

15. BELIEFS

15.1 TOUHEED

The Sahaba spent their lives in righteousness. They considered Touheed as the basis of all virtues.

Sayyiduna Amr bin Al'as started crying at his deathbed. His son Sayyiduna Abdullah asked him the reason; whether he was crying with the fear of death? He said: *"No, by Lord! I am only afraid of what is going to happen after death."* Sayyiduna Abdullah said: *"Father, you have performed righteous deeds throughout your life and have the honour of the Holy Prophet (Sallallahu Alaihi Wassallam)'s (Sallallahu Alaihi Wassallam) company and also you have achieved the victories over Egypt and Syria."* Sayyiduna Sa'd said: *"My son! You forgot to mention the best quality of your father, i.e., believing that there is no diety but **Allah** and Muhammad (Sallallahu Alaihi Wassallam) is His true Messenger."*¹

The pagans were torturing Sayyiduna Bilaal to the highest extent, but he repeatedly declared the Oneness of **Allah**.

When Sayyiduna Umm-e-Shuraik embraced Islam, her relatives made her stand under the scorching sun. They forced her to hot bread with honey (a hot combination) and offered no water to her. Three days passed in this condition. The pagans asked her to give up her faith. She was so mentally upset that she could not understand what the pagans said to her. When they pointed at the sky, she thought they wanted her to deny the existence of **Allah**. She said: *"By **Allah**, I am still sticking to the faith of Touheed."*²

Touheed did not confine to believe in Oneness of Allah but it also covered the denial of false rituals and thoughts, which were prevalent among Arabs. The Sahaba, after embracing Islam, discarded all false theories and beliefs. The Arabs believed that those who criticize idols

¹ Usdul-Ghaaba

² Tabqaat

suffer from mental retardation or leprosy or some other vulnerable diseases.

Sayyiduna Zamam bin Tha'labah visited the Beloved Habbeeb (Sallallahu Alaihi Wassallam)'s (Sallallahu Alaihi Wassallam) Court and embraced Islam. Intoxicated with Islamic faith, when he returned to his people, he started abusing Laat and Uzza and other gods and goddesses. People said to him: *"Don't abuse gods as it may bring to you severe torment in the form of leprosy, vulnerable diseases or madness."* Sayyiduna Zamam said: *"By Allah, these Laat and Uzza cannot benefit any one nor can they harm."*³

Sayyiduna Zizah after embracing Islam suffered from eyesore and ultimately lost her sight. The pagans started saying that Laat and Uzza have made her blind. She retorted: *"Laat and Uzza are too ignorant to know people who worship them. This calamity has come to me from high heavens".*⁴

During a journey, some Sahaba made a stopover with an Arab Tribe. The tribes paid utmost respect to the companions of the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam). It was a coincidence that a scorpion bit the Chief of that tribe. People rushed to the Sahaba and requested them to cure the Chief. An elderly Sahabi visited the ailing Chief and recited Sura Fateha to him. The Chief immediately recovered from the severe pain of scorpion's bite. The tribes presented some money to the Sahaba, which they wanted to distribute among themselves. But the elderly Sahabi who had recited Sura Fateha opposed it and said: *"Let us go to Sayyiduna Rasoolullah (Sallallahu Alaihi Wassallam) and seek his instructions in this matter."* The Sahaba came to the Holy Prophet (Sallallahu Alaihi Wassallam) and narrated the whole episode. The Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) said: *"How can you say that recitation of Sura Fateha to an ailing person is witchcraft? Go and distribute the money among yourselves and also keep my share in the amount."*⁵

3 Daarimi, Kitaabul Salaah

4 Usdul-Ghaaba

5 Abu Da'ood, Kitaabul Tibb

15.2 BREAKING THE IDOLS

Idol worshipping was the basis of faith in Arabia. The Sahaba, after embracing Islam, strove to eliminate this very evil and establish pure monotheism. According to Arab tradition, the chieftains of various tribes made their exclusive idols and kept them in their houses.

The Chief of Banu Salmah tribe, Amr bin Al-Jamuh, had also made an idol of wood and kept it in his house. Few youths of Banu Salmah, Sayyiduna Mu'az bin Jabal and Sayyiduna Mu'az bin Amr and others had embraced Islam. They came to Amr bin Al-Jamuh's house, picked up the idol and threw it into a pit that was used as a dustbin. Amr bin Al-Jamuh woke up in the morning to find his deity missing. He searched for it and recovered from the pit, cleansed it and decorated as its place. He said to the idol: *"O God! If I find the person who has man-handled you like this, I would severely punish him."* The youths repeated the same activity next day. When the frequency of this activity increased, Amr bin al-Jamuh put a sword round the idol's neck and said: *"If you possess some virtue, guard yourself."* The youths came in the night and put the idol into the pit after tying it with a dead dog. Amr bin al-Jamuh found the idol in this condition and automatically embraced Islam. ⁶

The Sa'd tribe had an idol called Qaraz. Sayyiduna Zabab bin Harith, after embracing Islam, broke that idol into pieces and composed the following couplets: *"When Allah's Apostle brought divine guidance, I followed him and left Qaraz at the basest place. I attacked it and broke it into pieces as if it never existed."* ⁷

When Sayyidah Hind bin Utabah converted to Islam, she broke the house deity and said: *"We were under great confusion about you."* ⁸

When Sayyiduna Abu Talha proposed to marry Sayyidah Umm-e-Sulaim, she said: *"Abu Talha, don't you know the god you worship is*

⁶ *Ibne-Hisham*, Vol. I, p.248

⁷ *Usdul-Ghaaba*

⁸ *Usabah*

grown from the earth?” He said: “Yes, I know.” She said: “Don’t you feel ashamed of yourselves while you worship a tree”. She went on asking similar questions till Sayyiduna Abu Talha felt ashamed of his sins and embraced Islam. Sayyidah Umm-e-Sulaim then gave her consent for marriage. ⁹

The belief regarding the Prophethood of Sayyiduna Muhammad (Sallallahu Alaihi Wassallam) was deep-rooted in the hearts of the Sahaba and they always strived to preserve this belief.

During the Battle of Hdaybiah, Sayyiduna Ali was appointed the Beloved Habbeeb (Sallallahu Alaihi Wassallam)’s (Sallallahu Alaihi Wassallam) scribe to write down the document of the Treaty. The pagans objected to the word “*Apostle of Allah*” as a prefix to the name of Sayyiduna Muhammad (Sallallahu Alaihi Wassallam) and insisted on deleting this word. The Beloved Habbeeb (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) sustained their objection and asked Sayyiduna Ali to erase the ‘objectionable’ portion from the document. Though the Sahaba never even thought of disobeying the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam), Sayyiduna Ali hesitated in carrying out the instructions. At last the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) himself deleted the term. ¹⁰

The height of faith is to believe the words of the Holy Prophet (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) in totality. The Sahaba believed in Sayyiduna Rasoolullah (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) with the same vigour and sincerity. It was this very dedication to the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam)’s (Sallallahu Alaihi Wassallam) words that earned Sayyiduna Abu Bakr the title of “*Siddique*” (Truthful).

Sayyiduna Imran bin Haseen narrated a Hadith that the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) said: “*The mourning over the death of wife and children and other relatives brings divine torment to the deceased*”. A man asked: “*A man dies in Khurasan and his*

⁹ Usabah

¹⁰ Muslim, Kitaabul Jihad

*relatives mourn over his death in Arabia. Do you think the deceased will be subjected to torment in Khurasan?" Sayyiduna Imran said: "Whatever the Holy Prophet (Sallallahu Alaihi Wassallam) has said is nothing but the truth. Yours is a false notion."*¹¹

On one occasion, the Beloved Habbeeb (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) said to his companions: *"You will be divided into various groups in future; one group will stay in Syria, the other at Yemen and some in Iraq."* Sayyiduna Ibne-Hawalah embraced Islam on the basis of this forecast and requested the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam): *"Pray I may live by that time. Please earmark my place of stay."*¹²

The Holy Prophet (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) purchased a horse from a Bedouin and took him along for repayment. But the Bedouin could not keep pace with the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) and lagged behind. Those who did not know that Sayyiduna Rasoolullah (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) had already bought the horse, indulged in bargaining with the Bedouin. The Bedouin was so much overwhelmed seeing the response of the customers that he said to the Beloved Habbeeb (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam): *"Say if you are interested in buying, otherwise I sell it to someone else"*. The Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) said: *"But you have already sold it to me"*. He said: *"No. Produce a witness that you have purchased the horse."* Sayyiduna Khuzaimah bin Thaabit, who was not present at the time of the deal, said: *"I stand witness that you have sold the horse to the Holy Prophet (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam)."* The Holy Prophet (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) said to him: *"How come you stand witness when you were not present there."* He said: *"I stand witness on the basis of your words."* Sayyiduna Khuzaimah bin Thaabit was given the privilege of having the status of his witness equal to two witnesses.¹³

11 Nisaa'i, Kitaabul Janaa'iz

12 Abu Da'ood, Kitaabul Jihad

13 Abu Da'ood

Each and every companion of the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) had the belief that the word of the Beloved Habbeeb (Sallallahu Alaihi Wassallam) will never go waste.

Once Sayyiduna Rasoolullah (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) cursed a young girl: *“Should your life not be a long one.”* The girl went to Sayyidah Umm-e-Sulaim crying and said: *“The Holy Prophet (Sallallahu Alaihi Wassallam) has cursed me and I am sure that I shall not live long”*. Sayyidah Umm-e-Sulaim came to the Beloved Habbeeb (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) and said: *“You have cursed my orphan girl”*. The Holy Prophet (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) laughed and said: *“I am a human being and get angry and happy like other human beings. If I say something to someone which he or she does not deserve, my words will be a blessing to him or her and an addition to his/her virtues”*.¹⁴

The faithfulness of the Companions of Sayyiduna Rasoolullah (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) got doubled with each and every miracle of Sayyiduna Rasoolullah (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam).

Sayyiduna Jaabir owed a large amount to be paid to the people who had given loans to his father. But he was not having enough resources except a date garden, to repay the loan. The lenders were not ready to accept dates in place of money. At last the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) himself came to the garden and invoked **Allah** to grant abundance in the yield. His prayers brought a bumper yield. Sayyiduna Jaabir could not only repay his entire debt but also could save lot of dates as buffer stock. Sayyiduna Jaabir informed the Beloved Habbeeb (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) about this. The Holy Prophet (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) said to Sayyiduna Omar: *“Do you hear this?”* Sayyiduna Omar said:

14 Sahih Muslim

*“We had the faith that your words will not go waste. You are the Messenger of Allah (Sallallahu Alaihi Wassallam), His true Apostle.”*¹⁵

A man was fighting very vigorously during the Battle of Khyber. The Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) said: *“He is destined to go to Hell.”* The Companions of the Beloved Habbeeb (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) were astonished over this. One of them followed that warrior. Incidentally, he got wounded badly and fed up with his life and committed suicide. The companion returned to the Holy Prophet (Sallallahu Alaihi Wassallam) and said: *“I stand witness that you are the true Messenger of Allah.”*¹⁶

This faithfulness, which was the distinction of the companions of the Holy Prophet (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) during his lifetime, remained intact even after his passing away. When the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) passed away, his Companions cried and said: *“Should we have died before Sayyiduna Rasoolullah (Sallallahu Alaihi Wassallam)’s (Sallallahu Alaihi Wassallam) demise, lest our faith get contaminated after him.”* But Sayyiduna Mu’an bin Adi said: *“I would not like to die before the Holy Prophet (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam). I want to stand witness to the truthfulness of his Prophethood after his demise as strongly as I did when he was amongst us.”*¹⁷

Imaan-bil-Ghayb (believing without seeing) is the only reliable thing in Sharee’ah. The Companions of the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) believed in unseen things so staunchly as if they were seeing those things face to face. Once the Beloved Habbeeb (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) asked Sayyiduna Harith how he was? He said: *“O Allah’s **Apostle** (Sallallahu Alaihi Wassallam), I believe in **Allah** whole-heartedly.”* The Holy Prophet (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) said: *“Every notion has got a reality.”*

¹⁵ Bukhari, Kitaabul Hibah

¹⁶ Bukhari, Kitaabul Maghazi

¹⁷ Usdul-Ghaaba

*What is the reality in your faith?" He said: "I am fed up with this world, so I am all awake in the night and keep fast during the day as if I see the Throne of **Allah** clearly and behold the dwellers of Paradise meeting each other and perceive the inmates of Hell crying of pains and torment." The Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) said: "You have known the truth. Keep it up." ¹⁸*

The company of the Beloved Habbeeb (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) added to the freshness and stability of faith among the Companions. Sayyiduna Hanzulah says: *"Whenever the Apostle of **Allah** mentioned Heaven and Hell, we felt as if we were looking at them."* ¹⁹

15.3 FAITH IN PRE-DESTINATION

The Companions of the Glorious Prophet of Islam (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) strongly believed in Taqdeer, pre-destination.

Sayyiduna Taoos Yamani says: *"I have met many Sahaba and every one said everything came to existence as per **Allah's** Will".*

Ibne-Dailimi says: *"I had some doubt in the matter of pre-destination and told Sayyiduna Ubai bin Ka'b about that." He said: "If you spend gold equal to the Mount of Uhud in the way of **Allah**, it will not be accepted unless you believe in destiny and if you die against this belief, you will enter Hell." Then he went to Sayyiduna Abdullah bin Mas'ood, Sayyiduna Hudhaifah bin Al-Yamani and Sayyiduna Zaid bin Thaabit and all of them said the same thing.*

Sayyiduna Ubadah bin Saamit advised Sayyiduna Abu Hafsah: *"Son, you will not taste the reality of faith unless you believe that whatever has happened was pre-destined and whatever has not happened was not going to happen at all."* ²⁰

¹⁸ Usdul-Ghaaba

¹⁹ Tirmidi, p. 413

²⁰ Abu Da'ood

That was why whenever anybody rejected the principle of Pre-destination, the Sahaba vehemently condemned him.

When Ma'bad Johni in Basra refused to accept the theory of Pre-destination, Yahya Bin Ya'mar and Hameed Bin Abdur Rahman brought it to the notice of the Sahaba. Coincidentally, they met Sayyiduna Abdullah bin Omar during a journey to Makkatul Mukarrama. Sayyiduna Yahya and Sayyiduna Hameed surrounded him and said: *"There are some Muslims among us who oppose the theory of pre-destination."* He said: *"If you meet them, tell them that I am disassociated from them and they are disassociated from me. If they give gold worth Mount of Uhud in the way of **Allah**, **Allah** will not accept their charity accepted in the Court of **Allah** unless they affirm their faith in Pre-destination."*²¹

One of his friends lived in Syria and was regularly in his touch through correspondence. Once Sayyiduna Abdullah bin Omar wrote to him: *"I have heard that you have started saying something in the matter of Taqdeer. I ask you to stop writing to me from now onwards."*

The Holy Prophet (Sallallahu Alaihi Wassallam) (Sallallahu Alaihi Wassallam) has said: *"There will emerge people among my Ummah who will oppose Taqdeer."*²²

The theory of Taqdeer was not confined simply to the extent of belief among the Sahaba; they also displayed their conviction in their belief in Taqdeer during the times of hard trials. During the epidemic of Amwas Plague, Sayyiduna Omar wanted to return from Suragh. Sayyiduna Abu Ubaydah Bin Jarrah said: *"Do you want to run away from whatever has been destined by **Allah**?"* Sayyiduna Omar said: *"I wish someone else should have contradicted me. Yes, I am running away from whatever has been destined by **Allah** but am running towards whatever, He has destined."*²³

21 *Muslim*, Kitaabul Imaan

22 *Musnad Ibne-Hambal*

23 *Muslim*, Kitaabul Salam

When the Epidemic of Plague gripped Basra, somebody said to Sayyiduna Abu Musa Ash'ari: *"Take us to Wabique."* He said: *"I will prefer to run towards **Allah** instead of running towards Wabique."*