

# Reflections of Love:

The Narrations of Sahabah and Ahlul bayt in  
Praise of Each Other

By:

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## Transliteration key

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

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## Introduction

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

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

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

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

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

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

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

Allah ﷻ, the All Powerful and All Wise, declares:

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 الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

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

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

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

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

Qatādah رَضِيَ اللَّهُ عَنْهُ says:

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

Allah ﷻ announces:

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1 Sūrah al-Faṭḥ: 29

2 *Al-Jāmi‘ li Ahkām al-Qur’ān of al-Qurṭubī*, Sūrah al-Faṭḥ: 29

وَالسَّبْقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

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

Allah ﷻ maintains:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ  
وَآتَاهُمْ فَتْحًا قَرِيبًا

Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest.<sup>2</sup>

Allah ﷻ states:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا  
بَدَّلُوا تَبْدِيلًا لَّيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنِ اللَّهُ  
كَانَ غَفُورًا رَّحِيمًا

Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration. That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful.<sup>3</sup>

1 Sūrah al-Tawbah: 100

2 Sūrah al-Fatḥ: 18

3 Sūrah al-Aḥzāb: 23, 24

Allah ﷻ declares:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَ  
يُنْصَرُونَ لِلَّهِ وَرَسُولِهِ ۗ أُولَئِكَ هُمُ الصَّادِقُونَ ۗ وَالَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ  
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ  
خَصَاصَةٌ ۗ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۗ

For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful. And [also for] those who were settled in al-Madīnah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.<sup>1</sup>

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

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stated:

خير الناس قرنى ثم الذين يلونهم

The best people are those of my era, thereafter those who follow them.<sup>2</sup>

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has mentioned:

يأتى على الناس زمان يغزو فئام من الناس فيقال لهم فيكم من رأى رسول الله صلى الله عليه وآله وسلم  
فيقولون نعم فيفتح لهم ثم يغزو فئام من الناس فيقال لهم فيكم من رأى من صحب رسول الله صلى الله  
عليه وآله وسلم فيقولون نعم فيفتح لهم ثم يغزو فئام من الناس فيقال لهم هل فيكم من رأى من صحب  
من صحب رسول الله صلى الله عليه وآله وسلم فيقولون نعم فيفتح لهم

1 Sūrah al-Ḥashr: 8, 9

2 Ṣaḥīḥ al-Bukhārī, Kitāb al-Shahādāt, Bāb Lā Yash-hadu 'alā shahādāt al-Jowr ḥadīth no. 2652; Ṣaḥīḥ Muslim, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Faḍl al-Ṣaḥābah thumma alladhīna yalūnahum ḥadīth no. 2533



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

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

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

Then a huge army will wage war.

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

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

Thereafter a huge army will wage war.

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

They will reply in the affirmative. And they will be victorious.<sup>1</sup>

و عن ابى بردة بن ابى موسى الاشعري عن ابيه قال صلينا المغرب مع رسول الله صلى الله عليه وآله وسلم قال فرجع رأسه الى السماء وكان كثيرا مما يرفع رأسه الى السماء فقال النجوم أمانة للسماء فإذا ذهبت النجوم أتى السماء ما توعد وأنا أمانة لأصحابى فإذا ذهب أتى أصحابى ما يوعدون وأصحابى أمانة لأمتى فإذا ذهب أصحابى أتى أمتى ما يوعدون

Abū Burdah ibn Abī Mūsā al-Ash‘arī narrates from his father رضي الله عنه who said, “We performed Maghrib with Rasūlullāh ﷺ. He raised his gaze towards the sky, and he would often raise his gaze towards the sky, and said, ‘The stars are protection for the sky. When the stars go away, what the sky was promised will approach. I am a protection for my Companions. When I leave, what my Companions were promised will come. And My Companions are a protection for my Ummah. When my Companions leave, what my Ummah was promised will come.’”<sup>2</sup>

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

2 *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, Bāb Bayān anna Baqā’ al-Nabī Amānun li Aṣḥābihi ḥadīth no. 2531.

## Virtues of the Ahl al-Bayt

Allah ﷻ declares:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.<sup>1</sup>

Rasūlullāh ﷺ says in a lengthy narration:

اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي

I remind you (to fear) Allah with regards to my family. I remind you (to fear) Allah with regards to my family. I remind you (to fear) Allah with regards to my family.<sup>2</sup>

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ says:

ارقبوا محمدا صلى الله عليه وآله وسلم في اهل بيته

Honour Muḥammad ﷺ through his family.<sup>3</sup>

He also mentioned:

و الذى نفسى بيده لقرابة رسول الله صلى الله عليه وآله وسلم احب الى ان اصل من قرابتي

By the being in Whose hands lies my life, maintaining the family ties of Rasūlullāh ﷺ is more beloved to me than maintaining my own family ties.<sup>4</sup>

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1 Sūrah al-Aḥzāb: 33

2 *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb min Faḍā'il 'Alī ḥadīth no. 2408.

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

4 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Manāqib Qarābat al-Nabī ﷺ wa manqabat Fāṭimah رَضِيَ اللَّهُ عَنْهَا ḥadīth no. 3712.

Al-Munāwī narrates that al-Qurṭubī comments:

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

فاطمة بضعة مني

Fāṭimah is a part of me.<sup>1,2</sup>

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

يُعْجِبُ الزَّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ

Delighting the sowers—so that Allah may enrage by them the disbelievers.<sup>3</sup>

Al-Qurṭubī رحمه الله mentions that al-Khaṭīb quoted Abū ‘Urwah al-Zubayrī who narrated on the authority of the sons of al-Zubayr:

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

مُحَمَّدٌ رَسُوْلُ اللهِ وَالَّذِيْنَ مَعَهُ اَشِدَّاءُ عَلٰى الْكُفَّارِ رَحِمًاۙ بَيْنَهُمْ ۙ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُوْنَ  
فَضْلًا مِّنَ اللهِ وَرِضْوَانًا ۖ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ۚ ذٰلِكَ مَثَلُهُمْ فِيْ التَّوْرَةِ ۗ

1 Ṣaḥīḥ al-Bukhārī, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Manāqib Qarābat al-Nabī ﷺ ḥadīth no. 3714;

Ṣaḥīḥ Muslim, Kitāb al-Faḍā'il, Bāb Faḍā'il Fāṭimah ḥadīth no. 2449.

2 Fayḍ al-Qaḍīr vol. 3 pg. 14 ḥadīth no. 2631 (al-Maktabah al-Tujjāriyyah al-Kubrā, Egypt).

3 Sūrah al-Faṭḥ: 29

وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ  
لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

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

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

Al-Qurtubī thereafter remarked:

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

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ

Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers...<sup>2</sup>

And He ﷻ declared:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يَبَايَعُونَكَ تَحْتَ الشَّجَرَةِ

1 Sūrah al-Faṭḥ: 29

2 Sūrah al-Faṭḥ: 29

Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muḥammad], under the tree.<sup>1</sup>

These and other verses which praise them and testify to their truthfulness and success.<sup>2</sup>

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

لا تسبوا اصحابي فلو ان احدكم انفق مثل احد ذهباً ما بلغ مد احدهم ولا نصفه

Do not revile my Ṣaḥābah! If any of you were to spend gold equivalent to mount Uḥūd (in charity) you will not reach their reward of spending in charity one mudd or even half of it.<sup>3</sup>

Sayyidunā Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا states, “Do not revile the Ṣaḥābah of Muḥammad ﷺ. Their standing for a short period (in ṣalāh) is superior than the life’s actions of any of you.”<sup>4</sup>

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

ارقبوا محمدا صلى الله عليه وآله وسلم في اهل بيته

Honour Muḥammad ﷺ through his family.<sup>5</sup>

Sayyidunā ‘Abd Allāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا relates:

1 Sūrah al-Fatḥ: 18-21

2 *Al-Jāmi’ li Aḥkām al-Qur’ān* of Qurṭubī Sūrah al-Fatḥ: 29

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

4 *Ibn Mājah* ḥadīth no. 162 Kitāb al-‘Imān Bāb Faḍā’il Ahl Badr, Shaykh al-Albānī has declared it ḥasan; *Aḥmad*, Faḍā’il al-Ṣaḥābah ḥadīth no. 15, al-Muḥaqqiq Waṣī Allah ‘Abbās has declared it ṣaḥīḥ.

5 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā’il al-Ṣaḥābah, Bāb Manāqib Qarābat al-Nabī ﷺ ḥadīth no. 3713.

وضع عمر بن الخطاب على سريره فتكفنه الناس يدعون و يثنون و يصلون عليه قبل ان يرفع و انا فيهم فلم يرعنى الا برجل قد اخذ بمنكبي من ورائى فالتفت اليه فاذا هو على رضى الله عنه فترحم على عمر رضى الله عنه وقال ما خلفت احدا احب الى ان القى الله بمثل عمله منك و ايم الله ان كنت لاظن ان يجعلك الله مع صاحبك و ذلك انى كنت اكثر اسمع رسول الله صلى الله عليه و آله و سلم يقول جئت انا و ابو بكر و عمر و دخلت انا و ابو بكر و عمر و خرجت انا و ابو بكر و عمر فان كنت لارجو او لاظن ان يجعلك الله معهما

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

He invoked mercy upon ‘Umar and said, “There is no other person with whose actions I am more pleased to meet Allah with than yours. By Allah, I have conviction that Allah ﷻ will unite you with your two companions [i.e. Rasūlullāh ﷺ and Abū Bakr رضى الله عنه]. This is owing to the fact that I often heard Rasūlullāh ﷺ saying, ‘I, Abū Bakr and ‘Umar came, I, Abū Bakr and ‘Umar entered, I, Abū Bakr and ‘Umar exited.’ I hope (or he said, I have conviction) that Allah ﷻ will unite you with them.”<sup>1</sup>

Ibn ‘Umar رضى الله عنهما reports:

وضع عمر بين المنبر و القبر فجاء على حتى وقف بين الصفوف فقال هو هذا ثلاثا ثم قال رحمة الله عليك ما من خلق الله احد احب الى من ان القى الله بصحيفته بعد صحيفه رسول الله صلى الله عليه و آله و سلم من هذا المسجى عليه ثوبه

‘Umar رضى الله عنه was placed between the pulpit and the grave [of Rasūlullāh ﷺ]. ‘Alī رضى الله عنه came and stood in the rows. ‘Alī then said thrice, “Here he is.” He then said, “May Allah’s ﷻ mercy be upon you. There is none among the creation with whose book of deeds I desire to meet Allah, after Rasūlullāh ﷺ, more than this man who is shrouded.”<sup>2</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā’il al-Ṣaḥābah, Bāb Manāqib ‘Umar ibn al-Khaṭṭāb ḥadīth no. 3685; *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah ḥadīth no. 2389. These words appear in *Ṣaḥīḥ Muslim*.

2 Imām Aḥmad has narrated it in his *al-Musnad* ḥadīth no. 866; and in his *al-Faḍā’il* ḥadīth no. 476, al-Arnā’ūṭ has declared it ḥasan in *al-Musnad*.

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

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ «أُولَٰئِكَ عَنَّا مُبْعَدُونَ مِنْهُمْ عِثْمَانُ

Indeed, those for whom the best [reward] has preceded from Us—they are from it far removed.<sup>1</sup> Among them is ‘Uthmān.<sup>2</sup>

‘Abd al-Raḥmān ibn Abī Laylā narrates:

رايت عليا رافعا حضنيه يقول اللهم انى ابرا اليك من دم عثمان

I saw ‘Alī raising his arms exclaiming, “O Allah! I declare my innocence to You from the blood of ‘Uthmān.”<sup>3</sup>

When this is the case that both parties, the Ahl al-Bayt and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, respected and treated one another according to their respective status, I thought it appropriate to author a book which includes the virtues of the honourable Ahl al-Bayt as narrated by the noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and vice versa so that people might observe the close bond between the two and recognise the honour and reverence they awarded one another. Why should this not be the case when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had nurtured and trained them? May the choicest salutations and peace of Allah سُبْحَانَكَ وَبِحَمْدِكَ be upon the noble Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his family, Consorts, Companions and those who believe and follow him in a beautiful manner until the Day of Recompense. May Allah سُبْحَانَكَ وَبِحَمْدِكَ be pleased with all his Family and Companions.

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

(Markaz al-Buḥūth wa al-Darāsāt bi al-Mubarrāh)

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1 Sūrah al-Ambiyā’: 101

2 Imām Aḥmad has narrated it in his *al-Faḍā’il* ḥadīth no. 771, al-Muḥaqqiq Waṣī Allah ‘Abbās has declared its isnād as ṣaḥīḥ.

3 Imām Aḥmad has narrated it in his *al-Faḍā’il* ḥadīth no. 727, al-Muḥaqqiq has declared its isnād as ḥasan; al-Ḥākim has narrated it in *Ziyādāt* vol. 3 pg. 103.

The methodology that was followed in writing this treatise

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

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

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

**Secondly**, we have sufficed on narrating ṣaḥīḥ and ḥasan aḥādīth in each discussion to the best of our ability. However, there are a few aḥādīth we observed leniency when narrating since they are regarding virtues, and their weakness is not severe. Those are the ones regarding which we have not mentioned any *taṣḥīḥ*<sup>1</sup> or *taḥsīn*<sup>2</sup> of during *takhrīj*<sup>3</sup>. This is in conformity to the rules of '*ilm muṣṭalah al-ḥadīth*<sup>4</sup> which the 'Ulamā' of this science have formulated—may Allah's ﷻ infinite mercy enshroud them. We have relied upon a few books which classify

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1 Categorising a ḥadīth as ṣaḥīḥ.

2 Categorising a ḥadīth as ḥasan.

3 Referencing/extracting.

4 The science of ḥadīth terminology.



and rate the aḥādīth. We have not exposed differences in the words of the aḥādīth from various sources due to brevity and due to the fact that the object of this book is to gather narrations of virtues of the Ahl al-Bayt and Ṣaḥābah رضي الله عنهم regarding one another. Due to this very reason, we have not encompassed all the sources in the takhrīj of a ḥadīth, but sufficed on some. The esteemed reader should know that by mentioning “his narrators are reliable” or “his narrators are the narrators of *al-ṣaḥīḥ*” after the takhrīj of a ḥadīth does not necessitate its taṣḥīḥ as is perceptible. This has only been mentioned to prove *ittiṣāl* (uninterrupted chain) or freedom from *shudhūd* (irregularity) and *nakārah* (anomalies).

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

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

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

And divine ability is bestowed by Allah سبحانه وتعالى.



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

The method of sending ṣalāh (salutations) upon Rasūlullāh ﷺ

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

عن عمرو بن سليم الزرقى اخبرنى ابو حميد الساعدى رضى الله عنه انهم قالوا يا رسول الله كيف نصلى عليك فقال رسول الله صلى الله عليه و آله و سلم قولوا اللهم صل على محمد و ازواجه و ذريته كما صليت على آل ابراهيم و بارك على محمد و ازواجه و ذريته كما باركت على آل ابراهيم إنك حميد مجيد

‘Amr ibn Sulaym al-Zuraqī relates that Sayyidunā Abū Ḥumayd al-Sā'idī informed him that they [the Ṣaḥābah] asked, “O Rasūlullāh! How do we send ṣalāh upon you?” Rasūlullāh ﷺ stated, “Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارَكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Send ṣalāh upon Muḥammad, his wives, and offspring as You sent ṣalāh upon the family of Ibrāhīm. Bless Muḥammad, his wives, and offspring as You blessed the family of Ibrāhīm. Indeed, You are Praiseworthy, Honourable.<sup>1</sup>

### The narration of Sayyidunā Abū Mas'ūd al-Anṣārī:

عن ابى مسعود الانصارى رضى الله عنه قال اتانا رسول الله صلى الله عليه و آله و سلم و نحن في مجلس سعد بن عباد فقال له بشير بن سعد امرنا الله تعالى ان نصلى عليك يا رسول الله فكيف نصلى عليك فسكت رسول الله صلى الله عليه و آله و سلم حتى تمنينا انه لم يساله ثم قال رسول الله صلى الله عليه و آله و سلم قولوا اللهم صل على محمد و على آل محمد كما صليت على آل ابراهيم و بارك على محمد و على آل محمد كما باركت على آل ابراهيم إنك حميد مجيد و السلام كما قد علمتم

Sayyidunā Abū Mas'ūd al-Anṣārī narrates, “Rasūlullāh came to us while we were in the gathering of Sa'd ibn 'Ubādah.

1 Ṣaḥīḥ al-Bukhārī, Kitāb Aḥādīth al-Ambiyā', bāb yazfūn al-ṣāffāt ḥadīth no. 3369; Ṣaḥīḥ Muslim, Kitāb al-Ṣalāh, bāb al-ṣalāh 'alā al-Nabī ḥadīth no. 407.

Bashīr ibn Sa‘d submitted, ‘Allah has commanded us to send ṣalāh upon you, O Rasūlullāh! So how do we send ṣalāh upon you?’

Rasūlullāh ﷺ remained silent until we wished he had not asked him. Thereafter Rasūlullāh ﷺ said, ‘Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

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

Salām is how you already know.’<sup>1</sup>

### The narration of Sayyidunā Abū Sa‘īd al-Khudrī:

عن ابى سعيد الخدرى قال قلنا يا رسول الله هذا السلام عليك فكيف نصلى عليك قال قولوا اللهم صل على محمد وعبدك ورسولك كما صليت على ابراهيم وبارك على محمد وعلى آل محمد كما باركت على ابراهيم وآل ابراهيم

Sayyidunā Abū Sa‘īd al-Khudrī رضي الله عنه reports that they [the Ṣaḥābah] submitted, “O Rasūlullāh! This is [the method of sending] salām upon you. So how do we send ṣalāh upon you?”

Rasūlullāh ﷺ replied, “Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ

O Allah, send ṣalāh upon Muḥammad, Your slave and Messenger, as You sent ṣalāh upon Ibrāhīm and bless Muḥammad and the family of Muḥammad as You blessed Ibrāhīm and the family of Ibrāhīm.”<sup>2</sup>

1 *Ṣaḥīḥ Muslim*, Kitāb al-Ṣalāh, bāb al-ṣalāh ‘alā al-Nabī صلی الله علیه و آله ba’d al-tashahhud ḥadīth no. 405.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Da‘wāt, bāb al-ṣalāh ‘alā al-Nabī ḥadīth no. 6358.

## The narration of Sayyidunā Ka'b ibn 'Ujrah:

عن عبد الرحمن بن ابي ليلى قال لقيني كعب بن عجرة فقال ألا أهدى لك هدية إن النبي صلى الله عليه وسلم خرج علينا فقلنا يا رسول الله قد علمنا كيف نسلم عليك فكيف نصلى عليك قال قولوا الله صل على محمد و على آل محمد كما صليت على آل إبراهيم إنك حميد مجيد اللهم بارك على محمد و على آل محمد كما باركت على آل إبراهيم إنك حميد مجيد

'Abd al-Raḥmān ibn Abī Laylā reports, "Ka'b ibn 'Ujrah met me and said, 'Should I not give you a gift? Indeed Nabī ﷺ came to us and we submitted, 'O Rasūlullāh! We know how to send salām upon you. But how do we send ṣalāh upon you?'

Rasūlullāh ﷺ answered, 'Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah! Send ṣalāh upon Muḥammad and the family of Muḥammad as You sent ṣalāh upon the family of Ibrāhīm. Indeed, You are Praiseworthy, Honourable. O Allah, bless Muḥammad and the family of Muḥammad as You have blessed the family of Ibrāhīm. Indeed, You are Praiseworthy, Honourable.<sup>1</sup>

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

### The narration of Sayyidah 'Ā'ishah:

عن صفية بنت شيبة قالت قالت عائشة خرج النبي صلى الله عليه وآله وسلم غداً وعليه مرط مرط من شعر اسود فجاء الحسن بن علي فادخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فادخلها ثم جاء علي فادخله ثم قال إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيراً

Ṣafiyyah bint Shaybah relates that Sayyidah 'Ā'ishah رضي الله عنها said, "Rasūlullāh ﷺ left in the morning wearing a striped cloak made from black (camel's) hair. Ḥasan ibn 'Alī came and Rasūlullāh ﷺ wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came

1 Ṣaḥīḥ al-Bukhārī, Kitāb al-Da'wāt, bāb al- ṣalāh 'alā al-Nabī ḥadīth no. 6357; Ṣaḥīḥ Muslim, Kitāb al-Ṣalāh, bāb al- ṣalāh 'alā al-Nabī ḥadīth no. 406.

and he took her under it, then came 'Alī and he also took him under it. He thereafter recited:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification."<sup>1,2</sup>

### The narration of Sayyidunā Wāthilah ibn al-Asqa':

عن وائلة بن الاسقع رضي الله عنه قال جئت اريد عليا رضي الله عنه فلم اجده فقالت فاطمة رضي الله عنها انطلق إلى رسول الله صلى الله عليه وآله وسلم يدعو فاجلس فجاء مع رسول الله صلى الله عليه وآله وسلم فدخلوا و سلم فدخلوا و دخلت معهما قال فدعا رسول الله صلى الله عليه وآله وسلم حسنا و حسينا فاجلس كل واحد منهما على فخذه و ادنى فاطمة من حجره و زوجها ثم لف عليهم ثوبه و انا شاهد فقال إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا اللهم هؤلاء اهل بيتي

Wāthilah ibn al-Asqa' رضي الله عنه relates, "I came looking for 'Alī but did not find him.

Fāṭimah رضي الله عنها said, "He went to Rasūlullāh صلى الله عليه وآله وسلم to call him, so sit. He then came with Rasūlullāh صلى الله عليه وآله وسلم and entered; and I entered with them."

He relates further, "Rasūlullāh صلى الله عليه وآله وسلم called Ḥasan and Ḥusayn and seated them on his lap, and brought Fāṭimah and 'Alī close to his lap. He then placed a cloth over them—and I was present—and he said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification."<sup>3</sup>

O Allah, these are my household."<sup>4</sup>

1 Sūrah al-Aḥzāb: 33

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

3 Sūrah al-Aḥzāb: 33

4 Al-Ḥākim reported it in *al-Mustadrak*, Kitāb al-Tafsīr, bāb tafsīr Sūrah al-Aḥzāb ḥadīth no. 3559. He says, *continued on page 19*

## Mubāhalah<sup>1</sup> with the Ahl al-Bayt

### The narration of Sayyidunā Sa‘d ibn Abī Waqqāṣ:

عن عامر بن سعد بن ابي وقاص عن ابيه رضي الله عنهما قال لما انزل الله هذه الآية نَدَعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ  
دعا رسول الله صلى الله عليه وآله وسلم عليا و فاطمة و حسينا فقال اللهم هؤلاء اهلي

‘Āmir ibn Sa‘d ibn Abī Waqqāṣ relates from his father who says, “When Allah revealed this verse: ‘Let us call our sons and your sons,’<sup>2</sup> Rasūlullāh ﷺ summoned ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn and said, ‘O Allah, these are my family.’”<sup>3</sup>

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

### The narration of Sayyidunā Abū Sa‘īd al-Khudrī:

عن ابي سعيد الخدرى رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم والذي نفسي بيده لا  
يغضنا اهل البيت إلا ادخله الله النار

Sayyidunā Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ reports that Rasūlullāh ﷺ warned,  
“By the Being in Whose Hands lies my life! None should harbour hatred for

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*continued from page 18*

“This is a ṣaḥīḥ ḥadīth on the standards of Muslim which they [Bukhārī and Muslim] have not narrated. Ibn Ḥibbān has narrated this in his *Ṣaḥīḥ*, Kitāb Ikhbārīhī رَضِيَ اللهُ عَنْهُ ‘an Manāqib al-Ṣaḥābah Rijālīhim wa Nisā’ihim ḥadīth no. 6976 with similar words. It appears at the end:

قال واثلة فقلت من ناحية البيت وانا يا رسول الله من اهلك قال و انت من اهلي قال واثلة انها لمن ارجى ما ارجى

Wāthilah says, “I said from the corner of the room, ‘And am I from your household, O Rasūlullāh?’

He رَضِيَ اللهُ عَنْهُ said, ‘You are from my household.’”

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

Al-Arnā’ūṭ says, “Its isnād is ṣaḥīḥ.”

1 Invoke the curse of Allah upon oneself if one is wrong.

2 Sūrah Āl ‘Imrān: 61

3 Imām Muslim has narrated it in a lengthy narration in Kitāb Faḍā’il al-Ṣaḥābah, bāb min faḍā’il ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ ḥadīth no. 2404.

us the Ahl al-Bayt, otherwise Allah will fling him into the Fire.”<sup>1</sup>

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

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Umar:

عن عبد الله بن عمر رضي الله عنهما قال قال ابو بكر ارقبوا محمدا صلى الله عليه وآله وسلم في اهل بيته

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه relates that Sayyidunā Abū Bakr رضي الله عنه said, “Honour Muḥammad صلى الله عليه وسلم by [honouring] his household.”<sup>2,3</sup>

## Zakāh is not permissible for the Family of Rasūlullāh صلى الله عليه وسلم

### The narration of Sayyidunā Zayd ibn Arqam:

عن يزيد بن حيان قال انطلقت انا و حصين بن سبرة و عمر بن مسلم إلى زيد بن ارقم رضي الله عنه فلما جلسنا اليه قال له حصين لقد لقيت يا زيد خيرا كثيرا رايت رسول الله صلى الله عليه وآله وسلم و سمعت حديثه و غزوت معه و صليت خلفه لقد لقيت يا زيد خيرا كثيرا حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه وآله وسلم قال يا ابن اخی و الله لقد كبرت سنی و قدم عهدی و نسيت بعض الذي كنت اعى من رسول الله صلى الله عليه وآله وسلم فما حدثتكم فاقبلوا و ما لا فلا تكلفوني ثم قال قام رسول الله صلى الله عليه وآله وسلم يوما فينا خطيبا بماء يدعى خميا بين مكة و المدينة فحمد الله و اثنى عليه و وعظ و ذكر ثم قال اما بعد ألا أيها الناس فانما أنا بشر يوشك ان ياتي رسول ربى فاجيب و انا تارك فيكم ثقلين اولهما كتاب الله فيه الهدى و النور فخذوا بكتاب الله و استمسكوا به فحث على كتاب الله و رغب فيه ثم قال و اهل بيته اذكرم الله في اهل بيته اذكرمكم الله في اهل بيته اذكرمكم الله في اهل بيته فقال له حصين و من اهل بيته يا زيد اليس نساؤه من اهل بيته قال نساؤه من اهل بيته و لكن اهل بيته من حرم الصدقة بعده قال و من هم قال هم آل على و آل عقيل و آل جعفر و آل عباس قال كل هؤلاء حرم الصدقة قال نعم

1 Ibn Ḥibbān has narrated it in his *Ṣaḥīḥ*, Kitāb Ikhbārīhī صلى الله عليه وسلم ‘an Manāqib al-Ṣaḥābah, dhikr ṭjāb al-khulūd fī al-nār li mubghīḍ Ahl Bayt al-Muṣṭafā صلى الله عليه وسلم ḥadīth no. 6978. Shu‘ayb al-Arnā‘ūṭ has declared its isnād as ḥasan. Al-Ḥākīm has recorded it in *al-Mustadrak* ḥadīth no. 4717, Kitāb Ma‘rifat al-Ṣaḥābah, bāb manāqib Ahl Rasūlillāh صلى الله عليه وسلم. He says, “It is ṣaḥīḥ according to the standards of Muslim but they have not recorded it.” Al-Albānī has declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 2488.

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

3 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍ‘il al-Ṣaḥābah, bāb manāqib qarābat al-Nabī صلى الله عليه وسلم ḥadīth no. 3713; manāqib Abī ‘Ubaydah ḥadīth no. 3751.



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

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

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

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

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

Ḥuşayn asked, ‘Who are they?’

Zayd replied, ‘They are the family of ‘Alī, the family of ‘Aqīl, the family of Ja‘far, and the family of ‘Abbās.’

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

Zayd replied in the affirmative.<sup>1</sup>

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1 *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb min faḍā’il ‘Alī ḥadīth no. 2408.

## The narration of Sayyidunā Ḥasan ibn ‘Alī:

عن ابى الحوراء قال قلت للحسن بن على ما تذكر من رسول الله صلى الله عليه وآله وسلم قال اذكر من رسول الله صلى الله عليه وآله وسلم انى اخذت ثمرة من تمر الصدقة فجعلتها في في قال فنزعها رسول الله صلى الله عليه وآله وسلم بلعابها فجعلها في التمر فقبل يا رسول الله ما كان عليك من هذه التمرة لهذا الصبي قال و إنا آل محمد لا تحل لنا الصدقة قال وكان يقول دع ما يريك إلى ما لا يريك فان الصدق طمانينة و ان الكذب ريبة قال و كان يعلمنا هذا الدعاء اللهم اهدنى فيمن هديت و عافنى فيمن عافيت و تولنى فيمن توليت و بارك لى فيما اعطيت و قنى شر ما قضيت إنك تقضى و لا يقضى عليك انه لا يذل من واليت

Abū al-Ḥawrā’ reports that he asked Sayyidunā Ḥasan ibn ‘Alī رضي الله عنه, “What do you remember of Rasūlullāh صلى الله عليه وسلم?”

Ḥasan replied, “I remember about Rasūlullāh صلى الله عليه وسلم that once I took a date from the ṣadaqah dates and put it in my mouth. Rasūlullāh صلى الله عليه وسلم took it out and put it among the dates. Rasūlullāh صلى الله عليه وسلم was asked, ‘What did you find giving this date to this child improper?’ He صلى الله عليه وسلم replied, ‘We are the family of Muḥammad; ṣadaqah is not permissible for us.’”

Ḥasan continues, “Rasūlullāh صلى الله عليه وسلم would say, ‘Leave that which casts you into doubt for that which does not. Indeed, truth is tranquillity and falsehood is agitation.’ He would teach us this supplication:

اللهم اهدنى فيمن هديت و عافنى فيمن عافيت و تولنى فيمن توليت و بارك لى فيما اعطيت و قنى شر ما قضيت إنك تقضى و لا يقضى عليك انه لا يذل من واليت

O Allah! Guide me among those You guide. Grant me protection with those You grant the same. Befriend me with those You befriend. Bless me in what You give. Protect me from the evil of what You decide. Indeed, You alone make decisions and no one decides over You. Certainly, the one You befriend cannot be humiliated.<sup>1</sup>

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1 *Musnad Aḥmad* ḥadīth no. 1723, 1727; Ibn Khuzaymah, *Kitāb al-Zakāh*, bāb dhikr taḥrīm al-ṣadaqah ḥadīth no. 2341. Al-Albānī has declared it ṣaḥīḥ in *Ṣaḥīḥ al-Tirmidhī* 2518 (condensed) Abū Ya’lā al-Mawṣilī 6762. Muḥaqqiq Salīm Asad has declared its isnād as ḥasan. Shu’ayb al-Arnā’ūṭ has declared it ṣaḥīḥ in *al-Musnad*.

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه قال كان رسول الله صلى الله عليه وآله وسلم يؤتى بالتمر عند صرام النخل فيجىء هذا بتمره و هذا بتمره حتى يصير عنده كوما من تمر فجعل الحسن و الحسين رضي الله عنهما يلعبان بذلك التمر فاخذ احدهما تمرة فجعلها في فيه فنظر اليه رسول الله صلى الله عليه وآله وسلم و سلم فاخرجهما من فيه فقال اما علمت ان آل محمد لا ياكلون الصدقة

Sayyidunā Abū Hurayrah رضي الله عنه reports, “Dates were brought to Rasūlullāh صلى الله عليه وسلم when the palms were harvested. Different people came with their dates until a pile of dates was gathered before him. Ḥasan and Ḥusayn began playing with the dates. One of them took a date and put it in his mouth. Rasūlullāh صلى الله عليه وسلم looked at him and took it out from his mouth saying, ‘Do you not know that the family of Muḥammad do not eat ṣadaqaḥ!’”<sup>1</sup>

## The narration of Sayyidunā Abū Laylā:

عن عبد الرحمن بن ابي ليلى عن ابي ليلى رضي الله عنه قال كنت عند النبي صلى الله عليه وآله وسلم و عنده الحسن بن علي فاخذ تمرة من تمر الصدقة فانتزعها منه و قال اما علمت انه لا تحل لنا الصدقة

‘Abd al-Raḥmān ibn Abī Laylā relates from Sayyidunā Abū Laylā رضي الله عنه who says, “I was by Rasūlullāh صلى الله عليه وسلم and Ḥasan ibn ‘Alī was present. He took a date from the ṣadaqaḥ dates. Rasūlullāh صلى الله عليه وسلم snatched the date from him saying, ‘Do you not know that ṣadaqaḥ is not permitted for us!’”<sup>2</sup>

The severing of every connection and relationship except the connection and relationship of Rasūlullāh صلى الله عليه وسلم:

## The narration of Sayyidunā ‘Umar ibn al-Khaṭṭāb:

عن جابر انه سمع عمر بن الخطاب رضي الله عنهما يقول للناس حين تزوج بنت علي ألا تهتوني سمعت رسول الله صلى الله عليه وآله وسلم يقول يتقطع يوم القيامة كل سبب و نسب إلا سببي و نسبي

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Zakāh, bāb akhdh al-ṣadaqaḥ fī ṣirām al-nakhl ḥadīth no. 1485. See ḥadīth no. 1491. *Ṣaḥīḥ Muslim*, Kitāb al-Zakāh, bāb taḥrīm al-zakāh ‘alā Rasūlillāh صلى الله عليه وسلم wa ‘ālih ḥadīth no. 1069.

2 *Al-Dāramī*, Kitāb al-Zakāh, bāb al-ṣadaqaḥ lā taḥillu li al-Nabī wa lā li Ahl Baytiḥ ḥadīth no. 1643. Ḥusayn Salīm Asad has stated, “Its isnād is ṣaḥīḥ.” The one who appears in the sanad is Abū Laylā Yasār ibn Numayr the freed slave of Banū ‘Amr ibn ‘Awf رضي الله عنه. It is said ‘Amr ibn Bulayl ibn Bilāl ibn Uḥayyḥah ibn al-Jalāḥ al-Anṣārī; see *Al-Iṣābah* vol. 4 pg. 607 and vol. 6 pg. 722.

Sayyidunā Jābir رضي الله عنه reports that he heard Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه telling the people after he married the daughter of Sayyidunā ‘Alī رضي الله عنه, “Will you not congratulate me? I heard Rasūlullāh صلى الله عليه وسلم saying, ‘On the Day of Qiyāmah, every connection and relationship will cease except my connection and relationship.’”<sup>1</sup>

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

عن عبيد بن أبي رافع عن المسور رضي الله عنه أنه بعث إليه حسن بن حسن يخطب ابنته فقال له فيلقاني في العتمة قال فلقية فحمد الله المسور وأثنى عليه ثم قال أما بعد وإيم الله ما من نسب ولا سبب ولا صهر أحب إلي من نسبكم و سبيكم و صهركم و لكن رسول الله صلى الله عليه وآله و سلم قال فاطمة بضعة مني يقبضني ما يقبضها و يبسطني ما يبسطها و إن الأنساب يوم القيامة تنقطع غير نسبي و صهري و عندك ابنتها و لو زوجتك لقبضها ذلك فانطلق عاذرا له

‘Ubayd ibn Abī Rāfi‘ reports regarding Sayyidunā Miswar that Ḥasan ibn Ḥasan sent a proposal to him for his daughter. Miswar told him to meet him that night. When they met, Miswar praised and glorified Allah and then said, “After praising Allah, I swear by Allah, there is no relationship, connection or in-laws more beloved to me than yours. However, Rasūlullāh صلى الله عليه وسلم has stated, ‘Fāṭimah is a part of me. What displeases her displeases me and what pleases her pleases me. All relationships will be severed on the Day of Qiyāmah except mines.’ You are married to her daughter. If I marry [my daughter] to you, it will displease her.” He then walked away and excused himself.<sup>2</sup>

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

2 *Faḍā‘il al-Ṣaḥābah* of Imām Aḥmad ḥadīth no. 1347. Muḥaqqiq Waṣī Allah ‘Abbās declared it ṣaḥīḥ. Al-Ḥākim has narrated it in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, dhikr manāqib Fāṭimah ḥadīth no. 4747. The wording is his. He says, “This ḥadīth has a ṣaḥīḥ isnād, but they (Shaykhaḥayn) have not narrated it.” Al-Dhahabī has written an explanatory note on it in *al-Talkhīṣ* declaring it ṣaḥīḥ.

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

### The narration of Sayyidah ‘Ā’ishah:

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

Sayyidah ‘Ā’ishah رضي الله عنها reports that Sayyidah Fāṭimah رضي الله عنها sent someone to Sayyidunā Abū Bakr رضي الله عنه to ask him for her share of the Messenger’s ﷺ estate from what Allah سبحانه وتعالى gave him in Madīnah and Fadak, and what was left from the fifth of the income (annually received) from Khaybar.

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

‘Alī رضي الله عنه testified to the oneness of Allah and then said, “Indeed, we recognise your virtue, O Abū Bakr.” He [‘Alī رضي الله عنه] mentioned their relationship to Rasūlullāh ﷺ and their right.

Abū Bakr رضي الله عنه then spoke and said, “By the One Who has control of my life, maintaining good ties with the relatives of Rasūlullāh ﷺ is more beloved to me than maintaining good ties with my own relatives.””

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā’il al-Ṣaḥābah, bāb manāqib qarābat Rasūlullāh ḥadīth no. 3711; *Ṣaḥīḥ Muslim*, Kitāb al-Jihād wa al-Siyar, bāb qawl al-Nabī lā nūrath mā taraknā ḥadīth no. 1759.



## Chapter One

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

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

### The narration of Sayyidunā Barā' ibn 'Āzib:

عن البراء رضي الله عنه قال لما مات إبراهيم رضي الله عنه قال رسول الله صلى الله عليه وآله وسلم إن له مرضعا في الجنة

Sayyidunā Barā' رضي الله عنه narrates the when Ibrāhīm رضي الله عنه passed away, Rasūlullāh صلى الله عليه وآله وسلم said, “Certainly, he has a wet-nurse in Jannah.”<sup>1</sup>

### The narration of Sayyidunā Anas ibn Mālīk:

عن أنس بن مالك رضي الله عنه قال ما رأيت أحدا كان أرحم بالعيال من رسول الله صلى الله عليه وآله وسلم كان إبراهيم مسترضعا له في عوالي المدينة فكان ينطلق ونحن معه فيدخل البيت وإنه ليدخلن وكان ظنره قينا فيأخذه فيقبله ثم يرجع قال عمر و فلما توفي إبراهيم قال رسول الله صلى الله عليه وآله وسلم أن إبراهيم ابني وأنه مات في الندى وأن له لظنرين تكملان رضاعه في الجنة

Sayyidunā Anas ibn Mālīk رضي الله عنه relates, “I have not seen anyone more compassionate to his family than Rasūlullāh صلى الله عليه وآله وسلم.”

He continues, “Ibrāhīm رضي الله عنه was suckling in the ‘awālī (upper division) of Madīnah. The Rasūl صلى الله عليه وآله وسلم would take a walk there and we would accompany him. He would enter the house; and it was full of smoke since his wet-nurse<sup>2</sup> was a blacksmith. He would hold the child and kiss him. He would then return.”

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

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

‘Amr says, “When Ibrāhīm passed away, Rasūlullāh ﷺ lamented, ‘Surely Ibrāhīm is my son and he passed away during his suckling period. He has two wet-nurses who will complete his suckling period in Jannah.’”<sup>1</sup>

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

### The narration of Sayyidunā Anas ibn Mālīk:

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

Al-Suddī reports that he heard Sayyidunā Anas ibn Mālīk رَضِيَ اللهُ عَنْهُ saying, “Had Ibrāhīm ibn al-Nabī ﷺ lived, he would have been a Ṣiddīq and a Nabī.”<sup>2</sup>

### The narration of Sayyidunā ‘Abd Allāh ibn Abī Awfā:

عن أسماعيل قال قلت لابن أبي أوفى رأيت إبراهيم بن النبي صلى الله عليه وآله وسلم قال مات صغيرا ولو قضى أن يكون بعد محمد صلى الله عليه وآله وسلم نبي عاش ابنه ولكن لا نبي بعده

Ismā‘īl narrates, “I asked Sayyidunā Ibn Abī Awfā رَضِيَ اللهُ عَنْهُ whether he saw Ibrāhīm ibn al-Nabī ﷺ.”

He replied, “He passed away in infancy. Had it been decreed that there would be a nabī after Muḥammad ﷺ, his son would have lived. However, there is no nabī after him.”<sup>3</sup>

Ibrāhīm ibn al-Rasūl resembled Rasūlullāh ﷺ

### The narration of Sayyidunā ‘Abd Allāh ibn Abī Awfā:

1 *Ṣaḥīḥ Muslim*, Kitāb al-Faḍā‘il, bāb raḥmatih ﷺ al-ṣibyān wa al-‘iyāl ḥadīth no. 2316.

2 Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 12381. Al-Haythamī has stated in *Majma‘ al-Zawā‘id* vol. 9 pg. 162: “Aḥmad narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*.” Shaykh al-Arnā‘ūtī has declared its isnād has ḥasan.

3 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Adab, bāb man summiya bi asmā’ al-Ambiyā’ ḥadīth no. 6194.



عن عبد الله بن أبي أوفى رضي الله عنه و قيل له هل رأيت إبراهيم بن رسول الله صلى الله عليه و آله و سلم فقال نعم مات و هو صغير أشبهه الناس به صلى الله عليه و آله و سلم

It is reported about Sayyidunā ‘Abd Allāh ibn Abī Awfā رضي الله عنه that he was asked, “Did you see Ibrāhīm ibn Rasūlillāh صلى الله عليه وسلم?”

He replied, “Yes. He passed away in infancy. He resembled Rasūlullāh صلى الله عليه وسلم the closest.”<sup>1</sup>

## Rasūlullāh’s صلى الله عليه وسلم heartache and crying at his demise

### The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك رضي الله عنه قال دخلنا مع رسول الله صلى الله عليه و آله و سلم على أبي سيف القين و كان ظنرا لإبراهيم رضي الله عنه فأخذ رسول الله صلى الله عليه و آله و سلم إبراهيم فقبله و شمه ثم دخلنا عليه بعد ذلك و إبراهيم يجود بنفسه فجعلت عينا رسول الله صلى الله عليه و آله و سلم تذرفان فقال له عبد الرحمن بن عوف رضي الله عنه و أنت يا رسول الله فقال يا ابن عوف أنها رحمة ثم أتبعها بأخرى فقال صلى الله عليه و آله و سلم أن العين تدمع و القلب يحزن و لا نقول إلا ما يرضى ربنا و إنا بفراقك يا إبراهيم لمحزونون

Sayyidunā Anas ibn Mālik رضي الله عنه reports, “We entered with Rasūlullāh صلى الله عليه وسلم in the house of Abū Sayf<sup>2</sup> the blacksmith, and he was the wet nurse of Ibrāhīm رضي الله عنه. Rasūlullāh صلى الله عليه وسلم held Ibrāhīm, kissed him and smelt him. We then came at another time and Ibrāhīm رضي الله عنه was breathing heavily [in the pangs of death]. Rasūlullāh’s صلى الله عليه وسلم eyes flowed with tears.

‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه said to him surprisingly, ‘Even you [cry], O Rasūlullāh!’

Rasūlullāh صلى الله عليه وسلم explained, ‘O Ibn ‘Awf! It is mercy.’

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1 Al-Ṭabarānī has narrated it in *al-Awsaṭ* vol. 6 pg. 368 ḥadīth no. 6638. Al-Haythamī has ascribed it to al-Ṭabarānī’s *al-Awsaṭ* in *Majma’* vol. 9 pg. 162 and stated, “It appears in *al-Ṣaḥīḥ* besides the mention of resemblance. The narrators of al-Ṭabarānī are the narrators of *al-Ṣaḥīḥ* besides ‘Ubayd ibn Junād al-Ḥalabī who is reliable.”

2 Abū Sayf is Barā’ ibn ‘Aws. Umm Sayf is his wife and her name is Umm Burdah Khowlah bint al-Mudhir. (*Al-Faṭḥ* vol. 1 pg. 25)

He [Ibrāhīm] then breathed his last upon which Rasūlullāh ﷺ lamented, ‘Certainly, the eye tears and the heart grieves, but we only utter that which our Sustainer is pleased with. O Ibrāhīm, we are bitterly grief-stricken at your separation.’”<sup>1</sup>

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1 *Şaḥīḥ al-Bukhārī*, Kitāb al-Janā'iz, bāb qawl al-Nabī ﷺ innā bika lamaḥzūnūn ḥadīth no. 1303; *Şaḥīḥ Muslim*, Kitāb al-Faḍā'il, bāb raḥmatih ﷺ al-şibyān wa al-'iyāl ḥadīth no. 2315.

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

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

### The narration of Sayyidah 'Ā'ishah:

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

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا, the wife of Rasūlullāh ﷺ, reports that when Rasūlullāh ﷺ arrived in Madīnah, his daughter Zaynab left Makkah with Kinānah or Ibn Kinānah. The Quraysh pursued them. Habbār ibn al-Aswad caught up with them and continued piercing her camel with his spear until it dropped her resulting in her miscarrying and bleeding profusely. She was carried [back to Makkah]. Banū Hāshim and Banū Umayyah quarrelled over her.

Banū Umayyah said, “We have more right over her.” As she was in the nikāḥ of their son Abū al-‘Āṣ.

She stayed by Hind bint 'Utbah ibn Rabī'ah who would say to her, “This happened due to your father.”

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

Zayd said, “Why not, O Messenger of Allah!”

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

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

He replied, “For Abū al-Āṣ.”

He then asked, “To whom do these sheep belong?”

“To Zaynab bint Muḥammad,” came the reply.

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

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

He replied, “A man.”

She asked, “Where did you leave him?”

“In such and such place,” came the reply.

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

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

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

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

This narration reached ‘Alī ibn al-Ḥusayn. He went to ‘Urwah [the sub-narrator who narrates from ‘Ā’ishah رضي الله عنها] and said, “What is this ḥadīth you narrate which has reached me from you which devalues the right of Fāṭimah?”

‘Urwah responded, “By Allah, I do not wish to possess everything between the East and the West while I diminish a right of Fāṭimah which she possesses. I will never narrate this ḥadīth after this.”<sup>1</sup>

### The narration of Sayyidunā Anas ibn Mālik:

عن انس بن مالك رضي الله عنه قال لما أسر أبو العاص قالت زينب أنى قد أجزت أبا العاص فقال النبي صلى الله عليه وآله وسلم قد أجزنا من أجزت زينب أنه يجير على المسلمين أذناهم

Sayyidunā Anas ibn Mālik رضي الله عنه reports, “When Abū al-‘Āṣ was imprisoned, Zaynab announced, ‘I have given amnesty to Abū al-‘Āṣ.’

Rasūlullāh صلى الله عليه وآله وسلم affirmed, ‘We have given amnesty to whom Zaynab has given amnesty. Even the lowest among the Muslims may give amnesty.’”<sup>2</sup>

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1 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 22 pg. 431 and in *al-Awsaṭ* ḥadīth no. 4727; al-Bazzār records it in his *Musnad* ḥadīth no. 2009; al-Ḥākim records it in *al-Mustadrak*, Kitāb al-Ṭalāq ḥadīth no. 2812 and he has declared it ṣaḥīḥ. Al-Haythamī has mentioned it in *Majma‘ al-Zawā‘id* vol. 9 pg. 213 and stated, “Al-Ṭabarānī narrated it in *al-Kabīr* and part of it in *al-Awsaṭ*. Al-Bazzār narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*.”

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

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

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

### The narration of 'Ā'ishah al-Ṣiddīqah bint al-Ṣiddīq:

عن عائشة ام المؤمنين رضي الله عنها أنها قالت ما رأيت أحدا كان أشبه كلاما و حديثا برسول الله صلى الله عليه وآله وسلم من فاطمة و كانت إذا دخلت عليه قام إليها فقبلها و رحب بها و أخذ بيدها فأجلسها في مجلسه و كانت هي إذا دخل عليها رسول الله صلى الله عليه وآله وسلم قامت إليه تستقبله و قبلت يده

Sayyidah 'Ā'ishah Umm al-Mu'minīn رَضِيَ اللهُ عَنْهَا relates, "I have not seen anyone who resembled Rasūlullāh ﷺ more in speech and dialogue than Fāṭimah. When she would visit Rasūlullāh ﷺ, he would stand up, kiss her, welcome her, take her hand, and make her sit in his seat. And when Rasūlullāh ﷺ would visit her, she would stand up to welcome him and kiss his hand."<sup>1</sup>

### The narration of 'Abd Allāh ibn 'Umar:

عن سالم عن أبيه أنه كان يسمعه يحدث عن رسول الله صلى الله عليه وآله وسلم حين أمر أسامة بن زيد فبلغه أن الناس عابوا أسامة و طعنوا في إمارته فقام رسول الله صلى الله عليه وآله وسلم في الناس فقال كما حدثني سالم ألا إنكم تعيبون أسامة و تطعنون في إمارته و قد فعلتم ذلك بأبيه من قبل و إن كان لخليقا للإمارة و إن كان لأحب الناس كلهم إلي و إن ابنه هذا من بعده لأحب الناس إلي فاستوصوا به خيرا فإنه من خياركم قال سالم ما سمعت عبد الله يحدث بهذا الحديث قط إلا قال ما حاشا فاطمة

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1 Al-Bayhaqī narrated it in *al-Kubrā*, Kitāb al-Nikāḥ, bāb mā jā'a fi qublat al-rajul waladah ḥadīth no. 13356, these words appear in *al-Kubrā*; al-Nasa'ī in *al-Kubrā*, Kitāb 'Ishrat al-Nisā', bāb qublat dhī maḥram, ḥadīth no. 9236; al-Tirmidhī in *al-manāqib* ḥadīth no. 3872 and remarked, "This ḥadīth is ḥasan and gharīb from this sanad." Al-Albānī declared it ṣaḥīḥ. Al-Bukhārī narrated it in *al-Adab al-Mufrad* and al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Al-Adab al-Mufrad* ḥadīth no. 971; al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma'rifat al-Ṣaḥābah, bāb dhikr manāqib Fāṭimah bint Rasūlillāh vol. 3 pg. 167, 174 ḥadīth no. 4732, 4753 and commented, "The ḥadīth is ṣaḥīḥ according to the standards of Shaykhayn but they have not narrated it; Ibn Ḥibbān, Kitāb Ikhbārīh ﷺ 'an Manāqib al-Ṣaḥābah, dhikr ikhbār al-Muṣṭafā Fāṭimah annahā awwal lāḥiq bih min ahlih ba'd wafātih ḥadīth no. 6953 – al-Arnā'ūtī declared it ṣaḥīḥ.

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

Whenever I heard ‘Abd Allāh narrating this ḥadīth, he would say, “Except Fāṭimah.”<sup>1</sup>

### The narration of Sayyidunā Miswar ibn Makhramah:

عن المسور بن مخرمة رضي الله عنه أنه سمع رسول الله صلى الله عليه وآله وسلم على المنبر وهو يقول إن بني هشام بن المغيرة استأذنونني أن ينكحوا ابنتها على ابن أبي طالب فلا أذن لهم ثم لا أذن لهم ثم لا أذن لهم إلا أن يحب ابن أبي طالب أن يطلق ابنتي وينكح ابنتهم فإنما ابنتي بضعة مني يربيني ما رابها ويؤذيها ما آذاها

Sayyidunā Miswar ibn Makhramah رَضِيَ اللهُ عَنْهُ reports that he heard Rasūlullāh ﷺ declaring on the mimbar, “Indeed, Banū Hāshim ibn al-Mughīrah have sought my permission to marry their daughter to ‘Alī ibn Abī Ṭālib, but I do not give them permission; and I do not give them permission, and I do not give them permission. Except if ‘Alī ibn Abī Ṭālib desires to divorce my daughter and marry theirs. Certainly, my daughter is a part of me. What displeases her displeases me and what hurts her hurts me.”<sup>2</sup>

### The narration of Sayyidunā ‘Alī ibn Ḥusayn:

عن الزهري أنه قال أخبرني علي بن حسين أن المسور بن مخرمة رضي الله عنه أخبره أن علي بن أبي طالب خطب بنت أبي جهل وعنده فاطمة بنت رسول الله صلى الله عليه وآله وسلم فلما سمعت بذلك

1 Aḥmad narrates it in *al-Musnad* ḥadīth no. 5848, Shu‘ayb al-Arnā‘ūṭ remarked, “Its isnād is ṣaḥīḥ according to the standards of Shaykhayn.”

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

فاطمة أتت النبي صلى الله عليه وآله وسلم فقالت له إن قومك يتحدثون أنك لا تغضب لبناتك و هذا علي ناكحا ابنة أبي جهل قال المسور فقام النبي صلى الله عليه وآله وسلم فسمعته حين تشهد ثم قال أما بعد فإنى أنكحت أبا العاص بن الربيع فحدثني فصدقني و أن فاطمة بنت محمد مضعة مني و إنما أكره أن يفتنوها و إنها و الله لا تجتمع بنت رسول الله و بنت عدو الله عند رجل و احد أبدا قال فترك علي الخطبة

Al-Zuhrī reports that ‘Alī ibn Ḥusayn informed him that Sayyidunā Miswar ibn Makhramah رضي الله عنه informed him, “‘Alī ibn Abī Ṭālib رضي الله عنه proposed to the daughter of Abū Jahl while he was married to Fāṭimah bint Rasūlillāh صلى الله عليه وسلم. When Fāṭimah heard of this, she came to Rasūlullāh صلى الله عليه وسلم and complained, ‘Your people are saying that you do not get angry for your daughters and ‘Alī is getting married to the daughter of Abū Jahl.’”

Miswar continues, “Rasūlullāh صلى الله عليه وسلم stood up [to deliver an address] and I heard him affirming the oneness of Allah سبحانه وتعالى and then saying, ‘I married [my daughter] to Abū al-Āṣ ibn Rabī<sup>1</sup>. He gave me his word and was true to it. Certainly, Fāṭimah bint Muḥammad is a part of me and I fear that she might be cast into trial. By Allah, the daughter of the Messenger of Allah and the daughter of the enemy of Allah can never be in the nikāḥ of one man.’ ‘Alī thus desisted from the proposal.<sup>2</sup>

### The narration of Sayyidunā Ḥasan al-Muthannā:

و عن حسن بن حسن أنه بعث إلى المسور يخطب بنتا له قال له توافيني في العتمة فليقه فحمد الله المسور فقال ما من سبب و لا نسب و لا صهر أحب إلى من نسبكم و صهركم و لكن رسول الله صلى الله عليه و آله قال فاطمة شجنة منى يبسطنى ما بسطها و يقبضنى ما قبضها و أنه تنقطع يوم القيامة الأنساب و الأسباب إلا نسبى و سببى و تحنك ابنتها و لو زوجتك قبضها ذلك فذهب عاذرا له

1 Rasūlullāh صلى الله عليه وسلم had married his daughter Zaynab to him. She is his eldest daughter. This marriage was contracted in Makkah. He dealt kindly and lovingly with her. The Quraysh wanted him to divorce her but he refused. Rasūlullāh صلى الله عليه وسلم appreciated this act of his. He was imprisoned at Badr and taken to Madīnah. Sayyidah Zaynab رضي الله عنها ransomed him with her necklace which she inherited from her mother Sayyidah Khadijah رضي الله عنها. Rasūlullāh صلى الله عليه وسلم returned the necklace to her and freed her husband.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, bāb dhikr Aṣḥār al-Nabī صلى الله عليه وسلم ḥadīth no. 3729; *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb faḍā'il Fāṭimah bint al-Nabī ḥadīth no. 2449. The words of the ḥadīth quoted appear in *Ṣaḥīḥ Muslim*.



Ḥasan ibn Ḥasan relates that he sent a proposal to Miswar for his daughter. Miswar told him to meet him that night. When he met him, Miswar praised Allah ﷻ and then said, “There is no relationship, connection or in-laws more beloved to me than yours. However, Rasūlullāh ﷺ has stated, ‘Fāṭimah is part of me. What pleases her pleases me and what displeases her displeases me. All relationships and connections will be severed on the Day of Qiyāmah except mines.’ You are married to her daughter<sup>1</sup>. If I marry [my daughter] to you, it will displease her.” He then left and excused himself.<sup>2</sup>

### The narration of Sayyidunā Miswar ibn Makhramah:

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

Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh ﷺ stated, “Undoubtedly, Fāṭimah is part of me. What hurts her hurts me.”<sup>3</sup>

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

Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh ﷺ stated, “Fāṭimah is part of me. Whoever angers her angers me.”<sup>4</sup>

1 He refers to the wife of Ḥasan ibn Ḥasan ibn ‘Alī, Fāṭimah bint Ḥusayn ibn ‘Alī (*Jamharat al-Ansāb al-‘Arab* of Ibn Ḥazm pg. 41).

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

3 *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb min faḍā’il Fāṭimah bint al-Nabī ḥadīth no. 2449, the words of the ḥadīth quoted appear in *Ṣaḥīḥ Muslim*; *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Nikāḥ, bāb Dhabb al-Rajul ‘an Ibnatihī ḥadīth no. 5230.

4 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb manāqib Fāṭimah ḥadīth no. 3767, 3714; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah ḥadīth no. 2449 with an addition.

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

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه قال أبطأ رسول الله صلى الله عليه وآله وسلم عنا يوماً ما صدر النهار فلما كان العشي قال له قائلنا يا رسول الله قد شق علينا لم نرك اليوم قال إن ملكاً من السماء لم يكن رأتى فاستأذن الله في زيارتي فأخبرني أو بشرني أن فاطمة ابنتي سيدة نساء أمتي وأن حسناً وحسيناً سيداً شباب أهل الجنة

Sayyidunā Abū Hurayrah رضي الله عنه reports, “One day Rasūlullāh صلى الله عليه وسلم kept us waiting at daybreak. When evening came, one of us asked him, ‘O Rasūlullāh! We were worried as we did not see you today.’

Rasūlullāh صلى الله عليه وسلم explained, ‘Certainly, an angel from the sky had not seen me so he sought permission from Allah سبحانه وتعالى to see me. He informed me or gave me glad tidings that Fāṭimah, my daughter, is the queen of the women of my ummah and that Ḥasan and Ḥusayn are the leaders of the youth of Jannah.’”<sup>1</sup>

### The narration of Sayyidunā Anas ibn Mālīk:

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

Sayyidunā Anas ibn Mālīk رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم stated, “Sufficient for you of the women of the universe are Maryam bint ‘Imrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, and Āsiyah the wife of Fir‘awn.”<sup>2</sup>

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

2 Aḥmad narrates it in his *Musnad* ḥadīth 12414 – al-Arnā’ūṭ has declared it ṣaḥīḥ; and in *al-Faḍā’il* ḥadīth no. 1332; al-Tirmidhī, *Kitāb al-Manāqib*, bāb Faḍl Khadījah رضي الله عنها ḥadīth no. 3878, al-Albānī has declared it ṣaḥīḥ; al-Ḥākim narrates it, *Kitāb Ma’rifat al-Ṣaḥābah*, bāb dhikr manāqib Fāṭimah رضي الله عنها ḥadīth no. 4746 and commented, “Ṣaḥīḥ according to the conditions of Shaykhayn who have not narrated it with these words. Rasūlullāh’s صلى الله عليه وسلم statement, ‘Sufficient for you of the women of the universe’ equates the women of the world.” Al-Dhahabī says, “According to the conditions of al-Bukhārī and Muslim.”

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

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

Sayyidunā Ḥudhayfah ibn al-Yamān رضي الله عنه reports, “My mother asked me, ‘When did you last meet?’ i.e. with Rasūlullāh صلى الله عليه وسلم.

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

Upon this, she scolded me so I told her, ‘Leave me. I will go to Rasūlullāh صلى الله عليه وسلم, perform Maghrib with him and ask him to seek forgiveness for me and you.’

I thus came to Rasūlullāh صلى الله عليه وسلم and performed Maghrib with him. He continued observing ṣalāh until he performed ‘Ishā’. He then left and I followed him. He heard my voice and asked, ‘Who is it? Ḥudhayfah?’

I replied in the positive.

The Rasūl صلى الله عليه وسلم said, ‘What is your need? May Allah forgive you and your mother.’

The Rasūl صلى الله عليه وسلم then said, ‘Indeed this is an angel who has not descended to the world prior to this night. He sought permission from his Rabb to greet me and give me glad tidings that Fāṭimah will be the queen of the women of Jannah and that Ḥasan and Ḥusayn will be the leaders of the youth of Jannah.’<sup>1</sup>

## The narration of Sayyidunā Abū Sa‘īd al-Khudrī:

عن أبي سعيد الخدري رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم الحسن والحسين سيدي شباب أهل الجنة و فاطمة سيدة نساءهم إلا ما كان لمريم بنت عمران

1 Al-Tirmidhī, Kitāb al-Manāqib, bāb manāqib al-Ḥasan wa al-Ḥusayn رضي الله عنه ḥadīth no. 3781, al-Albānī declared it ṣaḥīḥ; Musnad of Imām Aḥmad ḥadīth no. 23377, al-Arnā‘ūtī declared it ṣaḥīḥ.

Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه relates that Rasūlullāh صلى الله عليه وسلم stated, “Ḥasan and Ḥusayn are the leaders of the youth of Jannah and Fāṭimah is the queen of their women except for the status Maryam bint ‘Imrān enjoys.”<sup>1</sup>

### The narration of Sayyidah Umm Salamah:

عن أم سلمة أن رسول الله صلى الله عليه وآله وسلم دعا فاطمة يوم الفتح فناجها فبكت ثم حدثها فضحكت قالت فلما توفي رسول الله صلى الله عليه وآله وسلم سألتها عن بكائها وضحكها قالت أخبرني رسول الله صلى الله عليه وآله وسلم أنه يموت فبكت ثم أخبرني أني سيدة نساء أهل الجنة إلا مريم ابنة عمران فضحكت

Sayyidah Umm Salamah رضي الله عنها narrates, “Rasūlullāh صلى الله عليه وسلم called Fāṭimah on the day of the Conquest [of Makkah] and whispered to her something due to which she cried. He then apprised her of something and she smiled. When Rasūlullāh صلى الله عليه وسلم passed away, I asked her about her crying and smiling. She replied, ‘Rasūlullāh صلى الله عليه وسلم informed me that he was going to pass away so I wept. He then informed me that I am the queen of the women of Jannah except Maryam bint ‘Imrān so I smiled.’”<sup>2</sup>

### The narration of Sayyidah ‘Ā’ishah:

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

Sayyidah ‘Ā’ishah رضي الله عنها narrates that Rasūlullāh صلى الله عليه وسلم told Sayyidah Fāṭimah رضي الله عنها, “Are you not pleased that you will be the queen of the women of Jannah or the women of the Mu’minīn?”<sup>3</sup>

1 *Musnad* of Imām Aḥmad ḥadīth no. 11636, Shu‘ayb al-Arnā’ūṭ says, “It is *ṣaḥīḥ li ghayriḥī* (due to other factors).” *Al-Faḍā’il* ḥadīth no. 1331, 1360; al-Nasa’ī in *al-Khaṣā’iṣ* ḥadīth no. 129; Abū Ya’lā in his *Musnad* vol. 2 pg. 395 ḥadīth no. 1169; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 168 ḥadīth no. 4733, al-Dhahabī declared it *ṣaḥīḥ* and supported him; al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 201 and remarked, “Al-Tirmidhī has quoted it without mention of Fāṭimah and Maryam. Aḥmad and Abū Ya’lā have quoted it and their narrators and the narrators of *al-Ṣaḥīḥ*.”

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb *al-Manāqib*, bāb ‘alāmāt al-nubuwwah fi al-Islām ḥadīth no. 3624, the words of the narration quoted appear in *Ṣaḥīḥ al-Bukhārī*; *Ṣaḥīḥ Muslim*, Kitāb *Faḍā’il al-Ṣaḥābah*, bāb *min faḍā’il Fāṭimah* رضي الله عنها ḥadīth no. 2450. It is a lengthy ḥadīth.

3 *Ṣaḥīḥ al-Bukhārī*, Kitāb *al-Manāqib*, bāb ‘alāmāt al-nubuwwah fi al-Islām ḥadīth no. 3624, the words of the narration quoted appear in *Ṣaḥīḥ al-Bukhārī*; *Ṣaḥīḥ Muslim*, Kitāb *Faḍā’il al-Ṣaḥābah*, bāb *min faḍā’il Fāṭimah* رضي الله عنها ḥadīth no. 2450. It is a lengthy ḥadīth.

عن عروة قال قالت عائشة لفاطمة رضي الله عنها بنت رسول الله صلى الله عليه وآله وسلم ألا أبشرك  
 إلى سمعت رسول الله صلى الله عليه وآله وسلم يقول سيدات نساء أهل الجنة أربع مريم بنت عمران و  
 فاطمة بنت رسول الله صلى الله عليه وآله وسلم وخديجة بنت خويلد وآسية

‘Urwah reports that Sayyidah ‘Ā’ishah رضي الله عنها said to Fāṭimah رضي الله عنها the daughter of Rasūlullāh صلى الله عليه وسلم, “Should I not give you glad tidings? Indeed I heard Rasūlullāh صلى الله عليه وسلم declaring, “The queens of the women of Jannah are four: Maryam bint ‘Imrān, Fāṭimah bint Rasūlullāh, Khadījah bint Khuwaylid, and Āsiyah.”<sup>1</sup>

Her removal of harm from Rasūlullāh صلى الله عليه وسلم

### The narration of Sayyidunā ‘Abd Allāh ibn Mas‘ūd:

عن عمرو بن ميمون عن عبد الله رضي الله عنه قال بينا النبي صلى الله عليه وآله وسلم ساجد و حوله  
 ناس من قريش جاء عقبه بن أبي معيط بسلا جزور ففدغه على ظهر النبي صلى الله عليه وآله وسلم فلم  
 يرفع رأسه فجاءت فاطمة رضي الله عنها فأخذته من ظهره و دعت على من صنع فقال النبي صلى الله  
 عليه وآله وسلم اللهم عليك الملاء من قريش أبا جهل بن هشام و عتبة بن ربيعة و شيبه بن ربيعة و أمية بن  
 خلف أو أمية بن خلف شعبة الشاك فرأيتهم قتلوا يوم بدر فألقوا في بئر غير أمية بن خلف أو أمية تقطعت  
 أو صاله فلم يلق في البئر

‘Amr ibn Maymūn reports from Sayyidunā ‘Abd Allāh ibn Mas‘ūd رضي الله عنه, “As Rasūlullāh صلى الله عليه وسلم was prostrating, and around him were some men of Quraysh, ‘Uqbah ibn Abī Muṭṭi came with the entrails<sup>2</sup> of a camel and threw it on the back of Rasūlullāh صلى الله عليه وسلم. Rasūlullāh صلى الله عليه وسلم could not lift his head [due to the weight]. Fāṭimah arrived and pulled it off his back and cursed the one who did it.

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

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

Rasūlullāh ﷺ then cursed, ‘O Allah! Deal with the leaders of Quraysh viz. Abū Jahl ibn Hishām, ‘Utbah ibn Rab‘ah, Shaybah ibn Rab‘ah, Umayyah ibn Khalaf—or Ubay ibn Khalaf—(Shu‘bah is the one in doubt).’

I saw them all killed in the Battle of Badr. They were thrown into a [deserted] well besides Umayyah ibn Khalaf—or Ubay—whose limbs were torn apart so he was not thrown therein.”<sup>1</sup>

## Her renunciation of the world

### The narration of Sayyidunā Thowbān:

عن ثوبان رضي الله عنه قال دخل رسول الله صلى الله عليه وآله وسلم على فاطمة رضي الله تعالى عنها وأنا معه وقد أخذت من عنقها سلسلة من ذهب فقالت هذه أهداها إلي أبو الحسن فقال رسول الله صلى الله عليه وآله وسلم يا فاطمة أيسرك أن يقول الناس فاطمة بنت محمد وفي يدك سلسلة من نار ثم خرج ولم يقعد فعمدت فاطمة إلى السلسلة فاشترت غلاما فأعتقته فبلغ ذلك النبي صلى الله عليه وآله وسلم فقال الحمد لله الذي نجي فاطمة من النار

Sayyidunā Thowbān رَضِيَ اللهُ عَنْهُ recalls, “Rasūlullāh ﷺ entered the house of Fāṭimah and I was present. She held a gold chain around her neck and commented, ‘Abū al-Ḥasan gifted this to me.’

Rasūlullāh ﷺ told her lovingly, ‘O Fāṭimah! Does it please you that people say, Fāṭimah the daughter of Muḥammad whereas you have a chain of fire in your hand?’

Rasūlullāh ﷺ did not sit and left. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا took the chain, bought a slave in lieu of it and set the slave free. The news of this reached Rasūlullāh ﷺ who exclaimed, ‘All praise belongs to Allah ﷻ who has saved Fāṭimah from Hell.’”<sup>2</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb mā laqiya al-Nabī ﷺ wa aṣḥābuhū min al-mushrikīn bi Makkah ḥadīth no. 3854. The words of the narration quoted appear in *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, Kitāb al-Jihād wa al-Siyar, bāb mā laqiya al-Nabī ﷺ min adhā al-mushrikīn wa al-munāfiqīn ḥadīth no. 1794.

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

## The narration of Sayyidunā Abū Hurayrah:

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

Sayyidunā Abū Hurayrah رضي الله عنه narrates, “Fāṭimah came to Rasūlullāh صلى الله عليه وسلم to ask him for a servant. Rasūlullāh صلى الله عليه وسلم asked her, ‘Do you desire what you came to ask for more or something better than it?’ The narrator says, “I think she asked ‘Alī.’” The Rasūl صلى الله عليه وسلم then advised, “Recite:

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

O Allah the Sustainer of the heavens and the Sustainer of the Grand Throne, our Sustainer and the Sustainer of everything; the One who revealed the Torah, Injīl and the Qur’ān; the One who splits the seed and the pit! I seek Your protection from the evil of everything which You have control of. You are the First, there is nothing before You; You are the Last, there is nothing after You; You are Apparent, there is nothing above you; You are the Hidden, there is nothing hidden from You. Fulfil our debt on our behalf and grant us independence from poverty.”<sup>1</sup>

## The narration of Sayyidunā ‘Alī:

عن عبد الرحمن بن أبي ليلى حدثنا علي أن فاطمة رضي الله عنها شكت ما تلقى من أثر الرحي فأتى النبي صلى الله عليه وآله وسلم سبي فانطلقت فلم تجده فوجدت عائشة فأخبرتها فلما جاء النبي صلى

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, dhikr manāqib Fāṭimah bint Rasūlillāh صلى الله عليه وسلم ḥadīth no. 4741, the words of the narration quoted appear in *al-Mustadrak*. He comments, “A ṣaḥīḥ ḥadīth according to the conditions of Shaykhayn but they have not narrated it.” Al-Dhahabī supports him; *al-Tirmidhī*, Kitāb al-Da’wāt ḥadīth no. 3481, al-Albānī declared it ṣaḥīḥ.

الله عليه وآله وسلم أخبرته عائشة بمجيء فاطمة فجاء النبي صلى الله عليه وآله وسلم إلينا وقد أخذنا مضاجعنا فذهبت لأقوم فقال على مكانكما فقعده بيننا حتى وجدت برد قدميه على صدري و قال ألا أعلمكما خيرا مما سألتماي إذا أخذتما مضاجعكما تكبران أربعاً و ثلاثين و تسبحان ثلاثاً و ثلاثين و تحمدان ثلاثاً و ثلاثين فهو خير لكما من خادم

‘Abd al-Raḥmān ibn Abī Laylā reports that Sayyidunā ‘Alī عليه السلام narrated to them, “Fāṭimah complained of the marks of the grind mill she was sustaining. Some prisoners came to Rasūlullāh صلى الله عليه وسلم so Fāṭimah went [to Rasūlullāh صلى الله عليه وسلم to request for a slave] but did not find him. She found ‘Ā’ishah so she informed her. When Rasūlullāh صلى الله عليه وسلم came, ‘Ā’ishah informed him of Fāṭimah’s coming. Rasūlullāh صلى الله عليه وسلم came to us—and we had already gone to bed—I wanted to stand up but he said, ‘Remain at your places.’

He sat between us until I could feel the coolness of his feet on my chest and inquired, ‘Should I not teach you something better than what you asked me for? When you go to bed, recite Allāh Akbar 34 times, Subhān Allāh 33 times, and Alḥamd Lillāh 33 times. This is better for you than a servant.’”<sup>1</sup>

Rasūlullāh صلى الله عليه وسلم informing Fāṭimah of his imminent demise and that she will be the first of his family to join him

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت كن أزواج النبي صلى الله عليه وآله وسلم عنده ولم يغادر منهن واحدة فأقبلت فاطمة تمشي ما تخطئ مشيتها من مشية رسول الله صلى الله عليه وآله وسلم شيئاً فلما رآها رحب بها فقال مرحبا بابنتي ثم أجلسها عن يمينه أو عن شماله ثم سارها فبكت بكاء شديدا فلما رأى جزعها سارها الثانية فضحكت فقلت لها خصك رسول الله صلى الله عليه وآله وسلم من بين نسائه بالسراير ثم أنت تبكين فلما قام رسول الله صلى الله عليه وآله وسلم سألتها ما قال لك رسول الله صلى الله عليه وآله وسلم قالت ما كنت أفشى على رسول الله صلى الله عليه وآله وسلم سره قالت فلما توفي رسول الله صلى الله عليه وآله وسلم قلت عزمت عليك بما لي عليك من الحق لما حدثتني ما قال لك رسول الله صلى الله عليه وآله وسلم فقالت أما الآن فنعم أما حين سارني في المرة الأولى فأخبرني أن جبريل كان يعارضه القرآن في كل سنة مرة أو مرتين وأنه عارضه الآن مرتين و أني لا أرى الأجل إلا قد

1 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb manāqib ‘Alī ibn Abī Ṭālib ḥadīth no. 3705, the words of the this narration are quoted by him; *Ṣaḥīḥ Muslim*, Kitāb al-dhikr wa al-Du‘ā’, bāb al-tasbīḥ awwal al-nahār wa ‘inda al-nawm ḥadīth no. 2727.



اقترب فاتقي الله و اصبري فإنه نعم السلف أنا لك قالت فيكيت بكائي الذي رأيت فلما رأى جزعي سارني الثانية فقال يا فاطمة أما ترضين أن تكوني سيدة نساء المؤمنين أو سيدة نساء هذه الأمة قالت فضحكت ضحكي الذي رأيت

Sayyidah ‘Ā’ishah رضي الله عنها narrates, “The wives of Rasūlullāh صلى الله عليه وسلم were with him [during his final illness]; none of them departed. Fāṭimah approached; her gait precisely matched the gait of Rasūlullāh صلى الله عليه وسلم. When he saw her, he welcomed her saying, ‘Welcome to my daughter.’ He seated her on his right—or left. He then whispered to her something and she began to sob profusely. When he saw her restlessness, he whispered to her a second time and she laughed.

I told her, ‘Rasūlullāh صلى الله عليه وسلم has favoured you with a secret over his wives, and you cried.’

When Rasūlullāh صلى الله عليه وسلم stood up, I asked her, ‘What did Rasūlullāh صلى الله عليه وسلم tell you?’

She replied, ‘It is not becoming of me to disclose Rasūlullāh’s صلى الله عليه وسلم secret.’

After Rasūlullāh صلى الله عليه وسلم passed away, I said [to her], ‘I have taken a determination upon you of the right that I have over you that you will inform me of what Rasūlullāh صلى الله عليه وسلم told you.’

She said, ‘Now I will inform you. When Rasūlullāh صلى الله عليه وسلم whispered to me the first time, he informed me that Jibrīl would recite the Qur’ān to him once—or twice—every year and he recited it to him this year twice. He commented, ‘I divined from this my imminent demise. So fear Allah and bear patiently, for I am the best forerunner for you.’

Fāṭimah رضي الله عنها continued, ‘I then sobbed as you witnessed. When he saw my restlessness, he whispered to me a second time and said, ‘O Fāṭimah! Are you not pleased to be the queen of the Muslim women—or the queen of the women of this ummah?’ I then laughed as you saw.”<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī*; Kitāb al-Maghāzī, bāb maraḍ al-Nabī صلى الله عليه وسلم wa wafātihī ḥadīth no. 4433; Kitāb al-Istī’dhān, bāb man nājā bayn yaday al-nās wa man lam yukhbir bisirr ṣāḥibihī faidhā māta akhbāra bihī ḥadīth no. 6285; *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb min faḍā’il Fāṭimah رضي الله عنها ḥadīth no. 2450, the words of the narration are quoted by him.

عن عائشة رضي الله عنها قالت دعا النبي صلى الله عليه وآله وسلم فاطمة ابنته في شكواه الذي قبض فيه فسارها بشيء فبكت ثم دعاها فسارها فضحكت قالت فسألتها عن ذلك فقالت سارني النبي صلى الله عليه وآله وسلم فأخبرني أنه يقبض في وجهه الذي توفي فيه فبكت ثم سارني فأخبرني أنني أول أهل بيته أتبعه فضحكت

Sayyidah ‘Ā’ishah رضي الله عنها reports, “Rasūlullāh صلى الله عليه وسلم called his daughter Fāṭimah in his fatal illness. He whispered to her something due to which she began to sob. He then called her and whispered to her after which she laughed.

I asked her about this and she said, ‘Rasūlullāh صلى الله عليه وسلم whispered to me informing me that he will pass away in his fatal illness so I cried. He then whispered to me informing that I will be the first of his family members to follow him, so I laughed.’”<sup>1</sup>

عن عائشة أم المؤمنين رضي الله عنها قالت ما رأيت أحدا أشبه سمتا ودلا وهديا برسول الله صلى الله عليه وآله وسلم في قيامها وقعودها من فاطمة بنت رسول الله صلى الله عليه وآله وسلم قالت وكانت إذا دخلت على النبي صلى الله عليه وآله وسلم قام إليها فقبلها وأجلسها في مجلسه وكان النبي صلى الله عليه وآله وسلم إذا دخل عليها قامت من مجلسها فقبلته وأجلسته في مجلسها فلما مرض النبي صلى الله عليه وآله وسلم دخلت فاطمة فأكبت عليه فقبلته ثم رفعت رأسها فبكت ثم أكبت عليه ثم رفعت رأسها فضحكت فقلت إن كنت لأظن أن هذه من أعقل نسائنا فإذا هي من النساء فلما توفي رسول الله صلى الله عليه وآله وسلم قلت لها رأيت حين أكببت على رسول الله صلى الله عليه وآله وسلم فرفعت رأسك فضحكت ما حملك على ذلك إني إذا لذرة أخبرني أنه ميت من وجعه هذا فبكت ثم أخبرني أنني أسرع أهله لحوقا به فذلك حين ضحكت

Umm al-Mu’minīn Sayyidah ‘Ā’ishah رضي الله عنها relates, “I have not seen anyone who resembled Rasūlullāh صلى الله عليه وسلم more in his ways, mannerisms and etiquettes—the way he stood and sat—than Fāṭimah the daughter of Rasūlullāh صلى الله عليه وسلم.”

She continues, “When she would visit Rasūlullāh صلى الله عليه وسلم, he would stand up, kiss her, and seat her in his seat. And when Rasūlullāh صلى الله عليه وسلم would visit

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā’il al-Ṣaḥābah, bāb manāqib qarābat al-Nabī صلى الله عليه وسلم ḥadīth no. 3715, 3716; Kitāb al-Manāqib, bāb ‘alāmāt al-nubuwwah ḥadīth no. 3624; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah ḥadīth no. 97; 2450.

her, she would stand up from her seat, kiss him and seat him in her seat. When Rasūlullāh ﷺ fell ill, Fāṭimah entered, lowered herself towards him, and kissed him. She then lifted her head and cried. Thereafter, she lowered herself towards him, lifted her head and began to laugh.

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

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

She replied, ‘I was young then. Rasūlullāh ﷺ informed me that he would pass away in that illness of his so I cried. He then informed me that I will be the first of his family members to join him, so I laughed.’<sup>1</sup>

## Purification and removal of impurity from Sayyidah Fāṭimah:

### The narration of Sayyidah ‘Ā’ishah:

عن صفة بنت شيبه قالت قالت عائشة خرج النبي صلى الله عليه وآله وسلم غداً وعليه مرط مرحل<sup>2</sup> من شعر اسود فجاء الحسن بن علي فادخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فادخلها ثم جاء علي فادخله ثم قال إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Şafiyah bint Shaybah relates that ‘Ā’ishah رضي الله عنها said, “Rasūlullāh ﷺ left in the morning wearing a cloak with pictures of camel saddlebags

1 Al-Tirmidhī narrated it in *al-Manāqib*, bāb mā jā’a fi faḍl Fāṭimah رضي الله عنها ḥadīth no. 3872 and remarked, “This ḥadīth is ḥasan and gharīb.” Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ al-Tirmidhī* and *Ṣaḥīḥ al-Adab al-Mufrad* of al-Bukhārī; al-Ḥākim has narrated it in *al-Mustadrak*, Kitāb al-Adab vol. 4 pg. 303 ḥadīth no. 7715 and commented, “The ḥadīth is ṣaḥīḥ according to the conditions of Shaykhayn but they have not narrated it; al-Dhababī states, “According to the conditions of al-Bukhārī and Muslim; al-Nasa’ī narrated it in *Khaṣā’iṣ* Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib ḥadīth no. 128; the original story appears in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* as mentioned before.

2 Murāḥḥal: A garment embroidered with pictures of saddlebags. If it is Murajjam then it has been embroidered with pictures of pots.

made from black (camel's) hair. Ḥasan ibn 'Alī came and Rasūlullāh ﷺ wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then 'Alī came and he also took him under it. He thereafter recited:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin],  
O people of the [Prophet's] household, and to purify you with  
[extensive] purification.<sup>1,2</sup>

She was one of the most truthful people in speech

### The narration of Sayyidah 'Ā'ishah:

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

When Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا would speak about Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا the daughter of Rasūlullāh ﷺ, she would say, “I have not seen anyone more truthful in speech than her except her father.”<sup>3</sup>

1 Sūrah al-Aḥzāb: 33

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

3 Al-Ḥākim has reported it in *al-Mustadrak*, Kitāb Ma'rifat al-Ṣaḥābah, bāb dhikr manāqib Fāṭimah vol. 3 pg. 175 ḥadīth no. 4756. The words are his and he comments, “Ṣaḥīḥ on the conditions of Muslim and they have not narrated it.” Al-Dhabābī supports him; Abū Ya'lā reports it via 'Amr ibn Dīnār from 'Ā'ishah ḥadīth no. 4700 with similar wording; al-Ṭabarānī in *al-Awsaṭ* vol. 3 pg. 138 ḥadīth no. 2721; al-Haythamī in *al-Majma'* vol. 9 pg. 201 and commented, “Al-Ṭabarānī has narrated it in *al-Awsaṭ* and Abū Ya'lā except that she says, 'I have not seen anyone more truthful than Fāṭimah.' Their narrators are the narrators of *al-Ṣaḥīḥ*.”

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

Ḥasan ibn ‘Alī is the most beloved of the inhabitants of the Earth to the inhabitants of the Heavens

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Amr ibn al-Āṣ:

عن رجاء بن ربيعة قال كنت جالسا بالمدينة في مسجد الرسول صلى الله عليه وآله وسلم في حلقة فيها أبو سعيد و عبد الله بن عمرو فمر الحسن بن علي فسلم فرد عليه القوم و سكت عبد الله بن عمرو ثم اتبعه فقال و عليك السلام و رحمة الله ثم قال هذا أحب أهل الأرض إلى أهل السماء و الله ما كلمته منذ لبالي صفين فقال أبو سعيد ألا تنطلق إليه فتعذر إليه قال نعم قال فقام فدخل أبو سعيد فاستأذن فأذن له ثم استأذن لعبد الله بن عمرو فدخل فقال أبو سعيد لعبد الله بن عمرو حدثنا بالذي حدثتنا به حين مر الحسن فقال نعم أنا أحدثكم إنه أحب أهل الأرض إلى أهل السماء قال فقال له الحسن إذ علمت أنني أحب أهل الأرض إلى أهل السماء فلم قاتلتنا أو كثرت يوم صفين قال أما إنني و الله ما كثرت سوادا و لا ضربت معهم بسيف و لكنني حضرت مع أبي أو كلمة نحوها قال أما علمت أنه لا طاعة لمخلوق في معصية الله قال بلى و لكنني كنت أسرد الصوم على عهد رسول الله صلى الله عليه وآله وسلم فشكاني أبي إلى رسول الله صلى الله عليه وآله وسلم فقال يا رسول الله إن عبد الله بن عمرو يصوم النهار و يقوم الليل قال صم و أفطر و صل و نم فإنني أنا أصلي و أنام و أصوم و أفطر قال لي يا عبد الله أطلع أباك فخرج يوم صفين و خرجت معه

Rajā’ ibn Rabī’ah reports, “I was sitting in Madīnah, in the masjid of Rasūlullāh ﷺ in a gathering in which Abū Sa’īd and ‘Abd Allāh ibn ‘Amr ibn al-Āṣ were present. Ḥasan ibn ‘Alī ﷺ passed by and made salām. The group responded to him but ‘Abd Allāh ibn ‘Amr ibn al-Āṣ remained silent. He followed him and said, ‘Upon you is peace and Allah’s mercy.’

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

Abū Sa’īd suggested, ‘Why do you not go to him and apologise?’

He replied, ‘Yes.’

Abū Sa’īd got up and entered. He sought permission and was granted the same. He then sought permission for ‘Abd Allāh ibn ‘Amr who entered.

Abū Saʿīd then addressed ‘Abd Allāh ibn ‘Amr, ‘Narrate to us what you narrated when Ḥasan passed by.’

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

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

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

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

‘Abd Allāh replied, ‘Indeed. However, I would fast continuously in the time of Rasūlullāh ﷺ, so my father complained about me to Rasūlullāh ﷺ saying, ‘O Messenger of Allah! ‘Abd Allāh ibn ‘Amr fasts during the day and stands in prayer at night.’

Rasūlullāh ﷺ said, ‘Fast and do not fast; and pray and sleep. Indeed, I pray and sleep, and fast and do not fast.’

He then instructed me, ‘O ‘Abd Allāh, obey your father.’

‘Abd Allāh then said, ‘My father went out on the day of Ṣiffīn and I followed him.’”<sup>1</sup>

Whoever desires to see a man from Jannah should look at Ḥusayn ibn ‘Alī

### **The narration of Sayyidunā Jābir ibn ‘Abd Allāh:**

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1 Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 176, 177 and attributed it to al-Bazzār and then stated, “Its narrators and the narrators of *al-Ṣaḥīḥ* besides Hishām ibn al-Burayd who is reliable. Al-Ṭabarānī narrated it in *al-Mu’jam al-Awsaṭ* however concerning Ḥusayn instead of Ḥasan ḥadīth no. 3917.

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

Sayyidunā Jābir رضي الله عنه reports, “Whoever desires to see a man from Jannah should look at Ḥusayn ibn ‘Alī; for indeed I have heard Rasūlullāh صلى الله عليه وسلم saying so.”<sup>1</sup>

## Mubāhalah with the Ahl al-Bayt

### The narration of Sayyidunā Sa’d ibn Abī Waqqāṣ:

عن عامر بن سعد بن ابى وقاص عن ابيه رضي الله عنهما قال لما انزل الله هذه الآية نَدَعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ دعا رسول الله صلى الله عليه وآله وسلم عليا و فاطمة و حسنا و حسيناً فقال اللهم هؤلاء اهلي

‘Āmir ibn Sa’d ibn Abī Waqqāṣ relates from his father who says, “When Allah revealed this verse:

نَدَعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ

Let us call our sons and your sons<sup>2</sup>

Rasūlullāh صلى الله عليه وسلم summoned ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn and said, ‘O Allah, these are my family.’”<sup>3</sup>

## Rasūlullāh’s صلى الله عليه وسلم appraisal of Sayyidunā Ḥasan and Sayyidunā Ḥusayn

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Umar:

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1 Imām Aḥmad reports it in *Faḍā’il al-Ṣaḥābah* vol. 2 pg. 973 ḥadīth no. 1372. Waṣī Allah ‘Abbās declared it as ṣaḥīḥ. Ibn Ḥibbān ḥadīth no. 6966; Abū Ya’lā vol. 3 pg. 397 and the wording is his. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 187 and said about it, “Abū Ya’lā narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* besides Rabī’ ibn Sa’d—and it is said Ibn Sa’d—who is reliable.” Ḥusayn Salīm Asad said, “His narrators are reliable.” In *Musnad Abī Ya’lā* 1873.

2 Sūrah Āl ‘Imrān: 61

3 Imām Muslim has narrated it in a lengthy narration in *Kitāb Faḍā’il al-Ṣaḥābah*, bāb min faḍā’il ‘Alī ibn Abī Ṭālib رضي الله عنه ḥadīth no. 2404.

عن عبد الله بن عمر رضي الله عنهما قال كان رسول الله صلى الله عليه وآله وسلم إذا أتاه رجل يقول علي رقبة من ولد إسماعيل يقول عليك بحسن وحسين

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه reports, “Whenever a man came to Rasūlullāh صلى الله عليه وسلم saying, ‘I have an obligation to free a slave from the progeny of Ismā‘īl.’ Rasūlullāh صلى الله عليه وسلم would respond, ‘Take Ḥasan and Ḥusayn.’”<sup>1</sup>

Rasūlullāh صلى الله عليه وسلم would seek protection for Sayyidunā Ḥasan and Sayyidunā Ḥusayn

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال كان النبي صلى الله عليه وآله وسلم يعوذ الحسن والحسين ويقول إن أباكما كان يعوذ بها إسماعيل وإسحاق أعوذ بكلمات الله التامة من كل شيطان وهامة<sup>2</sup> ومن كل عين لامة<sup>3</sup>

Sayyidunā ‘Abd Allāh ibn ‘Abbās رضي الله عنه relates, “Rasūlullāh صلى الله عليه وسلم would seek protection for Ḥasan and Ḥusayn and remark, ‘Certainly your father [Sayyidunā Ibrāhīm عليه السلام] would use these words to seek protection for Ismā‘īl عليه السلام and Ishāq عليه السلام: I seek protection in the perfect words of Allah from every Shayṭān and vermin, and from every evil eye.’”<sup>4</sup>

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1 Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 185 and said about it, “Al-Ṭabarānī narrated it and his narrators are reliable.” It has a shāhid by ‘Abd al-Razzāq al-Ṣan‘ānī—from Ibn ‘Uyaynah—from ‘Amr ibn Dīnār that a man said to Ibn ‘Umar, “I have been charged with freeing a slave from the progeny of Ismā‘īl.” He said, “Free ‘Alī ibn Abī Ṭālib.” *Al-Muṣannaḥ* vol. 8 pg. 491 ḥadīth no. 16017. The object is to establish their lineage to Ismā‘īl ibn Ibrāhīm عليه السلام.

2 Every poisonous creature. It is said: every creation which intends evil.

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

4 *Ṣaḥīḥ al-Bukhārī* narrated it in Kitāb al-Ambiyā’, bāb yazfūn ḥadīth no. 3371. This ḥadīth appears in al-Bazzār from ‘Abd Allah ibn Mas‘ūd concerning which al-Bazzār said, “Muḥammad ibn Dhakwān made a mistake therein. It is actually from Ibn ‘Abbās رضي الله عنه. Al-Ṭabarānī in *al-Mu’jam al-Awsaṭ* from ‘Alī رضي الله عنه. Ibn ‘Abbās رضي الله عنه is from the Ahl al-Bayt عليهم السلام.



## Humiliation of the one who Insults Sayyidunā Ḥusayn

### The narration of Sayyidunā Anas ibn Mālīk:

عن أنس قال لما أتى عبيد الله بن زياد برأس الحسين جعل ينكت بالقضيب ثناياه يقول لقد كان أحسبه قال جميلا فقلت والله لأسوءنك إنى رأيت رسول الله صلى الله عليه وآله وسلم يلم حيث يقع قضيبك قال فانقبض

Sayyidunā Anas رضي الله عنه narrates, “When the head of Ḥusayn was brought to ‘Ubayd Allah ibn Ziyād, he began poking his front teeth with a rod and remarked, ‘Indeed, he was—I thought he said—handsome.’

I scolded, ‘By Allah, I will certainly insult you. I saw Rasūlullāh صلى الله عليه وسلم kissing the spot your rod was placed.’

He thus withdrew (his hand).”<sup>1</sup>

Rasūlullāh’s صلى الله عليه وسلم supplication to purify the Ahl al-Bayt; befriending who befriends them, and having enmity for who has enmity for them

### The narration of Sayyidah Umm Salamah:

عن أم سلمة أم المؤمنين رضي الله تعالى عنها أن النبي صلى الله عليه وآله وسلم جلل على الحسن و الحسين و علي و فاطمة رضي الله تعالى عنهم كساء ثم قال اللهم هؤلاء أهل بيتي و خاصتي أذهب عنهم الرجس و طهرهم تطهيرا فقالت أم سلمة رضي الله تعالى عنها و أنا معهم يا رسول الله قال إنك إلى خير

Umm al-Mu’minīn Sayyidah Umm Salamah رضي الله عنها reports that Rasūlullāh صلى الله عليه وسلم covered Ḥasan, Ḥusayn, ‘Alī, and Fāṭimah رضي الله عنها with a sheet and then prayed, “O Allah! These are my family and close ones. Remove impurity from them and grant them extensive purification.”

Umm Salamah رضي الله عنها submitted, “Am I with them, O Messenger of Allah!”

The Rasūl صلى الله عليه وسلم replied, “You are upon goodness.”<sup>2</sup>

1 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 125 ḥadīth no. 2878. Al-Haythamī mentioned it in *Majma’* vol. 9 pg. 195 and said about it, “Al-Bazzār narrated it and al-Ṭabarānī narrated it with many isnāds and his narrators have been declared reliable.”

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

و عن أم سلمة رضي الله عنها قالت جاءت فاطمة بنت النبي صلى الله عليه وآله وسلم إلى رسول الله صلى الله عليه وآله وسلم متوركة الحسن والحسين في يدها برمة للحسن فيها سخين حتى أتت بها النبي صلى الله عليه وآله وسلم فلما وضعتها قدومه قال لها أين أبو الحسن قالت في البيت فدعاه فجلس النبي صلى الله عليه وآله وسلم وعلي فاطمة والحسن والحسين يأكلون قالت أم سلمة وما سامني النبي صلى الله عليه وآله وسلم وما أكل طعاما قط وأنا عنده إلا سامنيه قبل ذلك اليوم تعني سامني دعاني إليه فلما فرغ التف عليهم بثوبه ثم قال اللهم عاد من عاداهم وال من والاهم

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

She replied, ‘At home.’

Rasūlullāh صلى الله عليه وسلم called him. Rasūlullāh صلى الله عليه وسلم, ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn then sat down to eat. Rasūlullāh صلى الله عليه وسلم did not invite me whereas he never ate food while I was by him except that he invited me prior to that day. When he finished eating, he wrapped them with his garment then prayed, ‘O Allah! Have enmity to whoever shows enmity towards them and befriend whoever befriends them.’”<sup>1</sup>

## The Jinn’s Lamentation upon Sayyidunā Ḥusayn:

### The narration of Sayyidah Umm Salamah:

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

Sayyidah Umm Salamah رضي الله عنها recalls, “I heard the jinn lamenting over Ḥusayn ibn ‘Alī.”<sup>2</sup>

1 Abū Ya‘lā narrated it in his *Musnad* vol. 12 pg. 383 ḥadīth no. 6951; Ḥusayn Salīm Asad declared it ḥasan. Al-Haythamī records it in *al-Majma’* vol. 9 pg. 166 and said: “Abū Ya‘lā narrated it and his isnād is *jayyid* (excellent).”

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

## The narration of Sayyidah Maymūnah:

عن ميمونة قالت سمعت الجن تنوح على الحسين بن علي

Sayyidah Maymūnah رضي الله عنها relates, “I heard the jinn mourning over Ḥusayn ibn ‘Alī.”<sup>1</sup>

Rasūlullāh’s صلى الله عليه وسلم love for Sayyidunā Ḥasan and Sayyidunā Ḥusayn and his supplication for he who loves them

## The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة قال خرجت مع رسول الله صلى الله عليه وآله وسلم في طائفة من النهار لا يكلمني ولا أكلمه حتى جاء سوق بني قينقاع ثم انصرف حتى أتى خباء فاطمة فقال أتم لكع أتم لكع يعني حسنا فظننا إنما تحبسه أمه لأن تغسله و تلبسه سخابا فلم يلبث أن جاء يسعي حتى اعتنق كل واحد منهما صاحبه فقال رسول الله صلى الله عليه وآله وسلم اللهم إني أحبه فأحبه وأحب من يحبه زاد البخاري وقال أبو هريرة فما كان من أحد أحب إلي من الحسن بن علي بعد ما قال رسول الله صلى الله عليه وآله وسلم ما قال

Sayyidunā Abū Hurayrah رضي الله عنه reports, “I left with Rasūlullāh صلى الله عليه وسلم during a part of the day; he did not speak to me and I did not speak to him; until we reached the market place of the Banū Qaynuqā’. He then departed until he reached Fāṭimah’s house and said, ‘Is the little chap here? Is the little chap here?’ i.e. Ḥasan.

We thought that his mother will keep him to bath him, and put on a sikhāb<sup>2</sup> for him. The next moment, he came out running and they embraced each other. Rasūlullāh صلى الله عليه وسلم thereupon prayed, ‘O Allah! I love him, so love him and love the one who loves him.’”

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

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

Al-Bukhārī adds: Abū Hurayrah comments, “There was no one more beloved to me than Ḥasan ibn ‘Alī after Rasūlullāh ﷺ made this statement.”<sup>1</sup>

عن أبي هريرة رضي الله عنه قال لا أزال أحب هذا الرجل بعد ما رأيت رسول الله صلى الله عليه وآله وسلم يصنع ما يصنع رأيت الحسن في حجر النبي صلى الله عليه وآله وسلم وهو يدخل أصابعه في لحيه النبي صلى الله عليه وآله وسلم والنبي صلى الله عليه وآله وسلم يدخل لسانه في فمه ثم قال اللهم إني أحبه فأحبه

Sayyidunā Abū Hurayrah رضي الله عنه states, “I never stopped loving this man after I saw Rasūlullāh ﷺ behaving how he behaved. I saw Ḥasan in the lap of Rasūlullāh ﷺ, the former inserting his fingers in the latter’s beard while Nabī ﷺ placed his tongue in the former’s mouth and prayed, ‘O Allah! I certainly love him so love him.’”<sup>2</sup>

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

Sayyidunā Abū Hurayrah رضي الله عنه reports that Rasūlullāh ﷺ said regarding Ḥasan and Ḥusayn رضي الله عنهما, “O Allah! I certainly love them, so love them.”<sup>3</sup>

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

Sayyidunā Abū Hurayrah رضي الله عنه reports, “I saw Rasūlullāh ﷺ holding Sayyidunā Ḥusayn ibn ‘Alī رضي الله عنه and saying, ‘O Allah! I certainly love him so love him.’”<sup>4</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Libās, bāb al-sakhāb li al-ṣibyān ḥadīth no. 5884; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb faḍā’il al-Ḥasan wa al-Ḥusayn رضي الله عنهما ḥadīth no. 57, 2421 the wording is his.

2 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb min faḍā’il al-Ḥasan ibn ‘Alī 4791; al-Dhahabī has declared it ṣaḥīḥ and agreeing with al-Ḥākim.

3 Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 9758 and in *Faḍā’il al-Ṣaḥābah* vol. 2 pg. 972, 973 ḥadīth no. 1371; Ibn Abī Shaybah in his *Muṣannaf* vol. 6 pg. 378 ḥadīth no. 32175. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 180 and said, “Al-Bazzār narrated it and his isnād is ḥasan.”

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

عن أبي هريرة عن النبي صلى الله عليه وآله وسلم أنه قال لحسن اللهم إني أحبه فأحبه وأحب من يحبه

Sayyidunā Abū Hurayrah رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم said about Ḥasan رضي الله عنه, “O Allah! I certainly love him so love him and love the one who loves him.”<sup>1</sup>

### The narration of Sayyidunā Usāmah ibn Zayd:

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

Sayyidunā Usāmah ibn Zayd رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم would hold him and Ḥasan and pray, “O Allah, I indeed love them so You love them,” or something to the effect.<sup>2</sup>

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

Sayyidunā Usāmah ibn Zayd رضي الله عنه narrates, “I knocked at Rasūlullāh’s صلى الله عليه وسلم door one night out of some need. Rasūlullāh صلى الله عليه وسلم came out with something wrapped around him; I did not know what it was. After I finished my work, I asked, ‘What is that wrapped around you?’ He opened it and it was Ḥasan and Ḥusayn on his hips. He said, ‘These are my [grand] sons and my daughter’s sons. O Allah, I indeed love them so love them and love the one who loves them.’”<sup>3</sup>

### The narration of Sayyidunā Barā’ ibn ‘Āzib:

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

1 *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah bāb faḍā’il al-Ḥasan wa al-Ḥusayn ḥadīth no. 2421.

2 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth 3747.

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

Sayyidunā Barā' ibn 'Āzib رضي الله عنه recalls, "I saw Rasūlullāh صلى الله عليه وسلم while Ḥasan ibn 'Alī was on his shoulders – saying, 'O Allah! I certainly love him so love him.'"<sup>1</sup>

عن البراء بن عازب رضي الله تعالى عنه أن رسول الله صلى الله عليه وآله وسلم أبصر حسنا و حسيناً فقال اللهم إني أحبهما فأحبهما

Sayyidunā Barā' ibn 'Āzib رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم saw Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنه and said, "O Allah! I indeed love them so love them."<sup>2</sup>

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

Sayyidunā Barā' ibn 'Āzib رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم said regarding Sayyidunā Ḥasan ibn 'Alī رضي الله عنه: "O Allah, I certainly love them so love them and love the one who loves them."<sup>3</sup>

## The narration of Sayyidunā Sa'īd ibn Zayd:

عن سعيد بن زيد بن عمرو بن نفيل رضي الله عنه أن النبي صلى الله عليه وآله وسلم احتضن حسنا و قال اللهم إني أحبه فأحبه

Sayyidunā Sa'īd ibn Zayd ibn 'Amr ibn Nufayl رضي الله عنه reports, "Rasūlullāh صلى الله عليه وسلم embraced Ḥasan and said, 'O Allah, I indeed love him, so love him.'"<sup>4</sup>

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

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

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

4 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 1 pg. 152 ḥadīth no. 351 and in *al-Awsaṭ* vol. 2 pg. 91 ḥadīth no. 1349. Al-Haythamī mentioned it in *al-Majma'* vol. 9 pg. 176 and attributed it to al-Ṭabarānī and said, "His narrators are the narrators of *al-Ṣaḥīḥ* except Yazīd ibn Yaḥyas who is reliable." Abū Ya'lā narrated it ḥadīth no. 960. Muḥaqqiq Ḥusayn Salīm Asad said, "Its isnād is *ḍa'īf* (weak)." I declare: the ḥadīth is ṣaḥīḥ with all its chains and shawāhid.

Love for Ḥasan and Ḥusayn is love for Rasūlullāh ﷺ and hatred for them is hate for Rasūlullāh ﷺ

### The narration of Sayyidunā Abū Hurayrah:

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

Sayyidunā Abū Hurayrah رضي الله عنه reports that Rasūlullāh ﷺ announced, “Whoever loves Ḥasan and Ḥusayn, has indeed loved me. And whoever hates them has hatred for me.”<sup>1</sup>

عن أبي هريرة رضي الله عنه قال خرج علينا رسول الله صلى الله عليه وآله وسلم ومع الحسن والحسين رضي الله عنهما هذا على عاتقه وهذا على عاتقه وهو يلثم هذا مرة وهذا مرة حتى انتهى إلينا فقال له رجل يا رسول الله إنك تحبهما قال نعم من أحبهما فقد أحبني ومن أبغضهما فقد أبغضني

Sayyidunā Abū Hurayrah رضي الله عنه relates, “Rasūlullāh ﷺ approached us while Ḥasan and Ḥusayn were with him; one on each shoulder. He kissed one and then kissed the other until he reached us.

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

He affirmed, ‘Yes. Whoever loves them loves me and whoever hates them hates me.’”<sup>2</sup>

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1 *Ibn Mājah* narrated it in his introduction, *bāb faḍl al-Ḥasan wa al-Ḥusayn* ibnay ‘Alī ibn Abī Ṭālib رضي الله عنه ḥadīth no. 143. Shaykh al-Albānī declared it ḥasan. Imām Aḥmad narrated it in his *Musnad* 7863, al-Nasā’ī in *al-Kubrā* 8168, al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 38, 39; al-Ḥākim in *Ma’rifat al-Ṣaḥābah* bāb min Manāqib al-Ḥasan wa al-Ḥusayn vol. 3 pg. 187 ḥadīth no. 4799. Al-Dhahabī declared it ṣaḥīḥ and agreed with him. Salīm Asad declared it ḥasan in *Musnad Abī Ya’lā* 6215.

2 Imām Aḥmad narrated it in his *Musnad* ḥadīth no. 9671; Shu’ayb has declared it ḥasan; and in *al-Faḍā’il* 1376. Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb min Manāqib al-Ḥasan wa al-Ḥusayn vol. 3 pg. 182 ḥadīth no. 4777 and he declared it ṣaḥīḥ, al-Dhahabī has agreed with him. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 179 and said about it, “Aḥmad narrated it and his narrators are reliable and there exists differences with regards to some of them.” Al-Bazzār narrated it. Al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 2895. Imām Aḥmad narrated it ḥadīth no. 9671; Shu’ayb has declared it ḥasan; and in *al-Faḍā’il* 1376.

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

عن زهير بن الأقرم رجل من بني بكر بن وائل قال لما قتل علي قام الحسن يخطب الناس فقام رجل من أزد شنوءة فقال أشهد لقد رأيت رسول الله صلى الله عليه وآله وسلم واضعه في جيبه وهو يقول من أحبني فليحبه و ليبلغ الشاهد الغائب و لولا كرامة رسول الله صلى الله عليه وآله وسلم ما حدثت به أبدا

Zuhayr ibn al-Aqmar—a man from Banū Bakr ibn Wā'il tribe—reports, “When ‘Alī was martyred, Ḥasan stood up to address the people. A man from the Azd Shanū'ah tribe stood up and declared, ‘I bear witness that I saw Rasūlullāh ﷺ placing him in his carry bag and saying, ‘Whoever loves me should love him. Those present should convey [this message] to those absent. Had it not been for the honour of Rasūlullāh ﷺ, I would have never narrated this.’”<sup>1</sup>

## The narration of Sayyidunā ‘Abd Allāh ibn Mas‘ūd:

عن عبد الله بن مسعود أن النبي صلى الله عليه وآله وسلم قال للحسن والحسين اللهم إني أحبهما فأحبهما و من أحبهما فقد أحبني

Sayyidunā ‘Abd Allāh ibn Mas‘ūd رضي الله عنه reports that Rasūlullāh ﷺ said regarding Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهما, “O Allah! Certainly, I love them so love them. He who loves them has indeed loved me.”<sup>2</sup>

عن عبد الله بن مسعود رضي الله عنه قال كان رسول الله صلى الله عليه وآله وسلم يصلي فإذا سجد وثب الحسن والحسين على ظهره فإذا أرادوا أن يمنعهما أشار إليهم أن دعوهما فإذا قضى الصلوة وضعهما في حجره و قال من احبني فليحب هذين

Sayyidunā ‘Abd Allāh ibn Mas‘ūd رضي الله عنه narrates, “Rasūlullāh ﷺ was performing ṣalāh. When he would go into sujūd, Ḥasan and Ḥusayn would jump on his back. When they [the Ṣaḥābah] intended to prevent them, he

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1 Imām Aḥmad narrated it in his *Musnad* ḥadīth 23155 and in *al-Faḍā'il* no. 1387. Ibn Abī Shaybah 32188, al-Bukhārī in *al-Tārīkh al-Kabīr* vol. 3 pg. 428. This isnād of the ḥadīth is ṣaḥīḥ besides al-Haythamī's statement of it in *Majma' al-Zawā'id* vol. 9 pg. 176, “Aḥmad narrated it and it has someone I do not recognise.” Shu'ayb al-Arnā'ūṭī said, “Its isnād is ṣaḥīḥ.” Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 190 ḥadīth 4806 and the wording is his.

2 Al-Bazzār narrated it in his *Musnad* vol. 5 pg. 217 ḥadīth no. 1820. Al-Haythamī said in *al-Majma'* vol. 9 pg. 180, “Bazzār narrated it and his isnād is jayyid.”



gestured to them to leave them. After he completed ṣalāh, he placed them in his lap and said, ‘Whoever loves me, should love these two.’”<sup>1</sup>

Sayyidunā Ḥasan and Sayyidunā Ḥusayn are Rasūlullāh’s ﷺ flowers

### The narration of Sayyidunā Sa’d ibn Abī Waqqāṣ:

عن سعد يعني ابن أبي وقاص قال دخلت على رسول الله صلى الله عليه وآله وسلم والحسين والحسين يلعبان على بطنه فقلت يا رسول الله أتحبهما فقال وما لي لا أحبهما وهما ریحانتي

Sayyidunā Sa’d ibn Abī Waqqāṣ رضي الله عنه reports, “I entered into the presence of Rasūlullāh صلى الله عليه وسلم while Ḥasan and Ḥusayn were playing on his stomach.

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

He replied, ‘Why should I not love them when they are my flowers!’”<sup>2</sup>

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Umar:

عن عبد الرحمن بن أبي نعم قال كنت شاهدا لابن عمر رضي الله عنه و سأله رجل عن دم البعوض فقال ممن أنت قال من أهل العراق قال انظروا إلى هذا يسألني عن دم البعوض وقد قتلوا ابن النبي صلى الله عليه وآله وسلم و سمعت النبي صلى الله عليه وآله وسلم يقول هما ریحانتي من الدنيا

‘Abd al-Raḥmān ibn Abī Na‘m recalls, “I was present by Ibn ‘Umar when a man asked him about the compensation for [killing] a mosquito [while in iḥrām].

He asked, ‘Where are you from?’

‘From Iraq,’ came the reply.

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

2 Al-Bazzār narrated it in his *Musnad* vol. 3 pg. 286 ḥadīth no. 1078. Al-Haythamī said in *al-Majma’* vol. 9 pg. 181, “Al-Bazzār narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*.”

He remarked, ‘Look at this man! He asks me about the compensation for [killing] a mosquito whereas they killed the [grand] son of Rasūlullāh ﷺ. And I heard Rasūlullāh ﷺ saying, ‘They [Ḥasan and Ḥusayn] are my flowers of the world.’”<sup>1</sup>

Sayyidunā Ḥasan and Sayyidunā Ḥusayn are from the Asbāt

### The narration of Sayyidunā Ya‘lā ibn Murrah:

عن يعلى بن مرة قال خرجنا مع رسول الله صلى الله عليه وآله وسلم فدعينا إلى طعام فإذا الحسين يلعب في الطريق فأسرع النبي صلى الله عليه وآله وسلم أمام القوم ثم بسط يديه فجعل حسين يمر مرة ههنا و مرة ههنا يضاحكه حتى أخذه فجعل إحدى يديه في ذقنه و الأخرى بين رأسه و أذنيه ثم اعتنقه و قبله ثم قال رسول الله صلى الله عليه وآله وسلم حسين مني و أنا منه أحب الله من أحبه الحسن و الحسين سبطان من الأسباط

Sayyidunā Ya‘lā ibn Murrah رضي الله عنه reports, “We went out with Rasūlullāh ﷺ as we were invited for a meal. Ḥusayn was playing on the road. Rasūlullāh ﷺ rushed in front of the group and spread out his arms. Ḥusayn began avoiding him to the right at times and to the left at times, making him laugh, until he finally grabbed him. He placed one hand on his chin and the other between his head and ears and then embraced and kissed him. He then pronounced, ‘Ḥusayn is from me and I am from him. Allah loves the one who loves him. Ḥasan and Ḥusayn are from the Asbāt.’”<sup>2</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Adab, bāb raḥmat al-walad taqḥīlīhī ḥadīth no. 5994.

2 The meaning of his statement, “... are from the asbāt,” is: [they are] one of the nations in goodness. Asbāt in the progeny of Ishāq ibn Ibrāhīm al-Khalīl عليه السلام is like tribes in the progeny of Ismā‘īl. The singular is sibṭ. It is used to refer to an ummah and vice versa. (*al-Nihāyah* pg. 408)

3 Al-Ṭabarānī records it in *al-Kabīr* vol. 22 pg. 273 ḥadīth no. 2586; it has ‘Abd Allah ibn Ṣāliḥ whose memory is weak. Imām Aḥmad records it ḥadīth no. 17597, Ibn Ḥibbān 6971, al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 33 ḥadīth no. 2589, *al-Ḥākim* vol. 3 pg. 177, *Ibn Mājah* 144—all of them mentioned an incident in the beginning. Al-Tirmidhī 3775 condensed without mentioning the incident. All of them without mention of Ḥasan ibn ‘Alī رضي الله عنه. In its sanad is Sa‘īd ibn Rāshid or Ibn Abī Rāshid who is accepted as a Ḥāfiẓ Ibn Ḥajar stated in *al-Taqrīb*. Shaykh Shu‘ayb has declared it ḍa‘īf in *Takhrīj al-Musnad*. Al-Albānī declared it ḥasan in *Ṣaḥīḥ al-Tirmidhī*, *Ibn Mājah* and *Ṣaḥīḥ al-Jāmi‘*. Al-Haythamī mentioned it *al-Majma‘* vol. 9 pg. 181 and said, “Al-Tirmidhī narrated it condensed with mention of Ḥasan. Al-Ṭabarānī narrated it and his isnād is ḥasan.”

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

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

عن عبد الله بن بريدة قال سمعت أبا بريدة رضي الله عنه يقول كان رسول الله صلى الله عليه وآله وسلم يخطبنا فجاء الحسن والحسين عليهما قميصان أحمران يمشيان ويعثران فنزل رسول الله صلى الله عليه وآله وسلم من المنبر فحملهما فوضعهما بين يديه ثم قال صدق الله ورسوله إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ نظرت إلى هذين الصبيين يمشيان ويعثران فلم أصبر حتى قطعت حديثي ورفعتهما

‘Abd Allāh ibn Buraydah reports that he heard his father Buraydah رضي الله عنه saying, “Rasūlullāh ﷺ was once addressing us when Ḥasan and Ḥusayn came wearing red shirts; walking and stumbling. Rasūlullāh ﷺ descended from the pulpit, picked them up and placed them in front of him. He then exclaimed, ‘Allah and His Rasūl have spoken the truth.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

Your wealth and your children are but a trial.<sup>1</sup>

I saw these two children walking and stumbling. I could not control myself until I cut my talk and picked them up.<sup>2</sup>

### The narration of Sayyidunā Mu‘āwiyah ibn Abī Sufyān:

عن معاوية رضي الله عنه قال رأيت رسول الله صلى الله عليه وآله وسلم يمص لسانه أو قال شفته بعني الحسن بن علي وإنه لن يعذب لسان أو شفتان مصهما رسول الله صلى الله عليه وآله وسلم

Sayyidunā Mu‘āwiyah رضي الله عنه reports, “I saw Rasūlullāh ﷺ sucking his tongue—or he said his lip—i.e. of Sayyidunā Ḥasan ibn ‘Alī رضي الله عنه.

1 Sūrah al-Taghābun: 15

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

Undoubtedly, that tongue or lips that were sucked by Rasūlullāh ﷺ will never be punished.”<sup>1</sup>

### The narration of Sayyidunā Ya‘lā al-‘Āmirī:

عن يعلى العامري أنه قال جاء الحسن و الحسين يسعيان إلى النبي صلى الله عليه و آله و سلم فضمهما إليه و قال إن الولد مبخلة مجبنة

Sayyidunā Ya‘lā al-‘Āmirī رضي الله عنه narrates, “Ḥasan and Ḥusayn came running to Rasūlullāh صلى الله عليه وسلم. He hugged them and said, ‘A child is a cause of stinginess and cowardice.’”<sup>2</sup>

### The narration of Sayyidunā Aswad ibn Khalaf:

عن محمد بن الأسود بن خلف عن أبيه رضي الله عنه أن النبي صلى الله عليه و آله و سلم أخذ حسينا فقبله ثم أقبل عليهم فقال إن الولد مبخلة مجبنة مجهولة محزنة

Muḥammad ibn al-Aswad ibn Khalaf relates from his father رضي الله عنه that Rasūlullāh صلى الله عليه وسلم took Ḥusayn and kissed him. He then turned to them [the Ṣaḥābah] and said, “Indeed, a child is a cause of miserliness, cowardice, ignorance and sorrow.”<sup>3</sup>

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1 Imām Aḥmad narrated it vol. 4 pg. 93 ḥadīth no. 16894, al-Arnā‘uṭ declared, “Its isnād is ṣaḥīḥ.” Al-Haythamī said in *al-Majma’* vol. 9 pg. 177, “Aḥmad narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* besides ‘Abd al-Raḥmān ibn Abī ‘Awf who is reliable.

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

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

## Rasūlullāh's ﷺ consideration for Sayyidunā Ḥasan and Sayyidunā Ḥusayn and his compassion towards them

### The narration of Sayyidunā Abū Hurayrah:

و عن أبي هريرة رضي الله عنه قال كنا نصلي مع رسول الله صلى الله عليه وآله وسلم العشاء فإذا سجد وثب الحسن والحسين على ظهره فإذا رفع رأسه أخذهما بيده من خلفه أخذًا رفيقًا ويضعهما على الأرض فإذا عاد عادا حتى قضى صلاته أقعدهما على فخذيته قال فقمت إليه فقلت يا رسول الله أردهما فبرقت برقة فقال لهما الحقا بأمكما قال فمكث ضوءها حتى دخلا

Sayyidunā Abū Hurayrah رضي الله عنه narrates, “We were performing ‘Ishā’ with Rasūlullāh ﷺ. When he would perform sujūd, Ḥasan and Ḥusayn would jump on his back. As he would lift his head, he would compassionately take hold of them with his hand from behind him and place them on the ground. Whenever he returned [to sujūd], they continued [to jump on his back] until he completed his ṣalāh. He then seated them on his thighs.”

He continues, “I stood up and asked him, ‘O Messenger of Allah! Should I return them?’

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

The light [of the lightning] remained until they entered [the house].”<sup>1</sup>

و عن أبي هريرة أن مروان بن الحكم أتى أبا هريرة في مرضه الذي مات فيه فقال مروان لأبي هريرة ما وجدت عليك في شيء منذ اصطحبنا إلا في حبك الحسن والحسين قال فتحفز أبو هريرة فجلس فقال أشهد لخرجنا مع رسول الله صلى الله عليه وآله وسلم حتى إذا كنا ببعض الطريق سمع رسول الله صلى الله عليه وآله وسلم صوت الحسن والحسين وهما يبكيان وهما مع أمهما فأسرع السير حتى أتاهما فسمعتة يقول لها ما شأن ابني فقالت العطش قال فأخلف رسول الله صلى الله عليه وآله وسلم إلى شنة

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

يبتغي فيها ماء و كان الماء يومئذ أهدارا و الناس يريدون الماء فنادى هل أحد منكم معه ماء فلم يبق أحد إلا أخلف بيده إلى كلابه يبتغي الماء في شنة فلم يجد أحد منهم قطرة فقال رسول الله صلى الله عليه و آله و سلم ناوليني أحدهما فناولته إياه من تحت الخدر فرأيت بياض ذراعها حين ناولته فأخذه فضمه إلى صدره و هو يعضو ما يسكت فأدلع له لسانه فجعل يمضه حتى هدأ أو سكن فلم أسمع له بكاء و الآخر يبكي كما هو ما يسكت فقال ناوليني الآخر فناولته إياه ففعل به كذلك فسكتا فلم أسمع لهما صوتا ثم قال سيروا فصدعنا يمينا و شمالا عن الطعائن حتى لقيناه على قارعة الطريق فأنا لا أحب هذين و قد رأيت هذا من رسول الله صلى الله عليه و آله و سلم

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

Abū Hurayrah رضي الله عنه promptly got sat up and said, “I bear witness that we left with Rasūlullāh صلى الله عليه وسلم. While we were en route, Rasūlullāh صلى الله عليه وسلم heard the voices of Ḥasan and Ḥusayn crying; and they were with their mother. He hurried until he reached them.

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

She said, ‘Thirst.’

Rasūlullāh صلى الله عليه وسلم went back to the water skin to look for water—and water was scarce in those days and people needed water.

He called out, ‘Does anyone of you have water?’

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

Rasūlullāh صلى الله عليه وسلم then said, ‘Pass me one of them.’

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

Rasūlullāh صلى الله عليه وسلم then said, ‘Pass me the other one.’

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

He then said, ‘Depart.’

We thus split right and left away from the women until we met him on the open road. Should I not love them when I saw Rasūlullāh ﷺ doing this?”<sup>1</sup>

### The narration of Sayyidunā Salamah ibn al-Akwa’:

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

Iyās<sup>2</sup> reports from his father, “I led Rasūlullāh ﷺ with Ḥasan and Ḥusayn on his grey mule until I entered them into Rasūlullāh’s ﷺ room; one was [seated] in front of him and the other behind him.”<sup>3</sup>

### The narration of Sayyidunā Barā’ ibn ‘Āzib:

و عن البراء بن عازب قال كان رسول الله صلى الله عليه وآله وسلم يصلي فجاء الحسن والحسين أو أحدهما فركب على ظهره فكان إذا رفع رأسه قال بيده فأمسكه أو أمسكهما قال نعم المطية مطيتكما

Sayyidunā Barā’ ibn ‘Āzib رضي الله عنه reports, “Rasūlullāh ﷺ was performing ṣalāh. Ḥasan and Ḥusayn—or one of them—came and climbed on his back. When he lifted his head, he stretched his hand and held him—or held them. He commented, ‘What a beautiful conveyance you have mounted!’”<sup>4</sup>

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1 Al-Ṭabarānī narrated it in *al-Mu’jam al-Kabīr* vol. 3 pg. 50 ḥadīth no. 2656. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 180, 181 and attributed it to al-Ṭabarānī and said about it, “His narrators are reliable.” It appears in *Musnad Abī Hurayrah fī Jāmi’ al-Aḥādīth of al-Suyūfī* no. 42395 however its isnād is ḍa’īf.

2 He is Iyās ibn Salamah ibn al-Akwa’ al-Aslamī al-Madanī.

3 Muslim narrated it in *Faḍā’il al-ṣaḥābah*, bāb faḍā’il al-Ḥasan wa al-Ḥusayn no. 2423.

4 Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 4 pg. 205 ḥadīth no. 3987. Al-Haythamī said in *al-Majma’* vol. 9 pg. 182, “Al-Ṭabarānī narrated it in *al-Awsaṭ* and his isnād is ḥasan.”

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

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

‘Abd Allāh ibn Shaddād ibn al-Hād narrates from his father رضي الله عنه, “Rasūlullāh صلى الله عليه وآله وسلم came to us in one of the afternoon ṣalāhs; Zuhr or ‘Aṣr; carrying Ḥasan—or Ḥusayn. Rasūlullāh صلى الله عليه وآله وسلم went forward, put him down, recited the takbīr for ṣalāh and began praying. He performed a lengthy sujūd during his ṣalāh. I lifted my head and saw that the child was on Rasūlullāh’s صلى الله عليه وآله وسلم back while he was in sujūd. So I returned to my sujūd.

When Rasūlullāh صلى الله عليه وآله وسلم completed the ṣalāh, people asked, ‘O Messenger of Allah! You performed an awkwardly lengthy sujūd during your ṣalāh. We thought that something had happened or that revelation was descending upon you.’

Rasūlullāh صلى الله عليه وآله وسلم answered by saying, ‘None of this happened. However, my son climbed upon me. And I disliked hurrying him before he was finished.’”<sup>1</sup>

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

### The narration of Sayyidunā Abū Sa’īd al-Khudrī:

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1 Imām Aḥmad narrated it in *al-Musnad*, Shu‘ayb al-Arnā’ūt declared it ṣaḥīḥ 16076. Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, bāb wa min manāqib al-Ḥasan wa al-Ḥusayn vol. 3 pg. 165, 166 and declared it ṣaḥīḥ. Ibn Abī Shaybah narrated it 32191. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Sunan al-Nasa’ī* 1140.



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

Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه relates that Rasūlullāh صلى الله عليه وسلم stated, “Ḥasan and Ḥusayn are the leaders of the youth of Jannah.”<sup>1</sup>

### The narration of Sayyidunā Barā’ ibn ‘Āzib:

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

Sayyidunā Barā’ ibn ‘Āzib رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم confirmed, “Ḥasan and Ḥusayn are the leaders of the youth of Jannah.”<sup>2</sup>

### The narration of Sayyidunā ‘Abd Allāh ibn Mas’ūd:

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

Sayyidunā ‘Abd Allāh ibn Mas’ūd رضي الله عنه narrated that Rasūlullāh صلى الله عليه وسلم stated, “Ḥasan and Ḥusayn are the leaders of the youth of Jannah. And their father is superior to them.”<sup>3</sup>

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1 Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3768 and stated, “Ḥasan ṣaḥīḥ.” Al-Albānī declared it ṣaḥīḥ. Imām Aḥmad narrated it in *al-Musnad* 11012, 11612, 11636, 11794, al-Arnā’ūṭ declared it ṣaḥīḥ, and in *al-Faḍā’il* ḥadīth no. 1384. *Al-Ḥākim* vol. 3 pg. 166, 167; al-Nasa’ī in *al-Khaṣā’iṣ* 140; *Abū Ya’lā* vol. 2 pg. 395; Ibn Abī Shaybah in *al-Muṣannaf* 32176; Ibn Ḥibbān, *Kitāb ikhbāriḥ* صلى الله عليه وسلم ‘an Manāqib al-Ṣaḥābah ḥadīth no. 6959.

2 Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 184 and stated, “Al-Ṭabarānī narrated it and his isnād is ḥasan.” I say: It appears in *al-Mu’jam al-Awsaṭ* vol. 4 pg. 325 ḥadīth no. 4332 and not it *al-Kabīr*. Note: Many ‘Ulamā’ have considered this ḥadīth from the mutawātir. It comes via 17 Ṣaḥābah as stated in *Nazm al-Mutanāthir* of al-Kattānī and Allah is pleased with all of them viz. Abū Saʿīd al-Khudrī, Ḥudhayfah ibn al-Yamān, ‘Umar ibn al-Khaṭṭāb, ‘Alī, Jābir ibn ‘Abd Allāh, Ḥusayn ibn ‘Alī, Usāmah ibn Zayd, Barā’ ibn ‘Āzib, Qurrah ibn Iyāz, Mālik ibn al-Ḥuwayrith, Abū Hurayrah, Ibn ‘Umar, Ibn Mas’ūd, Anas, Buraydah, Ibn ‘Abbās and Ḥasan ibn ‘Alī رضي الله عنه.

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

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

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

Zirr ibn Ḥubaysh reports from Sayyidunā Ḥudhayfah ibn al-Yamān رضي الله عنه, “My mother asked me, ‘When did you last meet?’ i.e. with Rasūlullāh صلى الله عليه وسلم.”

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

Upon this, she scolded me so I told her, ‘Leave me. I will go to Rasūlullāh صلى الله عليه وسلم, perform Maghrib with him and ask him to seek forgiveness for me and you.’

I thus came to Rasūlullāh صلى الله عليه وسلم and performed Maghrib with him. He continued observing ṣalāh until he performed ‘Ishā’. He then left and I followed him.

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

I replied in the positive.

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

He then said, ‘Indeed this is an angel who has not descended to the world prior to this night. He sought permission from his Rabb to greet me and give me glad tidings that Fāṭimah will be the queen of the women of Jannah and that Ḥasan and Ḥusayn will be the leaders of the youth of Jannah.’”<sup>1</sup>

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

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

### The narration of Sayyidunā Abū Bakrah:

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

Ḥasan al-Baṣrī رضي الله عنه reports that he heard Sayyidunā Abū Bakrah رضي الله عنه saying, “I heard Rasūlullāh صلى الله عليه وآله وسلم declaring on the pulpit while Ḥasan was on his side; he would look sometimes at the crowd and sometimes at him [Ḥasan], ‘This son of mine is a leader and probably Allah will reconcile between two Muslim groups owing to him.’”<sup>1</sup>

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

Sayyidunā Abū Bakrah رضي الله عنه reports, “Rasūlullāh صلى الله عليه وآله وسلم was performing ṣalāh. When he prostrated, Ḥasan jumped on his back and neck. Rasūlullāh صلى الله عليه وآله وسلم would get up slowly and compassionately so he does not fall.”

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

Rasūlullāh صلى الله عليه وآله وسلم said, ‘Indeed, he is my flower of this world. And certainly this son of mine is a leader and it is possible that Allah will reconcile between two Muslim factions due to him.’”<sup>2</sup>

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

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

## The narration of Sayyidunā Abū Hurayrah:

عن سعيد بن أبي سعيد المقبري قال كنا مع أبي هريرة فجاء الحسن بن علي بن أبي طالب رضي الله عنهما فسلم فرددنا عليه السلام و لم يعلم به أبو هريرة فقلنا له يا أبا هريرة هذا الحسن بن علي قد سلم علينا فلحقه و قال و عليك و السلام يا سيدي ثم قال سمعت رسول الله صلى الله عليه و آله و سلم يقول إنه سيد

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

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

He then said, ‘I heard Rasūlullāh ﷺ saying that he is a leader.’”<sup>1</sup>

## The narration of Sayyidunā Jābir ibn ‘Abd Allāh:

عن جابر قال قال رسول الله صلى الله عليه و آله و سلم إن ابني يعني الحسن سيد و ليصلحن الله به بين ففتين من المسلمين

Sayyidunā Jābir ibn ‘Abd Allāh ﷺ relates that Rasūlullāh ﷺ said, “Certainly my son—Ḥasan—is a leader. And Allah will most definitely unite two Muslim groups through him.”<sup>2</sup>

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1 Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 169, Kitāb Ma‘rifat al-Ṣaḥābah, bāb min faḍā’il al-Ḥasan ibn ‘Alī and declared it ṣaḥīḥ; al-Dhahabī agreed with him. Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 35 ḥadīth no. 2596. Al-Haythamī said in *al-Majma’* vol. 9 pg. 178, “Al-Ṭabarānī narrated it and his narrators are reliable.” Abū Ya‘lā al-Mawṣilī narrated it 6561. Ḥusayn Salīm Asad stated, “Its isnād is ṣaḥīḥ.”

2 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 35 ḥadīth no. 2598, and in *al-Awsaṭ* vol. 7 pg. 130 ḥadīth no. 7071. Al-Haythamī stated in *al-Majma’* vol. 9 pg. 178, “Al-Ṭabarānī narrated it in *al-Awsaṭ* and *al-Kabīr* and al-Bazzār narrated it. ‘Abd al-Raḥmān ibn Maghrā’ appears therein, many have declared him reliable but he has some weakness. The remaining narrators of al-Bazzār are the narrators of *al-Ṣaḥīḥ*.”

## Sayyidunā Ḥasan and Sayyidunā Ḥusayn both resembled Rasūlullāh

صلى الله عليه وسلم

### The narration of Sayyidunā Anas ibn Mālik:

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

Sayyidunā Anas رضي الله عنه states, “There is no one who resembled Rasūlullāh صلى الله عليه وسلم more than Ḥasan ibn ‘Alī.”<sup>1</sup>

عن أنس بن مالك رضي الله عنه أني عبید الله بن زياد برأس الحسين رضي الله عنه فجعل في طست فجعل ينكت و قال في حسنه شيئا فقال أنس كان أشبههم برسول الله صلى الله عليه وآله وسلم و كان مخضوبا بالوسمة<sup>2</sup>

It is reported about Sayyidunā Anas ibn Mālik رضي الله عنه, “The head of Ḥusayn was brought to ‘Ubayd Allah ibn Ziyād and placed in a dish. He began poking it and said something about his beauty. Anas رضي الله عنه observed, ‘He was the closest in resemblance to Rasūlullāh صلى الله عليه وسلم.’ His [hair] was dyed with indigo.”<sup>3</sup>

عن أنس بن مالك رضي الله عنه قال كنت عند ابن زياد فجيء برأس الحسين فجعل يقول يقضيب له في أنفه و يقول ما رأيت مثل هذا حسنا قال قلت أما إنه كان من أشبههم برسول الله صلى الله عليه وآله وسلم سلم

Sayyidunā Anas ibn Mālik رضي الله عنه reports, “I was by Ibn Ziyād when the head of Ḥusayn was brought. He began poking the latter’s nose with his rod and commented, ‘I have not seen such beauty.’ I said, ‘He enjoyed one of the closest resemblances to Rasūlullāh صلى الله عليه وسلم.’”<sup>4</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3752.

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

3 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3748.

4 Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3778 and stated, “Ḥasan ṣaḥīḥ gharīb.” Al-Albānī declared it ṣaḥīḥ. Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* no. 1394; Ibn Ḥibbān 6972. Al-Arnā’ūṭī declared it ṣaḥīḥ (*Mawārid al-Zamān* pg. 554). Al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 125 ḥadīth no. 2879.

## The narration of Sayyidunā Abū Bakr:

عن عقبة بن الحارث قال رأيت أبا بكر رضي الله عنه و حمل الحسن و هو يقول بأبي شبيه بالنبي ليس شبيه بعلي و علي يضحك

‘Uqbah ibn al-Hārith narrates, “I saw Abū Bakr carrying Ḥasan as he remarked, ‘By my father, he resembles Nabī ﷺ, not ‘Alī!’ And ‘Alī laughed.”<sup>1</sup>

## The narration of Sayyidunā Abū Juḥayfah:

عن أبي جحيفة قال رأيت رسول الله صلى الله عليه و آله و سلم و كان الحسن بن علي يشبهه

Sayyidunā Abū Juḥayfah رضي الله عنه narrates, “I saw Rasūlullāh ﷺ and Ḥasan ibn ‘Alī resembled him.”<sup>2</sup>

Sayyidunā Ḥusayn was a part of Rasūlullāh ﷺ

## The narration of Sayyidunā ‘Abd Allāh ibn ‘Umar:

و عن الشعبي قال لما أراد الحسين بن علي أن يخرج إلى أرض العراق أراد أن يلقي ابن عمر فسأل عنه فقبل له إنه في أرض له فأتاه ليودعه فقال له إني أريد العراق فقال لا تفعل فإن رسول الله صلى الله عليه و آله و سلم قال خيرت بين أن أكون ملكا نبيا أو نبيا عبدا فقيل لي تواضع فاخترت أن أكون نبيا عبدا و إنك بضعة من رسول الله صلى الله عليه و آله و سلم فلا تخرج قال فأبى فودعه و قال أستودعك الله من مقتول

Al-Sha‘bī reports, “When Ḥusayn ibn ‘Alī intended to proceed to Iraq, he wanted to meet Ibn ‘Umar. He thus asked about him and was informed that the latter was in his land. He came to him to bid him farewell and said, ‘I intend to go to Iraq.’

Ibn ‘Umar advised, ‘Do not do so for indeed Rasūlullāh ﷺ has said, ‘I was given the choice between being a king and a Nabī or a slave and a Nabī.

1 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb manāqib al-Ḥasan wa al-Ḥusayn ḥadīth no. 3750.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Manāqib, bāb ṣifat al-Nabī ﷺ ḥadīth no. 3544. Muslim narrated it with slight variations 2343, Kitāb al-Faḍā’il, bāb shabāhihī ﷺ.

I was directed to be humble. So I chose to be a Nabī and a slave.’ You are indeed part of Rasūlullāh ﷺ so do not go.’

He declined and bid him farewell.

Ibn ‘Umar said, ‘I place you in Allah’s protection from being killed.’”<sup>1</sup>

Rasūlullāh ﷺ foretells the martyrdom of Sayyidunā Ḥusayn

### The narration of Sayyidah Umm Salamah:

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

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

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

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

Jibrīl took some of its sand and showed Rasūlullāh ﷺ.

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

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

They said, ‘Karbālā’.

He remarked, ‘Rasūlullāh ﷺ spoke the truth. A land of *Karb* (distress) and *Balā*’ (calamity).”<sup>1</sup>

و عن عائشة أو أم سلمة رضي الله عنهما أن النبي صلى الله عليه وآله وسلم قال لإحدهما لقد دخل علي البيت ملك لم يدخل علي قبليها فقال لي إن ابنك هذا حسين مقتول وإن شئت أريتك من تربة الأرض التي يقتل بها قال فأخرج تربة حمراء

Sayyidah ‘Ā’ishah or Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا reports that Rasūlullāh ﷺ said to one of them, “An angel came to my house who never came before. He said to me, ‘This son of yours, Ḥusayn, will be killed. If you wish, I will show you the sand of the land where he will be killed.’ He then took out some red sand.”<sup>2</sup>

### The narration of Sayyidunā Anas ibn Mālik:

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

Sayyidunā Anas ibn Mālik رَضِيَ اللهُ عَنْهُ relates, “The angel of rain sought permission from Allah to see Rasūlullāh ﷺ and he was granted the same. It was

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1 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* no. 1391. Al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 108 2819. The wording is his. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 188, 189 and stated, “Al-Ṭabarānī narrated it with many isnāds and the narrators of one of them are reliable.” Waṣī Allah ‘Abbās declared it ḥasan in *Faḍā’il al-Ṣaḥābah*.

2 Imām Aḥmad recorded it in *al-Musnad* ḥadīth no. 26567. Shu‘ayb al-Arnā’ūṭ said, “Ḥadīth is ḥasan with its many chains and shāhid, and in *al-Faḍā’il* 1357, Waṣī Allah ‘Abbās declared it ṣaḥīḥ. Al-Haythamī stated vol. 9 pg. 187, “Aḥmad narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*.”



Umm Salamah's day. Rasūlullāh ﷺ said, 'O Umm Salamah! Guard the door for us. No one should come by us.'

While she was at the door, Ḥusayn ibn 'Alī intruded, opened the door and entered [without her knowledge]. Rasūlullāh ﷺ began embracing him and kissing him.

The angel asked, 'Do you love him?'

'Yes,' he replied.

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

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

Thābit al-Bunānī the narrator from Anas رَضِيَ اللهُ عَنْهُ says, "We all would say it is Karbalā'."<sup>1</sup>

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



## Chapter Two

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

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

His exertion in combat in the Battle of Badr and Uḥūd.

### The narration of Sayyidunā Abū Dhar:

عن أبي ذر رضي الله عنه أنه كان يقسم فيها إن هذه الآية هُذِنَ خَصْمِنِ اخْتَصَمُوا فِي رَبِّهِمْ نزلت في حمزة و صاحبيه و عتبة و صاحبيه يوم برزوا في يوم بدر

Sayyidunā Abū Dhar رضي الله عنه would take an on oath that the verse, “These are two adversaries who have disputed over their Lord.”<sup>1</sup> was revealed concerning Ḥamzah and his two companions, and ‘Utbah and his two companions when they came out to duel in the Battle of Badr.<sup>2</sup>

### The narration of Sayyidunā Jābir:

عن جابر بن عبد الله رضي الله عنه قال فقد رسول الله صلى الله عليه وآله وسلم حمزة حين فاء الناس من القتال فقال رجل رأيت عند تلك الشجرات و هو يقول أنا أسد الله و أسد رسوله اللهم أبرأ إليك مما جاء به هؤلاء أبو سفيان و أصحابه و أعتذر إليك مما صنع هؤلاء بانهم فحننا رسول الله صلى الله عليه وآله وسلم نحوه فلما رأى جنبه بكى و لما رأى ما مثل به شهق ثم قال ألا كفن فقام رجل من الأنصار فرمى بثوب عليه ثم قام آخر فرمى بثوب عليه فقال يا جابر هذا الثوب لأبيك و هذا لعمي حمزة ثم جيء بحمزة فصلى عليه ثم يجاء بالشهداء فتوضع إلى جانب حمزة فيصلي ثم ترفع و يترك حمزة حتى صلى على الشهداء كلهم

1 Sūrah al-Ḥajj: 19

2 Ṣaḥīḥ al-Bukhārī, Kitāb al-Tafsīr, Sūrah al-Ḥajj ḥadīth no. 4743; Ṣaḥīḥ Muslim Kitāb al-Tafsīr, bāb fī qawliḥī Ta’ālā: hādhān khaṣmān ḥadīth no. 3033.

Sayyidunā Jābir ibn ‘Abd Allāh رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم did not find Ḥamzah when the people returned from the battle. A man said, “I saw him by those trees saying, ‘I am the lion of Allah and the lion of His Rasūl. O Allah! I declare my innocence to You from what these people—Abū Sufyān and his men—have done and I apologise to You for what these people [the Muslims] have done with their defeat.’”

Rasūlullāh صلى الله عليه وسلم proceeded towards him. When he saw his side, he cried; and when he saw how he had been mutilated, he broke down into tears.

He then asked, “Why is he not shrouded?”

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

Rasūlullāh صلى الله عليه وسلم then said, “Jābir, This cloth is for your father and this is for my uncle Ḥamzah. Ḥamzah was then brought and he performed Ṣalāt al-Janāzah upon him. Then the martyrs were brought [one by one] and placed next to Ḥamzah and he would perform Ṣalāt al-Janāzah. The martyr would be carried away but Ḥamzah would be left, until he performed Ṣalāt al-Janāzah upon all the martyrs.<sup>1</sup>

## He is the Lion of Allah

### The narration of Sayyidunā Sa’d ibn Abī Waqqās:

عن سعد بن أبي وقاص قال كان حمزة بن عبد المطلب يقاتل يوم أحد بين يدي رسول الله صلى الله عليه وآله و آلِه و سلم و يقول أنا أسد الله

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

Sayyidunā Sa'd ibn Abī Waqqāṣ رضي الله عنه reports, “Ḥamzah ibn ‘Abd al-Muṭṭalib was fighting in front of Rasūlullāh صلى الله عليه وسلم in the Battle of Uḥud and shouting, ‘I am the lion of Allah.’”<sup>1</sup>

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

### The narration of Sayyidunā Jābir:

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

Sayyidunā Jābir رضي الله عنه relates that Rasūlullāh صلى الله عليه وسلم stated, “The leader of the martyrs is Ḥamzah ibn ‘Abd al-Muṭṭalib and a man who stands up to a tyrant ruler, commands and prohibits him, and is thus killed by him.”<sup>2</sup>

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

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

Sayyidunā Ibn ‘Abbās رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said, “The leader of the martyrs on the Day of Qiyāmah will be Ḥamzah ibn ‘Abd al-Muṭṭalib and a man who stands up to a tyrant ruler, commands and prohibits him, and is thus killed by him.”<sup>3</sup>

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb islām Ḥamzah vol. 3 pg. 214 ḥadīth no. 4880 and stated, “Isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhahabī has declared it ṣaḥīḥ. Al-Bayhaqī narrates it in *al-Dalā’il* from the same chain vol. 3 pg. 260 ḥadīth 1095 from ‘Umair ibn Ishāq ibn Sa’d ibn Abī Waqqāṣ. Ibn Abī Shaybah narrates it in his *Muṣannaf* vol. 6 pg. 382 ḥadīth 32208 and vol. 7 pg. 366 ḥadīth 36750. Al-Ṭabarānī in *al-Kabīr* vol. 3 pg. 149 ḥadīth 2953. Abū Nu’aym narrates from the same chain in *Ma’rifat al-Ṣaḥābah* vol. 5 pg. 357 ḥadīth 1709. Al-Ḥākim narrated it in his *Mustadrak* vol. 3 pg. 212 ḥadīth 4875 – All of them mursal from ‘Umair ibn Ishāq. Al-Haythamī said vol. 9 pg. 268, “Al-Ṭabarānī narrated it and the narrators until the one who made the statement are the narrators of *al-Ṣaḥīḥ*.”

2 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb islām Ḥamzah vol. 3 pg. 215 ḥadīth no. 4884 and stated, “Isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhahabī said in *Siyar A’lām al-Nubalā’* vol. 1 pg. 173, “Its isnād is ḍa’if.” Al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 374 and *Ṣaḥīḥ al-Targhīb wa al-Tarhīb* 2308.

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

## The narration of Sayyidunā ‘Alī ibn Abī Ṭālib:

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

Sayyidunā ‘Alī ibn Abī Ṭālib عليه السلام recalls Rasūlullāh صلى الله عليه وسلم affirming, “The leader of the martyrs is Ḥamzah ibn ‘Abd al-Muṭṭalib.”<sup>1</sup>

## The testimony of Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf regarding Sayyidunā Ḥamzah

### The narration of Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf:

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

Sa’d ibn Ibrāhīm relates from his father Ibrāhīm that Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf عليه السلام was brought food—and he was fasting—and observed, “Muṣ’ab ibn ‘Umayr عليه السلام was martyred and he was better than me. He was shrouded in a garment; if his head was covered, his feet became exposed and if his feet were covered, his head became exposed.”

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

He then cried bitterly and could not eat.<sup>2</sup>

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1 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 151 ḥadīth no. 2958. Al-Haythamī said vol. 9 pg. 268, “Al-Ṭabarānī narrated it. ‘Alī ibn al-Ḥarūz is in the sanad who is Matrūk.” The ḥadīth is ṣaḥīḥ with all its shawāhid.

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

## The narrations of the Ṣaḥābah on the virtues of Sayyidunā ‘Abbās ibn ‘Abd al-Muṭṭalib

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

### The narration of Sayyidunā Anas ibn Mālīk:

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

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

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

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

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

Rasūlullāh ﷺ replied in the negative.

‘So you lift it,’ he said.

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

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

Rasūlullāh ﷺ replied in the negative.

‘So you lift it,’ he said.

Rasūlullāh ﷺ declined. So he threw out more. He then picked it up and placed it on the upper portion of his back and left. Rasūlullāh ﷺ continued looking at him surprised at his avarice until he disappeared from our sight. There was not a single dirham left when Rasūlullāh ﷺ stood up.”<sup>1</sup>

## The paternal uncle of a man is like his father

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة قال بعث رسول الله صلى الله عليه وآله وسلم عمر على الصدقة فقبل منع ابن جميل و خالد بن الوليد و العباس عم رسول الله صلى الله عليه وآله وسلم فقال رسول الله صلى الله عليه وآله وسلم ما ينقم ابن جميل إلا أنه كان فقيرا فأغناه الله و أما خالد فإنكم تظلمون خالدا قد احتبس أذراعه و أعتاده في سبيل الله و أما العباس فهي علي و مثلها معها ثم قال يا عمر أما شعرت أن عم الرجل صنو أبيه

Sayyidunā Abū Hurayrah رضي الله عنه reported, “Rasūlullāh ﷺ dispatched ‘Umar to collect the ṣadaqah (zakāh). It was said that Ibn Jamīl, Khālid ibn al-Walīd and ‘Abbās, the paternal uncle of Rasūlullāh ﷺ, refused.

Rasūlullāh ﷺ remarked, ‘Ibn Jamīl has no issue except that he was poor and Allah سبحانه وتعالى made him wealthy. With regards to Khālid; you are unjust to Khālid, for he has reserved his armour and weapons for the path of Allah. And with regards to ‘Abbās; it is my responsibility and the like thereof.’

He then said, ‘O ‘Umar, do you not know that a man’s paternal uncle is like his father.’”<sup>2</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ṣalāh, bāb al-qismah, ḥadīth no. 421. It appears in *al-Mustadrak* vol. 3 pg. 372 with close wording no. 5474 from Abū Mūsā al-Ash‘arī رضي الله عنه.

2 *Ṣaḥīḥ Muslim*, Kitāb al-Zakāh, bāb fī taqḍīm al-zakāh wa man‘uhā ḥadīth no. 983. Al-Bukhārī has narrated something similar without the addition of “Do you not know that a person’s paternal uncle is like his father,” Kitāb al-Zakāh, bāb qawl Allah Ta‘ālā wa fī al-riqāb ḥadīth no. 1468.



## Sayyidunā ‘Umar’s supplicating for rain through the medium of ‘Abbās

### The narration of Sayyidunā Anas:

عن أنس رضي الله عنه أن عمر بن الخطاب كان إذا قحطوا استسقى بالعباس بن عبد المطلب فقال اللهم إنا كنا نتوسل إليك بنينا صلى الله عليه وآله وسلم فاستسقىنا وإنا نتوسل إليك بعم بنينا فاستسقىنا قال فيسقون

Sayyidunā Anas رضي الله عنه reports, “When there was drought, ‘Umar ibn al-Khaṭṭāb would seek rain through the medium of ‘Abbās ibn ‘Abd al-Muṭṭalib by supplicating, ‘O Allah, indeed we would beseech You with our Nabī صلى الله عليه وآله وسلم and You would send us rain. We are beseeching You with the uncle of our Nabī صلى الله عليه وآله وسلم so bless us with rain.’ And rain would descend.”<sup>1</sup>

### ‘Abbās’s steadfastness in the Battle of Ḥunayn

### The narration of Sayyidunā Shaybah ibn ‘Uthmān:

قال شببة بن عثمان رضي الله عنه لما رأيت النبي صلى الله عليه وآله وسلم أعرى يوم حنين ذكرت أن أبي وعمي قتلها علي وحمزة رضي الله عنهما فقلت اليوم أدرك ثأري من محمد قال فجمت عن يمينه فإذا العباس بن عبد المطلب رضي الله عنه قائم معه عليه درع بيضاء كأنها الفضة يكشف عنها العجاج

Sayyidunā Shaybah ibn ‘Uthmān رضي الله عنه reports, “When I saw Rasūlullāh صلى الله عليه وآله وسلم alone in the Battle of Ḥunayn, I recalled that my father and paternal uncle had been slain by ‘Alī and Ḥamzah. So I said [to myself], ‘Today I will take my revenge from Muḥammad.’ I came to his right and ‘Abbās ibn ‘Abd al-Muṭṭalib was standing by him wearing a white armour as if it was silver visibily shining through the dust.”<sup>2</sup>

### The narration of Sayyidunā Jābir ibn ‘Abd Allāh:

عن جابر بن عبد الله قال لما استقبلنا وادي حنين قال انحدرنا في واد من أودية تهامة أجوف حطوط إنما ننحدر فيه انحدارا قال وفي عماية الصبح وقد كان القوم كمنوا لنا في شعبه وفي أجنابه ومضايقه قد

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā’il al-Ṣaḥābah, bāb dhikr al-‘Abbās ibn ‘Abd al-Muṭṭalib رضي الله عنه ḥadīth no. 3710.

2 *Al-Mu’jam al-Kabīr* of al-Ṭabarānī vol. 7 pg. 298 ḥadīth no. 7192. Al-Haythamī stated vol. 6 pg. 184, “Al-Ṭabarānī narrated it. Abū Bakr al-Hudhalī is in the sanad who is ḍa‘īf.”

أجمعوا وتهيؤا وأعدوا قال فوالله ما راعنا ونحن منحطون إلا الكتاب قد شدت علينا شدة رجل واحد وانهزم الناس راجعين فاستمروا لا يلوي أحد منهم على أحد وانهز رسول الله صلى الله عليه وآله وسلم ذات اليمين ثم قال إلي أيها الناس هلم إلي أنا رسول الله أنا محمد بن عبد الله قال فلا شيء احتملت الإبل بعضها بعضا فانطلق الناس إلا أن مع رسول الله صلى الله عليه وآله وسلم رهطا من المهاجرين والأنصار وأهل بيته غير كثير وفيمن ثبت معه صلى الله عليه وآله وسلم أبو بكر وعمر ومن أهل بيته علي بن أبي طالب والعباس بن عبد المطلب وابنه الفضل بن عباس وأبو سفيان بن الحارث وربيعة بن الحارث وأيمن بن عبيد وهو ابن أم أيمن وأسامة بن زيد قال ورجل من هوازن على جمل له أحمر في يده راية له سوداء في رأس رمح طويل له أمام الناس وهازن خلفه فإذا أدرك طعن برمحه وإذا فاتته الناس رفعه لمن وراءه فاتبعوه قال ابن إسحاق وحدثني عاصم بن عمر بن قتادة عن عبد الرحمن بن جابر عن أبيه جابر بن عبد الله قال بينا ذلك الرجل من هوازن صاحب الراية على جملة ذلك يصنع ما يصنع إذ هوى له علي بن أبي طالب ورجل من الأنصار يريدانه قال فيأتيه علي من خلفه فضرب عرقوبي الجمل فوقع على عجزه ووثب الأنصاري على الرجل فضربه ضربة أطن قدمه بنصف ساقه فانعجف عن رحله واجتلد الناس فوالله ما رجعت راجعة الناس من هزيمتهم حتى وجدوا الأسرى مكثفين عند رسول الله صلى الله عليه وآله وسلم

Sayyidunā Jābir ibn ‘Abd Allāh رضي الله عنه narrates, “When we approached the valley of Ḥunayn, we descended into one of the valleys of Tihāmāh, a steep descent; we were descending rapidly during the darkness of morning. The enemy had laid in ambush for us in its gorges, sides, and narrow passes. They had gathered and were fully prepared. By Allah, we were not alarmed by anything while we were descending except by the battalions who began firing at us all at once which led to people scattering, no one bothered about the next. Rasūlullāh صلى الله عليه وسلم moved to the right and then shouted, ‘Come to me, O people, come to me. I am the Messenger of Allah. I am Muḥammad ibn ‘Abd Allāh,’ but to no avail. [The confusion was so disastrous] that camels were climbing upon one another and the people were fleeing. Only a group of the Muhājirīn, Anṣār, and Ahl al-Bayt remained with him which were few in number. Among those who remained firm by Rasūlullāh صلى الله عليه وسلم were Abū Bakr and ‘Umar; and from his family ‘Alī ibn Abī Ṭālib, ‘Abbās ibn ‘Abd al-Muṭṭalib, his son Faḍl ibn ‘Abbās, Abū Sufyān ibn al-Ḥārith, Rabī‘ah ibn al-Ḥārith, Ayman ibn ‘Ubayd—the son of Umm Ayman—and Usāmāh ibn Zayd رضي الله عنه. A man from the Hawāzin was sitting on his red camel holding his black flag with the head of his long spear in front of him. He was ahead of the army and the Hawāzin were behind him. When he faced anyone, he would pierce him with his arrow. And if anyone managed to escape him, he would leave him for those behind him.”

Ibn Ishāq says, ‘Āsim ibn ‘Umar ibn Qatādah narrated to me from ‘Abd al-Raḥmān ibn Jābir from his father Jābir ibn ‘Abd Allāh, “While this man from the Hawāzin with the flag and camel was doing what he was doing, ‘Alī ibn Abī Ṭālib and a man from the Anṣār pursued him. ‘Alī approached him from the back and cut the hamstrings of the camel causing it to fall on its rear while the Anṣārī jumped on top of the man and gave him such a blow which severed his leg and half his calf causing him to fall of his conveyance. People continued to fight. By Allah, those who fled only returned from their failure to find the captives fastened in front of Rasūlullāh ﷺ.”<sup>1</sup>

### The narration of Sayyidunā Barā’ ibn ‘Āzib:

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

Sayyidunā Barā’ ibn ‘Āzib رضي الله عنه reports, “Never, by Allah! Rasūlullāh ﷺ did not flee in the Battle of Ḥunayn. ‘Abbās and Abū Sufyān were holding the reigns of his mule and he was shouting, ‘I am the Nabī; no lie. I am the son of ‘Abd al-Muṭṭalib.’”<sup>2</sup>

### The generosity of ‘Abbās

### The narration of Sayyidunā Sa’d ibn Abī Waqqāṣ:

وعن سعد بن أبي وقاص رضي الله عنه قال كان رسول الله صلى الله عليه وآله وسلم يجهز أو كان يعرض جيشا ببيع الخيل فاطلع العباس بن عبد المطلب فقال رسول الله صلى الله عليه وآله وسلم هذا العباس عم نبيكم أجود قريش كفا وأحناه عليها

Sayyidunā Sa’d ibn Abī Waqqāṣ رضي الله عنه relates, “Rasūlullāh ﷺ was preparing an army at Baqī’ al-Khayl. ‘Abbās ibn ‘Abd al-Muṭṭalib arrived.

1 *Musnad* of Imām Aḥmad ḥadīth no. 15069 vol. 3 pg. 376, Shu’ayb al-Arnā’ūtī has stated, “The isnād is ḥasan and his narrators are reliable, narrators of al-shaykhayn besides Ibn Ishāq who is truthful and his ḥadīth is ḥasan.”

2 Imām Aḥmad narrated it in *al-Faḍā’il* ḥadīth no. 1820, Waṣī Allah ‘Abbās stated, “The isnād is ḥasan liḡhayrihī. The ḥadīth is ṣaḥīḥ.”

Rasūlullāh ﷺ said, ‘This is ‘Abbās, the uncle of your Nabī, the most generous of the Quraysh and the most compassionate upon them.’”

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

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة قالت لما جاءت أهل مكة في فداء أسراهم بعثت زينب بنت الرسول صلى الله عليه وآله وسلم في فداء أبي العاص وبعثت فيه بقلادة كانت خديجة أدخلتها بها على أبي العاص حين بنى عليها فلما رآها رسول الله صلى الله عليه وآله وسلم رق لها رقة شديدة وقال إن رأيتم أن تطلقوا لها أسيرها وتردوا عليها الذي لها فافعلوا قالوا نعم يا رسول الله وردوا عليها الذي لها وقال العباس يا رسول الله إني كنت مسلما فقال رسول الله صلى الله عليه وآله وسلم أعلم بإسلامك فإن يكن كما تقول فالله يجزيك فافد نفسك وابني أخويك نوفل بن الحارث بن عبد المطلب وعقيل بن أبي طالب بن عبد المطلب وحليفك عتبة بن عمرو بن جحدم أخا بني الحارث بن فهر فقال ما ذلك عندي يا رسول الله قال فأين المال الذي دفنت أنت وأم الفضل فقلت لها إن أصبت فهذا المال لبني الفضل وعبد الله وقثم فقال والله يا رسول الله إني أشهد أنك رسول الله إن هذا لشيء ما علمه أحد غيري وغير أم الفضل فاحسب لي يا رسول الله ما أصبتم مني عشرين أوقية من مال كان معي فقال رسول الله صلى الله عليه وآله وسلم أفعل ففدى العباس نفسه وابني أخويه وحليفه وأنزل الله عز وجل يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنِّي عَلِمْتُ فِي قُلُوبِكُمْ خَيْرًا يَأْتِيكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ فَأَعْطَانِي مَكَانَ الْعَشْرِينَ الْأَوْقِيَةَ فِي الْإِسْلَامِ عَشْرِينَ عَبْدًا كُلَّهُمْ فِي يَدِهِ مَالٌ يَضْرِبُ بِهِ مَعَ مَا أَرْجُو مِنْ مَغْفِرَةِ اللَّهِ عَزَّ وَجَلَّ

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا relates, “When the people of Makkah sent [money] to ransom their captives, Zaynab bint al-Rasūl sent a ransom for Abū al-‘Āṣ; she sent a necklace which Khadijah had gifted her when she married Abū al-‘Āṣ.

When Rasūlullāh ﷺ saw it, he became extremely emotional and said, ‘If you feel it appropriate to free her captive and return her item to her, then do so.’

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1 Imām Aḥmad narrated it in his *Musnad* 1610, al-Bazzār 183, Abū Ya’lā 820, al-Ṭabarānī in *al-Awsaṭ* 1926, Ibn Ḥibbān 7052, al-Ḥākim 5419, 5420 who also declared it ṣaḥīḥ and the wording is his. Al-Haythamī said in *al-Majma’* vol. 9 pg. 268, “Narrated by Aḥmad, al-Bazzār similarly, Abū Ya’lā, al-Ṭabarānī in *al-Awsaṭ* similarly. Muḥammad ibn Ṭalḥah al-Taymī appears in the sanad who has been declared reliable by many. The rest of the narrators of Aḥmad and Abū Ya’lā are the narrators of *al-Ṣaḥīḥ*. Al-Arnā’ūṭ and Ḥusayn Salīm Asad have graded the ḥadīth as ḥasan.

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

‘Abbās said, ‘O Messenger of Allah, I was a Muslim.’

Rasūlullāh ﷺ said, ‘I know about your Islam. If it is as you say, then Allah will compensate you. But ransom yourself and the sons of your brothers Nawfal ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib, ‘Aqīl ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib, and your ally ‘Utbah ibn ‘Amr ibn Jaḥdam a member of the Banū al-Ḥārith ibn Fihri.’

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

Rasūlullāh ﷺ said, ‘Then where is the wealth you and Umm al-Faḍl buried? And you said to her that if you die, then that wealth is for your sons: Faḍl, ‘Abd Allāh, and Qutham<sup>1</sup>.’

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

Rasūlullāh ﷺ said, ‘I will do so.’

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

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ ۖ إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

O Nabī, say to whoever is in your hands of the captives, “If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful.”<sup>2</sup>

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1 Al-Ṣābah vol. 5 pg. 320 no. 7096

2 Sūrah al-Anfāl: 70

‘Abbās رضي الله عنه said, “Allah gave me in lieu of twenty ūqiyah, twenty slaves in Islam, each of them having wealth with which to do business; in addition to the forgiveness of Allah سبحانه وتعالى that I hope for.”<sup>1</sup>

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

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

Sayyidunā ‘Abd Allāh ibn ‘Abbās رضي الله عنه narrates, “The one who captured ‘Abbās ibn ‘Abd al-Muṭṭalib was Abū al-Yusr ibn ‘Amr, Ka’b ibn ‘Amr, a member of the Banū Salamah tribe.

Rasūlullāh صلى الله عليه وسلم asked him, ‘How did you seize him, O Abū al-Yusr!’

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

He then described his features. Rasūlullāh صلى الله عليه وسلم commented, ‘A noble angel had assisted you over him.’

Rasūlullāh صلى الله عليه وسلم said to ‘Abbās, ‘O ‘Abbās! Ransom yourself and your nephew ‘Aqīl ibn Abī Ṭālib, Nawfal ibn al-Ḥarth and your ally ‘Utbah ibn Jaḥdam a member of the Banū al- Ḥārith ibn Fihr.’

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb dhikr islām al-‘Abbās vol. 3 pg. 366 ḥadīth no. 5409 and stated, “Ṣaḥīḥ according to the standards of Muslim but they have not recorded it.” Al-Dhahabī agrees with him and al-Bayhaqī in *al-Kubrā* vol. 6 pg. 322 ḥadīth 12628.

‘Abbās refused and said, ‘I was indeed a Muslim before this and they coerced me.’

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

Rasūlullāh ﷺ took 20 ūqiyah of gold from him.

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

Rasūlullāh ﷺ said, ‘No. This is something of yours that Allah ﷻ has gifted us.’

He then submitted, ‘I do not have any wealth.’

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

He remarked, ‘By the Being who sent you with the truth! No person knew of this besides me and her. And I have certainty that you are the Messenger of Allah.’<sup>1</sup>

His presence at Bay‘ah al-‘Aqabah for Nabī’s ﷺ reassurance

### The narration of Sayyidunā Ka‘b ibn Mālik:

عن كعب بن مالك رضي الله عنه و كان من أعلم الأنصار ممن شهد العقبة و بايع رسول الله قال خرجنا في حجاج قومنا من المشركين فذكر الحديث قال فاجتمعنا بالشعب ننتظر رسول الله صلى الله عليه و آله و سلم حتى جاءنا و معه عمه العباس بن عبد المطلب قال قلنا تكلم يا رسول الله فخذ لنفسك و لربك ما أحببت قال فتكلم رسول الله صلى الله عليه و آله و سلم قبلي و دعا إلى الله و رغب في الإسلام و قال أبايعكم على ان تمنعوني مما تمنعون منه نساءكم و أبناءكم قال فأخذ البراء بن معرور بيده ثم قال نعم

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1 Aḥmad narrated it vol. 1 pg. 353 ḥadīth no. 3310. Al-Haythamī stated in *al-Majma‘* vol. 6 pg. 86, “Aḥmad narrated it. There is an unknown narrator in the sanad. The rest of his narrators are reliable.”

والذي بعثك بالحق لنمنعك مما نمنع منه أذرتنا فبايعنا يا رسول الله فنحن والله أهل الحروب و أهل  
الحلقة وراثنا كإبراهيم كابر

Sayyidunā Ka'ib ibn Mālik رضي الله عنه—one of the most knowledgeable of the Anṣār who was present at Bay'ah al-'Aqabah and pledged allegiance to Rasūlullāh صلى الله عليه وسلم—narrates, “We departed with the polytheist pilgrims of our people.”

He continues the narration and then says, “We gathered at the gorge awaiting the arrival of Rasūlullāh صلى الله عليه وسلم. He came accompanied by his paternal uncle 'Abbās ibn 'Abd al-Muṭṭalib.

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

Rasūlullāh صلى الله عليه وسلم spoke before me. He invited to Allah and motivated towards Islam and said, ‘I will take allegiance from you that you will protect me the same way you protect your women and children.’

Barā' ibn Ma'rūr took his hand and said, ‘Yes, by the Being Who sent you with the truth. We will protect you like we protect our families so allow us to pledge allegiance, O Messenger of Allah. By Allah, we are men of war and men of armour. We have inherited this from our forefathers.’”<sup>1</sup>

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1 Imām Aḥmad recorded it in *al-Musnad* ḥadīth 15836, Shaykh Shu'ayb al-Arnā'ūt commented on it, “The ḥadīth is qawī and this isnād is ḥasan, and in *Faḍā'il al-Ṣaḥābah* vol. 2 pg. 1169 ḥadīth 1767, Waṣī Allah 'Abbās declared it ṣaḥīḥ. Ibn Ḥibbān in his *Ṣaḥīḥ* in *al-Manāqib* ḥadīth 7011. al-Bayhaqī in *Dalā'il al-Nubuwwah* vol. 2 pg. 189.



## The narrations of the Ṣaḥābah on the virtues of Ja‘far ibn Abī Ṭālib

### His Generosity and Kindness

#### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه أن الناس كانوا يقولون أكثر أبو هريرة و إني كنت أأزم رسول الله صلى الله عليه وآله وسلم بشبع بطني حتى لا أأكل الخمير و لا ألبس الحبير و لا يخدمني فلان و فلانة و كنت ألقى بطني بالحصاء من الجوع و إن كنت لأستقري الرجل الآية هي معي كي ينقلب بي فيطعمني و كان أخير الناس للمسكين جعفر بن أبي طالب كان ينقلب بنا فيطعمنا ما كان في بيته حتى إن كان ليخرج إلينا العكة التي ليس فيها شيء فيشقها فنلحق ما فيها

Sayyidunā Abū Hurayrah رضي الله عنه narrates, “People say, ‘Abū Hurayrah narrates too much,’ whereas I would stay constantly with Rasūlullāh صلى الله عليه وسلم with nothing to fill my belly. I would neither eat leavened bread, nor would I wear new garments and nor would I be served by any male or female. I would tie pebbles to my stomach out of extreme hunger. I would at times ask a man to teach me a verse, which I already knew, so that he may take me home and feed me. The last resort of the poor was Ja‘far ibn Abī Ṭālib. He would take us home and would feed us whatever was in his house. At times, he would take out a container which was empty and tear it apart so that we might lick its remnants.”<sup>1</sup>

Rasūlullāh’s صلى الله عليه وسلم address to him, “You resemble my appearance and character.”

#### The narration of Sayyidunā Usāmah ibn Zayd:

عن أسامة بن زيد رضي الله عنهما قال اجتمع جعفر و علي و زيد بن حارثة فقال جعفر أنا أحبكم إلى رسول الله صلى الله عليه وآله وسلم و قال علي أنا أحبكم إلى رسول الله صلى الله عليه وآله وسلم و قال زيد أنا أحبكم إلى رسول الله صلى الله عليه وآله وسلم قال فخرجت ثم رجعت فقلت هذا جعفر و علي و زيد بن حارثة يستأذنون فقال رسول الله صلى الله عليه وآله وسلم ائذن لهم فدخلوا فقالوا يا رسول الله جئناك نسألك من أحب الناس إليك قال فاطمة قالوا نسألك عن الرجال قال أما أنت يا جعفر

1 Ṣaḥīḥ al-Bukhārī, Faḍā'il al-Ṣaḥābah, bāb manāqib Ja‘far ibn Abī Ṭālib ḥadīth no. 3708.

فيشبهه خلقك خلقي و يشبهه خلقك خلقي و أنت إلي و من شجرتي و أما أنت يا علي فأخي و أبو ولدي و مني و إلي و أما أنت يا زيد فمولاي و مني و إلي و أحب القوم إلي

Sayyidunā Usāmah ibn Zayd رضي الله عنه says, “Ja‘far, ‘Alī, and Zayd ibn Ḥārithah gathered.

Ja‘far said, ‘I am the most beloved of us to Rasūlullāh صلی الله علیه و آله و سلم.’

‘Alī said, “I am the most beloved of us to Rasūlullāh صلی الله علیه و آله و سلم.’

Zayd رضي الله عنه said, ‘I am the most beloved of us to Rasūlullāh صلی الله علیه و آله و سلم.’

One suggested that they proceed to Rasūlullāh صلی الله علیه و آله و سلم.

I left then returned and said, ‘It is Ja‘far, ‘Alī, and Zayd ibn Ḥārithah who are seeking permission [to enter].’

Rasūlullāh صلی الله علیه و آله و سلم directed me to grant them permission.

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

Rasūlullāh صلی الله علیه و آله و سلم replied, ‘Fāṭimah.’

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

Rasūlullāh صلی الله علیه و آله و سلم said, ‘With regards to you, O Ja‘far, your appearance resembles mines and your character resembles mines. You are to me and from my tree. As of you, O ‘Alī, you are my brother and the father of my [grand] sons. You are from me and to me. And regarding you, O Zayd, you are my freed slave and from me and to me. And you are the most beloved of people to me.’”<sup>1</sup>

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, bāb dhikr Manāqib Ja‘far vol. 3 pg. 239 no. 4957. Al-Dhahabī agreed with him and declared it ṣaḥīḥ and the wording is his. Imām Aḥmad in *al-Musnad* ḥadīth no. 21825. Ibn Sa‘d in *al-Ṭabaqāt* vol. 3 pg. 291. Al-Haythamī mentioned it in *al-Majma‘* vol. 9 pg. 275 and stated, “Aḥmad narrated it and his isnād is ḥasan.” Ibn Ḥajar graded it ḥasan in *al-Iṣābah* vol. 4 pg. 50. Al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* while discussing ḥadīth no. 1550.

## The narration of Sayyidunā Barā' ibn 'Āzib:

عن البراء بن عازب رضي الله عنه أن النبي صلى الله عليه وآله وسلم قال لجعفر بن أبي طالب أشبهت خلقي و خلقي و في الحديث قصة

Sayyidunā Barā' ibn 'Āzib رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم said to Sayyidunā Ja'far ibn Abī Ṭālib رضي الله عنه, “You resemble my appearance and character.” And there is an incident along with this ḥadīth.<sup>1</sup>

## The narration of Sayyidunā 'Ubayd Allah ibn Aslam:

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

Sayyidunā 'Ubayd Allah ibn Aslam رضي الله عنه, the freed slave of Rasūlullāh صلى الله عليه وسلم recalls Rasūlullāh صلى الله عليه وسلم addressing Sayyidunā Ja'far رضي الله عنه, “You resemble my appearance and character.”<sup>2</sup>

## He was of those who participated in both Emigrations

## The narration of Sayyidunā Abū Mūsā al-Ash'arī:

عن أبي موسى قال بلغنا مخرج النبي صلى الله عليه وآله وسلم ونحن باليمن فركبنا سفينة فالتقتنا سفينتنا إلى النجاشي بالحبيشة فوافقنا جعفر بن أبي طالب فأقمنا معه حتى قدمنا فوافقنا النبي صلى الله عليه وآله وسلم حين افتتح خيبر فقال النبي صلى الله عليه وآله وسلم لكم أنتم يا أهل السفينة هجرتان

Sayyidunā Abū Mūsā رضي الله عنه reports, “We heard of the advent of Nabī صلى الله عليه وسلم while we were in Yemen. We thus boarded a ship [to travel to him]. However, our ship took us to Najāshī in Abyssinia where we met Ja'far ibn Abī Ṭālib. We stayed with him and then proceeded until we reached the Nabī صلى الله عليه وسلم at the time he conquered Khaybar. Rasūlullāh صلى الله عليه وسلم announced, ‘You, O people of the ship, have [the reward of] two emigrations.’”<sup>3</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Maghāzī, bāb 'umrat al-qaḍā' no. 4251 part of a lengthy narration.

2 Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 19031, al-Arnā'ūtī stated, “The ḥadīth is ṣaḥīḥ li ghayrihi.” Al-Haythamī mentioned it in *al-Majma'* vol. 9 pg. 272 and stated, “Aḥmad narrated it and his isnād is ḥasan.”

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

## His Beautiful Presentation of Islam to Najāshī

### The narration of Sayyidah Umm Salamah:

عن أم سلمة ابنة أبي أمية بن المغيرة زوج النبي صلى الله عليه وآله وسلم قالت لما نزلنا أرض الحبشة جاورنا بها خير جار النجاشي أمنا على ديننا و عبدنا الله لا نؤذى و لا نسمع شيئا نكرهه فلما بلغ ذلك قريشا ائتمروا أن يبعثوا إلى النجاشي فينا رجلين جلددين و أن يهدوا للنجاشي هدايا مما يستطرف من متاع مكة و كان من أعجب ما يأتيه منها إليه الأدم فجمعوا له أدمًا كثيرا و لم يتركوا من بطارقه بطريقا إلا أهدوا له هدية ثم بعثوا بذلك مع عبد الله بن أبي ربيعة بن المغيرة المخزومي و عمرو بن العاص بن وائل السهمي و أمروهما أمرهم و قالوا لهما ادفعوا إلى كل بطريق هديته قبل أن تكلموا النجاشي فيهم ثم قدموا للنجاشي هداياه ثم سلوه أن يسلمهم إليكم قبل أن يكلمهم قالت فخرجا فقدمنا على النجاشي و نحن عنده بخير دار و عند خير جار فلم يبق من بطارقه بطريق إلا دفعا إليه هديته قبل أن يكلمنا النجاشي ثم قالوا لكل بطريق منهم إنه قد صبا إلى بلد الملك منا غلمان سفهاء فارقوا دين قومهم و لم يدخلوا في دينكم و جاءوا بدين مبتدع لا نعرفه نحن و لا أتمم و قد بعثنا إلى الملك فيهم أشرف قومهم لنردهم إليهم فإذا كلمنا الملك فيهم فأشيروا عليه بأن يسلمهم إلينا و لا يكلمهم فإن قومهم أعلى بهم عينا و أعلم بما عابوا عليهم فقالوا لهما نعم ثم إنهما قربا هداياهم إلى النجاشي فقبلها منهما ثم كلماه فقالا له أيها الملك إنه قد صبا إلى بلدك منا غلمان سفهاء فارقوا دين قومهم و لم يدخلوا في دينك و جاءوا بدين مبتدع لا نعرفه نحن و لا أنت و قد بعثنا إليك فيهم أشرف قومهم من آبائهم و أعمامهم عشائرتهم لتردهم إليهم فهم أعلى بهم عينا و أعلم بما عابوا عليهم و عاتبهم فيه قالت و لم يكن شيء أبغض إلى عبد الله بن أبي ربيعة و عمرو بن العاص من أن يسمع النجاشي كلامهم فقالت بطارقه حوله صدقوا أيها الملك قومهم أعلى بهم عينا و أعلم بما عابوا عليهم فأسلمهم إليهما فليردانهم إلى بلادهم و قومهم قال فغضب النجاشي ثم قال لا هايم الله إذا لا أسلمهم إليهما و لا أكاد قوما جاوروني و نزلوا بلادي و اختاروني على من سواي حتى أدعوهم فأسألهم ما يقول هذان في أمرهم فإن كانوا كما يقولان أسلمتهم إليهما و رددتهم إلى قومهم و إن كانوا على غير ذلك منعتهم منهما و أحسنت جوارهم ما جاوروني قالت ثم أرسل إلى أصحاب رسول الله صلى الله عليه وآله وسلم فدعاهم فلما جاءهم رسوله اجتمعوا ثم قال بعضهم لبعض ما تقولون للرجل إذا جتتموه قالوا نقول والله ما علمنا و ما أمرنا به نبينا صلى الله عليه وآله وسلم كائن في ذلك ما هو كائن فلما جاءوه و قد دعا النجاشي أسأفته فنتشروا مصاحفهم حوله سألهم فقال ما هذا الدين الذي فارقتم فيه قومكم و لم تدخلوا في ديني و لا في دين أحد من هذه الأمم قالت فكان الذي كلمه جعفر بن أبي طالب فقال له أيها الملك كنا قوما أهل جاهلية نعبد الأصنام و نأكل الميتة و نأني الفواحش و نقطع الأرحام و نسبي الجوار يأكل القوي منا الضعيف فكاننا على ذلك حتى بعث الله إلينا رسولا منا نعرف نسبه و صدقه و أماتته و عفاه فدعانا إلى الله لنوحده و نعبده و نخلع ما كنا نحن نعبد و آباؤنا من دونه من الحجارة و الأوثان و أمرنا بصدق الحديث و أداء الأمانة و صلة الرحم و حسن الجوار و الكف عن المحارم و الدماء و نهانا عن الفواحش و قول الزور و أكل مال اليتيم و قذف المحصنة و أمرنا أن نعبد الله وحده لا نشرك به شيئا و أمرنا بالصلوة و الزكوة و الصيام قال فعدد عليه أمور الإسلام فصدقناه و آمننا به و اتبعناه على ما جاء به فعبدنا الله وحده فلم نشرك به شيئا و حرمنا ما حرم علينا و أحللنا ما أحل لنا فدعا

علينا قومنا فعدوينا وفتنونا عن ديننا ليردونا إلى عبادة الأوثان من عبادة الله و أن نستحل ما كنا نستحل من الخبائث فلما قهرونا و ظلمونا و شقوا علينا و حالوا بيننا و بين ديننا خرجنا إلى بلدك و اخترناك على من سواك و رغبتنا في جوارك و رجونا أن لا نظلم عندك أيها الملك قالت فقال له النجاشي هل معك مما جاء به عن الله من شيء قالت فقال له جعفر نعم فقال له النجاشي فاقرأه علي فقرأ عليه صدرا من كهيص قالت فيكي و الله النجاشي حتى أخضل لحيته و بكت أسافته حتى أخضلوا مصاحفهم حين سمعوا ما تلا عليهم ثم قال النجاشي إن هذا و الله و الذي جاء به موسى ليخرج من مشكاة واحدة انطلقا فوالله لا أسلمهم إليكم أبدا و لا أكاد قالت أم سلمة فلما خرجا من عنده قال عمرو و ابن العاص و الله لأبئنه غدا عيبهم عندهم ثم أستأصل به خضراءهم قالت فقال له عبد الله بن أبي ربيعة و كان أتقى الرجلين فينا لا تفعل فإن لهم أرحاما و إن كانوا قد خالفونا قال و الله لأخبرنه أنهم يزعمون أن عيسى ابن مريم عبد قالت ثم غدا عليه الغد فقال له أيها الملك إنهم يقولون في عيسى ابن مريم قولاً عظيماً فأرسل إليهم فأسألهم عما يقولون فيه قالت فأرسل إليهم يسألهم عنه قالت و لم ينزل بنا مثله فاجتمع القوم فقال بعضهم لبعض ما ذا تقولون في عيسى إذا سألكم عنه قالوا نقول و الله فيه ما قال الله و ما جاء به نبينا كائنا في ذلك ما هو كائن فلما دخلوا عليه قال لهم ما تقولون في عيسى ابن مريم فقال له جعفر بن أبي طالب نقول فيه الذي جاء به نبينا هو عبد الله و رسوله و روحه و كلمته ألقاها إلى مريم العذراء البتول قالت فضرب النجاشي يده إلى الأرض فأخذ منها عوداً ثم قال ما عدا عيسى ابن مريم ما قلت هذا العود فتناخرت بطارقه حوله حين قال ما قال فقال و إن نخرتم و الله اذهبوا فأنتم سيوم بأرضي و السيوم الأمون من سبكم غرم ثم من سبكم غرم فما أحب أن لي دبرا ذهباً و أني أذيت رجلاً منكم و الدبر بلسان الحبشة الجبل ردوا عليهما هداياهما فلا حاجة لنا بها فوالله ما أخذ الله مني الرشوة حين رد علي ملكي فأخذ الرشوة فيه و ما أطاع الناس في فأطيعهم فيه قالت فخرجنا من عنده مقبوحين مردودا عليهما ما جاء به و أقمنا عنده بخير دار مع خير جار قالت فوالله إننا على ذلك إذ نزل به يعني به يتنازع في ملكه قالت فوالله ما علمنا حزناً قط كان أشد من حزن حزنائه عند ذلك تخوفاً أن يظهر ذلك على النجاشي فيأتي رجل لا يعرف من حقنا ما كان النجاشي يعرف منه قالت و سار النجاشي و بينهما عرض النيل قالت فقال أصحاب رسول الله صلى الله عليه و آله و سلم من رجل يخرج حتى يحضر قعة القوم ثم يأتيها بالخبر قالت فقال الزبير بن العوام أنا قالت و كان من أحدث القوم سنا قالت فنفعوا له قرية فجعلها في صدره ثم سبح عليها حتى خرج إلى ناحية النيل التي بها ملتقى القوم ثم انطلق حتى حضرهم قالت و دعونا الله للنجاشي بالظهور على عدوه و التمكين له في بلاده و استوثق عليه أمر الحبشة فكنا عنده في خير منزل حتى قدمنا على رسول الله صلى الله عليه و آله و سلم و هو بمكة

Sayyidah Umm Salamah bint Abī Umayyah ibn al-Mughīrah رضي الله عنها —the wife of Rasūlullāh صلى الله عليه وسلم —relates, “When we arrived in Abyssinia, we neighboured the best neighbour; Najāshī. We had security to practice our dīn and we worshipped Allah, without being harassed and without hearing anything repulsive. When this news reached Quraysh, they decided to send two staunch men to Najāshī concerning us and to send gifts for him which he would desire from the commodities of Makkah. The commodity

which pleased him the most from Makkah was leather. They thus gathered plentiful leather. They also sent gifts for all of his courtiers. They sent these with ‘Abd Allāh ibn Abī Rabī‘ah ibn al-Mughīrah al-Makhzūmī and ‘Amr ibn al-‘Āṣ ibn Wā’il al-Sahmī, and explained to them their mission.

They said to them, ‘Give each of the courtiers his gift prior to speaking to Najāshī about them. Thereafter, present Najāshī his gifts and request him to hand them over to you before he speaks to them.’

They left and arrived by Najāshī; while we were with him living in the most splendid of homes with the kindest of neighbours. They gave each of the courtiers a gift before speaking to Najāshī and told each of the courtiers, ‘Some foolish youngsters from our tribe have come to the land of the king. They deserted the religion of their nation and have not embraced your religion. They have invented a new religion which neither we nor you have any knowledge of. The nobles of their tribe have sent us to the king to bring them back. When we speak to the king regarding them, then indicate to him to hand them over to us and not to speak to them since their tribe are more cognisant of them and know better the faults they criticise them for.’

The courtiers agreed. They then presented their gifts to Najāshī who accepted them. Then they spoke to him explaining, ‘O king! Some foolish youngsters from our tribe have come to your land. They deserted the religion of their nation and have not embraced your religion. They have invented a new religion which neither we nor you have any knowledge of. The nobles of their tribe—their fathers, uncles and family members—have sent us to you so that you return them, for they are more cognisant of them and are more knowledgeable of the faults they criticise them and reprimand them for.’

Nothing was more displeasing to ‘Abd Allāh ibn Abī Rabī‘ah and ‘Amr ibn al-‘Āṣ then Najāshī listening to our side of the story.

The courtiers around him said, ‘They have spoken the truth, O king! Their tribe are more cognisant of them and are more knowledgeable of what they criticise them for. So hand them over to these men so they may return them to their land and tribe.’

Najāshī became angry and said, ‘Never, by Allah. I will not hand them over to these two men nor am I able to do so to a people who have neighboured me and settled in my land and selected me over all besides me until I call them and ask them about what these two men and saying regarding them. If the matter is how they have described, I will hand them over to them and return them to their people. However, if the story is different, I will refuse to hand them over and I will display kindness to them as long as they remain my neighbours.’

He then sent for the Ṣaḥābah of Rasūlullāh ﷺ. When his messenger came to them, they gathered and some of them asked, ‘What are you going to say to the man when you appear before him?’

They said, ‘By Allah, we will say what we know and what our Nabī ﷺ has commanded us with no matter what happens.’

When they came—and Najāshī had already called his scholars who had opened their manuscripts around him—he asked them, ‘What is this religion concerning which you have separated from your nation? You neither entered into my religion nor into the religion of any of the nations.’

The one to speak was Ja‘far ibn Abī Ṭālib who said to him, ‘O king! We were a nation stooped in ignorance; we worshipped idols, ate carrion, committed all sorts of immorality, severed ties of kinship, and were evil neighbours. The strong amongst us would oppress the weak. We remained in this state until Allah sent to us a Messenger from among us whose lineage, truthfulness, honesty, and chastity we knew very well. He invited us to Allah to believe in His oneness, to worship Him, and to abandon all the stones and idols we and our forefathers worshipped. He commanded us to speak truthfully, to fulfil trusts, to maintain family ties, to show kindness to our neighbours, to desist from all evil, and from murder. He prevented us from immoralities, false speech, devouring the orphan’s wealth, and accusing a chaste woman [of adultery]. He ordered us to worship Allah alone without ascribing any partners to Him. He instructed us to perform ṣalāh, to pay zakāh, and to fast.’

He listed some of the essentials of Islam. 'So we believed in him and followed the teachings he brought. We worshipped Allah سُبْحَانَكَ وَبِحَمْدِكَ without ascribing any partner to Him. We desisted from what he forbade us and practiced what he prescribed upon us. The result of this was that our tribe became our enemies and began persecuting and tormenting us in our religion so that they may return us to the worship of idols from the worship of Allah, and so that we regard permissible those evils which we would regard permissible in the past. When they persecuted and oppressed us, made things difficult upon us, and became an obstacle between us and our religion, we fled to your land and chose you over others and were eager to stay in your company. We hoped that we will not be wronged by you, O king.'

Najāshī said to him, 'Do you have anything which he has brought from Allah with you?'

Ja'far said, 'Yes.'

Najāshī beckoned him to recite and he recited to him the opening verses of Sūrah Maryam. By Allah, Najāshī cried so profusely that he soaked his beard with tears and his scholars wept until they wet their manuscripts when they heard his recitation.

Najāshī then said, 'By Allah, certainly this and what Mūsā brought come from the same source. Go you two, for by Allah I will never hand them over to you, nor am I able to.'

Umm Salamah says, "When they left his presence, 'Amr ibn al-'Āṣ said, 'By Allah, tomorrow I will expose that which they will find to be a fault with the Muslims and then eradicate them.'

'Abd Allāh ibn Abī Rabī'ah—who was the more conscious of the two—said to him, 'Do not do so for they are after all our relatives even though they have opposed us.'

He said, 'By Allah, I will most certainly inform them that they believe that 'Īsā ibn Maryam is a servant.'



The next day, they came to him and said, 'O king, they utter blasphemy regarding ʿĪsā ibn Maryam. Summon them and ask them what their beliefs are regarding him.'

He thus summoned them and asked them about him. Such fear never gripped us like this.

We gathered and some asked, 'What are you going to say about ʿĪsā if he asks you concerning him?'

They replied, 'By Allah, we will say that which Allah says and what our Nabī has brought to us no matter what happens.'

When they entered into his presence he asked them, 'What do you say regarding ʿĪsā ibn Maryam عَلَيْهِ السَّلَامُ?'

Ja'far ibn Abī Ṭālib answered him, 'We say what our Nabī has taught us; he is the servant of Allah, His Messenger, His soul and His word which He cast into Maryam the pure and chaste.'

Najāshī moved his hand towards the floor and picked up a twig from it and said, 'What you said and what ʿĪsā ibn Maryam said is exactly the same, not even slightly different like this twig.'

The courtiers began to make a hue and cry around him when he made this statement.

Upon this he said, 'Even though you make an uproar, by Allah! Go for you are safe in my land. Whoever reviles you will be humiliated. Whoever reviles you will be humiliated. I do not desire to have a mountain of gold and to harm anyone of you. Return their gifts to them for we have no need for them. By Allah, Allah did not take a bribe from me when He returned my kingdom to me that I accept bribery in it. People did not favour me by their obedience that I am obliged to obey them.'"

She says, "They left his presence dejected and all what they brought was returned to them. We lived with him in the best of homes with the kindest of neighbours. By Allah, we lived like this until someone appeared who desired to snatch away his kingdom. By Allah, we never knew of any

sorrow more bitter than the sorrow we experienced at that time fearing that he will be victorious over Najāshī and a man will come into power who will not recognise our right as Najāshī recognised.

Najāshī advanced until between them lay the Nile River. The Ṣaḥābah of Rasūlullāh ﷺ said, ‘Who will go and present himself at the battlefield and then bring us news?’

Zubayr ibn al-‘Awwām volunteered for the task. He was the youngest of us. They blew up a water skin [with air] and placed it on his chest. He then swam using it as a float until he reached the other side of the Nile where the two armies met. He then proceeded until he reached the army.

We supplicated to Allah for Najāshī’s victory over his enemy and his supremacy in the land. The matter of Abyssinia was decided in his favour. So we stayed with him in the best of homes until we came to Rasūlullāh ﷺ while he was in Makkah.”<sup>1</sup>

## Rasūlullāh’s ﷺ joy on his return from Abyssinia

### The narration of Sayyidunā Abū Juḥayfah:

عن أبي حنيفة قال قدم جعفر بن أبي طالب رضي الله عنه على رسول الله صلى الله عليه وآله وسلم من أرض الحبشة فقبل رسول الله صلى الله عليه وآله وسلم ما بين عينيه وقال ما أدري أنا بقدم جعفر أسرام بفتح خبير

Sayyidunā Abū Juḥayfah رَضِيَ اللهُ عَنْهُ reports, “Ja’far ibn Abī Ṭālib returned to Rasūlullāh ﷺ from Abyssinia. Rasūlullāh ﷺ kissed him between his eyes and remarked, ‘I do not know which makes me happier; the return of Ja’far or the conquest of Khaybar!’”<sup>2</sup>

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1 Imām Aḥmad narrated it in *al-Musnad*, al-Arnā’ūṭ said, “His isnād is ḥasan.” no. 1740; ḥadīth Ja’far ibn Abī Ṭālib.

2 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 22 pg. 100 ḥadīth no. 244 and 1470, in *al-Awsaṭ* ḥadīth no. 2003 and this is the wording, in *al-Ṣaḥīḥ* ḥadīth no. 30. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 271, 272 and stated, “Al-Ṭabarānī narrated it in all three. Anas ibn Sullam is one narrator of *al-Kabīr* who I do not know. The rest of his narrators are reliable.” Al-Albānī commented on one of the isnāds of al-Ṭabarānī from Abū Juḥayfah, “His isnād is jayyid.” no. 2657 in *al-Silsilah al-Ṣaḥīḥah*.

## The narration of Sayyidunā Jābir ibn ‘Abd Allāh:

عن جابر رضي الله عنه قال لما قدم رسول الله صلى الله عليه وآله وسلم من خيبر قدم جعفر رضي الله عنه من الحبشة تلقاه رسول الله صلى الله عليه وآله وسلم قبل جبهته ثم قال والله ما أدري بأيهما أنا أفتح بفتح خيبر أم بقدم جعفر

Sayyidunā Jābir رضي الله عنه reports, “When Rasūlullāh صلى الله عليه وسلم returned from Khaybar, Ja‘far returned from Abyssinia. Rasūlullāh صلى الله عليه وسلم met him and kissed his forehead, and commented, ‘I do not know which pleases me more; the conquest of Khaybar or the return of Ja‘far!’”<sup>1</sup>

## Rasūlullāh صلى الله عليه وسلم allotted for him a portion of the booty of Khaybar

### The narration of Abū Mūsā al-Ash‘arī:

عن أبي موسى الأشعري رضي الله عنه قال بلغنا مخرج النبي صلى الله عليه وآله وسلم ونحن باليمن فخرجنا مهاجرين إليه أنا وأخوان لي أنا أصغرهم أحدهما أبو بردة والآخر أبو رهم إما قال في بضع وإما قال في ثلاثة وخمسين أو اثنين وخمسين رجلا من قومي فركبنا سفينة فالتفتنا سفينتنا إلى النجاشي بالحبشة ووافقنا جعفر بن أبي طالب وأصحابه عنده فقال جعفر إن رسول الله صلى الله عليه وآله وسلم بعثنا ههنا وأمرنا بالإقامة فأقيموا معنا فأقمنا معه حتى قدمنا جميعا فوافقنا النبي صلى الله عليه وآله وسلم حين افتتح خيبر فأسهم لنا أو قال أعطانا منها وما قسم لأحد غاب عن فتح خيبر منها شيئا إلا لمن شهد معه إلا أصحاب سفينتنا مع جعفر وأصحابه قسم لهم معهم

Abū Mūsā al-Ash‘arī رضي الله عنه narrates, “We heard of the advent of Rasūlullāh صلى الله عليه وسلم while in Yemen, so we emigrated towards him. My brothers: Abū Burdah Abū Ruhm and I, me being the youngest, left (he either said:) with fifty odd or 53 or 52 men of our tribe. We boarded a ship which led us to Najāshī in Abyssinia where we met Ja‘far ibn Abī Ṭālib and his companions.

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Hijrat al-Ūlā ilā al-Ḥabashah vol. 2 pg. 681 ḥadīth no. 4249 and stated, “The ḥadīth’s isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhababī agreed with him; al-Ṭabarānī in *al-Kabīr* 1469; Ibn Sa‘d mursal from al-Sha‘bī in *al-Ṭabaqāt* vol. 4 pg. 35. Al-Haythamī mentioned it in *Majma‘ al-Zawā‘id* vol. 9 pg. 272 and stated, “Al-Ṭabarānī narrated it mursal and his narrators are the narrators of *al-Ṣaḥīḥ*.” Al-Albānī said in his tahrīj of *Fiqh al-Sūrah*: “Ḥasan.”

Ja'far said, 'Rasūlullāh ﷺ sent us here and directed us to stay here, so stay with us. We therefore stayed with him until we all returned. We met Nabī ﷺ when he conquered Khaybar. He allotted a portion of the booty for us—or he said—he gave us a portion of the booty. He did not allot anything for anyone who did not participate in the conquest of Khaybar except for those who were with him and the companions of our ship with Ja'far and his friends; he allotted a portion for them all.<sup>1</sup>

## His dedication with heart and soul to Jihād in the Path of Allah

### The narration of Sayyidunā Anas ibn Mālīk:

عن أنس بن مالك رضي الله عنه قال قال النبي صلى الله عليه وآله وسلم أخذ الراية زيد فأصيب يعني في مؤتة ثم أخذها جعفر فأصيب ثم أخذها عبد الله ابن رواحة فأصيب وإن عيني رسول الله صلى الله عليه وآله وسلم لتذرفان ثم أخذها خالد ابن الوليد من غير إمرة ففتح له

Sayyidunā Anas ibn Mālīk رضي الله عنه relates, "Rasūlullāh ﷺ said, 'Zayd took the flag and was martyred (i.e. in Mu'tah). Then Ja'far took it and was martyred. Then 'Abd Allāh ibn Rawāḥah took it and was martyred,' and the eyes of Rasūlullāh ﷺ were flowing with tears. 'Then Khālīd ibn al-Walīd took it without being appointed [beforehand] and he was given victory.'"<sup>2</sup>

## Ja'far's martyrdom

### The narration of Sayyidunā Abū Qatādah:

عن أبي قتادة قال بعث رسول الله صلى الله عليه وآله وسلم جيش الأمراء وقال عليكم زيد بن حارثة فإن أصيب زيد فجعفر فإن أصيب جعفر فعبد الله بن رواحة الأنصاري فوثب جعفر فقال بأبي أنت يا نبي الله و أمي ما كنت أرهب أن تستعمل علي زيدا قال امضوا فإنك لا تدري أي ذلك خير قال فانطلق الجيش فلبثوا ما شاء الله ثم إن رسول الله صلى الله عليه وآله وسلم صعد المنبر وأمر أن ينادى الصلوة جامعة فقال رسول الله صلى الله عليه وآله وسلم ناب خير أو ناب خير شك عبد الرحمن ألا أخبركم عن جيشكم

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Khums, bāb wa min al-dalīl 'alā anna al-khums li nawā'ib al-muslimīn, ḥadīth no. 3136. *Muslim* in Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Ja'far ibn Abī Ṭālib ḥadīth no. 2502.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Janā'iz, bāb al-rajul yan'ā ilā ahl al-mayyit bi nafsihī ḥadīth no. 1246.

هذا الغازي إنهم انطلقوا حتى لقوا العدو فأصيب زيد شهيدا فاستغفروا له فاستغفر له الناس ثم أخذ اللواء جعفر بن أبي طالب فشد على القوم حتى قتل شهيدا أشهد له بالشهادة فاستغفروا له ثم أخذ اللواء عبد الله بن رواحة فأثبت قدميه حتى أصيب شهيدا فاستغفروا له ثم أخذ اللواء خالد بن الوليد و لم يكن من الأمراء هو أمر نفسه فرجع رسول الله صلى الله عليه وآله وسلم إصبعيه وقال اللهم هو سيف من سيوفك فانصره وقال عبد الرحمن مرة فانصر به فيومئذ سمي خالد سيف الله ثم قال النبي صلى الله عليه وآله وسلم انفروا فأمدوا إخوانكم و لا يتخلفن أحد ففر الناس في حر شديد مشاة و ركباناً

Sayyidunā Abū Qatādah رضي الله عنه reports, “Rasūlullāh صلى الله عليه وسلم despatched Jaysh al-‘Umarā’ [the army of leaders] with the following instructions, ‘Zayd ibn Ḥārithah will be your leader. If Zayd is martyred, then Ja‘far. If Ja‘far is martyred then ‘Abd Allāh ibn Rawāḥah al-Anṣārī.’

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

Rasūlullāh صلى الله عليه وسلم said, ‘Advance, as you do not know which of this is better for you.’

The army thus advanced and stayed as long as Allah willed. Thereafter Rasūlullāh صلى الله عليه وسلم ascended the pulpit and commanded that an announcement be made, ‘Ṣalāh is gathered.’

Rasūlullāh صلى الله عليه وسلم said, ‘Goodness has occurred—or he said goodness has returned. Should I not inform you of your army that has carried out this expedition. They advanced until they met the enemy. Zayd was martyred. Seek forgiveness on his behalf,’ and the crowd sought forgiveness.

‘Thereafter Ja‘far ibn Abī Ṭālib took the flag and attacked the enemy until he was martyred. I gave testimony to his martyrdom so seek forgiveness for him. Then ‘Abd Allāh ibn Rawāḥah took the flag and remained steadfast until he was martyred. So seek forgiveness for him. Thereafter Khālid ibn al-Walīd took the flag. He was not one of the leaders. He took the lead by on his own.’

Rasūlullāh صلى الله عليه وسلم then lifted two of his fingers and supplicated, ‘O Allah! He is one of Your swords so assist him.’

On that day was Khālid named the sword of Allah.

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

The people proceeded on foot and on horseback in the severe heat.”<sup>1</sup>

## His courage in jihād in the Path of Allah and his steadfastness

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Umar:

عن نافع أن عبد الله بن عمر أخبره أنه وقف على جعفر يومئذ وهو قتييل فعددت به خمسين بين طعنة و ضربة ليس منها شيء في دبره يعني في ظهره

Nāfi‘ reports that Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه informed him that he stood by Ja‘far the day after he was martyred. He says, “I counted 50 stab wounds and (sword) blows on him; none of them on his rear, i.e. his back.”<sup>2</sup>

و عن نافع عن عبد الله بن عمر رضي الله عنهما قال أمر رسول الله صلى الله عليه وآله وسلم في غزوة مؤتة زيد بن حارثة فقال رسول الله صلى الله عليه وآله وسلم إن قتل زيد جعفر فعبد الله بن رواحة قال عبد الله كنت فيهم في تلك الغزوة فالتمسنا جعفر بن أبي طالب فوجدناه في القتلى و وجدنا ما في جسده بضعا و تسعين من طعنة و رمية

Nāfi‘ reports from Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه, “Rasūlullāh ﷺ appointed Zayd ibn Ḥārithah رضي الله عنه as the leader in the battle of Mu’tah. Rasūlullāh ﷺ instructed, ‘If Zayd is killed, then Ja‘far and if he is killed then ‘Abd Allāh ibn Rawāḥah.’”

‘Abd Allāh continues, “I was part of the army in this battle. We searched for Ja‘far ibn Abī Ṭālib and found him among the martyred. We found over 90 stabs and (arrow) shots on his body.”<sup>3</sup>

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1 Imām Aḥmad narrated it in in *al-Musnad* ḥadīth no. 22604, Shaykh Shu‘ayb al-Arnā‘ūṭī stated, “It is ṣaḥīḥ li ghayriḥ and its isnād is jayyid.” Ibn Ḥibbān declared it ṣaḥīḥ in his *Ikhbār ‘an Manāqib al-ṣaḥābah* ḥadīth no. 7048.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Maghāzī, bāb ghazwat Mu’tah min arḍ al-Shām ḥadīth no. 4260.

3 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Maghāzī ḥadīth no. 4261.

و عن ابن عمر رضي الله عنهما قال كنا بمؤتة مع جعفر بن أبي طالب فوجدنا في القتلى فوجدنا به بضعا و سبعين جراحة

Sayyidunā Ibn ‘Umar رضي الله عنه narrates, “We were at Mu’tah with Ja’far ibn Abī Ṭālib رضي الله عنه. We found him among the slain and found over seventy wounds on him.”<sup>1</sup>

## Rasūlullāh’s صلى الله عليه وسلم heartache at his demise

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت لما جاء النبي صلى الله عليه وآله وسلم قتل ابن حارثة و جعفر و ابن رواحة جلس يعرف فيه الحزن و أنا أنظر من صائر الباب شق الباب فأناه رجل فقال إن نساء جعفر و ذكر بكاءهن فأمره أن ينهاهن فذهب ثم أتاه الثانية لم يطعنه فقال انههن فأناه الثالثة قال و الله لقد غلبتنا يا رسول الله فرعمت أنه قال فاحث في أفواههن التراب فقالت أرغم الله أنفك لم تفعل ما أمرك رسول الله صلى الله عليه وآله وسلم و لم تترك رسول الله صلى الله عليه وآله وسلم العناء

Sayyidah ‘Ā’ishah رضي الله عنها reports, “When the news of the martyrdom of Ibn Ḥārithah, Ja’far, and Ibn Rawāḥah reached Rasūlullāh صلى الله عليه وسلم, he sat down; sorrow apparent on his face. I was peeping through the crack in the door. A man came to him and said, ‘The women of Ja’far ...’ and mentioned their sobbing.

So Rasūlullāh صلى الله عليه وسلم ordered him to prevent them. He went and came back the second time since they did not comply. Rasūlullāh صلى الله عليه وسلم said, ‘Prevent them.’ He returned for a third time and said, ‘By Allah they have overpowered us, O Messenger of Allah!’ I think he said, ‘Throw sand in their mouths then.’

I said, ‘May Allah rub your nose in dust [humiliate you]. You did not do as Rasūlullāh صلى الله عليه وسلم commanded you and you continued causing him distress.’”<sup>2</sup>

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1 Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 p. 234 ḥadīth 4944; al-Ṭabarānī in *al-Kabīr* 1463; Abū Nu’aym in *Ḥilyat al-Awliyā’* vol. 1 pg. 117; Ibn Sa’d in *al-Ṭabaqāt* vol. 4 pg. 26/1; Musaddad as appears in *al-Maṭālib al-Āliyah* 4070. Ḥāfiẓ stated about it, “Its original content is in *al-Ṣaḥīḥ*.”

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Janā’iz, bāb man jalasa ‘ind al-muṣībah yu’raf fihī al-ḥuzn ḥadīth no. 1299. *Ṣaḥīḥ Muslim*, Kitāb al-Janā’iz, bāb al-tashdīd fī al-niyāhat ḥadīth no. 935.

## Flying with the angels after his martyrdom and his title Dhū al-Janāḥayn (Possessor of two wings)

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم رأيت جعفر بن أبي طالب ملكا يطير مع الملائكة بجناحين

Sayyidunā Abū Hurayrah رضي الله عنه reports that Rasūlullāh ﷺ said, “I saw Ja’far ibn Abī Ṭālib like an angel flying with the angels with two wings.”<sup>1</sup>

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم مر بي جعفر الليلة في ملاء من الملائكة وهو مخضب الجناحين بالدم أبيض الفؤاد

Sayyidunā Abū Hurayrah رضي الله عنه narrates that Rasūlullāh ﷺ stated, “Last night, Ja’far passed by me among a group of angels. He had wings covered with blood and a white heart.”<sup>2</sup>

## Abū Hurayrah’s explanation of His virtue and status

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه قال ما احتذى النعال ولا انتعل ولا ركب المطايا ولا ركب الكور بعد رسول الله صلى الله عليه وآله وسلم أفضل من جعفر ابن أبي طالب

Sayyidunā Abū Hurayrah رضي الله عنه narrates, “None has put on sandals, nor ridden a mount or a camel after Rasūlullāh ﷺ better than Ja’far ibn Abī Ṭālib.”<sup>3</sup>

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1 Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 231 ḥadīth no. 4935 and stated, “Isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhahabī said in his *Ta’līq* on *al-Mustadrak*, “Al-Madīnī is in the sanad who is wāḥin.” Ḥusayn Salīm asan said in *Musnad Abī Ya’lā* 6464, “Its isnād is ḍa’īf.” However, al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-ṣaḥīḥah* due to its many chains no. 1226. Al-Tirmidhī narrated the ḥadīth vol. 5 pg. 654 ḥadīth no. 3763, bāb manāqib Ja’far without the words ‘with two wings.’

2 Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 234 ḥadīth no. 4943. Al-Dhahabī commented on it in *al-Talkhīṣ*, “According to the standards of Muslim.” Al-Albānī said, “And it is as they have said.” *Al-Silsilah al-ṣaḥīḥah* ḥadīth no. 1226.

3 Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib Ja’far ibn Abī Ṭālib ḥadīth no. 3764 and stated, “Ḥasan ṣaḥīḥ gharīb.” Al-Albānī declared it ṣaḥīḥ mawqūfan. Imām Aḥmad narrated it in *Musnad Abī Hurayrah* vol. 2 pg. 414, al-Arnā’ūṭ declared it ṣaḥīḥ according to the standards of al-Bukhārī 9342. Al-Ḥākim in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb dhikr manāqib Ja’far ibn Abī Ṭālib vol. 3 pg. 231 ḥadīth no. 4934 and stated, “Ṣaḥīḥ according to the standards of al-Bukhārī but they have not recorded it.” Al-Dhahabī agreed with him. Ibn Sa’d in his *al-Ṭabaqāt* vol. 4 pg. 41.



## The narrations of the Ṣaḥābah on the virtues of Sayyidunā ‘Abd Allāh ibn ‘Abbās

He was titled ‘The scholar of the Ummah’ and ‘The commentator of the Qur’ān’

### The narration of Sayyidunā ‘Abd Allāh ibn Mas‘ūd:

عن أبي الضحى قال قال عبد الله نعم ترجمان ابن عباس للقرآن

Abū al-Ḍuḥā narrates that Sayyidunā ‘Abd Allāh ibn Mas‘ūd رضي الله عنه declared, “Ibn ‘Abbās is a wonderful commentator of the Qur’ān!”<sup>1</sup>

عن مسروق قال قال عبد الله نعم ترجمان القرآن ابن عباس لو أدرك أسناننا ما عشره منا رجل

Masrūq reports that Sayyidunā ‘Abd Allāh رضي الله عنه stated, “Ibn ‘Abbās is a wonderful commentator of the Qur’ān! Had he been the same age as us, none of us would have been able to attain even a tenth of his knowledge.”<sup>2</sup>

## His Deep Knowledge, Farsightedness and the Multiplicity of his Sciences of Knowledge

### The narration of Sayyidah ‘Ā’ishah:

عن سيف قال قالت عائشة رضي الله عنها من استعمل على الموسم قالوا ابن عباس قالت هو أعلم بالسنة

Sayf reports that Sayyidah ‘Ā’ishah رضي الله عنها asked, “Who has been appointed as leader of the season [of ḥajj]?”

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1 Imām Aḥmad narrated it in *al-Faḍā’il* vol. 2 pg. 1213, 1214 ḥadīth no. 1860, 1864, Waṣī Allah ‘Abbās declared it ṣaḥīḥ. Al-Ḥākim in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb dhikr ‘Abd Allah ibn ‘Abbās vol. 3 pg. 618 ḥadīth no. 6291, he and al-Dhahabī declared it ṣaḥīḥ. Ibn Sa’d vol. 2 pg. 366. Ibn Abī Shaybah narrated it vol. 6 pg. 383 ḥadīth no. 32220. Al-Ṭabarī clarified in his introduction that Abū al-Ḍuḥā took it from Masrūq. The ḥadīth has many ṭuruq as appears in *al-Iṣābah* of Ibn Ḥajar.

2 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* ḥadīth no. 1863, Waṣī Allah ‘Abbās declared it ṣaḥīḥ; Ibn Sa’d in *al-Ṭabaqāt* vol. 2 pg. 336; Ibn Abī Shaybah in *al-Muṣannaf* 32220; al-Ḥākim in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb dhikr ‘Abd Allah ibn ‘Abbās vol. 3 pg. 618, he and al-Dhahabī declared it ṣaḥīḥ. Ibn Abī Shaybah and al-Ḥākim do not have the addition.

They replied, “Ibn ‘Abbās.”

She remarked, “He is well acquainted with the Sunnah.”<sup>1</sup>

### The narration of Sayyidunā Abū Hurayrah:

قال أبو هريرة حين مات زيد بن ثابت اليوم مات حير هذه الأمة ولعل الله أن يجعل في ابن عباس منه خلفا

Abū Hurayrah remarked at the demise of Zayd ibn Thābit, “Today, the scholar of this ummah has passed away. It is probable that Allah will make Ibn ‘Abbās his successor.”<sup>2</sup>

### Sayyidunā Ḥassān ibn Thābit praises Sayyidunā Ibn ‘Abbās

#### The narration of Sayyidunā Ḥassān ibn Thābit:

عن حسان بن ثابت قال بدت لنا معشر الأنصار حاجة إلى الوالي و كان الذي طلبنا إليه أمرا صعبا فمشينا إليه برجال من قريش وغيرهم فكلّموه و ذكروا له وصية رسول الله صلى الله عليه و آله و سلم بنا فذكر صعوبة الأمر فعذره القوم و ألح عليه ابن عباس فوالله ما وجد بدا من قضاء حاجتنا فخرجنا حتى دخلنا المسجد فإذا القوم أندية قال حسان فضحكت و أنا أسمعهم إنه و الله كان أولاكم بها إنها و الله صباية النبوة و وراثة أحمد صلى الله عليه و آله و سلم و تهذيب أعرافه و انتزاع شبه طباعه فقال القوم أجمل يا حسان فقال ابن عباس صدقوا فأنشأ يمدح ابن عباس رضي الله عنه فقال

رأيت له في كل مجمعة فضلا  
بملتقطات لا ترى تينها فضلا  
لذي أربة في القول جدا و لا هزلا  
فقلت ذراها لا دنيا و لا و غلا  
بليغا و لم تخلق كهاما و لا خبلا

إذا ما ابن عباس بدا لك وجهه  
إذا قال لم يترك مقالا لتائل  
كفى و شفى ما في النفوس فلم يدع  
سموت إلى العليا بغير مشقة  
خلقت حليفا للمروءة و الندى

فقال الوالي و الله ما أراد بالكهام الخبل غيري و الله بيني و بينه

1 Imām Aḥmad narrated it in *al-Ḥaḍīth* vol. 2 pg. 1210 ḥadīth no. 1851; Ibn Sa’d in *al-Ṭabaqāt* vol. 2 pg. 369 with the words, “He is more knowledgeable than the rest with regards to the rituals of ḥajj.” The isnād of the ḥadīth is ṣaḥīḥ as stated by Waṣī Allah ‘Abbās.

2 Ibn Sa’d narrated it in *al-Ṭabaqāt* vol. 2 pg. 361; *al-Ṭabarānī* in *al-Kabūr* vol. 5 pg. 108 ḥadīth 4750. Al-Haythamī said in *al-Majma’* vol. 9 pg. 345, “Al-Ṭabarānī narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* except Yahyā ibn Sa’īd al-Anṣārī who has not heard from Abū Hurayrah.

Sayyidunā Ḥassān ibn Thābit رضي الله عنه reports, “We, the Anṣār, had a demand from the governor. Our demand from him was a difficult matter. We proceeded to him with some men from Quraysh and other tribes. They spoke to him and reminded him of Rasūlullāh’s صلى الله عليه وسلم bequest in our favour. He stated the difficulty of the task so the people excused him. However, Ibn ‘Abbās رضي الله عنه persisted. By Allah, he found no excuse but to fulfil our need. We departed and entered the Masjid. The people were sitting in groups.”

Ḥassān continues, “I laughed and began reciting to them, ‘Certainly, by Allah he is more deserving of it than you. Indeed, by Allah it is the ardent love of nubuwwah and the inheritance of Aḥmad, the refinement of his family roots and the extraction of a semblance of his characteristics.’

The people congratulated, ‘Beautiful, O Ḥassān!’

Ibn ‘Abbās commented, ‘They have spoken the truth.’

I then began praising Ibn ‘Abbās:

When the realisation of Ibn ‘Abbās’s personality dawns upon you,  
You will see his virtue in every gathering.  
When he speaks, he leaves no opening for any criticiser,  
Everything coherent; between which you see no discontinuity.  
He sufficed and treated what was in the souls and did not abandon,  
For the proficient in speech; any seriousness or jest.  
You rose to the heights without any difficulty,  
And acquired its summit; without lowliness or exaggeration.  
You have been designed as an ally of manliness and magnanimity,  
Eloquent, and you have not been created weak and foolish.

The governor said, “By Allah, he did not intend with weak and foolish anyone besides me. And Allah is between me and him.”<sup>1</sup>

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, dhikr wafāt ‘Abd Allah ibn ‘Abbās vol. 3 pg. 627 ḥadīth no. 6316 with similar wording; al-Ṭabarānī in *al-Kabīr* no. 3593 and the wording is his. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 284, 285 and stated, “Al-Ṭabarānī narrated it.” al-Haythamī remained silent from commenting on it.

## The narrations of the Ṣaḥābah on the virtues of Sayyidunā Qutham ibn ‘Abbās

Sayyidunā Qutham ibn ‘Abbās was the youngest to pledge allegiance to Rasūlullāh ﷺ

### The narration of Sayyidunā ‘Alī ibn Abī Ṭālib:

عن عبد الله بن الحارث قال اعتمرت مع علي بن أبي طالب رضي الله عنه في زمان عمر أو زمان عثمان فنزل على أخته أم هانئ بنت أبي طالب فلما فرغ من عمرته رجع فسكب له غسل فاغتسل فلما فرغ من غسله دخل عليه نفر من أهل العراق فقالوا يا أبا حسن جئناك نسألك عن أمر نحب أن نخبرنا عنه قال أظن المغيرة بن شعبه يحدثكم أنه كان أحدث الناس عهدا برسول الله صلى الله عليه وآله وسلم قالوا أجل عن ذلك جئنا نسألك قال أحدث الناس عهدا برسول الله قثم بن العباس

‘Abd Allāh ibn al-Ḥārith reports, “I performed ‘umrah with ‘Alī ibn Abī Ṭālib in the time of ‘Umar or ‘Uthmān. He stayed at the home of his sister, Umm Hāni’ bint Abī Ṭālib.

When he completed his ‘umrah, he returned. Water was poured for him so he made ghusl. When he finished his ghusl, a group from the people of Iraq came to him.

They said, ‘O Abū Ḥasan! We came to ask you about something which we would like you to inform us about.’

‘Alī said, ‘I think that Mughīrah ibn Shu‘bah tells you that he is the youngest to pledge allegiance to Rasūlullāh ﷺ?’

They replied, ‘Yes. We came to ask you concerning this.’

‘Alī replied, ‘The youngest to pledge allegiance to Rasūlullāh ﷺ is Qutham ibn ‘Abbās.’<sup>1</sup>

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1 Imām Aḥmad narrated it in his *Musnad – Musnad ‘Alī ibn Abī Ṭālib* – ḥadīth no. 787; al-Arnā‘ūṭ said, “Its isnād is ḥasan.”

## The narrations of the Ṣaḥābah on the virtues of Sayyidunā Abū Sufyān ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib

His resoluteness in the Battle of Ḥunayn at the side of Nabī ﷺ

### The narration of Sayyidunā Barā’ ibn ‘Āzib:

عن أبي إسحاق قال سمعت البراء رضي الله عنه و جاءه رجل فقال يا أبا عمارة أتوليت يوم حنين فقال أما أنا فأشهد على النبي صلى الله عليه وآله وسلم أنه لم يول و لكن عجل سرعان القوم فرشقتهم هوازن و أبو سفیان بن الحارث أخذ برأس بغلته البيضاء يقول أي النبي صلى الله عليه وآله وسلم

أنا ابن عبد المطلب

أنا النبي لا كذب

Abū Ishāq reports that a man came to Barā’ رضي الله عنه and said, “O Abū ‘Ammārah! Did you flee in the Battle of Ḥunayn?”

Barā’ رضي الله عنه replied, “With regards to me, I can testify that Nabī ﷺ did not flee [since I witnessed I was present on the battlefield]. However, the swift men moved hastily and were struck with arrows by the Hawāzin while Abū Sufyān was holding on to the reigns of his رضي الله عنه white mule and the Nabī ﷺ was shouting, ‘I am the Prophet without a doubt, I am the son of ‘Abd al-Muṭṭalib.’”<sup>1</sup>

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1 al-Bukhārī narrated it in *al-Maghāzī*, bāb qawl Allah Ta‘ālā wa yawma ḥunaynin idh a‘jabatkum kathratukum ḥadīth no. 4315; *Muslim* in *al-Jihād wa al-Siyar*, bāb fī għazwat Ḥunayn ḥadīth no. 1776

## The narrations of the Ṣaḥābah on the Virtues of Sayyidunā ‘Abd Allāh ibn Ja‘far

Rasūlullāh’s ﷺ supplication for blessings in his transactions

### The narration of Sayyidunā ‘Amr ibn Ḥurayth:

عن عمرو بن حريث رضي الله عنه أن رسول الله صلى الله عليه وآله وسلم مر بعبد الله بن جعفر وهو يبيع الغلمان أو الصبيان قال اللهم بارك له في بيعه أو قال في صفقته

Sayyidunā ‘Amr ibn Ḥurayth رضي الله عنه reports that Rasūlullāh ﷺ passed by Sayyidunā ‘Abd Allāh ibn Ja‘far رضي الله عنه while he was selling like children and playing, he prayed, “O Allah, bless him in his transactions.”<sup>1</sup>

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1 Abū Ya‘lā narrated it vol. 3 pg. 47 ḥadīth 1467. Al-Haythamī mentioned it in *al-Majma‘* vol. 9 pg. 286 and attributed it to Abū Ya‘lā and al-Ṭabarānī and then stated, “Their narrators are reliable.” In the sanad is Khalifah the freed slave of ‘Amr ibn Ḥurayth regarding whom Ibn Ḥajar said, “*Layyin* (lenient) in ḥadīth.”

## The narrations of the Ṣaḥābah on the Virtues of Sayyidah Umm Hāni’ bint Abī Ṭālib

Rasūlullāh’s ﷺ proposal for Umm Hāni’ and his Praise for her

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة أن النبي صلى الله عليه وآله وسلم خطب أم هانئ بنت أبي طالب فقالت يا رسول الله إني قد كبرت ولي عيال فقال رسول الله صلى الله عليه وآله وسلم خير نساء ركنن الإبل

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ proposed to Umm Hāni’ bint Abī Ṭālib رَضِيَ اللَّهُ عَنْهَا.

She said, “O Messenger of Allah! I have grown old and I have a (large) family.”

Thereupon Rasūlullāh ﷺ said, “The best women are those who ride the camels.”<sup>1</sup>

و عن أبي هريرة قال قال رسول الله صلى الله عليه وآله وسلم خير نساء ركنن الإبل صالح نساء قريش أحناه على ولد في صغره وأرعاه على زوج في ذات يده

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ relates that Rasūlullāh ﷺ observed, “The best women to mount camels are the devout women of Quraysh. They are most compassionate upon their young children and most faithful to their husbands’ belongings.”<sup>2</sup>

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1 Imām Muslim narrated it in Faḍā’il al-Ṣaḥābah, bāb min faḍā’il nisā’ Quraysh ḥadīth 2527

2 al-Bukhārī narrated it, Kitāb al-Nikāḥ, bāb ilā man yunkaḥ wa ayyu al-nisā’ khayr ḥadīth 5082, Muslim in Kitāb Faḍā’il al-Ṣaḥābah, bāb min faḍā’il nisā’ Quraysh ḥadīth 2527





## Chapter Three

### The Traditions Of The Ṣaḥābah Concerning The Virtues Of The Ummahāt Al-Mu'minīn

#### The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Khadijah

Her remarkable Intelligence and Foresightedness

#### The narration of Sayyidah 'Ā'ishah:

عن عائشة رضي الله عنها أنها قالت أول ما بدئ به رسول الله صلى الله عليه وآله وسلم من الوحي الرؤيا الصالحة في النوم فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح ثم حجب إليه الخلاء وكان يخلو بغار حراء فيتحنث فيه وهو التعبد الليالي ذوات العدد قبل أن ينزع إلى أهله ويتزود لذلك ثم يرجع إلى خديجة فيتزود لمثلها حتى جاءه الحق وهو في غار حراء فجاءه الملك فقال اقرأ قال ما أنا بقارئ قال فأخذني فغطني حتى بلغ مني الجهد ثم أرسلني فقال اقرأ قال ما أنا بقارئ فأخذني فغطني الثانية حتى بلغ مني الجهد ثم أرسلني فقال اقرأ فقال ما أنا بقارئ فأخذني فغطني الثالثة ثم أرسلني فقال اقرأ باسم ربك الذي خلق خلق الإنسان من علق اقرأ وربك الأكرم فرجع بها رسول الله صلى الله عليه وسلم يرجف فؤاده فدخل على خديجة بنت خويلد رضي الله عنها فقال زملوني زملوني فزملوه حتى ذهب عنه الروع فقال لخديجة وأخبرها الخبر لقد خشيت على نفسي فقالت خديجة كلا والله ما يخزيك الله أبدا إنك لتصل الرحم وتحمل الكل وتكسب المعدوم وتقري الضيف وتعين على نوائب الحق فانطلقت به خديجة حتى أتت به ورقة بن نوفل بن أسد بن عبد العزى ابن عم خديجة وكان امرءا قد تنصر في الجاهلية وكان يكتب الكتاب العبراني فيكتب من الإنجيل بالعبرانية ما شاء الله أن يكتب وكان شيخا كبيرا قد عمي فقالت له خديجة يا ابن عم اسمع من ابن أخيك فقال له ورقة يا ابن أخي ما ذا ترى فأخبره رسول الله صلى الله عليه وآله وسلم خبر ما رأى فقال له ورقة هذا الناموس الذي نزل الله على موسى يا ليتني فيها جذعا ليتني أكون حيا إذ يخرجك قومك فقال رسول الله صلى الله عليه وآله وسلم أو مخرجي هم قال نعم لم يأت رجل قط بمثل ما جئت به إلا عودي وإن يدركني يومك أنصرك نصرًا مؤزرا ثم لم ينشب ورقة أن توفي وفتر الوحي

Sayyidah 'Ā'ishah رضي الله عنها relates, “The first stage of revelation upon Rasūlullāh صلى الله عليه وسلم was true dreams; whatever he would dream about would become manifest like the break of dawn. Thereafter, seclusion was made evident to him. He would seclude himself in the Cave of Ḥirā' where he would worship for a number of nights before returning to his family. He

would take provisions for his stay, then return to Khadījah and take more provisions for about the same period. Until one day, the truth came to him while in the cave of Hīrā’.

An angel came to him and commanded, ‘Recite!’

Nabī ﷺ said, ‘I am unable to read.’

Nabī ﷺ related, ‘He caught me and squeezed me until it became unbearable. He then released me and instructed, ‘Recite!’

Nabī ﷺ said, ‘I am unable to read.’

Nabī ﷺ related, “He then caught me and squeezed me for the second time until it became unbearable, then released me and instructed, ‘Recite!’

Nabī ﷺ said, ‘I am unable to read.’

Nabī ﷺ related, “He caught me and squeezed me for the third time and then released me. He then said,

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۚ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝

Recite in the name of your Lord who created. Created man from a clinging substance. Recite and your Lord is the most generous.

Rasūlullāh ﷺ returned with this while his heart was pounding. He entered upon Khadījah bint Khuwaylid and said, ‘Wrap me up. Wrap me up.’ They wrapped him up until his fear went away.

He narrated the incident to Khadījah and told her, ‘I certainly feared for my life.’

Khadījah comforted him, ‘Never! By Allah, Allah will never forsake you for you maintain family ties, support the poor, assist the needy, entertain the guests, and stand up for every good course.’

Khadījah took him to Waraqah ibn Nawfal ibn Asad ibn ‘Abd al-‘Uzzā—Khadījah’s cousin—who was a Christian in the era of ignorance. He would

write the Hebrew language. He would write the Injil in Hebrew as much as Allah willed him to. He was a very old man who had turned blind.

Khadījah told him, ‘O son of my uncle, listen to your cousin.’

Waraqah asked him, ‘O son of my brother! What have you seen?’

Rasūlullāh ﷺ related to him what he saw.

Waraqah said, ‘This is the same angel whom Allah sent to Mūsā عَلَيْهِ السَّلَامُ. If only I was young and energetic. If only I were alive when your people will exile you.’

Rasūlullāh ﷺ asked astonishingly, ‘Will they exile me?’

‘Yes,’ he replied, ‘No man has brought what you have, except that he was opposed. If I live till that day, I will lend you unshakable support.’

It was not long thereafter that Waraqah passed away and revelation stopped [for a while].”<sup>1</sup>

## She was the first to embrace Islam

### The narration of Sayyidunā Abū Rāfi‘:

عن ابي رافع رضي الله عنه قال أول من أسلم من الرجال علي و أول من أسلم من النساء خديجة

Sayyidunā Abū Rāfi‘ رَضِيَ اللَّهُ عَنْهُ reports, “The first male to embrace Islam was ‘Alī<sup>2</sup> and the first female was Khadījah.”<sup>3</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb bad’ al-Waḥī ḥadīth no. 3 just as he mentioned it at the following numbers: 2392, 4957, 6982, 4953; *Ṣaḥīḥ Muslim* in Kitāb al-Īmān ḥadīth no. 160.

2 Al-Tirmidhī said in *Al-Sunan* vol. 5 pg. 642 ḥadīth 3734: Some ‘Ulamā’ have stated that the first man to accept Islam is Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, ‘Alī رَضِيَ اللَّهُ عَنْهُ was the first child to accept Islam, who was 8 years of age at the time, and the first woman to accept Islam is Khadījah رَضِيَ اللَّهُ عَنْهَا.

3 Al-Bazzār narrated it in his *Musnad* vol. 9 pg. 235 al-baḥr al-zākhir ḥadīth no. 3294. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 220 and attributed it to al-Bazzār and then stated, “His narrators are the narrators of *al-Ṣaḥīḥ*.”

## Allah sends greetings of peace to Khadījah

### The narration of Sayyidunā Abū Hurayrah:

عن أبي زرعة قال سمعت أبا هريرة رضي الله عنه قال أتى جبريل النبي صلى الله عليه وآله وسلم فقال يا رسول الله هذه خديجة قد أتتك معها إناء فيه إدام أو طعام أو شراب فإذا هي أتتك فاقرأ عليها السلام من ربها عز وجل ومني وبشرها ببيت في الجنة من قصب لا صخب فيه ولا نصب

Sayyidunā Abū Hurayrah رضي الله عنه narrated that Jibrīl came to Nabī صلى الله عليه وسلم and said, “O Messenger of Allah! This is Khadījah. She has arrived with a container of gravy, or food, or drink. When she reaches you, give her greetings of peace from her Exalted and Glorified Rabb and from me and give her glad tidings of a house in Jannah made out of jewels; wherein there will be no noise nor fatigue.”<sup>1</sup>

She is one of the most superior women

### The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وآله وسلم قال حسبك من نساء العالمين مريم ابنة عمران وخديجة بنت خويلد وفاطمة بنت محمد وأسية امرأة فرعون

Sayyidunā Anas ibn Mālik رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم said, “Sufficient for you of the women of the world are Maryam bint ‘Imrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, and Āsiyah—the wife of Fir‘awn.”<sup>2</sup>

### The narration of Sayyidunā ‘Alī ibn Abī Ṭālib:

عن عبد الله بن جعفر رضي الله عنهما قال سمعت عليا بالكوفة يقول سمعت رسول الله صلى الله عليه وآله وسلم يقول يا علي بن أبي طالب أنت خير نساءها مريم بنت عمران وخير نساءها خديجة بنت خويلد قال أبو كريب وأشار وكيع إلى السماء والأرض

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1 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb tazwīj al-Nabī Khadījah wa faḍlihā ḥadīth no. 3820 and in Kitāb al-tawḥīd, bāb qawl Allah Ta‘ālā yurīdūn an yubaddilū kalām Allah ḥadīth no. 7497, *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb faḍā’il Khadījah Umm al-Mu’mīnīn ḥadīth no. 2432.

2 ‘Abd al-Razzāq recorded it in his *Muṣannaḥ* vol. 11 pg. 430 ḥadīth no. 20919; and from the ṭarīq of al-Tirmidhī in *al-Manāqib*, bāb faḍl Khadījah رضي الله عنها ḥadīth no. 3878. Al-Albānī declared it ṣaḥīḥ and agreed with him. Imām Aḥmad in *al-Musnad—Musnad Anas ibn Mālik*—ḥadīth no. 12414; al-Arnā’uṭ declared it ṣaḥīḥ. Ibn Ḥibbān in *al-Manāqib*, Kitāb ikhbārīhī صلى الله عليه وسلم ‘an Manāqib al-Ṣaḥābah 6951, 7003.

‘Abd Allāh ibn Ja‘far رضي الله عنه reports that he heard Sayyidunā ‘Alī رضي الله عنه announcing in Kūfah, “I heard Rasūlullāh صلى الله عليه وسلم saying, ‘The best women of her time was Maryam bint ‘Imrān and the best women of her time is Khadījah bint Khuwaylid.’”

Abū Kurayb says, “Wakī pointed towards the sky and earth [indicating the best in the heavens and the earth].”<sup>1</sup>

## She is one of the most superior women of Jannah

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

و عن ابن عباس رضي الله عنهما قال خط رسول الله صلى الله عليه وآله وسلم في الأرض أربعة خطوط فقال أتدرون ما هذا قالوا الله ورسوله أعلم فقال رسول الله صلى الله عليه وآله وسلم أفضل نساء أهل الجنة خديجة بنت خويلد وفاطمة بنت محمد صلى الله عليه وآله وسلم ومريم بنت عمران وآسية بنت مزاحم امرأة فرعون

Ibn ‘Abbās رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم once drew four lines on the ground.

He then asked, “Do you know what this is?”

They replied, “Allah and His Rasūl know better.”

Rasūlullāh صلى الله عليه وسلم then explained, “The most superior women of Jannah are Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint ‘Imrān, and Āsiyah bint Muzāḥim—the wife of Fir‘awn.”<sup>2</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Manāqib al-Anṣār ḥadīth no. 3815, *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il Khadījah Umm al-Mu'minīn رضي الله عنها 2430 and the wording is his.

2 Imām Aḥmad narrated it in *al-Musnad—Musnad ‘Abd Allah ibn ‘Abbās*—ḥadīth no. 2903; al-Ṭabarānī in *Dhīkr Banāt al-Rasūl* صلى الله عليه وسلم wa *Dhīkr Fāṭimah* رضي الله عنها vol. 22 pg. 407 ḥadīth no. 1019; al-Ḥākim in *al-Mustadrak*, Kitāb Ma'rifat al-Ṣaḥābah, bāb Khadījah bint Khuwaylid رضي الله عنها ḥadīth no. 4852 and stated, “Isnād is ṣaḥīḥ but they have not recorded it.” al-Dhahabī agreed with him. Al-Haythamī mentioned it in *al-Majma'* vol. 9 pg. 222, 223 and stated, “Aḥmad, Abū Ya'lā, and al-Ṭabarānī narrated it and their narrators are the narrators of *al-Ṣaḥīḥ*. Ibn Ḥibbān narrated it in his *ṣaḥīḥ* 7010. al-Arnā'ūṭ declared it ṣaḥīḥ in *al-Musnad* 2903, 2668 and in *Ṣaḥīḥ Ibn Ḥibbān* 7010, Ḥusayn Salīm Asad in *Musnad Abī Ya'lā* 2722 and al-Albānī in *al-Silsilah al-Ṣaḥīḥah* 1508.

## The narration of Sayyidah ‘Ā’ishah:

عن عروة قال قالت عائشة لفاطمة رضي الله عنها بنت رسول الله صلى الله عليه وآله وسلم ألا أبشرك  
أني سمعت رسول الله صلى الله عليه وآله وسلم يقول سيدات نساء أهل الجنة أربع مريم بنت عمران و  
فاطمة بنت رسول الله صلى الله عليه وآله وسلم وخديجة بنت خويلد وآسية

‘Urwah reports that Sayyidah ‘Ā’ishah رضي الله عنها told Sayyidah Fāṭimah رضي الله عنها  
the daughter of Rasūlullāh صلى الله عليه وآله وسلم, “Should I not give you good news? I  
have heard Rasūlullāh صلى الله عليه وآله وسلم saying, ‘The queens of the women of Jannah  
are four: Maryam bint ‘Imrān, Fāṭimah bint Rasūlillāh, Khadījah bint  
Khuwaylid, and Āsiyah.’”<sup>1</sup>

## Glad tidings of a house in Jannah made of jewels

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة قال أتى جبريل النبي صلى الله عليه وآله وسلم فقال يا رسول الله هذه خديجة قد أتتك  
معهما إناء فيه إدام أو طعام أو شراب فإذا هي أتتك فاقرأ عليها السلام من ربها عز وجل ومني وبشرها ببيت  
في الجنة من قصب لا صخب فيه ولا نصب

Sayyidunā Abū Hurayrah رضي الله عنه narrates that Jibrīl came to Nabī صلى الله عليه وآله وسلم  
and said, “O Messenger of Allah! This is Khadījah. She has arrived with  
a container of gravy, or food, or drink. When she reaches you, give her  
greetings of peace from her Exalted and Glorified Rabb and from me, and  
give her glad tidings of a house in Jannah made out of jewels; wherein  
there will be no noise nor fatigue.”<sup>2</sup>

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت بشر رسول الله صلى الله عليه وآله وسلم خديجة بنت خويلد ببيت في  
الجنة

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1 Imām Aḥmad narrated it in al-Faḍā’il no. 1336; al-Ḥākim in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb Khadījah bint Khuwaylid vol. 3 pg. 205 ḥadīth no. 4853 with a Ṣaḥīḥ muttaṣil isnād.

2 Ṣaḥīḥ al-Bukhārī, Kitāb Manāqib al-Anṣār, bāb tazwīj al-Nabī Khadījah wa faḍlihā ḥadīth 3820; Ṣaḥīḥ Muslim, Kitāb Faḍā’il al-Ṣaḥābah, bāb faḍā’il Khadījah ḥadīth 2432.

Sayyidah ‘Ā’ishah رضي الله عنها reports that Rasūlullāh صلى الله عليه وسلم gave Khadījah bint Khuwaylid glad tidings of a house in Jannah.<sup>1</sup>

### The narration of Sayyidunā ‘Abd Allāh ibn Abī Awfā:

عن إسماعيل قال قلت لعبد الله بن أبي أوفى رضي الله عنهما بشر النبي صلى الله عليه وآله وسلم خديجة قال نعم بيت في الجنة من قصب لا صخب فيه ولا نصب

Ismā’īl relates, “I asked Sayyidunā ‘Abd Allāh ibn Abī Awfā, ‘Did Rasūlullāh صلى الله عليه وسلم give glad tidings to Khadījah?’

He replied, “Yes, of a house of jewels wherein there will be neither noise nor fatigue.”<sup>2</sup>

### The narration of Sayyidunā ‘Abd Allāh ibn Ja’far:

عن عبد الله بن جعفر بن أبي طالب رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم أمرت أن أبشر خديجة بيت من قصب لا صخب فيه ولا نصب

Sayyidunā ‘Abd Allāh ibn Ja’far ibn Abī Ṭālib رضي الله عنه reports the statement of Rasūlullāh صلى الله عليه وسلم, “I was commanded to give glad tidings to Khadījah of a house made of jewels, wherein there will be no shouting nor toil.”<sup>3</sup>

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1 *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah رضي الله عنهم, bāb min faḍā’il Khadījah Umm al-Mu’minīn رضي الله عنها ḥadīth no. 2434.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb tazwīj al-Nabī Khadījah wa faḍlihā ḥadīth 3819; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb faḍā’il Khadījah no. 72, 2433.

3 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 23 pg. 10 ḥadīth no. 13; Imām Aḥmad in *al-Musnad* ḥadīth ‘Abd Allah ibn Ja’far ḥadīth 1758. Shu’ayb al-Arnā’ūṭ stated, “Ṣaḥīḥ and this isnād is ḥasan.” Ṣaḥīḥ Ibn Ḥibbān, *Kitāb ikhbārīhī ‘an Manāqib al-Ṣaḥābah* ḥadīth 7005; ibn Abī Shaybah in *al-Muṣannaḥ* ḥadīth 32288; Shaybānī in *al-Āḥād wa al-Mathānī* ḥadīth 296; Abū Ya’lā ḥadīth 6797; al-Ḥākim in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb Khadījah bint Khuwaylid vol. 3 pg. 203, 204 ḥadīth no. 4848, 4849 and stated, “Ṣaḥīḥ according to the standards of Muslim but they have not recorded it.” al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 223 and attributed it to Aḥmad, Abū Ya’lā and al-Ṭabarānī and then stated, “The narrators of Aḥmad are the narrators of *al-Ṣaḥīḥ* besides Muḥammad ibn Ishāq and he has emphatically mentioned listening. Al-Arnā’ūṭ declared it ṣaḥīḥ in *al-Musnad* 1757. Ḥusayn Salīm Asad said in *Musnad Abī Ya’lā* 6797, “Isnād is jayyid.”

## The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال بينما رسول الله صلى الله عليه وآله وسلم جالس مع خديجة إذ أتته جبريل عليه السلام فقال يا محمد أفرئ خديجة مني السلام وبشرها ببيت في الجنة من قصب لا أذى فيه ولا نصب

Sayyidunā Ibn ‘Abbās رضي الله عنه reports, “Once while Rasūlullāh صلى الله عليه وسلم was sitting with Khadījah, Jibrīl approached him and said, ‘O Muḥammad! Convey my greetings of peace to Khadījah and give her the good news of a house in Jannah made of jewels, wherein there will be neither harm nor difficulty.’”<sup>1</sup>

## The narration of Sayyidunā Jābir ibn ‘Abd Allāh:

عن جابر قال سئل رسول الله صلى الله عليه وآله وسلم عن خديجة بنت خويلد قال رأيتها على نهر من أنهار الجنة في بيت من قصب لا لغو فيه ولا نصب

Sayyidunā Jābir رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم was questioned about Sayyidah Khadījah bint Khuwaylid رضي الله عنها.

He said, “I saw her by one of the rivers of Jannah in a house made of jewels, wherein there was neither futility nor fatigue.”<sup>2</sup>

Rasūlullāh صلى الله عليه وسلم did not marry another woman while being married to her until her demise

## The narration of Sayyidah ‘Ā’ishah:

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1 Al-Ṭabarānī narrated it in *al-Kabīr*, dhikr azwāj rasūl Allah صلى الله عليه وسلم vol. 23 pg. 8 ḥadīth 7. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 224, “Al-Ṭabarānī narrated it and the sanad has someone I do not recognise.” Its source is from *al-Ṣaḥīḥ* from the narration of Abū Hurayrah and ‘Ā’ishah and besides them. See the previous aḥādīth.

2 Al-Ṭabarānī narrated it in *al-Kabīr*, dhikr azwāj rasūl Allah صلى الله عليه وسلم vol. 23 pg. 8 ḥadīth 6; in *al-Awsaṭ* vol. 8 pg. 120 ḥadīth no. 8153. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 223 and stated, “Al-Ṭabarānī narrated it in *al-Kabīr* and *al-Awsaṭ* and his narrators are the narrators of *al-Ṣaḥīḥ* besides Mujālid ibn Sa’d who has been deemed reliable especially in the aḥādīth of Jabir. Its source is from *al-Ṣaḥīḥ* from the narration of Abū Hurayrah and ‘Ā’ishah and besides them. See its takhrīj in the previous aḥādīth.



عن عروة عن عائشة رضي الله عنها قالت لم يتزوج النبي صلى الله عليه وآله وسلم على خديجة حتى ماتت

‘Urwah reports from Sayyidah ‘Ā’ishah رضي الله عنها, “Nabī صلى الله عليه وسلم did not take a second wife with Khadījah until she passed away.”<sup>1</sup>

Rasūlullāh’s صلى الله عليه وسلم love for her and his consideration for her after her demise

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت ما غرت على امرأة للنبي صلى الله عليه وآله وسلم ما غرت على خديجة هلكت قبل أن يتزوجني لما كنت أسمعته يذكرها وأمره الله أن يبشرها بيت من قصب وإن كان ليذبح الشاة فيهدي في خلالتها منها ما يسعهن

Sayyidah ‘Ā’ishah رضي الله عنها says, “I did not envy any of the wives of Rasūlullāh صلى الله عليه وسلم liked how I envied Khadījah, whereas she passed away before he married me, because I would hear him speaking of her excessively. Allah commanded him to give her the glad tidings of a house of jewels. He would at times slaughter a sheep and send portions of it as gifts to her friends.”<sup>2</sup>

عن عائشة رضي الله عنها قالت استأذنت هالة بنت خويلد أخت خديجة على رسول الله صلى الله عليه وآله وسلم و آله و سلم فعرف استئذان خديجة فارتاح لذلك فقال اللهم هالة بنت خويلد فغرت فقلت و ما تذكر من عجوز من عجاج قريش حمراء الشدقين هلكت في الدهر فأبدلك الله خيرا منها

Sayyidah ‘Ā’ishah رضي الله عنها relates, “Hālah bint Khuwaylid, Khadījah’s sister, sought permission to enter Rasūlullāh’s صلى الله عليه وسلم house. He recognised [this as] the way Khadījah would seek permission and thus shuddered and uttered, ‘O Allah! [It is] Hālah bint Khuwaylid.’ I became jealous and said, ‘Why do you think of an old [toothless] woman of Quraysh with red gums who died a long time ago, whereas Allah سبحانه وتعالى has given you better than her?’”<sup>3</sup>

1 *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb faḍā’il Khadījah no. 77, 2436.

2 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb tazwīj al-Nabī Khadījah رضي الله عنها no. 3816; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb faḍā’il Khadījah no. 74, 2435.

3 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb tazwīj al-Nabī Khadījah رضي الله عنها no. 3821; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb faḍā’il Khadījah no. 78, 2437.

عن عائشة رضي الله عنها قالت ما حسدت أحدا ما حسدت خديجة و ما تزوجني رسول الله صلى الله عليه وآله وسلم إلا بعد ما ماتت و ذلك أن رسول الله صلى الله عليه وآله وسلم بشرها ببيت في الجنة من قصب لا صخب فيه و لا نصب

Sayyidah ‘Ā’ishah رضي الله عنها narrates, “I did not envy anyone like I envied Khadījah whereas Rasūlullāh صلى الله عليه وآله وسلم married me only after she passed away. This is because Rasūlullāh صلى الله عليه وآله وسلم gave her glad tidings of a house in Jannah made of jewels, wherein there will be neither noise nor difficulty.”<sup>1</sup>

عن عائشة رضي الله عنها قالت ما غرت على أحد من نساء النبي صلى الله عليه وآله وسلم ما غرت على خديجة و ما رأيتها و لكن كان النبي صلى الله عليه وآله وسلم يذكرها و ربما ذبح الشاة ثم يقطعها أعضاء ثم يبعثها في صدائق خديجة فربما قلت له كأنه لم يكن في الدنيا امرأة إلا خديجة فيقول إنها كانت و كانت و كان لي منها ولد

Sayyidah ‘Ā’ishah رضي الله عنها relates, “I did not envy any of the wives of Nabī صلى الله عليه وآله وسلم the way I envied Khadījah whereas I did not even see her. However, Rasūlullāh صلى الله عليه وآله وسلم would frequently remember her. Sometimes he would slaughter a sheep, cut it up into portions, and send them to the friends of Khadījah. I said to him once, ‘As if there was no woman on earth besides Khadījah!’ He responded, ‘She was an extra-ordinary woman. And I had children from her.’”<sup>2</sup>

و في لفظ لمسلم عن عائشة رضي الله عنها قالت ما غرت على نساء النبي صلى الله عليه وآله وسلم إلا على خديجة و إني لم أدركها قالت و كان رسول الله صلى الله عليه وآله وسلم إذا ذبح الشاة فيقول أرسلوا بها إلى أصدقاء خديجة قالت فأغضبته يوما فقلت خديجة فقال رسول الله صلى الله عليه وآله وسلم إني قد رزقت حبيها

A narration of Muslim states that Sayyidah ‘Ā’ishah رضي الله عنها said, “I did not envy any of the Nabī’s صلى الله عليه وآله وسلم wives except Khadījah whereas I did not

1 Al-Tirmidhī narrated it in *al-Manāqib*, bāb faḍl Khadījah رضي الله عنها ḥadīth no. 3876 and stated, “Ḥadīth ḥasan Ṣaḥīḥ.” Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb dhikr Khadījah bint Khuwaylid رضي الله عنها vol. 3 pg. 205 ḥadīth no. 4854 and stated, “Ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it.” Al-Dhahabī agreed with him. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ al-Tirmidhī*.

2 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Anṣār, bāb tazwīj al-Nabī Khadījah رضي الله عنها no. 3818; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb faḍā’il Khadījah no. 74, 2435.

meet her. When Rasūlullāh ﷺ would slaughter a sheep he would say, ‘Send portions of it to the friends of Khadījah.’”

She continued, “One day I angered him by saying (in a condescending tone), ‘Khadījah!’ Rasūlullāh ﷺ stated, ‘Certainly, I was divinely favoured with her love.’”<sup>1</sup>

و عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وآله وسلم كان يكثر ذكر خديجة فقلت ما أكثر ما تكثر ذكر خديجة وقد أخلف الله تعالى لك من خديجة عجزوز حمراء الشديقين وقد هلكت في دهر فغضب رسول الله صلى الله عليه وآله وسلم غضبا ما رأيت غضبا مثله قط وقال إن الله رزقها مني ما لم يرزق أحدا منكن قلت يا رسول الله اعف عني عفا الله عنك والله لا تسمعني أذكر خديجة بعد هذا اليوم بشيء تكرهه وفي رواية كان رسول الله صلى الله عليه وآله وسلم إذا ذكر خديجة لم يكن يسأم من ثناء عليها والاستغفار قال و رزقت مني الولد إذ حرمته مني فغدا بها علي و راح شهرا

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports, “Rasūlullāh ﷺ would frequently speak of Khadījah so I once commented, ‘You speak excessively of Khadījah whereas Allah ﷻ has granted you a replacement for Khadījah, (who was) an old woman with red jawbones who died a long time ago.’

Rasūlullāh ﷺ became extremely enraged, such anger which I had never seen on him before, and said, ‘Undoubtedly, Allah has bestowed upon her from me that which he did not grant any of you.’

I said, ‘O Messenger of Allah, forgive me, Allah has forgiven you. By Allah, you will not hear me speaking anything which will upset you about Khadījah after today.’”

In one narration it appears that when Rasūlullāh ﷺ would speak of Khadījah, he would not tire from praising her and seeking forgiveness for her. He stated, “She was granted children from me while you were deprived of the same.” He continued mentioning her virtues for one month thereafter.<sup>2</sup>

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1 *Ṣaḥīḥ Muslim*, al-Faḍā’il ḥadīth no. 2435.

2 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 23 pg. 11 and 13. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 224 and stated, “Al-Ṭabarānī narrated it and his isnāds are ḥasan.”

Rasūlullāh ﷺ becomes emotional on seeing her necklace

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة قالت لما بعث أهل مكة في فداء أسراهم بعثت زينب في فداء أبي العاص بمال و بعثت فيه بقلادة لها كانت عند خديجة أدخلتها بها على أبي العاص قالت فلما رآها رسول الله صلى الله عليه وآله وسلم رق لها رق شديدة وقال إن رأيتم أن تطلقوا لها أسيرها وتردوا عليها الذي لها فقالوا نعم

Sayyidah ‘Ā’ishah رضي الله عنها relates, “When the people of Makkah sent ransoms to free their captives, Zaynab bint al-Rasūl sent a ransom to free Abū al-‘Āṣ; she sent a necklace which Sayyidah Khadījah رضي الله عنها had gifted her when she married Abū al-‘Āṣ. When Rasūlullāh ﷺ saw it, he became extremely emotional and said, ‘If you feel it appropriate to free her captive and return her item to her, then do so.’ They replied in the affirmative.<sup>1</sup>

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1 Abū Dāwūd narrated it in *al-jihad*, bāb fī fidā’ al-asīr bi al-māl ḥadīth no. 2692; al-Albānī declared it ḥasan. Imām Aḥmad in *al-Musnad* ḥadīth of Sayyidah ‘Ā’ishah رضي الله عنها no. 26405; al-Arnā’ūṭ declared it ḥasan. Al-Ḥākim in *al-Mustadrak*, Kitāb al-Maghāzī wa al-Siyar ḥadīth 4306 and stated, “This ḥadīth is ṣaḥīḥ according to the standards of Muslim but he has not recorded it.” Al-Dhahabī agreed with him; *al-Muntaqā* of Ibn al-Jārūd ḥadīth 1090. al-Bayhaqī in *al-Kubrā* ḥadīth 12628.

## The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Sawdah bint Zam'ah

Voluntarily handing over her turn to Sayyidah 'Ā'ishah in seeking Rasūlullāh's ﷺ pleasure

The narration of Sayyidah 'Ā'ishah:

عن عائشة رضي الله عنها قالت كان رسول الله صلى الله عليه وآله وسلم إذا أراد سفرا أفرغ بين نسائه فأيتهن خرج سهمها خرج بها معه و كان يقسم لكل امرأة منهن يومها و ليلتها غير أن سودة بنت زمعة وهبت يومها و ليلتها لعائشة زوج النبي صلى الله عليه وآله وسلم فتبغى بذلك رضا رسول الله صلى الله عليه وآله وسلم

It is reported from Sayyidah 'Ā'ishah رضي الله عنها that when Rasūlullāh ﷺ would intend to go on a journey, he would cast lots between his wives. He who proceed with whoever's name was drawn. Rasūlullāh ﷺ would assign to each of them a day and night except for Sawdah bint Zam'ah who handed over her day and night to 'Ā'ishah رضي الله عنها, the wife of Rasūlullāh ﷺ, seeking thereby Rasūlullāh's ﷺ pleasure.<sup>1</sup>

و في لفظ لمسلم عن عائشة رضي الله عنها قالت ما رأيت امرأة أحب إلي أن أكون في مسلاخها من سودة بنت زمعة من امرأة فيها حدة قالت فلما كبرت جعلت يومها من رسول الله صلى الله عليه وآله وسلم لعائشة قالت يا رسول الله قد جعلت يومي منك لعائشة فكان رسول الله صلى الله عليه وآله وسلم يقسم لعائشة يومين يومها و يوم سودة

A narration of Muslim from Sayyidah 'Ā'ishah رضي الله عنها reads: "I have not seen a woman in whose mould I would prefer to be in more than Sawdah bint Zam'ah."

She relates that when she grew old, she handed over her day with Rasūlullāh ﷺ to Sayyidah 'Ā'ishah رضي الله عنها saying, 'O Messenger of Allah, I have handed my day with you to 'Ā'ishah.'

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Hibah, bāb hibat al-mar'ah li ḡhayr zawjihā ḥadīth no. 2593 and at other places in his *Ṣaḥīḥ*; *Ṣaḥīḥ Muslim*, al-Tawbah ḥadīth no. 2770, also Kitāb al-Riḍā', bāb jawāz hibatihā nawbatahā li ḡarratihā ḥadīth no. 1463.

Rasūlullāh ﷺ would thereafter allocate for ‘Ā’ishah two days; her day and Sawdah’s day.<sup>1</sup>

عن هشام بن عروة عن أبيه قال قالت عائشة يا ابن أختي كان رسول الله صلى الله عليه وآله وسلم لا يفضل بعضنا على بعض في القسم من مكثه عندنا وكان قل يوم إلا وهو يطوف علينا جميعا فيدنو من كل امرأة من غير ميسيس حتى يبلغ إلى التي هو يومها فيبيت عندها ولقد قالت سودة بنت زمعة حين أسنت و فرقت أن يفارقها رسول الله صلى الله عليه وآله وسلم يا رسول الله يومي لعائشة فقبل ذلك رسول الله صلى الله عليه وآله وسلم منها قالت تقول في ذلك أنزل الله تعالى وفي أشباهها أراه قال وإن امرأة خافت من بعلها نشوزاً

Hishām ibn ‘Urwah reports from his father who relates that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said, “O nephew! Rasūlullāh ﷺ would not prefer some of us over others in allocating his stay by us. It was practically his daily practice to visit all of us. He would approach each wife, without getting intimate, until he reached the wife whose turn it was and spent the night with her. When Sayyidah Sawdah bint Zam‘ah رَضِيَ اللَّهُ عَنْهَا became old and feared that Rasūlullāh ﷺ might separate from her, she said, ‘O Messenger of Allah, my turn is for ‘Ā’ishah.’ Rasūlullāh ﷺ accepted this from her.”

She continues, “We would say that Allah ﷻ revealed with regards to this and other similar women:

وإن امرأة خافت من بعلها نشوزاً

And if a woman fears from her husband contempt.<sup>2,3</sup>

Rasūlullāh ﷺ permitting her to leave Muzdalifah before the crowd

### The narration of Sayyidah ‘Ā’ishah:

1 *Ṣaḥīḥ Muslim*, Kitāb al-Riḍā’, bāb jawāz hibatihā nawbatahā li ḍarratihā ḥadīth no. 1463.

2 Sūrah al-Nisā’: 128

3 Abū Dāwūd narrated it in *al-Nikāḥ*, bāb fī al-qism bayn al-nisā’ ḥadīth no. 2135; al-Ḥākim in *al-Mustadrak* vol. 2 pg. 203 ḥadīth 2760 and stated, “Isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhahabī agreed with him. al-Albānī labelled it ṣaḥīḥ.

عن عائشة رضي الله عنها قالت نزلنا المزدلفة فاستأذنت النبي صلى الله عليه وآله وسلم سودة أن تدفع قبل حطمة الناس و كانت امرأة بطيئة فأذن لها فدفعت قبل حطمة الناس و أقمنا حتى أصبحنا نحن ثم دفعنا بدفعه فلأن أكون استأذنت رسول الله صلى الله عليه وآله وسلم كما استأذنت سودة أحب إلي من مفروح به

Sayyidah ‘Ā’ishah رضي الله عنها reports, “We arrived at Muzdalifah. Sawdah sought permission from Nabī صلى الله عليه وسلم to proceed before the rush of the people. She was a slow woman and Rasūlullāh صلى الله عليه وسلم granted her permission. So she departed (from Muzdalifah) before the rush of the people. We remained until dawn and then left with the Nabī صلى الله عليه وسلم. I wished I had taken permission from Rasūlullāh صلى الله عليه وسلم as Sawdah had done and that would have been dearer to me than any other happiness.”<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ḥajj, bāb man Qāḍīma ḍa‘afat ahlihī bi layl ḥadīth no. 1681; *Ṣaḥīḥ Muslim*, Kitāb al-Ḥajj, bāb istiḥbāb taqḍīm da‘ al-ḍa‘afah min al-nisā’ wa gharihinn min Muzdalifah ilā Minā ḥadīth no. 1290.

## The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah 'Ā'ishah

She was the most beloved person to Rasūlullāh ﷺ

### The narration of Sayyidunā 'Amr ibn al-Āṣ:

عن أبي عثمان أن رسول الله صلى الله عليه وآله وسلم بعث عمرو بن العاص على جيش ذات السلاسل قال فأتيته فقلت أي الناس أحب إليك قال عائشة قلت من الرجال قال أبوها قلت ثم من قال عمر فعد رجالا فسكت مخافة أن يجعلني في آخرهم

Abū 'Uthmān reports that Rasūlullāh ﷺ appointed Sayyidunā 'Amr ibn al-Āṣ رضي الله عنه over the army of Dhāt al-Salāsil and despatched them. Sayyidunā 'Amr ibn al-Āṣ رضي الله عنه narrates:

I came to him and asked, 'Who is the most beloved person to you?'

Rasūlullāh ﷺ said, "Ā'ishah."

I asked, 'From the men?'

Rasūlullāh ﷺ replied, 'Her father.'

I asked, 'Then who?'

'Umar,' he replied.

and then he enumerated some men. I then kept silent out of fear that he might put me last.<sup>1</sup>

### The narration of Sayyidunā Anas ibn Mālik:

عن أنس رضي الله عنه قال قيل يا رسول الله من أحب الناس إليك قال عائشة قيل من الرجال قال أبوها

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1 Ṣaḥīḥ al-Bukhārī, Kitāb al-Maghāzī, bāb ghazwat dhāt al-salāsil ḥadīth no. 4358; Ṣaḥīḥ Muslim, in Faḍā'il al-Ṣaḥābah with slight variations, bāb min faḍā'il Abī Bakr al-Ṣiddīq رضي الله عنه ḥadīth no. 2384.



Sayyidunā Anas رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم was asked, “Who is the most beloved person to you.”

“Ā’ishah,” was his reply.

It was asked, “From the men?”

“Her father,” he said.<sup>1</sup>

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās from Sayyidunā ‘Umar:

عن عبد الله بن عباس عن عمر رضي الله عنهما دخل على حفصة فقال يا بنية لا يغرنك هذه التي أعجبها حسننها وحب رسول الله صلى الله عليه وآله وسلم إياها يريد عائشة فقصصت على رسول الله صلى الله عليه وآله وسلم فتبسم

Sayyidunā ‘Umar رضي الله عنه entered Ḥaḥṣah’s house and said, “O my beloved daughter. Do not be misled by the manners of her who is proud of her beauty because of the love of Rasūlullāh صلى الله عليه وسلم for her—referring to ‘Ā’ishah.”

I thereafter mentioned this to Rasūlullāh صلى الله عليه وسلم and he smiled (on hearing that).<sup>2</sup>

### Rasūlullāh’s صلى الله عليه وسلم preference of her

وعن عمرو بن الحارث بن المصطلق قال بعث زياد إلى أزواج النبي صلى الله عليه وآله وسلم بمال وفضل عائشة فجعل الرسول يعتذر إلى أم سلمة فقالت يعتذر إلينا زياد لقد كان يفضلها من كان أعظم علينا تفضيلا من زياد رسول الله صلى الله عليه وآله وسلم

‘Amr ibn al-Ḥārith ibn al-Muṣṭaliq reports, “Ziyād sent wealth to the wives of Rasūlullāh صلى الله عليه وسلم and favoured ‘Ā’ishah with more. The messenger

1 Al-Tirmidhī narrated it in *al-Manāqib*, bāb faḍl ‘Ā’ishah رضي الله عنها ḥadīth no. 3890 and stated, “Ḥasan Ṣaḥīḥ gharīb from this way.” *Ibn Mājah* ḥadīth no. 101; Ibn Ḥibbān in *al-Manāqib* ḥadīth 7107. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ al-Tirmidhī* and *Ibn Mājah*.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Nikāḥ, bāb ḥubb al-rajul ba’ḍ nisā’ihī afḍal min ba’ḍ ḥadīth no. 5218; *Ṣaḥīḥ Muslim*, Kitāb al-Ṭalāq, bāb fi al-īlā’ wa i’tizāl al-nisā’ ḥadīth no. 1479.

began to apologise to Umm Salamah [for this favouritism] upon which she remarked, ‘Ziyād apologises to us! Certainly, someone superior to Ziyād in our sight would give her more preference; Rasūlullāh ﷺ.’”<sup>1</sup>

She is Rasūlullāh’s ﷺ beloved and his wife in Jannah

### The narration of Sayyidunā ‘Ammār ibn Yāsir:

عن عريب بن حميد قال رأى عمار يوم الجمل جماعة فقال ما هذا فقالوا رجل يسب عائشة و يقع فيها قال فمشى إليه عمار فقال اسكت مقبوحا منبوحا أتقع في حبيبة رسول الله صلى الله عليه وآله وسلم إنها لزوجته في الجنة

‘Urayb ibn Ḥumayd reports, “Sayyidunā ‘Ammār رضي الله عنه saw a group of people on the Day of Jamal and asked, ‘What is the matter?’

They replied, ‘A man is cursing ‘Ā’ishah.’

‘Ammār walked up to him and said, ‘Be silent, despicable and rejected one. Do you revile the beloved of Rasūlullāh ﷺ? Undoubtedly, she is his wife in Jannah!’”<sup>2</sup>

عن عبد الله بن زياد الأسدي قال سمعت عمار بن ياسر رضي الله عنهما يقول هي زوجته في الدنيا والآخرة يعني عائشة رضي الله عنها

‘Abd Allāh ibn Ziyād al-Asadī reports that he heard Sayyidunā ‘Ammār ibn Yāsir رضي الله عنه comment, “She is his wife in this world and the Hereafter,” referring to ‘Ā’ishah رضي الله عنها.<sup>3</sup>

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1 Al-Ṭabarānī narrated it in *al-Mu’jam al-Awsaṭ* vol. 3 pg. 114 ḥadīth 2651. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 242 and stated, “Al-Ṭabarānī narrated it in *al-Awsaṭ* and his isnād his ḥasan.”

2 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* ḥadīth 1631, 1647; al-Tirmidhī condensed in *al-Manāqib*, bāb manāqib ‘Ā’ishah ḥadīth 3888 and said, “Ḥasan ṣaḥīḥ.” Muḥaqqiq Waṣī Allah ‘Abbās declared it ṣaḥīḥ.

3 Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib ‘Ā’ishah ḥadīth no. 3898 pg. 1057 and stated, “Ḥasan ṣaḥīḥ.” Shaykh al-Albānī declared it ṣaḥīḥ.

## Rasūlullāh's ﷺ wife in this world and the Hereafter

عن أبي وائل قال لما بعث علي عمارا والحسن رضي الله عنهما إلى الكوفة ليستنفرهم خطب عمار فقال  
إني لأعلم أنها زوجته في الدنيا والآخرة ولكن الله ابتلاكم لتبعوه أو إياها

Abū Wā'il reports, "When 'Alī sent 'Ammār and Ḥasan to Kūfah to recruit them, 'Ammār delivered a sermon and said, 'Certainly, I know very well that she is his wife in the world and the Hereafter. But Allah has tested you, to see whether you follow Him or her.'"<sup>1</sup>

عن أبي مریم عبد الله بن زياد الأسدي قال لما سار طلحة و الزبير و عائشة إلى البصرة بعث علي عمار  
بن ياسر و حسن بن علي فقدمنا علينا الكوفة فصعدا المنبر فكان الحسن بن علي فوق المنبر في أعلاه و  
قام عمار أسفل من الحسن فاجتمعنا إليه فسمعت عمارا يقول إن عائشة قد سارت إلى البصرة و و الله  
إنها لزوجة نبيكم صلى الله عليه وآله و سلم في الدنيا والآخرة و لكن الله تبارك و تعالی ابتلاكم ليعلم  
إياه تطيعون أم هي

Abū Maryam 'Abd Allāh ibn Ziyād al-Asadī narrates, "When Ṭalḥah, Zubayr, and 'Ā'ishah journeyed to Baṣrah, 'Alī sent 'Ammār ibn Yāsir and Ḥasan ibn 'Alī. They arrived at Kūfah and ascended the pulpit; Ḥasan ibn 'Alī was on the top of the pulpit while 'Ammār stood lower than Ḥasan. We gathered by them and I heard 'Ammār saying, 'Indeed, 'Ā'ishah has travelled to Baṣrah. By Allah, she is the wife of your Nabī ﷺ in this world and the Hereafter. However, Allah has trialled you to determine whether you obey Him or her.'"<sup>2</sup>

## Her choosing Allah, His Rasūl, and the abode of the Hereafter

### The narration of Sayyidunā 'Abd Allāh ibn 'Abbās from Sayyidunā 'Umar ibn al-Khaṭṭāb:

عن عبد الله بن عباس رضي الله عنهما قال لم أزل حريصا على أن أسأل عمر رضي الله عنه عن المرأتين  
من أزواج النبي صلى الله عليه وآله و سلم اللتين قال الله لهما إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا  
فحججت معه فعدلت و عدلت معه بالإدائة فترز حتى جاء فسكبت على يديه من الإدائة فتوضأ فقلت يا

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā'il al-Ṣaḥābah, bāb faḍl 'Ā'ishah ḥadīth no. 3772.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Fitan ḥadīth 7100.

أمير المؤمنين من العرائن من أزواج النبي صلى الله عليه وآله وسلم اللتان قال الله عز وجل لهما إن تَوَّبَا إِلَى اللَّهِ فَدَعَا لَهُ قَلْبُهُمَا فَقَالَ وَعَجِبِي لَكَ يَا ابْنَ عَبَّاسٍ عَائِشَةُ وَحَفْصَةُ ثُمَّ اسْتَقْبَلَ عَمْرَ الْحَدِيثِ يَسُوقُهُ فَقَالَ إِنِّي كُنْتُ وَجَارَ لِي مِنَ الْأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ وَهِيَ مِنْ عَوَالِي الْمَدِينَةِ وَكُنَّا نَتَنَاوَبُ النَّزُولَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَيَنْزِلُ يَوْمًا وَأَنْزَلَ يَوْمًا فَإِذَا نَزَلَتْ جِئْتُهُ مِنْ خَيْرِ ذَلِكَ الْيَوْمِ مِنَ الْأَمْرِ وَغَيْرِهِ وَإِذَا نَزَلَ فَعَلَ مِثْلَهُ وَكُنَّا مَعَشَرَ قَرِيشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا عَلَى الْأَنْصَارِ إِذَا هُمْ قَوْمٌ تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَلَقَ نِسَاؤُنَا يَأْخُذْنَ مِنْ أَدْبِ نِسَاءِ الْأَنْصَارِ فَصَحَّتْ عَلَى امْرَأَتِي فَارْجَعْتَنِي فَأَنْكَرْتُ أَنْ تَرَا جَعَنِي فَقَالَتْ وَ لَمْ تَنْكَرِي أَنْ أَرَا جَعَكَ فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِيَرَا جَعْنَهُ وَإِنْ إِحْدَاهُنَّ لَتَنْهَجِرَهُ الْيَوْمَ حَتَّى اللَّيْلِ فَأَفْرَعَنِي فَقَلَّتْ خَابَتْ مِنْ فَعَلٍ مِنْهُنَّ بَعْظِيمٍ ثُمَّ جَمَعْتُ عَلِيَّ ثِيَابِي فَدَخَلْتُ عَلَى حَفْصَةَ فَقَلَّتْ أَيَّ حَفْصَةَ أَنْفَاخِبُ أَحْدَاكُنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْيَوْمَ حَتَّى اللَّيْلِ فَقَالَتْ نَعَمْ فَقَلَّتْ خَابَتْ وَخَسِرَتْ أَنْفَامُنْ أَنْ يَغْضِبَ اللَّهُ لِي غَضَبَ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَتَهْلِكُنِ لِي لَا تَسْتَكْبِرِي عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَلَا تَرَا جَعِيهِ فِي شَيْءٍ وَلَا تَهْجِرِيهِ وَاسْأَلِيْنِي مَا بَدَأَ لَكَ وَ لَا يَغْرِنَكَ أَنْ كَانَتْ جَارَتُكَ هِيَ أَوْضَا مِنْكَ وَأَحَبُّ إِلَيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَرِيدُ عَائِشَةَ وَ كُنَّا نَحْدُثُنَا أَنَّ غَسَانَ تَعَلَّ النَّعَالَ لِعَزُونَا فَنَزَلَ صَاحِبِي يَوْمَ نَوَيْتُهُ فَرَجَعَ عِشَاءً فَضْرَبَ بَابِي ضَرْبًا شَدِيدًا وَقَالَ أَنَا هُمْ هُوَ فَفَزَعَتْ فَخَرَجْتُ إِلَيْهِ وَقَالَ حَدِثْ أَمْرَ عَظِيمٍ قُلْتُ مَا هُوَ أَجَاءَتْ غَسَانَ قَالَ لَا بَلْ أَعْظَمُ مِنْهُ وَأَطْوَلُ طَلِقَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نِسَاءَهُ قَالَ قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ كُنْتُ أَظُنُّ أَنَّ هَذَا يُوْشِكُ أَنْ يَكُونَ فَجَمَعْتُ عَلِيَّ ثِيَابِي فَصَلَّيْتُ صَلَاةَ الْفَجْرِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَدَخَلَ مَشْرِبَةً لَهُ فَاعْتَزَلَ فِيهَا فَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي قُلْتُ مَا يَبْكِيكَ أَوْ لَمْ أَكُنْ حَذَرْتُكَ أَطْلُقُكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَتْ لَا أُدْرِي هُوَ ذَا فِي الْمَشْرِبَةِ فَخَرَجْتُ فَجِئْتُ الْمَنْبِرَ فَإِذَا حَوْلَهُ رَهْطٌ يَبْكِي بَعْضُهُمْ فَجَلَسْتُ مَعَهُمْ قَلِيلًا ثُمَّ غَلْبَنِي مَا أَجِدُ فَجِئْتُ الْمَشْرِبَةَ الَّتِي هُوَ فِيهَا فَجِئْتُ لِعِغْلَامٍ لَهُ أَسْوَدٌ اسْتَأْذَنَ لِعَمْرِ فَدَخَلَ فَكَلَّمَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ثُمَّ خَرَجَ فَقَالَ ذَكَرْتُكَ لَهُ فَصَمْتُ فَانْصَرَفْتُ حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمَنْبِرِ ثُمَّ غَلْبَنِي مَا أَجِدُ فَجِئْتُ الْعِغْلَامَ فَجِئْتُ لِعِغْلَامٍ لَهُ لَعْمَرٌ فَذَكَرْتُكَ مِثْلَهُ فَجِئْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمَنْبِرِ ثُمَّ غَلْبَنِي مَا أَجِدُ فَجِئْتُ الْعِغْلَامَ فَجِئْتُ لِعِغْلَامٍ لَهُ لَعْمَرٌ فَذَكَرْتُكَ مِثْلَهُ فَلَمَّا وَلِيْتُ مَنْصَرَفًا إِذَا الْعِغْلَامُ يَدْعُونِي قَالَ أَذْنُ لَكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَدَخَلْتُ عَلَيْهِ فَإِذَا هُوَ مَضْطَجِعٌ عَلَى رِمَالٍ حَصِيرٍ لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ قَدْ أَثَرَ الرِّمَالَ بَجَنَّتُهُ مَتَكُؤُ عَلَى وَسَادَةٍ مِنْ أَدَمٍ حَشْوَاهَا لَيْفٌ فَسَلِمْتُ عَلَيْهِ ثُمَّ قُلْتُ وَ أَنَا قَائِمٌ طَلَقْتُ نِسَاءَكَ فَرَفَعَ بَصْرَهُ إِلَيَّ فَقَالَ لَا ثُمَّ قُلْتُ وَ أَنَا قَائِمٌ اسْتَأْذَنَ يَا رَسُولَ اللَّهِ لَوْ رَأَيْتَنِي وَ كُنَّا مَعَشَرَ قَرِيشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا عَلَى قَوْمٍ تَغْلِبُهُمْ نِسَاؤُهُمْ فَذَكَرَهُ فَتَبَسَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ثُمَّ قُلْتُ لَوْ رَأَيْتَنِي وَ دَخَلْتُ عَلَى حَفْصَةَ فَقَلَّتْ لَا يَغْرِنَكَ أَنْ كَانَتْ جَارَتُكَ هِيَ أَوْضَا مِنْكَ وَأَحَبُّ إِلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَرِيدُ عَائِشَةَ فَتَبَسَّمَ أُخْرَى فَجَلَسْتُ حِينَ رَأَيْتُهُ تَبَسَّمَ ثُمَّ رَفَعْتُ بَصْرِي فِي بَيْتِهِ فَوَاللَّهِ مَا رَأَيْتُ فِيهِ شَيْئًا يَرِدُ الْبَصْرَ غَيْرَ أَهْبَةِ ثَلَاثَةَ فَقُلْتُ ادْعِ اللَّهُ فليُوسِعْ عَلَيَّ أُمَّتَكَ فَإِنَّ فَارِسَ وَ الرُّومَ وَسِعَ عَلَيْهِمْ وَ أَعْطَاوا الدُّنْيَا وَ هُمْ لَا يَعْبُدُونَ اللَّهَ وَ كَانُوا مَتَكْنًا فَقَالَ أَوْ فِي شِكِّ أَنْتِ يَا ابْنَ الْخَطَابِ أَوْلَيْتُكَ قَوْمٌ عَجَلَتْ لَهُمْ طِبْيَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا فَجِئْتُ يَا رَسُولَ اللَّهِ اسْتَغْفِرُ لِي فَاعْتَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مِنْ أَجْلِ ذَلِكَ الْحَدِيثِ حِينَ أَفْشَيْتُهُ حَفْصَةَ إِلَى عَائِشَةَ وَ كَانَ قَدْ قَالَ مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا مِنْ شِدَّةٍ مَوْجِدَتَهُ عَلَيْهِنَّ حِينَ عَاتَبَهُ اللَّهُ فَلَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ دَخَلَ عَلَى عَائِشَةَ فَبَدَأَ بِهَا فَقَالَتْ لَهُ عَائِشَةُ إِنَّكَ أَقْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا وَ إِنَّا أَصْبَحْنَا لَتِسْعٍ وَعِشْرِينَ

ليلة أَعدها عدا فقال النبي صلى الله عليه وآله وسلم شهر تسع وعشرون و كان ذلك الشهر تسعا و  
 عشرين قالت عائشة فأنزلت آية التخيير فبدأ بي أول امرأة فقال إنني ذاك لك أمرا و لا عليك أن لا تعجلي  
 حتى تستأمري أبويك قالت قد أعلم أن أبوي لم يكونا يأمراني بفرأقك ثم قال إن الله قال يَا أَيُّهَا النَّبِيُّ قُلْ  
 لَأَؤْزِجْكَ إِلَىٰ قَوْلِهِ عَظِيمًا قلت أفي هذا أستأمر أبوي فإني أريد الله و رسوله و الدار الآخرة ثم خير نساءه  
 فقلن مثل ما قالت عائشة

Sayyidunā ‘Abd Allāh ibn ‘Abbās رضي الله عنه reports, “I always desired to enquire  
 from Sayyidunā ‘Umar رضي الله عنه concerning those two wives of Rasūlullāh  
صلى الله عليه وسلم whom Allah سبحانه وتعالى addressed:

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ

If you two [wives] repent to Allah, [it is best], for your hearts have  
 departed.<sup>1</sup>

I performed ḥajj with him. He moved off the road and so did I with a utensil.  
 He went to relieve himself and then returned. I poured [water] from the  
 utensil on his hands and he made ablution.

I said, ‘O Amīr al-Mu’minīn! Who are the two wives of Rasūlullāh صلى الله عليه وسلم  
 whom Allah سبحانه وتعالى addressed, “If you two [wives] repent to Allah, [it is  
 best], for your hearts have departed.”<sup>2</sup>

He replied, ‘You have astonished me, O Ibn ‘Abbās! [They are] ‘Ā’ishah and  
 Ḥafṣah.’

‘Umar then began narrating the ḥadīth. He said:

My Anṣārī neighbour and I lived by the Banū Umayyah ibn Zayd situated in  
 the upper section of Madīnah. We would take turns to sit in the company  
 of Rasūlullāh صلى الله عليه وسلم; he would go one day and I would go the next. When I  
 would go, I would bring him the news of that day; commands etc. and when  
 he would go, he would do the same. We, the Quraysh, would overpower  
 the women. When we came to the Anṣār, we found them to be a nation

1 Sūrah al-Taḥrīm: 4

2 Sūrah al-Taḥrīm: 4

overpowered by women. Our women began adopting the habits of the Anṣārī women.

[Once] I reprimanded my wife and she answered me back. I objected at this to which she said, ‘Why do you object when I answer you? By Allah, the wives of Rasūlullāh ﷺ answer him and some of them do not speak to him for the entire day.’

This alarmed me and I said, ‘Those among them who do this are miserable failures.’

I quickly dressed up and went to Ḥafṣah and said, ‘Ḥafṣah! Do some of you remain angry with Rasūlullāh ﷺ for the entire day?’

She replied in the affirmative to which I remarked, ‘She is a failure and loser. Are you not afraid that Allah will become angry due to the anger of Rasūlullāh ﷺ and you will be destroyed? Do not demand from Rasūlullāh ﷺ, do not answer him back at anything, and do not ignore him. Ask me whatever you like. Do not be deceived by your neighbour who is smarter and more beloved than you in the sight of Rasūlullāh ﷺ—referring to ‘Ā’ishah.’

We would discuss that Ghassān was preparing an army to wage war against us. My friend went [to Rasūlullāh ﷺ] on his day. He came back at night and knocked hard at my door and shouted, ‘Is he sleeping?’

I was surprised and went out to him. He said, ‘Something major has occurred!’

‘What is it?’ I asked, ‘Did Ghassān come?’

‘No,’ he replied, ‘but it is far worse than that. Rasūlullāh ﷺ has divorced his wives.’

I remarked, ‘Ḥafṣah is a definite failure and loser. I thought that this would happen.’

I put on my clothes and preformed Ṣalāt al-Fajr with Rasūlullāh ﷺ. Rasūlullāh ﷺ entered his room and remained secluded therein. I went to Ḥafṣah and saw her weeping.

I asked, 'What makes you weep? Did I not warn you? Has Rasūlullāh ﷺ divorced you?'

She replied, 'I do not know. He is there in the upper room.'

I left and came to the pulpit where some people were crying. I sat with them for a while. I however could not contain myself so I went to the room in which he was and said to his slave, 'Seek permission for 'Umar to enter.'

He went in and spoke to Rasūlullāh ﷺ and then came out and said, 'I mentioned you to him but he remained silent.'

I went back and sat with the group by the pulpit. I however could not contain myself so I came to the slave and said, 'Seek permission for 'Umar to enter.'

The same thing happened. I thus sat with the group by the pulpit and again could not contain myself so I approached the slave and said, 'Seek permission for 'Umar to enter.' And the same transpired.

As I turned around to leave, the slave called me saying, 'Rasūlullāh ﷺ has granted you permission.'

I entered his room and saw him lying down on mat made of straw; there was no sheet between him and the mat and the mat had left marks on his side. He was resting on a leather pillow which was stuffed with fibres [of date palm]. I greeted him with salām and then asked while I was standing, 'Did you divorce your wives?'

He lifted his gaze at me and said, 'No.'

I then said to calm the mood and I was still standing, 'O Messenger of Allah! If only you had seen me; we were the Quraysh who would overpower our women. We came to a nation whose women overpower them.'

Rasūlullāh ﷺ smiled at this. I then said, ‘You should have seen when I went to Ḥaḥṣah and said, ‘Do not be deceived by your neighbour who is smarter and more beloved than you to Rasūlullāh ﷺ—referring to ‘Ā’ishah.’

He again smiled. I sat down when I saw him smile. I then lifted my gaze to see his room. By Allah, I did not see anything pleasing to the eye besides three pieces of [animal] skin. I thus suggested, ‘Implore Allah to enrich your ummah. Indeed, Persia and Rome have been enriched and given the world whereas they do not worship Allah.’

He was reclining. [He sat up] and said, ‘Are you in doubt, O son of Khaṭṭāb! They are a nation to whom pleasant things have been already bestowed in this very world [and there is nothing for them in the Ākhirah].’

I submitted, ‘O Messenger of Allah, seek forgiveness for me.’

Rasūlullāh ﷺ remained secluded due to the incident when Ḥaḥṣah disclosed the secret to ‘Ā’ishah. He had promised, ‘I am not going to them for a month,’ due to his severe anger at them as Allah ﷻ had reprimanded him.

When 29 days had passed, he went to ‘Ā’ishah and began with her. ‘Ā’ishah said to him, ‘You took an oath that you would not come to us for a month and we have woken up after the 29th night; which I counted.’

Rasūlullāh ﷺ said, ‘The month has 29 days.’

That month consisted of 29 days.

‘Ā’ishah reports, “Āyat al-Takhyīr was revealed and Rasūlullāh ﷺ began with me saying, ‘I am about to mention to you something. Do not be hasty in replying before consulting your parents.’

She comments, ‘I knew very well that my parents would never instruct me to separate from him.’



He then said, ‘Allah has stated:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأُزْوَاجِكُمْ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

O Prophet, say to your wives, “If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter then indeed, Allah has prepared for the doers of good among you a great reward.”<sup>1</sup>

I said, ‘Should I consult my parent about this? I desire Allah, His Messenger, and the abode of the Hereafter.’

He then gave the choice to his wives and they all gave the same answer as ‘Ā’ishah.<sup>2</sup>

## The Ṣaḥābah await her day to give Gifts

### The narration of Sayyidah Umm Salamah:

عن أم سلمة زوج النبي صلى الله عليه وآله وسلم قالت كلمني صواحي أن أكلم رسول الله صلى الله عليه وآله وسلم أن يأمر الناس فيهدون له حيث كان فإنهم يتحرون بهديته يوم عائشة وإنا نحب الخير كما تحبه عائشة قالت فسكت رسول الله صلى الله عليه وآله وسلم ولم يراجعني فجاءني صواحي فأخبرتني أنه لم يكلمني فقلن لا تدعيه وما هذا حين تدعيه قالت ثم دار فكلمته فقلت إن صواحي قد أمرني أن أكلمك تأمر الناس فليهدوا لك حيث كنت فقالت له مثل تلك المقالة مرتين أو ثلاثا كل ذلك يسكت عنها رسول الله صلى الله عليه وآله وسلم ثم قال يا أم سلمة لا تؤذيني في عائشة فإنه والله ما نزل علي الوحي وأنا في بيت امرأة من نسائي غير عائشة فقالت أعود بالله أن أسوءك في عائشة

Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا—the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—reports, “My co-wives asked me to request Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to instruct the people to

1 Sūrah Aḥzāb: 28-29

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Maḥālim, bāb al-ghurfah wa al-’ulyah al-mushriqah fī al-suṭūḥ ḥadīth no. 2468; *Ṣaḥīḥ Muslim*, Kitāb al-Ṭalāq, bāb bayān anna takhyīr imra’atihī lā yakūn ṭalāqan illā bi al-niyyah ḥadīth no. 1479

give gifts to him wherever he is because they would wait for the day of ‘Ā’ishah for the same and that they too desire the good [i.e. gifts, etc.] as ‘Ā’ishah does.

I said, ‘O Messenger of Allah! My co-wives have asked me to request you to instruct the people to give you gifts wherever you are since they wait for the day of ‘Ā’ishah for the same and we wish goodness just as ‘Ā’ishah does.’

Rasūlullāh ﷺ remained silent and did not answer me. My co-wives came to me and I informed them that he ﷺ did not answer me.

They said, ‘Do not leave him alone [i.e. without asking him again]. What is this, you leaving him alone?’”

She continues, “He then came to me [when it was my turn] and I spoke to him saying, ‘My co-wives have instructed me to request you to order the people to give you gifts wherever you may be.’

She told him the same thing twice or thrice, and each time Rasūlullāh ﷺ remained silent.

He then said, ‘O Umm Salamah! Do not hurt me regarding ‘Ā’ishah! By Allah, revelation does not come to me when I am in the house of any of my wives besides ‘Ā’ishah.’

She said, ‘I seek Allah’s protection from harming you with regards to ‘Ā’ishah.’”<sup>1</sup>

‘Umar favours her in allowance

### **The narration of Sayyidunā Sa’d ibn Abī Waqqās:**

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1 Imām Aḥmad narrated it in *al-Musnad* ḥadīth 26555; Ibn Ḥibbān declared the ḥadīth ṣaḥīḥ in *Kitāb al-Manāqib* ḥadīth 7109. Shaykh al-Albānī labelled it ṣaḥīḥ. Shaykh Shu‘ayb al-Arnā’ūṭ said, “Isnād is ṣaḥīḥ which also might be declared ḥasan. A ḥadīth with similar wording appears in *Ṣaḥīḥ al-Bukhārī*, 2580, *Kitāb al-Hibah wa Faḍlihā*, bāb in ahdā ilā ṣaḥibihī ‘an ‘Ā’ishah.

عن مصعب بن سعد عن سعد قال كان عطاء أهل بدر ستة آلاف ستة آلاف و كان عطاء أمهات المؤمنين عشرة آلاف عشرة آلاف لكل امرأة منهن غير ثلاث نسوة عائشة فإن عمر قال أفضلها بألفين لحب رسول الله صلى الله عليه وآله وسلم إياها و صفة و جويرية سبعة آلاف سبعة آلاف

Muṣ'ab bin Sa'd reports from Sayyidunā Sa'd رضي الله عنه, “The stipend for the participants of Badr was 6000 each, while each of the Ummahāt al-Mu'minīn received 10 000 besides three: 'Ā'ishah—regarding whom 'Umar said, ‘I favour her with 2000 more due to Rasūlullāh’s صلى الله عليه وسلم intense love for her,’—Ṣafīyyah, and Juwayriyah; who would receive 7 000 each.<sup>1</sup>

Her superiority over women is like the superiority of Tharīd over other types of food

### The narration of Sayyidunā Anas ibn Mālīk:

عن أنس بن مالك رضي الله عنه قال سمعت رسول الله صلى الله عليه وآله وسلم يقول فضل عائشة على النساء كفضل الثريد على سائر الطعام

Sayyidunā Anas ibn Mālīk رضي الله عنه reports that he heard Rasūlullāh صلى الله عليه وسلم saying, “‘Ā'ishah’s virtue over other women is like the virtue of tharīd<sup>2</sup> over other foods.”<sup>3</sup>

### The narration of Sayyidunā Abū Mūsā al-Ash'arī:

عن أبي موسى الأشعري رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم كمثل من الرجال كثير ولم يكمل من النساء إلا مريم بنت عمران وآسية امرأة فرعون و فضل عائشة على النساء كفضل الثريد على سائر الطعام

1 Al-Hākīm narrated it in *al-Mustadrak*, Kitāb Ma'rīfat al-Ṣaḥābah, bāb tasmiyat azwāj Rasūlillāh صلى الله عليه وسلم vol. 4 pg. 9 ḥadīth no. 6724 and stated, “Ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it due to the irsāl of Muṭarrif ibn Ṭarīf.” Al-Dhahabī remained silent from commenting.

2 A type of dish which includes bread, meat, and gravy which was considered to be delicacy among the Arabs.

3 *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb faḍā'il 'Ā'ishah no. 3770; *Muslim* in Faḍā'il al-Ṣaḥābah, bāb fī faḍl 'Ā'ishah ḥadīth 2446.

Sayyidunā Abū Mūsā al-Ash‘arī رضي الله عنه relates that Rasūlullāh صلى الله عليه وسلم announced, “Many men reached perfection. The only women to reach perfection were Maryam bint ‘Imrān and Āsiyah—the wife of Fir‘awn. ‘Ā’ishah’s virtue over other women is like the virtue of tharīd over other foods.”<sup>1</sup>

### The narration of Sayyidunā Qurrah ibn Iyās:

و عن قرة بن إياس رضي الله عنهما قال قال رسول الله صلى الله عليه وآله وسلم فضل عائشة على النساء كفضل الثريد على سائر الطعام

Sayyidunā Qurrah ibn Iyās رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم stated, “The virtue of ‘Ā’ishah over other women is like the virtue of tharīd over other foods.”<sup>2</sup>

### The narration of Sayyidunā Sa‘d ibn Abī Waqqāṣ:

و عن مصعب بن سعد عن سعد رضي الله عنه عن النبي صلى الله عليه وآله وسلم قال إن عائشة تفضل على النساء كما يفضل الثريد على سائر الطعام

Muṣ‘ab bin Sa‘d from Sayyidunā Sa‘d رضي الله عنه from Nabī صلى الله عليه وسلم, “Indeed, ‘Ā’ishah supersedes women just as tharīd supersedes other types of food.”<sup>3</sup>

### The narration of Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf:

عن أبي سلمة بن عبد الرحمن عن أبيه قال قال رسول الله صلى الله عليه وآله وسلم فضل عائشة على النساء كفضل الثريد على سائر الطعام

1 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb fī faḍl ‘Ā’ishah no. 3769; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb fī faḍl ‘Ā’ishah no. 2431.

2 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah; bāb dhikr Qurrah ibn Iyās ḥadīth 6483; al-Ṭabarānī in *Mu’jam al-Kabīr* vol. 19 pg. 28 ḥadīth no. 60. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 243 and stated, “Al-Ṭabarānī narrated it and its isnād is ḥasan.”

3 Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 2 pg. 278 ḥadīth 1978. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 243 and said, “Al-Ṭabarānī narrated it in *al-Awsaṭ* and his narrators are the narrators of *al-Ṣaḥīḥ*.”

Abū Salamah ibn ‘Abd al-Raḥmān reports from his father that Rasūlullāh ﷺ said, “‘Ā’ishah’s virtue over other women is like the virtue of tharīd over other foods.”<sup>1</sup>

The Qur’ān declares her innocence of the slander made against her which will be recited by the Muslims until the Day of Qiyāmah

### The narration of Sayyidunā Abū Hurayrah:

وعن أبي هريرة رضي الله عنه قال كان رسول الله صلى الله عليه وآله وسلم إذا أراد سفرا أقرع بين نسائه فأصاب عائشة القرعة في غزوة بني المصطلق فلما كان في جوف الليل انطلقت عائشة لحاجة فانحلت فقلادتها فذهبت في طلبها وكان مسطح يتيما لأبي بكر وفي عياله فلما رجعت عائشة لم تر العسكر قال وكان صفوان بن المعطل السلمى يتخلف عن الناس فنصب القدح والجراب والإداوة أحسبه قال فيحمله قال فنظر فإذا عائشة فغطى أحسبه قال وجهه عنها ثم أدنى بعيره منها قال فانتهى إلى العسكر فقالوا قولا وقالوا فيه قال ثم ذكر الحديث حتى انتهى قال وكان رسول الله صلى الله عليه وآله وسلم يجيء فيقوم على الباب يقول كيف تيكمن حتى جاء يوما فقال أبشري يا عائشة فقد أنزل الله عذرك فقالت بحمد الله لا بحمدك قال وأنزل الله في ذلك عشر آيات إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ قال فحد رسول الله صلى الله عليه وآله وسلم مسطحا وحمئة وحسان

Sayyidunā Abū Hurayrah رضي الله عنه reports that whenever Rasūlullāh ﷺ intended a journey, he would cast lots between his wives. ‘Ā’ishah’s name was drawn in the Battle of Banū Muṣṭaliq. In the middle of the night, ‘Ā’ishah went to relive herself and her necklace fell off. She thus went to look for it.

Miṣṭaḥ was an orphan [in the care] of Abū Bakr and part of his family.

When ‘Ā’ishah returned, she did not see the army. Ṣafwān ibn al-Mu’aṭṭal al-Sulamī would travel behind the army and pick up arrows, bags, and utensils (that were left behind). He noticed that it was ‘Ā’ishah. He thus covered his face as not to see her. He then brought his camel close to her.

He finally reached the army. People began to talk and rumours began to spread regarding him. [he then narrated the ḥadīth until the end]

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1 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 23 pg. 42 ḥadīth 108. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 243 and stated, “Al-Ṭabarānī narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* except that Abū Salamah ibn ‘Abd al-Raḥmān did not hear from his father.”

He said, “Rasūlullāh ﷺ would come and stand at the door and say [to ‘Ā’ishah], ‘How are you feeling?’ Until he came one day and said, ‘O ‘Ā’ishah, be glad. Allah ﷻ has revealed your innocence.’

She commented, ‘I thank Allah only, [and I thank no one else but Him, even] not you.’

Allah revealed ten verses in this regard:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ...

Indeed, those who came with falsehood are a group among you...<sup>1</sup>

Rasūlullāh ﷺ carried out the punishment (for slander) on Miṣṭah, Ḥamnah, and Ḥassān رَضِيَ اللَّهُ عَنْهُ.<sup>2</sup>

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن عبد الله بن عباس رضي الله عنهما إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغُفْلَاتِ الْمُؤْمِنَاتِ قَالَ نَزَلَتْ فِي عَائِشَةَ خَاصَّةً

Sayyidunā ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ commented on the verse:

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغُفْلَاتِ الْمُؤْمِنَاتِ

Indeed, those who [falsely] accuse chaste, unaware and believing women ...<sup>3</sup>

“It was revealed specifically for ‘Ā’ishah.”<sup>4</sup>

1 Sūrah al-Nūr: 11-20

2 Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 230 and stated, “Al-Bazzār narrated it. Muḥammad ibn ‘Amr appears therein and his ḥadīth is ḥasan. The rest of the narrators are reliable. The original incident is reported in Ṣaḥīḥayn from the ḥadīth of ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا.”

3 Sūrah al-Nūr: 23

4 Al-Hākīm narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb tasmiyat azwāj Rasūlillāh fī al-jāhiliyyah wa al-islām vol. 4 pg. 11 no. 6731 and he stated, “The ḥadīth’s isnād is ṣaḥīḥ but they have not recorded it. It has a mutābī’” Ibn Abī Ḥātim narrated it from Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ and Ibn Jarīr al-Ṭabarī from Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ and ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا. Ibn Kathīr رَضِيَ اللَّهُ عَنْهُ says, “There is nothing in the narration that suggests that the ruling is specifically for her. What does appear is that she was the reason of revelation and not someone else although the ruling applies to her just as it applies to all besides her.” Tafṣīr Sūrah al-Nūr: 23.

## Her vast knowledge

### The narration of Sayyidunā Abū Mūsā al-Ash‘arī:

عن ابي موسى الأشعري رضي الله عنه قال ما أشكل علينا أصحاب رسول الله صلى الله عليه وآله و سلم حديث قط فسألنا عائشة إلا وجدنا عندها منه علما

Sayyidunā Abū Mūsā al-Ash‘arī رضي الله عنه states, “No matter became complicated for us, the Companions of Rasūlullāh صلى الله عليه وسلم, except that we asked ‘Ā’ishah and we found her to have knowledge of it.”<sup>1</sup>

## Her eloquence and intelligence

### The narration of Sayyidunā Mu‘āwiyah:

و عن معاوية قال و الله ما رأيت خطيبا قط أبلغ و لا أفصح و لا أظن من عائشة

Sayyidunā Mu‘āwiyah رضي الله عنه observes, “I have never seen a lecturer more expressive, eloquent, and intelligent than ‘Ā’ishah.”<sup>2</sup>

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1 Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib ‘Ā’ishah ḥadīth no. 3883. Abū ‘Īsā commented, “This ḥadīth is ḥasan Ṣaḥīḥ gharīb.” Al-Albānī declared it ṣaḥīḥ.

2 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 23 pg. 183. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 243 and stated, “Al-Ṭabarānī narrated it in *al-Kabīr* and his narrators are the narrators of *al-Ṣaḥīḥ* ḥadīth no. 298.” Ibn Abī ‘Āṣim in *Al-Āḥād wa al-Mathānī*, 3027, and it appears therein, “Lecturer besides Rasūlullāh صلى الله عليه وسلم.”

## The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Ḥaḥṣah

### The narration of Sayyidunā Anas ibn Mālīk:

عن أنس بن مالك رضي الله عنه أن النبي صلى الله عليه وآله وسلم لما طلق حفصة أمر أن يراجعها فراجعها

Sayyidunā Anas ibn Mālīk رضي الله عنه reports, “When Rasūlullāh صلى الله عليه وآله وسلم divorced Ḥaḥṣah, he was commanded to take her back and he complied.”<sup>1</sup>

### The narration of Sayyidunā ‘Ammār ibn Yāsīr:

عن عمار بن ياسر رضي الله عنه قال لما طلق رسول الله صلى الله عليه وآله وسلم حفصة أتاه جبريل فقال راجع حفصة فإنها صوامة قوامة وإنها زوجتك في الجنة

Sayyidunā ‘Ammār ibn Yāsīr رضي الله عنه reports that when Rasūlullāh صلى الله عليه وآله وسلم divorced Ḥaḥṣah, Jibrīl came to him and said, “Take Ḥaḥṣah back for she stands in prayer and fasts excessively and she will be your wife in Jannah.”<sup>2</sup>

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1 Abū Ya‘lā narrated it vol. 6 pg. 436 ḥadīth 3815; its Muḥaqqiq said, “His narrators are the narrators of *al-Ṣaḥīḥ*.” Ibn Sa‘d narrated it in *Al-Ṭabaqāt* vol. 8 pg. 84; al-Ḥākim in *al-Mustadrak*, Kitāb al-Ṭalāq ḥadīth 2796. Al-Bayhaqī narrated it in *al-Kubrā*, Kitāb al-Raj‘ah vol. 7 pg. 367 ḥadīth 14930; al-Maqdisī in *al-aḥādīth al-Muskhtārah* vol. 6 pg. 38 ḥadīth 1983 and stated, “Its isnād is ṣaḥīḥ.” It has a shāhid in *Musnad al-Shāfi‘ī* from Ibn ‘Umar رضي الله عنه with a Ṣaḥīḥ isnād. Abū Dāwūd, Kitāb al-Ṭalāq, bāb fī al-murāja‘ah 2283; *Ibn Mājah*, Kitāb al-Ṭalāq, bāb ḥaddathanā Suwayd ibn Sa‘īd 2016; *al-Nasa‘ī*, Kitāb al-Ṭalāq, bāb al-raj‘ah 3560 from Ibn ‘Abbās from ‘Umar ibn al-Khaṭṭāb that Rasūlullāh صلى الله عليه وآله وسلم divorced Ḥaḥṣah and then took her back.

2 Al-Ṭabarānī narrated it in *al-Kabīr* fī dhikr azwāj Rasūlullāh صلى الله عليه وآله وسلم, Ḥaḥṣah bint ‘Umar رضي الله عنها vol. 23 pg. 188 ḥadīth 306; al-Shaybānī in *Al-Āḥḥād wa al-Mathānī* vol. 5 pg. 409 ḥadīth 3052; *Musnad al-Bazzār*, *Musnad ‘Ammār ibn Yāsīr*, vol. 4 pg. 237 ḥadīth 1401. Al-Haythamī mentioned it in *al-Majma‘* vol. 9 pg. 244 and attributed it to al-Bazzār and al-Ṭabarānī and stated, “Ḥasan ibn Abī Ja‘far appears in both their sanads and he is ḍa‘īf.” However, the ḥadīth has shawāhid the references of which passed in the previous ḥadīth.



## The narration of Sayyidunā Qays ibn Zayd:

عن قيس بن زيد أن رسول الله صلى الله عليه وآله وسلم طلق حفصة بنت عمر فأتابها خالها عثمان وقدامة ابنا مظعون فبكت وقالت والله ما طلقني رسول الله صلى الله عليه وآله وسلم عن شبع فجاء رسول الله صلى الله عليه وآله وسلم فدخل عليها فتجلبت له فقال رسول الله صلى الله عليه وآله وسلم إن جبريل أتاني فقال لي أرجع حفصة فإنها صوامة قوامة وهي زوجتك في الجنة

Qays ibn Zayd reports that Rasūlullāh ﷺ divorced Ḥaḥṣah bint ‘Umar. Her maternal uncles, ‘Uthmān and Qudāmah—sons of Maẓ‘ūn—came to her.

She cried and said, “By Allah, Rasūlullāh ﷺ did not divorce me due to any defect.”

Just then Rasūlullāh ﷺ came and entered her house. She concealed herself from him.

Rasūlullāh ﷺ pronounced, “Certainly, Jibrīl approached me and said, ‘Take Ḥaḥṣah back because she fasts excessively and performs ṣalāh at night and she will be your wife in Jannah.’”<sup>1</sup>

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, bāb dhikr Umm al-Mu‘minīn Ḥaḥṣah bint ‘Umar vol. 5 pg. 19 ḥadīth no. 6817; al-Ṭabarānī narrated it in *al-Kabīr*, bāb al-qāf, Qays ibn Zayd vol. 18 pg. 365 ḥadīth 934. Ibn Sa‘d mentioned it in *al-Ṭabaqāt* vol. 8 pg. 84 and the wording is his. Al-Haythamī mentioned it in *al-Majma‘* vol. 9 pg. 245 and attributed it to al-Ṭabarānī and then said, “His narrators are the narrators of *al-ṣaḥīh*.” *Al-Maṭālib al-‘Āliyah* 4154. It has shawāhid which have been mentioned.

## The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Umm Salamah

### Her Vision of Jibrīl in the Form of Sayyidunā Diḥyah al-Kalbī

#### The narration of Sayyidunā Salmān al-Fārisī:

عن أبي عثمان عن سلمان رضي الله عنه قال لا تكونن إن استطعت أول من يدخل السوق و لا آخر من يخرج منها فإنها معركة الشيطان و بها ينصب رايته قال و أنبت أن جبريل عليه السلام أتى نبي الله صلى الله عليه و آله و سلم و عنده أم سلمة قال فجعل يتحدث ثم قام فقال نبي الله صلى الله عليه و آله و سلم لأم سلمة من هذا أو كما قال قالت هذا دحية قال فقالت أم سلمة ايم الله ما حسبته إلا إياه حتى سمعت خطبة نبي الله صلى الله عليه و آله و سلم يخبر خبرنا أو كما قال قال فقلت لأبي عثمان ممن سمعت هذا قال من أسامة بن زيد

Abū 'Uthmān reports from Sayyidunā Salmān رضي الله عنه, “If you are able to, never be the first to enter the market place and the last to leave it since it is the battlefield of Shayṭān, and where he raises his flag.”

He narrates, “I have been informed that Jibrīl came to Nabī صلى الله عليه وسلم while Umm Salamah was with him. He began speaking to Rasūlullāh صلى الله عليه وسلم and then stood up to leave. Rasūlullāh صلى الله عليه وسلم asked Umm Salamah, ‘Who is this?’—or something to the effect. She replied, ‘This is Diḥyah.’ Umm Salamah says, ‘By the oath in Allah! I really thought it was him until I heard Rasūlullāh’s صلى الله عليه وسلم sermon informing us of our matter—or something to the effect.”

A sub-narrator reports, “I asked Abū 'Uthmān, ‘Who did you hear this from?’ ‘From Usāmah ibn Zayd,’ he replied.”<sup>1</sup>

### Rasūlullāh’s صلى الله عليه وسلم confidence in her knowledge

#### The narration of ‘Umar ibn Abī Salamah:

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1 al-Bukhārī narrated it in *al-Mānāqib*, bāb ‘alāmāt al-nubuwwah fī al-islām no. 3633; Muslim in *Faḍā'il al-Ṣaḥābah*, bāb faḍā'il Umm Salamah no. 100, 2451 and the wording is his.

عن عمر بن أبي سلمة رضي الله عنه أنه سأل رسول الله صلى الله عليه وآله وسلم أيقبل الصائم فقال له رسول الله صلى الله عليه وآله وسلم سل هذه لأم سلمة فأخبرته أن رسول الله صلى الله عليه وآله وسلم يصنع ذلك فقال يا رسول الله قد غفر الله لك ما تقدم من ذنبك وما تأخر فقال له رسول الله صلى الله عليه وآله وسلم أما والله إني لأتقاكم لله وأخشاكم له

It is reported that ‘Umar ibn Abī Salamah رضي الله عنه asked Rasūlullāh صلى الله عليه وسلم, “Is a fasting person allowed to kiss?”

Rasūlullāh صلى الله عليه وسلم told him, “Ask her, i.e. Umm Salamah.”

She informed him that Rasūlullāh صلى الله عليه وسلم would do this.

Upon which he commented, “O Messenger of Allah! Indeed, Allah سبحانه وتعالى has forgiven all of your past and future sins.”

Rasūlullāh صلى الله عليه وسلم told him, “Behold! By Allah, I possess the most consciousness and fear of Allah than all of you.”<sup>1</sup>

## Her suggestion to Rasūlullāh صلى الله عليه وسلم at Ḥudaybiyyah

### The narration of Sayyidunā Miswar ibn Makhramah and Marwān ibn al-Ḥakam:

عن المسور بن مخرمة رضي الله عنه و مروان يصدق كل واحد منهما حديث صاحبه قال خرج رسول الله صلى الله عليه وآله وسلم زمن الحديبية ثم ذكرا ما حدث في صلح الحديبية إلى أن قال فلما فرغ من قضية الكتاب قال رسول الله صلى الله عليه وآله وسلم لأصحابه قوموا فأنحروا ثم احلقوا قال فوالله ما قام منهم رجل حتى قال ذلك ثلاث مرات فلما لم يبق منهم أحد دخل على أم سلمة فذكر لها ما لقي من الناس فقالت أم سلمة يا نبي الله أتحب ذلك اخرج ثم لا تكلم أحدا منهم كلمة حتى تنحر بدنك وتدعو حالقك فيحلقك فخرج فلم يكلم أحدا منهم حتى فعل ذلك نحر بدنه و دعا حالقه فحلقه فلما رأى ذلك قاموا فأنحروا و جعل بعضهم يحلق بعضا حتى كاد بعضهم يقتل بعضا غما إلى آخر الحديث

Sayyidunā Miswar ibn Makhramah رضي الله عنه and Marwān ibn al-Ḥakam report—each of them confirming the ḥadīth of the other, “Rasūlullāh صلى الله عليه وسلم left in the incident of Ḥudaybiyyah...”

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1 *Ṣaḥīḥ Muslim*, Kitāb al-Ṣawm, bāb bayān anna al-qublah fī al-ṣawm laysat muḥarramah ḥadīth no. 1108.

They both narrated what transpired at the treaty of Ḥudaybiyyah until they said, “When Rasūlullāh ﷺ concluded the writing of the treaty, he told his Companions, ‘Stand up, slaughter [your animals] then shave [your heads].’

By Allah, none of them stood up. And he repeated this thrice. When none of them complied, Rasūlullāh ﷺ went to Umm Salamah رَضِيَ اللَّهُ عَنْهَا and explained to her what the people had done.

Umm Salamah said, ‘O Prophet of Allah! Would you like that they do it? Go out and do not speak a word to any of them until you slaughter your camel and call your barber to shave your head.’

He went out and did not speak to anyone until he done this, i.e. he slaughtered his camel and called his barber to shave his head. When they saw this, they stood up and slaughtered [their camels]. Some began shaving the heads of others so hastily [to comply with the Prophet ﷺ after the delay] that they almost killed each other out of grief.”<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Shurūṭ, bāb al-Shurūṭ fī al-Jihād ḥadīth no. 2731, 2732, 2733.

## The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Zaynab bint Jaḥsh

Rasūlullāh ﷺ marries her at the Command of Allah

### The narration of Sayyidunā Anas ibn Mālīk:

عن أنس قال جاء زيد بن حارثة يشكو فجعل النبي صلى الله عليه وآله وسلم يقول اتق الله وأمسك عليك زوجك قال أنس لو كان رسول الله صلى الله عليه وآله وسلم كاتما شيئا لكتمت هذه قال فكانت زينب تفخر على أزواج النبي صلى الله عليه وآله وسلم تقول زوجكن أهاليكن وزوجني الله تعالى من فوق سبع سموات

Sayyidunā Anas رضي الله عنه narrates, “Zayd ibn Ḥārithah came to complain [of his wife]. Rasūlullāh ﷺ advised him, ‘Fear Allah and keep your wife.’”

Anas says, “Had Rasūlullāh ﷺ withheld anything, he would have kept this secret.”

He continues, “Zaynab would boast to the wives of Rasūlullāh ﷺ saying, ‘Your families got you married whereas Allah سُبْحَانَهُ وَتَعَالَى gave me in marriage from above the seven heavens.’”<sup>1</sup>

عن عيسى بن طهمان قال سمعت أنس بن مالك رضي الله عنه يقول نزلت آية الحجاب في زينب بنت جحش وأطعم عليها يومئذ خبزاً ولحماً وكانت تفخر على نساء النبي صلى الله عليه وآله وسلم وكانت تقول إن الله أنكحني في السماء

ʿĪsā ibn Ṭahmān narrates that he heard Sayyidunā Anas ibn Mālīk رضي الله عنه saying, “The verse of ḥijāb was revealed regarding Zaynab bint Jaḥsh. Rasūlullāh ﷺ on the day he married her fed bread and meat [as walīmah]. She would boast to the other wives of Rasūlullāh ﷺ, ‘Undoubtedly, Allah got me married in the heavens.’”<sup>2</sup>

1 Ṣaḥīḥ al-Bukhārī, Kitāb al-Tawḥīd, bāb wa kāna ‘arshuhū ‘alā al-mā’ ḥadīth no. 7420.

2 Ṣaḥīḥ al-Bukhārī; bāb wa kāna ‘arshuhū ‘alā al-mā’ ḥadīth no. 7421; Ṣaḥīḥ Muslim, Kitāb al-Nikāḥ, bāb zawāj Zaynab bint Jaḥsh ḥadīth no. 1428.

## Rasūlullāh's ﷺ walimah at her marriage

### The narration of Sayyidunā Anas ibn Mālīk:

عن ثابت قال ذكر تزويج زينب بنت جحش عند أنس فقال ما رأيت النبي صلى الله عليه وآله وسلم أولم على أحد من نسائه ما أولم عليها أولم بشاة

Thābit narrates that the marriage of Sayyidah Zaynab bint Jaḥsh رضي الله عنها was mentioned in front of Sayyidunā Anas رضي الله عنه upon which he commented, “I have not seen Rasūlullāh صلى الله عليه وآله وسلم have a walimah at the marriage of any of his wives the way he had at hers; he offered a sheep at the feast.”<sup>1</sup>

### Her abundance of charity

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة أم المؤمنين رضي الله عنها قالت قال رسول الله صلى الله عليه وآله وسلم أسرعكن لحاقابي أطولكن يدا قالت فكن يتناولن أيتهن أطول يدا قالت فكانت أطولنا يدا زينب لأنها كانت تعمل بيدها و تصدق

Sayyidah ‘Ā’ishah Umm al-Mu’minīn رضي الله عنها relates that Rasūlullāh صلى الله عليه وآله وسلم said, “The first of you to meet me will be the one with the longest hands.”

She says, “They [the wives of Rasūlullāh صلى الله عليه وآله وسلم] would measure their hands to determine as to who had the longest hands. The one with the longest hands among us was Zaynab bint Jaḥsh since she would work with her hands and give in charity.”<sup>2</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Nikāḥ, bāb man awlama ‘alā ba‘ḍ nisā’ihī akthar min ba‘ḍ ḥadīth no. 5171; *Ṣaḥīḥ Muslim*, Kitāb al-Nikāḥ, bāb zawāj Zaynab bint Jaḥsh ḥadīth no. 90, 1428.

2 *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb min faḍā’il Zaynab Umm al-Mu’minīn ḥadīth no. 2452; *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Zakāh, bāb ayyu al-ṣadaqah aḍḍal ḥadīth no. 1420 however it appears therein that the incident took place with Sayyidah Sawdah bint Zam’ah and not Zaynab رضي الله عنها. Ibn Ḥajar رحمته الله discussed the issue at length and mentioned all the aḥādīth that are reported in this regard, and presented the views of the ‘Ulamā’; those who say that it is Sawdah and those who say it is Zaynab bint Jaḥsh. He thereafter concluded that it is Zaynab bint Jaḥsh—may Allah سبحانه وتعالى be pleased with all the Ummahāt al-Mu’minīn. Whoever wishes further elaboration on this matter should study *Fath al-Bārī* of Ibn Ḥajar vol. 3 pg. 285–288. And Allah knows best.

The jealousy of some of Rasūlullāh's ﷺ wives over him drinking honey by her home

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت كان رسول الله صلى الله عليه وآله وسلم يشرب عسلا عند زينب بنت جحش و يمكث عندها فواطيت أنا و حفصة على أبتنا دخل عليها فانتقل له أكلت مغافير إني أجد منك ريح مغافير قال لا و لكني كنت أشرب عسلا عند زينب بنت جحش فلن أعود له و قد حلفت لا تخبري بذلك أحدا

Sayyidah ‘Ā’ishah رضي الله عنها reports, “Rasūlullāh ﷺ would drink honey at the home of by Zaynab bint Jaḥsh and stay [longer] at her place. Ḥafṣah and myself agreed that whoever Rasūlullāh ﷺ comes to first will say to him, ‘You ate maghāfir!’? I get the smell of maghāfir from you.’

Rasūlullāh ﷺ said, ‘No. I only drank honey by Zaynab bint Jaḥsh. Nevertheless, I will not do it again and I have taken an oath. Do not inform anyone of this.’”<sup>2</sup>

### Her taqwā and extreme piety

### The narration of Sayyidah ‘Ā’ishah:

عن حديث عائشة رضي الله عنها و فيه قالت عائشة و كان رسول الله صلى الله عليه وآله وسلم يسأل زينب ابنة جحش عن أمري تعني الإفك فقال يا زينب ماذا علمت أو رأيت فقالت يا رسول الله أحمي سمعي و بصري ما علمت إلا خيرا قالت و هي التي كانت تساميني من أزواج رسول الله صلى الله عليه وآله وسلم فعصمها الله بالورع

It appears in the narration of Sayyidah ‘Ā’ishah [of the incident of ‘ifk] that she said, “Rasūlullāh ﷺ asked Sayyidah Zaynab bint Jaḥsh regarding me—about the slander—‘O Zaynab, what do you know or what did you see?’

1 A foul smelling plant.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb Sūrah al-taḥrīm ḥadīth no. 4912; Muslim in al-Ṭalāq, bāb wujūb al-kaffārah ‘alā man ḥarrama imra’atahū wa lam yanwi al-Ṭalāq ḥadīth no. 1474.

She replied, ‘O Messenger of Allah! I protect my hearing and sight. I only know goodness.’”

‘Ā’ishah says, “She was the one who would compete with me [for his love] from the wives of Rasūlullāh ﷺ. Allah ﷻ protected her due to her piety and cautiousness.”<sup>1</sup>

عن عائشة رضي الله عنها وفيه فأرسل أزواج النبي صلى الله عليه وآله وسلم زينب بنت جحش زوج النبي صلى الله عليه وآله وسلم وهي التي كانت تساميني منهن في المنزلة عند رسول الله صلى الله عليه وآله وسلم ولم أر امرأة قط خيرا في الدين من زينب وأتقى لله وأصدق حديثا وأوصل للرحم وأعظم صدقة وأشد ابتذالا لنفسها في العمل الذي تصدق به وتقرّب به إلى الله تعالى ما عدا سورة من حدة كانت فيها تسرع منها الفئيمة

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports, “The wives of Rasūlullāh ﷺ deputed Zaynab bint Jaḥsh, Rasūlullāh’s ﷺ wife—and she was the one of them who would compete with me for status in the sight of Rasūlullāh ﷺ. I have never seen a woman better in her dīn; more fearful of Allah, more truthful in speech, a better maintainer of family ties, more charitable, and one who is more diligent and devout in carrying out an action voluntarily to win proximity to Allah than Zaynab. However she would lose her temper quickly but gain composure equally as fast.”<sup>2</sup>

## The first wife of Rasūlullāh ﷺ to join him

### The narration of Sayyidunā ‘Umar ibn al-Khaṭṭāb:

عن عبد الرحمن بن أبيزى أن عمر رضي الله عنه كبر على زينب بنت جحش أربعاً ثم أرسل إلى أزواج النبي صلى الله عليه وآله وسلم من يدخل هذه قبرها فقلن: من كان يدخل عليها في حياتها ثم قال عمر كان رسول الله صلى الله عليه وآله وسلم يقول أسرعكن بي لحوقاً أطولكن بي إذا فكن يتطاولن بأيديهن وإنما كان ذلك لأنها كانت صناعاً تعين بما تصنع في سبيل الله

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb lawlā idh sami’tumūh ḡann al-mu’minūn wa al-mu’mināt bi anfusihim khayran ḥadīth 4750 and at other places and the wording is his; *Ṣaḥīḥ Muslim*, Kitāb al-Tawbah, bāb fī ḥadīth al-ikf ḥadīth no. 2770.

2 *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb fī faḍl ‘Ā’ishah رَضِيَ اللهُ عَنْهَا ḥadīth no. 2442.



‘Abd al-Raḥmān ibn Abzā رضي الله عنه relates that Sayyidunā ‘Umar رضي الله عنه recited four takbīrs [in Ṣalāt al-janāzah] upon Sayyidah Zaynab bint Jaḥsh رضي الله عنها. He then sent word to the wives of Rasūlullāh صلى الله عليه وسلم enquiring as to who would place her in her grave.

They replied, “Those who would enter her house in her lifetime.”

‘Umar رضي الله عنه thereafter observed, “Rasūlullāh صلى الله عليه وسلم would say, “The first of you to join me is the one with the longest hands amongst you.”

They would thus measure their hands. She was the one intended [by the longest hand] since she was skilled and would spend in the path of Allah what she earned through her skill.”<sup>1</sup>

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1 *Musnad al-Bazzār* vol. 1 pg. 315, *al-baḥr al-zakḥkḥār* ḥadīth no. 245. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 248 and attributed it to al-Bazzār and then said, “His narrators are the narrators of *al-ṣaḥīḥ*” Ibn Sa’d mentioned it in *al-Ṭabaqāt al-Kubrā* vol. 8 pg. 111, 112. Al-Albānī declared the first portion as ṣaḥīḥ till حياها (her life) in *Talkhīṣ Aḥkām al-Janā’iz*. The second portion of it is recorded in *Ṣaḥīḥayn* with similar words.

## The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Juwayriyah bint al-Ḥārith

She was the cause for the emancipation of her tribe

### The narration of Sayyidah 'Ā'ishah:

عن عائشة رضي الله عنها قالت لما قسم رسول الله صلى الله عليه وآله وسلم سبايا بني المصطلق وقعت جويرية بنت الحارث في السهم لثابت بن قيس بن الشماس أو لابن عم له و كاتبته على نفسها وكانت امرأة حلوة ملاححة لا يراها أحد إلا أخذت بنفسه فأتت رسول الله صلى الله عليه وآله وسلم تستعينه في كتابتها قالت فوالله ما هو إلا أن رأيتها على باب حجرتي فكرهتها و عرفت أنه سبى منها ما رأيت فدخلت عليه فقالت يا رسول الله أنا جويرية بنت الحارث بن أبي ضرار سيد قومه و قد أصابني من البلاء ما لم يخف عليك ف وقعت في السهم لثابت بن قيس بن الشماس أو لابن عم له فكاتبته على نفسي فجننتك أستعينك على كتابتي قال فهل لك في خير من ذلك قالت و ما هو يا رسول الله قال أقضي كتابتك و أتزوجك قالت نعم يا رسول الله قال قد فعلت قالت و خرج الخبر ألى الناس أن رسول الله صلى الله عليه وآله وسلم تزوج جويرية بنت الحارث فقال الناس أصهار رسول الله صلى الله عليه وآله وسلم فأرسلوا ما بأيديهم قالت فلقد أعتق بتزويجه إياها مئة أهل بيت من بني المصطلق فما أعلم امرأة كانت أعظم بركة على قومها منها

Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا recalls, "As Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ distributed the prisoners of Banū Muṣṭaliq, Juwayriyah bint al-Ḥārith fell in the share of Sayyidunā Thābit ibn Qays ibn al-Shammās or his cousin and she made an agreement with him to pay a certain amount of money in exchange for her freedom [known as a contract of mukātabah]. She was extremely beautiful and graceful; no one would see her except that she would capture his heart. She came to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to request help from him to pay her master. By Allah, the moment I saw her at the door of my room, I disliked her. And I knew that the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would see in her what I saw.

She entered his room and said, 'O Messenger of Allah! I am Juwayriyah bint al-Ḥārith ibn Abī Ḍirār—chief of his tribe—and a calamity has afflicted me which you are aware of. I fell in the share of Thābit ibn Qays ibn al-Shammās—or his cousin—and I made an agreement to pay a sum of money to secure my freedom. I have come to you asking help in paying the amount.'

Rasūlullāh ﷺ said, ‘Are you prepared for something better than that?’

She asked, ‘And what is it, O Messenger of Allah?’

Rasūlullāh ﷺ replied, ‘I pay the amount you owe, and then I marry you.’

She responded, ‘Yes, O Messenger of Allah.’

Rasūlullāh ﷺ said, ‘I have carried it out.’

The news reached the people that Rasūlullāh ﷺ has married Juwayriyah bint al-Ḥārith and they said, ‘[These are] the in-laws of Rasūlullāh ﷺ,’ hence they emancipated all the slaves [of Banū Muṣṭaliq] they possessed.”

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا says, “A hundred households of the Banū Muṣṭaliq were freed on account of Rasūlullāh’s ﷺ marriage to her. I do not know of a woman who brought greater blessings to her tribe than her.”<sup>1</sup>

## Her excessive worship

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās from Sayyidah Juwayriyah:

عن عبد الله بن عباس عن جويرية أن النبي صلى الله عليه وآله وسلم خرج من عندها بكرة حين صلى الصبح وهي في مسجدها ثم رجع بعد أن أضحى وهي جالسة فقال ما زلت على الحال التي فارقتك عليها قالت نعم قال النبي صلى الله عليه وآله وسلم لقد قلت بعدك أربع كلمات ثلاث مرات لو وزنت بما قلت منذ اليوم لوزنتهن سبحان الله وبحمده عدد خلقه ورضا نفسه وزنة عرشه ومداد كلماته

Sayyidunā ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ reports from Sayyidah Juwayriyah رَضِيَ اللَّهُ عَنْهَا that Nabī ﷺ left her dwelling early in the morning to perform Ṣalāt al-Fajr while she was [praying] in her prayer room. He returned after performing Ṣalāt al-Ḍuḥā (mid-morning optional prayer) and she was sitting at her place.

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1 Imām Aḥmad narrated it in *al-Musnad* ḥadīth 26408; Shu‘ayb al-Arnā‘ūt declared it ḥasan. Abū Dāwūd narrated it in *al-Itq* ḥadīth 3931; al-Albānī declared it ḥasan. Ibn Ḥibbān in his *Ṣaḥīḥ* in Kitāb al-Nikāḥ ḥadīth 4054, 4055; al-Ḥākim in *al-Mustadrak* ḥadīth no. 6855.

Rasūlullāh ﷺ asked, “You remained at the same place since I left you?”

She replied in the affirmative whereupon Rasūlullāh ﷺ stated, “After departing from you, I recited four phrases three times; had they been weighed against what you recited till now, they would be heavier:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَرِزْقَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

Glory be to Allah with His praise the amount of His creation, which pleases His being, equal in weight to His Throne and as many as His words.<sup>1</sup>

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1 *Ṣaḥīḥ Muslim*, al-Dhikr wa al-Du‘ā’, bāb al-tasbīḥ awwal al-nahār wa ‘ind al-nawm ḥadīth no. 2726.

## The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Ṣafīyyah

Rasūlullāh's ﷺ marriage to her

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه قال لما دخل رسول الله صلى الله عليه وآله وسلم بصفية بات أبو أيوب على باب النبي صلى الله عليه وآله وسلم فلما أصبح فرأى رسول الله صلى الله عليه وآله وسلم كبير ومع أبي أيوب السيف فقال يا رسول الله كانت جارية حديثة عهد بعرس و كنت قتلت أباهما وأخاها وزوجها فلم آمنها عليك فضحك رسول الله صلى الله عليه وآله وسلم وقال له خيرا

Sayyidunā Abū Hurayrah رضي الله عنه narrates that when Rasūlullāh ﷺ consummated his marriage with Ṣafīyyah رضي الله عنها, Abū Ayyūb رضي الله عنه spent the night standing guard at the door of Nabī ﷺ.

In the morning when he saw Rasūlullāh ﷺ, he shouted, “Allāhu Akbar!”

He had a sword with him.

He explained, “O Messenger of Allah! She was a young girl who was newly married. And you had killed her father, her brother, and her husband (in battle). I did not trust her with you.”

Rasūlullāh ﷺ laughed and praised him.<sup>1</sup>

### The daughter of a Nabī, niece of a Nabī, and wife of a Nabī

### The narration of Sayyidunā Anas:

عن أنس قال بلغ صفية أن حفصة قالت بنت يهودي فبكت فدخل عليها النبي صلى الله عليه وآله وسلم هي تبكي فقال ما يبكيك فقالت قالت لي حفصة إني بنت يهودي فقال النبي صلى الله عليه وآله وسلم إنك لابنة نبي وإن عمك لنبي وإنك لتحت نبي ففيم تفخر عليك ثم قال اتقي الله يا حفصة

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma'rifat al-Ṣaḥābah; bāb dhikr Umm al-Mu'minīn Ṣafīyyah bint Ḥuyayy رضي الله عنها vol. 4 pg. 30 ḥadīth no. 6787 and stated, “Isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhahabī agreed with him. Ibn Sa'd in *al-Ṭabaqāt* vol. 8 pg. 126.

Sayyidunā Anas رضي الله عنه relates that information reached Sayyidah Ṣāfiyyah رضي الله عنها that Sayyidah Ḥaḥṣah رضي الله عنها remarked about her that she was, “The daughter of a Jew,” so she began to weep.

Rasūlullāh صلى الله عليه وسلم entered her home while she was crying and asked, “What makes you cry?”

She said, “Ḥaḥṣah said that I am the daughter of a Jew.”

Rasūlullāh صلى الله عليه وسلم announced, “You are certainly the daughter of a Nabī [Mūsā عليه السلام], your paternal uncle is a Nabī [Hārūn عليه السلام], and you are married to a Nabī [Muḥammad صلى الله عليه وسلم]. On what grounds does she boast over you?”

He then advised, “Fear Allah, O Ḥaḥṣah!”<sup>1</sup>

## Rasūlullāh’s صلى الله عليه وسلم walimah at her wedding

### The narration of Sayyidunā Jābir ibn ‘Abd Allāh:

عن جابر بن عبد الله رضي الله عنه قال لما دخلت صغية بنت حبي رضي الله عنها على رسول الله صلى الله عليه وآله وسلم فسقطاه حضره ناس و حضرت معهم ليكون لي فيها قسم فخرج رسول الله صلى الله عليه وآله وسلم فقال قوموا عن أمكم فلما كان من العشي حضرنا فخرج رسول الله صلى الله عليه وآله وسلم إلينا في طرف رداءه نحو من مد ونصف من تمر عجوة فقال كلوا من وليمة أمكم

Sayyidunā Jābir ibn ‘Abd Allāh رضي الله عنه reports that when Sayyidah Ṣāfiyyah bint Ḥuyayy رضي الله عنها entered the tent of Rasūlullāh صلى الله عليه وسلم, people gathered there and I joined them so that I may have a share.

Rasūlullāh صلى الله عليه وسلم came out and said, “Excuse your mother.”

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1 ‘Abd al-Razzāq narrated it in his *Muṣannaf* vol. 11 pg. 430 ḥadīth no. 20921. From this ṭarīq all of them narrated it viz. al-Tirmidhī in *al-Manāqib*, bāb faḍā’il azwāj al-Nabī صلى الله عليه وسلم ḥadīth no. 3894 and said, “Ḥadīth is ḥasan ṣaḥīḥ gharīb from this way; Imām Aḥmad in *al-Musnad* ḥadīth no. 12415; Abū Ya’lā in his *Musnad* ḥadīth no. 3437; Ibn Ḥibbān in his *Ṣaḥīḥ* in *al-Manāqib* ḥadīth no. 7211. Al-Albānī, al-Arnā’ūṭ and Ḥusayn Salīm Asad declared it ṣaḥīḥ.

At night we gathered again. Rasūlullāh ﷺ came out to us with approximately a mudd and a half of fresh dates in the corner of his shawl.

He then said, “Eat from the walīmah of your mother.”<sup>1</sup>

## Rasūlullāh’s ﷺ apologises to her for killing her father and husband

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Umar:

عن عبد الله بن عمر رضي الله عنه قال كان بعيني صفة خضرة فقال لها النبي صلى الله عليه وآله و سلم ما هذه الخضرة بعينيك قالت قلت لزوجي إني رأيت فيما يرى النائم قمرا وقع في حجري فلطمني وقال أتريدن ملك يثرب قالت و ما كان أبغض إلي من رسول الله صلى الله عليه وآله و سلم قتل أبي و زوجي فما زال يعتذر إلي و قال يا صفة إن أباك ألب علي العرب و فعل و فعل حتى ذهب ذلك من نفسي

Sayyidunā ‘Abd Allāh ibn ‘Umar رَضِيَ اللهُ عَنْهُ narrates that Ṣafīyyah had a green [bruise] mark on her eyes.

Rasūlullāh ﷺ asked her, “What is this green [bruise] on your eyes?”

She replied, “I told my husband, ‘I saw in a dream a moon falling into my lap,’ and he slapped me and shouted, ‘Do you desire the king of Yathrib?’”

She related, “There was none more hated in my sight than Rasūlullāh ﷺ; he killed my father and my husband. He continued apologising to me saying, ‘O Ṣafīyyah! Your father assembled the Arabs against me and did this and that,’ until this [hatred] left my heart.”<sup>2</sup>

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1 Aḥmad narrated it in *al-Musnad* ḥadīth 14616; al-Arnā’ūṭ comments, “Its isnād is ḥasan.” Abū Ya’lā ḥadīth 2251; Ḥusayn Salīm Asad said, “His narrators are the narrators of *al-Ṣaḥīḥ*. Al-Haythamī mentioned it in *al-Majma’* and attributed it to Aḥmad and stated, “His narrators are the narrators of *al-Ṣaḥīḥ*.”

2 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 24 pg. 67 ḥadīth 177; it is part of a lengthy narration. Ibn Ḥibbān narrated it in his *Ṣaḥīḥ* ḥadīth 5199; al-Arnā’ūṭ declared it ṣaḥīḥ. al-Bayhaqī in *al-Sunan al-Kubrā* vol. 9 pg. 137 ḥadīth 18168. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 251 and attributed it to al-Ṭabarānī and stated, “His narrators are the narrators of *al-Ṣaḥīḥ*.”

## The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Umm Ḥabībah Ramlah bint Abī Sufyān

Rasūlullāh's ﷺ marriage to her was to comfort her in her tragedy

### The narration of Sayyidah 'Ā'ishah:

عن عائشة رضي الله عنها قالت هاجر عبيد الله بن جحش بأم حبيبة بنت أبي سفيان و هي امرأته إلى أرض الحبيشة فلما قدم أرض الحبيشة مرض فلما حضرته الوفاة أوصى إلى رسول الله صلى الله عليه وآله وسلم فتزوج رسول الله صلى الله عليه وآله وسلم أم حبيبة و بعث معها النجاشي شريحيل بن حسنة

Sayyidah 'Ā'ishah رضي الله عنها reports, “Ubayd Allah ibn Jahsh emigrated with his wife Umm Ḥabībah bint Abī Sufyān to the land of Abyssinia. As he reached Abyssinia, he fell ill. When death approached him, he made a bequest for Rasūlullāh ﷺ [to marry Umm Ḥabībah]. Rasūlullāh ﷺ thus married Umm Ḥabībah and Najāshī sent Shuraḥbīl ibn Ḥasanah with her [to Rasūlullāh ﷺ].”<sup>1</sup>

Her eagerness in fulfilling the command of Rasūlullāh ﷺ

### The narration of Sayyidah Zaynab bint Abī Salamah from Sayyidah Umm Ḥabībah:

عن زينب بنت أبي سلمة عن أم حبيبة بنت أبي سفيان لما جاءها نعي أبيها دعت بطيب فمسحت ذراعيها و قالت ما لي بالطيب من حاجة لولا أني سمعت النبي صلى الله عليه وآله وسلم يقول لا يحل لامرأة تؤمن بالله و اليوم الآخر تحد على ميت فوق ثلاث إلا على زوج أربعة أشهر و عشرًا

Sayyidah Zaynab bint Abī Salamah رضي الله عنها reports that when the demise of her father reached Sayyidah Umm Ḥabībah bint Abī Sufyān رضي الله عنها, she called for perfume and applied some to her forearms remarking, “I do not have any desire for this perfume. It was nothing else except that I heard Rasūlullāh ﷺ saying, ‘It is not permissible for a woman who believes in Allah and the Last Day to mourn over the deceased for more than three days, except over her husband; for four months and ten days.’”<sup>2</sup>

1 Ibn Ḥibbān narrated it in his *Ṣaḥīḥ* vol. 13 pg. 385 ḥadīth no. 6027; Shu'ayb al-Arnā'ūṭī stated, “His isnād is ṣaḥīḥ according to the standards of al-Bukhārī.”

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ṭalāq, bāb wa alladhīn yutawaffawna minkum ḥadīth no. 5345; *Ṣaḥīḥ Muslim*, Kitāb al-Ṭalāq, bāb wujūb al-iḥdād fī 'iddat al-wafāh ḥadīth no. 85, 1486.



## The narrations of the Ṣaḥābah on the virtues of Umm al-Mu'minīn Sayyidah Maymūnah bint al-Ḥārith

Rasūlullāh's ﷺ despatches Abū Rāfi' to bring her to him

### The narration of Sayyidunā Abū Rāfi':

عن أبي رافع قال كنت في بعث مرة فقال لي رسول الله صلى الله عليه وآله وسلم اذهب فاتني بميمونة فقلت يا رسول الله اني في بعث فقال رسول الله صلى الله عليه وآله وسلم ائتت تحب ما أحب فقلت بلى يا رسول الله قال اذهب فاتني بها فذهبت فجتته بها

Sayyidunā Abū Rāfi' رَضِيَ اللهُ عَنْهُ recalls, "I was once on an expedition when Rasūlullāh ﷺ directed me, 'Go and bring Maymūnah to me.'

I said, 'O Messenger of Allah! I am in the expedition.'

Rasūlullāh ﷺ asked, 'Do you not love what I love?'

'Definitely, O Messenger of Allah,' I submitted.

Rasūlullāh ﷺ instructed, 'Go and bring her to me.'

Accordingly, I went and brought her."<sup>1</sup>

### Her taqwa and maintaining family ties

### The narration of Yazīd ibn al-Aṣamm from Sayyidah 'Ā'ishah:

عن يزيد بن الأصم ابن أخت ميمونة قال تلقيت عائشة وهي مقبلة من مكة وأنا و ابن لطلحة بن عبيد الله وهو ابن أختها وقد كنا وقعنا في حائط من حيطان المدينة فأصبنا منه فبلغها ذلك فأقبلت علي ابن أختها تلومه وتعذله وأقبلت علي فوعظتني موعظة بليغة ثم قالت أما علمت أن الله تعالى ساقك حتى جعلك في أهل بيت نبيه ذهب و الله ميمونة و رمي برسك على غاربك أما إنها كانت من أتقانا لله عز وجل و أوصلنا للرحم

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1 Ibn Khuzaymah narrated it in his *ṣaḥīḥ*, Kitāb al-Manāsik, bāb ibāḥat safar al-mar'ah ma'a 'abd zawjihā ḥadīth 2528; its Muḥaqqiq al-A'zamī declared it ṣaḥīḥ. Aḥmad in his *Musnad*, ḥadīth Abī Rāfi' ḥadīth 27229; Sa'd ibn Manṣūr in his *Sunan*, bāb mā jā'a fī tā'at al-imām vol. 2 pg. 231 ḥadīth 2490. Al-Haythamī mentioned it in *al-Majma'* vol. 9 pg. 249 and attributed it to Aḥmad and stated, "His narrators are the narrators of *al-ṣaḥīḥ* except Ḥasan ibn 'Alī ibn Abī Rāfi' who is reliable."

Yazīd ibn al-Aṣamm—the nephew of Maymūnah—says, “I met ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا while she was returning from Makkah—the son of Ṭalḥah ibn ‘Ubayd Allah, who is her nephew, and I. We had jumped into one of the orchards of Madīnah and eaten its fruits and this news reached her. She turned to her nephew, rebuked and reproached him, and then turned to me and gave me some heart touching advice.

She then said, ‘Do you not know that Allah سُبْحَانَهُ وَتَعَالَى brought you and placed you in the family of His Nabī. By Allah, Maymūnah has left and [now] your bridle has broken [so you do as you please because she is no longer here to admonish you]. As for her, she was the most fearful of Allah, the Exalted and Glorified, from us all and would maintain family ties the most.”<sup>1</sup>

## Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praise for her and her sisters

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وآله وسلم الأختوات مؤمنات ميمونة زوج النبي صلى الله عليه وآله وسلم وأختها أم الفضل بنت الحارث وأختها سلمى بنت الحارث امرأة حمزة وأسماء بنت عميس أختهن لأمهن

Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ relates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The believing sisters are Maymūnah, the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, her sister Umm al-Faḍl bint al-Ḥārith, her sister Salmā bint al-Ḥārith, the wife of Ḥamzah, and Asmā’ bint ‘Umayy their uterine sister.”<sup>2</sup>

1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb dhikr Umm al-Mu’minīn Maymūnah bint al-Ḥārith رَضِيَ اللَّهُ عَنْهَا vol. 4 pg. 34 ḥadīth no. 6799 and stated, “Ṣaḥīḥ according to the standards of Muslim but they have not recorded it.” Ibn Sa’d narrated it in *al-Ṭabaqāt* vol. 8 pg. 138; Ibn Ḥajar commented on it in *al-Iṣābah* vol. 4 pg. 413, “This is a Ṣaḥīḥ sanad.”

2 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 415 ḥadīth no. 12178; al-Ḥākim in *al-Mustadrak* vol. 4 pg. 35 ḥadīth no. 6801 and stated, “Ṣaḥīḥ according to the standards of Muslim but they have not recorded it.” Al-Dhahabī agreed with him. Ibn Sa’d in *al-Ṭabaqāt* vol. 8 pg. 138; Ḥāfiẓ ibn Ḥajar declared it ṣaḥīḥ in *al-Iṣābah* vol. 4 pg. 412. Al-Albānī declared it ṣaḥīḥ in *al-Jāmi’* al-Ṣaḥīḥ 4529 and in *al-Silsilah al-Ṣaḥīḥah* 1764.

## Chapter Four

### The Traditions Concerning The Virtues Of The Al-Khulafā' Al-Rāshidīn

#### The narrations of the Ahl al-Bayt on the virtues of Sayyidunā Abū Bakr al-Şiddīq

He is the most superior of this ummah after Nabī ﷺ

##### The narration of Sayyidunā 'Alī:

قال علي ألا أخبركم بخير هذه الأمة بعد نبينا أبو بكر ثم قال ألا أخبركم بخير هذه الأمة بعد أبي بكر عمر

Sayyidunā 'Alī عليه السلام asked, “Should I not inform you of the most superior of this ummah after their Nabī?”

[The people replied positively.]

He said, “Abū Bakr.”

He then asked, “Should I not inform you of the most superior of this ummah after Abū Bakr?”

[The people replied positively.]

He said, “Umar.”<sup>1</sup>

Allah honoured the Ummah by appointing him Khalifah over them

##### The narration of Abū Wā'il from Sayyidunā 'Alī:

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1 *Şaḥīḥ al-Bukhārī*, ḥadīth no. 3671 from Muḥammad ibn al-Ḥanafīyyah from 'Alī; Imām Aḥmad in *al-Musnad* from Abū Juḥayfah at many places 833, 836, 837, etc., and in *al-Faḍā'il* ḥadīth no. 40, 41, and 44; *al-Ṭabarānī* in *al-Kabīr* from Abū Mūsā from 'Alī vol. 1 pg. 65 from 'Amr ibn al-Ḥurayth from 'Alī; Abū Nu'aym in *Aḥbār Aşbahān* vol. 1 pg. 182; Ibn 'Abd al-Birr in *al-Istī'āb* vol. 2 pg. 252 with his isnād from al-Nazzāl bin Sabrah from 'Alī; and many others besides them.

عن أبي وائل قال قيل لعلي بن أبي طالب رضي الله عنه ألا تستخلف علينا قال ما استخلف رسول الله صلى الله عليه وآله وسلم فأستخلف و لكن إن يرد الله بالناس خيرا فسيجمعهم بعدي على خيرهم كما جمعهم بعد نبيهم على خيرهم

Abū Wā'il reports that Sayyidunā 'Alī ibn Abī Ṭālib رضي الله عنه was asked [before his demise], "Will you not appoint a khalīfah over us?"

He replied, "Rasūlullāh صلى الله عليه وسلم did not appoint a khalīfah so why should I? But if Allah سبحانه وتعالى desires good for the people, he will unite them after me upon the most superior of them just as He united them after their Nabī upon the most superior of them."<sup>1</sup>

He was the best ruler after Rasūlullāh صلى الله عليه وسلم

### The narration of Sayyidunā 'Abd Allāh ibn Ja'far:

عن عبد الله بن جعفر قال ولينا أبو بكر فما ولينا أحد من الناس مثله

Sayyidunā 'Abd Allāh ibn Ja'far رضي الله عنه says, "Abū Bakr became our ruler and no one ruled us like he did."<sup>2</sup>

His practice was in accordance to Rasūlullāh's صلى الله عليه وسلم practice

### The narration of 'Abd Khayr from Sayyidunā 'Alī:

عن عبد خير قال قام علي المنبر فذكر رسول الله صلى الله عليه وآله وسلم فقال قبض رسول الله صلى الله عليه وآله وسلم واستخلف أبو بكر فعمل بعمله و سار سيرته حتى قبضه الله عز و جل على ذلك ثم استخلف عمر فعمل بعلمهما و سار سيرتهما حتى قبضه الله على ذلك

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma'rifat al-Ṣaḥābah, bāb dhikr Abī Bakr ibn Abī Quḥāfah vol. 3 pg. 84 ḥadīth no. 4467 and stated, "Isnād is ṣaḥīḥ but they have not narrated it." Al-Dhahabī agreed with him. Al-Bayhaqī in *al-Kubrā* vol. 8 pg. 149 ḥadīth 16350; Al-Bazzār in his *Musnad* vol. 2 pg. 186 ḥadīth 565. Al-Haythamī mentioned it in *al-Majma'* vol. 9 pg. 47 and stated, "Bazzār narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* besides Ismā'īl ibn Abī al-Ḥārith who is reliable." Ibn Kathīr said in *al-Bidāyah wa al-Nihāyah* vol. 5 pg. 251, "Al-Bayhaqī narrated it and then said, 'Its isnād is jayyid.'"

2 Imām Aḥmad narrated it in *al-Faḍā'il* ḥadīth 148; Imām Shāfi'ī in *al-Umm* vol. 1 pg. 163. The isnād of the ḥadīth is ṣaḥīḥ as stated by Waṣī Allah 'Abbās.

Sayyidunā ‘Alī رضي الله عنه stood on the pulpit and spoke about Rasūlullāh صلى الله عليه وسلم.

He then said, “Rasūlullāh صلى الله عليه وسلم passed away and Abū Bakr was appointed khalīfah. He practiced in accordance to his practice and followed his path until Allah took his life in this very condition. Thereafter ‘Umar was appointed khalīfah. He practiced according to their practice and followed their path until Allah took his life while he was upon this.”<sup>1</sup>

## Leading the people in ṣalāh during the final illness of Rasūlullāh صلى الله عليه وسلم

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس قال لما مرض النبي صلى الله عليه وآله وسلم أمر أبو بكر أن يصلي بالناس ثم وجد خفة فخرج فلما أحس به أبو بكر أراد أن ينكص فأومأ إليه النبي صلى الله عليه وآله وسلم فجلس إلى جنب أبي بكر عن يساره واستفتح من الآية التي انتهى إليها أبو بكر

Sayyidunā Ibn ‘Abbās رضي الله عنه states, “When Rasūlullāh صلى الله عليه وسلم fell ill, he ordered Abū Bakr to lead the people in ṣalāh. He then felt a little better so he came out. As Abū Bakr perceived his presence, he intended to stepback. Rasūlullāh صلى الله عليه وسلم, however, gestured to him to stay and sat on the left side of Abū Bakr and began reciting from the verse Abū Bakr had completed.”<sup>2,3</sup>

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1 Imām Aḥmad narrated it in *al-Musnad* no. 1055, 1059; Shaykh Shu‘ayb al-Arnā‘ūtī said, “His isnād is ḥasan.” and in *al-Faḍā’il* ḥadīth no. 72 and 427. The muḥaqqiq of *al-Faḍā’il*, Waṣī Allah ‘Abbās, declared it ḥasan.

2 Imām Aḥmad narrated it in *al-Musnad* ḥadīth 2055, 3355; Shaykh Shu‘ayb al-Arnā‘ūtī declared the isnād as ṣaḥīḥ. *Ibn Mājah* narrated it vol. 1 pg. 391; ibn Sa’d in *Al-Ṭabaqāt* vol. 2 pg. 221.

3 Sayyidunā Abū Bakr’s رضي الله عنه leading the congregation in ṣalāh during the sickness of Nabī صلى الله عليه وسلم is reported by a number of Ṣaḥābah:

Sayyidunā Abū Mūsā رضي الله عنه: *Ṣaḥīḥ al-Bukhārī* 678; *Ṣaḥīḥ Muslim* 420

Sayyidah ‘Ā’ishah رضي الله عنها: *Ṣaḥīḥ al-Bukhārī* 679; *Ṣaḥīḥ Muslim* 418

Sayyidunā Anas رضي الله عنه: *Ṣaḥīḥ al-Bukhārī* 680, 681; *Ṣaḥīḥ Muslim* 419

Sayyidunā Ibn ‘Umar رضي الله عنه: *Ṣaḥīḥ al-Bukhārī* 682

Sayyidunā Sahl ibn Sa’d رضي الله عنه: *Ṣaḥīḥ al-Bukhārī* 684; *Ṣaḥīḥ Muslim* 421

## Sayyidunā Abū Bakr is Rasūlullāh's ﷺ brother and Companion

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وآله وسلم قال لو كنت متخذًا من أمتي خليلاً لاتخذت أبا بكر ولكن أخي وصاحبي

Sayyidunā Ibn ‘Abbās رضي الله عنه relates from Rasūlullāh ﷺ, “Had I taken a bosom friend from my ummah, I would have taken Abū Bakr. However, he is my brother and Companion.”<sup>1</sup>

### Close all the doors except Abū Bakr’s door

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس قال خرج رسول الله صلى الله عليه وآله وسلم في مرضه الذي مات فيه عاصباً رأسه بخرقه فقعده على المنبر فحمد الله وأثنى عليه ثم قال إنه ليس من الناس أحد أمن علي في نفسه وماله من أبي بكر بن أبي قحافة ولو كنت متخذًا من الناس خليلاً لاتخذت أبا بكر خليلاً ولكن خلة الإسلام أفضل سدوا عني كل خوخة في هذا المسجد غير خوخة أبي بكر

Sayyidunā Ibn ‘Abbās رضي الله عنه reports, “Rasūlullāh ﷺ came out in his final illness with his head tied with a piece of cloth. He sat on the pulpit and after praising and glorifying Allah he affirmed, ‘There is no one more gracious to me in his life and wealth than Abū Bakr ibn Abī Quḥāfah. Had I taken a bosom friend from men, I would have taken Abū Bakr as my friend. However, the brotherhood of Islam is superior. Shut every door in this Masjid besides Abū Bakr’s.’”<sup>2,3</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb qawl al-Nabī lo kuntu muttakhidhan khalīlan ḥadīth no. 3656.

2 Abū Ḥātim ibn Ḥibbān explained, “His statement, ‘Close all the doors in the Masjid except the door of Abū Bakr,’ is proof that the khalīfah after Rasūlullāh ﷺ is Abū Bakr since Rasūlullāh ﷺ by this statement blocked the desire of all of them of becoming khulafā’ after him besides Abū Bakr.” See *Ṣaḥīḥ ibn Ḥibbān* vol. 15 pg. 275 ḥadīth no. 6860.

3 *Ṣaḥīḥ al-Bukhārī* narrated it in Abwāb al-Masājid, bāb khawkhah wa al-mamarr fi al-masjid ḥadīth no. 467.

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

عن أبي سعيد الخدري رضي الله عنه قال خطب رسول الله صلى الله عليه وآله وسلم الناس و قال إن الله خير عبدا بين الدنيا و بين ما عنده فاختار ذلك العبد ما عند الله قال فبكى أبو بكر فعجبنا لبكائه أن يخبر رسول الله صلى الله عليه وآله وسلم عن عبد خير فكان رسول الله صلى الله عليه وآله وسلم هو المخير و كان أبو بكر أعلمنا فقال رسول الله صلى الله عليه وآله وسلم إن من أمن الناس علي في صحبته و ماله أبا بكر و لو كنت متخذًا خليلًا غير ربي لاتخذت أبا بكر و لكن أخوة الإسلام و مودته لا يبين في المسجد باب إلا سد إلا باب أبي بكر

Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم addressed the people and said, “Undoubtedly, Allah سُبْحَانَهُ وَتَعَالَى has given His servant the choice between this world and what is by Him, and that servant has chosen what is by Allah.”

Abū Bakr began to cry and we were surprised at his crying since Rasūlullāh صلى الله عليه وسلم [merely] informed of a servant who has been given a choice. However Rasūlullāh صلى الله عليه وسلم was the servant given the choice and Abū Bakr was the most knowledgeable of us.

Rasūlullāh صلى الله عليه وسلم then said, “The person who has favoured me the most in his companionship and wealth is Abū Bakr. Had I taken a khalīl (bosom friend) besides my Rabb, I would have taken Abū Bakr. Nonetheless, brotherhood of Islam and its love still remains. Every door leading to the Masjid should be closed except the door of Abū Bakr.”<sup>1</sup>

## His close attachment to Rasūlullāh صلى الله عليه وسلم

## The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال وضع عمر بن الخطاب على سريره فتكفنه الناس يدعون و يشنون و يصلون عليه قبل أن يرفع و أنا فيهم فلم يرعني إلا برجل قد أخذ بمنكبي من ورائي فالتفت إليه فاذا هو علي رضي الله عنه فترحم علي عمر رضي الله عنه و قال ما خلفت أحدا أحب إلي أن ألقى الله بمثل عمله منك

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā’il al-Ṣaḥābah, bāb qawī al-Nabī صلى الله عليه وسلم saddū al-abwāb illā bāb Abī Bakr ḥadīth no. 3654; *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb min faḍā’il Abī Bakr ḥadīth no. 2, 2382. The wording is al-Bukhārī’s. Muslim has the word khawkhah.

و ايم الله إن كنت لأظن أن يجعلك الله مع صاحبيك و ذلك أي كنت أكثر أسمع رسول الله صلى الله عليه وسلم يقول جئت أنا و أبو بكر و عمر و دخلت أنا و أبو بكر و عمر و خرجت أنا و أبو بكر و عمر

Sayyidunā Ibn ‘Abbās رضي الله عنه recalls, “When ‘Umar ibn al-Khaṭṭāb was placed on his bier, people surrounded him and began praising him, supplicating for him and sending salutations upon him prior to him being carried away. I was among them. I was alarmed by a man who caught hold of my shoulder from behind. I turned around and it was ‘Alī. He invoked mercy upon ‘Umar and said, “There is none with whose actions I would be more pleased to meet Allah with than yours. By Allah, I have conviction that Allah will unite you with your two companions [i.e. Rasūlullāh صلى الله عليه وسلم and Abū Bakr رضي الله عنه]. This is owing to the fact that I often heard Rasūlullāh صلى الله عليه وسلم saying, ‘I, Abū Bakr and ‘Umar came, I, Abū Bakr and ‘Umar entered, I, Abū Bakr and ‘Umar left.’”<sup>1</sup>

Sayyidunā Ibn ‘Abbās recalls that Sayyidunā ‘Umar would give preference to Sayyidunā Abū Bakr over himself

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās from Sayyidunā ‘Umar:

عن ابن عباس قال قال عمر لأن أقدم فتضرب عنقي أحب إلي من أن أتقدم قوما فيهم أبو بكر

Sayyidunā Ibn ‘Abbās رضي الله عنه narrates from Sayyidunā ‘Umar رضي الله عنه, “I being brought forward and executed is more pleasing to me than leading a populace among whom is Abū Bakr.”<sup>2</sup>

The first to gather the Qur’ān between two covers

### The narration of Sayyidunā ‘Alī ibn Abī Ṭālib:

عن علي رضي الله عنه قال إن أعظم الناس أجرا في المصاحف أبو بكر الصديق كان أول من جمع القرآن بين اللوحين

1 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb manāqib ‘Umar ibn al-Khaṭṭāb ḥadīth no. 3685; 3677; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb min faḍā’il ‘Umar رضي الله عنه ḥadīth 2389.

2 Ibn Abī Shaybah narrated it in his *Muṣannaf* 31934. This ḥadīth is a portion of a lengthy narration in *Ṣaḥīḥ al-Bukhārī* 6830; Kitāb al-Ḥudūd, bāb rajm al-ḥublā min al-zinā.



Sayyidunā ‘Alī عليه السلام states, “The person to receive the greatest reward in relation to the muṣḥaf is Abū Bakr; he was the first to gather the Qur’ān between two covers.”<sup>1</sup>

## The angels’ presence at his side in the Battle of Badr

### The narration of Sayyidunā ‘Alī ibn Abī Ṭālib:

عن علي قال قيل لعلي ولأبي بكر يوم بدر مع أحدكما جبريل ومع الآخر ميكائيل وإسرافيل ملك عظيم يشهد القتال أو قال يشهد الصف

Sayyidunā ‘Alī عليه السلام relates that on the Day of Badr, Abū Bakr and he were informed, “Jibrīl is with one of you while Mikā’īl is with the other. Isrāfīl is a massive angel who attends the battle—or he said, is present in the row.”<sup>2</sup>

## Sayyidunā ‘Alī characterises Sayyidunā Abū Bakr as Ṣādiq

### The narration of Sayyidunā ‘Alī ibn Abī Ṭālib:

عن علي بن أبي طالب قال كنت إذا سمعت من رسول الله صلى الله عليه وآله وسلم حديثاً نفعني الله بما شاء منه فإذا حدثني به غيره استحلفته فإذا حلف لي صدقته وعن أبي بكر حدثني وصدق أبو بكر أنه سمع النبي صلى الله عليه وآله وسلم قال ما من رجل يذنب ذنباً فيتوضأ فيحسن الوضوء ثم يصلي ركعتين فيستغفر الله عز وجل إلا غفر له

Sayyidunā ‘Alī ibn Abī Ṭālib عليه السلام relates, “When I would hear a ḥadīth from Rasūlullāh صلى الله عليه وسلم, Allah would benefit me from it as much as He willed.

1 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* ḥadīth 280, 513, 514; Muḥaqqiq declared its isnād as ḥasan; Ibn Sa’d in *al-Ṭabaqāt* vol. 3 pg. 193; Ibn Abī Dāwūd in *al-Maṣāḥif* pg. 5; Abū ‘Ubayd in *Faḍā’il al-Qur’ān* 213 no. 537. Ibn Ḥajar mentioned it in *al-Fatḥ* vol. 9 pg. 12 and declared it ḥasan. Ibn Kathīr said in *Faḍā’il al-Qur’ān* pg. 8, “This is a ṣaḥīḥ isnād.”

2 Imām Aḥmad narrated it in *al-Musnad* no. 1257; Abū Ya’lā vol. 1 pg. 283; al-Bazzār ḥadīth no. 659 *al-baḥr al-zakḥkḥār*; al-Ḥākim vol. 3 pg. 72 ḥadīth no. 4430 and declared it ṣaḥīḥ. Al-Dhahabī indicated that it is according to the standards of Muslim; Ibn Abī ‘Āṣim in *al-Sunnah* 1217; Ibn Sa’d in *al-Ṭabaqāt* vol. 3 pg. 175; Ibn Abī Shaybah in his *Muṣannaf* 31954. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 85 and attributed it to Abū Ya’lā, al-Bazzār and Aḥmad and then sated, “The narrators of Aḥmad and al-Bazzār are the narrators of *al-Ṣaḥīḥ*.” It has been declared ṣaḥīḥ by al-Albānī in *al-Ṣaḥīḥah* 3241, al-Arnā’ūt in *al-Musnad* 1257 and Ḥusayn Salīm Asad in *Musnad Abī Ya’lā* 340.

However, if someone besides him narrated it to me, I would make him swear an oath. If he swore an oath, I would believe him. Abū Bakr related to me and Abū Bakr spoke the truth that he heard Nabī ﷺ saying, ‘No man commits a sin and then performs wuḍū’ diligently followed by two rak‘āt of ṣalāh and thereafter seeks forgiveness from Allah, the Exalted and Glorified, except that he is forgiven.’<sup>1</sup>

## Sayyidunā ‘Alī’s admiration for the khilāfah of Abū Bakr and ‘Umar

### The narration of Sayyidunā ‘Alī:

عن علي رضي الله عنه أنه قال يوم الجمل إن رسول الله صلى الله عليه وآله وسلم لم يعهد إلينا عهداً نأخذ به في إمارة ولكنه شيء رأيناه من قبل أنفسنا استخلف أبو بكر رحمة الله على أبي بكر فأقام واستقام ثم استخلف عمر رحمة الله على عمر فأقام واستقام حتى ضرب الدين بجمرانه

Sayyidunā ‘Alī رضي الله عنه acknowledged on the Day of Jamal, “Certainly, Rasūlullāh صلى الله عليه وآله وسلم did not give us clear instructions which we should observe with regards to leadership. It is a matter we decided ourselves. Abū Bakr was appointed khalīfah, may the mercy of Allah be upon Abū Bakr. He established dīn and remained steadfast on the same. Thereafter ‘Umar was appointed khalīfah, may the mercy of Allah be upon ‘Umar. He likewise established dīn and remained resolute on the same until it became firmly grounded.”<sup>2</sup>

1 Imām Aḥmad narrated it in *Faḍā’il al-ṣaḥābah* ḥadīth 142, 642 and in *al-Musnad* ḥadīth 2; Abū Dāwūd, *bāb al-ṣalāh* ḥadīth 1521; al-Tirmidhī in *Kitāb al-ṣalāh* ḥadīth 406 and declared it ḥasan and in *Tafsīr al-Qur’ān* 3006. Al-Nasa’ī narrated it in ‘amal al-yawm wal 414, 417; *Ibn Mājah* in *iqāmat al-ṣalāh* wa al-Sunnah fihā ḥadīth 1395. Ibn Kathīr stated in *al-Tafsīr*, “Ḥadīth is ḥasan,” in *Sūrah Āl ‘Imrān* āyah 135. Al-Albānī declared it ḥasan. Declared ṣaḥīḥ by al-Arnā’ūṭ in *al-Musnad* 2 and Ḥusayn Salīm Asad in *Musnad Abī Ya’lā* 12.

2 Imām Aḥmad narrated it in *al-Musnad* ḥadīth 921 and in *al-Faḍā’il* no. 477; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 112 ḥadīth no. 4558. Shaykh Aḥmad Shākir declared it ḍa’īf in his notes on *Musnad* Imām Aḥmad ibn Ḥambal vol. 2 pg. 181 no. 921. This is due to the uncertainty of the man who narrated it from Sayyidunā ‘Alī رضي الله عنه. However, it became apparent that the unknown man from the narration of Imām Aḥmad is Sa’ūd ibn ‘Amr as appears in the narration of Ibn Abī ‘Āṣim 1218 who has been deemed reliable by the scholars. Hence, the isnād of the ḥadīth is ṣaḥīḥ.

## Sayyidunā Abū Bakr and Sayyidunā ‘Umar are the leaders of the middle-aged men of Jannah

### The narration of Sayyidunā ‘Alī:

عن علي أن النبي صلى الله عليه وآله وسلم قال أبو بكر وعمر سيدا كهول أهل الجنة من الأولين و  
الآخرين ما خلا النبيين والمرسلين لا تخبرهما يا علي

Sayyidunā ‘Alī عليه السلام reports that Rasūlullāh صلى الله عليه وآله وسلم affirmed, “Abū Bakr and ‘Umar will be the leaders of the middle aged people in Jannah, those who preceded them and those who succeeded them, with the exception of the Ambiyā’ and the Rusūl (Messengers). Do not inform them, O ‘Alī!”<sup>1</sup>

### The position of Sayyidunā Abū Bakr is after the position of Nabī صلى الله عليه وآله وسلم

### The narration of Sayyidunā ‘Alī:

عن قيس الخارفي قال سمعت عليا يقول سبق رسول الله صلى الله عليه وآله وسلم و صلى أبو بكر و  
ثالث عمر ثم خبطتنا أو أصابتنا فتنة فما شاء الله أو أصابتنا فتنة يعفو الله عنمن يشاء

Qays al-Khārifī reports that he heard Sayyidunā ‘Alī عليه السلام saying, “Rasūlullāh صلى الله عليه وآله وسلم led, Abū Bakr was second, and ‘Umar came third. Thereafter fitnah struck us; and whatever Allah سبحانه وتعالى desired came to pass—or he said, fitnah afflicted us; Allah will forgive whom He wishes.”<sup>2</sup>

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1 Al-Tirmidhī, Kitāb *al-Manāqib*, bāb manāqib Abī Bakr wa ‘Umar عليه السلام ḥadīth no. 3666 and stated, “Ḥasan gharīb”; *Ibn Mājah* narrates it in the muqaddamah ḥadīth no. 95; Imām Aḥmad in *Faḍā’il al-Ṣaḥābah* ḥadīth no. 93, 141, 202; ‘Abd Allah ibn Aḥmad in *Zawā’id al-Musnad* vol. 1 p. 80; Abū Ya’lā in his *Musnad* ḥadīth no. 533. Declared Ṣaḥīḥ by al-Albānī in *al-Tirmidhī* and *al-Silsilah al-Ṣaḥīḥah* and al-Arnā’ūṭ in *Takhrīj al-Musnad*.

2 Imām Aḥmad narrated it in *al-Musnad*, *Musnad ‘Alī ibn Abī Ṭālib* عليه السلام, ḥadīth no. 895, 1020, 1258 and in *Faḍā’il al-Ṣaḥābah* no. 241, 242, 244; al-Bukhārī in *al-Kabīr* vol. 7 pg. 173; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 71 ḥadīth no. 4426 and stated, “Isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhahabī agreed with him. Al-Ṭabarānī in *al-Awsaṭ* vol. 2 pg. 177 ḥadīth no. 1639. Al-Haythamī mentioned it in *Majma’ al-Zawā’id* vol. 9 pg. 54 and said, “Aḥmad narrated it and said: “trials afflicted us,’ he intends to show humility by this statement.’ Al-Ṭabarānī narrated it in *al-Awsaṭ* and the narrators of Aḥmad are reliable.” Al-Arnā’ūṭ declared it ṣaḥīḥ in *al-Musnad* 895.

## The narrations of the Ahl al-Bayt on the virtues of Sayyidunā ‘Umar al-Fārūq ibn al-Khaṭṭāb

His Islam was the answered supplication of Rasūlullāh ﷺ

### The narration of Sayyidunā Ibn ‘Abbās:

عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وآله وسلم قال اللهم أعز الإسلام بأبي جهل بن هشام أو بعمر بن الخطاب فأصبح عمر فغدا على رسول الله صلى الله عليه وآله وسلم فأسلم يومئذ

Sayyidunā Ibn ‘Abbās رضي الله عنه reports that Rasūlullāh ﷺ supplicated, “O Allah, grant honour to Islam through either Abū Jahl ibn Hishām or ‘Umar ibn al-Khaṭṭāb. ‘Umar woke up the next morning, proceeded to Rasūlullāh ﷺ and accepted Islam on that very day.<sup>1</sup>

عن ابن عباس رضي الله عنهما عن النبي صلى الله عليه وآله وسلم أنه قال اللهم أعز الإسلام بعمر

Sayyidunā Ibn ‘Abbās رضي الله عنه reports that Rasūlullāh ﷺ supplicated, “O Allah, grant honour to Islam through ‘Umar.”<sup>2</sup>

Rasūlullāh ﷺ is commanded to consult Abū Bakr and ‘Umar

### The narration of Sayyidunā Ibn ‘Abbās:

عن ابن عباس رضي الله عنهما في قوله عز وجل وَشَاوِرْهُمْ فِي الْأَمْرِ قَالَ أَبُو بَكْرٍ وَعُمَرُ رضي الله عنهما

Sayyidunā Ibn ‘Abbās رضي الله عنه while commentating on the command of Allah, “And consult them in the matter.”<sup>3</sup> He said, “It refers to Abū Bakr and ‘Umar.”<sup>4</sup>

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1 Imām Aḥmad narrated it in *al-Faḍā'il* ḥadīth 311; *al-Tirmidhī* vol. 5 pg. 618 ḥadīth no. 3683 and stated, “This is a gharīb ḥadīth.” al-Ṭabarānī in *al-Kabīr* vol. 11 pg. 255 ḥadīth no. 11657. This isnād is very ḍa'if as the muḥaqqiq Waṣī Allah 'Abbās of *al-Faḍā'il* has stated except that the ḥadīth is ṣaḥīḥ due to the combination of its shawāhid.

2 al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 89 ḥadīth no. 4484 and stated, “Isnād is ṣaḥīḥ but they have not recorded it.” al-Dhahabī agreed with him. al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 3225 due to the many ṭuruq.

3 Sūrah Āl 'Imrān: 159

4 al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma'rifat al-Ṣaḥābah, bāb 'Umar ibn al-Khaṭṭāb رضي الله عنه vol. 3 pg. 74 ḥadīth 4436 and stated, “Ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it.” al-Dhahabī agreed with him.

His close attachment to Nabi ﷺ

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال وضع عمر بن الخطاب على سريره فتكفنه الناس يدعون ويشنون و يصلون عليه قبل أن يرفع وأنا فيهم فلم يرعني إلا برجل قد أخذ بمنكبي من ورائي فالتفت إليه فاذا هو علي رضي الله عنه فترحم علي عمر رضي الله عنه وقال ما خلفت أحدا أحب إلي أن ألقى الله بمثل عمله منك وإيم الله إن كنت لأظن أن يجعلك الله مع صاحبيك وذلك أني كنت أكثر أسمع رسول الله صلى الله عليه وسلم يقول جئت أنا وأبو بكر وعمر ودخلت أنا وأبو بكر وعمر وخرجت أنا وأبو بكر وعمر

Sayyidunā Ibn ‘Abbās رضي الله عنه recalls, “When ‘Umar ibn al-Khaṭṭāb was placed on his bier, people surrounded him and began praising him, supplicating for him and sending salutations upon him prior to him being carried away. I was among them. I was alarmed by a man who caught hold of my shoulder from behind. I turned around and it was ‘Alī. He invoked mercy upon ‘Umar and said, “There is none with whose actions I would be more pleased to meet Allah with than yours. By Allah, I have conviction that Allah will unite you with your two companions [i.e. Rasūlullāh ﷺ and Abū Bakr رضي الله عنه]. This is owing to the fact that I often heard Rasūlullāh ﷺ saying, ‘I, Abū Bakr and ‘Umar came, I, Abū Bakr and ‘Umar entered, I, Abū Bakr and ‘Umar left.’”<sup>1</sup>

Occasions when the opinion of Sayyidunā ‘Umar corresponded to revelation

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس عن عمر بن الخطاب رضي الله عنهم أنه قال لما مات عبد الله بن أبي بن سلول دعي له رسول الله صلى الله عليه وآله وسلم ليصلي عليه فلما قام رسول الله صلى الله عليه وآله وسلم وثبت إليه فقلت يا رسول الله أتصلي على ابن أبي وقد قال يوم كذا وكذا أعدد عليه قوله فتبسم رسول الله صلى الله عليه وآله وسلم وقال آخر عني يا عمر فلما أكثرت عليه قال إني خيرت فاخترت لو أعلم أي إن زدت على السبعين يغفر له لزدت عليها قال فصلى عليه رسول الله صلى الله عليه وآله وسلم ثم انصرف فلم يمكث إلا يسيرا حتى نزلت الآيتان من براءة ولا تُصَلَّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā’il al-Ṣaḥābah, bāb manāqib ‘Umar ibn al-Khaṭṭāb ḥadīth no. 3685; *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb min Faḍā’il ‘Umar ibn al-Khaṭṭāb ḥadīth no. 14, 2389.

قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ فَعَجِبْتَ بَعْدَ مَنْ جَرَأْتِي عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَوْمَئِذٍ وَاللَّهُ وَرَسُولُهُ أَعْلَمُ

Sayyidunā Ibn ‘Abbās رضي الله عنه reports from Sayyidunā ‘Umar ibn al-Khaṭṭāb, “When ‘Abd Allāh ibn Ubay ibn Salūl died, Rasūlullāh صلى الله عليه وسلم was requested to perform Ṣalāt al-Janāzah upon him. As Rasūlullāh صلى الله عليه وسلم stood, I jumped in front of him and submitted, ‘O Messenger of Allah! Are you going to perform Ṣalāt al-Janāzah upon Ibn Ubay whereas he said on such and such a day, such and such a thing?’ repeating his words to him. Rasūlullāh صلى الله عليه وسلم just smiled and said, ‘Move away from me, O ‘Umar.’ When I persisted, Rasūlullāh صلى الله عليه وسلم said, ‘I was given a choice and I made one. Had I known that if I increase over 70 times he will be forgiven, I would have increased.’ Rasūlullāh صلى الله عليه وسلم thus performed Ṣalāt al-Janāzah upon him and then left. It was not long and two verses from sūrah al-Barā‘ah were revealed:

وَلَا تَصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ

And do not pray [the funeral prayer, O Muḥammad], over any of them who has died—ever—or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.<sup>1</sup>

Thereafter, I would regret at the audacity I displayed in front of Rasūlullāh صلى الله عليه وسلم on that day. And Allah and His Messenger know better.<sup>2</sup>

و عن ابن عباس أن عبد الله بن أبي قال له أبوه أبي بنى أطلب لي من رسول الله صلى الله عليه وآله وسلم ثوبا من ثيابه تكفنتي فيه و مره يصلي علي فقال عبد الله يا رسول الله قد عرفت شرف عبد الله و أنه أمرني أن أطلب إليك ثوبا تكفنه به و أن تصلي عليه فأعطاه ثوبا من ثيابه و أراد أن يصلي عليه فقال عمر يا رسول الله قد عرفت عبد الله و نفاقه أتصلي عليه و قد نهاك الله أن تصلي عليه قال و أين قال استغفر لهم أو لا تستغفر لهم إن تستغفر لهم سبعين مرة فلن يغفر الله لهم ذلك بأنهم كفروا بالله ورسوله و الله

1 Sūrah al-Towbah: 84

2 al-Bukhārī narrated it in al-Janā‘iz, bāb mā yukrahu min al-ṣalāh ‘alā al-munāfiqīn ḥadīth 1366 and in al-Tafsīr Sūrah al-Tawbah ḥadīth 4671, 4672

لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَأَنِي سَأُزِيدُهُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَلَا تُصَلِّ عَلَيَّ أَحَدٌ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَيَّ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ وَأَنْزَلَ اللَّهُ سُورَةً عَلَيْهِمْ أَسْتَعْفَرَتْ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ قَالَ وَدَخَلَ رَجُلٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَأُطَالَ الْجُلُوسَ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ سَلِمًا ثَلَاثًا لِكَيْ يَتَّبِعَهُ فَلَمْ يَفْعَلْ فَدَخَلَ عَمْرُ فَرَأَى الْكِرَاهِيَةَ فِي وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِمَقْعَدِهِ فَقَالَ لَعَلَّكَ آذَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَفَطَنَ الرَّجُلُ فِقَامَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَقَدْ قَمْتُ ثَلَاثًا لِتَتَّبِعَنِي فَلَمْ تَفْعَلْ فَقَالَ يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْتَ حَاجِبًا فَإِنْ نَسَاكَ لَسُنَّ كَسَائِرَ النِّسَاءِ وَهُوَ أَطْهَرُ لِقُلُوبِهِمْ فَأَنْزَلَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَبْظِيرٍ إِنِّيهِ فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَى عَمْرٍ فَأَخْبِرَهُ بِذَلِكَ قَالَ وَاسْتَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَبَا بَكْرٍ وَعَمْرُ فِي الْأَسَارَى فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ اسْتَحْيِ قَوْمَكَ وَخُذْ مِنْهُمْ الْفِدَاءَ فَاسْتَعْنِ بِهِ وَقَالَ عَمْرُ بْنُ الْخَطَّابِ أَقْتَلَهُمْ فَقَالَ لَوْ اجْتَمَعُوا مَا عَصَيْتُكُمْ مَا أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِقَوْلِ أَبِي بَكْرٍ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُبْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ قَالَ ثُمَّ نَزَلَتْ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْطَةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نَفْثَةً فِي فَرْأٍ مَكِينٍ إِلَى آخِرِ الْآيَاتِ فَقَالَ عَمْرُ تَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ فَأَنْزَلَتْ فَتَبَّرَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ

Sayyidunā Ibn ‘Abbās رضي الله عنه relates that ‘Abd Allāh ibn ‘Abd Allāh ibn Ubay’s father said to him, “O my son, obtain for me one of Rasūlullāh’s صلى الله عليه وسلم garments and shroud me in it; and request him to perform my Ṣalāt al-Janāzah.”

‘Abd Allāh said, “O Messenger of Allah! You know the status of ‘Abd Allāh ibn Ubay. He has ordered me to obtain a garment from you in which we may shroud him and that you perform Ṣalāt al-Janāzah upon him.”

Accordingly, Rasūlullāh صلى الله عليه وسلم gave him one of his garments.

He intended to perform Ṣalāt al-Janāzah upon him but ‘Umar said, “O Messenger of Allah! You know ‘Abd Allāh and his hypocrisy; are you going to perform Ṣalāt al-Janāzah upon him whereas Allah سبحانه وتعالى has prohibited you from the same?”

Rasūlullāh صلى الله عليه وسلم asked, “Where?”

He replied:

إِسْتَعْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ۖ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۗ ذَٰلِكَ  
بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Ask forgiveness for them, [O Muḥammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.<sup>1</sup>

Rasūlullāh ﷺ commented, “I will increase upon that.”

Thereupon Allah ﷻ revealed:

وَلَا تَصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَمَاتُوا  
وَهُمْ فَسِقُونَ

And do not pray [the funeral prayer, O Muḥammad], over any of them who has died—ever—or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.<sup>2</sup>

And Allah ﷻ revealed:

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ۗ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي  
الْقَوْمَ الْفَاسِقِينَ

It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.<sup>3</sup>

He states further, “A man entered upon Rasūlullāh ﷺ and prolonged his sitting. Rasūlullāh ﷻ exited thrice so that the man may follow

1 Sūrah al-Towbah: 80

2 Sūrah al-Towbah: 84

3 Sūrah al-Munāfiqūn: 6



him, but he did not. Just then ‘Umar entered and saw dislike in the face of Rasūlullāh ﷺ due to the man’s sitting so he told him, ‘Probably you have caused discomfort to Rasūlullāh ﷺ.’ The man understood and stood up. Rasūlullāh ﷺ said, ‘I stood up thrice so that you may follow me but you did not.’ Thereupon ‘Umar suggested, ‘O Messenger of Allah! Why do you not keep a veil because your wives are not like other women and it is purer for their hearts?’ Allah revealed accordingly:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَظِيرِينَ إِنِّيَةٌ

O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness.<sup>1</sup>

Rasūlullāh ﷺ thus sent for ‘Umar and informed him of this [command].

Rasūlullāh ﷺ consulted Abū Bakr and ‘Umar regarding the captives [of Badr].

Abū Bakr proposed, ‘O Messenger of Allah! Spare your nation. Take ransom from them and use it as financial support.’

‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ suggested, ‘Kill them.’

Rasūlullāh ﷺ remarked, ‘Had you two been unanimous, we would not have disobeyed you.’

Rasūlullāh ﷺ practiced upon the proposal of Abū Bakr رَضِيَ اللَّهُ عَنْهُ whereupon Allah revealed:

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ط  
وَاللَّهُ عَزِيزٌ حَكِيمٌ

It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah’s enemies] in the land. Some Muslims desire the commodities

1 Sūrah al-Aḥzāb: 53

of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.<sup>1</sup>

He continues, “These verses was revealed till the end:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ

And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging.<sup>2</sup>

So ‘Umar رضي الله عنه exclaimed, ‘Blessed is Allah, the best of creators.’ So this was revealed:

فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

So blessed is Allah, the best of creators.<sup>3,4</sup>

عن عبد الله بن عباس قال حدثني عمر بن الخطاب قال لما كان يوم بدر نظر رسول الله صلى الله عليه وآله وسلم إلى المشركين وهم ألف وأصحابه ثلاث مئة وتسعة عشر رجلا فاستقبل نبي الله صلى الله عليه وآله وسلم القبلة ثم مد يديه فجعل يهتف بربه اللهم أنجز لي ما وعدتني اللهم أت ما وعدتني اللهم إن تهلك هذه العصابة من أهل الإسلام لا تعبد في الأرض فما زال يهتف بربه ما يديه مستقبل القبلة حتى سقط رداؤه عن منكبيه فأتاه أبو بكر فأخذ رداءه فألقاه على منكبيه ثم التزمه من ورائه وقال يا نبي الله كفاك مناشدتك ربك فإنه سينجز لك ما وعدك فأُنزل الله عز وجل إِذِ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ فَأَمَدَهُ اللَّهُ بِالْمَلَائِكَةِ

قال أبو زميل فحدثني ابن عباس قال بينما رجل من المسلمين يومئذ يشتد في أثر رجل من المشركين أمامه إذ سمع ضربة بالسوط فوقه وصوت الفارس يقول أقدم حيزوم فنظر إلى المشرك أمامه فخر مستلقيا فنظر إليه فإذا هو قد خطم أنفه وشق وجهه كضربة السوط فاخضر ذلك أجمع فجاء الأنصاري فحدث

1 Sūrah al-Anfāl: 67

2 Sūrah al-Mu'minūn: 12 - 13

3 Sūrah al-Mu'minūn: 14

4 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 438 ḥadīth 12244 and in *al-Awsaṭ* vol. 6 pg. 16 ḥadīth 5662. Al-Haythamī mentioned it in *al-Majma'* vol. 9 pg. 67, 68 and stated, “Al-Ṭabarānī narrated it in *al-Kabīr* and *al-Awsaṭ* and said, ‘If you united [on one opinion], I would not have opposed you.’ Abū ‘Ubaydah ibn al-Fuḍayl ibn ‘Iyāḍ is in the sanad who is *layyin* (slightly weak). The rest of the narrators are reliable.” Al-Tirmidhī narrated it condensed in *al-Tafsīr*, ḥadīth 3097 and stated, “Ḥasan ṣaḥīḥ.” Shaykh al-Albānī declared it ṣaḥīḥ. The ḥadīth has shawāhid.

رسول الله صلى الله عليه وآله وسلم فقال صدقت ذلك من مدد السماء الثالثة فقتلوا يومئذ سبعين و أسروا سبعين

قال أبو زميل قال ابن عباس فلما أسروا الأسارى قال رسول الله صلى الله عليه وآله وسلم لأبي بكر و عمر ما ترون في هؤلاء الأسارى فقال أبو بكر يا نبي الله هم بنو العم و العشيبة أرى أن تأخذ منهم فدية فتكون لنا قوة على الكفار فعسى الله أن يهديهم للإسلام فقال رسول الله صلى الله عليه وآله وسلم ما ترى يا ابن الخطاب قلت لا و الله يا رسول الله ما أرى الذي رأى أبو بكر و لكني أرى أن تمكنا فنضرب أعناقهم فتمكنا عليا من عقيل فيضرب عنقه و تمكني من فلان نسيبا لعمر فأضرب عنقه فإن هؤلاء أئمة الكفر و صناديدها فهوى رسول الله صلى الله عليه وآله وسلم ما قال أبو بكر و لم يهو ما قلت فلما كان من الغد جئت فإذا رسول الله صلى الله عليه وآله وسلم و أبو بكر قاعدان يبكيان قلت يا رسول الله أخبرني من أي شيء تبكي أنت و صاحبك فإن وجدت بكاء بكيت و إن لم أجد بكاء تباكيت لبيكائكما فقال رسول الله صلى الله عليه وآله وسلم أبكي للذي عرض علي أصحابك من أخذهم الفداء لقد عرض علي عذابهم أدنى من هذه الشجرة شجرة قريبة من نبي الله صلى الله عليه وآله وسلم و أنزل الله عز و جل مَا كَانَ لِنَبِيِّ أَنْ يَقُولَ لَهُ أَشْرَىٰ حَتَّىٰ يُخَيَّنَ فِي الْأَرْضِ إِلَىٰ قَوْلِهِ فَكُلُوا مِنَّمَا عَرَضْتُمْ عَلَيْهَا وَ انْتَقُوا إِلَهًا فَأحل الله الغنيمة لهم

Sayyidunā ‘Abd Allāh ibn ‘Abbās رضي الله عنه says that Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه enlightened him, “On the Day of Badr, Rasūlullāh صلى الله عليه وسلم gazed at the mushrikīn and they were a thousand whereas his companions were 319 men. Rasūlullāh صلى الله عليه وسلم faced the Qiblah, raised his hands and began imploring his Rabb, ‘O Allah! Fulfil what You promised me. O Allah! Complete what You assured me. O Allah! If this battalion of Islam has to be annihilated, You will not be worshipped on earth.’ He continued beseeching his Rabb facing the Qiblah with his hands outstretched until his shawl fell off his shoulders. Abū Bakr approached him, took his shawl and placed it on his shoulders. He then hugged him from behind and submitted, ‘O Prophet of Allah! You have pleaded to your Rabb satisfactorily. He will most certainly fulfil His promise to you. Allah revealed:

إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ

[Remember] when you asked help of your Lord, and He answered you, “Indeed, I will reinforce you with a thousand from the angels, following one another.”<sup>1</sup>

1 Sūrah al-Anfāl: 9

Allah then assisted them with the angels.”

Abū Zumayl says that Sayyidunā Ibn ‘Abbās رضي الله عنه narrated to him [from Sayyidunā ‘Umar رضي الله عنه], “On that day, while a man from the Muslims was in hot pursuit of a man from the mushrikīn, he heard a slash of whip above him and the voice of a horseman saying, ‘Run, Ḥayzūm!’ He witnessed the mushrik in front of him falling flat to the ground. He then looked at him and noticed that his nose was scarred and his face was disfigured with the mark of a whip and had turned all green. The Anṣārī came and narrated this to Rasūlullāh صلى الله عليه وسلم who remarked, ‘You have spoken the truth. This was help from the third heaven.’ Seventy of them were killed on that day and seventy were taken captive.”

Abū Zumayl says that Sayyidunā Ibn ‘Abbās رضي الله عنه continued [from Sayyidunā ‘Umar رضي الله عنه]:

When the prisoners were taken captive, Rasūlullāh صلى الله عليه وسلم asked Abū Bakr and ‘Umar, “What are your opinions about these captives?”

Abū Bakr submitted, “O Prophet of Allah! They are your cousins and family. I feel that you should take ransom from them which will be a means of [financial] strength for us against the kuffār. Perhaps Allah will guide them to Islam.”

Rasūlullāh صلى الله عليه وسلم then asked, “What do you feel, O son of al-Khaṭṭāb?”

I said, ‘No by Allah, O Messenger of Allah! I do not feel the way Abū Bakr feels. I feel that you should allow us to execute them. Hand ‘Aqīl over to ‘Alī and he should behead him and hand over so-and-so—a relative of ‘Umar—to me so I may behead him. Indeed, these are the leaders and notables of kufr.’”

Rasūlullāh صلى الله عليه وسلم opted for Abū Bakr’s proposal and not mine. The following day, I came and saw Rasūlullāh صلى الله عليه وسلم and Abū Bakr sitting and crying.

I said, “O Messenger of Allah! Inform me what makes you and your Companion cry; if I can cry I would, otherwise I will fake crying due to your crying.”

Rasūlullāh ﷺ explained, ‘I am weeping over what befell your friends for taking ransom. Their punishment was presented to me [and it had descended] lower than this tree—a tree near Rasūlullāh ﷺ. Allah revealed:

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُفْخَرَ فِي الْأَرْضِ ۗ نَرِئِدُونَ وَعَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْأٰخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ فَكُلُوا مِمَّا غَنَمْتُمْ حَلٰلًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ ۗ

It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah’s enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise. If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment. So consume what you have taken of war booty [as being] lawful and good, and fear Allah.<sup>1</sup>

Thus, Allah permitted the booty for them.”<sup>2</sup>

## Sayyidunā ‘Umar was the voice of wisdom

### The narration of Sayyidunā ‘Alī:

عن علي رضي الله عنه قال إذا ذكر الصالحون فحيلا بعمر ما كنا نبعد أصحاب محمد صلى الله عليه و آله و سلم أن السكينة تنطق على لسان عمر

Sayyidunā ‘Alī ؓ states, “When the pious are mentioned then begin with ‘Umar. We—the Companions of Muḥammad ﷺ—had no doubt that ‘Umar was the voice of wisdom.”<sup>3</sup>

1 Sūrah al-Anfāl: 67-69

2 *Ṣaḥīḥ Muslim*, Kitāb al-Jihād wa al-Siyar, bāb al-imdād bi al-malā’ikah fī ghazwat badr ḥadīth no. 1763.

3 Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 5 pg. 359 ḥadīth no. 5549 and from the same chain Abū Nu‘aym in *al-Ḥilyat* vol. 4 pg. 152. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 68, “Al-Ṭabarānī narrated it in *al-Awsaṭ* and his isnād is ḥasan.” The last portion of the ḥadīth has been narrated by Ibn Abī Shaybah in his *Muṣannaf* vol. 6 pg. 354 ḥadīth no. 31974; ‘Abd al-Razzāq in his *Muṣannaf* vol. 11 pg. 222 ḥadīth no. 20380; Imām Aḥmad in his *Musnad* vol. 1 pg. 106 ḥadīth no. 834 with an addition in the beginning, al-Arnā’ūṭ said, “His isnād is qawī.” In *al-Faḍā’il* 310, Waṣī Allah ‘Abbās declared it ṣaḥīḥ.

Sayyidunā ‘Umar is the most superior of this ummah after Nabī ﷺ and Sayyidunā Abū Bakr al-Şiddīq

### The narration of Sayyidunā ‘Alī:

و عن أبي جحيفة قال سمعت عليا قال ألا أخبركم بخير هذه الأمة بعد نبيها فقالوا نعم فقال أبو بكر ثم قال ألا أخبركم بخير هذه الأمة بعد أبي بكر قالوا نعم فقال عمر ثم قال ألا أخبركم بخير هذه الأمة بعد عمر فقالوا بلى فسكت

Sayyidunā ‘Alī رضي الله عنه said, “Should I not inform you of the most superior of this ummah after their Nabī?”

The people replied positively.

He said, “Abū Bakr.”

He then asked, “Should I not inform you of the most superior of this ummah after Abū Bakr?”

They replied in the affirmative.

He said, “‘Umar.”

He then asked, “Should I not inform you of the most superior of this ummah after ‘Umar?”

They said, “Yes.”

However, he remained silent.<sup>1</sup>

Abū Bakr and ‘Umar are the leaders of the middle-aged men of Jannah

### The narration of Sayyidunā ‘Alī:

عن علي أن النبي صلى الله عليه وآله وسلم قال أبو بكر وعمر سيدا كهول أهل الجنة من الأولين و الآخرين ما خلا النبيين والمرسلين لا تخبرهما يا علي

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1 Imām Aḥmad narrated it in *Faḍā’il al-Şaḥābah* vol. 1 pg. 95 ḥadīth no. 44, 45. Waṣī Allah ‘Abbās declared it ṣaḥīḥ. *Al-Musnad* no. 871. Its isnād is ḥasan. It comes from many chains from ‘Alī رضي الله عنه.

Sayyidunā ‘Alī رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم affirmed, “Abū Bakr and ‘Umar will be the leaders of the middle aged people in Jannah, those who preceded them and those who succeeded them, with the exception of the Ambiyā’ and the Rusūl (Messengers). Do not inform them, O ‘Alī!”<sup>1</sup>

His acceptance of advice from his comrades

### The narration of Sayyidunā Ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال قدم عبيدة بن حصين بن حذيفة فنزل على ابن أخيه الحر بن قيس و كان من نفر الذين يدنيهم عمر و كان القراء أصحاب مجالس عمر و مشاورته كهولا كانوا أو شبانا فقال عبيدة لابن أخيه يا ابن أخي هل لك وجه عند هذا الأمير فاستأذن لي عليه قال سأستأذن لك عليه قال ابن عباس فاستأذن الحر لعبيدة فأذن له عمر فلما دخل عليه قال هيه يا ابن الخطاب فوالله ما تعطينا الجزل و لا تحكم بيننا بالعدل فضغب عمر حتى هم أن يوقع به فقال له الحر يا أمير المؤمنين إن الله تعالى قال لنبيه صلى الله عليه وآله و سلم خذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ و إن هذا من الجاهلين و الله ما جاوزها عمر حين تلاها عليه و كان واقفا عند كتاب الله

Sayyidunā Ibn ‘Abbās رضي الله عنه states, “Uyaynah ibn Ḥiṣn ibn Ḥudhayfah arrived and settled by his nephew Ḥurr ibn Qays who was among those ‘Umar would keep close to him for council. The qurrā’, both middle aged and youngsters, were the participants of ‘Umar’s gatherings.

‘Uyaynah said to his nephew, ‘O nephew! Do you have contact with this leader so that you may seek permission for me to meet him?’

Ḥurr said, ‘I will seek permission for you.’

Ḥurr sought permission for ‘Uyaynah and ‘Umar granted him permission.

When he entered in his presence, he said, ‘Hey, O Ibn al-Khaṭṭāb! By Allah, you do not give us adequately and you do not judge justly between us.’

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1 *Al-Tirmidhī*, Kitāb al-Manāqib, bāb manāqib Abī Bakr wa ‘Umar رضي الله عنه ḥadīth no. 3666; *Ibn Mājah* narrates it in the muqaddamah ḥadīth no. 95; Imām Aḥmad, *Faḍā’il al-Ṣaḥābah* ḥadīth no. 141, 202; ‘Abd Allah bin Aḥmad ibn Zawā’id *al-Musnad* vol. 1 p. 80; Abū Ya’lā in his *Musnad* ḥadīth no. 533; al-Albānī and al-Arnā’ūṭī have declared it ṣaḥīḥ.

‘Umar رضي الله عنه became so enraged that he wanted to strike him.

Ḥurr said to him, ‘O Amīr al-Mu’minīn! Certainly, Allah commanded His Nabī صلى الله عليه وسلم:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Observe pardon, enjoin what is good, and turn away from the ignorant.<sup>1</sup>

And this man is among the ignorant.’

By Allah! ‘Umar stopped immediately when he recited it to him. And he would always stop when the Book of Allah was recited to him.<sup>2</sup>

عن عبيد الله بن عبد الله بن ابن عباس أخبره أن عبد الرحمن بن عوف رجع إلى أهله وهو بمنى في آخر حجة حجها عمر فوجدني فقال عبد الرحمن فقلت يا أمير المؤمنين إن الموسم يجمع رعاك الناس وغواهم وإني أرى أن تمهل حتى تقدم المدينة فإنها دار الهجرة والسنة والسلامة وتخلص لأهل الفقه وأشرف الناس وذوي رأيهم قال عمر لأقومن في أول مقام أقومه بالمدينة

During the last Ḥajj led by ‘Umar, ‘Abd al-Raḥmān ibn ‘Auf returned to his family at Mina and met me there.

‘Abd al-Raḥmān said (to ‘Umar), “O chief of the believers! The season of Ḥajj is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Madīnah, for it is the place of Migration and Sunnah, and there you will be able to refer the matter to the religious scholars and the nobles and the people of wise opinions.”

‘Umar said, “I will speak of it in Madīnah on my very first sermon I will deliver there.”<sup>3</sup>

1 Sūrah al-A’rāf: 199

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr Sūrah al-A’rāf ḥadīth 4642 and in Kitāb al-I’tisām, bāb al-iqtidā’ bi Sunan Rasūlillāh صلى الله عليه وسلم ḥadīth 7286.

3 *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb maqdam al-Nabī صلى الله عليه وسلم wa aṣḥābuhū al-Madīnah 3928.



## Sayyidunā Ibn ‘Abbās’s awe for ‘Umar and his desire to benefit from his knowledge

عن عبيد بن حنين قال سمعت ابن عباس رضي الله عنهما يقول كنت أريد أن أسأل عمر عن المرأتين اللتين تظاهرتا على رسول الله صلى الله عليه وآله وسلم فمكثت سنة فلم أجد له موضعا حتى خرجت معه حاجا فلما كنا بظهران ذهب عمر لحاجته فقال أدركني بالوضوء فأدركته بالإداوة فجعلت أسكب عليه الماء ورأيت موضعا فقلت يا أمير المؤمنين من المرأتان اللتان تظاهرتا قال ابن عباس فما أتممت كلامي حتى قال عائشة و حفصة

Ibn ‘Abbās رضي الله عنه said, “I intended to ask ‘Umar about those two ladies who backed each other against Allah’s Messenger صلى الله عليه وآله وسلم. For one year I was seeking the opportunity to ask this question, but in vain, until once when I accompanied him for Ḥajj. While we were in Ḥahrān, ‘Umar went to answer the call of nature and told me to follow him with some water for ablution. So I followed him with a container of water and started pouring water for him.

I found it a good opportunity to ask him, so I said, “O Amīr al-Mu’minīn! Who were those two ladies who had backed each other (against the Nabī)?”

Before I could complete my question, he replied, “They were ‘Ā’ishah and Ḥafṣah.”<sup>1</sup>

## His extreme fear for Allah

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال قال لي عمر الآن لو أن لي الدنيا وما فيها لافتديت به من هول يوم المطلع قال ابن عباس فقلت صحبت رسول الله صلى الله عليه وآله وسلم ففارقك وهو عنك راض و صحبت أبا بكر ففارقك وهو عنك راض ثم وليت المسلمين فعدلت فيهم قال أعد علي كلماتك

Sayyidunā Ibn ‘Abbās رضي الله عنه narrates that Sayyidunā ‘Umar رضي الله عنه informed him, “Had I possessed the world and what it contains, I would have indeed paid it as ransom from the terror of the Day of Qiyāmah.”

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb in tatūbā ilā Allah faqad ṣaḡhat qulūbukumā ḥadīth no. 4915.

Ibn ‘Abbās narrates, “I said, ‘You accompanied Rasūlullāh ﷺ and he separated from you while he was pleased with you. You accompanied Abū Bakr and he separated from you while he was pleased with you. Then you were given authority over the Muslims and you exercised justice.’ Whereupon he entreated, ‘Repeat your words to me.’”<sup>1</sup>

## Sayyidunā ‘Umar’s lofty rank

### The narration of Sayyidunā ‘Alī:

عن قيس الخارفي قال سمعت عليا يقول سبق رسول الله صلى الله عليه وآله وسلم و صلى أبو بكر و  
ثالث عمر ثم خطبتنا أو أصابتنا فتنة فما شاء الله أو أصابتنا فتنة يعفو الله عمن يشاء

Qays al-Khārifī reports that he heard Sayyidunā ‘Alī عليه السلام saying, “Rasūlullāh ﷺ led, Abū Bakr was second, and ‘Umar came third. Thereafter fitnah struck us; and whatever Allah سُبْحَانَهُ وَتَعَالَى desired came to pass—or he said, fitnah afflicted us; Allah will forgive whom He wishes.”<sup>2</sup>

## Sayyidunā ‘Alī’s praise for Sayyidunā ‘Umar:

### The narration of Sayyidunā ‘Alī:

عن علي رضي الله عنه أنه قال يوم الجمل إن رسول الله صلى الله عليه وآله وسلم لم يعهد إلينا عهدا  
نأخذ به في إمارة ولكنه شيء رأيناه من قبل أنفسنا استخلف أبو بكر رحمة الله على أبي بكر فأقام واستقام  
ثم استخلف عمر رحمة الله على عمر فأقام واستقام حتى ضرب الدين بجرانه

1 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* ḥadīth 584. Waṣī Allah ‘Abbās declared it ṣaḥīḥ. Al-Ḥākim in *al-Mustadrak* vol. 3 pg. 98 ḥadīth no. 4515; Ibn Sa’d in *al-Ṭabaqāt* vol. 3 pg. 354. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 76 and said, “Abū Ya’lā narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*.”

2 Imām Aḥmad narrated it in *al-Musnad*, *Musnad ‘Alī ibn Abī Ṭālib*, ḥadīth no. 895, 1020, 1258 and in *Faḍā’il al-Ṣaḥābah* no. 241, 242, 244; al-Bukhārī in *al-Kabīr* vol. 7 pg. 173; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 71 ḥadīth no. 4426 and he stated, “Isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhababī agreed with him. Al-Ṭabarānī in *al-Awsaṭ* vol. 2 pg. 177 ḥadīth no. 1639. Al-Haythamī mentioned it in *Majma’ al-Zawā’id* vol. 9 pg. 54 and said, “Aḥmad narrated it and said, “‘Trials afflicted us,’ he intends to show humility by this statement.” Al-Ṭabarānī narrated it in *al-Awsaṭ* and the narrators of Aḥmad are reliable.” Al-Arnā’ūṭī declared it ṣaḥīḥ in *al-Musnad* 895.

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ acknowledged on the Day of Jamal, “Certainly, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not give us clear instructions which we should observe with regards to leadership. It is a matter we decided ourselves. Abū Bakr was appointed khalīfah, may the mercy of Allah be upon Abū Bakr. He established dīn and remained steadfast on the same. Thereafter ‘Umar was appointed khalīfah, may the mercy of Allah be upon ‘Umar. He likewise established dīn and remained resolute on the same until it became firmly grounded.”<sup>1</sup>

عن ابن الحنفية قال قلت لأبي من خير الناس بعد النبي صلى الله عليه وآله وسلم فقال أبو بكر قلت ثم من قال ثم عمر قال قلت فأنت قال أبو بكر من المسلمين

Ibn al-Ḥanafīyyah reports, “I asked my father, ‘Who is the most superior of men after Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?’

He said, ‘Abū Bakr.’

I asked, ‘Then who?’

‘Umar,’ he replied.

‘Then you,’ I said.

He explained, ‘Your father is just a man from the Muslims.’”<sup>2</sup>

## The narration of ‘Abbās:

عن العباس قال نعم الرجل عمر كان لي جارا فكان لي له قيام و نهاره صيام و في حوائج الناس قال فسألت ربي أن يريني في المنام فأرانيه رأس الحول و هو جاء من السوق مستحي فقلت ما صنع بك أو ما لقيت قال فقال كاد عرشي أن يهوى لولا أن لقيت ربا رحيمًا

1 Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 921 and in *al-Faḍā’il* no. 477; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 112 ḥadīth no. 4558; Ibn Abī ‘Āṣim in *al-Sunnah* ḥadīth no. 1218. Waṣī Allah ‘Abbās declared the isnād ṣaḥīḥ.

2 *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 3671 from Muḥammad ibn al-Ḥanafīyyah from ‘Alī; Imām Aḥmad in *al-Musnad* from Abū Juḥayfah at many places example 833, 836, 837 etc., and in *al-Faḍā’il* ḥadīth no. 40, 41, and 44; al-Ṭabarānī in *al-Kabīr* from Abū Mūsā from ‘Alī vol. 1 pg. 65 from ‘Amr ibn al-Ḥurayth from ‘Alī; Abū Nu‘aym in *Ikhbār Aṣbahān* vol. 1 pg. 182; Ibn ‘Abd al-Birr in *al-Istī‘āb* vol. 2 pg. 252 with his isnād from al-Nazzāl bin Sabrah from ‘Alī; and many others besides them.

Sayyidunā ‘Abbās رضي الله عنه declared, “Umar is an excellent person. He was my neighbour; his nights were spent standing in prayer and his days were spent in fasting and fulfilling the needs of people. [After his demise] I asked Allah to show him to me in a dream and I blessed with a vision of him at the end of the year. He was approaching bashfully from the market.

I asked, ‘What happened to you—or what did you experience?’

He said, ‘My throne was about to topple had I not met a Merciful Rabb.’”<sup>1</sup>

### The narration of Sayyidunā Miswar ibn Makhramah from Ibn ‘Abbās:

عن المسور بن مخرمة قال لما طعن عمر جعل يألم فقال له ابن عباس و كأنه يجزعه يا أمير المؤمنين ولئن كان ذلك لقد صحبت رسول الله صلى الله عليه وآله وسلم فأحسنت صحبتته ثم فارقته وهو عنك راض ثم صحبت أبا بكر فأحسنت صحبتته ثم فارقته وهو عنك راض ثم صحبت صحبتهم فأحسنت صحبتهم ولئن فارقتهم لتفارقنهم وهم عنك راضون قال أما ما ذكرت من صحبة رسول الله صلى الله عليه وآله وسلم و رضاه فإنما ذلك من من الله جل ذكره من به علي و أما ما ذكرت من صحبة أبي بكر و رضاه فإنما ذلك من من الله لو أن لي طلاع الأرض ذهباً لافتديت به من عذاب الله عز و جل قيل أن أراه

Sayyidunā Miswar ibn Makhramah رضي الله عنه reports, “When ‘Umar was stabbed, he was in severe pain. Ibn ‘Abbās said to him, so as to pacify him, ‘O Amīr al-Mu’minīn, never mind what has happened to you, you have accompanied Rasūlullāh صلى الله عليه وسلم and you kept good relations with him. You then parted with him while he was pleased with you. Thereafter you were in the company of Abū Bakr رضي الله عنه and kept good relations with him. You parted with him while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you leave them while they are pleased with you.’

‘Umar said, ‘Regarding what you mentioned about Rasūlullāh’s صلى الله عليه وسلم companionship and pleasure, this is the special favour of Allah which He bestowed upon me. Concerning what you mentioned about Abū Bakr’s

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1 Imām Aḥmad narrated it in *Faḍl’al al-ṣaḥābah* vol. 2 pg. 1166 ḥadīth no. 1762; Ibn Sa’d in *al-Ṭabaqāt* vol. 3 pg. 375. Its isnād is ḥasan as stated by Waṣī Allah ‘Abbās.

companionship and pleasure, it is a special favour of Allah which He favoured me with. And with regards to my anxiety; what you see, it is because of you and your companions. By Allah, had I possessed the earth filled with gold, I would have ransomed myself from the punishment of Allah before I meet Him.”<sup>1</sup>

عن ابن عباس رضي الله عنهما قال دخلت على عمر حين طعن فقلت أبشر بالجنة يا أمير المؤمنين أسلمت حين كفر الناس وجاهدت مع رسول الله صلى الله عليه وآله وسلم حين خذله الناس و قبض رسول الله صلى الله عليه وآله وسلم و هو عنك راض و لم يختلف في خلافتك اثنان و قتل شهيدا فقال أعد علي فأعدت عليه فقال و الله الذي لا إله غيره لو أن لي ما على الأرض من صفراء و بيضاء لافتديت به من هول المطلع

Ibn ‘Abbās رضي الله عنه reports that he entered upon ‘Umar after he was stabbed and said, “O Amīr al-Mu‘minīn, rejoice with Jannah. You accepted Islam when people disbelieved, you fought alongside Rasūlullāh صلى الله عليه وسلم when people abandoned him, Rasūlullāh صلى الله عليه وسلم passed away while he was pleased with you, no two men disputed regarding your khilāfah, and [now] you are dying as a martyred.”

He said, “Repeat your words to me.”

So I repeated them to him.

He then said, “By Allah, besides Whom there is no deity, had I possessed all the gold and silver on the face of the earth, I would have paid it ransom from the horrors of death.”<sup>2</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb manāqib ‘Umar ibn al-Khaṭṭāb no. 3692.

2 Ibn Ḥibbān narrated it in his *Ṣaḥīḥ*, Kitāb *al-Manāqib* ḥadīth 6891, al-Arnā’ūṭ declared it ṣaḥīḥ; Abū Ya’lā in his *Musnad*, *Musnad ibn ‘Abbās*, 2731, Ḥusayn Salīm Asad declared it ṣaḥīḥ. Al-Ḥākim in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb faḍl ‘Umar ibn al-Khaṭṭāb رضي الله عنه vol. 3 pg. 98 ḥadīth no. 4515. He and al-Dhahabī remained silent from commenting on it. The wording is al-Ḥākim’s.

## The narrations of the Ahl al-Bayt on the virtues of Dhū al-Nūrayn Sayyidunā ‘Uthmān ibn ‘Affān

The Angels show Modesty to Sayyidunā ‘Uthmān

### The narration of Umm al-Mu’minīn Sayyidah Ḥaḥḥāh:

عن حفصة بنت عمر قالت دخل علي رسول الله صلى الله عليه وآله وسلم ذات يوم فوضع ثيابه بين فخذيه فجاء أبو بكر يستأذن فأذن له ورسول الله صلى الله عليه وآله وسلم على هيبته ثم جاء عمر يستأذن فأذن له ورسول الله صلى الله عليه وآله وسلم على هيبته و جاء ناس من أصحابه فأذن لهم و جاء علي يستأذن فأذن له ورسول الله صلى الله عليه وآله وسلم على هيبته ثم جاء عثمان بن عفان فاستأذن فتجلل ثوبه ثم أذن له فتحدثوا ساعة ثم خرجوا فقلت يا رسول الله دخل عليك أبو بكر وعمر وعلي و ناس من أصحابك و أنت في هيبتك لم تحرك فلما دخل عثمان تجللت ثوبك قال ألا أستحيي ممن تستحي منه الملائكة

Sayyidah Ḥaḥḥāh bint ‘Umar رضي الله عنها narrates, “Rasūlullāh صلى الله عليه وسلم entered my house one day and placed his clothes between his thighs. Just then, Abū Bakr came and sought permission to enter. He was given permission and Rasūlullāh صلى الله عليه وسلم remained in his position. ‘Umar then came and sought permission to enter. He was given permission and Rasūlullāh صلى الله عليه وسلم remained in his position. Some other Companions came and he granted them permission. ‘Alī then came seeking permission and he was granted permission while Rasūlullāh صلى الله عليه وسلم remained in his position. Thereafter, ‘Uthmān ibn ‘Affān came and sought permission. Rasūlullāh صلى الله عليه وسلم neatened his clothes then allowed him to enter. They spoke for a while and then departed.

I asked, ‘O Messenger of Allah! Abū Bakr, ‘Umar, ‘Alī, and some other Companions came and you remained in your position without moving. However, as ‘Uthmān came, you neatened your clothes?’

Rasūlullāh صلى الله عليه وسلم said, ‘Should I not feel shy before the one whom the angels feel shy?’”<sup>1</sup>

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1 Imām Aḥmad narrated it in *al-Musnad* ḥadīth Ḥaḥḥāh Umm al-Mu’minīn رضي الله عنها ḥadīth no. 26509 and in *al-Faḍā’il* ḥadīth no. 748; al-Arnā’ūṭ and Waṣī Allah ‘Abbās declared it ṣaḥīḥ. It has a shahīd, viz. the ḥadīth of Sayyidah ‘Ā’ishah رضي الله عنها which Imām Muslim has recorded in *Kitāb Faḍā’il al-Ṣaḥābah*, bāb min faḍā’il ‘Uthmān ibn ‘Affān رضي الله عنه ḥadīth 2401.

Had people not sought revenge for the blood of Sayyidunā ‘Uthmān, they would have been pelted with stones

### The narration of Zuhdum al-Jarmī from Sayyidunā Ibn ‘Abbās:

عن زهدم الجرمي قال خطبنا ابن عباس فقال لو أن الناس لم يطلبوا بدم عثمان لرجموا بالحجارة من السماء

Zuhdum al-Jarmī relates, “Sayyidunā Ibn ‘Abbās رضي الله عنه addressed us in a sermon saying, ‘Had the people not sought revenge for the blood of ‘Uthmān, they would have been pelted with stones from the sky.’”<sup>1</sup>

Sayyidunā ‘Alī’s love for Sayyidunā ‘Uthmān and declaring his innocence from his murder

### The narration of Qays ibn ‘Abbād from Sayyidunā ‘Alī:

عن قيس بن عباد قال سمعت عليا رضي الله عنه يوم الجمل يقول اللهم إني أبرأ إليك من دم عثمان ولقد طاش عقلي يوم قتل عثمان وأتكرت نفسي وجاءوني للبيعة فقلت والله إني لأستحيي من الله أن أبايع قوما قتلوا رجلا قال له رسول الله صلى الله عليه وآله وسلم ألا أستحيي ممن تستحي منه الملائكة و إني لأستحيي من الله أن أبايع و عثمان قتيل على الأرض لم يدفن بعد فانصرفوا فلما دفن رجع الناس فسألوني البيعة فقلت اللهم إني مشفق مما أقدم عليه ثم جاءت عزيمة فبايعت فلقد قالوا يا أمير المؤمنين فكأنما صدع قلبي و قلت اللهم خذ مني لعثمان حتى ترضى

Qays ibn ‘Abbād reports that he heard Sayyidunā ‘Alī رضي الله عنه saying on the Day of Jamal, “O Allah, I declare my innocence before You of shedding the blood of ‘Uthmān. I lost my mind the day ‘Uthmān was killed and I couldn’t believe myself [i.e. what I was witnessing]. They came to pledge

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1 Al-Ṭabarānī narrated it in *al-Kabīr*, fī al-‘asharah al-mubashsharīn bi al-Jannah, regarding ‘Uthmān ibn ‘Affān رضي الله عنه vol. 1 pg. 84 ḥadīth no. 122 and in *al-Awsaṭ* vol. 2 pg. 379 ḥadīth 3453. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 97 and attributed it to al-Ṭabarānī in *al-Kabīr* and *al-Awsaṭ* and then said, “The narrators of *al-Kabīr* are the narrators of *al-Ṣaḥīḥ*.” Ibn Abī Shaybah narrated it in his *Muṣannaf* vol. 6 pg. 360 ḥadīth 32034 from Abū al-Malīḥ from Ibn ‘Abbās رضي الله عنه with the words, “If the people united to murder ‘Uthmān, they would have been pelted with stones like the nation of Lūṭ were stoned.”

allegiance to me and I said, ‘By Allah, I feel ashamed before Allah to accept the allegiance of people who killed a man of whom Allah’s Messenger said, ‘Should I not feel shy before the one whom the angels feel shy?’ I feel ashamed before Allah to accept allegiance when ‘Uthmān is lying slain on the ground and has not yet been buried.’ The people went away, but after ‘Uthmān had been buried the people came back and asked me to accept their allegiance, and I said, ‘By Allah, I am worried about what to do.’ Then I decided to go ahead and accept the oath of allegiance. As soon as they said, ‘O Amīr al-Mu’minīn!’ it was as if my heart shattered and I said, ‘O Allah, take [good deeds] from me and give them to ‘Uthmān until You are pleased.’”<sup>1</sup>

### **The narration of Ibn Abī Laylā from Sayyidunā ‘Alī:**

عن عبد الرحمن بن أبي ليلى قال رأيت عليا رافعا حصىه يقول اللهم إني أبرأ إليك من دم عثمان

‘Abd al-Raḥmān ibn Abī Laylā recalls, “I saw ‘Alī raising his hands submitting, “O Allah! I declare my innocence to You from the blood of ‘Uthmān.”<sup>2</sup>

Sayyidunā ‘Uthmān is among those for whom the best reward has preceded from Allah

### **The narration of Muḥammad ibn Ḥāṭib from Sayyidunā ‘Alī:**

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb faḍā’il Amīr al-Mu’minīn dhī al-nūrayn vol. 3 pg. 101 ḥadīth no. 4527 and stated, “Ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it.” Al-Dhahabī agreed with him. Ibn Kathīr said in *Al-Bidāyah wal vol. 7* pg. 193, “Ḥāfiẓ Ibn ‘Asākir has gathered the many chains ‘Alī’s عليه السلام narration where he declares his innocence from shedding the blood of ‘Uthmān عليه السلام. He would say this on oath in his lectures and at other places; that he did not kill him, nor ordered his killing, nor assisted, and was not happy with it. He prevented it, but they did not listen to him. This has been established from so many chains which provides *al-qaṭ’* (conviction) according to many of the scholars of ḥadīth.”

2 Imām Aḥmad narrated it in *al-Faḍā’il* 727, Waṣī Allah ‘Abbās declared it ṣaḥīḥ. Al-Ḥākim in *al-Mustadrak* vol. 4 pg. 51 ḥadīth 4583 and said it was ṣaḥīḥ. Ibn Sa’d narrated it in *al-Ṭabaqāt* vol. 3 pg. 82.



عن محمد بن حاطب قال سمعت عليا يقول إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ مِنْهُمْ عثمان

Muḥammad ibn Ḥāṭib reports that he heard ‘Alī عليه السلام saying regarding the verse:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ مِنْهُمْ عثمان

Indeed, those for whom the best [reward] has preceded from Us.<sup>1</sup>

Among them is ‘Uthmān.<sup>2</sup>

Sayyidunā ‘Uthmān is among those who believed, then feared, then believed, then feared

### The narration of Muḥammad ibn Ḥāṭib from Sayyidunā ‘Alī:

عن محمد بن حاطب قال سألت عليا عن عثمان فقال هو من الذين آمنوا ثم اتقوا ثم آمنوا ثم اتقوا و لم يختم الآية

Muḥammad ibn Ḥāṭib relates that he asked Sayyidunā ‘Alī عليه السلام concerning Sayyidunā ‘Uthmān عليه السلام and he replied, “He is among those who believe, then fear Allah, then believe, then fear Allah.” He did not complete the verse.<sup>3</sup>

Sayyidunā ‘Alī and Sayyidah ‘Ā’ishah curse the killers of Sayyidunā ‘Uthmān:

### The narration of Muḥammad ibn al-Ḥanafīyyah from his father:

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1 Sūrah al-Ambiyā’: 101

2 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* no. 771, Ibn Abī ‘Āṣim in *al-Sunnah* vol. 3 pg. 198, Ibn Jarīr in his *Tafsīr* vol. 17 pg. 75. His isnād is ṣaḥīḥ as declared by Waṣī Allah ‘Abbās.

3 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* 770. It appears like this in *faḍā’il*. Nevertheless, probably the correct wording is as appears in *al-Durr al-Manthūr* in Sūrah al-Mā’idah: 93 and *al-Fitan* of Marwazī vol. 1 pg. 83:

Those who fear and believe and do righteous deeds then fear and believe then fear and do good.

His isnād is ṣaḥīḥ as declared by Waṣī Allah ‘Abbās.

عن محمد بن الحنفية قال بلغ عليا أن عائشة تلعن قتلة عثمان في المربرد قال فرفع يديه حتى بلغ بهما وجهه فقال و أنا ألعن قتلة عثمان لعنهم الله في السهل و الجبل قال مرتين أو ثلاثا

Muḥammad ibn al-Ḥanafīyah reports, “News reached ‘Alī that ‘Ā’ishah was cursing the killers of ‘Uthmān in the battlefield. He raised his hands up to his face and prayed, ‘I also curse the killers of ‘Uthmān. May Allah curse them in the plains and the mountains.’ He repeated this twice or thrice.”<sup>1</sup>

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1 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* ḥadīth no. 733. His isnād is ṣaḥīḥ as declared by Waṣī Allah ‘Abbās. Mirwazī in *al-Fitan* vol. 1 pg. 95; Sa’īd ibn Mansur in his *Sunan* vol. 2 pg. 336 ḥadīth no. 2943.

## The narrations of the Ṣaḥābah on the virtues of Abū al-Sibṭayn Sayyidunā ‘Alī

His marriage to Sayyidah Fāṭimah:

### The narration of Sayyidunā Buraydah:

عن عبد الله بن بريدة عن أبيه قال خطب أبو بكر و عمر رضي الله عنهما فاطمة فقال رسول الله صلى الله عليه وآله وسلم إنها صغيرة فخطبها علي فزوجها منه

‘Abd Allāh ibn Buraydah reports from his father, Buraydah رضي الله عنه, “Abū Bakr and ‘Umar proposed to Fāṭimah but Rasūlullāh صلى الله عليه وسلم noted, ‘She is young.’ Thereafter ‘Alī proposed and he wed her to him.”<sup>1</sup>

Nabī صلى الله عليه وسلم did not marry her to Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما since he did not want Sayyidah Fāṭimah رضي الله عنها to have a co-wife who would be a trial for her just as Nabī صلى الله عليه وسلم rejected the marriage of Sayyidunā ‘Alī رضي الله عنه to the daughter of Abū Jahl while he is still married to Sayyidah Fāṭimah رضي الله عنها. Rasūlullāh صلى الله عليه وسلم intended to protect her from this trial and so that she not be in the same wedlock as that of the daughter of the enemy of Allah; as it appears in some aḥādīth. Furthermore, Sayyidah Fāṭimah رضي الله عنها had the right to choose.

Allah wants to remove impurity from you, the Ahl al-Bayt

### The narration of Sayyidunā Wāthilah ibn al-Asqā’:

عن واثلة بن الاسقع قال أتيت عليا رضي الله عنه فلم أجده فقالت لي فاطمة انطلق إلى رسول الله صلى الله عليه وآله وسلم يدعو فجاء مع رسول الله صلى الله عليه وآله وسلم فدخلا و دخلت معهما فدعا

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1 Al-Nasa’ī narrated it in *al-Khaṣā’iṣ* pg. 97 no. 123, and he recorded it in his *Sunan*, Kitāb al-Nikāḥ, bāb tazawwuj al-mar’ah mithlihā min al-rijāl fī al-sinn vol. 6 pg. 62 ḥadīth no. 3221. Al-Ḥākim in *al-Mustadrak*, Kitāb al-Nikāḥ vol. 2 pg. 181 ḥadīth no. 2705. Al-Dhahabī declared it ṣaḥīḥ and agreed with him. Ibn Ḥibbān in his *Ṣaḥīḥ*, Faḍā’il al-Ṣaḥābah 6948. The isnād of the ḥadīth is ṣaḥīḥ; al-Albānī declared it ṣaḥīḥ in *al-Mishkāt* 6095, in al-Nasa’ī’s *al-Mujtabā* 3221 and al-Arnā’ūṭī in *Ṣaḥīḥ ibn Ḥibbān* 6948 according to the standards of Muslim.

رسول الله صلى الله عليه وآله وسلم والحسين فاقعد كل واحد منهما على فخذه وأدى فاطمة من حجره وزوجها ثم لف عليهم ثوبا وقال إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ثم قال هؤلاء أهل بيتي اللهم أهل بيتي أحق

Wāthilah ibn al-Asqa رضي الله عنه relates, “I came looking for ‘Alī but did not find him. Fāṭimah said, ‘He went to Rasūlullāh صلى الله عليه وسلم to call him. He then came with Rasūlullāh صلى الله عليه وسلم and entered; and I entered with them. Rasūlullāh صلى الله عليه وسلم called Ḥasan and Ḥusayn and seated them on his lap, and brought Fāṭimah and ‘Alī near his lap. He then placed a cloth over them and said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin],  
O people of the [Prophet’s] household, and to purify you with  
[extensive] purification.<sup>1</sup>

These are my household. O Allah. My household are more worthy.<sup>2</sup>

### The narration of Sayyidah ‘Ā’ishah:

عن صفية بنت شبيبة قالت قالت عائشة خرج النبي صلى الله عليه وآله وسلم غداة وعليه مرط مرحل من شعر أسود فجاء الحسن بن علي فأدخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فأدخلها ثم جاء علي فأدخله ثم قال قال الله تعالى أعوذ بالله من الشيطان الرجيم إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ثم قال هؤلاء أهل بيتي اللهم أهل بيتي أحق

Şafiyah bint Shaybah relates that ‘Ā’ishah رضي الله عنها said, “Rasūlullāh صلى الله عليه وسلم left in the morning wearing a cloak with pictures of camel saddlebags made from black (camel’s) hair. Ḥasan ibn ‘Alī came and Rasūlullāh صلى الله عليه وسلم

1 Sūrah al-Aḥzāb: 33

2 Imām Aḥmad narrated it in his *Musnad* ḥadīth no. 17029, al-Arnā’ūṭ declared it ṣaḥīḥ; al-Ṭabarānī in *al-Kabīr* vol. 22 pg. 65 ḥadīth 159 and vol. 3 pg. 55 ḥadīth no. 2669; Ibn Abī Shaybah vol. 6 pg. 370 ḥadīth no. 32103; Abū Ya’lā vol. 13 pg. 392 ḥadīth no. 7486; al-Ḥākim in *al-Mustadrak*, Kitāb Ma’rifat al-Şaḥābah, bāb dhikr al-bayān al-wāḍiḥ anna Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib رضي الله عنه vol. 3 pg. 159 ḥadīth no. 4706 and stated, “Şaḥīḥ according to the standards of Shaykhayn but they have not recorded it.” Al-Dhahabī said, “according to the standards of Muslim.” The wording is al-Ḥākim’s.

wrapped him under it, followed by Ḥusayn who entered with him. Then Fāṭimah came and he took her under it, then ‘Alī came and he also took him under it. He thereafter recited:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah intends only to remove from you the impurity [of sin],  
O people of the [Prophet’s] household, and to purify you with  
[extensive] purification.<sup>1,2</sup>

The Family of Nabī ﷺ are those upon whom ṣadaqaḥ (zakāh) is prohibited, the family of Sayyidunā ‘Alī being part of them

عن يزيد بن حيان قال انطلقت انا و حصين بن سبرة و عمر بن مسلم إلى زيد بن ارقم رضي الله عنه فلما جلسنا اليه قال له حصين لقد لقيت يا زيد خيرا كثيرا رايت رسول الله صلى الله عليه و آله و سلم و سمعت حديثه و غزوت معه و صليت خلفه لقد لقيت يا زيد خيرا كثيرا حدثنا يا زيد ما سمعت من رسول الله صلى الله عليه و آله و سلم قال يا ابن اخي و الله لقد كبرت سني و قدم عهدي و نسيت بعض الذي كنت اعمى من رسول الله صلى الله عليه و آله و سلم فما حدثتكم فاقبلوا و ما لا فلا تكلفوني ثم قال قام رسول الله صلى الله عليه و آله و سلم يوما فينا خطيبا بماء يدعى خميا بين مكة و المدينة فحمد الله و اثنى عليه و وعظ و ذكر ثم قال اما بعد ألا أيها الناس فانما أنا بشر يوشك ان يأتي رسول ربي فاجيب و انا تارك فيكم ثقلين اولهما كتاب الله فيه الهدى و النور فخذوا بكتاب الله و استمسكوا به فحث على كتاب الله و رغب فيه ثم قال و اهل بيتي اذكركم الله في اهل بيتي اذكركم الله في اهل بيته قال له حصين و من اهل بيته يا زيد اليس نساؤه من اهل بيته قال نساؤه من اهل بيته و لكن اهل بيته من حرم الصدقة بعده قال و من هم قال هم آل علي و آل عقيل و آل جعفر و آل عباس قال كل هؤلاء حرم الصدقة قال نعم

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

1 Sūrah al-Aḥzāb: 33

2 Ṣaḥīḥ Muslim, Faḍā’il al-Ṣaḥābah, bāb faḍā’il ahl bayt al-Nabī ḥadīth no. 2424.

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

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

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

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

Ḥuşayn asked, ‘Who are they?’

Zayd replied, ‘They are the family of ‘Alī, the family of ‘Aqīl, the family of Ja’far, and the family of ‘Abbās.’

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

Zayd replied in the affirmative.<sup>1</sup>

Every connection and relationship will be severed on the Day of Qiyāmah except the connection and relationship with Rasūlullāh ﷺ

### **The narration of Sayyidunā ‘Umar ibn al-Khaṭṭāb:**

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<sup>1</sup> *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb min faḍā’il ‘Alī inb Abī Ṭālib ﷺ ḥadīth no. 36, 2408.

عن جابر أنه سمع عمر بن الخطاب رضي الله عنهما يقول للناس حين تزوج بنت علي ألا تهثوني سمعت رسول الله صلى الله عليه وآله وسلم يقول يتقطع يوم القيامة كل سبب ونسب إلا سببي ونسبي

Sayyidunā Jābir رضي الله عنه reports that he heard Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه telling the people after he married the daughter of Sayyidunā ‘Alī رضي الله عنه, “Will you not congratulate me? I heard Rasūlullāh صلى الله عليه وسلم saying, ‘On the Day of Qiyāmah, every connection and relationship will cease except my connection and relationship.’”<sup>1</sup>

## The rank of ‘Alī, Ḥasan and Ḥusayn in Jannah

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Umar:

عن عبد الله بن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وآله وسلم الحسن والحسين سيدا شباب أهل الجنة وأبوهما خير منهما

Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم affirmed, “Ḥasan and Ḥusayn will be the leaders of the youth in Jannah and their father is superior to them.”<sup>2</sup>

## His position by and proximity to Rasūlullāh صلى الله عليه وسلم

### The narration of Sayyidunā Barā’ ibn ‘Āzib:

عن البراء بن عازب رضي الله عنه قال اعتمر النبي صلى الله عليه وآله وسلم في ذي القعدة فأبى أهل مكة أن يدعوه يدخل مكة حتى قاضاهم على أن يقيم بها ثلاثة أيام فلما كتبوا الكتاب كتبوا هذا ما قاضى عليه محمد رسول الله فقالوا لا نقر بها فلو نعلم أنك رسول الله ما منعناك لكن أنت محمد بن عبد الله

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1 Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 5 pg. 376 ḥadīth no. 5606, in *al-Kabīr* vol. 3 pg. 45 ḥadīth no. 2636. Al-Haythamī mentioned it in *Majma’ al-Zawā’id* vol. 9 pg. 173 and commented, “Al-Ṭabarānī has narrated it in *al-Awsaṭ* and *al-Kabīr* condensed and his narrators are the narrators of *al-Ṣaḥīḥ* besides Ḥasan ibn Sahl and he is reliable. Al-Albānī has categorised it as ṣaḥīḥ is *al-Silsilah al-Ṣaḥīḥah* ḥadīth no. 2036.

2 *Ibn Mājah* narrated it in his muqaddamah, bāb faḍā’il ‘Alī ibn Abī Ṭālib رضي الله عنه ḥadīth no. 118; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 182 ḥadīth no. 4779 and stated, “This is a ṣaḥīḥ ḥadīth with this addition but they have not recorded it.” Al-Dhahabī agreed with him. Al-Albānī declared it ṣaḥīḥ in *Ṣaḥīḥ Ibn Mājah* 118.

قال أنا رسول الله و أنا محمد بن عبد الله ثم قال لعلي امح رسول الله قال لا والله لا أمحوك أبدا فأخذ رسول الله صلى الله عليه وآله وسلم الكتاب فكتب هذا ما قاضى عليه محمد بن عبد الله لا يدخل مكة سلاح إلا في القراب و أن لا يخرج من أهلها بأحد إن أراد أن يتبعه و أن لا يمنع أحد من أصحابه أراد أن يقيم بها فلما دخلها و مضى الأجل أتوا عليا فقالوا قل لصاحبك اخرج عنا فقد مضى الأجل فخرج النبي صلى الله عليه وآله وسلم فتبعتهم ابنة حمزة يا عم يا عم فتناولها علي بن أبي طالب رضي الله عنه فأخذ بيدها و قال لفاطمة رضي الله عنها دونك ابنة عمك احمليها فاختصم فيها علي و زيد و جعفر فقال علي أنا أحق بها و هي ابنة عمي و قال جعفر ابنة عمي و خالتها تحتي و قال زيد ابنة أخي ففضى بها النبي صلى الله عليه وآله وسلم لخالتها و قال الخالة بمنزلة الأم و قال لعلي أنت مني و أنا منك و قال لجعفر أشبهت خلقي و خلقي و قال لزيد أنت أخونا و مولانا

Sayyidunā Barā' ibn 'Āzib رضي الله عنه narrates, “When Rasūlullāh صلى الله عليه وآله وسلم went for 'Umrah in the month of Dhū al-Qa'dah, the people of Makkah did not allow him to enter Makkah till he agreed to conclude a peace treaty with them by virtue of which he would stay in Makkah for three days only [in the following year].

When the agreement was being written, the Muslims wrote, ‘This is the peace treaty, which Muhammad, the Rasūl of Allah, has concluded.’

The infidels said (to the Rasūlullāh صلى الله عليه وآله وسلم), ‘We do not agree with you on this, for if we knew that you are the Rasūl of Allah we would not have prevented you for anything, but you are Muḥammad, the son of ‘Abd Allāh.’

Rasūlullāh صلى الله عليه وآله وسلم said, ‘I am the Rasūl of Allah and I am Muḥammad, the son of ‘Abd Allāh.’

Rasūlullāh صلى الله عليه وآله وسلم then said to ‘Alī, ‘Erase Rasūl of Allah’

‘Alī said, ‘No, by Allah, I will never erase you [i.e. your name].’

Then Rasūlullāh صلى الله عليه وآله وسلم took the writing sheet—and he did not know how to write—and he wrote [got the following written], “This is the peace treaty which Muḥammad, the son of ‘Abd Allāh, has concluded: Muḥammad should not bring arms into Makkah except sheathed swords, and should not take with him any person of the people of Makkah, even if such a



person wanted to follow him, and if any of his Companions wants to stay in Makkah, he should not forbid him.’

[In the next year] When Rasūlullāh ﷺ entered Makkah and the allowed period of stay elapsed, the infidels came to ‘Alī and said, ‘Tell your Companion [Rasūlullāh ﷺ] to go out, as the allowed period of his stay has finished.’

So Rasūlullāh ﷺ departed [from Makkah] and the daughter of Ḥamzah followed him shouting, ‘O Uncle, O Uncle!’

‘Alī took her by the hand and said to Fāṭimah, ‘Take the daughter of your uncle.’

So she made her ride on her horse.

[When they reached Madīnah] ‘Alī, Zayd, and Ja‘far quarreled about her.

‘Alī said, ‘I took her for she is the daughter of my uncle.’

Ja‘far said, ‘She is the daughter of my uncle and her aunt is my wife.’

Zayd said, ‘She is the daughter of my brother.’

On that, Rasūlullāh ﷺ gave her to her aunt and said, ‘The aunt is of the same status as the mother.’

He then said to ‘Alī, ‘You are from me, and I am from you.’

He said to Ja‘far, ‘You resemble me in appearance and character.’

and he said to Zayd, ‘You are our brother and our freed slave.’”<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ṣullū, bāb kayf yuktab hādihā mā ṣālahā fulān wa fulān ḥadīth no. 2699 and in *al-Manāqib*, bāb manāqib Zayd ibn Ḥārithah ﷺ ḥadīth 4251; *Ṣaḥīḥ Muslim*, Kitāb al-Jihād wa al-Siyar ḥadīth no. 1783.

## The narration of Sayyidunā Usāmah ibn Zayd ibn Ḥārithah:

عن محمد بن أسامة بن زيد عن أبيه قال قال رسول الله صلى الله عليه وآله وسلم أما أنت يا علي فختني وأبو ولدي وأنت مني وأنا منك

Muḥammad ibn Usāmah ibn Zayd reports from his father, Zayd ibn Ḥārithah رضي الله عنه that Rasūlullāh صلى الله عليه وسلم said, “Regarding you O ‘Alī, you are my son-in-law, the father of my [grand] children, and you are from me and I am from you.”<sup>1</sup>

Rasūlullāh’s صلى الله عليه وسلم statement, “Whoever’s mawlā I am, ‘Alī is his mawlā

## The narration of Sayyidunā Zayd ibn Arqam:

عن أبي سريحة أو زيد بن أرقم شعبة الشاك عن النبي صلى الله عليه وآله وسلم أنه قال من كنت مولاه فعلي مولاه

Abū Surīḥah or Zayd ibn Arqam—Shu’bah is in doubt—reports that Nabī صلى الله عليه وسلم said, “Whoever’s friend I am, ‘Alī is his friend.”<sup>2</sup>

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1 Al-Nasa’ī recorded it in *al-Kubrā* vol. 5 pg. 148 ḥadīth 8523; Aḥmad extended vol. 5 pg. 204 ḥadīth no. 21825; al-Ṭabarānī in *al-Kabīr* vol. 1 pg. 160 ḥadīth 378; al-Ḥākim in *al-Mustadrak* extended vol. 3 pg. 239 ḥadīth no. 4957 and stated, “Ḥadīth is ṣaḥīḥ according to the standards of Muslim but they have not recorded it.” Al-Dhahabī agreed with him. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 275 and said, “Aḥmad narrated it and his isnād is ḥasan.”

2 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* vol. 2 pg. 307 no. 959, Waṣī Allah ‘Abbās declared it ṣaḥīḥ; al-Tirmidhī in *al-Manāqib*, bāb manāqib ‘Alī ibn Abī Ṭālib no. 3713 and stated, “Ḥasan gharīb,” al-Albānī declared it ṣaḥīḥ; al-Nasa’ī in *al-Khaṣā’iṣ* no. 79, 84. Al-Arnā’ūṭ said in *al-Musnad* 3062, “It has an abundance of shawāhid which reach the limit of tawātur.”

It appears in *Naẓm al-Mutanāthir* of al-Kattānī vol. 1 pg. 269: The narration of Aḥmad states, “Thirty Ṣaḥābah heard it from Nabī صلى الله عليه وسلم and testified to it for ‘Alī رضي الله عنه when he was being challenged in the days of his khilāfah.” Al-Munāwī has also emphatically declared that it is mutawātir in *al-Taysir* reporting from al-Suyūfī. Ḥāfiẓ ibn Ḥajar said, “The ḥadīth, ‘Whoever’s mawlā I am, ‘Alī is his mawlā,’ al-Tirmidhī and al-Nasa’ī have recorded it. It has plenty of chains. Ibn ‘Iqādah has gathered them all in *Mu’allaḥ Mufrad*. Majority of the isnāds are ṣaḥīḥ or ḥasan.”

Furthermore, there are many ḍa’īf and fabricated distortions which have been added to this ḥadīth, precaution should be adopted in this regard.

## The narration of Sayyidunā Buraydah:

و عن بريدة قال غزوت مع علي اليمن فرأيت منه جفوة فلما قدمت على رسول الله صلى الله عليه وآله وسلم ذكرت عليا فتنقصته فرأيت وجه رسول الله صلى الله عليه وآله وسلم يتغير فقال يا بريدة ألسنت أولى بالمؤمنين من أنفسهم قلت بلى يا رسول الله قال من كنت مولاه فعلي مولاه

Sayyidunā Buraydah رضي الله عنه reports, “I fought alongside ‘Alī in Yemen and noticed harshness in him. As I returned to Rasūlullāh صلى الله عليه وسلم, I mentioned ‘Alī [to Rasūlullāh صلى الله عليه وسلم] and disparaged him upon which I saw the face of Rasūlullāh صلى الله عليه وسلم changing colour.

Rasūlullāh صلى الله عليه وسلم said, ‘O Buraydah! Am I not dearer to every believer than his own self?’

‘Most certainly, O Messenger of Allah,’ I replied.

Rasūlullāh صلى الله عليه وسلم affirmed, ‘Whoever’s friend I am, ‘Alī is his friend.’”<sup>1</sup>

## Thirteen Ṣaḥābah give testimony in Sayyidunā ‘Alī’s favour

### The narration of Zādhān from Sayyidunā ‘Alī:

عن زاذان أبي عمر قال سمعت عليا في الرحبة وهو ينشد الناس من شهد رسول الله صلى الله عليه وآله وسلم يوم غدِير خِمْ وهو يقول ما قال فقام ثلاثة عشر رجلا فشهدوا أنهم سمعوا رسول الله صلى الله عليه وآله وسلم وهو يقول من كنت مولاه فعلي مولاه اللهم وال من والاه و عاد من عاداه

Zādhān Abū ‘Amr says, “I heard Sayyidunā ‘Alī رضي الله عنه at the public square entreating the people, ‘Who saw Rasūlullāh صلى الله عليه وسلم at the pond of Khum declaring what he declared?’

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1 Imām Aḥmad narrated it in his *Musnad*, ḥadīth Buraydah al-Aslamī رضي الله عنه vol. 5 pg. 347 no. 22995; al-Nasa’ī in *al-Kubrā* vol. 5 pg. 130 ḥadīth no. 8467; ibn Abī Shaybah vol. 6 pg. 374 ḥadīth no. 32132; al-Ḥākim, *Kitāb Ma’rifat al-Ṣaḥābah*, bāb wa min Manāqib Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib vol. 3 pg. 119 ḥadīth no. 4578 and he classified it ṣaḥīḥ. Ibn Kathīr said in *al-Bidāyah* wal vol. 5 pg. 205 regarding the isnād of Aḥmad, “This is a jayyid isnād.” It has passed that the ḥadīth: Whoever’s mawlā I am, ‘Alī is his mawlā, is mutawātir. Al-Arnā’ūṭ declared it ṣaḥīḥ in *al-Musnad* 22995.

Thirteen men stood up and gave testimony that they heard Rasūlullāh ﷺ declaring, ‘Whoever’s friend I am, ‘Alī is his friend. O Allah! Befriend who befriends him and adopt hostility to the one who shows him hostility.’”<sup>1</sup>

### The narration of Sayyidunā Sa’d ibn Abī Waqqāṣ:

عن سعد بن أبي وقاص أن رسول الله صلى الله عليه وآله وسلم أخذ بيد علي فقال ألتست أولى بالمؤمنين من أنفسهم من كنت وليه فعلي وليه

Sayyidunā Sa’d ibn Abī Waqqāṣ رَضِيَ اللهُ عَنْهُ reported that Rasūlullāh ﷺ took ‘Alī’s hand and said, “Am I not closer to the believers than their own selves? Whoever’s friend I am, ‘Alī is his friend.”<sup>2</sup>

### The narration of Sayyidunā Abū al-Ṭufayl:

عن أبي الطفيل قال جمع علي الناس في الرحبة ثم قال أنشد بالله كل امرئ مسلم سمع رسول الله صلى الله عليه وآله وسلم يقول يوم غدیر خم ما سمع لما قام فقام ثلاثون من الناس قال أبو نعيم فقال أناس كثير فشهدوا حين قال للناس أتعلمون أني أولى بالمؤمنين من أنفسهم قالوا نعم يا رسول الله قال من كنت مولاه فهذا مولاه اللهم وال من والاه وعاد من عاداه

‘Alī gathered the people in the public square and said, “I entreat in the name of Allah every Muslim who heard Rasūlullāh ﷺ saying what he said on the day of Ghadīr Khum.”

Thirty men stood up—Abū Nu’aym says that many people stood up—and gave testimony that Rasūlullāh ﷺ said to the people, “Do you not know that I am closer to the believers than themselves?”

“Yes, O Messenger of Allah,” came the reply.

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1 Imām Aḥmad narrated it in *al-Musnad* 631 and in *Faḍā’il al-Ṣaḥābah* vol. 2 pg. 849, Shu’ayb al-Arnā’ūt stated, “Ṣaḥīḥ li ghayrihī.” It appears in *Musnad al-Bazzār* 786 from the chain of Zayd ibn Yathī, 632 from the chain of ‘Abd al-Raḥmān ibn Abī Laylā and 492 from the chain of Abū al-Ṭufayl.

2 Al-Bazzār narrated it in his *Musnad*, vol. 3 pg. 484 ḥadīth no. 1073 al-zakhkhār. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 107 and stated, “Al-Bazzār narrated it and his narrators are reliable.”

Rasūlullāh ﷺ announced, “Whoever’s friend I am, this is his friend. O Allah, befriend whom he befriends and be at war with the one who shows him hostility.”<sup>1</sup>

Rasūlullāh’s ﷺ statement, “You are to me like the position of Hārūn to Mūsā.”

### The narration of Sayyidunā Jābir:

عن جابر بن عبد الله أن النبي صلى الله عليه وآله وسلم قال لعلي أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي

Sayyidunā Jābir ibn ‘Abd Allāh رَضِيَ اللهُ عَنْهُ reports that Rasūlullāh ﷺ addressed Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, “You are to me like the position of Hārūn to Mūsā; besides that there is no Nabī after me.”<sup>2</sup>

### The narration of Sayyidunā Sa‘d ibn Abī Waqqāṣ:

عن عامر بن سعد بن أبي وقاص عن أبيه قال أمر معاوية بن أبي سفيان سعدا فقال ما منعك أن تسب أبا التراب فقال أما ما ذكرت ثلاثا قالهن له الرسول صلى الله عليه وآله وسلم فلن أسبه لأن تكون لي واحدة منهن أحب إلي من حمر النعم سمعت رسول الله صلى الله عليه وآله وسلم يقول له خلفه في بعض مغازيه فقال له علي يا رسول الله خلفتني مع النساء والصبيان فقال له رسول الله صلى الله عليه وآله وسلم أما أن ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبوة بعدي وسمعته يقول يوم خيبر لأعطين الراية رجلا يحب الله ورسوله ويحبه الله ورسوله قال فتناولنا لها فقال ادعوا لي عليا فأتي به أرمده فبصق في عينه ودفع الراية إليه ففتح الله عليه ولما أنزلت هذه الآية فقل تعالوا ندع أبناءنا وأبناءكم دعا رسول الله صلى الله عليه وآله وسلم عليا وفاطمة وحسنا وحسينا فقال اللهم هؤلاء أهلي

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1 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* no. 1167 and in *Musnad Aḥmad*, *Musnad ‘Alī ibn Abī Ṭālib*, no. 19321; al-Haythamī mentioned it in *Majma’ al-Zawā’id* vol. 9 pg. 104 and stated, “Aḥmad narrated it and his narrators are the narrators of *al-ṣaḥīḥ* besides Fiḍr ibn Khalīfah who is reliable.” Both al-Arnā’ūt and Waṣī Allah ‘Abbās declared it *ṣaḥīḥ*.

It has passed that the ḥadīth: Whoever’s mawlā I am, ‘Alī is his mawlā, is mutawātir and the second portion of it has been declared *ḍa’īf* by a number of scholars.

2 Al-Tirmidhī narrated it ḥadīth 33730 and stated, “Ḥasan gharīb.” Shaykh al-Albānī declared it *ṣaḥīḥ*; Imām Aḥmad in his *Musnad* ḥadīth no. 14679 with addition in the beginning.

‘Āmir ibn Sa‘d ibn Abī Waqqāṣ reports from his father, “Mu‘āwiyah ibn Abī Sufyān questioned Sa‘d, ‘What stops you from cursing Abū al-Turāb?’”

He replied, ‘I mention three declarations Rasūlullāh ﷺ made in his favour due to which I will never curse him. Had I possessed one of these, it would be more pleasing to me than red camels. I heard Rasūlullāh ﷺ telling him after leaving him behind in one of the battles after ‘Alī asked him, ‘O Messenger of Allah! You left me behind with the women and children?’ Rasūlullāh ﷺ told him, ‘Are you not pleased that your position to me is like the position of Hārūn to Mūsā except that there is no nubuwwah after me?’

I heard him saying on the Day of Khaybar, ‘I will most certainly give the flag to a man who loves Allah and His Messenger and is loved by Allah and His Messenger.’ We all stretched our necks for it. He then said, ‘Call ‘Alī for me.’ He was brought suffering from eye disease. Rasūlullāh ﷺ applied saliva to his eye and gave him the flag and Allah granted victory at his hands.

And when this verse was revealed,

فَقُلْ نَعَالُوا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ

Come, let us call our sons and your sons...<sup>2</sup>

Rasūlullāh ﷺ called him, Fāṭimah, Ḥasan, and Ḥusayn and said, ‘O Allah! This is my family.’”<sup>3</sup>

### The narration of Sayyidunā Abū Sa‘īd al-Khudrī:

عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه وآله وسلم لعلي أنت بمنزلة هارون من موسى إلا أنه لا نبي بعدي

1 Sayyidunā Mu‘āwiyah ﷺ wished to test Sayyidunā Sa‘d ﷺ and did not instruct him to abuse Sayyidunā ‘Alī ﷺ. It is for this reason that he did not command him, but rather asked him.

2 Sūrah Āl ‘Imrān: 61

3 *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb min faḍā’il ‘Alī ibn Abī Ṭālib ﷺ ḥadīth no. 32, 2404. It appears in *Ṣaḥīḥ al-Bukhārī*, Kitāb Faḍā’il al-Ṣaḥābah, bāb manāqib ‘Alī ibn Abī Ṭālib ﷺ ḥadīth no. 3706.

Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه reports that Rasūlullāh صلی الله علیه و آله addressed Sayyidunā ‘Alī رضي الله عنه, “You are like the position of Hārūn to Mūsā save there is no nabī after me.”<sup>1</sup>

### The narration of Sayyidah Asmā’ bint ‘Umays:

عن أسماء بنت عميس أن رسول الله صلى الله عليه وآله وسلم قال لعلي أنت مني بمنزلة هارون من موسى إلا أنه ليس بعدي نبي

Sayyidah Asmā’ bint ‘Umays رضي الله عنها reports that Rasūlullāh صلی الله علیه و آله told Sayyidunā ‘Alī رضي الله عنه, “Your position to me is like the position of Hārūn to Mūsā except that there is no nabī after me.”<sup>2</sup>

### The narration of Sayyidah Umm Salamah:

عن أم سلمة أن النبي صلى الله عليه وآله وسلم قال لعلي أما ترضى أن تكون مني بمنزلة هارون من موسى غير أنه لا نبي بعدي

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1 Imām Aḥmad narrated it in his *Musnad* ḥadīth no. 11290; al-Arnā’ūṭ stated, “Ṣaḥīḥ li ghayriḥ. This is a ḍaʿīf isnād due to the ḍuʿf of ‘Aṭīyyah al-‘Awfī.” And in *Faḍā’il al-Ṣaḥābah* ḥadīth no. 954; Ibn Sa’d in *al-Ṭabaqāt* vol. 3 pg. 23 with an incident in the beginning... Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 109 and stated, “Aḥmad and al-Bazzār narrated it except that he narrated:

إن رسول الله صلى الله عليه وآله وسلم قال لعلي في غزوة تبوك خلفتك في أهلي قال علي يا رسول الله إنى أكره أن تقول العرب خذل ابن عمه وتحلف عنه قال أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي

Rasūlullāh صلی الله علیه و آله addressed ‘Alī before proceeding for the Battle of Tabūk, “I have left you behind to protect my family.”

‘Alī said, “O Messenger of Allah! I despise the Arabs saying that you have abandoned your cousin and left him behind.”

Rasūlullāh صلی الله علیه و آله said, “Are you not pleased that you hold the position of Hārūn to Mūsā save there is no nabī after me.”

‘Aṭīyyah al-‘Awfī appears in the isnād who has been classified reliable by Ibn Maʿīn. Aḥmad and a group have classified him as ḍaʿīf. The rest of the narrators of Aḥmad are the narrators of *al-Ṣaḥīḥ*.

2 Imām Aḥmad narrated it in his *Musnad*, ḥadīth no. 27126, 27507; in *Faḍā’il al-Ṣaḥābah* ḥadīth no. 1091; al-Ṭabarānī in *al-Kabīr* vol. 24 pg. 146 ḥadīth no. 384, 385, 386, 387. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 109 and stated, “Aḥmad and al-Ṭabarānī narrated it and Aḥmad’s narrators are the narrators of *al-Ṣaḥīḥ* besides Fāṭimah bint ‘Alī who is reliable.” Al-Arnā’ūṭ declared it ṣaḥīḥ in *al-Musnad*.

Sayyidah Umm Salamah رضي الله عنها reports that Rasūlullāh صلى الله عليه وسلم told Sayyidunā ‘Alī رضي الله عنه, “Are you not pleased that your position to me is like the position of Hārūn to Mūsā except that there is no nabī after me.”<sup>1</sup>

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس رضي الله عنهما أن النبي صلى الله عليه وآله وسلم قال لعلي أما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي

Sayyidunā Ibn ‘Abbās رضي الله عنه reports that Nabī صلى الله عليه وسلم told Sayyidunā ‘Alī رضي الله عنه, “Are you not pleased that your position to me is like the position of Hārūn to Mūsā except that there is no nabī after me.”<sup>2</sup>

## Allah granting victory at Khaybar at the hands of Sayyidunā ‘Alī ibn Abī Ṭālib

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Umar:

عن جميع بن عمير قال قلت لعبد الله بن عمر حدثني عن علي قال سمعت رسول الله صلى الله عليه وآله وسلم يقول يوم خيبر لأعطين الراية رجلا يحب الله ورسوله ويحبه الله ورسوله فكأنني أنظر إليها مع رسول الله صلى الله عليه وآله وسلم وهو يحتضنها وكان علي بن أبي طالب أرمم من دخان الحصن فدفعها إليه فلا والله ما تنامت الخيل حتى فتحتها الله عليه

Jumay’ ibn ‘Umayr requested Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه, “Narrate to me about ‘Alī.”

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1 Abū Ya’lā narrated it in his *Musnad* vol. 12 pg. 310 ḥadīth no. 6883; Ḥusayn Salīm Asad declared its isnād as ḍa’īf. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 109 and said, “Abū Ya’lā and al-Ṭabarānī narrated it. Muḥammad ibn Salamah ibn Kuhayl appears in the isnād of Abū Ya’lā who has been classified as reliable by Ibn Ḥibbān and ḍa’īf by others. The rest of his narrators are the narrators of *al-Ṣaḥīḥ*.”

2 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 74 ḥadīth no. 11087 and vol. 11 pg. 75 ḥadīth no. 11092 with an incident in the beginning; and vol. 12 pg. 18 ḥadīth no. 11341. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 109 and then stated, “Al-Bazzār and al-Ṭabarānī narrated it except that he said, ‘You are to me like Hārūn.’ Al-Bazzār’s narrators are the narrators of *al-Ṣaḥīḥ* besides Abū Balj who is reliable.”



He related, “I heard Rasūlullāh ﷺ saying on the Day of Khaybar, ‘I will most certainly give the flag to a man who loves Allah and His Messenger and is loved by Allah and His Messenger.’ I can still picture Rasūlullāh ﷺ clasp it in his arms. ‘Alī was suffering from an eye infection caused by the smoke of the fort. Rasūlullāh ﷺ handed the flag over to ‘Alī. By Allah, the horses had not yet rested and Allah granted victory at his hands.”<sup>1</sup>

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة أن رسول الله صلى الله عليه وآله وسلم قال يوم خيبر لأعطين هذه الراية رجلا يحب الله ورسوله يفتح الله على يديه قال عمر بن الخطاب ما أحببت الإمارة إلا يومئذ قال فتساورت لها رجاء أن أدعى لها قال فدعا رسول الله صلى الله عليه وآله وسلم علي بن أبي طالب فأعطاه إياها وقال امش ولا تلتفت حتى يفتح الله عليك قال فسار علي شيئا ثم وقف ولم يلتفت فصرخ يا رسول الله على ما ذا أقاتل الناس قال قاتلهم حتى يشهدوا أن لا اله إلا الله وأن محمدا رسول الله فإذا فعلوا ذلك فقد منعوا منك دماءهم وأموالهم إلا بحقها وحسابهم على الله عز وجل

Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ reports that Rasūlullāh ﷺ said on the Day of Khaybar, “Most certainly I will hand this flag over to a man who loves Allah and His Messenger. Allah will grant victory at his hands.”

Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said, “I was not desirous of leadership except on that day.”

He continues, “I stretched my neck hoping that I will be called for it.”

Abū Hurayrah continues, “Rasūlullāh ﷺ summoned ‘Alī ibn Abī Ṭālib and handed it over to him and said, ‘Proceed and do not turn back until Allah grants you victory.’”

‘Alī moved forward a little and then halted, but did not turn back, and shouted, ‘O Messenger of Allah! What should I fight the people for?’

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1 Al-Haythamī mentioned it in *Majma‘ al-Zawā‘id* vol. 9 pg. 123 and stated, “Al-Ṭabarānī narrated it. Jamī ibn ‘Umair appears in the sanad who is ḍā‘if and has been classified reliable.” However, the original incident is about handing the flag to him on the Day of Khaybar and he was suffering from an eye infection. Rasūlullāh’s ﷺ praise for him is established in *al-Ṣaḥīḥ* as will appear shortly.

Rasūlullāh ﷺ replied, ‘Fight them until they bear witness that there is not deity besides Allah and that Muḥammad is the Messenger of Allah. When they do this, they have protected their blood and wealth from you except with its rights. And their reckoning is by Allah.’”<sup>1</sup>

### The narration of Sayyidunā Salamah ibn al-Akwa’:

عن يزيد بن أبي عبيد عن سلمة قال كان علي قد تخلف عن النبي صلى الله عليه وآله وسلم في خيبر وكان به رمذ فقال أنا أتخلف عن رسول الله صلى الله عليه وآله وسلم فخرج علي فلحق بالنبي فلما كان مساء الليلة التي فتحها الله في صباحها قال رسول الله صلى الله عليه وآله وسلم لأعطين الراية أو ليأخذن الراية غدا رجلا يحبه الله ورسوله أو قال يحب الله ورسوله يفتح الله عليه فإذا نحن بعلي وما نرجوه فقالوا هذا علي فأعطاه رسول الله صلى الله عليه وآله وسلم الراية ففتح الله عليه

Yazīd ibn Abī ‘Ubayd narrates from Sayyidunā Salamah رضي الله عنه, “Alī stayed behind Nabī صلى الله عليه وآله وسلم in the expedition to Khaybar because he had an eye disease. He said [to himself] surprisingly, ‘I am staying behind Rasūlullāh صلى الله عليه وآله وسلم?’ Alī thus departed and joined Nabī صلى الله عليه وآله وسلم. At the evening of the night preceding the morning Allah granted victory, Rasūlullāh صلى الله عليه وآله وسلم said, ‘Tomorrow I will most certainly give the flag to—or most certainly the flag will be taken by—a man who loves Allah and His Messenger—or he said, is loved by Allah and His Messenger—upon whose hands Allah سُبْحَانَهُ وَتَعَالَى will grant victory.’ Suddenly we saw ‘Alī and we did not expect him. They said, ‘This is ‘Alī.’ Rasūlullāh صلى الله عليه وآله وسلم thus handed the flag over to him and Allah سُبْحَانَهُ وَتَعَالَى granted victory at his hands.”<sup>2</sup>

### The narration of Sayyidunā ‘Imrān ibn Ḥuṣayn:

عن عمران بن حصين أن النبي صلى الله عليه وآله وسلم قال لأعطين الراية رجلا يحب الله ورسوله أو قال يحبه الله ورسوله فدعا عليا وهو أرمذ ففتح الله عليه

Sayyidunā ‘Imrān ibn Ḥuṣayn رضي الله عنه recalls that Nabī صلى الله عليه وآله وسلم said, “I will most certainly give the flag to a man who loves Allah and His Messenger—or he said, is loved by Allah and His Messenger.”

1 *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb faḍā’il ‘Alī ibn Abī Ṭālib رضي الله عنه ḥadīth no. 33, 2405

2 *Ṣaḥīḥ al-Bukhārī*, in Faḍā’il al-Ṣaḥābah, bāb manāqib ‘Alī ibn Abī Ṭālib رضي الله عنه ḥadīth no. 3702; *Ṣaḥīḥ Muslim*, Kitāb al-Faḍā’il, bāb min faḍā’il ‘Alī ibn Abī Ṭālib رضي الله عنه 2407.

Rasūlullāh ﷺ called ‘Alī, and he was suffering from an eye disease, and Allah granted victory at his hands.<sup>1</sup>

### The narration of Sayyidunā Sahl ibn Sa’d:

عن سهل بن سعد أن رسول الله صلى الله عليه وآله وسلم قال يوم خيبر لأعطين الراية غدا رجلا يفتح على يديه يحب الله ورسوله ويحبه الله ورسوله فبات الناس ليلتهم أيهم يعطى فغدوا كلهم يرجوه فقال أين علي فقبل يشتكي عينيه فبصق في عينيه ودعا له فبرأ كأن لم يكن به وجع فأعطاه فقال أقاتلهم حتى يكونوا مثلنا فقال انفذ علي رسلك حتى تنزل بساحتهم ثم ادعهم إلى الإسلام وأخبرهم ما يجب عليهم فوالله لأن يهدي الله بك رجلا خيرا لك من أن يكون لك حمر النعم

Sayyidunā Sahl ibn Sa’d رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh ﷺ said on the Day of Khaybar, “I will most certainly hand over the flag tomorrow to a man upon whose hands victory will be given, who loves Allah and His Messenger and is loved by Allah and His Messenger.”

People spent their night [talking about this], wondering which of them would get it. They woke the next morning, all of them desiring it.

Rasūlullāh ﷺ asked, “Where is ‘Alī?”

It was said to him, “His eyes are sore.”

Rasūlullāh ﷺ applied saliva to his eyes and prayed for him owing to which he was cured in such a way as if he had no pain in the first place. Rasūlullāh ﷺ then handed it over to him.

‘Alī asked, “Should I fight them until they become like us?”

Rasūlullāh ﷺ said, “Proceed stealthily until you reach their fort yard. Thereafter invite them to Islam and inform them of what is binding upon

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1 Al-Nasaī narrated it in *al-Khaṣā’iṣ Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib*, pg. 34 no. 22; al-Ṭabarānī in *al-Mu’jam al-Kabīr* vol. 18 pg. 237 ḥadīth no. 594, 595, 596, 597 and 598. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 124 and stated, “Al-Ṭabarānī narrated it with many isnāds. In the best isnād appears Mu’tamar ibn Abī al-Sarī al-‘Asqalānī who I do not know. The rest of his narrators are the narrators of *al-Ṣaḥīḥ*.”

them. By Allah, if Allah guides one man through you, it is better for you than having red camels.”<sup>1</sup>

### The narration of Sayyidunā Abū Sa‘īd al-Khudrī:

عن أبي سعيد الخدري رضي الله عنه قال اشتكى عليا الناس قال فقام رسول الله صلى الله عليه وآله وسلم فينا خطيبا فسمعته يقول أيها الناس لا تشكوا عليا فوالله إنه لأخشن في ذات الله أو في سبيل الله

Sayyidunā Abū Sa‘īd al-Khudrī رضي الله عنه reports, “People complained about ‘Alī [his harshness]. Rasūlullāh صلى الله عليه وسلم stood up among us to deliver a lecture and I heard him declaring, ‘O people! Do not complain of ‘Alī. By Allah, he is the most scrupulous when it comes to the Being of Allah—or the path of Allah.’”<sup>2</sup>

O Allah! Remove heat and cold from him

### The narration of Sayyidunā Abū Laylā:

عن عبد الرحمن بن أبي ليلى قال كان أبو ليلى رضي الله عنه يسمر مع علي فكان يلبس ثياب الصيف في الشتاء و ثياب الشتاء في الصيف فقلنا لو سألته فقال إن رسول الله صلى الله عليه وآله وسلم بعث إلي و أنا أرمد العين يوم خيبر قلت يا رسول الله إني أرمد العين فتغل في عيني ثم قال اللهم أذهب عنه الحر و البرد قال فما وجدت حرا و لا بردا بعد يومئذ و قال لأبعثن رجلا يحب الله و رسوله و يحبه الله و رسوله ليس بفرار فتشرف له الناس فبعث إلي علي فأعطاها إياه

‘Abd al-Raḥmān ibn Abī Laylā reports, “Abū Laylā would chat at night with ‘Alī who would wear summer clothes in winter and winter clothes in

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Jihād wa al-Siyar, bāb faḍl man aslama ‘alā yadayhi rajul 3009; Kitāb Faḍā’il al-Ṣaḥābah, bāb manāqib ‘Alī ibn Abī Ṭālib رضي الله عنه ḥadīth no. 3701 and at other places. The wording is his. *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb min faḍā’il ‘Alī ibn Abī Ṭālib رضي الله عنه no. 2406.

2 Imām Aḥmad recorded it in *al-Musnad – Musnad Abī Sa‘īd al-Khudrī* رضي الله عنه – no. 11835; al-Ḥākim in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, bāb islām Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib رضي الله عنه ḥadīth 4654 and stated, “This ḥadīth’s isnād is ṣaḥīḥ but they have not recorded it.” al-Dhahabī agreed with him. Al-Haythamī mentioned it in *Majma’ al-Zawā’id* vol. 9 pg. 129 and stated, “Aḥmad narrated it.” al-Arnā’ūṭī stated, “His narrators are reliable.”

summer. We suggested [to Abū Laylā], ‘Why do you not ask him [regarding this unusual behaviour].’

Sayyidunā ‘Alī رضي الله عنه explained, ‘Indeed Rasūlullāh صلى الله عليه وسلم summoned me while I was suffering from an eye infection on the Day of Khaybar. I said, ‘O Messenger of Allah. I am suffering from an eye infection.’ Rasūlullāh صلى الله عليه وسلم applied some saliva to my eyes and said, ‘O Allah! Remove heat and cold from him.’ After that day, I have neither experienced heat nor cold.”

And Rasūlullāh صلى الله عليه وسلم said, “I will most certainly despatch a man who loves Allah and His Messenger and is loved by Allah and His Messenger; and he is not a deserter.”

People aspired for it. However, Rasūlullāh صلى الله عليه وسلم sent for ‘Alī رضي الله عنه and handed it to him.<sup>1</sup>

### The narration of Sayyidunā Jabalah ibn Ḥārithah:

عن جبلة بن حارثة أخي زيد قال كان رسول الله صلى الله عليه وآله وسلم إذا يغزى لم يعط سلاحه إلا علياً أو زيداً رضي الله عنهما

Sayyidunā Jabalah ibn Ḥārithah, Zayd’s brother, رضي الله عنه reports, “When Rasūlullāh صلى الله عليه وسلم would not participate in a battle, he would not give his weapons to anyone except ‘Alī or Zayd.”<sup>2</sup>

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1 *Ibn Mājah* narrated it in his muqaddamah, bāb faḍl ‘Alī ibn Abī Ṭālib رضي الله عنه no. 117; Imām Aḥmad in *al-Musnad – Musnad ‘Alī ibn Abī Ṭālib* رضي الله عنه – no. 778, 1117; in *al-Faḍā’il* ḥadīth no. 950, 1084. Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 2 pg. 381 ḥadīth no. 2286. Shaykh al-Albānī declared it ḥasan. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 122 and attributed it to al-Ṭabarānī in *al-Awsaṭ* and stated, “Its isnād is ḥasan.”

2 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb dhikr Manāqib Ja’far ibn Abī Ṭālib vol. 3 pg. 240 no. 4960 and stated, “Ṣaḥīḥ according to the standards of al-Bukhārī but they have not recorded it.” Al-Dhahabī agreed with him. Al-Ṭabarānī in *al-Kabīr* vol. 2 pg. 286 ḥadīth no. 2194; *al-Awsaṭ* vol. 2 pg. 275 ḥadīth no. 1969. Al-Haythamī mentioned it in *al-Majma’* vol. 5 pg. 283 and attributed it to al-Ṭabarānī in *al-Kabīr* and *al-Awsaṭ* and Imām Aḥmad. He then said, “Aḥmad’s narrators are reliable.”

## Naming him Abū Turāb

### The narration of Sayyidunā Sahl ibn Sa'd:

عن عبد العزيز بن أبي حازم عن أبيه أن رجلا جاء إلى سهل بن سعد فقال هذا فلان لأمير المدينة يدعو عليا عند المنبر قال فيقول ماذا قال يقول له ابو تراب فضحك و قال و الله ما سماه إلا النبي صلى الله عليه و آله و سلم و ما كان له اسم أحب إليه منه فاستطعمت الحديد سهلا و قلت يا أبا عباس كيف ذلك قال دخل علي على فاطمة ثم خرج فاضطجع في المسجد فقال النبي صلى الله عليه و آله و سلم أين ابن عمك قالت في المسجد فخرج إليه فوجد رداءه قد سقط عن ظهره و خلص التراب إلى ظهره فجعل يمسح التراب عن ظهره فيقول اجلس يا أبا تراب مرتين

‘Abd al-‘Azīz ibn Abī Ḥāzīm reports from his father that a man came to Sayyidunā Sahl ibn Sa’d رضي الله عنه and asked, “This person—the governor of Madīnah—calls ‘Alī from the pulpit.”

Sahl asked, “What does he say?”

He explained, “He says about him: Abū Turāb.”

Sahl رضي الله عنه smiled and clarified, “By Allah, none other than Nabī صلى الله عليه وسلم gave him this name and there was no name more beloved to him than it.”

Sahl رضي الله عنه was asked to narrate the ḥadīth.

I said, “O Abū ‘Abbās! How did it occur?”

He expounded, “‘Alī entered Fāṭimah’s house. He then left and lied down in the Masjid. Rasūlullāh صلى الله عليه وسلم asked [Fāṭimah], ‘Where is your cousin?’ She replied, ‘In the Masjid.’ Rasūlullāh صلى الله عليه وسلم went to him and found that his shawl had fallen off his back and that sand had covered his back. Rasūlullāh صلى الله عليه وسلم began wiping the sand off his back and said twice, ‘Sit up, O Abū Turāb.’”<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb faḍā’il al-ʿAṣḥāb al-Nabī صلى الله عليه وسلم, bāb manāqib ‘Alī ibn Abī Ṭālib al-Qurashī al-Hāshimī Abī al-Ḥasan رضي الله عنه ḥadīth no. 3703; *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-ʿAṣḥābah, bāb min faḍā’il ‘Alī ibn Abī Ṭālib رضي الله عنه vol. 4 pg. 1874 no. 2409.

Rasūlullāh's ﷺ demise in the condition that he was pleased with Sayyidunā 'Alī

### The narration of Sayyidunā 'Umar ibn al-Khaṭṭāb:

قال عمر رضي الله عنه إني لا أعلم أحدا أحق بهذا الأمر من هؤلاء النفر الذين توفي رسول الله صلى الله عليه وآله وهو عنهم راض فسمى وعليا

Sayyidunā 'Umar رضي الله عنه said, “Certainly, I do not know anyone more deserving of this post [of khilāfah] then this group who Rasūlullāh ﷺ was pleased with at his demise.” He named 'Alī [as one of them].<sup>1</sup>

Despatching him for Ḥajj so that he may announce on behalf of Rasūlullāh

ﷺ

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة رضي الله عنه قال بعثني أبو بكر في تلك الحجة في المؤذنين بعثهم يوم النحر يؤذنون بمنى أن لا يحج بعد العام مشرك ولا يطوف بالبيت عريان قال حميد بن عبد الرحمن ثم أورد رسول الله صلى الله عليه وآله وسلم بعلي بن أبي طالب فأمره أن يؤذن ببراءة قال أبو هريرة فأذن معنا علي في أهل منى يوم النحر ببراءة وأن لا يحج بعد العام مشرك ولا يطوف بالبيت عريان

Sayyidunā Abū Hurayrah رضي الله عنه reports, “Abū Bakr appointed me as one of the announcers in that ḥajj. He sent them on the Day of Naḥr (sacrifice) to announce in Minā that no polytheist will perform ḥajj after this year and no one will make ṭawāf of the Ka'bah naked.

Ḥumayd ibn 'Abd al-Raḥmān reports, “Rasūlullāh ﷺ thereafter sent 'Alī ibn Abī Ṭālib رضي الله عنه and commanded him to recite [Sūrah] Barā'ah.”

Sayyidunā Abū Hurayrah رضي الله عنه explains, “Alī announced Barā'ah with us to the people of Minā on the Day of Naḥr and that no polytheist will perform ḥajj after this year and no one will make ṭawāf of the Ka'bah naked.”<sup>2</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Janā'iz, bāb mā jā' fi qabr al-Nabī ﷺ wa Abī Bakr wa 'Umar ḥadīth no. 1392. It is a lengthy narration.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr no. 4655, 4656.

## The narration of Sayyidunā Anas ibn Mālik:

عن أنس بن مالك قال بعث النبي صلى الله عليه وآله وسلم ببراءة مع أبي بكر ثم دعاه فقال لا يبغي لأحد ان يبلغ هذا إلا رجل مني فدعا عليا فأعطاه إياها

Sayyidunā Anas ibn Mālik رضي الله عنه relates, “Rasūlullāh صلى الله عليه وآله وسلم sent Barā’ah with Abū Bakr. He then called him and said, ‘It is not befitting for anyone to convey this except someone from my family.’ Accordingly, he summoned ‘Alī and gave it to him.”<sup>1</sup>

وعن ابن عباس قال بعث النبي صلى الله عليه وآله وسلم أبا بكر وأمه وسلم ببراءة مع أبي بكر ثم دعاه فقال لا يبغي لأحد ان يبلغ هذا إلا رجل مني فدعا عليا فأعطاه إياها

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Sayyidunā Ibn ‘Abbās رضي الله عنه reports, “Rasūlullāh صلى الله عليه وآله وسلم despatched Abū Bakr and ordered him to announce these words. He thereafter sent ‘Alī behind him. While Abū Bakr was travelling, he heard the grunt of Rasūlullāh’s صلى الله عليه وآله وسلم camel. Abū Bakr came out anxious thinking that it was Rasūlullāh صلى الله عليه وآله وسلم, however, it was ‘Alī who handed over Rasūlullāh’s صلى الله عليه وآله وسلم letter to him. Abū Bakr commanded ‘Alī to announce these words. They both proceeded and performed ḥajj. ‘Alī stood up in the Days of Tashrīq and announced:

- The responsibility of Allah and His Messenger is exempt from every mushrik, so travel in the land freely for four months,
- No mushrik will perform ḥajj after this year,
- No one will make ṭawāf of the Ka’bah in a naked state,
- And none will enter Jannah except a believer.

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1 Al-Tirmidhī narrated it in *al-Taḥṣīn*, bāb Sūrah al-Tawbah no. 3090 and the wording is his and he stated, “Ḥasan gharīb.” Al-Albānī said, “Isnād is ḥasan.” Imām Aḥmad in *al-Musnad* ḥadīth no. 13237 and 14051; *al-Faḍā’il* ḥadīth no. 946 and 1090; Waṣī Allah ‘Abbās declared it ḥasan. Ḥāfiẓ ibn Ḥajar stated vol. 8 pg. 320 of *al-Fath*, “Aḥmad recorded it with a ḥasan sanad from Anas,” and then reported the ḥadīth.



‘Alī would announce. When he would become tired, Abū Bakr would stand up and announce.’”<sup>1</sup>

## His steadfastness of the Day of Ḥunayn

### The narration of Sayyidunā Jābir ibn ‘Abd Allāh

عن جابر بن عبد الله قال لما استقبلنا وادي حنين قال انحدرنا في واد من أودية تهامة أجوف حطوط وإنما انحدر فيه انحدارا قال وفي عماية الصبح وقد كان القوم كمنوا لنا في شعابه وفي أجنابه و مضايقه قد أجمعوا و تهيؤا و أعدوا قال فو الله ما راعنا و نحن منحطون إلا الكتائب قد شدت علينا شدة رجل واحد و انهزم الناس راجعين فاستمروا لا يلوي أحد منهم على أحد و انحاز رسول الله صلى الله عليه و آله و سلم ذات اليمين ثم قال إلي أيها الناس هلم إلي أنا رسول الله أنا محمد بن عبد الله قال فلا شيء احتملت الإبل بعضها بعضا فانطلق الناس إلا أن مع رسول الله صلى الله عليه و آله و سلم رهطا من المهاجرين و الأنصار و أهل بيته غير كثير و فيمن ثبت معه صلى الله عليه و آله و سلم أبو بكر و عمر و من أهل بيته علي بن أبي طالب و العباس بن عبد المطلب و ابنه الفضل بن عباس و أبو سفيان بن الحارث و ربيعة بن الحارث و أيمن بن عبيد و هو ابن أم أيمن و أسامة بن زيد قال و رجل من هوازن على جمل له أحمر في يده راية له سوداء في رأس رمح طويل له أمام الناس و هوازن خلفه فإذا أدرك طعن برمحه و إذا فاته الناس رفعه لمن وراءه فاتبعوه قال ابن إسحاق و حدثني عاصم بن عمر بن قتادة عن عبد الرحمن بن جابر عن أبيه جابر بن عبد الله قال بينا ذلك الرجل من هوازن صاحب الراية على جملة ذلك يصنع ما يصنع إذ هوى له علي بن أبي طالب و رجل من الأنصار يريدانه قال فيأتيه علي من خلفه فضرب عرقوبي الجمل فوقع على عجزه و وثب الأنصاري على الرجل فضربه ضربة أطن قدمه بنصف ساقه فانعجف عن رحله و اجتلد الناس فوالله ما رجعت راجعة الناس من هزيمتهم حتى وجدوا الأسرى مكتفين عند رسول الله صلى الله عليه و آله و سلم

Sayyidunā Jābir ibn ‘Abd Allāh رضي الله عنه narrates, “When we approached the valley of Ḥunayn, we descended into one of the valleys of Tihāmah, a steep descent; we were descending rapidly during the darkness of morning. The

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1 Al-Tirmidhī narrated it in *al-Taḥfīr*, bāb Sūrah al-Tawbah no. 3091 and stated, “Ḥasan gharīb.” al-Albānī said, “Isnād is ṣaḥīḥ.” Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 400 ḥadīth no. 12128; *al-Awsaṭ* vol. 1 pg. 284 ḥadīth no. 928; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 53 ḥadīth no. 4375 and stated, “Isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhahabī agreed with him. Al-Bayhaqī in *al-Kubrā* vol. 9 pg. 224 ḥadīth no. 18600.

The substitute announcer of ‘Alī when he would get tired and his voice would become hoarse is Abū Hurayrah رضي الله عنه as narrated by al-Ṭabarānī, al-Ḥākim, and al-Bayhaqī; and not Abū Bakr رضي الله عنه as stated by al-Tirmidhī.

enemy had laid in ambush for us in its gorges, sides, and narrow passes. They had gathered and were fully prepared. By Allah, we were not alarmed by anything while we were descending except by the battalions who began firing at us all at once which led to people scattering, no one bothered about the next. Rasūlullāh ﷺ moved to the right and then shouted, ‘Come to me, O people, come to me. I am the Messenger of Allah. I am Muḥammad ibn ‘Abd Allāh,’ but to no avail. [The confusion was so disastrous] that camels were climbing upon one another and the people were fleeing. Only a group of the Muhājirīn, Anṣār, and Ahl al-Bayt remained with him which were few in number. Among those who remained firm by Rasūlullāh ﷺ were Abū Bakr and ‘Umar; and from his family ‘Alī ibn Abī Ṭālib, ‘Abbās ibn ‘Abd al-Muṭṭalib, his son Faḍl ibn ‘Abbās, Abū Sufyān ibn al-Ḥārith, Rabī‘ah ibn al-Ḥārith, Ayman ibn ‘Ubayd—the son of Umm Ayman—and Usāmah ibn Zayd رضي الله عنه. A man from the Hawāzin was sitting on his red camel holding his black flag with the head of his long spear in front of him. He was ahead of the army and the Hawāzin were behind him. When he faced anyone, he would pierce him with his arrow. And if anyone managed to escape him, he would leave him for those behind him.”

Ibn Ishāq says, ‘Āṣim ibn ‘Umar ibn Qatādah narrated to me from ‘Abd al-Raḥmān ibn Jābir from his father Jābir ibn ‘Abd Allāh, “While this man from the Hawāzin with the flag and camel was doing what he was doing, ‘Alī ibn Abī Ṭālib and a man from the Anṣār pursued him. ‘Alī approached him from the back and cut the hamstrings of the camel causing it to fall on its rear while the Anṣārī jumped on top of the man and gave him such a blow which severed his leg and half his calf causing him to fall of his conveyance. People continued to fight. By Allah, those who fled only returned from their failure to find the captives fastened in front of Rasūlullāh ﷺ.<sup>1</sup>

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1 Imām Aḥmad narrated it in *al-Musnad – Musnad Jābir ibn ‘Abd Allāh* رضي الله عنه – ḥadīth no. 15069; Abū Ya‘lā vol. 3 pg. 388 ḥadīth no. 1863; Ḥusayn Salīm Asad declared isnād as ḥasan. al-Arnā‘ūṭ said, “Its isnād is ḥasan.” al-Haythamī mentioned it in *al-Majma‘* vol. 6 pg. 180 and stated, “Aḥmad and Abū Ya‘lā narrated it with additions and al-Bazzār narrated it condensed. Ibn Ishāq appears in the sanad and he clearly mentioned listening in the Abū Ya‘lā’s narration. The rest of Aḥmad’s narrators are the narrators of *al-Ṣaḥīḥ*.”

### The narration of Nazzāl ibn Sabrah

عن النزال بن سبرة يحدث عن علي رضي الله عنه أنه صلى الظهر ثم قعد في حوائج الناس في رحبة الكوفة حتى حضرت صلاة العصر ثم أتى بماء فشرب و غسل وجهه و يديه و ذكر رأسه و رجله ثم قام فشرب فضله و هو قائم ثم قال إن ناسا يكرهون الشرب قائما و إن النبي صلى الله عليه و آله و سلم صنع مثل ما صنعت

Nazzāl ibn Sabrah narrates concerning Sayyidunā ‘Alī رضي الله عنه that he performed Ṣalāt al-Ẓuhr and thereafter sat down to attend to the needs of the people in the main square of Kūfah until the time of Ṣalāt al-‘Aṣr approached. Water was then brought to him which he drank. He washed his face and hands and his head and feet. He then stood up and drank the surplus water while standing whereupon he commented, “People despise drinking while standing. Whereas Nabī ﷺ acted as I acted.”<sup>1</sup>

### His high rank in Judgement

#### The narration of Sayyidunā Zayd ibn Arqam:

عن زيد بن أرقم قال بينما أن عند رسول الله صلى الله عليه و آله و سلم إذ جاءه رجل من أهل اليمن فجعل يحدث النبي صلى الله عليه و آله و سلم و يخبره فقال يا رسول الله أتى عليا رضي الله عنه ثلاثة نفر يختصمون في ولد وقعوا على امرأة في طهر واحد فقال لاثنين طيبا نفسا بهذا الولد ثم قال أنتم شركاء متشاكسون إني مقرع بينكم فمن قرع له فله الولد و عليه ثلثا الدية لصاحبيه فأقرع بينهم فقرع لأحدهم فدفع إليه الولد قال فضحك رسول الله صلى الله عليه و آله و سلم حتى بدت نواجذه أو قال أضراسه

Sayyidunā Zayd ibn Arqam رضي الله عنه relates that whilst he was in the company of Rasūlullāh صلى الله عليه وسلم, a man from Yemen came to Nabī ﷺ and began talking to him.

He said, “O Messenger of Allah! Three people came to ‘Alī with a dispute over a child; with whose mother they had all slept in the same clean period. ‘Alī said to two of them, ‘Give the child willingly to the man [the third person]. He then said, ‘You are partners who are quarrelling with one another. I will draw lots between you; whoever’s name comes out will receive the child and will be responsible for two thirds of the blood money

1 al-Bukhārī narrated it in al-Ashribah, bāb al-shurb qā’īmān no. 5615, 5616

for the other two.' He thus cast lots between them and took out one's name to whom he handed over the child." Rasūlullāh ﷺ laughed until his molars – or he said: wisdom molars – became apparent.<sup>1</sup>

### The narration of Sayyidunā 'Abd Allāh ibn Mas'ūd:

عن علقمة عن عبد الله قال كنا نتحدث أن أفضى أهل المدينة علي بن أبي طالب رضي الله عنه

'Alqamah reports from 'Abd Allāh, "We would declare that the best in judgement from the residents of Madīnah was 'Alī ibn Abī Ṭālib رضي الله عنه."<sup>2</sup>

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة قال قال عمر بن الخطاب علي أفضانا

Sayyidunā Abū Hurayrah رضي الله عنه relates that Sayyidunā 'Umar ibn al-Khaṭṭāb رضي الله عنه stated, "Alī is the best in judgement among us."<sup>3</sup>

### The narration of Sayyidunā Anas ibn Mālik:

عن أنس قال قال رسول الله صلى الله عليه وآله وسلم أرحم أمتي بأمتي أبو بكر وأشدهم في دين الله عمر وأشدهم حياء أو أصدقهم حياء عثمان وأعلمهم بالحلال والحرام معاذ بن جبل وأعلمهم بما أنزل الله علي وأبي بن كعب وأفضهم زيد بن ثابت وأمين هذه الأمة أبو عبيدة بن الجراح

Sayyidunā Anas رضي الله عنه relates that Rasūlullāh ﷺ announced, "The most beneficent of my ummah upon my ummah is Abū Bakr. The most stern of them in the dīn of Allah is 'Umar. The one who possesses the most modesty

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1 Al-Ḥākim in *al-Mustadrak*, Kitāb Ma'rifat al-Ṣaḥābah, bāb islām Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib رضي الله عنه vol. 3 pg. 146 ḥadīth no. 4659 and stated, "This ḥadīth's isnād is ṣaḥīḥ but they have not recorded it." The wording is his. *Sunan al-Nasa'i*, Kitāb al-Ṭalāq, bāb al-qur'ah idhā tanāza'ū fī al-walad 3488; *Sunan Ibn Mājah* 2348; *Abū Dāwūd* ḥadīth no. 2269. Al-Albānī declared it ṣaḥīḥ in both of them. Ibn al-Qayyim has 2 opinions, Ṣaḥīḥ and ḍa'īf, in *Zād al-Ma'ād* vol. 5 pg. 382 and *al-Ṭuruq al-Ḥukmiyyah*.

2 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma'rifat al-Ṣaḥābah, bāb islām Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib رضي الله عنه vol. 3 pg. 145 ḥadīth no. 4656 and stated, "This ḥadīth is ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it."

3 Ibn Sa'd recorded it in *al-Ṭabaqāt* vol. 2 pg. 339. The ḥadīth comes on the authority of Ibn 'Abbās from 'Umar رضي الله عنه in *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb qawliḥ Ta'ālā mā nansakh min āyah ḥadīth no. 4481.

is ‘Uthmān. The most knowledgeable with regards to ḥalāl and ḥarām is Mu‘ādh ibn Jabal. The most knowledgeable of what Allah ﷻ has revealed is ‘Alī and Ubay ibn Ka‘b. The one with the soundest knowledge of inheritance is Zayd ibn Thābit. And the trustworthy individual of this ummah is Abū ‘Ubaydah ibn Jarrāḥ.”<sup>1</sup>

## Khuzaymah ibn Thābit’s praise for Sayyidunā ‘Alī

عن الأسود بن يزيد النخعي قال لما يوبع علي بن أبي طالب رضي الله عنه على منبر رسول الله صلى الله عليه وآله وسلم قال خزيمه بن ثابت وهو واقف بين يدي المنبر

أبو حسن مما نخاف من الفتن	إذا نحن بايعنا عليا فحسبنا
أطب قريشا بالكتاب و بالسنة	وجدناه أولى الناس بالناس أنه
إذا ما جرى يوما على الضمر البدن	و إن قريشا ما تشق غباره
و ما فيهم كل الذي فيه من حسن	و فيه الذي فيهم من الخير كله

Aswad ibn Yazīd al-Nakhaī narrates, “When bay‘ah was taken at the hands of ‘Alī ibn Abī Ṭālib on the pulpit of Rasūlullāh ﷺ, Khuzaymah ibn Thābit said while standing in front of the pulpit:

When we pledged allegiance to ‘Alī,

Abū al-Ḥasan (‘Alī ﷺ) suffices us for whatever trials we fear.

From all people we find him most deserving of it, because of him

Being the most knowledgeable of the Quraysh regarding the Book and the Sunnah.

Certainly the Quraysh will never catch up with him,

1 Abū Dāwūd al-Ṭayālīsī narrated it in his *Musnad* no. 2096; al-Tirmidhī in *al-Manāqib*, bāb manāqib Mu‘ādh ﷺ ḥadīth 3790 and commented, “Ḥasan gharīb.” There is no mention of ‘Alī therein in *al-Tirmidhī*. Al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 1224. Some scholars have preferred that his mursal is ṣaḥīḥ except his statement, “The trustworthy man of this ummah is Abū ‘Ubaydah,” which appears in *al-Bukhārī*. Al-Dāraquṭnī has preferred irsāl in al-‘Ilal and al-Bayhaqī and Khaṭīb in al-Faṣl li al-Waṣl. Ḥāfiẓ ibn Ḥajar states in *Fath al-Bārī* in Kitāb al-Faḍā’il, bāb manāqib Abī ‘Ubaydah vol. 7 pg. 93: “Its isnād is ṣaḥīḥ except that the Ḥuffāẓ have said that the correct breakdown is irsāl in the beginning and mawṣūl is the portion which al-Bukhārī has sufficed on.”

Even if one day the fat camels catch up with the slender ones.  
He possesses all the good they possess,  
But they do not possess all the beauty he enjoys.<sup>1</sup>

## Waging war against the heretics

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

عن أبي سعيد الخدري رضي الله عنه قال بينا نحن عند رسول الله صلى الله عليه وآله وهو يقسم قسماً أتاه ذو الخويصرة وهو رجل من بني تميم فقال يا رسول الله اعدل فقال صلى الله عليه وآله وسلم ويحك ومن يعدل إن لم أعدل قد خبت وخسرت إن لم أعدل فقال عمر بن الخطاب يا رسول الله أئذن لي فيه أضرب عنقه فقال رسول الله صلى الله عليه وآله وسلم دعه فإن له أصحاباً يحقر أحدكم صلاته مع صلاتهم وصيامه مع صيامهم يقرؤون القرآن لا يجاوز تراقيهم يمرقون من الإسلام كما يمرق السهم من الرمية ينظر إلى نضله فلا يوجد فيه شيء ثم ينظر إلى رصافه فلا يوجد فيه شيء ثم ينظر إلى نضبه فلا يوجد فيه شيء وهو القدرح ثم ينظر إلى فذذه فلا يوجد فيه شيء قد سبق الفرت والدم آيتهم رجل أسود إحدى عضديه مثل ثدي المرأة أو مثل البضعة تدردر يخرجون على حين فرقة من الناس قال أبو سعيد فأشهد أني سمعت هذا من رسول الله صلى الله عليه وآله وسلم وأشهد أن علي بن أبي طالب قاتلهم وأنا معه فأمر بذلك الرجل فالتمس فوجد فأتي به حتى نظرت إليه على نعت النبي صلى الله عليه وآله وسلم الذي نعت

Sayyidunā Abū Saʿīd al-Khudrī رضي الله عنه reports, “We were once in the company of Rasūlullāh صلى الله عليه وسلم while he was distributing the spoils of war when Dhū al-Khuwayṣirah—a man from the Banū Tamīm—came to him and said, ‘O Messenger of Allah! Be just!’

Rasūlullāh صلى الله عليه وسلم said, ‘Woe to you! Who will display justice if I do not display it? I will certainly be a failure and loser if I do not display justice.’

Upon this ‘Umar ibn al-Khaṭṭāb said, ‘O Messenger of Allah! Permit me to slay his neck.’

Rasūlullāh صلى الله عليه وسلم remarked, ‘Spare him. He has such companions that you will regard your ṣalāh insignificant in front of theirs and your fasting insignificant in front of theirs. They recite the Qur’ān but it does not pass

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Maʿrifat al-Ṣaḥābah, bāb dhikr islām Amīr al-Muʾminīn ‘Alī ibn Abī Ṭālib رضي الله عنه vol. 3 pg. 124 ḥadīth no. 4595.

their clavicle. They will pass through Islam just as an arrow passes through the target; he looks at its blade but finds no trace of it [the animal that he shot]; he then looks at its butt but finds no trace of it; he then looks at the arrow shaft but finds nothing, and finally he looks at its feather and finds nothing; it just passed through the flesh and blood. Their sign is a black man whose one arm is like a woman's breast or a piece of meat which shakes. They will emerge when there will be disunion among people.”

Abū Saʿīd says, “I bear witness that I heard this from Rasūlullāh ﷺ and I bear witness that ‘Alī ibn Abī Ṭālib fought them and I was with him. He ordered regarding this man who was subsequently searched for, found and brought to him. I saw him fit the exact description described by Rasūlullāh ﷺ.”<sup>1</sup>

He is one of those who have been given the glad tidings of Jannah

### The narration of Sayyidunā Saʿīd ibn Zayd:

عن عبد الرحمن بن حميد عن أبيه أن سعيد بن زيد حدثه في نفر أن رسول الله صلى الله عليه وآله وسلم قال عشرة في الجنة أبو بكر في الجنة وعمر في الجنة وعثمان وعلي والزبير وطلحة وعبد الرحمن وأبو عبيدة وسعد بن أبي وقاص قال فعد هؤلاء التسعة وسكت عن العاشر فقال القوم نشدك بالله يا أبا الأعور من العاشر قال نشدتموني بالله أبو الأعور في الجنة قال أبو عيسى أبو الأعور هو سعيد بن زيد بن عمرو بن نفيل

‘Abd al-Raḥmān ibn Ḥumayd reports from his father that Sayyidunā Saʿīd ibn Zayd رضي الله عنه narrated to him while he was present in a group that Rasūlullāh ﷺ declared, “Ten are in Jannah. Abū Bakr is in Jannah, ‘Umar is in Jannah, and ‘Uthmān, ‘Alī, Zubayr, Ṭalḥah, ‘Abd al-Raḥmān, Abū ‘Ubaydah, and Saʿīd ibn Abī Waqqāṣ.”

He enumerated these nine but remained silent of the tenth due to which the people entreated, “We beseech you in the name of Allah, O Abū al-Aʿwar, who is the tenth?”

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Manāqib, bāb ‘alāmāt al-nubuwwah fī al-islām ḥadīth no. 3610; *Ṣaḥīḥ Muslim*, Kitāb al-Zakāh, bāb dhikr al-khawārij wa ṣifātihim ḥadīth 148, 1064; the wording is his.

“You beseeched me in Allah’s name,” he retorted, “Abū al-A‘war is in Jannah.”

Al-Tirmidhī elaborates, “Abū al-A‘war is Sa‘d ibn Zayd ibn ‘Amr ibn Nufayl.”<sup>1</sup>

### The narration of Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf:

عن عبد الرحمن بن عوف رضي الله عنه أن النبي صلى الله عليه وآله وسلم قال أبو بكر في الجنة و عمر في الجنة و علي في الجنة و عثمان في الجنة و طلحة في الجنة و الزبير في الجنة و عبد الرحمن بن عوف في الجنة و سعد بن أبي وقاص في الجنة و سعيد بن زيد بن عمرو بن نفيل في الجنة و أبو عبيدة بن الجراح في الجنة

Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم announced, “Abū Bakr is in Jannah, ‘Umar is in Jannah, ‘Alī is in Jannah, ‘Uthmān is in Jannah, Ṭalḥah is in Jannah, Zubayr is in Jannah, ‘Abd al-Raḥmān ibn ‘Awf is in Jannah, Sa‘d ibn Abī Waqqāṣ is in Jannah, Sa‘d ibn Zayd ibn ‘Amr ibn Nufayl is in Jannah, and Abū ‘Ubaydah ibn Jarrāḥ is in Jannah.”<sup>2</sup>

### Glad tidings of martyrdom

#### The narration of Sayyidunā Abū Sinān al-Du‘alī:

عن أبي سنان الدؤلي أنه عاد عليا في شكوى اشتكاها فقلت له لقد تخوفنا عليك في شكواك هذه فقال و لكني و الله ما تخوفت على نفسي منه لأنني سمعت الصادق المصدوق صلى الله عليه وآله وسلم يقول إنك ستضرب ضربة ههنا و ضربة ههنا و أشار إلى صدغيه فيسيل دمها حتى تخضب لحيتك و يكون صاحبها أشقاها كما كان عاقر الناقة أشقى ثمود

Sayyidunā Abū Sinān al-Du‘alī رضي الله عنه reports that he visited Sayyidunā ‘Alī رضي الله عنه in his sickness and said to him, “We are extremely fearful for you in this sickness of yours [that it prove fatal].”

1 Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه no. 3748; al-Albānī declared it ṣaḥīḥ; al-Nasa‘ī in *al-Kubrā* vol. 5 pg. 56 ḥadīth 8195.

2 Imām Aḥmad narrated it in *al-Musnad* no. 1675; Shu‘ayb al-Arnā‘ūtī said, “His isnād is qawī according to the standards of Muslim.” Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه no. 3747; al-Albānī declared it ṣaḥīḥ. Ibn Ḥibbān in his *Ṣaḥīḥ* pg. 1869 no. 7002.



Sayyidunā ‘Alī عليه السلام replied, “However, by Allah, I do not fear it for myself for I have certainly heard the truthful [Rasūlullāh صلى الله عليه وسلم] saying, ‘You will soon be struck here and here—and he pointed to ‘Alī’s temples—and the blood will flow until it reddens your beard. The perpetrator will be the most wretched of people just as the one who hamstringed the camel was the most wretched of Thamūd.’”<sup>1</sup>

### The narration of Sayyidunā Abū Hurayrah:

عن أبي هريرة أن رسول الله صلى الله عليه وآله وسلم كان على حراء هو وأبو بكر وعمر وعثمان وعلي وطلحة والزبير فتحركت الصخرة فقال رسول الله صلى الله عليه وآله وسلم سلم اهدأ فما عليك إلا نبي أو صديق أو شهيد

Sayyidunā Abū Hurayrah رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم, Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah and Zubayr were standing on Ḥirā’ when the mountain began to shake whereupon Rasūlullāh صلى الله عليه وسلم ordered, “Calm down! Upon you is either a Nabī, Ṣiddīq, or martyr.”<sup>2</sup>

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1 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 1 pg. 106 ḥadīth 173. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 137 and said, “Al-Ṭabarānī narrated it and his isnād is ḥasan.” Al-Haythamī has recorded the incident of Rasūlullāh صلى الله عليه وسلم passing glad tidings to Sayyidunā ‘Alī عليه السلام of martyrdom from many Ṣaḥābah:

‘Ammār ibn Yāsir رضي الله عنه: Aḥmad, al-Ṭabarānī—the narrator did not hear directly from ‘Ammār.

Ṣuhayb رضي الله عنه: Abū Ya’lā, al-Ṭabarānī—Rushdīn ibn Sa’d appears in the sanad.

‘Ā’ishah رضي الله عنها: Abū Ya’lā.

Abū Rāfi’: al-Bazzār.

2 *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb min faḍā’il Ṭalḥah wa al-Zubayr no. 50, 2417.

In this ḥadīth many prophecies of Rasūlullāh صلى الله عليه وسلم materialised, viz. his prophecy that they will be killed as martyrs, and all of them—besides Rasūlullāh صلى الله عليه وسلم and Abū Bakr—passed away as martyrs. Certainly, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, and Zubayr رضي الله عنهم were unjustly murdered. The martyrdom of the first three is well-known. The martyrdom of Zubayr رضي الله عنه took place at Wādī al-Sibā’ near Baṣrah while he was leaving the battlefield and abandoning fighting. Similarly, Ṭalḥah رضي الله عنه remained aloof from the people so as not to fight when an arrow struck him and killed him. It is established that whoever is killed unjustly is a martyr. The meaning is martyrs in terms of the Hereafter and receiving the grand rewards promised to the martyrs. Nevertheless, in the world, they will be given ghusl and Ṣalāt al-Janāzah will be performed on them. (*Sharḥ al-Nawawī* vol. 5 pg. 283)

He is the first of the Ahl al-Bayt to join Rasūlullāh ﷺ

### The narration of Qutham ibn ‘Abbās:

عن أبي إسحاق قال سألت قثم بن العباس كيف ورث علي رسول الله صلى الله عليه وآله وسلم دونكم قال لأنه كان أولنا به لحوقا وأشدنا به لزوقا

Abū Ishāq reports that he asked Qutham ibn ‘Abbās رضي الله عنه, “How did ‘Alī inherit from Rasūlullāh صلى الله عليه وسلم and not you?”

He explained, “Since he was the first of us to join him and the most attached to him.”<sup>1</sup>

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1 Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 136 ḥadīth no. 3633 and stated, “Isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhahabī agreed with him. Ibn Abī Shaybah narrated it in his *Muṣannaf*, Kitāb al-Awā’il, bāb Awwal mā fa’ala wa man fa’alahū vol. 7 pg. 266 ḥadīth 35938; *Al-Āḥād wa al-Mathānī* of ibn Abī ‘Āṣim 399; *al-‘Ilal wa Ma’rifat al-Rijāl* of Aḥmad ibn Ḥambal 998.

## Chapter Five

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

#### The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ‘Abd Allāh ibn ‘Amr ibn Ḥarām, the father of Sayyidunā Jābir

Allah communicated with him directly in Jannah

#### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت قال رسول الله صلى الله عليه وآله وسلم لجابر يا جابر ألا أبشرك قال بلى بشرني بشرك الله بالخير قال أشعرت أن الله عز وجل أحبب إليك فأقعدته بين يديه فقال تمن علي عبي ما شئت أعطيكه فقال يا رب ما عبادتك حق عبادتك أتمنى أن تردني إلى الدنيا فأقتل مع النبي صلى الله عليه وآله وسلم مرة أخرى فقال سبق مني أنك إليها لا ترجع

Rasūlullāh ﷺ said to Jābir رضي الله عنه, “O Jābir, should I not give you good news?”

Jābir رضي الله عنه replied, “Indeed, give me good news; may Allah grant you glad tidings of goodness.”

Rasūlullāh ﷺ said, “Do you know that Allah سبحانه وتعالى gave life to your father and then seated him before Himself and stated, ‘O My servant, desire whatever you want from Me, I will provide you with it.’ He (‘Abd Allāh ibn ‘Amr) said, ‘O my Rabb! I have not worshipped You as You ought to have been worshipped. I desire that You return me to the world so that I may be martyred a second time with your Nabī.’ Upon that Allah explained, ‘I have determined beforehand that you will not return to the world.’”<sup>1</sup>

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1 Al-Ḥākīm narrated it in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, dhikr Manāqib ‘Abd Allāh ibn ‘Amr ibn Ḥarām vol. 3 pg. 223 ḥadīth no. 4911 and declared it ṣaḥīḥ. Al-Fayḍ ibn Wathīq appears in this sanad who is *muttahaam* (accused of lying). However, the ḥadīth has a shāhid from the narration of his son Jābir رضي الله عنه by al-Tirmidhī in Kitāb al-Tafsīr, bāb tafsīr Sūrah Āl ‘Imrān vol. 5 pg. 23 ḥadīth 3010. Al-Albānī said, “Ḥasan.” *Ibn Mājah* narrated it vol. 1 pg. 68 ḥadīth 190.

## The narrations of the Ahl al-Bayt regarding the virtue of Sayyidunā Abū Ḥudhayfah

His desire for martyrdom in the Path of Allah

### The narration of Sayyidunā Ibn ‘Abbās:

عن ابن عباس رضي الله عنهما أن رسول الله صلى الله عليه وآله وسلم قال يوم بدر من لقي منكم العباس فليكنف عنه فإنه خرج مستكرها فقال أبو حذيفة ابن عتبة أقتل آباءنا وإخواننا وعشائرننا و ندع العباس و الله لأضربنه بالسيف فبلغت رسول الله صلى الله عليه وآله وسلم فقال لعمر بن الخطاب يا أبا حفص قال عمر رضي الله عنه إنه لأول يوم كناني فيه أبني حفص يضرب وجه عم رسول الله بالسيف فقال عمر دعني فلاضرب عنقه فإنه قد نافق و كان أبو حذيفة يقول ما أنا بأمن من تلك الكلمة التي قلت و لا أزال خائفا حتى يكفرها الله عني بالشهادة قال فقتل يوم اليمامة شهيدا

Sayyidunā Ibn ‘Abbās رضي الله عنه relates that Rasūlullāh صلى الله عليه وآله وسلم said on the Day of Badr, “Whoever among you faces ‘Abbās [on the battlefield], he should restrain his hands from killing him for indeed he has been forced out.”

Abū Ḥudhayfah<sup>1</sup> ibn ‘Utbah said, “Should we slay our fathers, brothers and family and spare ‘Abbās? By Allah, I am most certainly going to strike him with the sword!”

His words reached Rasūlullāh صلى الله عليه وآله وسلم who said to ‘Umar ibn al-Khaṭṭāb رضي الله عنه, “O Abū Ḥafṣ!—‘Umar comments, “That was the first day Rasūlullāh صلى الله عليه وآله وسلم addressed me with the agnomen Abū Ḥafṣ.”—will the face of Rasūlullāh’s صلى الله عليه وآله وسلم uncle be struck with a sword?”

‘Umar said, “Allow me to smite his (Abū Ḥudhayfah) neck for he has indeed turned a hypocrite.”

Abū Ḥudhayfah would say, “I am not at peace because of the words that I spoke. I will remain fearful until Allah will remit it from me through martyrdom.”

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1 Abū Ḥudhayfah: he is Abū Ḥudhayfah ibn ‘Utbah ibn Rabā‘ah. His name is Hishām. It is said: His name is Hushaym which is more common. It is also said to be Muhsham. Usd al-Ghābah vol. 1 pg. 1092.

Ibn ‘Abbās رضي الله عنه says, “He was slain on the Day of Yamāmah as a martyr.”<sup>1</sup>

## The narrations of the Ahl al-Bayt regarding the virtue of Sayyidunā Abū Dhar al-Ghiffārī

### His Islam

#### The narration of Sayyidunā Ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال لما بلغ أبا ذر مبعث النبي صلى الله عليه وآله وسلم قال لأخيه اركب إلى هذا الوادي فاعلم لي علم هذا الرجل الذي يزعم انه نبي يأتيه الخبر من السماء و اسمع من قوله ثم اتني فانطلق الأخ حتى قدمه و سمع من قوله ثم رجع إلى أبي ذر فقال له رأيتك يا امرئ بمكارم الأخلاق و كلاما ما هو بالشعر فقال ما شفيتني مما أردت فتزود و حمل شنة له فيها ماء حتى قدم مكة فأتى المسجد فالتمس النبي صلى الله عليه وآله وسلم و لا يعرفه و كره أن يسأل عنه حتى أدركه بعض الليل فرآه علي فعرّف أنه غريب فلما رآه تبعه فلم يسأل واحدا منهما صاحبه عن شيء حتى أصبح ثم احتفل قريته و زاده إلى المسجد و ظل ذلك اليوم و لا يراه النبي صلى الله عليه وآله وسلم حتى أمسى فعاد إلى مضجعه فمر به علي فقال أما نال للرجل أن يعلم منزله فأقامه فذهب به معه لا يسأل واحدا منهما صاحبه عن شيء حتى إذا كان يوم الثالث فعاد على مثل ذلك فأقام معه ثم قال ألا تحدثني ما الذي أقدمك قال إن أعطيتني عهدا و ميثاقا لترشدني فعلت ففعل فأخبره قال فإنه حق و هو رسول الله صلى الله عليه وآله وسلم فإذا أصبحت فاتبعني فإني إن رأيت شيئا أخاف عليك قمت كأني أريق الماء فإن مضيت فاتبعني حتى تدخل مدخلي ففعل فانطلق يقفوه حتى دخل على النبي صلى الله عليه وآله وسلم و دخل معه فسمع من قوله و أسلم مكانه فقال له النبي صلى الله عليه وآله وسلم ارجع إلى قومك فأخبرهم حتى يأتيك أمري قال و الذي نفسي بيده لأصرخن بها بين ظهرانيهم فخرج حتى أتى المسجد فنادى بأعلى صوته أشهد أن لا إله إلا الله و أن محمدا رسول الله ثم قام القوم فضربوه حتى أضجعوه و أتى العباس فأكب عليه قال و بلكم أنستم تعلمون أنه من غفار و أن طريق تجاركم إلى الشام فأنقذه منهم ثم عاد من الغد لمثلها فضربوه و ثاروا إليه فأكب العباس عليه

Sayyidunā Ibn ‘Abbās رضي الله عنه reports, “When the news of Nabī’s صلى الله عليه وآله وسلم nubuwwah reached Abū Dhar, he said to his brother, ‘Ride to this valley i.e. Makkah and gather me information about the man who declares himself

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1 Al-Hākim narrated it in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, bāb dhikr Manāqib Abī Ḥudhayfah who is Hushaym ibn ‘Utbah vol. 3 pg. 247 ḥadīth 4988 and stated, “Ṣaḥīḥ according to the standards of Muslim but they have not recorded it.” The narrator, ‘Abbās ibn ‘Abd Allah ibn Ma‘bad ibn ‘Abbās from his father is reliable and his father is reliable. Muḥammad ibn Iṣḥāq clearly stated in *al-Ṭabaqāt al-Kubrā* of Ibn Sa‘d vol. 4 pg. 10.

as a nabī and that revelation comes to him from the sky. Listen to his statements and then come back to me.’

His brother departed until he reached Makkah and heard Rasūlullāh ﷺ speech. He then returned to Abū Dhar and said, ‘I observed that he commands good character and his speech is not poetry.’

Abū Dhar commented, ‘You have not satisfied my thirst.’

He thus took some provisions along with his water skin and approached Makkah. He came to the Masjid and searched for Rasūlullāh ﷺ. However, he did not recognise him and despised asking about him. When night approached, ‘Alī saw him and realised that he was a stranger. When the latter saw the former, he followed him home but none asked the other of anything until morning. He then carried his water skin and provisions to the Masjid. The day passed and Nabī ﷺ did not notice him. When evening approached, he returned to his sleeping place. ‘Alī passed by him and remarked [to himself], ‘Did this man not attain his purpose?’ He then gestured him to stand up and he accompanied him home; none of them asking the other anything. On the third day, the same thing transpired and he stayed with him.

‘Alī then asked, ‘Will you not tell me what has brought you here?’

He said, ‘If you give me your word and promise that you will guide me, then I will.’

He complied so he informed him [of his purpose of coming] upon which ‘Alī said, ‘Indeed he is the truth and he is the Messenger of Allah. In the morning, follow me. If I perceive some fear for you, I will stand on the side as if I am passing water. When I continue, follow me until you enter my place.’

He obeyed and followed him until he entered the house of Rasūlullāh ﷺ after him. He thereafter listened to the words of Rasūlullāh ﷺ and accepted Islam immediately.

Nabī ﷺ advised him, ‘Return to your people and inform them until news of me reaches you.’

He said, ‘By the Being in whose control lies my life, I will most certainly proclaim my Islam publicly ’

He thus left and came to the Masjid and shouted at the top of his voice, ‘I testify that there is no deity besides Allah and that Muḥammad is the Messenger of Allah.’

The people stood up and beat him until they knocked him to the ground.

‘Abbās then came and jumped over him saying, ‘Woe to you. Do you not know that he is from Ghiffār and on the road of your businessmen to Shām?’ thereby extricating him from them. He then did the same on the next day and they beat him up and pounced upon him until ‘Abbās rescued him.”<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb *al-Manāqib*, bāb *qīṣat islām Abī Dhar al-Ghifārī* ﷺ no. 3522 and in *Manāqib al-Anṣār* no. 3861; *Ṣaḥīḥ Muslim*, *Faḍā’il al-Ṣaḥābah*, bāb *min faḍā’il Abī Dhar al-Ghifārī* no. 2474.

## The narrations of the Ahl al-Bayt regarding the virtue of Sayyidunā Abū Salamah ‘Abd Allāh ibn ‘Abd al-Asad al-Makhzūmī

The first household to emigrate to Rasūlullāh ﷺ

### The narration of Sayyidah Umm Salamah:

عن ام سلمة أنها قالت سمعت رسول الله صلى الله عليه وآله وسلم يقول ما من مسلم تصيبه مصيبة فيقول ما أمره الله إنا لله وإنا إليه راجعون اللهم أجرني في مصيبي وأخلف لي خيرا منها إلا أخلف الله له خيرا منها قالت فلما مات أبو سلمة قلت أي المسلمين خير من أبي سلمة أول بيت هاجر إلى رسول الله صلى الله عليه وآله وسلم ثم إنني قلتها فأخلف الله لي رسول الله صلى الله عليه وآله وسلم قالت أرسل إلي رسول الله صلى الله عليه وآله وسلم حاطب بن أبي بلتعة يخطبني له فقلت إن لي بنتا وأنا غير فقال أما ابتها فندعو الله أن يغنيها عنها وأدعو الله أن يذهب بالغيرة

Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا reports that she heard Rasūlullāh ﷺ saying, “Whenever a Muslim is afflicted by a calamity and then says what Allah ﷻ has commanded him, ‘Certainly we belong to Allah and to Him shall we return, O Allah reward me in my calamity and grant me a better substitute’; Allah grants him something better in return.”

She says, “When Abū Salamah passed away I said, ‘Which Muslim is better than Abū Salamah? The first household to make hijrah to Rasūlullāh ﷺ.’ Nevertheless, I began reciting it which resulted in Allah ﷻ favouring me with Rasūlullāh ﷺ.”

She narrates, “Rasūlullāh ﷺ sent Sayyidunā Ḥaṭīb ibn Abī Balta’ah رَضِيَ اللهُ عَنْهُ to me to propose to me on his behalf. I said, ‘I have a daughter and I am very possessive.’

Rasūlullāh ﷺ said, ‘We beseech Allah to make her daughter independent of her and remove her possessiveness.’”<sup>1</sup>

1 *Ṣaḥīḥ Muslim*, Kitāb al-Janā’iz, bāb mā yuqāl ‘ind al-muṣībah ḥadīth no. 918.



## Rasūlullāh's ﷺ supplication for his forgiveness

عن أم سلمة قالت دخل رسول الله صلى الله عليه وآله وسلم على أبي سلمة وقد شق بصره فأغمضه ثم قال إن الروح إذا قبض تبعه البصر فضج ناس من أهله فقال لا تدعوا على أنفسكم إلا بخير فإن الملائكة يؤمنون على ما تقولون ثم قال اللهم اغفر لأبي سلمة و ارفع درجته في المهديين و اخلفه في عقبه في الغابرين و اغفر لنا و له يا رب العالمين و افسح له في قبره و نور له فيه

Sayyidah Umm Salamah رضي الله عنها relates, “Rasūlullāh ﷺ entered the home of Abū Salamah [after he had just passed away] and his eyes were wide open. He closed them and then said, ‘Truly, when the soul is snatched, the eyes follow it.’

Some people of his family began shouting upon which he advised, ‘Do not supplicate for anything but goodness for yourselves because certainly the angels say *āmīn* upon your prayers.’

He then prayed, ‘O Allah! Forgive Abū Salamah and raise his rank among the guided and substitute him for his heirs that have survived him. Forgive us and him, O Sustainer of the universe. Widen his grave for him and grant him light therein.’”<sup>1</sup>

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1 *Ṣaḥīḥ Muslim*, Kitāb al-Janā'iz, bāb fī ighmāḍ al-mayyit wa al-du'ā' laḥū ḥadīth no. 920.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū al-‘Āṣ ibn Rabī, the husband of Zaynab, daughter of Rasūlullāh

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praise for him

### The narration of Sayyidunā ‘Alī ibn Ḥusayn from Miswar ibn Makhramah:

عن ابن شهاب أن علي بن الحسين حدثه أنهم حين قدموا المدينة من عند يزيد بن معاوية مقتل الحسين بن علي رحمة الله عليه لقيه المسور بن مخرمة فقال له هل لك إلي من حاجة تأمرني بها فقلت له لا فقال فهل أنت معطي سيف رسول الله صلى الله عليه وآله وسلم فأني أخاف أن يغلبك القوم عليه و إيم الله لأن أعطيتني لا يخلص إليهم أبدا حتى تبلغ نفسي إن علي بن أبي طالب خطب ابنة أبي جهل على فاطمة رضي الله عنها فسمعت رسول الله صلى الله عليه وآله وسلم يخطب الناس في ذلك على منبره هذا وأنا يومئذ محتلم فقال إن فاطمة مني وأنا أتخوف أن تفتن في دينها ثم ذكر صهرها له من بني عبد شمس فأثني عليه في مصاهرته إياه قال حدثني فصدقني و وعدني فوفى لي و إنني لست أحرم حلالا و لا أحل حراما و لكن و الله لا تجتمع بنت رسول الله صلى الله عليه وآله وسلم و بنت عدو الله أبدا

On the authority of Ibn Shihāb who says that Sayyidunā ‘Alī ibn Ḥusayn narrated to him that when they arrived in Madīnah after departing from Yazīd ibn Mu‘āwiyah following the martyrdom of Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهُمَا.

Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ met him and said to him, “Do you have any need from me which you might command me?”

He replied in the negative.

He said, “So are you going to give me Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sword for I fear that the people will dominate you over it. And by the oath in Allah, if you give it to me, it will never reach them as long as I am living. Indeed, ‘Alī ibn Abī Ṭālib proposed to the daughter of Abū Jahl while married to Fāṭimah رَضِيَ اللَّهُ عَنْهَا. Subsequently, I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressing the people while on this pulpit with regards to this. I was still in my adolescence during those days. He said, ‘Certainly, Fāṭimah is from me and I fear that she will be trialled in her dīn.’ He thereafter mentioned his in law from Banū ‘Abd

Shams [i.e. Abū al-‘Āṣ ibn Rabī<sup>1</sup>] and complimented him for maintaining his ties of relationship to himself saying, ‘He gave me his word and was true to the same. He promised me and fulfilled his promise. I neither forbid a permissible action nor do I permit a forbidden one. However, by Allah, the daughter of the Messenger of Allah and the daughter of the enemy of Allah will never unite [in the wedlock of the same man]!’<sup>2</sup>

## The incident of Abū al-‘Āṣ’s Islam and Zaynab’s return to him

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة زوج النبي صلى الله عليه وآله وسلم قالت لما بعث أهل مكة في فداء أسراهم بعثت زينب بنت الرسول صلى الله عليه وآله وسلم في فداء أبي العاص بمال و بعثت فيه بقلادة كانت خديجة أدخلتها بها على أبي العاص حين بنى عليها فلما رأى رسول الله صلى الله عليه وآله وسلم تلك القلادة رق لها رقعة شديدة وقال إن رأيتم أن تطلقوا أسيرها وتردوا عليها الذي لها فافعلوا فقالوا نعم يا رسول الله فأطلقوه وردوا عليها الذي لها ولم يزل أبو العاص مقيما على شركه حتى إذا كان قبيل فتح مكة خرج بتجارة إلى الشام بأموال من أموال قريش أبضعوها معه فلما فرغ من تجارته وأقبل قافلا لقيته سرية لرسول الله صلى الله عليه وآله وسلم وقيل إن رسول الله صلى الله عليه وآله وسلم كان هو الذي وجه السرية للغير التي فيها أبو العاص قافلة من الشام وكانوا سبعين ومائة راكب أميرهم زيد بن حارثة وذلك في جمادى الأولى في سنة ست من الهجرة فأخذوا ما في تلك العير من الأثقال وأسروا أناسا من العير فأعجزهم أبو العاص هربا فلما قدمت السرية بما أصابوا أقبل أبو العاص من الليل في طلب ماله حتى دخل على زينب ابنة رسول الله صلى الله عليه وآله وسلم فاستجار بها فأجارتها فلما خرج رسول الله صلى الله عليه وآله وسلم إلى صلاة الصبح فكبر وكبر الناس معه قال ابن إسحاق فحدثني يزيد بن رومان عن عروة عن عائشة رضي الله عنها قالت صرخت زينب رضي الله عنها أيها الناس إني قد أجزت أبا العاص بن الربيع قال فلما سلم رسول الله صلى الله عليه وآله وسلم من صلواته أقبل على الناس فقال أيها الناس هل سمعتم ما سمعت قالوا نعم قال أما والذي نفس محمد بيده ما علمت بشيء كان حتى سمعت منها ما سمعتم إنه يجير على المسلمين أذنانهم ثم انصرف رسول الله صلى الله عليه وآله وسلم فدخل على ابنته زينب فقال أي بنية أكرمي مثواه ولا يخلص إليك فإنك لا تحلين له قال ابن إسحاق وحدثني عبد الله بن أبي بكر بن محمد بن عمرو بن حزم عن عمرة عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وآله وسلم بعث إلى السرية الذين أصابوا مال أبي العاص وقال لهم إن هذا الرجل منا حيث قد علمتم

1 He is Abū al-‘Āṣ ibn al-Rabī ibn ‘Abd al-Uzzā ibn ‘Abd al-Shams ibn ‘Abd Manāf al-‘Abshamī. His mother is Hālah bint Khuwaylid. Rasūlullāh ﷺ married his daughter Zaynab رَضِيَ اللهُ عَنْهَا to him.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb Farḍ al-Khums, bāb mā dhukira min dir’ al-Nabī ﷺ ḥadīth no. 3110; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah, bāb min faḍā’il Fāṭimah bint al-Nabī ﷺ ḥadīth 2449.

و قد أصبتم له ما لا فإن تحسنوا تردوا عليه الذي له فإننا نحب ذلك و إن أبيتم ذلك فهو فيء الله الذي أفاء عليكم فأنتم أحق به قالوا يا رسول الله بل نرده عليه قال فردوا عليه ماله حتى إن الرجل ليأتي بالبحل و يأتي الرجل بالشنة و الإداوة حتى إن أحدهم ليأتي بالشطاط حتى ردوا عليه ماله بأسره لا يفقد منه شيئا ثم احتمل إلى مكة فأدى إلى كل ذي مال من قريش ماله ممن كان أبيض منه ثم قال يا معشر قريش هل بقي لأحد منكم عندي مال لم يأخذه قالوا لا فجزاك الله خيرا فقد وجدناك وفيا كريما قال فإني أشهد أن لا إله إلا الله و أشهد أن محمدا عبده و رسوله و ما منعني من الإسلام عنده إلا تخوفا أن تظنوا أنني إنما أردت أخذ أموالكم فلما أداها الله عز و جل إليكم و فرغت منها أسلمت ثم خرج حتى قدم على رسول الله صلى الله عليه و آله و سلم قال ابن إسحاق فحدثني داود بن الحصين عن عكرمة عن ابن عباس قال رد رسول الله صلى الله عليه و آله و سلم زينب بالنكاح الأول لم يحدث شيئا بعد ست سنين ثم إن أبا العاص رجع إلى مكة بعد ما أسلم فلم يشهد مع النبي صلى الله عليه و آله و سلم مشهدا ثم قدم المدينة بعد ذلك فتوفي في ذي الحجة من سنة اثنتي عشرة في خلافة أبي بكر رضي الله عنه و أوصى إلى الزبير بن العوام رضي الله عنه

When the people of Makkah sent [money] to ransom their captives, Zaynab bint al-Rasūl sent money to ransom Abū al-‘Āṣ; she sent a necklace which Khadījah had gifted her when she married Abū al-‘Āṣ. When Rasūlullāh ﷺ saw it, he became extremely emotional and said, ‘If you feel it appropriate to free her captive and return her item to her, then do so.’

‘Yes, O Messenger of Allah,’ they replied.

Accordingly, they freed him and returned her item.

Abū al-‘Āṣ remained upon his shirk until sometime before the Conquest of Makkah, he departed on a business trip to Shām with some wealth of the Quraysh which they had invested with him. When he completed his business and was returning, a detachment of Rasūlullāh ﷺ intercepted him. It is said that Rasūlullāh ﷺ himself despatched the detachment to intercept the caravan wherein Abū al-‘Āṣ was present which was returning from Shām. They [the detachment] were 170 men on horseback with Zayd ibn Ḥārithah as their leader. This occurred in Jumādā al-Ūlā the sixth year of hijrah. They took all the goods that were in the caravan and took some of its men as captives. Abū al-‘Āṣ, however, managed to outrun them. When the detachment arrived with what they had seized, Abū al-‘Āṣ came at night in search of his wealth. He entered the home of Zaynab,

the daughter of Rasūlullāh ﷺ, and sought her amnesty which she provided to him. When Rasūlullāh ﷺ came out for Ṣalāt al-Fajr and recited the takbīr, and the people recited takbīr with him (Ibn Ishāq says that Yazīd ibn Rūmān narrated to him from ‘Urwah from ‘Ā’ishah رَضِيَ اللهُ عَنْهَا who relates) Zaynab shouted out, ‘O people! I have given amnesty to Abū al-‘Āṣ ibn Rabī.’

When Rasūlullāh ﷺ completed his ṣalāh with salām, he turned towards the people and said, ‘O people, have you heard what I just heard?’

They replied in the positive.

He continued, ‘By the Being in whose hands lies the life of Muḥammad, I was not aware of a thing until I heard what you heard. The amnesty of the lowest ranking Muslim is binding upon all the Muslims.’

Rasūlullāh ﷺ then left and entered the home of his daughter Zaynab and advised, ‘O my daughter! Be hospitable to him. However, he should not touch you for you are not permissible for him.’”

(Ibn Ishāq says that ‘Abd Allāh ibn Abī Bakr ibn Muḥammad ibn ‘Amr ibn Ḥazm narrated to him from ‘Amrah from ‘Ā’ishah رَضِيَ اللهُ عَنْهَا) Rasūlullāh ﷺ sent for the detachment who seized Abū al-‘Āṣ’s wealth and told them, ‘Indeed this man is from our family as you know well and you have seized his wealth. If you feel it appropriate, return his wealth to him for we would appreciate this. If you refuse that, then it is Allah’s wealth which He has given you, hence you are more deserving of it.’

They said, ‘O Messenger of Allah! We will return it to him.’

They returned his wealth to him to the extent that a man would bring a rope and another would bring a water skin or a small leather utensil until one of them brought a sharpened piece of wood, and they returned all of his wealth to him without any deficiency. He then transported the wealth to Makkah and paid each of the Quraysh who had invested their money.

He then said, ‘O Quraysh! Does anyone’s wealth remain with me which he has not taken?’

‘No,’ they replied, ‘may Allah reward you abundantly. We have found you to be loyal and noble.’

He said, ‘I certainly testify that there is no deity but Allah and I testify that Muḥammad is His slave and His Messenger. Nothing prevented me from embracing Islam while with him except for the fear that you might think that I desired to appropriate your wealth. After Allah has returned it to you and I am completed with it, I embraced Islam.’

He then journeyed until he appeared before Rasūlullāh ﷺ.”

(Ibn Ishāq says that Dāwūd ibn Ḥuṣayn narrated to him—from ‘Ikrimah—from Ibn ‘Abbās رضي الله عنه who said) Rasūlullāh ﷺ returned Zaynab [to Sayyidunā Abū al-‘Āṣ رضي الله عنه] on their initial marriage after six years without contracting a new one.

Abū al-‘Āṣ رضي الله عنه then returned to Makkah after embracing Islam. He did not participate in any of the battles alongside Rasūlullāh ﷺ. He thereafter came to Madīnah and passed away in Dhū al-Ḥijjah 12 A.H. in the khilāfah of Abū Bakr and bequeathed to Zubayr ibn al-‘Awwām.<sup>1</sup>

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, bāb dhikr Manāqib Abī al-‘Āṣ ibn al-Rabī vol. 3 pg. 262 ḥadīth no. 5038 and declared it ṣaḥīḥ. Imām Aḥmad recorded a portion of it in *al-Musnad* ḥadīth 26405; Abū Dāwūd in *al-Jihād* no. 2692, al-Albānī declared it ḥasan.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Ubay ibn Ka'b

He was the most well-versed of all the Ṣaḥābah concerning the Qur'ān

### The narration of Sayyidunā Ibn 'Abbās:

عن ابن عباس رضي الله عنهما قال قال عمر رضي الله عنه أقرؤنا أبي وأفضلنا علي وإنا لندع من قول أبي وذاك أن أبا يقول لا أَدع شيئاً سمعته من رسول الله صلى الله عليه وآله وسلم وقد قال الله تعالى مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا

Sayyidunā Ibn 'Abbās رضي الله عنه reports that Sayyidunā 'Umar رضي الله عنه stated, "The most well-versed with the Qur'ān among us is Ubay and the best in judgement from us is 'Alī. We indeed forsake some of Ubay's statements because Ubay says, 'I do not discard anything I heard from Rasūlullāh صلى الله عليه وآله وسلم.' Whereas Allah سُبْحَانَهُ وَتَعَالَى had declared,

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا

We do not abrogate a verse or cause it to be forgotten.<sup>1,2</sup>

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1 Sūrah al-Baqarah: 106

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb Sūrah al-Baqarah ḥadīth no. 4481.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū Sufyān ibn Ḥarb

His seeking permission from Nabī ﷺ to make him leader to fight the kuffār just as he would fight the Muslims

### The narration of Sayyidunā Ibn ‘Abbās:

عن ابن عباس قال كان المسلمون لا ينظرون إلى أبي سفيان ولا يقاعدونه فقال للنبي صلى الله عليه و آله و سلم يا نبي الله ثلاث أعطينهن قال نعم قال عندي أحسن العرب وأجمله أم حبيبة بنت أبي سفيان أزوجها قال نعم قال و معاوية تجعله كاتباً بين يديك قال نعم قال و تؤمرني حتى أقاتل الكفار كما كنت أقاتل المسلمين قال نعم قال أبو زميل و لولا أنه طلب ذلك من النبي صلى الله عليه و آله و سلم ما أعطاه ذلك لأنه لم يكن يسأل إلا قال نعم

The Muslims would not look at Abū Sufyān nor would they sit with him.

He thus requested Nabī ﷺ, “O prophet of Allah, grant me three things.”

Rasūlullāh ﷺ replied, “Yes.”

He says, “I possess the most beautiful and prettiest [woman] of the Arabs, Umm Ḥabībah bint Abī Sufyān. I will marry her to you.”<sup>1</sup>

Rasūlullāh ﷺ replied in the affirmative.

He continued, “And make Mu‘āwiyah a scribe by your side.”

Rasūlullāh ﷺ agreed.

He continued, ‘Make me a leader so that I may fight the kuffār as I would fight the Muslims.’

Rasūlullāh ﷺ agreed.

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1 Regarding his statement, “I will marry Umm Ḥabībah to you,” it refers to a renewal of the contract of marriage since Rasūlullāh ﷺ married her while she was in Abyssinia without permission from Abū Sufyān رضي الله عنه.



Abū Zumayl says, “Had he not sought this from Nabī ﷺ, he would not have given it to him. Indeed, Rasūlullāh ﷺ was not asked for anything except that he replied positively to the request.”<sup>1</sup>

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1 *Ṣaḥīḥ Muslim*, Faḍā'il al-Ṣaḥābah, bāb min faḍā'il Abī Sufyān ibn Ḥarb رَضِيَ اللَّهُ عَنْهُ no. 168, 2501.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū ‘Ubaydah ibn al-Jarrāḥ

His rank among the Ṣaḥābah

### The narration of Sayyidah ‘Ā’ishah:

عن ابن أبي مليكة قال سمعت عائشة و سئلت من كان رسول الله صلى الله عليه و آله و سلم مستخلفا لو استخلفه قالت أبو بكر فقبل لها ثم من بعد أبي بكر قالت عمر قبل لها من بعد عمر قالت أبو عبيدة بن الجراح ثم انتهت إلى هذا

Ibn Abī Mulaykah reports that he heard Sayyidah ‘Ā’ishah رضي الله عنها being asked, “Who would Rasūlullāh صلى الله عليه وسلم appoint as his successor had he appointed one?”

She replied, “Abū Bakr.”

She was asked, “And after Abū Bakr?”

She replied, “Umar.”

She was asked, “And after ‘Umar?”

She replied, “Abū ‘Ubaydah ibn al-Jarrāḥ.”

She ended here.<sup>1</sup>

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1 Ṣaḥīḥ Muslim, Faḍā’il al-Ṣaḥābah, bāb min faḍā’il Abī Bakr al-Ṣiddīq رضي الله عنه ḥadīth 2385.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū Mūsā al-Ash‘arī

His beautiful voice

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت سمع النبي صلى الله عليه وآله وسلم يقرأ سورة آل عمران فقال لقد أوتي هذا من مزامير آل داود

Sayyidah ‘Ā’ishah رضي الله عنها narrates that Nabī صلى الله عليه وآله وسلم heard the recitation of Sayyidunā Abū Mūsā رضي الله عنه and observed, “This man has been favoured with one of the sweet melodious voices from the family of Dāwūd عليه السلام.”<sup>1</sup>

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1 Imām Aḥmad narrated it in *al-Musnad* ḥadīth 24143, 25382; Shaykh Shu‘ayb al-Arnā‘ūṭ said, “Ḥadīth Ṣaḥīḥ.” Al-Nasa’ī narrated it vol. 2 pg. 180, 181 ḥadīth 1020, 1021; al-Albānī said, “Isnād is ṣaḥīḥ.” Ibn Sa‘d in *al-Ṭabaqāt* vol. 4 pg. 107; Ibn Ḥibbān in his *ṣaḥīḥ*, Kitāb Manāqib al-Ṣaḥābah ḥadīth 7195. It has a shāhid in *Ṣaḥīḥ al-Bukhārī* from the narration of Abū Mūsā al-Ash‘arī رضي الله عنه 5048; Kitāb faḍā’il al-Qur’ān, bāb ḥusn al-ṣawt bi al-Qur’ān and in Muslim 793; Kitāb Ṣalāt al-Musāfirīn, bāb istiḥbāb taḥsīn al-ṣawt bi al-Qur’ān.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Usāmah ibn Zayd

Nabi's ﷺ love for him

### The narration of Sayyidah 'Ā'ishah:

عن عائشة رضي الله عنها أن قريشا أهتمهم المرأة المخزومية التي سرقت فقالوا من يكلم رسول الله صلى الله عليه وآله وسلم ومن يجترئ عليه إلا أسامة حب رسول الله صلى الله عليه وآله وسلم فقال أتشفع في حد من حدود الله ثم قام فخطب فقال يا أيها الناس إنما ضل من كان قبلكم أنهم كانوا إذا سرق الشريف تركوه وإذا سرق الضعيف فيهم أقاموا عليه الحد وإيم الله لو أن فاطمة بنت محمد سرقت لقطعت يدها

The Quraysh were disturbed by the Makhzūmī woman who stole.

They said, “Who can speak to Rasūlullāh ﷺ? None has the courage to do so except Usāmah, Rasūlullāh's ﷺ beloved.”

He thus spoke to Rasūlullāh ﷺ who said, “Do you intercede regarding one of the legal punishments of Allah?”

He then stood up and delivered a lecture declaring, “O people! The people before you went astray due to the fact that when a noble man stole, they left him and when a weak man of them stole, they enforced the punishment upon him. By the oath of Allah, if Fāṭimah the daughter of Muḥammad had stolen, Muḥammad would have cut her hand off!”<sup>1</sup>

عن عائشة أم المؤمنين قالت أراد النبي صلى الله عليه وآله وسلم أن ينحي مخاط أسامة قالت عائشة دعني حتى أكون أنا الذي افعل قال يا عائشة أحبيه فأني أحبه

Sayyidah 'Ā'ishah Umm al-Mu'minīn رَضِيَ اللهُ عَنْهَا relates, “Rasūlullāh ﷺ wished to wipe the nose of Usāmah.”

'Ā'ishah said, “Allow me to do it.”

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ḥudūd, bāb karāhiyyat al-shafā'ah fī al-ḥadd idhā rufi'ā ilā al-sulṭān ḥadīth 6788; *Ṣaḥīḥ Muslim*, Kitāb al-Ḥudūd, bāb qaṭ' al-sāriq al-sharīf wa ghayriḥ ḥadīth 1688.

Rasūlullāh ﷺ then said, “O ‘Ā’ishah, love him for certainly I love him.”<sup>1</sup>

عن عائشة رضي الله عنها قالت دخل علي رسول الله صلى الله عليه وآله وسلم ذات يوم مسرورا فقال يا عائشة ألم تري أن مجززا المدلجي دخل علي فرأى أسامة و زيدا و عليهما قطيفة قد غطيا رؤوسهما و بدت أقدامهما فقال إن هذه الأقدام بعضها من بعض

Sayyidah ‘Ā’ishah رضي الله عنها narrates, “One day, Rasūlullāh ﷺ came to my home very cheerful and said, ‘O ‘Ā’ishah! Did you not see that Mujazzaz al-Mudallajī’ came to me and saw Usāmah and Zayd covered in a shawl. They had covered their heads but their feet were exposed seeing which he deduced, ‘Indeed, these feet belong to one another.’”<sup>3,4</sup>

## Whoever loves Allah and His Messenger should love Sayyidunā Usāmah

ﷺ

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي لله عنها قالت لا ينبغي لأحد أن يبغض أسامة بعد ما سمعت رسول الله صلى الله عليه وآله وسلم يقول من كان يحب الله و رسوله فليحب أسامة

Sayyidah ‘Ā’ishah رضي الله عنها stated, “It does behove anyone to hate Usāmah after what I heard Rasūlullāh ﷺ declaring, ‘Whoever loves Allah and His Messenger should love Usāmah.’”<sup>5</sup>

1 Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib Usāmah ibn Zayd ﷺ ḥadīth no. 3818 and commented, “Ḥasan gharīb.” Shaykh al-Albānī declared it ḥasan. Ibn Ḥibbān narrated it ḥadīth 7058; al-Arnā’ūt said, “His isnād is qawī according to the standards of Muslim.”

2 Mujazziz al-Mudallajī was a Qā’if i.e. one who recognises resemblance and distinguishes marks.

3 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Farā’id, bāb al-qā’if ḥadīth 6770; *Ṣaḥīḥ Muslim*, Kitāb al-Riqā’, bāb al-‘amal bi ilḥāq al-qā’if al-walad ḥadīth 1459.

4 Ibn Ḥajar رحمه الله said in *al-Fath* (vol. 3 pg. 990): “Abū Dāwūd said, ‘Aḥmad ibn Ṣāliḥ reports from the Ahl al-nasab that they would criticise the lineage of Sayyidunā Usāmah ﷺ in the era of jāhiliyyah since he was extremely black while his father Zayd was whiter than cotton wool. When the Qā’if said what he said notwithstanding the diversity in colour, Rasūlullāh ﷺ became elated since this would stop them from criticising him due to their faith in the Qā’if.”

5 Imām Aḥmad narrated it in *al-Musnad* ḥadīth 25273 and in *al-Faḍā’il* ḥadīth 1527. Al-Haythamī mentioned it in *Majma’ al-Zawā’id* vol. 9 pg. 286 and said, “Aḥmad narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*.” Al-Arnā’ūt said, “His isnād is ṣaḥīḥ li ghayrihi.”

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidah Asmā' bint Abī Bakr

The possessor of two girdles

### The narration of Sayyidunā Ibn 'Abbās:

يقول ابن عباس رضي الله عنه واصفاً ابن الزبير أما أبوه فحواري النبي صلى الله عليه وآله وسلم يريد الزبير وأما جده فصاحب الغار يريد أبا بكر وأما أمه فذات النطاق يريد أسماء

Sayyidunā Ibn 'Abbās رضي الله عنه describes Ibn al-Zubayr رضي الله عنه, “His father was the ḥawārī (disciple) of Nabī صلى الله عليه وآله وسلم (referring to Zubayr), his grandfather was the companion of the cave (referring to Abū Bakr) and his mother was the possessor of the girdle (referring to Asmā').”<sup>1</sup>

### The narration of Sayyidah 'Ā'ishah:

تقول عائشة رضي الله عنها في وصفها لأحداث هجرة النبي صلى الله عليه وآله وسلم وأبي بكر رضي الله عنه قالت عائشة فجهزناهما أحدث الجهاز وصنعنا لهما سفرة في جراب فقطعت أسماء بيت أبي بكر قطعة من نطاقها فربطت به على فم الجراب فبذلك سميت ذات النطاقين

Sayyidah 'Ā'ishah رضي الله عنها says while describing the events of the hijrah of Nabī صلى الله عليه وآله وسلم and Sayyidunā Abū Bakr رضي الله عنه, “We arranged for them extremely quickly and prepared for them provisions for the journey in a bag. Asmā' bint Abī Bakr cut a piece of her girdle and tied the mouth of the bag with it. Owing to this she was called Dhāt al-Niṭāqayn (the possessor of two girdles).”<sup>2</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb qawliḥī thānī ithnayn idh humā fī al-ghār from Sūrah al-Tawbah ḥadīth no. 4665. The narrator who is clarifying the names is Ibn Abī Mulaykah who is narrating from Ibn 'Abbās رضي الله عنه.

2 *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb hijrat al-Nabī صلى الله عليه وآله وسلم wa Aṣḥābuhū ḥadīth no. 3905.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Usayd ibn Ḥuḍayr

His excellence

### The narration of Sayyidah ‘Ā’ishah:

عن يحيى بن عباد بن عبد الله بن الزبير عن أبيه عن عائشة رضي الله عنها قالت كان في بني عبد الأشهل ثلاثة لم يكن أحد أفضل منهم سعد بن معاذ وأسيد بن حضير وعباد بن بشر قال عباد بن عبد الله بن الزبير والله ما سماني أبي عبادا إلا به

Yaḥyā ibn ‘Ibād ibn ‘Abd Allāh ibn Zubayr reports from his father from Sayyidah ‘Ā’ishah رضي الله عنها who said, “There were three men of the Banū ‘Abd al-Ash-hal; none was superior to them in excellence: Sa’d ibn Mu’ādh, Usayd ibn Ḥuḍayr, and ‘Abbād ibn Bishr.”

‘Abbād ibn ‘Abd Allāh ibn Zubayr رضي الله عنه comments, “By Allah! My father named me ‘Abbād only due to this.”<sup>1</sup>

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1 Abū Ya’lā narrated it in his *Musnad* vol. 7 pg. 351 no. 4389; Ḥusayn Salīm Asad stated, “His isnād is ṣaḥīḥ.” al-Ṭabarānī in *al-Awsaṭ* vol. 1 pg. 275 ḥadīth no. 896. al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb dhikr Manāqib ‘Abbād ibn Bishr vol. 3 pg. 254 ḥadīth 5016 and stated, “Ṣaḥīḥ according to the standards of Muslim but they have not recorded it.” Al-Dhahabī agreed with him. Ibn Ishāq has clearly mentioned listening as appears in *al-Iṣābah* vol. 1 pg. 83. Ḥāfiẓ ibn Ḥajar declared it ṣaḥīḥ in *al-Iṣābah* in the biography of ‘Abbād ibn Bishr vol. 3 pg. 611.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Barā' ibn Ma'rūr

The first to pledge allegiance in the second 'aqabah

### The narration of Sayyidunā Ibn 'Abbās:

عن ابن عباس رضي الله عنهما قال كان البراء بن معرور أول من ضرب على يد رسول الله صلى الله عليه وآله وسلم في البيعة له ليلة العقبة في السبعين من الأنصار فقام فقام البراء بن معرور فحمد الله وأثنى عليه ثم قال الحمد لله الذي أكرمنا بمحمد صلى الله عليه وآله وسلم وجاءنا به وكان أول من أجاب وآخر من دعا فأجبتنا الله عز وجل وسمعنا وأطعنا يا معشر الأوس والخزرج قد أكرمكم الله بدينه فإن أخذتم السمع والطاعة والمؤازرة بالشكر فأطيعوا الله ورسوله ثم جلس

Sayyidunā Ibn 'Abbās رضي الله عنه says, “Barā' ibn Ma'rūr رضي الله عنه was the first to place his hand in the hand of Rasūlullāh صلى الله عليه وسلم to give bay'ah to him on the night of 'aqabah in the midst of seventy of the Anṣār. Barā' ibn Ma'rūr رضي الله عنه stood up, celebrated the praise and glory of Allah and then said, ‘All praise belongs to Allah who has honoured us with Muḥammad صلى الله عليه وسلم and brought him to us. He is the first to respond [to Allah’s call] and the last to invite. We responded positively to Allah and we listened and obeyed. O group of Aws and Khazraj! Allah has indeed honoured you with His religion. If you adhere to listening, obeying, and assisting coupled with gratitude, then obey Allah and His Messenger.’ He then sat down.”<sup>1</sup>

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1 Al-Hākim narrated it in *al-Mustadrak*, Kitāb Ma'rifat al-Ṣaḥābah, bāb wa minhum al-Barā' ibn Ma'rūr vol. 3 pg. 199 no. 4833 and stated, “Ḥadīth's isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhahabī agreed with him. the ḥadīth has a shāhid from the narration of Sayyidunā Ka'b ibn Mālik رضي الله عنه by Aḥmad vol. 3 pg. 460 ḥadīth no. 15836 and al-Ṭabarānī in *al-Kabīr* vol. 19 pg. 87 ḥadīth no. 174. Al-Arnā'ūtī said, “The ḥadīth is qawī and this isnād is ḥasan.” Al-Haythamī mentioned it in *al-Majma'* vol. 6 pg. 45 and stated, “Aḥmad and al-Ṭabarānī narrated it and Aḥmad's narrators are the narrators of *al-Ṣaḥīḥ* besides ibn Ishāq who has clearly stated listening.”



## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Ḥārithah ibn al-Nu‘mān

The most kind of people to his mother

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت قال رسول الله صلى الله عليه وآله وسلم نمت فرائيتني في الجنة فسمعت صوت قارئ فقلت من هذا قالوا هذا حارثة بن النعمان فقال لها رسول الله صلى الله عليه وآله وسلم كذاك البر كذاك البر و كان أبر الناس بأمه

Rasūlullāh ﷺ said, “I slept and saw myself in Jannah. I then heard the voice of a qāri’ so I asked, ‘Who is this?’

They replied, ‘This is Ḥārithah ibn al-Nu‘mān.’

Rasūlullāh ﷺ then said to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, “That is [the outcome of] kindness! That is [the prize for] kindness!” And he was the most kind of people to his mother.<sup>1</sup>

His status in Jannah in the sight of Allah

### The narration of Sayyidunā Ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال مر حارثة بن النعمان على رسول الله صلى الله عليه وآله وسلم و معه جبريل صلى الله عليه و سلم يناجيه فلم يسلم فقال جبريل عليه السلام ما منعه أن يسلم إنه لو سلم لرددت عليه ثم قال أما إنه من الثمانين فقال رسول الله صلى الله عليه وآله وسلم و ما الثمانون قال يفر الناس عنك غير ثمانين فيصبرون معك رزقهم و رزق أولادهم على الله في الجنة فلما رجع حارثة و سلم فقال له رسول الله صلى الله عليه وآله وسلم ألا سلمت حين مررت قال رأيت معك إنسانا فكبرته أن

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1 Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 25223, 25376; in *Faḍā’il al-ṣaḥābah* no. 1507; *al-Ḥākim* vol. 4 pg. 167 ḥadīth no. 7247; him and al-Dhababī declared it ṣaḥīḥ; ‘Abd al-Razzāq in *al-Muṣannaf* vol. 11 pg. 132 ḥadīth no. 20119; Abū Ya’lā in his *Musnad* vol. 7 pg. 399 ḥadīth no. 4425; Abū Nu‘aym in *al-Ḥilyat* vol. 1 pg. 356. al-Arnā’ūt, Waṣī Allah ‘Abbās and Ḥusayn Salīm Asad declared it ṣaḥīḥ. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 313 and stated, “Aḥmad and Abū Ya’lā narrated it and his narrators are the narrators of *al-ṣaḥīḥ*.”

أقطع حديثك قال فرأيته قال نعم قال ذلك جبريل صلى الله عليه و سلم و قد قال فأخبره بما قال جبريل عليه السلام

Ḥārithah ibn al-Nu‘mān passed by Rasūlullāh ﷺ while the latter was conversing with Jibrīl عليه السلام but he did not greet.

Jibrīl عليه السلام said, “What prevented him from greeting? Had he greeted, I would have replied to him.”

He then mentioned, “He is from the eighty.”

Rasūlullāh ﷺ asked, “What are the eighty?”

He explained, “People will run away from you except eighty. They will persevere by your side. Their sustenance and the sustenance of their children is Allah’s responsibility in Jannah.”

When Ḥārithah returned and greeted, Rasūlullāh ﷺ asked him, “Why did you not greet when you passed?”

He submitted, “I saw a man with you and disliked interrupting your conversation.”

Rasūlullāh ﷺ asked, ‘Did you see him?’

‘Yes,’ he replied.

‘That was Jibrīl عليه السلام,’ Rasūlullāh ﷺ clarified. And he informed him of what Jibrīl عليه السلام had mentioned.”<sup>1</sup>

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1 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 3 pg. 227 ḥadīth no. 3225. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 314 and then said, “Narrated by al-Ṭabarānī and al-Bazzār with similar wording and his isnād is ḥasan. Their narrators have been deemed reliable and there exists difference of opinion in some.”

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Ḥudhayfah ibn al-Yamān

His pardon of those who mistakenly killed his father

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت لما كان يوم أحد هزم المشركون هزيمة بينة فصاح إبليس أي عباد الله أخرجكم فرجعت أولاهم على أخرهم فاجتلدت مع أخرهم فنظر حذيفة فإذا هو بأبيه فنادى أي عباد الله أبي أبي فقالت فوالله ما احتجزوا حتى قتلوه فقال حذيفة غفر الله لكم قال أبي أي عروة فوالله ما زالت في حذيفة منها بقية خير حتى لقي الله عز وجل

Sayyidah ‘Ā’ishah رضي الله عنها reports, “On the Day of Uḥud, the mushrikīn were openly defeated. Iblīs scam out, ‘O servants of Allah! Beware of those on your rear!’ So the front lines attacked the rear. Ḥudhayfah looked and it was his father so he shouted, ‘O servants of Allah! My father! My father!’”

She says, “By Allah, they did not stop till he had been killed.”

Ḥudhayfah sighed, ‘May Allah forgive you.’

My father, i.e. ‘Urwah, said, “By Allah, because of what Ḥudhayfah said, he remained in a good state till he met Allah.”<sup>1</sup>

He was the most knowledgeable of people with regards to the munāfiqīn

### The narration of Sayyidunā ‘Alī:

عن قيس قال سئل علي رضي الله عنه عن ابن مسعود فقال قرأ القرآن ثم وقف عند شبهاته فأحل حلاله و حرم حرامه و سئل عن عمار فقال مؤمن نسي و إذا ذكر ذكر و سئل عن حذيفة فقال كان أعلم الناس بالمنافقين و ذكر الحديث

Sayyidunā ‘Alī رضي الله عنه was asked about Sayyidunā Ibn Mas‘ūd رضي الله عنه to which he replied, “He recited the Qur’ān and withheld with regards to its shubuhāt<sup>2</sup>.

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb dhikr Ḥudhayfah ibn al-Yamān no. 3824.

2 Allegorical verses.

He believed its ḥalāl as permissible and ḥarām as forbidden.”

He was asked regarding Sayyidunā ‘Ammār رضي الله عنه to which he replied, “A believer who often forgets but when he is reminded, he remembers.”

He was asked about Sayyidunā Ḥudhayfah رضي الله عنه and he replied, “He was the most knowledgeable of people with regards to the munāfiqīn.”

And he mentioned the rest of the narration.<sup>1</sup>

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1 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 6 pg. 213 ḥadīth no. 6041. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 80 and said, “Al-Ṭabarānī narrated it. ‘Alī ibn ‘Ābis is therein who is ḍa’īf.” Al-Ṭabarānī recorded the ḥadīth in *al-Mu’jam al-Kabīr* vol. 6 pg. 213 ḥadīth no. 6032 on the authority of Zādhān al-Kindī from ‘Alī رضي الله عنه. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 158 and stated, “Al-Ṭabarānī narrated it with two ṭarīqs. The best of them has Ḥibbān ibn ‘Alī who is mukhtalaf fīh. The rest of his narrators are the narrators of *al-Ṣaḥīḥ*.” Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Faḍā’il al-Ṣaḥābah, bāb dhikr Ḥudhayfah ibn al-Yamān رضي الله عنه vol. 3 pg. 429 ḥadīth no. 5631.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Ḥassān ibn Thābit

Rasūlullāh's ﷺ declaration regarding the Quraysh: He ridiculed them thereby healing and comforting the hearts of the Muslims

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة أن رسول الله صلى الله عليه وآله وسلم قال اهجوا قريشا فإنه أشد عليها من رشق بالنبل فأرسل إلى ابن رواحة فقال اهجمهم فهجمهم فلم يرض فأرسل إلى كعب بن مالك ثم أرسل إلى حسان بن ثابت فلما دخل عليه قال حسان قد آن لكم أن ترسلوا إلى هذا الأسد الضارب بذنبه ثم أدلع لسانه فجعل يحركه فقال والذي بعثك بالحق لأفرينهم بلساني فري الأديم فقال رسول الله صلى الله عليه وآله وسلم لا تعجل فإن أبا بكر أعلم قريش بأنسائها وإن لي فيها نسبا حتى يلخص لك نسبي فأناه حسان ثم رجع فقال يا رسول الله قد خلص لي نسبي والذي بعثك بالحق لأسلنك منهم كما تسل الشعرة من العجين قالت عائشة فسمعت رسول الله صلى الله عليه وآله وسلم يقول لحسان إن روح القدس لا يزال يؤيدك ما نافحت عن الله ورسوله وقالت سمعت رسول الله صلى الله عليه وآله وسلم يقول هجمهم حسان فشفي واشتفى قال حسان

هجوت محمدا فأجبت عنه	و عند الله في ذلك الجزاء
هجوت مباركا برا حنيفا	رسول الله شيمته الوفاء
فإن أبي و والده و عرضي	لعرض محمد منكم وقاء
نكلت بنيتي إن لم تروها	تثير النقع من كنفني كداء
يبارين الأعتة مصعدات	على أكتافها الأسل الظماء
تظل جياتنا متمطرات	تلطمهن بالخمير النساء
فإن أعرضتمو عنا عتمرنا	و كان الفتح و انكشف الغطاء
و إلا فاصبروا لضراب يوم	يعز الله فيه من يشاء
و قال الله قد أرسلت عبدا	يقول الحق ليس به خفاء
و قال الله قد يسرت جندا	هم الأنصار عرضتها اللقاء
لنا في كل يوم من معد	سباب أو قتال أو هجاء
فمن يهجو رسول الله منكم	و يمدحه و ينصره سواء
و جبريل رسول الله فينا	و روح القدس ليس له كفاء

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا reports that Rasūlullāh ﷺ commanded, “Ridicule the Quraysh for indeed it is more severe upon them than shooting arrows.”

He called Sayyidunā Ibn Rawāḥah رضي الله عنه and commanded, “Ridicule them,” to which he complied but Rasūlullāh صلى الله عليه وسلم was not pleased.”

He then called Sayyidunā Ka‘b ibn Mālik رضي الله عنه and thereafter Ḥassān ibn Thābit رضي الله عنه.

When he entered into Rasūlullāh’s صلى الله عليه وسلم presence, Ḥassān said, “Now you have called for this lion who strikes the enemy with his tail.”

He then stuck out his tongue and began to move it and said, “By the being who sent you with the truth, I will most certainly shatter their honour with my tongue like how leather is ripped apart.”

Rasūlullāh صلى الله عليه وسلم said, “Do not be hasty. Abū Bakr is indeed the most knowledgeable of the lineages of the Quraysh and I have a lineage therein, so let him first explain to you my family ancestry in detail. Ḥassān approached him and thereafter returned and said, “O Messenger of Allah! He has explained in detail your ancestry to me. By the Being Who sent you with the truth, I will extricate you from them just how a strand of hand is taken out from flour.”

Sayyidah ‘Ā’ishah رضي الله عنها continues, “I heard Rasūlullāh صلى الله عليه وسلم informing Ḥassān, ‘Certainly, Rūḥ al-Quds (Jibrīl عليه السلام) continues supporting you as long as you defend Allah and His Messenger.”

She says, “I heard Rasūlullāh صلى الله عليه وسلم affirming, ‘Ḥassān ridiculed them thereby healing and comforting the hearts of the Muslims.’”

Ḥassān said:

You derided Muḥammad and I answered on his behalf,  
And this will secure great reward from Allah.  
You ridiculed the virtuous and righteous,  
Messenger of Allah whose characteristic is truthfulness.  
Undoubtedly, my father, and his father and my honour,

Are a protection to the honour of Muḥammad.  
 May I lose my daughter, if you do not see her,  
 Wiping away dust from the to sides of Kadā'.  
 They pull at the reign, going upward;  
 On their shoulders are spears thirsting [for the blood of the enemy].  
 Our steeds are sweating,  
 And women wipe them with their mantles.  
 If you had not interfered with us, we would have performed the  
 'umrah,  
 And (then) there was the victory and the darkness cleared away.  
 Otherwise, await the epic battle of such a day  
 Wherein Allah will honour whomsoever He pleases.  
 Allah has declared: I have sent a servant,  
 Who speaks the truth in which there is no ambiguity.  
 And Allah has announced, I have prepared an army,  
 They are the Anṣār, whose object is fighting [the enemy].  
 There reaches everyday from Ma'ādd,  
 Abuse, fighting or satire.  
 So whoever ridicules the Messenger of Allah from amongst you,  
 Or praises him and helps him: it is all the same.  
 Jibrīl is the messenger of Allah among us,  
 And Rūḥ al-Quds for whom there is no match.<sup>1</sup>

## Defending Rasūlullāh ﷺ

### The narration of Sayyidah 'Ā'ishah:

عن هشام عن أبيه أن حسان بن ثابت كان ممن كثر على عائشة فسبته فقالت يا بن أختي دعه فإنه كان ينافح  
 عن رسول الله صلى الله عليه وآله وسلم

1 *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, bāb faḍā'il Ḥassān ibn Thābit رَوَاهُ عَنْهُ حَدِيثُ no. 2490.

Hishām reports from his father, “Ḥassān ibn Thābit was one of those who spoke against ‘Ā’ishah so I cursed him. But ‘Ā’ishah said, ‘O my nephew! Leave him since he would defend Rasūlullāh ﷺ.’”<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī, al-Manāqib*, bāb man aḥabba an lā yasubba nasabah no. 3531; in *al-Maghāzī ḥadīth* 4145; *al-Adab al-Mufrad* no. 6150; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah no. 145, 2487. The wording is Muslim’s.



## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Khālīd ibn al-Walīd

One of the swords of Allah

### The narration of Sayyidunā ‘Abd Allāh ibn Ja‘far:

عن عبد الله بن جعفر أن رسول الله صلى الله عليه وآله وسلم لما نعى أهل مؤتة قال ثم أخذ الراية سيف من سيوف الله خالد بن الوليد ففتح الله عليه

Sayyidunā ‘Abd Allāh ibn Ja‘far عليه السلام reports that after Rasūlullāh صلى الله عليه وسلم announced the demise of the participants of [the battle of] Mu’tah, he said, “Thereafter one of the swords of Allah—Khālīd ibn al-Walīd—took the flag and Allah سبحانه وتعالى made an opening for him.”<sup>1</sup>

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1 Imām Aḥmad narrated it in *al-Musnad*, ḥadīth ‘Abd Allah ibn Ja‘far ibn Abī Tālib عليه السلام 1750 extended; al-Ṭabarānī in *al-Kabīr* 1461 extended; al-Ḥākim in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, dhikr Manāqib Khālīd ibn al-Walīd عليه السلام vol. 3 pg. 337 no. 5295 and stated, “Isnād is ṣaḥīḥ but they have not recorded it.” Al-Dhahabī agreed with him. Al-Haythamī mentioned it in *al-Majma‘* vol. 6 pg. 157 and said, “Aḥmad and al-Ṭabarānī narrated it and their narrators are the narrators of *al-Ṣaḥīḥ*.” Al-Arnā‘ūt says, “His isnād is ṣaḥīḥ according to the standards of Muslim 1750. The ḥadīth appears in *Ṣaḥīḥ al-Bukhārī* from Anas عليه السلام, Kitāb al-Maghāzī, bāb ghazwat Mu’tah.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Zubayr ibn al-‘Awwām

Every Nabī has a ḥawārī and my ḥawārī is Zubayr

### The narration of Sayyidunā ‘Alī:

عن زر بن حبیش قال استأذن ابن جرموز على علي رضي الله عنه و أنا عنده فقال علي رضي الله عنه بشر قاتل ابن صفية بالنار ثم قال علي رضي الله عنه سمعت رسول الله صلى الله عليه وآله وسلم يقول إن لكل نبي حواريا وإن حواربي الزبير قال قال أبي سمعت سفيان يقول الحواري الناصر

Zirr ibn Ḥubaysh narrates that Ibn Jurmūz<sup>1</sup> sought permission to enter into Sayyidunā ‘Alī’s رضي الله عنه presence, and I was present by him, so Sayyidunā ‘Alī رضي الله عنه said, “Give glad tidings of Hell to the killer of the son of Ṣafīyyah [i.e. Zubayr].”

Sayyidunā ‘Alī رضي الله عنه then stated, “I heard Rasūlullāh صلى الله عليه وسلم proclaiming, ‘Certainly, every Nabī has a ḥawārī (disciple) and my ḥawārī is Zubayr.’”

My father said, “I heard Sufyān saying: ‘Al-ḥawārī means assistant.’”<sup>2</sup>

Zubayr is among those who answered the call of Allah and His Messenger

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها أَلَدَيْنِ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ قالت لعروة يا ابن أختي كان أبواك منهم الزبير و أبو بكر لما أصاب رسول الله صلى الله عليه وآله وسلم ما أصاب يوم أحد و انصرف عنه المشركون خاف أن يرجعوا قال من يذهب في إثرهم فانتدب منهم سبعون رجلا قال كان فيهم أبو بكر و الزبير

1 He is ‘Umayrah ibn Jurmūz who killed Zubayr رضي الله عنه deceptively. (*Al-Istī‘āb* vol. 1 pg. 585)

2 Al-Tirmidhī narrated it in *al-Manāqib*, Manāqib Zubayr ibn al-‘Awwām رضي الله عنه ḥadīth 3744 from ‘Alī رضي الله عنه and commented, “Ḥasan ṣaḥīḥ.” Al-Albānī declared it ṣaḥīḥ; Imām Aḥmad in his *Musnad* ḥadīth no. 680, 681, 799; in *al-Faḍā’il* ḥadīth 1272, 1273; ibn Abī ‘Āṣim in *al-Sunnah* 1388; Ṭayālīsī 163; Ibn Sa’d in *al-Ṭabaqāt* vol. 3 pg. 105; al-Ḥākim, *Kitāb Ma’rifat al-Ṣaḥābah*, bāb dhikr maqṭal Zubayr ibn al-‘Awwām رضي الله عنه vol. 4 pg. 414 ḥadīth 5579 and he declared it ṣaḥīḥ.

Sayyidah ‘Ā’ishah رضي الله عنها recited:

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا  
أَجْرٌ عَظِيمٌ

Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward.<sup>1</sup>

She said to ‘Urwah: “O my nephew! Your two fathers:<sup>2</sup> Zubayr and Abū Bakr are from them; when Rasūlullāh صلى الله عليه وسلم was afflicted with the suffering of the Day of Uḥud and the mushrikīn had left, he feared that they might return so he said, ‘Who will pursue them?’ Seventy men from them volunteered.” He elucidates: “Among them were Abū Bakr and Zubayr.”<sup>3</sup>

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1 Sūrah Āl ‘Imrān: 172

2 Referring to Abū Bakr and Zubayr رضي الله عنهما, since ‘Urwah’s mother is Asmā’ bint Abī Bakr. This also shows that referring to the grandfather as father is permissible.

3 *Ṣaḥīḥ al-Bukhārī*, al-Maghāzī, bāb alladhīn istajābū lillāh wa al-rasūl no. 4077; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah no. 2418.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Zayd ibn Thābit

An abundance of knowledge was buried at his demise

### The narration of Sayyidunā Ibn ‘Abbās:

عن عمار بن أبي عمار قال لما مات زيد بن ثابت جلسنا مع ابن عباس في ظل قصر فقال هكذا ذهب العلم لقد دفن اليوم علم كثير

‘Ammār ibn Abī ‘Ammār reports, “When Sayyidunā Zayd ibn Thābit رضي الله عنه passed away, we sat with Sayyidunā Ibn ‘Abbās رضي الله عنه in the shade of a palace and he mentioned, ‘This is how knowledge leaves. Today, an abundance of knowledge has been buried.’”<sup>1</sup>

### This is how we treat our scholars and elders

و عن الشعبي أن زيد بن ثابت كبر على أمه أربعاً ثم أتى بدابة فأخذ له ابن عباس الركاب فقال له زيد دعه أو ذره فقال ابن عباس هكذا نفعل بالعلماء الكبراء

Sha‘bī narrates that Sayyidunā Zayd ibn Thābit رضي الله عنه recited four takbīrs upon his mother. An animal was then brought to him [to mount]. Ibn ‘Abbās رضي الله عنه held the stirrup for him [to mount] whereupon Zayd said, ‘Leave it.’ Ibn ‘Abbās stated, ‘This is how we treat our senior scholars.’”<sup>2</sup>

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1 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, bāb faḍā’il Zayd ibn Thābit رضي الله عنه vol. 3 pg. 484 no. 5810; al-Ṭabarānī in *al-Kabīr* vol. 5 pg. 108 ḥadīth no. 4749; Ibn Sa‘d in *al-Ṭabaqāt* vol. 2 pg. 361. The isnād of the ḥadīth is ṣaḥīḥ.

2 Al-Ṭabarānī narrated it in *al-Kabīr* 4746; Ibn Sa‘d in *al-Ṭabaqāt al-Kubrā* vol. 2 pg. 360. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 345 and stated, “Al-Ṭabarānī narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* besides Ruzayq al-Rammānī who is reliable.” Al-Ḥākim narrated it in *al-Mustadrak* from another chain, Kitāb Ma‘rifat al-Ṣaḥābah, bāb yalḥaḳ bi faḍā’il Zayd ibn Thābit vol. 3 pg. 484 ḥadīth no. 5808

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Zayd ibn Ḥārithah

Rasūlullāh's ﷺ intense love for Zayd and his son

### The narration of Sayyidah 'Ā'ishah:

عن عائشة رضي الله عنها قالت دخل علي قائف و النبي صلى الله عليه و آله و سلم شاهد و أسامة بن زيد و زيد بن حارثة مضطجعان فقال إن هذه الأقدام بعضها من بعض قال فسر بذلك النبي صلى الله عليه و آله و سلم و أعجبه فأخبر به عائشة

Sayyidah 'Ā'ishah رضي الله عنها recalls, "A Qā'if entered my home. Nabī ﷺ was present and Usāmah ibn Zayd and Zayd ibn Ḥārithah were lying down. The Qā'if observed, 'Indeed, these feet belong to each other.'" Nabī became happy at this observation and it delighted him. Hence, he informed 'Ā'ishah of it.<sup>1</sup>

### Rasūlullāh ﷺ appoints him as general of the armies

عن عائشة رضي الله عنها قالت ما بعث رسول الله صلى الله عليه و آله و سلم زيد بن حارثة في جيش قط إلا أمره عليهم و إن بقي بعد استخلفه

Sayyidah 'Ā'ishah رضي الله عنها reports, "Rasūlullāh ﷺ never despatched Zayd ibn Ḥārithah in an army except that he appointed him as general over them and if he stayed behind, he would appoint his as his deputy."<sup>2</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Faḍā'il al-Ṣaḥābah, bāb manāqib Zayd ibn Ḥārithah رضي الله عنه ḥadīth no. 3731; *Ṣaḥīḥ Muslim*, al-Riḍā', bāb al-'amal bi ilḥāq al-qā'if al-walad ḥadīth 40, 1459.

2 Imām Aḥmad narrated it in *al-Musnad*, ḥadīth Sayyidah 'Ā'ishah رضي الله عنها ḥadīth no. 25940, 26217; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 238 ḥadīth no. 4953 and declared it *ṣaḥīḥ*; Ibn Abī Shaybah in *al-Muṣannaf*, Kitāb al-Maghāzī, bāb mā ḥuḍiẓat fī ghazwat Mu'tah 36978; Ibn Sa'd in *al-Ṭabaqāt* vol. 3 pg. 46. Al-Arnā'ūṭ declared the isnād as ḥasan.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Sālim—the freed slave of Abū Ḥudhayfah

All praise belongs to Allah who has created in the ummah of Muḥammad ﷺ the likes of Sālim—the freed slave of Abū Ḥudhayfah

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة زوج النبي صلى الله عليه وآله وسلم قالت أبطأت على عهد رسول الله صلى الله عليه وآله وسلم ليلة بعد العشاء ثم جئت فقال أين كنت قلت كنت أستمع قراءة رجل من أصحابك لم أسمع مثل قراءته و صوته من أحد قالت فقام و قمت معه حتى استمع له ثم التفت إلي فقال هذا سالم مولى أبي حذيفة الحمد لله الذي جعل في أمتي مثل هذا

One night I came late after ‘ishā’.

Rasūlullāh ﷺ asked me, “Where were you?”

I replied, “I was listening to the recitation of a man of your companions. I have never heard such a recitation and such a voice from anyone<sup>1</sup>.”

He thus stood up and I stood up with him so that he may listen to him. He then turned to me and said, “This is Sālim—the freed slave of Abū Ḥudhayfah. All praise belongs to Allah who has created in my ummah individuals like this.”<sup>2</sup>

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1 It appears in *al-Mustadrak*

كنت نسمع قراءة رجل من أصحابك في المسجد لم أسمع مثل صوته و لا قراءة من أحد من أصحابك الخ

We were listening to the recitation of one of your companions in the Masjid. I have never heard such a voice nor such a recitation from anyone of your companions. (until the end)

2 *Ibn Mājah* narrated it; *Kitāb al-ṣalāh wa al-Sunnah*, bāb fī ḥusn al-ṣawt bi al-Qur’ān ḥadīth 1338; al-Albānī declared it ṣaḥīḥ; Imām Aḥmad in *al-Musnad* ḥadīth no. 25359; Abū Nu’aym in *al-Ḥilyat* vol. 1 pg. 371; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 250 ḥadīth no. 5001 and declared it ṣaḥīḥ. al-Dhahabī agreed with him.

Breastfeeding from Sahlah so she can become his maḥram. And this is a concession specifically for Sālim

### The narration of Sayyidah Umm Salamah:

عن زينب بنت أبي سلمة أن أمها أم سلمة زوج النبي صلى الله عليه وآله وسلم كانت تقول أبي سائر أزواج النبي صلى الله عليه وآله وسلم أن يدخلن عليهن أحدا بتلك الرضاعة وقلن لعائشة والله ما نرى هذا إلا رخصة أرخصها رسول الله صلى الله عليه وآله وسلم لسالم خاصة فما هو بداخل علينا أحد بهذه الرضاعة ولا رائينا

Zaynab bint Abī Salamah reports that her mother Umm Salamah, Rasūlullāh's ﷺ wife, used to say, "All the wives of Nabī ﷺ disallowed anyone entering their homes due to this type of *riḍā'ah* (breast feeding). They said to 'Ā'ishah, 'By Allah! We do not deem this except as a concession given by Rasūlullāh ﷺ specifically to Sālim. Neither will anyone enter our homes due to this type of *riḍā'ah* nor will anyone see us.'"<sup>1</sup>

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1 Muslim narrated it in Kitāb al-Riḍā', bāb raḍā'at al-Kabīr ḥadīth no. 1454

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Sa'd ibn Abī Waqqāṣ

Safeguarding Rasūlullāh ﷺ

### The narration of Sayyidah 'Ā'ishah:

عن عائشة رضي الله عنها قالت أرق رسول الله صلى الله عليه وآله وسلم ذات ليلة فقال ليت رجلا صالحا من أصحابي يحرسني الليلة وسمعنا صوت السلاح فقال رسول الله صلى الله عليه وآله وسلم من هذا قال سعد بن أبي وقاص يا رسول الله جئت أحرسك قالت عائشة فنام رسول الله صلى الله عليه وآله وسلم حتى سمعت غطيظه

Rasūlullāh ﷺ was sleepless one night so he said, "If only one righteous man from my Ṣaḥābah can safeguard me tonight."

Just then, we heard the sound of weapons.

Rasūlullāh ﷺ asked, "Who is this?"

"Sa'd ibn Abī Waqqāṣ, O Messenger of Allah," came the reply, "I have come to guard you."

'Ā'ishah says, "Rasūlullāh ﷺ slept soundly until I even heard his snore."<sup>1</sup>

Rasūlullāh ﷺ combines his parents for Sa'd ibn Abī Waqqāṣ

### The narration of Sayyidunā 'Alī ibn Abī Ṭālib:

عن عبد الله بن شداد قال سمعت عليا يقول ما جمع رسول الله صلى الله عليه وآله وسلم أبويه لأحد غير سعد بن مالك فإنه جعل يقول له يوم أحد ارم فداك أبي وأمي

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1 Ṣaḥīḥ al-Bukhārī, al-Jihād wa al-Siyar, bāb al-ḥirāsah fī al-ghazw fī sabīl Allah no. 2885; in al-Tamannī, bāb qawl al-Nabī layt kadhā wa kadhā no. 7231; Ṣaḥīḥ Muslim, Faḍā'il al-Ṣaḥābah, bāb fī faḍl Sa'd ibn Abī Waqqāṣ 39, 2410 and the wording is his.



‘Abd Allāh ibn Shaddād says that he heard Sayyidunā ‘Alī عليه السلام saying, “Rasūlullāh صلى الله عليه وسلم did not combine his parents for anyone besides Sa’d ibn Mālik. He began encouraging him on the Day of Uḥud, ‘Shoot! May my parents be sacrificed for you!’”<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, al-Jihād wa al-Siyar, bāb al-mijann wa man yatatarraṣ bi turs ṣāḥibih 2905; in al-Maghāzī, bāb idh hammat ṭā’ifatān minkum an tafshalā no. 4058, 4059; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah 41, 2411 and the wording is his.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Sa'd ibn 'Ubadah

He was a righteous man

### The narration of Sayyidah 'Ā'ishah:

قالت عائشة رضي الله عنها عن سعد بن عبادة رضي الله عنه كان قبل ذلك رجلا صالحا

Sayyidah 'Ā'ishah رضي الله عنها mentioned concerning Sayyidunā Sa'd ibn 'Ubadah رضي الله عنه, "He was prior to this a righteous man."<sup>1</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr ḥadīth no. 4750. This sentence is a portion of ḥadīth al-ifk. It is mentioned therein:

فقال رسول الله صلى الله عليه وآله وسلم وهو على المنبر يا معشر المسلمين من يعذرنى من رجل قد بلغنى أذاه فى أهل بيتى فوالله ما علمت على أهلى إلا خيرا ولقد ذكروا رجلا ما علمت عليه إلا خيرا وما كان يدخل على أهلى إلا معى فقام سعد بن معاذ الأنصارى فقال يا رسول الله أنا أعذرك منه إن كان من الأوس ضربت عنقه وإن كان من إخواننا من الخزرج أمرتنا ففعلنا أمرك قالت فقام سعد بن عبادة وهو سيد الخزرج وكان قبل ذلك رجلا صالحا ولكن احتملته الحمية قال لسعد كذبت لعمر الله لا تقتله ولا تقدر على قتله إلخ الحديث

Rasūlullāh صلى الله عليه وآله وسلم declared while on the pulpit, "O gathering of Muslims! Who will rid me of a man who has harmed me with regards to my family? By Allah, I know nothing but good of my family. And they have mentioned a man regarding whom I know nothing but good and he only entered my house with me."

Sa'd ibn Mu'adh al-Anṣārī رضي الله عنه stood up and said, "O Messenger of Allah! I will rid you of him. If he be of the Aws, I will behead him. And if he is from our brothers, the Khazraj, then command us and we will comply."

Upon this, Sa'd ibn 'Ubadah رضي الله عنه stood up—and he was the leader of the Khazraj—and he was prior to this a noble man, however, tribalism got the better of him and he told Sa'd, "You lied. By Allah, you will not kill him, nor will you be able to kill him..."

The purport of Sayyidah 'Ā'ishah's رضي الله عنها statement, "He was prior to this a noble man," i.e. before making this statement of his. However, this does not necessitate him abandoning this beautiful attribute of his since there is no indication in the ḥadīth to any occurrence after this statement. Moreover, his statement has been explained, hence the author recorded it amongst his Manāqib as stated by Ibn Ḥajar. No action prior to this statement did he commit for which he can be criticised. The excuse of Sa'd in this instance is quite clear since he thought that the man from Aws desired to subtly hint to the Khazraj tribe due to the previous enmity between the two tribes and so he answered him. Thereafter, Sa'd did not commit anything wrong for which he may be reproached. (*Faḥḥ al-Bārī* vol. 2 pg. 1702)

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Sa'd ibn Mu'adh

### His Lofty rank

#### The narration of Sayyidah 'Ā'ishah:

عن عائشة رضي الله عنها قالت ما كان أحد أشد فقدا على المسلمين بعد رسول الله صلى الله عليه وآله وسلم وصاحبيه أو أحدهما من سعد

Sayyidah 'Ā'ishah رضي الله عنها states, “No one’s demise was more painful for the Muslims after Rasūlullāh صلى الله عليه وآله وسلم and his two Companions or one of them than Sa'd’s.”<sup>1</sup>

### He gets struck on the Day of al-Khandaq

#### The narration of Sayyidah 'Ā'ishah:

عن عائشة رضي الله عنها قالت أصيب سعد يوم الخندق رماه رجل من قريش يقال له حبان بن العرقه رماه في الأكل فضرب النبي صلى الله عليه وآله وسلم خيمة في المسجد ليعوده من قريب فلما رجع رسول الله صلى الله عليه وآله وسلم من الخندق وضع السلاح واغتسل فأناه جبريل عليه السلام وهو ينفذ رأسه من الغبار فقال قد وضعت السلاح والله ما وضعتهم إخراج إليهم قال النبي صلى الله عليه وآله وسلم فأين فأشار إلى بني قريظة فأناهم رسول الله صلى الله عليه وآله وسلم فأله وسلم فنزلوا على حكمه فرد الحكم إلى سعد قال فإني أحكم فيهم أن تقتل المقاتلة وأن تسيب النساء والذرية وأن تقسم أموالهم

Sa'd ibn Mu'adh was struck on the Day of the Trench. A man from the Quraysh called Ḥibbān ibn al-'Araqah shot him on the medial arm vein. Rasūlullāh صلى الله عليه وآله وسلم erected a tent for him in the Masjid so that he could be close to visit him. When Rasūlullāh صلى الله عليه وآله وسلم returned from the trench, he put down his weapons and bathed.

Just then, Jibrīl عليه السلام appeared before him while he was wiping dust of his head and he submitted, “You have put down your weapons? By Allah, I have not put them down. Come out to them!”

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1 Imām Aḥmad narrated it in *Faḍā'il al-Ṣaḥābah* ḥadīth 1493; Ibn Sa'd in *al-Ṭabaqāt* vol. 3 pg. 433. The isnād of the ḥadīth is ḥasan as Waṣī Allah 'Abbās stated.

Nabi ﷺ asked, “Where?”

He pointed to the Banū Qurayzah. Rasūlullāh ﷺ came to them and they agreed to accept his judgement which he handed over to Sa’d.

Sa’d announced, “I judge that their fighting soldiers be executed, their women, and children be taken as captives and their wealth be distributed.”

قال هشام فأخبرني أبي عن عائشة أن سعدا قال اللهم إنك تعلم أنه ليس أحد أحب إلي أن أجاهدهم فيك من قوم كذبوا رسولك وأخرجوه اللهم فإني أظن أنك وضعت الحرب بيننا وبينهم فإن كان بقي من حرب قریش شيء فأبقني له حتى أجاهدهم فيك وإن كنت وضعت الحرب فافجرها واجعل موتي فيها فانفجرت من لبته فلم يرعهم وفي المسجد خيمة من بني غفار إلا الدم يسيل إليهم فقالوا يا أهل الخيمة ما هذا الذي يأتينا من قبلكم فإذا سعد يغذو جرحه دما فمات منها رضي الله عنه

Hishām says that his father informed him from Sayyidah ‘Ā’ishah رضي الله عنها that Sayyidunā Sa’d رضي الله عنه supplicated, “O Allah! You know well that there is none more beloved for me to fight for Your pleasure than a nation who belied Your Messenger and banished him. O Allah! I think that You have settled war between us and them. If there is any war left with the Quraysh, spare me for it so I may fight them for Your sake. And if You have settled war then open it [my wound] and determine my death due to it.”

Blood began to pour out of his throat The people were not scared except when the blood flowed towards them, and in the masjid along with Sa’d’s tent was the tent of Banū Ghiffār. They said, ‘O people of the tent, what is it that is coming to us from you?’ Lo! It was Sa’d’s wound that was bleeding and he died thereof.<sup>1</sup>

## The shaking of Allah’s Throne at his demise

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت قدمنا من سفر فتلقينا بذي الحليفة وكان غلمان الأنصار يتلقون بهم إذا قدموا فتلقوا أسيد بن حضير فنعوا إليه امرأته فتقع يبكي قالت فقلت له سبحان الله أنت من أصحاب

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1 *Ṣaḥīḥ al-Bukhārī*, al-Maghāzī, bāb marjī’ al-Nabī min al-Aḥzāb wa makhrajuh ilā Banī Qurayzah, ḥadīth no. 4122; *Ṣaḥīḥ Muslim* in al-Jihād wa al-Siyar, bāb jawāz qitāl man naqaḍa al-’ahd ḥadīth 1769.

رسول الله صلى الله عليه وآله وسلم و لك السابقة مالك تبكي على امرأة فكشف عن رأسه ثم قال صدقت لعمر الله ليحق أن لا أبكي على أحد بعد سعد بن معاذ و قد قال رسول الله صلى الله عليه وآله وسلم ما قال قلت له و ما قال قال لقد اهتز العرش لوفاة سعد بن معاذ قالت عائشة و أسيد بن حضير يسير بيني و بين رسول الله صلى الله عليه وآله وسلم

We returned from a journey and met at Dhū al-Ḥulayfah. The youngsters of the Anṣār would welcome them when they arrived. So they met Usayd ibn Ḥuḍayr and gave him the news of the death of his wife. He covered his face and began to weep.

I said to him, “Subḥān Allah! You are one of the Companions of Rasūlullāh ﷺ and you have precedence [in accepting Islam]. Why do you weep over a woman?”

He uncovered his head and said, “You have spoken the truth. By Allah’s oath, it is appropriate that I do not weep over anyone after Sa’d ibn Mu’adh whereas Rasūlullāh ﷺ declared what he declared.”

I asked, “And what did he declare?”

He said, “The Throne [of Allah] shook at the demise of Sa’d ibn Mu’adh.”

Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا says, “Usayd ibn Ḥuḍayr would travel between me and Rasūlullāh ﷺ.”<sup>1</sup>

He was one of the three most superior humans

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت كان في بني عبد الأشهل ثلاثة لم يكن أحد أفضل منهم سعد بن معاذ و أسيد بن حضير و عباد بن بشر قال عباد بن عبد الله بن الزبير و الله ما سماني أبي عبادا إلا به

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1 Imām Aḥmad narrated it in *al-Musnad*, ḥadīth Usayd ibn Ḥuḍayr رَضِيَ اللَّهُ عَنْهُ, ḥadīth no. 19118; al-Ḥākim in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, dhikr Usayd ibn Ḥuḍayr رَضِيَ اللَّهُ عَنْهُ vol. 3 pg. 327 no. 5265 and said, “Ṣaḥīḥ according to the standards of Muslim but they have not recorded it.” Al-Ṭabarānī in *al-Kabīr* vol. 1 pg. 553. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 308, 309 and stated, “Imām Aḥmad and al-Ṭabarānī narrated and all the isnāds are ḥasan.” Al-Arnā’ūt said, “Its isnād is ṣaḥīḥ li ghayrihi.”

Sayyidah ‘Ā’ishah رضي الله عنها narrates, “There were three men of the Banū ‘Abd al-Ash-hal; none were superior to them in excellence: Sa’d ibn Mu’ādh, Usayd ibn Ḥuḍayr, and ‘Abbād ibn Bishr.”

‘Abbād ibn ‘Abd Allāh ibn Zubayr رضي الله عنه comments, “By Allah! My father named me ‘Abbād only due to this.”<sup>1</sup>

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1 Abū Ya’lā narrated it in his *Musnad* vol. 7 pg. 351 no. 4389; Ḥusayn Salīm Asad stated, “His isnād is ṣaḥīḥ.” Al-Ṭabarānī in *al-Awsaṭ* vol. 1 pg. 275 ḥadīth no. 896. Al-Ḥākim narrated it in *al-Mustadrak*, *Kitāb Ma’rifat al-Ṣaḥābah*, bāb dhikr Manāqib ‘Abbād ibn Bishr vol. 3 pg. 254 ḥadīth 5016 and stated, “Ṣaḥīḥ according to the standards of Muslim but they have not recorded it.” Al-Dhahabī agreed with him. Ibn Ishāq has clearly mentioned listening as appears in *al-Iṣābah* (vol. 3 pg. 611) in the biography of ‘Abbād ibn Bishr.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Salmān al-Fārisī

### His Islam

#### The narration of ‘Abd Allāh ibn ‘Abbās:

عن عبد الله بن عباس قال حدثني سلمان الفارسي حديثه من فيه قال كنت رجلا فارسيا من أهل أصبهان من أهل قرية يقال لها جي و كان أبي دهقان قريته و كنت أحب خلق الله إليه فلم يزل به حبه إياي حتى حبسني في بيته أي ملازم النار كما تحبس التجارية و أجهدت في المجوسية حتى كنت فظن النار الذي يوقدها لا يتركها تخبو ساعة قال و كانت لأبي ضيعة عظيمة قال فشغل في بنيان له يوما فقال لي يا بني إني قد شغلت في بنيان هذا اليوم عن ضيعتي فاذهب فاطلعتها و أمرني فيها ببعض ما يريد فخرجت أريد ضيعة فمررت بكنيسة من كنائس النصارى فسمعت أصواتهم فيها و هم يصلون و كنت لا أدري ما أمر الناس لحبس أبي إياي في بيته فلما مررت بهم و سمعت أصواتهم دخلت عليهم أنظر ما يصنعون قال فلما رأيتهم أعجبني صلاتهم و رغبت في أمرهم و قلت هذا و الله خير من الدين الذي نحن عليه فو الله ما تركتهم حتى غربت الشمس و تركت ضيعة أبي و لم أيها فقلت لهم أين أصل هذا الدين قالوا بالشام قال ثم رجعت إلى أبي و قد بعث في طلبي و شغلته عن عمله كله قال فلما جئته قال أي بني أين كنت ألم أكن عهدت إليك ما عهدت قال قلت يا أبت مررت بناس يصلون في كنيسة فأعجبني ما رأيت من دينهم فو الله ما زلت عندهم حتى غربت الشمس قال أي بني ليس في ذلك الدين خير دينك و دين أبائك خير منه قال قلت كلا و الله إنه خير من ديننا قال فخافني فجعل في رجلي قيدا ثم حبسني في بيته قال و بعثت إلى النصارى فقلت لهم إذا قدم عليكم ركب من الشام تجار من النصارى فأخبروني بهم قال فقدم عليهم ركب من الشام تجار من النصارى فأخبروني بهم قال فقلت لهم إذا قضا حوائجهم و أرادوا الرجعة إلى بلادهم فأذنوني بهم قال فلما أرادوا الرجعة إلى بلادهم أخبروني بهم فألقيت الحديد من رجلي ثم خرجت معهم حتى قدمت الشام فلما قدمتها قلت من أفضل أهل هذا الدين قالوا الأسقف في الكنيسة و أتعلم منك و أصلي معك قال فادخل فدخلت معه قال فكان رجل سوء يأمرهم بالصدقة و يرغبهم فيها فإذا جمعوا إليه منها أشياء اكتنزها لنفسه و لم يعطه المساكين حتى جمع سبع قلال من ذهب و ورق قال و أبغضته بغضا شديدا لما رأته يصنع ثم مات فاجتمعت النصارى ليدفنه فقلت لهم إن هذا كان رجلا سوء يأمركم بالصدقة و يرغبكم فيها فإذا جتمعوا بها اكتنزها لنفسه و لم يعط المساكين منها شيئا قالوا و ما علمك بذلك قال قلت أنا أدلكم على كنزه قالوا فدلنا عليه قال فأرثتهم موضعه قال فاستخرجوا منه سبع قلال مملوءة ذبا و ورقا قال فلما رأوها قالوا و الله لا ندفنه أبدا فصلبوه ثم رجموه بالحجارة ثم جاءوا برجل آخر فجعلوه بمكانه قال يقول سلمان فما رأيت رجلا لا يصلي الخمس أرى أنه أفضل منه زهدا في الدنيا و لا أرغب في الآخرة و لا أدأب ليلا و نهارا منه قال فأحببتك حبا لم أحبه من قبله و أقمت معه زمانا ثم حضرته الوفاة فقلت له يا فلان إني كنت معك و أحببتك حبا لم أحبه من قبلك و قد حضرك ما ترى من أمر الله فيالي من توصي بي و ما تأمرني قال أي بني و الله ما أعلم أحدا اليوم على ما كنت عليه لقد هلك الناس و بدلوا و تركوا أكثر ما كانوا عليه إلا رجلا بالموصل و هو فلان فهو على ما كنت عليه فالحق به قال فلما مات و غيب لحقت

بصاحب الموصل فقلت له يا فلان إن فلانا أوصاني عند موته أن ألحق بك وأخبرني أنك على أمره قال فقال لي أقم عندي فأقمت عنده فوجدته خير رجل على أمر صاحبه فلم يلبث أن مات فلما حضرته الوفاة قلت له يا فلان إن فلانا أوصى بي إليك وأمرني باللحوق بك وقد حضرك من الله عز وجل ما ترى فألقى من توصي بي وما تأمرني قال أي بني والله ما أعلم رجلا على مثل ما كنا عليه إلا رجلا بنصيبين وهو فلان فالحق به قال فلما مات وغيب لحقت بصاحب نصيبين فاجتته فأخبرته بخبري وما أمرني به صاحبي قال فأقم عندي فأقمت عنده فوجدته على أمر صاحبيه فأقمت مع خير رجل فو الله ما لبث أن نزل به الموت فلما حضر قلت له يا فلان إن فلان كان أوصى بي إلى فلان ثم أوصى بي فلان إليك فألقى من توصي بي وما تأمرني قال أي بني والله ما نعلم أحدا بقي على أمرنا أمرك أن تأتيه إلا رجلا بعمورية فإنه بمثل ما نحن عليه فإن أحببت فأته قال فإنه على أمرنا قال فلما مات وغيب لحقت بصاحب عمورية وأخبرته خبري فقال أقم عندي فأقمت مع رجل على هدى أصحابه وأمرهم قال واكتسبت حتى كان لي بقرات وغنمة قال ثم نزل أمر الله فلما حضر قلت له يا فلان إني كنت مع فلان فأوصى بي فلان إلى فلان وأوصى بي فلان إلى فلان ثم أوصى بي فلان إليك فألقى من توصي بي وما تأمرني قال أي بني والله ما أعلمه أصبح على ما كنا عليه أحد من الناس أمرك أن تأتيه ولكنه قد أظلك زمان نبي هو مبعوث بدين إبراهيم يخرج بأرض العرب مهاجرا إلى أرض بين حرتين بينهما نخل به علامات لا تخفى يأكل الهدية ولا يأكل الصدقة بين كتفيه خاتم النبوة فإن استطعت أن تلحق بتلك البلاد فافعل قال ثم مات وغيب فمكثت بعمورية ما شاء الله أن أمكث ثم مر بي نفر من كلب تجار فقلت لهم تحملوني إلى أرض العرب وأعطيتكم بقراتي هذه وغنمتي هذه قالوا نعم فأعطيتهموها وحملوني حتى إذا قدموا بي إلى وادي القرى ظلموني فباعوني من رجل من يهود عبدا فكننت عنده ورأيت النخل ورجوت أن تكون البلد الذي وصف لي صاحبي ولم يحق لي في نفسي فبينما أنا عنده قدم عليه ابن عم له من المدينة من بني قريظة فابتاعني منه فاحتلمني إلى المدينة فو الله ما هو إلا أن رأيتها فعرفتها بصفة صاحبي فأقمت بها وبعث الله رسوله فأقام بمكة ما أقام لا أسمع له بذكر مع ما أنا فيه من شغل الرق ثم هاجر إلى المدينة فو الله إني لفي رأس عذق لسيدي أعمل فيه بعض العمل وسيدي جالس إذ أقبل ابن عم له حتى وقف عليه فقال قاتل الله بني قيلة والله إنهم الآن لمجتمعون ببقاء على رجل قدم عليهم من مكة اليوم يزعمون أنه نبي قال فلما سمعتها أخذتني العرواء حتى ظننت أنني سأسقط على سيدي قال ونزلت عن النخلة فجعلت أقول لابن عمه ذلك ماذا تقول ماذا تقول قال فغضب سيدي فلكنمني لكمة شديدة ثم قال مالك ولهذا أقبل على عمك قال قلت لا شيء إنما أردت أن استثبت عما قال وقد كان عندي شيء قد جمعته فلما أسست أخذته ثم ذهبت به إلى رسول الله صلى الله عليه وآله وهو بقاء فدخلت عليه فقلت له إنه قد بلغني أنك رجل صالح ومعك أصحاب لك غرباء ذوو حاجة وهذا شيء كان عندي للصدقة فرأيتم أحق به من غيركم قال فترفته إليه فقال رسول الله صلى الله عليه وآله وسلم لأصحابه كلوا وأمسك يدهم يأكل قال فقلت في نفسي هذه واحدة ثم انصرفت عنه فجمعت شيئا وتحول رسول الله صلى الله عليه وآله وسلم إلى المدينة ثم جئت به فقلت إني رأيتك لا تأكل الصدقة وهذه هدية أكرمتك بها قال فأكل رسول الله صلى الله عليه وآله وسلم منها وأمر أصحابه فأكلوا معه قال فقلت في نفسي هانئا اثنتان ثم جئت رسول الله صلى الله عليه وآله وسلم وهو بقيق الغرقد قال وقد تبع جنازة من أصحابه عليه شملتان له وهو جالس في أصحابه فسلمت عليه ثم استدرت أنظر إلى ظهره هل أرى الخاتم الذي وصف لي صاحبي فلما رأيته



رسول الله صلى الله عليه وآله وسلم استدرته عرف أني أستثبت في شيء وصف لي قال فأقَى رداءه عن ظهره فنظرت إلى الخاتم فعرفته فانكببت عليه أقبله وأبكي فقال لي رسول الله صلى الله عليه وآله وسلم تحول فتحولت فقصصت عليه حديثي كما حدثتكم يا ابن عباس قال فأعجب رسول الله صلى الله عليه وآله وسلم أن يسمع ذلك أصحابه ثم شغل سلمان الرق حتى فاته مع رسول الله صلى الله عليه وآله وسلم بدر وأحد قال ثم قال لي رسول الله صلى الله عليه وآله وسلم كاتب يا سلمان فكاتبتي صاحبي على ثلاثمئة نخلة أحبيها له بالفقير وبأربعين أوقية فقال رسول الله صلى الله عليه وآله وسلم لأصحابه أعينوا أحاكم فأعانوني بالنخل الرجل ثلاثين ودية والرجل بعشرين والرجل بخمس عشرة والرجل بعشر يعني الرجل بقدر ما عنده حتى اجتمعت لي ثلاثمائة ودية فقال لي رسول الله صلى الله عليه وآله وسلم اذهب يا سلمان ففقر لها فإذا فرغت فأتني أكون أنا أضعها بيدي ففقرت لها و أعانني أصحابي حتى إذا فرغت منها جئتته فأخبرته فخرج رسول الله صلى الله عليه وآله وسلم معي إليها فجعلنا نقرب له الودي ويضعه رسول الله صلى الله عليه وآله وسلم بيده فو الذي نفس سلمان بيده ما ماتت منها ودية واحدة فأديت النخل وبقي علي المال فأتى رسول الله صلى الله عليه وآله وسلم بمثل بيضة الدجاجة من ذهب من بعض المغازي فقال ما فعل الفارسي المكاتب قال فدعيت له فقال خذ هذه فأد بها ما عليك يا سلمان قلت وأين تقع هذه يا رسول الله مما علي قال خذها فإن الله عز وجل سيؤدبها بذي عنك قال فأخذتها فوزنت لهم منها والذي نفس سلمان بيده أربعين أوقية فأوفيتهم حقهم وعتقت فشهدت مع رسول الله صلى الله عليه وآله وسلم الخندق ثم لم يفتني معه مشهد

Sayyidunā ‘Abd Allāh Ibn ‘Abbās رضي الله عنه reports, “Salmān al-Fārisī personally narrated to me his story. He narrated:

I was a Persian man from the people of Iṣfahān from a village called Jayy. My father was the dignitary of the village. I was the most beloved of all people to him. His extreme love for me forced him to detain me at home as the guard of the fire just how a slave girl is detained. I exerted myself in fire-worship until I became the keeper of the fire; the one who would kindle it and not allow it to die out for a moment.

My father had a huge land. One day, he was occupied in one of his buildings so he told me, “O my beloved son, I am occupied today in this building away from my land so go and inspect it.”

He gave me some tasks he wanted me to carry out. I left towards his land and passed by one of the churches of the Christians from where I heard their voices while they were praying. I had no idea what the people were doing due to my father detaining me in his home. When I passed by them

and heard their voices, I entered their church to see what they were doing. When I saw them, I was amazed at their prayer and felt inclined towards them. I said, "By Allah, this is superior to the religion we are following." By Allah, I did not leave them until sunset. I discarded my father's land and did not go to it.

I asked them, "Where is the origin of this religion?"

"In Shām," they replied.

I thereafter returned to my father who had sent men in search of me and I had occupied him from all of his work.

When I reached him he said, "O my beloved son, where were you? Did I not make a pact with you?"

I said, "O my beloved father, I passed by some people who were worshipping in a church and what I observed of their religion attracted me. By Allah, I remained in their company until sunset."

He said, "O my beloved son, there is no goodness in that religion. Your religion and your forefather's religion is superior to it."

I snapped, "Never, by Allah! It is definitely superior to our religion."

Hearing this, he became apprehensive of me and put a chain on my legs and detained me in his house.

I sent word to the Christians telling them, "When a caravan of Christian businessmen from Shām comes to you, then inform me about them."

A caravan of Christian businessmen from Shām soon came to them, hence they informed me about their arrival.

I sent word to them, "When they complete their work and intend to return to their land then inform me."

When they intended to return, they informed me of them. I thus threw the chains off my legs and went with them until I reached Shām.

After I reached, I asked them, “Who is the most superior in this religion?”

They replied, “The bishop in the church.”

I therefore went to him and said, “I have an inclination to this religion and I desire to spend time with you serving you in your church, learning from you, and worshipping with you.”

He told me to enter and I complied. He was an evil man who would instruct the people and exhort them to give charity. When they would gather things of charity by him, he would hoard it for himself and would not give it to the needy till he gathered seven jars of gold and silver. I had intense hatred for him for the things I saw him perpetrate. He then died so the Christians gathered to bury him.

I said to them, “Certainly this was an evil man who would instruct you and exhort you to give charity and when you brought him the same, he would hoard it for himself and would not give it to the needy:”

They asked me, “How did you realise this?”

I said, “I will show you his treasure.”

They told me to show them so I showed them its whereabouts. They took out seven jars filled with gold and silver.

As they saw it they said, “By Allah, we will never bury him.”

They thus crucified him and pelted him with stones.

They brought another man and put him in his place. I never saw a man—who does not pray the five times ṣalāh [i.e. was not a Muslim]—more superior to him in abstinence from the world, more desirous of the Hereafter, and more devout in worship day and night. I loved him so dearly, such love that

I never possessed before. I stayed with him for a long period until death approached him.

I asked him, “O so-and-so! I stayed with you and loved you dearly, love that I never possessed for anyone before you. The decree of Allah has approached you as you can see. Who do you recommend me to and what do you command me?”

He said, “O beloved son! By Allah, I do not know anyone today who is upon what I was upon; people have died and changed and abandoned majority of what they would practice; except a man in Mosul who is so-and-so. He is on the path I was on so go to him.”

After he died and was buried, I went to the man in Mosul and said to him, “O so-and-so! So-and-so has recommended me on his deathbed to join you and informed me that you are on his path.”

He said to me, “Stay with me,” and I complied.

I found him to be the best man following the path of his friend. It was not long before he passed away. When death faced him, I asked him, “O so-and-so, so-and-so recommended that I join you and the decree of Allah has approached you as you see. So to whom do you direct me and what do you command me?”

He said, “O beloved son! By Allah, I do not know anyone following the path we were upon except a man in Naşibīn who is so-and-so, so go to him.”

When he passed away and was buried, I joined with the man of Naşibīn and informed him of my story and what my friend instructed me. He told me to stay with him. I thus stayed with him and found him to be following the path of his two comrades. So I stayed with the best of people. By Allah, it was not long and death came his way.

When he was on his deathbed I said to him, “O so-and-so! So-and-so recommended me to so-and-so and he directed me to you. So who do enjoin upon me and what do you instruct me?”

He said, “O beloved son! By Allah, I do not know of anyone who remains on our path who I may instruct you to join besides a man in ‘Ammūriyyah who is upon our path. If you like, go to him for he follows our path.”

After he died and was buried, I joined up with the man in ‘Ammūriyyah and related to him my story. He told me to stay with him. I thus stayed with a man who was on the guidance and path of his comrades. I also earned some wealth until I had some cattle and sheep. Thereafter, the decree of Allah came to pass.

As death faced him I said to him, “O so-and-so! First I was with so-and-so and then he recommended me to another person, who directed me to another who enjoined me to come to you. What bequest do you give me and what do you instruct me?”

He said, “O my beloved son. By Allah! I do not know anyone who is upon our teachings whom I may command you to join. However, the time has come for a Nabī to be sent with the religion of Ibrāhīm. He will appear in the land of the Arabs emigrating towards a land between two rocky tracks with palm groves in the middle. He has unmistakable signs. He eats a gift but not charity and between his shoulders is the seal of nubuwwah. If you are able to reach that land then do so.”

He then passed away and was buried.

I stayed in ‘Ammūriyyah as long as Allah willed me to stay.

Then a group of businessmen of the tribe of Kalb passed by so I offered them, “Take me to Arabia and I will give you these cattle and sheep of mine.”

They agreed. Hence, I gave them my stock and they took me until they reached Wādī al-Qurā. They then deceived me and sold me as a slave to a Jewish man. I stayed with him and saw the palm groves and hoped that it is the land which my friend described to me. However, I was not convinced of the same. While I was working for him, his nephew came from Madīnah, from the Banū Qurayzah, bought me from him and took me to Madīnah. By

Allah, as soon as I saw it, I recognised it to fit the description of my friend and so I stayed there.

Allah sent His Messenger and he stayed in Makkah as long as was decreed; I heard no mention of him coupled with the duties of slavery that I was undertaking. He then emigrated to Madīnah. By Allah, I was on the top of a date-palm of my master doing some work while my master was sitting when his nephew approached him and stood in front of him saying, “May Allah destroy the Banū Qaylah [Arabs]. By Allah, at this moment they have gathered at Qubā’ to welcome a man who has come to them from Makkah today believing that he is a Nabī.” No sooner I heard these words, a chill gripped me and I felt that I am about to fall upon my master.

I came down from the tree and began asking this nephew of his, “What did you say? What did you say?”

This upset my master so he slapped me very hard and said, “What business do you have with this? Concentrate on your work.”

I said, “Nothing. I simply wanted to make sure what he said.”

I had some wealth which I had gathered. As evening approached, I took it and went with it to Rasūlullāh ﷺ while he was in Qubā’.

I entered into his presence and said to him, “I have received information that you are a righteous man accompanied by poor companions who are needy. This is something I had kept by me for charity and I saw you more deserving of it than others.”

I then presented it to him.

Rasūlullāh ﷺ said to his Ṣaḥābah رضي الله عنهم, “Eat.”

He himself withheld and did not eat.

I said to myself, “This is one [sign].”

I thereafter left and gathered some wealth and meanwhile Rasūlullāh ﷺ moved to Madīnah.

I brought the wealth and said, “I see that you do not eat of charity. This is a gift which I honour you with.”

Rasūlullāh ﷺ ate from it and beckoned his Companions to eat with him.

I said to myself, “These are two [signs].”

Sometime thereafter, I came to Rasūlullāh ﷺ while he was in Baqī' al-Gharqad following a funeral of one of his Companions. He was wearing two shawls of his and sitting amongst his Companions, so I greeted him with salām. I then approached him from behind to see his back to observe the sign which my friend described. When Rasūlullāh ﷺ saw me approaching from behind, he understood that I was ascertaining something which was described to me. He thus threw his shawl of his back and I saw the seal [of nubuwwah] in front of my eyes and recognised it. Immediately, I embraced him, kissing it and crying.

Rasūlullāh ﷺ said, “Come around.”

I thus turned around and narrated my entire incident to him just as have narrated it to you, O Ibn ‘Abbās.”

Rasūlullāh ﷺ desired that his Comapnions also hear it.

Then slavery occupied me to the extent that I missed participation in Badr and Uḥud alongside Rasūlullāh ﷺ.

Rasūlullāh ﷺ said to me one day, “Make an agreement with him to pay a certain amount of money in exchange for your freedom [known as a contract of mukātabah], O Salmān.”

I thus made an agreement with my master upon 300 date-palms which I should plant for him at al-Faqīr and 40 ūqiyah [of gold]. Rasūlullāh ﷺ exhorted his Companions, “Help your brother.”

Accordingly, they helped me with date-palms; a man would bring 30 seeds, another would bring 20, another 15 and some 10—every man brought what he could afford—until 300 seeds were collected for me.

Rasūlullāh ﷺ then instructed me, “Go, O Salmān, and dig holes for them. When you are complete, come to me so that I may plant them with my own hands.”

I complied and my companions assisted me. As I finished, I came to him to inform him. Rasūlullāh ﷺ came out with me to the field. We would present him with the seeds which he would plant himself. By the Being in Whose control lies Salmān’s life, not one plant died. As a result, I paid the date palms, however the wealth was still binding upon me. A piece of gold equal in size to a chicken egg was brought to Rasūlullāh ﷺ from one of the expeditions.

He enquired, “Where is Salmān, the mukātib?”

I was summoned to him.

He said, “Take this and pay your debt, O Salmān!”

I said, “What does this hold in front of my debt, O Messenger of Allah?”

Rasūlullāh ﷺ enlightened, “Take it. Allah the Almighty will remit your debt.”

So I took it and weighed it for them. By the Being in Whose hands lies Salmān’s life, it was 40 ūqiyah. Hence, I paid them their dues. I was thus freed. I then participated alongside Rasūlullāh ﷺ in Khandaq. Thereafter, I never missed a single battle at his side.<sup>1</sup>

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1 Imām Aḥmad narrated it in *al-Musnad*, ḥadīth Rifā‘ah ibn Shaddād رَضِيَ اللَّهُ عَنْهُ no. 23788; Ibn Sa’d in *al-Ṭabaqāt* vol. 4 pg. 75; al-Ṭabarānī in *al-Kabīr* vol. 6 pg. 222 ḥadīth 6065. Al-Haythamī mentioned it in *Majma’ al-Zawā‘id* vol. 9 pg. 332-336 and then stated, “Aḥmad narrated the entire narration and al-Ṭabarānī in *al-Kabīr* with similar wording through many isnāds. The first narration’s isnād in Aḥmad and al-Ṭabarānī, its narrators are the narrators of *al-Ṣaḥīḥ* besides Muḥammad ibn Iṣḥāq who has mentioned listening. The second narration’s narrators, Aḥmad only records them and his narrators are the narrators of *al-Ṣaḥīḥ* besides ‘Amr ibn Abī Qurrah al-Kindī who is reliable. Al-Bazzār also narrates it.” Shaykh al-Albānī declared it ḥasan in *al-Silsilah al-Ṣaḥīḥah* 894. Al-Arnā‘ūtī said, “Isnād is ḥasan.”



## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Sahl ibn Ḥunayf

His outstanding jihād in the path of Allah سُبْحَانَهُ وَتَعَالَى

### The narration of Sayyidunā Ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال دخل علي بسيفه على فاطمة رضي الله عنهما وهي تغسل الدم عن وجه رسول الله صلى الله عليه وآله وسلم فقال خذيه فلقد أحسنت به القتال فقال رسول الله صلى الله عليه وآله وسلم إن كنت قد أحسنت القتال اليوم فلقد أحسن سهل بن حنيف وعاصم بن ثابت والحارث بن الصمة وأبو دجانة

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ entered with his sword into the presence of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا while she was washing blood off Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ face.

He said [to her], “Take it for I have certainly fought superbly with it.”

Spontaneously, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ observed, “If you have fought superbly today, then certainly Sahl ibn Ḥunayf, ‘Āṣim ibn Thābit, Ḥārith ibn al-Ṣimmah, and Abū Dujānah have fought exceptionally well.”<sup>1</sup>

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1 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 251 ḥadīth no. 11644; al-Ḥākim in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, dhikr Manāqib Sahl ibn Ḥunayf al-Anṣārī vol. 3 pg. 463 ḥadīth no. 5737 and stated, “Ṣaḥīḥ according to the standards of al-Bukhārī but they have not recorded it.” The wording is his. Ibn Abī Shaybah narrated it from ‘Ikrimah mursal in Kitāb al-Maghāzī, bāb fī Uḥūd wa mā Jā’ fihā 32511. Al-Haythamī mentioned it in *al-Majma’* vol. 6 pg. 23 and said, “Al-Ṭabarānī narrated it and his narrators are the narrators of *al-Ṣaḥīḥ*.”

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū Dujānah Sammāk ibn Kharshah, and it is said Ibn Aws ibn Kharsha

Rasūlullāh ﷺ compliments his Jihād

### The narration of Sayyidunā Ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال دخل علي بسيفه علي فاطمة رضي الله عنهما وهي تغسل الدم عن وجه رسول الله صلى الله عليه وآله وسلم فقال خذيه فلقد أحسنت به القتال فقال رسول الله صلى الله عليه وآله وسلم إن كنت قد أحسنت القتال اليوم فلقد أحسن سهل بن حنيف وعاصم بن ثابت والحارث بن الصمة وأبو دجاجة

Sayyidunā ‘Alī رضي الله عنه entered with his sword into the presence of Sayyidah Fāṭimah رضي الله عنها while she was washing blood off Rasūlullāh’s ﷺ face.

He said [to her], “Take it for I have certainly fought superbly with it.”

Spontaneously, Rasūlullāh ﷺ observed, “If you have fought superbly today, then certainly Sahl ibn Ḥunayf, ‘Āsim ibn Thābit, Ḥārith ibn al-Šimmaḥ, and Abū Dujānah have fought exceptionally well.”<sup>1</sup>

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1 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 11 pg. 251 ḥadīth no. 11644; al-Ḥākim in *al-Mustadrak*, Kitāb Ma’rifat al-Šaḥābah, dhikr Manāqib Sahl ibn Ḥunayf al-Anṣārī vol. 3 pg. 463 ḥadīth no. 5737 and stated, “Šaḥīḥ according to the standards of al-Bukhārī but they have not recorded it.” The wording is his. Ibn Abī Shaybah narrated it from ‘Ikrimah mursal in Kitāb al-Maghāzī, bāb fī Uḥūd wa mā Jā’ fihā 32511. Al-Haythamī mentioned it in *al-Majma’* vol. 6 pg. 23 and said, “Al-Ṭabarānī narrated it and his narrators are the narrators of *al-Šaḥīḥ*.”

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Ṭalḥah ibn ‘Ubayd Allah

And We will remove whatever is in their breasts of resentment, [so they will be] brothers

### The narration of Sayyidunā ‘Alī:

عن الحارث الأعمور الهمداني قال كنت عند علي بن أبي طالب إذ جاءه ابن طلحة بن عبيد الله فقال له علي مرحبا بك يا ابن أخي إلى ههنا فأقعدته معه ثم قال أما والله إني لأرجو أن أكون أنا و أبوك ممن قال الله وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ

Ḥārith ibn al-A‘war al-Hamdānī reports, “I was in the company of ‘Alī ibn Abī Ṭālib when the son of Ṭalḥah ibn ‘Ubayd Allah came to him.

‘Alī said to him, ‘Welcome to you, O son of my brother. Come here.’

He then seated him at his side.

Thereafter he said, ‘By Allah, indeed I hope that your father and I are among those people concerning whom Allah promised:

وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ

And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.<sup>1,2</sup>

عن علي رضي الله عنه قال إني لأرجو أن أكون أنا و الزبير و طلحة ممن قال الله عز و جل وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ قَالَ فَقَامَ رَجُلٌ مِّنْ هَمْدَانَ فَقَالَ اللَّهُ أَعَدَلُ مِنْ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَصَاحَ بِهِ عَلِيٌّ صَبِيحَةَ إِنْ الْقَصْرَ يَدْعُهُ لَهَا ثُمَّ قَالَ مَنْ هُمْ إِذَا لَمْ نَكُنْ نَحْنُ هُمْ

1 Sūrah al-Ḥijr: 47

2 Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 1 pg. 252 ḥadīth 827. Al-Haythamī mentioned it in *Majma‘ al-Zawā‘id* vol. 9 pg. 149 and stated, “Al-Ṭabarānī narrated it in *al-Awsaṭ*. Al-Ḥārith has been classified ḍa‘īf by the majority and classified reliable by a few. The rest of his narrators are reliable.” The upcoming ḥadīth is its shāhid.

Sayyidunā ‘Alī عليه السلام said, “Certainly, I hope that Zubayr, Ṭalḥah, and I are among those regarding whom Allah declared:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِينَ

And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.<sup>1</sup>

The narrator states, “A man from the Hamdān stood up and commented, ‘Allah is more just than that, O Amīr al-Mu’minīn.’

Hearing this, ‘Alī shouted at him so loudly that the palace practically shook, and he said, ‘Who does it refer to if not us?’”<sup>2</sup>

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1 Sūrah al-Ḥijr: 47

2 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* ḥadīth no. 1300; Ibn Jarīr in his *Tafsīr* vol. 14 pg. 25; Ibn Sa’d in *al-Ṭabaqāt* vol. 3 pg. 225; al-Ḥākim in *Kitāb al-Tafsīr*, bāb tafsīr Sūrah al-Ḥijr vol. 2 pg. 385 ḥadīth no. 3348 with an addition; Ibn Abī Shaybah in *al-Muṣannaf* vol. 7 pg. 544 ḥadīth 37821. The first half of the ḥadīth and the athar, their isnād is ṣaḥīḥ as stated by Waṣī Allah ‘Abbās.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf

Maintaining good relationship with the wives of Rasūlullāh ﷺ

### The narration of Sayyidah ‘Ā’ishah:

عن أبي سلمة بن عبد الرحمن عن عائشة أم المؤمنين رضي الله عنها قالت إن رسول الله صلى الله عليه وآله وسلم كان يقول لهن إن أمركن لما يهمني بعدي ولن يصبر عليكن إلا الصابرون ثم تقول لي سقى الله أبأك من سلسبيل الجنة تريد عبد الرحمن بن عوف وكان أعطى نساء رسول الله صلى الله عليه وآله وسلم ما لا يبيع بأربعين ألفاً وصلهن به

Abū Salamah ibn ‘Abd al-Raḥmān reports from Sayyidah ‘Ā’ishah Umm al-Mu’minīn رَضِيَ اللهُ عَنْهَا that Rasūlullāh ﷺ would say to his wives, “Your matter is what worries me after my demise. No one will be forbearing to you all except the patient.”

Thereafter she would tell me, “May Allah give your father—referring to Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ—to drink from the *salsabīl* (a pond) of Jannah.”

He gave the wives of Rasūlullāh ﷺ wealth worth forty thousand [dirhams] to maintain good ties with them.<sup>1</sup>

### The narration of Sayyidah Umm Salamah:

عن أم سلمة قالت سمعت رسول الله صلى الله عليه وآله وسلم يقول لأزواجه إن الذي يحنو عليكم بعدي هو الصادق البار اللهم اسق عبد الرحمن بن عوف من سلسبيل الجنة

Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا relates that she heard Rasūlullāh ﷺ addressing his wives, “Certainly, the one who feels compassion for you

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1 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* ḥadīth 1258; in *al-Musnad* no. 24529; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 352 ḥadīth no. 5360; al-Tirmidhī in *al-Manāqib* 3749; ibn Abī ‘Āṣim in *al-Sunnah* 139; Ibn Ḥibbān in *al-Manāqib* ḥadīth 6995. Al-Tirmidhī commented on the ḥadīth, “Ḥasan Ṣaḥīḥ gharīb.” Ibn al-Bānī declared it ḥasan and al-Arnā’ūṭ and Waṣī Allah ‘Abbās declared it ṣaḥīḥ.

after my demise is truthful and pious. O Allah! Grant ‘Abd al-Raḥmān ibn ‘Awf drink from the salsabīl of Jannah.”<sup>1</sup>

He attained its purity and its murkiness passed him

### The narration of Sayyidunā ‘Alī:

قال علي رضي الله عنه يوم مات عبد الرحمن بن عوف اذهب يا بن عوف فقد أدرت صفوها و سبقت  
رنقها

Sayyidunā ‘Alī رضي الله عنه said on the day Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه passed away, “Depart O Ibn ‘Awf! For indeed you have attained its purity and passed its murkiness.”<sup>2</sup>

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1 Al-Ḥākīm narrated it in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, bāb dhikr Manāqib ‘Abd al-Raḥmān ibn ‘Awf vol. 3 pg. 351 ḥadīth 5357 and stated, “The ḥadīth is ṣaḥīḥ from ‘Ā’ishah and Umm Salamah رضي الله عنها.”

2 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* ḥadīth 1255, 1257; al-Bukhārī in *al-Kabīr* vol. 1 pg. 312; al-Ḥākīm in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, bāb dhikr Manāqib ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه ḥadīth no. 5334, 5347; al-Ṭabarānī in *al-Kabīr*, fī al-‘asharah al-mubashsharīn bi al-jannah regarding ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه vol. 1 pg. 128 ḥadīth no. 263; Ibn Sa’d in *al-Ṭabaqāt* vol. 3 pg. 135; Abū Nu‘aym in *al-Ḥilyat* vol. 1 pg. 100. The isnād of the athar is ṣaḥīḥ as stated by Waṣī Allah ‘Abbās.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ‘Abd Allāh ibn al-Zubayr

### His chastity and noble lineage

#### The narration of Sayyidunā Ibn ‘Abbās:

عن ابن عباس رضي الله عنهما أنه قال حين وقع بينه وبين ابن الزبير فقلت أبوه الزبير وأمه أسماء وخالته عائشة وجده أبو بكر وجدته صفية

ثم قال حدثني عبد الله بن محمد قال حدثني يحيى بن معين حدثنا حجاج قال ابن جريج قال ابن أبي مليكة وكان بينهما شيء فغدوت على ابن عباس فقلت أتريد أن تقاتل ابن الزبير فتحل حرم الله فقال معاذ الله إن الله كتب ابن الزبير و بني أمية محليين و إني و الله لا أحله أبدا قال قال الناس بايع لابن الزبير فقلت و أين بهذا الأمر عنه أما أبوه فحواري النبي صلى الله عليه و آله و سلم يريد الزبير و أما جده فصاحب الغار يريد أبا بكر و أما أمه فذات النطاق يريد أسماء و أما خالته فأُم المؤمنين يريد عائشة و أما عمته فزوج النبي صلى الله عليه و آله و سلم يريد خديجة و أما عمه النبي صلى الله عليه و آله و سلم فجده يريد صفية ثم عفيف في الإسلام قارئ للقرآن الحديث

It is reported from Sayyidunā Ibn ‘Abbās رضي الله عنه that he said when there was some dispute<sup>1</sup> between him and Ibn al-Zubayr, “His father is Zubayr, his mother is Asmā’, his maternal aunt is ‘Ā’ishah, his maternal grandfather is Abū Bakr, and his paternal grandmother is Ṣafīyyah.”

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1 Due to the bay‘ah when Ibn al-Zubayr was given the bay‘ah of khilāfah and the people of al-Ḥijāz, Egypt, Iraq, Khurāsān, and majority of the people of Shām obeyed him. He called ‘Abd Allah ibn ‘Abbās and Muḥammad ibn ‘Alī ibn Abī Ṭālib رضي الله عنهما known as Ibn al-Ḥanafiyyah who were residing in Makkah at the time to give bay‘ah but they refused and said, “We will not give our bay‘ah until the people unite on one khalīfah.” A group of people followed them. Ibn al-Zubayr dealt harshly towards them and detained them. When this news reached Mukhtār, he prepared an army and despatched them. They took both of them out and Mukhtār asked their permission to wage war against Ibn al-Zubayr but they refused. They left for Ṭā’if and settled there until Ibn ‘Abbās رضي الله عنه passed away in the year 68 A.H. Ibn al-Ḥanafiyyah thereafter went towards Riḍwī, a mountain with plantation, and settled there. He then intended to enter Shām and travelled towards Aylah and passed away at the end of year 73 A.H. or the beginning of year 74 A.H. This is after the martyrdom of Sayyidunā Ibn al-Zubayr رضي الله عنه took place according to the authentic narration. It is said: he lived up to 80 A.H. or after that. (*Fatḥ al-Bārī* vol. 7 pg. 280)

Ibn Abī Mulaykah said, “There was something between them (Ibn ‘Abbās and Ibn Zubayr) so I went in the morning to Ibn ‘Abbās and said, ‘Do you intend fighting Ibn Zubayr thus approving the prohibition of Allah?’”

Ibn ‘Abbās snapped, ‘May Allah forbid! Truly, Allah has decreed Ibn Zubayr and the Banū Umayyah as *muḥillīn*<sup>2</sup>. By Allah, I will never allow it. He says that people said, ‘Pledge allegiance to Ibn Zubayr.’”

I said, “This matter is nothing unlikely for him<sup>3</sup>. His father—i.e. Zubayr—is the disciple of Nabī ﷺ, his grandfather—i.e. Abū Bakr—is the Companion of the cave, his mother—i.e. Asmā’—is Dhāt al-Niṭāq, his maternal aunt—i.e. ‘Ā’ishah—is the mother of the believers, his paternal aunt—i.e. Khadījah—is the wife of Nabī ﷺ and Rasūlullāh’s ﷺ paternal aunt—i.e. Ṣafīyyah—is his grandmother. Moreover, he is chaste in Islam and a reciter of the Qur’ān...”<sup>4</sup>

## This first child to be born in Islam

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت أول مولود ولد في الإسلام عبد الله بن الزبير أتوا به النبي صلى الله عليه وآله وسلم فأخذ النبي صلى الله عليه وآله وسلم فيه أول ما دخل بطنه ريق النبي صلى الله عليه وآله وسلم

Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا mentioned, “The first child to be born in Islam is ‘Abd Allāh ibn Zubayr. They brought him to Nabī ﷺ who took a date and chewed it and then put it into his mouth. The first thing that entered his stomach was the saliva of Nabī ﷺ.”<sup>5</sup>

1 i.e. *Qitāl* (waging war/killing) in the ḥaram.

2 *Muḥillīn*: They would allow war in the ḥaram. Ibn al-Zubayr is associated with this because after Allah returned them from him, he detained the Banū Hāshim so that they take bay‘ah at his hands. So it began to be publicised that he allows killing in the ḥaram. Some people named Ibn al-Zubayr al-muḥill due to this. (*Faṭḥ al-Bārī* vol. 8 pg. 328)

3 In other words, *khilāfah* is nothing far-fetched for him due to his nobility and due to his predecessors whom he mentioned, and his quality to which he indicated with his statement: Chaste in Islam ... (*Faṭḥ al-Bārī* vol. 8 pg. 328)

4 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Tafsīr, bāb Sūrah Barā’at al-Tawbah ḥadīth 4664, 4665, 4666.

5 *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb hijrat al-Nabī wa Aṣḥābih ilā al-Madīnah no. 3910.



## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ‘Abd Allāh ibn al-‘Umar

He was a righteous man

### The narration of Sayyidah Ḥaḥṣah:

عن حفصة رضي الله عنها أن النبي صلى الله عليه وآله وسلم قال لها إن عبد الله رجل صالح

Sayyidah Ḥaḥṣah رضي الله عنها reports that Nabī صلى الله عليه وآله وسلم informed her, “Definitely ‘Abd Allāh is a righteous man.”<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb manāqib ‘Abd Allah ibn ‘Umar رضي الله عنه no. 3740, 3741; *Ṣaḥīḥ Muslim*, Faḍā’il al-Ṣaḥābah no. 139, 2478.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ‘Abd Allāh ibn Mas‘ūd

His adherence to the ḥalāl and ḥarām of the Qur’ān

### The narration of Sayyidunā ‘Alī:

عن قيس قال سئل علي رضي الله عنه عن ابن مسعود فقال قرأ القرآن ثم وقف عند شبهاته فأحل حلاله و حرم حرامه و سئل عن عمار فقال مؤمن نسي و إذا ذكر ذكر و سئل عن حذيفة فقال كان أعلم الناس بالمنافقين و ذكر الحديث

Qays reports that Sayyidunā ‘Alī عليه السلام was questioned about Sayyidunā Ibn Mas‘ūd عليه السلام to which he replied, “He recited the Qur’ān and withheld with regards to its shubuhāt. He believed its ḥalāl as permissible and ḥarām as forbidden.”

He was asked regarding Sayyidunā ‘Ammār عليه السلام to which he replied, “A believer who often forgets but when he is reminded, he remembers.”

He was asked about Sayyidunā Ḥudhayfah عليه السلام and he replied, “He was the most knowledgeable of people with regards to the munāfiqīn.” And he mentioned the rest of the narration.<sup>1</sup>

His foot in the Scale on the Day of Qiyāmah will be heavier than Mount Uḥud

### The narration of Sayyidunā ‘Alī:

عن علي رضي الله عنه قال أمر النبي صلى الله عليه وآله وسلم ابن مسعود فصعد على شجرة أمره أن يأتيه منها بشيء فنظر أصحابه إلى ساق عبد الله بن مسعود حين صعد الشجرة فضحكوا من حموشة ساقه فقال النبي صلى الله عليه وآله وسلم ما تضحكون لرجل عبد الله أثقل في الميزان يوم القيامة من جبل أحد

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1 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 6 pg. 213 ḥadīth no. 6041; al-Ḥākim in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, bāb dhikr Ḥudhayfah ibn al-Yamān vol. 3 pg. 429 ḥadīth no. 5631. The ḥadīth has passed.

Sayyidunā ‘Alī رضي الله عنه reports, “Nabī صلى الله عليه وسلم commanded Ibn Mas‘ūd to climb a tree commanding him to bring from it something for him. His Companions looked at the shin of ‘Abd Allāh ibn Mas‘ūd as he climbed the tree and laughed at his shin’s leanness. ‘Why are you laughing,’ asked Nabī صلى الله عليه وسلم, “‘Abd Allāh’s foot is definitely weightier in the Scale on the Day of Qiyāmah than Mount Uḥud.””<sup>1</sup>

## His knowledge of the Qur’ān and Sunnah

### The narration of Sayyidunā ‘Alī:

عن علي رضي الله عنه قال قيل له أخبرنا عن أصحاب رسول الله صلى الله عليه وآله وسلم قال عن أبيهم قال أخبرنا عن عبد الله بن مسعود قال علم الكتاب والسنة وكفى به وذكر باقي الحديث

It is reported about Sayyidunā ‘Alī رضي الله عنه that he was besought, “Inform us of the Ṣaḥābah of Rasūlullāh صلى الله عليه وسلم.”

“Of which of them?” he asked.

“Inform us of ‘Abd Allāh ibn Mas‘ūd,” they entreated.

He said, “He had knowledge of the Qur’ān and Sunnah and sufficed on it.”

He then mentioned the rest of the ḥadīth.<sup>2</sup>

## His recitation of the Qur’ān as it had been revealed

### The narration of Sayyidunā ‘Alī:

1 Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 920; Abū Ya’lā vol. pg. 409 ḥadīth no. 539; al-Ṭabarānī in *al-Kabīr* vol. 9 pg. 95 ḥadīth no. 8516. Al-Haythamī mentioned it in *Majma’ al-Zawā’id* vol. 9 pg. 288, 289 and then stated, “Aḥmad, Abū Ya’lā, and al-Ṭabarānī narrated it and their narrators are the narrators of *al-Ṣaḥīḥ* besides Umm Mūsā who is reliable.” Al-Arnā’ūt said, “Ṣaḥīḥ li ghayrihi and this is a ḥasan isnād.” Al-Albānī expressed the same in *al-Adab al-Mufrad* 237.

2 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb dhikr Manāqib ‘Abd Allah ibn Mas‘ūd رضي الله عنه vol. 3 pg. 360 ḥadīth 5392 and said, “Ṣaḥīḥ according to the standards of Shaykhayn but they have not recorded it.” Al-Dhahabī agreed with him. Abū Nu’aym in *al-Ḥilyat* vol. 1 pg. 129. The ḥadīth has passed.

عن علي رضي الله عنه قال كنت مع النبي صلى الله عليه وآله وسلم معه أبو بكر رضي الله عنه و من شاء الله من أصحابه فمررنا بعبد الله بن مسعود و هو يصلي فقال النبي صلى الله عليه وآله وسلم من هذا فقيل عبد الله بن مسعود فقال إن عبد الله يقرأ القرآن غضا كما أنزل فأثنى عبد الله على ربه و حمده فأحسن في حمده على ربه ثم سأله فأجمل المسألة و سأله كأحسن مسألة سألتها عبد ربه ثم قال اللهم إني أسألك إيمانا لا يرتد و نعيما لا ينفد و مرافقة محمد صلى الله عليه وآله وسلم في أعلى عليين في جناتك جنات الخلد قال و كان رسول الله صلى الله عليه وآله وسلم يقول سل تعطى سل تعطى مرتين فانطلقت لأبشره فوجدت أبا بكر قد سبقني و كان سباقا بالخير

I was in the company of Nabī ﷺ, Abū Bakr, and other Companions who Allah wished to be present. We passed by ‘Abd Allāh ibn Mas‘ūd while he was performing ṣalāh.

Rasūlullāh ﷺ asked, “Who is this?”

“‘Abd Allāh ibn Mas‘ūd,” came the reply.

Rasūlullāh ﷺ said, “Verily, ‘Abd Allāh recites the Qur’an fresh as it had been revealed.”

‘Abd Allāh then celebrated the glory and praise of his Rabb exceptionally well. He then implored Him in a beautiful manner. He beseeched Him in the most magnificent way a bondsman has ever asked his Rabb.

He then supplicated, “O Allah! I ask you for such īmān that will never apostatise, such favours that will never end, and the company of Muḥammad ﷺ in the highest abode of the ‘illiyyīn in Your gardens, the gardens of eternity.”

Rasūlullāh ﷺ said twice, “Ask, you will be granted. Ask, you will be granted.”

I went to give him the good tidings but found that Abū Bakr had succeeded me. And he came first in all avenues of good.<sup>1</sup>

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1 Al-Ḥākim narrated it in *al-Mustadrak* vol. 3 pg. 358 ḥadīth no. 5386. He and al-Dhahabī declared it ṣaḥīḥ.

## His testimony of what was abrogated from the Qur’ān

### The narration of Sayyidunā Ibn ‘Abbās:

عن أبي ظبيان قال قال لنا ابن عباس رضي الله عنهما أي القراءتين تقرأون قلنا قراءة عبد الله قال إن رسول الله صلى الله عليه وآله وسلم كان يعرض عليه القرآن في كل عام مرة وإنه عرض عليه في العام الذي قبض فيه مرتين فشهد عبد الله ما نسخ

Abū Ḥabīb says that Sayyidunā Ibn ‘Abbās رضي الله عنه asked them, “Which of the two qirā’ah you recite?”

“The qirā’ah of ‘Abd Allāh,” we replied.

He said, “Certainly, the Qur’ān was recited to Rasūlullāh صلى الله عليه وسلم once every year. It was recited to him twice in the year he passed away and ‘Abd Allāh gave testimony to what was abrogated.”<sup>1</sup>

وعن مجاهد عن ابن عباس رضي الله عنهما قال أي القراءتين كانت أخيراً قراءة عبد الله أو قراءة زيد قال قلنا قراءة زيد قال ألا إن رسول الله صلى الله عليه وآله وسلم كان يعرض القرآن على جبريل عليه السلام كل عام مرة فلما كان في العام الذي قبض فيه عرضه عليه مرتين وكان آخر القراءة قراءة عبد الله

Mujāhid reports from Sayyidunā Ibn ‘Abbās رضي الله عنه, “Which of the two qirā’ah was final, the qirā’ah of ‘Abd Allāh or the qirā’ah of Zayd?”

We said, “The qirā’ah of Zayd.”

He remarked, “Verily Rasūlullāh صلى الله عليه وسلم would recite the Qur’ān to Jibrīl once every year. In the year he passed away, he recited it to him twice. And the final qirā’ah was that of ‘Abd Allāh.”<sup>2</sup>

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1 Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 3422; al-Nasa’ī in *al-Sunan al-Kubrā* vol. 5 pg. 7 ḥadīth no. 7994 and vol. 5 pg. 71 ḥadīth no. 8258; Ṭaḥāwī in *Mushkil al-Āthār*. Al-Arnā’ūtī declared it ṣaḥīḥ in *Takhrīj al-Musnad* and *Mushkil al-Āthār*. Ḥāfiẓ ibn Ḥajar declared it ṣaḥīḥ in *al-Fath* vol. 9 pg. 45.

2 Imām Aḥmad narrated it in *al-Musnad* ḥadīth no. 4294 and 3001; al-Ḥākim in *al-Mustadrak* vol. 2 pg. 250 ḥadīth no. 2903, he and al-Dhahabī declared it ṣaḥīḥ. Al-Haythamī mentioned it in *al-Majma’* vol. 9 pg. 288 and then said, “Some part of it appears in *al-Ṣaḥīḥ*. Aḥmad and al-Bazzār narrated it and Aḥmad’s narrators are the narrators of *al-Ṣaḥīḥ*.” Al-Arnā’ūtī declared it ṣaḥīḥ.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ‘Uthmān ibn Maz‘ūn

Rasūlullāh ﷺ kisses him after his demise and weeps upon him

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت إن النبي صلى الله عليه وآله وسلم قبل عثمان بن مظعون وهو ميت و هو يبكي أو قال عيناه تذرفان

Sayyidah ‘Ā’ishah رضي الله عنها reports, “Nabī ﷺ kissed ‘Uthmān ibn Maz‘ūn as he lay deceased while the former was weeping—or he said: tears were streaming down his cheeks.”<sup>1</sup>

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1 Al-Tirmidhī recorded it in *al-Janā’iz*, bāb taqbīl al-mayyit ḥadīth 989 and commented, “Ḥasan ṣaḥīḥ.” Ibn Mājah in *al-Sunan* ḥadīth 1456; Abū Dāwūd in *al-Sunan* 3163; Imām Aḥmad in *al-Musnad* ḥadīth no. 24211, 24331; al-Ḥākim, *Kitāb al-Janā’iz* vol. 1 pg. 514 ḥadīth no. 1334 and in *al-Manāqib* vol. 3 pg. 209 ḥadīth no. 4868 and declared it ṣaḥīḥ. Ibn al-Qayyim said in *‘Iddat al-Ṣābirīn*, “It is authentically reported that Rasūlullāh ﷺ kissed Sayyidunā ‘Uthmān ibn Maz‘ūn until his tears flowed.” Shaykh al-Albānī declared it ṣaḥīḥ.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ‘Ukkāshah ibn Miḥṣan

His entry into Jannah without reckoning

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وآله وسلم عرضت علي الأمم فجعل النبي والنبيان يمرون معهم الرهط والنبي ليس معه أحد حتى رفع لي سواد عظيم قلت ما هذا أمتي هذه قيل هذا موسى وقومه قيل انظر إلى الأفق فإذا سواد يملأ الأفق ثم قيل لي انظر ها هنا وها هنا في آفاق السماء فإذا سواد قد ملأ الأفق قيل هذه أمتك ويدخل الجنة من هؤلاء سبعون ألفا بغير حساب ثم دخل و لم يبين لهم فأفاض القوم وقالوا نحن الذين آمننا بالله واتبعنا رسوله فنحن هم أو أولادنا الذين ولدوا في الإسلام فإننا ولدنا في الجاهلية فبلغ النبي صلى الله عليه وآله وسلم فخرج فقال هم الذين لا يسترقون ولا يتطيرون ولا يكتبون وعلى ربهم يتوكلون فقال عكاشة بن محصن أمنهم أنا يا رسول الله قال نعم فقام آخر فقال أمنهم أنا قال سبقك بها عكاشة

Sayyidunā Ibn ‘Abbās رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم narrated, “The nations were presented before me. A prophet or two prophets passed with a group of people; and a prophet with no one at his side, until a huge congregation appeared before me. I asked, ‘What is this? Is this my ummah?’ ‘This is Mūsā and his people,’ came the reply. It was said, ‘Look at the horizon, and a huge crowd had covered the horizon.’ It was said, ‘This is your ummah. Seventy thousand from them will enter Jannah without reckoning.’” Rasūlullāh صلى الله عليه وسلم then entered [his house] and did not elucidate to them who the 70 000 were.

The gathering began speculating and saying, “We are the ones who believed in Allah and followed His Messenger so it refers to us; or our offspring who were born in Islam since we were born in the era of ignorance.”

This reached Nabī صلى الله عليه وسلم who came out and said, “They are those who do not seek spells, who do not believe in evil omens, who do not brand; and who have full reliance on their Rabb.”

Sayyidunā ‘Ukkāshah ibn Miḥṣan رضي الله عنه said, “Am I among them, O Messenger of Allah?”

“Yes,” he replied.

Another man stood up and asked, “Am I from them?”

“Ukkāshah beat you,” Rasūlullāh ﷺ replied.<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Ṭibb, bāb man iktawā aw kawā ghayrah ḥadīth 5705; *Ṣaḥīḥ Muslim*, Kitāb al-Īmān, bāb al-dalīl ‘alā dukhūl ṭawā’if al-muslimīn ḥadīth 220. The wording is al-Bukhārī’s.



## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā ‘Ammār ibn Yāsir

The transgressing party will kill him

### The narration of Sayyidah Umm Salamah:

عن أم سلمة رضي الله عنها أن رسول الله صلى الله عليه وآله وسلم قال لعمار تقتلك الفئة الباغية

Sayyidah Umm Salamah رضي الله عنها reports that Rasūlullāh صلى الله عليه وآله وسلم told ‘Ammār, “The transgressing party will kill you.”<sup>1</sup>

His choice of the most rational of matters

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت قال رسول الله صلى الله عليه وآله وسلم ما خير عمار بين أمرين إلا اختار أَرشدَهما

Sayyidah ‘Ā’ishah رضي الله عنها relates that Rasūlullāh صلى الله عليه وآله وسلم said, “‘Ammār is not given a choice between two matters except that he chooses the most rational of them.”<sup>2</sup>

His filled with imān till his marrow

عن عائشة رضي الله عنها أنها قالت ما أحد من أصحاب رسول الله صلى الله عليه وآله وسلم إلا لو شئت لقلت فيه ما خلا عمارا فإني سمعت رسول الله صلى الله عليه وآله وسلم يقول ملئ إيمانا إلى مشاشه

It is reported that Sayyidah ‘Ā’ishah رضي الله عنها narrated, “There is no one from the companions of Rasūlullāh صلى الله عليه وآله وسلم except that you can say something

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1 *Ṣaḥīḥ Muslim*, Kitāb al-Fitan, bāb lā taqūm al-sā’ah ḥattā yamurr al-rajul bi qabr al-rajul fa yatamannā an yakūn makān al-mayyit min al-balā’ ḥadīth 2916.

2 Al-Tirmidhī narrated it in *al-Manāqib*, bāb manāqib ‘Ammār ibn Yāsir رضي الله عنه ḥadīth 3799 and commented, “Ḥasan gharīb.” Ibn Mājah in his muqaddamah 148; Imām Aḥmad, ḥadīth Sayyidah ‘Ā’ishah رضي الله عنها vol. 6 pg. 113 ḥadīth no. 24864; al-Nasa’ī in *al-Sunan al-Kubrā* vol. 5 pg. 75 ḥadīth no. 8276; al-Ḥākim in *al-Mustadrak* vol. 3 pg. 438 ḥadīth no. 5665. Al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* 835 and in his notes on *Al-Sunan*. Al-Arnā’ūtī said, “Isnād is ṣaḥīḥ according to the standards of Muslim.”

about him if you wish save ‘Ammār, for I have indeed heard Rasūlullāh ﷺ saying, ‘He is filled with imān till his marrow.’”<sup>1</sup>

## His death upon fiṭrah (the true religion)

عن عائشة رضي الله عنها أنها قالت انظروا عمار بن ياسر فإنه يموت على الفطرة إلا أن تدرکه هفوة من كبر  
Sayyidah ‘Ā’ishah رضي الله عنها states, “Look at ‘Ammār ibn Yāsir. He will die upon fiṭrah except if a slip of pride grips him.”<sup>2</sup>

## Pure and purified

### The narration of Sayyidunā ‘Alī:

عن علي رضي الله عنه قال كنت جالسا عند النبي صلى الله عليه وآله وسلم فاجاء عمار فاستأذن فقال  
انذونا له مرحبا بالطيب المطيب

Sayyidunā ‘Alī رضي الله عنه reports, “I was sitting by Nabī ﷺ when ‘Ammār came and sought permission to enter upon which he ﷺ said, ‘Give him permission. Welcome to the pure and purified.’”<sup>3</sup>

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1 Al-Haythamī mentioned it in *Majma’ al-Zawā’id* vol. 9 pg. 295 and stated, “Al-Bazzār narrated it and his narrators are the narrators of *al-ṣaḥīḥ*.” Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* ḥadīth no. 1603 with the words:

لعمار مليء من كعبه إلى قرنه إيماناً  
‘Ammār is filled with imān from head to toe.

Waṣī Allah ‘Abbās declared it ṣaḥīḥ. Ḥāfiẓ ibn Ḥajar attributed it to al-Bazzār in *al-Fatḥ* vol. 7 pg. 92 and said, “His isnād is ṣaḥīḥ.” Shaykh al-Albānī declared it ṣaḥīḥ in *al-Silsilah al-Ṣaḥīḥah* ḥadīth no. 807 with the combination of its chains. The ḥadīth has a shāhid narrated by *Ibn Mājah* from ‘Alī رضي الله عنه, faḍl ‘Ammār ibn Yāsir رضي الله عنه 147. Al-Albānī declared it ṣaḥīḥ. Ibn Ḥibbān narrated it 7076 and al-Arnā’ūṭ declared it ḥasan. Ibn Abī Shaybah also narrated it vol. 6 pg. 386 ḥadīth no. 32255.

2 Al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb dhikr Manāqib ‘Ammār ibn Yāsir رضي الله عنه vol. 3 pg. 444 ḥadīth 5685 and stated, “Isnād is ṣaḥīḥ.” Al-Dhahabī agreed with him.

3 Imām Aḥmad narrated it in *al-Musnad*, *Musnad* ‘Alī ibn Abī Ṭālib رضي الله عنه – ḥadīth 1033, 1079, 1160, 779, 999; in *Faḍā’il al-Ṣaḥābah* ḥadīth 1599, 1605; al-Bukhārī in *al-Tārīkh al-Kabīr* vol. 4/2 pg. 229; al-Tirmidhī in *al-Manāqib*, Manāqib ‘Ammār ibn Yāsir رضي الله عنه vol. 5 pg. 668 ḥadīth 3798 and said, “Ḥasan Ṣaḥīḥ;” Ibn Mājah in his muqaddamah faḍl ‘Ammār 146; Abū Nu’aym in *al-Ḥilyat* vol. 1 pg. 140 and vol. 7 pg. 135; al-Ḥākim in *al-Mustadrak*, Kitāb Ma’rifat al-Ṣaḥābah, bāb dhikr ‘Ammār ibn Yāsir رضي الله عنه and declared it ṣaḥīḥ vol. 3 pg. 437 ḥadīth no. 5662; Ibn Ḥibbān in *al-Manāqib* ḥadīth 7075; Abū Dāwūd al-Ṭayālīsī 117. Al-Albānī declared it ṣaḥīḥ in *Sunan al-Tirmidhī* 3798. Al-Arnā’ūṭ declared it ḥasan in *Ṣaḥīḥ Ibn Ḥibbān* 7075.

## A believer, when he is reminded, he remembers

عن قيس قال سئل علي رضي الله عنه عن ابن مسعود فقال قرأ القرآن ثم وقف عند شبهاته فأحل حلاله و حرم حرامه و سئل عن عمار فقال مؤمن نسي و إذا ذكر ذكر و سئل عن حذيفة فقال كان أعلم الناس بالمنافقين و ذكر باقي الحديث

Qays reports that Sayyidunā ‘Alī عليه السلام was questioned about Sayyidunā Ibn Mas‘ūd عليه السلام to which he replied, “He recited the Qur’ān and withheld with regards to its shubuhāt. He believed its ḥalāl as permissible and ḥarām as forbidden.”

He was asked regarding Sayyidunā ‘Ammār عليه السلام to which he replied, “A believer who often forgets but when he is reminded, he remembers.”

He was asked about Sayyidunā Ḥudhayfah عليه السلام and he replied, “He was the most knowledgeable of people with regards to the munāfiqīn.” And he mentioned the rest of the narration.<sup>1</sup>

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1 Al-Ṭabarānī narrated it in *al-Kabīr* vol. 6 pg. 213 ḥadīth 6041; al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Faḍā’il al-Ṣaḥābah, bāb dhikr Ḥudhayfah ibn al-Yamān عليه السلام vol. 3 pg. 429 ḥadīth no. 5631. The ḥadīth has passed.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Abū Ruhm Kulthūm ibn Ḥuṣayn al-Ghiffārī

His appointment as deputy over Madīnah

### The narration of Sayyidunā Ibn ‘Abbās

عن ابن عباس رضي الله عنهما قال ثم مضى رسول الله صلى الله عليه وآله وسلم لسفروه واستخلف على المدينة أبا رهم كلثوم بن حصين بن عتبة بن خلف الغفاري

Sayyidunā Ibn ‘Abbās رضي الله عنه reports, “Then Rasūlullāh صلى الله عليه وسلم departed on his journey and appointed Abū Ruhm Kulthūm ibn Ḥuṣayn ibn ‘Utbah ibn Khalaf al-Ghiffārī as his deputy over Madīnah.”<sup>1</sup>

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1 Imām Aḥmad narrated it in *al-Musnad*, *Musnad ‘Abd Allah ibn ‘Abbās* رضي الله عنه, ḥadīth no. 2392. Shu‘ayb al-Arnā‘ūṭī said, “His isnād is ḥasan;” Al-Ḥākim in *al-Mustadrak* with slight variation; Kitāb Ma‘rifat al-Ṣaḥābah, bāb dhikr Abī Ruhm al-Ghiffārī رضي الله عنه; al-Dhahabī declared it ṣaḥīḥ vol. 3 pg. 685 ḥadīth no. 7517; al-Ṭabarānī in *al-Kabīr* vol. 8 pg. 9 ḥadīth no. 7264 extended and vol. 19 pg. 182 ḥadīth no. 414 condensed; Ibn Hishām vol. 4 pg. 17. Al-Haythamī mentioned it in *al-Majma‘* vol. 6 pg. 164 and said, “Aḥmad narrated it and his narrators are the narrators of *al-Ṣaḥīḥ* besides Ibn Ishāq who has clearly mentioned listening.”

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Mu'āwiyah ibn Abī Sufyān

### He was from the scholars of the Ṣaḥābah

عن علي بن عبد الله بن عباس رضي الله عنهم قال كنت مع أبي عند معاوية ذات ليلة فأتاه المؤذنون يؤذنون لصلاة العشاء الآخرة فوضن بحديث أبي فأمر رجلا أن يصلي بالناس ثم تحدثنا حتى إذا فرغنا من حديثهما قام معاوية فصلى و ليس خلفه غيري و غير أبي و ذلك بعد ما أصيب ابن عباس في بصره فلما سلم قام معاوية فصلى ركعة ثم انصرف قلت لأبي يا أبت أما رأيت ما صنع قال و ما صنع قلت أوتر بركعة قال أي بني هو أعلم منك

‘Alī ibn ‘Abd Allāh ibn ‘Abbās reports, “I was with my father before Mu’āwiyah one night when the mu’adhin came to him to inform him of Ṣalāt al-‘Ishā’. He was kept back in conversation with my father so he ordered a man to lead the people in ṣalāh. We then spoke until we completed our conversation. Mu’āwiyah stood up and performed ṣalāh and there was no one behind him besides me and my father. This incident occurred after Ibn ‘Abbās lost his eyesight. When Mu’āwiyah made salām, he stood up and performed one rak’ah and then left. I said to my father, ‘O my beloved father! Did you see what he did?’ ‘And what did he do,’ he asked. ‘He performed one rak’ah of witr,’ I answered. He said, ‘O my beloved son, he is more knowledgeable than you.’”<sup>1</sup>

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1 Imām Aḥmad narrated it in *Faḍā’il al-Ṣaḥābah* vol. 2 pg. 1249 ḥadīth no. 1950; al-Bayhaqī in his *Sunan* vol. 3 pg. 26. The isnād is ṣaḥīḥ as declared by Waṣī Allah ‘Abbās. *Ṣaḥīḥ al-Bukhārī*, Faḍā’il al-Ṣaḥābah, bāb dhikr Mu’āwiyah رضي الله عنه ḥadīth no. 3764 from Ibn Abī Mulaykah who said:

أوتر معاوية بعد العشاء بركعة و عنده مولى لابن عباس فأتى ابن عباس فقال دعه فإنه قد صحب النبي صلى الله عليه و سلم  
Mu’āwiyah made witr after ‘ishā’ by performing one rak’ah. A freed slave of Ibn ‘Abbās was present. He approached Ibn ‘Abbās who defended him saying, “Leave him for he is a Companion of Nabī صلى الله عليه وسلم.”

In this same bāb ḥadīth no. 3765 from Ibn Abī Mulaykah it appears:

قيل لابن عباس هل لك في أمير المؤمنين معاوية فإنه ما أوتر إلا بواحدة قال أصاب إنه فقيه

Ibn ‘Abbās was asked, “What do you say about Amīr al-Mu’minīn Mu’āwiyah. He performs witr with only one rak’ah.” Ibn ‘Abbās said, “He is correct. Indeed his is a faqīh.”

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidunā Miqdād ibn ‘Amr

His horsemanship

### The narration of Sayyidunā ‘Alī ibn Abī Ṭālib:

عن علي رضي الله عنه ما كان فينا فارس يوم بدر غير المقداد

Sayyidunā ‘Alī رضي الله عنه confirms, “There was no horseman among us on the Day of Badr besides Miqdād.”<sup>1</sup>

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1 Imām Aḥmad narrated it in *al-Musnad* no. 1023, 1161; and in *Faḍā’il al-ṣaḥābah* ḥadīth 1686. Ibn Khuzaymah declared it ṣaḥīḥ 899. Shaykh Shu‘ayb said, “Its isnād is ṣaḥīḥ.”

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidah Hind bint ‘Utbah

Her love for Nabī and his family

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت جاءت هند بنت عتبة قالت يا رسول الله ما كان على ظهر الأرض أهل خباء أحب إلي أن يذلوا من أهل خيائك ثم ما أصبح اليوم على ظهر الأرض أهل خباء أحب إلي أن يعزوا من أهل خيائك قال و أيضا و الذي نفسي بيده قالت يا رسول الله إن أبا سفيان رجل مسيك فهل علي حرج أن أطعم من الذي له عيالنا قال لا أراه إلا بالمعروف

Sayyidah ‘Ā’ishah رضي الله عنها states, “Hind bint ‘Utbah came and said, ‘O Messenger of Allah! There was no household on the face of this earth who I would like that they be humiliated than your household. Thereafter, today, there is no household on the face of this earth more loved by me that they be honoured than your household.’”

She also said, ‘O Messenger of Allah! Indeed, Abū Sufyān is a miserly man. Is there any sin upon me if I feed our family from his possessions [without his knowledge]?’

Rasūlullāh صلى الله عليه وسلم said, ‘I do not see any problem except it should be with fairness.’”<sup>1</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb dhikr Hind bint ‘Utbah رضي الله عنها ḥadīth no. 3825; *Ṣaḥīḥ Muslim*, al-Aqḍiyah, bāb qaḍiyah Hind ḥadīth no. 8, 1714.

## The narrations of the Ahl al-Bayt regarding the virtues of Sayyidah Khawlah bint Tha'labah

Descent of Jibrīl عَلَيْهِ السَّلَام with verses in her praise and Allah hearing her complaint

### The narration of Sayyidah 'Ā'ishah:

عن عائشة رضي الله عنها قالت تبارك الذي وسع سمعه كل شيء إني لأسمع كلام خولة بنت ثعلبة و يخفى علي بعضه و هي تشتكي زوجها إلى رسول الله صلى الله عليه وآله و هي تقول يا رسول الله أكل شبابي و نثرت له بطني حتى إذا كبرت سني و انقطع ولدي ظاهر مني اللهم إني أشكو إليك فما برحت حتى نزل جبريل بهؤلاء الآيات قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَ تَشْتَكِي إِلَى اللَّهِ

Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا narrates, “Blessed is that being whose hearing encompasses everything. Verily, I was listening to the dialogue of Khawlah bint Tha'labah—and some of it was obscure to me—while she was complaining of her husband to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, ‘O Messenger of Allah! He enjoyed my youth and my stomach bloated for him. Now that I have aged and I am barren, he pronounces *zihār*<sup>1</sup> upon me. O Allah! I complain to You. It was not long before Jibrīl descended with these verses:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَ تَشْتَكِي إِلَى اللَّهِ

Certainly has Allah heard the speech of the one who argues with you, [O Muḥammad], concerning her husband and directs her complaint to Allah.<sup>2,3</sup>

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1 *Zihār*: Pre-Islamic form of divorce, consisting in the words of repudiation: You are to me like my mother's back.

2 *Sūrah Mujādalah*: 1

3 *Imām Aḥmad* narrated it in *al-Musnad* no. 24241; *al-Nasa'ī* in *al-Ṣughra* 3460; in *al-Kubrā* 5654, 11570; *Ibn Mājah* ḥadīth 188, 2063 and the wording is his; *Abū Ya'la'* ḥadīth no. 4780; *al-Ḥākim* ḥadīth no. 3791 and said, “*Isnād is ṣaḥīḥ.*” *al-Dhahabī* agreed with him. *al-Albānī*, *al-Arnā'ūṭ* and *Ḥusayn Salīm Asad* declared it *ṣaḥīḥ*.



## General Virtues

### The narrations of the Ahl al-Bayt regarding the virtues of the Quraysh

The leaders are from Quraysh

#### The narration of Sayyidunā ‘Alī ibn Abī Ṭālib:

عن علي بن أبي طالب رضي الله عنه قال قال رسول الله صلى الله عليه وآله وسلم الأئمة من قريش أبرارها أمراء أبرارها و فجارها أمراء فجارها و لكل حق فأتوا كل ذي حق حقه و إن أمرت عليكم عبدا حبشيا مجدعا فاستمعوا له و أطيعوا ما لم يخير أحدكم بين إسلامه و ضرب عنقه فإن خير بين إسلامه و ضرب عنقه فليقدم عنقه فإنه لا دنيا له و لا آخرة بعد إسلامه

Sayyidunā ‘Alī ibn Abī Ṭālib عليه السلام narrates that Rasūlullāh صلى الله عليه وآله وسلم declared, “The leaders are from Quraysh; their pious are the leaders of their pious and their transgressors are the leaders of their transgressors. Everyone has a right, so give each one deserving of a right his right. If a black mutilated slave is made leader over you, then listen attentively to him and obey as long as he does not give one of you the choice between his Islam and execution. If he is given the choice between his Islam and execution, he should present his neck for indeed there is no world for him and no Hereafter after his Islam.<sup>1</sup>

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1 Al-Ṭabarānī narrated it in *al-Awsaṭ* vol. 4 pg. 26 ḥadīth no. 3521; in *al-Ṣaghīr* vol. 1 pg. 260 ḥadīth no. 425; Abū Nu‘aym from the same chain in *al-Ḥilyat* vol. 7 pg. 242; al-Ḥākim narrated it in *al-Mustadrak*, Kitāb Ma‘rifat al-Ṣaḥābah, bāb dhikr faḍā’il Quraysh ḥadīth no. 6962; al-Bazzār in his *Musnad* vol. 3 pg. 12, 13 *al-baḥr al-zakḥkhār* ḥadīth no. 759 till “Their transgressors are the leaders of their transgressors”; al-Bayhaqī in *al-Kubrā* vol. 8 pg. 143 ḥadīth no. 16317 the first portion of the ḥadīth. Al-Haythamī mentioned it in *al-Majma‘* vol. 5 pg. 192 and said, “Al-Ṭabarānī narrated it in *al-Ṣaghīr* and *al-Awsaṭ* from his Shaykh Ḥafṣ ibn ‘Umar ibn al-Ṣabāḥ al-Raqqī. Al-Ḥākim said, ‘New without any ḥadīth and he has no tābī.’ Ibn Rajab al-Ḥambalī said, “Isnād is jayyid. However it is narrated from ‘Alī mawqūfan.” Al-Dāraquṭnī said, “It is similar.” (*Jāmi‘ al-‘Ulūm wa al-Ḥikam* 263.) Al-Albānī declared it ṣaḥīḥ as appears in *Ṣaḥīḥ al-jāmi‘* 2757.

## The narrations of the Ahl al-Bayt regarding the virtues of the Anṣār

Accept from their righteous and forgive their wrongdoers

### The narration of Sayyidunā ‘Abd Allāh ibn ‘Abbās:

عن عبد الله ابن عباس رضي الله عنهما قال خرج رسول الله صلى الله عليه وآله وسلم وعليه ملحفة متعطفًا بها على منكبيه وعليه عصابة دسما حتى جلس على المنبر فحمد الله وأثنى عليه ثم قال أما بعد أيها الناس فإن الناس يكثرون وتقل الأنصار حتى يكونوا كالملح في الطعام فمن ولي منكم أمرًا يضر فيه أحدًا أو ينفعه فليقبل من محسنهم ويتجاوز عن مسيئتهم

Sayyidunā ‘Abd Allāh ibn ‘Abbās رضي الله عنه says, “Rasūlullāh صلى الله عليه وآله وسلم came out with a blanket wrapped on his shoulders and a bandage on his head. He sat on the pulpit and praised and glorified Allah.

He then said, ‘O people! Certainly people will increase and the Anṣār will decrease until they will become like salt in food. Whoever of you assumes responsibility over a matter wherein he may harm or benefit someone, he should accept from their righteous and forgive their wrongdoers.’”<sup>1</sup>

No woman who alights between two houses of the Anṣār is harmed

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة رضي الله عنها قالت قال رسول الله صلى الله عليه وآله وسلم ما يضر امرأة نزلت بين بيتين من الأنصار أو نزلت بين أبيها

Sayyidah ‘Ā’ishah رضي الله عنها reports that Rasūlullāh صلى الله عليه وآله وسلم said, “No woman who alights between two houses of the Anṣār is harmed or alights between two of their fathers.”<sup>2</sup>

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, bāb qawl al-Nabī iqbalū min muḥsinihim ḥadīth 3800.

2 Imām Aḥmad narrated it in *al-Musnad*, ḥadīth Sayyidah ‘Ā’ishah رضي الله عنها ḥadīth no. 26250; Shu‘ayb said, “His isnād is ṣaḥīḥ and his narrators are the narrators of Shaykhayn”; in *al-Faḍā’il* ḥadīth 1448; Abū Nu‘aym in *al-Ḥilyat* vol. 9 pg. 224; Ibn Ḥibbān in his *ṣaḥīḥ* ḥadīth no. 7267; al-Ḥākim in *al-Mustadrak* vol. 4 pg. 93 ḥadīth no. 6985 with the words Jāriyatayn instead of Baytayn. It is evident that this is a mistake as Waṣī Allāh ‘Abbās said. Al-Haythamī mentioned it in *al-Majma’* vol. 10 pg. 40 and attributed it to Aḥmad and al-Bazzār and said, “Their narrators are the narrators of *al-Ṣaḥīḥ*.”

Modesty does not prevent them from acquiring deep understanding of dīn

### The narration of Sayyidah ‘Ā’ishah:

عن عائشة أن أسماء سألت النبي صلى الله عليه وآله وسلم عن غسل المحيض فقال تأخذ إحداكن ماءها و سدرتها فتطهر فتحسن الطهور ثم تصب على رأسها فتدلكه دلكا شديدا حتى تبلغ شؤون رأسها ثم تصب عليها الماء ثم تأخذ فرصة ممسكة فتطهر بها فقالت أسماء وكيف تطهر بها فقال سبحان الله تطهرين بها فقالت عائشة كأنها تخفي ذلك تتبعين أثر الدم و سألته عن غسل الجنابة فقال تأخذ ماء فتطهر فتحسن الطهور أو تبلغ الطهور ثم تصب على رأسها فتدلكه حتى تبلغ شؤون رأسها ثم تفيض عليها الماء فقالت عائشة نعم النساء نساء الأنصار لم يكن يمنعهن الحياء أن يتفقهن في الدين

Sayyidah ‘Ā’ishah رضي الله عنها reports that Sayyidah Asmā’ asked Nabī صلى الله عليه وآله وسلم regarding ghusl after a menstrual cycle. Rasūlullāh صلى الله عليه وآله وسلم explained, “One of you will take water and lotus tree leaves and purify herself thoroughly. She will then pour water on her head and rub it properly until it reaches the roots of her hair. She will then pour water over herself and then take a perfumed piece of cloth and clean it.”

Asmā’ asked, “And how will she clean it?”

“Glory be to Allah,” he said surprisingly, “You will clean it.”

Sayyidah ‘Ā’ishah رضي الله عنها said in a subdued tone that she should apply it to the trace of blood.

She asked him regarding ghusl of janābah and he replied, “She will take water and purify herself thoroughly. She will then pour water on her head and rub it until it reaches the roots of her hair. She will then pour water over herself.”

Sayyidah ‘Ā’ishah رضي الله عنها comments, “What excellent women were the women of the Anṣār. Modesty did not prevent them from acquiring deep understanding of dīn.”<sup>1</sup>

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1 *Ṣaḥīḥ Muslim*, Kitāb al-Ḥayḍ, bāb istiḥbāb isti‘māl al-maghtaṣalāh ḥadīth 332.

## The narrations of the Ahl al-Bayt regarding the virtues of the participants of Badr

### Allah's forgiveness of the sins of the people of Badr

#### The narration of Sayyidunā ‘Alī ibn Abī Ṭālib:

عن عبيد الله بن أبي رافع وهو كاتب قال سمعت عليا رضي الله عنه وهو يقول بعثنا رسول الله صلى الله عليه وآله وسلم أنا والزبير والمقداد فقال اتوا روضة خاخ فإن بها طعينة معها كتاب فخذوه منها فانطلقنا تعادى بنا خيلنا فإذا نحن بالمرأة فقلنا أخرجي الكتاب فقالت ما معي كتاب فقلنا لتخرجن الكتاب أو لتلقين الثياب فأخرجته من عقاصها فأتيتنا به رسول الله صلى الله عليه وآله وسلم فإذا فيه من حاطب بن أبي بلتعة إلى ناس من المشركين من أهل مكة يخبرهم ببعض أمر رسول الله صلى الله عليه وآله وسلم فقال رسول الله صلى الله عليه وآله وسلم يا حاطب ما هذا قال لا تعجل علي يا رسول الله إني كنت امرءا ملصقا في قريش قال سفيان كان حليفا لهم ولم يكن من أنفسهم وكان ممن كان معك من المهاجرين لهم قرابات يحمون بها أهلهم فأحببت إذ فاتني ذلك من النسب فيهم أن أتخذ فيهم يدا يحمون بها قرابتي ولم أفعله كفرا ولا ارتدادا عن ديني ولا رضا بالكفر بعد الإسلام فقال النبي صلى الله عليه وآله وسلم صدق فقال عمر دعني يا رسول الله أضرب عنق هذا المنافق فقال إنه قد شهد بدرًا وما يدريك لعل الله اطلع على أهل بدر فقال اعملوا ما شئتم فقد غفرت لكم فأُنزل الله عز وجل يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ

‘Ubayd Allah ibn Abī Rāfi‘ who was a scribe says that he heard Sayyidunā ‘Alī رضي الله عنه saying, “Rasūlullāh صلى الله عليه وآله وسلم despatched Zubayr, Miqdād, and myself commanding us, ‘Go to Rawḍah Khākh<sup>1</sup>. There is a lady there with a letter. Take it from her.’

We departed and our horses galloped with speed and in no time we were by the woman.

We said, ‘Take out the letter.’

‘I do not have any letter,’ she snapped.

So we threatened her, ‘You will definitely take out the letter or you will take of your clothes.’

1 A place between Makkah and Madīnah, close to the letter. *Sharḥ al-Nawawī* vol. 5 pg. 263.

Hearing this, she took it out of her plaits. Thus, we brought it to Rasūlullāh ﷺ. It was from Ḥāṭib ibn Abī Balta‘ah to some of the mushrikīn of Makkah informing them of some of the plans of Rasūlullāh ﷺ.

Rasūlullāh ﷺ said, ‘O Ḥāṭib, what is this?’

He explained, ‘Do not be hasty with me, O Messenger of Allah. I was a man connected to the Quraysh. (Sufyān says: He was their ally, but was not from them.) The Muhājirīn that are with you have relatives who are protecting their families so I desired that when I lack ties of relationship with them, I do a favour to them so that they will protect my family in lieu of it. I neither did it out of disbelief or turning away from my dīn or being pleased with kufr after Islam.’

Nabī ﷺ said, ‘He has spoken the truth.’

‘Umar said, ‘O Messenger of Allah, allow me to behead this munāfiq.’

‘Certainly, he was present at Badr,’ Rasūlullāh ﷺ enlightened, ‘and what will make you know, probably Allah glanced at the participants of Badr declaring: Do as you please for I have indeed forgiven you.’<sup>1</sup>

Upon this Allah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ

O you who have believed, do not take My enemies and your enemies as allies.<sup>2,3</sup>

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1 Forgiveness for them in the Hereafter. Legal punishment, etc., of this world will be enforced upon them. Qāḍī ‘Iyāḍ has recorded consensus on the implementation of ḥadd. ‘Umar رضي الله عنه meted it out on some of them. He says: Rasūlullāh ﷺ meted out the ḥadd upon Sayyidunā Miṣṭaḥ رضي الله عنه whereas he participated in Badr. *Sharḥ al-Nawawī* pg. 1511

2 Sūrah Mumtaḥinah: 1

3 *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Jihād wa al-Siyar, bāb al-jāsūs ḥadīth no. 3007 see also 3981, 4274; *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, bāb min faḍā’il ahl badr ḥadīth no. 161, 2494.

## Conclusion

This book has finally come to a completion and all praises belong to Allah. A compilation of 378 aḥādīth; the family members of Rasūlullāh ﷺ narrating the virtues of the Ṣaḥābah and the Ṣaḥābah narrating the virtues of the Ahl al-Bayt. This is clear evidence of the strong bond of love between them which is beyond doubt. This is a new axis from the axes of unity between the Ahl al-Bayt and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and a manifest and distinct proof for the deep love and friendship they possessed in the recesses of their hearts. May Allah ﷻ be pleased with them and make them all happy. We beg Allah to unite the hearts of the Muslims. And our final proclamation is: All praise belongs to Allah, the Rabb of the worlds.

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