



In the Name of Allāh
The Most Beneficent, the Most Merciful

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Foreword

Praise be to Allāh, the Lord of the worlds. On Him do I rely and from Him do I seek help. I bear witness that there is no deity worthy of worship (in truth) except Allāh; He is alone without any associate. Unto Him all affairs return in the beginning and in the end.

I bear witness that Muhammad (ﷺ) is His slave and Messenger, His beloved, His intimate friend and the bearer of the banner of praise on the Day of Recompense. O Allāh! Send blessing upon him and upon his household and his Companions and those who follow them in goodness in all circumstances and at all times.

My noble brother, Sa'd Yūsuf Mahmūd Abū Azīz is known amongst his brothers and his companions for his laudable character, sound methodology, being fervent in following the *Sunnah* and waging war against innovation. He strives, according to his ability, to do good, render benefit and provide guidance to every Muslim.

In recent times, he has come out with some beneficial books that are also easy to read. Some of these have been works verified by him, others are commentaries on what has been written by other writers and authors; yet in others, he has provided references for *hadiths* which were not previously referenced; while others are books that are his own individual compilation or authored by his personal effort. From this last group is this book he has titled: "Men and Women Around the Messenger".

For this book, he has chosen one hundred personalities amongst the Companions (رضي الله عنهم). He compiled narrations, *hadiths* and incidences that contributed to the distinction of these individuals who have no similitude in the history of mankind after the Prophets of Allāh and His Messengers (رضي الله عنهم). This is as Ibn Mas'ūd (رضي الله عنه), mentioned. Their excellence is further clearly established from the study of these individuals, their attributes and their characters with which they were embellished. For this reason, they were from the best of people ever raised up for mankind.

Everything mentioned about their virtues, good nature and character indicates that those whose names were not mentioned amongst the Companions are of the same stock in manners, character, piety, faith and adherence to the Book of Allāh and to every thing that was learned from the Prophet (ﷺ).

We do hope that Allāh will favor the author to write about more of the Companions of the Messenger of Allāh (ﷺ). May Allāh grant him (proper) understanding, rectify his errors and make him and his likes (the likes of whom are scarce among the people) among the youth of Islām beneficial (to this *Ummah*). Ameen.

-By *Fadheelatush-Shaykh Hasan Ayyub*

Preface

Praise be to Allāh the Lord of the worlds, and peace and blessings of Allāh be upon the one who was sent as a mercy to the worlds, our leader, Muhammad (ﷺ), his household, his pure Companions and upon those who follow them in goodness till the Day of Judgment.

Writing about the history of Islām, sifting its narrations and verifying its legacy is not an easy task. Dabbling into the differences that spread between the noble Companions equally demands deep knowledge and firm character. The understanding (of the people) has become befuddled and their feet swayed (from the right course) owing to the infiltration of and harmful additions into their stories. Such additions merely stir disharmony, corrupt manners, and detract from the prestige of great personalities. Sadly, some riffraff have been deceived by these false and dubious narrations.

Therefore, Dār Al-Fajr ventured to present the true picture of the life of the Companions (male and female) as part of its contribution toward the spreading of true awareness and

enlightenment for (the benefit of) this *deen* and its followers. Consequently, they requested me to compile this book: "Men and Women Around the Messenger."

For me, this was a heavy trust and a great request. Thus, I hurriedly took recourse to Allāh, seeking assistance from Him. Consequently, I tried my best to verify the narrations; with full appreciation of my incapability and inadequacy in that regard. Suffice it to say that I have tried (even though perfection can only be desired) believing in the statement of the poet (who said) that:

The writings shall remain extant in the book after I am gone

While my hands disintegrate in the soil

I wish the reader of my book

Pray for me to be free from reckoning

Allāh alone is behind my intention.

Written by

—Sa'd Yūsuf Mahmūd Abū Azr̄

Virtues of the Companions

(May the pleasure of Allāh be upon them)

Allāh says: "And the first to embrace Islām of the Muhājirūn (those who migrated from Makkah to Al-Madinah) and the Ansār (the citizens of Al-Madinah who helped and gave aid to the Muhājirūn (and also those who followed them exactly in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise) to dwell therein forever. That is the supreme success." [At-Tawbah: 100]

The Messenger of Allāh (ﷺ) said: "Allāh, the Most High, chose me and chose for me Companions. He made for me amongst them, ministers, helpers and in-laws, so whoever abuses them, upon him is the curse of Allāh, the angels and mankind in general. Not a *nif* (voluntary deed) nor an *adl* (obligatory deed) will be accepted from him, on the Day of Judgment."

Abū Mūsā Al-Ash'ari ؓ, narrated that the Prophet (ﷺ) said: "The stars are the custodians of the sky, when the stars pass away,

supererogatory deeds nor would we have known anything from the narrations and reports they preserved for us.

So whoever criticizes or abuses them, he has gone out of the fold of the religion and has strayed off the path of the Muslims. Criticism or abuse is not done except with the belief that one is on the same pedestal with them, as well as from hatred harbored for them. By implication, abusing the Companions is tantamount to a rejection of all the praises, virtues and commendations that Allāh has mentioned about them in His Book and the love He says He has for them. They were the glorious means, the medium for transmitting the message of Islām. A disparagement of the medium is a disparagement of the foundation (of the *deed*). Despising the reporters is equally a denigration of their reports. This is clear to anyone who is not a hypocrite whose mind is free of hypocrisy, unbelief and atheism in his *deed*.

This preamble is a reminder for him who has a heart that gives ear while he is heedful.

Let us quickly proceed to the following pages to meet with the best generation, to find out about their situations and their stories that were recounted from the course of true history. They were people with manifest descriptions and characteristics that are well-known. This is established by their being/succeeded by men of intelligence, righteous people. They are the people whom even the martyrs and the prophets envy. They were the believing men and believing women that Allāh used to protect the Earth

... he would see us.' He said, 'O Abū Bakr! What do you think of two (persons) the third of whom...

'A'ishah said: 'By Allāh, I never saw him... whether in Islam or in Jahiliyyah. He and Laithan... drinking intoxicants in Jahiliyyah.' She also said: 'And... made intoxicants forbidden for himself even in Jahiliyyah...'

1. Abū Bakr As-Siddiq

... From Abū Sa'eed Al-Khudri who said: 'Abū Bakr... I am not the one who has a greater right to it... Am I not the first to accept Islām? Am I not the owner of... and such? Am I not the owner of such and such...'

He is 'Abdullah bin Abi Quhāfah. His lineage connects with that of the Prophet (ﷺ) at Murrah. Mus'ab ibn Az-Zubayr said: "The Ummah is agreed on naming him As-Siddiq." The incidence which gave him this nickname is reported from 'Ā'ishah. "The disbelievers came to Abū Bakr, Allāh be pleased with him, and they said: 'What do you have to say about your Companion, he claims that he was taken by night to Bait Al-Maqdis (Jerusalem).' Abū Bakr said, 'did he say that to you?' They replied, 'Yes (he did)' He said, 'He is telling the truth. I have believed him in what is even more distant (to reason) than that, of divine information.' It is because of this he was named As-Siddiq."

His Birth

He was born two years and some months after the birth of the Prophet (ﷺ). Imām Al-Nawawī, Allāh have mercy on him, said: "He was from the chiefs of the Quraish in *Jahiliyyah* and one of their consultants. He was loved by them and was the most learned. So when Islām came, it affected him more than anything else and he entered into it completely."

From another path from Ibn Abi Mulaykah: "She prayed over him and another Jumu'ah did not meet her alive after that."

Ibn Sa'd said: She died a few nights after her son's death. His killing occurred on the 17th of Jumāda Al-Uula in the year 73 AH. Adh-Dhahabī said: She is the last of the Muhājirūn and the Muhājirāt (male and female emigrants). May Allāh be pleased with her.

15. 'Ā'ishah The Mother of The Believers

The One Exonerated From Above the Heavens

She was one of the daughters of the leader, the great truthful one, the vicegerent of Allāh's Messenger, Abū Bakr 'Abdullah bin Abi Quhāfah and she was from the Quraish tribe. The Mother of the Believers, wife of the Prophet, the most knowledgeable woman of the (Muslim) community without exception. Her mother was Umm Rumān bint Āmir bin Uwaymir. Her parents migrated with her and the Prophet of Allāh married her before his *hijrah* after the death of Khadeejah bint Khuwailid. That occurred about ten months before the *hijrah*. It is also said that the marriage occurred two years before the *hijrah*. He consummated the marriage with her in Shawwāl in the second year (of *Hijrah*) at his departure from the battle of Badr and at that time she was nine years old. She reported from him a considerable amount of pure and blessed knowledge.

Her Picture Came From the Heavens

'Ā'ishah reported that Allāh's Messenger said: "You were shown to me in a dream for three nights. An Angel brought you