

The Tenacity of The Prophet's Companions: A Historical Study of Their Noble Characters

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Abstract

This paper explores the origin of Islam as a divine religion revealed to the Prophet Muhammad (peace be upon him) and conveyed to mankind. The demise of the prophet, however, did not bring an end to the message of Islam. It was as a result of the tenacity of his companions, who were able to completely comprehend the message, preserve the teachings, and entrust them to the next generation. The life chronicle of the companions unveils how they sacrificed their noble status, life, and wealth for the cause of Islam. Their practical application of the teachings of the religion, such as their tenacity in upholding the spirit of truthfulness and trustworthiness, embracing the love for the prophet and his family, promoting the spirit of brotherhood, and ensuring swift compliance with his instructions, is noteworthy. This paper equally looks into their commitment to preserving and disseminating the message of Islam, and how they promoted harmonious Muslim non-Muslim relations, following the dictates of the Quran and the teachings of the prophet. The research adopted a library method to explore related materials from various library collections. In conclusion, this study disclosed the dedication of the prophet's companions as a means through which God aims to ensure the continuity of the message of Islam for future generations. In addition, their exemplary life inspires Muslims to follow in their footsteps in promoting the path of Islam.

Keywords: The Tenancy, Prophet's Companions, Reflection, Legacies.

Introduction

Islam, as a universal religion, guides all humanity, tracing its origin to the prophetic mission of the Prophet Muhammad (peace be upon him), the final messenger in the Abrahamic tradition. The prophet received the first revelation in the year 610 CE. The revelation continued throughout his first phase of life in Makkah and spanned into his second phase, which was his life in Madinah, before it came to an end with his demise. All these events took place within 23 years.

With his transition to the next world in the year 632 CE, it would have been conceived that this marked the end of the message, which was meant to be passed from generation to generation until the end of the world. However, it was not the case, as the Divine Being never allows the message of

the religion to falter or collapse. It was due to the thorough integration and proper assimilation of his message by those who were able to see him, live with him, and learn from him (his Companions).

After the prophetic era comes the era of the companions. A companion is a person who met the Noble Prophet Muhammad (peace be upon him) either briefly or for an extended period, or did not meet him but accepted Islam during the prophetic era. Among them were those who transmitted hadith from him or fought behind him.¹ An overwhelming majority of Muslims believe that the companions are just people and can be relied on regarding prophetic traditions, Islamic jurisprudence, or the religion of Islam as a whole.² This generation occupies a significant position in the sight of Allah. The following prophetic traditions provide a few illustrations of acclamation for their esteem position in Islam.

"The best of my followers are those living in my century (generation), then those coming after them, and then those coming after the latter".³

"Do not abuse my companions, for if any one of you spent gold equal to Uhud (mountain) (in Allah's cause) it would not be equal to a *Mudd* (two-thirds of a kilogram) or even a half *Mudd* spent by one of them".⁴

"(Fear) Allah! (Fear) Allah regarding my companions! Do not make them objects of insults after me. Whoever loves them, it is out of love for me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allah, and whoever offends Allah, [then] he shall soon be punished".⁵

It is therefore clear that the companions of the Prophet Muhammad are highly valued in the sight of Allah and His prophet and, as such, seen as men of great esteem. This set of people played a significant role in sustaining the light of the religion for onward transmission to later generations. During the era of the first two caliphs, the companions were concentrated within the city of Madinah, teaching and learning among themselves. After the series of conquests witnessed in the era of Caliph Umar and Uthman, some of the companions migrated from Madinah to major cities such as Makkah, Basra, Sham (Syria), and Egypt, conveying the message of Islam to the people. The four rightly guided caliphs lived in Madinah except Ali, who later migrated to Kufah. Ā'isha, Zayd bin Thābit, Abdullah bin Umar, and Ubayy bin K'ab were among the great companions who remained in Madinah.⁶

Similarly, 300 of the companions who took the oath of Ridwan (Bai'at al- Ridwān) and 70 among those who participated in the battle of Badr also migrated to Kufah.⁷ Ali bin Abi Talib and Abdullah bin Mas'ud were among these companions. The city of the first revelation was occupied by some notable companions such as Abd Allah bin Abbas and Abd Alāh bin Zubayr.⁸ In Sham, prominent companions such as Mua'dh bin Jabal, Ubadah bin. Al Samit and Abū Dardā flourished in Sham (Syria).⁹ Amr bin Al-As captured the city of Cairo in the era of Caliph Umar. The caliph made him the

¹ Ibn Hajar al -Asqalāni, *Al-Iṣābah fī Tamyiz al-Ṣahābah*, Beirut: Dār al- Kutub al-Ilmiyya, 1994

² al-Ghazzali, H.A. *al-Mustasfā min ilm al- uṣūl*, (Qatar: Dār al-Thaqāfah, 2017) *al-Mustasfā min ilm al- uṣūl*,

³ Bukhārī, M. I. *Sahih al-Bukhārī*, Arabic-English, by Muhsin M. Khan, vol 5, no 3650, (Saudi Arabia: Dār al-Salām, 1997), pp11-12

⁴ *Bukhārī*, vol 5, no 3673, p25

⁵ Tirmidhī, I. M., *Jāmi al-Tirmidhī*, Trans. by Abu Khaliyl, vol 6, no 3862, (Saudi Arabia: Dār al-Salām, 2007), pp482-483

⁶ Hamzah Mas-Shoqah, "The Schools of the Companions and their Relation to the Emergence of the Four Jurisprudential Schools, <https://www.aliftaa.jo/article-en/5800/The-Schools-of-the-Companions-and-their-Relation-to-the-Emergence-of-the-Four-Jurisprudential-Schools>, 2024

⁷ Ibn Sa'd, Abū 'Abd Allāh Muhammad, *al-Ṭabaqāt al-Kubrā*, vol 6, (Beirut: Dār al-Kutub al-Ilmiyah, 1990), p89,

⁸ Al-Shirāzī, Abū Ishāq Ibrāhīm ibn 'Alī, *Ṭabaqah al-Fuqahā*, (Beirut: Dār al-Rā'id al-Arabi, 1970), p49

⁹ Al-Shirāzī op.cit., p75

governor of the city. His style of leadership facilitated the spread of Islam in Egypt and enhanced various developmental activities in the city.¹⁰

With the dispersal of the companions to different parts of the world, the religion of Islam was able to reach far places that were not fortunate to witness the presence of the prophet in his lifetime. This study undertook a critical examination of the sacrifices made by the companions of the prophet in propagating Islam, both during his lifetime and in the post-prophetic era, shedding light on their enduring legacy and contributions to the development and dissemination. It is highly imperative as it would provide Muslims the opportunity to appreciate the magnitude of their efforts in Islam. Consequently, this study would serve as a source of inspiration for the generality of Muslims in this era, thereby enabling them to follow in their footsteps.

Methodology

In consideration of the materials utilized for the research, the paper is a library-based research. This approach involves sourcing related material from various materials deposited in the library and exploring the teachings contained in the Quran and prophetic traditions. Some scientific journals and relevant history books were also consulted from the library. The materials were appropriately interpreted, logically arranged, and systematically presented. This method paved the way for a proper appreciation of the legacy of the prophet's companions.

Discussion

Tenacity in sacrificing their nobility, wealth, and life for the sake of Islam

The commitment and dedication of the companions to the course of Islam cannot be overemphasized. They sacrificed their noble status and humbled themselves before the Prophet Muhammad. A good example of them is Abu Bakr. Prior to the advent of Islam, Abubakar was one of the most respected Quraysh chiefs. In addition, his views were given preference over those of his opponents.¹¹ Despite his preeminence amongst the Arabs, he humbled himself by professing the new religion and accepted being a follower of the Prophet Muhammad. Despite Abu Bakr's nobility among Quraysh and his acts of kindness to the people, he was not exempted from being persecuted on account of his new faith. His persecution resulted in his attempt to migrate to Ethiopia. However, this migration was foiled by Bark-al-Ghimād bin Ad-Dagina, the Chief of the tribe of Qara, who took him to the nobles of Quraysh to convince them to be lenient with him. The following prophetic tradition elucidates further.

Abu Bakr set out to emigrate to the land of Ethiopia, and when he reached Bark-al-Ghimād Ibn Ad-Dagina, the Chief of the tribe of Qara, met him and said, "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out of my country, so I want to wander in the land and worship my Lord." Ibn Ad-Dagina said, "O Abu Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore, I am your protector".¹²

In addition to the sacrifice of his nobility for the sake of Islam, Abu Bakr demonstrated extraordinary dedication to the course of Islam. He willingly gave out his wealth and offered his life for the cause of the religion. The following prophetic traditions corroborate this assertion.

¹⁰ Abd al-Bāsīt Ahmad, *ʿAmr ibn al-ʿAs, The Conqueror of Egypt*, Ed. Aqeel Walker Muhammad Ayub Sapra, (Saudi Arabia: Maktaba Dār al-Salām,, 2001)

¹¹ Ridha, M. Abū Bakr aṣ-Ṣiddīq. *Awwal al-Khulfa al-Rāshidīn*. Eng Trans. by Agha M. (Lebanon: Dār al-Kutub, 1999), p9

¹² Bukhārī, op. cit. vol. 5, no. 3905, pp144 -147

Zaid bin Aslam said: "I heard 'Umar bin Al-Khattāb saying: 'We were ordered by the Messenger of Allah to give in charity, and that coincided with a time in which I had some wealth, so I said, "Today I will beat Abu Bakr, if ever I beat him. "So, I came with half of my wealth, and the Messenger of Allah said: "What did you leave for your family?" I said: "The like of it." Abu Bakr came with everything he had, so he said: "O Abu Bakr! What did you leave for your family?" He said, "I left Allah and His messenger for them." I said: [By Allah] "I will never be able to beat him to something".¹³

"No doubt, Abu Bakr has favoured me much both with his company and his property more than anybody else, and if I had to take a *Khalil* from my followers, I would certainly have taken Abu Bakr, but the fraternity of Islam is sufficient. Let no *Khaukha* (a small door in a big gate) of the mosque remain open, except that of Abu Bakr".¹⁴

"There is no favor due upon us from anyone, except that we have repaid him, with the exception of Abu Bakr. Verily, upon us, there is a favor due to him, which Allah will repay him on the Day of Judgment. No one's wealth has benefited me as Abu Bakr's wealth has benefited me, and if I were to take a *Khalil*, then I would have taken Abu Bakr as a *Khalil*, and indeed, your companion is Allah's".¹⁵

Umar bin Khattāb was a noble and brave companion of the Prophet Muhammad (peace be upon him). His fearless attitude earned him minimal challenges after his conversion to Islam. Umar was renowned for his unwavering protection of Islam and his bold announcement of his migration to Madinah, daring anyone to challenge him. On one occasion, he donated half of his wealth to the cause of Islam.¹⁶

Prior to embracing Islam, Uthman bin Affan was a respected noble and successful businessman among the Arabs. He sacrificed his noble status for Islam, offered his life for the sake of the religion, and donated his wealth for Islam to thrive. Uthman was a distinguished member of the Banū-Umayyah Clan and highly respected by all the Quraysh.¹⁷ Despite his esteemed position, he faced many threats from the hands of Arabs. Uthman was among the companions who migrated to Abyssinia on account of their persecution and the need to secure freedom of religion.

When the population of Muslims grew in Madinah, expanding the prophet's mosque became a priority. The Prophet Muhammad (peace be upon him) sought to purchase the adjacent land, and Uthman donated 25,000 dirhams for the acquisition. When the Muslims arrived in Madina, they were faced with severe scarcity of water. The available water in the well of Rumah was meant for sale. Uthman bought and dug this well for the course of Islam. This benevolent act earned him paradise. Similarly, during the Battle of Tabuk, Uthman equipped the army with provisions, and for this, he was granted paradise.¹⁸ In another report, it was mentioned that when the 'Army of Distress' was being prepared, Uthman donated a substantial portion of his wealth to the cause of Islam. In this hadith, the narrator said:

"So I saw the prophet turning them over in his lap, saying: 'Whatever 'Uthman does after today will not harm him,' two times."¹⁹

¹³ Tirmidhi, Tirmidhī op. cit., vol. 6, no. 3675, p356

¹⁴ Bukhārī, op. cit. vol. 5 no 3904, pp143-144

¹⁵, Tirmidhī, op. cit. vol. 6 no 3661, pp347-348

¹⁶ Tirmidhī, op. cit. vol. 6 no 3675, p357

¹⁷ as-Sallabi, Ali Muhammad, *The Biography of Caliph Uthmān* Eng. Trans. by Nāṣir al-Dīn al-Khaṭṭāb (Saudi Arabia: Dār al-Salām, Publisher, 2007)

¹⁸ Bukhārī, op. cit. vol. 4, no 2778, pp40-41

¹⁹ Tirmidhī, op. cit. vol. 6 no. 3701, p376

These examples demonstrate the remarkable tenacity of Uthman, who consistently demonstrated his commitment to Islam by generously dedicating his wealth to its thrive.

Mus`ab bin Umair, described as the flower of the Quraish, was the most handsome and charming youth from a wealthy family. Despite being pampered by his parents, Mus`ab embraced Islam and was contented with the ascetic life and persecution from his people on account of his new faith. His mother, Khunas Bint Mālik, imprisoned and shackled him, threatening to withhold her financial support for him. However, it did not prevent him from his faith. Mus`ab was able to escape and migrated with other believers to Abyssinia.²⁰

The chronicles of Islam also highlight the sacrifices of Sumayya, the mother of Ammar bin Yasir was the seventh person to embrace Islam. On account of her new faith, she was stabbed in the abdomen by Abu Jahl to become the first martyr in the history of Islam. The Prophet Muhammad gave glad tidings to the family of Sumayyah and Ammār for their firmness of faith.²¹

Tenacity in upholding truthfulness and trustworthiness

Among the character that the companions of the Prophet Muhammad tenaciously upheld was that of truthfulness and trustworthiness. Umar once received a visitor among his in-laws. Before departure, the in-law pleaded with Umar for something from the government treasury. Umar turned down the offer but gave him 10,000 dirhams from his personal property.²² Even in their final moments, the companions demonstrated remarkable truthfulness. For example, the following prophetic narration by Jabir underscores this assertion.

When the time of the battle of Uhud approached, my father called me at night and said, "I think that I will be the first amongst the companions of the prophet to be martyred. I do not leave anyone after me dearer to me than you, except Allah's Messenger, and I owe some debt, and you should repay it and treat your sisters favourably (meaning) nicely and politely." So in the morning, he was the first to be martyred and was buried along with another martyr. "I did not like to leave him with the other (martyr), so I took his body out of the grave after six months of his burial, and he was in the same condition as he was on the day of burial, except for a slight change near his ear."²³

One of the virtues that empowers individuals to uphold the spirit of truthfulness is the act of contentment. The companions of the Prophet Muhammad (peace be upon him) exemplified this trait, demonstrating no interest in acquiring what did not rightfully belong to them. On several occasions, some companions encountered lost wealth, yet instead of keeping it, they chose to search for the rightful owner. The following examples illustrate this remarkable commitment to honesty and integrity.

It was narrated that Dubā'ah bin Az-Zubair bin Abdul-Muttalib bin Hāshim said: "Al-Miqdad went out to relieve himself in Baqi' Al-Khabkhabah, and suddenly he saw a rat bringing a Dinar out of a hole. It kept bringing out Dinar after Dinar, until it had brought out seventeen Dinars. Then, it brought out a red purse, in which was another Dinar, so there were eighteen Dinars in all. He took them to the prophet, and told him (what had happened) and said: 'Take the *sadaqah* that is due on it'. The prophet said to him: 'Did you reach your hand toward the hole?' He said: 'No.' The Messenger of Allah said to him: 'May Allah bless it for you'.²⁴

²⁰ Kandhelvi M. Y. *Hayat al-Sahabah*, Eng. Trans. by Elias A. H. (America: Library of Islam, 2004)

²¹ Hakim al-Naiyāburi Muhammad bn. Abdullah, *al-Mustadrak ala al-Sahihayn*, no 5666, (Beirut: Dār al- Ma'rifa,nd)

²² Ahmad, K. J, *Hundred Great Muslims*. (America: Library of Islam, 1987)

²³ Bukhāri, op. cit. vol. 2 no 1351, p249

²⁴ Abu Dawud S. A, *Sunan Abu Dawud*, English Arabic-English Trans. by Yaser Qadhi, vol 3, no 3087 (Saudi Arabia: Dār al-Salām, 2008), p547

Narrated Ubai bin Ka'b found a purse containing one hundred Dinar. So, I went to the prophet (and informed him about it), and he said, "Make a public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to the prophet, who said, "Make a public announcement for another year." I did, but none turned up to claim it. I went to him for the third time and he said, "Keep the container and the string that is used for its tying and count the money it contains, and if its owner comes, give it to him; otherwise, utilize it."²⁵

The trust of leadership also required being just in dealings with people and avoiding taking advantage of leadership to maltreat them. As mentioned, on an occasion, Caliph Uthman bin Affan entered upon one of his slaves who was feeding his she-camel, and noticed something he disliked in the feed. As a result of this, Caliph Uthman tweaked the ear of the enslaved person but quickly regretted it and requested the enslaved person to take revenge. The enslaved person refused, but Caliph Uthman insisted till the enslaved person had taken hold of his ear, tweaked it, until he thought that the enslaved person had pulled as hard as he had done to him.²⁶ All these affirmed that the companions were conscious of the trust entrusted to them and, as such, upheld the spirit of truthfulness in their lives.

Tenacity in upholding truthfulness and trustworthiness

One of the virtues deeply ingrained in the hearts of the companions was an unwavering love for the Noble Prophet Muhammad (peace be upon him). This love was rooted in the Quranic injunction that the love for the prophet should supersede the love one has for one's father, children, friends, and all worldly treasures of the world.²⁷ Additionally, the prophet emphasized that true faith necessitates loving him more than one's father, children, and all humanity.²⁸

Several examples are buttressing how deeply immersed the companions were in the ocean of love for the Noble Prophet. For instance, Abdullah bin Amr would often seek opportunities to express his love and loyalty to the Noble Prophet. When his son, Jabir, took cooked food to the Noble Prophet, Abdullah bin Amr asked about the prophet's response, upon learning that the prophet had asked for meat, Abdullah bin Amr slaughtered a goat, cooked the meat, and sent it to the prophet, who was pleased and supplicated for the family.²⁹

Umar's transformation from a lower degree of love for the prophet to the peak of it is another notable example. Initially, he considered the prophet dearer to him than anything except himself. However, upon realising this was insufficient, Umar declared his love for the Prophet, surpassing everything, including himself.³⁰ Indeed, the assurance of paradise given to the companions of the Prophet Muhammad (peace be upon him) due to their love for him serves as a powerful testimony to their unwavering dedication and tenacity in the cause of Islam.³¹

Regarding the love for the prophet's household, the Quran says:

That is [the Bounty] whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin".³²

In the following prophetic tradition, Prophet Muhammad (peace be upon him) says:

²⁵ , Bukhāri, op. cit. vol 3 no 2426, p350

²⁶ Umar bn. Shabbah, *Tārikh Madinah Al Munawwarah*, vol. 3, (Beirut: Dār al-Kutub al-Ilmiya,1996), p 236

²⁷ Qur'an (Taubah: 24).

²⁸ Bukhāri, op. cit. vol.1 no. 15, p61

²⁹ *Bayhaqi*, Abubakar Ahmad bn. Husayn, *al-Bayhaqi*, vol 8, no 5503, (Riyadh: Makhtabah al-Rushd, 2003) pp62-

³⁰ Bukhāri op. cit. vol 8 no 6632, p333

³¹ Bukhāri, op. cit. vol 5 no 3688, pp33-34

³² Qur'an (Shura:23)

"I am leaving among you two weighty things, the first of which is the Book of Allah, in which is guidance and light. Follow the Book of Allah and hold fast to it. He encouraged us to adhere to the Book of Allah, then he said: "And the people of my household, I remind you of Allah with regard to the people of my household, I remind you of Allah with regard to the people of my household, I remind you of Allah with regard to the people of my household."...' They are the family of 'Ali, the family of 'Aqil, the family of Ja'far, and the family of 'Abbas.'³³

A clarification is given regarding the household of the prophet in the following tradition:

The Messenger of Allah (peace be upon him) called al-Hasan, al-Husayn, Ali, and Fatima and spread to them a garment, saying, 'O Allah, these are my household, so keep uncleanness away from them and purify them with a thorough purification'.³⁴

The Prophet Muhammad (peace be upon him) exemplified the importance of loving his household. In a hadith narrated by Al-Bard', he said I saw the Prophet; while Al-Hasan was over his shoulder, saying, 'O Allah! I love him, so please love him'.³⁵ Another hadith states that the prophet said to Hasan: "O Allah, I love him, so love him, and love those who love him".³⁶ The companions of the prophet followed his footsteps in demonstrating their love and respect for his household. It was narrated that Abu Bakr used to say, "In order to please the Prophet Muhammad (peace be upon him), do good to his family".³⁷ During the lifetime of Fatimah, the daughter of the prophet, Abu Bakr treated Ali, the husband of Fatimah, with kindness. After her demise, Ali invited the caliph, who went and had a long discussion with him. The hadith continues as follows:

He kept speaking to Abu Bakr until Abu Bakr's eyes filled with tears. When Abu Bakr spoke, he said: By the One in Whose Hand is my soul, kinship with the Messenger of Allah is dearer to me than kinship with my people.³⁸

In another hadith, 'Uqba bin Al-Hārith said he saw Abu Bakr carrying Al-Hasan and saying, "Let my father be sacrificed for you; you resemble the prophet and not 'Ali," while 'Ali was laughing.³⁹

During the era of Umar bin Khattāb, the second caliph, the prophet's family was prioritized in the registry of stipends, with Al-Hassan and Al-Hussain receiving 5,000 dirhams each. Umar also showed respect to Abdullah ibn Abbas, the prophet's cousin, by including him in the gathering of old companions of Badr, acknowledging his high position of knowledge among the companions. This consideration appeared to be an astonishment, as no child among the children of the companions was allowed into this gathering.⁴⁰

Tenacity in promoting the spirit of brotherhood

The bond of brotherhood among the companions was extraordinary. The Madinah phase of the prophet's life provides insight into how the companions exhibited brotherhood. The following prophetic tradition elucidates the nature of brotherhood among the companions in Madinah.

When the emigrants reached Al-Madina, Allah's Messenger established the bond of brotherhood (fraternity) between 'Abd al-Rahmān and Sa'd bin Ar-Rabi'. Sa'd said to 'Abd al-Rahmān, "I am

³³ Muslim I.H., *Ṣaḥīḥ Muslim*, Trans. by Nāṣir al-Dīn al-Khaṭṭāb, vol 6 no 6225, (Saudi Arabia: Dār al-Salām, 2007), pp 267-268)

³⁴ Nasā'ī, A. S., M., *Khasa'iss Amirul Mu'minin Ali ibn Abi Talib*, Eng Trans. by A.K. Ahmed & Abdullah al-Shahin, no 24, (Iran: Ansariyan Publications, 2009), p33

³⁵ Bukhāri, op. cit., vol 5, no 3749, p68

³⁶ Muslim, op. cit., vol 6 no 6256, p282

³⁷ Bukhāri, op. cit., vol 5, no 3751, p68

³⁸ Muslim, op. cit., vol 5, no 4580, pp46-47

³⁹ Bukhāri, op. cit., vol 5, no 3750, p68

⁴⁰ Sulaiman bn. Salim, Suhaymi, *Al Aqida fi Ahlul Bayt baynal-Ifrat wat- Tafir*, (Madina: Imam Bukhari, Publishing Centre, 2000), p209

the richest of all the *Ansari*, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that. I may divorce her, and when she finishes her prescribed period (i.e., *'Ida* ') of divorce, then marry her."⁴¹

When the prophet established the bond of brotherhood between the Muhajirūn and Ansari, Sa'd bin Ar-Rabi' Al-Ansār was a rich man, joined together with 'Abdur-Rabman bin Awf, a Muhajir. Sa'd offered half of his wealth to Abd al-Rahmān, but the latter opted to work to earn his leaving.⁴² The bond of brotherhood was so strong that the Ansari volunteered that their emigrant brothers, Muhajirūn, should inherit from them after death, while they (Ansari) would not inherit the Muhajirūn.⁴³ It was the system of inheritance before the revelation stipulating shares of the heirs.

With regards to the trees of date-palm trees owned by the Ansari, the following prophetic tradition explains how the Ansari (helpers) were dedicated to strengthening the bond of brotherhood between them and the Muhajirūn (emigrants).

The *Ansari* said (to the prophet), "Please divide the date-palm trees between us and them (i.e., emigrants)." The Prophet O said, "No." The Ansari said, "Let them (i.e., the emigrants) do the labour for us in the gardens and share the date-fruits with us." The emigrants said, "We accept this".⁴⁴

These traditions showcase the Ansari's selflessness and commitment to strengthening the bond of brotherhood between themselves and the Muhajirūn. By sharing their resources and wealth, they exemplified the Islamic values of generosity, compassion, and unity.

Tenacity in responding swiftly to his instructions, adhering to his traditions

The companions held the prophet's instructions in high esteem, adhering strictly to his traditions. During the Treaty of Udaibiyah, 'Urwa, an ambassador of the Qurayh, reported his experience as follows:

"O people! By Allah, I have been to the kings and caesar, Khosrau and An-Najashi, yet I have never seen any of them respected by their courtiers as much as Muhammad (peace be upon him) is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e., the prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately".⁴⁵

The following hadith, narrated by 'Abbas bin Rabi'ah, testified how the practices of the prophet are given great regard and recognition by Umar bin Khattāb.

"I saw 'Umar bin Al-Khattāb kissing the (black) stone and saying: 'I am kissing you while I know that you are just a stone, and if I had not seen the Messenger of Allah kissing you, I would not kiss you'.⁴⁶

When the companions were migrating one after the other to Madina, Abu Bakr was resolute to follow suit. In the course of this attempt, the prophet said to him:

"Wait for a while, because I hope that I will be allowed to emigrate also." Abu Bakr said, "Do you indeed expect this? Let my father and mother be sacrificed for you!" The prophet said, "Yes." So, Abu Bakr did not emigrate for the sake of Allah's Messenger in order to accompany.⁴⁷

⁴¹ , Bukhāri, op. cit., vol 5, no 3780, p80

⁴² Bukhāri, op. cit. vol 3 no 2049, p157

⁴³ Bukhāri, op. cit., vol 3 np 2292, pp273-274

⁴⁴ Bukhāri, op. cit., vol 5, no 3782, p81

⁴⁵ Bukhāri, op. cit., vol. 3 no 2731, p531

⁴⁶ Tirmidhī vol 2, no 860, p277,

⁴⁷ Bukhāri, op. cit., vol. 5 no 3905, pp144-148

During the Treaty of Udaibiyah, the companions thought that as promised by Allah through the prophet, their plight to Umrah would be achieved in that year. When their plan ended up with a treaty, they were deterred and, as such, reluctant to slaughter their animals and shave their heads as the prophet had earlier instructed them. Knowing very well how swiftly the companions respond to the tradition of the prophet, Ummu Salma advised the prophet to do what he wanted them to do and sit back to watch their reactions. The following hadith elaborates further on the event:

Umm Salama said, "O the prophet of Allah! Do you want your order to be carried out? Go out and do not say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the prophet went out and did not talk to any of them till he did that, i.e., slaughtered the sacrifice and called his barber, who shaved his head. Seeing that, the companions of the prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other.⁴⁸

Ibn Umar was a prime example of adhering to prophetic traditions, doing neither more nor less than instructed.⁴⁹ These instances affirm the companions' prompt response to the prophet's instructions and their dedication to preserving his traditions.

Tenacity in preserving and disseminating the message of Islam

As the first generation of Muslims, the companions witnessed the revelation period and directly learned from the Noble Prophet. It accorded them the chance to listen and understand very clearly the message of Islam. By means of memorization, clarification, interpretation, documentation, and narrations, they were able to preserve and disseminate the message of Islam to the next generation. It made it possible for the religion to reach the nooks and crannies of the world.

To ensure proper preservation and dissemination of his message, in several hadith, the Noble Prophet commanded the conveyance of his message by whoever heard it, to those absent.⁵⁰ During the revelation period, companions like the four rightly guided caliphs, Abdullah bin Al Amr' al A's, Muawiyah bin Abi Sufyān, Zayd bin Thābit, and others were responsible for writing down the Quran. The Quran was written on various materials, including saddle wood, stone tablets, bone tablets, leather, parchment, leaves, branches, trunks, and the back of palm trees. The prophet permitted writing down his utterances, emphasizing their truthfulness.⁵¹

In order to avoid missing the message of Islam from the prophet, on a daily basis, the companions visited him in turns. By implication, one used to go one day and another day. When one went, he would relate to the other the news of that day regarding the Divine Revelation and other things, and when the other went, he would do the same for the other.⁵² The women among them were not left behind as the prophet graciously granted them a special session of learning.⁵³ The role of women in the realm of hadith narration cannot be disputed. Notable among them is Aisha binti Abu Bakr, the wife of the Prophet Muhammad, who had more than 2,000 traditions. Several other female narrators have contributed to transmitting and teaching the traditions of the Prophet Muhammad (peace be upon him).⁵⁴

⁴⁸ Bukhāri, op. cit., vol. 3 no 2731, pp534-535, 1997).

⁴⁹ Ibn. Mājah, M., *Sunan Ibn. Mājah*. Arabic-English Trans.by Nāsir al-Dīn al-Khaṭṭāb , vol 1 no4 (Saudi Arabia: Dār al-Salām,, 2007), p75

⁵⁰ Bukhāri, op. cit., vol 1, no104, pp117-118 & Ibn Mājah, op. cit., vol 1, no233., p227.

⁵¹ Abū Dāwūd, *Sunan Abī Dāwūd*, English Arabic-English Trans. by Yāsir Qādhī, vol 4, no 3646. (Saudi Arabia: Dār al-Salām, 2008)

⁵² Bukhāri, op. cit., no vol 1, no89, pp109-110).

⁵³ Bukhāri, op. cit., no vol 1, no101, pp115-116, 1997).

⁵⁴ Ohza Ikmya Safitri & Muhammad Syafik bin Maswar, 'Women's Impact on Islamic Heritage: Analyzing the Contribution of Female Companions in Hadith Narrations in Basrah,' *Journal of Qur'an and Hadith Studies*, vol 5, (2024), DOI:

During Abu Bakr's Caliphate, he initiated the compilation of the Quran due to the death of many memorisers of the Quran and for fear of the scripture's loss.⁵⁵ The task of standardizing the Quran during the reign of Uthman also enhanced its preservation.⁵⁶ These efforts ensure the message of Islam is well-preserved for further dissemination to future generations.

Tenacity in promoting harmonious Muslim-non-Muslim relations

Among the teachings of the Quran and the tradition of the Noble Prophet is that of the entrenchment of harmonious Muslim-non-Muslim relations. In pursuance of this noble conduct, the following verse of the Quran elucidates further.

Allah forbids you not, with regard to those who fight you not for [your] faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just. Allah only forbids you, with regard to those who fight you for [your] faith, and drive you out of your homes, and support [others] in driving you out, from turning to them [for friendship and protection]. It is such a turn to them [in these circumstances] that do wrong.⁵⁷

It implies that in Islam, non-Muslims are categorized into two. The first group is non-Muslims living peacefully with the Muslims, and the second group is those waging war with the Muslims on account of their faith. As to the first category, Islam commands being kind and just to them, while the second group is to be fought based on their aggression against the Muslims.⁵⁸ In the following hadith, the prophet emphasized the need for ensuring peace with the first group of non-Muslims.

"Whoever killed a *Mu'ahid* (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of paradise, though its fragrance can be smelt at a distance of forty years (of travelling)".⁵⁹

In compliance with the laid-down foundation by the Noble Prophet, during the reign of Caliph Abu Bakr, he went into an agreement with the people of Najran as follows:

This is a covenant from the Caliph of Muhammad (peace be upon him), Abu Bakr, to the Christian inhabitants of Najran. Full protection is accorded from Allah and His prophet to the Christian inhabitants of Najran regarding their life, land, nationhood, property and wealth, even to those who are residing as their dependants in the vicinity villages of Najran and to those living in Najran and outside the country, their priests, monks, churches and everything whether great and small. They will neither be subject to military service nor will they be treated harshly, nor will their priests be forced to relinquish their ascetism. This covenant is the reaffirmation of the original document executed by the Prophet of Allah (peace be upon him) with the people of Najran. Whatever is contained in the document, Allah and His Messenger (peace be upon him) stand witness to it. It is incumbent upon the Christian inhabitants of Najran to fulfil their responsibilities with sincerity and truth.⁶⁰

After the demise of Abu Bakr, Umar became the caliph. In one of his relationships with the non-Muslims of Iliya of Jerusalem, he signed a treaty with them as related below:

It is the security given by the slave of God, Umar, the Commander of the Faithful, to the people of Iliya: They are guaranteed the security of their persons, possessions, churches, crucifixes, and everyone within, whether sick or in good health, as well as everyone in their community. Their

<https://doi.org/10.28918/aqwal.v5i1.7126>,

⁵⁵ Bukhārī, op. cit., vol.6, no 4679 pp156-157 & Bukhari, vol.9, no 7191, pp190-191

⁵⁶ Bukhārī, op. cit., vol.6, no 4987 pp425-426

⁵⁷ Qur'an (Mumtahanah :8-9)

⁵⁸ Al-Kawlaky, Ibrāhim Nyas, *Fi Riyahd al-Tafsir* 2nd ed. vol. 6, (Madinatu Kawlakh, Senegal), p 129

⁵⁹ Bukhārī, op. cit., vol 9, no 6914, p40

⁶⁰ Abu Yusuf, Y. I. *Kitāb al-Kharaj*, (Karachi: International Islamic Publishers,1984), pp31-32)

churches will not be occupied or demolished, nor will anything be taken from them. They will not be forced away from their religion or harmed because of it. They will not be occupied by the Jewish settlers in Iliya.⁶¹

Umar was once in the Levant (the region in the Mediterranean, which comprises the present-day Lebanon, Israel, and parts of Turkey and Syria), and the call for prayer was made when he was in the Church of the Holy Sepulcher. The Patriarch offered Umar to observe prayer in the church. When Umar was about to pray, he remembered that if he did so, Muslims might rise one day to build a mosque on the spot, thereby seizing it from the Christians. As a result of this, he refused the offer. It is an affirmation of the Quranic instruction on the right of the individual to freedom of worship. In addition, it portrays the prophetic tradition of ensuring justice and promoting harmonious Muslim non-Muslim relationships.⁶²

During the caliphate of Umar, a conflict once ensued between a Muslim and a Jew, and the case was brought before Caliph Umar. After a thorough investigation, the caliph acquitted the Jew and adjudged the Muslim blameworthy. The Jew was so astonished that he attested to the fairness of the caliph.⁶³

Furthermore, during one of his visits to Damascus, Caliph Umar bin al-Khattāb came across a group of Christian lepers. To ensure their good living, he instructed that they should be given an allowance regularly from the public treasury.⁶⁴ Even at the point of death, Umar emphasized strict compliance with this noble teaching as narrated in the following hadith by 'Amr bin Maimūn:

'Umar (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e., the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Messenger in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not overtax them beyond their capability".⁶⁵

During the era of Ali, the fourth caliph, there were cases of good treatment of non-Muslims by the Muslims. A good example of this was the case of a retired Christian who had spent his youthful age in the service of the state, but had looked the other way. In response to the plight of this older man, the caliph says:

You used him for work when he was young and cast him off when he was old and weak! He must be given a pension from the public treasury to ensure his livelihood.⁶⁶

Mujūhid narrated that during his lifetime, 'Abdullah bin Amr, the son of Amr bin Al-A's, a sheep was slaughtered for him. After preparing the sheep, he asked his slave, saying:

'Have you given any to our Jewish neighbour? Have you given any to our Jewish neighbour? I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Jibril kept on recommending that I treat my neighbours well until I thought that he would order me to treat them as my heirs.'⁶⁷

On a general note, the companions of the Noble Prophet were known for their good treatment of non-Muslims. Even in the conquered cities, the companions never destroyed the shrines of non-Muslims, as they allowed them to worship freely. Khālīd bin Walīd exhibited good treatment with the

⁶¹ Tabari, M. I. J., *Tāarik al-Tabari*, (Egypt: Dār al-Ma'arif, 1969), p609

⁶² Rida Muhammad, *The Second Rightly Guided Caliph, Umar bn. Kathab*, (Beirut: Dār al-Kutub al-Ilmiyyah, 1983), p208).

⁶³ Munzhiri Z. A., *Al Targhib Wal Tarhib*. Eng Trans by Rafiq A. (Pakistan: Dār al-Ishat, 2006)

⁶⁴ Qaradawi, Y., *Ghayr al-Muslimin fi al-Mujtama' al-Islami*, (Cairo: Maktabah al-Wahbah, 2012)

⁶⁵ Bukhāri op. cit., vol 4, no 3052, p179

⁶⁶ Lari, M. R. M., *Western Civilisation Through Muslim Eyes*. (Tehran: Sadra Publishing House, 1997), p134)

⁶⁷ Bukhāri, Muhammad Ibn. Ismāil. *Adab al-Mufrad Al-Jāmi lil Ādāb Ān Nubuwwah*, no 105, (npp: np, 2007)

people of Damascus (Dimashaq) and other non-Muslim conquered residents. In fact, the non-Muslims in these areas acknowledged the type of kind treatment given to them by the Muslims.⁶⁸

Tenacity in promoting the course of Islam in spite of their guaranty of paradise

During his life, the prophet gave glad tidings to ten of his companions, mentioning them as being dwellers of paradise. In addition, 313 companions who participated in the Battle of Badr were all assured of paradise. The following traditions substantiate further.

Abdur-Rahmān bin 'Awf narrated that the Messenger of Allah said: "Abu Bakr is in paradise, 'Umar is in paradise, 'Uthman is in paradise, 'Ali is in paradise, Talha is in paradise, Az-Zubair is in paradise, 'Abdur-Rahmān bin 'Awf is in paradise, Sa'd bin Abi Waqqās is in paradise, Sa'eed bin Zaid is in paradise, and Abu' Ubaidah bin A1-Jarrāh is in paradise." (Another chain) Sa'eed bin Zayd, from the prophet.⁶⁹

Abdur-Rahmān bin Humaid narrated from his father that Sa'eed bin Zaid reported to him, while in a group of people, that the Messenger of Allah said: "Ten are in paradise: Abu Bakr is in paradise, 'Umar is in paradise. Moreover, 'Uthman is in paradise. Az-Zubair and Talbah, 'Abdur-Rahmān, Abu' Ubaidah, and Sa'd bin Abi Waqqās. He said: So he counted these nine and was silent concerning the tenth, so the people said: We implore you by Allah, O Abu Al-A'war, who is the tenth?' He said: 'You have implored me by Allah. Abu Al-A'war is in paradise'.⁷⁰

As to the companions of Badr, the prophet said: *Allah has already looked at the Badr warriors and said: 'Do whatever you like, for I have forgiven you.'*⁷¹ "O the people of Badr (Badr Muslim warriors), do what you like, for I have forgiven you."⁷² In spite of this, they all continue to propagate Islam till their last breath. Abu Bakr, for example, was keen to live within the dictates of Allah and lived an ascetic life. After he was elected the first caliph, his acceptance speech depicted that of a humble and God-fearing leader.⁷³ Prior to his death, he instructed that his land should be sold to pay back into the treasury all the money he had legitimately received as salary.⁷⁴ He ensured the continuity of Islam, protecting it against those who denied the institution of zakat after the demise of the prophet. He was able to spread the religion to countries like Iraq and Persia.⁷⁵ He did all of these in spite of the early assurance of paradise given to him by the prophet.

Reflections on the legacies of the companions of the prophet

The Quran stresses the need for man to reflect on annals, perchance they may take heed.⁷⁶ Although contemporary Muslims do not witness the companions' era, their legacy is evident from their chronicles. In the course of unveiling their history and extolling their virtues, man shall appreciate the legacies left behind for the world to behold. The companions have no doubt sacrificed their lives and offered their wealth for the cause of Islam. It is one of the noble sacrifices which the Quran calls upon man to offer.⁷⁷ The contemporary Muslims, therefore, need to follow suit by dedicating their wealth for the progress of Islam and spending to assist the less privileged people in society.

⁶⁸ Ghauri, I. R. "The Shrines of Non-Muslims in an Islamic State", in *Adwa, Journal Punjab, Pakistan*: Sheikh Zayed Islamic Centre University of PUNJAB, (Pakistan :vol. 28 Issue. 40, Dec., 2013), p79

⁶⁹ Tirmidhī, op. cit., vol 6 no3747, p409

⁷⁰ Tirmidhī, op. cit., vol 6 no3748, p410

⁷¹ " Bukhārī, op. cit., vol 4, 3007, pp154-155

⁷² Bukhārī op. cit., no 4274, vol 5, p 346-347

⁷³ Ahmad, K. J., *Hundred...* op. cit., p13

⁷⁴ Ali bn. Athir, *Kamil fi al- Tārikh*, vol. 2, (Beirut: Dār al- Sadr), 2009), pp428-429

⁷⁵ Ari Purwanto & Abdul Mufid, The Contribution of Caliph Abu Bakar Al-Shidiq, at the Beginning of the Caliphate of Rashidah, *East Asian Journal of Multidisciplinary Research (EAJMR)*, prefix: <https://doi.org/10.55927/eajmr.v3i5.9035>, (vol. 3, no.5 2024)

⁷⁶ Qur'an (Ahraf :176).

⁷⁷ Qur'an Soff :10-11).

In complementing government efforts in the provision of the necessities of life, the role of the wealthy class cannot be overemphasized. Areas of attention include rendering assistance toward the provision of portable water, improving the health facilities, and financing the construction of roads and drainage to make life easy for people. Besides all these, Muslims must be ready to defend Islam against injustice to the best of their ability. No matter how noble the status or high the position of authority a Muslim is, he must be ready to freely relate to the ordinary people in society. By so doing, they would be able to share ideas, appreciate each other, and understand areas where assistance is needed.

The spirit of truthfulness and trustworthiness of the companions remains a good legacy for Muslims to uphold. Moreover, in various verses in the Quran, Allah enjoins Muslims to be truthful and trustworthy. By embracing these noble characters of the companions in religious, socio-political, and economic lives, a Muslim stands to be a good ambassador of Islam. It would also bring about peaceful coexistence among people in society and ensure progress in all spheres of life.

Muslims also learn from the companions of the prophet that the love for him and his household is a great requisite of true belief. To this effect, Muslims are expected to preoccupy their heart with the love of the prophet by holding him in high esteem, respecting his traditions, following his instructions, and invoking many blessings on him. The swift response of the companions to the traditions of the prophet is an inspiration for Muslims to follow. The companions of the prophet have clearly demonstrated their love for the household of the prophet. These are among the legacies which Muslims appreciate and embrace. Among the companions' heritage is promoting brotherhood. Muslims should relate among themselves like a single body, facilitating love, promoting peaceful coexistence, and ensuring mutual support as exhibited by the companions of the prophet.

The chain of transmission of the message of Islam did not end with the demise of the Noble Prophet. Contemporary Muslims should be motivated by the companions' efforts in preserving and disseminating the message of Islam to future generations. To this effect, the preservation and dissemination of the message of Islam is incumbent on each Muslim. It implies that the task should not be left for scholars alone, as everyone has a role to play. The dispersal of the companions to different parts of the world to spread the religion inspires the need for Muslims to double their effort in spreading the religion in remote areas where the level of illiteracy is usually high.

The exemplary conduct of the prophet's companions in their interactions with non-Muslims serves as a beacon, illuminating the beauty of Islam's teachings on compassion, tolerance, and understanding. For contemporary Muslims, embracing these virtues is crucial in fostering harmonious relationships with people of other faiths. By embodying kindness, empathy, and sincerity, Muslims can create an environment conducive to meaningful dialogue and mutual respect. It includes revering and sanctifying non-Muslims' places of worship and sharing Islamic teachings with wisdom and compassion, thereby promoting a nuanced understanding of the faith and dispelling misconceptions.

Of paramount importance is the level of dedication and commitment of the companions to Islam. In spite of the assurance of paradise given to them by Allah and His prophet, they remained committed to the course of Islam till their last breath on earth. It is excellent motivation for Muslims who are aspiring for the mercy of Allah, hoping for his pleasure, but without fully knowing what their fate will be at the end of the journey. It calls for a greater sense of commitment and a higher level of sincerity to attain the pleasure of Allah.

Conclusion

In conclusion, Islam is a religion that began with the revelation to the Noble Prophet Muhammad (peace be upon him), and the message of the faith is meant to be conveyed to the entire world. It is inspiring how, within a short period, the message was spread by the first generation to different parts of the world. In addition, the footsteps laid by the companions of the Prophet Muhammad (peace be upon him) are enough to inspire the Muslims toward sacrificing their lives and wealth in preserving the message of Islam and disseminating the knowledge to people around them. The legacy of the companions of the prophet has equally inspired Muslims toward being Muslims in practice and not Muslims in name only.

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