



IN THEIR FOOTSTEPS

SELECTIONS FROM HAYAT AL-SAHABAH

Introduction to the Book

- Title: Lives of the Companions (Hayāt al-Šahābah)
- 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 ijtimā‘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 Fātimah (RA) before seeing his wives, as was his practice.
- Fātimah came to the door, greeted him, and kissed his face and eyes.
- Seeing his pale face and worn-out clothes, Fātimah (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 Quhāfah, 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 Quhāfah 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

- Khālid 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
- Khālid went to the Prophet ﷺ, asked what he called to, and immediately accepted Islam after hearing the message.
- Khālid 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, Khālid 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 'Isā (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 Khālid ibn al-Walīd

Khālid's Restlessness and Search for Truth

- Khālid 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, Khālid tried to provoke the Muslims during prayer, but witnessing ḥalāt 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 Khālid ibn al-Walīd

The Letter That Awakened His Heart

- Khālid'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 Khālid and expressed admiration for his intelligence and potential.
- Reading this letter moved Khālid 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, Khālid decided to go to the Prophet ﷺ, seeking companions for the journey.

The Islam of Khālid ibn al-Walīd

Gathering Courage and Companions

- Khālid 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
- Khālid wore his best clothes and approached the Prophet ﷺ, who smiled at him with joy.

The Islam of Khālid ibn al-Walīd

Embracing Islam and the Prophet's ﷺ Dua

- Upon meeting the Prophet ﷺ, Khālid declared his shahādah.
- The Prophet ﷺ welcomed him warmly and praised his intelligence and guidance.
- Khālid 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 Khālid ibn al-Walīd for whatever he did in turning people away from Your path”
- ‘Uthmān ibn Talhā and ‘Amr ibn al-‘Āṣ also embraced Islam that day
- From that point on, Khālid 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

عَلَيْهِ السَّلَامُ
وَبَرَّكَ اللَّهُ عَلَيْهِ وَسَلَّمَ

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

عَلَيْهِ السَّلَامُ
وَبَرَّكَ اللَّهُ عَلَيْهِ وَسَلَّمَ

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 Șafā, 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'ayt.
- 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

عَلَيْهِ السَّلَامُ

مَفْتَاح

- 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 Țā'if

- 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 Țā'if

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مُقْتَدًا

- Jibrīl appeared with the Angel of the Mountains, who offered to crush the people of Țā'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 Țā'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 Mālik ibn Sinān

- On the battlefield, Mālik 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 Mālik 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 Uhud belongs entirely to Ṭalhah.”
- Ṭalhah fought fiercely to protect the Prophet ﷺ, rushing faster than even Abū Bakr to shield him.
- Despite being gravely wounded himself, Ṭalhah shielded the Prophet ﷺ with unmatched bravery.
- The sahabah found he had suffered over seventy wounds, including a severed finger

The Hardship of Abū 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 Abū 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 Abū 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-Khattāb.
- 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), Suhayb, 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: “Ahad, Ahad (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 Yāsir

- 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-Urayqīt, 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 Mālik (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, ‘Muhammad 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 Lūt (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 Ḥātib 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-'Āṣ 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-Najāshi

- 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 (‘Isā) 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

- *Hayāt al-Šahābah* 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.
- *Hayāt al-Šahābah* belongs in every Muslim's library as a lifelong source of motivation and guidance.