

Six Qualities of Sahaabah

by Muhammad Sulaiman

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Aspects of Islaam

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, The Beneficent, The Merciful

Introduction

The Sahaabah (r.a.a.) had many qualities in their lives. The 'ulemaa have identified six main qualities, and if we can learn them and bring them into *our* lives, it will make the practice of the whole of *deen* much easier.

First Quality

1. The first quality of the Sahaabah was their firm *eemaan* and *yaqeen* in the Kalimah

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

laa ilaaha illa-llaah, Muhammadu-r-rasoolu-llaah

which means:

There is no god but Allaah. Muhammad is the Messenger of Allaah.

2. A deeper meaning to this Kalimah is that everything happens by the Will of Allaah and nothing happens by the will of Creation, and the only way to success in this life and the life Hereafter is through following the way of the Prophet (s.a.w.s.).

3. A virtue of this Kalimah is that anyone who dies with even an atom's weight of *eemaan* will enter Jannah one day, and the Prophet (s.a.w.s.) said to the near meaning "*Whoever makes my sunnah alive loves me, and whoever loves me will be with me in Jannah.*"

4. To achieve this quality:

- A. We should obey the commands of Allaah and follow the *sunnahs* that we know.
- B. We should talk about the greatness of Allaah and the importance of following *sunnah*.
- C. We should ask Allaah for strong *eemaan* and *yaqeen*.
- D. We should do *thikr* of this Kalimah.

Second Quality

- 1. The second quality of the Sahaabah was that they had humility and submission in their *salaah*.
- 2. A purpose of this was to help them take from the treasures of Allaah.
- 3. A virtue of this *salaah* is that it is a key to Paradise.
- 4. To achieve this quality:
 - A. We need to perform long *rakaahs* of *nafl salaah*.
 - B. We should talk about the importance of praying with humility and submission.
 - C. We should ask Allaah for humility and submission in our *salaah*.

Third Quality

- 1. The third quality of the Sahaabah was that they had knowledge of the complete *deen*, and they were always in the remembrance of Allaah.
- 2. A purpose of knowledge was so they knew in every situation what the command of Allaah was and what was the Prophet's *sunnah*.
- 3. A virtue of knowledge is that a scholar is more valuable than a thousand ordinary worshippers.
- 4. To achieve this quality:
 - A. We sit with the scholars, and learn from recommended books.
 - B. We should talk about the importance of knowledge.
 - C. We should ask Allaah for beneficial knowledge.

2. A purpose of *thikr* was so they had a constant awareness and connection with Allaah.

3. A virtue of *thikr* is that one of the eight gates of Jannah is reserved for the *thaakireen*.

4. To achieve this quality:

A. If we don't have a routine already, the elders recommend starting with 100 times Third Kalimah; 100 times *salawaatu-n-nabee* and 100 times *istighfaar* morning and evening; reading one *juz* of the Qur'aan daily, and reciting the *masnoon du'aas* that we know.

B. We should talk about the importance of *thikr*.

C. We should ask Allaah to keep us constantly in His remembrance.

Fourth Quality

1. The fourth quality of the Sahaabah was that they had *ikraam* for their fellow Muslims.

2. A purpose of this was to help create an Islamic environment.

3. A virtue of this is that Allaah helps a Muslim as long as he is helping his fellow Muslim.

4. To achieve this quality:

A. We learn and fulfil the rights of others, and we forgo our own needs to fulfil the needs of others.

B. We should talk about the importance of *ikraam*.

C. We should ask Allaah for the quality of *ikraam*.

Fifth Quality

1. The fifth quality of the Sahaabah was that they had sincerity in their intentions.

2. The purpose of this was to please Allaah, and to get their good deeds accepted and rewarded by Him.

3. A virtue of sincerity is that even a small deed done with sincerity will bring mountains of rewards.

4. To achieve this quality:

A. We should begin every action with *bismillaah*; check our intentions before, during and after every action; and we should end with *istighfaar*.

B. We should talk about the importance of sincerity.

C. We should ask Allaah for sincerity in our actions.

Sixth Quality

1. The sixth quality of the Sahaabah was that they give their life and wealth for the *deen* of Allaah.

2. A purpose of this was to take *eemaan* to the people who didn't have it.

3. A virtue of this is that a day in the Path of Allaah is better than a thousand other days.

4. To achieve this quality:

A. The elders recommend spending 4 months at the first opportunity, then spending a daily two and a half hours, with a daily *mushoorah*; two *ta'leems* daily—one at home and one in the *masjid*; two *jawlahs* weekly—one in our own locality and one in a nearby locality; spend 72 hours monthly; and 40 days a year.

B. We should talk about the importance of striving in the Path of Allaah.

C. We should ask Allaah to accept our life and wealth for His *deen*.

The sacrifice of time and wealth in this effort will bring guidance from Allaah, which will increase our *eemaan* and *yaqeen*; develop the other qualities of *deen* within us, and create genuine worry and concern within us for ourselves, our families, and the whole of mankind and *jinnaat*.

Further Understanding

First Quality

1. The first quality of the Sahaabah was their firm *eemaan* and *yaqeen*.

The most important aspect of their *eemaan* was belief in the *kalimah*

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

laa ilaaha illa-llaah, Muhammadu-r-rasoolu-llaah

which means:

There is no god but Allaah. Muhammad is the Messenger of Allaah.

Level 2

(*Eemaan Mufassal*) Once they accepted that Muhammad (s.a.w.s.) was Allaah's Messenger and that the Qur'aan was the message from Allaah to them, they also believed everything that they were informed of by them. They therefore believed in the Angels, the previous Prophets and their Books, and *taqdeer*—that everything that happens whether good or bad is only from Allaah. The main thing which changed them from who they were to who they became though, was the knowledge of their accountability; that they would have to account for what they had done in this life when they were raised again after death. The fear of punishment in the grave, on the Day of Judgement and in Jahannam kept them from committing sins, and the desire for the bounties of Jannah pushed them to perform the good deeds and sacrifices necessary to achieve them.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ

قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ

*This is the Book about which there is no doubt; guidance for those who have taqwa. **Those who believe in the unseen, establish prayer, and spend out of what We have provided for them. And those who believe in what has been revealed to you, (Oh Muhammad), and what was revealed before you, and they are certain of the Hereafter.** Those are upon guidance from their Lord, and it is those who are the successful. (2:2-5)*

4. To achieve this quality:

- A. We should obey the commands of Allaah and follow the *sunnahs* that we know.
- B. We should talk and think about the greatness of Allaah using His Names and Attributes.
- C. We should talk about and remind ourselves constantly that everything happens only by the Will of Allaah (a.w.j.).
- D. We should talk and think about the miracles of Allaah (a.w.j.) shown through the Prophets (a.s.) and the Sahaabah (r.a.a.).
- E. We should talk and think about the status of Rasoolullaah (s.a.w.s.) and the importance of following *sunnah*.
- F. We should talk and think about the Creation of Allaah (a.w.j.) around us.
- G. We should talk and think about the blessings, bounties and favours that Allaah (a.w.j.) has given us.
- H. We should talk and think about death and all the stages of the Hereafter: the grave, Day of Judgement, Jannah and Jahannam.
- I. We should talk and think about the rewards in Jannah for the good deeds we perform.
- J. We should ask Allaah for strong *eemaan* and *yaqeen*.
- K. We should do *thikr* of this Kalimah.

Level 3

(77 Branches of *Eemaan*) The Sahaabah (r.a.a.) learnt that all aspects of life are part of *eemaan*. The Prophet (s.a.w.s.) said to the near meaning: *“Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allaah, and the humblest of which is the removal of what is injurious from the path; and modesty is a branch of faith.”*

One of the pious ancestors was asked *about eemaan: “Does it increase?”* He replied *‘Yes, until it becomes like mountains.’* He was then asked *“Does it decrease?”* He answered *‘Yes, until there is nothing left of it.’*

’Umar (r.a) reported that the Prophet (s.a.w.s.) mentioned about Aboo Bakr as-Siddeeq (r.a.): *“Were the faith of Aboo Bakr (r.a.) to be weighed on one side of a scale and the faith of the people around the whole world on the other side, the faith of Aboo Bakr (r.a.) would outweigh the faith of all the people around the world.”* (Bayhaquee, Tirmithee and Ahmad ibn Hanbal.)

Yazeed related from Ja’far ibn Uthmaan: *“Some or all of our scholars heard Aboo ad-Dardaa’ saying ‘Indeed, it is a part of a man’s growth in knowledge to improve his eemaan; make up for any decrease; know whether his eemaan increases or diminishes, and know when and where Satan’s temptations may come.’”* (Ahmad ibn Hanbal)

4. To achieve this quality:

Talking about, thinking about and practising any of the branches of *eemaan* will increase our *eemaan* and *yaqeen*.

Second Quality

1. The second quality of the Sahaabah was that they had humility and submission in their *salaah*.

2. A. A purpose of this was to fulfil the right of Allaah (a.w.j.) on the believers:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Successful indeed are the believers. Those who are humble in their prayers.
(23:1-2)

B. A purpose of this was to purify them from the sins committed since the previous *salaah*.

C. A purpose of this was to protect them from lewdness and iniquity:

... إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ...

...Surely, *salaah* preserves from lewdness and iniquity... (29:45) and the Prophet (s.a.w.s.) said to the near meaning that *salaah* that doesn't save one from lewdness and iniquity is no *salaah*.

D. A purpose of this was as a means of communicating directly with Allaah (a.w.j.).

E. A purpose of this was to help them take from the treasures of Allaah. The Prophet (s.a.w.s.) taught them specific modes of *salaah* to achieve their needs: *Salaatu-l Haajah*, *Salaatu-l Istikhaarah*, *Salaatu-l Istisqaa*, and *Salaatu-t-Tasbeeh* for example.

4. To achieve this quality:

A. We should perform long *rakaahs* of *nafl salaah*.

B. We should assume all the postures of *salaah* correctly, pause, then say the *athkaar* relevant to each posture before changing position.

C. We should know the meaning of what we are saying.

D. We should believe that what we are saying is true.

E. We should believe that we are speaking directly to Allaah (a.w.j.) in the *thikr* that is directly for Him, and that He is listening to us—for example with *rabba-naa wa la-ka-l hamd*. For *thikr* that is for our own reminder, we should believe that Allaah is listening to us speaking to ourselves—for example with *ashhadu a-llaa ilaaha illa-llaaah*.

F. If our heart starts to become diverted by any feelings of enjoyment or excitement due to the effect of our *salaah*, we should suppress this by reminding ourselves that we are performing *salaah* only to please Allaah. If the feelings remain, despite trying to suppress them, then we should accept

them as a gift from Allaah, but we shouldn't perform any future *salaah* with the intention of achieving these feelings, otherwise the *salaah* becomes for *our* pleasure, not Allaah's alone.

G. We should talk about the importance of praying with humility and submission, and the means to achieve them.

H. We should ask Allaah for humility and submission in our *salaah*.

Third Quality

1. The third quality of the Sahaabah was that they had knowledge of the complete *deen*, and they were always in the remembrance of Allaah.

Knowledge

The Prophet (s.a.w.s.) said to the near meaning that there are two types of knowledge: One in the heart, which is beneficial, and one on the tongue, which is a proof of Allaah against us.

2. A. A purpose of knowledge was to purify their beliefs and to improve their character, behaviour and actions.

... كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

...Become true worshippers of the Lord by your constant teaching and studying of the Scripture. (3:79)

B. A purpose of knowledge was so they knew in every situation what the command of Allaah was and what was the Prophet's *sunnah*.

C. A purpose of knowledge was that they knew which obligatory action was to be given priority at any particular time. For example, if someone is known to be drinking alcohol and not praying, the *salaah* has to be addressed first.

D. A purpose of knowledge was to know which voluntary action was more rewarding at a particular time. For example, a *sahaabi* (r.a.) came out of *nafl i'tikaaf* to help someone in need, as he knew that this help is more valuable than 10 years of *nafl i'tikaaf*.

E. A purpose of this level of knowledge was to enable them to be sent to a community as a teacher—to teach and demonstrate the complete *deen*.

Thikr

Thikr is any and every particular moment when we are thinking, saying or doing things which Allaah (a.w.j.) likes, so the whole of life and *deen* can be *thikr* of Allaah.

2. A. A purpose of *thikr* was so they had a constant awareness and connection with Allaah.

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ

So remember Me, I will remember you. And be grateful to Me and do not be ungrateful. (2:152)

B. A purpose of *thikr* was to make their hearts satisfied and at peace.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe, and whose hearts find satisfaction in the remembrance of Allaah; for without doubt, hearts find satisfaction in the remembrance of Allaah. (13:28)

C. A purpose of *thikr* was to purify the heart.

D. A purpose of *thikr* was to protect the heart from Shaytaan.

4. To achieve this quality:

A. We should develop the habit of doing *thikr*, *tilaawah*, and reciting *masnoon du'aas* in all the appropriate situations.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

Oh you who believe! Remember Allaah with much remembrance. (33:41)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَاوَاتِ وَالْأَرْضِ...

Those who remember Allaah standing, and sitting and lying on their sides, and they reflect on the creation of the heavens and the earth... (3:191)

B. We should know the meaning of what we are saying.

C. We should believe that what we are saying is true.

D. We should believe that we are speaking directly to Allaah in the *thikr* that is directly for Him, and that He is listening to us—for example with *laa ilaaha illaa ant*. For *thikr* that is for our own reminder, believe that Allaah is listening to us speaking to ourselves—for example with *astaghfiru-llaaah*.

E. If our heart starts to become diverted by any feelings of enjoyment or excitement due to the effect of our *thikr*, we should suppress this by reminding ourselves that we are doing *thikr* only to please Allaah. If the feelings remain, despite trying to suppress them, then we should accept them as a gift from Allaah, but we shouldn't do any future *thikr* with the intention of achieving these feelings, otherwise the *thikr* becomes for *our* pleasure, not Allaah's alone.

F. We should talk about the importance of *thikr*.

G. We should ask Allaah (a.w.j.) to keep us constantly in His remembrance.

Sixth Quality

1. The sixth quality of the Sahaabah was that they give their life and wealth for the *deen* of Allaah, through which Allaah (a.w.j.) purified them and gave them the ability to achieve the practices and qualities of *eemaan*.

2. The purpose of giving their life and wealth for the *deen* of Allaah was to fulfil their responsibility to take *eemaan* to the people who didn't have it; to teach Islaam; to encourage and teach each other to develop their relationship with Allaah (a.w.j.) and become true Muslims; to protect the integrity of the Muslims and their society by enjoining good and forbidding evil, and to protect the Muslims, their lands and their subjects from outside attack.

This often involved leaving behind the things of normal life, and became a defining criterion in anyone claiming to be a believer:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ
إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

*Say (Oh Muhammad) "If your fathers, and your sons, and your brothers, and your wives, and your relatives, and the wealth which you have acquired, and the commerce wherein you fear a decline, and the dwellings with which you are pleased are more beloved to you than Allaah and His Messenger **and striving in His Cause**, then wait until Allaah brings about His command. And Allaah does not guide the wrongdoing people."* (9:24)

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى
الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ
إِلَّا قَلِيلٌ

Oh you who believe! What is the matter with you, that when you are asked to go forth in the cause of Allaah, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter. (9:38)

In this effort of Tableegh, we work on encouraging and teaching each other to develop our relationships with Allaah (a.w.j.) and become true Muslims. The sacrifice of time and wealth for this effort will firstly bring us guidance from Allaah (a.w.j.), which will purify us; increase our *eemaan* and *yaqeen*; develop the other actions and qualities of *deen* in our lives, and create

genuine worry and concern within us for ourselves, our families, and the whole of mankind and *jinnaat*.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And those who strive in relation to Us, We will most certainly guide them to our Paths (subul): For truly Allaah is with those who do right. (29:69)

This striving away from home to call people to Allaah (a.w.j.) demonstrates our trying to sincerely love Him in a way that He *Wishes* to be loved, not in *other* ways of our own thinking. Also, of all the Paths (*subul*) that open as a result of *any* kind striving in relation to Allaah (a.w.j.), this effort puts us on the Path (*sabeel*) of our Prophet (s.a.w.s.), through which we receive additional guidance specific to those who follow him (s.a.w.s.).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ

*Say (Oh Muhammad) "If you love Allaah, **then follow me**; Allaah will Love you and forgive you your sins. Allaah is Forgiving, Merciful."* (3:31)

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا
أَنَا مِنَ الْمُشْرِكِينَ

*Say (Oh Muhammad) "This is my Path (sabeel). I invite to Allaah with insight. **I and whoever followed me.** Glory be to Allaah! And I am not of the idolaters."* (12:108)

... وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

...and follow him (Muhammad) so that you may be guided. (7:158)

4. To achieve this quality of giving our life and wealth for the *deen* of Allaah:
- A. The elders recommend spending 4 months at the first opportunity, then spending a daily two and a half hours, with a daily *mushoorah*; two *ta'leems* daily—one at home and one in the *masjid*; two *jawlahs* weekly—one in our own locality and one in a nearby locality; spending 72 hours monthly; and 40 days a year.
 - B. We should increase our time and sacrifices throughout our lives.
 - C. We should talk about the importance of striving in the Path of Allaah.
 - D. We should ask Allaah to accept our life and wealth for His *deen*.