

# IN THEIR FOOTSTEPS

SELECTIONS FROM HAYAT AL-SAHABAH

# Introduction to the Book

- Title: Lives of the Companions (Ḥayāt al-Ṣaḥābah)
- Based on the renowned work of Shaykh Muḥammad Yusuf al-Kandhlawī (1917–1965)
- A spiritual and historical collection focusing on the lives, sacrifices, and virtues of the sahabah (RA)
- Structured across 3 volumes, 19 thematic chapters, using authentic narrations

# Why Study the Ṣaḥābah?

- They were trained directly by the Prophet ﷺ
- Described by Allah as the best generation (Āl ‘Imrān 3:110)
- Lived Islam practically - in family, society, leadership, and hardship
- Their stories are not just history - they are templates for taqwā, brotherhood, courage, humility, and sacrifice
- If you want to know how the Prophet's ﷺ teachings looked in real life, look at his companions

# The Author: Early Life and Lineage

- Name: Shaykh Muḥammad Yusuf al-Kandhlawī
- Born: 25 Jumada I 1335 AH / 20 March 1917 in Kandhla, India
- Father: Shaykh Muḥammad Ilyās (founder of the Tablīgh movement)
- Cousin: Shaykh Zakariyya al-Kandhlawī
- Lineage traces back to Abū Bakr al-Ṣiddīq (RA)
- Raised in a family of knowledge and sincerity
- Household culture: Quran recitation, dhikr, and studying the dīn (both men & women)



# His Education & Teachers

- Memorized the Qur'an by age 10 (taught by Hafiz Imam Khan Mewati)
- Honored by major scholars for his hifdh
- Studied Hadith with his father and at Mazahir Al-Uloom under top teachers
- Graduated at 20, excelling in Hadith and Islamic advocacy

# Taking Up the Mission of Da'wah

- Inherited the Tableegh mission from his father, Shaykh Ilyas (RH)
- Tableegh Jama'ah: apolitical, focused solely on da'wah and spiritual reform
- Left teaching/writing to fully dedicate himself to Islamic outreach
- Traveled extensively across the Indian Subcontinent promoting revival of faith
- Believed Arabs should lead da'wah due to the Qur'an's language and legacy
- Aimed to spread Tableegh to Arab lands, especially Makkah & Madinah
- Used Hajj gatherings to form global Tableegh groups

# Scholarly Work

- Despite full-time Tableegh efforts, remained active in writing
- His expertise in ḥadīth and sīrah is evident in his works
- Major Works:
  - Amani Al-Ahbar – commentary on Ma‘ānī al-Āthār
  - Hayat al-Sahaba

# Final Years & His Legacy

- After Hajj, began a major tour across Pakistan & Bangladesh
- Held massive ijtima's in major cities
- Continued intense da'wah efforts despite declining health
- Developed fever and lost his voice due to exhaustion
- Condition worsened in Lahore, where he passed away on 29 Dhul Qa'dah 1384 AH / 2 April 1965
- Zikr of Allah remained on his tongue in his final moments
- Janazah led by Shaykh al-Hadith Maulana Zakariyya (RA)
- Buried beside his father in Delhi



# CHAPTER ON CALLING TOWARDS ALLAH & HIS MESSENGER ﷺ

SELECTIONS FROM HAYAT AL-SAHABAH

# Wahshi's Journey: From Guilt to Guidance

- Wahshi ibn Harb was promised freedom if he killed Hamza (RA) during the Battle of Uhud.
- Although he succeeded, the guilt of killing one of Islam's greatest warriors haunted him.
- After the conquest of Makkah, Wahshi fled to Ṭā'if out of fear of the Prophet's ﷺ response.
- Wahshi considered Islam but hesitated due to his major sins
- He asked whether someone like him could truly be forgiven by Allah.
- The Prophet ﷺ responded with verses of mercy

# Wahshi's Journey: From Guilt to Guidance

- The verses of mercy gave Wahshi hope and led to his Islam
- When Wahshi met the Prophet ﷺ, he was forgiven but asked not to appear before him again
- Although the Prophet ﷺ forgave him, he still experienced emotional pain from Hamza's death
- This moment shows that prophetic mercy coexisted with very human grief

# Fatimah's Grief

- After returning from an expedition, the Prophet ﷺ prayed two rak'ahs in the masjid.
- He then visited Fāṭimah (RA) before seeing his wives, as was his practice.
- Fāṭimah came to the door, greeted him, and kissed his face and eyes.
- Seeing his pale face and worn-out clothes, Fāṭimah (RA) began to weep and said, "O Messenger of Allah, I see your color has faded and your clothes are worn."
- The Prophet ﷺ responded, "Allah has sent your father with a matter that will enter every single house—whether made of clay, hair, or wool—with either honor or humiliation."
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# The Islam of Abu Bakr's Father

- When the Prophet ﷺ entered Makkah and settled in the mosque, Abu Bakr brought his elderly father, Abu Quḥāfah, to him.
- Upon seeing him, the Prophet ﷺ said, “Why didn’t you leave the old man so I could go to him myself?”
- Abu Bakr replied, “He is more deserving to come to you than you are to go to him.”
  - Demonstrates Abu Bakr’s adab with the Prophet ﷺ, giving priority to the Prophet’s position over his own father’s.
- The Prophet ﷺ seated Abu Quḥāfah in front of him, placed his hand on his heart, and invited him to accept Islam, which he did.
- Lesson: elders should be treated with dignity, and their status should be acknowledged in da‘wah.

# The Islam of Khalid ibn Sa'īd

- Khālīd ibn Sa'īd saw a terrifying dream in which his father pushed him into a vast fire, while the Prophet ﷺ saved him.
- He shared the dream with Abu Bakr, who interpreted it as a sign of truth and encouraged him to follow the Prophet ﷺ
- Khālīd went to the Prophet ﷺ, asked what he called to, and immediately accepted Islam after hearing the message.
- Khālīd faced severe opposition from his father, but he did not waiver in his belief
- He hid in the outskirts of Makkah and later migrated to Abyssinia in the second migration.
- When his father fell ill and cursed the Prophet ﷺ, Khālīd made dua that Allah would not heal him, and his father died from that illness.
- These are some of many personal costs and emotional sacrifices the Companions made for Islam

# The Islam of an Unnamed Man

- A man approached the Prophet ﷺ and asked, “Are you the Messenger of Allah?”
- When the Prophet ﷺ confirmed, the man asked, “What do you call to?”
- The Prophet ﷺ responded with a powerful, simple message centered on Allah’s mercy and help.
- He described Allah as the One who relieves harm, ends drought, and guides the lost.
- This clear and practical answer touched the man’s heart, and he immediately embraced Islam.



# The Islam of an Unnamed Man

- After accepting Islam, the man asked the Prophet ﷺ for advice.
- The Prophet ﷺ told him, “Do not insult anything,” or in another narration, “Do not insult anyone.”
- The man followed this advice so sincerely that he later said he never even insulted a camel or a sheep.
- This hadith shows that the first step in practicing Islam is refining one’s character.
- Cursing, swearing, and insulting language have no place in the character of a believer.

# The Islam of King Najāshī

## A Diplomatic and Emotional Invitation

- The Prophet ﷺ sent a letter to al-Najāshī, the Christian king of Abyssinia, through ‘Amr ibn Umayyah al-Ḍamrī.
- In the letter, he praised Allah and affirmed belief in ‘Īsā (AS) and Maryam (AS)
- He invited al-Najāshī to worship Allah alone and accept the message of Islam.
- The Prophet ﷺ also requested that he treat the Muslim refugees kindly and without arrogance.
- This letter reflects the Prophet’s ﷺ wisdom in building emotional and theological bridges in da‘wah.

# The Islam of King Najāshī

## A Testimony of Truth and Character

- Al-Najāshī responded with a letter acknowledging the truth of the Prophet's ﷺ message.
- He declared that 'Īsā (AS) was exactly as described by the Prophet ﷺ and pledged allegiance to Islam.
- He affirmed the trustworthiness of Ja'far and the Muslim delegation and embraced Islam through them.
- This exchange shows how character and respectful dialogue are powerful tools of da'wah.
- Al-Najāshī was influenced not just by words, but by the exemplary behavior of the Prophet's ﷺ companions.

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# The Islam of Khālīd ibn al-Walīd

## Khālīd's Restlessness and Search for Truth

- Khālīd ibn al-Walīd (RA) confessed that he had fought in every battle against the Prophet ﷺ but never felt at ease.
- He realized that Islam was the truth and that the Prophet ﷺ would eventually prevail.
- At Ḥudaybiyyah, Khālīd tried to provoke the Muslims during prayer, but witnessing ṣalāt al-khawf confirmed to him that the Prophet ﷺ was divinely protected.
- After the treaty, he pondered his next step. He could not stay with Quraysh, nor flee to al-Najāshī or Heraclius.
- He felt trapped and spiritually lost, waiting for a clear path forward.

# The Islam of Khālīd ibn al-Walīd

## The Letter That Awakened His Heart

- Khālīd's brother, Walīd ibn al-Walīd, who had accepted Islam, sent him a letter urging him to embrace the truth.
- The letter mentioned that the Prophet ﷺ had asked about Khālīd and expressed admiration for his intelligence and potential.
- Reading this letter moved Khālīd and increased his desire to become Muslim.
- He then had a dream where he left a dry, narrow land and entered lush greenery. This was interpreted as a sign of his journey from disbelief to Islam.
- Encouraged by this sign, Khālīd decided to go to the Prophet ﷺ, seeking companions for the journey.

# The Islam of Khālīd ibn al-Walīd

## Gathering Courage and Companions

- Khālīd tried to convince Ṣafwān ibn Umayya and ‘Ikrimah ibn Abī Jahl to join him, but both refused.
- He then met ‘Uthmān ibn Ṭalḥa, who quickly agreed to embrace Islam with him.
- They planned to meet secretly and traveled together toward Madinah, where they met ‘Amr ibn al-‘Āṣ, who had the same goal.
- The three of them journeyed together and stopped at the outskirts of Madinah, where news of their arrival pleased the Prophet ﷺ
- Khālīd wore his best clothes and approached the Prophet ﷺ, who smiled at him with joy.

# The Islam of Khālīd ibn al-Walīd

## Embracing Islam and the Prophet's ﷺ Dua

- Upon meeting the Prophet ﷺ, Khālīd declared his shahādah.
- The Prophet ﷺ welcomed him warmly and praised his intelligence and guidance.
- Khālīd admitted his past opposition to Islam and requested the Prophet ﷺ to pray for his forgiveness.
- The Prophet ﷺ reassured him that “Islam erases all that came before it,” and then made a dua: “O Allah, forgive Khālīd ibn al-Walīd for whatever he did in turning people away from Your path”
- ‘Uthmān ibn Ṭalḥa and ‘Amr ibn al-‘Āṣ also embraced Islam that day
- From that point on, Khālīd was beloved by the Prophet ﷺ and never felt that anyone else was preferred over him.



# The Islam of Abu Hurayrah's Mother

## Abu Huraira's Sorrow and the Prophet's ﷺ Dua

- Abu Huraira (RA) repeatedly invited his mother, who was a polytheist, to accept Islam.
- One day, she responded with offensive words about the Prophet ﷺ
- Abu Huraira (RA) went to the Prophet ﷺ weeping, expressing his pain and asking him to make dua for his mother.
- The Prophet ﷺ said, "O Allah, set the mother of Abu Huraira on the right path."

# The Islam of Abu Hurayrah's Mother

## A Sudden Transformation

- When Abu Huraira (RA) returned home, he found the door shut and heard water inside.
- His mother was taking ghusl, dressed herself modestly, and then opened the door.
- She said, "I bear witness that there is no god but Allah, and Muhammad is His servant and Messenger."
- Overjoyed, Abu Huraira (RA) returned to the Prophet ﷺ with tears of joy and shared the good news.

# The Islam of Abu Hurayrah's Mother

## A Dua of Love for Generations

- Abu Huraira (RA) then asked the Prophet ﷺ to pray that the believers love both him and his mother.
- The Prophet ﷺ responded: "O Allah, let there be love for Abu Huraira and his mother in the hearts of the believers, and let their hearts be filled with the love of the believers."
- Abu Huraira (RA) reported that this dua was so effective that no believer ever saw or heard of him except they loved him.
- This story reflects the Prophet's ﷺ care for his companions and the special bond between parent and child in the journey to faith.

# CHAPTER ON HARDSHIPS ENDURED IN PROPOGATION OF THE DIN

SELECTIONS FROM HAYAT AL-SAHABAH



# Extreme Hardship in Makkah

- The Prophet ﷺ said, “I have been harmed for the sake of Allah in a way that no one else has been harmed...”
- For thirty consecutive days and nights, he and Bilāl (RA) had so little food that it could fit under Bilāl’s armpit.
- This highlights the intense hunger, deprivation, and physical suffering endured by the Prophet ﷺ during his mission in Makkah.
- Despite verbal abuse, social boycott, and threats, he remained steadfast in calling people to Islam.

# Increased Harm After Abu Talib's Death

- After the death of his uncle Abu Ṭālib, the Prophet ﷺ lost his most powerful protector in Quraysh.
- A man once threw dust on the Prophet ﷺ, and when he returned home, one of his daughters wept while wiping his face.
- He comforted her, saying, “Do not weep, my daughter. Indeed, Allah will protect your father.”
- He also said, “The Quraysh dared not harm me until Abu Ṭālib died, then they began (to harm me).”
- This marked a turning point where physical abuse, insults, and public humiliation increased significantly.

# The Loss of Abu Talib

- Abu Ṭālib was not only the Prophet's ﷺ uncle, but also his guardian, protector, and close companion.
- His leadership in Quraysh served as a shield that gave the Prophet ﷺ some social safety.
- The Prophet ﷺ later expressed his grief, saying, “O uncle, how quickly I have felt your loss!”
- These events show the emotional weight the Prophet ﷺ carried along with the spiritual responsibility of delivering the message.

# Abu Bakr's Protection of the Prophet ﷺ

## The Prophet ﷺ is Attacked While Praying

- ‘Abdullāh ibn ‘Amr (RA) was asked about the harshest thing the idolaters did to the Prophet ﷺ
- He recalled that while the Prophet ﷺ was praying in the Ḥaṭīm, ‘Uqbah ibn Abī Mu‘ayṭ approached him and placed his garment around the Prophet’s ﷺ neck and began to choke him with force.
- Abū Bakr (RA) quickly intervened, pulling ‘Uqbah away and shouting: “Will you kill a man for saying, ‘My Lord is Allah,’ while he has come with clear proofs from your Lord?” (*Surah Ghāfir 40:28*)



# Abu Bakr's Protection of the Prophet ﷺ

## The Bravery of Abu Bakr at the Battle of Badr

- During the Battle of Badr, the Muslims constructed a shelter for the Prophet ﷺ to protect him from attack.
- Ali (RA) narrated that when they asked who would guard the Prophet ﷺ, only Abū Bakr stepped forward.
- Abū Bakr stood guard with his sword drawn, prepared to defend the Prophet ﷺ against any attack.
- Every time someone approached, Abū Bakr advanced toward them, showing his unmatched bravery.

# Abu Bakr's Protection of the Prophet ﷺ

## Ali's Respect and Praise for Abu Bakr

- While serving as khalīfah, Ali (RA) praised Abu Bakr as the bravest of all men.
- He compared Abu Bakr to the believer from the family of Pharaoh who defended Mūsā secretly.
- Ali said: “By Allah, one hour of Abu Bakr is better than the whole earth filled with believers from the family of Pharaoh.”
- The family of Pharaoh concealed their faith, but Abu Bakr proclaimed it loudly and defended the truth openly.
- Ali wept as he praised his beloved companion, showing his love for Abu Bakr.

# Hamzah's Protection of the Prophet ﷺ

- One day at Mount Ṣafā, Abū Jahl physically confronted and harmed the Prophet ﷺ
- Ḥamzah (RA), the Prophet's uncle, was away hunting and knew nothing of the incident.
- Upon his return, his wife informed him of what Abū Jahl had done to the Prophet ﷺ
- Furious, Ḥamzah marched directly to the mosque, bow still around his neck, and struck Abū Jahl on the head with his bow, wounding him in front of his peers.

# Hamzah's Protection of the Prophet ﷺ

- As Quraysh men stood up to confront him, Ḥamzah declared boldly: “My religion is the religion of Muḥammad. I bear witness that he is the Messenger of Allah!”
- He challenged them, saying: “Prevent me from following him, if you are truthful!”
- Ḥamzah's acceptance of Islam was a turning point that gave the Muslim community strength and morale.
- Quraysh feared Ḥamzah's loyalty and bravery, realizing the Prophet ﷺ now had a fearless protector.



# Abuse from His Neighbors

- The Prophet's ﷺ home was located between the houses of two of his worst enemies: Abū Lahab and 'Uqbah ibn Abī Mu'ayṭ.
- Multiple times, they placed animal entrails, blood, and rotting waste at the Prophet's ﷺ doorstep.
- When returning home, the Prophet ﷺ would remove the filth with the tip of his bow and say: "What a terrible neighborhood this is, O people of Quraysh!"

# The Hardest Day: The Prophet's Experience in Ṭā'if

ﷺ

- When Aisha (RA) asked if any day was harder than Uhud, the Prophet ﷺ said the most difficult was the day of al-‘Aqabah in Ṭā'if.
- After Abū Ṭālib's death, the Prophet ﷺ sought refuge in Ṭā'if from its leaders - ‘Abd Yālīl, Ḥabīb, and Mas‘ūd.
- Each of them mocked him, with one saying: “Did God not find anyone else but you to send?”
- They incited the city's foolish people, who threw stones at the Prophet ﷺ until his feet bled.
- He found shelter in a vineyard owned by ‘Utbah and Shaybah, where he rested under a grapevine.

# The Hardest Day: The Prophet's Experience in Ṭā'if

ﷺ

- Seeing the Prophet ﷺ bleeding, 'Utbah and Shaybah sent their Christian slave 'Addās with grapes.
- When the Prophet ﷺ said "In the name of Allah," 'Addās was surprised.
- Upon learning 'Addās was from Nineveh, the Prophet ﷺ mentioned Yūnus ibn Mattā.
- 'Addās was shocked at the Prophet's ﷺ knowledge and kissed his feet, affirming his truthfulness.
- Though mocked by his masters, 'Addās said: "He told me things only a prophet would know."

# The Hardest Day: The Prophet's Experience in Ṭā'if

ﷺ

- Jibrīl appeared with the Angel of the Mountains, who offered to crush the people of Ṭā'if.
- The Prophet ﷺ responded with mercy: “Rather, I hope that Allah will bring forth from their descendants those who will worship Allah alone...”



# The Hardest Day: The Prophet's Experience in Ṭā'if

- After his ordeal, the Prophet ﷺ made one of the most powerful and humble duas in Islamic history:

*“O Allah, to You I complain of my weakness, my lack of resources, and my lowliness before the people...”*

*“If You are not angry with me, then I do not care... I seek refuge in the light of Your Face... from Your anger or displeasure.”*

- He chose forgiveness over destruction, showing his unmatched mercy and trust in Allah.
- His example reminds us: When harmed, do we choose revenge or forgiveness?

# The Difficulty At Uhud

- On the Day of Uhud, the Prophet ﷺ suffered a broken incisor tooth and wounds to his blessed face.
- He wiped blood from his face and said: “How can a people succeed who wound their Prophet, break his tooth, while he is calling them to Allah?”
- In response, Allah revealed: *You have no part in the decision; whether He turns to them in mercy or punishes them, for indeed, they are wrongdoers.* (Āl ‘Imrān 3:128)
- This verse reminded the Prophet ﷺ to leave the matter of punishment or mercy to Allah’s wisdom.

# The Difficulty At Uhud

## The Devotion of Mālīk ibn Sinān

- On the battlefield, Mālīk ibn Sinān (RA) came to the Prophet ﷺ and sucked the blood from his wound.
- The Prophet ﷺ said: “Whoever wants to look at a man whose blood has mixed with mine, let him look at Mālīk ibn Sinān.”

# The Difficulty At Uhud

## The Sacrifice of Abu Ubaydah

- When Abū Bakr tried to remove the metal rings from the Prophet's ﷺ face, the Prophet ﷺ insisted he leave it.
- Abū 'Ubaydah (RA) removed them by biting each one, losing both his front teeth in the process.
- He became known for his handsome appearance with a gap between his teeth.



# The Difficulty At Uhud

## The Day of Talhah ibn Ubaydullah

- Aisha (RA) reported that Abū Bakr (RA) would say: “The Day of Uḥud belongs entirely to Ṭalḥah.”
- Ṭalḥah fought fiercely to protect the Prophet ﷺ, rushing faster than even Abū Bakr to shield him.
- Despite being gravely wounded himself, Ṭalḥah shielded the Prophet ﷺ with unmatched bravery.
- The sahabah found he had suffered over seventy wounds, including a severed finger

# The Hardship of Abu Bakr

## Abū Bakr's Urging and the First Public Sermon

- When the number of Muslims reached 38, Abū Bakr (RA) insisted that the Prophet ﷺ preach publicly.
- The Prophet ﷺ said, “O Abū Bakr, we are few.” But Abū Bakr kept urging him.
- Eventually, the Prophet ﷺ appeared at the mosque, and the Muslims dispersed into their clans.
- Abū Bakr stood and delivered the first public sermon calling to Islam.
- Quraysh attacked violently. Abū Bakr was severely beaten and trampled.

# The Hardship of Abu Bakr

## The Brutal Beating of Abū Bakr (RA)

- Utbah ibn Rabī‘ah beat Abū Bakr with leather sandals, crushing his face.
- He jumped on his chest until Abū Bakr’s face was so swollen that it could not be recognized.
- His tribe, Banū Taym, rescued him, thinking he would not survive.
- They swore revenge if he died: “If Abū Bakr dies, we will kill ‘Utbah ibn Rabī‘ah.”

# The Hardship of Abu Bakr

## His First Concern — The Prophet ﷺ

- After hours of unconsciousness, Abū Bakr awoke and asked, “What happened to the Messenger of Allah ﷺ?”
- His mother, Umm al-Khayr, went to find out and brought Umm Jamīl bint al-Khaṭṭāb.
- Umm Jamīl confirmed: “He is safe and well in the house of al-Arqam.”
- Abū Bakr swore: “By Allah, I will not eat or drink until I see him.”



# The Hardship of Abu Bakr

## His Mother's Islam

- That night, his mother and Umm Jamīl helped him reach the Prophet ﷺ
- The Prophet ﷺ embraced him and the Muslims wept seeing his state.
- Abū Bakr said, “Nothing is wrong with me but what that wicked man did.”
- He asked the Prophet ﷺ to invite his mother to Islam.
- The Prophet ﷺ called her to Islam, prayed for her, and she accepted Islam.

# The Hardship of Uthman ibn Affan

- When ‘Uthmān ibn ‘Affān (RA) embraced Islam, his uncle al-Ḥakam ibn Abī al-‘Āṣ reacted with hostility.
- He tied ‘Uthmān up and demanded he abandon the new religion, saying: “Will you turn away from the religion of your forefathers to a newly invented religion?”
- Al-Ḥakam swore never to release him unless he left Islam, but ‘Uthmān stood firm and said: “By Allah, I will never abandon it nor part from it.”
- Seeing his unwavering iman, al-Ḥakam finally released him.

# The Hardship of Zubayr ibn al-Awwam

- Al-Zubayr ibn al-‘Awwām (RA) accepted Islam at the young age of eight.
- Despite his age, he faced harsh punishment from his uncle.
- His uncle would wrap him in a mat, light a fire beneath him, and threaten him with burning.
- Through the smoke and pain, he was told: “Return to disbelief!”
- Al-Zubayr remained steadfast and replied: “I will never disbelieve.”
- His faith was unshakable even as a child, and he later emigrated at the age of eighteen.

# The Hardship of Bilal ibn Rabah

- Ibn Mas'ūd (RA) reported that the first to openly declare Islam were: The Messenger of Allah ﷺ, Abū Bakr, 'Ammār, Sumayyah ('Ammār's mother), Ṣuhayb, Bilāl, and al-Miqdād.
- Bilāl (RA) was handed over by his people to be publicly humiliated.
- He was dragged through the valleys of Mecca by young boys with a rope tied around his neck.
- Under severe torture, he kept repeating: "Aḥad, Aḥad (One, One)."
- His captors considered him insignificant, but he valued his soul only for the sake of Allah.



# The Hardship of Bilal ibn Rabah

- He was made to wear iron armor and left to bake under the scorching sun.
- The iron burned his body as he lay on the hot sand.
- Every evening, Abū Jahl would visit him and insult him with a spear in hand.

# The Hardship of the Family of Yasir

- The Prophet ﷺ once passed by the family of Yāsir — Yāsir, ‘Ammār, and Sumayyah — as they were being tortured.
- He said to them: “Patience, O family of Yāsir, for your meeting place is Paradise.”
- Abū Jahl stabbed Sumayyah with a spear, killing her.
- She became the first martyr in Islam.
- Yāsir died under torture from the Quraysh.
- Their son ‘Ammār (RA) survived but endured immense pain and persecution.
- The perseverance of this family was honored by the Prophet ﷺ and remains a legacy of courage.

# CHAPTER ON THE HIJRAH

SELECTIONS FROM HAYAT AL-SAHABAH

# The Meaning of Hijrah

- In Islam, Hijrah is not confined to one historical migration.
- It is a universal principle: leaving what displeases Allah and moving toward what pleases Him.
- Hijrah can be physical, spiritual, or moral. It is any shift done for the sake of Allah.
- It involves choosing truth over comfort, and faith over familiarity.
- The Prophet ﷺ said: “The muhājir is the one who abandons what Allah has forbidden.” (Bukhārī)
- The Hijrah is a journey of the heart, not just the body.



# The Spirit of Migration

- The Companions left their beloved homelands, though separation from one's homeland is deeply painful.
- They preferred migration for the sake of Allah over comfort, safety, and the pleasures of the world.
- Their concern was not worldly loss but safeguarding their religion from tribulation.
- It was as if they were made for the Hereafter, while the world merely served them on the way.

# The Migration of the Prophet ﷺ with Abu Bakr

## The Prophet's ﷺ Secret Departure

- The Prophet ﷺ secretly left Makkah at night with Abū Bakr (RA) to seek refuge in the Cave of Thawr.
- Alī (RA) slept in the Prophet's bed to conceal his absence and protect him from the Quraysh's plot.
- When morning came and 'Alī (RA) emerged, Quraysh realized the Prophet ﷺ had escaped.
- Quraysh launched a widespread search and offered rewards for his capture.

# The Migration of the Prophet ﷺ with Abu Bakr

## In the Cave of Thawr

- The Prophet ﷺ and Abū Bakr (RA) hid in the cave while their enemies stood just above them.
- Abū Bakr was overcome with fear, but the Prophet ﷺ reassured him, saying: "Do not grieve, indeed Allah is with us." (Tawbah 9:40)
- Allah sent down sakīnah and unseen help to support them.
- Abdullāh ibn Abī Bakr brought news from Makkah each night to the cave.
- Āmir ibn Fuhayrah brought sheep for food and milk, disguising the trail.
- After two days, once the search quieted down, they left with their camels.
- Their guide was ‘Abdullāh ibn al-Urayqiṭ, a trusted expert in travel routes

# The Migration of the Prophet ﷺ with Abu Bakr

## Umar's Praise of Abu Bakr

- Some men compared 'Umar to Abū Bakr, but 'Umar corrected them, saying: "One night of Abū Bakr is better than the whole family of 'Umar."
- He recalled how Abū Bakr walked in front and behind the Prophet ﷺ, fearing danger from every direction.
- The Prophet ﷺ asked him why he kept switching positions, and Abū Bakr replied: "If harm comes, I want it to come to me, not you."
- Before entering the cave, Abū Bakr thoroughly checked it for danger before letting the Prophet ﷺ enter.



# The Migration of the Prophet ﷺ with Abu Bakr

## Anticipation in Madinah

- Anas ibn Mālīk (RA) recalls the intense anticipation of the Prophet's ﷺ arrival in Madinah.
- He says, “I was one of the young boys running, while the people were saying, ‘Muḥammad has come!’”
- Each time the cry went out, Anas ran to see, but the Prophet ﷺ had not yet arrived.

# The Migration of the Prophet ﷺ with Abu Bakr

## The Prophet ﷺ Arrives with Abu Bakr

- Eventually, the Prophet ﷺ and Abū Bakr (RA) arrived
- Around 500 members of the Anṣār came out to greet them, offering protection, loyalty, and obedience.
- Anas (RA) reflected: “I saw him the day he entered [Madinah], and the day he passed away, and I never saw two days that looked alike as those two.”

# The Migration of the Companions

- Al-Barā' ibn 'Āzib (RA) narrated that the first Companions to arrive in Madinah were Muṣ'ab ibn 'Umayr and Ibn Umm Maktūm, who began teaching the Qur'an.
- They were followed by 'Ammār, Bilāl, and Sa'd (RA), and later by 'Umar ibn al-Khaṭṭāb (RA) who came with twenty others.
- Finally, the Prophet ﷺ arrived with Abū Bakr, and the people of Madinah rejoiced in a way they never had before.

# The Migration of Uthman ibn Affan

- Qatādah (RA) reported that ‘Uthmān ibn ‘Affān was the first to migrate with his family for the sake of Allah.
- He left for Abyssinia (al-Ḥabashah) with his wife Ruqayyah, the daughter of the Prophet ﷺ
- A woman from Quraysh told the Prophet ﷺ that she had seen ‘Uthmān and Ruqayyah during their journey: “I saw him mount his wife on a very weak donkey as he drove it from the rear.”
- The Prophet ﷺ responded: “May Allah be with them. Indeed, ‘Uthmān is the first to migrate with his family to Allah after Lūṭ (peace be upon him).”



# The Migration of Ali ibn Abi Talib

- Ibn Sa'd narrates that when the Prophet ﷺ migrated to Madinah, he instructed 'Alī (RA) to remain behind in Makkah.
- His mission: Return the trusts that people had deposited with the Prophet ﷺ
- Alī (RA) said: "I stayed in Makkah for three days, never hiding even for a single day."
- After fulfilling the Prophet's ﷺ request, 'Alī set out on the journey to Madinah.
- He followed the Prophet's ﷺ path until he reached the tribe of Banū 'Amr ibn 'Awf.
- There, he stayed in the home of Kulthūm ibn al-Hidm, the same host as the Prophet. ﷺ

# The Migration of Jafar ibn Abi Talib

- When Makkah became hostile, the Prophet ﷺ advised his companions: “Indeed, in the land of Abyssinia, there is a king under whom no one is wronged.”
- Among those who migrated were Ja‘far ibn Abī Ṭālib and Ḥāṭib ibn Abī Balta‘ah (RA)
- The son of Hatib was born on the ship that they set out on towards Abyssinia

# The Migration to Abyssinia

## **Quraysh's Plot Against the Emigrants**

- The Muslims migrated in groups to Abyssinia seeking religious freedom.
- They found security, justice, and respect under al-Najāshī, the Christian king.
- The Quraysh became envious of the Muslims' safety in Abyssinia.
- They sent 'Amr ibn al-ʿĀṣ and 'Abd Allāh ibn Abī Rabī'ah to retrieve them.
- The envoys brought lavish gifts for al-Najāshī and his bishops, hoping to sway them to return the Muslims

# The Migration to Abyssinia

## The False Accusation to al-Najāshī

- The envoys told al-Najāshī: “Foolish young men abandoned our religion, did not accept yours, and follow a made-up way.”
- They urged him: “Return them before they spread misguidance.”
- But al-Najāshī refused: “I will not return them until I hear from them directly.”



# The Migration to Abyssinia

## The Companions Defend Their Faith

- The Muslims were summoned by al-Najāshī and greeted him with peace, not prostration.
- He asked: “What is your religion? Are you Christians or Jews?”
- They replied: “We are Muslims. We worship Allah alone and follow His Messenger ﷺ”
- They explained their persecution and why they sought asylum.

# The Migration to Abyssinia

## Najāshī Acknowledges the Truth

- Al-Najāshī responded: “By Allah! What you have brought and what Moses came with come from the same lantern.”
- He praised their explanation of Jesus (‘Īsā) as a servant and prophet of Allah.
- Holding a twig, he said: “Jesus did not exceed this in what you said by even a hair’s weight.”
- Al-Najāshī asked if they had any scripture from their Prophet.
- Ja‘far recited from Sūrat Maryam.
- Umm Salama said: “The king and bishops wept. Their scrolls were soaked with tears.”

# The Migration to Abyssinia

## The Final Verdict

- Al-Najāshī declared: “By Allah! I will never hand them over to you.”
- When warned he might lose his throne, he replied: “Allah returned my kingdom. I will not defy Him by aiding oppression.”
- The Muslims remained safe in Abyssinia under his protection.

# Final Reflections

- Ḥayāt al-Ṣaḥābah is a monumental work that brings the Prophetic era to life.
- It documents the sacrifices and sincerity of the noble companions.
- These stories awaken the heart and remind us that Islam spread through character and action.
- This book is essential for:
  - Da‘wah workers who want inspiration from real-life examples.
  - Students of knowledge seeking connection to the early generations.
  - Any Muslim desiring to strengthen their relationship with the Prophet ﷺ and his companions.
- Ḥayāt al-Ṣaḥābah belongs in every Muslim’s library as a lifelong source of motivation and guidance.