PROPHET'S PEOPLE OF THE CLOAK AND COMPANIONS

GUIDING LIGHT FOR MUSLIMS

Author
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Translated
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English Translation of Urdu book

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DEDICATION

This book is dedicated to my perfect spiritual guide

Sultan-ul-Ashiqeen
Sultan Mohammad Najib-ur-Rehman

who blesses his sincere disciples with Mohammadan Assembly and Divine vision in a single spiritual glance.

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TRANSLATOR'S PREFACE

- Abu Qatada narrates that once a person visited the Holy Prophet and asked him, "When will doomsday occur?" The Holy Prophet rather asked, "Have you prepared for it?" He replied, "I love Allah and His Prophet." The Holy Prophet gave him glad tidings, "(On doomsday,) you will be with the one whom you love." **(Tabarani 3206)**

- Abu Musa al-Ash'ari relates that the Prophet said, "On the doomsday, everyone will be with him whom he loves." **(Tabarani)**

Consider this book an opportunity to be with People of the Cloak and the Companions on the day of judgment because it will make you feel the love of both.

Not only grandeur of these sacred personalities is explained rather each Hadith gives a vivid account and glimpse of historical events in all their emotional glory. I assure that the reader would not be able to stop his tears when he reads how much People of the Cloak and the Companions loved the Prophet, their unbelievable sacrifices for him and the Prophet's love for them. It is evident from many Hadiths that one must love them for the Prophet's sake, which means one cannot attain the love of the Prophet without loving them.

Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman has beautifully explained the status and rank of People of the Cloak and the Companions in Islam. No one can tread the path of *Faqr* (Sufism) without recognizing their status. While reading the book, at some points the reader weeps, sometimes smiles and on some occasions, he finds himself drowned in love and feels spiritual connection with these sacred personalities.

Therefore, it is a must-read book.

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This book is the English translation of the Urdu book, *Fazayl Ahl-e-Bayt aur Sahaba Karam Razi Allah Anhum* written by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.

The truth is I did not translate this book, only the Divine favour of my spiritual guide Sultan-ul-Ashiqeen made this translation possible. I was unsure about my ability to do it but my perfect spiritual guide helped me outwardly as well as inwardly and built my confidence.

I am thankful to Sahibzadi Muneeza Najib; my wife who supported me throughout the translation and also gave valuable suggestions while proofreading it dedicatedly as always. I am also thankful to Mrs. Ambreen Moghees for proofreading it and to Sultan Mohammad Ahsan Ali who motivated me on several occasions as well as formatted the book and incorporated the corrections.

Sultan Mohammad Abdullah Iqbal Sarwari Qadri

January 2023

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AUTHOR'S PREFACE

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهِ الْكَرِيْمِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

Meaning: All praises are for Allah, the Lord of universe. Blessings and salutations upon the Holy Prophet, the People of Cloak and the Companions.

The truth is that only those are on the straight path who equally love both the People of Cloak (*Ahl al-Bayt*) and the Companions of the Holy Prophet. Unfortunately, there are a few sects who are at a total loss. One holds grudge against the Companions and are called *Rafida* (rejecters or those who refuse) whereas the other sect holds enmity against People of the Cloak and are called *Khawarij* (out of Islam) by the true followers of Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam*. The said sects may be present in the society with any decent name but the ideology behind them is their hatred for the Companions or People of the Cloak. These groups disappear when truth prevails but they keep working secretly and re-emerge in the society with a different name. This cycle has been repeating itself for the last fourteen hundred years.

Sadly, we live in an age where people are hypocrites, pretentious and superficial but claim to be pious, especially Muslims have clung on to the materialistic aspect only. The scholars of these ignorant and pseudo pious sects have always spread turmoil and worldliness for gathering riches. In every era they have resorted to violence and oppression to impose their twisted beliefs on people. Now they even have illegal armed groups by the titles *'Sipah'*[1] or *'Lashkar'*[2] who do not hesitate in bombarding

[1] Army
[2] Army

opponent's mosques, other places of worship, assemblages and leaders hence labelling themselves so-called martyrs.

The scholars of these sects never act what they preach. In public, they pretend to promote peace and harmony but their instructions to their followers are absolutely opposite. The hatred and wickedness they spill in private gatherings will even make Satan shy. Had they not opted for hypocrisy and preached the same in public and private gatherings, their followers would not foster inexplicable hatred and malice for others.

In this age of deceit, they can be identified through their course of action. Specifically, during the sacred months of Muharram and *Rabi al-Awwal*, their inwards are exposed. Anxiety and hypocrisy appear on their faces. Just to prove the gatherings on those specific days (Ashura and Mawlid) as heresy, they take out long forgotten books of their sects from the bookshelves and deliver sermons. They declare the people who honour these days as polytheists, apostates and infidels. This proves their enmity for People of the Cloak. On the other hand, they claim that the love of Companions is part of their faith. This claim is false as well because neither they accept the grandeur of Companions nor follow them truly. They only use their claim of loving Companions as a tool to support their propaganda against People of the Cloak.

The other group can be recognized from their faces which become accursed just by listening to the names of Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan, Aisha bint Abi Bakr and the other Companions. Their arguments against these sacred Companions are nothing more than lies which lack historical evidence. They claim to love People of the Cloak but the fact is that they neither accept nor follow their straight path.

Both the groups include such people whose inwards are sick with enmity, jealousy and hatred. Neither they know the grandeur of People of the Cloak nor virtues of Companions. Whereas the

truth is that a trivial foul thought against them can confiscate the faith.

Following only the physical aspect of religion and acquiring excessive outward knowledge make people biased that results in increase in followers of these two sects. Without the inward knowledge, outward knowledge is betraying. Imdadullah Muhajir Makki says in his book *Shamayim-e-Imadadia*, "It is compulsory for the scholars to acquire inward knowledge as only outward knowledge brings no good."

Nowadays this fitna has intensified, therefore I have tried to explain the grand status of People of the Cloak and the Companions in the light of Quran and Hadiths. Although it is merely a small effort but I am hopeful that Allah will accept it. In this book, readers will notice that the same Companion narrates the virtues of Companions as well as virtues of People of the Cloak. Likewise, all the Hadith books have both the narrations about the grandeur of People of the Cloak and the Companions. Therefore, there should be no conflict regarding their status.

May Allah Almighty have mercy on umma by making them realize the grandeur of People of the Cloak as well as the Companions. Faith cannot be accomplished without having equal love for both.

Sultan-ul-Ashiqeen
Sultan Mohammad Najib-ur-Rehman

The slave of People of the Cloak and the Companions

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BENEFICENCE AND GRANDEUR OF PEOPLE OF THE CLOAK

❖ Umm Salama relates that once Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* was in her house. Meanwhile, Fatimah bint Mohammad came with some food in her hand. The Prophet asked her to call Ali ibn Abi Talib, Hasan ibn Ali and Husayn ibn Ali as well. They all ate the food together. Afterwards, while the Prophet was taking rest and Umm Salama was offering salat close to him, the verse was revealed:

◄ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا۝

(۳۳:۳۳)

Meaning: Allah only intends to remove *rijs*[3] from you, O People of the Cloak (of the Prophet, [even a doubt]) and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness. **(33:33)**

The Prophet covered Fatimah, Ali, Hasan and Husayn with his cloak, looked towards the sky and prayed twice, "O Allah! They are People of the Cloak and belong to me, purify them from all impurities."

Umm Salama says that she entered her head in the cloak and asked if she was also among them. The Prophet said, "You

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[3] The Arabic word *rijs* (رجس) is interpreted by different exegetists as:

❖ Abu Zayd relates that in the verse *rijs* means Satan.

❖ Ibn Atyah says, "*Rijs* refers to sin, torment, impurities and weaknesses. Allah has saved the People of Cloak from all such things."

❖ Ibn Arabi has written in the nineteenth chapter of *al-Futuhat al-Makkiyya*, "Since the Prophet is pure in his essence therefore Allah kept him and his progeny pure in every respect and made them impeccable. In the Arab world every impure, flawed and undesirable thing is referred to as *rijs*."

are on righteousness, you are on righteousness." **(Musnad Ahmad ibn Hanbal 27041; Tabarani 2600)**

- Umm Salama relates that once Fatimah bint Mohammad came to her house with some food while Prophet Mohammad was taking rest. The Prophet asked her to call her husband and sons as well. When they came, the Holy Prophet covered them with his cloak and prayed "O Allah! They are People of the Cloak and are special for me. Remove the impurity from them and purify them completely." Umm Salama asked, "O Prophet! Am I also with them?" The Prophet replied, "You are my wife and you are on righteousness." (**Tabarani 2602)**

- Umar ibn Abi Salama relates that when the verse, "Allah only intends to remove *rijs* from you, O People of the Cloak and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness," was revealed upon the Holy Prophet in the house of Umm Salama, he called Fatimah, Ali, Hasan and Husayn and covered them with a cloak and prayed, "O Allah! They are my People of the Cloak. Remove the impurity from them and make them perfectly pure." Umm Salama asked, "O Prophet! Am I also with them?" The Prophet replied, "You have your own place and you are also on righteousness." **(Tirmidhi 3787)**

- Aisha bint Abi Bakr reports, "Once the Prophet came wearing (black) woollen embroidered cloak. Hasan came to the Holy Prophet, he covered him in his cloak, then Husayn came and he took him also in his cloak. The Holy Prophet took Fatimah and Ali as well inside the cloak when they came and recited the verse:

◄ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا ۝

(۳۳:۳۳)

Meaning: Allah only intends to remove *rijs* from you, O People of the Cloak (of the Prophet, [even a doubt]) and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness." **(Muslim 6261; Mustadrak 4707)**

❖ Anas ibn Malik says that for six months after the revelation of this verse, the Holy Prophet would go to the door of the house of Fatimah at the time of salat (or morning salat according to another tradition) and say:

◄ اَلصَّلٰوةُ اَهْلَ الْبَيْتِ

Meaning: O People of the Cloak! Offer your salat.

After that, the Holy Prophet recited the verse:

◄ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا (۳۳:۳۳)

Meaning: Allah only intends to remove *rijs* from you, O People of the Cloak (of the Prophet, [even a doubt]) and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness. **(Tirmidhi 3206; Mustadrak 4748)**

❖ Abu Sa'id al-Khudri says that for forty days after the revelation of this verse, the Holy Prophet used to go to the door of Fatimah's house in the morning and say:

◄ اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الْبَيْتِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلصَّلٰوةَ رَحِمَكُمُ اللّٰهُ

Meaning: O People of the Cloak! May Allah bring peace, blessings and beatitude upon you, offer your salat! May Allah bless you with His mercy.

After that, the Holy Prophet used to recite the verse:

◄ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا

(۳۳:۳۳)

Meaning: Allah only intends to remove *rijs* from you, O People of the Cloak (of the Prophet, [even a doubt]) and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness. **(33:33)**

WHO ARE PEOPLE OF THE CLOAK

- Imam Ahmad ibn Hanbal and Imam Tabarani have related from Abu Sa'id al-Khudri that the Holy Prophet said, "The verse 33 of sura *al-Ahzab* is revealed for the sacred five who include me, Ali, Fatimah, Hasan and Husayn."
- Many interpreters of the Quran have related from Ibn Abbas, and Al-Suyuti has also written in *al-Durr al-Manthur* while explaining this verse that Companions of the Holy Prophet inquired him about the People of Cloak whom they must love. The Holy Prophet replied, "They are Ali, Fatimah and their two sons."
- Abu Ishaq relates that when the verse[4] was revealed upon the Holy Prophet, he took Ali ibn Abi Talib, Fatimah-tuz-Zahra and their two sons (Hasan and Husayn) under his cloak and said, "O Allah! They are the People of Cloak." **(Mustadrak 4575)**
- Sa'd ibn Abi Waqqas relates that when verse 33 of sura *al-Ahzab* was revealed, the Holy Prophet covered Ali ibn Abi Talib, Fatimah-tuz-Zahra, Hasan and Husayn under his cloak and said, "O Allah! They are from me and the People of Cloak." **(Mustadrak 4708)**

[4] Sura *al-Ahzab*, verse 33

- Umm Salama relates that the verse, "Allah only intends to remove *rijs* from you, O People of the Cloak and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness," was revealed upon the Holy Prophet in her house while she was sitting near the door. When she asked if she was also included among the People of Cloak (about whom the verse was revealed), the Prophet replied "You are on righteousness." **(Tabarani 2596)**

- Abdullah ibn Zam'ah relates from Umm Salama that once the Holy Prophet took Ali, Fatimah-tuz-Zahra, Hasan ibn Ali and Husayn ibn Ali under his cloak and said, "O Allah! They are People of the Cloak." Umm Salama requested, "O Prophet! Include me also among them." He said, "You are from my family." **(Tabarani 2597)**

- Shaddad relates that once he went to meet Wathila ibn al-Aqsa. Some people were sitting with him who mentioned about Ali ibn Abi Talib. When they left, Wathila said to Shaddad, "May I tell you something that I have witnessed myself." Shaddad replied, "Why not!" Wathila narrated, "Once I visited Fatimah-tuz-Zahra and asked about Ali ibn Abi Talib. She told that he had gone to meet the Holy Prophet. I waited for him. Meanwhile the Holy Prophet came with Ali, Hasan and Husayn such that they were holding each other's hands. When they entered the house, the Prophet called Fatimah and Ali and let them sit near him. He made Hasan and Husayn sit in his lap and covered all of them with a cloak and recited the verse, "Allah only intends to remove *rijs* from you, O People of the Cloak and make you absolutely pure and clean by blessing you with (perfect) purity and wholesomeness." Then he said, "O Allah! They are my People of the Cloak and they have its right more than anyone else." **(Musnad Ahmad ibn Hanbal 17113)**

MARVELS OF
PEOPLE OF THE CLOAK

- Abdullah ibn Abbas narrates that the Holy Prophet said, "Love Allah because of His blessings upon you and love me for Allah and love my family (People of the Cloak) for me." **(Tirmidhi 3789; Mishkat al-Masabih 6182; Tabarani 10516)**
- Abu Hurairah reports that the Prophet said, "The best among you is the one who is best for my family after me." **(Mustadrak; Abu Ya'la)**
- Abd al-Rahman ibn Abi Layla relates a tradition from his father that the Holy Prophet said, "No one can become a true believer until I become dearer to him than his own life, People of the Cloak become dearer to him than his own family, my children than his own children and I become dearer to him than himself." **(Tabarani; Bayhaqi)**
- Ḥasan ibn Ali says that the Holy Prophet exhorted, "Loving People of the Cloak is an obligation. The person who returns to Allah in the state that he loves us, will enter paradise through our intercession. I swear by Allah Who holds my life, no one's good deeds would benefit him unless he accepts our status." **(Tabarani)**
- Jabir ibn Abdullah narrates that there was a maid of the family of Holy Prophet who served them. Her name was Barirah. She came across a person who said to her, "O Barirah cover your head, certainly Mohammad cannot save you (from Allah's wrath with his intercession)." Jabir ibn Abdullah further says, "Barirah told the incident to the Holy Prophet. He came out while dragging his cloak and his cheeks were red. We used to recognize anger of the Holy Prophet by his dragging of cloak and red cheeks. We took our weapons and went to the Holy Prophet and asked, 'O Prophet of Allah! Please order us to do anything you want.

We swear to Allah Who made you His Prophet, we will obey your order even if you order us against our parents and children.' The Holy Prophet stepped on the pedestal and said after praising Allah, 'Who am I?' We said, 'You are the Prophet of Allah.' The Holy Prophet said, 'Yes! But who am I?' We replied, 'You are Mohammad son of Abdullah son of Abdul Muttalib son of Hashim son of Abd Manaf.' The Holy Prophet said, 'I am the leader of all the mankind but it is not a matter of pride for me. I am the first who will be raised from his grave, but it is not prideful for me. I will be the first one to enter paradise, but this is also not a matter of pride for me. What has happened to the people who think my relation cannot save them or would not benefit them? The reality is opposite to what they think. Undoubtedly! I will intercede on the doomsday and it will surely be accepted by Allah. Even those blessed with my intercession will be allowed to intercede for others. Even Satan will look forward to my intercession'." **(Tabarani)**

- Abu Rafay relates that Prophet Mohammad said to Ali ibn Abi Talib, "O Ali! You and your lovers will meet me on the pond of *al-Kawther* with luminous faces and quenched thirst. Whereas your enemies will have cursed faces and extreme thirst." **(Tabarani)**

- Umar ibn Khattab relates that the Prophet said, "Except for my lineage and relationship, all other lineages and relationships will be severed on the day of judgment." **(Tabarani 2568)**

- Abdullah ibn Masud relates a tradition from the Holy Prophet, "One day's love of People of the Cloak is better than the devotion of a year and the one who dies in their love will enter the paradise." **(Daylami)**

- It is narrated by Zayd ibn Arqam that the Prophet said, "If someone is fortunate enough to have five blessings, he will not be oblivious of hereafter; pious wife, virtuous children,

good relationship with people, employment in his own country and love of People of the Cloak." **(Daylami)**

- The freed slave of Abd al-Rahman ibn Awf, Mina ibn Abu Mina relates that the Prophet said, "I am the tree, Fatimah is its branch, Ali transfers the seed of this tree while Hasan and Husayn are its fruit. The followers of People of the Cloak are like this tree's leaves and certainly, its roots are in Garden of *Adn* while the rest is spread in the rest of the heaven." **(Mustadrak 4755)**
- Ali ibn Abi Talib relates that Prophet Mohammad said, "On the day of resurrection, I will specially intercede for those who respect my People of the Cloak, meet their needs, take care of their affairs when they are vulnerable and love them immensely." **(Al-Muttaqi al-Hindi)**
- Abu Sa'id al-Khudri relates that Prophet Mohammad said, "The ones I get comfort from are People of the Cloak, and *Ansar* are my followers. Forgive their wrongdoers and accept the piousness of good ones." **(Tirmidhi; Musannaf ibn Ali Shaybah)**
- Abu Sa'id al-Khudri narrates a tradition that the Prophet said, "I am leaving two things among you. One is the Book of Allah which is like a rope stretched between the earth and the heaven. The second is People of the Cloak. They both cannot be separated from each other till they arrive at the pond of *al-Kawther*." **(Tirmidhi 3788; Tabarani 2612; Mustadrak 4711 with Zayd ibn Arqam as narrator)**
- Abu Sa'id al-Khudri relates that Prophet Mohammad said, "The most special for me are my People of the Cloak who are a source of comfort for me." **(Tirmidhi 3904)**
- Abd al-Rahman ibn Awf narrates that the Prophet conquered Makkah then laid siege to Taif for seven or eight days. Afterwards, he entered it in the morning or the evening and camped there. Before departing, he said, "O people, I will be

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at the pond (of *al-Kawther*). I advise you to be good with my family (People of the Cloak) and surely your abode will be the pond." **(Mustadrak)**

- Abdullah ibn Abbas relates that when the verse was revealed:

◄ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى (۴۲:۲۳)

Meaning: Say, "I do not ask for any recompense for this (preaching the faith in Messengership) but (seek) love for (my) kindreds (and Allah's nearness)." **(42:23)**

The Companions asked the Holy Prophet, "O Holy Prophet! Who are your kindreds whose love is obligatory upon us?" The Holy Prophet replied, "Ali, Fatimah, Hasan and Husayn." **(Tabarani 2575)**

- Zayd ibn Arqam relates a long tradition that Prophet Mohammad said, "I instruct you regarding two important things." Someone asked about them. The Prophet replied, "The first is the Book of Allah whose one end is in Allah's Hand whereas the other is in your hands. So if you hold fast to it, you will never go astray. The second is People of the Cloak. Allah has told me that these two will never separate till they meet me at the pond (*al-Kawther*). They have been blessed with such a status because I prayed to Allah for it. Do not disobey them as it will ruin you. Learn from both of them as they are more knowledgeable than you." **(Tabarani 2615)**

- Musab ibn Abd al-Rahman ibn Awf relates from his father that after conquering Makkah, the Prophet laid siege to Taif for seventeen or nineteen days. Then the Prophet addressed by praising Allah Almighty, "I advise you to be good with People of the Cloak and indeed your abode will be the pond of *al-Kawther*. You must offer your salat and pay zakat otherwise, I will send you a man who will be my representative

or like me and he will strike your necks." The Prophet held the hand of Ali and said, "That person is Ali." **(Musnad al-Bazzar)**

- Jabir ibn Abdullah narrates that the Prophet said, "I am leaving behind (two) such things that if you hold fast to them, you will never go astray. One is the Book of Allah and the other is People of the Cloak." **(Tabarani 2614)**
- Jabir ibn Abdullah narrates that during the farewell hajj, he watched the Holy Prophet addressing people while riding his camel *al-Qaswa*. He was saying, "O people! I am leaving you with two precious things and if you adhere to them, you will never go astray after me; The Book of Allah and my People of the Cloak." **(Tirmidhi 3786; Tabarani 2614)**
- Abdullah ibn Abbas relates that the Holy Prophet said, "Stars save the people from drowning while my progeny is the saviour for my umma against discord. Any Arabian tribe which opposes them will be eventually included in the class of devils." **(Mustadrak 4715)**
- Abdullah ibn Abbas narrates that the Holy Prophet said, "People of the Cloak are like Noah's ark. Whosoever joins them will be saved and whosoever is left behind will be destroyed." **(Tabarani 2572,12218 and 2571 with Abu Dharr al-Ghifari as narrator)**
- Another tradition is by Abdullah ibn Zubayr, he narrates that the Holy Prophet said, "People of the Cloak are like Noah's Ark. One who joins them is saved and one who leaves them will drown." **(Tabarani; Mustadrak; Musnad al-Bazzar)**
- Abu Dharr Al-Ghifari relates a tradition that the Prophet said, "The People of Cloak are like Noah's Ark. Whosoever joins them will get salvation, and whosoever is left behind will be destroyed. Whoever will fight from our side in the

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last era, it would be as if fighting along with the army of Christ against Dajjal." **(Tabarani 2570)**

- Abu Sa'id al-Khudri narrates that the Holy Prophet said, "There are three things of Allah to be honoured. Whoever guards their honour, (verily) Allah guards his religious and worldly matters. Whoever disregards them, Allah does not guard him anywhere." It was asked, "O Prophet! What are these three things?" The Prophet replied, "Honour of Islam, my honour and the honour of my progeny." **(Tabarani)**

- Jabir ibn Abdullah relates that the Prophet said, "Stars protect the inhabitants of the heavens. Therefore, when stars will perish then the creation of heaven will meet what has been promised to them. I am the saviour of my Companions in life. When I will depart, they will meet what has been promised to them. Likewise, People of the Cloak protect my umma. When they will pass away, umma will meet what has been promised to them." **(Kanz al-Ummal 34190)**

- Zayd ibn Arqam relates that one day the Prophet stood up to deliver a sermon at a pond named Khumm situated between Makkah and Madina. He praised Allah, delivered the sermon and advised, "O people! I am a human being. Soon an angel from my Lord will come to me and I will respond to Allah's call. But I am leaving among you two important things. The first is the Book of Allah that has the Divine guidance and light. So, hold fast to the Book of Allah and follow it." After emphasizing to follow the Book of Allah, he said, "The second is the People of Cloak. Remember Allah regarding (your responsibilities towards) People of the Cloak." He repeated it thrice. **(Muslim 6225, 6308)**

- Zayd ibn Arqam relates that the Holy Prophet said to Ali, Fatimah, Hasan and Husayn, "With whom you will befriend, I will also befriend him and who holds enmity with you, I will fight him." **(Tabarani 2553, 2554, 2555)**

- Zayd ibn Arqam relates that the Holy Prophet said, "I am leaving among you two things and if you hold fast to them you shall not be misguided after me. One of them is greater than the other. First is the Book of Allah which is like a rope extended from the sky to the earth and the other is People of the Cloak. They both shall not be separated from each other until they meet me at the pond of *al-Kawther*. So be mindful how you treat them after me. **(Tirmidhi 3788; Kanz al-Ummal 944)**

- Abdullah ibn Masud relates that the Holy Prophet said, "Undoubtedly Fatimah preserved her grace, so Allah has forbidden fire on her children." **(Mustadrak 4726; Tabarani 2559, 19586)**

- Ali ibn Abi Talib narrates that once he went to meet the Holy Prophet. The Holy Prophet had spread a sheet on the floor. The Holy Prophet, Ali, Fatimah, Hasan and Husayn sat on the sheet. Then the Holy Prophet held the edges of the sheet, covered them with it and tied the knot and said, "O Allah! Be pleased with them as I am pleased with them." **(Tabarani)**

- Abdullah ibn Umar narrates that the Prophet said, "From my umma, People of the Cloak will be the first ones for whom I will intercede in the court of Allah. Then I will intercede for my close relatives from Quraysh, then *Ansar* and the people who embraced Islam in Yemen and followed my footsteps. Then I will intercede for all the Arab and then the non-Arab Muslims. The foremost people who will have my intercession will be the people of excellence (those who adopted *Faqr*)." **(Tabarani)**

- Aisha bint Abi Bakr relates a tradition that the Holy Prophet said, "I curse six people and Allah also curses them and they are cursed by every Prophet; the one who makes additions to Allah's Book, the one who denies destiny, the one who rules forcibly to honour those whom Allah has disgraced and to

disgrace those whom Allah has honoured, the one who makes those things lawful which Allah has declared unlawful, the one who considers it rightful to disgrace People of the Cloak, and the one who is abandoner of my Sunna." **(Tirmidhi 2154)**

- Abu Sa'id al-Khudri narrates that the Holy Prophet said, "I swear to Allah who holds my life that whosoever hates the People of Cloak, Allah will throw him in hell." **(Mustadrak, Ibn Hibban)**

- Abdullah ibn Abbas relates a tradition that the Prophet said, "O house of Abd al-Muttalib! I seek from Allah three things for you:

  1. May Allah keep those among you steadfast (upon Islam) who worship Him
  2. May Allah guide those who go astray
  3. May Allah bless ignorants with knowledge

  I have also prayed that Allah may make you generous, brave and merciful. Nevertheless, if someone among you worships in the centre of the station of Abraham *(Maqam Ibrahim)* and keeps fasts but dies in the state of having grudge against People of the Cloak, he will be thrown in hell." **(Mustadrak 4712)**

- Jabir ibn Abdullah narrates, "Once the Prophet addressed us, 'O People! The one who keeps grudge against People of the Cloak, he will be resurrected among Jews on the day of judgment.' I asked, 'O Prophet of Allah! Will this also apply to the one who offers salat, keeps fasts and considers himself a Muslim?' The Prophet replied, 'Yes! It does not matter even if he is punctual in salat, fasting and pretends to be a Muslim. O People! Such a person performs these deeds pretentiously to get his life spared and save himself from

paying taxes[5]. He is ignoble and debased. I saw my umma when I was in my mother's womb. I sought forgiveness for Ali and his supporters when people holding flags passed by me'." **(Tabarani)**

- Hasan ibn Ali relates that he said to Muawiya ibn Hudayj, "O Muawiya! You must prevent yourself from keeping malice against us as the Holy Prophet has declared that whosoever keeps malice and jealousy against us will be forced to leave the pond of *al-Kawther* with whips of fire on the doomsday." **(Tabarani 2660)**
- Ali ibn Abi Talib relates that the Holy Prophet said, "Whoever does not recognize the status of People of the Cloak, *Ansar* and Arabs, he is one out of the three; either he is a hypocrite, illegitimate or his mother got pregnant in the state of impurity." **(Bayhaqi; Daylami)**
- Ali ibn Abi Talib narrates that the Holy Prophet said, "O Allah! Those who keep malice against me and People of the Cloak, give them excessive wealth and children as it is quite enough for their depravity. The excessive wealth will increase their duration of accountability in front of Allah. May their lust increase manifold which will make them vulnerable to Satan." **(Daylami)**
- Jabir ibn Abdullah narrates that once the Prophet said, "One who has three things, neither he belongs to me nor I belong to him: enmity against Ali, enmity against People of the Cloak and the one who restricts the faith to verification by tongue only." **(Daylami)**
- Ibn Umar narrates that the last thing that the Holy Prophet said was to take care of People of the Cloak. **(Tabarani 13957)**

[5] *Jizya*: Taxes levied on non-Muslims by an Islamic state.

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GRANDEUR OF FATIMAH BINT MOHAMMAD

- Abdullah ibn Abbas narrates that the Prophet said to Fatimah-tuz-Zahra, "O Fatimah! Are you not happy that Allah has chosen only two men from people of the earth; one is your father and the second is your husband." **(Tabarani 10990, 10991)**

- Miswar ibn Makhrama relates a tradition that the Holy Prophet said, "Fatimah is a part of my body. Whoever displeases her, in fact displeases me." **(Bukhari 3714, 3767)**

- Miswar ibn Makhrama relates a tradition that the Holy Prophet said, "I severely dislike if someone hurts Fatimah as she is my most beloved daughter. I swear by Allah that daughter of the Prophet of Allah and daughter of the enemy of Allah cannot stay under one roof." **(Bukhari 3729)**

- Miswar ibn Makhrama relates that he heard the Holy Prophet's words while he was on pulpit, "Son of Hisham ibn al-Mughirah has sought permission for his daughter's marriage with Ali. I do not permit him, again I do not permit him and yet again I do not permit him." The Holy Prophet further said, "Fatimah is a part of my body. Whatever worries her, also worries me and whatever hurts her, hurts me as well." **(Abu Dawud 2071)**

- Miswar ibn Makhrama reports a tradition that the Holy Prophet said, "Fatimah is a part of my body. Whatever hurts her, in fact hurts me." **(Muslim 6308; Tabarani 19580)**

- Abdullah ibn al-Zubayr relates that the Holy Prophet said, "Fatimah is a part of me. Whatever hurts her, also hurts me and whatever worries her, also worries me." **(Tirmidhi 3869; Musnad Ahmad ibn Hanbal 16222)**

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- Ali ibn Abi Talib narrates that the Holy Prophet said to Fatimah, "Undoubtedly, Allah becomes angry on your anger and is pleased on your pleasure." **(Mustadrak 4730)**
- Miswar ibn Makhrama relates a tradition that the Holy Prophet said, "Fatimah is my beloved. Whatever makes her happy, also makes me happy and whatever hurts her in fact hurts me." **(Mustadrak 4734)**
- Aisha bint Abi Bakr relates a tradition that the Holy Prophet called Fatimah during his fatal illness and whispered something to her. She started weeping. Then the Prophet again told her something secretly and she started smiling. Aisha bint Abi Bakr says that when she asked Fatimah about it, she replied, "The Holy Prophet first whispered in my ear that he would pass away due to this illness. Therefore, I started weeping. Then he again whispered that I would be the first among People of the Cloak to meet him, so I smiled." **(Bukhari 4433; Muslim 6312)**
- Jumai ibn Umair at-Taimi relates that once he visited Aisha bint Abi Bakr with his aunt and asked her, "Who was the dearest to the Holy Prophet?" She replied, "Fatimah." I asked, "Who was the most beloved among men?" She replied, "Her husband. As far as I know, he is the man who keeps fasts excessively and offers devotional and supererogatory salats during night." **(Tirmidhi 3874)**
- Ibn Buraida relates a tradition from his father, "The most beloved to the Holy Prophet was Fatimah among women and Ali ibn Abi Talib among men." **(Tirmidhi 3868; Mustadrak 4735; Tabarani 23202)**
- Soban the servant of Prophet Mohammad relates, "Whenever the Holy Prophet intended to travel, the last person he used to meet before setting on the journey was Fatimah. On returning

from his journey, the first person he visited was also Fatimah." **(Abu Dawud 4213)**

- Zayd ibn Arqam relates that the Holy Prophet affectionately said to Ali, Fatimah, Hasan and Husayn, "Whoever fights with you, I will also fight him and whoever makes peace with you, I will also make peace with him." **(Tirmidhi 3870)**
- Aisha bint Abi Bakr says, "Whenever Fatimah came to meet the Holy Prophet, he stood to welcome her, kissed her forehead and made her sit on his seat." **(Mustadrak 4753)**
- Aisha bint Abi Bakr says, "Whenever Fatimah came to meet the Holy Prophet, he would stand to welcome her, kiss her hand and make her sit on his seat. When the Holy Prophet visited Fatimah, she also stood to welcome him, kissed his sacred hand and made him sit at her place." **(Abu Dawud 5217)**
- Abdullah ibn Umar relates that whenever the Holy Prophet set out on a journey, the last person he met was Fatimah. On returning, the first person he visited was also Fatimah.

  In another tradition same Hadith has been narrated with addition of these words, "The Prophet used to say, 'May my parents be sacrificed on you (Fatimah)'." **(Mustadrak 4739)**
- Abdullah ibn Abbas narrates a tradition that once the Holy Prophet went to Ali and Fatimah. They both were smiling. When they saw the Prophet they stopped talking. The Holy Prophet said, "Both of you were smiling but you stopped when you saw me." Fatimah-tuz-Zahra said, "Ali says that he loves you more than me." The Holy Prophet smiled and replied, "O daughter! I love you as one loves his child and I honour Ali the most." **(Tabarani 10900)**
- Aisha bint Abi Bakr relates a tradition that the Holy Prophet said on his deathbed to Fatimah, "Are you not pleased that you are the leader of all the Muslim women in heaven, the

women of my umma and all the true believing women!" **(Mustadrak 4740)**

- Aisha bint Abi Bakr relates a tradition that Fatimah came and her gait was very similar to that of the Holy Prophet. He welcomed her saying, "Welcome, O my daughter!" Then he made her sit on his right or his left and whispered something to her. She wept. (When he noticed her sorrow,) he (again) told her something secretly. Then she started smiling. Aisha asked her, "Why did you weep?" Fatimah replied, "I would not disclose the Holy Prophet's secret." Aisha says she had never seen grief and happiness so close together. She said, "(O Fatimah!) the Prophet selected you among us to converse in secrecy and still you wept? What did he whisper to you?" She again replied, "I would not disclose the secret of the Prophet." After the death of the Prophet, Aisha asked her yet again. She said, "When he whispered the first time, he said, 'Angel Gabriel used to recite the whole Quran with me once every year but this year he recited it with me twice. So I think that my time of death has approached. And you will be the first one from my family to (die after me and) come to meet me. So (after listening about his death) I wept as you had noticed.' When the Prophet saw me in such grief-stricken state, he again whispered, 'O Fatimah! Are you not pleased that you will be the leader of all the believing women or the women of my umma.' This made me smile." **(Muslim 6314; Ibn Majah 1621)**

- Hudhayfah ibn al-Yaman narrates that the Holy Prophet said, "An angel who had never descended on earth, sought permission from Allah to come to greet me and gave the good news that Fatimah is the leader of all the women of paradise, and Hasan and Husayn are the leaders of the entire youth of paradise." **(Tirmidhi 3781; Mishkat al-Masabih 6171)**

- Abdullah ibn Abbas relates that once the Prophet drew four lines on the ground and asked his Companions, "Do you

know what are these?" They replied, "Allah and His Prophet know better." The Prophet replied, "The most elevated among the women of heaven are; Khadijah bint Khuwaylid, Fatimah bint Mohammad, wife of Pharaoh Asiya bint Muzahim and Maryam bint Imran." **(Musnad Ahmad ibn Hanbal 2668; Tabarani 19587)**

- Aisha bint Abi Bakr narrates the Hadith, "O Fatimah! Are you not pleased that you are the leader of women of all the realms, the women of my umma and the leader of all the women who are true believers!" **(Nasai; Mustadrak)**
- Buraida relates a tradition that on the wedding night of Ali ibn Abi Talib and Fatimah, the Prophet called Ali. Then the Prophet asked to bring water. He performed ablution and poured (remaining) water on Ali and prayed, "O Allah! Bless both of them and bless their progeny." **(Tabarani; Nasai)**
- Abu Ayub al-Ansari ibn Masud relates that the Prophet said to Fatimah, "Allah has ordered me to marry you with Ali." **(Tabarani 3941)**
- Ali ibn Abi Talib relates a tradition that the Holy Prophet said to Fatimah, "You, these two (Hasan and Husayn), this sleeping one (Ali had just woken up) and I will be on the same place on the day of judgment." **(Musnad Ahmad ibn Hanbal 792; Tabarani 2557)**
- Ali ibn Abi Talib narrates that he heard the Holy Prophet saying, "On the day of judgment, an announcer will announce from behind the curtain, 'Lower your eyes so that Fatimah bint Mohammad may pass.' She will pass with such a glory that she will be donning double layered green gown." **(Tabarani 178, 19567)**
- Abu Hurairah relates that the Prophet said, "Prophets will enter the plain of resurrection on their rides along with their nations. Prophet Salih will be ridding his she-camel. I will come on the *Buraq* (heavenly steed) which will take a step as

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far as the sight can see and Fatimah will be walking in front of me. **(Mustadrak)**

- Ali ibn Abi Talib relates that the Holy Prophet said, "On doomsday, I will be riding *al-Buraq* and Fatimah will be riding my camel al-Adbaa." **(Ibn Asakir)**
- Ali ibn Abi Talib relates that the Holy Prophet told him, "You, Fatimah, Hasan and Husayn will enter the paradise first." Ali asked, "O Prophet of Allah, where will be our lovers?" The Holy Prophet replied, "They will be following you." **(Mustadrak 4723)**
- Ali ibn Abi Talib narrates a tradition that the Holy Prophet said, "I, Ali, Fatimah, Hasan, Husayn and our lovers will gather at the same place on the day of resurrection. We will be having food together when all the decisions will be taken." **(Tabarani)**
- Aisha bint Abi Bakr says, "Once all the wives of Holy Prophet were with him, no one was absent among us. Meanwhile, Fatimah came. I swear upon Allah, her gait was just like the gait of the Holy Prophet." **(Ibn Majah 1621)**
- Aisha bint Abi Bakr says, "I have never seen any person resembling as much to the Holy Prophet in manners, personality, habits and etiquettes as Fatimah." **(Tirmidhi 3872; Abu Dawud 5217)**
- Aisha bint Abi Bakr says, "I have never seen any person so similar to the Holy Prophet in his style of speaking as is Fatimah." **(Mustadrak 4732)**
- Anas ibn Malik relates that the Prophet prayed particularly for Fatimah, "O Allah! I seek Your refuge for Fatimah and her progeny against Satan." **(Musnad Ahmad ibn Hanbal; Tabarani; Sahih Ibn Hibban)**
- Anas ibn Malik relates, "No one resembled the Holy Prophet more than Hasan and Fatimah." **(Musnad Ahmad ibn Hanbal 12703)**

- Umm Salama relates, “During the fatal illness of Fatimah, I used to look after her. One day I noticed that she was feeling better. Ali ibn Abi Talib had gone out for some commitment. Fatimah said, ‘O mother! Arrange water for me to take bath.’ I arranged water and she took bath properly and said, ‘O mother! Bring a new dress for me.’ I brought her a new dress and she wore it. Then she said, ‘O mother! Set my bed in the centre of room.’ I did the same. She lied down facing qibla, put her hand under her cheek and said, ‘O mother! Soon I will die, I have already taken a bath therefore, do not undress me again for giving me bath.’ She died there. When Ali came back I told him about the demise of Fatimah.” **(Musnad Ahmad ibn Hanbal 28167)**
- The Holy Prophet said, “Children of every mother are genealogically associated to their paternal side except the children of Fatimah who are associated to me and I am their guardian.” **(Mustadrak 4770; Tabarani 19610)**
- Jabir ibn Abdullah narrates that the Holy Prophet said, “I named my daughter ‘Fatimah’ because Allah has saved Fatimah and those who love her from fire (of hell).” **(Daylami)**
- Umar ibn Khattab relates that he visited Fatimah and said to her, “O Fatimah! I have not seen any person as beloved to the Holy Prophet as you. I swear to Allah that I also do not honour anyone more than you after the Holy Prophet.” **(Mustadrak 4736)**
- Abdullah ibn Abbas narrates a tradition that the Prophet said to Fatimah, “Allah will never torment you and your progeny with fire.” **(Tabarani)**
- Aisha bint Abi Bakr says, “I have found no one superior to Fatimah after the Prophet.” **(Tabarani)**
- Aisha bint Abi Bakr says, “I have seen no one more truthful in the universe than Fatimah after the Holy Prophet.” **(Mustadrak 4756)**

GRANDEUR OF ALI IBN ABI TALIB

- Zayd ibn Arqam relates, “Ali ibn Abi Talib was the first one to embrace Islam.” **(Tirmidhi 3735; Tabarani 6051; Musannaf Ibn Abi Shaybah 32769 with Salman the Persian as narrator)**
- The Holy Prophet said, “I am the city of knowledge and Ali is the gateway of that city. Whoever wants to enter the city, must enter through this gate.” **(Mustadrak 4637, 4638, 4639; Tabarani 10898)**
- Anas ibn Malik says, “The Holy Prophet announced his Prophethood on Monday and Ali offered salat on Tuesday.” **(Tirmidhi 3728)**
- Abdullah ibn Abbas says, “First of all Ali offered salat.” **(Tirmidhi 3734; Musnad Ahmad Ibn Hanbal 3542)**
- Ali ibn Abi Talib says, “I am the first person to offer salat with the Holy Prophet.” **(Musannaf Ibn Abi Shaybah 32748)**
- Imam al-Tirmidhi states that scholars have difference of opinion over the matter that who first of all accepted Islam. Some are of the opinion that first of all Abu Bakr Siddiq entered Islam and some say that Ali was the foremost to embrace Islam. Some scholars of traditions say that among men, Abu Bakr was the first one to embrace Islam while among children, Ali was the first one to enter Islam as he was eight years old. First woman who entered Islam was Khadijah bint Khuwaylid. **(Tirmidhi 3734)**
- Ka’b ibn Ujrah narrates that the Holy Prophet said, “Do not abuse Ali because he is annihilated (fana) in the Essence of Allah. **(Tabarani 16726)**
- Abdullah ibn Masud narrates that the Holy Prophet said, “Beholding Ali’s countenance is worship.” **(Tabarani 9863 and 15648 with Imran ibn Husain as narrator)**

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- The Holy Prophet said, “When I went on Miraj and entered paradise I saw written on the Throne, ‘There is no God but Allah, Mohammad is the Messenger of Allah. He is aided by Ali and given victory’.” **(Tabarani 19110)**

Rabi ibn Harrach said that Abdullah ibn Abbas went to Muawiya when he was with the elite of Quraish and Sa’id ibn al-As was seated on his right side. When Muawiya saw him, he told Sa’id that he will question Abdullah ibn Abbas in such a manner that he will be left speechless. Sa’id replied that a man like Abdullah ibn Abbas cannot be made speechless. When Abdullah ibn Abbas sat;

- Muawiya questioned him about Ali. He was reminded, “May Allah have mercy on him. I swear to Allah! He was the symbol of guidance; a shelter for the pious; a castle of wisdom; (highly) intelligent and sagacious; light for those in darkness; highly reasonable; scholar of previous (Divine) books; knower of exegesis and giver of (best) advice; close to the Source of guidance; away from tyranny and hurtful things; abandoner of the path of depravity; the one who (was the first to) bring faith; the best among pious; leader of those who covered themselves with cloak (of sainthood); best among those who offer hajj and umra; best among the just; best orator after the Holy Prophet and other Prophets; unparalleled among those who believe in Oneness; husband of Fatimah-tuz-Zahra; father of Hasan and Husayn; my eyes have not seen his equal and will not till doomsday. The one who curses Ali, may Allah and His men curse such a person till doomsday.” **(Tabarani 10440)**

- Sa’d ibn Abi Waqqas relates that before leaving for the Expedition of Tabuk, the Prophet appointed Ali ibn Abi Talib as his deputy in Madina. Ali said, “O Apostle of Allah! Are you leaving me with children and women?” The Holy Prophet replied, “Are you not pleased that you hold the same

status for me as Aaron for Moses! But there would be no Prophet after me." **(Bukhari 4416; Musannaf Ibn Abi Shaybah 32737)**

- Sa'd ibn Abi Waqqas reported, "I heard the Prophet when he appointed Ali as his second in command. Ali said, 'O Apostle of Allah! Are you leaving me with children and women?' The Prophet replied, 'Are you not pleased that you hold the same status for me as Aaron for Moses! But there would be no Prophet after me.' On the occasion of Battle of Khaybar, I heard the Holy Prophet said, 'I would give the flag to the person who loves Allah and His Messenger, and Allah and His Messenger also love him.' We all were anxiously waiting for the blessing. Then the Holy Prophet said, 'Bring Ali to me.' Ali was called, he was suffering from eye inflamation. The Holy Prophet applied his sacred saliva to his eyes and gave him the flag. Allah blessed Ali with victory in the Battle of Khaybar. Furthermore, when the verse was revealed;

◄ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ (٣:٦١)

Meaning: Say! 'Come, let us call our sons and your sons.' **(3:61)**

The Holy Prophet called Ali, Fatimah, Hasan and Husayn and said, 'O Allah! They are my progeny'." **(Muslim 6220; Tirmidhi 3724)**

- Ali narrates from the Holy Prophet that he said, "Only a hypocrite can hate you and only a believer loves you." **(Musnad Ahmad ibn Hanbal 642, 731, 1062)**

- Ali ibn Abi Talib said, "If I would ask the Prophet (for something), he would give it to me, even when I remained silent (and did not ask for it) he used to give me first." **(Mustadrak 4630; Musannaf Ibn Abi Shaybah 32733)**

- Jabir ibn Abdullah relates that on the occasion of Siege of Taif, the Holy Prophet called Ali and whispered something

to him. People wondered what the Holy Prophet had whispered for so long to his cousin. The Holy Prophet said, "I have not whispered to Ali rather Allah has whispered to him." **(Tirmidhi 3726)**

- Abu Sa'id al-Khudri narrates that the Prophet said, "No one is permitted to enter the mosque in post-coital state except Ali and me." **(Tirmidhi 3724; Tabarani 20551 with Umm Salama as narrator)**

Imam Ali ibn Munzar asked about this Hadith from Zara ibn Sard. He said that Prophet Mohammad meant to say it was not permissible for anyone to pass from (or stay in) the Prophet's Mosque in post-coital state except the Prophet himself and Ali.

- Umm Atiyah narrates that once the Prophet sent the army for an expedition. Ali was part of it. The Prophet raised his hands and prayed, "O Allah! Do not let me die before Ali comes back (safely)." **(Tirmidhi; Tabarani)**

- Ali ibn Abi Talib relates that Prophet Mohammad said, "May Allah have mercy upon Abu Bakr as he married his daughter to me, brought me to Madina and freed Bilal ibn Rabah. May Allah have mercy upon Umar as he always says the right thing, be it harsh, due to which he has no friend. May Allah have mercy on Usman, even the angels regard him. May Allah have mercy on Ali. O Allah always support Ali with the truth wherever he is." **(Tirmidhi 3714)**

- Hubshi ibn Junadah narrates a tradition that the Holy Prophet said, "Ali is from me and I am from Ali. No one can fulfil (my responsibilities) on my behalf but myself or Ali." **(Tirmidhi 3719)**

- Abdullah ibn Umar relates that when the Holy Prophet established brotherhood between the emigrants from Makkah and the residents of Madina (*Ansar*), Ali came weeping to the Holy Prophet and said, "O Holy Prophet! You have

established brotherhood among all your Companions but left me." The Prophet said, "You are my brother in this world and in the hereafter as well." **(Tirmidhi 3720)**

- Anas ibn Malik reports that once the Holy Prophet had some meat of a bird. He prayed, "O Allah! Send the person who is Your most beloved among the whole creation so that he may eat it with me." Then Ali came and ate the meat with the Holy Prophet. **(Tirmidhi 3721)**

- Buraida relates, "The Holy Prophet loved his daughter Fatimah the most among women and Ali among the men." **(Tirmidhi 3868)**

- Jumai ibn Umair at-Taimi says that once he visited Aisha bint Abi Bakr with his aunt and asked her, "Who was the dearest to the Holy Prophet?" She replied, "Fatimah." Then he asked, "Who was the most beloved among men?" She replied, "Her husband. As far as I know, he is the man who keeps fasts excessively and offers devotional and superergotary salat during night." **(Tirmidhi 3874; Mustadrak 4744)**

- Hanash narrates that he saw Ali sacrificing two rams and he asked him about it. Ali replied, "The Prophet willed to sacrifice on his behalf, so that is what I am doing." **(Abu Dawud 2790; Musnad Ahmad ibn Hanbal 1286)**

- Umm Salama says, "I swear by Allah, Ali was the closest to the Holy Prophet among all." She relates that once they visited the Holy Prophet when he was not well. The Prophet asked, "Has Ali arrived?" He asked it several times. Fatimah bint Mohammad said, "It seems the Prophet has sent Ali for some important task." Afterwards, Ali arrived and all others left the room because they assumed that he had something to report to the Holy Prophet. Umm Salama further relates, "We all sat along the door and I was the nearest. Ali bent and started whispering to the Holy Prophet. On the same

day, the Holy Prophet left this world. Verily, Ali was the closest to him." **(Mustadrak 4671; Musannaf Ibn Abi Shaybah 32729)**

- Usama ibn Zayd relates from his father (Zayd ibn Harithah) that one day Jafar ibn Abi Talib, Ali ibn Abi Talib and Zayd ibn Harithah were sitting together. Jafar said, "Among three of us, the Holy Prophet loves me the most." Ali said, "Of all three of us, the Holy Prophet loves me the most." Similarly, Zayd said, "Of all three of us, Prophet Mohammad loves me the most." Then he said, "Let us go to the Holy Prophet and ask him that among three of us whom he loves the most?" Usama ibn Zayd relates that all three of them went to the Prophet and sought permission to meet. The Prophet asked, "Who is it?" They replied, "Jafar, Ali and Zayd." The Holy Prophet allowed them to come in. They came in and asked, "O Apostle of Allah! Who do you love the most?" Prophet Mohammad said, "Fatimah." They said, "O Prophet of Allah! We asked about the men." Then Prophet Mohammad said, "O Jafar! You resemble me physically and in morals. You are from me and my genealogy. O Ali! You are my son-in-law and father of my two grandsons (Hasan and Husayn), you are from me and I am from you. O Zayd! You are my slave, you are from me and with me and I love you the most in my nation." **(Musnad Ahmad Ibn Hanbal 22120)**

- Amr ibn Maymun relates a long Hadith from Abdullah ibn Abbas that the Holy Prophet sent someone with sura *at-Taubah* then he sent Ali after him and said, "The message is such that a close relative of mine can announce it who is from me and I am from him." **(Musnad Ahmad ibn Hanbal 3062)**

- Abu Sa'id al-Khudri narrates, "Once people complained about Ali. The Holy Prophet stood up to deliver a sermon. I heard that the Holy Prophet said, 'O people! Do not complain about Ali, I swear by Allah that he has a strong stance regarding Allah's Essence and jihad'." **(Mustadrak 4654)**

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- Aisha bint Abi Bakr relates, "Undoubtedly, whenever the Holy Prophet was annoyed, no one had the courage to talk to him except Ali." **(Mustadrak 4647)**

- Abu Rafay relates that the Holy Prophet sent Ali somewhere. When he came back, the Holy Prophet said, "Allah, His Prophet and Gabriel are happy with you." **(Tabarani 939)**

- Abu Barza al-Aslami relates that Prophet Mohammad said, "A man does not step in the hereafter until he is questioned about four things;

  1. About his body. In what deeds did he indulge his physical body?
  2. About his life. How did he spend it?
  3. About his money. How did he earn the money and where did he spend it?
  4. About the love of People of the Cloak."

  Someone asked, "O Prophet of Allah! What is the sign of our love for you?" As a reply, the Holy Prophet patted on the shoulder of Ali. **(Tabarani)**

- The Holy Prophet said, "To whom I am the lord *(Mawla)*, Ali is his lord *(Mawla)*." **(Tirmidhi 3713; Mustadrak 4577; Tabarani 2977)**

- Zayd ibn Arqam relates a tradition that Prophet Mohammad said, "Whoever considers me his lord, should consider Ali his lord. O Allah! Befriend with the friend of Ali, be the enemy of his enemy." **(Mishkat al-Masabih 6103; Tabarani 22902 with Abu Hurairah as narrator)**

- Riyah ibn Harith and Jabir ibn Abdullah narrate that Prophet Mohammad said on the event of Ghadir Khumm[6], "Anyone who takes me as his lord *(Mawla)*, must take Ali as his lord

[6] Ghadir Khumm is located near al-Juhfah (now Rabigh) between Makkah and Madina. The Holy Prophet delivered a sermon at this place on his return from *Hajjatul Wida* (Farewell hajj).

(Mawla)." **(Musnad Ahmad ibn Hanbal 23959; Musannaf Ibn Abi Shaybah 32735, 32736)**

- Abdul Rehman ibn Abi Layla narrates that Ali stood in a courtyard of Kufa and took people as witness who had heard that Prophet Mohammad said, "To whomever I am the lord, Ali is his lord as well." Twelve Companions of Badr stood and verified it. They witnessed, "We heard the Prophet on the occasion of Ghadir Khumm that he said about Ali, 'Does not Allah have any right on the believers?' Everyone replied, 'Yes!' Then the Holy Prophet said, 'To whomever I am the lord, Ali is his lord as well. O Allah! Befriend him who befriends Ali and have enmity with him who keeps enmity with Ali'." **(Musnad Ahmad ibn Hanbal 961)**
- Imran ibn Husain narrates that the Holy Prophet said, "Undoubtedly Ali is from me and I am from Ali and Ali is the guardian of every believer after me." **(Mishkat al-Masabih 6090)**
- Sa'd ibn Abi Waqqas relates, "I heard the Holy Prophet while he was saying, 'For whomever I am the lord (*Mawla*), Ali is his lord (*Mawla*).' I also heard when the Holy Prophet said to Ali, 'You hold the same status for me which Aaron held for Moses but there is no Prophet after me.' I also heard when the Holy Prophet was saying about Ali, 'Today I shall hand over the flag to the individual who loves Allah and His Prophet'." **(Ibn Majah 121; Musannaf Ibn Abi Shaybah 32741)**
- Imran ibn Husain narrates that the Holy Prophet said, "Tomorrow morning, I will give the flag to the person who loves Allah and His Prophet, and Allah and His Prophet also love him." **(Tabarani 16035, 16036, 16037, 16038, 16039)**
- Buraida relates, "I had a complaint against Ali during the expedition of Yemen. On returning to the sacred assembly of the Prophet, I criticized Ali. I noticed the sacred face of the

Prophet turned red with anger and he said, 'O Buraida! Am I not dearer to the true believers than their lives?' I replied, 'O Holy Prophet! Certainly you are.' The Holy Prophet then said, 'For whoever I am the lord, Ali is his lord." **(Mustadrak 4578)**

- Maymun Abu Abdullah relates from Zayd ibn Arqam, "When we rested in the valley of Khumm with Prophet Mohammad, he led congregational prayer in extreme heat. Then he delivered a sermon. In order to protect the Prophet from the scorching heat of the sun, we had a cloth covering the branches of the tree. The Holy Prophet said, 'Do you not verify that I am closer to the believers than they are to themselves?' Everyone agreed to it. Then Prophet Mohammad said, 'Indeed, whoever considers me as his lord, must consider Ali his lord. O Allah! Befriend the friend of Ali and be the enemy of the enemy of Ali'." **(Musnad Ahmad ibn Hanbal; Tabarani; Bayhaqi)**

- Amr ibn Maymun and Abdullah ibn Abbas narrate a long Hadith that Prophet Mohammad asked his cousins, "Who amongst you would want to be my friend in this world and in the world hereafter?" Narrators say that at the time Ali ibn Abi Talib was sitting next to the Holy Prophet. Everyone refused, then Ali said, "I will be friends with you in this world and the hereafter." On this the Prophet said, "O Ali! You are my friend in this world and the hereafter." Then Prophet Mohammad addressed another man in that gathering and again the same pattern was repeated." **(Musnad Ahmad ibn Hanbal 3062)**

- Yazid ibn Umar ibn Mawreq narrates, "Once I was in Syria and Umar ibn Abd al-Aziz was awarding people. I also went to him. He asked me, 'What is your tribe?' I replied, 'Quraysh.' He asked, 'Which branch of Quraysh?' I replied, 'Banu Hashim.' He asked, 'Which family of Banu Hashim?' I remained quiet. He again inquired about the family. I said, 'I

belong to the family of Ali ibn Abi Talib.' He asked, 'Who is Ali?' I remained silent. He put his hand on my chest and said, 'I swear upon Allah! I am a slave of Ali ibn Abi Talib.' He further said, 'Several people have told me that the Prophet said, 'To whom I am the master *(Mawla),* Ali is his master *(Mawla)*.' Then he asked Mazahim (the one who was distributing awards), 'How much you are giving to his tribe?' He replied, 'One hundred or two hundred dirhams.' Umar ibn Abd al-Aziz instructed, 'Grant them fifty dinars more (than their actual share) because of their relationship with Ali'."

According to the tradition of Abu Dawud, he instructed to give them extra sixty dinars and said to Yazid ibn Umar, "You may go to your city and you will get your share like other people of your tribe." **(Ibn Asakir)**

- Ibn Buraida relates a long tradition from his father, "The Holy Prophet said, 'Doomed are the people who blaspheme Ali. Whoever humiliates Ali, he humiliates me and whoever is away from Ali, he is away from me. Undoubtedly Ali belongs to me and I belong to Ali. He is created from my soil and I am created from the soil of Abraham but I am superior to Abraham. Some of us (Prophets) are the progeny of other Prophets. Allah Almighty hears and knows everything. He (Ali) is the guardian of all of you after me.' I requested, 'O Holy Prophet! Please spare some time for me and give me your hand as I want to renew my oath of allegiance.' I did not detach myself from the Holy Prophet until I renewed my oath of allegiance." **(Tabarani)**

- Ammar ibn Yasir relates that the Holy Prophet said, "Whoever believes in me and verifies my Prophethood, I exhort him to believe in Ali's highest rank. One who considers him the guardian, he considers me the guardian and he who considers me his guardian, in fact considers Allah his Guardian. Whoever loves Ali, in fact loves me and

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he who loves me in fact loves Allah. Similarly, whoever keeps enmity against Ali, in fact holds it for me and whoever keeps enmity against me, actually keeps it against Allah. **(Daylami; Ibn Asakir; Muttaqi al-Hindi)**

- Abdullah Jadhli relates, "Once I visited Umm Salama. She asked, 'Do you people abuse the Holy Prophet?' I replied, 'I seek refuge with Allah from it.' Or I said, 'Allah is the Holy Essence' or I uttered some similar sentence. She said that she had heard the Holy Prophet while he was saying, 'Whoever abuses Ali (in fact) abuses me'." **(Musnad Ahmad ibn Hanbal 27284)**

- Ibn Abi Malaika narrates that a person came from Syria and spoke ill about Ali ibn Abi Talib in front of Abdullah ibn Abbas. Abdullah ibn Abbas stoned him and said, "O enemy of Allah! You have hurt Prophet Mohammad. Those who hurt Allah and His Prophet are accursed in this world and the hereafter and painful torment is awaiting them. If the Prophet was alive, he would have been hurt because of your words." **(Mustadrak 4618)**

- Abdullah ibn Abbas relates a tradition that the Holy Prophet looked towards Ali and said, "O Ali! You are the leader in this world as well as in the hereafter. Your friend is my friend and my friend is the friend of Allah. Your enemy is my enemy and my enemy is Allah's enemy. Disaster for him who will keep spite against you after I pass away." **(Mustadrak 4640)**

- Ammar ibn Yasir relates, "I heard the Holy Prophet saying to Ali, 'Felicitations for the one who loves you and supports you and destruction for him who hates and denies you'." **(Tabarani; Mustadrak; Abu Ya'la)**

- Salman the Persian relates that the Holy Prophet said to Ali, "Whoever loves you, in fact loves me and whoever holds malice against you, in fact he has it for me." **(Tabarani 5973)**

- Sahl ibn Sa'd relates a tradition that the Prophet went to Fatimah's house but Ali was not there. So he asked, "Where is your husband?" She replied, "We had an argument, he got angry and went out. Even he did not have nap in the house." The Prophet asked someone to search him. After finding Ali he came back to the Prophet and said, "O Allah's Prophet! He (Ali) is sleeping in the mosque." The Prophet went there and saw that Ali was lying on the ground. His shawl had fallen aside and he had dust on his body. The Prophet started cleaning the dust from his body while saying, "Get up! O Abu Turab. Get up! O Abu Turab (O father of dust)." **(Bukhari 441)**

- Abdullah ibn Abbas relates that the Holy Prophet ordered to close doors of all the houses that opened in the Prophet's Mosque except that of Ali's house. **(Mustadrak 4631)**

- Abdullah ibn Umar relates, "We the Companions of the Holy Prophet used to say during his life that he is superior to all the mankind. After him, Abu Bakr is superior, then comes Umar. Furthermore, Ali is blessed with three magnificent virtues. If I had even one of them, I would have loved it more than keeping red high breed camels. First is that the Holy Prophet married his beloved daughter to him. Second, the Holy Prophet ordered to close doors of all houses that opened in the Prophet's Mosque except Ali's house and third is, the Holy Prophet granted him the flag on the day of Khaybar." **(Musnad Ahmad Ibn Hanbal)**

- Abdullah relates that the Prophet said to Fatimah, "Are you not pleased that you have been married to a man who was the first to embrace Islam, the most knowledgeable and forbearing person." **(Musnad Ahmad Ibn Hanbal 20573)**

- Jabir ibn Abdullah narrates that the Prophet said, "Bring the master of Arab to me." Aisha bint Abi Bakr inquired, "O Holy Prophet! Are you not the master of Arab?" He answered,

"I am the master of all mankind and Ali is the master of Arab." **(Mustadrak 4627; Tabarani 2683 with Anas as narrator)**

- Umm Salama narrates that the Prophet said, "Ali and the Quran are inextricably linked together. They will never separate from each other until they come to me at the pond of *al-Kawther*." **(Mustadrak 4628)**
- Jabir ibn Abdullah reports that the Holy Prophet said, "People belong to different genealogies but I and Ali belong to the same genealogy." **(Tabarani)**
- Abdullah ibn Abbas relates that the Holy Prophet said, "The staunch followers and supporters are three; for Moses, Joshua is the one, for Jesus it is Habib al-Najjar[7] (the believer from the People of Yasin) and for me it is Ali ibn Abi Talib." **(Tabarani)**
- Abdullah ibn Abbas relates that the Prophet said to Umm Salama, "This is Ali ibn Abi Talib, his body is my body and his blood is my blood and he holds the same status for me as Aaron held for Moses but there is no Prophet after me." **(Tabarani 12172)**
- Abdullah ibn Hakim says that the Prophet said, "On the night of Miraj Allah told me three qualities of Ali through revelation. He is the master of all true believers, head of the pious and leader of the people with radiant faces (the people of *Faqr*)." **(Tabarani)**
- Abdullah ibn As'ad ibn Zurarah relates from his father that the Holy Prophet said, "Allah Almighty has revealed upon me the three titles of Ali;

  1. He is the lord of Muslims.

[7] Habib al-Najjar is mentioned in the Quran in sura *Yasin* verses 20-27. He lived in the time of Christ in Antioch and believed in the message of Christ sent to the People of Yasin (mentioned in the Quran as the people of the city). Habib persuaded his people to believe in Christ's message and was martyred for his faith.

2. He is the leader of the pious.
3. He is the leader of those with luminous forehead." **(Mustadrak 4668)**

❖ Abdullah ibn Abbas says that the following verse was revealed regarding love of Ali:

◄ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ۝ (۱۹:۹۶)

Meaning: Surely, those who believed and did pious deeds, the most Kind (Lord) will create love for them in the hearts (of the people). **(19:96)**

He added, "It means He will create love for Ali in the hearts of believers." **(Tabarani)**

❖ Abdullah ibn Masud relates that the Holy Prophet said, "Allah ordered me to get my daughter Fatimah married to Ali." **(Tabarani 10155)**

❖ Jabir ibn Abdullah says, "During the Battle of Khaybar, Ali dislodged the door of the fort, hence the Muslims attacked the fort and conquered it. It is a verified fact that the door was so heavy that forty people together could lift it." **(Musannaf Ibn Abi Shaybah)**

GRANDEUR OF HASAN IBN ALI AND HUSAYN IBN ALI

❖ Abdullah ibn Abbas relates that the Holy Prophet often blew breath on Hasan and Husayn after reciting, "I seek refuge in Allah for both of you from Satan, harmful things and evil eye through the beneficence of Allah's magnificent words." Afterwards the Holy Prophet quoted that Prophet Abraham also did the same for his sons Ishmael and Isaac. **(Mustadrak 4781)**

❖ Ali relates, "Hasan is the perfect reflection of the Holy Prophet from head to chest while Husayn is his perfect

reflection from chest to feet." **(Tirmidhi 3779; Musnad Ahmad ibn Hanbal 854)**

- Anas ibn Malik says that he often visited the Holy Prophet and watched Hasan and Husayn playing on his belly. The Holy Prophet would say, "They both are the flowers of my umma." **(Nasai)**
- The Holy Prophet said, "Husayn is from me and I am from Husayn. O Allah! Make him Your beloved who loves Husayn. Husayn is a special grandson. Whoever wishes to see the man of heaven (according to another tradition it is the leader of youth in paradise), he should see Husayn ibn Ali."
- Abu Hurairah relates that Prophet Mohammad came to the mosque and asked me to call the little child. Husayn walked in and sat in the lap of the Holy Prophet and started to play with his beard. The Holy Prophet opened his mouth and put his saliva in Husayn's mouth and prayed, "O Allah! Love him as I love him." **(Mustadrak 4823)**
- Abu Hurairah relates, "I watched the Holy Prophet sucking the sacred saliva of Husayn like a person sucks a date."
- Abdullah reports that once the Holy Prophet was offering salat. When he prostrated, Hasan and Husayn climbed his back. People tried to stop them but the Holy Prophet gestured to let it be. Afterwards he said, "May I sacrifice my parents for them. The one who loves me must love them too." **(Tabarani 2578)**
- Anas ibn Malik relates that the Prophet said "We, the sons of Abdul Muttalib will be the leaders of people of paradise; I, Hamzah, Ali, Jafar, Hasan, Husayn and Mahdi." **(Ibn Majah 4087)**
- Abu Muaddal Atiyya Tafawi relates from his father that once Umm Salama told him, "The Prophet was in my house. The servant informed that Ali and Fatimah have come. The

Prophet said, 'Umm Salama! Give space to People of the Cloak.' I stood on other side of the room. Ali and Fatimah came inside while Hasan and Husayn were accompanying them. The Prophet made children sit in his lap and kissed them." **(Musnad Ahmad ibn Hanbal 27075)**

- Abdullah ibn Abbas relates a tradition that the Prophet passed by us while Hasan and Husayn were sitting on his shoulders. A person said, "What a good ride you children are riding!" The Holy Prophet replied, "Riders are good too." **(Mustadrak 4794)**
- Umm Salama relates that once the Holy Prophet said, "Beware! No menstruating woman or impure man is allowed to enter this mosque *(al-Masjid an-Nabwi)* except the Messenger of Allah, Ali, Fatimah, Hasan and Husayn. Be mindful! I have specified the names so that you may not be misled." **(Bayhaqi)**
- Ali ibn Abi Talib says, "Anyone who wants to see a person who is exactly like the Holy Prophet from chest to head, he must see Hasan and the one who wants to see a person who is exactly like the Holy Prophet from chest to feet, he must see Husayn." **(Tabarani 2702)**
- Abu Rafay relates that when the Holy Prophet was on his deathbed, his beloved daughter Fatimah visited him with her both sons and requested, "They are your grandsons, please bless them with something from your inheritance." The Holy Prophet replied, "Hasan inherits the legacy of my leadership and steadfastness while the legacy of my power and generosity is for Husayn." **(Tabarani)**
- Fatimah relates that she presented her sons to the Holy Prophet while he was on his deathbed and requested him, "O Messenger of Allah! Please bless them with something from your inheritance." The Holy Prophet said, "Hasan is the heir

of my majesty and leadership and Husayn is the heir of my courage and generosity." **(Tabarani 19609 as Zainab bint Abu Rafay as narrator)**

- Salman the Persian narrates that he was with the Prophet when Umm Ayman came to the Prophet and informed him that Hasan and Husayn were missing. The day was very hot. The Prophet said, "Let's search my grandsons." Everyone started searching in different directions. Salman the Persian was with the Prophet. The Prophet kept walking until they reached the base of a mountain. Hasan and Husayn were holding on to each other tightly. An anaconda was standing on its tail and flames were coming out of its mouth. The Prophet moved quickly towards the anaconda. When it saw the Prophet, it crawled and hid into a hole. Then the Prophet went to Hasan and Husayn, separated them, wiped their tears and said, "I may sacrifice my parents for you! You are honourable in the court of Allah." **(Tabarani 2611)**
- Jabir ibn Abdullah says that once he visited the Holy Prophet and saw Hasan and Husayn riding on his sacred back and he was saying, "Your camel is great and you both are great riders." **(Tabarani 2595)**
- Abu Rafay relates that he saw the Prophet calling adhan in the ear of Hasan when he was born. **(Musnad Ahmad ibn Hanbal 24371)**
- Buraida relates that the Prophet performed aqiqah[8] for Hasan and Husayn. **(Musnad Ahmad ibn Hanbal 23446)**
- Ali relates that when Hasan was born, he was named 'Hamza' and when Husayn was born, he was named 'Jafar' on the name of his uncle. Thereafter, the Prophet called Ali and said, "I have been ordered to change their names." Ali replied, "Allah and His Prophet know better." Then the

[8] *Aqiqah* (Arabic: عقيقة) is the Islamic tradition of sacrificing animal on a child's birth.

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Prophet renamed them Hasan and Husayn. **(Al-Sisila-tus-Sahiha 2765; Musnad Ahmad ibn Hanbal 1370; Mustadrak 7734)**

- Ali ibn Abi Talib relates, "On the birth of Hasan, I named him Harb. The Prophet came and said, 'Bring my grandchild to me. What have you named him?' I replied, 'Harb'. He said, 'No, rather his name is Hasan.' When Husayn was born, I named him Harb. The Prophet came and asked, 'Bring my grandchild to me and what is his name?' I replied, 'Harb'. The Prophet said, 'No, rather his name is Husayn.' On the birth of my third child, I named him Harb. The Prophet came and asked, 'Bring my grandchild to me and what have you named him?' I replied, 'Harb'. The Prophet said, 'No, rather he is 'Mohsin'.' Then the Prophet said, 'I named these children on the names of Aaron's sons; Shabbar, Shabbir and Mubashir'." **(Musnad Ahmad ibn Hanbal 769, 953; Mustadrak 4773, 4783; Tabarani 2706, 2707)**

- Ikrima ibn Amr relates that on the birth of Hasan, Fatimah took him to the Prophet. The Prophet named him 'Hasan'. Likewise, when Husayn was born, Fatimah took him to the Prophet and said, "O Prophet of Allah! He is cuter than him (Hasan)." Then the Prophet named him Husayn. **(Muslim, Tirmidhi)**

- Sa'd ibn Abi Waqqas states that when the verse was revealed:

◄ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ (٣:٦١)

Meaning: "Say! Come, let us call our sons and your sons." **(3:61)**

The Holy Prophet called Ali, Fatimah, Hasan and Husayn and said, "O Allah! They are my progeny." **(Muslim 6220)**

- Abdullah ibn Abbas relates that the Holy Prophet said, "O people! May I inform you about the personalities who are the best among people regarding their maternal grandfather

and grandmother? May I inform you about them who are the best regarding their paternal uncle and aunt? May I inform you about them who are the best regarding their maternal uncle and aunt? May I inform you about them who are the best regarding their parents? They are Hasan and Husayn. Their maternal grandfather is the Messenger of Allah, their maternal grandmother is Khadijah bint Khuwaylid, their sacred mother is Fatimah, their sacred father is Ali ibn Abi Talib, their paternal uncle is Jafar ibn Abi Talib, their paternal aunt is Umm Hani bint Abi Talib, their maternal uncle is Qasim ibn Mohammad and their maternal aunts are the daughters of Allah's Messenger; Zainab, Ruqqayya and Umm Kulthum. Their grandfather, grandmother, father, mother, uncles and aunts are blessed and they themselves are blessed with heaven." **(Tabarani 2616)**

❖ Jabir ibn Abdullah relates that a Christian delegation from Najran came to the Holy Prophet and asked his point of view about Jesus Christ. The Holy Prophet replied, "Jesus is *Ruhullah*,[9] *Kalimatullah*,[10] slave of Allah and His Messenger." The delegation said, "Will you have imprecatory argument with us to prove your point as we do not agree with what you have said about Jesus?" The Holy Prophet asked, "Do you really want it?" They replied in yes. The Holy Prophet said, "As you wish." After that the Holy Prophet went home to bring his grandsons Hasan and Husayn along with him. One of the leaders of Christians advised the delegation to avoid such argument and warned them, "By God! If you do this, no one among you will survive." Those Christians came to the Prophet and requested, "Some foolish people among us intended to have imprecatory argument with you but we request you to forgive us." The Holy Prophet replied, "I

[9] Title of Jesus Christ that means soul of Allah.
[10] Title of Jesus Christ that means word of Allah.

forgive." Then he said, "Allah's torment had surrounded Najran." **(Mustadrak 4157)**

- Ali ibn Abi Talib narrates that the Holy Prophet held the hands of Hasan and Husayn and said, "Whoever loves me and both of them and their parents, will be with me on my station on the day of judgment." **(Tirmidhi 3733)**
- Zayd ibn Arqam relates that the Holy Prophet said about Ali, Fatimah, Hasan and Husayn, "I will befriend him whom you will befriend and I will have enmity with him who is your enemy." **(Tabarani 2555)**
- Abu Hurairah relates that the Holy Prophet said, "Whoever loves Hasan and Husayn, in fact loves me and whoever keeps malice towards Hasan and Husayn, in fact keeps malice towards me." **(Tabarani 2579, 23547)**
- Abdullah ibn Masud reports that the Prophet said, "Whoever loves me, it is compulsory for him to love both of them (Hasan and Husayn)." **(Nasai, Ibn Khuzaymah)**
- A person asked Abdullah ibn Umar what is the atonement if a Muslim kills a fly. He replied, "The people of Iraq are asking about the killing of flies while they have martyred the son of the Prophet's daughter for whom the Prophet said, 'They (i.e. Hasan and Husayn) are my two flowers in this world'." **(Bukhari 3753, 5994; Tabarani 2815)**
- Al-Bara relates that while looking at Hasan and Husayn, the Prophet prayed, "O Allah! I love both of them, so love them." **(Tirmidhi 3782; Tabarani 2576 with Usama ibn Zayd as narrator)**
- Usama ibn Zayd relates, "One night I was in need of something therefore I went to the Prophet. The Prophet came out (of his house) and he had wrapped something (with his shawl to his chest) but I could not figure it out. When my need was tended, I asked the Prophet, 'What is this that you

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have held?' He uncovered it and I saw Hasan and Husayn. Then he said, 'They are my grandsons. O Allah! I love them, so love them and love those who love them'." **(Tirmidhi 3769)**

- Anas ibn Malik narrates that someone asked the Prophet, "Who among People of the Cloak are the most beloved to you?' He replied, "Hasan and Husayn." He used to say to Fatimah, "Bring my two grandsons." Then he would kiss and hug them. **(Tirmidhi 3772)**

- Buraida relates a tradition that while the Prophet was delivering a sermon, Hasan and Husayn came wearing long red shirts. They were toddling. The Prophet stopped delivering the sermon, came down from the pulpit and held them up. Then he went back to the pulpit and said, "Allah has said the truth, 'Your wealth and children are trials.'[11] I saw these two stumbling in their shirts and I could not deliver the sermon until I stopped and held them up'." **(Nasai 1414)**

- Abdullah ibn Shaddad relates from his father Shaddad Ibn al-Haad that the Prophet came for sunset *(Maghrib)* salat or night *(Isha)* salat. He was holding Hasan or Husayn. The Prophet came forward and made them sit. Then he recited *Takbir*[12] and started salat. He prostrated during salat and prolonged it. Shaddad says, "I raised my head and saw the child on the back of the Prophet. So I also continued my prostration. When the Prophet had offered salat, the people said, 'O Messenger of Allah! You prostrated during the salat for so long that we thought that something had happened or that you were receiving a revelation.' He replied, 'Nothing happened like this rather my grandson was riding on my back and I did not like to disturb him until he had enough'." **(Nasai 1142)**

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[11] Sura *al-Anfal*; verse 28

[12] *Takbir* is the Arabic phrase *Allahu Akbar* (اَللّٰهُ اَكْبَر), which means 'Allah is the greatest.'

- Abu Hurairah narrates that once Hasan and Husayn were sitting on each side of Prophet's shoulders. Prophet Mohammad was kissing them in turns. Someone asked him, "O Holy Prophet! Do you love them?" He replied, "Whoever loves them in fact loves me and whoever keeps malice towards them in fact keeps malice towards me." **(Mustadrak 4777)**
- Yaelah ibn Murrah relates a tradition, "Hasan and Husayn walked towards the Holy Prophet. When the first one approached, the Holy Prophet put his arm around his neck and when the second one approached, he put his other arm around his neck as well. Then the Holy Prophet kissed them both and prayed to Allah, 'O Allah! Please love them as I love them'." **(Tabarani 2523)**
- Abu Ayub al-Ansari narrates that once he visited the Holy Prophet and watched Hasan and Husayn playing in front of him or in his lap. He inquired, "O Holy Prophet! Do you love them?" The Holy Prophet replied, "Why should I not love them! They are the flowers of my garden and I keep cherishing their fragrance." **(Tabarani 3892)**
- Yahya ibn Abi Kathir relates that the Prophet heard Hasan and Husayn crying. He stood up worriedly and said, "Certainly children are a trial. I stood for them unintentionally." **(Musannaf Ibn Abi Shaybah 32850)**
- Yazid ibn Abu Ziyad relates that the Messenger of Allah came out from the house of Aisha and while he was passing by Fatimah's house, he heard Husayn crying. He said (to Fatimah), "Do you not know that his crying hurts me." **(Tabarani)**
- Abu Hurairah reports, "I testify that once we were accompanying the Prophet. We were on the way when the Prophet heard the voice of crying of both princes; Hasan and Husayn. They were with their mother. The Prophet reached

her hurriedly and asked, 'What has happened to my princes?' Fatimah replied, 'They are thirsty.' The Prophet moved towards a leather bag of water. Those were the days of water scarcity therefore, people were in dire need of water. The Holy Prophet asked if anyone had water? Everyone checked their leather bags but did not find a single drop of water. The Prophet said to Fatimah, 'Bring one prince to me.' She sent him from behind the curtain. The Prophet hugged him but he kept crying. So, the Prophet put his tongue into the prince's mouth and he sucked it until the thirst was quenched. I did not hear him cry again while the other prince was still crying. Then the Prophet said, 'Send the other prince to me.' Fatimah gave him to the Prophet. The Prophet did the same with him. So, both princes became quiet and I did not hear them crying again." **(Tabarani 2590)**

- Abu Hurairah relates that the Prophet stopped by the house of Fatimah and greeted her. Meanwhile, a prince came out of the house and the Prophet said to him, "You are the star of my eyes, get on my shoulder." The Prophet held him with his hand and he sat on the Prophet's shoulder. Then the second prince came out and looked towards the Prophet. The Prophet said to him, "Welcome! You are also the star of my eyes, so get on my shoulder." The Prophet picked him up and he also sat on the other shoulder of the Prophet. **(Tabarani 2586)**
- Sa'd ibn Abi Waqqas relates, "Once I went to the court of the Prophet. I noticed that Hasan and Husayn were playing on his sacred belly. I asked, 'O Prophet of Allah! Do you love them?' He replied, 'Why should I not love them? They are my flowers'." **(Musnad al-Bazzar)**
- Fatimah narrates that the Prophet came to her and asked, "Where are my grandsons?" She said, "They have gone with Ali." The Prophet went out to search for them and found

them playing near a pond. There were some dates in front of them. The Prophet said, "O Ali! Bring my children back before weather gets hot." **(Mustadrak 4774)**

- Salman the Persian narrates that the Holy Prophet said, "Hasan and Husayn are my grandsons. Whoever loves them, in fact loves me and whoever keeps malice towards them, Allah will punish him by throwing him in the hell." **(Mustadrak 4776)**
- Salman the Persian states that the Holy Prophet said about Hasan and Husayn, "One who loves them, is loved by me and whom I love, Allah also loves him. Whom Allah loves will be sent to the paradise full of blessings. Whoever will keep malice towards them or revolt against them, I shall be angry with him and whomever I shall be angry with, he will be reprimanded by Allah. Whoever is reprimanded by Allah, he will have to face the torment of hell and permanent punishment." **(Tabarani 2589)**
- Ali ibn Abi Talib narrates a tradition that the Holy Prophet said to him, "You, Fatimah, Hasan, Husayn and our lovers will gather on the same place on the day of resurrection. We will also have food together until people are dispersed." **(Kanz al-Ummal 34165)**
- Umar relates that the Prophet said, "Hasan and Husayn are the leaders of the youth of paradise." **(Ibn Majah 118; Tabarani 2534, 2537)**
- Ali ibn Abi Talib relates a tradition, "I complained to the Prophet of Allah that people are jealous of me." The Prophet said, "Are you not pleased to be among four men; I, you, Hasan and Husayn, who will enter paradise before anyone else." **(Musnad Ahmad ibn Hanbal; Tabarani)**
- Ali ibn Abi Talib narrates that the Prophet said, "You, Fatimah, Hasan and Husayn are among those who will enter the paradise first. I asked, 'O Prophet of Allah! Where will

be our lovers?' The Prophet said, 'They will be following you'." **(Mustadrak 4723)**

- Uqba ibn Amir relates that the Prophet said, "Hasan and Husayn are the pillars of paradise." The Prophet further said, "When people will enter paradise, the paradise will ask, 'O Allah! You promised to decorate me with two pillars.' Allah will say, 'Have I not adorned you with the presence of Hasan and Husayn'?" **(Tabarani)**

- Hudhayfah relates a tradition that the Prophet said, "There is an angel that never descended to the earth before tonight. He sought permission from Allah to descend to greet me and gave glad tidings that Fatimah is chief of the women of paradise, and Hasan and Husayn are the chiefs of youth of paradise." **(Tirmidhi 3781; Mishkat al-Masabih 6171)**

- Anas ibn Malik reports that the Prophet said, "Once paradise prided over the hell and said, 'I am better than you.' The hell replied, 'I am better than you.' The paradise asked its reason. Hell replied, 'It is because I have renowned callous rulers inside me like Pharaoh and Namrud.' The paradise remained silent over this answer. Allah said to paradise, 'Do not be disappointed, I will adorn you with two pillars; Hasan and Husayn.' The paradise felt pleased and shied like a bride shies in the bridal chamber." **(Tabarani)**

O believers! Remember that love for the People of Cloak is the sign of faith. Whoever keeps grudge against them, in fact keeps grudge against the Prophet and grudge against the Prophet is in fact grudge against Allah. One who keeps grudge against Allah is reprobate, accursed, *Kharijite* and he will be thrown in the hell.

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GRANDEUR OF COMPANIONS OF PROPHET MOHAMMAD

- Prophet Mohammad said, "My Companions are like stars, you will find straight path whomever you will follow." **(Mishkat al-Masabih 6018)**

In olden times, when convoys travelled through deserts at night, they found direction through the stars. Therefore, the Prophet exemplified his Companions with stars that whoever follows any of his Companions would find the straight path.

Companions are the sacred souls who had the honour to remain in the company of Prophet Mohammad. They not only accepted Islam but also sacrificed everything to spread Islam in the world. Companions are the first lovers of Prophet Mohammad and thus they have superiority over the entire umma. They are a distinguished class and a superior fraternity. They are the minerates of Divine light who stood along Prophet Mohammad during hardships and remained steadfast in all trials. They are such exalted personalities who were annihilated in the compassionate Prophet Mohammad in such a way that they had become coloured in the colour of Allah.[13]

CONDITIONS TO BE A COMPANION

Thousands of people had seen the Holy Prophet before and after his declaration of Prophethood but all of them are not included among the sacred group of Companions because there are certain conditions attached to it:

[13] Sura *al-Baqarah*; verse 138

- According to a famous *Tabiun*[14] Sa'id ibn al-Musayyib, to be counted among Companions it is compulsory for the person to have embraced Islam, spent one or two years in the sacred company of Prophet Mohammad and have participated in one or two holy wars.
- Some scholars impose the restriction of being a narrator of Hadiths to include a person among the Companions.
- Al-Sakhawi says in his book named *Fath al-Mughith bi Sharah Alfiyat al-Hadith*, "The Companion is the one who had not only spent a considerable time in the company of Prophet Mohammad but also had followed him (both physically and spiritually) with true intention."

  He considers them common Muslims who embraced Islam and had been just visiting Prophet Mohammad.
- Some scholars have soft stand over the issue. They say that any adult with faith and a steady mind who had seen Prophet Mohammad, is called a Companion.
- Ibn Abd al-Barr in his book *al-Istiab fi Marifat al-Ashab* and Ibn Manda in his book *Marifat al-Sahabah* have taken relatively soft approach in this regard. According to them every Muslim of the Prophet's era was a Companion whether he met the Holy Prophet or not.
- Imam al-Bukhari and Ahmad ibn Hanbal have applied the condition of meeting the Holy Prophet to consider one a Companion. According to them, the condition of seeing the Prophet is not compulsory as some Companions like Abdullah ibn Umm Maktum were blind.
- There is a saying of Ahmad ibn Hanbal quoted in *Usd al-Ghabah fi Marifat al-Sahabah*, "Any individual who had

[14] *Tabiun* are the generation of Muslims who are the followers and successors of Companions of Prophet Mohammad.

> spent a month, a day, an hour or a moment in the company of the Prophet or seen him, he deserves to be called a Companion. The only prerequisite is that he had faith and died in the state of faith."

The general standards set to be a Companion are piety, righteousness, following the Sunna and love for the Prophet. Moreover, anyone who had seen or visited Prophet Mohammad in the state of faith is remembered as a Companion.

After the era of Prophet Mohammad no one can reach the status of a common Companion, no matter one has achieved the station of *al-Ghawth* and *al-Qutb* or high ranks in piety. He cannot even get status equal to a Companion who used to graze goats, sheep or camels all the day but was blessed such that at the time of salat he offered it behind the Holy Prophet in dusty attire and beheld him satiating his eyes and soul.

After setting the standard for Companionship, the Companions are also ranked according to their faith, perseverance and closeness to the Prophet.

Khadijah bint Khuwaylid, the beloved wife of the Prophet, is the first lady on the earth who accepted his Prophethood. According to Abu Hanifa, the first man who embraced Islam was Abu Bakr Siddiq, the first woman was Khadijah bint Khuwaylid, the foremost among young boys was Ali ibn Abi Talib and the first among the freed slaves was Zayd ibn Harithah. They are called as the leading Muslims *(Awal-ul-Muslimeen)*.

GRANDEUR OF COMPANIONS IN THE QURAN

The greatest honour for Companions is that Allah has expressed His pleasure for them in the Quran:

◄ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ (۵:۱۱۹)

Meaning: Allah is pleased with them and they are pleased with Him. This (pleasure of Allah) is the highest achievement. **(5:119)**

◄ وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ (۹:۱۰۰)

Meaning: And the emigrants and their supporters *(Ansar)* and those who follow them in the spiritual excellence, Allah is pleased with them and they are pleased with Him. **(9:100)**

◄ لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ (۴۸:۱۸)

Meaning: Surely Allah was well pleased with the believers when they pledged allegiance to you (O Prophet) under the tree. **(48:18)**

◄ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ اُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ۝ (۵۸:۲۲)

Meaning: Allah is pleased with them and they are pleased with Allah. It is they who are the party of Allah. Remember! It is the party of Allah that attains to the goal. **(58:22)**

AN ATTRIBUTE OF COMPANIONS IN THE LIGHT OF QURAN

◄ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ (۴۸:۲۹)

Meaning: Mohammad (blessings and peace be upon him) is the Messenger of Allah. And those with him are hard and tough against the disbelievers but kind-hearted and merciful amongst themselves. **(48:29)**

GRANDEUR OF COMPANIONS IN HADITHS

- Imran ibn Husain relates that the Holy Prophet said, “My era is the best of all eras. After my era, the better is of those who will come after me and after their era, the good era will be of those who will come after them.”

  Imran ibn Husain says that he does not remember whether the Holy Prophet talked about two eras or three. Then the Holy Prophet added;

  “Then there will come such people who will make vow for offering but will not fulfil it. They will breach the trust and will not remain trustworthy. They will bear witness although they will never be asked for it. They will be physically obese.” **(Bukhari 6695)**

- Abdullah ibn Masud reports Allah's Messenger as saying, “The best among people are from my generation (Companions) then the people who would be of the generation nearest to mine (*Tabiun*). Then those nearest to them (*Tabi al-Tabiun*). Then people would be such that they would witness without oath and there will be some others who would take oath without witness.” **(Muslim 6472; Musannaf Ibn Abi Shaybah 33074)**

- Aisha bint Abi Bakr relates that an individual asked the Holy Prophet, “Who are the best people?” He replied, “The best people belong to my era and then are the people who belong to the era after me and then the people who belong to the era after them.” **(Muslim 6478; Musannaf Ibn Abi Shaybah 33076)**

- Imran ibn Husain narrates that the Messenger of Allah said, “The best of my umma is the generation among whom I am present (physically), then those who will come after them.” The narrator of Hadith says that he is not sure whether the Prophet talked about the third era or not. The Prophet added,

"Then such people will come who will testify although they shall not be asked to testify, they will be untrustworthy and obesity will be common among them." **(Tirmidhi 2222)**

- Abdullah ibn Mawallah relates, "I was walking in the city of Ahvaz when I came across a person who was riding a mule and praying, 'O Allah! The people of my era have passed away. O Allah! Let the death come to me.' I requested, 'Pray for me whatever you are praying for yourself.' He prayed, '(O Allah!) My friend also desires the same.' He added that the Prophet had said, 'My era is the best of all eras, after my era the better is of those who will come after me and after their era the good era will be of those who will come after them.' The person said that he did not remember whether the Holy Prophet talked about two or three eras. Then the Holy Prophet said, 'Then such people will come who will be physically obese and they will bear witness although they will never be asked for it'."

  Abdullah ibn Mawallah says he noticed that the person (who was praying) was Buraida al-Aslami. **(Musnad Ahmad ibn Hanbal 23348)**

- Umar ibn Khattab narrates a tradition that the Holy Prophet said, "My era is the best era, second best is the era after me and third best is the era after that." **(Tabarani; Abu Nu'aym)**

- Jabir ibn Abdullah reports that the Prophet said, "The fire of hell cannot burn the Muslim who saw me or saw the person who has beheld me." **(Tirmidhi 3858, Tabarani 15399 with Abdul Rehman ibn Uqba as narrator)**

- Wathila ibn al-Asqa relates a tradition that the Holy Prophet said, "I swear to God! You will remain peaceful until the presence of a person who had seen me and remained in my company. I swear to God! You will remain peaceful until the presence of a person who would have seen and accompanied

the person who had seen and accompanied me." **(Musannaf Ibn Abi Shaybah)**

- Abdul Rehman Jehni relates that they were with the Prophet when two horse riders appeared (at a far distance), The Prophet said, "Both riders belong to Mazhaj tribe." When they reached near the Prophet, it was confirmed that they were from Mazhaj tribe. One of them came close to the Prophet for swearing oath of allegiance and the Prophet took his hand. He then asked the Messenger of Allah, "O Messenger of Allah! What do you say about a person who has beheld you, believed you, verified your Prophethood and followed you?" The Prophet replied, "Congratulations to him." The Prophet patted his hand and he went away. The second person stepped forward and the Prophet held his hand for taking oath of allegiance. He asked, "O Prophet of Allah! What do you say about a person who brought faith, verified your Prophethood and followed you but could not see you?" The Prophet congratulated such a person thrice. The Prophet patted his hand and he also went away. **(Musnad Ahmad ibn Hanbal 17523)**

- Sahl ibn Sa'd relates that the Prophet said, "O Allah! Forgive my Companions and forgive those who have seen the ones who have beheld me."

  The narrator says that he asked Sahl ibn Sa'd the meaning of "The ones who have beheld me." He answered, "It means the the Companions." **(Tabarani, Abu Nu'aym)**

- Abu Burdah relates a tradition from his father, "We offered the sunset *(Maghrib)* salat along with Allah's Apostle. We decided, 'If we wait here to offer night *(Isha)* salat with the Prophet it would be great.' So we sat down there, when the Prophet came to us, he said, 'You are still sitting here.' I said, 'O Allah's Messenger! We offered the sunset *(Maghrib)* salat with you, then decided to wait here to offer night

(Isha) salat with you.' The Prophet said, 'You have done the right thing.' He looked towards the sky as usual and said, 'The stars are safety for the sky and when the stars will be no more, the sky will meet the fate as it has been promised (it would plunge into pieces). I am safety for my Companions and when I shall pass away, those (evils) will come to them as they have been warned. My Companions are protection for my umma and when they will pass away, those (evils) will come to umma which they have been warned'." **(Muslim 6466)**

- Abu Buraida relates that the Holy Prophet said, "Wherever on the earth any of my Companions will die, on the judgment day he will be the leader and Divine light for the inhabitants of that area." **(Tirmidhi 3865)**
- Ali ibn Abi Talib narrates that the Holy Prophet said, "The judgment day will not occur until people will search for any of my Companions like a lost treasure which is not found even after effort." **(Musnad Ahmad ibn Hanbal 675)**
- Abu Burdah relates a tradition from his father that the Holy Prophet said, "My Companions are shelter for my umma. When my Companions will depart, my nation will face the time that has been promised." **(Musannaf Ibn Abi Shaybah)**
- Umar ibn Khattab relates that the Holy Prophet said, "I inquired Allah about the contradictions that will arise after me among my Companions." Allah sent revelation, "O Mohammad! Your Companions are like stars and some are brighter than the others. Everyone of your Companions has Divine light so whoever will follow any one of them, will be on the right path." **(Mishkat al-Masabih 6018)**
- Umar bin Khattab addressed at Jabiyah, "The Messenger of Allah was present among us as I am present among you and then the Prophet said, 'Follow my Companions for my sake,

honour those who come after them and then follow those who follow them. After that, lies will prevail and a man will testify without being asked to do so and he will swear without being asked'." **(Ibn Majah 2363; Mustadrak 387)**

- Hasan ibn Ali relates that the Prophet said to his Companions, "You are present among people like salt is present in a meal." The relator of Hadith says that Hasan ibn Ali added, "There is no good meal without salt." He again said, "What will be the condition of a nation which has lost its salt!" **(Musannaf Ibn Abi Shaybah 33072)**

- Qabeesa ibn Jabir relates that Umar ibn Khattab addressed them at the gate of Jabiyah and said, "The Prophet stood between us and said, 'O people! Fear Allah regarding my Companions, (fear Allah regarding) those who will come after them and (fear Allah regarding) those who will come after them. Then save yourself from lying and false testimony'." **(Musannaf Ibn Abi Shaybah)**

- Umar ibn Khattab says that the Holy Prophet said, "Respect my Companions as they are the best people of my umma." **(Abu Nu'aym; Qazai)**

- Soban relates that the Holy Prophet said, "Be respectful when someone talks about my Companions, be respectful when someone talks about the stars (Companions) and be respectful when someone talks about the honour (Companions)." **(Tabarani)**

- Qatada relates that once someone asked Abdullah ibn Umar, "Did Companions smile?" He said, "Yes! They did and had faith stronger than the mountains." **(Abu Nu'aym)**

- Abu Sa'id al-Khudri narrates that the Holy Prophet said, "A time will come when a large army will fight for the cause of Allah and they will be asked, 'Is there anyone among you who remained in the company of the Prophet?' They will

reply in yes and ultimately they will get the victory. Then there will be a time when a large army will go to war and they will be asked, 'Is there anyone among you who beheld the sacred Companions?' They will reply in yes and eventually they will also succeed. Then there will be a time when a large army will go to war and they will be asked, 'Is there anyone among you who remained in the company of those who accompanied the Companions?' When they will reply in yes, they will be victorious." **(Muslim 6468)**

- Abu Sa'id al-Khudri relates a tradition that the Prophet said, "A time will come when (Muslim) army will go for jihad and they will be asked, 'Is there anyone amongst you who remained in the company of the Prophet?' Someone will answer, 'Yes' and that person will be asked to pray for victory (then they will be given victory because of him). Then again there will be jihad and it will be asked, 'Is there anyone amongst you who remained in the company of the Companions?' Someone will say, 'Yes' and he will be requested to pray for victory. Then they will get the victory because of his prayer." **(Bukhari 3594)**

- Abu Sa'id al-Khudri narrates that the Holy Prophet said, "Do not be apprehensive about my Companions. I swear to Allah Who holds my life! Even if you donate gold equal to Mount Uhud it will not be equal to a gram spent by them or even half of it." **(Abu Dawud 4658)**

- Abu Hurairah relates that the Holy Prophet said, "Do not abuse my Companions. I swear to Allah Who holds my life! Even if you donate gold equal to Mount Uhud it will not be equal to a gram spent by them or even half of it." **(Bukhari 3673)**

- Abdullah ibn Magaffal narrates a tradition that the Holy Prophet said, "Fear Allah! Fear Allah regarding my Companions. Fear Him regarding my Companions. Do not

insult them. Whoever loves my Companions, loves them because of me and whoever has enmity against them, has enmity against me. Whoever hurts them, in fact hurts me and whoever hurts me, he hurts Allah and whoever hurts Allah he will be punished soon." **(Tirmidhi 3862)**

- Abdullah ibn Umar relates that the Holy Prophet said, "If you come across people who abuse my Companions then you must say, 'May Allah curse you because of your evil'." **(Tirmidhi 3866)**
- Nusayr ibn Zauloq relates that Abdullah ibn Umar said, "Do not speak ill about the Companions as their single moment spent in the company of Prophet Mohammad is worth more than devotion of your whole life." **(Ibn Majah 162; Musannaf Ibn Abi Shaybah 33082)**
- Abdullah ibn Umar narrates that Umar ibn Khattab delivered a sermon at Jabiyah. He said, "O people! I am standing among you as the Messenger of Allah stood among us and said, 'I advise you to follow my Companions then those who come after them and those also who will come after them. Then lies will spread until a man will swear without being asked and a witness will testify without being asked. Be warned! When a man meets a woman in solitude, the third of them is Satan. Be the part of the community (of Allah) and do not generate factions. Satan is with him who is alone. Those must join (Allah's) community who desire to have the best place in paradise. Believer is the one who feels pleasure in his good deeds and grieves over his bad deeds'." **(Tirmidhi 2165; Musnad Ahmad ibn Hanbal 114, 177)**
- Jabir ibn Abdullah says that he heard the Holy Prophet saying, "Undoubtedly there are countless people on the earth but my Companions are less in number. So do not backbite about my Companions and whoever speaks bad about them, may Allah curse him." **(Tabarani; Abu Ya'la)**

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- Ata ibn Abi Rabah relates that the Holy Prophet said, "Whoever defended my Companions for me and respected them, I shall be his protector on the judgment day. May Allah's curse befall the person who abuses my Companions." **(Musnad Ahmad ibn Hanbal)**

- Uwaim bin Saidah relates a tradition that the Holy Prophet said, "Undoubtedly Allah has chosen me and also chosen my Companions for me. He made my ministers, helpers (*Ansar*) and relatives out of them. May Allah, angels and people curse those who criticize my Companions. Allah will not accept their excuses on the day of resurrection." **(Mustadrak; Tabarani; Ibn Abi Asim)**

- Abdullah ibn Abbas says that the Holy Prophet said, "Do not backbite about my Companions as it will create conflict amongst you. Talk about their good deeds that will create harmony amongst you for them." **(Daylami)**

- Abdullah ibn Masud says, "When Allah looked at the inwards of His slaves, He found the inward of Prophet Mohammad the best amongst all, so He chose him for Himself and blessed with Prophethood. After choosing Prophet Mohammad, Allah again looked at the inwards of the rest of mankind and found the inwards of Companions better than the rest and thus chose them as viziers of the Holy Prophet. These Companions fight for the religion of Allah (according to another tradition they have been declared as the helpers of Islam). Thus, anything that these Muslims find noble, is also noble to Allah and whatsoever these Muslims find dishonourable, is also dishonourable in the court of Allah." **(Musnad Ahmad ibn Hanbal 3600)**

- Abdullah ibn Abbas narrates a tradition that the Holy Prophet said, "Whenever you are ordered something from the Book of Allah, it is mandatory for you to follow and no excuse will be acceptable for disobeying. If you do not find

the required guidance from the Book of Allah then find it from my Sunna but if you are unable to find it then seek from my Companions." He also said, "My Companions are like shining stars in the sky. You will succeed if you follow any one of them and even their difference of opinion has blessing for you." **(Bayhaqi)**

- Ibn Hajar al-Haytami al-Makki writes in his book *Asna al-Matalib fi Sila-tul-Aqarib*, "It is obligatory upon every Muslim to respect People of the Cloak and Companions of Prophet Mohammad. Every Muslim must show affection towards them, know their virtues and rights and must abstain from opposing them."
- Qadi Ayyad says in his book *Ash-Shifa*, "It is prohibited to abuse or criticize the Companions, the one who commits this sin will be cursed."
- Malik ibn Anas says, "Whosoever considers any of the Companions to be depraved shall be hanged to death and whosoever abuses them shall be punished harshly."

GRANDEUR OF RASHIDUN CALIPHS

The Rashidun Caliphs; Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan and Ali ibn Abi Talib are superior among all the Companions. You have read the grandeur of Ali ibn Abi Talib in the previous chapter 'Beneficence and Grandeur of People of the Cloak'. Beneficence and grandeur of rest of the three Rashidun Caliphs are discussed.

ABU BAKR SIDDIQ

The first Caliph, Abu Bakr Siddiq *razi Allah anhu* is honoured with the title of "Caliph of the Prophet' *(Khalifa tur-Rasool)*. He has such elevated rank that he is remembered as the leader of the

Mystics, superior among all pious, chief of the people of separation (*tajrid*[15]) and isolation (*tafrid*[16]) and perfect in faith. He is the friend of Prophet Mohammad, leader of the truthful and is titled as superior to all humans after the Prophets. No Mystic can reach his status. He is a guiding light for the seekers on the way to Allah. It is must for the seeker of Allah to follow Abu Bakr with sincerity and truthfulness. When Prophet Mohammad announced his Prophethood, Abu Bakr believed in him with absolute faith without asking for any miracle and when the Prophet declared that he was blessed with Miraj, Abu Bakr affirmed him and was honoured with the title *'Siddiq'*, the truthful. He is called the leader of the truthful because when Allah mentions the four rewarded groups in the Quran, He names one of the groups as 'the truthful' (*siddiqeen*) after his title *Siddiq*. This group is ranked the second after the Prophets. Allah says in the Quran:

◄ وَ مَنْ يُّطِعِ اللّٰهَ وَ الرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَ الصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ (۴:۶۹)

Meaning: And whoever obeys Allah and His Messenger (blessings and peace be upon him) are the people who will be in the company of those (spiritual dignitaries on the last day) whom Allah has blessed with His (special) favour; the Prophets, the truthful, the martyrs and the most pious. **(4:69)**

In this verse, 'the truthful' refers to the Mystics. Many Companions held the status of the truthful, but Abu Bakr was their Imam and entitled as 'the leader of the truthful' and the one at the highest cadre of truthfulness. Prophet Mohammad said:

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[15] *Tajrid* (separation) is the spiritual stage where a seeker becomes separated esoterically from each and everything and attains Divine presence.

[16] *Tafrid* (isolation) is the state in which the seeker esoterically becomes alone by negating even his ownself and engrosses totally in Lordship.

◄ مَافَضَلَ اَبَابَكْرٍ بِكَثْرَةِ الصَّلٰوةِ وَلَا بِكَثْرَةِ التِّلَاوَةِ وَالصَّوْمِ وَلٰكِنْ شَيْئٌ وَقَرَ فِيْ قَلْبِهٖ

Meaning: Excellence of Abu Bakr is not because of excessive prayers, recitation or fasting rather it is because of a remarkable thing in his inward (that is love for the Prophet).

This proves that ardent love for the Prophet is in fact truthfulness, piety and faith.

This Hadith also testifies that Abu Bakr is the Imam of all the Divine lovers and his every act verifies that.

There is another Hadith:

◄ مَاصَبَّ اللّٰهُ شَيْئًا فِيْ صَدْرِيْ اِلَّا قَدْ صَبَبْتُهٗ فِيْ صَدْرِ اَبِيْ بَكْرٍ

Meaning: What Allah inculcated in my inward, I inculcated the same in Abu Bakr's inward.

Sultan Bahoo mentions in his book *Sultan-ul-Waham*:

❖ The disciple should be like Abu Bakr Siddiq who sacrificed his each and every possession for his spiritual guide (Prophet Mohammad) with sincerity and truthfulness. When such spiritual guide and disciple come together (spiritually as well) then the spiritual level of the disciple is raised day by day and their inward connection is strengthened with every moment. As the Holy Prophet said about Abu Bakr:

◄ لَوْوُزِنَ اِيْمَانُ اَبِيْ بَكْرٍ مَعَ اِيْمَانِ النَّاسِ لَرَجَحَ

Meaning: If the faith of Abu Bakr is compared with the combined faith of all the people then his faith will be greater and superior.

There exist certain spiritual veils that is why the spiritual beneficence gained by Abu Bakr due to his sincerity and veracity could not be acquired by Abu Hurairah and Zayd ibn Harithah. Even though, the Holy Prophet blessed everyone equally. Just like the sun shines equally upon everything,

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however beneficence is gained according to one's capability and capacity.

پرتوِ خورشید عشقت بر ہم تابد

ولیکن سنگ بیک نوع نیست تا گوہر شوند

Explanation: The light of your love shone equally upon everyone, but not all the stones are capable of transforming into pearl.

So, everyone gained beneficence from the Holy Prophet according to his sincerity and inward purity. The spiritual elevation of a seeker requires capability and courage from both sides i.e. from the disciple as well as the spiritual guide. If any of them is incapable (either disciple is not a true seeker or spiritual guide is imperfect) the gnosis[17] of Allah can never be gained properly. **(Sultan-ul-Waham)**

Sultan Bahoo says:

❖ The spiritual guide should be perfect like the Holy Prophet who did not keep his spiritual powers and knowledge with himself (rather blessed his Companions also with them) and the disciple should be like Abu Bakr Siddiq who sacrificed his each and every possession for his spiritual guide with sincerity and truthfulness. **(Sultan-ul-Waham)**

In short, seeker of Allah must be like Abu Bakr in truthfulness.

Allah says:

◄ اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ (۹:۴۰)

[17] *Marifa:* It refers to the knowledge and recognition of Allah which keeps on increasing as the seeker of Allah progresses towards His closeness. It includes Divine vision, knowledge of His Essence and attributes, acquiring the attributes on annihilating in Him and finally becoming one with the Essence having the ultimate gnosis.

Meaning: If you do not help him (the Holy Messenger of Allah in the struggle for the dominance of Islam, then what!). Indeed, Allah helped him (also at the time) when the disbelievers drove him away (from Makkah, his homeland,) whilst he was the second of the two (emigrants). Both (the Messenger and Abu Bakr) were in the cave (of Mount Thawr) when he said to his Companion (Abu Bakr), "Do not grieve. Allah is surely with us." So, Allah sent down His serenity upon him. **(9:40)**

Interpreters of the Quran say that in the verse 'Companion' is Abu Bakr Siddiq and Allah's serenity was conferred upon him as the Prophet was already in the state of serenity. Shaikh Hasan of Basra says that Allah expressed His wrath for all inhabitants of the earth except Abu Bakr Siddiq by saying:

◄ اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ (۹:۴۰)

Meaning: If you do not help him (the Holy Messenger of Allah in the struggle for the dominance of Islam, then what!). Indeed, Allah helped him (also at the time) when the disbelievers drove him away (from Makkah, his homeland) whilst he was the second of the two (emigrants). **(9:40)**

Allah says:

◄ وَ سَيُجَنَّبُهَا الْاَتْقَى ۝ الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ۝ وَ مَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ۝ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۝ وَ لَسَوْفَ يَرْضٰى ۝ (۹۲:۱۷-۲۱)

Meaning: But the most pious one shall be saved from this (fire), who gives his wealth away (in the cause of Allah) to attain to purity (of his soul and assets). And who owes no favour to anyone that he is seeking to pay back. Rather (he spends) seeking the pleasure of his Lord, the most High. And soon shall he be well-pleased (with Allah for His bestowal and Allah with him for his fidelity). **(92:17-21)**

All the exegetists of the Holy Quran agree that this verse is revealed in the favour of Abu Bakr Siddiq.

- Abu Hurairah narrates that the Holy Prophet said, "When I was blessed with Miraj, I saw Abu Bakr's name written behind my name on every sky." **(Tabarani 23009)**

Rabi ibn Harrach said that Abdullah ibn Abbas went to Muawiya when he was with the elite of Quraish and Sa'id ibn al-As was seated on his right side. When Muawiya saw him, he told Sa'id that he will question Abdullah ibn Abbas in such a manner that he will be left speechless. Sa'id replied that a man like Abdullah ibn Abbas cannot be made speechless. When Abdullah ibn Abbas sat;

- Muawiya questioned him about Abu Bakr. Abdullah ibn Abbas replied, "May Allah have mercy on Abu Bakr! I swear on Allah that he recited the Holy Quran (most); was polite; disliked foul language; stopped others from evil; knew about religion (more than others); feared Allah; saved himself from things that are harmful (for faith); prayed all night; fasted all day; was safe from worldly apprehensions (and distractions); just with the people; called towards righteousness; observed patience for Allah; thanked Allah in everything; remembered Allah day and night; never took personal benefits (by manipulating truth); took lead among other Companions; the best in piety and worship, and one with Allah. Hence, Allah will punish the accursed till doomsday who finds fault in him." **(Tabarani 10437)**

- Ammar ibn Yasir relates, "I have seen the Prophet in the times when he was only accompanied by five slaves, two women and Abu Bakr Siddiq." **(Bukhari 3660)**

- Umar ibn Khattab says, "Abu Bakr Siddiq was our leader, the best amongst us and he loved the Prophet more than anyone else." **(Mustadrak 4421)**

- Umar often said, “Among men, Abu Bakr was the first to embrace Islam.” **(Ibn Hibban, Musnad al-Bazzar)**

- Abu Umama al-Bahili says that he was told by Amr ibn Abasah that he went to the court of Prophet Mohammad. The Prophet was sitting at a place in Souk Okadh. He asked, “O Holy Prophet! Who was the first one to follow you?” He replied, “There are two men, one is free and the other is a slave i.e. Abu Bakr and Bilal al-Habashi.” Amr ibn Abasah says that he embraced Islam at that time. **(Mustadrak 4419)**

- Aisha bint Abi Bakr relates that when the Prophet was taken to Aqsa Mosque, the next moring the people started whispering. Some turned apostate though they had accepted Islam and his Prophethood. They went to Abu Bakr Siddiq and asked, “Do you trust your friend that the previous night he was taken to Aqsa Mosque?” He asked, “Has the Holy Prophet said so?” They said, “Yes!” Abu Bakr Siddiq replied, “If the Holy Prophet has said so then definitely it is true.” They asked, “Do you verify that the Holy Prophet went to Aqsa Mosque in the night and came back before dawn?” Abu Bakr Siddiq replied, “Yes! I even verify those facts about the Prophet which are beyond perception and more unbelievable than this. I absolutely believe all the revelations.” Thus, due to verification of this very incident he was given the title of *Siddiq* ‘the truthful’. **(Mustadrak 4407, 4458)**

- Musa ibn Uqba narrates, “I do not know any such four persons who had company of the Prophet generation after generation except for Abu Qahafah, Abu Bakr, Abdul Rehman ibn Abi Bakr and Abu Ateeq ibn Abdul Rehman. Abu Ateeq’s real name was Mohammad.” **(Tabarani 11)**

- Ali ibn Abi Talib narrates, “Abu Bakr Siddiq is the most blessed with regard to Quran as he was the one who first of all compiled it in the form of a book.” **(Musannaf Ibn Abi Shaybah 30855)**

- Al-Layth ibn Sa'd relates, “Abu Bakr Siddiq was given the title of ‘Ateeq’ because of his beautiful countenance. His real name was Abdullah ibn Usman.” **(Tabarani 4)**
- Abu Hurairah narrates a tradition that the Prophet said to Angel Gabriel on the night of Miraj, “My umma will not verify (my Miraj).” Angel Gabriel replied, “Abu Bakr Siddiq will verify as he is the truthful.” **(Kanz al-Ummal 32611)**
- Abu Yahya relates, “I heard Ali ibn Abi Talib swore by Allah that Abu Bakr’s title ‘Siddiq’ (the truthful) was descended from the skies.” **(Tabarani 14; Mustadrak 4405)**
- The Holy Prophet sent Amr ibn al-As as the commander of army in the Battle of Chains. Upon return he asked, “O Prophet of Allah who is the most beloved to you amongst the women?” The Prophet replied, “Aisha.” Amr ibn al-As again asked, “Who is the most beloved amongst the men.” He replied, “Her father (Abu Bakr Siddiq).” Amr asked, “Who is the most beloved after him?” He replied, “Umar ibn Khattab.” After that the Holy Prophet named a few other Companions. **(Bukhari 4358)**
- Abu Darda narrates a tradition, “I was sitting in the holy court of the Prophet when Abu Bakr came. He was holding the edge of his cloak and his knee was visible. The Prophet said to me, ‘It seems like your friend had an argument.’ Abu Bakr greeted the Prophet and said, ‘O Prophet of Allah! I had an argument with Umar. I said something to Umar unintentionally which I regretted afterwards. Therefore, I sought forgiveness from him but he did not forgive me and I have come to your holy court.’ The Prophet said, ‘O Abu Bakr! May Allah forgive you.’ He repeated it thrice. After a while, Umar also felt sorry and went to the house of Abu Bakr but he was not at home. So, he also came to the Prophet’s court and greeted the Prophet. The colour of the Prophet’s face changed with anger. Abu Bakr got afraid, got

on his knees and said, 'O Prophet of Allah! I swear upon Allah that I was wrong.' He said it twice. Then the Prophet said, 'Allah sent me towards you people and all of you rejected my prophethood but Abu Bakr confirmed. He supported me by dedicating his life and wealth.' He then said it twice, 'Will you not forego my friend for my sake?' After that nobody troubled Abu Bakr." **(Bukhari 3661)**

- Abdullah ibn Umar relates that one day the Prophet went to the mosque. Abu Bakr Siddiq and Umar ibn Khattab accompanied him. One of them was on the right side of the Holy Prophet and the other on the left. He was holding their hands and said, "On the judgment day we will be raised together like this." **(Tirmidhi 3669; Ibn Majah 99)**
- Umar ibn Khattab says, "Abu Bakr is our leader, he is the best among us and he was the most beloved to the Prophet." **(Tirmidhi 3656)**
- Abdullah ibn Umar relates a tradition that the Messenger of Allah said, "I am the first for whom the earth will tear open, then for Abu Bakr and then for Umar. Then I shall go to the people of Jannat al-Baqi[18] and they will be raised with me." **(Tirmidhi 3692)**
- Abdullah al-Qur Fasani relates from his father who further relates from his grandfather that he was present in the court of the Prophet. The Prophet asked Hassan ibn Thabit, "Have you written something for Abu Bakr?" He replied, "(O Prophet of Allah!) Yes." The Prophet said, "Read it for me." Hassan ibn Thabit said, "He was the second in the cave of the high mountain (with the Prophet). The enemy surrounded them while they were climbing the mountain. We all know that he is the beloved of the Messenger of Allah and no one is like him among creation." After listening to it the Prophet smiled. **(Mustadrak 4413)**

[18] It is the oldest and the first Islamic cemetery at Madina.

- Anas ibn Malik relates, "We would sit so still in the Mohammadan Assembly as if birds were sitting on our heads. No one amongst us had the courage to talk except Abu Bakr Siddiq and Umar ibn Khattab." **(Tabarani)**

- Abu Sa'id al-Khudri relates, "The Prophet delivered a sermon, 'Allah gave a choice to one of His slaves to choose between this world and what is with Him in the hereafter. The slave chose the hereafter.' Abu Bakr started weeping after listening to it. I said to myself, 'What is the matter to weep if Allah has given choice to one of His slaves either to choose this world or the hereafter and he chose the hereafter? But (later I realized that) 'one of His slaves' meant the Prophet himself. Abu Bakr knew more than all of us." **(Musnad Ahmad Ibn Hanbal 18006; Tabarani 19393; Bukhari 466 with Abu Sa'id al-Khudri as narrator)**

- Sahl ibn Sa'd relates that there was a dispute among the people of Banu Amr and Banu Auf. The Prophet went to make peace between them. The time for the salat approached and the muezzin went to Abu Bakr and said, "Would you lead the people in the salat? May I recite the *Iqama*[19]?" Abu Bakr replied, "Yes." Then he started to lead the salat. Meanwhile, the Prophet came and the people were offering salat. The Prophet moved ahead till he joined the first row. The people clapped (to let Abu Bakr know that Prophet had arrived) but Abu Bakr used not to look around during the salat. When the people kept clapping, Abu Bakr noticed it and saw Allah's Apostle. The Prophet gestured him to stay at his place. Abu Bakr thanked Allah by raising his hands for this honour of leading the salat. Then he moved back to first row. The Prophet stepped forward and led the salat. After offering the salat the Prophet said, "O Abu Bakr! Why did you not continue with the salat when I had ordered you to do

[19] The *Iqama* or *Iqamah* is the second call to salat, given immediately before salat begins.

so?" He replied, "It is not possible for Abu Bakr to lead the salat in the presence of the Prophet." **(Bukhari 684; Abu Dawud 940; Nasai 785; Tabarani 5561)**

- Anas ibn Malik relates, "When the Prophet departed from this world, he was sixty-three years old and Abu Bakr Siddiq also died at the same age." **(Muslim 6091)**

- Umar ibn Khattab narrates, "The Prophet instructed to donate in the way of Allah. I had a handsome fortune that day. I thought that it was the only opportunity to take lead from Abu Bakr Siddiq in donation. So I brought the half of my total wealth. The Prophet asked, 'What have you left for your family?' I replied, 'I have left an equal amount for them.' Meanwhile, Abu Bakr Siddiq arrived with all of his possessions. The Prophet asked him, 'What have you left for your family?' He replied, 'I have left for them Allah and His Messenger'." Umar ibn Khattab then said that he could never take lead from Abu Bakr in anything. **(Tirmidhi 3675)**

- Tariq relates, "When the verse was revealed upon the Prophet:

◄ اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ؕ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ۝ (۴۹:۳)

Meaning: Assuredly those who keep their voices low in the presence of Allah's Messenger (out of profound veneration and submissiveness), it is they whose inwards Allah has tested for piety and permeated with sincerity. **(49:3)**

Abu Bakr Siddiq said, 'On the revelation of this verse, I swore that I would only whisper to the Prophet like a confidant whispers'." **(Mustadrak 4449)**

- Anas ibn Malik relates that once non-believers attacked the Prophet until he became unconscious. Abu Bakr stood and shouted, "May Allah destroy you! You are attacking a person

only because he says that his Lord is Allah." The oppressors asked people, "Who is he?" People replied, "He (Abu Bakr) is son of Abu Quhafah and he has gone mad." **(Mustadrak 4424)**

- Salam ibn Abdullah relates from his father Abdullah ibn Umar that the reason behind the death of Abu Bakr is 'the death of the Prophet'. (Due to the sorrow of being away from the Prophet, he) became weaker and weaker until he died. **(Mustadrak 4410)**
- Mother of the believers Aisha bint Abi Bakr relates that the Prophet and Abu Bakr discussed their dates of birth while sitting with me. The Prophet was elder than Abu Bakr. The Prophet died at the age of sixty-three. Abu Bakr lived for two and a half years after the demise of the Prophet and when Abu Bakr died, he was also sixty-three years old. **(Tabarani 28)**
- Anas ibn Malik relates that at the night of cave Abu Bakr Siddiq said to the Prophet, "O Holy Prophet! Please allow me to enter the cave before you so that if snake or any insect is present, it may harm me not you." The Prophet allowed. Abu Bakr Siddiq entered the cave and started searching the cave with his hands. On finding a hole, he would tear his dress and fill the hole with it until he had used his complete dress. Only one hole was left open. Abu Bakr Siddiq covered that hole with his toe and requested the Prophet to come inside. In the morning, the Prophet asked Abu Bakr Siddiq, "Where are your clothes?" He told everything to the Prophet. The Prophet raised his hands and prayed, "O Allah! Keep Abu Bakr Siddiq with me on the judgment day. Allah revealed that the prayer was accepted." **(Abu Nu'aym)**
- Abdullah ibn Umar relates that he was sitting in the Prophet's court. Abu Bakr Siddiq was present there wearing a cape which he had pinned from the front with a small piece

of wood. Meanwhile, Angel Gabriel came to Prophet Mohammad and said, "O Prophet! I am watching that Abu Bakr Siddiq has worn a cape which he has pinned with wood." Prophet Mohammad replied, "O Gabriel! He has sacrificed everything for me." Gabriel said, "Allah Almighty has sent greetings for you and asked to inquire Abu Bakr Siddiq whether he is happy or not with Him for his present condition." The Prophet asked Abu Bakr, "O Abu Bakr! Allah has asked whether you are happy with Him or not in this state?" Abu Bakr replied, "How can I be unhappy with my Allah? I am happy with my Lord, I am happy with my Lord, I am happy with my Lord." **(Abu Nu'aym)**

- Abdullah ibn Abbas narrates that the Prophet said, "If I had to choose a friend, I would have chosen Abu Bakr, but he is my brother in Islam and my Companion." **(Bukhari 3656)**
- Anas ibn Malik relates a tradition, "Abu Bakr used to lead the Companions in salat during the terminal sickness of the Prophet. On Monday, the Companions stood in rows for salat and then, the Prophet raised the curtain of his house and looked at us while standing there. He smiled and his face looked like the page of the Divine Book (Quran). We were so pleased to behold the Prophet that we thought we might disconnect the salat. Abu Bakr wanted to join the back row as he thought that the Prophet might come to lead the salat but the Prophet gestured us to continue salat. Then the Prophet let the curtain fall and he died on the same day." **(Bukhari 680; Bayhaqi 16584)**
- Jubayr ibn Mutim narrates that once a woman came to the Prophet (to ask something) and he asked her to come again later. She asked, "What should I do if I come and do not find you? In fact, she was talking about the time after his death. The Prophet replied, "If you do not find me then meet Abu Bakr." **(Bukhari 3659)**

- Aisha bint Abi Bakr relates, “Prophet Mohammad during his terminal disease asked me to instruct Abu Bakr to lead the salat. I replied, ‘In case Abu Bakr performs this duty, he will keep crying thus he will not be able to recite. With your permission may I ask Umar for it?’ The Prophet repeated, ‘Ask Abu Bakr to lead the salat.’ Then I asked Hafsa bint Umar, ‘Will you request the Prophet to instruct Umar to lead the salat because if Abu Bakr will stand at the place of Holy Prophet, he will keep weeping and people will not be able to hear his recitation.’ Hafsa then requested the Prophet but he said, ‘You are like the women of Egypt (of Joseph’s era). Instruct Abu Bakr not Umar’.” **(Bukhari 3384, 7303)**

- Aisha bint Abi Bakr narrates that the Messenger of Allah said, “It is inappropriate for any congregation to let any other individual lead the salat if Abu Bakr is present among them.” **(Tirmidhi 3673)**

- Anas ibn Malik relates that Abu Bakr Siddiq told him, “We (the Prophet and Abu Bakr) were in the cave and I saw the feet of the polytheists above (on the upper side of the cave). I said, ‘O Prophet of Allah! If anyone of them looks down, he will surely find us.’ Then the Prophet said, ‘O Abu Bakr! What do you think about the two persons who are accompanied by the third (and that is) Allah’?” **(Muslim 6169; Musnad Ahmad Ibn Hanbal 11)**

- Abdullah ibn Umar relates that the Prophet told Abu Bakr, “You will be with me on the pond of *al-Kawther* as you were with me in the cave.” **(Tirmidhi 3670)**

- Sa’id ibn al-Musayyib relates that Abu Bakr Siddiq had the status of vizier in the Mohammadan Assembly and would advise regarding all matters. He was his Companion in Islam. He was the one who accompanied him in the cave, he was with him in the shelter during the Battle of Badr. He is second in the tomb of Prophet Mohammad. The Prophet of

Allah never gave anyone more importance than him. **(Mustadrak 4408)**

- Abu Hurairah relates a tradition that Prophet Mohammad said, "Whoever sacrifices a pair of anything in the way of Allah, angels will welcome him from the gates of paradise, 'O slave of Allah! This (gate) is the best.' Whoever offers salat, he will be called from the gate of salat, whoever participates in jihad, will be called from the gate of jihad, whoever observes fast, will be called from the gate of Al-Rayyan[20] and whoever gives zakat, will be called from the gate of zakat." Abu Bakr asked, "O Prophet of Allah! May my parents be sacrificed for you, I do not ask about the people called from (any of) these gates but will there be anyone who will be called from all the gates?" The Prophet replied, "Yes! I hope you will be among them." **(Bukhari 1897)**
- Abu Hurairah relates a tradition that Prophet Mohammad asked (the Companions), "Who is fasting today?" Abu Bakr replied, "I am (fasting)." The Prophet then asked, "Who has offered a funeral prayer today?" Abu Bakr replied, "I did." The Prophet again asked, "Who has fed the poor?" Abu Bakr replied, "I did." Messenger of Allah (again) asked, "Who has visited the sick today?" Abu Bakr replied, "I did." Then the Prophet said, "Anyone having all these attributes will surely enter paradise." **(Muslim 6182)**
- Aisha bint Abi Bakr narrates that Abu Bakr entered the Mohammadan Assembly, so the Prophet said, "You are Ateeq, the one whom Allah has freed from fire." Since then he was titled 'Ateeq'. **(Tirmidhi 3679)**
- Abdullah ibn Masud relates that once they were present in the court of Messenger of Allah. The Prophet said, "A man of paradise will come here." Then Abu Bakr came. **(Tirmidhi 3694; Mustadrak 4443)**

[20] One of the gates of paradise through which only those will enter who regularly fasted.

- Abu Hurairah relates a tradition that Prophet Mohammad said, “Angel Gabriel came and took me along. He showed me the gate of paradise through which my umma will enter.” Abu Bakr said, “O Prophet! I wish I had been with you to see it.” The Prophet replied, “Certainly! You will be the first one to enter.” **(Abu Dawud 4652; Tabarani 23071)**

- Abu Sa`id al-Khudri relates that the Holy Prophet said, “Abu Bakr Siddiq has favoured me more than anyone else regarding wealth and companionship. If I had to befriend anyone other than Allah then I would have made Abu Bakr my dearest friend. However, the relation of companionship and Islamic brotherhood is sufficient.” **(Bukhari 3654; Tabarani 11770 and 11805 with Ibn Abbas as narrator)**

- Abu Sa’id al-Khudri narrates that the Holy Prophet was sitting on the pulpit and said, “No window should open in the mosque except the window of Abu Bakr’s house.” **(Bukhari 3654; Muslim 6170; Tabarani 11770 with Ibn Abbas as narrator)**

- The Prophet said, “On the judgment day Allah will not look at the person who drags his garment out of arrogance.” Abu Bakr said, “O Prophet! One side of my garment hangs low if I do not take care of it.” The Prophet said, “You are not among those who do it because of arrogance.” **(Nasai 5337)**

- Abdullah ibn Abbas relates a tradition that the Prophet in his terminal disease came outside his house and a cloth was tied round his head. Then he sat on the pulpit, praised Allah and said, “No one has favoured me with his life and wealth more than Abu Bakr.” **(Bukhari 467; Tabarani 11770)**

- Ali ibn Abi Talib narrates that Prophet Mohammad said, “May Allah have mercy upon Abu Bakr! He married his daughter to me, took me to the land of Madina and offered his wealth to free Bilal.” **(Tirmidhi 3714)**

- Jabir ibn Abdullah relates that once Umar ibn Khattab addressed Abu Bakr Siddiq in these words, “O the best person after Prophet Mohammad.” **(Tirmidhi 3684)**
- Abu Hurairah narrates that Prophet Mohammad said, “There is no one whose favour I have not returned except that of Abu Bakr’s. Verily! Allah will repay him on the judgment day.” **(Tirmidhi 3661)**
- Abdullah ibn Zubayr relates that Abu Bakr’s father Abu Qahafah said to him, “I notice that you pay for the emancipation of weak slaves. Why is it so? You should emancipate strong and healthy slaves as they will guard you and fight for you.” Abu Bakr replied, “O my father! My aim is illustrated in these verses:

◄ فَاَمَّا مَنْ اَعْطٰى وَ اتَّقٰى ۙ وَ صَدَّقَ بِالْحُسْنٰى ۙ فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ۚ وَ اَمَّا مَنْۢ بَخِلَ وَ اسْتَغْنٰى ۙ وَ كَذَّبَ بِالْحُسْنٰى ۙ فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ۚ وَ مَا يُغْنِيْ عَنْهُ مَالُهٗۤ اِذَا تَرَدّٰى ؕ اِنَّ عَلَيْنَا لَلْهُدٰى ۖۗ وَ اِنَّ لَنَا لَلْاٰخِرَةَ وَ الْاُوْلٰى ۚ فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ۚ لَا يَصْلٰىهَاۤ اِلَّا الْاَشْقَى ۙ الَّذِيْ كَذَّبَ وَ تَوَلّٰى ؕ وَ سَيُجَنَّبُهَا الْاَتْقَى ۙ الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ۚ وَ مَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰۤى ۙ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۚ (۲۰-۹۲:۵)

Meaning: So he who gives away (his wealth in the way of Allah) and commits himself to piety and affirms the good. Soon We shall facilitate him in seeking (Allah’s pleasure) with ease. But he who is a miser and disregards (spending in the cause of Allah) and (in this way) denies the good. Soon shall We facilitate his landing into hardship (advancing towards torment, so that punishment becomes his rightful due). And his wealth will not help him any way when he falls into (the pit of) destruction. Indeed, it is binding on Us

to show you the path (of truth). And indeed, We are the Master of the hereafter and the world. So I have warned you of the raging fire (of hell). No one shall enter it but the most wretched. He who rejects (the truth) and turns away (from obedience to the Messenger). But the most pious one shall be saved from this (fire), who gives his wealth away (in the cause of Allah) to attain purity (of his soul) and who owes no favour to anyone that he is seeking to pay back. Rather (he spends) seeking the pleasure of his Lord, the most High. **(92: 5-20) (Musnad Ahmad ibn Hanbal; Mustadrak)**

- Asad ibn Zurara relates that once Prophet Mohammad was addressing people. He did not find Abu Bakr among the audience so he said, "O Abu Bakr! O Abu Bakr! Angel Gabriel has informed me that you are the best in my umma after me." **(Tabarani)**
- Muadh ibn Jabal relates that the Holy Prophet said, "Allah does not like that Abu Bakr commits a mistake." **(Tabarani 17612)**
- Hasan ibn Ali relates a tradition that when Abu Bakr was near death, he said, "O Aisha! The utensil from which I used to drink milk, the large bowl which is used to kneed dough and the thread which was used to sew, were all authorized until I was responsible for the caliphate. Therefore, when I die, all these things must be returned to Umar." So, after the death of Abu Bakr, Aisha sent these things to Umar. Then Umar said, "O Abu Bakr! Allah may be pleased with you. You have put those who will come after you (successors) into a trial." **(Tabarani 36)**
- Ali ibn Abi Talib says, "Abu Bakr is the best person in the umma after Prophet Mohammad." **(Tabarani 176)**
- Ali ibn Abi Talib and Zubayr ibn al-Awam say, "Undoubtedly Abu Bakr deserves caliphate more than anyone else. He accompanied the Prophet in cave and was the second in the

cave. We are aware of his eminence and exalted station. No doubt! The Prophet instructed him to lead salat in his life." **(Mustadrak; Bayhaqi)**

- Sahl ibn Sa'd narrates that the Prophet said, "It is compulsory for my umma to love Abu Bakr and to be thankful to him." **(Daylami, al-Khatib al-Baghdadi)**

UMAR IBN KHATTAB

Umar ibn Khattab is the second Rashidun Caliph. He is the leader of the ones seeking guidance, incomparable in the world, the just ruler, utmostly blessed, harsh on his self *(nafs)*, the commander of the Companions and the leader of the believers. Sultan Bahoo says that a seeker of Allah must scrutinize his self just like Umar ibn Khattab.

Ali ibn Abi Talib used to remember Umar ibn Khattab in these words, "He is the one who is always right in his decisions (*Rashid-ul-Amr*)." It means that his opinion was right in all matters and there was no chance of his being misled. His exalted status is unprecedented.

The teknonym of Umar ibn Khattab was Abu Hafs and al-Farooq was his title given to him by the Holy Prophet. History remembers him by the name Umar al-Farooq. He was born in 583 AD in Makkah. About his birth, he himself says that he was born four years prior to the second Harb al-Fijar[21].

In the beginning, Muslims were a few in number thus the unbelievers and idolaters tortured them. The Holy Prophet prayed Allah to strengthen Islam either through Umar ibn Khattab or Amr ibn Hisham.

[21] Harb al-Fijar means sacrilegious war. These were the wars of Arabs fought during the four sacred months (*Dhul al-Qadah, Dhul al-Hijjah, Muharram* and *Rajab*) in which war was forbidden.

- Abdullah ibn Umar relates that Prophet Mohammad prayed, "O Allah! Strengthen Islam with Amr ibn Hisham (Abu Jahl) or Umar ibn Khattab." **(Tirmidhi 3683; Musnad Ahmad ibn Hanbal 5696)**

The narrator of this tradition says that Umar ibn Khattab was the beloved of Allah among the two.

Hence, Allah accepted the prayer of Prophet Mohammad in favour of Umar ibn Khattab. One day Umar left home in sheer exasperation with a sword in his hand. On his way an individual met him who asked his intention. Umar ibn Khattab replied, "I intend to kill Mohammad." He said, "Then Hashim and Zuhrah tribes will kill you too." Umar ibn Khattab said, "I feel that you have also renounced the religion of our forefathers." He said, "I shall inform you of something that will surprise you. Your sister Fatimah bint Khattab and brother-in-law Sa'id bin Zayd have accepted Islam." Umar ibn Khattab became furious and went to their house. When he reached there, Khabbab ibn al-Aratt was reciting sura *Taha*. On his arrival, Khabbab hid himself. Umar asked his sister what they were reciting? She answered while concealing the pages of verses that it was merely a conversation with her husband. Umar ibn Khattab shouted at them that they had gone depraved. Sa'id ibn Zayd replied, "What if your religion is misleading (instead of ours)?" Umar ibn Khattab hit his brother-in-law angrily. Fatimah bint Khattab tried to save her husband but Umar ibn Khattab struck her too on face. The blow caused her mouth to bleed. After all she was the sister of Umar ibn Khattab, so she fearlessly said, "O Umar! I believe in Allah and the Prophethood of Mohammad." After facing disapproval from his sister, he suddenly appeared to relent and then in a changed tone asked her to show him what she was reading. She sensed the change in him but said, "You are unclean, I cannot allow you to touch the Word of Allah as it is pure." Out of curiosity Umar agreed to follow the decorum, performed ablution and read the

Quran. He had hardly reached the following verse when he felt a strong desire to meet Prophet Mohammad;

◄ اِنَّنِیۡۤ اَنَا اللّٰہُ لَاۤ اِلٰہَ اِلَّاۤ اَنَا فَاعۡبُدۡنِیۡ ۙ وَ اَقِمِ الصَّلٰوۃَ لِذِکۡرِیۡ ۝ (۲۰:۱۴)

Meaning: Verily, I am Allah. There is no God other than Me. So always worship Me and establish prayer for the sake of My remembrance. **(20:14)**

He requested, "Take me to Prophet Mohammad." On hearing this Khabbab came out from hiding and said, "O Umar! It seems that Prophet Mohammad's prayer has been answered in your favour." Umar then went to the house of Arqam where the Prophet was staying and accepted Islam by reciting shahada.

- Abdullah ibn Abbas narrates a tradition that when Umar accepted Islam, Angel Gabriel came and said, "O Prophet Mohammad! Undoubtedly inhabitants of the heaven have celebrated Umar's conversion." **(Mustadrak 4491)**
- Abdullah ibn Masud says, "Everlasting honour graced us when Umar accepted Islam." **(Musannaf Ibn Abi Shaybah 32636)**

Umar ibn Khattab's greatest honour is to be an inspired person. It refers to the person with enlightened conscience upon whom Divine power discloses secrets and then he conveys them to others. The definition of an 'inspired person (*Muhaddith*)' in *Majma al-Bihar*[22] is, "He is the person who receives inspiration and then informs others with wisdom. This status is blessed only to the one whom Allah chooses."

- Aisha bint Abi Bakr relates that Prophet Mohammad said, "There had been inspired persons among the past nations and Umar is the one in my umma." **(Muslim 6204; Tirmidhi 3693)**
- Abu Salama relates that Prophet Mohammad said, "There had been inspired persons in the past who were not Prophets

[22] A lexicon on Hadith.

and in my umma such a person is Umar." **(Musannaf Ibn Abi Shaybah 32635)**

The six books of Hadiths *(Kutub al-Sittah)* have narrated this tradition but *Bukhari* has narrated it in these words:

- Abu Hurairah narrates that the Prophet said, "There were some people among the children of Israel who were inspired although they were not Prophets. In Mohammadan umma this status is granted to Umar." **(Bukhari 3689)**
- Jabir ibn Abdullah narrates a tradition that Umar ibn Khattab addressed Abu Bakr Siddiq as, "O the best person after Prophet Mohammad." He replied, "If you call me so then listen, I have also heard Prophet Mohammad saying, 'The sun has not risen upon any person who is better than Umar'." **(Tirmidhi 3684)**
- Abdullah ibn Hisham narrates that they were with Prophet Mohammad and he had held the hand of Umar. Umar said, "O Prophet of Allah! I endear you more than everything except my life." Prophet Mohammad replied, "I swear by Allah Who holds my life! No one amongst you can be a believer until he endears me more than his life." This statement spiritually elevated Umar, thus he said, "O Prophet of Allah! Now I endear you more than my life." Prophet Mohammad said, "O Umar! Your faith is now perfected." **(Tirmidhi; Mustadrak)**
- Uqbah ibn Amir relates that Prophet Mohammad said, "If there was to be a Prophet after me, it would have been Umar." **(Tirmidhi 3686; Tabarani 15239)**
- Mohammad bin Sa'd relates from his father Sa'd ibn Abi Waqqas that Umar took permission from the Prophet to enter his house while some women of Quraish were talking to the Prophet in loud voices. However, when they saw Umar they went behind the curtain. The Prophet gently smiled. Umar said, "O Prophet Mohammad! May Allah keep you smiling

all your life." The Prophet said, "I am astonished at these women. They were talking to me but disappeared behind the curtain as soon as they heard your voice." Umar replied, "O Prophet! You deserve that they must fear you more than anyone else." Then Umar said to the women, "O the enemies of yourselves! You fear from me but not the Prophet?" They said, "You are stricter than the Prophet." Prophet Mohammad said, "O Umar! I swear by Allah Who has my life, even when Satan comes across you, he changes his path." **(Muslim 6202)**

- Buraida relates a tradition that the Prophet came back from one of his expeditions. A black slave girl came to the Prophet and said, "O Prophet! I vowed to beat the tambourine and sing on your safe return." He said, "Beat it if you have vowed otherwise do not." She started beating tambourine. Meanwhile, Abu Bakr Siddiq came. Afterwards Ali ibn Abi Talib came while she was beating it, then Usman ibn Affan came and she kept beating it. As soon as Umar came she stopped beating and sat on the tambourine. The Prophet said, "O Umar! Certainly, Satan is afraid of you. She was beating tambourine in my presence, then Abu Bakr came but she kept beating it. She did not stop even when Ali and Usman came. O Umar! She stopped only when you came." **(Tirmidhi 3690)**
- Aisha bint Abi Bakr relates, "Once the Prophet was sitting with me, we heard the voices of some children. The Prophet stood to see it. There was a black woman who was dancing in the street and the children had surrounded her. He said, 'O Aisha! Come here and see.' I went and gently put my chin on his shoulder to watch her. Then he said to me, 'Have you watched amply?' I said no to check my importance for him. Meanwhile, Umar came and all dispersed. The Prophet said, 'I am watching the jinns and human devils running away from Umar.' Then I returned." **(Tirmidhi 3691)**

- Sadisa, the maid of Hafsa bint Umar, relates that the Holy Prophet said, “Indeed, Satan passes by Umar with his head down since the day Umar has accepted Islam.” **(Tabarani)**

- Sa’d relates that the Holy Prophet said, “I swear by Allah Who holds my life! When Umar passes by, Satan changes his path.” **(Musannaf Ibn Abi Shaybah 32662)**

- Abu Hurairah narrates a tradition that they were present in the court of Prophet Mohammad and he said, “I was sleeping and in the dream I found myself in paradise. A woman was performing ablution in the corner of a castle. I asked, ‘Whose castle is this?’ It was answered, ‘It is Umar’s.’ (I intended to go inside but) I thought about Umar’s honour, therefore I did not enter.” Umar started to weep and said, “O Prophet of Allah! How can I be conscious of my honour in your presence!” **(Bukhari 3242)**

- Abu Hurairah narrates that the Holy Prophet said, “I entered the paradise and saw a castle of gold whose beauty attracted me. I asked, ‘Whose castle is it?’ I was told, ‘It is for Umar ibn Khattab.’ I wanted to enter it but then I remembered Umar’s honour’.” Upon hearing this, Umar started to weep and said, “How can I be conscious of my honour in your presence!” **(Musannaf Ibn Abi Shaybah 32655)**

- Abd al-Rahman ibn Hameed relates from his father who heard it from Sa'id ibn Zayd that the Holy Prophet said, “Ten Companions are promised paradise. Abu Bakr is granted paradise, Umar is granted paradise, Usman is granted paradise, Ali is granted paradise.” (This Hadith proceeds with names of the rest of Companions.) **(Tirmidhi 3748)**

- Sa’id ibn Zayd says, “I testify for nine men who are granted paradise. I will not be sinful if I name the tenth one as well.” Someone inquired, “Who are they?” He told that he was accompanying the Prophet at Mount Hira. The Prophet said,

"Be firm, O Hira! There is no one upon you other than the Prophet, the truthful or the martyrs." Then someone asked, "Who were they?" He replied, "The Prophet, Abu Bakr Siddiq, Umar ibn Khattab, Usman ibn Affan, Ali ibn Abi Talib, Talhah ibn Ubaydullah, Az-Zubayr ibn al-Awam, Sa'd ibn Abi Waqqas and Abd al-Rahman ibn Awf." Again someone asked, "Who is the tenth?" He replied, "I am." **(Tirmidhi 3757)**

- Ubayy ibn Ka'b relates a tradition that the Prophet said, "Umar will be the first one with whom Allah will shake hands and greet with salutations. Umar will be the first person whom Allah will hold hand and take to paradise." **(Ibn Majah 104)**
- Abu Hurairah relates that Prophet Mohammad said, "Umar is the light for the people of paradise." **(Abu Nu'aym; Daylami)**
- Umar ibn Khattab narrates, "The Holy Prophet was asked to offer the funeral prayer when Abdullah ibn Ubayy, the hypocrite, died. The Prophet stood and went. When the Prophet was about to start, I moved towards the Prophet and said, 'O Messenger of Allah! You will offer funeral prayer of this enemy who said so-and-so on that day.' I started recalling his treacheries. The Prophet smiled when I kept on insisting and told me, 'I have been given the authority and I have decided in favour. I have been told that seeking or not seeking forgiveness (for the hypocrites) is equal. Even if I pray seventy times, Allah will not forgive them.[23] If I knew that they might be forgiven on asking more than seventy times then I would have done so.' When the Prophet had offered his funeral prayer, I was ashamed on my presumptuousness because only Allah and His Prophet know the best. We were on our way back and had taken a few steps when the following verse was revealed:

[23] Sura *al-Taubah*; verse 80

◄ وَ لَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّ لَا تَقُمْ عَلٰى قَبْرِهٖ ؕ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ مَاتُوْا وَ هُمْ فٰسِقُوْنَ ۝ (۹:۸۴)

Meaning: And never perform (funeral) prayer over any of these (hypocrites) who dies, nor stand at his grave. Indeed, they disbelieved in Allah and His Messenger, and died in a state of defiance. **(9:84) (Musnad Ahmad ibn Hanbal 95)**

❖ Anas ibn Malik narrates that Umar said, "My Lord agreed with me on three things:

1. I said, 'O Prophet! I wish we take the station of Abraham as our praying place.' Hence came the revelation:

◄ وَ اِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَ اَمْنًا ؕ وَ اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى (۲:۱۲۵)

Meaning: And (remember) when We made this House (the Kaaba) a central place for mankind to turn to (and assemble) and a sanctuary for peace and (commanded,) 'Make the place, where Abraham stood, a place of prayer.' **(2:125)**

2. Second it was about the veiling of women. I said, 'O Prophet! I wish you instruct your wives to observe purdah as good and bad ones talk to them.' So the verse[24] regarding it was revealed.
3. When the wives of the Prophet unitedly made some demands to him, the following verse was revealed exactly having the same words that I said to them:

◄ عَسٰى رَبُّهٗۤ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗۤ اَزْوَاجًا خَيْرًا (۶۶:۵)

Meaning: If he divorces you then it may well be that your Lord will give him in your place better wives than yourselves. **(66:5)**

[24] Sura *al-Nur*; verse 31

Thus, Allah favoured me through this verse." **(Bukhari 402; Musnad Ahmad ibn Hanbal 157)**

- Abdullah ibn Umar relates from Umar as saying, "My Lord favoured me on three occasions which are regarding the station of Abraham, veiling of women and the prisoners of Badr." **(Muslim 6206)**

- Abdullah ibn Umar relates a tradition that the Prophet said, "Definitely, Allah has placed the truth upon the tongue and the inward of Umar." Abdullah ibn Umar says, "Whenever opinions were shared on a matter among the people and Umar, Quran was always revealed according to the opinion of Umar." **(Tirmidhi 3682)**

- Umar narrates that there was a time when the prohibition of wine was not announced. He prayed, "O Allah! Guide us clearly about wine." Therefore the following verse was revealed:

◄ يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۗ قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ (۲:۲۱۹)

Meaning: They ask you about alcohol and gambling. Say, "Major sin lies in both of them." **(2:219)**

Umar was called and the verse was recited to him. He again said, "O Allah! Guide us clearly regarding wine." Then the following verse was revealed:

◄ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى (۴:۴۳)

Meaning: O believers! Do not go near prayer in a drunken state. **(4:43)**

Then again Umar was called and the verse was recited to him. He again said, "O Allah! Guide us (more) clearly regarding wine." So the verse was revealed:

◄ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ۝ (۵:۹۱)

Meaning: Will you abstain (from these evil-generating temptations)? **(5:91)**

Umar said, "We abstained." **(Abu Dawud 3670)**

❖ Muadh ibn Jabal relates a long tradition, "After getting up from sleep, Umar had intercourse with one of his freed wives or slave wives during the night (of Ramadan). Then he went to the court of Prophet Mohammad and informed him (regarding the previous night). So, Allah sent revelation:

◄ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ اِلٰى نِسَآئِكُمْ ؕ هُنَّ لِبَاسٌ لَّكُمْ وَ اَنْتُمْ لِبَاسٌ لَّهُنَّ ؕ عَلِمَ اللّٰهُ اَنَّكُمْ كُنْتُمْ تَخْتَانُوْنَ اَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَ عَفَا عَنْكُمْ ۚ فَالْئٰنَ بَاشِرُوْهُنَّ وَ ابْتَغُوْا مَا كَتَبَ اللّٰهُ لَكُمْ ۪ وَ كُلُوْا وَ اشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ۪ (٢:١٨٧)

Meaning: It is made lawful for you to approach your wives during the nights of the fasts. They are like clothes for you and you are like clothes for them. Allah knows that you broke the trust in the case of you own right. But He has shown mercy to you and has forgiven you. So have sexual relations with them now (during the nights of fasts without any inhibition) and seek what Allah has prescribed for you. And eat and drink until the white thread of dawn becomes distinct to you (separated) from the black thread (of night). Then complete the fast till dusk." **(2:184) (Mustadrak; Musnad Ahmad ibn Hanbal)**

❖ Jabir ibn Abdullah relates that Ali ibn Abi Talib came to Umar ibn Khattab who was wearing a shawl. Ali ibn Abi Talib said, "May Allah bless Umar. There is no one dearer to me than the one who is in the shawl. Allah reveals His verses considering his opinion." **(Musannaf Ibn Abi Shaybah)**

- Aisha bint Abi Bakr relates that Prophet Mohammad said, "There has been no Prophet without one or two scholars in his nation. The scholar of my umma is Umar ibn Khattab. Indeed Allah has placed the truth upon his tongue and inward." **(Tabarani; Ibn Abi Asim)**

- Mujahid relates, "Whenever Umar gave an opinion, Allah revealed verses according to it." **(Musannaf Ibn Abi Shaybah 32643)**

- Imam Ash-Shabi relates that when following words of Umar ibn Khattab were narrated in front of Ali ibn Abi Talib, "I am inspired that I shall conquer any enemy I confront," he said, "It is not difficult for us to believe it as peace manifests from his existence. Many instructions in the Quran are revealed according to the opinion of Umar ibn Khattab." **(Ibn Asakir; al-Suyuti)**

- Anas ibn Malik relates that Umar ibn Khattab said, "Allah Almighty revealed verses on four occasions according to my opinion. (Among four, one of them is when the verse was revealed):

  ◄ وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِيْنٍ (۲۳:۱۲)

  Meaning: And indeed, We originated (the genesis of) man from the extract of clay. **(23:12)**

  On hearing this verse, I said, 'Indeed Allah is the most Beneficent and the best Creator.' Then correspondingly this verse was revealed:

  ◄ فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ (۲۳:۱۴)

  Meaning: Allah, (the most Beneficent) is the Best of creators." **(23:14) (Ibn Abi Hatim; Ibn Kathir; Qurtubi)**

- Abdullah ibn Umar relates a tradition that Prophet Mohammad said, "I dreamt that I was drawing water from a well with the help of a bucket. Then Abu Bakr arrived and

drew a bucket or two but he faced difficulty. Allah may forgive him. After that Umar came. Then this bucket turned into a large one. I have never seen anyone working so hard. Then all the people drank to their hearts' content, watered their camels and took them to their destination." **(Bukhari 3682)**

- Abdullah ibn Umar narrates that the Prophet said, "In a dream I drank so much milk that its freshness started exuding from my nails. Then I gave the rest of milk to Umar." The Companions of the Prophet asked, "O Prophet! What do you interpret from it?" He replied, "It depicts (esoteric and exoteric) knowledge." **(Bukhari 82)**

- Abu Sa'id al-Khudri relates that the Prophet said, "I had a dream in which I came across some people who were wearing shirts. Shirts of some people were so small that they were up to the chests only while shirts of others were even shorter. Umar ibn Khattab was wearing such a long shirt that he was dragging it." It was inquired, "O Prophet! What do you interpret from it?" He replied, "It is his faith." **(Bukhari 23)**

- Zayd ibn Aslam relates from his father that Abdullah ibn Umar asked him about Umar ibn Khattab and he replied, "After the demise of the Prophet I have not seen any virtuous and generous person like Umar ibn Khattab, he was accomplished in these attributes." **(Bukhari)**

- Abu Hurairah relates that the Prophet said, "I dreamt that I was present near a well with a leather bucket on a pulley. I took water from the well as much as Allah wanted. After that Abu Bakr took one or two buckets of water from it but he faced difficulty. Allah may forgive him. Then this bucket converted into a larger one. Umar ibn Khattab held the bucket. I have never seen any man with such strength. He drew so much water that even the camels drank water to their satisfaction. Then people took their camels to the rest area." **(Bukhari 3664; Muslim 6192)**

- Abu Hurairah relates that Prophet Mohammad said, "Undoubtedly, on the day of *Arafah* (second day of hajj) Allah feels pride over his slaves especially on Umar ibn Khattab." **(Tabarani; Ibn Abi Asim)**

- Ali ibn Abi Talib relates that the Companions agreed that they felt heavenly peace from the words of Umar ibn Khattab. **(Tabarani 8125 with Tariq ibn Shahab as narrator; Musannaf Ibn Abi Shaybah 32637)**

- Ammar ibn Yasir relates that the Prophet said, "O Ammar! Angel Gabriel came to me and I asked him the views of inhabitants of heaven about the grandeur of Umar ibn Khattab. Gabriel replied, 'O Prophet! If I keep narrating you the virtues of Umar ibn Khattab for the time equal to the age of Prophet Noah (950 years) even then all his virtues cannot be counted. Moreover, Umar ibn Khattab is one of the virtues of Abu Bakr Siddiq'." **(Tabarani; Abu Ya'la)**

- Ubaydullah ibn Abbas relates, "There was a pipe of water that used to flow down from the roof of Abbas's house. Once (during his Caliphate) Umar wore a new dress for Friday salat and passed by Abbas's house. Abbas had slaughtered two chickens and blood of the chickens was flowing with water from the pipe. When Umar passed under the pipe, the water which had the blood of chickens fell on him. Umar ordered to remove the pipe and returned to house. He came again after changing clothes and led the salat. Then Abbas said to Umar, 'I swear upon Allah! The Prophet himself fixed the pipe at this place.' Umar replied, 'Climb my back and fix the pipe where the Prophet had laid it.' Abbas obeyed him." **(Musnad Ahmad ibn Hanbal 1790)**

- Salim relates that people of Najran came to Ali ibn Abi Talib and said, "O Caliph of the believers! You have the authority to pass orders and intercede. Umar ibn Khattab had exiled us from our land, grant us permission to return to our land." Ali

ibn Abi Talib replied, “Curse upon you! Undoubtedly, Umar ibn Khattab had done everything right, I shall not revert his decision.” **(Musannaf Ibn Abi Shaybah 32667)**

- Abu Safar narrates that Ali ibn Abi Talib was often seen wearing the same shawl. People asked him the reason of wearing it so often. He replied, “Indeed, this shawl was given to me by my beloved, sincere and special friend Umar ibn Khattab. There is no doubt Umar repented sincerely and devoted himself for Allah’s cause therefore He blessed him with special righteousness.” Then Ali ibn Abi Talib started weeping. **(Musannaf Ibn Abi Shaybah 32660)**
- Abdullah ibn Masud said, “When there is a discussion about pious people, discuss Umar ibn Khattab first of all.” **(Musannaf Ibn Abi Shaybah 32638, 32639, 32652; Tabarani 8724, 8729, 8730, 8731 with Abdullah as narrator)**
- Zayd ibn Wahab relates from Abdullah ibn Masud that Umar was undoubtedly a strong fortress for Islam where it was secure. However when he was martyred, crevice appeared in the fort. Thereafter it never entered such secure premises again (thereafter umma has never been secure from the onslaught of fitna). **(Musannaf Ibn Abi Shaybah 32640)**
- Abu Wa’il relates that Abdullah ibn Masud said, “Whenever I saw Umar, I thought that there is an angel with him who rests in between his eyes and shows him the right path.” **(Musannaf Ibn Abi Shaybah 32646; Tabarani 8743, 8744)**
- Qabeesa ibn Jabar narrates, “I have not met any Divine scholar like Umar. Neither I have seen a person who recites the Book of Allah (Quran) like Umar nor any person who understands the religion like Umar does.” **(Musannaf Ibn Abi Shaybah 32650)**
- Abdullah ibn Masud narrates, “If knowledge of Umar is kept on one side of the scale and knowledge of the people of earth

on the other side, surely the knowledge of Umar will be weightier."

Wakee ibn al-Jarrah narrates that al-Amash said, "I refused to accept it. When I met Ibrahim, I told him about it and he said, 'Why do you have objection on it! I swear upon Allah that Abdullah ibn Masud is free from exaggeration.' He (Ibrahim) further said, 'I think nine out of ten parts of knowledge departed from the world on the day of Umar's death'." **(Tabarani 8721)**

- Abdullah ibn Masud says, "I consider that nine out of ten parts of knowledge departed from the world on Umar's martyrdom." **(Tabarani 8722)**
- Qudamah ibn Madh'un says that Umar ibn Khattab and Usman ibn Madh'un were riding at the place called Athaya. Prophet Mohammad was leading the caravan. Ride of Umar pushed the ride of Usman ibn Madh'un. Usman said to Umar, "O averter of fitna! You have hurt me." When they stopped, Umar approached Usman ibn Madh'un and asked, "May Allah forgive you, why did you call me with this name?" He replied, "By God it is not like that! I am not the one who has given you this name but the Prophet who is leading this army today has blessed you with this name. O Umar! One day you passed by us when we were sitting in the company of the Prophet. While pointing towards you he said, 'This man is the averter of fitna.' He also said, 'Till the time he is alive, he is a sealed door between you and fitna'." **(Tabarani)**
- It is narrated by Abu Dhar al-Ghifari that once he met Umar. Umar held his hand and shook it. As Umar was a strong man, Abu Dhar al-Ghifari said to him, "O lock on fitna (**قفل الفتنة**)! Leave my hand." On this Umar inquired, "What is

this name?" Abu Dhar al-Ghifari said, "One day I came to the Prophet. He was sitting somewhere and people had gathered around him, I sat behind them. The Prophet said, 'Fitna cannot harm you as long as he (Umar) is present amongst you'." **(Tabarani)**

- Abdullah ibn Umar says that Prophet Mohammad said about Umar, "He is a wall against fitna." Then the Prophet pointed towards Umar and said, "As long as he will remain amongst you, he will be like a sealed door to safeguard you against fitna." **(Musnad al-Bazzar)**
- The ultimate guide Prophet Mohammad said, "Since the day Umar has embraced Islam, Satan falls flat whenever comes in front of Umar."
- Prophet Mohammad, Imam of all the Prophets, said, "Umar ibn Khattab is light for the people of paradise."
- Lord of both the worlds, the Holy Prophet said that Angel Gabriel informed him, "Islam should weep on the day of Umar's death." **(Tabarani 59)**
- The Prophet said, "Every angel on the sky respects Umar."
- Ali ibn Abi Talib says, "The Companions have no doubt that dignity manifests from Umar's tongue."
- Ibn Umar narrates that the Holy Prophet said, "Truth manifests from the tongue and the heart of Umar." **(Tabarani 13656, 13887)**
- Az-Zubaid narrates that when Abu Bakr's death approached him, he sent a messenger to call Umar so that he may be appointed as Caliph. Some people objected, "You have taken the decision to appoint Umar as our Caliph despite the fact that he is harsh with us even when he is not a Caliph. What will be his level of harshness being a Caliph? He will be rather harsher. What will be your answer in the court of Allah?" Abu Bakr said, "Are you frightening me from Allah!

I will answer, 'I have nominated the Caliph who is the best among Your slaves'."

Rabi ibn Harrach said that Abdullah ibn Abbas went to Muawiya when he was with the elite of Quraish and Sa'id ibn al-As was seated on his right side. When Muawiya saw him, he told Sa'id that he will question Abdullah ibn Abbas in such a manner that he will be left speechless. Sa'id replied that a man like Abdullah ibn Abbas cannot be made speechless. When Abdullah ibn Abbas sat;

- Muawiya questioned him about Umar ibn Khattab. He was told, "May Allah have mercy on him! He was a true ally of Islam; shelter for orphans; castle of faith; abode for the weak; understood the true people; a fort for people; the provider of help; Allah gave dominance to His religion through him as he advanced patiently towards the right of Lord and stood perseverantly to please Him; countries were conquered; God's remembrance spread far and wide; Allah was worshipped on hillocks, foreign shores and islands; he held to honour during heated arguments; invoked Allah in affluence and poverty rather all the time. May Allah punish the one till doomsday who finds fault in Umar." **(Tabarani 10438)**
- Imam Abu Bakr al-Khraiti says, "May Allah bless Umar! He was deeply engrossed in witnessing Divinity through the light of Allah and was the man of gnosis. Verily, he was an epitome of the Arabic couplet which means, 'He is the one who judges the matters through his insight. Thus, he has the ability to foresee tomorrow'."
- The Holy Prophet said about the two worthy Companions, "Allah has strengthened me with four ministers. Two are from the heavens i.e. Angel Gabriel and Angel Michael and two are from the earth i.e. Abu Bakr and Umar." **(Tirmidhi 3680)**

- The Prophet said, “There are always some special persons among the Companions of every Prophet and the special among my Companions are Abu Bakr and Umar.” **(Tabarani 9865)**
- The Prophet said, “The love for Abu Bakr and Umar is faith whereas enmity towards them is hypocrisy.”
- The Prophet said, “The best amongst my umma are Abu Bakr and Umar.”
- The Prophet said, “Abu Bakr and Umar are the leaders of the elder people in the heaven.” **(Tirmidhi 3664, 3665)**
- Ali ibn Abi Talib was present in the Mohammadan Assembly when Abu Bakr and Umar came. The Holy Prophet saw them and said, “O Ali! Except the Prophets and the Messengers, they are the leaders of all the old and the young people of paradise.” **(Musnad Ahmad ibn Hanbal 602)**
- The Prophet said, “It is not me but Allah Who has honoured Abu Bakr and Umar.”
- Abu Hurairah narrates that the Prophet came with Abu Bakr and Umar on his sides. He said, “We will be raised on the doomsday like this.” **(Tabarani 23716)**
- Once the Holy Prophet said when Abu Bakr and Umar came, “All praises are for Allah who helped me with these two.” **(Tabarani 19494)**
- Abdullah ibn Abbas relates, “People gathered around the sacred body of Umar during his funeral. Everyone was praising and praying for him. People were paying salutations upon him before his burial. I was also among them. Suddenly someone put his hand on my shoulder from behind. I was shocked, I turned around immediately. It was Ali ibn Abi Talib. He sought blessings for Umar and (addressing Umar’s sacred body) he said, ‘(O Umar!) There is no one after you whose virtues I would like to adhere to

when I meet Allah. I swear to Allah! I am sure that Allah will keep you with your two friends (the Holy Prophet and Abu Bakr) as I often heard the Prophet saying, 'Abu Bakr, Umar and I came. Abu Bakr, Umar and I entered. Abu Bakr, Umar and I left.' I am sure that Allah will bless you with the company of your both friends." **(Bukhari 3685; Ibn Majah 98)**

USMAN IBN AFFAN

Usman ibn Affan is the third righteous Caliph. He was born in Makkah. His genealogy meets Prophet Mohammad in the fifth generation. His title is *Ghani* (the rich and generous) as he was affluent and after accepting Islam he generously donated his wealth for the cause of Allah. One of Usman's titles is *Du an-Nurayn* (the possessor of two lights). This is because two of the Prophet's daughters i.e. Ruqayyah bint Mohammad and Umm Kulthum bint Mohammad were married to him. He married Umm Kulthum after the death of Ruqayyah. Since none other than him had the honour of marrying two daughters of a Prophet thus this title became relatively more famous. A number of Hadiths are narrated in this regard.

- Abu Hurairah relates that Prophet Mohammad met Usman at the entrance of mosque and said, "Gabriel told me that Allah has commanded to wed Umm Kulthum with you." **(Ibn Majah 110)**
- Asma narrates that when the Prophet's second daughter (Umm Kulthum) also died who was married to Usman, the Prophet said, "Arrange the marriage of Usman. If I had a third daughter I would have married her to Usman as well. I have wedded my two daughters to Usman on Divine command." **(Tabarani)**
- Abdullah ibn Umar ibn Abaan al-Jafi says, "My uncle Husayn al-Jafi asked me, 'O son! Do you know why is Usman titled *Du an-Nurayn*?' I replied, 'No!' He said, 'It is because Allah

has never commanded to marry two daughters of any Prophet to one person except Usman ibn Affan (he married Umm Kulthum after the death of Ruqayyah). That is why he is called *Du an-Nurayn*'." **(Bayhaqi; al-Lalikai)**

- Ubaidullah ibn Adi ibn al-Khiyar has narrated a long tradition in which Usman ibn Affan said, "Indeed Allah has sent the Prophet with truth. I was among the foremost who accepted the invitation of Allah and His Prophet. I established faith in what was sent to the Prophet. As you (Ubaidullah) have said I have the honour of two migrations. I pledged allegiance to the Prophet. I swear neither I disobeyed the Prophet nor deceived him till the time he died (and also I did the same afterwards)." **(Bukhari 3696; Musnad Ahmad ibn Hanbal 480)**

Usman is also titled *Sahib al-Hijratain*, the one who migrated twice. The first migration was towards Abyssinia along with the Prophet's daughter Ruqayyah and the second migration was towards Madina.

- Anas ibn Malik narrates that Usman ibn Affan set out towards Abyssinia for migration along with his wife Ruqayyah. For a long time the Prophet had no news about them. He would go out of the city every day to inquire about their safety. Finally, one day a woman brought the good news of their well-being. Upon this the Prophet said, "Verily! Usman is the first person after Prophet Lut who has migrated along with his wife in the way of Allah." **(Tabarani 141)**

Usman's greatest virtue is his modesty. Even the angels would regard him for it. Sultan Bahoo says that a seeker of Allah should be modest like Usman. He was so perfect in it that he never unclothed himself even in total privacy. There are numerous Hadiths about his modesty. Some of them are as follows:

- Abu Musa al-Ash'ari narrates, "The Prophet was sitting near water and one or both of his knees were uncovered. When Usman came, the Prophet covered them." **(Bukhari)**

- Aisha bint Abi Bakr narrates, "The Prophet was lying (on bed) in my house and both of his legs were partly visible. Abu Bakr sought permission to enter the room which the Prophet granted while lying in the same posture and continued talking. Then Umar sought his permission which the Prophet granted while lying in the same posture and kept talking. Then Usman sought permission upon which the Prophet sat up and adjusted his dress. Usman had conversation and then he left. I asked, 'O Prophet of Allah! When Abu Bakr came you did not adjust your clothes, nor upon Umar's arrival but when Usman came you sat up and adjusted your dress.' He replied, 'Why should I not regard the person whom even the angels regard'." **(Muslim 6209; Musnad Ahmad Ibn Hanbal 24834, 25731)**

- Aisha bint Abi bakr narrates that the Prophet was lying on bed in her house covering himself with a sheet. Abu Bakr sought permission to meet the Prophet. The permission was granted. The Prophet talked to him while staying in the same position. Then Umar sought permission to meet the Prophet which was granted. Umar discussed the matter, the Prophet listened to him in the same posture. Then Usman sought permission to come inside. Prophet Mohammad sat up, adjusted his clothes and asked Aisha to do the same, then allowed Usman to come in. The Prophet talked to him and when he left Aisha asked, "O Prophet of Allah! What is the reason that when Abu Bakr and Umar came you did not adjust yourself but you sat up for Usman and adjusted your clothes?" Upon this the Prophet replied, "Usman is extremely modest. I was afraid that if I allowed him to enter keeping myself in the same posture, he would not be able to discuss his issue." **(Muslim 6210)**

- Hafsa bint Umar narrates, "Once the Prophet came to my house and sat down keeping his cloth over his legs. Meanwhile, Abu Bakr Siddiq came and sought permission which the Prophet granted while he kept sitting in the same manner. Then Umar, Ali and other Companions came and sought permission from the Prophet which he granted while sitting in the same manner. Then came Usman. The Prophet first covered his sacred body with the cloth and then granted permission. The Companions kept talking to the Prophet and then left. I asked, 'O Prophet of Allah! Abu Bakr, Umar, Ali and other Companions came but you kept sitting in the same way but when Usman came you covered your body.' He said, 'Should I not honour the modesty of the man whom even the angels honour'." **(Musnad Ahmad ibn Hanbal 27000, Tabarani 20071)**
- Anas ibn Malik narrates that the Prophet said, "Usman ibn Affan is truly modest." **(Tirmidhi 3790)**
- Badr ibn Khalid narrates, "On the day Usman's house was besieged, Zayd ibn Thabit stood near us and said, 'Will you not be shy of the man from whom even the angels are?' We inquired, 'Who is he?' He said that he had heard the Prophet saying, 'One of the angels was with me. Meanwhile, Usman passed by. The angel said that this person is a martyr, his people will kill him and we the angels are also shy of him'." Badr (the narrator) says that afterwards they saved Usman from a group (of *kharijites*). **(Tabarani)**

One of the greatest distinctions of Usman is that Prophet called his own right hand as the hand of Usman. When Usman went to Makkah for negotiations with the Quraish at the time of Treaty of Hudaybiyyah, rumour of his martyrdom was spread. On that occasion, the Prophet took oath of allegiance from all his Companions. This allegiance is known as 'Pledge of the Tree or Pledge of Ridwan' (*Bayat ar-Ridwan*). Since Usman was not

present at the time of this oath, the Prophet placed his right hand over the hands of Companions and said, "This is Usman's hand and I swear allegiance on his behalf." None else has been blessed with such honour. This incident can be verified from the following Hadith:

- Anas ibn Malik relates that the Prophet took the Pledge of the Tree when Usman had gone to Makkah as his ambassador. When Companions were pledging allegiance at the hand of the Prophet, he said, "Usman is performing the duties of Allah and His Prophet." After that the Prophet placed his hand over the other as Usman's hand for swearing allegiance on his behalf. Hence Usman's hand was (many times) better for people than their own hand. **(Tirmidhi 3702)**

Another distinction of Usman is that when he went to Makkah as an ambassador, the Quraish offered him an opportunity to perform circumambulation of Kaaba but he refused the offer by saying, "I would not perform it without the Prophet."

- Salama narrates that the Holy Prophet took allegiance on behalf of Usman (Pledge of the Tree) by placing his right hand on the other. The people said, "Usman is fortunate as he will be peacefully circumambulating Kaaba right now." On hearing this the Holy Prophet said, "Even if Usman stays in Makkah for so-and-so many years, he would not circumambulate Kaaba without me." **(Tabarani 142; Musannaf Ibn Abi Shaybah 32709)**

His title is *Ghani*. He was rich and his wealth was only for Allah and His Prophet. Whenever there was a challenging time for Muslims and material means were needed, Usman came forward and offered his wealth in the way of Allah.

At the occasion of Expedition of Tabuk, the Prophet urged his Companions to spend their wealth. Abu Bakr Siddiq brought everything that was present in his house while Umar ibn Khattab

brought half of what he had. At that time Usman said, “I present hundred laden camels.” When the Prophet persuaded more, Usman again got up and said, “I present another two hundred camels.” The Prophet again persuaded upon which Usman said, “I give an additional three hundred camels.” The Prophet urged yet again for spending wealth for jihad in the way of Allah and for the fourth time Usman said, “I present another two hundred camels and a thousand gold coins.” Hearing this, the Prophet came down from his pedestal and was so pleased with Usman’s unparalleled generosity that he took the coins in his hand and said:

◄ مَا ضَرَّ عُثْمَانُ مَا عَمَلَ بَعْدَ هٰذَا الْيَوْمِ

Meaning: From today onwards nothing that Usman does will cause him any harm.

He added, “O Usman! Allah has forgiven all your sins that you have committed or will commit.”

Once a terrible famine struck Madina that worried everyone. Meanwhile, Usman received a thousand grain laden camels. All the traders of Madina gathered and tried to buy the grain at a much higher price but Usman refused and said, “I am receiving even greater profit. I ask you people to be witness that I have given away all this grain to the Fakirs of Madina for the sake of Allah.”

Abdullah ibn Abbas says that the same night he saw the Prophet in dream. The Prophet was riding a white Turkish horse and was clad in a dress of light. He was in a hurry to go somewhere. Abdullah asked, “O Prophet! May my parents be sacrificed upon you, I am very fond of beholding you.” The Prophet said, “I am in a hurry right now because Usman has given a charity of thousand camels that Allah has accepted and as a reward he is being married to a houri and I have to attend this marriage.”

After the death of Prophet, Usman carried out the responsibility of taking the honourable wives of the Prophet to hajj. It was not only because he was part of the Prophets' household being his son-in-law but also by virtue of his modesty. He took upon himself all the expenses of their hajj. This was a special honour bestowed upon him.

When the Prophet migrated to Madina, he and his Companions faced an extreme shortage of sweet water. There was only one well of sweet water named 'Well of Roomah' which was owned by a Jew who sold water at the price of his choice. The Prophet announced that anybody who would purchase the well and dedicate it for the sake of Allah will be blessed with paradise. Usman purchased the well and dedicated it.

- Once the Prophet was talking about impending fitna. Meanwhile, a person passed by who had covered his face with a cloth. The Prophet pointed towards him and said, "On that day (of fitna) this person will be on righteousness." The narrator looked towards him and realized that he was Usman. He then asked the Prophet, "Is he the one?" The Prophet replied, "Yes, he is!" **(Tirmidhi 3704; Ibn Majah 111; Musannaf Ibn Abi Shaybah 32689 with Abu Qilabah as the narrator)**

- Jabir ibn Abdullah narrates that a dead body was brought to the Prophet for offering funeral prayer but the Prophet refused. Someone asked, "O Prophet! We have never seen you refusing any funeral prayer." The Prophet replied, "The truth is that the dead person had grudge for Usman. Hence Allah has deprived him of His mercy." **(Tirmidhi 3709)**

- Abdullah ibn Umar narrates, "The Prophet stood up on the day of Badr and said, 'Indeed, Usman is performing the duties of Allah and His Prophet[25] and I take oath of allegiance on his behalf.' The Prophet also fixed the share of

[25] Usman could not participate in the battle because his wife Ruqayyah, the daughter of Prophet Mohammad was ill and he was looking after her.

Usman from the war wealth. The Prophet did not do so for anyone else who was absent that day." **(Abu Dawud 2726)**

- Aisha bint Abi Bakr says, "The Prophet asked me, 'Call somebody from my Companions.' I asked, 'O Prophet of Allah! Should I call Abu Bakr Siddiq?' He said no. Then I asked, 'Should I call Umar ibn Khattab?' He said no. I then asked, 'Should I call your cousin Ali ibn Abi Talib?' He said, 'No! Call Usman?' When Usman came, the Prophet said, '(O Aisha!) Give us privacy.' Then he started whispering to him and Usman's expressions changed. Then came the day when Usman's house was besieged and he was constrained. We said, 'O Caliph! Will you not fight?' Usman said, 'No, verily the Prophet had advised me (about this day) and I will follow the advice firmly'." **(Musnad Ahmad ibn Hanbal; Abu Ya'la)**
- Abu Sahla, the freed slave of Usman relates that during the terminal disease of the Holy Prophet, he asked Aisha that he wanted a (close) Companion by him. She asked if she should call Abu Bakr but the Prophet remained silent, so she understood that he wanted someone else. She suggested for Umar and Ali but the Prophet kept quite. Then she inquired to call Usman. The Prophet allowed. When Usman came, the Prophet said, "(O Aisha!) Give us privacy." Then he started whispering to him and Usman's expressions changed. Then came the day when Usman's house was besieged and he was constrained. We said, "O Caliph! Will you not fight?" Usman said, "No, verily the Prophet had advised me (about this day) and I will follow the advice firmly." **(Musannaf Ibn Abi Shaybah 32700)**
- Jabir ibn Abdullah narrates, "Once we along with the Prophet were present in a house with emigrants. Abu Bakr Siddiq, Umar, Usman, Ali, Talhah, Zubayr ibn al-Awam, Abd al-Rahman ibn Awf and Sa'd ibn Abi Waqqas were also present. The Prophet said, 'Each one of you should stand

with his friend.' The Prophet himself stood beside Usman. He embraced him and said, 'O Usman! You are my friend in this world as well as in the hereafter'." **(Mustadrak)**

- Abu Hurairah narrates that he want to Ruqayyah, daughter of the Prophet and asked, 'What is your opinion about Usman ibn Affan?' I replied, 'He is an excellent man.' The Prophet advised, 'Keep respecting him, verily he is similar to me more than any other Companion regarding his conduct'." **(Tabarani 97)**

- Abu Musa al-Ash'ari says, "I was in an orchard with Prophet Mohammad when someone sought permission to enter. The Prophet said to open the door and give him glad tidings of paradise. I did the same and opened the door. He was Abu Bakr Siddiq and after listening to the glad tidings he praised Allah. Afterwards, another person sought permission. The Prophet again said to give him glad tidings of paradise and open the door. When I opened the door, he was Umar ibn Khattab. I conveyed to him the Prophet's message, he also praised Allah. Then a third person sought permission to enter. The Prophet said, 'Open the door, give him glad tidings of paradise along with the trials and hardships that he will have to face in the world.' He was Usman ibn Affan. When I told him the Prophet's words, he praised Allah and said, 'Only Allah is the Helper'." **(Bukhari 3693)**

- Talhah narrates that the Holy Prophet said, "Every Prophet has a friend and my friend in paradise is Usman." **(Tirmidhi 3698)**

- Abdullah ibn Umar narrates, "I was with the Holy Prophet when a man came to him and shook hands. The Prophet did not withdraw his hand till the man himself released his hand. Then the man said, 'O Prophet of Allah! Usman has come.' The Prophet said, 'He is amongst those who are destined to be in heaven'." **(Tabarani)**

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- Abdullah ibn Sehr says, “Verily a man came to Sa'id bin Zayd and said to him, ‘I have grudge against Usman to the extent that I never had such a grudge against any other person.’ Upon this Sa'id bin Zayd said, ‘Indeed you have said an evil statement. You foster grudge towards such a person who is one of those promised heaven’.” **(Musnad Ahmad ibn Hanbal)**

- Abdullah ibn Sanan says that when Usman ibn Affan was appointed as the Caliph, Abdullah ibn Masud said, “We have left no stone unturned to choose the highest ranking among us.” **(Musannaf Ibn Abi Shaybah 32695)**

- Abu Salama ibn Abd al-Rahman narrated that Usman looked from the roof of his house when the rebels had besieged him and said, “By Allah, I adjure the person who heard the Messenger of Allah on the day when the mountain (Uhad) shook and he said, ‘O mountain! Be still, for there is no one upon you but the Prophet, the truthful and two martyrs’ and I was with him.” Some people affirmed this incident. Then he said, “I adjure the person who witnessed the Pledge of Tree when Prophet Mohammad said (about both of his hands), ‘This is the Hand of Allah and this is the hand of Usman’.” Some affirmed that saying of the Prophet as well. Then Usman said, ‘I adjure the person who heard the Messenger of Allah saying on the occasion of Expedition of Tabuk, ‘Who will spend his wealth in the way of Allah that will be accepted?’ On hearing this I equipped half of the army with my own wealth.” Some affirmed this. Then Usman said, I adjure the man who heard Prophet Mohammad saying, ‘Who will extend this mosque in return for a house in paradise?’ So I bought the land to extend the Prophet’s mosque.” Again some affirmed that as well. Afterwards Usman asked people, ‘I adjure people who witnessed that I bought well of Roomah and allowed wayfarers to use it.” Some people gave affirmation of this as well. **(Nasai 3639)**

- Abdullah ibn Umar narrates, “The Prophet told about fitna and said regarding Usman ibn Affan, ‘He will be killed wrongly’.” **(Tirmidhi 3708)**

- Abu Habiba relates, “I went to Abu Hurairah when Usman was besieged in his house. I sought permission to have a discussion with him. Abu Hurairah said, ‘I have heard the Holy Prophet talking about impending fitna and disputes. We asked: O Prophet of Allah! What is your ordain for us (for that day)? He replied: It will be mandatory on you to obey your leader and his fellows. He said this pointing towards Usman’.” **(Musannaf Ibn Abi Shaybah 32712)**

- Abdullah ibn Abbas says, “I was sitting in the company of the Prophet while Usman came. When he came closer, the Prophet said, ‘O Usman! You will be martyred while reciting sura *al-Baqarah* and your blood will fall on the verse:

  ◄ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ (٢:١٣٧)

  Meaning: So Allah is sufficient to guard you against their evil and He is All-Hearing, All-Knowing. **(2:137)**

  On the judgment day, you will be raised as the ruler over the downtrodden. Everyone from the east to the west will envy your distinction and you will intercede for as many people as the people of Rabi’ah and Mudhar tribes put together.” **(Mustadrak 4555)**

- Aisha bint Abi Bakr narrates, “The Prophet said, ‘O Usman! Allah will bless you with the cloak (of caliphate). If people will try to remove it, you must not do it’.” **(Tirmidhi 3705; Musnad Ahmad Ibn Hanbal 25073)**

- Bashir al-Aslami says that when migrating Companions came from Makkah to Madina they faced serious shortage of water. There was a spring with a man from Ghifar tribe which was called Roomah. He would sell a small leather bag of water

from the spring at a high price. The Prophet said to him, "Sell to me this spring for a spring in the paradise." The man replied, "O Prophet of Allah! There is no source of income for me and my family except this spring therefore I cannot do this." This news reached Usman who purchased the spring from that man for thirty-five thousand dinars. He then came to the Prophet and asked, "O Prophet of Allah! If I purchase this spring and dedicate it, will you also give me a spring in the paradise in reward of this as you said to that man?" The Prophet said yes. On this Usman said, "O Prophet of Allah! I have purchased that spring and dedicated it for the Muslims." **(Tabarani)**

- Muawiya inquired about Usman ibn Affan from Abdullah ibn Abbas. He replied, "May Allah have mercy on him! He was the most honoured; the most elevated among the righteous; he recited the Holy Quran in a slow and beautiful manner; he offered *Tahajjud* prayer regularly; the one who wept while remembering Allah; the one who pondered and contemplated the most; the helper irrespective of day or night; the one who always took (first) step towards righteousness; the one who took (leading) steps to acts of salvation; the one who stayed away from depravity; the one (who contributed the most) with the army[26]; the owner of the well[27]; the one who wedded two daughters (one after the other) of the Prophet. Hence, whoever abuses him, may Allah embarrass him till the doomsday." **(Tabarani 10439)**

- Abdullah ibn Umar narrates that the Holy Prophet said, "Every Prophet has a friend from his umma and verily Usman is my friend." **(Abu Nu'aym; Daylami)**

[26] Expedition of Tabuk
[27] Well of Roomah

- ❖ Abdullah ibn Umar relates from the Holy Prophet, “Usman’s attributes are similar to those of our forefather Prophet Abraham.” **(Daylami)**

WIVES AND DAUGHTERS OF THE HOLY PROPHET

The most prestigious women of the umma are the honourable wives and daughters of the Holy Prophet. Mother of the believers Khadijah bint Khuwaylid holds the highest position with regard to spreading Islam, companionship and for being a consoler for the Holy Prophet. She is undoubtedly the most honourable woman and the first one to believe who helped and supported the Prophet. It is sufficient to prove her greatness that she endorsed the Holy Prophet while people disapproved and rejected him. The Holy Prophet was blessed with children through her. Before she embraced Islam, her hundreds of camels carried trading goods but when she died there was not even enough cloth for her shroud. There are only two personalities in Islam who sacrificed their everything for the religion, Khadijah bint Khuwaylid and Abu Bakr Siddiq. Then ranks the mother of the believers, Aisha bint Abi Bakr who became the custodian of the Holy Prophet’s heritage of knowledge and spread it for more than a half a century. The Hadiths related by her are the base of one third of the Islamic jurisprudence. Regarding knowledge, Umm Salama also holds a distinct position. Among the daughters of the Prophet, Fatimah bint Mohammad holds the highest position. Her grandeur has been mentioned in the chapter ‘Beneficence and Grandeur of People of the Cloak’.

TEN COMPANIONS WITH GLAD TIDINGS OF PARADISE (ASHARAA AL-MUBASHARUN)

The ten blessed Companions are distinguished from the rest on the basis that the Prophet gave them the glad tidings of paradise during their lifetime. Besides the Rashidun Caliphs the following six Companions were given the good news:

1. Az-Zubayr ibn al-Awam
2. Sa'd ibn Abi Waqqas
3. Abd al-Rahman ibn Awf
4. Abu Ubaidah ibn al-Jarrah
5. Talhah ibn Ubaydullah
6. Sa'id ibn Zayd

PIONEER MUSLIMS OF MAKKAH

This is the distinguished group as they were the foremost on the path of Truth. They endured every kind of tribulation and cruelty with great steadfastness to secure and strengthen their bond with Allah and His Prophet. Among them, besides the Rashidun Caliphs and the Companions who were promised paradise following are worth mentioning;

Zayd ibn Harithah, Bilal ibn Rabah al-Habashi, Ammar ibn Yasir, Khabab ibn al-Aratt, Abdullah ibn Masud, Khalid ibn Sa'id ibn al-As, Suhayb ar-Rumi, Usman ibn Madh'un, Al-Arqam ibn Abi'l Arqam, Jafar ibn Abi Talib, Abu Salama and Amr ibn Abasa.

Among the early women believers were included Lubaba bint al-Harith who was the wife of Abbas ibn Abd al-Muttalib and her title was Umm Fadl, Asma bint Abi Bakr, Umm Ruman, Sumayyah bint Khabbat and Fatimah bint Khattab.

PIONEERS AMONG ANSAR

In the eleventh year of the declaration of Prophethood, some people of Khazraj tribe came for pilgrimage and camped a few miles away from Makkah at al-Aqabah. One night Prophet Mohammad visited them to preach. They were expecting the last Prophet because of their close contacts with the Jews. When they saw Prophet Mohammad and heard from him the Divine revelations, they immediately believed and accepted Islam. The names of these six persons are: Abu Umama Asad ibn Zurara, Awf ibn al-Harith, Rafay ibn Malik, Qutba ibn Amir, Uqbah ibn Amir and Sa'd ibn ar-Rabi.

On returning to Madina these Companions spread the light of faith. Next year twelve people arrived for pilgrimage. Among them, except Sa'd ibn ar-Rabi, five were the same as just mentioned. Another seven who came with them and embraced Islam were; Dhakwan ibn Abu Qays, Ubada ibn as-Samit, Khalid ibn Mukhlid, Abbas ibn Ubada, Muadh ibn al-Harith, Abu al-Haytham ibn at-Tayyihan and Uwaim bin Saidah.

They swore allegiance to believe in the Oneness of Allah, obey the Prophet and not to indulge in theft, fornication, killing of newborn girls, false allegations and backbiting. This pledge is known as the first pledge at al-Aqabah and Mus'ab ibn Umair was sent with them to educate and preach. The following year, the second pledge at al-Aqabah took place in which there were seventy-two men and two women from the tribes of Aws and Khazraj. They had come with the intention of inviting the Prophet to migrate to their city, Madina.

The Prophet said after the oath, "As Prophet Jesus had selected twelve persons, similarly on the indication of Angel Gabriel, I appoint twelve of you as my representatives. Go back to Madina and spread Islam. I will undertake this task myself for the people of Makkah." Among these representatives, nine were from Khazraj

tribe while three were from Aws. These twelve representatives are the leading ones amongst the *Ansar* of Madina and they hold the same distinction as the 'ten who were promised paradise' hold among the emigrants. Representatives from the tribe of Khazraj were: Abu Umama Asad ibn Zurara, Rafay ibn Malik, Ubada ibn as-Samit, Sa'd ibn ar-Rabi, Mundhir ibn Amr, Abdullah ibn Rawahah, Bara ibn Marur, Abdullah ibn Amr and Sa'd ibn Ubadah. Three representatives from Aws were: Usaid bin Hudair, Sa'd bin Khaithamah and Abu al-Haytham ibn at-Tayyihan.

The following Hadiths state the virtues of *Ansar*:

- Anas ibn Malik reports that the Prophet said, "Love of *Ansar* is a sign of faith and grudge against *Ansar* is a symbol of hypocrisy." **(Bukhari 17)**
- Anas ibn Malik relates that the Prophet said, "The sign of a believer is that he loves *Ansar* and the sign of a hypocrite is that he keeps grudge against them." **(Bukhari 3784; Nasai 5022)**
- Al-Barra says that he heard the Prophet saying, "Only a true believer loves *Ansar* and only a hypocrite would keep grudge against them (narration of Imam Nasai is, 'Only a non-believer will keep grudge for them'). The one who loves them, Allah will love him and Allah will hate him who keeps grudge against them." **(Bukhari 3783)**
- Anas ibn Malik says that when the Prophet saw some of the women and children of *Ansar* returning from a marriage, he stood up and said, "You are my beloved among the people." He said this thrice and meant the *Ansar* Companions. **(Bukhari 3785)**
- Abu Hurairah relates that the Prophet said, "The one who believes in Allah and in the judgment day, does not keep grudge against the *Ansar*." **(Muslim 238-239)**

- Abu Hurairah relates that Prophet Mohammad said, "One who loves the *Ansar*, he does it for my sake and the one who has grudge against them, in fact has it because of his grudge against me." **(Tabarani)**
- The Prophet said, "O Allah! Forgive the *Ansar*, the sons of *Ansar* and the grandsons of *Ansar*." **(Muslim 6414; Tabarani 15593)**
- Sa'd ibn Malik narrates that the Prophet said, "If the people decide to go to one valley and the *Ansar* decide to go to another, I would walk with the *Ansar*. Had there been no migration I would have been a person amongst the *Ansar*." **(Ibn Majah 164)**
- Anas ibn Malik narrates that the Prophet came to us and said, "Beware! Every Prophet has some assets and verily my asset is *Ansar*." **(Tabarani; Abu Nu'aym; Diya al-Din al-Maqdisi)**

COMPANIONS WHO HAD THE HONOUR OF MIGRATION

When Allah commanded the believers to migrate to Madina, the Prophet immediately indicated the Companions to migrate after *Dhul al-Hijjah* and also pointed the destination. The leading ones in migration included Mus'ab ibn Umair and Abdullah ibn Umm Kulthum. Then Bilal al-Habashi, Sa'd ibn Abi Waqqas and Ammar bin Yasir migrated one after the other. Then there was a group of twenty individuals that included Umar ibn Khattab. When Umar ibn Khattab decided to migrate, he went daringly with weapons. First he went to Kaaba and after performing the circumambulation he addressed the people of Quraish who had gathered in the compound of Holy Kaaba, "I am migrating! Anyone who wants his wife to be a widow, children to be orphans and wants to leave his mother wailing he may come and

fight me." Nobody dared to confront him, however some weak Muslims became his co-emigrants.

Suhayb ar-Rumi, though a slave, was affluent. When the news of his migration reached the non-believers, they stopped him and asked why he was taking his wealth with him. They said, "Whatever you have earned here, we would not let you take it with you." He replied firmly, "Till there is a last arrow in my quiver nobody can stop me. However, if you want my wealth you can take it and let me go." Thus, having lost everything he saved his life and joined the Prophet in Quba. When the Prophet saw him, he said, "You have done a very profitable trade."

In the month of *Rabi al-Awwal*, the Prophet along with Abu Bakr Siddiq left Makkah for Madina. The Quran remembers Abu Bakr as 'the Companion' of Prophet Mohammad. The Prophet left Ali ibn Abi Talib in Makkah to return the belongings and goods of the non-believers which they had entrusted to him. In Quba, the Prophet stayed at the house of Kulthum ibn Hidum, laid the foundation of Quba Mosque and departed for Madina after three days on Friday. Enroute to Madina, the Prophet offered salat in the town of Salim tribe and this was the first Friday salat. Then he entered Madina from the south. Earlier, Madina was called Yathrib but that day onwards this city is called *Madina-tun-Nabi* (City of the Prophet) and it was prohibited to call it Yathrib.

The first task in Madina was to build the Prophet's Mosque. Then the Prophet attended towards the rehabilitation of the emigrants. He gathered the Companions at the house of Anas ibn Malik to establish brotherhood among them. Their number is said to be ninety in which forty-five were emigrants while other forty-five were *Ansar*. The Prophet established the bond of brotherhood between an emigrant and an *Ansar*. These *Ansar* and emigrants are those blessed souls who are honoured with the distinction of offering salat facing both the qiblah. All such Companions are included in the leading Companions.

About the superiority of the emigrants the Prophet said:

- Abdullah ibn Zayd and Abu Hurairah relate that Prophet Mohammad said, “If there was no (superiority of) migration then I would have been a person amongst the *Ansar*.” **(Bukhari 7244, 7245)**
- Sa’d ibn Abi Waqqas narrates that the Prophet said, “O Allah! Accept the migration of my Companions and do not revert them to the previous state of ignorance.” **(Agreed upon Hadith)**

INSCRIBERS OF REVELATIONS

Some scholars have ranked the writers of revelation above the participants of Badr. In Madina their number reached forty. The honour of writing the first revelation was conferred upon Khalid ibn Sa’id while the distinction of writing the last revelation was bestowed upon Ubayy ibn Ka’b.

PEOPLE OF BADR

The Companions who fought in Badr, the first battle between truth and falsehood (*Yaum al-Furqan*), are blessed with special honour. It is said about them that Allah saw the people of Badr with favour and said, “Now you may do whatever you want, for I have forgiven you.” **(Abu Dawud 4654)**

It is narrated in another Hadith that Angel Gabriel came to the Prophet and asked, “O Prophet! What is the status of people of Badr among the Muslims? The Prophet replied, “I consider them superior to all other Muslims.” Angel Gabriel told the Prophet that the angels who appeared at Battle of Badr to help the believers are also considered worthy of similar distinction among all the angels. The status of participants of Badr is the highest as Allah forgave all their sins and made paradise due for them.

Their number according to known traditions is three hundred and thirteen.

The Holy Prophet has narrated the excellence of the people of Badr in these words:

- Ali ibn Abi Talib relates a long tradition that the Holy Prophet said, "Allah addressed the people of Badr, 'Do whatever you want to do as I have declared you the rightful deservers of paradise' or Allah addressed them in these words, 'I have forgiven you'." **(Agreed upon Hadith)**
- Umar ibn Khattab fixed an annual allowance of five thousand dirham for the people of Badr during his caliphate and said that he would give preference to the people of Badr over all other Companions. **(Musnad Ahmad ibn Hanbal 16000)**
- Jabir ibn Abdullah relates that the servant of Hatib ibn Abi Balta'ah went to the Mohammadan Assembly and complained against Hatib, "O Messenger of Allah! Hatib ibn Abi Balta'ah will go to hell." The Holy Prophet said, "You are a liar! He will not go to hell as he has participated in the Battle of Badr and Treaty of Hudaybiyyah." **(Mustadrak 5308)**
- Abdullah ibn Abu Aufa says that Abd al-Rahman ibn Awf complained about Khalid ibn al-Walid in the sacred Mohammadan Assembly. The Holy Prophet said to Khalid, "Why do you hurt a man from the people of Badr! You cannot achieve the status of people of Badr even if you donate gold equal to the size of Mount Uhud." Khalid ibn al-Walid said, "O Holy Prophet! He quarrelled with me so I did." The Holy Prophet said to Abd al-Rahman ibn Awf, "Do not hurt him as he is one of the swords of Allah which Allah has imposed upon non-believers." **(Tabarani; Ibn Hibban)**

PEOPLE OF UHUD

The status of people of Uhud comes after the people of Badr. Although there were one thousand soldiers who entered the battlefield but the leader of hypocrites Abdullah ibn Ubayy retreated along with his three hundred men at the time of battle. Consequently, strength of the true believers reduced to seven hundred.

PARTICIPANTS OF BATTLE OF THE TRENCH

Quraish and other Arab tribes laid a siege around Madina in 5 AH. Muslims dug out a trench on three sides of their city for protection and remained besieged for several days. The rank of participants of battle of the Trench comes after the Companions of Uhud.

COMPANIONS OF PLEDGE OF THE TREE

In 6 AH, the Holy Prophet dreamt that he was circumambulating Kaaba. To make this dream come true he set out for Makkah. According to a tradition, fourteen hundred Companions accompanied him and according to another tradition they were sixteen hundred. The Muslims stopped at Hudaybiyyah. Usman ibn Affan was sent to Makkah as an envoy. There was a rumour that he had been martyred. Upon hearing this news the Prophet took the pledge from his Companions under an Acacia tree to take revenge. Those who took this pledge have a grand status.

Allah says about their grandeur in sura *al-Fath*:

◄ لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ۝ (۴۸:۱۸)

Meaning: Surely Allah was well pleased with the believers when they pledged allegiance to you (O Prophet) under the tree. So (the passion of truth and fidelity) that permeated their inwards, Allah had its knowledge and sent down an exceptional calmness and tranquillity and awarded them the forthcoming victory (of Khaybar). **(48:18)**

The Prophet said about these Companions:

- Jabir ibn Abdullah who was among the people of the Tree relates, "The Holy Prophet addressed us on the day of Hudaybiyyah, 'You are the best among all the inhabitants of the earth.' We were fourteen hundred Companions and if I could see (Jabir ibn Abdullah had lost his eyesight by then) I would have indicated you the location of the tree as well." **(Agreed upon Hadith)**

CONQUEST OF MAKKAH

Allah says in sura *al-Hadid*:

◄ لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ ؕ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَقٰتَلُوْا (۵۷:۱۰)

Meaning: Those of you who spent (their wealth in the way of Allah) before (Makkah's) victory and fought (for the sake of truth), they (and others) cannot be equal. They are far higher in rank than those who spent their wealth afterwards and fought. **(57:10)**

Those who donated and fought for Allah before Makkah's victory are superior to those who donated and fought for Allah after it.

EMINENCE OF COMPANIONS

Everyone in Makkah became the enemy of the Prophet when he announced his Prophethood. It was an unexpected announcement for Quraish. They could not even think that 'the truthful and honest' would become such a danger for their system of falsehood. They could not even imagine that a man of honour, who always lowered his eyes out of modesty would challenge the religion of their ancestors. Proclamation of Islam not only meant waging a war against Quraish or Makkans, but also against the whole Arab society. The entire Arab turned against Prophet Mohammad. It was the most difficult time when supporting him and accepting Islam meant inviting the death. However, the sacred Companions risked their lives and supported the Prophet of Allah. They endured every affliction without complaining and faced all hardships bravely. They were tortured, flogged, made to lay on fire bed, dragged on the hot sand, hanged to death, scorched with hot metal, buried under heavy stones but all these atrocities could not affect their companionship with the Holy Prophet. They persistently remained in the company of the Prophet because of their love for him and could not even think of being apart. It was not just the matter of accepting Islam but was their ardent love for the Prophet.

If the lives of the Companions are studied, one comes to know that they sacrificed each and everything ordered in the following verse and ultimately succeeded on the path of righteousness:

◄ قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُ ِۨاقْتَرَفْتُمُوْهَا وَ تِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ (۹:۲۴)

Meaning: (O esteemed Messenger!) Say, "If your fathers (and forefathers) and your sons (and daughters) and your brothers (and sisters) and your wives and your (other) kith and kin and the riches that you have earned (so hard) and the trade and business that you fear may decline and the homes you are fond of are dearer to you than Allah and His Messenger (blessings and peace be upon him) and struggling in His cause, then wait until Allah brings His command (of torment)." **(9:24)**

Companions are that group of Prophet Mohammad's lover whose station cannot be achieved by anyone else. Those who deny grandeur and exalted station of the Companions and those who keep grudge against them are accursed, damned, deserve hell and *Rafida*[28].

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[28] Sect which holds grudge against Companions is called *Rafida.*

NOTES

1. There is a plethora of books of Hadith and translations are no different. Many books were consulted for Hadith numbers. Managing all of them was impossible. Therefore Hadith numbers were collected from Hadith books where possible.
2. Capitalization of words is in accordance with English language rules. Also, anything associated with Allah is capitalized.
3. Words other than English are italicized but as a few Arabic words are now a part of different English dictionaries therefore they were not italicized.

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PROPHET'S PEOPLE
OF THE CLOAK AND COMPANIONS

The truth is that only those are on the straight path who equally love both the People of Cloak *(Ahl al-Bayt)* and the Companions of the Holy Prophet. This book is a collection of Quranic verses and Hadiths that glorify them because in love for both lies our faith. A doubt, no matter how minute, will become the cause of our failure in the Divine court.

Let's strengthen our faith by remembering how magnificent, praiseworthy and grand the People of the Cloak and Companions were. People of the Cloak are like Noah's Ark and the Companions are like stars i.e. they are the guiding light for the Mohammadan umma.

Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman cherishes a great love for them and teaches the same. The Urdu book *Fazayal Ahl-e-Bayt aur Sahaba Karam* is an example that his words have echoed among Urdu readers. This English translation of the said book is a humble effort to spread their enlightening love beyond borders.

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