



Every Sahabi is destined for *Paradise*



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ہر صحابی نبی جنتی جنتی

Har Sahabi-e-Nabi Jannati Jannati

Every Sahabi is destined for Paradise

THIS booklet was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Every Sahabi destined for Paradise

The English translation of 'Har Sahabi-e-Nabi Jannati Jannati'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Every Sahabi is destined for Paradise

Du'a-e-Attar

O Allah Almighty! Whosoever reads or listens to the booklet 'Every Sahabi is destined for Paradise', bless all of his descendants to come until the Day of Judgement with true servitude to the noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ and forgive him without reckoning.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Narration regarding Salat-upon the beloved Rasool

Abu Ali Al-Qattan says: I dreamt that I was in Jami' Masjid Sharqiyyah of Karkh (Iraq). I beheld the Beloved of Allah Almighty, the King of Madinah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who was accompanied by two people whom I did not know. I presented Salam to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not respond. I asked: 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I send Salawat upon you in so-and-so number during the day and night yet you have deprived me from your reply of Salam?' The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied (informing of the knowledge of the unseen bestowed on him by Allah Almighty):

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'You send Salawat upon me and criticise my Sahabah too.' I requested: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I repent upon your blessed hands and will not do so again.' Then the King of Madinah, the Leader of Both Worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded (to the Salam): 'وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ'. (Sa'adat-ul-Darain, p. 163)

Kyun na ho rutbah bara, Ashaab-o-Ahl-e-Bayt ka

Hay Khuda-e-Mustafa, Ashaab-o-Ahl-e-Bayt ka

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Allah Almighty has Promised Paradise to all Sahabah

Allah Almighty has stated in Parah 28, Surah Al-Hadeed, verse no. 10:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتَلَ أَوْلِيَاءَ أَعْظَمُ
دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتَلُوا وَكُلًّا وَعَدَّ اللهُ الْحُسْنَىٰ
وَإِلَهُ بِمَا تَعْمَلُونَ خَيْرٌ ﴿١٠﴾

Those (Companions of the Prophet) amongst you who spent and fought before the conquest of Makkah are not equal to others, they are greater in rank than those who spent and fought after the conquest of Makkah. And Allah has promised Paradise to all of them, and Allah is Aware of your deeds.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Hadeed, Verse 10)

Two types of Sahabah رَضِيَ اللَّهُ عَنْهُمْ

Two types of Sahabah رَضِيَ اللَّهُ عَنْهُمْ have been mentioned in this verse and the promise of 'حُسْنَى' i.e. Paradise, has been made for all of them.

Under **وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى** ^ط, 'And Allah has promised Paradise to all of them', Shaykh Ahmad Al-Saawi Al-Maliki رَحِمَهُ اللَّهُ عَلَيْهِ states: 'This means that all of the noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ who brought faith before the conquest of Makkah and spent in the way of Allah Almighty and those who brought faith after the conquest of Makkah and spent in the way of Allah Almighty, Allah Almighty has made the promise of 'حُسْنَى' i.e. Paradise for all of them. (Tafseer Saawi, vol. 6, p. 2104)

Har Sahabi-e-Nabi! Jannati Jannati

Sab Sahabiyyat bhi! Jannati Jannati

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Definition of Sahabi

'Allamah Hafiz Ibn-e-Hajar Al-'Asqalani رَحِمَهُ اللَّهُ عَلَيْهِ says: 'الصَّحَابِيُّ: مَنْ لَقِيَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُؤَمِّتًا بِهِ. ثُمَّ مَاتَ عَلَى الْإِسْلَامِ' i.e. A 'Sahabi' is that fortunate individual who met the Beloved Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the state of Iman and passed away upon Iman too. (Nukhba-tul-Fikr, p. 111)

Every Sahabi is destined for Paradise

Number of Sahabah

According to the leading *Muhaddiseen*¹, the number of noble Sahabah رَضِيَ اللهُ عَنْهُمْ was between one hundred thousand and one hundred and fifteen thousand. A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ says: 'All names of the noble Sahabah رَضِيَ اللهُ عَنْهُمْ are not known, those whose names are known (amount to approximately) 7,000.' (*Malfuzaat-e-A'la Hadrat, p. 400*)

Sahabah ranked according to superiority

Sayyiduna Mufti Amjad Ali A'zami رَحِمَهُ اللهُ عَلَيْهِ states: 'The most superior after the Prophets and Messengers is Siddeeq-e-Akbar among the entire creation of Allah Almighty (i.e. among the humans, jinns and angels), then Umar Farooq-e-A'zam, then Usman-e-Ghani, then Maula Ali, then the remaining 'Asharah Mubashsharah², Imam Hassan and Imam Husayn, those Sahabah who fought at Badr and the Sahabah of Bay'at-ul-Ridwan³ رَضِيَ اللهُ عَنْهُمْ are superior and all of them will certainly be granted Paradise.'

(Bahar-e-Shari'at, vol. 1, pp. 241-249, slightly amended with amendments)

The angels referred to here are the common angels, as the noble Sahabah رَضِيَ اللهُ عَنْهُمْ are not superior to all the angels. Those angels who are most highly ranked and known as 'مَلَائِكَةُ مُقَرَّبِينَ'

¹ Commentators of Hadith

² The ten Sahabah who were promised Paradise by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

³ Those Sahabah who took the Pledge of Ridwan

Every Sahabi destined for Paradise

include those angels who carry the 'Arsh and the messenger angels like Jibra'eel, Mika'eel, Israfeel and Izra'eel عَلَيْهِمُ السَّلَام. These angels are more superior than all the noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ.

Sahabah ka gada hoon aur Ahl-e-Bayt ka khadim

Yeh sab hay Aap hi ki to 'inayat ya Rasool Allah

(Wasail-e-Bakhshish, p. 330)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The four Companions

It is stated in Surah Al-Baqarah, verse no. 13:

وَإِذْ قِيلَ لَهُمْ اٰمِنُوْا كَمَا اٰمَنَ النَّاسُ قَالُوْا اَنْتُمْ مِّنْ كَمَا اٰمَنَ
السُّفَهَاءُ ۗ اَلَا اِنَّهُمْ هُمُ السُّفَهَاءُ وَلٰكِنْ لَا يَعْلَمُوْنَ ﴿١٣﴾

And when it is said to them, 'Believe just as the other people have believed,' so, they say, 'Shall we believe as the fools believe?'

Beware! It is they who are the fools, but they know not.

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 13)

The Sahabi, son of a Sahabi, Sayyiduna Abdullah Bin Abbas رَضِيَ اللَّهُ عَنْهُمَا, who acquired knowledge of Quranic commentary by virtue of the Beloved Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Du'a, says regarding this part of verse 13 of Surah Al-Baqarah:

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كَمَا آمَنَ النَّاسُ

'Just as the other people have believed'

Just as Sayyiduna Abu Bakr Siddeeq, Sayyiduna Umar Farooq, Sayyiduna Usman-e-Ghani and Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُمْ brought faith. (*Ibn-e-Asakir, vol. 39, p. 177*)

The reason for specifying these four Sahabah is that the purity of their Iman was well-known amongst the common and elite people at that time. (*Tafseer 'Azezi Part Awwal, p. 137*)

Imam Ahl-e-Sunnat رَحِمَهُ اللَّهُ عَلَيْهِ states:

Jinan banay gi muhibbaan-e-char yar ki qabr

Jo apnay seenay mayn yeh char bagh lay kay chalay

Word meaning:

Jinaan (جِنَان): Paradises

Muhibbaan (مُحِبَّان): Devotees

Commentary of the poetry of Imam Ahmad Raza: Whosoever takes his devotion for these four blossoming flowers of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with him in to the grave, his grave will become a garden of Paradise by the mercy of Allah Almighty.

Allah! Mayra hashr ho Abu Bakr aur Umar

Usman-e-Ghani-o-Hazrat-e-Maula Ali kay sath

(Wasail-e-Bakhshish, p. 209)

Every Sahabi destined for Paradise

Har Sahabi-e-Nabi! Jannati Jannati

Sab Sahabiyyat bhi! Jannati Jannati

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Faith Enlightening Incident

The Taabi'i saint, Sayyiduna Abdullah Bin Wahb رَحِمَهُ اللَّهُ عَلَيْهِ narrates that Sayyiduna Imam Malik رَحِمَهُ اللَّهُ عَلَيْهِ has stated: 'When the noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to Syria (Shaam), they came across a Christian monk who looked at them and said: 'I swear by the One in whose Power my soul is! The companions of Sayyiduna Isa Ruh-Allah عَلَيْهِ السَّلَامُ who were crucified and cut with saws could not attain the station of spiritual struggle (i.e. worship and piety) which the noble Companions صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Sayyiduna Muhammad رَضِيَ اللَّهُ عَنْهُمْ have attained.' Sayyiduna Abdullah Bin Wahb عَلَيْهِ states: 'I asked Sayyiduna Imam Malik رَحِمَهُ اللَّهُ عَلَيْهِ: 'Will you inform me of those noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ (who the Christian monk was praising)?' He mentioned the names of Sayyiduna Abu Ubaydah Ibn-e-Jarrah, Sayyiduna Mu'aaz Ibn-e-Jabal, Sayyiduna Bilal and Sayyiduna Sa'd Ibn-e-'Ubadah رَضِيَ اللَّهُ عَنْهُمْ.'

(Allah walon ki baatayn, vol. 6, p. 461)

May Allah Almighty have mercy on them and forgive us without accountability for their sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Every Sahabi is destined for Paradise

*Aal-o-Ashaab-e-Nabi Sab badshah hayn badshah
Mayn faqat adna gada Ashaab-o-Ahl-e-Bayt ka*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Rank of a Sahabi

Being a Sahabi of the Blessed Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a tremendous blessing, even the greatest of Saints cannot attain the rank of a Sahabi. Every Sahabi is upright and will be a dweller of Paradise. Regardless of how much worship a person performs, he cannot become a Sahabi, as the noble Sahabah رَضِيَ اللَّهُ عَنْهُم attained the company of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they received knowledge and practice from the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and they received training from the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; never mind humans, they even surpassed the angels. (*Mirat, vol. 8, p. 340*)

The clarification regarding being greater than the angels is the same as what has been mentioned previously on page no. 4.

*Sahabah woh Sahabah jin ki har din Eid hoti thi
Khuda ka qurb haasil tha Nabi ki deed hoti thi*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

No Saint can exceed a Sahabi

It is mentioned in Bahar-e-Shari'at: 'All of the Sahabah رَضِيَ اللَّهُ عَنْهُم are virtuous and upright individuals. Whenever we mention

them, it is Fard to do so in a good manner. To think ill of any Sahabi is a sign of being a heretic and a misguided person, and such a person is deserving of Hell, as that (thinking ill of a Sahabi) is to harbour ill feelings (enmity) against the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. No matter how exalted a saint may be, he can never reach the rank of a Sahabi.’ (*Bahar-e-Shari’at*, vol. 1, pp. 252-253)

One-eyed deceased

On page no. 30 of the booklet published by Maktaba-tul-Madinah, ‘25 tales of the graveyard’, it is stated: A pious saint رَحِمَهُ اللهُ عَلَيْهِ has said: One of my neighbours used to utter heretical statements. After his death, I saw him in a dream and I saw that he had a deformed eye. So, I asked him, ‘What happened to you?’ He replied, ‘I would pick out ‘faults’ in the noble Sahabah رَضِيَ اللهُ عَنْهُمْ, and now Allah Almighty has made me flawed!’ Having said this, he covered his defective eye with his hand. (*Sharh-us-Sudoor*, p. 280)

The angels will welcome the Sahabah

All of the noble Sahabah رَضِيَ اللهُ عَنْهُمْ, whether high-ranked or low-ranked (from which, none are inferior), will all be the dwellers of Paradise. They will not even hear the slightest sound of Hell and will forever remain in whatever they desire. The anxiety of Judgement Day will not distress them, the angels will welcome them, saying, ‘This is the Day which you were promised.’ All of this is mentioned in the Holy Quran.

(*Bahar-e-Shari’at*, vol. 1, p. 254)

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Allah Almighty states in Surah Al-Ambiya, verses nos. 101-103:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ
حَسِيصَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ لَا يَحْزَنُهُمُ الْفَزَعُ
الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾

Indeed, those to whom Our promise of goodness (Paradise) has been made; they have been kept far away from Hell. And they will not hear its faintest sound, and they will forever abide in (bounties i.e.) what their hearts desire. The greatest fear will not aggrieve them, and the angels will welcome them; (saying) that, 'This is that Day of yours which you were promised.'

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Ambiya, Verses 101-103)

'I am from them'

Sayyiduna Maula Ali, the Lion of Allah Almighty رَضِيَ اللَّهُ عَنْهُ recited verse no. 101 of Surah Al-Ambiya:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

Indeed, those to whom Our promise of goodness (Paradise) has been made; they have been kept far away from Hell.

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Ambiya, Verse 101)

Then he said: 'I am from them; Abu Bakr, Umar, Usman and Talhah, Zubayr, Sa'd, Sa'eed, Abdul Rahman Bin 'Auf, Abu Ubaydah Ibn-e-Jarrah رَضِيَ اللَّهُ عَنْهُمْ are (also) from them.' *(Tafseer-e-Baydawi, vol. 4, p. 110)*

Allah Almighty states in Surah Al-Naml, verse no. 59:

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ط

Say you (O Beloved), 'All praise is due to Allah, and peace upon His chosen bondsmen.

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Naml, Verse 59)

The Sahabi, son of a Sahabi, Sayyiduna Abdullah Bin Abbas رَضِيَ اللَّهُ عَنْهُمَا states the following in commentary to this part of this blessed verse:

وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ

And peace upon His chosen bondsmen

The 'chosen bondmen' here refers to the noble Sahabah of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Tafseer Tabari, vol. 10, p. 4, Raqm 27060)

Haraam, severely Haraam

To discuss the issues or disagreements that took place between the noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ is absolutely and severely Haraam. Muslims need to accept that they are all sincere devotees of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who were always willing to sacrifice their lives for the Prophet. (Bahar-e-Shari'at, vol. 1, p. 254)

Mayri jholi mayn na kyun hoon do jahan ki ni' matayn
Mayn hoon mangta mayn gada, Ashaab-o-Ahl-e-Bayt ka

Every Sahabi is destined for Paradise

*Kyun ho mayoos aye faqero! Aoo aa kar loot lo
Hay khazannah bat raha, Ashaab-o-Ahl-e-Bayt ka*

*Ya Ilahi! Shukriyah Attar ko tu nay kiya
Sha'r go, midhat sara Ashaab-o-Ahl-e-Bayt ka*

*Har Sahabiy-e-Nabi! Jannati Jannati
Sab Sahabiyyat bhi! Jannati Jannati*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Virtue of conveying 40 Hadith

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The one who memorises 40 *Hadith* in order to convey them to my *Ummah*, Allah Almighty will raise him on the Day of Judgement as an *Aalim* and I will be his intercessor and witness on the Day of Judgement.’ (*Shu'ab-ul-Iman*, vol. 2, p. 280, *Hadees 1726*)

This means to convey 40 *Hadith* to the people, even if they are not memorised. (*Ashi'ah-tul-Lam'aat*, vol. 1, p. 186)

اَلْحَمْدُ لِلّٰهِ! In order to gain the virtue mentioned in this *Hadith*, 40 sayings of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of the Sahabah are presented below:

40 Ahadith regarding the virtues of the Sahabah

1. The best amongst people are those who are living in my age (i.e. the Sahabah), then those who will follow them

(i.e. the Tabi'een), then those who will follow them (i.e. Taba' Tabi'een). (*Bukhari, vol. 2, p. 193, Hadees 2652*)

The duration of the era of the Sahabah: The commentator of Bukhari, Mufti Shareef-ul-Haq Amjadi رحمته اللہ علیہ states: 'The well-known narration is that the era of the noble Sahabah رضی اللہ عنہم ended with the passing of the final Sahabi, Sayyiduna Abu Al-Tufayl Amir Bin Wasilah رضی اللہ عنہ in 110 AH. After this, the era of the Tabi'een lasted for 70-80 years, then 50 years for the era of the Taba' Tabi'een. The era of the Taba' Tabi'een ended in approximately 220 AH. (*Nuzhat-ul-Qaari, vol. 3, p. 801, with a few amendments*)

2. The fire of Hell will not touch a Muslim who saw me or saw the one who has seen me (i.e. the Sahabah رضی اللہ عنہم). (*Tirmizi, vol. 5, p. 461, Hadees 3884*)
3. Whichever Sahabi of mine dies in a land, he shall be resurrected as a guide and light for them (the people of that land) on the Day of Judgement. (*Ibid, p. 463, Hadees 3891*)
4. Do not abuse my Sahabah, for if any one of you spent gold equal to Mount Uhud, it would not be equal to a *Mud* (i.e. 960g) or even a half a *Mud* spent by any one of them. (*Bukhari, vol. 2, p. 522, Hadees 3673*)
5. Having love for the Ansaar (i.e. the Ansari Sahabah) is a sign of Iman, and having hatred for them is a sign of hypocrisy. (*Bukhari, vol. 2, p. 556, Hadees 3784*)

Every Sahabi is destined for Paradise

6. You will be in the state of goodness as long as you have a person (i.e., blessed companion) amongst you who saw me and had my company. By Allah! You will be in the state of goodness as long as you have a person (i.e. a Taabi'i) amongst you who saw the one [i.e., a blessed companion] and had his company who had seen me. By Allah! You will be in the state of goodness as long as you have a person (i.e. a Taba' Taabi'i) amongst you who saw the one (i.e. a Taabi'i) and had his company who (i.e. a Taabi'i) had seen the one [the blessed companion] who had seen me.,
(*Musannaf Ibn-e-Abi Shaybah, vol. 17, p. 308, Hadees 33084*)
7. Respect my Sahabah as they are superior to you.
(*Al-A'tiqad-lil-Bayhaqi, p. 320*)
8. My Sahabah are like stars, whichever of them you follow, you will be guided. (*Jami' Bayan-ul-'Ilm, p. 361, Hadees 975*)
9. None loves the Ansaar (i.e. the Ansari Sahabah) but a believer, and none hates them but a hypocrite. So, May Allah Almighty love him who loves them, and may He hate him who hates them. (*Bukhari, vol. 2, p. 555, Hadees 3783*)
10. The one who believes in Allah Almighty and the Last Day does not have animosity towards the Ansaar (i.e. the Ansari Sahabah). (*Muslim, p. 57, Hadees 238*)
11. Those who pledged allegiance under the tree, **إِنْ شَاءَ اللَّهُ** none from them will enter the fire of Hell.
(*Muslim, p. 1041, Hadees 6404*)

Commentary of the *Hadith*: This refers to the noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ who pledged allegiance to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ under the tree. (*Mirqat, vol. 10, p. 600*)

This pledge is known as Bay'at-ul-Ridwan (the Pledge of Ridwan) and 1400 noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ took part in this. (*Tafseer Nasafi, p. 1144*)

The Commentator of Sahih Muslim, Imam Nawawi رَحِمَهُ اللَّهُ عَلَيْهِ writes under this *Hadith*: ‘The respected scholars have said that the meaning of this *Hadith* is that not even a single individual from the noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Bay’at-ul-Ridwan will enter Hell. إِنْ شَاءَ اللَّهُ mentioned in the *Hadith* is not due to doubt, but rather, it has been said to attain blessings (of the name of Allah Almighty). (*Sharh Al-Nawawi ‘ala Muslim, vol. 8, p. 58, Part 16*)

12. The most superior of all is me and my Sahabah. It was asked: ‘Then who is most superior?’ It was said: ‘Then those people are superior who will follow in their footsteps.’ It was asked: ‘Then who?’ It was said: ‘Then those who will follow them (i.e. those who will follow the Tabi’een).’

(*Allah Walon ki Baatayn, vol. 2, p. 129; Hilyat-ul-Awliya, vol. 2, p. 94, Hadees 1563*)

13. My Sahabah are safety for my *Ummah*. When they will depart from this world, then such a time will come upon my *Ummah* which has been promised to them.

(*Muslim, p. 1051, Hadees 6466*)

Every Sahabi is destined for Paradise

Commentary of the *Hadith*: It is stated in the book ‘Mirat’: Even though Fitnah occurred in the era of the Sahabah, but the religion of the Muslims was not corrupted (on such a large scale) as much as it was corrupted after (the era of the Sahabah), and what can be said about the era of today! May Allah Almighty protect us. (*Mirat, vol. 8, p. 336*)

14. ‘اللَّهُمَّ اغْفِرْ لِلصَّحَابَةِ. وَارْحَمِ رَأَى. وَارْحَمِ رَأَى.’ i.e. O Allah! Forgive my Sahabah and also forgive those who saw them and those who saw those who saw them.

(*Ma’rifah-tul-Sahabah by Abi Na’eem, vol. 1, p. 15*)

15. When Allah Almighty intends good for someone, then He places in his heart the love of (all) my Sahabah.

(*Tareekh-e-Asbahan, vol. 1, p. 467, Raqm 929*)

16. First of all, the Bridge of Siraat will be placed over the Hellfire for me; me and my Sahabah will pass over it and enter Paradise. (*Al-Firdaus bi-Masoor-il-Khitab, vol. 1, p. 48, Hadees 120*)

17. Allah Almighty has granted superiority to my Sahabah over all worlds, other than the Prophets and Messengers, and there is goodness in all my Sahabah.

(*Majma’-uz-Zawaid, vol. 9, p. 736, Hadees 16383*)

18. Do not ask about star signs (astrology), do not commentate on the Holy Quran with your own opinion

and do not say anything negative about my Sahabah; this is true Iman. (*Al-Firdaus, vol. 5, p. 64, Hadees 7470*)

19. He who loves all of my Sahabah, aids them and makes *Du'a* for their forgiveness, Allah Almighty will bestow him with the company of my Sahabah in Paradise on the Day of Judgement.

(*Fadaail-ul-Sahabah-lil-Iman Ahmad, vol. 1, p. 341, Hadees 489*)

20. He who protected and honoured my Sahabah for my sake, I will be his protector on the Day of Judgement. He who insulted my Sahabah, the curse of Allah Almighty is upon him. (*Fadaail-ul-Sahabah-lil-Iman Ahmad, vol. 2, p. 908, Hadees 1733*)

21. He who disparaged my Sahabah, the curse of Allah Almighty is upon him, and he who protected their honour, I will protect him on the Day of Judgement (i.e. he will be protected from the Fire of Hell). (*Tareekh Ibn-e-Asakir, vol. 44, p. 222; Al-Siraaj-ul-Muneer Sharh Jami'-us-Sagheer, vol. 3, p. 86*)

22. He who praised my Sahabah became free of hypocrisy, he who criticised my Sahabah departed from my way, his abode is the hellfire and what a horrid place of return.

(*Jam'-ul-Jawami, vol. 8, p. 428, Hadees 30262*)

23. Fear Allah Almighty regarding my Sahabah! Fear Allah Almighty! Fear Allah Almighty regarding my Sahabah! Fear Allah Almighty! Do not make them a target (of your

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criticism after me)! For whoever loved them, loved them out of love for me, and whoever had malice towards them, had malice towards them out of malice for me. He who harms them, has harmed me, and he who harms me, has offended Allah Almighty! And whoever offends Allah Almighty, Allah Almighty will soon seize him.

(Tirmizi, vol. 5, p. 363, Hadees 3888)

Promise of punishment for those who offend Allah

Almighty and His Messenger ﷺ

Allah Almighty says regarding those who offend Allah Almighty and His Messenger ﷺ in Part 22, Surah Al-Ahzaab, verse no. 57:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ

عَذَابًا مُهِينًا ﴿٥٧﴾

Indeed, those who (try to) annoy Allah and (annoy) His Messenger, upon them is Allah's curse in the world and in the Hereafter, and Allah has kept prepared a disgraceful punishment for them.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Verse 57)

24. On the Day of Judgement, every individual will be hopeful of salvation except that person who cursed my Sahabah.

Certainly, the people on the Day of Judgement will curse them (i.e. those who cursed the Sahabah).

(Tareekh-e-Asbahan, vol. 1, p. 126)

25. 'إِذَا ذُكِرَ أَصْحَابِي فَأَمْسِكُوا' When the mention of my Sahabah is made, then 'refrain' (i.e. refrain from insulting them).

(Mu'jam Kabeer, vol. 2, p. 96, Hadees 1427)

Commentary of the *Hadith*: Sayyiduna 'Allamah Ali Qaari رَحْمَةُ اللَّهِ عَلَيْهِ says: It means to refrain from insulting the noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ, as glad tidings of divine pleasure for them has been declared in the Holy Quran. Thus, their abode will certainly be in Paradise with their piety and pleasure of Allah Almighty. These are those rights which remain upon the *Ummah*, therefore, whenever their mention is made, it should only be done with their praise and virtuous *Du'a* for them.

(Mirqat, vol. 9, p. 282)

26. Certainly, the one who will be punished severely on the Day of Judgement will be he who insulted the Prophets عَلَيْهِ السَّلَام, then he who insulted my Sahabah and then he who insulted Muslims. *(Hilya-tul-Awliya, vol. 4, p. 100, Hadees 4894)*
27. May the curse of Allah Almighty be upon the one who swore at my Sahabah. *(Mu'jam Kabeer, vol. 12, p. 332, Hadees 13588)*

Those who criticise the Sahabah

28. Certainly, Allah Almighty has selected me and selected my Sahabah for me, and soon a nation will come who will

Every Sahabi is destined for Paradise

dishonour their rank, criticise them and swear at them. Therefore, do not sit with them nor eat with them nor drink with them nor pray Salah with them and do not pray their Salat-ul-Janazah. (*Al-Jami'-ul-Akhlaq Al-Raawi-lil-Khateeb Al-Baghdadi, vol. 2, p. 118, Raqm 1353*)

29. Certainly, the worst people of my *Ummah* are those who are insolent towards my Sahabah.

(*Al-Kamil fi Du'afa Al-Rijal by Ibn-e-'Adi, vol. 9, p. 199*)

Commentary of the *Hadith*: This refers to those people who insult the noble Sahabah رضى الله عنهم and say such things about them that is not befitting their rank and honour. Doing so is severely Haraam. Insulting the noble Sahabah رضى الله عنهم is a sign of being insolent upon corruption, and respecting and honouring them is a sign of righteousness. The sound matter is that all the noble Sahabah رضى الله عنهم should be respected and one should hold back from criticising them, be that the noble Sahabah رضى الله عنهم of the Muhajireen or the Ansaar.

(*Fayd-ul-Qadeer, vol. 2, p. 575, under the Hadees 2281*)

30. He who abuses my Sahabah, upon him is the curse of Allah Almighty, the Angels and all the people. Allah Almighty will neither accept his *Fard* nor his *Nafl*.

(*Al-Du'a-lil-Tabarani, p. 581, Raqm 2018*)

31. The person who has reverence for my Sahabah, my wives, my Ahl-e-Bayt and does not abuse any one of them and

departs from the world with reverence for them, he will be with me on my rank on the Day of Judgement.

(Jami'-ul-Jawami, vol. 8, p. 414, Hadees 30236)

It is not necessary that the one accompanying the righteous will gain the rank and reward of the righteous in every aspect. Rather, one can be included in any rank in a specific aspect, even though there could be a difference of a million ranks in terms of status, honour and qualities. Just like a king and his servant (or like an employer and employee) are both present in a palace but the distinction is clear.

32. Have regard for me in the matter of my Sahabah, as they are the best people of my *Ummah*.

(Musnad-ul-Shahaab, vol. 1, p. 418, Hadees 720)

33. After me, there will be some lapses by my Sahabah. Allah Almighty will forgive them for the sake of my companionship. Some people will come after them who Allah Almighty will throw into the Fire of Hell on their faces. *(Mu'jam Awsat, vol. 2, p. 260, Hadees 3219)*

A'la Hadrat رحمته اللوعليه has said regarding those that will come after them: They are those who will criticise the Sahabah due to those lapses. *(Fatawa Razawiyyah, vol. 29, p. 336)*

34. The example of my Sahabah in my *Ummah* is like that of food and salt; food without salt is improper.

(Sharh-ul-Sunnah, vol. 7, p. 174, Hadees 3756)

Every Sahabi is destined for Paradise

35. If you see people insulting my Sahabah, then say: May the curse of Allah Almighty be upon your evil.

(Tirmizi, vol. 5, p. 464, Hadees 3892)

Commentary of the *Hadith*: Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ says under this *Hadith*: This means that there is only goodness in the noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ; if you insult them, then that insult only returns back to you and its evil consequences will fall upon you too. (*Mirat-ul-Manajih*, vol. 8, p. 344)

36. No Sahabi should convey to me anything regarding another because I desire to meet every one of you with a clean heart. (*Abu Dawood*, vol. 4, p. 348, Hadees 4860)

Commentary of the *Hadith*: It is stated in the book 'Miraat': Meaning, no enmity or malice against another should be present in the heart. This is a lesson for us that we should keep our hearts pure (from the malice of Muslims) so that the light of Madinah can be seen in them, for the blessed heart of the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is full of merciful light; malice or hatred cannot even reach it. (*Miraat-ul-Manajih*, vol. 6, p. 472)

37. You (i.e. the Ansari Sahabah) are the most beloved people to me, you are the most beloved people to me.

(Muslim, p. 1044, Hadees 6417)

38. The Muhajireen and Ansar were busy digging trenches around Madinah, whereupon, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Allah! There is no good except the

good of the Hereafter. So, bless the Ansaar and Muhajireen.’ (Bukhari, vol. 2, p. 264, Hadees 2835)

39. If people took a path through a valley or a mountain pass, I would select the valley or mountain pass of the Ansaar (i.e. the Ansari Sahabah). The Ansaar are (like) those clothes which are worn under the other garments and the rest of the people are (like) those clothes which are worn over other garments. (Bukhari, vol. 3, p. 116, Hadees 433)

Commentary of the *Hadith*: It is stated in the book ‘*Miraat*’: This means that if all the (people of) the world had one opinion but the Ansaar (i.e. the Ansari Sahabah) had another opinion, then I will agree to the opinion of the Ansaar. I will give preference to the opinion of Ansaar over all others. This does not mean that I will follow the Ansaar. The (people of) the world are followers of the Beloved Prophet ﷺ, but he ﷺ is not a follower of any other person or tribe. What is meant by ‘rest of the people’ is general believers. The *Khulafa-e-Rashideen*, Fatima-tul-Zahra, Imam Hassan and Imam Husayn رضى الله عنهم are not included in this. (*Miraat*, vol. 8, pp. 527-528)

Du’a of the Beloved Prophet ﷺ

40. ‘اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ، وَلَا بَنَاءَ الْأَنْصَارِ، وَأَبْنَاءَ أَبْنَاءِ الْأَنْصَارِ’ O Allah! Forgive the Ansaar (i.e. the Ansari Sahabah), their offspring and the offspring of their offspring. (Muslim, p. 1044, Hadees 6414)

Every Sahabi is destined for Paradise

*Har Sahabi-e-Nabi! Jannati Jannati
Sab Sahabiyyat bhi! Jannati Jannati*

*Char yaraan-e-Nabi Jannati Jannati
Hazrat Siddeeq bhi Jannati Jannati*

*Aur Umar Farooq bhi Jannati Jannati
Usman-e-Ghani Jannati Jannati*

*Fatimah aur Ali Jannati Jannati
Hayn Hasan Husayn bhi Jannati Jannati*

*Walidayn-e-Nabi Jannati Jannati
Har Zaujah-e-Nabi Jannati Jannati*

*Aur Abu Sufyan bhi Jannati Jannati
Hayn Mu'awiyah bhi Jannati Jannati*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Kyun na ho rutbah bara Ashaab-o-Ahl-e-Bayt ka

*Kyun na ho rutbah bara Ashaab-o-Ahl-e-Bayt ka
Hay Khuda-e-Mustafa, Ashaab-o-Ahl-e-Bayt ka*

*Aal-o-Ashaab-e-Nabi sab badshah hayn badshah
Mayn faqat adna gada Ashaab-o-Ahl-e-Bayt ka*

*Mayri jholi mayn na kyun hoon do jahan ki na'matayn
Mayn hoon mangta mayn gada Ashaab-o-Ahl-e-Bayt ka*

*Kyun ho mayoos aye faqeeron! Aao aa kar loot lo
Hay khazanah bat raha Ashaab-o-Ahl-e-Bayt ka*

*Fazl-e-Rab say do jahan mayn kamyabi paye ga
Dil say jo shayda huwa Ashaab-o-Ahl-e-Bayt ka*

*Aye Khuda-e-Mustafa! Iman par ho khatimah
Maghfirat kar! Wasitah Ashaab-o-Ahl-e-Bayt ka*

*Jeena marna un ki ulfat mayn ho ya Rab! Aur ho
Qurb Jannat mayn 'ata Ashaab-o-Ahl-e-Bayt ka*

*Hashr mayn mujh ko shafa'at ki 'ata khayrat ho
Wasitah ya Mustafa! Ashaab-o-Ahl-e-Bayt ka*

*Noor walay! Qabr mayri hashr tak roshan rahay
Wasitah tum ko Shaha! Ashaab-o-Ahl-e-Bayt ka*

*Har bars mayn Haj karon, meetha Madinah daykh loon
Ya Ilahi wasitah Ashaab-o-Ahl-e-Bayt ka*

*Naz'a mayn Hasnayn kay nana ka jalwah ho naseeb
Ya Ilahi wasitah Ashaab-o-Ahl-e-Bayt ka*

*Day gunahoon say najat aur muttaqi mujh ko bana
Ya Ilahi wasitah Ashaab-o-Ahl-e-Bayt ka*

Every Sahabi is destined for Paradise

*Dard-e-'Isyan ki dawa mil jaye mayn ban jaon nayk
Ya Ilahi wasitah Ashaab-o-Ahl-e-Bayt ka*

*Door ho dunya say Maula yeh 'Corona' ki waba
Ya Ilahi wasitah Ashaab-o-Ahl-e-Bayt ka*

*Shah ki dukhiyaari Ummat kay dukhon ko door kar
Ya Ilahi wasitah Ashaab-o-Ahl-e-Bayt ka*

*Tangdasti door ho aur rizq mayn barakat milay
Ya Ilahi wasitah Ashaab-o-Ahl-e-Bayt ka*

*Ya Ilahi! shukriyah Attar ko tu nay kiya
Sha'r go, midhat sara Ashaab-o-Ahl-e-Bayt ka*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ



Wazifah for protection from poverty

Saying of the Holy Prophet
صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: He who
recited 'لَا إِلَهَ إِلَّا اللهُ الْمَلِكُ الْحَقُّ الْمُبِينُ'
100 times everyday will be
saved from dependency (of
others) in this world, he will
not be grieved in the grave
and the doors of paradise will
be opened for him.

(Sharh-us-Sudoor (Urdu), p. 285 – Sharh-us-Sudoor, p. 158)



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