

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, Most Merciful.

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Hayatus Sahaba - The Lives of the Sahaba, ForeWord

- compiled by Maulana Muhammad Yousuf Kandhlavi (R.A) - English Translation by Mufti Afzal Hoosen Elias

Foreword to Original Arabic Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi(R.A)

All praises belong to Allaah Tabaraka wa Ta'ala the Rabb of the universe. May the special mercies of Allaah Subhanahu wa Ta'ala and peace be on our master Muhammad Sallallahu 'alaihi wasallam who is the seal of all Ambiyaa (prophets). May Allaah Tabaraka wa Ta'ala's mercy and peace be on his family, all his companions and all those coming until the Day of Qiyaamah who follow him dutifully.

Without a doubt, the lifestyle and history of Rasulullaah Sallallahu 'alaihi wasallam and his companions Radhiallaahu Anhum are among the most powerful sources providing strength of Imaan and love for the Deen. The Ummah and the call towards Deen has always been drawing sparks of Imaan from these sources and it is by this that the embers of their hearts have been kept burning. However, these embers are being quickly extinguished in the gale force winds of worldly love. Once they are extinguished, this Ummah will lose its might, its identity and its influence over others. It will then become a mere corpse which life will carry along on its shoulders.

The biographies of the Sahabah Radhiallaahu Anhum contain the history of men who accepted the invitation of Islaam when it was presented to them. Their hearts testified to its truth and all they said when they were called towards Allaah Tabaraka wa Ta'ala and His Rasool Sallallahu 'alaihi wasallam was, "Our Rabb, we have certainly heard the caller (Rasulullaah Sallallahu 'alaihi wasallam) calling to Imaan (saying), 'Believe in your Rabb!' so we believed" [1]. They placed their hands in the hands of Rasulullaah Sallallahu 'alaihi wasallam and it became easy for them to sacrifice their lives, their wealth and their families. They then began to find pleasure in the difficulties and hardships that afflicted them in the course of calling others towards Allaah Tabaraka wa Ta'ala. In this manner, conviction permeated their hearts and gained mastery over their bodies and their minds. They displayed the wonderful belief in the unseen, undying love for Allaah Tabaraka wa Ta'ala and Rasulullaah Sallallahu 'alaihi wasallam, compassion for the Mu'mineen and sternness towards the Kuffaar.

They preferred the Aakhirah to this world, credit (the rewards of the Aakhirah) to cash (the rewards of this world), the unseen to the seen and guidance to ignorance. They were eager to invite people towards Islaam, thus removing the creation from their slavery to the creation and taking them towards the servitude of Allaah Tabaraka wa Ta'ala alone. They removed people from the injustice of other religions, transporting them to the justice of Islaam.

They displayed no concern for the attractions and vanities of this world and aspired to meet Allaah Tabaraka wa Ta'ala and enter Jannah. They also exhibited outstanding courage and farsightedness in spreading the gift of Islaam and delivering it to the world without any cost. For this purpose, they spread themselves throughout the far corners of the world, sparing no efforts to reach as far as they could. In doing this, they forgot their personal pleasures, forsook their luxuries, left their homes and selflessly spent their lives and wealth. They continued in this manner until the foundations of Deen were established, hearts turned to Allaah Tabaraka wa Ta'ala and the blessed and pleasant winds of Imaan blew strongly. An empire of Towheed, Iwan, Ibaadah and Taqwa was established. Jannah found a ready attraction in people, guidance spread throughout the world and people

entered the fold of Islaam in droves.

The books of history are full of their stories and the chronicles of Islaam record their accounts. This has always remained a source of revival and rejuvenation in the lives of Muslims. It is because of these accounts that the concern of callers to Islaam and reformers have intensified. These narratives have always assisted in reviving the courage of Muslims and in rekindling the embers of Imaan in their hearts and their allegiance to the Deen.

However, there came a time when the Muslims grew unmindful of this history and forgot all about it. Muslims writers, lecturers and preachers then turned to narratives depicting latter-day ascetics and saints. Books and compendiums overflowed with stories about them and their miracles. People became obsessed with these narratives and they occupied pride of place in lectures, academic lessons and books.

As far as we know, the first person in our times who grew conscious of the status of the narratives and lives of the Sahabah Radhiiallahu Anhum in the fields of Da'wah and reforming the religious consciouSness of people was the famous preacher and great reformer Hadhrat Sheikh Muhammad Ilyas Kandhelwi (R.A) (passed away in 1363 A.H/1944 A.D). He recognised the value of this treasure of reformation that lay buried between the pages of books and realised the value of its effect on the hearts of people. He busily engaged himself in studying these accounts, teaching them, narrating them and discussing them.

I have personally seen him display tremendous interest in the biographies of Rasulullaah Sallallahu 'alaihi wasallam and the Sahabah Radhiiallahu Anhum by discussing them with his students and friends. These used to be recited to him every night and he would listen to them with great attention and insatiability. He desired that they be relived, circulated and discussed.

His nephew the great Muhaddith Hadhrat Sheikh Muhammad Zakariyya Kandhelwi (R.A) (author of 'Awwajuz Masaalik ilaa Mu'aata Imaam Maalik') has written a book in Urdu about the stories of the Sahabah Radhiiallahu Anhum (titled "Hikaayaatus Sahabah Radhiiallahu Anhum). Hadhrat Sheikh Muhammad Ilyas (R.A) was overjoyed with this book and instructed those engaged in Da'wah and travelling , in the path of Allaah Tabaraka wa Ta'ala to study and teach this book. Consequently, this book became one of the most important prescribed books for preachers and others and enjoyed wide acceptance.

Hadhrat Sheikh Muhammad Yusuf (R.A) succeeded his esteemed father Hadhrat Sheikh Muhammad Ilyas (R.A) in assuming leadership of those engaged in the effort of Da'wah. He also followed his father's footsteps in his deep interest in the biographies of Rasulullaah Sallallahu 'alaihi wasallam and the Sahabah Radhiiallahu Anhum. It was he who used to read these narratives to his father. Even after his father passed away, he continued studying biographies of Rasulullaah Sallallahu 'alaihi wasallam, books of Islaamic history and the Sahabah Radhiiallahu Anhum despite his demanding commitments to the effort of Da'wah.

I do not know of anyone with a wider scope of knowledge about the Sahabah Radhiiallahu Anhum and the finer details of their lives. I do not know of anyone who could quote so many of their narratives, could cite them more eloquently and string them together as beautifully as pearls of a necklace. These reports and stories inspired his discourses and caused magical affects on the hearts of large groups of people who then found it easy to give great sacrifices in Allaah Tabaraka wa Ta'ala's path. They were thus motivated to persevere the greatest of hardships and difficulties in Allaah Tabaraka wa Ta'ala'S path.

During the period of his leadership, the effort of Da'wah spread throughout the Arabian peninsula and even to places such as America, Europe, Japan and the islands of the Indian Ocean. The necessity was then felt to produce a book for those taking up the effort of Da'wah and travelling to foreign countries could study and read to each other. This was needed to provide nourishment for their hearts and minds, to motivate their spirituality and to encourage them to emulate Rasulullaah Sallallahu 'alaihi wasallam and the Sahabah Radhiiallahu Anhum in spending their lives and wealth for the sake of Islaam. It was needed to encourage them to travel and migrate for Deen, to assist others doing the same and to teach them the virtues of good deeds and noble character. A book was needed of such reports which when read, would cause the reader to fade into the background just as rivers lose themselves in the ocean and just as even a tall man would seem tiny in front of a towering mountain. In this way, they would begin to doubt the status of their conviction, they would regard their religious efforts to be inadequate (when compared to Sahbah Radhiiallahu Anhum and then would give no importance to their lives in this world. The result would be that they would develop the courage to make greater efforts and resolutions.

Allaah Tabaraka wa Ta'ala had willed that the credit of writing such a valuable book should go to Hadhrat Sheikh Muhammad Yusuf (R.A). In addition to the credit he received for his tremendous contribution to the effort of Da'wah. Therefore, despite his exhaustive commitments and a schedule filled with travels, lectures and meetings with delegations and guests - the furthest one could get from the life of a writ& - he drew great courage and

resolved to involve himself in writing with the guidance and help of Allaah Tabaraka wa Ta'ala. As difficult as it were to combine the life of a writer with that of a preacher, he succeeded in completing a commentary of the famous book 'Sharhu Ma'aanil Aathaar' written by the eminent Imaam Tahaawi (R.A). This commentary, titled 'Amaanil Ahbaar': was completed in several volumes. With the assistance of Allaah Tabaraka wa Ta'ala, he also compiled the book "Hayaatus Sahabah Radhiallaahu Anhum "in three large volumes, collecting in it many reports that were scattered in the various books of biography and history. The distinguished author has commenced every section with reports from the life of Rasulullaah Sallallahu 'alaihi wasallam and then added accounts from the lives of the Sahabah Radhiallaahu Anhum, devoting special attention to Da'wah and spiritual reformation for the benefit of those involved in these fields. Therefore, this book offers advice to preachers, is a great provision for those engaged in the effort of Da'wah and a valuable teacher of Imaan and conviction to the Muslim public.

He has collected in these volumes such reports that cannot be found in any other book because they all have their sources in a myriad of historical and biographical books. He has prepared an encyclopaedia that depicts the lives, behaviour and attributes of those living during the time of Rasulullaah Sallallahu 'alaihi wasallam. The painstaking details mentioned in this book gives it an inspirational effect not felt in books that suffice with brief accounts. As a result, the reader is always basking in an environment of Imaan, Da'wah, courage, virtue, sincerity and asceticism. It is generally believed that a book is a reflection of the author, that it represents the love of his life and that it will express the fervour and spirit with which it is written. If this be true, I can vouch that this book is truly inspiring, powerful and a success because the author wrote it with great passion and love for the Sahabah Radhiallaahu Anhum. Love for the Sahabah Radhiallaahu Anhum had truly penetrated his very flesh and blood to the extent that it had dominated his personality and psychology. He has lived in the mould of their lives for a long period of time and continues to do so, always drinking from the refreshing fountains of these reports[2].

This book does not require a foreword from someone like myself because the author is an extremely eminent and sincere personality. I am convinced that he is nothing short of a divine gift and a gem from the gems of time with regard to the strength of his Imaan, the power of his Da'wah, his devotion to Da'wah and his self-sacrificial behaviour in the path of Allaah Tabaraka wa Ta'ala. The likes of him are not found in the annals of history except after a long period of time. He leads an Islamic movement that is one of the most powerful, most judicious and most inspiring. However, he wanted to honour me with writing this foreword and I have every intention to be a part of this marvellous work. I have therefore written these few words hoping to achieve proximity to Allaah Tabaraka wa Ta'ala. May Allaah Tabaraka wa Ta'ala accept this book and make it a means of benefit to mankind.

Abul Hasan Ali Nadwi
Sahaaranpur
2 Rajab 1378 (12 January 1959)

1. Surah Aal Imraan, verse 193.
2. This foreword was written during the lifetime of Hadhrat Sheikh Muhammad Yusuf (R.A)

Foreword to English Translation

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad (Sallallahu Alahyi Wassalam) is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radiallahu Anhum Ajmaeen) and may He bless them and raise their status.

The book "Hayatus Sahabah Radhiallaahu Anhu" which is the master - piece of Hadhrat Moulana Yusuf Khandelwi (A.R) has now reached you in a fresh, reviewed, better translated version. All Praise is due to Allaah.

It would be most befitting to record some brief history, thought and ideology, concerns and dynamic concepts of Moulana Yusuf Khandelwi (A.R) so that the reader can acquaint oneself with the author. One will then realize what a revolutionary personality, noble character and one of lofty ideals was the Moulana.

Brief History

Moulana Muhammad Yusuf, son of Moulana Muhammad Ilyas, son of Moulana Muhammad Ismaeel, son of Ghulaam Hussain, son of Hakim Bakhsh, son of Hakim Ghulam Muhyuddin, son of Moulwi Muhammad Sajid, son of Moulwi Muhammad Faid, son of Moulwi Muhammad Sharif, son of Moulwi Muhammad Ashraf, son of Shaikh Jamal, son of Muhammad Shah, son Shaikh Ibni Shah, son of Shaikh Bahauddin, son of Moulwi Shaikh

Muhammad Fadil, son of Shaikh Muhammad, son of Shaikh Qutub Shah. (Biography of Hadhrat Moulana Muhammad Yusuf Sahib - Arnire Tabligh- PG 23)

Hadhrat Shaikhul Hadith (R.A) married the sister of Moulana Muhammad Yusuf Sahib (the daughter of Moulana Muhammad Ilyas Sahib) after the demise of his first wife. In this manner, Hadhrat Shaikhul Hadith is the brother-in-law of Moulana Muhammad Yusuf Sahib. (Ibid - PG 36)

Moulana Muhammad Yusuf Sahib first married the eldest daughter of Hadhrat Shaikhul Hadith Sahib on the 3rd Muharram 1354 Hijri. The nikah was performed by Shaikhul Islaam Moulana Sayid Hussain Ahmad Madani (R.A) at the annual jalsa of Madrassah Mazahir e Ulum Saharanpur. In Shawwaal 1367 Hijri, she passed away while performing sajdah. She was survived by only one son, Moulana Muhammad Harun Sahib. In the year 1369 Hijri, Moulana Muhammad Yusuf Sahib married the second daughter of Hadhrat Shaikhul Hadith. No children were born from this marriage. In this manner, Moulana Muhammad Yusuf Sahib is also the son-in-law of Hadhrat Shaikhul Hadith Sahib. (Ibid -PG 36)

Moulana Yusuf Sahib was born on Tuesday the 25th of Jumadal Ula 1335 Hijri, corresponding to the 20th of March 1914. His aqiqah was performed on Monday, the 2nd of Jamaduth Thaniyah. (Ibid - PG 48)

Thereafter in 1353, he came back to Saharanpur to study Abu Dawood Sharif etc. under Shaikhul Hadith Moulana Muhammad Zakariyyah Sahib (R.A) (Ibid - PG 60)

Hadhrat Moulana Muhammad Yusuf Sahib mostly taught Abu Dawud Shariff. (Ibid -PG 77)

Hadhrat Shaikhul Hadith Moulana Muhammad Zakariyyah Sahib (R.A) was the paternal cousin, father -in-law, brother -in-law, Ustaad and patron of Hadhrat Ji (R.A) This Imani, Deeni and family relationship bonded the two closely together. (Ibid - PG 147)

Hadhrat Ji was a replica of his father, Moulana Muhammad Ilyas Sahib (R.A). His father had three outstanding qualities; the reality of knowledge, sincerity and a burning enthusiasm of striving to give Da'wah. These three qualities were found in Hadhrat Moulana Muhammad Yusuf Sahib (R.A) to the degree of perfection. (Ibid - PG 149)

Hadhrat Ji (R.A) lived a physical life of only forty eight years. (Ibid - PG 139)

The founder of the Tablighi Movement, Hadhrat Moulana Shah Muhammad Ilyas Sahib (R.A) passed away in 1944. (Ibid - PG 163)

His thoughts

- 1.) He said: "Deen cannot be understood by remaining at one place. Deen is understood by movement. Reflect! The Qur'aan was not revealed at one place. It was revealed sometimes at home sometimes on journey and sometimes in battle." (Ibid - PG 18)
- 2.) Hadhrat Ji (R.A) used to say: "The remedy for current westernization is the unlimited movement of Tablighi Jamaat and spreading of the six points." (Ibid - PG 18)
- 3.) "We regard teaching as one of the fundamental duties. Our involvement in teaching proves this. We wish involvement in teaching to be combined with Tabligh." (Ibid -PG 77)
- 4.) Once he addressed a group of businessmen in the following manner, "Earning a living is not part of the Arkan (pillars) of Islaam. It is astonishing that we are destroying the Arkan of Islaam and wasting away our lives on those activities which are not the Arkan." (Ibid - PG 80)
- 5.) Finally, he explained the movement, Ikhwanul Muslimin, as follows, "When Hasan Albanna announced that his men should display their physical might in Egypt, I sent a message, through my men, stopping him from doing so. I advised him to continue the great task of reviving Deen and not to display physical force, otherwise the government would crush his profitable organization. Unfortunately he took no heed to my advice." (Ibid - PG 81)
- 6.) Then Hadhrat Ji added, "This Ummah was formed when none supported only his own family, community, party, nation, area or language." (Ibid - PG 86)
- 7.) "The cure and remedy for this is to involve yourselves in the effort of Sayyidina Rasulullah [Sallallahu 'alaihi wasallam]. Connect the Muslims to the Masjid where Iman is explained, Ta'lim is conducted, Dhikhr is practiced

and Mashwarah regarding Dini effort takes place." (Ibid - PG 87)

8.) Hadhrat Ji (R.A) said, "It is erroneous to think that the acquisition of authority and wealth will cause Islaam to prosper. In fact, political authority and wealth is causing much harm to Islaam. Today's political leaders are no longer the representatives of Hadhrat Abu Bakr RadhiAllahu Anhu and Umar RadhiAllahu anhu. They represent Qaisar, Kisra, Shaddad and Namrud. There remains no hope in them for the revival of Islaam. The condition of Islaam under their rule has caused the heart to cry out, "How will Allaah Tabaraka Wa' Tala revive this dead corpse." (Surah Baqarah) (Ibid - PG 89)

9.) Further, in the same discourse, he said: "Honour and disgrace is not in the planning of Russia and America, but in the control of Allaah Tabaraka Wa' Tala Allaah Tabaraka Wa' Tala has blessed honour and disgrace on certain principles. Whichever individual or nation or family adheres to the principles of success, Allaah Tabaraka Wa' Tala will make them successful. On the other hand, whoever chooses the actions of failure, Allaah Tabaraka Wa' Tala will destroy him." (Ibid - PG 90)

10.) The following words reveal the Yaqin of Hadhrat Ji (R.A) on Am'mal: "Allaah Tabaraka Wa' Tala has made the Am'mal produced by Sayyidina Rasulullaah [Sallallahu 'alaihi wasallam] more powerful than the atom bomb. Each and every Am'mal of his is a means of causing a complete change in the universe. (Remember) Salatul Istisqa is a means of changing the conditions (of drought) on earth." (Ibid - PG 91)

11.) The month of Ramadhaan is the month of the Qur'aan, Hidayat (guidance) and correction of A'mal. If we proceed in this blessed month to make effort for Deen according to its principles, then it is hoped that Allaah Tabaraka Wa' Tala will open the path of Hidayat for the nations of the world. (Ibid - PG 97)

12.) Ilm (knowledge) without Dhikr is darkness and Dhikr without Ilm is the door of Fitnah. (Ibid - PG 112)

13.) Moulana (R.A) also said: "The ultimate object of Tariqat is to develop a natural dislike to perpetrate the divine prohibitions." (Ibid - PG 115)

14.) Ensure that the oppressor compensates the oppressed, though the oppressor be from one's own family, nation or country. (Ibid - PG 118) 15.) Remember, Islaam demands unity. It does not call for individuality. (Ibid - PG 130)

16.) Hadhrat Ji (R.A) used to say: "We do not send Jamaats to Deoband and Saharanpur for the sake of doing Da'wah and Tabligh amongst the Ulama. We send them with the sole reason of bridging the gap which currently exist between the public and the Ulama. In this lies the benefit of the public." (Ibid - PG 144 11 45)

17.) He said "The destruction of westernism lies in the universal Da'wah and propagation of the Sunnah." He propagated the Sunnah both verbally and practically. (Ibid - PG 156)

18.) When he was informed about these remarks, he said: "I undertook this journey with the intention of following the Sunnah. It will be a bargain for me to sacrifice all my wealth in order to follow one Sunnah." (Ibid - PG 158)

19.) He used to say: "Success is not in wealth. If success was in wealth, the Qarun would have been successful. Success is in the control of Allaah Tabaraka Wa' Tala. If Allaah Tabaraka Wa' Tala wills, then He can make a poor person successful and, if Allaah Tabaraka Wa' Tala wills, then He can make a rich person unsuccessful." (Ibid - PG 181 11 82)

20.) Hadhrat Madani and Hadhrat Raipuri (R.A) said: "Why are you dispatching Jamaats during these difficult times?" I replied: "It is my conviction that peace and tranquility will prevail wherever Jamaats will go." (Ibid - PG 185)

21.) Whenever our pious predecessors were introduced, it was never ever said: "He is the owner of so many mills," instead they were introduced in this manner, "He is a Badri," "He participated in Uhud," "He participated in these battles," "He is the one who made these sacrifices for Deen." (Ibid - PG 187)

22.) "The time you spend for useless pursuits should be utilized for the sake of Deen. Your entire vacation period which is spent in entertainment and fun should be correctly utilised in the path of Allaah Tabaraka Wa' Tala. We do not want you to forsake your studies." (Ibid - PG 191)

- 23.) These Jamaats proceeded to Arabia with the following message: "You brought Deen to us. At that time and even presently, you are more worthy of doing the effort of Deen. The people of the world learnt Deen from you. Hence, even now you should continue doing the same work." (Ibid - PG 192)
- 24.) He said: "These two nations have been permanent enemies of Islaam. Their culture has caused much harm to Deen. It is a difficult task to rectify this harm. They have distorted the history of Islaam, the life of Sayyidina Rasulullaah [Sallallahu 'alaihi wasallam] and the meaning of the Holy Qur'aan in such a manner that even knowledgeable persons are deceived." (Ibid -PG 248)
- 25.) "Brother! It is better to spend as less time as possible to reach our destination. The ordinary place will take nine hours, whereas the jet will reach the destination in approximately three hours." (Ibid - PG 255)
- 26.) "Our life in this world is temporary. We have to make such an effort in this short life-span that will save us from disgrace in the Aakhirat." (Ibid - PG 260)
- 27.) He said: "When a person makes effort to himself, he reaches a stage where Allaah Ta'aala becomes pleased with Him. Allaah Tabaraka Wa' Tala then makes decisions (of favourable conditions) upon the actions of his limbs and the world falls at his feet. Today, we are chasing after the world, whereas the world is running away from us." (Ibid - PG 264)
- 28.) "When you listen to the recitation of the Qur'aan Sharif, then think: "Allaah Tabaraka Wa' Tala is addressing me. When you read or listen to the Ahadeeth, then think: Sayyidina Rasulullaah [Sallallahu 'alaihi wasallam] is addressing me." (Ibid - PG 296)
- 29.) "Do not prepare people to attend Ijtima's for the sake of meeting me or to request me to make Du'aa for them. Instead, prepare them to come for the sake of pleasing Allaah Tabaraka Wa' Tala, receiving rewards in the Aakhirah and becoming inviters to the Deen." (Ibid - PG 296)
- 30.) "If you fulfill the right of involvement in this effort, then those powers who possess atom and hydrogen bombs will become your slaves with all their weapons. To fear the atom and hydrogen bombs is tantamount to the fear of the , idolaters for their idols." (Ibid - PG 297)
- 31 .) The foundation of the social life of Sayyidina Rasulullaah [Sallallahu 'alaihi wasallam] is based on purity, simplicity and modesty. The social life of the Jews and Christians is based on immodesty, extravagance and luxury. You are preferring the social life of those who shed the blood of your pious predecessors, dishonoured you and usurped your land. Now they are extending their help to you in a manner you feed chickens (for the sake of slaughtering them). (Ibid - PG 315)
- 32.) You will spread Nur (light) in this world if you travel with it as the sun rotates. You will acquire Nur through Imaan, the A'mal and Akhlaaq (actions and character) of Sayyidina Rasulullaah [Sallallahu 'alaihi wasallam] and giving the Da'wah of Deen with sincerity. The sun has three qualities. Firstly it rotates with Nur, secondly, it is in continuous rotation all the time and thirdly, it does not take any benefit from those upon whom it sheds its light. Your condition should be similar, travel with this Nur, continuously proceed in the path of Allaah w, and'make this Ayah: "I do not seek any reward from you for this work of Tabligh," your principle. You should not take any personal benefit from the effort of Da'wah. bid-~~3.3191320
- 33.) The purpose of our Tabligh effort is that the muslims must live obedient to the Commands of Allaah Tabaraka Wa' Tala. A life of obedience will result through developing the six qualities. (Ibid - PG. 335)
- 34.) One wisdom of performing two sajdahs in every Rakaat is that we should remember our creation from sand when performing the first Sajdah. The second Sajdah should remind us of the termination of our life one day and our return to sand. standing up from Sajdah should remind us of our standing in front of Allaah Tabaraka Wa' Tala to render an account of our lives in this world." (Ibid - PG 339)
- 35.) Remember! Slogans like: "my nation," "my country," "my community," disunites the Ummah. AllaahTabaraka Wa' Tala dislikes such slogans. (Ibid - PG 344)
- 36.) Remember! The corruption of monetary and social dealings destroy the unity of the Ummah. (Ibid - PG 345)

His Works

This is an Arabic commentary of Imaam Tahawi's Kitaab, "Sharh Ma'aniyul Athar." Two volumes have been published. The first volume consists of 376 pages and second 442 pages. Moulana was busy working on the manuscript of the third volume when all of a sudden he passed away. (Ibid - PG 66)

Hayatus Sahabah consists of three volumes. The first volume consists of 612 pages, the second and third volumes consist of about 714 pages. After the demise of Moulana Mohammad Yusuf Sahib, Moulana In'amul Hasan Sahib began reading the Hayatus Sahabah after Isha Salaah. (Ibid - PG 73)

The latter and former 'Ulama have unanimously approved and accepted the Kitab Sharah Am'aniyul Athar of Imam Tahawi (R.A). First Hadhrat Moulana Muhammad Ilyas(R.A) began abridging the Kitab. Thereafter, Hadhrat Moulana Muhammad Yusuf Sahib continued abridging the Kitab. (Ibid - PG 73)

Hadhrot Moulana Muhammad Yusuf Sahib also wrote an Arabic booklet on the six points of Tabligh in the light of the Ahadith. (Ibid - PG 74)

From the above one can easily assess the status of the Moulana's IIm, his level of piety, his degree of concern, his wisdom, insight and foresight into Deeni activities.

underlying are few observations:-

1. The current translation has more sub-headings to make reading easier ;
2. The book is an excellent Seerat Kitaab of Rasulullaah ;
3. The book contains many signs of the hour and can be compiled separately ;
4. It should be simplified for children to be read at bed time, true events for spiritual and moral upbringing of children ;
5. Many laws and regulations of management, governance, discipline, control and mannerism can be drawn out;
6. Every upright politician should read the book in their gathering to nature peace, security, accountability and justice;
7. Sufis to read the book for spiritual practicality ;
8. Radio stations should serialize and read daily ;
9. Details of Khilaafat and inter-relationship between Sahabah Radhiiallaahu Anhum found extensively within the book;
10. The reader should read Radhiiallaahu Anhum, [Sallallahu 'alaihi wasallam] and (A.R) relatively for
11. spiritual enlightenment;
12. Book naturally leads one away from the love of the world and creates a inner yearning for Jihaad, Martyrdom, Da'waa and Tabligh;
13. Reading definitely creates awareness of sacrifices of Sahabah Radhiiallaahu Anhum
14. Book elucidates what love Sahabah Radhiiallaahu Anhum had for each other
15. A research scholar should group the various stories of the individual Sahabah Radhiiallaahu Anhum which are narrated scattered throughout the book;
16. Book proves all aspects of the Tabligh and Da'wah effort ;
17. "The teaching of Islaam" by Sheikh Zakariyya (A.R) can be adequately referenced via Hayatus Sahabah;

18. We have used the translation of Quraanic text from our "Quraan Made Easy";
19. We have put many texts in dark to denote importance of passage to aid future scholars in deduction;
20. Some narrations may cause mis-understanding for general readers. On reaching such passages proper interpretations and explanations should be sort from reliable Ulema;
21. Nevertheless, what you have in your hands is a masterpiece. Read, re-read, study, practice and propagate.

Mufti Afzal Hoosen Elias
1425 / 2004

Qur'aanic Verses Concerning Obedience to Allaah [Tabaraka wa Ta'ala] and His Rasool [Sallallahu 'alaihi wasallam]

BismillahirRahmanirRahhim

All praise belongs to Allaah [Tabaraka wa Ta'ala], the Rabb (the Cherisher, the Creator, the Sustainer) of the universe (and whatever it contains), Who is the Most Compassionate, the Most Merciful and Master of (all affairs on) the Day of Recompense. (O Allaah [Tabaraka wa Ta'ala] You Alone do we worship, and You Alone do we ask for help. Guide us to the straight path (the path of Islaam); the path of those whom You have favoured (byguiding them aright) and not the path of those with whom You are angry, nor the path of those who have gone astray. [Surah Faatiha, verses 1-7]

Verily Allaah [Tabaraka wa Ta'ala] is my Rabb and your Rabb, so worship Him (only without ascribingpartners to Him). [Surah Aal Imraan, verse 51]

Say (O Rasulullaah [Sallallahu 'alaihi wasallam]), "Certainly my Rabb has guided me to the straight path. This (Deen of Islaam) is the secure Deen that is the Deen of Ibraheem AlaihisSalam, which is Haneef (not inclined towards any deviation but is inclined to the straight way which is the path Allaah [Tabaraka wa Ta'ala] sanctions). He (Ibraheem AlaihisSalam) was never from the Mushrikeen." Say, "Truly my salaah, all my acts of worship, my life and my death are for Allaah [Tabaraka wa Ta'ala], the Rabb of the universe." (Also say, O Rasulullaah [Sallallahu 'alaihi wasallam]) "He (Allaah [Tabaraka wa Ta'ala]) has no partner. With this (Towheed) have I been commanded (to adhere to) and I am the first of the Muslims." [Surah An'aam, verses 161 - 163]

(O Muhammed [Sallallahu 'alaihi wasallam]) Say, "O people! Indeed to all of you (to the entire mankind until the Day of Qiyaamah) I am the Rasool of that Allaah [Tabaraka wa Ta'ala] to Whom belongs the kingdom of the heavens and the earth. There is no Ilaah besides Him and it is He Who gives life and death. So believe in Allaah [Tabaraka wa Ta'ala] and His Rasool (who is) the untutored Nabi who believes in Allaah [Tabaraka wa Ta'ala] and His words (the Qur'aan). Follow him so that you may be rightly guided (because there is no salvation without Imaan and belief in thc Risaalah of Rasulullaah [Sallallahu 'alaihi wasallam])." [Surah A'raaf, verse 158]

We have sent every Rasool so that he should be obeyed by the order of Allaah [Tabaraka wa Ta'ala]. If only it were that when they (the hypocrites) oppress (wrong) their souls (by referring their disputes to others), they should come to you (O Muhammad [Sallallahu 'alaihi wasallam]) seeking Allaah [Tabaraka wa Ta'ala] forgiveness and then the Rasool (Muhammad [Sallallahu 'alaihi wasallam]) seeks forgiveness on their behalf, they will then surely find that Allaah [Tabaraka wa Ta'ala] is Most Forgiving, Most Merciful (Allah [Tabaraka wa Ta'ala] will forgive them if they obey Him and realise that the judgement of Rasulullaah [Sallallahu 'alaihi wasallam] is absolute). [surah Nisaa, verse 64]

O you who have Imaan! Obey Allaah [Tabaraka wa Ta'ala] and His Rasool and do not turn away from him (do not oppose him by listening to evil influences) while you are listening (to the Qur'aan and other advices). [surah Anfaal, verse 20]

Obey Allaah [Tabaraka wa Ta'ala] and the Rasool [Sallallahu 'alaihi wasallam] so that mercy is shown to you. [Surah Aal Imraan, verse 132]

Obey (the commands of) Allaah [Tabaraka wa Ta'ala] and His Rasool and do not fall into dispute with each other, for then you will become cowardly (weak) and your strength will be lost. Exercise sabr, for verily Allaah [Tabaraka wa Ta'ala] is with those who exercise sabr. [Surah Anfaal, verse 46]

O you who have Imaan! Obey Allaah [Tabaraka wa Ta'ala] obey the Rasool [Sallallahu 'alaihi wasallam] and those in command among you (your leaders and authorities in all fields). If you dispute regarding any matter, then refer it to Allaah [Tabaraka wa Ta'ala] (find the solution in the Qur'aan) and the Rasool [Sallallahu 'alaihi

wasallam] (or find the solution in the Ahaadeeth) if you believe in Allaah [Tabaraka wa Ta'ala] and the Last Day. This is best (for all) and gives the best result (because you will then not be basing your decisions on your personal opinions, [Surah Nisaa, verse 591]

When the Mu'mineen are called to appear before Allaah [Tabaraka wa Ta'ala] and His Rasool [Sallallahu 'alaihi wasallam] so that he may pass judgement between them, all they say is, 'We hear and we obey' (they are pleased to accept Rasulallah Sallallahu 'alaihi wasallam's judgement). These are the successful ones. (The successful ones who reach their goal) are those who obey Allaah [Tabaraka wa Ta'ala] and His Rasool [Sallallahu 'alaihi wasallam], who fear Allaah [Tabaraka wa Ta'ala] and do not disobey Him. [Surah Noor, verse 51,52]

Say, "Obey Allaah [Tabaraka wa Ta'ala] and obey the Rasool [Sallallahu 'alaihi wasallam]" If they turn away, then the Rasool is responsible only for what he has been entrusted with (passing on the message) and you people are responsible for what you have been entrusted with (for accepting the message). If you obey, you will be rightly guided. The Rasool is responsible only for clear propagation. Allaah [Tabaraka wa Ta'ala] has promised those of you who have Imaan and who do good actions that He will definitely make them successors (of the rulers) on earth just as He had made those before them successors. And He will certainly grant (great) strength to the Deen that He has chosen for them and will certainly replace their fear with peace (on condition that) they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. Establish salaah, pay zakaah and obey the Rasool [Sallallahu 'alaihi wasallam] (in all matters) so that mercy may be shown to you. [Surah Noor, verses 54-56]

O you who have Imaan! Fear Allaah [Tabaraka wa Ta'ala] and speak what is right (speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of Allaah [Tabaraka wa Ta'ala]. (If you do this,) Allaah [Tabaraka wa Ta'ala] will correct (accept) your (good) deeds and forgive you your sins. Whoever obeys Allaah [Tabaraka wa Ta'ala] has succeeded tremendously. [Surah Ahzaab, verses 70, 71]

O you who have Imaan! Respond (quickly to Allaah [Tabaraka wa Ta'ala] and His Rasool when they call you towards that (the injunctions of the Deen) which will give you life (an eternal life of happiness in the Akhirah). Know that Allaah [Tabaraka wa Ta'ala] comes between a man and his heart (because of which no person can have Imaan without Allaah [Tabaraka wa Ta'ala]'s permission) and that you shall be gathered before Him (on the Day of Qiyaamah, then you will have to account for your actions). [Surah Anfaal, verse 24]

Say, "Obey Allaah [Tabaraka wa Ta'ala] and the Rasool (Muhammad [Sallallahu 'alaihi wasallam] by practising the Sunnah)." If they turn away, then (bear in mind that) surely Allaah [Tabaraka wa Ta'ala] does not like the Kaafiroon. [Surah Aal Imraan, verse 32]

(because Rasulullaah [Sallallahu 'alaihi wasallam] conveys the message of Allaah [Tabaraka wa Ta'ala]) and whoever turns away, (refusing to accept the message, then O Muhammad [Sallallahu 'alaihi wasallam], you should not upset yourself because) We have not sent you as a watcher (guard) over them (you will not be questioned for their denial because your responsibility is merely to convey the message to the best of your ability). [Surah Nisaa, verse 80]

Those who obey Allaah [Tabaraka wa Ta'ala] and the Rasool [Sallallahu 'alaihi wasallam] will be (in the Akhirah) with those Ambiyaa, "Siddeeqeen", martyrs and righteous ones on whom Allaah [Tabaraka wa Ta'ala] has bestowed His bounties. These are indeed the best of companions. This (companionship of the pious) is a favour from Allaah [Tabaraka wa Ta'ala]. Allaah [Tabaraka wa Ta'ala] suffices as the Knower (of everything). [Surah Nisaa, verses 69, 70]

These (laws concerning) are the limits of Allaah. Whoever obeys Allaah [Tabaraka wa Ta'ala] and His Rasool [Sallallahu 'alaihi wasallam], Allaah [Tabaraka wa Ta'ala] will enter him into Jannaat beneath which rivers flow, where they shall live forever. That is the supreme success (a great achievement). Whoever disobeys Allaah [Tabaraka wa Ta'ala] and His Rasool [Sallallahu 'alaihi wasallam] and oversteps His limits (later dying as a Kaafir), Allaah [Tabaraka wa Ta'ala] shall enter him into the Fire (of Jahannam) where he shall live forever. He shall suffer a disgracing punishment. [Surah Nisaa, verses 13, 14]

They ask you (O Muhammad [Sallallahu 'alaihi wasallam]) about the spoils of war (about who will receive what portion of the spoils after the Battle of Badr). Say, "The spoils of war are for Allaah [Tabaraka wa Ta'ala] and His Rasool (for them to distribute it justly among the soldiers). So fear Allaah [Tabaraka wa Ta'ala] correct your mutual relations and obey Allaah [Tabaraka wa Ta'ala] and His Rasool (the Shari'ah) if you are (true) Mu'mineen." The Mu'mineen are those whose hearts tremble when Allaah [Tabaraka wa Ta'ala] is mentioned, whose (strength of Imaan) increases when His Aayaat are recited to them and (as a result, they are those) who trust only in their Rabb. They (the Mu'mineen) are those who establish salaah (perform it with all its etiquette)

and who spend (for His pleasure) from what We have provided for them.

These are the true Mu'mineen (about whose Imaan there can be no doubt). For them shall be elevated ranks by their Rabb (in Jannah), forgiveness and bountiful Sustenance.[Surah Anfaal, verses 1-4]

The Mu'mineen men and the Mu'mineen women are supporters (helpers, protectors) of each other. They command (others and each other to do) good, prevent evil, establish salaah, pay zakaah and obey Allaah [Tabaraka wa Ta'ala] and His Rasool [Sallallahu 'alaihi wasallam]. These are the ones on whom Allaah [Tabaraka wa Ta'ala] shall soon shower mercy. Verily Allaah [Tabaraka wa Ta'ala] is Mighty, The Wise.[surah Taubah, verse 71]

Say (O Muhammad [Sallallahu 'alaihi wasallam]), "If you love Allaah [Tabaraka wa Ta'ala] then follow me (Muhammad [Sallallahu 'alaihi wasallam]) Allaah [Tabaraka wa Ta'ala] will then love you (He will reward you and grant you numerous material and spiritual blessings and forgive your sins. Allaah [Tabaraka wa Ta'ala] is Most Forgiving, Most Merciful."[surah Aal Imraan, verse 31]

There is definitely an excellent example in Allaah [Tabaraka wa Ta'ala]'s Rasool [Sallallahu 'alaihi wasallam] for the one who fears Allaah [Tabaraka wa Ta'ala] and the Last Day, and who remembers Allaah [Tabaraka wa Ta'ala] abundantly.[surah Ahzaab, Verse 21]

The booty (wealth) that Allaah granted His Rasool [Sallallahu 'alaihi wasallam] (without a battle being fought) from the people of the villages is for Allaah (to be distributed as Allaah pleases), for the (needs of the) Rasool [Sallallahu 'alaihi wasallam], for the relatives (of Rasulullaah [Sallallahu 'alaihi wasallam]), for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you (by distributing it in this manner, the wealth is circulated among people so that all may benefit). Hold fast to what (commands) the Rasool [Sallallahu 'alaihi wasallam] gives you and refrain from what (actions) He prevents you (because whatever he instructs you is from Allaah [Tabaraka wa Ta'ala]). Fear (disobeying) Allaah [Tabaraka wa Ta'ala], for Allaah [Tabaraka wa Ta'ala] punishes very severely. [Surah Hashar, verse 7]