

have stated that they went to pledge their allegiance to Rasulullaah ﷺ when they were only seven years of age. When Rasulullaah ﷺ saw the two of them, he smiled, stretched out his hands and accepted their pledges. (1)

Hadhrat Hirmaas bin Ziyaad رَضِيَ اللهُ عَنْهُ narrates that he was still a child when he stretched out his hands to pledge his allegiance to Rasulullaah ﷺ, but Rasulullaah ﷺ did not accept the pledge from him. (2)

The Sahabah رَضِيَ اللهُ عَنْهُمْ Pledge their Allegiance at the Hands of the Khulafaa رَضِيَ اللهُ عَنْهُمْ

The Sahabah رَضِيَ اللهُ عَنْهُمْ pledge their Allegiance at the Hand of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ

Hadhrat Muntashir narrates from his father that when the Sahabah رَضِيَ اللهُ عَنْهُمْ pledged their allegiance at the hands of Rasulullaah ﷺ, he stipulated that their pledges be solely for the pleasure of Allaah and that they pledge to always obey the truth. This was after the revelation of the verse:

﴿إِنَّ الَّذِينَ يَبِيعُونَكَ إِنَّمَا يَبِيعُونَ اللَّهَ﴾ (سورة الفتح: ١٠)

"Indeed those who pledge their allegiance to you (O Rasulullaah ﷺ) they really pledge their allegiance to Allaah." {Surah Fatah, verse 10}

When Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ took the pledge of allegiance from people, he said to them, "You are obliged to honour your pledge to me as long as I am obedient to Allaah." Thereafter, the pledge of allegiance that Hadhrat Umar رَضِيَ اللهُ عَنْهُ and those after him took from people was like the pledge that Rasulullaah ﷺ took from people. (3)

Hadhrat Ibn Afeef رَضِيَ اللهُ عَنْهُ narrates that he saw Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ accepting the pledge of allegiance from people after the demise of Rasulullaah ﷺ. When a group of Sahabah رَضِيَ اللهُ عَنْهُمْ would gather before him, he would say to them, "Do you pledge at my hands that you would listen and obey Allaah, His Book and then the Ameer?" Only when they agreed to this did Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ accept their pledges of allegiance.

Hadhrat Ibn Afeef رَضِيَ اللهُ عَنْهُ says further, "It was when I came of age or some time afterwards that I used to stand by Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and memorised the conditions he made with people (when they came to pledge their allegiance). I then approached and started saying, 'I pledge at your hands that I will listen and obey Allaah, His Book and then the Ameer.' He then looked at me from top to bottom. I guessed that I must have impressed him. (He then accepted my pledge of allegiance) May Allaah shower His mercy on him." (4)

(1) Tabraani. Haythami (Vol.9 Pg.285) has commented on the chain of narrators. Abu Nu'aym and Ibn Asaakir have also reported the Hadith from Hadhrat Urwa رَضِيَ اللهُ عَنْهُ, who states that Hadhrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ and Abdullaah bin Ja'far رَضِيَ اللهُ عَنْهُ both pledged their allegiance to Rasulullaah ﷺ when they were only seven years of age. This is also mentioned in *Muntakhab* (Vol.5 Pg.227).

(2) Nasa'ee as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.14).

(3) Ibn Shaaheen as quoted in *Isaaba* (Vol.3 Pg.458).

(4) Bayhaqi (Vol.8 Pg.146).

Hadhrat Abu Safar رَضِيَ اللهُ عَنْهُ narrates that whenever Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ sent an army to Shaam, he would make them pledge that they would fight with spears (if need be) and remain steadfast if they encountered a plague. (1)

The Sahabah رَضِيَ اللهُ عَنْهُمْ Pledge their Allegiance at the Hand of Hadhrat Umar رَضِيَ اللهُ عَنْهُ

Hssadhrat Anas رَضِيَ اللهُ عَنْهُ narrates, "I arrived in Madinah after Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ had passed away and Hadhrat Umar رَضِيَ اللهُ عَنْهُ had assumed the post of Khalifah. I said to Hadhrat Umar رَضِيَ اللهُ عَنْهُ, 'Raise your hand so that I may pledge at your hand what I pledged at the hand of your companion i.e. Abu Bakr رَضِيَ اللهُ عَنْهُ, that I will always listen and obey instruction to the best of my ability.'" (2)

Hadhrat Umayr bin Atiyya Laythi رَضِيَ اللهُ عَنْهُ narrates that he went to Hadhrat Umar رَضِيَ اللهُ عَنْهُ and said, "O Ameerul Mu'mineen! Raise your hand - may Allaah always keep it high - so that I may pledge my allegiance at your hand in the manner shown by Allaah and His Rasool ﷺ." Hadhrat Umar رَضِيَ اللهُ عَنْهُ smiled and raised his hand saying, "This pledge gives us some rights over you and gives you some rights over us."

Hadhrat Abdullaah bin Ukaym رَضِيَ اللهُ عَنْهُ says, "With these hands did I pledge to Hadhrat Umar رَضِيَ اللهُ عَنْهُ that I would always listen to and obey him." (3)

A Delegation from Hamraa pledge allegiance at the Hand of Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ

Saleem Abu Aamir رَضِيَ اللهُ عَنْهُ narrates that a delegation from Hamraa came to Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ and pledged that they would not ascribe anything as partner to Allaah, would establish salaah, pay zakaah, fast during Ramadhaan and forsake the festivities of the fire-worshippers. Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ only accepted their pledge of allegiance after they had agreed to all these clauses. (4)

The Muslims pledge their allegiance to the Khilaafah of Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ

Hadhrat Miswar bin Makhrama رَضِيَ اللهُ عَنْهُ narrates that the group (of six Sahabah رَضِيَ اللهُ عَنْهُمْ) that Hadhrat Umar رَضِيَ اللهُ عَنْهُ had appointed (to select a Khalifah from amongst themselves) had gathered and were consulting with each other when Hadhrat Abdur Rahman bin Auf رَضِيَ اللهُ عَنْهُ said to them, "I do not want to compete with you to become the Khalifah. However, if you agree, I shall select one of you on your behalf. The others granted him this privilege, after which the attention of the people was focussed on him without anyone paying any attention to the others. Everyone then turned to Hadhrat Abdur Rahman bin Auf رَضِيَ اللهُ عَنْهُ and presented their opinions to him. Eventually when the morning after the (final) night arrived, the people pledged their allegiance to Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ.

(1) *Kanzul Ummaal* (Vol.2 Pg.323).

(2) Ibn Sa'd, Ibn Abi Shayba and Tayaalisi as mentioned in *Kanzul Ummaal* (Vol.1 Pg.181).

(3) Ibn Sa'd as mentioned in *Kanzul Ummaal* (Vol.1 Pg.81).

(4) Ahmad as quoted in *Kanzul Ummaal* (Vol.1 Pg.81).

Hadhrat Miswar رَضِيَ اللهُ عَنْهُ says, "Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللهُ عَنْهُ once came to me after some portion of the night had already passed and knocked at the door until I awoke. He then said to me, 'I see that you were sleeping peacefully. By Allaah! I have hardly had any sleep the entire night. Go and call Zubayr and Sa'd.' After I had called them and he had consulted with them, he called me and said, 'Call Ali.' When I had called for Hadhrat Ali رَضِيَ اللهُ عَنْهُ, Hadhrat Abdur Rahmaan رَضِيَ اللهُ عَنْهُ spoke to him in confidence until half the night had passed. When Hadhrat Ali رَضِيَ اللهُ عَنْهُ left Hadhrat Abdur Rahmaan رَضِيَ اللهُ عَنْهُ, he seemed hopeful (of becoming the Khalifah) but Hadhrat Abdur Rahmaan رَضِيَ اللهُ عَنْهُ seemed to fear something about (appointing) Hadhrat Ali رَضِيَ اللهُ عَنْهُ. Hadhrat Abdur Rahmaan رَضِيَ اللهُ عَنْهُ then asked me to call Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ. When I called him, he spoke to him in private until the Mu'adhin separated them with the Fajr Adhaan."

Hadhrat Miswar رَضِيَ اللهُ عَنْهُ narrates further that after the Fajr salaah was completed, the group (of six Sahabah رَضِيَ اللهُ عَنْهُمْ) gathered around the pulpit. Hadhrat Abdur Rahmaan رَضِيَ اللهُ عَنْهُ then sent for all the Muhaajireen and Ansaar who were present and for the leaders of all the groups that had accompanied Hadhrat Umar رَضِيَ اللهُ عَنْهُ on that year's Hajj. When everyone had gathered, Hadhrat Abdur Rahmaan رَضِيَ اللهُ عَنْهُ recited the Shahaadah and then said, "O Ali! I have looked deeply at the opinions of the people and they all do not see anyone equal to Uthmaan. Please do not harbour anything in your heart." Hadhrat Abdur Rahmaan رَضِيَ اللهُ عَنْهُ then took hold of Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ's hand and said, "I pledge allegiance to you according to manner shown by Allaah, His Rasool ﷺ and the two Khalifahs رَضِيَ اللهُ عَنْهُ after him." Hadhrat Abdur Rahmaan رَضِيَ اللهُ عَنْهُ then pledged his allegiance to Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ after which the people pledged; (first) the Muhaajireen, (followed by) the Ansaar, the leaders of the armed forces and then the Musliim public. (1)



(1) Bukhari. Bayhaqi (Vol.8 Pg.147) has also reported a similar narration.

Chapter Three

The Chapter Concerning the Hardships that Were Borne for The Pleasure of Allaah

This chapter highlights how Rasulullaah ﷺ and the Sahabah ﷺ endured hardships and difficulties, hunger and thirst to propagate the sound Deen and how they attached little importance to themselves when striving to elevate the word of Allaah

Enduring Hardships for the Pleasure of Allaah

The Comments of Hadhrat Miqdaad ﷺ Concerning the Conditions Under Which Rasulullaah ﷺ was Sent to Propagate Islaam

Hadhrt Nufayr narrates that they were once sitting with Hadhrt Miqdaad bin Aswad ﷺ when someone passed by. The person said, "Blessed are the eyes that saw Rasulullaah ﷺ! By Allaah! We dearly wish that we had seen what you saw and were present in the gatherings you were present in!" Hadhrt Nufayr says that he had heard the man carefully and (when Hadhrt Miqdaad ﷺ became angry) he was surprised because the man had good words to say. Turning to the man, Hadhrt Miqdaad ﷺ said, "What makes you people wish to be present at a time that Allaah made you absent from without you knowing what would have become of you had you been present then? By Allaah! There were many people who were present during the time of Rasulullaah ﷺ but Allaah had thrown them headlong into Jahannam because they did not accept him and refused to believe him. Will you people rather not thank Allaah for being born as people who know only Allaah as your Rabb and believing in everything that Rasulullaah ﷺ brought? (You were fortunate that) Hardships had been borne by people other than yourselves."

"I swear by Allaah, that Allaah sent Rasulullaah ﷺ as a Rasul during a time that was more difficult than any other time in which Allaah had sent Ambiyaa. It was a time when the succession of Ambiyaa had long been paused and when people were steeped in ignorance. People saw no religion better than

idol-worship. Rasulullaah ﷺ arrived with a criterion (the Qur'aan) that differentiated between truth and falsehood and even divided father and son. The situation was (so heartbreaking) that a (Muslim) person whose heart was unlocked to be filled with Imaan had to see his father or his son or his brother live as a Kaafir knowing well that whoever enters Jahannam shall be destroyed. He was therefore unable to experience any coolness (comfort) knowing that his close relative was destined for Jahannam. It is about this that Allaah says in the Qur'aan:

﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾ (سورة الفرقان: ٧٤)

O our Rabb! Grant us the coolness (*comfort*) of our eyes from our spouses and children. {Surah Furqaan, verse 74} (1)

The Comments of Hadhrat Hudhayfa رَضِيَ اللهُ عَنْهُ in this Regard

Hadhrt Muhammad bin Ka'b Qur'azi narrates that a person from Kufa once asked Hadhrt Hudhayfa رَضِيَ اللهُ عَنْهُ, "O Abu Abdillaah! Did you people see Rasulullaah ﷺ and associate with him?" "Yes, my dear nephew," replied Hadhrt Hudhayfa رَضِيَ اللهُ عَنْهُ. The person then asked, "What was it that you people used to do?" Hadhrt Hudhayfa رَضِيَ اللهُ عَنْهُ replied, "By Allaah! We used to exert ourselves tremendously." The person then said, "By Allaah! Had we been in the time of Rasulullaah ﷺ, we would not have allowed him to walk on the earth but we would have carried him on our shoulders."

Hadhrt Hudhayfa رَضِيَ اللهُ عَنْهُ said, "My dear nephew! I swear by Allaah that I have been with Rasulullaah ﷺ during the Battle of Khandaq..." He then proceeded to relate the extreme fear, hunger and cold that they had to endure. A narration of Muslim states that Hadhrt Hudhayfa رَضِيَ اللهُ عَنْهُ said to the man, "Is that what you would have done? I have been with Rasulullaah ﷺ on the night of the Battle of Ahzaab when there blew an extremely fierce and icy wind." He then proceeded to relate the entire incident. The narration of Haakim and Bayhaqi states that Hadhrt Hudhayfa رَضِيَ اللهُ عَنْهُ said to the man, "Do not wish for that." Thereafter, he mentioned the details as will appear in the chapter discussing the fears that Rasulullaah ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُمْ had to endure. (2)

Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah

The Comments of Rasulullaah ﷺ in this Regard

Hadhrt Anas رَضِيَ اللهُ عَنْهُ reports that Rasulullaah ﷺ said, "I have been harassed for the sake of Allaah like none other and I have been threatened for the sake of Allaah like none other. Thirty consecutive days and nights would pass by without myself and Bilaal رَضِيَ اللهُ عَنْهُ having enough for a living being to eat. All that we

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.175). Tabraani has also narrated a similar Hadith and Haythami (Vol.6 Pg.17) has commented on the chain of narrators.

(2) Ibn Is'haaq.

could get was so little that it could be hidden in the armpit of Bilaal ﷺ." (1)

What Rasulullaah ﷺ said to his Uncle when he Thought that his Uncle would Reduce the Support he Provided

Hadhrat Aqeel bin Abi Taalib ﷺ narrates that members of the Quraysh approached Abu Taalib and complained, "Your nephew (Rasulullaah ﷺ) comes to us in our homes and gatherings and tells us things that upset us. So if you feel that you have the ability to stop him, please do so." (Turning to his son,) Abu Taalib said, "O Aqeel! Would you please look for your cousin and bring him to me." Hadhrat Aqeel ﷺ says, "I found Rasulullaah ﷺ in one of Abu Taalib's smaller rooms. As he walked with me, he looked for shade to walk in but was unable to find any until he reached Abu Taalib."

Abu Taalib said, "Dear nephew! By Allaah! You know well that I am always willing to obey you. Your people have come with the complaint that you visit them in their homes and gatherings and tell them things that upset them. Do you not think that you should stop this?" Raising his eyes to the sky, Rasulullaah ﷺ said, "I am unable to forsake the responsibility I have been sent to fulfil just as any of you is unable to harness a spark of flame from the sun." Abu Taalib said (to the members of the Quraysh still present there), "I swear by Allaah that my nephew never lies. You may all return peacefully to your homes." (2)

A narration of Bayhaqi reports that Abu Taalib called for Rasulullaah ﷺ and told him that the people had come to him and told him many things about what Rasulullaah ﷺ was doing. Addressing Rasulullaah ﷺ, he said further, "Have mercy on me and on yourself and do not cast on me a burden that neither of us can bear. Stop telling the people things that they dislike." Hearing this, it crossed Rasulullaah ﷺ's mind that his uncle had changed his opinions, that he would stop assisting him, that he would now hand him over to the people and that he had lost courage in supporting him. Rasulullaah ﷺ said, "O my uncle! Even if the sun were placed in my right hand and the moon in my left hand, I would not forsake this work (of propagation) until Allaah makes it (this Deen) dominant or I am destroyed in the process." After saying this, the eyes of Rasulullaah ﷺ filled with tears and he began weeping. When Rasulullaah ﷺ turned to leave and Abu Taalib realised his firm resolve, he called out, "Dear nephew!" When Rasulullaah ﷺ turned to him, Abu Taalib said, "Continue with your message and do as you please because I swear by Allaah that I shall never desert you." (3)

(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.47). Tirmidhi and Ibn Hibbaan have also reported the Hadith as mentioned in *Targheeb wat Tarheeb* (Vol.5 Pg.159). Ibn Maajah and Abu Nu'aym have also narrated it.

(2) Tabaani in his *Awsat and Kabeer*. Haythami (Vol.6 Pg.14) has commented on the chain of narrators. Bukhari has reported a similar narration in his *Tareekh* as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.42).

(3) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.42).

The Hardships that Rasulullaah ﷺ Experienced after the Death of his Uncle

Hadhrat Abdullaah bin Ja'far رضي الله عنه narrates that when Abu Taalib passed away, a fool from amongst the fools of the Quraysh approached Rasulullaah ﷺ and threw sand at him. When Rasulullaah ﷺ returned home, one of his daughters came to wipe the sand from his face and then began weeping. He said to her, "O beloved daughter! Do not weep for Allaah shall protect your father." Amongst other things, he also said to her, "Until Abu Taalib passed away, the Quraysh dared not do anything unpleasant to me. Now they have started." (1)

Hadhrat Abu Hurayra رضي الله عنه had mentioned that when Abu Taalib passed away, the Quraysh started treating Rasulullaah ﷺ very harshly. Rasulullaah ﷺ then said, "O my uncle! I am very quickly feeling your loss." (2)

The Harassment that Rasulullaah ﷺ Received from the Quraysh and his Response

Hadhrat Haarith bin Haarith رضي الله عنه narrates that he once asked his father, "What is this gathering all about?" His father replied, "These people have gathered around an irreligious man from amongst them." Hadhrat Haarith رضي الله عنه says that when they dismounted they saw that it was Rasulullaah ﷺ there calling people towards the Oneness of Allaah and towards Imaan. However, they were rejecting what he was saying and harming him. The people eventually left him when half the day had passed. A lady whose neck was exposed then came to him with a dish full of water and a cloth. Taking water from the dish, Rasulullaah ﷺ drank some and then made wudhu. He then raised his head and said, "Dear daughter! Wear a scarf around you neck and do not fear for your father." Hadhrat Haarith رضي الله عنه says that when they asked who the lady was, people informed them that she was Zaynab رضي الله عنها, the daughter of Rasulullaah ﷺ. (3)

Hadhrat Muneeb Azdi رضي الله عنه narrates that during the Period of Ignorance he saw Rasulullaah ﷺ saying to the people, "O people! Say 'Laa Ilaha Illallaah' and you will be successful." However, some people spat on his face, some threw sand at him and others swore him. This continued until midday when a girl would come to him with a dish of water. He then washed his face and hands and would say to her, "O beloved daughter! Do not fear that your father will ever be killed suddenly or humiliated." Hadhrat Muneeb رضي الله عنه says that when he asked some people who the girl was, they informed him that it was Rasulullaah ﷺ's daughter Zaynab رضي الله عنها. He also adds that she was a very pretty girl. (4)

Hadhrat Urwa رضي الله عنه narrates that he once asked Hadhrat Abul Aas رضي الله عنه about the worst thing that the Mushrikeen did to Rasulullaah ﷺ. He said, "When Rasulullaah ﷺ was once performing salaah in the Hateem of the Kabah, Uqba

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.134).

(2) Abu Nu'aym in *Dalaa'il Hilya* (Vol.3 Pg.134).

(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.6 Pg.21).

(4) Tabraani. Haythami (Vol.6 Pg.21) has commented on the chain of narrators.

bin Abi Mu'eet came and placed a cloth around the neck of Rasulullaah ﷺ. He then started throttling Rasulullaah ﷺ very severely. Hadhrat Abu Bakr ﷺ then arrived and grabbing Uqba by the shoulders, pushed him away from Rasulullaah ﷺ. Hadhrat Abu Bakr ﷺ then recited the following verse of the Qur'aan:

﴿أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾ (سورة المؤمن: ٢٨)

"Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?" {Surah Mu'min, verse 28} (1)

Hadhrat Amr bin Al Aas ﷺ narrates that he had never seen the Quraysh try to assassinate Rasulullaah ﷺ except on one occasion when a group of them were sitting together and discussing while Rasulullaah ﷺ was performing salaah near the Maqaam of Ibraheem ﷺ. Uqba bin Abi Mu'eet then stood before Rasulullaah ﷺ and wrapping his shawl around the Rasulullaah ﷺ's neck, he pulled it so hard (throttled Rasulullaah ﷺ) that Rasulullaah ﷺ fell to his knees. The people started shouting and thought that Rasulullaah ﷺ had been killed. Hadhrat Abu Bakr ﷺ came running and from the back he grabbed hold of Rasulullaah ﷺ under his armpits. He then said, "Will you kill a man for saying, 'Allaah is my Rabb'."

When the people had left Rasulullaah ﷺ, he stood up and continued performing salaah. After completing his salaah, he passed by the group of Quraysh as they sat in the shade of the Kabah. He said to them, "O assembly of Quraysh! I swear by the Being Who controls the life of Muhammad that I have been sent to slaughter you." As he spoke, Rasulullaah ﷺ passed his finger across his throat as an indication. Abu Jahal said to Rasulullaah ﷺ, "You have never been one to make foolish statements." Rasulullaah ﷺ said to him, "You are also amongst them (those who shall be killed)." (2)

Hadhrat Urwa bin Zubayr ﷺ narrates that he once asked Hadhrat Abdullaah bin Amr ﷺ, "In venting their enmity, what was the worst that you saw the Quraysh do to harm Rasulullaah ﷺ?" Hadhrat Abdullaah bin Amr ﷺ said that he was once with a group of leaders from the Quraysh who had gathered in the Hateem. They were saying to each other, "We have never had to tolerate so much as we have tolerated from this man (Rasulullaah ﷺ)! He has made fools of our intelligent people, insulted our forefathers, found fault with our religion, disunited our people and abused our gods. We have tolerated him to a very great extent."

As they were speaking words like this, Rasulullaah ﷺ arrived and walked up to the Black Stone. He then passed by the gathering while performing Tawaaf of the Kabah. As he passed by them, they poked fun at him with the things they said. Hadhrat Abdullaah bin Amr ﷺ says, "I noticed from the face of Rasulullaah ﷺ that he felt offended. However, when he passed by them the second time,

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

(2) Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.2 Pg.327). Abu Ya'la and Tabraani have also narrated a similar report but Haythami (Vol.6 Pg.16) has commented on the chain of narrators. Abu Nu'aym has also reported it in *Dalaa'il* (Pg.67).

they again poked fun at him and I again noticed that he felt offended. Yet again, he continued (without saying anything). However, when they repeated themselves the third time, he said to them, 'Will you not listen, O assembly of Quraysh? I swear by the Being Who controls the life of Muhammad that I have come to slaughter you.' This statement took such a grip on their hearts that each one of them was stunned motionless. In fact, even the person who had been most harsh towards Rasulullaah ﷺ just a moment before, meekly uttered the best words that he could muster when he said, 'O Abul Qaasim! Do proceed in peace. By Allaah! You have never been one to make foolish statements.' Rasulullaah ﷺ then left them."

Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ says that he was again with them the following day when they gathered in the Hateem. They said to each other, "You have mentioned the hardships you have given him and the problems he has given us but when (in reply) he told you something you did not like, you left him alone (without doing anything. Something ought to be done)." Rasulullaah ﷺ arrived as they were busy discussing and they all confronted him together. They surrounded him and, stating everything they had heard about what he said concerning their gods and religion, they asked him whether it was he who had levelled these insults. Rasulullaah ﷺ replied, "It was certainly I who said this." Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ continues, "I then saw one of them grab hold of Rasulullaah ﷺ's collar. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ stood up in defence of Rasulullaah ﷺ and was in tears when he said, 'Will you kill a man for saying, 'Allaah is my Rabb?' They then left Rasulullaah ﷺ alone. This was the worst that I had seen the Quraysh behave against Rasulullaah ﷺ." (1)

Some people once asked Hadhrat Asmaa bint Abi Bakr رَضِيَ اللَّهُ عَنْهَا what was worst she had seen the Mushrikeen do to Rasulullaah ﷺ. She replied by saying, "The Mushrikeen used to sit in the Masjidul Haraam to discuss Rasulullaah ﷺ and what he had to say about their gods. As they were doing this one day, Rasulullaah ﷺ arrived and they all attacked him. The shouts reached my father Abu Bakr as the people called out, 'Help your friend!'. As my father left us (I can still clearly recall that) his hair had four locks and he was saying:

﴿تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾ (سورة المؤمن: 28)

'Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?' {Surah Mu'min, verse 28} (2)

The mob then left Rasulullaah ﷺ and turned on Abu Bakr رَضِيَ اللَّهُ عَنْهُ. When he returned to us, (he was beaten so badly that) merely touching the locks of his hair would cause it to fall off. However, he was saying, 'You are most Blessed, O the Possessor of Majesty and Honour.'" (3)

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ narrates that the Mushrikeen once beat

(1) Ahmad. Haythami (Vol.6 Pg.16) has commented on the chain of narrators. Bayhaqi has narrated a similar Hadith as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

(2) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

(3) Abu Ya'la. Haythami. (Vol.6 Pg.17) has commented on the chain of narrators. Ibn Abdil Birr has reported a similar narration in his *Isti'aab* (Vol.2 Pg.247) as did Abu Nu'aym in *Hilya* (Vol.1 Pg.31).

Rasulullaah ﷺ up so badly that he fell unconscious. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ then said, "Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb'?" When someone asked who he was, the others replied, "He is the madman Abu Bakr." (1) Another narration (2) states that at this juncture, the people left Rasulullaah ﷺ and attacked Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ.

The Comment of Hadhrat Ali رَضِيَ اللهُ عَنْهُ Concerning the Courage of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ to Deliver a Sermon

While addressing the people, Hadhrat Ali رَضِيَ اللهُ عَنْهُ once asked, "O people! Who is the most courageous person?" "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali رَضِيَ اللهُ عَنْهُ then said, "Although I have defeated everyone who has confronted me, the most courageous person is Abu Bakr رَضِيَ اللهُ عَنْهُ. We had constructed a shed for Rasulullaah ﷺ (during the Battle of Badr) and then asked who would remain with Rasulullaah ﷺ so that the Mushrikeen do not attack him. By Allaah! Whenever a Mushrik even drew close to us Abu Bakr رَضِيَ اللهُ عَنْهُ was there with his sword drawn near the head side of Rasulullaah ﷺ. He attacked anyone who dared attack Rasulullaah ﷺ. He was certainly the bravest of people."

Hadhrt Ali رَضِيَ اللهُ عَنْهُ continues, "I have seen the Quraysh grab hold of Rasulullaah ﷺ with one person treating him angrily and another shaking him while they said to him, 'Do you make all the gods into one?!' By Allaah! None of us dared go close to Rasulullaah ﷺ (for fear of being beaten) besides Abu Bakr رَضِيَ اللهُ عَنْهُ. He would hit one person, wrestle with another and shake someone else as he said, 'Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb'?" Hadhrt Ali رَضِيَ اللهُ عَنْهُ then lifted the shawl he was wearing and wept until his beard became wet. He then said, "I ask you to swear by Allaah whether the Mu'min (3) from the court of Fir'oun was better or Abu Bakr رَضِيَ اللهُ عَنْهُ." When everyone remained silent, Hadhrt Ali رَضِيَ اللهُ عَنْهُ said, "By Allaah! A moment of the life of Abu Bakr رَضِيَ اللهُ عَنْهُ is better than the earth full of people like the Mu'min from the court of Fir'oun. While the Mu'min from the court of Fir'oun concealed his Imaan, Abu Bakr رَضِيَ اللهُ عَنْهُ made his Imaan public." (4)

Some leaders of the Quraysh throw the Entrails of an Animal on Rasulullaah ﷺ and Abul Bakhtari takes Revenge on his Behalf

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ narrates that while Rasulullaah ﷺ was performing salaah in the Masjidul Haraam, seven members of the Quraysh were

(1) Abu Ya'la.

(2) Bazaar from reliable sources as confirmed by Haythami (Vol.6 Pg.17). Haakim (Vol.3 Pg.67) has also narrated the Hadith.

(3) The Mu'min referred to in verses 28 to 45 of Surah Mu'min (Surah 40).

(4) Bazaar as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.271). Haythami (Vol.9 Pg.47) has commented on the chain of narrators.

sitting in the Hateem. They were Abu Jahal bin Hishaam, Shayba bin Rabee'ah, Utba bin Rabee'ah, Uqba bin Abi Mu'eet, Umayyah bin Khalaf and another two persons. Whenever Rasulullaah ﷺ went into Sajdah (prostration), he lengthened his Sajdah. Abu Jahal asked the others which of them would volunteer to go to a certain tribe that had slaughtered some camels and bring back the entrails of a camel to throw on Rasulullaah ﷺ. The worst of them who was Uqba bin Abi Mu'eet brought it and threw it on the shoulders of Rasulullaah ﷺ while he was in Sajdah.

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ says that he stood there watching but was unable to say anything because there was no one there to protect him (if the mob attacked him). As he was leaving, the daughter of Rasulullaah ﷺ Hadhrat Faatima رَضِيَ اللهُ عَنْهَا heard about the incident and came there. After she had removed the filth from Rasulullaah ﷺ's shoulders, she turned to the members of the Quraysh present there and admonished them. None of them were able to give her a reply. Rasulullaah ﷺ then lifted his head as he normally lifted it after completing the Sajdah and when he had finished his salaah, he prayed, "O Allaah! You deal with the Quraysh; deal with Utba, Uqba, Abu Jahal and Shayba." Rasulullaah ﷺ made this du'aa three times and then left the Masjid.

Wearing his whip as a belt, Abul Bakhtari met Rasulullaah ﷺ. Noticing the disturbed look on Rasulullaah ﷺ's face, he asked, "What is the matter?" Rasulullaah ﷺ said, "Please leave me to myself." Abul Bakhtari insisted, "Allaah knows that I shall never leave you to yourself until you tell me what had happened. Have you been hurt?" When Rasulullaah ﷺ realized that Abul Bakhtari would not leave him alone, he informed him that the entrails of a camel were thrown on him by the instruction of Abu Jahal. Abul Bakhtari said, "Come to the Masjid." When Rasulullaah ﷺ and Abul Bakhtari entered the Masjid, Abul Bakhtari confronted Abu Jahal and asked, "O Abul Hakam! Is it you who instructed that the entrails of a camel should be thrown on Muhammad?" When Abu Jahal admitted that he did, Abul Bakhtari lifted his whip and smote Abu Jahal on the head. As the people started fighting with each other, Abu Jahal shouted, "Shame on you people! Muhammad wants us to be at loggerheads while he and his companions remain safe." (1)

Bukhari, Muslim, Tirmidhi and others have also reported the incident of Abul Bakhtari in brief. The narration of Bukhari states that after they had thrown the entrails on Rasulullaah ﷺ, the Mushrikeen started laughing so much that they actually fell on top of each other. The narration of Ahmad quotes from Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ that he saw all seven of these Mushrikeen killed during the Battle of Badr. (2)

Hadhrat Hamza رَضِيَ اللهُ عَنْهُ is outraged when Abu Jahal Harasses Rasulullaah ﷺ

Hadhrat Ya'qoob bin Utba narrates that Abu Jahal once approached Rasulullaah

(1) Bazaar and Tabraani. Haythami (Vol.6 Pg.18) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in *Dalaa'il* (Pg.90).

(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.44).

at Safa and caused him great harm. During those days, Hadhrat Hamza رَضِيَ اللهُ عَنْهُ was an avid hunter and was out hunting that day. His wife had seen what Abu Jahal did and when Hadhrat Hamza رَضِيَ اللهُ عَنْهُ returned, she said to him, "O Abu Umaarah! If only you had seen what that man (Abu Jahal) had done to your nephew!" Hadhrat Hamza رَضِيَ اللهُ عَنْهُ was furious and without even entering his home, he proceeded as he was. With his bow still hanging from his shoulders, he entered the Masjidul Haraam where he found Abu Jahal sitting in a gathering of the Quraysh. Without saying a word, he lifted his bow above Abu Jahal's head and wounded him. When some others members of the Quraysh stood up to restrain Hadhrat Hamza رَضِيَ اللهُ عَنْهُ, he said, "My religion is the same as that of Muhammad رَضِيَ اللهُ عَنْهُ. I testify that he is the Rasul of Allaah. I swear by Allaah that I shall never budge from this. You may try to stop me if you are true in your religion!"

When Hadhrat Hamza رَضِيَ اللهُ عَنْهُ accepted Islaam, Rasulullaah رَضِيَ اللهُ عَنْهُ and the Muslims were strengthened and they became more steadfast in their affairs. The Quraysh became frightened because they knew that Hadhrat Hamza رَضِيَ اللهُ عَنْهُ would be there to protect Rasulullaah رَضِيَ اللهُ عَنْهُ. (1)

Hadhrat Muhammad bin Ka'b Qurazi narrates that once when Hadhrat Hamza رَضِيَ اللهُ عَنْهُ was returning from doing some archery, a woman met him and told him that his nephew (Rasulullaah رَضِيَ اللهُ عَنْهُ) had suffered terribly at the hands of Abu Jahal who had sworn at him, hurt him and done many terrible things to him. Hadhrat Hamza رَضِيَ اللهُ عَنْهُ asked, "Did anyone see him doing this?" When she informed him that many people had witnessed the incident, he proceeded to a gathering near Safa and Marwa. There he found the gathering still present with Abu Jahal sitting amongst them. Leaning on his bow, Hadhrat Hamza رَضِيَ اللهُ عَنْهُ told the people what he had shot with his bow and other things he had done. He then took hold of the bow with both hands and struck Abu Jahal so hard on the middle of his head that the bow broke. He then said, "Take that with a bow. Next time it will be a sword. I testify that he (Muhammad رَضِيَ اللهُ عَنْهُ) is the Rasul of Allaah who had brought the truth from Allaah." The people said, "O Abu Umaarah! He insults our gods and although you are better than him, we would never tolerate that even from you. However, O Abu Umaarah, you have never been an unpleasant person." (2)

Abu Jahal Resolves to Cause Harm to Rasulullaah رَضِيَ اللهُ عَنْهُ and Allaah Humiliates him

Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ narrates that he was once in the Masjidul Haraam when Abu Jahal arrived and said, "I have vowed for Allaah that if I see Muhammad in Sajdah, I will tramp on his neck." Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ says, "When I informed Rasulullaah رَضِيَ اللهُ عَنْهُ about this, Rasulullaah رَضِيَ اللهُ عَنْهُ left angrily for the Masjidul Haraam and was in such a hurry to get there that instead of using the door, he scaled the wall. I said, 'This is bound to be a horrible day.' I tied my lower garment tightly and followed Rasulullaah رَضِيَ اللهُ عَنْهُ."

(1) Tabraani. Haythami (Vol.9 Pg.267) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.9 Pg.267) has commented on the chain of narrators. Haakim has also reported the narration in his *Mustadrak* (Vol.3 Pg.192).

When Rasulullaah ﷺ entered the Masjidul Haraam, he recited:

﴿اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾﴾ (سورة العلق: ٢،١)

"Read in the name of your Rabb Who created (*everything*), created man from a clot of blood..." {Surah Alaq, verses 1,2}

Rasulullaah ﷺ continued reciting the Surah until he reached the verses referring to Abu Jahal, which read:

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَاذِبٌ ﴿٦﴾ إِنَّ رَأْيَهُ اسْتَغْنَى ﴿٧﴾﴾ (سورة العلق: ٦،٧)

"It is a fact that man (the Kaafir like Abu Jahal) is rebellious (even exceeding the bounds of humanity) because he considers himself to be independent." {Surah Alaq, verses 6,7}

When someone informed Abu Jahal that Rasulullaah ﷺ had arrived, he said, "Do you not see what I see? By Allaah! The horizons have been shut before me!" Rasulullaah ﷺ then went into Sajdah when he had completed reciting the Surah.⁽¹⁾

Tulayb bin Umayr Avenges the harm that Abu Jahal Caused to Rasulullaah ﷺ

Hadhrat Barra bint Abi Tajra رَضِيَ اللهُ عَنْهَا narrates that Abu Jahal and few others once approached Rasulullaah ﷺ and cause him much harm. Tulayb bin Umayr رَضِيَ اللهُ عَنْهُ went to Abu Jahal and gave him a blow that wounded his head. When the other Mushrikeen grabbed hold of Tulayb رَضِيَ اللهُ عَنْهُ, Abu Lahab stood up to defend him. When news of the incident reached Hadhrat Arwa رَضِيَ اللهُ عَنْهَا (Tulayb's mother), she exclaimed, "Verily, the best day of Tulayb's life is the day he assisted his cousin (Rasulullaah ﷺ)."

When Abu Lahab was told that (his sister) Hadhrat Arwa رَضِيَ اللهُ عَنْهَا had accepted Islaam, he came to reproach her. She said, "You should also stand in defence of your nephew because if he dominates, you shall have some choice and if he does not, you will be excused because he is your nephew." Abu Lahab said, "Do we have strength (to fight) against all the Arabs? Nevertheless, he has introduced a religion."⁽²⁾

Rasulullaah ﷺ Curses Utayba bin Abi Lahab because of the Hurt he caused and he is Eventually Killed

Hadhrat Qataada narrates that Rasulullaah ﷺ's daughter Ummu Kulthoom رَضِيَ اللهُ عَنْهَا was married to Utayba the son of Abu Lahab. At the same time, (Rasulullaah ﷺ's other daughter) Ruqayya رَضِيَ اللهُ عَنْهَا was married to Abu Lahab's other son Utba. However, she had not yet started living with her husband when

(1) Bayhaqi as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.43). Tabraani has also narrated it in his *Kabeer* and *Awsat*. Haythami (Vol.8 Pg.227) has commented on the chain of narrators. Haakim has narrated a similar Hadith in his *Mustadrak* (Vol.3 Pg.325) and commented on the chain of narrators.

(2) Ibn Sa'd as quoted in *Isaaba* (Vol.4 Pg.227).

Rasulullaah ﷺ announced his Nabuwaat. Allaah then revealed the Surah:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾﴾

May the hands of Abu Lahab be shattered and may he be destroyed. Neither his wealth nor the things he earned shall benefit him (*when he faces the terrible punishment of the Akhirah*). He shall soon enter the flaming fire (*of Jahannam*) and his wife as well. (*Evil is*) That woman (*his wife*) who carries firewood. (*This refers to her evil act of collecting thorny branches to place on the path that Rasulullaah ﷺ frequented.*) Around her neck (*in Jahannam*) shall be a securely-woven string (*a yoke*). {Surah Lahab, verse 1-5}

Abu Lahab then said to his sons Utba and Utayba, "I shall have nothing to do with you two if you do not divorce the daughters of Muhammad." Their mother was the daughter of Harb bin Umayyah and she is referred to (in the above Surah) as "That woman who carries firewood". She said, "My beloved sons! Divorce them for they have forsaken their religion." The sons therefore divorced their wives. After Utayba divorced Hadhrat Ummu Kulthoom رَضِيَ اللهُ عَنْهَا, he went to Rasulullaah ﷺ and said, "I reject your religion and have divorced your daughter so that you never come to me and I never have to come to you." He then assaulted Rasulullaah ﷺ and even tore his upper garment. **This occurred when he was bound to leave for Shaam on business.** Rasulullaah ﷺ said, "I pray that Allaah unleashes one of his dogs on you."

Utayba then left with a group of traders from the Quraysh. When they pitched camp at a place called Zarqaa one night, a lion circled their camp. Utayba said, "May my mother be destroyed! By Allaah this lion is certainly going to eat me as Muhammad had mentioned. Ibn Ai Kabsha (Rasulullaah ﷺ) has killed me while he is in Makkah and I am in Shaam." Ignoring the others, the lion attacked Utayba and killed him with a single bite. Narrating from Hishaam bin Urwa and his father, Zuhayr bin Alaa states that after circling them that night, the lion left. The traders then slept, placing Utayba between them all. However, the animal leapt over all of them and bit Utayba's head off. Hadhrat Uthmaan bin Affaan رَضِيَ اللهُ عَنْهُ married Hadhrat Ummu Kulthoom رَضِيَ اللهُ عَنْهَا after (her sister and his wife) Hadhrat Ruqayya رَضِيَ اللهُ عَنْهَا passed away. ⁽¹⁾

Rasulullaah ﷺ Suffers at the hands of his Two Neighbours Abu Lahab and Uqba bin Abi Mu'eet

Rabee'ah bin Ubayd Deeli رَضِيَ اللهُ عَنْهُ once said to the people around him, "I hear you people talking a lot about the difficulties that the Quraysh gave Rasulullaah ﷺ. I have seen much of this harassment. The house of Rasulullaah ﷺ was between those of Abu Lahab and Uqba bin Abi Mu'eet. When Rasulullaah ﷺ would return home, he used to find entrails of animals, blood and filth hanging

(1) Tabraani. Haythami (Vol.6 Pg.18) has commented on the chain of narrators.

on his door. Removing these with the end of his bow, Rasulullaah ﷺ would say, "O Quraysh! These are terrible neighbours indeed!" (1)

The Pain Rasulullaah ﷺ Endured in Taa'if

Hadhrat Urwa رَضِيَ اللهُ عَنْهُ narrates from Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا the wife of Rasulullaah ﷺ that she once asked Rasulullaah ﷺ, "Have you experienced a day more difficult than the day the Battle of Uhud was fought?" Rasulullaah ﷺ replied, "Although I have experienced tremendous hardship from your people, the worst occurred on the day of Aqaba (Taa'if) when I presented my case to (their chief) Ibn Abd Yaleel bin Abd Kulaal (asking him to accept Islaam and grant me asylum). However, he refused to accept. I then walked away in great distress and my depression abated only when I reached Qarn Tha'aalib."

"When I lifted my head, I saw a cloud shading me. When I looked closer, I noticed Jibra'eel رَضِيَ اللهُ عَنْهُ in the cloud, he called me saying, 'Your Rabb has certainly heard what your people have said to you and how they responded to you. Allaah has sent the angel in charge of the mountains to you so that you may command him as you like.' The angel in charge of the mountains then greeted me and said, 'O Muhammad ﷺ! What Jibra'eel رَضِيَ اللهُ عَنْهُ said is true. What do you wish? Do you want me to make the two mountains meet (and crush the people between them)?"

Rasulullaah ﷺ's reply to him was, "I rather wish that Allaah creates people from their progeny who will worship only the One Allaah without ascribing any partners to Him." (2)

Ibn Shihaab narrates that after Abu Taalib passed away, Rasulullaah ﷺ went to Taa'if hoping that the people there would grant him asylum. There he met three leaders of the Thaqeef clan who were all brothers. Their names were Abd Yaleel, Habeeb and Mas'ood who were all the sons of Amr. Rasulullaah ﷺ presented his case to them and told them about the impudent treatment he received from his people. However, their response was most appalling. (3)

Hadhrat Urwa bin Zubayr رَضِيَ اللهُ عَنْهُ narrates that after Abu Taalib passed away, the harassment that Rasulullaah ﷺ experienced increased tremendously. He then went to the Thaqeef tribe (in Taa'if), hoping that they would grant him asylum and assist him. There he met three chiefs of the Thaqeef clan. They were all brothers whose names were Abd Yaleel bin Amr, Habeeb bin Amr and Mas'ood bin Amr. Rasulullaah ﷺ presented his case to them and told them about the torment and impudent treatment he received from his people.

However, one of them said, "If Allaah has sent you with anything at all, I shall steal the covering of the Kabah!" The other said, "By Allaah! I shall never speak a word to you again after this! If you are really a Nabi, you are too honourable to speak to me." The third one said, "Was Allaah unable to find anyone besides you to make a Nabi?"

(1) Tabraani in his *Awsat*. Haythami (Vol.6 Pg.21) has commented on the chain of narrators.

(2) Bukhari (Vol.1 Pg.458). Muslim and Nasa'ee have also reported this narration.

(3) Moosa bin Uqba in his *Maghaazi*. Ibn Is'haaq has also narrated it in more detail as quoted in *Fat'hul Baari* (Vol.6 Pg.198).

When news of what the chiefs said to Rasulullaah ﷺ spread throughout the town, the people gathered to poke fun at Rasulullaah ﷺ. They sat in rows on either side of the road and took stones in their hands. Rasulullaah ﷺ was unable to even lift a foot or put it down without them throwing a stone at him. Together with this, they continued poking fun at him and mocking him. After Rasulullaah ﷺ had passed through their rows, he proceeded to one of their vineyards with blood flowing down to his feet. There he took shade beneath some vines and sat down on the ground in great distress and pain. Blood was still running down his feet.

In the vineyard, Rasulullaah ﷺ saw Utba bin Rabee'ah and Shayba bin Rabee'ah. However, even though he was suffering tremendous pain and difficulty, he did not want to approach them because he knew the enmity they bore for Allaah and His Rasool ﷺ. They then sent some grapes to Rasulullaah ﷺ with their slave Addaas who was a Christian from Nineveh. Addaas brought the grapes and placed it in front of Rasulullaah ﷺ. When Rasulullaah ﷺ recited - "In the name of Allaah" (before eating), Addaas was amazed. Rasulullaah ﷺ asked, "Where are you from, O Addaas?" When he informed Rasulullaah ﷺ that he was from Nineveh, Rasulullaah ﷺ said, "You are from the town of the pious man Yunus bin Matta ﷺ." Addaas asked, "How do you know about Yunus bin Matta ﷺ?" Rasulullaah ﷺ then informed him what he knew about Hadhrat Yunus ﷺ. It was the nature of Rasulullaah ﷺ that he never regarded anyone to be inferior to himself and (even though Addaas was a slave) he conveyed the message of Allaah to him.

When Addaas asked to know more about Hadhrat Yunus ﷺ and Rasulullaah ﷺ told him what had been revealed to him, Addaas prostrated to Rasulullaah ﷺ. He then started kissing the feet of Rasulullaah ﷺ although blood was flowing from them. Utba and his brother Shayba kept silent when they saw what their slave was doing and when he returned to them, they asked him, "What is the matter with you that you were prostrating before Muhammad and kissing his feet? We have never seen you do this for anyone else." Addaas explained, "That is a pious man. The things he told me reminded me of a Nabi that Allaah had sent to us by the name of Yunus bin Mata ﷺ. He also told me that he is Allaah's Rasul." Utba and Shaybah laughed and said, "Let him not take you away from Christianity because he is a man who deceives." Rasulullaah ﷺ then returned to Makkah. (1)

Another narration states that the people of Taa'if sat in two rows along the road of Rasulullaah ﷺ and when he passed, he could not even lift a foot or put it down without them throwing stones at him. Because of this, he was covered in blood and by the time he had passed through them, blood flowed down to his feet.

A narration of Ibn Is'haaq states that after Rasulullaah ﷺ had lost all hope of any good coming from them, he stood up and among other things, he said to

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

them, "Although you have done (to me) what you did, at least do me the favour of not mentioning any of this to my people." Rasulullaah ﷺ did not want his people to know about what had happened to him because it would embolden them against him. However, they would not do this and the ruffians and slaves amongst them attacked Rasulullaah ﷺ. They swore and shouted at him until a large mob gathered against Rasulullaah ﷺ and forced him to seek shelter in an orchard belonging to Utba bin Rabee'ah and Shayba bin Rabee'ah, who happened to be there. The ruffians who were chasing him then returned and Rasulullaah ﷺ took shade under some grape vines where he sat as Utba and Shayba looked on. They had already witnessed the treatment he had received from the Taa'if hooligans. The narrator says that among the reports he received was that Rasulullaah ﷺ met a woman from the Banu Jamh tribe and said to her, "Your in-laws certainly gave me great difficulty!"

The Du'aa Rasulullaah ﷺ made after Leaving Taa'if

Once Rasulullaah ﷺ felt that he was safe from the Taa'if mob, he made the following du'aa:

«اللَّهُمَّ إِلَيْكَ أَشْكُوا ضَعْفَ قُوَّتِي وَقَلَّةَ حِيلَتِي وَهَوَانِي عَلَى النَّاسِ يَا أَرْحَمَ الرَّحِمِينَ
أَنْتَ رَبُّ الْمُسْتَضْعَفِينَ وَأَنْتَ رَبِّي إِلَهِي مَنْ تَكَلَّمْتُ؟ إِلَهِي عَدُوِّ يَتَجَهَّمُنِي أَمْ إِلَهِي قَرِيبِ
مَلَكْتَهُ أَمْرِي إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ فَلَا أَبَالِي وَلَكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِي أَعُوذُ بِنُورِ
وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ أَنْ يَنْزِلَ بِي غَضَبُكَ
أَوْ يَحِلَّ بِي سَخَطُكَ لَكَ الْعُنْبِيُّ حَتَّى تَرْضَى وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.»

TRANSLATION: "O Allaah! Only to you do I communicate my weakness, my lack of ingenuity and lack of importance among people. O the most Merciful of those who show mercy, You are certainly the Rabb of the weak and You are my Rabb. To whom shall you hand me over? To an enemy who will treat me harshly or to a near one to whom You shall give control over me? If You are not angry with me, I care for nothing. All I require is that Your protection should be vast enough for me. In the light of Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the Aakhirah are remedied, I seek protection from being afflicted by Your wrath and displeasure. The causes of Your displeasure should be removed until You are pleased. There is no power and no might but with Allaah."

Addaas who was a Christian Accepts Islaam and Testifies that Rasulullaah ﷺ is Certainly the Rasul of Allaah

When Utba and Shayba, the two sons of Rabee'ah saw what had happened to

Rasulullaah ﷺ, their kinship with Rasulullaah ﷺ moved them and they said to their Christian slave Addaas, "Take a stalk of this grape vine, put it in a plate and take it to that man. Tell him that he should eat it." Addaas did as he was told. He took the grapes, placed it in front of Rasulullaah ﷺ and told him to eat.

When Rasulullaah ﷺ put his hand in the plate, he recited - "In the name of Allaah". Addaas looked into Rasulullaah ﷺ's face and said, "By Allaah! The people of this area do not say such words." Rasulullaah ﷺ asked, "From the people of which area do you belong O Addaas? What is your religion?" Addaas replied, "I am a Christian from the people of Nineveh." Rasulullaah ﷺ commented, "You are from the town of the pious man Yunus bin Matta ﷺ." "How do you know about Yunus bin Matta ﷺ?" asked Addaas. "He is my brother. He was a Nabi and I am a Nabi." Addaas then bowed in front of Rasulullaah ﷺ and kissed his head, hands and feet. One of Rabee'ah's sons said to the other, "He has caused problems for you with your slave."

When Addaas returned to them, they said to him, "Shame on you, O Addaas! What overcame you that you kissed the head, hands and feet of that man?" Addaas replied, "O my master! There is no person on this earth better than that man. He told me things that only a Nabi could know." They said to him, "Shame on you, O Addaas! Let him never shift you from your religion because your religion is better than his." (1)

Another narration states that Addaas said to Rasulullaah ﷺ, "I testify that you are the servant and messenger of Allaah." (2)

Hadhrat Aa'isha ﷺ narrates that (her father) Hadhrat Abu Bakr ﷺ once said, "If only you had seen Rasulullaah ﷺ and myself as we climbed up to the cave (of Thowr en-route to Madinah)! The feet of Rasulullaah ﷺ were dripping with blood while mine had become (numb) like a stone." Hadhrat Aa'isha ﷺ said, "Rasulullaah ﷺ was never used to walking barefoot." (3)

The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud

Hadhrat Anas ﷺ narrates that the canine teeth of Rasulullaah ﷺ were broken during the Battle of Uhud and he was severely injured on the head. Wiping the blood from his face, he said, "How can a nation be successful when they have injured his head and broken his teeth when he calls them to Allaah?!" It was on this occasion that Allaah revealed the verse:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾

(سورة ال عمران: ١٢٨)

You have no choice in the matter (of punishing the Mushrikeen. Only Allaah decides if and when people ought to be punished). (If Allaah

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.135)

(2) Sulaymaan Taymi in his biography of Rasulullaah ﷺ, as mentioned in *Isaaba* (Vol.2 Pg.466).

(3) Ibn Mardway as reported in *Kanzul Ummaal* (Vol.8 Pg.329).

wills,) He shall grant them the ability to repent (and become Muslims) or He may punish them (if He chooses not to guide them to Islaam), for they are indeed oppressors (oppressing themselves by not becoming Muslims). {Surah Aal Imraan, verse 128} (1)

Hadhrat Abu Sa'eed Khudri ؓ narrates that when Rasulullaah ﷺ sustained an injury to his face during the Battle of Uhud, Hadhrat Maalik bin Sinaan ؓ turned to him, wiped the wound and then swallowed the blood. Rasulullaah ﷺ then said, "Whoever wishes to see someone whose blood is mixed with mine, should look at Maalik bin Sinaan." (2)

Hadhrat Aa'isha ؓ narrates that whenever Hadhrat Abu Bakr ؓ spoke about the Battle of Uhud, he would say, "Every credit for that day goes to Talha." He then continued to explain, "I was the first person to return to the fight (after the Muslims were taken by surprise) and I saw someone very fiercely defending Rasulullaah ﷺ. I said (to myself) '(I hope that it would) Be Talha!' Since I had missed what (rewards of defending Rasulullaah ﷺ) I had missed, I wanted him to be a man from amongst my people (so that we may have the honour, and Talha was from amongst my people). Between the Mushrikeen and myself was another person whom I did not recognise. While I was closer to Rasulullaah ﷺ, he was running much faster than I could. He turned out to be Abu Ubaydah bin Jarraah."

"When we reached Rasulullaah ﷺ, his canine tooth was already broken and his face was injured when two links of his helmet pierced his cheeks. Rasulullaah ﷺ said, 'See to your companion!' Rasulullaah ﷺ was referring to Talha who had become weak due to loss of blood. However, (seeing the condition of Rasulullaah ﷺ) we failed to comply with the instruction and I went to Rasulullaah ﷺ to remove the links from his face. Abu Ubaydah pleaded to me, 'By the right that I have (as your Muslim brother), do leave it to me.' So I left it for him. Because of the pain that it would have caused Rasulullaah ﷺ, Abu Ubaydah disliked pulling the links out with his hand so he bit hard onto it and pulled out one of the links. However, one of his front teeth fell out in the process. When I motioned to do as he had done, he again pleaded, 'By the right that I have, do leave it to me.' He then repeated what he had done the first time and another front tooth fell out with the link. Abu Ubaydah was one of the best looking people without front teeth."

"After tending to Rasulullaah ﷺ, we went to Talha who had fallen into a ditch. He had suffered seventy odd wounds inflicted by spears, arrows and swords. We then nursed him." (3)

(1) Bukhari, Muslim and Tirmidhi as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.47).

(2) Tabraani in his *Kabeer* as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.47).

(3) Tayaalisi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.29). The narration has also been reported by Ibn Sa'd (Vol.3 Pg.298), Shaashi, Bazaar, Tabraani in his *Awsat*, Ibn Hibbaan, Daar Qutni in his *Afraad*, Abu Nu'aym in his *Ma'rifah* and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.274).

The Sahabah رَضِيَ اللهُ عَنْهُمْ Endure Hardships and difficulties when Giving Da'wah towards Allaah

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ Endures Hardships and difficulties

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ Insists on Preaching Islaam Openly and is Grievously Hurt after Delivering a Sermon

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا narrates that on one occasion when the eighty three companions of Rasulullaah ﷺ got together, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ insistently asked Rasulullaah ﷺ for permission to preach Islaam openly. Rasulullaah ﷺ said, "O Abu Bakr! We are too few." However, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ continued insisting until Rasulullaah ﷺ gave the permission. The Muslims then scattered in different areas of the Masjidul Haraam, each one taking a place amongst his tribesmen. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ then stood up to deliver a sermon as Rasulullaah ﷺ remained seated. This was the very first public sermon dedicated to inviting people towards Allaah and His Rasool ﷺ.

The Mushrikeen then attacked Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and the Muslims and wherever they were in the Masjidul Haraam, they were beaten very severely. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ was trampled and beaten most savagely. The wretched Utba bin Rabee'ah started hitting Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ with his shoes that had a sole stuck onto another (making them thick and hard). He hit Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ so much and also jumped on his stomach that the soles actually twisted and the nose of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ could not be differentiated from his face.

The Banu Taym tribe (to which Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ belonged) came running and pushed the Mushrikeen away from Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. They then carried him in a sheet and took him home. By then they were convinced that he would die. The Banu Taym then returned to the Masjidul Haraam and announced, "By Allaah! We shall definitely kill Utba bin Rabee'ah if Abu Bakr dies!" thereafter, they returned to Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and together with (his father) Abu Quhaafa, they started talking to Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ to get him to respond. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ finally spoke after the day had passed and asked, "How is Rasulullaah ﷺ?" His people rebuked and criticised him. They then stood up (to leave) and said to (his mother) Ummul Khayr, "Take care of him and give him something to eat or drink."

When his mother was alone with him, she insisted that he eat, but he kept asking, "How is Rasulullaah ﷺ?" She said, "I swear by Allaah that I have no knowledge about your friend." He said, "Go and ask Ummu Jameel bint Khattaab about Rasulullaah ﷺ." His mother left to meet Ummu Jameel and asked her, "Abu Bakr wants to know from you about Muhammad bin Abdillaah." Ummu Jameel responded by saying, "I neither know Abu Bakr nor Muhammad bin

Abdillaah. However, if you like, I shall go with you to see your son." Ummul K'ayr agreed and Ummu Jameel accompanied her until they came to Hadhrat Abu Bakr ﷺ who was lying down (unable to even sit) and extremely ill. Coming closer, Ummu Jameel cried, "By Allaah! Those who did this to you must be people of kufr and sin! I hope that Allaah takes revenge from them on your behalf."

Hadhrat Abu Bakr ﷺ then asked, "How is Rasulullaah ﷺ?" Ummu Jameel said, "Your mother is listening." He said, "You have nothing to fear from her." She then replied, "Rasulullaah ﷺ is safe and sound." "Where is he?" Hadhrat Abu Bakr ﷺ asked further. Ummu Jameel said, "He is in the house of Arqam." Hadhrat Abu Bakr ﷺ vowed, "I swear by Allaah that I shall neither eat or drink until I go to Rasulullaah ﷺ." The two ladies then waited for a time (late at night) when the movement of people had calmed down and people were resting. Giving him support, they then took him to Rasulullaah ﷺ. (When he saw Hadhrat Abu Bakr ﷺ) Rasulullaah ﷺ hugged him and kissed him. The other Muslims also hugged him and (seeing his battered condition) Rasulullaah ﷺ took great pity on him.

Hadhrat Abu Bakr ﷺ said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! There is nothing wrong with me except for what that wretch did to my face. This is my mother who has been exceptionally good to me. You are a most blessed person so invite her towards Allaah and pray for her. Perhaps Allaah shall use you to save her from the Fire of Jahannam." Rasulullaah ﷺ then made du'aa for her and invited her to believe in Allaah. She then accepted Islaam.

For a month, the Muslims who numbered thirty-nine individuals stayed with Rasulullaah ﷺ in that house. Hadhrat Hamza bin Abdil Muttalib ﷺ (the uncle of Rasulullaah ﷺ) accepted Islaam on the day that Hadhrat Abu Bakr ﷺ was beaten up.

Rasulullaah ﷺ Prays for Hadhrat Umar ﷺ and he Accepts Islaam

Rasulullaah ﷺ made du'aa for (Allaah to guide) Hadhrat Umar ﷺ or Abu Jahal bin Hishaam. The du'aa was made on a Wednesday and Hadhrat Umar ﷺ accepted Islaam on Thursday. (When Hadhrat Umar ﷺ accepted Islaam) The Muslims shouted "Allaahu Akbar" so loudly that their shout was heard in the upper parts of Makkah. The father of Hadhrat Arqam ﷺ who was a blind man and a Kaafir came out of his house saying, "O Allaah! Forgive my child Arqam for he has rejected our religion."

(When he accepted Islaam) Hadhrat Umar ﷺ said to Rasulullaah ﷺ, "Why should we keep our religion secret when we are on the truth while the false religion of the Kuffaar is made public?" Rasulullaah ﷺ replied, "We are too few and you have just seen the beating we received." Hadhrat Umar ﷺ said, "I swear by the Being that has sent you with the truth that I shall make my Imaan

known to all the gatherings of kufr which I had been part of." Hadhrat Umar ﷺ then performed Tawaaf around the Kabah and passed by the leaders of the Quraysh as they watched.

Abu Jahal bin Hishaam said, "Someone has mentioned that you have forsaken your religion?" Hadhrat Umar ﷺ declared:

“وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ”

"I testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul."

When the Mushrikeen got up to assault him, Hadhrat Umar ﷺ attacked Utba bin Rabee'ah and (after overpowering him) squatted over him and continued beating him up and poking his fingers in his eyes until Utba screamed. (Fearing that Hadhrat Umar ﷺ would make their leader blind, the others retreated.) Hadhrat Umar ﷺ stood up (and left Utba) once the others had moved away. In the same way, whenever any group approached him (to assault him), he would grab hold of their leader (would beat him up and threaten to blind him) until the others gave up. He then proceeded to all the gatherings he used to frequent (as a Kaafir) and proclaimed the message of Imaan there.

After asserting his dominance over the Mushrikeen, Hadhrat Umar ﷺ went to Rasulullaah ﷺ and said, "May my parents be sacrificed for you! By Allaah! You now have no fear. Without any fear or trepidation, I have proclaimed the message of Imaan in every gathering I used to frequent as a Kaafir." With Hadhrat Umar ﷺ in front of him, Rasulullaah ﷺ went with Hadhrat Hamza ﷺ to the Masjidul Haraam where they performed Tawaaf of the Kabah and then performed the Zuhr salaah without any fear. Thereafter, Rasulullaah ﷺ returned to house of Hadhrat Arqam ﷺ in the company of Hadhrat Umar ﷺ. Hadhrat Umar ﷺ later left by himself and then Rasulullaah ﷺ also left.

The most correct opinion is that Hadhrat Umar ﷺ accepted Islaam only after some Sahabah ﷺ had migrated to Abyssinia, which was six years after Rasulullaah ﷺ announced his prophethood. (1)

Hadhrt Abu Bakr ﷺ leaves for Abyssinia when the Muslims Face Intense Harassment and Meets Ibnud Daghina

Hadhrt Aa'isha ﷺ says, "I never knew my parents to be adherents of any religion besides the Deen of Islaam. Not a day passed when Rasulullaah ﷺ did not visit us every morning and night. When the Muslims were being harassed greatly, (my father) Abu Bakr decided to migrate to Abyssinia. When he reached a place called Barkul Ghimaad, Ibnud Daghina who was the leader of the Qaara tribe met him and asked, 'Where are you off to, O Abu Bakr?' Hadhrt Abu Bakr ﷺ replied, 'My people have exiled me and I intend travelling about and

(1) Haafidh Abul Hasan Taraablisi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.30). It is also narrates in *Isaaba* (Vol.4 Pg.447).

worshipping my Rabb."

Hadhrat Aa'isha رضي الله عنها narrates further that Ibnud Daghina said, "O Abu Bakr! A person like you cannot leave and cannot be made to leave. You give people what they cannot find, you maintain family ties, you carry the burdens of others, you entertain guests and you assist in all good avenues. I shall grant you protection go and worship your Rabb in your town." Ibnud Daghina then returned with Hadhrat Abu Bakr رضي الله عنه and he went around to all the leaders of the Quraysh telling them, "A person like Abu Bakr cannot leave and cannot be made to leave. How can you exile a person who gives people what they cannot find, who maintains family ties, who carries the burdens of others, who entertains guests and who assists in all good avenues." The Quraysh did not oppose the amnesty that Ibnud Daghina had granted but said to him, "Tell Abu Bakr that he should worship his Rabb in his house, perform his salaah there and recite as much of the Qur'aan he wishes. However, he should not annoy us by doing this in public because we fear that he would then mislead our women and children." Ibnud Daghina conveyed this message to Hadhrat Abu Bakr رضي الله عنه.

Hadhrat Abu Bakr رضي الله عنه then stayed like this. He worshipped Allaah in his house, did not perform salaah in public and did not recite Qur'aan in any house but his own. It then occurred to him that he should construct a Masjid in the courtyard of his house and here he used to perform salaah and recite the Qur'aan. The women and children of the Mushrikeen crowded around to look at him for they were overwhelmed by him. He was a man who wept easily and could not control his eyes when he recited the Qur'aan. This development alarmed the leaders of the Quraysh and they send for Ibnud Daghina.

When Ibnud Daghina met them, they said to him, "We sanctioned the amnesty that you granted to Abu Bakr on condition that he worships his Rabb within the confines of his house. He has now overstepped the bounds by building a Masjid in the courtyard of his house where he openly performs salaah and recites the Qur'aan. We greatly fear that he shall mislead our women and children. You had better stop him. If he confines the worship of his Rabb to his house, he may do so. However, if he is adamant to do so publicly, ask him to absolve you of your amnesty because we would hate to break our promise to you. **We cannot (under any circumstances) allow Abu Bakr to make things public.**"

Hadhrat Aa'isha رضي الله عنها narrates further that when Ibnud Daghina came to Hadhrat Abu Bakr رضي الله عنه, he said, "You know well the conditions of the agreement I made with you. You may either confine yourself to these conditions or absolve me of the amnesty I have granted because I would not like to hear the Arabs say that I had reneged on an agreement I had made with someone." Hadhrat Abu Bakr رضي الله عنه said, "I absolve you of the amnesty you have granted and am pleased with the protection of Allaah." The details of the Hadith shall be mentioned in the discussion of Hijrah. ⁽¹⁾

A similar narration of Ibn Is'haaq states that after leaving Makkah with the

(1) Bukhari (Vol.1 Pg.552).

intention of migrating, Hadhrat Abu Bakr ﷺ was one or two days journey away when Ibnud Daghina met him. Ibnud Daghina was then the leader of the Ahaabeesh (various clans that form part of the Qaara tribe). When he asked Hadhrat Abu Bakr ﷺ where he was headed, Hadhrat Abu Bakr ﷺ replied, "My people have exiled me after, harassing me and making things difficult for me." Ibnud Daghina said, "Why should they do this? By Allaah! You are the pride of the family, you assist in all good causes, you are always doing good and you give people what they cannot find. Return (to Makkah) for you are under my protection."

Hadhrat Abu Bakr ﷺ therefore returned with Ibnud Daghina and when they entered Makkah, Ibnud Daghina stood beside Hadhrat Abu Bakr ﷺ and announced, "O Quraysh! I have taken the son of Abu Quhaafa into my protection so everyone should treat him well." The people therefore stopped harassing Hadhrat Abu Bakr ﷺ.

The concluding part of this narration states that Ibnud Daghina said, "O Abu Bakr! I did not grant you amnesty so that you may annoy your people. They dislike the place you have adopted (in your courtyard) and it annoys them. Go into your house and do as you please." Hadhrat Abu Bakr ﷺ said, "Should I rather absolve you of your protection and content myself with the protection of Allaah?" Ibnud Daghina said, "Do absolve me of the protection I have granted you." When Hadhrat Abu Bakr ﷺ absolved Ibnud Daghina, he stood up and announced, "O assembly of the Quraysh! The son of Abu Quhaafa has absolved me of the protection I have granted him. You may do as you please with him." (1)

Another narration of Ibn Is'haaq states that after Hadhrat Abu Bakr ﷺ gave up the protection that Ibnud Daghina had given him, one of the foolish people from the Quraysh who passed him on the way to the Kabah threw some sand on his head. When Waleed bin Mughiera or Aas bin Waa'il passed by, Hadhrat Abu Bakr ﷺ said to him, "Did you not see what that fool did?" The reply was, "You have done this to yourself." Hadhrat Abu Bakr ﷺ then said, "O my Rabb! How tolerant are You! O my Rabb! How tolerant are You! O my Rabb! How tolerant are You!" (2)

The narration reported by Hadhrat Asmaa ﷺ has already passed (3) which states, "The shouts reached my father Abu Bakr as the people called out, 'Help your friend!'. As my father left us (I can still clearly recall that) his hair had four locks and he was saying:

﴿أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾ (سورة المومن: ٢٨)

'Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?' {Surah Mu'min, verse 28}

The mob then left Rasulullaah ﷺ and turned on Abu Bakr. When he returned

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.94).

(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.95).

(3) Under the heading "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" and the subheading "The Harassment that Rasulullaah ﷺ Received from the Quraysh and his Response".

to us, (he was beaten so badly that) merely touching the locks of his hair would cause it to fall off. However, he was saying, 'You are most Blessed, O the Possessor of Majesty and Honour.'

Hadhrat Umar رَضِيَ اللهُ عَنْهُ Endures Hardships and difficulties

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ narrates, "When (my father) Hadhrat Umar رَضِيَ اللهُ عَنْهُ accepted Islaam, he asked, 'Which person of the Quraysh is the best informant?' When he was told that it was Jameel bin Ma'mar Jumhi, he went to him early in the morning. I followed my father to see what he was doing. Although I was then still a child, I understood everything I saw. When he arrived, Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, 'O Jameel! Do you know that I have accepted Islaam and entered into the religion of Muhammad ﷺ?' By Allaah! Jameel gave no response and left, pulling his shawl along with him. Hadhrat Umar رَضِيَ اللهُ عَنْهُ followed him and I followed my father."

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ narrates further that Jameel arrived at the door of the Masjidul Haraam as the people were sitting in their gatherings around the Kabah. He then screamed at the top of his voice, "O assembly of the Quraysh! The son of Khattaab has become a heretic!" Standing behind him, Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "He is lying! The fact is that I have accepted Islaam and I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul." The people then attacked Hadhrat Umar رَضِيَ اللهُ عَنْهُ and they continued fighting him until the sun stood above their heads (midday). Exhausted, Hadhrat Umar رَضِيَ اللهُ عَنْهُ then sat down and the people stood over him. He said, "Do as you please. I swear by Allaah that we now number three hundred strong and we shall either leave Makkah for you or you leave it for us."

As they were talking, an old man from the Quraysh arrived wearing clothes made in Yemen with a striped upper garment. He asked, "What is the matter with you lot?" When they told him that Hadhrat Umar رَضِيَ اللهُ عَنْهُ had accepted Islaam, he said, "Then stop this. Do you think that the Banu Adi tribe (to which he belongs) will hand their man over to you just like that? Leave the man alone." Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ says, "By Allaah! The people then (disappeared so fast that it) seemed as if a sheet had been lifted from Hadhrat Umar رَضِيَ اللهُ عَنْهُ. After migrating to Madinah, I once asked my father, 'Dear father! Who was that old man who drove those people away from you in Makkah when they were fighting with you on the day you accepted Islaam?' He replied, 'That man, dear son, was Aas bin Waa'il Sahmi.'" (1)

Another narration quotes Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ who says, "As he (Hadhrat Umar رَضِيَ اللهُ عَنْهُ) was sitting at home in fear, Aas bin Waa'il Sahmi (also known as) Abu Ameerul Mu'mineen arrived wearing clothing made in Yemen with an upper garment threaded with silk. He belonged to the Banu Sahn tribe who

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.82).

were our allies during the Period of Ignorance. He asked, 'What is the matter?' Hadhrat Umar ﷺ replied, 'Your people want to kill me because I have accepted Islaam.' Aas bin Waa'il said, 'They can do nothing to you (for you are in my protection).' I felt safe once he said this. He then left and met up with so many people that they filled the valley. When he asked them where they were headed, they replied, 'We want that son of Khattaab who has forsaken his religion.' Aas bin Waa'il said, 'You can do him nothing.' The people then all dispersed." (1)

Hadhrat Uthmaan ﷺ Endures Hardships and difficulties

Hadhrt Muhammad bin Ibraheem Taymi narrates that when Hadhrt Uthmaan bin Affaan ﷺ accepted Islaam, his uncle Hakam bin Abil Aas bin Umayyah securely bound him in ropes. He then said to Hadhrt Uthmaan ﷺ, "Have you turned away from the creed of your forefathers and turned to a new religion?" I swear by Allaah that I shall never release you until you forsake the religion you follow." Hadhrt Uthmaan ﷺ replied, "I swear by Allaah that I shall never leave it." When Hakam saw how steadfast Hadhrt Uthmaan ﷺ was in his religion, he released him. (2)

Hadhrt Talha ﷺ Endures Hardships and difficulties

Hadhrt Mas'ood bin Khiraash ﷺ narrates, "While we were walking between Safa and Marwa, we saw a large group of people following a young man whose arm was in a sling around his neck. When I asked who the man was, I was told that he was Talha bin Ubaydillaah who had accepted Islaam. Behind him was a woman who was furious and swearing him. When I asked who the woman was, I was informed that she was his mother Sa'ba bint Khadrami." (3)

Hadhrt Ibraheem bin Muhammad bin Talha narrates that Hadhrt Talha bin Ubaydillaah ﷺ once told him, "I once visited the fair in Busra (in Shaam) when I heard a monk announce from his monastery, 'Ask the people in this fair if anyone of them is from the Haram.' I said, 'Yes! I am.' He asked, 'Has Ahmad made his appearance yet?' 'Who is Ahmad?' I asked. He replied, 'He is the son of Abdullaah and the grandson of Abdul Muttalib.' This is the month when he will make his appearance and he is the last of all the Ambiyaa. His origin will be from the Haram and the place to which he will migrate will be a place with date orchards and land that is rocky and salty. Beware that others do not beat you to him."

Hadhrt Talha ﷺ says further, "His words affected my heart and I rushed back to Makkah. When I arrived and asked people if anything had developed recently, they replied, 'Yes. Muhammad the son of Abdillaah (who is known by

(1) Bukhari (Vol.1 Pg.545).

(2) Ibn Sa'd (Vol.3 Pg.37).

(3) Bukhari in his *Taareekh* as quoted in *Isaaba* (Vol.3 Pg.410).

the title of) Al Ameen ('the trustworthy') claims that he is a Rasul and the son of Abu Quhaafa (Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ) is following him.' I then went to Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and asked, 'Do you follow this man?' Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ replied, 'Yes. Go meet him and follow him because he certainly calls towards the truth.'"

When Hadhrat Talha رَضِيَ اللهُ عَنْهُ informed Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ about what the monk had said, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ took Hadhrat Talha رَضِيَ اللهُ عَنْهُ to Rasulullaah ﷺ and he accepted Islaam. Rasulullaah ﷺ was pleased to hear what the monk had to say. After Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Talha رَضِيَ اللهُ عَنْهُ had accepted Islaam, Naufal bin Khuwaylid bin Adawiyyah who was known as the "Lion of the Quraysh" captured them both and tied them up with the same rope. Even the Banu Tāuym tribe (to which Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ belonged) could not rescue them. (Because the two were tied together) Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Talha رَضِيَ اللهُ عَنْهُ were named "The Two Companions". The narration of Bayhaqi states that Rasulullaah ﷺ then made the following du'aa: "O Allaah! Save us from the evil of Ibn Adawiyya." (1)

Hadhrat Zubayr bin Awwaam رَضِيَ اللهُ عَنْهُ Endures Hardships and difficulties

Hadhrat Abul Aswad narrates that Hadhrat Zubayr bin Awwaam رَضِيَ اللهُ عَنْهُ accepted Islaam when he was only eight years of age and migrated (to Madinah) when he was eighteen years old. The uncle of Hadhrat Zubayr رَضِيَ اللهُ عَنْهُ used to hang him up in a straw mat and use a fire to make smoke from the bottom. He would then say, "Return to kufr!" Hadhrat Zubayr رَضِيَ اللهُ عَنْهُ used to say, "I shall never be a Kaafir again!" (2)

Hadhrat Hafs bin Khaalid narrates that an old man from Mosul came to them and said that he had accompanied Hadhrat Zubayr bin Awwaam رَضِيَ اللهُ عَنْهُ on a journey. He said, "We were in an arid land when Hadhrat Zubayr رَضِيَ اللهُ عَنْهُ required a bath. He therefore told me to arrange for some privacy, which I did. (As he was bathing,) My gaze accidentally fell on his body and I noticed his entire body scarred by sword wounds. I said, 'By Allaah! The scars I have seen on you I have never seen on anyone else.' He asked, 'Did you see them?' 'Yes,' I replied. He responded by saying, 'Every wound of these was sustained with Rasulullaah ﷺ in the path of Allaah.'" (3)

Hadhrat Ali bin Zaid narrates that someone who saw Hadhrat Zubayr رَضِيَ اللهُ عَنْهُ informed him that there were scars resembling eyes on his chest which were made by arrows and spears. (4)

(1) Haakim in his *Mustadrak* (Vol.3 Pg.369) as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.89) and Tabraani. Haythami (Vol.9 Pg.151) has commented on the chain of narrators. Haakim has also reported it in his *Mustadrak* (Vol.3 Pg.360).

(3) Abu Nu'aym, Tabraani, Haakim in his *Mustadrak* (Vol.3 Pg.360) and Ibn Asaakir as reported in *Muntakhab* (Vol.5 Pg.70). Haythami (Vol.9 Pg.150) has commented on the chain of narrators.

(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.90).

The Mu'addhin Hadhrat Bilaal bin Rabaah ﷺ Endures Hardships and Difficulties The First Person to Make his Islaam Public with Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that seven persons were the first to make their conversion to Islaam public. These were Rasulullaah ﷺ, Hadhrat Abu Bakr ﷺ, Hadhrat Ammaar ﷺ, his mother (Hadhrat Sumayya ﷺ), Hadhrat Suhayb ﷺ, Hadhrat Bilaal ﷺ and Hadhrat Miqdaad ﷺ. While Allaah protected Rasulullaah ﷺ through his uncle and Hadhrat Abu Bakr ﷺ through his tribe, the others were captured by the Mushrikeen and made to wear coats of steel armour and left to swelter in the sun. Each one of them besides Hadhrat Bilaal ﷺ were compelled to do as the Mushrikeen wanted. For the pleasure of Allaah, he thought nothing of himself. Because the people regarded him as an inferior being, they used to capture him and hand him over to youngsters who would pull him through the streets of Makkah. All the while, he kept saying, "Ahad! Ahad! (Allaah is One!)" (1)

The Hardships Hadhrat Bilaal ﷺ Endured for the Sake of Allaah

A narration of Mujaahid states that the other Muslims were made to wear coats of steel armour and then left to swelter in the sun. They therefore suffered terribly from the combined heat of the sun and the scorching armour. When night fell, Abu Jahal would come to them with his spear and start taunting and threatening them. (2)

Another narration of Hadhrat Mujaahid states that the Mushrikeen used to lead Hadhrat Bilaal ﷺ through the two mountains of Makkah with a rope around his neck. (3)

Hadhrat Urwa bin Zubayr ﷺ narrates that Hadhrat Bilaal ﷺ was a slave of a lady from the Banu Jumh tribe. The Mushrikeen used to torture him on the burning sands of Makkah, making him lie flat on the hot sand (and place a heavy rock on his chest) so that he should commit Shirk. However, he would continuously say, "Ahad! Ahad!" When Waraqa (bin Naufal, the cousin of Hadhrat Khadeeja ﷺ) would pass as Hadhrat Bilaal ﷺ was being tortured, he would say, "Ahad, Ahad, O Bilaal (Allaah is certainly One). (Addressing the Mushrikeen, he would say) By Allaah! If you kill this man, I shall definitely make his grave a place of attracting Allaah's blessings and mercy." (4)

Hadhrat Urwa ﷺ narrates that when Waraqa bin Naufal used to pass by

(1) Ahmad and Ibn Majah as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.28). The narration is also reported by Haakim (Vol.3 Pg.284), Abu Nu'aym in *Hilya* (Vol.1 Pg.149), Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.7 Pg.14) and Ibn Abdil Barr in *Isti'aab* (Vol.1 Pg.141).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.140).

(3) Ibn Sa'd (Vol.2 Pg.166).

(4) Zubayr bin Bakkaar as quoted in *Isaaba* (Vol.3 Pg.634).

Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ as he was being tortured and calling out "Ahad" ("Allaah is One"), he would say, "Allaah is One, O Bilaal." Waraqa bin Naufal would then turn to Umayyah bin Khalaf who was responsible for torturing Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ and say, "I swear by Allaah that if you kill this man, I shall definitely make his grave a place of attracting Allaah's blessings and mercy."

Eventually, when Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ passed by one day as the Mushrikeen were torturing Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ, he said to Umayyah, "Do you not fear Allaah for (what you are doing to) this poor man? Until when will you continue?" Umayyah said, "It is you who had landed him into this trouble. You may rescue him from this treatment you are witnessing." Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ said, "I am prepared to do so. I have an Abyssinian slave who is stronger than him and more steadfast on your religion. I shall give him to you in exchange for this man." When Umayyah accepted the proposal, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ said, "You have a deal." Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ then gave Umayyah the slave and after taking possession of Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ, set him free. **Before migrating to Madinah, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ set free seven slaves besides Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ for the pleasure of Allaah.** (1)

A narration of Ibn Is'haaq states that when the afternoon heat grew intense, Umayyah would take Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ outside and throw him down on the burning sands of Makkah. He would then command others to place a heavy rock on the chest of Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ and say to him, "You shall be left like this until you die or reject Muhammad and worship Laat and Uzza!" Despite his extreme suffering, Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ would continuously say, "Ahad! Ahad!" Speaking about the torture that Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ and the others suffered and about how Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ freed them (because of which Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ received the title of "Ateeq" from Rasulullaah ﷺ, meaning "The one freed from Jahannam") Hadhrat Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ used to recite some couplets (which mean):

On behalf of Bilaal and his companions, may Allaah abundantly reward

Ateeq and humiliate Faakih (2) and Abu Jahal

I shall never forget the night when the two of them resolved to hurt Bilaal

Without having a concern for doing the evil that intelligent men stay far from

They tortured him only because of his belief in the Oneness of the Rabb of all creation and because of his statement

'I testify that Allaah is my Rabb and my heart is content with this'

'If they kill me, let them kill me but I shall never

associate partners with Ar Rahmaan because of fear for death'

O the Rabb of Ibraheem, Yunus

Moosa and Isa, rescue me and do not let me be tested

by those from the family of Ghaalib who continue plunging into deviation

(1) Abu Nu'aym in *Hilya* (Vol. I Pg. 148).

(2) Faakih bin Mughiera, the paternal uncle of Abu Jahal.

who are neither righteous nor just" (1)

Hadhrat Ammaar bin Yaasir **رَضِيَ اللهُ عَنْهُ** and his Family Members Endures Hardships and Difficulties

Rasulullaah **ﷺ** Gives Glad Tidings of Jannah to Hadhrat Ammaar **رَضِيَ اللهُ عَنْهُ** and his Family when he sees them being Tortured

Hadhrat Jaabir **رَضِيَ اللهُ عَنْهُ** narrates that when Rasulullaah **ﷺ** once passed by Hadhrat Ammar **رَضِيَ اللهُ عَنْهُ** and his family (his parents) as they were being tortured by the Mushrikeen, he said, "O family of Yaasir! Hear the glad tidings that your promised abode shall be Jannah." (2)

Hadhrat Uthmaan **رَضِيَ اللهُ عَنْهُ** narrates that he was once walking with Rasulullaah **ﷺ** in Bat'haa (a rocky area of Makkah) when they saw Hadhrat Ammaar **رَضِيَ اللهُ عَنْهُ** and his parents being tortured in the sun to make them forsake Islaam. Hadhrat Ammaar **رَضِيَ اللهُ عَنْهُ**'s father (Yaasir **رَضِيَ اللهُ عَنْهُ**) cried, "O Rasulullaah **ﷺ**! This has been happening forever." Rasulullaah **ﷺ** said, "Be patient, O family of Yaasir. O Allaah! Forgive the family of Yaasir, which You have most certainly already done." (3)

Hadhrat Sumayya **رَضِيَ اللهُ عَنْهَا** the mother of Hadhrat Ammaar **رَضِيَ اللهُ عَنْهُ** Becomes the First Martyr in Islaam

Hadhrat Abdullaah bin Ja'far **رَضِيَ اللهُ عَنْهُ** narrates that when Rasulullaah **ﷺ** once passed by Hadhrat Ammar **رَضِيَ اللهُ عَنْهُ** and his family (his parents) as they were being tortured by the Mushrikeen, he said, "Be patient, O family of Yaasir. Be patient, O family of Yaasir for your promised abode is Jannah." (4) The narration of Hadhrat Kalbi states that Hadhrat Abdullaah bin Yaasir **رَضِيَ اللهُ عَنْهُ** was also being tortured (with his brother Hadhrat Ammaar and his parents **رَضِيَ اللهُ عَنْهُمْ**). The narration also adds that Hadhrat Sumayya **رَضِيَ اللهُ عَنْهَا** was martyred when Abu Jahal pierced his spear into the most private part of her body. Hadhrat Yaasir **رَضِيَ اللهُ عَنْهُ** was martyred during the torture and (his son) Abdullaah fell (dead) when an arrow was fired at him. (5)

Hadhrat Mujaahid stated, "The first martyr was Hadhrat Sumayya **رَضِيَ اللهُ عَنْهَا** the

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.148).

(2) Tabraani, Haakim, Bayhaqi and Ibn Asaakir. Haythami (Vol.9 Pg.293) has commented on the chain of narrators.

(3) Haakim in his *Kuna*, Ibn Asaakir, Ahmad, Bayhaqi, *Baghawi*, *Uqayli*, Ibn Mandah, Abu Nu'aym and others as reported in *Kanzul Ummaal* (Vol.7 Pg.72). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.177) from Hadhrat Uthmaan **رَضِيَ اللهُ عَنْهُ**.

(4) Haakim Qazweeni. Ibn Kalbi has also reported the narration from Hadhrat Abdullaah bin Abbaas **رَضِيَ اللهُ عَنْهُ**.

(5) *Isaaba* (Vol.3 Pg.647).

mother of Hadhrat Ammaar رَضِيَ اللهُ عَنْهُ who was martyred during the early days of Islaam when Abu Jahal pierced his spear into the most private part of her body." (1)

Hadhrat Ammaar رَضِيَ اللهُ عَنْهُ is Tortured Until he is Forced to Utter Words of Kufr While his Heart was Content with Imaan

Hadhrot Abu Ubaydah bin Muhammad bin Ammaar narrates that the Mushrikeen captured Hadhrot Ammaar رَضِيَ اللهُ عَنْهُ and tortured him so brutally that (to save his life) he was eventually forced to blaspheme against Rasulullaah ﷺ and praise the gods of the Mushrikeen. When he came to Rasulullaah ﷺ, Rasulullaah ﷺ asked him what had happened. He replied, "Happenings have been foul indeed, O Rasulullaah ﷺ. The Mushrikeen continued torturing me so much that I was forced to blaspheme against you and praise their gods. "How is the condition of your heart?" asked Rasulullaah ﷺ. Hadhrot Ammaar رَضِيَ اللهُ عَنْهُ replied, "I find that my heart is content with Imaan." Rasulullaah ﷺ said, "If the Mushrikeen repeat their torture, you may repeat what you said (to save your life)." (2)

Hadhrot Muhammad bin Ammaar narrates that Rasulullaah ﷺ met Hadhrot Ammaar رَضِيَ اللهُ عَنْهُ as he was weeping. Wiping the tears from his face, Rasulullaah ﷺ said, "The Kuffaar captured you and immersed you in water so many times that you were forced to say certain things (words of kufr). Should they do so again, you may say it to them again."

Hadhrot Ameerul Mu'mineen bin Maymoon narrates that Rasulullaah ﷺ was passing by as the Mushrikeen used open fire to burn Hadhrot Ammaar رَضِيَ اللهُ عَنْهُ. Passing his hand over the head of Hadhrot Ammaar رَضِيَ اللهُ عَنْهُ, Rasulullaah ﷺ said, "O fire! Become cool and comfortable for Ammaar as you had become for Ibraheem رَضِيَ اللهُ عَنْهُ." Rasulullaah ﷺ then informed Hadhrot Ammaar رَضِيَ اللهُ عَنْهُ that (he would not die from the torture but that) a group of rebels would martyr him. (3)

Hadhrot Khabbaab bin Arat رَضِيَ اللهُ عَنْهُ Endures Difficulties and Hardships

The Incident of Hadhrot Khabbaab رَضِيَ اللهُ عَنْهُ and Hadhrot Umar رَضِيَ اللهُ عَنْهُ

Imaam Sha'bi narrates that when Hadhrot Khabbaab bin Arat رَضِيَ اللهُ عَنْهُ once came to the gathering of Hadhrot Umar bin Khattaab رَضِيَ اللهُ عَنْهُ, Hadhrot Umar رَضِيَ اللهُ عَنْهُ made him sit on his own cushion. Hadhrot Umar رَضِيَ اللهُ عَنْهُ then said, "Besides one man, there is none on the surface of this earth who deserves to occupy this place more than you." "Who is this man, O Ameerul Mu'mineen?" asked Hadhrot

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.59).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.140). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.178).

(3) Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.177).

Khabbaab ﷺ. Hadhrrat Umar ﷺ replied, "He is Bilaal ﷺ." Hadhrrat Khabbaab ﷺ said, "He is really not more deserving than me because there were people amongst the Mushrikeen whom Allaah used to protect him while there was none to protect me. I had seen myself on a day when they captured me, lit a fire and then put me to roast in it. A man then placed his foot on my chest and there was only my back to extinguish the fire." Hadhrrat Khabbaab ﷺ then exposed his back which seemed to be affected by leprosy. (1)

The Torture that Hadhrrat Khabbaab ﷺ Suffered

Imaam Sha'bi narrates that when Hadhrrat Umar ﷺ asked Hadhrrat Khabbaab ﷺ about the tortures he suffered at the hands of the Mushrikeen, he said, "O Ameerul Mu'mineen! Take a look at my back." Hadhrrat Umar ﷺ says, "I have never before seen anything like it." Hadhrrat Khabbaab ﷺ then related, "They made a fire for me and (after throwing me in) there was nothing but the fat on my back to extinguish it." (2)

Hadhrrat Abu Layla Kindi narrates that when Hadhrrat Khabbaab ﷺ came to Hadhrrat Umar ﷺ, Hadhrrat Umar ﷺ told the people to allow him to come to the front and said, "Besides Ammaar bin Yaasir, there is none on the surface of this earth who deserves to occupy this place more than you." It was on that occasion that Hadhrrat Khabbaab ﷺ showed Hadhrrat Umar ﷺ the scars on his back that were made by the torture that Mushrikeen put him through. (3)

Hadhrrat Khabbaab ﷺ says, "I was a blacksmith and Aas bin Waa'il owed me some money. When I approached him to settle the debt, he said, 'By Allaah! I shall never pay you until you reject Muhammad!' I responded by saying, 'Never! I swear by Allaah that I shall never reject Muhammad ﷺ even after you die and are resurrected!' He said, 'Then come to me after I have died and am resurrected. There I shall have plenty of wealth and children and I shall then pay you.'" It was then that Allaah revealed the following verses of the Qur'aan:

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ۗ أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۗ كَلَّا ۗ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ۗ وَنَرِيَهُ مَا يَقُولُ ۗ وَبِآيَاتِنَا فُرْدًا﴾ (سورة مريم: ٧٧ تا ٨٠)

Have you seen him who rejects Our Aayaat and says, "I shall certainly be granted (*abundant*) wealth and children (*in the Aakhirah just as I have them in this world*)."
Has he peeked into the unseen or has he made a pact with Ar Rahmaan (*because of which he seems convinced of this*)? Never! We shall shortly record what he says and continue to intensify the punishment for him (*in the Aakhirah*). (*On the Day of*

(1) Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.117) as quoted in *Kanzul Ummaal* (Vol.7 Pg.31).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.144)

(3) Abu Nu'aym, Ibn Sa'd and Ibn Abi Shaybah as quoted in *Kanzul Ummaal* (Vol.7 Pg.71).

Qiyaamah) We shall inherit from him *(We shall be the complete owners of)* all that *(wealth and children which)* he speaks about and he will come to Us all alone *(without anything in his possession)*. {Surah Maryam, verses 77-80} ⁽¹⁾

Hadhrat Khabbaab رضي الله عنه narrates that he once approached Rasulullaah ﷺ as he lay in the shade of the Kabah using a shawl as a pillow. It was a time when the Muslims were suffering terrible torture at the hands of the Mushrikeen. Hadhrat Khabbaab رضي الله عنه asked Rasulullaah ﷺ, "Will you not pray to Allaah (to stop the hardships)?" Rasulullaah ﷺ sat up straight and his face was red as he said, "Before you there were people whose flesh and tissues were scraped to the bone with iron combs. However, even this did not make them turn away from their religion. Allaah shall definitely bring this Deen to a completion until a time comes when a lone rider will travel from Sa'aa to Hadramaut fearing nothing but Allaah and wolves attacking his goats. However, you people want to rush it." ⁽²⁾

Hadhrat Abu Dharr رضي الله عنه Endures Hardships and Difficulties

Hadhrat Abu Dharr رضي الله عنه Dispatches His Brother when he Hears about the Nabuwaat of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that when Hadhrat Abu Dharr رضي الله عنه heard that Rasulullaah ﷺ was sent as a Rasul, he said to his brother, "Ride to that valley (of Makkah) and find out for me about the man who claims that he is a Rasul and that revelation comes to him from the heavens. Hear what he has to say and then report back to me." His brother arrived in Makkah, heard what Rasulullaah ﷺ said and then reported back to Hadhrat Abu Dharr رضي الله عنه saying, "I saw him teaching sterling character and reciting words that are not poetry." Hadhrat Abu Dharr رضي الله عنه said, "Your report has not informed me what I needed to know."

Hadhrat Abu Dharr رضي الله عنه Arrives in Makkah, Accepts Islaam and is then made to Suffer for the sake of Allaah

Hadhrat Abu Dharr رضي الله عنه took some provisions and a filled waterbag along with him and rode off to Makkah. When he entered the Masjidul Haraam, he searched for Rasulullaah ﷺ but did not recognise him. He did not want to ask anyone about Rasulullaah ﷺ either and when night fell, he lay down to sleep. Hadhrat Ali رضي الله عنه saw him and realised that he was a stranger. (Hadhrat Ali رضي الله عنه offered to be his host for the night and) Hadhrat Abu Dharr رضي الله عنه then went with Hadhrat Ali رضي الله عنه. Neither person asked the other any questions until

(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.59). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.116).

(2) Bukhari, Abu Dawood and Nasa'ee as quoted by Allaama Ayni (Vol.7 Pg.558). Haakim has reported a similar narration in his *Mustadrak* (Vol.3 Pg.383).

morning.

Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ took his waterbag and provisions along with him to the Masjidul Haraam and spent the day there. However, when evening arrived, he had not yet seen Rasulullaah ﷺ. He had returned to the place where he intended to lie down when Hadhrat Ali رَضِيَ اللهُ عَنْهُ passed by and said, "Has the man not yet found his destination?" Hadhrat Ali رَضِيَ اللهُ عَنْهُ then helped him up and took him home without any of them exchanging questions. When things turned out the same on the third day and Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ again stayed with Hadhrat Ali رَضِيَ اللهُ عَنْهُ, Hadhrat Ali رَضِيَ اللهُ عَنْهُ asked, "Will you not tell me what brings you here?" Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ replied, "I shall inform you if you give me your word that you would give me proper direction." When Hadhrat Ali رَضِيَ اللهُ عَنْهُ agreed, Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ informed him. Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "It is true that he is the Rasul of Allaah. Follow me closely tomorrow morning. If I see anything that may jeopardise your safety, I shall stop with the pretence of needing to relieve myself (but you should proceed). When I continue walking, you should follow me once more and enter the place I enter. Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ did this and followed in the footsteps of Hadhrat Ali رَضِيَ اللهُ عَنْهُ until Hadhrat Ali رَضِيَ اللهُ عَنْهُ came to Rasulullaah ﷺ and Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ entered with him.

Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ listened to Rasulullaah ﷺ and accepted Islaam on the spot. Rasulullaah ﷺ said to him, "Return to your people and convey the message to them until I send further instructions." Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ said, "I swear by the Being Who controls my life that I shall shout it aloud amongst them all!" He then proceeded to the Masjidul Haraam where he called out at the top of his voice:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

The Mushrikeen then beat him to the ground. Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ arrived and threw himself over Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ (to shield him) saying, "Fools! Don't you realise that he belongs to the Ghifaar tribe and that your traders have to pass them on the route they use to Shaam?!" In this manner, Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ saved him. The following day, Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ repeated himself. The Mushrikeen again assaulted him and Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ had to throw himself over him (to save him).⁽¹⁾

Another narration of Bukhari states that Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ announced, "O assembly of Quraysh! I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." The Mushrikeen shouted, "Get that heretic!" They then beat him up with the intention of killing him when Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ arrived and threw himself over him. Turning to the people, Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ said, "Fools! You wish to kill a man from the Ghifaar when your trade route goes by them and you have to pass by them?!" The

(1) Bukhari (Vol.1 Pg.544).

people then left Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ.

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates further, "The following day I returned and repeated what I had said the previous day. The people again called out, 'Grab that heretic!' and they did what they had done the previous day. Abbaas رَضِيَ اللَّهُ عَنْهُ found me there and threw himself over me and again told the people what he had told them the previous day."⁽¹⁾

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ is the First Person to Greet Rasulullaah ﷺ with the Greeting of Islaam

Imaam Muslim describes Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ's entry into Islaam quite differently. He reports from Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ that after his brother returned from Makkah, he said to Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ, "I went to Makkah and saw the man whom the people call a heretic. He looks very much like you." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ says, "When I arrived in Makkah, I saw a person taking his name and asked, 'Where is the heretic?' The man raised his voice above mine and shouted, 'Here is the heretic! Here is the heretic!' The people then started stoning me until I looked like a red idol⁽²⁾. I then hid between the Kabah and its covering, where I remained hidden for approximately fifteen days and nights without food or drink. All I had to drink was Zamzam water. I then met Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ when they entered the Masjidul Haraam one day. By Allaah! I was the first person to greet Rasulullaah ﷺ with the greeting of Islaam when I said:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

'Peace be on you, O Rasulullaah ﷺ.'

Rasulullaah ﷺ replied by saying:

وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ

'Peace be on you too as well as Allaah's mercy.'

Rasulullaah ﷺ then asked, 'Who are you?' I replied, 'I am a man from the Banu Ghifaar tribe.' His companion (Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) said, 'O Rasulullaah ﷺ! Allow me to entertain him for the night.' He then took me home in the lower part of Makkah and brought for me a few handfuls of raisins. Afterwards, I went to my brother and informed him that I had accepted Islaam. He said, 'I shall follow your Deen.' We then went to our mother, who also said, 'I shall follow your Deen.' Thereafter, when I invited my people to accept Islaam, a few of them did follow me."

The Courage of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ when he Announced his Conversion to Islaam and was made to Suffer for it

Hadhrt Abu Dharr رَضِيَ اللَّهُ عَنْهُ stated that he stayed a while in Makkah with

(1) Bukhari (Vol.1 Pg.500).

(2) During the Period of Ignorance, the Mushrikeen used to anoint their idols with the blood of their sacrifices, making them red. Here Hadhrt Abu Dharr رَضِيَ اللَّهُ عَنْهُ refers to his appearance as a person covered with blood.

Rasulullaah ﷺ who taught him about Islaam. He also learnt a part of the Qur'aan. He then said, "O Rasulullaah ﷺ! I wish to declare my Islaam in public." Rasulullaah ﷺ said, "I fear that you may be killed." Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ insisted, "I have to do it even if I am killed." When Rasulullaah ﷺ remained silent, Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ proceeded. The members of the Quraysh were sitting in various groups in the Masjidul Haraam and talking when Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ announced:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

In his own words, Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ narrates, "The groups then broke up and the people beat me up until they left me like a red idol, thinking that they had killed me. When I regained consciousness, I went to Rasulullaah ﷺ and when he saw my condition, he said, 'Did I not forbid you?' I replied, 'O Rasulullaah ﷺ! It was a need in my heart that I had to fulfil.' I then remained with Rasulullaah ﷺ. One day, Rasulullaah ﷺ said to me, 'Go back to your people and come to me when you hear that I am victorious.'" (1)

Another narration quotes that Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ said, "When I came to Makkah, all the people of the valley turned on me with lumps of earth and bones until I fell unconscious. When I eventually stood up, I looked like a red idol." (2)

The Hardships and Difficulties Borne by Hadhrat Sa'eed bin Zaid , and his Wife Faatima رَضِيَ اللهُ عَنْهَا who was the Sister of Hadhrat Umar رَضِيَ اللهُ عَنْهُ

Hadhrot Umar رَضِيَ اللهُ عَنْهُ Hits Hadhrot Sa'eed رَضِيَ اللهُ عَنْهُ and his Wife Faatima رَضِيَ اللهُ عَنْهَا and then Accepts Islaam by Virtue of the Du'aa of Rasulullaah ﷺ

Hadhrot Qais narrates that in the Masjid of Kufa he heard Hadhrot Sa'eed bin Zaid bin Amr bin Nufayl رَضِيَ اللهُ عَنْهُ say, "By Allaah! I saw the time when Hadhrot Umar رَضِيَ اللهُ عَنْهُ would tie me up in ropes because I had accepted Islaam." He then continued to relate the complete account. (3) Another narration states that he said, "If only you had seen me bound in ropes by Hadhrot Umar رَضِيَ اللهُ عَنْهُ when he was not yet a Muslim because I had accepted Islaam." (4)

Hadhrot Anas رَضِيَ اللهُ عَنْهُ narrates that Hadhrot Umar رَضِيَ اللهُ عَنْهُ once left home with his sword hanging from his neck when a person from the Banu Zuhra tribe asked him where he was going. He replied, "I intend killing Muhammad." The man asked, "How will you remain safe from the Banu Haashim and Banu Zuhra tribes (who will kill you) if you kill him." Hadhrot Umar رَضِيَ اللهُ عَنْهُ said, "It appears to me that you have also become a heretic and forsaken the religion you had been following." The man said, "Should I not inform you of something even more

(1) Tabraani and Abu Nu'aym in *Hilya* (Vol.1 Pg.158).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.159) and Haakim (Vol.3 Pg.338).

(3) Bukhari (Vol.1 Pg.545).

(4) Bukhari (Vol.1 Pg.546).

astonishing?" "What is it?" asked Hadhrrat Umar رَضِيَ اللهُ عَنْهُ. The man replied, "Your sister and brother-in-law have both become heretics and forsaken the religion that you follow."

Hadhrrat Umar رَضِيَ اللهُ عَنْهُ walked away in a rage and when he came to them, someone from amongst the Muhaajireen called Khabbaab رَضِيَ اللهُ عَنْهُ was with them. When Hadhrrat Khabbaab رَضِيَ اللهُ عَنْهُ heard Hadhrrat Umar رَضِيَ اللهُ عَنْهُ approaching, he hid somewhere in the house. When Hadhrrat Umar رَضِيَ اللهُ عَنْهُ arrived, he asked, "What were those whispers I heard?" They had been busy reciting Surah TaaHaa, but they replied, "It was nothing but something we were discussing."

Hadhrrat Umar رَضِيَ اللهُ عَنْهُ said, "It appears that you two have become heretics." His brother-in-law said, "O Umar! What if the truth lies in a Deen other than yours?" Hadhrrat Umar رَضِيَ اللهُ عَنْهُ jumped at him and trampled him most violently. When his sister intervened to push him away from her husband, he smote her so fiercely that her face started to bleed. Furious, she said, "O-Umar! What if the truth lies in a Deen other than yours? I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul!" Hadhrrat Umar رَضِيَ اللهُ عَنْهُ gave up and said, "Give me that book you have with you so that I may read it." Hadhrrat Umar رَضِيَ اللهُ عَنْهُ was literate. However, his sister said, "You are impure and only pure people may touch it. First take a bath or wash yourself."

After washing himself, Hadhrrat Umar رَضِيَ اللهُ عَنْهُ took the book and started reciting Surah Taahaa up to the verse:

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ (سورة طه: ١٤)

"Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance." {Surah TaaHaa, verse 14}

Hadhrrat Umar رَضِيَ اللهُ عَنْهُ then said, "Take me to Muhammad ﷺ." When Hadhrrat Khabbaab رَضِيَ اللهُ عَنْهُ heard this, he came out from inside the house and said, "Glad tidings for you, O Umar! I have strong hope that the du'aa Rasulullaah ﷺ made on Wednesday night was accepted in your favour when he said, 'O Allaah! Strengthen Islaam with either Umar bin Khattaab or Abu Jahal bin Hishaam.'"

Rasulullaah ﷺ was then in a house at the foot of Safa and Hadhrrat Umar رَضِيَ اللهُ عَنْهُ went to the house. At the door of the house were Hadhrrat Hamza, Hadhrrat Talha and several other Sahabah رَضِيَ اللهُ عَنْهُمْ. When Hadhrrat Hamza رَضِيَ اللهُ عَنْهُ noticed that they were frightened of Hadhrrat Umar رَضِيَ اللهُ عَنْهُ, he said, "Yes, it is Umar. If Allaah intends good for him, he will accept Islaam and follow Rasulullaah ﷺ. On the other hand, if Allaah intends otherwise, it will be easy for us to kill him." At that moment, Rasulullaah ﷺ was inside the house and revelation was descending on him. Rasulullaah ﷺ then came out of the house and grabbing hold of Hadhrrat Umar رَضِيَ اللهُ عَنْهُ' s collar and sword handle, said to him, "When will you desist, O Umar! Are you waiting for Allaah to send the humiliation and punishment that he sent to Waled bin Mughiera? O Allaah! Here is Umar bin Khattaab. O Allaah! Strengthen the Deen with Umar bin Khattaab."

Hadhrrat Umar رَضِيَ اللهُ عَنْهُ then said, "I testify that you are the Rasul of Allaah." After

he had accepted Islaam, he told Rasulullaah ﷺ to come out of the house (and to perform salaah openly in the Masjidul Haraam). (1)

Hadhrat Thowbaan رَضِيَ اللهُ عَنْهَا narrates that Rasulullaah ﷺ prayed, "O Allaah! Strengthen the Deen with Umar bin Khattaab." Early one night, Hadhrat Umar رَضِيَ اللهُ عَنْهُ had heard his sister recite:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (سورة علق: ١)

"Read in the name of your Rabb Who created..." {Surah Alaq, verse 1}

He then beat her up so badly that he thought he had killed her. When he awoke before dawn the next morning, he heard her voice again reciting:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (سورة علق: ١)

"Read in the name of your Rabb Who created..." {Surah Alaq, verse 1}

He then said, "I swear by Allaah that this is neither poetry nor unintelligible whispers." He therefore went to Rasulullaah ﷺ and found Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ at the door. When he knocked at the door, Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ asked who he was. When he said that he was Umar bin Khattaab, Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ told him to wait until he sought permission from Rasulullaah ﷺ for him to enter. Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ then said to Rasulullaah ﷺ, "Umar bin Khattaab is at the door." Rasulullaah ﷺ said, "If Allaah intends good for Umar, he will enter the Deen."

Rasulullaah ﷺ permitted Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ to open the door and then grabbed hold of Hadhrat Umar رَضِيَ اللهُ عَنْهُ's collar and shook him saying, "What do you want? Why have you come?" Hadhrat Umar رَضِيَ اللهُ عَنْهُ replied, "Present to me what you call people towards." Rasulullaah ﷺ said, "You should testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul." Hadhrat Umar رَضِيَ اللهُ عَنْهُ accepted Islaam on the spot and then told Rasulullaah ﷺ to come out of the house (and to perform salaah openly in the Masjidul Haraam). (2)

Hadhrat Umar رَضِيَ اللهُ عَنْهُ's slave Aslam narrates that Hadhrat Umar رَضِيَ اللهُ عَنْهُ once asked him, "Do you wish to know about the days when I first accepted Islaam?" When Hadhrat Aslam asked to be informed, Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "I used to be one of Rasulullaah ﷺ's strongest opponents. It was during an extremely hot day in one of the alleyways of Makkah when someone saw me and asked the where I was going. When I informed him that I was going after Rasulullaah ﷺ, he said, 'O son of Khattaab! You are saying this when this Deen has entered your very household!' 'What are you saying?' I asked. He explained, 'Even your sister has gone to the Deen.' In a rage, I returned and knocked at her door."

"It was the practise of Rasulullaah ﷺ to bond people without any wealth to others who were able to spend on them. There were therefore two Sahabah رَضِيَ اللهُ عَنْهُ who were bonded in this manner to my sister's husband. When I knocked at the door and was asked to identify myself, I said, 'Umar bin Khattaab.' They

(1) Ibn Sa'd (Vol.3 Pg.191) as quoted by Allaama Ayni (Vol.8 Pg.68). Ibn Is'haaq has reported a similar narration in detail as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.81).

(2) Tabraani. Haythami (Vol.9 Pg.62) has commented on the chain of narrators.

(the two Sahabah رَضِيَ اللهُ عَنْهُمْ with my brother-in-law) had been busy reading a manuscript they had with them and when they heard my voice, they hid somewhere inside the house, forgetting to take the manuscript with them. When my sister opened the door, I shouted, 'O enemy of yourself! Have you become a heretic?' I then lifted something in my hand and hit her on the head. She wept and said, 'O son of Khattaab! Do what you like for I have already accepted Islaam.' She went in and I took a seat. It was then that I noticed the manuscript by the door. 'What is that manuscript over there?' I asked. My sister replied, 'Keep away from it, O son of Khattaab because you do not take the ceremonial bath or clean yourself thoroughly. Only pure people may touch it.' However, I insisted until she gave it to me." The rest of the narration continues. (1)

Hadhrat Uthmaan bin Madh'oon رَضِيَ اللهُ عَنْهُ Endures Hardships and Difficulties

Hadhrat Umar رَضِيَ اللهُ عَنْهُ narrates that Hadhrat Uthmaan bin Madh'oon رَضِيَ اللهُ عَنْهُ noticed that while he could walk about in safety under the protection of Waleed bin Mughiera, the other Sahabah رَضِيَ اللهُ عَنْهُمْ were suffering great torment. He then said to himself, "There must be a great deficiency in me because my days and nights are spent in safety under the protection of a Mushrik while my companions and members of my Deen are suffering torture and hardships." He then went to Waleed bin Mughiera and said to him, "O Abu Abdish Shams! You have certainly fulfilled your duty, but I wish to absolve you of the protection you have granted me." Waleed asked, "Why is it, O nephew? Has one of my people perhaps harmed you?" "No," replied Hadhrat Uthmaan bin Madh'oon رَضِيَ اللهُ عَنْهُ, "I prefer rather the protection of Allaah and do not want to seek protection from anyone besides He." Waleed said, "Let us proceed to the Masjidul Haraam to announce that I have been absolved of my protection just as I had announced the granting of my protection in the first place." The two men proceeded to the Masjidul Haraam where Waleed announced to the people, "Uthmaan here has come to absolve me of the protection I had been giving him." Hadhrat Uthmaan bin Madh'oon رَضِيَ اللهُ عَنْهُ then addressed the people saying, "What he says is true. He has been true to his word and an honourable guardian. However, because I prefer not to seek protection from anyone other than Allaah, I have absolved him of his protection." Hadhrat Uthmaan bin Madh'oon رَضِيَ اللهُ عَنْهُ was returning when he noticed (the famous poet) Labeed bin Rabee'ah bin Maalik bin Kilaab Qaysi reciting poetry to a gathering of the Quraysh. Hadhrat Uthmaan bin Madh'oon رَضِيَ اللهُ عَنْهُ sat with them as Labeed was reciting a couplet which meant, "Behold! Everything other than Allaah has no substance." Hadhrat Uthmaan bin Madh'oon رَضِيَ اللهُ عَنْهُ congratulated him by saying, "That's true." Labeed then recited another couplet which meant, "And every bounty must definitely come to an end." To this, Hadhrat Uthmaan bin Madh'oon رَضِيَ اللهُ عَنْهُ commented, "You are mistaken because the bounties of Jannah will never come to an end."

(1) Bazaar. Haythami (Vol.9 Pg.64) has commented on the chain of narrators.

Labeed said, "O assembly of Quraysh! A person in your company is usually never offended (no one has objected to my poetry before). Since when has this started amongst you?" Someone in the gathering said, "This person is one of many fools like him who have forsaken our religion. Think nothing of what he says." Hadhrat Uthmaan bin Madh'oon ﷺ replied to the man and their dispute became so intense that the man stood up and slapped Hadhrat Uthmaan bin Madh'oon ﷺ so hard that his eye was blackened.

Watching what had happened from close by, Waleed bin Mughiera said, "Dear nephew! By Allaah! Your eye would not have received what it did (had you still been in my protection). You were enjoying a secure protection." Hadhrat Uthmaan bin Madh'oon ﷺ replied by saying, "True! However, dear Abu Abdish Shams, my good eye is very much in need of what its sister eye received for the sake of Allaah. I am now in the protection of One Who is much more honourable and more powerful than you."

Concerning what happened to his eye, Hadhrat Uthmaan bin Madh'oon ﷺ used to say a few couplets which mean:

"So what if my eye suffered for the pleasure of my Rabb at the hands of an irreligious and misguided person?

Ar Rahmaan has already granted His rewards in exchange

And whoever pleases Ar Rahmaan is certainly most fortunate

*Without doubt, even though you call me one who is misguided, astray
and a fool, I shall still adhere to the Deen of Muhammad ﷺ*

In this I seek only the pleasure of Allaah and our Deen is undoubtedly the truth

Even though this displeases those who oppress us and who overstep the limits"

Hadhrat Ali bin Abi Taalib ﷺ composed the following couplets concerning the blackened eye of Hadhrat Uthmaan bin Madh'oon ﷺ:

"In thinking of times of danger

Have you become grieved and weep like a distraught person?

Or do you weep in thinking of foolish people

Who harshly oppress those who invite towards the Deen

*These people shall never desist from immoral behaviour as long as they remain
healthy*

While deception is way with them and they cannot be trusted

Have you not seen that Allaah has reduced the good in them

And that we are upset about what happened to Uthmaan bin Madh'oon

When they fearlessly slapped him over the eye

Persistently taunting and hitting without abate

Although he did not die instantly, Allaah shall certainly punish them

Measure for measure, they shall be punished without any reduction"⁽¹⁾

A narration of Ibn Is'haaq states that Waleed invited Hadhrat Uthmaan bin Madh'oon ﷺ to return to his protection, but Hadhrat Uthmaan bin

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.103)

Madh'oon رَضِيَ اللهُ عَنْهُ refused. (1)

Hadhrat Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ Endures Difficulties and Hardships

Hadhrat Muhammad Abdari narrated from his father that Hadhrat Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ was an extremely handsome youth of Makkah whose hair was exceptionally well groomed. His parents loved him dearly. His mother was a very affluent and wealthy woman who clothed him in the best and most exquisite clothing. He wore the best perfume in Makkah and shoes made in Hadhramaut (considered the best). When speaking of Hadhrat Mus'ab رَضِيَ اللهُ عَنْهُ, Rasulullaah ﷺ would say, "I have never seen anyone in Makkah with better hair, finer clothes and enjoying as many bounties as Mus'ab bin Umayr."

When Hadhrat Mus'ab رَضِيَ اللهُ عَنْهُ heard that Rasulullaah ﷺ was inviting people to Islaam in the house of Arqam bin Abi Arqam, he went to the house where he accepted Islaam and believed in Rasulullaah ﷺ. After leaving the house, he kept his conversion a secret for fear of his mother and family. He frequently visited Rasulullaah ﷺ in secret but Uthmaan bin Talha once saw him performing salaah and informed his mother and family about it. They therefore captured him and kept him jailed until he finally managed to migrate to Abyssinia with the first group of Muslims immigrants. He later returned to Makkah with the other Muslims but his condition had changed because he lived a difficult life. His mother then stopped rebuking him. (2)

Hadhrat Abdullaah bin Hudhaafa رَضِيَ اللهُ عَنْهُ Endured Hardships and Difficulties

Hadhrat Abdullaah bin Hudhaafa رَضِيَ اللهُ عَنْهُ Suffers at the Hands of the Roman Emperor and Hadhrat Umar رَضِيَ اللهُ عَنْهُ Kisses his head afterwards

Hadhrat Abu Raafi narrates that Hadhrat Umar رَضِيَ اللهُ عَنْهُ once dispatched an army to fight the Romans. With this army was a Sahabi رَضِيَ اللهُ عَنْهُ by the name of Hadhrat Abdullaah bin Hudhaafa رَضِيَ اللهُ عَنْهُ. However, he was taken prisoner and brought before the Roman Emperor. When the soldiers informed the emperor that Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ was one of the companions of Rasulullaah ﷺ, the tyrant said, "I shall share my kingdom and my authority with you if you become a Christian." Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ replied, "If you offer me your kingdom coupled with the kingdom of all the Arabs in exchange for leaving the Deen of Muhammad ﷺ for a duration equal to the blinking of an eye, I would still not do so." The emperor said, "I shall then have you killed." "Do as you please," said Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ.

The emperor commanded his men to tie Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ to a cross and then instructed his archers to shoot their arrows close to his hands and then close to his legs (without killing him) as the emperor continued telling him to

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.93). Haythami (Vol.6 Pg.34) has commented on the chain of narrators.

(2) Ibn Sa'd (Vol.3 Pg.82).

forsake Islaam. However, Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ kept refusing. The emperor then had him untied and commanded his men to fill a cauldron with water and bring it to a boil. Two Muslim prisoners were then brought and one of them was thrown into the cauldron. (After showing him this) The emperor again asked Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ to become a Christian, but he again refused. The emperor then gave orders that Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ should be thrown into the cauldron.

As Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ was being led to the cauldron, he began weeping. When the emperor was informed about this, he thought that Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ was frightened, so he called him back. Again he asked Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ to become a Christian, but the offer was again refused. The emperor then asked, "Then what made you weep?" Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ replied, "I wept when I thought to myself that once I am thrown into the fire, I will be killed instantly. I wish that I had as many lives as the hairs on my body so that each one could be given for the pleasure of Allaah."

The tyrant said, "Would you kiss my head in exchange for your freedom?" Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ asked, "In exchange for all the prisoners?" The emperor agreed, "In exchange for all the prisoners." Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ said to himself, "Although he is an enemy of Allaah, I don't mind kissing his head in exchange for my freedom as well as the freedom of all the Muslim prisoners." Hadhrat Abdullaah رَضِيَ اللهُ عَنْهُ therefore drew closer and kissed his head, after which all the prisoners were handed over to him.

Hadhrt Abdullaah رَضِيَ اللهُ عَنْهُ then brought them all back to Hadhrt Umar رَضِيَ اللهُ عَنْهُ. When Hadhrt Umar رَضِيَ اللهُ عَنْهُ was informed about the events, he said, "It is compulsory for every Muslim to kiss the head of Abdullaah bin Hudhaafa رَضِيَ اللهُ عَنْهُ and I shall be the first." Hadhrt Umar رَضِيَ اللهُ عَنْهُ then stood up and kissed his head (so that Hadhrt Abdullaah رَضِيَ اللهُ عَنْهُ should forget the unpleasant experience of kissing the emperor's head). (1)

The Hardships and Difficulties Endured by the Sahabah رَضِيَ اللهُ عَنْهُمْ in General

The Torture the Sahabah رَضِيَ اللهُ عَنْهُمْ Suffered at the Hands of the Mushrikeen

Hadhrt Sa'eed bin Jubayr narrates that he once asked Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ, "Was the torture that the Mushrikeen put the Sahabah رَضِيَ اللهُ عَنْهُمْ through so severe that they would have been excused if they had to forsake Islaam?" Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ replied, "Certainly. By Allaah! The Mushrikeen would beat one of the Muslims up and keep him so hungry and thirsty that he would be unable to even sit up because of his intense suffering. He was eventually forced to do whatever evil they asked him to do. They would torture him so much that he would even agree with them if they told him that

(1) Bayhaqi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.62). *Isaaba* (Vol.2 Pg.297) contains commentary on the chain of narrators.

Laat and Uzza were deities apart from Allaah. In fact, the torture was so harsh that if a dung beetle was passing and they asked, 'Is this dung beetle your deity apart from Allaah?' he would say, 'Yes.' They were forced to say this to save their lives because the torture was too much to bear." (1)

The Condition of Rasulullaah ﷺ and the Sahabah ﷺ after Migrating to Madinah

Hadhrat Ubay bin Ka'b ﷺ says that once Rasulullaah ﷺ and the Sahabah ﷺ arrived in Madinah and were hosted by the Ansaar, the Arabs started fighting them from a united platform. They were then forced to carry their weapons day and night. They would say to each other, "Will the time ever come when we can spend the night in peace without having to fear anything besides Allaah?" It was on this occasion that Allaah revealed the following verse of the Qur'aan:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يُعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ (سورة النور: ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (*of the rulers*) on earth just as He had made those before them successors. And He will certainly grant (*great*) strength to the Deen that He has chosen for them and will certainly replace their fear with peace (*on condition that*) they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. {Surah Noor, verse 55} (2)

Another narration quotes from Hadhrat Ubay bin Ka'b ﷺ that the above verse of the Qur'aan was revealed when the Arabs started fighting the Muslims from a united platform once Rasulullaah ﷺ and the Sahabah ﷺ migrated to Madinah and were accommodated by the Ansaar. (3)

The Difficulties that Rasulullaah ﷺ and the Sahabah ﷺ Suffered during the Dhaatur Riqaa Expedition

Hadhrat Abu Moosa Ash'ari ﷺ narrates that during one of expeditions they fought with Rasulullaah ﷺ, (transport was so scarce that) six people had to take turns riding a camel. He says further that (because of walking barefoot on rocky land) their feet were cut and not only were his feet cut, his nails actually

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.59).

(2) Ibn Mundhir, Tabraani, Haakim, Ibn Mardway, Bayhaqi and Sa'eed bin Mansoor as quoted in *Kanzul Ummaal* (Vol.1 Pg.259).

(3) Tabraani. Haythami (Vol.7 Pg.83) has commented on the chain of narrators.

fell off. They then had to tie bandages on their feet and it was because of tying these bandages that the expedition was known as Dhaatur Riqaa ('An expedition of bandages'). (1)

Another narration from Hadhrat Abu Burda ﷺ states that after narrating the incident, Hadhrat Abu Moosa Ash'ari ﷺ said, "I would not have liked to mention this incident." He said this because he disliked that his good deeds should be made known. He would also say, "Allaah shall reward this." (2) (Although it is best to keep one's good deeds a secret to avoid pride, there are times when they are best mentioned.)

Enduring Hunger when Inviting People Towards Allaah and His Rasool ﷺ

Rasulullaah ﷺ Suffers Extreme Hunger

Hadhrt Nu'maan bin Basheer ﷺ once said, "Do you not enjoy as much food and drink as you like? I have seen your Nabi ﷺ during times when he could not even find poor quality dates to fill his belly." (3)

In another narration, Hadhrt Nu'maan ﷺ narrates that when the Muslims received large amounts of wealth (as booty during the Khilaa'afah of Hadhrt Umar ﷺ), Hadhrt Umar ﷺ said to the people, "I have seen Rasulullaah ﷺ restless the entire day because he could not even find poor quality dates to fill his stomach." (4)

A Hungry Person will not Encounter Meticulous Reckoning

Hadhrt Abu Hurayra ﷺ narrates that when he once visited Rasulullaah ﷺ, Rasulullaah ﷺ was performing salaah in a sitting position. He asked, "O Rasulullaah ﷺ! What has happened to you that I see you performing salaah in a sitting position?" Rasulullaah ﷺ replied, "Hunger, O Abu Hurayra." Hadhrt Abu Hurayra ﷺ burst out in tears. Rasulullaah ﷺ comforted him by saying, "Do not weep, O Abu Hurayra. Verily the hungry person will not encounter meticulous reckoning on the Day of Qiyaamah if he hopes for reward (by enduring the hunger with patience) in this world." (5)

No Lantern or Fire is Lit in the House of Rasulullaah ﷺ

Hadhrt Aa'isha ﷺ narrates that the family of Hadhrt Abu Bakr ﷺ once sent the leg of a goat to them. She then held it as Rasulullaah ﷺ cut it or it

(1) Ibn Asaakir and Abu Ya'la as quoted in *Kanzul Ummaal* (Vol.5 Pg.310).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.260)

(3) Muslim and Tirmidhi.

(4) Muslim as reported in *Targheeb wat Tarheeb* (Vol.5 Pg.154). The Hadith is also narrated by Ahmad, Tayaalisi, Ibn Sa'd, Ibn Majah, Abu Awaanah and others as quoted in *Kanzul Ummaal* (Vol.4 Pg.40).

(5) Abu Nu'aym in *Hilya*, Khateeb, Ibn Asaakir and Ibn Najjaar as quoted in *Kanzul Ummaal* (Vol.4 Pg.41).

was she who cut it as Rasulullaah ﷺ held it. The narrators states that whenever Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا narrated this she would add that this was done without using a lantern. (1) Another narration adds that the narrator asked Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا, "O Ummul Mu'mineen! Was this done in the light of a lantern?" She replied, "If we had oil to light a lantern, we would have rather ate the oil." (2)

Hadhrt Abu Hurayra رَضِيَ اللهُ عَنْهُ says, "Many moons (months) would pass by the wives of Rasulullaah ﷺ without any of them being able to light a lantern or make a fire (to cook). If they ever got any oil (then instead of using it to light a lantern) they would rub it on their bodies and if they ever got any fat, they would eat it." (3)

Hadhrt Abu Hurayra رَضِيَ اللهُ عَنْهُ says, "The new moon would pass by the family of Rasulullaah ﷺ, followed by another new moon (two months would pass) and still a fire would not be lit in their rooms to bake bread or to cook any food." People asked, "O Abu Hurayra! What was it that they used to live on?" He replied, "Two black things, dates and water. They had Ansaar neighbours - may Allaah reward them with the best rewards - who owned milk-giving animals and would send them some milk." (4)

Hadhrt Urwa رَضِيَ اللهُ عَنْهُ narrates that Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا used to say, "Dear nephew! I swear by Allaah that we (the wives of Rasulullaah ﷺ) used to look at one new moon go by followed by another and yet another without a fire being lit in the rooms of Rasulullaah ﷺ during this period of two months with the new moons." Hadhrt Urwa رَضِيَ اللهُ عَنْهُ asked, "Dear aunt! What was it that you lived on?" She replied, "Two black things, dates and water. The only exceptions were the times when the Ansaar neighbours of Rasulullaah ﷺ who possessed milk-giving animals would send some milk to him, which he would give us to drink." (5)

Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا narrates that they would spend periods of forty days without a fire or anything else being lit in the house of Rasulullaah ﷺ. The narrator asked, "What was it that you lived on?" She replied, "Two black things, dates and water whenever we could find some." (6)

Hadhrt Masrooq narrates that he once visited Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا and she invited him to share a meal. She then said to him, "Whenever I eat to my fill I cannot fight the urge to cry." "Why is that?" asked Hadhrt Masrooq. Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا replied, "Because I think of the condition in which Rasulullaah ﷺ left this world. By Allaah! There was never a day when Rasulullaah ﷺ

(1) Ahmad.

(2) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.155). Ibn Jareer has also narrated it as mentioned in *Kanzul Ummaal* (Vol.4 Pg.38).

(3) Abu Ya'la as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.154). Haythami (Vol.10 Pg.325) has commented on the chain of narrators.

(4) Ahmad and Bazaar. Haythami (Vol.10 Pg.215) has commented on the chain of narrators.

(5) Bukhari and Muslim as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.155). Similar narrations are reported by Ibn Jareer, Ahmad and Bazaar from Hadhrt Abu Hurayra رَضِيَ اللهُ عَنْهُ as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.315).

(6) Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.4 Pg.38).

twice ate his fill with bread or meat." (1)

Another narration states that Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا said, "From the time Rasulullaah ﷺ arrived in Madinah until the time he passed away, he was never able to eat barley bread to his fill for three consecutive days."

Yet another narration from Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا states that until Rasulullaah ﷺ passed away, the family of Rasulullaah ﷺ were never able to fill themselves with bread made of wheat flour for two consecutive days.

A third narration from the same source quotes the following words of Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا: "When Rasulullaah ﷺ passed away, he could not fill himself with even the two black things, dates and water." (2)

A narration of Bayhaqi states that Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا said, "Rasulullaah ﷺ never filled himself for three consecutive days though we would do so if we pleased because he always preferred others above himself (and would give others rather than eat himself)." (3)

The Difficult life that Rasulullaah ﷺ Led

Hadhrt Hasan رَضِيَ اللهُ عَنْهُ says, "Rasulullaah ﷺ used to assist people personally and even patch his clothing with pieces of leather. Until his demise, he could never eat both lunch and dinner for three consecutive days." (4)

Hadhrt Anas رَضِيَ اللهُ عَنْهُ says that until he passed away, Rasulullaah ﷺ never ate on a table and never ate bread made from finely ground flour. Another narration states that Rasulullaah ﷺ never even saw a roasted kid (a specially prepared delicacy during those times). (5)

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that many consecutive nights would pass by Rasulullaah ﷺ when his family would be hungry without anything to eat for dinner. The bread they ate most often was made from barley. (6)

Hadhrt Abu Hurayra رَضِيَ اللهُ عَنْهُ once passed by some people who were busy eating a roasted goat. When they invited him to eat, he refused saying, "Rasulullaah ﷺ left this world without being able to eat his fill of even barley bread." (7)

Hadhrt Anas رَضِيَ اللهُ عَنْهُ narrates that when Hadhrt Faatima رَضِيَ اللهُ عَنْهَا once gave Rasulullaah ﷺ piece of barley bread to eat, he said, "This is the first food your father has eaten in three days." A narration of Tabraani adds that Rasulullaah ﷺ asked, "What is this?" Hadhrt Faatima رَضِيَ اللهُ عَنْهَا said, "I baked a loaf of bread and could not allow myself to eat it until I brought you this piece." Rasulullaah ﷺ then told her what is mentioned above. (8)

Hadhrt Abu Hurayra رَضِيَ اللهُ عَنْهُ narrates that when some hot food was brought to

(1) Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.148).

(2) Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.4 Pg.38).

(3) *Targheeb wat Tarheeb* (Vol.5 Pg.149).

(4) Ibn Abi Dunya.

(5) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.154).

(6) Tirmidhi

(7) Tirmidhi and Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.148,151).

(8) Ahmad. Haythami (Vol.10 Pg.316) has commented on the chain of narrators.

Rasulullaah ﷺ, he ate it and then said, "All praise be to Allaah. I have not eaten hot food for such a long time." (1)

Hadhrat Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ says, "From the time Allaah instructed Rasulullaah ﷺ to announce his Nabuwaat until he demise, Rasulullaah ﷺ did not even see fine white flour." When someone asked Hadhrat Sahl رَضِيَ اللهُ عَنْهُ whether there were sifts during the time of Rasulullaah ﷺ, he replied, "From the time Allaah instructed Rasulullaah ﷺ to announce his Nabuwaat until his demise, Rasulullaah ﷺ did not even see a sift." Someone asked, "Then how were you able to eat unsifted barley?" He replied, "After grinding the barley, we used to blow it and whatever could fly away, would fly. The rest we used to make dough." (2)

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا has mentioned that neither a little nor a large amount of barley bread would ever remain behind on the tablecloth of Rasulullaah ﷺ. Another narration states that there was never even a small remainder of food on the tablecloth of Rasulullaah ﷺ when it was lifted. (3)

Rasulullaah ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُمْ Tie Stones to their Stomachs to Suppress their Hunger

Hadhrat Abu Talha رَضِيَ اللهُ عَنْهُ narrates that they (the Sahabah رَضِيَ اللهُ عَنْهُمْ) once complained of hunger to Rasulullaah ﷺ and showed him their stomachs that had stones tied to them. Rasulullaah ﷺ then showed them his stomach to which two stones were tied. (4)

A Sahabi by the name of Ibn Bujayr رَضِيَ اللهُ عَنْهُ states that when Rasulullaah ﷺ suffered severe hunger one day, he tied a stone to his stomach and said, "Behold! Many are those who eat well and enjoy many bounties in this world, but will be hungry and naked on the Day of Qiyaamah. Behold! Many are those who appear to be generous to themselves (by doing as they desire) but are actually humiliating themselves (because their desires lead them to Jahannam). Behold! Many are those who appear to be humiliating themselves (by suppressing their desires to abide by Allaah's commands) but are actually being generous to themselves (because they are heading for Jannah)." (5)

The Statement of Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا Concerning Overeating

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا once said, "The first calamity to befall this Ummah after the demise of its Nabi ﷺ is overeating because when a nation fills their bellies too much, their bodies become obese, their hearts become weak and their carnal passions get out of control." (6)

(1) Ibn Majah and Bayhaqi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.149).

(2) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.153).

(3) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.151). Haythami (Vol.10 Pg.313) has commented on the chain of narrators.

(4) Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.156).

(5) Ibn Abi Dunya as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.422). Khateeb and Ibn Mandah have also reported this narration as quoted *Isaaba* (Vol.2 Pg.486).

(6) Bukhari in *Kitaabut Du'afaa* and Ibn Abi Dunya as quoted *Targheeb wat Tarheeb* (Vol.3 Pg.420).

The Hunger Suffered by Rasulullaah ﷺ, His Family, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Umar رَضِيَ اللهُ عَنْهُ

Rasulullaah ﷺ, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhra Umar رَضِيَ اللهُ عَنْهُ Suffer Extreme Hunger and Meet up with Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ

Hadhra Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that when the afternoon heat was at its peak, Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ left for the Masjid. Hearing him, leave Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked, "O Abu Bakr! What has made you leave your house at this hour?" Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ replied, "It is the extreme pangs of hunger that as made me leave home." Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "By Allaah! It is nothing else that has made me leave my home." As they spoke, Rasulullaah ﷺ arrived there and asked, "What has made you two leave your homes at this hour?" "It is the extreme pangs of hunger that has made us leave home." Rasulullaah ﷺ said, "I swear by the Being Who controls my life! It is nothing else that has made me leave my home. Stand up."

The three then went to the door of Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ who always used to keep some food or milk aside for Rasulullaah ﷺ. However, Rasulullaah ﷺ had been late that day and did not arrive at the usual time (to receive the food). Subsequently, Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ fed the food to his family and had left to work in his orchard. When they arrived at the door, the wife of Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ came and said, "Welcome to the Nabi of Allaah ﷺ and to those with him." When Rasulullaah ﷺ asked her where Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ was, Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ happened to overhear this as he was working in his orchard and came running.

Hadhra Abu Ayyoob رَضِيَ اللهُ عَنْهُ said, "Welcome to the Nabi of Allaah ﷺ and to those with him. O Nabi of Allaah ﷺ! This is not the time you usually come." "That is true," replied Rasulullaah ﷺ. Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ then left to cut off a branch of a date palm which contained a variety of ripe dates, juicy dates and dry dates. Rasulullaah ﷺ asked him, "Why have you done this? Why did you not rather select a few ripe dates from the branch?" Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ replied, "O Rasulullaah ﷺ! I wanted to you to eat from the variety of ripe, juicy and dry dates. Say what you may, I am now going to slaughter an animal to eat with this." Rasulullaah ﷺ said, "If you are slaughtering something, do not slaughter a milk-giving animal."

Hadhra Abu Ayyoob رَضِيَ اللهُ عَنْهُ then slaughtered a kid and said to his wife, "Make some dough for us and bake some bread because you know better how to bake." Hadhra Abu Ayyoob رَضِيَ اللهُ عَنْهُ then cooked half of the kid and roasted the other half. When the food was prepared and placed in front of Rasulullaah ﷺ and his companions, Rasulullaah ﷺ took a piece of meat and placing it in a piece of

bread, said, "O Abu Ayyoob! Send this to Faatima رضي الله عنها because she has not had anything like it for many days." Hadhrat Abu Ayyoob رضي الله عنه took it to Hadhrat Faatima رضي الله عنها.

After they had all eaten to their fill, Rasulullaah صلى الله عليه وسلم's eyes filled with tears as he said, "Bread, meat, ripe dates, juicy dates and dry dates. I swear by the Being Who controls my life! These are the bounties about which you will be questioned on the Day of Qiyaamah." Noticing that this statement had a profound effect on his companions, Rasulullaah صلى الله عليه وسلم added, "When you receive something like this and start eating, recite - 'In the name of Allaah' and once you have eaten to your fill, recite:

“الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعَنَا وَأَنْعَمَ عَلَيْنَا فَأَفْضَلُ”

'All praise is due to Allaah Who has filled our bellies, showered His bounties on us and granted us plenty.'

Rasulullaah صلى الله عليه وسلم further told them that reciting this du'aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah).

When they got up to leave, Rasulullaah صلى الله عليه وسلم told Hadhrat Abu Ayyoob رضي الله عنه to see him the following day because whenever someone did him a good turn, he liked to repay it. However, Hadhrat Abu Ayyoob رضي الله عنه did not hear what Rasulullaah صلى الله عليه وسلم said so Hadhrat Umar رضي الله عنه told him, "Rasulullaah صلى الله عليه وسلم commands you to see him tomorrow." When Hadhrat Abu Ayyoob رضي الله عنه met Rasulullaah صلى الله عليه وسلم the following day, Rasulullaah صلى الله عليه وسلم gave him a slave woman he possessed and said, "O Abu Ayyoob! I request you to treat her well because we have only seen good in her since she has been with us." After leaving Rasulullaah صلى الله عليه وسلم, Hadhrat Abu Ayyoob رضي الله عنه said to himself, "I see no better way of complying with the request of Rasulullaah صلى الله عليه وسلم other than setting her free." He therefore set her free. ⁽¹⁾

Hadhrt Abdullaah bin Abbaas رضي الله عنه reports that he once heard Hadhrt Umar رضي الله عنه narrate that Rasulullaah صلى الله عليه وسلم left home one afternoon and found Hadhrt Abu Bakr رضي الله عنه in the Masjid. "What brings you here at this hour?" asked Rasulullaah صلى الله عليه وسلم. Hadhrt Abu Bakr رضي الله عنه replied, "The same thing that brought you here, O Rasulullaah صلى الله عليه وسلم!" When Hadhrt Umar رضي الله عنه arrived there, Rasulullaah صلى الله عليه وسلم asked, "What brings you here at this hour?" Hadhrt Umar رضي الله عنه replied, "The same thing that brought the two of you here." Rasulullaah صلى الله عليه وسلم then started talking to them. He then said, "Do you two have the strength to walk to an orchard where we shall find, food, drink and shade?" Rasulullaah صلى الله عليه وسلم then took them to the house of Hadhrt Abul Haytham bin Tayyihaan رضي الله عنه who was from the Ansaar. A lengthy Hadith follows. ⁽²⁾ Imaam Mundhiri ⁽³⁾ says that this incident probably occurred once with Hadhrt Abu Ayyoob رضي الله عنه and once with Hadhrt Abul Haytham رضي الله عنه.

(1) Tabraani and Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.431).

(2) Bazaar, Abu Ya'la, Uqayli, Ibn Mardaway, Bayhaqi and Sa'eed bin Mansoor as quoted in *Kanzul Ummaal* (Vol.4 Pg.40). Muslim and Maalik have also narrated it briefly.

(3) *Targheeb wat Tarheeb* (Vol.5 Pg.167).

Hadhrat Faatima رَوَاةُ السَّاهِبَاتِ and Hadhrat Ali رَوَاةُ السَّاهِبَاتِ Suffer Extreme Hunger

Hadhrat Faatima رَوَاةُ السَّاهِبَاتِ narrates that when Rasulullaah ﷺ once came to visit her, he asked, "Where are my two sons?" He was referring to (his grandsons) Hadhrat Hasan رَوَاةُ السَّاهِبَاتِ and Hadhrat Husayn رَوَاةُ السَّاهِبَاتِ. Hadhrat Faatima رَوَاةُ السَّاهِبَاتِ replied, "This morning there was nothing to even taste in our house so Ali told me that he would take them out with him because they would only cry with me and I will have nothing to give them. He then went to a certain Jewish man (to find some work)."

Rasulullaah ﷺ left to meet Hadhrat Ali رَوَاةُ السَّاهِبَاتِ and found the two boys playing in a pond with some dates in front of them. Rasulullaah ﷺ said, "O Ali! Should you not take my boys home before the heat gets intense?" Hadhrat Ali رَوَاةُ السَّاهِبَاتِ replied, "We had nothing to eat this morning. Why don't you sit awhile until I gather some dates for Faatima." Rasulullaah ﷺ sat down until Hadhrat Ali رَوَاةُ السَّاهِبَاتِ had gathered some dates, placed them in a bag and left. Rasulullaah ﷺ carried one of the boys and Hadhrat Ali رَوَاةُ السَّاهِبَاتِ the other until they brought them home. (1)

Hadhrat Ataa narrates that he was told that Hadhrat Ali رَوَاةُ السَّاهِبَاتِ said, "Many days passed by when neither us nor Rasulullaah ﷺ had anything (to eat). I left home one day and found a lost Dinar lying on the road. For a moment, I thought to myself whether I should pick it up or not. Because of the hardship we were suffering, I ventured to pick it up and took it to a shop where I bought some flour. Taking the flour to Faatima رَوَاةُ السَّاهِبَاتِ, I told her to make dough and bake some bread. As she made the dough, (she could not even stand up straight and in her bent over position) her forelock kept hitting against the dish because of the extreme hardship (and weakness) she was suffering. After she had made the bread, I went to Rasulullaah ﷺ and informed him about what had happened. Rasulullaah ﷺ said, 'Eat the bread⁽²⁾ because it is a provision that Allaah has provided for you (from unseen sources).'" (3)

Hadhrat Muhammad bin Ka'b Qurazi narrates that Hadhrat Ali رَوَاةُ السَّاهِبَاتِ said, "I have seen the time when I was with Rasulullaah ﷺ and had a stone tied to my stomach because of hunger whereas the zakaah I now pay equals forty thousand Dinars." Another narration states that he said, "...whereas the zakaah I pay nowadays is forty thousand Dinars." (4)

Rasulullaah ﷺ encourages Hadhrat Ummu Sulaym رَوَاةُ السَّاهِبَاتِ to Endure her Hunger with Patience

Hadhrat Ummu Sulaym رَوَاةُ السَّاهِبَاتِ narrates that Rasulullaah ﷺ once said to her,

(1) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.171) with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.316).

(2) This incident took place before the prohibition of using lost items. Nevertheless, the situation was extreme, in which case, a person is permitted to use such means to save one's life.

(3) Hanaad and Adani as quoted in *Kanzul Ummaal* (Vol.7 Pg.328). Abu Dawood (Vol.1 Pg.240) has also narrated the Hadith from Hadhrat Sahl bin Sa'd رَوَاةُ السَّاهِبَاتِ.

(4) Ahmad. Haythami (Vol.9 Pg.123) has commented on the chain of narrators.

"Be patient for I swear by Allaah that the family of Muhammad has had nothing to eat for **seven days** and no fire has been lit under their pots for **three days**. By Allaah! if I pray to Allaah to turn the mountains of Tihaama into gold, he would certainly do it." (1)

The hunger Endured by Hadhrat Sa'd bin Abi Waqqaas رَوَى اللَّهُ تَعَالَى عَنْهُ

The Story of Hadhrat Sa'd رَوَى اللَّهُ تَعَالَى عَنْهُ in this Regard and the Fact that he was the First Arab to Fire an Arrow in the Path of Allaah

Hadhrt Sa'd رَوَى اللَّهُ تَعَالَى عَنْهُ say, "Together with Rasulullaah ﷺ, we used to experience harsh and difficult lives in Makkah. Whenever difficulties came, we accepted it, prepared for it and exercised patience. I saw a time when we were with Rasulullaah ﷺ in Makkah and I went out one night to pass urine. As I passed urine, I heard something making a sound as my urine fell on it. When I saw that it was a piece of camel leather, I picked it up, washed it and then toasted it. Thereafter, I placed it between two stones and ground it. I then swallowed the powder and drank water over it. This gave me strength for three days." (2)

Hadhrt Sa'd رَوَى اللَّهُ تَعَالَى عَنْهُ says, "I was the first Arab to fire an arrow in the path of Allaah. When we used to fight battles with Rasulullaah ﷺ, the only food we had were the leaves of the acacia and lotus trees. In fact, when any of us relieved himself, his droppings resembled those of a goat because it was not at all sticky." (3)

The Hunger Endured by Hadhrt Miqdaad bin Aswad and his Two Companions رَوَى اللَّهُ تَعَالَى عَنْهُمْ

Hadhrt Miqdaad bin Aswad رَوَى اللَّهُ تَعَالَى عَنْهُ narrates, "Two others and myself were once suffering such great hunger that we were on the verge of losing our hearing and sight. We presented our situations to the other Sahabah رَوَى اللَّهُ تَعَالَى عَنْهُمْ but none could host us (because they were all in difficulty). Finally, Rasulullaah ﷺ took us home where his wives shared three goats which they milked. Rasulullaah ﷺ distributed the milk amongst us and we kept a portion aside for him. Whenever Rasulullaah ﷺ entered the house, he greeted with a voice that was audible to someone who was awake but would not disturb a sleeping person. Shaytaan whispered to me to drink the mouthful of milk (that was the share of Rasulullaah ﷺ) for he only needed to go to the Ansaar who would give him something. This devilish thought taunted my mind until I drank it up. After drinking it, I reproached myself saying, 'What have you done? When Muhammad ﷺ comes and does not find his drink, he will curse you and you will be destroyed.'"

(1) Tabraani as quoted in *Kanzul Ummaal* (Vol.4 Pg.42).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.93).

(3) Bukhari and Muslim as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179). It is also reported by Abu Nu'aym in *Dalaa'il Hilya* (Vol.1 Pg.18) and Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.99).

"While my two companions had drunk their share and fallen asleep, I could not sleep. I was wearing a shawl which was so small that when I covered my head, my feet would be exposed and when I covered my feet, my head would be exposed. Rasulullaah **ﷺ** then entered as he usually did and performed salaah for a while. He then looked for his drink and when he found nothing, he raised his hands in prayer. I said to myself, 'He will now curse me and I will be destroyed!' However, Rasulullaah **ﷺ** prayed, 'O Allaah! Feed the one who feeds me and give drink to the one who gives me something to drink.' Taking my shawl along, I also took a knife and went towards the goats. Checking all of them for the fattest one to slaughter for Rasulullaah **ﷺ**, I found (to my surprise) that the udders of each of them was full of milk (whereas they has just been emptied earlier). I then took the utensil belonging to the wives of Rasulullaah **ﷺ** which they used for the milk they drew from the goats. I then milked the goats and (so much milk came out that) foam began to rise to the top."

"I took the milk to Rasulullaah **ﷺ** and he drank. He then passed it to me and I drank. I passed it back to him and after he drank, he again passed it to me. I drank the milk and then burst out laughing so much that I fell to the ground. He said to me, 'Is this one of your antics, Miqdaad?' When I informed him about what had happened, he said, 'This (the milk appearing in the udders) is only the mercy of Allaah. If you would kindly awaken your two companions so that they may also have some.' I said, 'I swear by the Being Who sent you with the truth! After you have drunk and then given me the left-over milk to drink, I care not who receives it or not.'"

Another narration states that Hadhrat Miqdaad **رضي الله عنه** said, "When we arrived in Madinah, Rasulullaah **ﷺ** grouped us in groups of ten, each group attached to a household of the Ansaar. I happened to be in the group of ten that included Rasulullaah **ﷺ**. We had only one goat, the milk from which we shared between ourselves." (1)

The Hunger Endured by Hadhrat Abu Hurayra **رضي الله عنه**

Hadhrat Abu Hurayra **رضي الله عنه** ties Stones to his Stomach because of Hunger

Hadhrot Mujaahid narrates that Hadhrot Abu Hurayra **رضي الله عنه** used to say, "By Allaah! I used to press my stomach on the ground to suppress my hunger and also tie stones to my stomach for this reason. One day, I sat by the road which the Sahabah frequented. When Hadhrot Abu Bakr **رضي الله عنه** passed by, I asked him about a verse of the Qur'aan only with the hope that he would ask me to follow him home. However, he did not do this. When Hadhrot Umar **رضي الله عنه** passed by, I asked him about a verse of the Qur'aan again only with the hope that he would ask me to follow him home. However, he also did not do so. When Abul Qaasim

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.174).

passed, he immediately recognised the look on my face and what I needed. He said, 'O Abu Hurayra!' 'I am at your service, O Rasulullaah ﷺ! I exclaimed. He asked me to accompany him home and (when he entered the house) I asked permission to enter, which was granted."

"I noticed a cup of milk and Rasulullaah ﷺ asked (his wife), "From where did you get this milk?' The reply came that a certain person or family had sent it. Rasulullaah ﷺ then said, 'O Abu Hurr!' 'I am at your service, O Rasulullaah ﷺ!' I responded. He said, 'Go and call the men of Suffa for me.' The men of Suffa were the guests of the Muslims who had neither any families or wealth to go to. Whenever Rasulullaah ﷺ received any gift, he took some of it and sent the rest to them. On the other hand, whenever Rasulullaah ﷺ received any Sadaqah, he gave everything to them without taking anything for himself. This depressed me because I thought that I would at least have a sip of the milk which would give me strength for the rest of the day and night. I thought that since I was to invite them, I would have to serve them once they arrived. What would then be left for me? However, obedience to Allaah and His Rasool ﷺ is compulsory and I left to call them."

"When they all arrived, they requested permission to enter. When Rasulullaah ﷺ permitted them to enter, they took their seats. Rasulullaah ﷺ then said, 'O Abu Hurr, take the cup and serve.' I therefore took the cup and served it to them. Each person took the cup and drank to his fill before returning it. Eventually, I reached the last person and then came to Rasulullaah ﷺ. There was some milk left over when Rasulullaah ﷺ took the cup in his hand and lifted his head to look at me. He smiled and said, 'O Abu Hurr! It's just you and I left.' 'That's right, O Rasulullaah ﷺ!' I replied. He then told me to sit down and drink, which I did. He then bade me to drink more which I did. He then continued bidding me to drink more until I submitted, 'I swear by the Being Who has sent you with the truth! I have no space for more.' Rasulullaah ﷺ then told me to hand the cup over to him and when I handed it over, he drank what was left." (1)

The Extreme Hunger that Hadhrat Abu Hurayra ﷺ Suffered

Hadhrat Abu Hurayra ﷺ says, "I had not eaten for three days and as I was proceeding towards the Suffa (a raised platform in the Masjid), I started to fall down. (Seeing this) Two children said, 'Abu Hurayra has gone mad.' I called out to them, 'It is you who are mad!' As I reached the Suffa, I saw that two dishes of Thareed⁽²⁾ were brought to Rasulullaah ﷺ and he had invited the men of Suffa to eat with him. As they ate, I hoped that Rasulullaah ﷺ would invite me as well. When they stood up (after eating), all that was left in the dish was a little on the sides. Rasulullaah ﷺ gathered the leftovers together into a morsel and

(1) Ahmad, Bukhari and Tirmidhi as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.101). Haakim has also narrated it.

(2) A dish prepared when bread is broken into curried meat.

taking it in his fingers said, 'Eat in the name of Allaah.' I swear by the Being Who controls my life that I continued eating until I was full." (1)

Hadhrat Ibn Seereen narrates that they were with Hadhrat Abu Hurayra ﷺ who was wearing two reddish coloured cloths made in Kattaan. Wiping his nose with one of them, he said, "Wow! Abu Hurayra is wiping his nose with a cloth from Kattaan whereas there was a time when I seen myself fall down unconscious in front of Rasulullaah ﷺ's pulpit and the room of Hadhrat Aa'isha ﷺ. Someone would then come and place his foot on my neck thinking that I was insane⁽²⁾ whereas I was suffering extreme hunger." (3)

Another narration adds that Hadhrat Abu Hurayra ﷺ said, "I had seen the time when I was the servant of the son of Affaan and the daughter of Ghazwaan. My payment was my food and a turn to ride the animal when travelling. When they rode, I would drive the animal from the rear and when they dismounted, I would see to their needs. The daughter of Ghazwaan once said to me, 'You should come barefoot to the animal and mount it while it is standing (because we cannot wait for you whilst you wear your shoes and then you get to the animal and then wait for it to sit down for you).' Now that Allaah has brought the daughter of Ghazwaan into my marriage, I (jokingly) tell her, 'You should come barefoot to the animal and mount it while it is standing'."

Yet another narration from Saleem bin Hayaan quotes from his father that Hadhrat Abu Hurayra ﷺ said, "I was brought up as an orphan, migrated as a pauper and worked for Bujra the daughter of Ghazwaan for a wage that was only food for my stomach and a turn to ride the animal when travelling. I used to serve them when they were not travelling and goaded the animals along when they rode. Allaah has now given her to me in marriage. **All praise be to Allaah Who has made the Deen a means by which the affairs of people are stabilised and Who has made Abu Hurayra a leader in the matters of Deen.**" (4)

Hadhrat Abdullaah bin Shaqeeq narrates that he stayed in the company of Hadhrat Abu Hurayra ﷺ for a year in Madinah. One day, they were near the room of Hadhrat Aa'isha ﷺ, when Hadhrat Abu Hurayra ﷺ said to him, "I saw the time when we had nothing to wear besides coarse cloths and days would pass when we would not have anything to eat that could keep our backs straight. Eventually, we had to tie stones to our stomachs and then wrap our clothes around so that we could keep our backs straight." (5)

Another narration quotes that Hadhrat Abu Hurayra ﷺ said, "All the food we had to eat with Rasulullaah ﷺ was dates and water. By Allaah! We never used to see wheat and did not even know what it was. The only clothing we wore during the time of Rasulullaah ﷺ were the (untidy and hot) woollen shawls

(1) Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.176).

(2) This was a form of treatment for insane people during those times.

(3) Bukhari and Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.39).

(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.378), Abdur Razzaaq and Ibn Sa'd (Vol.4 Pg.53).

(5) Ahmad as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.177) with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.321).

that Bedouins wore." (1)

The Hunger Endured by Hadhrat Asmaa bint Abi Bakr رَضِيَ اللَّهُ عَنْهَا

Hadhrot Asmaa رَضِيَ اللَّهُ عَنْهَا the daughter of Hadhrot Abu Bakr رَضِيَ اللَّهُ عَنْهُ says, "I was once in the land in the Banu Nadheer district that Rasulullaah رَضِيَ اللَّهُ عَنْهُ had apportioned to Hadhrot Abu Salma رَضِيَ اللَّهُ عَنْهُ and (my husband) Hadhrot Zubayr رَضِيَ اللَّهُ عَنْهُ. Hadhrot Zubayr رَضِيَ اللَّهُ عَنْهُ had left with Rasulullaah رَضِيَ اللَّهُ عَنْهُ on a journey. Our neighbour was a Jew who had then slaughtered a goat and cooked it. When I smelt the aroma, I experienced a desire like I never felt before. At that time, I was expecting my daughter Khadeeja and could not bear the desire. I then went to the Jewish woman to ask for some fire with the hope that she would give me some to eat because I really had no need for the fire. When I smelt the aroma (from inside the house) and saw the food, my desire grew even more intense and extinguished the fire (she had given me). I then returned a second time to ask for fire and again a third time. (When she did not give me anything) I eventually sat down to cry and prayed to Allaah. When the Jewish lady's husband returned, he asked her, 'Has anyone been to you?' 'Yes,' she replied, 'an Arab lady came to ask for some fire.' He said, 'I shall never eat the food until you send some to her.' A plate of food was then sent to me. There was nothing on earth that I enjoyed more than that meal." (2)

The Hunger Endured by the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in General

The Extreme Hunger and Cold that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Suffered During the Battle of Khandaq

The son of a Sahabi called Abu Jihaad رَضِيَ اللَّهُ عَنْهُ once told him; "Dear father! You have seen Rasulullaah رَضِيَ اللَّهُ عَنْهُ and enjoyed his company." The son then went on to describe the many feats that he would have carried out had he seen Rasulullaah رَضِيَ اللَّهُ عَنْهُ. His father said, "Fear Allaah and continue doing what is correct. I swear by the Being Who controls my life that we experienced a time with Rasulullaah رَضِيَ اللَّهُ عَنْهُ during the Battle of Khandaq when Rasulullaah رَضِيَ اللَّهُ عَنْهُ announced, 'The person who will go and gather intelligence about the enemy, Allaah shall make him my companion on the Day of Qiyaamah.' No one stood up (to volunteer) because of the intense hunger and cold that we were suffering. Eventually (when no one responded), Rasulullaah رَضِيَ اللَّهُ عَنْهُ announced the third time, 'O Hudhayfa (come forward for the task).'" (3) The detailed Hadith of Hadhrot Hudhayfa رَضِيَ اللَّهُ عَنْهُ will Insha Allaah be quoted in the chapter discussing the extreme cold the Sahabah

(1) Ahmad with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.321). Bazaar has also quoted it in brief.

(2) Tabraani as quoted in *Isaaba* (Vol.4 Pg.284). Haythami (Vol.8 Pg.166) has commented on the chain of narrators.

(3) Abu Nu'aym and Duwali as quoted in *Isaaba* (Vol.4 Pg.35)

ﷺ had to endure.

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that when Rasulullaah ﷺ once saw from their faces the extreme hunger that his companions were suffering, he said, "Hear the glad tidings that the time will soon come when each of you shall have a dish of, Thareed to eat every morning and evening." They asked, "O Rasulullaah ﷺ! Will we be better off then?" "No," replied Rasulullaah ﷺ, "you are better off today than during that time." (1)

Hadhrat Muhammad bin Seereen says, "Three consecutive days would pass by a companion of Rasulullaah ﷺ without him having anything to eat. He would then toast a piece of leather and eat it. If he found nothing, he would tie a stone to (his stomach to keep) his back (straight)." (2)

Some Sahabah ﷺ Collapse in Salaah because of extreme Hunger and Weakness

Hadhrat Fudhaala bin Ubayd ﷺ narrates that when Rasulullaah ﷺ used to lead the salaah, many men used to collapse in the salaah because of starvation. They were the men of Suffa. (Seeing them) Some Bedouins would comment that they were insane. After completing the salaah, Rasulullaah ﷺ would turn to them and say, "If you knew what Allaah has for you (as reward for your suffering), you would wish that your hunger and poverty should increase." (3)

The Sahabah ﷺ Eat Leaves while Out in The path of Allaah and Other Incidents of how they Suffered extreme Hunger

Hadhrat Anas ﷺ narrates that seven Sahabah ﷺ used to survive by sucking onto one date and eating fallen leaves until their mouths would be filled with sores. (4)

Hadhrat Abu Hurayra ﷺ says that they were seven Sahabah ﷺ who were suffering from intense hunger when Rasulullaah ﷺ gave him seven dates, one for each of them. (5)

Hadhrat Abu Hurayra ﷺ narrates that severe hunger caused him to leave his house one day and head for the Masjid. There he met a group of Sahabah ﷺ who asked him what it was that made him leave home at that hour. When he informed them that it was hunger that made him leave the house, they said, "By Allaah! It is nothing but hunger that has also made us also leave our homes." They stood up and went to Rasulullaah ﷺ who asked them, "What brings you here at this hour?" They replied, "O Rasulullaah ﷺ! Severe hunger brings us here." Rasulullaah ﷺ then sent for a plate that contained some dates and gave

(1) Bazaar as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179).

(2) Ibn Abi Dunya as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179).

(3) Tirmidhi and Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.176). Also reported briefly by Abu Nu'aym in *Hilya* (Vol.1 Pg.339)

(4) Tabraani. Haythami (Vol.10 Pg.322) has commented on the chain of narrators.

(5) Ibn Majah as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.178).

each person two dates. He then said to them, "Eat these two dates and drink some water. It will suffice for you for the day."

Hadhrat Abu Hurayra رَضِيَ اللهُ عَنْهُ says that he ate one date and kept the other in his lower garment. Rasulullaah ﷺ asked, "O Abu Hurayra! Why have you kept that date away?" Hadhrat Abu Hurayra رَضِيَ اللهُ عَنْهُ replied, "I have kept it for my mother." "Eat it," said Rasulullaah ﷺ, "I shall give you two dates for her as well." Rasulullaah ﷺ then gave him another two dates. (1)

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that when Rasulullaah ﷺ went to the trench (before the Battle of Ahzaab) early one morning, he found the Muhaajireen and Ansaar digging in the cold because they had no slaves to do the work for them. When he saw the fatigue and hunger they were suffering, he said:

"O Allaah! There is no life but the life of the Aakhirah

Do forgive the Ansaar and the Muhaajirah (the Muhaajireen)"

In response to this, the Sahabah رَضِيَ اللهُ عَنْهُم said:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

"We are those who have pledged allegiance to Muhammad

Pledged to wage Jihaad as long as we are alive"

Another narration from Hadhrat Anas رَضِيَ اللهُ عَنْهُ states that as the Muhaajireen and Ansaar dug the trench around Madinah and carried the sand on their backs, they sang:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْإِسْلَامِ مَا بَقِينَا أَبَدًا

"We are those who have pledged allegiance to Muhammad

Pledged to wage Jihaad as long as we are alive"

In response to this, Rasulullaah ﷺ would say:

"O Allaah! There is no real good but the good of the Aakhirah

Do bless the Ansaar and the Muhaajirah (the Muhaajireen)"

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates further that even when two handfuls of barley was brought, it was cooked with decaying fat and served to people who were extremely hungry (and ate it) even though it would not go down easily and had an unpleasant odour. (2)

Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ says, "As we were digging the trench for the Battle of Khandaq, a very hard large boulder got in our way. We went to Rasulullaah ﷺ and said, 'This large boulder in the trench has come in the way. Rasulullaah ﷺ said, 'I shall come down (to see).' As Rasulullaah ﷺ stood up, (we noticed that) he had a stone tied to his stomach and we had not as much as tasted any food for three days." The Hadith continues in detail. (3)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُم dug the trench while they had stones tied to their stomachs because of hunger. (4) The details of the above two narrations shall Insha Allaah

(1) Ibn Sa'd (Vol.4 Pg.329).

(2) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.95).

(3) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.97).

(4) Tabraani as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.100).

be mentioned in the chapter discussing the assistance that the Sahabah ﷺ received from unseen sources. Another narration⁽¹⁾ states that the Sahabah ﷺ numbered eight hundred when they were digging the trench.

Hadhrat Aamir ﷺ said, "Rasulullaah ﷺ once sent us on a military expedition with only a bag of dates as provisions. The commander would (initially) distribute handfuls of it amongst us until he could give us only one each." His son asked, "Of what use is one date?" Hadhrat Aamir ﷺ said, "Do not say that, dear son. We realised the value of the one date when we did not even have one date."⁽²⁾

Hadhrat Abu Ubaydah ﷺ and his Companions Experience Severe Hunger on a Journey

Hadhrat Jaabir ﷺ says, "Rasulullaah ﷺ appointed Hadhrat Abu Ubaydah ﷺ as our commander and sent us to intercept a caravan of the Quraysh. Unable to find anything else, we took a bag of dates with us for our provisions. From there, Hadhrat Abu Ubaydah ﷺ used to give us each a single date." The narrator asked Hadhrat Jaabir ﷺ, "What would you do with just a single date?" He replied, "We would suck on it as a child suckles and then drink water. This would meet our requirements for the day until the night. We also used our staffs to bring leaves down from the trees, which we soaked in water to eat." The Hadith continues.⁽³⁾

A narration of Maalik, Bukhari, Muslim and others state that the Sahabah ﷺ numbered three hundred on the expedition while a narration of Tabraani places the figure above six hundred.⁽⁴⁾ A narration of Imaam Maalik states that a student of Hadhrat Jaabir ﷺ asked him, "Of what use was the one date?" He replied, "When all the dates were finished, we missed even that one date."

The Hunger Rasulullaah ﷺ and the Sahabah ﷺ Suffered During the Tihaama Expedition

Hadhrat Abu Khunays Ghifaari ﷺ narrates that he accompanied Rasulullaah ﷺ on the Tihaama expedition. When they reached Usfaan, the Sahabah ﷺ approached Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! We are suffering extreme hunger. Permit us to eat one of the riding animals." Rasulullaah ﷺ granted the permission. When Hadhrat Umar ﷺ was informed about this, he came to Rasulullaah ﷺ and said, "O Nabi of Allaah ﷺ! What have you done? If you have instructed the people to slaughter their riding animals, what will they ride?" "What do you suggest, O son of Khattaab?" asked Rasulullaah ﷺ. Hadhrat Umar ﷺ replied, "I suggest that you instruct them to bring all their leftover provisions which you should gather together and place in a dish. You

(1) Ibn Abi Dunya as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.98).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.179). Ahmad, Bazaar and Tabraani have also reported it. Haythami (Vol.10 Pg.319) has commented on the chain of narrators.

(3) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.276). The complete narration will Isha Allaah appear in the chapter discussing the assistance that Allaah gave to the Sahabah ﷺ.

(4) Haythami (Vol.10 Pg.322) has commented on the chain of narrators.

should then pray to Allaah for them."

Rasulullaah ﷺ then gave the order to collect all their leftover provisions in a dish, after which he made du'aa. Thereafter, he told them all to bring their satchels and each person's satchel was filled. (1)

Hadhrat Umar رَضِيَ اللهُ عَنْهُ narrates that they were, with Rasulullaah ﷺ on an expedition when they said, "O Rasulullaah ﷺ! The enemy is here. They have eaten well while our people are hungry." The Ansaar offered, "Should we not slaughter our camels and feed the people?" Rasulullaah ﷺ said, "Whoever has any leftover food should bring it here." While some people brought a *Mudd*, others brought a *Saa* (2). Some brought more while others brought less. The sum of all the food the people brought was twenty-odd *Saa*. Rasulullaah ﷺ then sat aside and prayed to Allaah to bless the food. Thereafter, he said, "Take but do not loot."

The Muslims then started taking, someone in his basket and another in his bag. Everyone filled their satchels and people even tied knots in the sleeves and filled them (sleeves were made very wide in those days). When everyone had finished taking, the food was still the same as it had been at the beginning. Rasulullaah ﷺ them said, "I testify that there is none worthy of worship but Allaah and that I am Allaah's Rasul. Whoever says this with sincerity, Allaah will save him from the heat of Jahannam." (3)

The lady who fed Some of the Sahabah رَوَاةُ السَّاهِبَاتِ Every Friday

Hadhrat Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ says, "There was a woman from amongst our tribe who used to grow beetroot in her garden. Every Friday she would remove the beetroot, place it in a pot together with a handful of barley which she would grind. The beetroot then served the purpose of meat. After the Jumu'ah salaah, we used to go to her and greet her. She would then serve the dish to us. We looked forward to Fridays because of this meal." Another narration states that there was no fat and no stickiness in the meal and that the Sahabah رَضِيَ اللهُ عَنْهُم would be very happy on Fridays (because of this food). (4)

The Sahabah رَوَاةُ السَّاهِبَاتِ eat Locusts and never Ate Bread made of Wheat during the Period of Ignorance

Hadhrat Abdullaah bin Abi Awfa رَضِيَ اللهُ عَنْهُ narrates that they fought seven battles with Rasulullaah ﷺ in which they ate locusts. (5)

Hadhrat Abu Barzah رَضِيَ اللهُ عَنْهُ narrates, "During an expedition, we confronted some Mushrikeen and managed to chase them away from their place where they had

(1) Bazaar and Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.303).

(2) The *Mudd* and *Saa* were units of weight used in those days.

(3) Abu Ya'la. Haythami (Vol.8 Pg.304) has commented on the chain of narrators.

(4) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.173).

(5) Ibn Sa'd (Vol.4 Pg.36). Abu Nu'aym has also narrated it in his *Hilya* (Vol.7 Pg.242)

ovens in the ground (to bake bread with wheat flour). Settling there, we ate the bread. Because we used to hear during the Period of Ignorance that eating bread made of wheat flour made a person fat, each one of us started looking at his sides after eating the bread to see whether he had grown fat." (1)

Another narration states, "We were with Rasulullaah ﷺ during the Battle of Khaybar when we chased off the enemy from the bread they made from fine wheat flour (they fled, leaving the bread behind)." (2)

Hadhrat Abu Hurayra رَضِيَ اللهُ عَنْهُ says, "After winning the Battle of Khaybar, we passed by some Jews who were baking bread made of wheat flour in ovens made in the ground. We chased them off and shared the bread. I received a piece of it, part of which was burnt. Because I had heard that eating this bread made one fat, after eating it, I looked at my sides to see whether I had become any fatter." (3)

Enduring Thirst when Inviting People Towards Allaah and His Rasool ﷺ

The Intense Thirst that the Sahabah رَوَاةُ النَّبِيِّ Suffered During the Expedition to Tabook

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that Hadhrat Umar رَضِيَ اللهُ عَنْهُ was once asked to give an account of "The Hour of Difficulty" (the expedition to Tabook). Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "When we left for Tabook, the heat was intense and when we stopped over at a place, we were so thirsty that we thought our necks would fall off (that we would die). In fact, when any of us went out in search of his mount, he really thought that he would die by the time he returned. The situation was so severe that when one of us slaughtered a camel, he would extract the liquids from its entrails to drink and then rub the remainder on his stomach so that the coolness could penetrate his stomach)."

"Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ then said, 'O Rasulullaah ﷺ! Allaah is always good to you so make du'aa to Allaah on our behalf.' 'Do you really want me to do so?' asked Rasulullaah ﷺ. 'Please do,' entreated Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. Rasulullaah ﷺ then raised his hands to the heavens (to make du'aa) and had not yet dropped his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The Sahabah رَضِيَ اللهُ عَنْهُ filled whatever containers they had and when we left the place, we discovered that the rain had not fallen further than the area where the army was camped." (4)

Hadhrat Haarith, Ikrama and Ayaash رَوَاةُ النَّبِيِّ Suffer Extreme Thirst During the Battle of Yarmook

Hadhrat Habeeb bin Abi Thaabit رَضِيَ اللهُ عَنْهُ narrates that Hadhrat Haarith bin

(1) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.177). Haythami (Vol.10 Pg.324) has commented on the chain of narrators.

(2) Tabraani.

(3) Abu Nu'aym has narrated it in his *Hilya* (Vol.6 Pg.307)

(4) Ibn Wahab as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.9). Ibn Sa'd has also narrated it as quoted in the *Tafseer of Ibn Katheer* (Vol.2 Pg.396). Bazaar and Tabraani have also reported it with a reliable chain of narrators as confirmed by Haythami (Vol.6 Pg.194).

Hishaam, Ikrama bin Abi Jahal and Ayaash bin Rabe'e'ah رَضِيَ اللهُ عَنْهُمْ were all fatally wounded during the Battle of Yarmook. When Hadhrat Haarith bin Hishaam رَضِيَ اللهُ عَنْهُ asked for some water and was about to drink it, Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ looked at him. Hadhrat Haarith رَضِيَ اللهُ عَنْهُ said, "Give the water to Ikrama." When Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ took the water, Hadhrat Ayaash رَضِيَ اللهُ عَنْهُ looked at him. Hadhrat Ikrama رَضِيَ اللهُ عَنْهُ therefore asked that the water be given to Hadhrat Ayaash رَضِيَ اللهُ عَنْهُ. However, before the water could reach Hadhrat Ayaash رَضِيَ اللهُ عَنْهُ, he had already passed away. By the time the water reached the others, they had also passed away. (1)

Hadhrat Abu Amr Ansaari رَضِيَ اللهُ عَنْهُ Endures Severe Thirst in the Path of Allaah

Hadhrt Muhammad bin Hanafiyyah رَضِيَ اللهُ عَنْهُ says, "Hadhrt Abu Amr Ansaari رَضِيَ اللهُ عَنْهُ had participated in the Battles of Badr, Uhud and the pledge at Aqaba. I once saw him fasting (on the battlefield), restless because of severe thirst. He asked his slave to pass him his shield and when the slave did so, he fired an arrow which did not go far (because he had grown weak with thirst). When he had fired three arrows, he said that he had heard Rasulullaah ﷺ say, 'Whoever fires an arrow in the path of Allaah, the arrow shall be a source of light for him on the Day of Qiyaamah whether it reaches its target or not.' Hadhrt Abu Amr رَضِيَ اللهُ عَنْهُ was martyred before sunset of that day." (2) Another narration states that he asked his slave for water, which the slave gave.

Enduring Extreme Cold when Inviting People Towards Allaah

The Sahabah رَضِيَ اللهُ عَنْهُمْ Dig the Trench in Extreme Cold

Hadhrt Abu Rayhaana رَضِيَ اللهُ عَنْهُ who was with Rasulullaah ﷺ in a battle narrates, "We took shelter near a hill one night when the cold was so severe that some men dug holes in the ground, got in and covered holes with their shields. When Rasulullaah ﷺ noticed this, he announced, 'Who will stand guard over us tonight? I shall make such a du'aa for him, the virtues of which he will certainly receive.' A man from the Ansaar stood up and volunteered. When Rasulullaah ﷺ asked who he was, he gave his name. Rasulullaah ﷺ asked him to come closer and when he did, Rasulullaah ﷺ held a part of his clothing and started making du'aa for him. When I heard the du'aa, I also volunteered. Rasulullaah ﷺ asked me who I was and I informed him that I was Abu Rayhaana. Rasulullaah ﷺ then made a du'aa for me that was shorter than the one he made for the other person. Thereafter, Rasulullaah ﷺ said, 'The fire of

(1) Abu Nu'aym and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.310). Haakim has reported it in his *Mustadrak* (Vol.3 Pg.242). A similar report from Hadhrt Abdullaah bin Mus'ab رَضِيَ اللهُ عَنْهُ cites the name of Hadhrt Suhayl bin Amr رَضِيَ اللهُ عَنْهُ instead of Hadhrt Ayaash رَضِيَ اللهُ عَنْهُ. Ibn Sa'd has also narrated a similar narration as quoted in *Isti'ab* (Vol.3 Pg.150).

(2) Tabraani as quoted in *Tarheeb wat Tarheeb* (Vol.2 Pg.404). Haakim has also narrated it in his *Mustadrak* (Vol.3 Pg.395)

Jahannam has been forbidden for the eye that stands guard in the path of Allaah." (1)

Enduring Lack of Clothing when Inviting People Towards Allaah

The Burial of Hadhrat Hamza **رَوَاهُ**

Hadhrt Khabbaab bin Arat **رَوَاهُ** narrates, "I saw the burial of Hadhrt Hamza **رَوَاهُ** when we could find nothing to shroud his body besides a single shawl. However, (the shawl was so small that) when we covered his feet, his head would be exposed and when we covered his face, his feet would be exposed. We eventually covered his head and put some Idhkhir grass over his feet." (2)

The Incident of Hadhrt Shurahbeel bin Hasanah

رَوَاهُ with Rasulullaah **رَوَاهُ**

Hadhrt Shafaa bint Abdillaah **رَوَاهُ** narrates that she once went to Rasulullaah **رَوَاهُ** to ask for some charity. However, (because he had nothing to give her) Rasulullaah **رَوَاهُ** excused himself and (because she knew him well) she started to tell him off. When the time for salaah arrived she left and then went to her daughter who was married to Hadhrt Shurahbeel bin Hasanah **رَوَاهُ**. When she found Hadhrt Shurahbeel **رَوَاهُ** at home, she asked, "Salaah has started and you are still at home?" She then started to rebuke him. He said, "Dear aunt! Do not scold me because I have only one cloth (to wear) and Rasulullaah **رَوَاهُ** has borrowed it (I therefore have nothing decent to wear to the Masjid). She then said, "May my parents be sacrificed! I had been telling Rasulullaah **رَوَاهُ** off for the past day (for not giving me anything) whereas I was unaware that his condition is so bad that he has to borrow clothes from others." Hadhrt Shurahbeel **رَوَاهُ** said, "That too is only an upper garment that we had to patch up." (3)

Hadhrt Abu Bakr **رَوَاهُ** Suffers from a Lack of Clothing and Hadhrt Jibra'eel **رَوَاهُ** Gives him Glad Tidings in this Regard

Hadhrt Abdullaah bin Umar **رَوَاهُ** says that Rasulullaah **رَوَاهُ** was once sitting with Hadhrt Abu Bakr **رَوَاهُ**, who was wearing a robe on which he used thorns as buttons at the chest. At that moment, Hadhrt Jibra'eel **رَوَاهُ** descended from the heavens and after conveying Allaah's greetings to Rasulullaah **رَوَاهُ**, he asked, "Why do I see Abu Bakr wearing a robe that he buttons at the chest with thorns?" Rasulullaah **رَوَاهُ** replied, "O Jibra'eel **رَوَاهُ**! He had spent all his wealth on me before the conquest of Makkah (and has nothing left for himself)." Hadhrt Jibra'eel **رَوَاهُ** said to Rasulullaah **رَوَاهُ**, "Convey Allaah's greetings to him and tell

(1) Ahmad, Nasa'ee and Tabraani as quoted in *Isaaba* (Vol.2 Pg.156). Haythami (Vol.5 Pg.287) has commented on the chain of narrators. Bayhaqi has also narrated the Hadith (Vol.9 Pg.149).

(2) Tabraani, as quoted in *Muntakhab* (Vol.5 Pg.170).

(3) Tabraani and Bayhaqi as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.396); Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.4 Pg.41); Ibn Abi Haatim as quoted in *Isaaba* (Vol.4 Pg.342); Ibn Mandah as quoted in *Isaaba* (Vol.2 Pg.271) and Haakim in his *Mustadrak* (Vol.4 Pg.58).

him that his Rabb asks, 'Are you pleased with Me in this state of poverty or displeased?'"

Rasulullaah ﷺ turned to Hadhrat Abu Bakr رضي الله عنه and said, "O Abu Bakr! Hadhrat Jibra'eel عليه السلام is here. He conveys to you the greetings from Allaah Who asks, 'Are you pleased with Me in this state of poverty or displeased?'" Hadhrat Abu Bakr رضي الله عنه started to cry and said, "Can I ever be displeased with my Rabb? I am pleased with my Rabb!" I am pleased with my Rabb!" (1)

Hadhrt Ali رضي الله عنه and Hadhrt Faatima رضي الله عنها Suffer from a Lack of Clothing

Hadhrt Ali رضي الله عنه narrates that when he married Hadhrt Faatima رضي الله عنها, all they had as a bedding was a sheepskin that they slept on by night and on which they served food to their camel during the day. They also had no servant. (2)

The Sahabah رضي الله عنهم have only Coarse Woollen clothing to wear and Have to Constantly eat Only Dates and Water

Hadhrt Abu Burda says that his father (Hadhrt Abu Moosa Ash'ari رضي الله عنه) once said to him, "If only you had to see us during the time of Rasulullaah ﷺ when we would be caught in the rain! You would have thought that we smelt just like sheep (because our clothes were made from sheepskin)." (3) Another narration (4) from Hadhrt Abu Burda states that his father Hadhrt Abu Moosa Ash'ari رضي الله عنه said to him, "Dear son! If you had to see us during the time of Rasulullaah ﷺ when we were caught in the rain, you would have found us smelling like sheep because of our woollen clothing. Yet another narration adds that Hadhrt Abu Moosa Ash'ari رضي الله عنه said, "Our clothes were made of sheepskin while our food was the two black things, dates and water." (5)

The Men of Suffa Suffer from a Lack of Clothing

Hadhrt Abu Hurayra رضي الله عنه says, "I saw seventy men of Suffa, none of whom possessed a large shawl. They either wore a lower garment only or a small sheet that they tied around their necks. Whereas the garment of some reached halfway past their calves, there were those whose garments just reached their ankles. However, they would hold the garment together because they did not like their private parts to be exposed." (6)

Hadhrt Waathila bin Asqa رضي الله عنه says, "I was one of the men of Suffa. None of

(1) Abu Nu'aym in his *Hilya* (Vol.7 Pg.105) and his *Fadhaa'ilus Sahabah* رضي الله عنهم, narrating from Hadhrt Abu Hurayra رضي الله عنه. Ibn Katheer has commented on the chain of narrators as mentioned in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.353).

(2) Hannaad and Deenowri as quoted in *Kanzul Ummaal* (Vol.7 Pg.133).

(3) Abu Dawood, Tirmidhi and Ibn Majah as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.394).

(4) Ibn Sa'd (Vol.4 Pg.80).

(5) Tabraani with reliable narrators as confirmed by Haythami (Vol.10 Pg.325). Abu Dawood has also narrated it briefly.

(6) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.397) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.341).

us had a complete set of clothing and (because our bodies were exposed) our perspiration would form lines of dirt and dust on our bodies." (1)

Someone came to Hadhrat Aa'isha ﷺ while she had with her a slave woman who was wearing a shirt worth five Dirhams. Hadhrat Aa'isha ﷺ said to the person, "Lift your gaze and look at this slave woman of mine. Look at her! She is not happy to wear this shirt in the house whereas during the time of Rasulullaah ﷺ I had a shirt just like it and every woman in Madinah would borrow it when she was being beautified (for marriage)." (2)

Enduring fear when Inviting People Towards Allaah

The Sahabah ﷺ Suffer Extreme Fear, Hunger and Cold During the Battle of Ahzaab

Hadhrat Abdul Azeez who was the nephew of Hadhrat Hudhayfa ﷺ narrates that that when Hadhrat Hudhayfa ﷺ had mentioned the battles that the Sahabah ﷺ fought by the side of Rasulullaah ﷺ, the people sitting in the gathering cited various brave deeds they would have done had they been present then. Hadhrat Hudhayfa ﷺ said to them, "Do not wish for that. I have seen the time one night during the Battle of Ahzaab when we were sitting in rows with the army of Abu Sufyaan above us (outside Madinah) and the Jews of the Banu Qurayzah beneath us (inside Madinah) as we feared that they would attack our families. We had never before experienced a night that was darker than that night nor a night in which the wind blew more fiercely. The wind made sounds resembling thunder and the darkness was so intense that we could not even see our fingers."

"The Munaafiqeen started asking Rasulullaah ﷺ for permission to return home with the excuse that their houses were exposed (to attack) whereas they were really not. Rasulullaah ﷺ permitted every one of them to return. As Rasulullaah ﷺ granted them permission, they stealthily left and we were left with approximately three hundred. Rasulullaah ﷺ approached each man until he came to me. I had no protection against the enemy and all the protection I had against the cold was my wife's woollen shawl that barely covered my knees. I was squatting on my knees when Rasulullaah ﷺ came to me and asked who I was. When I informed him that I was Hudhayfa. He called me saying, 'O Hudhayfa!' Reluctant to stand up, I shrunk lower down to the ground as I replied, 'Yes, O Rasulullaah ﷺ!' When I stood up, Rasulullaah ﷺ said, 'Something has happened amongst the enemy. I want you to bring me some information from them.' Although I was the most frightened at the time and feeling the coldest, I left. Rasulullaah ﷺ then prayed, 'O Allaah! Protect him from the front, from the back, from the right, from the left, from above and from beneath.'" Hadhrat Hudhayfa ﷺ says, "I swear by Allaah, that (after this du'aa) every bit

(1) Abu Nu'aym in his *Hilya*.

(2) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.164).

of fear and cold in me then left and I experienced none of it. As I left, Rasulullaah ﷺ instructed, 'O Hudhayfa! Do not do anything amongst them until you return.' When I drew close to the enemy army, noticed the light of a fire that they had lit. There I saw a large dark-skinned man warming his hands at the fire and rubbing them on his sides as he said, 'Let us leave! Let us leave!' I had not known Abu Sufyaan before this. I removed an arrow with a white feather from my quiver and placed it on my bow to fire at him in the light when I recalled the instruction of Rasulullaah ﷺ: 'Do not do anything amongst them until you return.' I then restrained myself and put the arrow back into the quiver. I then gathered my courage and proceeded amongst the army."

"The closest people to me was the Banu Aamir tribe who were announcing, 'O family of Aamir! Leave! Leave! You cannot stay here!' The wind was raging within their ranks without blowing even a hand's span outside their quarters. By Allaah! I could hear the sounds of rocks smashing against their carriages and beddings as the wind threw them up. I then left to return to Rasulullaah ﷺ. When I had reached halfway or close to halfway, I met approximately twenty horsemen all wearing turbans. They said to me, 'Inform your leader that Allaah has acted on his behalf.'"

"When I returned to Rasulullaah ﷺ, I found him performing salaah wrapped in a small shawl. By Allaah! The cold returned to me as soon as I returned and I started shivering. While performing salaah, Rasulullaah ﷺ motioned me with his hand. When I drew closer to him, he put the edge of the shawl on me. It was the practice of Rasulullaah ﷺ to perform salaah whenever anything worried him. I then informed Rasulullaah ﷺ about what had happened and told him the enemy were leaving when I left them. It was then that Allaah revealed the following verses of the Qur'aan:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۗ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۗ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا ﴿١٠﴾ ﴾

(سورة الاحزاب: ٩ تا ١٠)

O you who have Imaan! Remember Allaah's favour (*to you*) when the armies approached you, against which We sent (*in your defence*) a (*fierce*) wind and troops (*of angels*) that you could not see (*thus causing fear in the hearts of the enemy, causing them to retreat*). Allaah is Watchful over what you do ... (*Afterwards,*) Allaah returned the Kuffaar (*to Makkah*) with their fury without them achieving any good (*without them attaining their objective of destroying Islaam and the Muslims*). Allaah suffices for the Mu'mineen in battle (*causing them to defeat the Kuffaar despite their lack of physical resources*). Allaah is Omnipotent, Mighty (*and none can fight Him*). {Surah Ahzaab, verses

9-25} (1)

Hadhrat Yazeed Taymi narrates that they were with Hadhrat Hudhayfa رَضِيَ اللهُ عَنْهُ when someone asked him, "Had I met Rasulullaah ﷺ, I would have fought fiercely and sacrificed my life." Hadhrat Hudhayfa رَضِيَ اللهُ عَنْهُ said, "Would you really have? I saw a time when we were with Rasulullaah ﷺ during the Battle of Ahzaab. There blew that night an extremely violent and icy wind. Rasulullaah ﷺ then announced, 'The person who will go and gather intelligence about the enemy, Allaah shall make him my companion on the Day of Qiyaamah.'" The rest of the Hadith is similar to the narration of Abdul Azeez quoted above. This narration however, quotes that Hadhrat Hudhayfa رَضِيَ اللهُ عَنْهُ said, "When I returned to Rasulullaah ﷺ, the cold struck me as soon as I arrived and I shivered. When I informed Rasulullaah ﷺ about events, he covered me with the extra part of the shawl he was performing salaah in. I then slept until dawn. When dawn arrived, Rasulullaah ﷺ said, 'Wake up, O sleepy head.'" (2)

Another narration states that Rasulullaah ﷺ announced, "Who will go and see what the enemy is doing and return (with the news)?" Rasulullaah ﷺ stipulated that the person will return and added, "I shall make du'aa to Allaah that he should be my companion in Jannah." However, no one stood up because of the intense fear, hunger and cold that everyone was suffering. (3)

Enduring Injuries and Illness when Inviting People Towards Allaah

The Incident of Two Men from the Banu Abdul Ash'hal Tribe During the Battle of Uhud

Hadhrat Abu Saa'ib رَضِيَ اللهُ عَنْهُ narrates that a man from the Banu Abdul Ash'hal tribe reported, "My brother and I participated in the Battle of Uhud and we both returned wounded. When Rasulullaah ﷺ's caller announced that we should march in pursuit of the enemy, I said to my brother or he said to me, 'Can we miss this opportunity to march with Rasulullaah ﷺ?' By Allaah! Although we had no transport to ride and were both heavily wounded, we went with Rasulullaah ﷺ. Since my wounds were less serious than my brother's, I carried him when he could not manage and he walked at other times. In this manner, we eventually reached the place where the other Muslims were." (4)

Another narration states that it was Hadhrat Abdullaah bin Sahl رَضِيَ اللهُ عَنْهُ and his brother Hadhrat Raafi bin Sahl رَضِيَ اللهُ عَنْهُ who proceeded to Hamraa'ul Asad in a wounded condition and without transport as the one carried the other. (5)

(1) Haakim and Bayhaqi (Vol.9 Pg.148) as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.114). Abu Dawood and Ibn Asaakir have also reported the Hadith in detail as quoted in *Kanzul Ummaal* (Vol.5 Pg.279).

(2) Muslim.

(3) Ibn Is'haaq reporting from Muhammad bin Ka'b Qurazi رَضِيَ اللهُ عَنْهُ.

(4) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.49)

(5) Ibn Sa'd (Vol.3 Pg.21).

The Story of Hadhrat Amr bin Jamooh رَضِيَ اللهُ عَنْهُ and his Martyrdom During the Battle of Uhud

Several elders of the Banu Salma tribe have reported that Hadhrat Amr bin Jamooh رَضِيَ اللهُ عَنْهُ was badly crippled while his four sons were like lions and participated in every battle by the side Rasulullaah ﷺ. When the Battle of Uhud took place, his sons tried to prevent him from participating saying, "Allaah has excused you." He then approached Rasulullaah ﷺ saying, "My sons want to stop me from leaving with you to participate in this battle. By Allaah! I wish to walk in Jannah with my paralysis." Rasulullaah ﷺ said to him, "Allaah has excused you. Jihaad is not compulsory for you." Rasulullaah ﷺ then said to his sons, "You need not prevent him (from participating) because Allaah may perhaps grant him the high rank of martyrdom." Hadhrat Amr bin Jamooh رَضِيَ اللهُ عَنْهُ then left with Rasulullaah ﷺ and was martyred during the Battle of Uhud. (1)

Hadhrt Abu Qataadah رَضِيَ اللهُ عَنْهُ who participated in the Battle of Uhud says that Hadhrt Amr bin Jamooh رَضِيَ اللهُ عَنْهُ who was crippled once approached Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! If I fight in the path of Allaah and am killed, will I walk with a healthy leg in Jannah?" "Certainly," replied Rasulullaah ﷺ. Subsequently, the Kuffaar martyred Hadhrt Amr bin Jamooh رَضِيَ اللهُ عَنْهُ, his nephew and their slave during the Battle of Uhud. When Rasulullaah ﷺ passed by (the corpse of) Hadhrt Amr bin Jamooh رَضِيَ اللهُ عَنْهُ, he said, "I can see him walking in Jannah with a healthy leg." Rasulullaah ﷺ then instructed that Hadhrt Amr bin Jamooh رَضِيَ اللهُ عَنْهُ, his nephew and slave should be buried in one grave. (2)

The Story of Hadhrt Raafi bin Khadeej رَضِيَ اللهُ عَنْهُ

Hadhrt Yahya bin Abdul Hameed narrates from his grandfather that an arrow struck Hadhrt Raafi bin Khadeej رَضِيَ اللهُ عَنْهُ during either the Battle of Uhud or the Battle of Hunayn⁽³⁾. He then went to Rasulullaah ﷺ and asked him to remove the arrow. Rasulullaah ﷺ said, "O Raafi! If you want, I could remove the shaft together with arrowhead. Otherwise, I could remove only the shaft without arrowhead and testify on the Day of Qiyaamah that you are a martyr." Hadhrt Raafi رَضِيَ اللهُ عَنْهُ said, "O Rasulullaah ﷺ! Remove the shaft without the arrowhead and testify for me on the Day of Qiyaamah that I am a martyr." Rasulullaah ﷺ did this. Hadhrt Raafi رَضِيَ اللهُ عَنْهُ lived until the period when Hadhrt Mu'aawiya رَضِيَ اللهُ عَنْهُ was Khalifah, when the wound reopened and he passed away after Asr. Such is the report according to this narration. However, the correct version of the story according to *Al Bidaaya wan Nihaaya* is that Hadhrt Raafi bin Khadeej رَضِيَ اللهُ عَنْهُ passed away after the Khilaafah of Hadhrt Mu'aawiya رَضِيَ اللهُ عَنْهُ. *Isaaba* (Vol.1 Pg.496) states that a period elapsed between the time his wound reopened and the time that he passed away. (4) Several such Ahadeeth shall Insha Allaah be quoted in the chapter discussing patience..

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.37).

(2) Ahmad. Haythami (Vol9. Pg.315) has commented on the chain of narrators. Bayhaqi (Vol.9 Pg.24) has also reported the narration.

(3) One of narrators Amr bin Marzooq is unsure which battle it was.

(4) Bayhaqi. The narration is also reported by Baawardi, Ibn Mandah and Tabraani as quoted in *Isaaba* (Vol.4 Pg.474) as well as Ibn Shaaheen as quoted in *Isaaba* (Vol.1 Pg.496).

Chapter Four

The Chapter Concerning Hijrah (Migration)

"This chapter highlights how the Sahabah رَضِيَ اللهُ عَنْهُمْ left their dearly loved homelands, an act that is extremely difficult for a person. They also left with the intention of never returning until their deaths. This chapter also highlights the fact that doing this was more beloved to them than the world and all its pleasures and that they gave preference to the Deen above mundane pleasures and were not concerned when these pleasures were lost. The chapter also emphasises how the Sahabah رَضِيَ اللهُ عَنْهُمْ travelled from place to place to protect the Deen from evil, as if they were specially created for the Akhirah and were its sons. It therefore appeared as if this world was created for them."

The Hijrah of Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ

The Leaders of the Quraysh Conspire Against Rasulullaah ﷺ

Hadhrat Urwa رَضِيَ اللهُ عَنْهُ narrates that after the Hajj season, Rasulullaah ﷺ was in Makkah during the remaining days of Dhul Hijjah, Muharram and Safar. The Mushrikeen then gathered to conspire against him, thinking that he would soon be leaving Makkah since they knew that Allaah had created a place of safety and protection for him in Madinah. They had also found out that the Ansaar had accepted Islaam and that the Muhaajireen were going to them. The Mushrikeen therefore planned to capture Rasulullaah ﷺ and then either assassinate him, imprison him⁽¹⁾, exile him or keep him tied up. Allaah informed Rasulullaah ﷺ about their plot and revealed the following verse:

﴿وَأَذِمْ مَكْرِبِكَ الَّذِينَ كَفَرُوا لِيُنْبِتُونَكَ أَوْ يَقْتُلُونَكَ أَوْ يُخْرِجُونَكَ ۗ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينِ﴾ (سورة الانفال: ٣٠)

(O Muhammad ﷺ! Remember the time) When the Kuffaar schemed against you to imprison you, kill you or exile you (drive you out of

(1) The narrator Amr bin Khaalid is unsure whether the term is "imprison him" or "drag him on the ground" (the first seems more correct).

Makkah). They plan and Allaah plans. Allaah is the best of planners."

{Surah Anfaal, verse 30}

The day when Rasulullaah ﷺ went to the house of Hadhrat Abu Bakr ﷺ Nabi ﷺ was informed that the Mushrikeen planned to assassinate him as he slept that night.

Rasulullaah ﷺ Leaves Makkah with Hadhrat Abu Bakr ﷺ and they Hide in the Cave of Thowr

Under the veil of the night, Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ left for the cave in the Thowr mountain, which is mentioned in the Qur'aan⁽¹⁾. Hadhrat Ali bin Abi Taalib ﷺ slept on Rasulullaah ﷺ's bed so that Rasulullaah ﷺ could hide from Mushrikeen spies (who would think that Rasulullaah ﷺ is asleep in the house). The Mushrikeen spend the night walking about and discussing how they would leap on to the person sleeping and tie him up. They continued in this manner until dawn broke and they saw Hadhrat Ali ﷺ stand up from Rasulullaah ﷺ's bed. When they asked Hadhrat Ali ﷺ where Rasulullaah ﷺ was, he said that he did not know. They then realised that Rasulullaah ﷺ had left Makkah.

The Mushrikeen then took to their mounts and started searching for Rasulullaah ﷺ. They also sent messages to the people at the various oases, instructing them to capture Rasulullaah ﷺ and promising them large rewards. They reached the cave of Thowr where Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ hid and had even climbed on top of the cave (where the entrance was). Rasulullaah ﷺ heard their voices and Hadhrat Abu Bakr ﷺ became worried and frightened. Rasulullaah ﷺ then said to him

﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ (سورة توبه: ٤٠)

"... Do not grieve (*do not fear for my safety*). Verily Allaah is with us (*and He will protect us from the Kuffaar*)..." {Surah Taubah, verse 40}

Rasulullaah ﷺ then made du'aa to Allaah and Allaah sent peace and tranquility to them as referred to in the following verse:

﴿فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ﴾

﴿وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (سورة توبه: ٤٠)

... So Allaah caused His tranquillity (*serenity, mercy and peace*) to descend on him, assisted him with an army (*of angels and other creation*) that you had not seen. And (*Allaah*) placed the word of the Kuffaar (*the call to Shirk*) at the very bottom while the word of Allaah (*the Kalimah*) is right at the top. Allaah is Mighty, The Wise. {Surah Taubah, verse 40}

Hadhrot Abu Bakr ﷺ had several milk-giving goats that would be brought to

(1) In verse 40 of Surah Taubah where Allaah says, "...when the two of them were in the cave".

him and also taken to his family in Makkah. He also had an honest and trustworthy slave by the name of Hadhrat Aamir bin Fuhayra ﷺ who was a very good Muslim. Hadhrat Abu Bakr ﷺ sent him to hire a guide (to take them to Madinah) and Hadhrat Aamir ﷺ hired a man called Ibnul Ayyadh. He belonged to the Banu Abd bin Adi tribe who were allies of the Banu Sahm branch of the Banu Aas bin Waa'il tribe that belonged to the Quraysh. This guide from the Banu Adi tribe was a Mushrik then and it was his occupation to guide people on the journeys. During those nights (that they hid the cave), the two of them (Hadhrat Aamir ﷺ and the guide) hid in the camels of Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ while Hadhrat Abdullaah ﷺ the son of Hadhrat Abu Bakr ﷺ would come to them every evening and relate to them the events taking place in Makkah. Every night, Hadhrat Aamir ﷺ would bring them some goats, which they would milk and then slaughter one to eat. Early in the mornings, he would take the goats away to the grazing fields that the people used for their goats and no one realised what was happening.

This continued until talk of Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ died down and they learnt that things were quiet. Their two companions then arrived with the camels and they left. They had already been in the cave for two days and two nights. They took Hadhrat Aamir bin Fuhayra ﷺ along with them, who drove the camels, served them and assisted them. Hadhrat Abu Bakr ﷺ would let him ride the camel behind him in turns. Besides Hadhrat Aamir ﷺ and the guide from the Banu Adi, no one else accompanied Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ. (1)

The preparations that Hadhrat Abu Bakr ﷺ made for the Hijrah

Hadhrat Aa'isha ﷺ narrates, "Rasulullaah ﷺ never failed to visit Hadhrat Abu Bakr ﷺ during one of the ends of the day. He either visited during the mornings or during the evenings. This was his practice until the day arrived when Allaah permitted him to migrate and to leave Makkah in the midst of all the people. That day, Rasulullaah ﷺ came to our house at midday which was a time that he usually never visited. When Hadhrat Abu Bakr ﷺ saw him come, he said, 'Rasulullaah ﷺ will come during this hour only if something important has cropped up.' When Rasulullaah ﷺ arrived, Hadhrat Abu Bakr ﷺ moved back on his bed (to make way for him) and Rasulullaah ﷺ sat down. There was nobody with Hadhrat Abu Bakr ﷺ besides myself and my sister Asmaa bint Abi Bakr. Rasulullaah ﷺ said, 'Send everyone else away from you.' Hadhrat Abu Bakr ﷺ replied, 'It is only my two daughters. May my parents be sacrificed for you, there is no harm in them being here.'"

Narrating further, Hadhrat Aa'isha ﷺ says, "Rasulullaah ﷺ then said, 'Allaah has permitted me to migrate and to leave Makkah.' Hadhrat Abu Bakr ﷺ asked, 'May I accompany you?' Rasulullaah ﷺ replied, 'You may

(1) Tabraani. Haythami (Vol.6 Pg.51) has commented on the chain of narrators.

accompany me.' I swear by Allaah that before then I had never known anyone to cry out of joy until I saw Hadhrat Abu Bakr cry that day. Hadhrat Abu Bakr then said, 'O Nabi of Allaah! I have kept those two camels ready for this purpose.' He then hired Abdullaah bin Urayqidh as a guide to show them the way. He was a Mushrik from the Banu Du'il bin Bakr tribe whose mother belonged to the Banu Sahn bin Amr tribe. They gave him their two camels and he kept them and grazed them until the appointed day." (1)

A reliable narration from Hadhrat Aa'isha states that when Hadhrat Abu Bakr asked Rasulullaah whether he could accompany him and Rasulullaah agreed, Hadhrat Abu Bakr said, "I have two camel that I have fed for the past six months for this purpose. Take any one of the two." Rasulullaah said, "I shall rather buy it." Rasulullaah then bought the camel from Hadhrat Abu Bakr and they both left. They then stayed in the cave. (2)

Hadhrat Asmaa who was the daughter of Hadhrat Abu Bakr narrates that that when they were staying in Makkah Rasulullaah usually visited them twice each day. However, one day he arrived in the afternoon. She said to Hadhrat Abu Bakr, "Father, here comes Rasulullaah. May my parents be sacrificed! It must be something important that has brought him at this hour." Rasulullaah came and said, "Do you know that Allaah has permitted me to leave Makkah?" Hadhrat Abu Bakr asked, "May I accompany you, O Rasulullaah?" "Certainly," replied Rasulullaah. Hadhrat Abu Bakr said, "I have two camels that I have been rearing from a long time in anticipation for this day. You may take one." Rasulullaah said, "Only at a price, Abu Bakr." Hadhrat Abu Bakr replied, "May my parents be sacrificed for you! You may have it at a price if you so wish."

Hadhrat Asmaa says, "We then prepared the food for their journey. I cut my belt and used part of it to fasten their provisions." Rasulullaah and Hadhrat Abu Bakr then left and stayed in a cave in the Thowr mountain. When they arrived at the cave, Hadhrat Abu Bakr entered first and placed his finger in every hole, fearing that there may be an insect there (which would harm Rasulullaah). When the Quraysh found out that they were gone, they set out in search of them and fixed a reward of a hundred camels for anyone who captured Rasulullaah. They scoured the mountains of Makkah and eventually reached the mountain where Rasulullaah and Hadhrat Abu Bakr were hiding. Referring to a person who was facing the cave, Hadhrat Abu Bakr said, "O Rasulullaah! He will surely see us." "Never," replied Rasulullaah, "because the angels are hiding us with their wings." Still facing the cave, the man then sat down to pass urine. Rasulullaah said, "Had he seen us, he would never have done that."

They stayed three nights in the cave and every evening Hadhrat Aamir bin Fuhayra would bring the goats of Hadhrat Abu Bakr to them. At

(1) Ibn Is'haaq.

(2) Baghawi. The complete narration appears in *Kanzul Ummaal* (Vol.8 Pg.334).

night, he would take them back and by the morning they would be grazing with the shepherds in the grazing lands. Hadhrat Aamir ﷺ used to return the goats in the evening with the other shepherds, but would walk very slowly (so that he would be left behind) and then take the goats to Hadhrat Abu Bakr ﷺ once the night became dark. Hadhrat Abdullaah ﷺ the son of Hadhrat Abu Bakr ﷺ used to spend the day in Makkah finding out the news and then inform Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ about this when he met them at night. He then left them late at night and was in Makkah by the dawn.

Rasulullaah ﷺ Leaves the Cave and Heads for Madinah

(After three nights) Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ left the cave and took a route along the coast. Hadhrat Abu Bakr ﷺ travelled in front of Rasulullaah ﷺ but whenever he felt any danger from the rear, he travelled at the back. The entire journey passed in this manner. Hadhrat Abu Bakr ﷺ was a well known man. Therefore, whenever someone met him, they asked who was with him. He would reply, "He is a guide who is showing me the way." By saying this, he meant that Rasulullaah ﷺ was guiding him in Deen but the person thought that Rasulullaah ﷺ was someone showing him the road. When they reached the settlement of Qudayd which lay on their route, someone told the Banu Mudlaj tribe (who lived there), "I have seen two riders near the coast. I think that they are the men from the Quraysh whom you are searching for." Suraaqa bin Maalik said to the person, "Those are two men whom we have sent out to do some work for the people." (Suraaqa knew that that the riders were Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ, but said this so that he could have them to himself and earn the reward). Suraaqa then called for his slave woman and whispered to her to get his horse. He then set out on the trail of Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ. ⁽¹⁾ The story of Suraaqa will shortly be related, Insha Allaah.

Hadhrat Abu Bakr ﷺ Fears for Rasulullaah ﷺ when they Leave the Cave and Hadhrat Umar ﷺ Praises Hadhrat Abu Bakr ﷺ

Hadhrt Ibn Seereen narrates that during the Khilaafah of Hadhrt Umar ﷺ, mention was made of some Sahabah ﷺ and it appeared as if the people regarded Hadhrt Umar ﷺ to be better than Hadhrt Abu Bakr ﷺ. When Hadhrt Umar ﷺ heard about this, he said, "I swear by Allaah that a single night of Hadhrt Abu Bakr ﷺ is better than the entire family of Umar and single day of Hadhrt Abu Bakr ﷺ is better than the entire family of Umar. When Rasulullaah ﷺ left for the cave that night, Hadhrt Abu Bakr ﷺ was with him. At times he walked ahead of Rasulullaah ﷺ and at other

(1) Tabraani. Haythami (Vol.6 Pg.54) has commented on the chain of narrators.

times he walked at the back. When Rasulullaah ﷺ noticed this, he asked, 'O Abu Bakr! Why do you walk sometimes ahead of me and sometimes at the back?' He said, 'When I think that there may be someone searching for you, I walk at the back but I then walk ahead when I think that someone may be lying in ambush.' Rasulullaah ﷺ said, 'O Abu Bakr! If anything has to happen, do you prefer that it happens to you rather than me?' 'Certainly! I swear to this by the Being Who has sent you with the truth!' replied Hadhrat Abu Bakr ﷺ."

"When they reached the cave, Hadhrat Abu Bakr ﷺ said, 'O Rasulullaah ﷺ! You stay here until I have cleaned the cave for you.' He then entered the cave and cleaned it. When he came out and remembered that he had not cleaned the holes, he said, 'O Rasulullaah ﷺ! You stay here until I have cleaned it.' He then entered the cave and cleaned out the holes. He then told Rasulullaah ﷺ to enter and Rasulullaah ﷺ did. I swear by the Being Who controls my life! That night is better than the entire family of Umar!" (1)

Hadhrat Abu Bakr ﷺ Fears for Rasulullaah ﷺ when they were in the Cave

Hadhrt Hasan Basri narrates that that when Rasulullaah ﷺ and Hadhrt Abu Bakr ﷺ went to the cave, the Quraysh came to search for Rasulullaah ﷺ. However, when they saw that a spider had spun a web on the entrance, they concluded that no one could have entered the cave. Rasulullaah ﷺ was busy performing salaah and Hadhrt Abu Bakr ﷺ was keeping watch when Hadhrt Abu Bakr ﷺ said, "Here comes your people in search for you. By Allaah! I have no concern for myself but I fear that I should not see anything unpleasant happen to you." Rasulullaah ﷺ comforted him saying, "O Abu Bakr! Do not fear for Allaah is with us." (2)

Hadhrt Anas ﷺ narrates that Hadhrt Abu Bakr ﷺ told him, "(When we were in the cave) I said to Rasulullaah ﷺ, 'If any of them has to look to his feet, he would certainly spot us beneath his feet.' Rasulullaah ﷺ said, 'O Abu Bakr! What do you think of two who have Allaah as the third?'" (3)

Hadhrt Abu Bakr ﷺ Speaks about His Hijrah with Rasulullaah ﷺ and their Encounter with Suraqa bin Maalik

Hadhrt Baraa bin Aazib narrates that Hadhrt Abu Bakr ﷺ once bought a saddle from (his father) Hadhrt Aazib ﷺ for thirteen Dirhams. Hadhrt Abu Bakr ﷺ then asked Hadhrt Aazib ﷺ to tell (his son) Baraa ﷺ to

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.180). Haakim has also narrated as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348). As quoted in *Kanzul Ummaal* (Vol.8 Pg.335), Baghawi has also narrated it from Hadhrt Umar ﷺ and the Hadith is reliable, as confirmed by Ibn Katheer.

(2) Haafidh Abu Bakr Qaadhi.

(3) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182). As quoted in *Kanzul Ummaal* (Vol.8 Pg.329), the narration has been reported by Bukhari, Muslim, Tirmidhi, Ibn Sa'd, Ibn Abi Shaybah and others.

help him carry it to his house. Hadhrat Aazib ﷺ replied, "I shall not tell him, until you relate to us your experience when Rasulullaah ﷺ left Makkah with you." Hadhrat Abu Bakr ﷺ related, "We left (the cave) early at night and travelled speedily the entire day and night the afternoon when the heat became intense. I then strained my eyes to see whether I could see any shade to take shelter. When I spotted a large boulder, I hurried to it and found that it still offered some shade. I then levelled the ground for Rasulullaah ﷺ and spread out a coat for him. I then bade him to lie down and he did. Thereafter, I went to see whether I could spot anyone who was searching for us."

Hadhrat Abu Bakr ﷺ related further, "When I saw a shepherd and asked him who he worked for, he took the name of a man from the Quraysh whom I knew. 'Do any of the goats have milk?' I asked. 'Yes,' he replied. 'Will you milk some for me?' I enquired. When he agreed, he held the animal still as I had asked. I then asked him to wipe off the sand from the udders (which he did with his hands) and I then asked him to dust his hands off. I had a container with me that had a cloth tied to the mouth. After he had milked a bit of milk for me, I threw water onto a cup so that its bottom got cold (and the milk as well). I then went to Rasulullaah ﷺ and found him awake. I said, 'Drink, O Rasulullaah ﷺ! He then drank so much that I became very pleased. 'Is it not time to leave?' I said. We then left."

"Although people were searching for us, no one caught up with us besides Suraaqa bin Maalik bin Ju'shum, who did so on his horse. (Seeing him approach,) I said, "O Rasulullaah ﷺ! Here comes someone in search of us. He has caught up with us.' Rasulullaah ﷺ said, 'Do not grieve because Allaah is with us.' When Suraaqa drew close and was only the distance of one or two spear lengths away from us, I cried and said, 'O Rasulullaah ﷺ! He has caught up with us!' Rasulullaah ﷺ asked, 'What makes you weep?' I replied, 'I swear by Allaah that it is not for my own safety that I weep but I am crying for your safety.' Rasulullaah ﷺ then made du'aa saying, 'O Allaah! Deal with him on our behalf as You please.' Suraaqa's horse suddenly sank into the ground up to its belly although the ground was hard. Suraaqa sprang off the horse and said, 'O Muhammad! I know that you have done this. Please pray to Allaah to save me from this predicament and I swear by Allaah that I shall throw every other tracker I meet off your trail. Take an arrow from my quiver here and when you pass by a certain place where you will see my camels and goats (show this arrow to the shepherds) and take whatever you need.' Rasulullaah ﷺ said, 'I have no need for that.' Rasulullaah ﷺ then made du'aa to Allaah and Suraaqa was freed. He then returned to his people."

"Rasulullaah ﷺ and I continued until we reached Madinah where the people came to welcome him. They climbed the roofs on either side of the road as servants and children ran on the road saying, 'Allaahu Akbar! Rasulullaah ﷺ had arrived! Muhammad ﷺ has come!' When the people started quarrelling about who would be his host, Rasulullaah ﷺ said, 'I shall stay the night with

the Banu Najjaar tribe who are the maternal relatives of Abdul Muttalib so that I may honour them.' The following morning, Rasulullaah ﷺ stayed where he was commanded to stay (by Allaah)." (1)

Rasulullaah ﷺ Arrives in Mādinah, Stays in Quba and the Joy of the People of Madinah

Hadhrat Urwa bin Zubayr رضي الله عنه narrates that Hadhrat Zubayr رضي الله عنه who was with a caravan of Muslim traders met Rasulullaah ﷺ as they were returning from Shaam. He gave both Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه white clothing to wear. When the Muslims in Madinah heard that Rasulullaah ﷺ had left from Makkah, they left for Harra every morning to wait for him until the extreme afternoon heat made them return home. After waiting for a long time one day, they returned and took shelter in their homes. It was then that a Jew who had climbed on top of a Jewish fortress to see if something happened spotted Rasulullaah ﷺ and his companions all dressed in white. As they arrived, the mirage on the horizon started to recede. The Jew could not help calling out at the top of his voice, "O Arabs! Here comes the chief you have been waiting for!"

The Muslims rushed for their weapons (to ceremoniously receive Rasulullaah ﷺ) and met Rasulullaah ﷺ at Harra. Rasulullaah ﷺ led them to the right of Harra where they stopped in the neighbourhood of the Banu Amr bin Awf tribe. This happened on the second of Rabee'ul Awwal. Hadhrat Abu Bakr رضي الله عنه remained standing while Rasulullaah ﷺ sat down quietly. Those Ansaar who had never before seen Rasulullaah ﷺ started greeting Hadhrat Abu Bakr رضي الله عنه (thinking that he was Rasulullaah ﷺ). It was only when the sun shone directly on Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه started shading him with his shawl that the people realised who Rasulullaah ﷺ was.

Rasulullaah ﷺ stayed with the Banu Amr bin Awf tribe for more than ten nights where he laid the foundation for the Masjid that Allaah refers to in the Qur'aan when He says:

﴿لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى﴾ (سورة توبه: ١٠٨)

"... The Masjid that was established on Taqwa ... " {Surah Taubah, verse 108}

Rasulullaah ﷺ performed salaah there and then mounted his camel. The people walked with him until the camel sat at the location of Rasulullaah ﷺ's Masjid (Masjidun Nabawi). It was there that the Muslim males had been performing their salaah at the time. It was a piece of land where dates were dried and it belonged to two orphaned children called Sahl and Suhayl who were under the guardianship of Hadhrat As'ad bin Zuraarah رضي الله عنه. When the camel sat there, Rasulullaah ﷺ said, "Insha Allaah, this shall be the place where we shall stay."

(1) Ahmad. The narration is also reported by Bukhari and Muslim as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182); Ibn Abi Shaybah and Ibn Sa'd (with some additions), Ibn Khuzaymah and others as quoted in *Kanzul Ummaal* (Vol.8 Pg.330).

Rasulullaah ﷺ then called for the two orphans to buy the land so that a Masjid could be built on it. They said, "(Instead of selling the land) We would rather give it to you as a gift, O Rasulullaah ﷺ!" Rasulullaah ﷺ refused to accept it from them as a gift until they he was able to buy it from them. Rasulullaah ﷺ then had the site fixed for a Masjid. Rasulullaah ﷺ himself carried the unbaked bricks for the Masjid with the Sahabah رَوَاهُ مُحَمَّدٌ. As he carried the bricks he sang:

هَذَا الْجِمَالُ لَا حِمَالُ خَيْبَرُ هَذَا أَبْرُ رَبَّنَا وَأَطْهَرُ

"Lifting these bricks is not like lifting the dates and grapes of Khaybar

O our Rabb! This is more virtuous and purer"

Another couplet Rasulullaah ﷺ would recite was:

اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْأَخِرَةِ فَارْحِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ

O Allaah! The true rewards are those of the Aakhirah

So do shower Your mercy on the Ansaar and Muhaajirah (Muhaajireen)

The narrator says that Rasulullaah ﷺ also recited the poem of a Muslim whose name he was not told. Ibn Shahaab رَوَاهُ مُحَمَّدٌ says, "Besides these couplets, no Hadith has reached us in which Rasulullaah ﷺ has recited a complete poem."⁽¹⁾

Hadhrat Anas bin Maalik رَوَاهُ مُحَمَّدٌ says, "I was one of the children running as the people said, 'Muhammad ﷺ has arrived!' I ran on but could not see anything. When the people again called, 'Muhammad ﷺ has arrived!' I ran again but could still not see anything. Rasulullaah ﷺ and his companion Hadhrat Abu Bakr رَوَاهُ مُحَمَّدٌ eventually arrived and sat down in an uninhabited area of Madinah. They then sent a Bedouin to announce to the Ansaar that they had arrived. Consequently, approximately five hundred of the Ansaar came out to welcome them. When the Ansaar came, they said, 'Come along. You are both safe and will be obeyed.' Rasulullaah ﷺ and his companion walked amongst us and the people of Madinah all came out to welcome them. In fact, even the young girls stood above the houses vying with each other to look as they asked, 'Which of them is Rasulullaah ﷺ? Which of them is Rasulullaah ﷺ?' We had never seen a sight like this."

Hadhrat Anas رَوَاهُ مُحَمَّدٌ also said, "I have seen Rasulullaah ﷺ the day he arrived in Madinah and the day he passed away and have never seen any days like them."⁽²⁾

Hadhrat Aa'isha narrates that when Rasulullaah ﷺ arrived in Madinah, the women and children sang:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ
وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلَّهِ دَاعٍ

"The full moon has risen above us from the Valley of Wadaa

(1) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.186).

(2) Ahmad and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.197).

Gratitude is incumbent on us as long as a caller calls to Allaah" (1)

The Hijrah of Hadhrat Umar رَضِيَ اللهُ عَنْهُ and Some Other Sahabah رَضِيَ اللهُ عَنْهُمْ

The First Person to Migrate from Makkah to Madinah

Hadhrt Baraa bin Aazib رَضِيَ اللهُ عَنْهُ says, "The first Muslims (from Makkah) to migrate to us (in Madinah) were Hadhrt Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ and Hadhrt Ibn Ummu Maktoom رَضِيَ اللهُ عَنْهُ. The two of them started teaching us the Qur'aan. Thereafter, Hadhrt Ammaar, Bilaal and Sa'd رَضِيَ اللهُ عَنْهُ migrated, followed by Hadhrt Umar رَضِيَ اللهُ عَنْهُ accompanied by twenty others. I have never seen the people of Madinah happier on any occasion than the occasion when they arrived. By the time they arrived, I had already learnt Surah A'la amongst other Mufassal Surahs." (2)

Another narration states that Hadhrt Baraa bin Aazib رَضِيَ اللهُ عَنْهُ said, "The first from amongst the Muhaajireen to come to us was Hadhrt Mus'ab bin Umayr رَضِيَ اللهُ عَنْهُ who belonged to the Banu Abdid Daar tribe. Then came Hadhrt Ibn Ummu Maktoom رَضِيَ اللهُ عَنْهُ who was a blind man belonging to the Banu Fihri tribe. Thereafter, Hadhrt Umar bin Khattaab رَضِيَ اللهُ عَنْهُ arrived with twenty mounted men. When we asked him what had happened to Rasulullaah ﷺ, he said that Rasulullaah ﷺ was coming after him. Rasulullaah ﷺ and Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ arrived afterwards. By the time Rasulullaah ﷺ arrived, I had already learnt several Surahs from the Mufassal Surahs." (3)

The Hijrah of Hadhrt Umar bin Khattaab رَضِيَ اللهُ عَنْهُ and his Two Companions

Hadhrt Umar رَضِيَ اللهُ عَنْهُ says, "When I decided to migrate to Madinah, Ayaash bin Abi Rabee'ah, Hishaam bin Aas and I arranged to meet at the valley of Tanaadhib which was a place after Sarif at the oasis of the Banu Ghifaar tribe. We agreed that if any of us was not there by dawn, it meant that he was stopped and the other two were to proceed. Consequently, Ayaash and I were at Tanaadhib by dawn and Hishaam was prevented from coming. He was put in difficulty (by the Mushrikeen) and he succumbed to it (forsook Islaam). When we arrived in Madinah, we stayed with the Banu Amr bin Awf tribe at Quba. Ayaash was the cousin and uterine brother of Abu Jahal bin Hishaam and Haarith bin Hishaam. The two of them therefore came for him in Madinah (to take him back to Makkah) at a time when Rasulullaah ﷺ was still in Makkah."

The two of them spoke to Ayaash and said, 'Your mother has taken a vow never to comb her hair and never to take shade from the sun until she sees you.'

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.197).

(2) Ibn Abi Shaybah as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).

(3) Ahmad. Bukhari and Muslim have also narrated it as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.188).

Ayaash took pity on his mother. I said to him, 'Beware of them because I swear by Allaah that all they want is to take you away from your Deen. By Allaah! When the lice start harassing your mother, she will start combing her hair and when the heat of Makkah becomes unbearable, she will have to take shade.' However, Ayaash said, 'I shall fulfil the vow of my mother. In any case, I still have some wealth in Makkah that I need to collect.' I pleaded with him saying, 'By Allaah! You know that I am one of the wealthiest people of the Quraysh. You can have half of my wealth if you do not go with them.' In spite of this, he refused my offer and insisted on going with them. When I saw that he was adamant to go, I said to him, 'Since you want to do as you want to do, at least take this camel of mine for she is of good pedigree and very obedient. Stay on her and if you doubt anything your people do, use her to (escape and) save yourself.'

Hadhrat Umar رضي الله عنه narrates further, "Ayaash then left with the two and on the road, Abu Jahal said to him, 'Dear brother! By Allaah, this camel of mine has become very lazy. Will you not allow me to ride with you on that camel?' 'Certainly,' replied Ayaash. He therefore made the camel sit down and the two others also made their camels sit so that Abu Jahal could change camels. When they were on the ground, the two men attacked Ayaash and tied him up very securely. They then took him to Makkah and when they pressurised him to forsake Islaam, he succumbed to the pressure. We believed that Allaah would never accept the repentance of a person who forsakes Islaam and this is what those who forsook Islaam also thought. It was only when Rasoolullah ﷺ arrived in Madinah that Allaah revealed the following verses of the Qur'aan:

﴿قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٥﴾ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن
يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٦﴾ وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ
أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَآنتُمْ لَا تَشْعُرُونَ ﴿٥٧﴾﴾ (سورة الزمر: ٥٣ تا ٥٥)

Say, "O My bondsmen who have wronged their souls (*by committing kufr or other sins*)! Never lose hope of Allaah's mercy (*so do not abstain from seeking forgiveness thinking that you will not be forgiven*). Verily, Allaah forgives all sins (*that are free of kufr and Shirk*). Undoubtedly, He is the Most Forgiving, the Most Merciful." Turn to your Rabb and surrender to Him before punishment afflicts you, after which you will not be assisted. Follow the best (*the injunctions of Islaam*), which your Rabb has revealed to you before punishment suddenly afflicts you (*for not accepting Islaam*) without your realising it. {Surah Zumar, verses 53-55}

Hadhrat Umar رضي الله عنه says that he wrote down these verses and sent them to Hishaam bin Aas. Hishaam says, "When the verses reached me, I started reading them at Dhu Tuwa and looked at them from top to bottom but could not

understand them. I then prayed to Allaah to make me understand and Allaah inspired my heart that they were revealed with reference to people like me and the belief we entertained (that we will never be forgiven after forsaking Islaam). I then returned to my camel, sat on it and (rode off until I) met Rasulullaah ﷺ in Madinah. (1)

The Hijrah of Hadhrat Uthmaan Bin Affaan ﷺ

Hadhrat Uthmaan ﷺ Migrates to Abyssinia and Becomes the First Person After Hadhrat Loot ﷺ to migrate with his Family for the Pleasure of Allaah

Hadhrat Qataadah ﷺ says, "The first person to migrate with his family for the pleasure of Allah was Hadhrat Uthmaan bin Affaan ﷺ. I heard Hadhrat Nadhar bin Anas say that he heard Hadhrat Abu Hamza viz. Hadhrat Anas ﷺ say, 'Hadhrat Uthmaan ﷺ left for Abyssinia with his wife Hadhrat Ruqayya ﷺ who was the daughter of Rasulullaah ﷺ. News about them was slow in reaching Rasulullaah ﷺ until a woman from the Quraysh came to him and said, 'O Muhammad! I have seen your son-in-law with his wife.' 'How were they?' asked Rasulullaah ﷺ. She said, 'I saw him mount his wife on a very weak donkey as he drove it along from the rear.' Rasulullaah ﷺ commented, 'May Allaah go with them. Uthmaan is the first person to migrate (with his family) after Loot ﷺ.'" (2)

Another narration adds that when Rasulullaah ﷺ received no news of them, he went out of his house to wait for some news. Eventually a woman came to him and gave him news about them. (3)

The Hijrah of Hadhrat Ali bin Abi Taalib ﷺ

Hadhrat Ali ﷺ says, "When Rasulullaah ﷺ left for the Hijrah to Madinah, he told me to stay behind to return the trusts that people had left with him. It was because of this that people called him "Al Ameen" ("The Trustworthy"). I stayed on for three days (after Rasulullaah ﷺ left) and made myself seen without hiding from the people for even a single day. I then left Makkah and followed the road Rasulullaah ﷺ took until I reached the neighbourhood of the Banu Amr bin Awf tribe (in Quba) where Rasulullaah ﷺ was staying. I stayed at the house of Kulthoom bin Hidm and Rasulullaah ﷺ was also staying there." (4)

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.172). The narration is also reported by Ibnus Sakan as referred to in *Isaaba* (Vol.3 Pg.604); by Bazaar [from reliable sources as confirmed by Haythami (Vol.6 Pg.61)]; by Bayhaqi (Vol.9 Pg.13); by Ibn Sa'd (Vol.3 Pg.164), by Ibn Mardaway and by Bazaar in brief as quoted in *Kanzul Ummaal* (Vol.1 Pg.262); by Tabraani and by Ibn Shihaab as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.62).

(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.66). Ibn Mubaarak has also reported a similar narration as quoted in *Isaaba* (Vol.4 Pg.305).

(3) Tabraani, Haythami (Vol.8 Pg.81) has commented on the chain of narrators.

(4) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.8 Pg.335).

Hadhrat Ja'far bin Abi Taalib رَضِيَ اللهُ عَنْهُ and Other Sahabah رَضِيَ اللهُ عَنْهُمْ Migrate to Abyssinia and then to Madinah

Rasulullaah ﷺ Permits the Sahabah رَضِيَ اللهُ عَنْهُمْ to Migrate to Abyssinia and Hadhrat Haatib رَضِيَ اللهُ عَنْهُ and Ja'far رَضِيَ اللهُ عَنْهُ migrate there

Hadhrat Muhammad bin Haatib رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ once said, "I have seen (in a dream) a land of dates. You people should go there." Consequently, (my father) Hadhrat Haatib رَضِيَ اللهُ عَنْهُ and Hadhrat Ja'far رَضِيَ اللهُ عَنْهُ left for the sea and I was born on the very ship (they took)." (1)

Hadhrat Ja'far رَضِيَ اللهُ عَنْهُ once asked, "O Rasulullaah ﷺ! Permit me to go to a land where I will be able to worship Allaah without having to fear anyone." When Rasulullaah ﷺ permitted him, he went to Najaashi (the king of Abyssinia). The detailed Hadith will follow soon, Insha Allaah. (2)

The Quraysh send Hadhrat Amr bin Al Aas رَضِيَ اللهُ عَنْهُ to Najaashi to Bring the Sahabah رَضِيَ اللهُ عَنْهُمْ back to them

Hadhrat Ummu Salama رَضِيَ اللهُ عَنْهَا narrates that a time came when it became too difficult for the Sahabah رَضِيَ اللهُ عَنْهُمْ to live in Makkah. They were being tortured and put through many difficulties. They realised that these great difficulties and tests were directed at them because of their Deen and that Rasulullaah ﷺ was unable to protect them. Under the protection of his tribe and his uncle, Rasulullaah ﷺ was not suffering as they were. Rasulullaah ﷺ therefore said to them, "The land of Abyssinia has a king who does not oppress anyone in his kingdom. Go to his country and stay there until Allaah creates an escape for you from your suffering."

Hadhrat Ummu Salama رَضِيَ اللهُ عَنْهَا says further, "We therefore left in several groups until a number of us had gathered there. We had settled in a nice place with good neighbours where we could peacefully practise our Deen without fearing any oppression. However, when the Quraysh saw that we had found a safe haven, they disliked it very much. They therefore decided to send a delegation to Najaashi to have us removed from his country and returned to them. The persons they sent were Amr bin Al Aas and Abdullaah bin Abi Rabe'e'ah. They also collected many gifts for Najaashi and for his generals. There was not a person for whom they did not have a gift that was exclusively for him."

Hadhrat Ummu Salama رَضِيَ اللهُ عَنْهَا narrates further that the Quraysh briefed the two delegates saying, "Give every general his gift before you speak about the Muslims. Thereafter, give Najaashi his gifts. If possible, try to have the Muslims

(1) Ahmad and Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.27).

(2) Tabraani and Bazaar. Haythami (Vol.6 Pg.29) has commented on the chain of narrators.

handed over to you before you have to speak about them to Najaashi." The two men left and gave every general his gift and spoke to them. They said, "We have come to your king concerning some fools from our people who have forsaken the religion of their people and have not even embraced your religion. Their people have sent us (to negotiate with you) so that the king should send them back to us. When we speak to the king we would appreciate it if you could advise him to do this." They all agreed to comply.

They then went to Najaashi and gave him his gifts. The gift Najaashi loved most was the leather of Makkah. After giving him the gifts, they said to him, "O King! Some foolish lads from our people have forsaken the religion of their people and have not even embraced your religion. They have fabricated a religion that is strange to us and have sought asylum in your country. Their tribes, parents, uncles and people have sent us to bring them back for they know them best. Because they are people who will not enter into your religion, you need not keep them here."

Najaashi became furious and said, "Never by the life of Allaah! I shall never send them back to their people until I have called them, spoken to them and looked into the matter. They are people who have sought asylum in my country and chosen to be my neighbours rather than that of others. If they are as you claim, I shall return them. However, if they are not like you say, I shall keep them here. I shall not come in between them and their people (by returning them) neither shall I give their people the pleasure (of having them back). (Najaashi then sent for the Muslims.)

The Sahabah رضي الله عنهم Meet Najaashi and his Views

about Hadhrat Isa عليه السلام and Hadhrat Maryam عليها السلام

When the Muslims came to Najaashi, they greeted him with Salaam without prostrating before him. Najaashi said, "O people! Tell me why you have not greeted me (by prostrating) as the others from your people have greeted me when they arrived? Tell me also what you have to say about Isa عليه السلام and what your religion is. Are you Christians?" When the Muslims replied in the negative, Najaashi asked, "Are you then Jews?" "No," they replied. "Then what is your religion?" he asked. When they informed him that they followed Islaam, he asked them what is Islaam is. They replied, "We worship Allaah and do not ascribe any as partner to Him."

Najaashi asked further, "Who has brought this religion to you?" They replied, "A man from amongst our own people brought it to us. We knew him and his lineage very well. Allaah sent him as a Rasul to us just as Allaah sent many Ambiyaas before us. He instructed us to do good, to be charitable, to fulfil promises and to return trusts. He prohibited us from worshipping idols and to rather worship the One Allaah Who had no partner. We believed in him and recognised the word of Allaah. We are convinced that whatever he taught is from Allaah. When we did what he told us, our people became our enemies and they

also became the enemies of the true Nabi ﷺ. They called him a liar and also wanted to kill him. They wanted us to worship idols and we therefore fled from them and came to you with our Deen and lives still intact."

Najaashi exclaimed, "By Allaah! This is the same light that has come from Moosa عليه السلام." Hadhrat Ja'far عليه السلام then said, "Regarding the greeting, Rasulullaah ﷺ has informed us that the greeting of the people of Jannah is the Salaam and he has commanded us to greet in this manner. It is therefore with the same greeting we use between ourselves that we have greeted you. Regarding Hadhrat Isa عليه السلام the son of Hadhrat Maryam عليه السلام, he was the servant of Allaah, His Nabi, His word that he cast on Hadhrat Maryam عليه السلام and the spirit that Allaah created. He was the son of a chaste virgin."

Najaashi picked up a stick and said, "I swear by Allaah that the son of Maryam عليه السلام would not add even the weight of this stick to what you have mentioned." The Abyssinian leaders exclaimed, "By Allaah! If the people of Abyssinia hear what you have said, they will certainly overthrow you." Najaashi replied, "By Allaah! I shall never say anything more about Isa عليه السلام. When Allaah returned my kingdom to me, He did not bother about what the people had to say, so why should I bother about what they say about the Deen of Allaah? Allaah forbid that I should do such a thing!" (1)

A lengthy narration also from Hadhrat Ummu Salama عليه السلام the wife of Rasulullaah ﷺ states that Najaashi sent a message to the Sahabah عليه السلام to come to him. When the message reached them, they convened a gathering. They consulted with each other saying, "What will we say about him (Hadhrt Isa عليه السلام) when we go to Najaashi?" the response was, "By Allaah! We will say what we know and what Rasulullaah ﷺ has instructed us regardless of what the consequences may be." Najaashi had also called his priests, who were sitting around him with the pages of their scriptures opened when the Muslims arrived. Najaashi asked, "What is this religion with which you have separated from your people and for which you will neither embrace my religion nor the religion of any other nation?" **The spokesperson for the Muslims was Hadhrt Ja'far bin Abi Taalib عليه السلام.** He responded by saying, "O King! We were a nation steeped in ignorance. We worshipped idols, ate carrion, perpetrated acts of immorality, severed family ties, behaved badly towards our neighbours and the strong amongst us lived off the weak. We were in this pathetic condition when Allaah sent a Rasul to us who was from among us. We were well aware of his lineage, his truthfulness, his honesty and his chaste behaviour. He called us to believe in the oneness of Allaah, to worship Allaah and to forsake the stones and idols that we and our forefathers worshipped other than Allaah. He enjoined us to always speak the truth, to return trusts, to maintain family ties, to behave well with our neighbours and to abstain from unlawful things and from spilling people's blood. He had forbidden us from immoral behaviour, from giving false evidence, from usurping the wealth of orphans and from slandering chaste women. He has also

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.72).

commanded us to worship Allaah without ascribing any partners to Him and to establish salaah and pay zakaah."

As Hadhrat Ja'far ؓ enumerated the injunctions of Islaam, the other Muslims confirmed what he said until he said, "So we believed in him and followed whatever he brought to us. We worshipped the one Allaah without ascribing any partners to him. We also regarded as forbidden all those things that Allaah had made Haraam for us just as we regarded permissible all those things that he had made Halaal for us. However, our people became our enemies. They started torturing us and putting us through many difficulties because of our Deen so that we should revert to worshipping idols instead of worshipping Allaah. They wanted us to regard the many vices as lawful which we used to regard as lawful in the past. When their high handedness and oppression became too much for us and became an obstacle between us and our Deen, we left for your country. O King! We preferred you over others and preferred to be your neighbours hoping that we will not be oppressed by you."

Najaashi asked, "Do you know anything that has been revealed from Allaah?" "Yes indeed," replied Hadhrat Ja'far ؓ. Najaashi requested, "Then recite it." Hadhrat Ja'far ؓ recited before him the opening verses of Surah Maryam. Najaashi wept until **his beard** was soaked with tears. When the priests heard the recitation, they also started to weep until their scriptures were soaked with tears. Najaashi commented by saying, "I swear by Allaah that this and the words that came to Moosa ؑ emerge from the same lantern. (Turning to the two delegates of the Quraysh, Najaashi said) You may leave because I swear by Allaah that I will never hand them over to you and will never consider doing so for even a moment."

Relating further, Hadhrat Ummu Salama ؓ says, "When the two left Najaashi, Amr bin Al Aas said, "I swear by Allaah that tomorrow I shall definitely defame them so much in front of Najaashi that they will be uprooted!" Abdullaah bin Rabee'ah who was the softer of the two towards the Muslims said, "Do not do so. They are after all our relatives even though they have opposed us." Amr bin Al Aas then said, "By Allaah! I shall then tell Najaashi that they regard Isa bin Maryam to be a servant of Allaah." The following day, they returned to the king and said, "O King! These people say awful things about Isa bin Maryam. Summon them and ask them what they have to say about him." **When Najaashi called for them to question them, the Muslims again convened a meeting because nothing like this had happened before.** They asked each other what their reply to Najaashi would be when he asked about Hadhrat Isa ؑ. They finally resolved, "By Allaah! We shall say what Allaah has said about him and what our Nabi ﷺ has brought regardless of what the consequences are."

When they went to Najaashi and he asked them what they had to say about Hadhrat Isa ؑ, Hadhrat Ja'far ؓ replied, "We say what our Nabi ﷺ has brought to us about him that he was the servant of Allaah, His Nabi, the spirit that Allaah created and His word that he cast on the chaste virgin Hadhrat

Maryam رَضِيَ اللهُ عَنْهَا. Najaashi slapped his hands on the ground and picked up a little stick. He then said, "By Allaah! Even Isa bin Maryam will not add to what you said more than the extent of this little stick." When Najaashi said this, all the priests gathered around snorted in anger. Najaashi said to them, "(This is the truth) Even though you may snort. (Turning to the Muslims, he said,) Go. You are safe in my land and whoever swears at you shall be penalised." He then reiterated, "Whoever swears at you shall be penalised. Whoever swears at you shall be penalised. Even in exchange for a mountain of gold, I would not want to harm any one of you."

(Addressing his courtiers,) Najaashi then said, "Return the gifts to the two of them for I have no need for it. By Allaah! When Allaah restored to me my kingdom, He took no bribes. Why should I then accept any bribes. When Allaah did not bother about what the people had to say about me, why should I bother about what they say about Allaah?" Hadhrat Ummu Salama رَضِيَ اللهُ عَنْهَا narrates further, "The two (delegates of the Quraysh) therefore had to return in humiliation with their gifts thrown back at them. We then stayed in a nice place with excellent neighbours. By Allaah! Najaashi remained as he was until he was suddenly attacked by people who wanted to take his kingdom. By Allaah! I do not know a time when we were more grieved than we were on that occasion because we feared that if Najaashi was defeated, another person would not accord us our rights as Najaashi had done."

"Najaashi marched against the enemy. Between him and the enemy was the River Nile (which Najaashi crossed with his army and engaged the enemy in battle). The Sahabah رَضِيَ اللهُ عَنْهُمْ said, 'Who will go to witness the battle and report back to us?' Hadhrat Zubayr bin Awaam رَضِيَ اللهُ عَنْهُ who was one of the youngest persons there volunteered. Everyone agreed that he was best suited for the task and they blew up a water bag filled with air, which they tied to his chest. He swam across to the bank where the battle was raging and then walked the rest of the way until he reached the armies."

Narrating further, Hadhrat Ummu Salama رَضِيَ اللهُ عَنْهَا says, "**We all made du'aa to Allaah for Najaashi's victory over his enemy and for the stability of his kingdom.** We were making du'aa and waiting for the result of the battle when Hadhrat Zubayr رَضِيَ اللهُ عَنْهُ suddenly came running. He was waving a cloth saying, 'Glad tidings for you. Najaashi has been victorious. Allaah has destroyed his enemy and restored stability to his kingdom.' By Allaah! We never knew joy like the joy we experienced on that occasion. Najaashi returned after Allaah had annihilated his enemy, stabilised his kingdom and restored his control over the land of Abyssinia. We remained with him in the best of places until we returned to Rasulullaah رَضِيَ اللهُ عَنْهُ while he was still in Makkah." (1)

Hadhrot Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah رَضِيَ اللهُ عَنْهُ sent **approximately eighty of them to Najaashi.** Amongst them were Hadhrot Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ, Hadhrot Ja'far رَضِيَ اللهُ عَنْهُ, Hadhrot Abdullaah bin

(1) Ahmad. Haythami (Vol.6 Pg.27) has commented on the chain of narrators. The narration is also reported by Abu Nu'aym in his *Hilya* (Vol.1 Pg.115); by Bayhaqi (Vol.9 Pg.9) and in his *Siyar* (Vol.9 Pg.144).

Ufuta رضي الله عنه, Hadhrat Uthmaan bin Madh'oon رضي الله عنه and Hadhrat Abu Moosa Ash'ari رضي الله عنه. When they went to Najaashi (to Abyssinia), the Quraysh sent Amr bin Al Aas and Umaarah bin Waleed with gifts (for Najaashi). When they arrived, the two of them prostrated before Najaashi and then quickly sat on his right and left hand sides.

They then said to Najaashi, "Turning away from us and our religion, some of our cousins have come to settle in your country." "Where are they?" asked Najaashi. The two replied, "They are here in your country. Why do you not send for them." When Najaashi sent for the Muslims, Hadhrat Ja'far رضي الله عنه said, "I shall be your spokesman today." The Muslims followed him and (when he entered the court of the king) Hadhrat Ja'far رضي الله عنه greeted Najaashi with Salaam but did not prostrate before him. The courtiers asked, "What is wrong with you that you did not prostrate before the king?" Hadhrat Ja'far رضي الله عنه replied, "We prostrate only before Allaah تبارك وتعالى." Najaashi asked, "What is this all about?" Hadhrat Ja'far رضي الله عنه explained, "Allaah has sent a Rasul to us who has commanded us not to prostrate before anyone but Allaah تبارك وتعالى. He has also commanded us to perform salaah and to pay zakaah."

Amr bin Al Aas said to Najaashi, "They differ with you concerning Isa bin Maryam." When Najaashi asked them what they had to say about Hadhrat Isa عليه السلام and his mother, Hadhrat Ja'far رضي الله عنه responded by saying, "We say what Allaah says, that Isa عليه السلام was the word of Allaah and the spirit He created and cast on to the chaste virgin whom no man had touched and who had not lost her virginity by any child (before the birth of Isa عليه السلام)." Picking up a little stick from the ground, Najaashi said, "O assembly of Abyssinians, priests and monks! These people have not added even the extent of this stick to what we have to say. (Turning to the Muslims, he said,) Welcome to you and to the man from whom you have come. I testify that he is certainly the Rasul of Allaah and the one whose mention we find in the Injeel (Bible). He is undoubtedly the Rasul about whose coming Isa عليه السلام gave glad tidings. I swear by Allaah that had I not been occupied with ruling my kingdom, I would have surely gone to him and been the one who carries his shoes."

Najaashi then ordered that the gifts (sent by the Quraysh) should be returned. Hadhrat Abdullaah bin Mas'ood رضي الله عنه quickly returned afterwards and participated in the Battle of Badr. ⁽¹⁾

Hadhrot Abu Moosa Ash'ari رضي الله عنه narrates that Rasulullaah ﷺ instructed them to leave for Abyssinia with Hadhrot Ja'far bin Abi Taalib رضي الله عنه. when the news reached the Quraysh (that they had settled there), they sent Amr bin Al Aas and Umaarah bin Waleed (to have the Muslims sent back). The rest of the narration is similar to that quoted above from Hadhrot Abdullaah bin Mas'ood رضي الله عنه. However, this narration adds that Najaashi said, "Had I not been occupied with ruling my kingdom, I would have definitely gone to him and

(1) Ahmad from reliable sources as confirmed by Ibn Katheer in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.69) and by Ibn Hajar in *Fat'hul Baari* (Vol.7 Pg.130). Haythami (Vol.6 Pg.24) has also commented on the chain of narrators.

kissed his feet." He then told the Muslims that they were free to stay wherever they liked and even gave them food and clothing. (1)

Hadhrat Ja'far bin Abi Taalib رَضِيَ اللهُ عَنْهُ says that the Quraysh sent Amr bin Al Aas and Umaarah bin Waleed to Najaashi with gifts from Abu Sufyaan. When the Muslims were already staying by Najaashi (in Abyssinia), the two men said to Najaashi, "Some foolish and low class people from our community have come to your country. Do hand them over to us." Najaashi said, "I shall not do so until I have heard them out." He then sent for the Muslims and when they arrived, he asked, "What are these men (Amr and Umaarah) saying?" The Muslims replied, "These people worship idols while we believe and accept the Rasul whom Allaah has sent to us." Najaashi asked the two, "Are they your slaves?" When they replied in the negative, Najaashi asked, "Are they then indebted to you?" When they again replied in the negative, Najaashi said, "Then leave them alone." The Muslims then left Najaashi's court.

Amr bin Al Aas then said to Najaashi, "Their beliefs concerning Isa رَضِيَ اللهُ عَنْهُ is different from that which you believe." Najaashi remarked, "If they say anything about Isa رَضِيَ اللهُ عَنْهُ that is different from what I say, I shall not allow them to stay for a moment in my country." Najaashi again sent for the Muslims. This second summoning was more difficult for them than the first. When Najaashi asked them about what Rasulullaah رَضِيَ اللهُ عَنْهُ said concerning Hadhrat Isa رَضِيَ اللهُ عَنْهُ, they replied, "He believes that Isa رَضِيَ اللهُ عَنْهُ is the spirit that Allaah created and His word that He cast on to the chaste virgin." Najaashi then sent for certain priests and monks. When several of them appeared before him, he asked them, "What do you say about Isa bin Maryam?" "You know better than us," they submitted, "What do you say?" Picking up something small from the ground, Najaashi said, "Isa رَضِيَ اللهُ عَنْهُ did not say any more than what these people say even to the extent of this little thing." Najaashi then asked the Muslims, "Has anyone harmed you?" "Yes," they replied. Najaashi then had a public crier announce that whoever harms the Muslims shall have to pay a penalty of four Dirhams. "Is this enough?" he then asked the Muslims. When the Muslims said that it was not enough, Najaashi had the amount doubled.

The Sahabah رَضِيَ اللهُ عَنْهُمْ Leave for Madinah, Najaashi Accepts Islaam and Rasulullaah رَضِيَ اللهُ عَنْهُ Prays for his Forgiveness

Hadhrat Ja'far رَضِيَ اللهُ عَنْهُ narrates further that when Rasulullaah رَضِيَ اللهُ عَنْهُ migrated to Madinah and was dominant, the Muslims approached Najaashi and said, "Rasulullaah رَضِيَ اللهُ عَنْهُ has become dominant, has migrated to Madinah and had killed those whom we used to complain to him about. We now intend to go to him. Do grant us leave." Najaashi gave them his blessings and even provided transport and provisions for the journey. He then said to them, "Inform your

(1) Tabraani from reliable sources as confirmed by Haythami (Vol.6 Pg.31) and Bayhaqi and mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.71). Abu Nu'aym has also quoted it in his *Hilyal* (Vol.1 Pg.114)

leader about how I have treated you. My heir apparent here shall go with you. I testify that there is none worthy of worship but Allaah and that he is Allaah's messenger. Ask him to seek forgiveness for me."

Hadhrat Ja'far ﷺ says, "We left and when we reached Madinah, Rasulullaah ﷺ met me and hugged me. He then said, 'I do not know whether I am happier without conquest at Khaybar or with the arrival of Ja'far.'" The arrival of Hadhrat Ja'far ﷺ coincided with the Muslims' victory at Khaybar. When Rasulullaah ﷺ sat down, Najaashi's envoy said, "Ask Ja'far how our leader treated him." Hadhrat Ja'far ﷺ said, "Why of course!" He then explained the excellent treatment that Najaashi gave them and that he had even provided transport and provisions for their journey. Hadhrat Ja'far ﷺ also said, "Najaashi has testified that there is none worthy of worship but Allaah and that you are Allaah's Rasul. He also told me to ask you to seek forgiveness on his behalf." Rasulullaah ﷺ stood up, made wudhu and then said thrice, "O Allaah! Forgive Najaashi." All the Muslims said "Aameen" to this du'aa.

Hadhrat Ja'far ﷺ then said to the envoy, "Go and tell your leader what you have seen Rasulullaah ﷺ do." (1)

The Virtues of those Sahabah ﷺ who Migrated to Abyssinia and then to Madinah

Hadhrat Ummu Abdillaah bint Abi Hathma ﷺ says, "By Allaah! We were preparing to leave for Abyssinia when (my husband) Aamir had to leave for something we needed. In the meantime, Hadhrat Umar ﷺ who was still a Mushrik came to me. We had been suffering difficulties and cruel treatment at his hand. He said, 'O Ummu Abdillaah! Are you leaving?' 'We certainly are!' I replied, 'By Allaah! We are going to a land from the lands of Allaah because you people have harassed us and acted cruelly towards us until Allaah has made an escape for us.' Hadhrat Umar ﷺ said, 'May Allaah go with you.' I saw such gentleness in him that I had never seen before. He then left and he seemed to be truly grieved by our departure. When Hadhrat Aamir returned after fulfilling the task, I said to him, 'O Abu Abdillaah! If only you had seen Umar just now. He was extremely gentle and actually grieved by our departure.' He asked, 'Are you hopeful that he will accept Islaam?' 'I certainly do,' I replied. Because Hadhrat Aamir had lost hope of Hadhrat Umar ﷺ accepting Islaam after seeing his harshness and opposition against Islaam, he commented, 'The man you saw (Hadhrat Umar ﷺ) shall never accept Islaam until the donkey of Khattaab accepts Islaam!'" (2) The name of Hadhrat Ummu Abdillaah ﷺ was Layla. (3)

Hadhrat Khaalid bin Sa'eed bin Al Aas ﷺ and his brother Amr ﷺ were amongst those who migrated to Abyssinia. He narrates that it was a year after the

(1) Ibn Asaakir, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.71). Tabraani has also quoted the Hadith and Haythami (Vol.6 Pg.29) has commented on the chain of narrators.

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.79). Tabraani has also reported the narration and Haythami (Vol.6 Pg.24) has commented on the chain of narrators. Haakim in his *Mustadrak* (Vol.4 Pg.58).

(3) *Isaaba* (Vol.4 Pg.400).

Battle of Badr that they returned from Abyssinia and Rasulullaah ﷺ met them when they arrived. Because they were sad that they were unable to participate in the Battle of Badr, Rasulullaah ﷺ said to them, "Why should you be sad? Whereas other people have undertaken only one Hijrah, you have undertaken two. You made Hijrah when you went to the king of Abyssinia and after returning from him, you made Hijrah to me." (1)

Hadhrat Abu Moosa Ash'ari ؓ narrates that they lived in Yemen and when they heard that Rasulullaah ﷺ had migrated to Madinah, his brothers and he migrated to Rasulullaah ﷺ. He was the youngest of them and the others were Hadhrat Abu Burda ؓ and Hadhrat Abu Ruhm ؓ. The narrator is unsure whether Hadhrat Abu Moosa Ash'ari ؓ said that they were accompanied by fifty odd people, by fifty three people or by fifty two people from their tribe. He says that they boarded a ship but the ship took them to Abyssinia where they met Hadhrat Ja'far ؓ and stayed there awhile. They then all left together (for Madinah) and met Rasulullaah ﷺ when he had conquered Khaybar.

Many people used to tell those Sahabah ؓ who had been on the ship, "We beat you to the Hijrah." Hadhrat Asmaa bint Umays ؓ was also amongst those who had been on the ship and had migrated to Abyssinia. One day she was visiting Ummul Mu'mineen Hadhrat Hafsa ؓ when Hadhrat Umar ؓ came there. When he saw Hadhrat Asmaa ؓ there with (his daughter) Hadhrat Hafsa ؓ, he asked, "Who is this?" When his daughter informed him that the lady was Hadhrat Asmaa bint Umays ؓ, Hadhrat Umar ؓ asked, further, "Is she the one who has been to Abyssinia and at sea?" As soon as Hadhrat Asmaa ؓ confirmed that it was her, he commented, "We beat you to the Hijrah. We therefore have more right to Rasulullaah ﷺ."

Hadhrat Asmaa ؓ became furious and said, "Never! By Allaah! You people were with Rasulullaah ﷺ who fed your hungry amongst you and advised the ignorant amongst you while we were in a land where the people were far from Deen and hated it. All this we did for the pleasure of Allaah and His Rasool ﷺ. I swear that I shall neither take food or drink until I tell Rasulullaah ﷺ what you said and ask him about it. I swear that I shall neither lie to him nor distort or add to what you have said." She then went to Rasulullaah ﷺ and informed him about what Hadhrat Umar ؓ had said. "What did you then tell him?" asked Rasulullaah ﷺ. After she had informed about her reply to Hadhrat Umar ؓ, Rasulullaah ﷺ said, "He does not have a greater right to me than you. He and his companions have only one Hijrah to their credit while you and the people on the ship have two Hijrahs to your credit."

Hadhrat Asmaa ؓ says, "I saw Hadhrat Abu Moosa Ash'ari ؓ and the other people on the ship came to me in groups to ask about this statement of Rasulullaah ﷺ. Nothing in the world made them happier and they regarded nothing to be greater than this statement that Rasulullaah ﷺ had made in

(1) Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.8 Pg.332)

their favour." She also mentioned, "I saw Hadhrat Abu Moosa رَضِيَ اللهُ عَنْهُ listening to this Hadith from me over and over again."

Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ said, "I recognise the voices of the Ash'ariyyeen travellers (the tribesmen of Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ) when they enter by night and by their (melodious) voices I can locate their camps at night even though I had never seen their camps by day." Amongst them was a person called Hakeem who (was extremely brave) and would say to the enemy (who intend to flee), "My companions ask you to wait for them (so do not leave without a fight)". He would also say to the Muslim cavalry, "My companions (from the infantry) ask you to wait for them (so do not begin the fight without us)." (1)

Hadhrt Asmaa bint Umays رَضِيَ اللهُ عَنْهَا narrates that she once asked, "O Rasulullaah ﷺ! Some people are boasting to us and saying that we are not amongst the first Muhaajireen." Rasulullaah ﷺ said, "In fact, you people have two Hijrahs to your credit. You migrated to Abyssinia and then migrated again afterwards." (2)

Hadhrt Abu Salama رَضِيَ اللهُ عَنْهُ and Hadhrt Ummu Salama رَضِيَ اللهُ عَنْهَا Migrate to Madinah

Hadhrt Ummu Salama رَضِيَ اللهُ عَنْهَا says, "When (my husband) Hadhrt Abu Salama رَضِيَ اللهُ عَنْهُ decided to migrate to Madinah, he tied a carriage for me on his camel and put me on it. He then put our son Salama bin Abi Salama on my lap and led the camel away with me. When some men from the Banu Mughiera tribe saw him, they stood before him and said, 'While you may have authority over yourself (you may go where you like) but why should we allow you to go away with that woman from our tribe?' They then snatched away the reins of the camel and took me away from my husband. When this happened, the Banu Asad tribe to which Abu Salma رَضِيَ اللهُ عَنْهُ belonged became angry and said, 'We swear by Allaah that we shall never leave our son with his mother since you have snatched her away from our tribesman.' The people of the two tribes then started pulling my son Salama until they dislocated his arm. The Banu Asad then left with him while the Banu Mughiera kept me with them. My husband Abu Salama proceeded to Madinah."

"I was thus separated from my husband and son. Every morning, I would go out to Abtah where I would sit and cry continuously until the evening. This continued for a year or close to a year. Eventually, one of my cousins also from the Banu Mughiera tribe passed by and seeing my condition, he took pity on me. He said to the Banu Mughiera tribesmen, 'Will you not allow this poor woman to leave? You have already separated her from her husband and son.' My tribesmen then permitted me to join my husband and when this happened, the Banu Asad returned my son to me. I fastened my carriage to my camel and taking my son in my lap, I prepared to leave to my husband in Madinah without anyone to

(1) Bukhari and Muslim as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.205).

(2) Ibn Sa'd as quoted in *Fat'hul Baari* (Vol.7 Pg.341). Ibn Abi Snaaybah has narrated it in more detail as quoted in *Kanzul Ummaal* (Vol.7 Pg.18). Hasan bin Sufyaan has also reported the Hadith of Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ as did Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.8 Pg.333).

accompany me."

"When I reached Tan'eem, I met Uthmaan bin Talha bin Abi Talha who belonged to the Abd Daar tribe. He asked, 'Where are you heading, O daughter of Abu Umayyah?' 'I am off to meet my husband in Madinah,' I replied. 'Is there nobody with you?' he queried. I replied, 'None besides Allaah and this little son of mine.' He said, 'By Allaah! You cannot be left alone.' He then took hold of the reins of my camel and led my camel with great speed. By Allaah! I have never been with any Arab man more dignified than him. Whenever we reached a stop, he made the camel sit and then moved away. After I had dismounted, he would take the camel away, remove the carriage and tie the camel to a tree. He then went to some tree and lay down beneath it. Whenever the time came to leave, he would get up, fasten the carriage on the camel and bring it to me. He then moved away and told me to mount it. After I had mounted and settled on the camel, he would return to take hold of the reins and lead the camel away until we reached the next stop. This procedure continued until he brought me to Madinah. When we reached the locality of the Banu Amr bin Awf in Quba where Abu Salma رَضِيَ اللَّهُ عَنْهُ had taken up residence, he said, 'Your husband is in that locality so go there with the blessings of Allaah.' He then returned to Makkah."

Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا used to say, "I do not know of any Muslim family who experienced the hardships that the family of Abu Salama رَضِيَ اللَّهُ عَنْهُ experienced and I have never seen a travelling companion as dignified as Uthmaan bin Talha. The same Uthmaan bin Talha bin Abi Talha Abdari accepted Islaam after the Treaty of Hudaibiyah was signed and migrated together with Khaalid bin Waleed." (1)

The Hijrah of Hadhrat Suhayb bin Sinaan رَضِيَ اللَّهُ عَنْهُ

Hadhrat Suhayb bin Sinaan رَضِيَ اللَّهُ عَنْهُ leaves Makkah to Migrate and Encounters Some Youngsters of the Quraysh

Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "I have been shown the place to which you people will migrate. It is a salty land that lies between two rocky plains. It is either Hajar or Yathrib." In the company of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Rasulullaah ﷺ then left for Madinah. I had intended to leave with him, but some youngsters from the Quraysh stopped me. When I spent the night standing without being able to sit, the youngsters (keeping watch over me) said, 'Allaah has alleviated your concerns about him by giving him a stomach ailment (we need not worry about him because he cannot go anywhere).' They then fell soundly asleep. However, there was nothing wrong with me so I left."

"After I had left, some of them came after me to bring me back. I said to them, 'Will you leave me if I give you several Awqiya of gold? Are you prepared to fulfil such an undertaking?' When they agreed, I followed them back to Makkah where,

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg. 169).

I said to them, 'Dig under the threshold of that door. There are many Awqiya of gold lies buried there and then go to a certain woman and take the two sets of clothing she has (of mine).' I then left and arrived in Quba before Rasulullaah ﷺ moved from there. When Rasulullaah ﷺ saw me, he said, 'O Abu Yahya! Your transaction has been profitable.' I submitted, 'O Rasulullaah ﷺ! No one could have come to you before me (with the news). It can be none but Hadhrat Jibra'eel ؑ who has informed you.'" (1)

Hadhrt Suhayb رَوَاهُ النَّبِيُّ Arrives in Quba Where Rasulullaah ﷺ Gives him the Glad Tidings of a Verse of the Qur'aan that Allaah had Revealed about him

Hadhrt Sa'eed bin Musayyib رَوَاهُ النَّبِيُّ narrates that when Hadhrt Suhayb رَوَاهُ النَّبِيُّ left to migrate to Rasulullaah ﷺ, a group of Mushrikeen from the Quraysh pursued him. Hadhrt Suhayb رَوَاهُ النَّبِيُّ dismounted and emptied his quiver saying, "O assembly of Quraysh! You know well that I am the best archer of you all. I swear by Allaah that none of you shall get close to me until I have fired every arrow in my quiver at you. I shall then fight you with my sword as long as it is in my hand. You may therefore decide what you want to do. On the other hand, if you agree I can direct you to my wealth in Makkah, if you leave me alone." When the men agreed, the deal was made and he gave them the directions. It was with regard to this event that Allaah revealed to Rasulullaah ﷺ the following verse of the Qur'aan:

﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

(سورة البقرة: ٢٠٧)

From mankind is he who would sell himself seeking Allaah's pleasure and Allaah is Most Compassionate towards His bondsmen. {Surah Baqarah, verse 207}

When Rasulullaah ﷺ saw Hadhrt Suhayb رَوَاهُ النَّبِيُّ, he said, "Your transaction has been profitable, O Abu Yahya! Your transaction has been profitable, O Abu Yahya!" Rasulullaah ﷺ then recited the above verse to him. (2)

Hadhrt Ikrama narrates that when Hadhrt Suhayb رَوَاهُ النَّبِيُّ left to migrate to Madinah, some people of Makkah pursued him. Hadhrt Suhayb رَوَاهُ النَّبِيُّ emptied his quiver and found forty arrows. He then said to them, "None of you shall come close to me without me placing an arrow into every one of you. Thereafter, I shall use my sword and you know well that I am a man (of great strength and courage). However, Hadhrt Abdullaah bin Umar رَوَاهُ النَّبِيُّ has left two slave

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.173). Tabraani has also narrated a similar Hadith and Haythami (Vol.6 Pg.60) has commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.152) has also reported the narration.

(2) Abu Nu'aym and Ibn Sa'd (Vol.3 Pg.162) as quoted in *Kanzul Ummaal* (Vol.1 Pg.237). Ibn Abdil Birr has also reported the narration his *Isti'ab* (Vol.2 Pg.180).

women behind in Makkah whom you can have (if you let me go)." (1) Hadhrrat Anas رَضِيَ اللهُ عَنْهُ has narrated similar report with the addition that it was on that occasion that Allaah revealed the following verse of the Qur'aan:

﴿وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

(سورة البقره: ٢٠٧)

From mankind is he who would sell himself seeking Allaah's pleasure . and Allaah is Most Compassionate towards His bondsmen. {Surah Baqarah, verse 207}

When Rasulullaah ﷺ saw Hadhrrat Suhayb رَضِيَ اللهُ عَنْهُ, he said, "Your transaction has been profitable, O Abu Yahya!" Rasulullaah ﷺ then recited the above verse to him. (2)

Hadhrrat Suhayb رَضِيَ اللهُ عَنْهُ narrates that when he decided to migrate from Makkah to Rasulullaah ﷺ, the Quraysh said to him, "O Suhayb! When you came to us, you had no wealth. You are now leaving as a wealthy man. By Allaah! We can never allow this!" Hadhrrat Suhayb رَضِيَ اللهُ عَنْهُ proposed to them, "Will you let me go if I give you all my wealth?" When they agreed, he gave his wealth to them and they let him go. By the time Hadhrrat Suhayb رَضِيَ اللهُ عَنْهُ reached Madinah, Rasulullaah ﷺ was already aware of the incident and said, "You've earned a grand profit, O Suhayb! You've earned a grand profit, O Suhayb!" (3)

The Hijrah of Hadhrrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ

Hadhrrat Muhammad bin Zaid narrates that whenever Hadhrrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ passed by his house (in Makkah) from which he migrated, he would close his eyes and would not even look at it or stop there. (4) Another narration (5) states that whenever Hadhrrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ spoke about Rasulullaah ﷺ, he would cry and whenever he passed his house (in Makkah), he would close his eyes.

The Hijrah of Hadhrrat Abdullaah bin Jahash رَضِيَ اللهُ عَنْهُ

Hadhrrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that Hadhrrat Abdullaah bin Jahash رَضِيَ اللهُ عَنْهُ (actually his brother Abd bin Jahash رَضِيَ اللهُ عَنْهُ, as it will become clear from the next Hadith) was the last person to migrate to Madinah and had become blind. When he resolved to migrate, his wife who was the daughter of Abu Sufyaan bin Harb bin Umayyah disliked it. She advised him to rather migrate to someone else other than Rasulullaah ﷺ. (Disregarding her advice) He took his family and wealth and secretly left the Quraysh and came to Rasulullaah ﷺ in Madinah. (His brother-in-law) Abu Sufyaan (became very angry and)

(1) Haakim in his *Mustadrak* (Vol.3 Pg.398).

(2) Haakim and Ibn Abi Khaythama as quoted in *Isaaba* (Vol.2 Pg.195). Ibn Sa'd has also reported the narration from Abu Uthmaan Nahdi as has Kalbi in his *Tafseer* from Hadhrrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ.

(3) Ibn Mardaway as quoted by Ibn Katheer in his *Tafseer* (Vol.1 Pg.247). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.162).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303).

(5) Bayhaqi, as quoted in *Isaaba* (Vol.2 Pg.349).

immediately sold his house in Makkah. Afterwards leather was kept in the house to cure (causing it to stink). When Abu Jahal bin Hishaam, Utba bin Rabe'e'ah, Shaybah bin Rabe'e'ah, Abbaas bin Abdil Muttalib and Huwaytib bin Abdil Uzza passed by the house, Utba's eyes flowed with tears as he recited the following couplets (which mean):

*"Despite how long it remains intact, every house
shall one day face ruin and desertion"*

Abu Jahal then turned to Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ and said, "You people (the family of Rasulullaah ﷺ) have caused these problems for us." When Rasulullaah ﷺ conquered Makkah and entered, Hadhrat Abu Ahmad (Abd bin Jahash) stood up to ask for his house. On the instruction of Rasulullaah ﷺ, Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ stood up and took Abu Ahmad aside. (After speaking to him) Hadhrat Abu Ahmad stopped asking for his house.

Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ says that as Rasulullaah ﷺ was sitting with his body taking support on one hand, Hadhrt Abu Ahmad رَضِيَ اللهُ عَنْهُ recited the following couplets (which mean):

*"How beloved a valley is Makkah
where I can walk without a guide
It is there (in Makkah) that my visitors are many
And it is there where my pegs are securely fixed"⁽¹⁾*

Ibn Is'haaq narrates that after Hadhrt Abu Salama رَضِيَ اللهُ عَنْهُ, the first person from the Muhaajireen to arrive in Madinah was Hadhrt Aamir bin Rabe'e'ah رَضِيَ اللهُ عَنْهُ and Hadhrt Abdullaah bin Jahash رَضِيَ اللهُ عَنْهُ. Hadhrt Abdullaah bin Jahash رَضِيَ اللهُ عَنْهُ arrived with his family and his brother Abd (who was known as) Abu Ahmad. Hadhrt Abu Ahmad رَضِيَ اللهُ عَنْهُ was blind man who could walk to the upper and lower parts of Makkah without a guide. He was also a poet. His wife was Faari'ah the daughter of Abu Sufyaan bin Harb رَضِيَ اللهُ عَنْهُ and his mother was Umay'ma رَضِيَ اللهُ عَنْهُ the daughter of Abdul Muttalib bin Haashim. The family home of the Jahash family was therefore locked because they had all migrated. Whenever Utba would pass by the house, he would recite some couplets as quoted in the aforementioned Ahadeeth. ⁽²⁾ It is clear that the Hadith (of Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ) refers to Abd bin Jahash رَضِيَ اللهُ عَنْهُ because it was he who was blind and not his brother Abdullaah bin Jahash رَضِيَ اللهُ عَنْهُ. Referring to the Hijrah of his family, Hadhrt Abu Ahmad bin Jahash رَضِيَ اللهُ عَنْهُ recited the following couplets (which mean):

*"When (my wife) Ummu Ahmad saw me leaving
in the protection of the One I fear without having seen Him
She said, 'If you have to migrate somewhere
then take us somewhere else far from Yathrib'
I said to her, 'Yathrib is no bad place
and a servant must do what Ar Rahmaan wants'*

(1) Tabraani. Haythami (Vol.6 Pg.64) has commented on the chain of narrators.

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.170).

My attention is towards Allaah and His Rasool ﷺ
 And whoever focuses his attention to Allaah someday will never be deprived
 How many were the bosom friends and well-wishers that we left behind
 And how many were those well-wishers who cried and wailed
 While the wailers thought that being distant from our land brought our
 destruction
 We think that the rewards for good deeds is something to look forward to
 I called the Banu Ghanam towards the protection of their lives
 And towards the truth when the clear path became apparent to people
 Allaah be praised because they all accepted when
 The caller called them towards the truth and towards success and they marched
 in battle
 Some of our companions veered away from guidance
 They aligned themselves and gathered to take up weapons against us
 We are like two armies, the one being guided to the truth
 And rightly guided while the other is being punished
 They transgressed and entertained false hopes
 For Iblees misled them from the truth, because of which they were at a loss and
 deprived
 We had turned to the words of the Nabi Muhammad ﷺ
 So the allies of the truth from amongst us and pure and have been purified
 By the ties we have with our near relatives we seek to be close
 Were it not for these ties of kinship, there would be no closeness to them
 After us, which nephew will feel safe from you
 And which brother-in-law will you consider after me
 On the day when people and their words will be separated
 You will come to know which of us had been adopting the truth

The Hijrah of Hadhrat Dhamra bin Abil Ees /

Hadhrat Dhamra رَوَى اللَّهُ تَعَالَى عَنْهُ bin Ees رَوَى اللَّهُ تَعَالَى عَنْهُ

Hadhrat Sa'eed bin Jubayr رَوَى اللَّهُ تَعَالَى عَنْهُ narrates that many poor Muslims in Makkah thought that they were exempted from making Hijrah when the following verses of the Qur'aan were revealed:

﴿لَا يَسْتَوِي الْقُعْدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرِّ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ط فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقُعْدِينَ دَرَجَةً
 ط وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَى ط وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ دَرَجَتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ط

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠٦﴾ عَلَى الْقُعْدِينَ أَجْرًا عَظِيمًا ﴿١٠٧﴾ (سورة النساء: ٩٥، ٩٦)

The Mu'mineen who sit back without excuse cannot be equal to those who strive in Allaah's way (for Allaah's pleasure) with their wealth and their lives. Allaah has elevated the stages (status) of those who strive in

His way with their wealth and lives over those who sit back. Allaah has promised the Most Beautiful (*Jannah*) for each of them (*the Mu'mineen who strive as well as those who do not*). (However,) Allaah has preferred (*increased the rewards for*) those who strive over those who sit back (*without an excuse*) by granting them a tremendous reward (*in the form of*) many ranks (*above the rest*), forgiveness and mercy from Him. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verses 95,96}

However, (they realised that the compulsion still stood when) the following verse was then revealed:

﴿إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ط قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ط قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ط فَأُولَئِكَ مَاوَهُمْ جَهَنَّمَ ط وَسَاءَتْ مَصِيرًا ﴿٩٧﴾﴾ (سورة النساء: ٩٧)

Indeed those whose lives the angels seize (*take away*) while they oppress themselves (*by not making Hijrah when it became compulsory for them despite the ability to do so*), they (*the angels*) say to them, "What was your condition?" They reply, "We were oppressed (*helpless*) on earth." They (*the angels*) say, "Was Allaah's land not vast enough for you to make Hijrah in it?" The abode of such folk is Jahannam, and it is the worst of destinations. {Surah Nisaa, verse 97}

The Muslims then said, "This verse is certainly quaking (sounds a fearful warning)." Allaah then revealed the following verses (which exempted those Muslims with physical disabilities):

﴿أَلَا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِينَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوا عَنْهُمْ ط وَكَانَ اللَّهُ عَفْوًا غَفُورًا ﴿٩٩﴾ وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً ط﴾ (سورة النساء: ٩٨ تا ١٠٠)

(*Jahannam will be the abode of all such people*) Except for those oppressed (*helpless*) men, women and children who were unable to devise a plan (*do not have the means to make Hijrah*) and do not know the road (*to a better place*). These are the ones for whom it is hoped that Allaah forgives them. Allaah is Most Pardoning, Most Forgiving. He who makes Hijrah in Allaah's way (*for Allaah's pleasure*) shall find on earth many places to emigrate to and abundance (*of food and other means*). {Surah Nisaa, verses 98-100}

After this verse was revealed, Hadhrat Dhamra bin Ees ﷺ who was a wealthy blind man from the Banu Layth tribe said, "Although I am blind, I am still able to devise a plan (to make Hijrah) for I have wealth and slaves." He then gave instructions that he should be put on to his mount. He was then very ill and when he was put on to his conveyance, he travelled very slowly. However, he passed away when he reached Tan'eem and is buried by the Masjid at Tan'eem.

With special reference to him, the following verse of the Qur'aan was revealed:

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ (سورة النساء: 100)

Whoever leaves his home to make Hijrah towards (a place where he can fulfil the commands of) Allaah and His Rasool ﷺ and then death finds him (en route), without doubt his reward is assured (set aside) by Allaah. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 100} (1)

Hadhrat Abdullaah bin Abbaas ﷺ narrates that when Hadhrat Dhamra bin Jundub ﷺ left his house to make Hijrah, he told his family members, "Put me on my mount. Remove me from the land of the Mushrikeen and take me to Rasulullaah ﷺ." However, he passed away en route before reaching Rasulullaah ﷺ. It was then that the following verse of the Qur'aan was revealed:

Whoever leaves his home to make Hijrah towards (a place where he can fulfil the commands of) Allaah and His Rasool ﷺ and then death finds him (en route), without doubt his reward is assured (set aside) by Allaah. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 100} (2)

The Hijrah of Hadhrat Waathila bin Asqa ﷺ

Hadhrat Waathila bin Asqa ﷺ narrates that he left home with the intention of accepting Islaam and came to Rasulullaah ﷺ. Since Rasulullaah ﷺ was leading the salaah at the time, he joined the rows at back and performed salaah with the Sahabah ﷺ. After completing the salaah, Rasulullaah ﷺ went to Hadhrat Waathila ﷺ at the back and asked him what it was that he wanted. When he replied that he intended accepting Islaam, Rasulullaah ﷺ said, "That is best for you." Rasulullaah ﷺ then asked him whether he intended making Hijrah. When he replied in the affirmative, Rasulullaah ﷺ asked, "Will it be a Hijrah Baadi or a Hijrah Baati?" "Which is better?" asked Hadhrat Waathila ﷺ. "The Hijrah Baati," replied Rasulullaah ﷺ. Rasulullaah ﷺ then went on to explain, "The Hijrah Baati is that you live with Rasulullaah ﷺ (in Madinah) while the Hijrah Baadi is that you return to your locality. (In any event) You will be required to obey (my commands and the commands of Allaah) in conditions of ease and adversity, whether you are willing or not and even though others are given preference over you." After Hadhrat Waathila ﷺ had agreed, Rasulullaah ﷺ stretched out his hand and Hadhrat Waathila ﷺ stretched out his hand (to pledged allegiance). When Rasulullaah ﷺ saw that Hadhrat Waathila ﷺ was not going to make any exceptions to the pledge, Rasulullaah ﷺ prompted him to add, "As far as I am able." Hadhrat Waathila ﷺ added, "As far as I am able." Rasulullaah ﷺ then took his

(1) Firyabi, Ibn Mandah and Ibn Abi Haatim as quoted in *Isaaba* (Vol.2 Pg.212).

(2) Abu Ya'la, from reliable sources as confirmed by Haythami (Vol.7 Pg.10).

hand (so that he could pledge his allegiance). (1)

The Hijrah of the Banu Sulaym Tribe

Hadhrat Salama bin Akwa **رَضِيَ اللَّهُ عَنْهُ** narrates that when the Banu Sulaym tribe were affected by an epidemic, Rasulullaah **ﷺ** advised them to live outside the town. They said, "We dislike to turn back on our heels and return to the outskirts." Rasulullaah **ﷺ** said to them, "You shall be our country people and we shall be your city people. We shall respond if you call for us and you would respond when we call for you. You will be regarded as Muhaajireen wherever you are." (2)

The Hijrah of Hadhrat Junaadah bin

Abi Umayyah **رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Junaadah bin Abi Umayyaah Azdi **رَضِيَ اللَّهُ عَنْهُ** narrates that there was a difference of opinion amongst them when they made Hijrah during the time of Rasulullaah **ﷺ**. While some Sahabah **رَضِيَ اللَّهُ عَنْهُمْ** maintained that making Hijrah had come to an end, others were of the opinion that it did not. Hadhrat Junaadah **رَضِيَ اللَّهُ عَنْهُ** says that he then asked Rasulullaah **ﷺ** about this and Rasulullaah **ﷺ** said, "Hijrah shall not come to an end as long as Jihaad is waged against the Kuffaar." (3)

Hadhrat Abdullaah bin Sa'di **رَضِيَ اللَّهُ عَنْهُ** narrates, "I was the youngest amongst a delegation of seven or eight people from the Banu Sa'd bin Bakr tribe. When the delegation met Rasulullaah **ﷺ**, they all had their needs fulfilled, leaving me behind to look after the animals. I later approached Rasulullaah **ﷺ** and said, 'O Rasulullaah **ﷺ**! Do address my need as well.' When Rasulullaah **ﷺ** asked me what my need was, I posed the question (to which I needed a reply), 'People are saying that making Hijrah has come to an end.' Rasulullaah **ﷺ** replied, 'Your need is the best (or he said), your need is better than theirs. Hijrah shall not come to an end as long as Jihaad is waged against the Kuffaar.'" (4)

What was Told to Hadhrat Safwaan bin Umayyah

رَضِيَ اللَّهُ عَنْهُ and Others Concerning Hijrah

Hadhrat Abdullaah bin Abbaas **رَضِيَ اللَّهُ عَنْهُ** narrates that while Hadhrat Safwaan bin Umayyah **رَضِيَ اللَّهُ عَنْهُ** was in the upper part of Makkah, he was told that the person who did not undertake Hijrah has no Deen. He therefore said, "I shall never go home until I have first been to Madinah." When he arrived in Madinah, he stayed with Hadhrat Abbaas bin Abdil Muttalib **رَضِيَ اللَّهُ عَنْهُ** and then went to see Rasulullaah **ﷺ**. When Rasulullaah **ﷺ** asked him what had brought him, he informed Rasulullaah **ﷺ** that he was told that the person who did not undertake the Hijrah had no Deen. Rasulullaah **ﷺ** said, "O Abu Wahab! Return to the rocky

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333).

(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.142).

(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).

(4) Ibn Mandah, Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333). Abu Haatim, Ibn Hibbaan and Nasa'ee have also reported the narration from reliable sources as confirmed in *Isaaba* (Vol.2 Pg.319).

plains of Makkah and stay in your homes. Hijrah has come to an end (after the conquest of Makkah). All that is left is Jihaad and the intention (of waging Jihaad). You should therefore respond when you are called for Jihaad." (1)

Another narration states that someone said to Hadhrat Safwaan bin Umayyah رَضِيَ اللهُ عَنْهُ that the person who did not perform the Hijrah is destroyed. Hadhrat Safwaan رَضِيَ اللهُ عَنْهُ swore an oath that he would never wash his hair until he went to Rasulullaah ﷺ. He then took to his mount and rode off (to Madinah). Finding Rasulullaah ﷺ at the door of the Masjid, he asked, "O Rasulullaah ﷺ! I have been told that the person who does not make Hijrah is destroyed. I have therefore taken a vow never to wash my hair until I have come to you (to ask about it)." Rasulullaah ﷺ replied, "When Safwaan heard about Islaam, his heart was content to accept it as his Deen. (Compulsory) Hijrah (to Madinah) has come to an end after the conquest of Makkah. However, there still remains Jihaad and the intention (of waging Jihaad). You should therefore respond when you are called for Jihaad." (2)

Hadhrt Saalih bin Basheer bin Fudayk narrates that his grandfather Hadhrt Fudayk رَضِيَ اللهُ عَنْهُ once approached Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! Some people say that the person who does not migrate is destroyed." Rasulullaah ﷺ replied, "O Fudayk! Establish salaah, pay zakaah, migrate away from evil and live wherever you want in the land of your people, you will still be regarded as one who has migrated." (3)

Hadhrt Ataa bin Abi Rabaah narrates that he once visited Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا in the company of Hadhrt Ubayd bin Umayr Laythi رَضِيَ اللهُ عَنْهُ. When they asked her about Hijrah, she replied, "There is no (compulsory) Hijrah nowadays. (In the past) A person used to flee with his Deen towards Allaah and His Rasool ﷺ, fearing that he would be severely tested (tortured and forced to forsake Islaam). However, Allaah has made Islaam dominant today and a person can worship his Rabb wherever he pleases. Nevertheless, there still remains Jihaad and the intention (to wage Jihaad)." (4)

The Hijrah of Women and Children

The Hijrah of Rasulullaah ﷺ's Family and the Family of Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ

Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا narrates, "When Rasulullaah ﷺ made Hijrah, he left us and his daughters behind (in Makkah). When he had settled, he sent Hadhrt Zaid bin Haaritha رَضِيَ اللهُ عَنْهُ and his slave Abu Raafi رَضِيَ اللهُ عَنْهُ (to fetch us). He gave them two camels and five hundred Dirhams which he had taken from my father (Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ). With this he was to purchase as many camels as he required. Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ sent Hadhrt Abdullaah bin Urayqidh رَضِيَ اللهُ عَنْهُ

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333). Bayhaqi (Vol.9 Pg.17) has also reported the narration.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.84).

(3) Baghawi, Ibn Mandah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).

(4) Bukhari as well as Bayhaqi (Vol.9 Pg.17).