

كِتَابُ الْأَوَائِلِ

The Book of The Firsts

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

The prophet said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."(Saheeh al Bukhaaree #1)

Abu Hurairah (May Allah be pleased with him) said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرَفَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ) يَعْنِي: رِيحَهَا

The Messenger of Allah ("sallallahu 'alaihi wa sallam") said, "A person who acquires (religious) knowledge, which is (normally) acquired to gain the Pleasure of Allah, (for the sole reason) to

secure worldly comforts will not even smell the fragrance of Jannah on the Day of Resurrection (i.e., will not enter Jannah)."[Abu Dawud, Al-Albaanee authenticated in Jaami' as Sagheer 11104].

I beseech Allaah to purify our hearts from major and minor Shirk.

FOREWORD

No gainsaying, the onset has great influence on the goodness and evil of everything, likewise the doer is remembered based on what he initiated, so Allaah says:

“...and be not the first to disbelieve therein... (Baqarah: 41)

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah) (Aal Imraan: 96).

The Messenger of Allah (may peace be upon him) said: He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards; and he who sets in Islam an evil precedent, there is upon him the burden of that, and the burden of him also who acted upon it subsequently, without any deduction from their burden. (Saheeh Muslim 2357)

The messenger of Allaah (may peace be upon him) having said: No person who is killed unjustly, but the share of (this offence of his also) falls upon the first son of Adam, for he was the first to introduce killing (Saheeh Muslim 4357).

Henceforth, this book contains the list of over one hundred first issues in the Qur’aan, authentic reports, histories of the predecessors and the contemporaries¹. I only cite scholars’ explanation when there is pressing need. Allaah Willing, each issue will be explained in another book which I named: **حلّ المسائل في الأوائل**

¹ Like Muhammad ‘Alliyy Jabata (May Allaah guide him) from Ilorin South-West, al Mudeer HabeebuLlaahi al-Ilooriyy from Lagos South-West and El-Zakyzaky from Zaria, Northern region of Nigeria..

(Analysing the Issues in the Book of the Firsts). May Allaah ease its completion.

The books –I know- containing the issues of the Firsts are Musannaf Ibn Abee Shaybah; it contains a chapter titled “Kitaab al Awaail”² and Talqeeh Fuhood Ahlil Athar written by Ibn Qayyim Al Jawzi and it devoids evidence. Indeed, this kind of issue needs clear cut evidence or authentic chain of history, which I tried to bridge base on my ken by relying on the statement of the scholars.

The Methodologies Used

- The issues which are clear cut mentioned in the Qur’aan or Hadeeth as the first are mentioned as the first.
- The report from Saheeh al Bukhaaree and Muslim are sufficed as evidence, without any verifications
- Citations from other books of reports were braced by the authentication of scholars of Hadeeth, specifically al Imaam Naasiruddeen al Albaanee³.
- Where there is seem contradiction, the statement of scholars is cited to establish the preponderant, like the issue of the first creation.
- Where there is no glare indication about “the first”, its first occurrence will be used as determinant.

² It is contained in volume 13, published by Maktabah ar Rushd.

³ Ash-Shaykh Al Etiyabee said (in his introductory note of Adh-Dhaakhirah vol. 1 p. 11): Likewise, the books of The Great Scholar Naasir Ad-Deen Al Albaanee, because they are very good and interesting; because he has long hand (proficient) in the authenticating and weakening reports, as his valuable books testified. Thus, few are those who close to him in this century in which widespread of the knowledge of hadeeth prevail.(End Quote).

Examples:

Ash Shaykh Bakr said (al Hilyah): Vainglory, greedy and envy are the first sins.

Ash Shaykh Saalih al 'Uthaymeen comments: He means, base on what we know, because we know that, the first individual to commit sin is ash Shaytaan, when Allaah commanded him to prostate to Aadam, but vainglory impeded him... (Sharh al Hilyah p. 36).

There is no glare indication about being its first sin, but also, there is no authentic reports⁴ regarding the first sin except this.

The First to Deduce Analogically: Iblees (al Musanaaf vol. 13 p.21).

There is no glare indication about its first occurrence, except this aforementioned. The examples are many and they will be read in the book, Allaah Willing.

⁴ The story of the creation before Human Being is graded as Israeli reports, that is why Ash-Shaykh Ahmad Shaakir edited it from his summary of Tafseer Ibn Katheer ('Umdatut Tafseer).

Allaah says:

Thus did we show Ibrâhim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.(Al An'aam:76).

Nabiyy Ibraahim was the first person shown the kindom of the heaven and the earth, since there is no information like this regarding the Ambiyaa before him.

- The issues that are neither in al Qur'an nor Hadeeth are determined by the saying of the scholars of history. On this, I relied greatly on at Talqeeh.
- I left the issues that are authentic and necessarily or commonly known even to the masses, without citing there evidences.

Example:

The first Nabiyy: Aadam.

The first to accept Islaam: Khadeejah, Aboo Bakr and 'Alliyy.

- The full narrations are mentioned-even if there is no need-for complete benefit, except in two cases⁵ where the reports were broke.

⁵ The hadeeth of Haajarah and Nabiyy Isma'eel and the of the dispute of Nabiyy Aadam (alayhi sallam).

The First Obligation on the Slaves of Allaah: The Knowlegde of Islamic Monotheism.⁶

Haafidh bn Ahmaad al Haakimiyy chanted (Sulamul Wusool line 24):

أَوَّلُ وَاجِبٍ عَلَى الْعَبِيدِ

The first obligation upon the slave (of Allaah)

مَعْرِفَةُ الرَّحْمَنِ بِالتَّوْحِيدِ

Is to know The Merciful with His Oneness.

The First Level of Islaam: To testify that there is no god worthy to be worshipped except Allaah and Muhammad is His slave and His messenger (Sharh as Sunnah al Barbahaaree point 88).

The First Creation and the Place of the Throne: The water:

⁶ Mastering of the Islamic monotheism should be the focus of every teacher on his student and every parent on his parent.

‘Imraan bn Husayn narrated:

قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ، قَالُوا جِئْنَاكَ نَسْأَلُكَ عَنْ هَذَا الْأَمْرِ قَالَ " كَانِ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ، وَخَلَقَ السَّمَوَاتِ وَالْأَرْضَ

...We have come to ask you about this matter (i.e. the start of creations)." He said, "First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water... (Musnad Ahmad, Saheeh Al Bukhaaree and Muslim).

Ibn Hajar (Al Fat’h vol.1) said: It means, He previously created the water, then the throne... (End Quote). This is also the opinion of ibn Qayyim in Nooniyyah and Saalih al Fawzaan (Sharh Sunnah p.184)

The first command and the first inanimate to talk: The Pen:

Abdul wahid bn Sulaym narrated:

Indeed I heard the Messenger of Allah saying: "Verily the first of what Allah created was the Pen. So He said: 'Write Al-Qadar, what it is, and what shall be, until the end.'(Musnad Ahmad and Sunan at Tirmidhee Al Albaanee authenticated it in Saheeh Al Jaami’ no2017). Al Mubarakfooree (in Tuhfatul ahwadhee) said:

It means after the creation of the water, the throne and the air as was mentioned in Saheeh Al Muslim...

The narration also contains the first question.

The first man: Nabiyy Aadam (alayhi salam):

Allah says;

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) (Aal 'Imraan;1). Al Imaam Al Qurtubee said: The meaning of a single person is Aadam (alayhi salaam) (Al Jaami' Al Ahkaam vol.5 p.3). Ulamaa nicknamed him as Abul Bashar (The father of human being).

The first utterance of Nabiyy Aadam ('alayhi sallam): AlhamduliLlaahi

Allaah's messenger said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ
الرُّوحَ
عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَحَمِدَ اللَّهُ بِإِذْنِهِ

When Allah created Aadam and blew into him the spirit, he sneezed and said “(all praise belongs to Allah). Thus, he praised Allah with His permission. And, so, his Lord said to him (may Allah have

mercy on you)... {Sunan At Tirmidhee no3670, Al-Albaanee authenticated it in Saheeh Al-Jaami' no 5209}

The first person to forget and deny; Nabiyy Ādam:

Aboo Hurayrah reported, the prophet (sallaLlaahu ‘alayhi wa sallam) said:

فَأَتَاهُ مَلَكُ الْمَوْتِ فَقَالَ لَهُ آدَمُ قَدْ عَجَلْتُ قَدْ كُتِبَ لِي أَلْفُ سَنَةٍ.
 قَالَ بَلَى
 وَلَكِنَّكَ جَعَلْتَ لِابْنِكَ دَاوُدَ سِتِّينَ سَنَةً فَجَحَدَ فَجَحَدَتْ ذُرِّيَّتُهُ
 وَنَسِيَ
 فَنَسِيتْ ذُرِّيَّتُهُ

The angel of death came to him and Aadam said to him, “Surely, you have made haste. For me, a thousand years have been written down.” The angel said, “Certainly, but you have set aside for your son Dawood sixty years.” But he denied. So his offspring denied. And he forgot, so his offspring forgot. (Ibid)

The beginning of documentation:

The prophet (sallaLlaahu ‘alayhi wa sallam) said:

قَالَ فَمِنْ يَوْمٍ أُمِرَ بِالْكِتَابِ وَالشُّهُودِ

Since that day the command is issued to write down and to have witnesses (Ibid).

The first woman: Hawaa (Eve).

Allaah says:

وَخَلَقَ مِنْهَا زَوْجَهَا

“...and from him (Adam) He created his wife [Hawwa (Eve)] {An-Nisaa:1}

Al-Imaam Ibn Katheer (Tafseer Al-Qurtubee, As-sam’aanee and Kathaeer vol.1 p.650) said: ... She was Hawaa.

The First to Deceive (or Deceive Her Husband): Hawaa (Eve)

Aboo Hurayrah said, the prophet sallallahu alayhi wa sallam said:

وَلَوْلَا حَوَاءُ لَمْ تَخُنْ أَنْتَى زَوْجَهَا

But for Eve, wives would never betray their husbands. (Saheeh al Bukhaaree #3152, Saheeh Muslim #1092 and Musnad Ahmad 7972)

Al-Haafidh said: Betrayal here doesn't not mean perpetrating atrocities-never and never- but when she followed self-whim and ate from the (forbidden) fruit and she made it good to (Nabiyy) Ādam, it was seem as if she betrayed him(End Quote).

She was also the first to have pregnant, this is necessarily known even to the masses⁷.

The first sin on the Earth: Envy

Allaah says:

وَأَنزَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنْ

الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil).

⁷ This is one of the example mentioned in "the methodologies used". So, keep it in mind

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي
أَخَافُ اللَّهَ

رَبِّ الْعَالَمِينَ

If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you surely I fear Allah, the Lord of the worlds.

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ
جَزَاءُ الظَّالِمِينَ

Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers. (Al-Maeda: 27-30).

Ash-Shaykh Ahmad Shaakir (Umdatut Tafseer vol.1 p.662) said: How could one from them (i.e Haabilah and Qaabilah) wronged another and murdered him and wronged him and envy him in what Allaah bestowed on him...? (End Quote).

Then, Qaabilah⁸ became the first to kill.

'Abdullah (b. Mas'ud) reported:

لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا لِأَنَّهُ
كَانَ أَوَّلَ

مَنْ سَنَّ الْقَتْلَ

Messenger of Allaah (may peace be upon him) having said: No person who is killed unjustly, but the share of (this offence of his also) falls upon the first son of Adam, for he was the first to introduce killing (Saheeh Muslim #4375).

This is the consequence of envy and allow self whim to rule over oneself.

And Crow became the first to bury.

⁸ Ash Shaykh Ahmad Shaakir said (Umudatut Tafaasir vol.1 p.662): Naming them “Haabeel and Qaabeel”, it is from what the scholars transmitted from the people of the book, Al Qur’an doesn’t mention and nothing from authentic Sunnah was reported regarding it, base on what we know. It is not upon us to affirm it or outweigh it.

Allaah says:

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ
قَالَ يَا وَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْءَةَ
أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ

Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.(Maidah:31).

Since nobody had ever died, Qaabilah did not know what to do with his corpse then Allaah sent a crow to demonstrate how to bury his corpse. Thus, Qaabilah also became the first man to bury.

The first Prophet: Nabiyy Aadam

The first Idols: Wada, Suwaa'a, Yaqhuuthah and Nasr.

Allaah says:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ
وَنَسْرًا

And they say: By no means leave your gods, nor leave Wadd, nor Suwa; nor Yaghus, and Yauq and Nasr.(Nooh:23)

Dr. Muhammad bn AbdiLlaahi al Habdān headed this ayah with "The Epoch of the (First) Occurrence of Associating Partner with Allaah and its Cause"(see at Tawdihaatu-l-Kaashifaat p.37).

Narrated Ibn `Abbas:

صَارَتِ الْأَوْثَانُ الَّتِي كَانَتْ فِي قَوْمِ نُوحٍ فِي الْعَرَبِ بَعْدُ، أَمَّا وَدٌّ
كَانَتْ لِكَلْبٍ بِدَوْمَةِ الْجَنْدَلِ، وَأَمَّا سُوَاعٌ كَانَتْ لِهَذِيلٍ، وَأَمَّا يَغُوثٌ
فَكَانَتْ لِمُرَادٍ ثُمَّ لِبَنِي غُطَيْفٍ بِالْجُرُفِ عِنْدَ سَبَا، وَأَمَّا يَعُوقُ فَكَانَتْ
لِهَمْدَانَ، وَأَمَّا نَسْرٌ فَكَانَتْ لِحَمِيرٍ، لَالِ ذِي الْكَلَاعِ. أَسْمَاءُ رِجَالٍ
صَالِحِينَ مِنْ قَوْمِ نُوحٍ، فَلَمَّا هَلَكُوا أَوْحَى الشَّيْطَانُ إِلَى قَوْمِهِمْ أَنْ
انْصِبُوا إِلَى مَجَالِسِهِمُ الَّتِي كَانُوا يَجْلِسُونَ أَنْصَابًا، وَسَمُّوْهَا
بِأَسْمَائِهِمْ فَفَعَلُوا فَلَمْ تُعْبَدْ حَتَّى إِذَا هَلَكَ أَوْلَئِكَ وَتَنَسَّخَ الْعِلْمُ عُبِدَتْ.

All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwa' was the idol of (the tribe of) Murad and then by Ban, Ghutaif at Al-Jurf near Saba; Yauq was the idol of Hamdan, and Nasr was the idol of Himyr, the branch of Dhi-al-Kala. The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.(Saheeh al Bukhaaree #4776).

Then, Nabiyy Nooh became the first messenger.

Ash-Shaykh Muhammad bn Abdil-Wahhaab said (Kashfu Ash-Shubuhaat): The first messenger was Nooh (may peace be upon him).(End Quote)

Ash-Shaykh Saalih al-'Uthaymeen (Sharh Kashfu Ash-Shabuhaat p.7) said: This is the truth, no messenger was sent prior Nooh may the peace and blessing be upon him. Thus, we know the err of the historians, who said: Idrees may the peace and blessing be upon him was before Nooh, because Allaah said:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ

Surely We have revealed to you as We revealed to Nuh, and the prophets after him(An-Nisaa:163).

And in the sound narration of the story of the intercession (in hereafter):

Aboo huryarah reported, the messenger sallallahu alayhi wa sallam said:

فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ
الْأَرْضِ

So they will go to Noah and say (to him), O Noah! You are the first (of Allah's Messengers) to the people of the earth... (Saheeh al Bukhaaree #4476)

There was no messenger prior Nooh base on the consensus of the scholars and Nooh was the first messenger according to The Book, the prophetic tradition and the consensus. (End Quote).

The first house on the surface of the Earth: Masjid al Haram in Makkah

Allaah says;

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى
لِّلْعَالَمِينَ

Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin (the mankind and jinns).

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ
حِجُّ الْبَيْتِ

مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ
الْعَالَمِينَ

In it are manifest signs (for example), the Maqam (place) of Ibrahim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah)], then he is a

disbeliever of Allah], then Allah stands not in need of any of the 'Alamin (mankind and jinns).(Al 'Imrān:96-97)

The First Generation to be Destroyed: The Generation of Nabiyy Nooh.

Allaah says:

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَّعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا
الَّذِينَ كَذَّبُوا

بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ

They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our Ayat (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned (Yunus:73).

As the idol worshipping emerged during the generation of Nabiyy Nooh; no generation was previously destroyed before them, except the generation of Jinns and that was before the creation of our father and no occur to human being.

The first Nabiyy Allaah showed the kingdom of the heaven and the earth: Nabiyy Ibraaheem.

Allaah says:

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

Thus did we show Ibrahim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.(al-An'aam:74).

Since there is no textual information that Allaah shows the prophets before him, thus Nabiyy Ibraaheem is the first.

The First to demolish Idol: Nabiyy Ibraaheem.

Allaah says:

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ

"And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

فَجَعَلَهُمْ جُذَاذَا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ

So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ

They said: "Who has done this to our aliha (gods)? He must indeed be one of the wrong-doers."

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ

They said: "We heard a young man talking (against) them who is called Ibrahim. (Abraham)." (Ambiyaa:57-60).

As was mentioned, idol worshipping began from the people Nooh alayhi sallam, he called to them Islamic Monotheism for nine hundred and fifty years, yet they remained adamant, till he sought for punishment for them. There was no information that he demolished any idol.

Thus, Nabiyy Ibraheem was the first youth to demolish idol.

Allaah says:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ

And indeed We bestowed aforetime on Ibrahim (Abraham) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allah, etc.).(Ambiyaa:51)

AbduLlaahi bn Abbaas said ('Umdatut Tafseer vol.2 p.560):No prophet was raised except he was a youth(End Quote).

Their are some scholars that said, he was sixteen years by then (only Allaah knows).

The first to make Hijrah and 'Uzlah: Nabiyy Ibraaheem

Allaah says:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me"(as-Saafaat:99).

Al-Imaam al-Qurtubee (al-Jaami' al-Ahkaam vol.15 p.72): This verse is the basis for hijrah and seclusion ('Uzlah). The first person to did these is Ibraaheem 'alayhi sallam, this was when Allaah freed him from the inferno. (End Quote).

The first to be prohibited from seeking forgiveness for the unbeliever (especially his father): Nabiyy Ibraaheem.

Allaah says:

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ

لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

And [Ibrahim's (Abraham)] invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibrahim (Abraham)] had made to him (his father). But when it became clear to him [Ibrahim (Abraham)] that he (his father) is an enemy to Allah, he dissociated himself from him. Verily Ibrahim (Abraham) was Al-Awwah (has fifteen different meanings but the correct one seems to be that he used to invoke Allah with humility, glorify Him and remember Him much), and was forbearing. (At Tawbah:114).

The first to honor visitor: Nabiyy Ibraaheem.

Allaah says:

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ

بِعَجَلٍ حَنِيزٍ

And verily, there came Our Messengers to Ibrahim (Abraham) with glad tidings. They said: Salam (greetings or peace!) He answered, Salam (greetings or peace!) and he hastened to entertain them with a roasted calf.

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحَفْ إِنَّآ

أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ

But when he saw their hands went not towards it (the meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lout (Lot)." (Hud:69-70)

Allaah says:

وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ

And tell them about the guests (the angels) of Ibrahim (Abraham). (al-Hijr:51)

Al-Imaam al-Qurtubee (al-Jaami' al-Ahkaam vol.10 p.26) said: Ibraaheem may peace be upon him was nicknamed the father of two visitors. (End Quote).

The first circumcised, to cut nail, to shave pubic hair, to cut moustache and to grow grey: Nabiyy Ibraheem.

Ibn Mulaqin said; (Al-I'laam vol.1 p.710): In Al Muwatta' From Yahyah bn Sa'eed, he heard from Sa'eed bn Massayib saying:

Ibraaheem was the first to circumcised, to honour visitor, to first to shave pubic hair, the first to cut nails, the first to shave moustache and the first to grow grey. (End Quote).

The prophet sallallahu alayhi wa sallam:

كان أول من ضيف الضيف إبراهيم وهو أول من من اختتن على رأس ثمانين

سنة واختتن بالقدوم

The first to honour visitor was (Nabiyy) Ibraaheem and he was the first to circumcised when he was 80 years, he circumcised with adze (As Saheehah #725)

Narrated Abu Huraira:

اُخْتَتَنَ إِبْرَاهِيمُ - عَلَيْهِ السَّلَامُ - وَهُوَ ابْنُ ثَمَانِينَ سَنَةً
بِالْقَدُومِ

Allah's Apostle said, "Abraham did his circumcision with an adze at the age of eighty." (Saheeh al Bukhaaree #3247)

The first revealed book: The Scroll of Nabiyy Ibraaheem.

Though, it is barely mentioned among revealed book, yet it is lucidly mentioned in Al-Qur'aan:

صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ

The Scriptures of Ibrahim (Abraham) and Musa (Moses). (Al-'Alaa:19).

Ash-Shaykh Saalih al-'Uthaymeen (Tafseer Juz' Amma p.170) said: It is the scripture brought by Ibraaheem and Moosā (may the peace of Allaah be upon them). They contain sermon that soften the heart... (End Quote).

The first tyrant King (at Talqeeh p.338): Namroodh (Nimrod) bn Kan'aan.

Allaah says:

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ
إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ
فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ
الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim (Abraham) said, "Verily! Allah causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are Zalimun (wrong-doers, etc.).(Baqarah:258)

Narrated Abu Huraira:

هَاجَرَ إِبْرَاهِيمُ - عَلَيْهِ السَّلَامُ - بِسَارَةَ، فَدَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ
مِنَ الْمُلُوكِ، أَوْ جَبَّارٌ مِنَ الْجَبَابِرَةِ، فَقِيلَ دَخَلَ إِبْرَاهِيمُ بِامْرَأَةٍ، هِيَ
مِنْ أَحْسَنِ النِّسَاءِ. فَأَرْسَلَ إِلَيْهِ أَنْ يَا إِبْرَاهِيمُ، مَنْ هَذِهِ الَّتِي مَعَكَ
قَالَ أُخْتِي. ثُمَّ رَجَعَ إِلَيْهَا، فَقَالَ لَا تُكَذِّبِي حَدِيثِي فَإِنِّي أَخْبَرْتُهُمْ أَنَّكَ
أُخْتِي، وَاللَّهِ إِنْ عَلَى الْأَرْضِ مُؤْمِنٌ غَيْرِي وَغَيْرُكَ. فَأَرْسَلَ بِهَا
إِلَيْهِ، فَقَامَ إِلَيْهَا، فَقَامَتْ تَوْضاً وَتُصَلِّي فَقَالَتِ اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ
بِكَ وَبِرَسُولِكَ وَأَحْصَنْتُ فَرْجِي، إِلَّا عَلَى زَوْجِي فَلَا تُسَلِّطْ عَلَى
الْكَافِرِ. فَعُطِّ حَتَّى رَكَضَ بِرِجْلِهِ ". قَالَ الْأَعْرَجُ قَالَ أَبُو سَلَمَةَ بْنُ

عَبْدُ الرَّحْمَنِ إِنَّ أَبَا هُرَيْرَةَ قَالَ قَالَتِ اللَّهُمَّ إِنَّ يَمْتَ يُقَالُ هِيَ قَتَلَتْهُ.
فَأَرْسِلْ ثُمَّ قَامَ إِلَيْهَا، فَقَامَتْ تَوَضَّأُ تُصَلِّي، وَتَقُولُ اللَّهُمَّ إِنَّ كُنْتُ
أَمَنْتُ بِكَ وَبِرَسُولِكَ، وَأُحْصِنْتُ فَرْجِي، إِلَّا عَلَى زَوْجِي، فَلَا
تُسَلِّطْ عَلَيَّ هَذَا الْكَافِرَ، فَعُطِّ حَتَّى رَكَضَ بِرَجْلِهِ. قَالَ عَبْدُ الرَّحْمَنِ
قَالَ أَبُو سَلَمَةَ قَالَ أَبُو هُرَيْرَةَ فَقَالَتِ اللَّهُمَّ إِنَّ يَمْتَ يُقَالُ هِيَ قَتَلَتْهُ،
فَأَرْسِلْ فِي الثَّانِيَةِ، أَوْ فِي الثَّلَاثَةِ، فَقَالَ وَاللَّهِ مَا أَرْسَلْتُمْ إِلَيَّ إِلَّا
شَيْطَانًا، ارْجِعُوهَا إِلَى إِبْرَاهِيمَ، وَأَعْطُوهَا أَجْرَ. فَرَجَعَتْ إِلَى
إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - فَقَالَتْ أَشْعَرْتُ أَنَّ اللَّهَ كَبَتْ

الْكَافِرَ وَأَخْذَمَ وَلِيدَةً.

The Prophet said, "The Prophet Abraham emigrated with Sarah and entered a village where there was a king or a tyrant. (The king) was told that Abraham had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Abraham and asked, O Abraham! Who is this lady accompanying you? Abraham replied, 'She is my sister (i.e. in religion).' Then Abraham returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allah, there are no true believers on this land except you and I.' Then Abraham sent her to the king. When the king got to her, she got up and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle, and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me.' On that the king fell in a mood of agitation and started moving his legs. Seeing the condition of the king, Sarah

said, O Allah! If he should die, the people will say that I have killed him." The king regained his power, and proceeded towards her but she got up again and performed ablution, prayed and said, 'O Allah! If I have believed in You and Your Apostle and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me.' The king again fell in a mood of agitation and started moving his legs. On seeing that state of the king, Sarah said, 'O Allah! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allah! You have sent a satan to me. Take her to Abraham and give her Ajar. So she came back to Abraham and said, Allah humiliated the pagan and gave us a slave-girl for service.' (Saheeh al-Bukhaaree #2143)

The first to be hampered from seeking forgiveness for the dead kaafir: Nabiyy Ibraaheem

Allaah says:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا
حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو
إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that La ilaha illa (Huwa): (none has the right to be worshipped but) He," in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will)."

الْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ

Now (you believe) while you refused to believe before and you were one of the Mufsidun (evil-doers, corrupts, etc.). (Yoonus:90-91).

Ibn Abbas reported that:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَمَّا أَغْرَقَ اللَّهُ فِرْعَوْنَ قَالَ أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ فَقَالَ جِبْرِيلُ يَا مُحَمَّدُ فَلَوْ رَأَيْتَنِي وَأَنَا أَخْذُ مِنْ

حَالِ الْبَحْرِ فَأَدُسُّهُ فِيهِ مَخَافَةً أَنْ تُدْرِكَهُ الرَّحْمَةُ

The Prophet said: When Allah drowned Pharaoh in the sea, he said: 'I believe that there is no God but the One in Whom the children of Israel believe.' (10: 90) So, Jibr'il said to me, "O Muhammad, would that had seen picking up mud from the sea and pouring it in his mouth, fearing that mercy might embrace him (because of the

words he spoke) (Musnad Ahmad #3821 and Sunan Tirmidhee #3107. Ahmad Shaakir said, its chain is authentic Umadatut Tafseer vol.2 p.242).

The first homosexual: The people of Nabiyy Loot.

Allaah says:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ

And (remember) Lout (Lot)! When he said to his people. Do you commit Al-Fahishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)?"

أَإِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ

"Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly."

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ

يَتَطَهَّرُونَ

There was no other answer given by his people except that they said: "Drive out the family of Lout (Lot) from your city. Verily, these are men who want to be clean and pure!"

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَا هَا مِنْ الْغَابِرِينَ

So We saved him and his family, except his wife. We destined her to be of those who remained behind.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ

And We rained down on them a rain (of stones). So evil was the rain of those who were warned.(an-Naml:54-58)

The First Lady to Use Girdle: Haajarah (the mother of Isma'eel)

Narrated Ibn `Abbas:

أَوَّلَ مَا اتَّخَذَ النِّسَاءُ الْمِنْطَقَ مِنْ قَبْلِ أُمِّ إِسْمَاعِيلَ، اتَّخَذَتْ
مِنْطَقًا لَتُعْفِيَ أَثَرَهَا

عَلَى سَارَةِ

The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah (Saheeh al Bukharee 3254)

The first divorce: The divorce of Nabiyy Ismaa'eel as commanded by Nabiyy Ibraaheem:

Ibn 'Abbaas said:

فَجَاءَ إِبْرَاهِيمُ، بَعْدَ مَا تَزَوَّجَ إِسْمَاعِيلُ يُطَالِعُ تَرْكَتَهُ، فَلَمْ يَجِدْ
إِسْمَاعِيلَ، فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقَالَتْ خَرَجَ يَبْتَغِي لَنَا. ثُمَّ سَأَلَهَا
عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ فَقَالَتْ نَحْنُ بَشَرٌ، نَحْنُ فِي ضَيْقٍ وَشِدَّةٍ.
فَشَكَتُ إِلَيْهِ. قَالَ فَإِذَا جَاءَ زَوْجُكَ فَأَقْرَبِي عَلَيْهِ السَّلَامَ، وَقُولِي لَهُ
يُغَيِّرُ عَتَبَةَ بَابِهِ. فَلَمَّا جَاءَ إِسْمَاعِيلُ، كَانَهُ أَنْسَ شَيْئًا، فَقَالَ هَلْ
جَاءَكُمْ مِنْ أَحَدٍ قَالَتْ نَعَمْ، جَاءَنَا شَيْخٌ كَذَا وَكَذَا، فَسَأَلْنَا عَنْكَ
فَأَخْبَرْتُهُ، وَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَّا فِي جَهْدٍ وَشِدَّةٍ. قَالَ
فَهَلْ أَوْصَاكَ بِشَيْءٍ قَالَتْ نَعَمْ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلَامَ،
وَيَقُولُ غَيْرَ عَتَبَةَ بَابِكَ. قَالَ ذَاكَ أَبِي وَقَدْ

أَمَرَنِي أَنْ أَفَارِقَكَ الْحَقِّي بِأَهْلِكَ. فَطَلَّقَهَا،

Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, He has gone in search of our livelihood. Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution, complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).When Ishmael came, he seemed to have felt something unusual, so he asked his wife, Has anyone visited you? She replied, Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty. On that Ishmael said, Did he advise you anything?She replied, Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate. Ishmael said,It was my father, and he has ordered me to divorce you. Go back to your family.(Saheeh al Bukhaaree 3254)

The First King among the Prophets: Nabiyy Daawood.

The first to talk to animal and bird and heard the voices: Nabiyy Sulaymaan.

Allaah says:

وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِّمْنَا مَنَظِقَ الطَّيْرِ
وَأُوتِينَا مِنْ كُلِّ

شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

And Sulaiman (Solomon) inherited (the knowledge of) Dawud (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah)." (Naml:16).

The first to write letter to call to the path of Allaah and write bismiLlaahi on the letter: Nabiyy Sulaymaan.

Allah says:

اذهب بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا
يَرْجِعُونَ

"Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ

She said: "O chiefs! Verily! Here is delivered to me a noble letter.

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Verily! It is from Sulaiman (Solomon), and verily! It (reads): In the Name of Allah, the Most Beneficent, the Most Merciful;

أَلَّا تَعْلُمُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ

"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah with full submission)' (Naml:28-31).

The first man to claim godhood explicitly: Fir'awn (Pharaoh).

Allaah says:

اذهبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

Go to Fir'aun (Pharaoh), verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.)

فَقُلْ هَلْ لَّكَ إِلَى أَنْ تَزَكَّى

And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)"

وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى

And that I guide you to your Lord, so you should fear Him?

فَأَرَاهُ الْآيَةَ الْكُبْرَى

Then [Musa (Moses)] showed him the great sign (miracles).

فَكَذَّبَ وَعَصَى

But [Fir'aun (Pharaoh)] belied and disobeyed;

ثُمَّ أَدْبَرَ يَسْعَى

Then he turned his back, striving hard (against Allah).

فَحَشَرَ فَنَادَى

Then he gathered his people and cried aloud,

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

Saying: "I am your lord, most high",

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى

So Allah, seized him with punishment for his last [i.e. his saying: "I am your lord, most high"] (see Verse 79:24)] and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I" (see Verse 28:38))].

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى

Verily, in this is an instructive admonition for whosoever fears Allah (an-Naazi'ah:17-26).

The first to innovate dancing in the religion: The companions of As Saamiriyy.

Al Imaam al Qurtubee (Al Jaami' vol.14 p.125) said: Aboo Bakr at Turtoosheeyy said: The path of soofiyyah is null and void, apex ignorance and astray. Islaam is nothing but, the Qur'ān and As

Sunnab. But for dancing; the first to innovate it was the comrade as Saamiriyy, when he made for them a statue of a calf which seemed to low; they stood and danced around it. It is the religion of the unbelievers and the worshippers of calf.(End Quote).

The first to innovate holding staff (as the sign for calmness): The Miscreant (Az Zanaadiqah)

Al-Imaam Qurtubee (al Jaami' vol.14 p.125) ...as for (holding of) the stick, the first to hold it was the infidel, in other to divert the Muslims away from the Book of Allaah The High. The prophet only used to sit with his companions as if bird were on their heads from calmness.(End Quote).

The first to nail person on cross and cut the limbs: Fir'awn (Pharaoh) (at-Talqeeh p.338).

Allaah says:

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرَتُمُوهُ فِي الْمَدِينَةِ

لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ

Fir'aun (Pharaoh) said: "You have believed in him [Musa (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ

"Surely, I will cut off your hands and your feet on opposite sides, then I will crucify you all."(Araf:123-124).

The first person to travel (on sea) to seek knowledge: Nabiyy Moosaa.

Allaah says:

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا

And (remember) when Musa (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."(al-Khaf:60)

Narrated Ibn `Abbas:

أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَيْسٍ بْنُ حِصْنِ الْفَزَارِيِّ فِي صَاحِبِ مُوسَى قَالَ ابْنُ عَبَّاسٍ هُوَ خَضِرٌ. فَمَرَّ بِهِمَا أَبِي بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي، هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ مُوسَى السَّبِيلَ إِلَى لُقَيْهِ، هَلْ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ شَأْنَهُ قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ "بَيْنَمَا مُوسَى فِي مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ، جَاءَهُ رَجُلٌ فَقَالَ هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ قَالَ مُوسَى لَا. فَأَوْحَى اللَّهُ إِلَى مُوسَى بَلَى، عَبْدُنَا خَضِرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إِلَيْهِ، فَجَعَلَ اللَّهُ لَهُ الْخُوتَ آيَةً، وَقِيلَ لَهُ إِذَا فَقَدْتَ الْخُوتَ فَارْجِعْ، فَإِنَّكَ سَتَلْقَاهُ، وَكَانَ يَتَّبِعُ أَثَرَ الْخُوتِ فِي الْبَحْرِ، فَقَالَ لِمُوسَى فَتَاهُ أَرَأَيْتَ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ، وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ. قَالَ ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَوَجَدَا خَضِرًا.

فَكَانَ مِنْ شَأْنِهِمَا الَّذِي قَصَّ اللَّهُ - عَزَّ وَجَلَّ - فِي كِتَابِهِ "

That he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of (the Prophet) Moses. Ibn `Abbas said that he was Al Khadir. Meanwhile, Ubai bin Ka`b passed by them and Ibn `Abbas called him, saying "My friend (Hur) and I have differed regarding Moses' companion, whom Moses asked the way to meet. Have you heard the Prophet mentioning something about him? He said, "Yes. I heard Allah's Apostle saying, "While Moses was sitting in the company of some Israelites, a man came and asked him. "Do you

know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: 'Yes, Our slave Khadir (is more learned than you.)"' Moses asked (Allah) how to meet him (Khadir). So Allah made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said: 'That is what we have been seeking? (18.64) So they went back retracing their footsteps, and found Khadir. (And) what happened further to them is narrated in the Holy Qur'an by Allah. (18.54 up to 18.82)(Saheeh al Bukhaaree #74)

The First who started the custom of releasing animals to false god: 'Amr bn Luahy.

Sa'eed bn Musayyib narrated:

The prophet sallallahu alayhi wa sallam said:

رَأَيْتُ عَمْرَو بْنَ عَامِرِ بْنِ لُحَيٍّ الْخَزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ
وَكَانَ أَوَّلَ مَنْ سَيَّبَ

السَّوَابِ

'I saw `Amr bin 'Amir bin Luhai Al-Khuza'i dragging his intestines in the (Hell) Fire, for he was the first man who started the custom of releasing animals (for the sake of false gods).(Saheeh al-Bukhaaree #3333)

The first to be named Yahyah:Yahyah bn Zakariyyaa(at-Talqeeh p.336).

Allaah says:

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ
سَمِيًّا

(Allah said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him)."(Maryam:7).

The first to bear Ahmad: Prophet Muhammad
sallaLlaahu ‘alayhi wa sallam.

Al-Haafidh ibn Katheer said (al Bidaayah vol.2 p.259); Qaadi al-‘Iyaadh said –in his book Ash Shifaa-As for (the name) Ahmad that was mentioned in the books (given to the prophets) and the good news given to the prophets: Allaah prevented it base on His (perfect) Wisdom that nobody should bore it or a caller should call anybody by it before him, so that misconception will not enter into the weak or confused heart (regarding him or the name). Likewise, nobody was named Muhammad among the Arab and others apart from them, till it became widespread prior his presence and birth that a prophet would be born, his name is Muhammad. Then few people started to name their children the name, expecting that one of them would be him (and Allaah knows best where He will place His Message).(End Quote).

The first to accept Islam:

The first woman: Khadeejah (and the first wife of the prophet sallaLlaahu ‘alayhi wa sallam).⁹

The first old man: Waraqah bn Nawfal.¹⁰

⁹ Her first husanad was Aatiq bn Aabid, then Aboo Haalah (See Sharh Lumu’ah al ‘Itiqaad of al ‘Uthaymeen p.100).

'Aaishah narrated:

لَيْتَنِي فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي نَزَلَ اللَّهُ عَلَى مُوسَى ﷺ يَا فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ "أَوْمُخْرِجِي هُمْ". قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُؤْفَى وَفَتَرَ

الْوَحْيُ

Waraqah said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqah died and

¹⁰ After citing the reports that proofs Waraqah bn Nawfal is in Paradise and prophetic prohibition from vilifying him}:Ash-Shaykh Alliy bn Aaam al Etiyabee said(al Bahr al Muhēt ath-Thajjāj vol.4 p.): These reports, despite the fact that many of them have reservations, yet combining them indicates that, Waraqah bn Nawfal was from those who believed in the prophet (sallaLlaahu 'alayhi wa sallam). The truth is, he was the first to believe in him among men.(End Quote).

Al Haafidh al 'Iraaqee said in his al-fiyyah(a thousand line poem):

ثم أتت به توم ورقة

Then she took him Waraqah(bn Nawfal)

قص عليه ما رأى فصدقته

He narrated what he(the prophet) saw and he believed him.

فهو الذي آمن بعد ثانيا

He (Waraqah) was the individual that believed (in the prophet) secondly. (End Line)

the Divine Inspiration was also paused for a while.(Saheeh al Bukhaaree #3).

The first adult: Aboo Bakr

The first youth: 'Alliy

The first freed slave: Zayd bn Haarithah.

The first among the Ansaar: Jaabir bn AbdiLlaahi al Ansaar (Said by Ad-Daaruuqtunee and affirmed by Al-Jawzee, at Talqeeh p.340).

The first type of inspiration: Truthful dream.

Narrated 'Aisha:

أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بَغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ. قَالَ " مَا أَنَا بِقَارِئٍ ". قَالَ " فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. قُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ. فَقُلْتُ مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ { اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * اقْرَأْ وَرَبُّكَ الْأَكْرَمُ } ". فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ يَرْجِفُ فُؤَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ " زَمِّلُونِي زَمِّلُونِي ". فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ لَخَدِيجَةَ وَأَخْبَرَهَا الْخَبَرَ " لَقَدْ خَشِيتُ عَلَى نَفْسِي ". فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى ابْنَ عَمِّ خَدِيجَةَ - وَكَانَ امْرَأً تَنْصَرَّ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ - فَقَالَتْ لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى فَأَخْبَرَهُ رَسُولُ اللَّهِ

ﷺ خَبَرَ مَا رَأَى. فَقَالَ لَهُ وَرَقَّةُ هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى ﷺ يَا لَيْتَنِي فِيهَا جَدَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ " أَوْمُخِرْجِي هُمْ ". قَالَ نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْشَبْ وَرَقَّةُ أَنْ تُؤْفِيَ وَفَتَرَ

الْوَحْيُ.

(The mother of the faithful believers) The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read." The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read. Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, ""Read in the name of your Lord, who has created (all that

exists), created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin ""Abdul ""Uzza, who, during the pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.(Saheeh al Bukhaaree #3).

The first martyr in Islaam: Sumayyah Umm 'Ammar bn Yaasir (at Talqeeh p.339).

The first to unsheathe sword in Islaam(at Talqeeh p.338):Zubayr bn 'Awwam.

The first to throw arrow in Islaam(ibid): Sa'd bn Abee Waqaas.

The first to utilize war-booty, grant victory by awe, make the earth as purifier and praying place: The Ummaah of Muhammad sallaLlaahu 'alayhi wa sallam.

Narrated Jabir bin `Abdullah:

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ،
وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ
الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ
الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ

خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

The Prophet said, "I have been given five things which were not given to any one else before me. -1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me. -4. I have been given the right of intercession (on the Day of Resurrection). -5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.(Saheeh al-Bukhaaree #331).

The first chapter revealed to the prophet: Sooratul 'Alaq.

Allaah says:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Read! In the Name of your Lord, Who has created (all that exists),

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Has created man from a clot (a piece of thick coagulated blood).

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Has created man from a clot (a piece of thick coagulated blood).

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read! And your Lord is the Most Generous,

الَّذِي عَلَّمَ بِالْقَلَمِ

Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)].

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Has taught man that which he knew not.(Al-Alaq:1-5).

Thus, as it is explicit in the chapter, the first command is "Read"

The first command to publicize the call (to Islamic Monotheism): In ar Raheeq pg.75, Safiur Rahmaan writes: The first verse revealed regarding this matter is, Allaah says:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn your tribe (O Muhammad) of near kindred.(Ash-Shu'araa:214).

The first thing to call people to: There is no god worthy be worshipped except Allaah(Laa ilaHa illaLlaah Muhammad RasooluLlaahi).

Narrated Ibn `Abbas:

لَمَّا بَعَثَ النَّبِيُّ ﷺ مُعَاذًا نَحْوَ الْيَمَنِ قَالَ لَهُ " إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوجِدُوا اللَّهَ تَعَالَى فَإِذَا عَرَفُوا ذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا صَلُّوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فَقِيرِهِمْ، فَإِذَا أَقَرُّوا بِذَلِكَ فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ ".

When the Prophet sent Mu`adh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tauhid of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people." (Saheeh al Bukhaaree #7224).

Ash-Shaykh Naasirud-deen al Albaanee wrote a treatise, he (rahimahuLlaahu) titled it: Islamic Monotheism is the First (to call to), Oh Callers!.

The First Issue the Prophet (sallaLlaahu alayhi wa sallam) talked about when he arrived at Madinah:

'Abdullah bin Salam said:

لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ وَقِيلَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ فِي النَّاسِ لَأَنْظُرَ إِلَيْهِ فَلَمَّا اسْتَبَيْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ وَكَانَ أَوَّلَ شَيْءٍ
تَكَلَّمَ بِهِ أَنْ قَالَ: «أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ
وَصَلُّوا

وَالنَّاسُ نِيَامٌ تَدْخُلُونَ الْجَنَّةَ بِسَلَامٍ

"When the Messenger of Allah (s.a.w) arrived- meaning in Al-Madinah – the people came out to meet him. It was said that the Messenger of Allah (s.a.w) had arrived, so I went among the people to get a look at him. When I gazed upon the face of the Messenger of Allah, I knew that this face was not the face of a liar. The first thing that he spoke about was that he said: 'O you people! Spread the Salam, feed (others), and perform Salat while the people are sleeping; you will enter Paradise with(the greeting of) Salam.'" (Sunan at Tirmidhee #2649, al Imaam at Tirmidhee graded it authentic)

The first to pray Jumu'ah prayer: As'ad bn Zuraarah Aboo Umaamah (1 A.H).

Narrated Ka'b ibn Malik:

أَنَّهُ كَانَ إِذَا سَمِعَ النِّدَاءَ يَوْمَ الْجُمُعَةِ تَرَحَّمَ لِأَسْعَدَ بْنِ زُرَّارَةَ. فَقُلْتُ
لَهُ إِذَا سَمِعْتَ النِّدَاءَ تَرَحَّمْتَ لِأَسْعَدَ بْنِ زُرَّارَةَ قَالَ لِأَنَّهُ أَوَّلُ مَنْ

جَمَعَ بَنَا فِي هَزْمِ النَّبِيتِ مِنْ حَرَّةِ بَنِي بَيَاضَةَ فِي نَقِيعٍ يُقَالُ لَهُ نَقِيعُ
الْخَضِمَاتِ. قُلْتُ كَمْ أَنْتُمْ يَوْمَئِذٍ قَالَ أَرْبَعُونَ.

AbdurRahman ibn Ka'b ibn Malik said: When Ka'b ibn Malik heard the call to prayer on Friday, he prayed for As'ad ibn Zurarah. I asked him: What is the matter that when you hear the call to prayer, you pray for As'ad ibn Zurarah? He replied: This is because he held the Friday prayer for the first time for us at Hazm an-Nabit of Harrah belonging to Banu Bayadah in Naqi', called Naqi' al-Khadumat. I asked him: How many were you at that time ? He said: Forty.(Sunan Abee Daawood #1071.Zaad al Ma'aad vol.1 p.145, Ibn Qayyim said: Its chain is authentic. Likewise, al Arnaoot in his verification of As-Siyār vol. 1 p.300).

The first Dhihaar (at Talqeeh p.338): It was between Khawlah bint Tha'labah and her husband: Aws bin Saamit.

Allaah says:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ
يَسْمَعُ تَحَاوُرَكُمَا

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

Indeed Allah has heard the statement of her (Khawlah bint Tha'labah) that disputes with you (O Muhammad) concerning her husband (Aus bin As-Samit), and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.(al-Mujadila:1)

The first to be stoned for Zinah (ibid): Maa'iz bn Maalik:

Narrated Ibn `Abbas:

لَمَّا أَتَى مَاعِزُ بْنُ مَالِكٍ النَّبِيَّ ﷺ قَالَ لَهُ " لَعَلَّكَ قَبَّلْتَ أَوْ غَمَزْتَ أَوْ
نَظَرْتَ ". قَالَ لَا يَا رَسُولَ اللَّهِ. قَالَ " أَنْكَتَهَا ". لَا يَكْنِي. قَالَ فَعِنْدَ
ذَلِكَ أَمَرَ بِرَجْمِهِ.

When Maa'iiz bin Malik came to the Prophet (in order to confess), the Prophet said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allah's Apostle!" The Prophet said, using no euphemism, "Did you have sexual intercourse with her?" The narrator added: At that, (i.e. after his confession) the Prophet ordered that he be stoned (to death). (Saheeh al Bukhaaree #6690).

The first to reverted from Islaam and claimed prophethood (At Talqeeh p.340): 'Abhalah bn Ka'ab al Aswad al Ansiyy Dhū al Khimaar.

The first family that accepted Islaam among the Ansaar: The Family of Bani Al Ashhar (at Talqeeh p.340).

The first to migrate to Madinah among men: Mus'ab bn Umayr (ibid).

The first blood to be shed in Islam:

The compiler of ar Raheeq (p.92) wrote: Ibn Ishaq mentioned: The companions of the prophet used to converged at as Shi'aab, they would secretly offer prayer, then some group of the disbelievers of Quraysh saw them, they abused and fight them; Sa'd bn Abee Waqaas¹¹ beat a man, and his blood flows, and it was the first blood shed in Islaam (end Quote).

¹¹ He also became the first man to shed blood.

The first to migrate to Madinah among women: Umm Kulthoom bint 'Uqbah bn Mu'ayt (ibid).

The first to nail on cross and offered two unit of salah prior killing: Khabeeb bn Hadiyy (at Talqeeh p.399).

The first battle in Islaam: The battle badr (ar Raheeq al Makhtoom p.182).

The First fuel of the battle (of Uhud): Talhah bn Abee Taalhah (ar Raheeq p.227).

The first family to made hijrah: The family of 'Uthmaan (Raheeq al Makhtoom p.92 and Az Zaad vol.1 p.24)

The first tribe and the first house the prophet sallallahu alayhi wa sallam arrived to at Madinah:

The tribe of Najjaar on Friday (16 Rabi' al Awwal, 1 A. H. Correspondence to September 27, 622 C. E) and lodged at the land in front of the house of Ayyub and he said: Here is our house Allaah willing, then he moved to the house of Ayyub (Ar Raheeq p. 166).

The first step took (or the first house built) by the prophet in Madinah: Mosque (Ibid).

The First Sign of The Prophet's death: Revelation of Sooratu Naasir.

Al-Haafidh Ibn Rajab said (in al Latāif p.198): The first (sign) known to the prophet regarding the passing of his lifetime with the oncoming of his moment of death was via the revelation of the surah:

It was said to Ibn 'Abbaas: Did the messenger of Allaah (sallaLlaahu alayhi wa sallam) know when he would die? He said: Yes!. He asked: Via what did he know? He said: Verily, Allaah The Sublime placed the sign of his death in this chapter.

This is the sign of his death. He had even announced his death to Faatimah. The intent of this chapter is: O you Muhammad, when Allaah conquered the cities for you, and people accepted the religion you invited them to in group, your death time is near. So, prepare meeting us with (uttering of) thanksgiving and (seeking of) forgiveness... (End Quote).

The Beginning of his Sickness: Toward the end of the month of Safar (February) (al Lataaif p. 200).

The first to suggest the adhān is 'Umar, while the first to call it is Bilāl bn Rabaaha (Zaad al Ma'aad vol.1 p.47).

Narrated Ibn `Umar:

كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّيُونَ الصَّلَاةَ،
لَيْسَ يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ، فَقَالَ بَعْضُهُمْ اتَّخِذُوا نَافُوسًا
مِثْلَ نَافُوسِ النَّصَارَى. وَقَالَ بَعْضُهُمْ بَلْ بُوْقًا مِثْلَ قَرْنِ الْيَهُودِ.
فَقَالَ عُمَرُ أَوْلَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ. فَقَالَ رَسُولُ اللَّهِ
ﷺ " يَا بِلَالُ قُمْ فَنَادِ بِالصَّلَاةِ " .

When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but `Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Apostle ordered Bilal to get up and pronounce the Adhan for prayers.(Saheeh al Bukhaaree #591).

The first act of worshipped commanded by Allaah: al Wudoo' (Raheeq al Makhtoom p.75).

The first King that prophet Nuhammad sent letter to (Zaad al Ma'aad vol.1 p.47) (and the first King to accept Islam)

The first difference of opinion: The death of the prophet.

Aboo Mansur said (in al Farq p.14); The first difference of opinion occurred amongst them (the companions) was about the death of the prophet (sallaLlaahu alayhi wa sallam). Some among them thought that he did not die, Allaah only intended to raised him up to Himself as He raised 'Eesaa bn Maryam to himself. This difference later abated, they later unanimously agreed on his death, when Aboo Bakr As Siddeeq read to them, the statement of Allaah to His prophet: **Verily, you will die and verily, they (too) will die** (Az Zumar:30)

And, he said to them: Whosoever is worshipping Muhammad, indeed Muhammad has died, but who is worshipping the Lord of Muhammad, He is definitely Alive and never Dies(End Quote).

The first khalifah: AbduLlaahi bn 'Uthmaan(Aboo Quhaafah), popularly known as Aboo Bakr as Sideeq 'AtiquLlaahi.

The first to document Quran: AbduLlaahi bn 'Uthmaan.

Narrated Zaid bin Thabit:

بَعَثَ إِلَى أَبِي بَكْرٍ لِمَقْتَلِ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ فَقَالَ أَبُو بَكْرٍ إِنَّ
عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَاءِ الْقُرْآنِ،
وَإِنِّي أَخْشَى أَنْ يَسْتَحَرَّ الْقَتْلُ بِقُرَاءِ الْقُرْآنِ فِي الْمَوَاطِنِ كُلِّهَا،
فَيَذْهَبَ قُرْآنٌ كَثِيرٌ، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ. قُلْتُ كَيْفَ
أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ فَقَالَ عُمَرُ هُوَ وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ
عُمَرُ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ
صَدْرَ عُمَرَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدٌ قَالَ أَبُو
بَكْرٍ وَإِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ، قَدْ كُنْتَ تَكْتُبُ الْوَحْيَ
لِرَسُولِ اللَّهِ ﷺ فَتَتَّبِعِ الْقُرْآنَ فَاجْمَعُهُ. قَالَ زَيْدٌ فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ
جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ بِأَثْقَلٍ عَلَيَّ مِمَّا كَلَّفَنِي مِنْ جَمْعِ الْقُرْآنِ.
قُلْتُ كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ قَالَ أَبُو بَكْرٍ هُوَ وَاللَّهِ
خَيْرٌ. فَلَمْ يَزَلْ يَحُثُّ مُرَاجِعَتِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ

اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَيْتُ، فَتَبَعْتُ
الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسْبِ وَالرِّقَاعِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ،
فَوَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ} إِلَى
آخِرِهَا مَعَ خُزَيْمَةَ أَوْ أَبِي خُزَيْمَةَ فَأَلْحَقْتُهَا فِي سُورَتِهَا، وَكَانَتْ
الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَيَاتُهُ حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ عِنْدَ
عُمَرَ حَيَاتُهُ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ. قَالَ مُحَمَّدُ
بْنُ عُبَيْدِ اللَّهِ

اللِّخَافُ يَعْنِي الْخَرْفَ.

Abu Bakr sent for me owing to the large number of casualties in the battle of Al-Yamama, while `Umar was sitting with him. Abu Bakr said (to me), `Umar has come to my and said, 'A great number of Qaris of the Holy Qur'an were killed on the day of the battle of Al-Yamama, and I am afraid that the casualties among the Qaris of the Qur'an may increase on other battle-fields whereby a large part of the Qur'an may be lost. Therefore I consider it advisable that you (Abu Bakr) should have the Qur'an collected.' I said, 'How dare I do something which Allah's Apostle did not do?' `Umar said, By Allah, it is something beneficial. `Umar kept on pressing me for that till Allah opened my chest for that for which He had opened the chest of `Umar and I had in that matter, the same opinion as `Umar had." Abu Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for the fragmentary scripts of the Qur'an and collect it (in one Book)." Zaid

further said: By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said (to `Umar and Abu Bakr), "How can you do something which Allah's Apostle did not do?" Abu Bakr said, "By Allah, it is something beneficial." Zaid added: So he (Abu Bakr) kept on pressing me for that until Allah opened my chest for that for which He had opened the chests of Abu Bakr and `Umar, and I had in that matter, the same opinion as theirs. So I started compiling the Qur'an by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur'an). I found the last verses of Sirat-at-Tauba: ("Verily there has come unto you an Apostle (Muhammad) from amongst yourselves--' (9.128-129)) from Khuza`ima or Abi Khuza`ima and I added to it the rest of the Sura. The manuscripts of the Qur'an remained with Abu Bakr till Allah took him unto Him. Then it remained with `Umar till Allah took him unto Him, and then with Hafsa bint `Umar.(Saheeh al Bukhaaree #7048).

Alliyy bn Abee Taalib said:...Aboo Bakr was the first person to combine al Qur'ān in the two scrolls (Fadhaail al Qur'aan of Ibn Katheer p.57. He said, its chain is authentic).

The first to combine people on one dialect (The dialect of Quraysh) to read al Qur'an: 'Uthmaan bn 'Affaan Aboo Laylah.

Narrated Anas bin Malik:

أَنَّ حُذَيْفَةَ بْنَ الْيَمَانَ قَدِمَ عَلَى عُثْمَانَ وَكَانَ يُغَارِي أَهْلَ الشَّامِ فِي
فَتْحِ إِرْمِينِيَّةَ وَأَذْرَبِيجَانَ مَعَ أَهْلِ الْعِرَاقِ فَأَفْزَعَ حُذَيْفَةُ اخْتِلَافَهُمْ فِي
الْقِرَاءَةِ فَقَالَ حُذَيْفَةُ لِعُثْمَانَ يَا أَمِيرَ الْمُؤْمِنِينَ أَدْرِكْ هَذِهِ الْأُمَّةَ قَبْلَ
أَنْ يَخْتَلِفُوا فِي الْكِتَابِ اخْتِلَافَ الْيَهُودِ وَالنَّصَارَى فَأَرْسَلَ عُثْمَانُ
إِلَى حَفْصَةَ أَنْ أَرْسِلِي إِلَيْنَا بِالصُّحُفِ نَنْسَخُهَا فِي الْمَصَاحِفِ ثُمَّ
نَرُدُّهَا إِلَيْكَ فَأَرْسَلَتْ بِهَا حَفْصَةُ إِلَى عُثْمَانَ فَأَمَرَ زَيْدُ بْنُ ثَابِتٍ
وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَسَعِيدُ بْنُ الْعَاصِ وَعَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ
بْنُ هِشَامٍ فَنَسَخُوهَا فِي الْمَصَاحِفِ وَقَالَ عُثْمَانُ لِلرَّهْطِ الْقُرَشِيِّينَ
الثَّلَاثَةِ إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ فَاكْتُبُوهُ
بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ فَفَعَلُوا حَتَّى إِذَا نَسَخُوا الصُّحُفَ
فِي الْمَصَاحِفِ رَدَّ عُثْمَانُ الصُّحُفَ إِلَى حَفْصَةَ وَأَرْسَلَ إِلَى كُلِّ
أُفْقٍ بِمُصْحَفٍ مِمَّا نَسَخُوا وَأَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْآنِ فِي كُلِّ
صَحِيفَةٍ أَوْ مُصْحَفٍ أَنْ يُحْرَقَ.

Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer

Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So `Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to `Uthman. `Uthman then ordered Zaid bin Thabit, `Abdullah bin AzZubair, Sa`id bin Al-As and `AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, `Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. Sa`id bin Thabit added, "A Verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Apostle reciting it. So we searched for it and found it with Khuza`ima bin Thabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.'(33.23)(Saheeh al Bukhaaree #4845)

Alliyy bn Abee Taalib said: If 'Uthmaan did not execute this, I will surely execute it. (Al Fadhaail p.68)

The first to translate al Qur'an and the first language to be translated to: Salmaan al Faarsi: he translated it to Persia Language (see Taarikh Tatawwar Tarjmaat Ma'aaniyy al Qur'aan pp.6-9).

The first to institute date, to record and to introduce land tax: 'Umar bn Khattāb (The companions profile p.14)

The first to sit during khutbah: Mu'awiyyah bn Abee Sufyaan.

Ash-Sha'bee said:

أول من خطب جالسا معاوية حين كبر و كثر شحمه و عظم بطنه

The first person to deliver sermon on sit is Mu'aawiyah when he became old, his fat increased and his stomach became big (al

Musanaf bn Abee Shaybah vol.13 p.35. Ibn Hajar mentioned it in al Fat'h)

In another report, he sought permission from people by saying: I have problem with my legs (al Musannaf vol. 13 p.39).

The First set of People to announce their Islām: Aboo Bakr, Bilāl, Khabāb, Suhayb, 'Ammaar and Sumayyah Umm Ammaar (Musannaf ibn Abee Shaybah vol. 13 p.11).

The First Wife of the Prophet that after He Died: Zaynab.

'Abdur Rahmaan bn Abziyy said:

صليت مع عمر على زينب، و كانت أول نساء النبي ماتت بعد النبي

I prayed with 'Umar upon Zaynab and she was the first wife of the prophet (sallaLlaahu alayhi wa sallam) died after the prophet (al Musannaf vol.13 p.12)

The First to Deduce Analogically: Iblees¹² (al Musanaaf vol. 13 p.21).

Allaah says:

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن

طِينٍ

(Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay."(al 'Araaf:12)

The First to Say Sermon Prior Salat-ul-'Id at Madinah: Marwaan

¹² The scholars call this "Qiyaas Iblees"

It is narrated on the authority of Tariq b. Shihab:

أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ مَرْوَانُ فَقَامَ إِلَيْهِ رَجُلٌ
فَقَالَ الصَّلَاةُ قَبْلَ الْخُطْبَةِ . فَقَالَ قَدْ تَرَكْتَ مَا هُنَالِكَ . فَقَالَ أَبُو سَعِيدٍ
أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ " مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ
فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

It was Marwan who initiated (the practice) of delivering khutbah (address) before the prayer on the 'Id day. A man stood up and said: Prayer should precede khutbah. He (Marwan) remarked, This (practice) has been done away with. Upon this Abu Sa'id remarked: This man has performed (his duty) laid on him. I heard the Messenger of Allah as saying: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith.(Saheeh Muslim Number 186)

The First to Say Sermon Prior Salatul-'Id at Basrah: Ziyaad (al Istidhkaar vol.3 p.383 and An Nayl vol.3 p.350)¹³

¹³ Ash Shawkaanee (in An Nayl vol.3 p.350) said: It is not authentic that anyone among the companions of the prophet did it; neither 'Umar nor 'Uthmaan nor Mu'aawiyah nor ibn Zubayr.

The first sect emerged and the first to revolt¹⁴: Al Khawārij (The Seceeders): AbduLlaahi bin Dhil Khuwayshirah at Taymeem¹⁵.

Narrated Abu Sa'id:

بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ جَاءَ عَبْدُ اللَّهِ بْنُ ذِي الْخُوَيْصِرَةِ التَّمِيمِيُّ فَقَالَ
اعْدِلْ يَا رَسُولَ اللَّهِ. فَقَالَ " وَيْلَكَ مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ ". قَالَ
عُمَرُ بْنُ الْخَطَّابِ دَعْنِي أَضْرِبْ عُنُقَهُ. قَالَ " دَعُهُ فَإِنَّ لَهُ أَصْحَابًا
يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ، وَصِيَامَهُ مَعَ صِيَامِهِ، يَمْرُقُونَ
مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ فِي قُدْزِهِ فَلَا يُوجَدُ
فِيهِ شَيْءٌ، يُنْظَرُ فِي نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي
رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَضِيهِ فَلَا يُوجَدُ فِيهِ
شَيْءٌ، قَدْ سَبَقَ الْفَرْثُ وَالِدَمُّ، آيَتُهُمْ رَجُلٌ إِحْدَى يَدَيْهِ - أَوْ قَالَ تَدْيِيهِ
- مِثْلُ تَدْيِ الْمَرَأَةِ - أَوْ قَالَ مِثْلُ الْبَضْعَةِ - تَدْرَدِرُ، يَخْرُجُونَ عَلَى
حِينَ فُرْقَةٍ مِنَ النَّاسِ ". قَالَ أَبُو سَعِيدٍ أَشْهَدُ سَمِعْتُ مِنَ النَّبِيِّ
ﷺ وَأَشْهَدُ أَنَّ عَلِيًّا قَتَلَهُمْ وَأَنَا مَعَهُ، جِيءَ بِالرَّجُلِ عَلَى النَّعْتِ الَّذِي
نَعْتُهُ النَّبِيُّ ﷺ. قَالَ فَانْزَلْتُ فِيهِ

¹⁴ Ash Shaykh Saalih al Fawzaan (Sharh Mandhoomah al Haahiyah p.98) said: The first revolt they revolted was upon 'Alliyy bn Abee Taalib during his caliphate.

¹⁵ Abou Mudhaffar as Sama'ane said(in his Tafseer vol.2 p.319): The name of the progenitor of Khawaarij who is popularly known as Dhul Khuwayshirah at Taymeem is Hurquush bn Zaheer(End Quote).

{وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ}.

While the Prophet was distributing (something, `Abdullah bin Dhil Khawaisira at-Tamimi came and said, "Be just, O Allah's Apostle!" The Prophet said, "Woe to you ! Who would be just if I were not?" `Umar bin Al-Khattab said, "Allow me to cut off his neck ! " The Prophet said, " Leave him, for he has companions, and if you compare your prayers with their prayers and your fasting with theirs, you will look down upon your prayers and fasting, in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game's body in which case, if the Qudhadh of the arrow is examined, nothing will be found on it, and when its Nasl is examined, nothing will be found on it; and then its Nadiyi is examined, nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims)." Abu Sa`id added: I testify that I heard this from the Prophet and also testify that `Ali killed those people while I was with him. The man with the description given by the Prophet was brought to `Ali. The following Verses were revealed in connection with that very person (i.e., `Abdullah bin Dhil-Khawaisira at-Tarnimi): And among them are men who accuse you (O Muhammad) in the matter of (the distribution of) the alms.(9.58)(Saheeh al Bukhaaree #6790)

The first (or father) of Shi'sm: AbduLlaahi bn Sab'a.

The first to person to be called god: 'Alliyy bn Abee Taalib.

Aboo Mansoor (al-Farq p.16) said: Some of them (shi'ah said to 'Alliyy: You are a god. Then Alliyy burnt some of the people among them and expelled ibn Sab'a Saabaar.

The First Land where Trial and Bid'ah Erupted: The East.

Ash-Shaykh Naasiruddeen al Albaanee said(Qaamus al-Bid'ah p.127): The first trial erupted from eastern part, this was the major reason behind the disintegration of the Muslims. Likewise, innovation emerged from this part, like the innovation of Shi'ah and Khawaarij. (End Quote)

The first to talk on Irjaa'(The belief that good or bad action does not affect Eemaan): al

Hasan bn Muhammad al Hanafiyyah (at Talqeeh p.339).

The first appearance of Sufism:

Ash Shaykh Muhammad ibn Raabee' (at Tassawuf p.9) said: Ash Shaykh Islaam ibn Taymiyyah said: The first appearance of Sufism was in Basrah in 'Iraaq, where some people went extreme in worship and in avoiding wordly life, such was not seen in other lands (End Quote)

The first to write al Qur'aan on silver coin (Dirham): Hajjaaj bn Yoosuf ath Thaqaafiyy (ibid p.338)

The First Debate with the Khawaarij, the First rebellion against the leader¹⁶ and the first Camping: The Debate

¹⁶ As-Shaykh Naasir As-Sa'dee said (in his Amaaliyy of 'Umdatul Ahkaam p.57): Their first rebellion against the leader occurred at Haroorah' near Basrah.

(Ibn ‘Abbās narrated :)

When the Harūriyyah (the Khawārij) rebelled, they isolated themselves in a place. There were 6000 of them and they were united in rebelling against ‘Alī. Continuously people would come to ‘Alī and say, “Oh Leader of the Believers, verily these people are rebelling against you.”

He would reply, “Leave them, verily I will not fight them until they fight me and that is what they will do.”

So when it came to that day, I came to ‘Alī before the noon prayer and I said to him, “Oh Leader of the Believers, delay the prayer until it is cooler perhaps I will speak to these people.”

He said: “Verily, I fear for you.”

I said, “Never! I used to be known as a man of good manners, I never harmed anyone.” He gave me permission to go. So, I put on a very nice garment, the best of what one could get from Yemen and I combed my hair. Then, I visited them at midday while they were eating. I had entered upon a people, the likes of whom I had never seen with regards to their exertion in worship. Their foreheads were wounded due to (constant) prostration (in prayer) and their hands had become rough like camels' feet, wearing recently washed,

untidy shirts with very high raised clothing and with tired and worn out faces [due to not caring for themselves].

So, I greeted them and they said, “Welcome, oh son of Abbās! And what is this cloak you are wearing?”

I asked, “What deficiency do you see from me? Indeed, I saw the messenger of Allah (وتعالى سبحانه) (dressed in the best of what you can find in Yemeni clothing, then I recited

this verse

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ
الرِّزْقِ

Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good things of provision?" [Sūrah al-A'rāf, 7:32]

Then they asked, “What has brought you here?” I told them, “I have come to you from amongst the companions of the prophet(the Muhājirūn and the Anṣār and from the son of the uncle of the prophet) (Alī), who is his son-in-law. And upon them descended the Quran; they are more knowledgeable about it than you and there is not one of them (the companions) amongst you. I have come to convey to you what they say, and to convey to them what you say.”

A group amongst them said, “Do not debate with the Quraysh because verily Allah, (عزّ: says)

بَلْ هُمْ قَوْمٌ خَصِمُونَ

Nay! But they are a quarrelsome people.[Sūrah al-Zukhruf, 43:58]

Then a group of them turned towards me and two or three of them said: “Verily, we will speak to him.”

So I said, “Come forward, what is the grudge you have against the companions of the Allah’s messenger and the son of his uncle (‘Alī)?”

They answered, “Three points.”

I asked, “And what are they?” They said, “One of the points is that he (‘Alī) had men judge in a matter of Allah while

Allah says:

□ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ □

The judgment is for none but Allah. [Sūrah al-Anā’m, 6:57 and Sūrah Yūsuf, 12:40, 67]

“What have men got to do with the judgment?”

I said, “This is one point.”

They said, “As for the second point, then he fought and he did not take captives nor did he take the war booty. If they were disbelievers, then their captives are permissible for us and if they were believers then their captives are neither permissible to take nor was it allowed to fight them (in the first place).”

I said, “This is the second point, and what is the third point?” Or he said something similar. They said, “He should remove the title of ‘Leader of the Believers’ (Amīr al-Mu’minīn) and if he is not the ‘Leader of the Believers’ then he is the ‘Leader of the Disbelievers’ (Amīr al-Kāfirīn).”

I asked, “Do you have any points other than these?” They replied, “These are sufficient for us.”

I said to them, “Do you understand that if I read to you from the book of Allah (وَجَلَّ عَزَّ) (and from the Sunnah of His prophet that which refutes what you say, will you then return (back)?”

They said, “Yes.”

I said: “As for your statement that ‘Alī had men judge in a matter that was for Allah; then I will read to you from the book of Allah, where Allah has delegated His judgment to men regarding the eighth of a quarter of a dirham. Allah (وتعالى تبارك) commanded the people to judge in this matter. Do you not understand the saying of Allah (وتعالى تبارك):

□ يَا أَيُّهَا الَّذِينَ آمَنُوا أَلْ تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ
مِنْكُمْ مُتَعَمِّدًا

□ فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ

Oh you who believe, do not kill the game while you are in a state of Ihram, and whosoever of you kills it intentionally, then the penalty is an offering equivalent to the one he killed, as judged by two just men among you. [Sūrah al-Mā'idah, 5:95]

And it is from the judgment of Allah that He delegated men to judge in this matter. If Allah willed, He could have judged in this matter but He allowed men to judge. I ask you by Allah, is it better that men judge in something regarding reconciliation in disputes and in preventing bloodshed or regarding the hunting of a rabbit?”

They said, “Of course, this is better.”

“And regarding a woman and her husband (Allah says):

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا
مِّنْ أَهْلِهَا

If you fear a breach between the husband and wife, appoint two arbitrators: one from his family and the other from hers.[Sūrah al-Nisā', 4:35]

“Is not men judging in reconciling disputes and in the prevention of bloodshed better than men judging regarding the private parts of a woman? Have we finished with this point?”

They replied, “Yes.”

I said, “As for your statement, ‘He fought but did not take captives and did not take war booty,’ then would you take your mother (in Islam), Ā’ishah, as a captive, making her permissible for yourselves for that which you make permissible from other than her while she is your mother? If you say, ‘We make permissible from her that which we make permissible from other than her,’ then you have committed disbelief. And if you say, “She is not our mother,” then you have also committed disbelief:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The prophet is closer to the believers than their own selves, and his wives are their mothers.[Sūrah al-Aḥzāb, 33:6]

“And so you are between the two ill judgments. So, which of them do you want to take?

Have we finished with this point?”

They replied, “Yes.”

“As for ‘Alī removing the title of ‘Leader of Believers’, then I will give you something that will please you; verily, the prophet of Allah contracted an agreement with the Mushrikīn (the disbelievers of Quraysh) on the Day of Hudaibiyyah, and the prophet said to ‘Alī:

اُكْتُبْ يَا عَلِيّ هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ

Write, oh ‘Alī: This is what Muhammad, the messenger of Allah, agrees with.

They, the Mushrikīn, said, ‘If we knew you to be the messenger of Allah, we would not have fought you.’ So the messenger of Allah said:

اللَّهُمَّ تَعْلَمُ أَنِّي رَسُولُكَ إِمَحْ يَا عَلِيَّ وَاکْتُبْ هَذَا مَا اصْطَلَحَ عَلَيْهِ
مُحَمَّدٌ بْنُ

عبد الله

Oh Allah, indeed You know that I am Your messenger. Erase it, ‘Alī, and write:

This is what Muhammad Ibn ‘Abd Allah agrees upon. “I swear by Allah that the messenger of Allah is better than ‘Alī and even he erased his own name, and erasing his name does not erase his prophet-hood.

Have we finished with this point?”

They said, “Yes.”

So 2,000 of them came back while the rest of them rebelled and fought, based upon their misguidance, and the Muhājirūn and Anṣār fought them.

Narrated by al-Dārimī in his Sunan (1/68-69) and by Baḥshal in: Tarīkh Waṣīt. This narration is reported on the authority of 'Amr Ibn Salmá and authenticated by al-Albānī.

There are other narrations of this story. It has been narrated by Abd Allah Ibn Aḥmad in:

Zawā'id al-Zuhūd, (p.428) and by Abū Naī'm in: Ḥilyat al-Awliyyāt, (4/380-381). Also recorded by al-Ṭabrānī in: al-Kabīr, (9/125-126) and by 'Abd al-Razzāq in: al-Muṣṣannaf (5409). al-Ḥaythamī narrated it in: Mu'jam al-Zawā'id, (1/181).

As for the narration of 'Abd al-Razzāq and al-Ṭabrānī, it has been authenticated by al-Ḥaythamī in: Mu'jam al-Zawā'id, (1/181).

The narration of Abū Naī'm in al-Ḥilyat was reported on the authority of Abū Za'rā. This story has many other narrations in al-Kabīr and some of them were authenticated by al-Ḥaythamī.¹⁷

The first to repel qadar: Ma'baad Al-Juhaanee.

¹⁷ Taken from The Great Debate, translated by Abbas Aboo Yahyah.

Yahyah bn Ya'mur narrated:

كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبُدُ الْجُهَنِيِّ فَأَنْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيُّ حَاجِبِينَ أَوْ مُعْتَمِرِينَ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدَرِ فَوَفَّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ فَكَتَبْتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قَبْلَنَا نَاسٌ يَقْرَأُونَ الْقُرْآنَ وَيَتَقَفَّرُونَ الْعِلْمَ - وَذَكَرَ مِنْ شَأْنِهِمْ - وَأَنَّهُمْ يَزْعُمُونَ أَنَّ لَا قَدَرَ وَأَنَّ الْأَمْرَ أُنْفُ . قَالَ فَإِذَا لَقِيتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَاءٌ مِنِّي وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ أَحَدَهُمْ مِثْلَ أَحَدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَاسْتَدَّ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا . قَالَ صَدَقْتَ . قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ . قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ . قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ

وَشَرِّهِ " . قَالَ صَدَقْتُ . قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ . قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ " . قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا . قَالَ " أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ " . قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي " يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ " . قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ " .

The first man who discussed about Qadr (Divine Decree) in Basra was Ma'bad al-Juhani. I along with Humaid b. "Abdur-Rahman Himyari set out for pilgrimage or for "Umrah and said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace be upon him) we shall ask him about what is talked about Taqdir (Division Decree). Accidentally we came across Abdullah ibn Umar ibn al-Khattab, while he was entering the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said: Abu Abdur Rahman! there have appeared some people in our land who recite the Holy Qur'an and pursue knowledge. And then after talking about their affairs, added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined. He (Abdullah ibn Umar) said: When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief). Abdullah ibn Umar swore by Him (the

Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and then, it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree. He further said: My father, Umar ibn al-Khattab, told me: One day we were sitting in the company of Allah's Apostle (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle (peace be upon him) He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islam. The Messenger of Allah (peace be upon him) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsan (performance of good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the enquirer) again said: Inform me about the hour (of the Doom). He (the Holy Prophet) remarked: One who is asked knows no more than the one who is inquiring

(about it). He (the inquirer) said: Tell me some of its indications. He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings. He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle knows best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion. (Saheeh Muslim #1).

The first emergence of the congregational prayer: During the caliphate of ‘Umar.

Dr. al Khamees writes (in Dhikru al Jama’ee p.5): The onset and emergence of the congregational prayer occurred during the era of the companions may Allaah be pleased with them, at it will be explicated in the fourth research –Allaah Willing-

(In the fourth research, the Dr. mentioned the athar of ‘Umar may Allaah be pleased with him thus :)

Abu Uthman an-Nahdee narrated: a worker wrote to Umar: ‘here are a people who gather to pray for the Muslims and the leader.’

Umar wrote back to him: ‘bring them to me’. Umar then instructed the gateman: ‘prepare some whips’. And when they entered upon Umar, he descended upon their leader and flogged him with the whip.’ [Ibn al-Waddaah in al bida’u wan nahyu ‘anhaa (p. 19), Ibn Abee Shaybah vol.8 p.558, #6242 and al Muhallah].

كتب عامل لعمر بن الخطاب إليه أن هاهنا قوما يجتمعون
فيدعون للمسلمين وللأمير، فكتب إليه عمر أقبل وأقبل بهم معك
فأقبل وقال عمر للبواب أعد لي

سوطا فلما دخلوا على عمر أقبل على أميرهم ضربا
بالسوط

Those who are first to shake hand: The people of Yemen.

Narrated Anas ibn Malik:

لَمَّا جَاءَ أَهْلُ الْيَمَنِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَاءَكُمْ
أَهْلُ الْيَمَنِ

وَهُمْ أَوَّلُ مَنْ جَاءَ بِالمُصَافَحَةِ

When the people of the Yemen came, the Apostle of Allah (Peace be upon him) said: The people of the Yemen have come to you and they are first to shake hands.(Sunan Abee Daawood #5216, al Albaanee authenticated it in As Saheehah #527)

The first abode to hereafter: The grave.

Uthmaan narrated, the prophet said:

إن القبر أول منازل الآخرة، فإن نجا منه، فما بعده أيسر منه و
إن لم ينج

منه، فما بعده أشد منه

The grave is the first abode of the hereafter, whosoever saves from it, whatever remains after it is easier, whosoever does not save from it, what remains after it is more severe. (Saheeh al Jaami' #1684 p.247)

The first tribe and family to be destroyed (when the world ends): The Quraysh.

Amroo bn al 'Aas narrated, the prophet said:

أول الناس هلاكاً قریش، أول قریش هلاكاً بيتي

The first people to be destroyed (when the Earth reaches end), the Quraysh, the first Quraysh to be destroyed is my family. (Saheeh al Jaami #2561 p. 501).

The first two disputants in hereafter: The neighbors.

Ibn Abee 'Aasim narrated, the prophet:

أول خصمين يوم القيامة الجران

The first two disputants in hereafter are neighbors. (Saheeh al Jaami' #2563 p. 501).

The first to change the religion of Nabiyy Ibraahim: 'Amr bn Luhayy.

Ibn 'Abbaas narrated, the prophet said:

أول من غير دين إبراهيم عمرو بن لحي بن قمعة بن خندف أبو
جزاعة

The first to change the religion of Ibraaheem was 'Amru bn Luhayy bn Qam'ah bn Khadaf Aboo Juzaa'ah (Jami As Saheeh #2589 p.504)

**The first to change the sunnah of the prophet:
A man from the tribe of Ummayyah.**

Abee 'Aasim narrated, the prophet said:

أول من يبدل سنتي رجل من بني أمية

You first to change my sunnah is a mam from the tribe Umayyah.(Saheeh al Jaami' #2587 p.504).

**The first to be called in hereafter: Nabiyy
Aadam.**

The prophet said:

أول ما يدعى يوم القيامة: آدم

The first to be called inhereafter is Aadam (Saheeh al Jaami' p.594 #2583).

The first man to be named Muhammad (after the prophet):

Muhammad bn Hutaab, the son of Umm Jameel [who zayd bn Thaabit later married] (Zayid bn Thaabit kaatibul wahy p.133)

The hand of the first who codify صلى الله عليه و سلم: صلعم to ص or صلعم:

The hand of the first person to codify them (i.e salah & salaam) with صلعم was cut off (Tadreeb Ar-Raawee fee Sharh Taqreeb An-Nawawee pg320. Maktabah Al-'Aseeriyyah).

The first madhab: The Madhab of al Imaam Aboo Haneefah.

The First to Record Usool al-Fiqh: Al-Imaam ash-Shaafi'.

Az Zarkashee Badruddeen Muhammad bn AbdiLlaahi said in his book "Usool Fiqh": Ash Shafi' was the first person to compile Usool al Fiqh (Athar Ikhtilaaf fee Qawa'id Fiqhhiyah p. 126).

The first to be called Ameerul¹⁸ Mu'meneen fil Hadeeth: Shu'bah bn Hajjaaj al Waasitee (Audio Lecture of Aboo Naasir¹⁹ on ad Durrar al Baahiyah²⁰: the virtues of the day of Jumu'ah)²¹

¹⁸ Sayyidul Muhaddiththeen as said by Al Hafidh ibn Katheer

¹⁹ Ibraaheem Abdur Rauf (may Allaah preserve him upon righteousness): He is explaining the book on every Sunday at Islahuddeen Mosaque Alekunwodo Oshogbo.

²⁰ A summarized book on Islamic jurisprudence written by Ash Shawkaanee.

²¹ The audio (recorded on 14-4-2019) with me falls on 32 minutes.

The first to compile book on Mustalahul Hadeeth (Science of Terminologies of Narration) and the name of the book.

Ibn Hajar said (in Nuzhah an Nadhar p.31): The first individual to compile on this is al Qaadee Aboo Muhammad ar-Raamuharumuziyy in his book “**Al Muhaddith al Faadhil**” but it was not comprehensive (End Quote).

The first to compile book on Ghareeb al Hadeeth: Nadhr bn Shumayl (122 A.H to 204 A.H) (Ghareeb al Hadeeth of ibn Jawziyy vol.1 vol.6 and Ma’rifah al ‘Uloom al Hadeeth of Al Haakim p.146)

The First Book of Tafseer: Jaami’ al Bayaan Fee Tafseer al Qur’aan, loosely called Tafseer at Tabari.

The author of at-Tafseer wal Mufasssiroon (p.238) said: His (Muhammad ibn Jareer at Tabaree) tafseer is the oldest tafseer to reach us intact.(End Quote)

The First to Compile Authentic Narrations: Muhammad bn Isma'eel al Bukhaaree

Al 'Iraaqee said in his al-Fiyyah said:

أول من صنف في صحيح

The first person to compile authentic (reports is)

محمد و خص بترجيح

Muhammad and was pertaining with preponderance (reports).

Al-Imaam ibn Katheer said (al-Baa'ith al Atheeth p.22): The first to compile authentic reports (in a book) is Aboo 'AbdiLlaahi...(End Quote).

The First “Fat’h al-Baaree”: It was written by Al Haafidh ibn Rajab al_Hanbalee (D.795 A.H)²²

The First comprehensive and evidenced based book on salah: Sifatus Salaah An Nabiyy.

Ash Shaykh Naasiruddeen al Albaanee.The Shaykh (himself) said(sifatus salah p. 40): I have not come across any comprehensive book on this topic(End Quote)The book is of three:

a) Asl Sifatis Salah or Takhreej Sifatis Salah or Ta'leeq ala Sifatis Salah or Sharh wa Takhreej wa Ta'leeq.

b) Sifatus Salah

c) Talkhees Sifatis Salah.

²² Ibn Hajar died 852 A.H

The first most comprehensive sharh of Al Mujtabah: Dhakheerah Al 'Uqbah by Al-Etiyioabee.

Muhammad ibn 'Alliyy ibn Aadam al Etiyioabee writes (Dhaakheerah al 'Uqbah vol.1 p.5): There is no book of explanation that analyse its wordings appropriately, make clear its meaning perfectly, talk about the narrators of its reports and its obscure contents and draw out rulings from it...(End Quote)

The first most comprehensive Sharh of Sunan Ibn Majah: Mashaariq al Anwār by Shaykh Aadam Al Etiyioabee.

Muhammad ibn 'Alliyy ibn Aadam al Etiyioabee writes (Mashaariq al Anwār al Wahaajah vol.1 p.5): Sunan ibn Majah is from the most important books which is in the hand of the seekers of knowledge in every cities of the Earth since ancient era, except that, nobody (among the scholars) explained it in details...And I love to make honor by serving it base on the ability with the explanation that are marked with the aforementioned features... Thus "The Sharh"...

The First Book on Usool al Bid'ah(Principles of Mastering Innovation):‘Ilm Usool Bid’ah by Aboo Haarith Al Halabee.

Ash-Shaykh al Halabee said('Ilm Usool al Bid'ah p. 8): From what is appropriate to mention here is, I have not find any book solitary dedicated to this "knowledge "(The Science of Mastering Innovation)...(End Quote).

The First Sharh of al Adab al Mufrad: FadluLlaahi As Samad Fee Tawdeeh al Adab al Mufrad by Ash Shaykh FadhliluLlaahi aj Jaylaanee.

Ash-Shaykh Husayn bn 'Awdah al 'Awaayishah said(Sharh al Adab al Mufrad p. 6): I do not see(any book of explanation) on this book save FadhliluLlaahi As Samad...

From those who found Compilations of Hadeeth:

The Verifier of Bustaan Al Muhaditheen writes (p. 9): Ibn Jurayj at Makkah (D. 150 A.H), bn Ishaq at Madinah (D. 151 A. H), Ma'mar at Yemen (D. 153 A. H), Sa'eed bn Abee 'Uroobah at Basrah (D 156 A. H), Awza'ee at Shaam(D. 156 A.H), Ibn Abee Dhi'b at Madinah(D. 157 A. H)...

The First to Compile 40 Narrations into a Book:

Ibn Mubaaraak. (Footnote 1 of Al Bustaan p.202, also An Nawawee affirmed it in his Al Arba'oon).

The First Musnad: Musnad Abee Bakr (al Bustaan p.131).

The first sign of the last hour: Fire that will bring people together from East to West. The first meal of the inmate of Paradise: Extra Lobe (Caudate Lobe)

Narrated Anas:

بَلَغَ عَبْدُ اللَّهِ بْنُ سَلَامٍ مَقْدَمَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَاتَّاهُ فَقَالَ إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ قَالَ مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ إِلَى أَحْوَالِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَّرَنِي بِهِنَّ أَنِفًا جَبْرِيلُ قَالَ فَقَالَ عَبْدُ اللَّهِ ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَرِيزَادَةُ كَبِدِ حُوتٍ وَأَمَّا الشَّيْءُ فِي الْوَلَدِ فَإِنَّ الرَّجُلَ إِذَا غَشِيَ الْمَرْأَةَ فَسَبَقَهَا مَاؤُهُ كَانَ الشَّيْءُ لَهُ وَإِذَا سَبَقَ مَاؤُهَا كَانَ الشَّيْءُ لَهَا قَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ قَوْمٌ بُهَتُوا بِكَ قَبْلَ أَنْ تَسْأَلَهُمْ بِهَتُونِي عِنْدَكَ فَجَاءَتِ الْيَهُودُ وَدَخَلَ عَبْدُ اللَّهِ الْبَيْتَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ بْنُ سَلَامٍ قَالُوا أَعْلَمْنَا وَابْنُ أَعْلَمِنَا وَأَخْبَرْنَا وَابْنُ أَخِيرِنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ قَالُوا أَعَاذَهُ اللَّهُ مِنْ ذَلِكَ فَخَرَجَ عَبْدُ اللَّهِ إِلَيْهِمْ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالُوا شَرُّنَا وَابْنُ شَرِّنَا

وَوَقَعُوا فِيهِ

When `Abdullah bin Salam heard the arrival of the Prophet at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle" Allah's Apostle said, "Gabriel has just now told me of their answers." `Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Apostle said, "The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that `Abdullah bin Salam said, "I testify that you are the Apostle of Allah." `Abdullah bin Salam further said, "O Allah's Apostle! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me." The Jews came to Allah's Apostle and `Abdullah went inside the house. Allah's Apostle asked (the Jews), "What kind of man is `Abdullah bin Salam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Apostle said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allah save him from it." Then `Abdullah bin Salam came out in front of them saying, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." Thereupon they said, "He is the vilest among us, and the son of the

evilest amongst us," and continued talking badly of him.(Saheeh al Bukhaaree #3151).

The first person to be resurrected:Nabiy Muhammad.

Narrated Abu Sa'id Al-Khudri:

النَّاسُ يَصْنَعُونَ يَوْمَ الْقِيَامَةِ فَإِذَا أَنَا بِمُوسَى أَخِذُ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ ". وَقَالَ الْمَاجِشُونَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ " فَأَكُونُ أَوَّلَ مَنْ بُعِثَ فَإِذَا مُوسَى أَخِذُ بِالْعَرْشِ

The Prophet said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding one of the pillars of the Throne." Abu Huraira said: The Prophet said, "I will be the first person to be resurrected and will see Moses holding the Throne.(Saheeh Bukhaaree #7279)

The first issue to judge among man: On Bloodshed.

It was narrated that 'Abdullah said:

أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ .

"The first matter concerning which scores will be settled among the people on the Day of Resurrection will be bloodshed." (Sunan An Nasaaee #4004. Al Etiyiobee graded it authentic)

The first issue to judge in the right of Allah: As Salaah.

Abu Hurairah that the Messenger of Allah said:

أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ صَلَاتُهُ فَإِنْ كَانَ أَكْمَلَهَا وَإِلَّا قَالَ اللَّهُ عَزَّ وَجَلَّ انْظُرُوا لِعَبْدِي مَنْ تَطَوَّعَ فَإِنْ وَجَدَ لَهُ تَطَوُّعٌ قَالَ أَكْمَلُوا بِهِ الْفَرِيضَةَ

“The first thing for which a person will be brought to account will be his Salah. If it is complete (all well and good), otherwise Allah will say: ‘Look and see if My slave did any voluntary prayer.’ If he is found to have done voluntary prayers, his obligatory prayers will be completed therewith.”(Sunan An Nasaaee #468)

The first to seek intercessor in hereafter: Prophet Muhammad

Narrated Abu Huraira:

أَتَى رَسُولُ اللَّهِ ﷺ بِلَحْمٍ، فَرَفَعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَهَسَ مِنْهَا نَهْسَةً ثُمَّ قَالَ " أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذَلِكَ يُجْمَعُ النَّاسُ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُم الدَّاعِي، وَيَنْفِذُهُمُ الْبَصَرُ، وَتَذْنُو الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ فَيَقُولُ النَّاسُ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ عَلَيْكُمْ بِآدَمَ فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ لَهُ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ. وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ أَلَا تَرَى إِلَى مَا قَدْ بَلَغْنَا فَيَقُولُ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى

إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ يَا إِبْرَاهِيمُ، أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ
 مِنْ أَهْلِ الْأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ
 لَهُمْ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ
 يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلَاثَ كَذَبَاتٍ - فَذَكَرَهُنَّ
 أَبُو حَيَّانَ فِي الْحَدِيثِ - نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي
 اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى، فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ
 اللَّهِ، فَضَلَّكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ
 أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ
 يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ
 أَوْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى
 عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُونَ يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ
 أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتُ النَّاسَ فِي الْمَهْدِ صَبِيًّا اشْفَعْ
 لَنَا أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ
 غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ - وَلَمْ يَذْكُرْ ذَنْبًا
 - نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ
 فَيَأْتُونَ مُحَمَّدًا ﷺ فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ،
 وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا
 تَرَى إِلَى مَا نَحْنُ فِيهِ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا
 لِرَبِّي عَزَّ وَجَلَّ ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ
 شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، سَلْ
 تُعْطَهُ، وَاشْفَعْ تُشَفِّعْ، فَأَرْفَعُ رَأْسِي، فَأَقُولُ أُمِّتِي يَا رَبِّ، أُمِّتِي يَا

رَبِّ فَيَقَالُ يَا مُحَمَّدُ ادْخُلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ
الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ
الْأَبْوَابِ، ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ الْمَصْرَاعَيْنِ مِنْ
مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَحَمِيرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى .

Some (cooked) meat was brought to Allah Apostle and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human being of early generations as well as late generation on one plain so that the announcer will be able to make them all-hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say, Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord. Some people will say to some others, 'Go to Adam. So they will go to Adam and say to him. 'You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say, "Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him . Myself! Myself! Myself! (I am preoccuied with my own problems). Go to someone else; go to

Noah.' So they will go to Noah and say (to him), 'O Noah! You are the first (of Allah's Messengers) to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say, 'Today my Lord has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham.' They will go to Abraham and say, 'O Abraham! You are Allah's Apostle and His Khalil from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (Abu Haiyan (the sub-narrator) mentioned them in the Hadith) Myself! Myself! Myself! Go to someone else; go to Moses. The people will then go to Moses and say, 'O Moses! You are Allah's Apostle and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord Don't you see in what state we are?' Moses will say, 'My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus.' So they will go to Jesus and say, 'O Jesus! You are Allah's Apostle and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jesus will say, 'My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not mention any sin, but will

say, "Myself! Myself! Myself! Go to someone else; go to Muhammad.'So they will come to me and say, "O Muhammad ! You are Allah's Apostle and the last of the prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?" The Prophet added, "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad Raise your head. Ask, and it will be granted. Intercede and It (your intercession) will be accepted.'So I will raise my head and Say, "My followers, O my Lord! My followers, O my Lord". It will be said, "O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people." The Prophet further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Mecca and Busra (in Sham).(Saheeh al Bukhaaree #4568).

The first thing to be lost in the deen: Trust (al Amaanah).

The prophet sallallahu alayhi wa sallam said:

أول ما تفقدون من دينكم الأمانة وآخره الصلاة

The first thing to be lost in your religion is trust and the last thing is the prayer.(As Saheehah #1739).

The first thing to be raised from this generation (Ummah): Al-Khushoo'(Tranquillity in salah).

Aboo Dardaa said:

أول شيء يرفع من هذه الأمة الخشوع حتى لا ترى فيها خاشعا

The first thing to be raised from this generation is tranquillity (in prayer) till you will find none from it (the generation) having tranquillity.(al Jaami As-Sagheer #4334).

The first to enter al jannah: Muhammad sallaLlaahu alayhi wa sallam.

Anas b. Malik reported, The Messenger of Allah (may peace be upon him) said:

آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ مَنْ أَنْتَ فَأَقُولُ
مُحَمَّدٌ .

فَيَقُولُ بِكَ أُمِرْتُ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ

I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee.(Saheeh Muslim #196).

The first to intercede in al Jannah: Muhammad sallaLlaahu alayhi wa sallam.

Anas b. Malik said that the Apostle of Allah (may peace be upon him) said:

أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ مَا صُدِّقْتُ وَإِنَّ
مِنَ الْأَنْبِيَاءِ نَبِيًّا

مَا يُصَدِّقُهُ مِنْ أُمَّتِهِ إِلَّا رَجُلٌ وَاحِدٌ

I would be the first intercessor in the Paradise and no apostle amongst the apostles has been testified (by such a large number of

people) as I have been testified. And verily there would be an apostle among the apostles who would be testified to by only one man from his people.(Saheeh Muslim #196).

The First to Wear Cloth on the Day of Resurrection: Nabiyy Ibraaheem

The prophet said:

وَأَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ

The first to be dressed on the Day of Resurrection, will be Abraham (Saheeh al Bukhaaree 3240)

The first Ummah to enter Paradise:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying:

نَحْنُ الْآخِرُونَ وَنَحْنُ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بَيَدَ أَنْ كُلِّ أُمَّةٍ أُوتِيَتْ الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ ثُمَّ هَذَا الْيَوْمُ الَّذِي كَتَبَهُ اللَّهُ عَلَيْنَا هَذَا اللَّهُ لَهُ فَالْنَّاسُ

لَنَا فِيهِ تَبَعُ الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ

We who are the last shall be the first on the Day of Resurrection, except that every Ummah was given the Book before us and we were given it after them. It was this day which Allah prescribed for us and guided us to it and the people came after us with regard to it, the Jews observing the next day and the Christians the day following that. (Saheeh Muslim #855)

The first to increase the adhaan of friday: Uthmaan bn Affaan.

Narrated Az-Zuhri:

إِنَّ الْأَذَانَ يَوْمَ الْجُمُعَةِ كَانَ أَوَّلُهُ حِينَ يَجْلِسُ الْإِمَامُ يَوْمَ الْجُمُعَةِ عَلَى الْمِنْبَرِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ - رَضِيَ اللَّهُ عَنْهُمَا - فَلَمَّا كَانَ فِي خِلَافَةِ عُثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - وَكَثُرُوا، أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ

الثَّالِثِ، فَأُذِّنَ بِهِ عَلَى الزُّورَاءِ، فَتَبَتِ الْأَمْرُ عَلَى ذَلِكَ

I heard As-Saib bin Yazid, saying, "In the lifetime of Allah's Apostle, and Abu Bakr and `Umar, the Adhan for the Jumu'ah prayer used to be pronounced after the Imam had taken his seat on

the pulpit. But when the people increased in number during the caliphate of `Uthman, he introduced a third Adhan (on Friday for the Jumua prayer) and it was pronounced at Az-Zaura' and that new state of affairs remained so in the succeeding years.(Saheeh al Bukhaaree #895).

Another report has this wording: the second adhaan. (Ajwibatun Naafi'ah p.18)

The first civil strife: The murder of Uthmaan bn Affaan

Narrated Said bin Al-Musaiyab:

وَقَعَتِ الْفِتْنَةُ الْأُولَى - يَعْنِي مَقْتَلَ عُثْمَانَ - فَلَمْ تَبْقَ مِنْ أَصْحَابِ
بَدْرٍ أَحَدًا، ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّانِيَةُ - يَعْنِي الْحَرَّةَ - فَلَمْ تَبْقَ مِنْ
أَصْحَابِ الْحُدَيْبِيَّةِ أَحَدًا ثُمَّ وَقَعَتِ

الثَّالِثَةُ فَلَمْ تَرْتَفَعْ وَلِلنَّاسِ طَبَاحٌ.

When the first civil strife (in Islam) took place because of the murder of Uthman, it left none of the Badrwarriors alive. When the second civil strife, that is the battle of Al-Harra, took place, it left none of the Hudaibiya treaty companions alive. Then the third civil

strife took place and it did not subside till it had exhausted all the strength of the people. (Saheeh al Bukhaaree 3903).

The First to Use Rosery: The Budhhist (Tasheeh ad-Duhaa p.158)

First Scholar to Dedicate a Book on Rosery: al-Haafidh Jamaaluddeen as-Suyootee.

Ash-Shaykh Bakr bn Abee Zayd said (Tasheeh ad-Duhaa p.138 and As-Suhbah p.6): Regarding rosary there are compilations dedicated on it, perhaps the first of them is the treatise of As Suyootee (D.911 A.H) – rahimahuLlaahu-(Minhah As Suhbah) contained in his book Al Haawee vol.2 p.139-144...(End Quote)

The Founder and the First Leader of Ikhwaanul Muslimeen: Hassan al Bannah.

The First Takfiree in South-West Nigeria: Muhammad Alliyy Jabata.

The first Nigerian that tried to demean Imaam al Bukhaaree, his Saheeh and Al Albaanee: Al Mudeer Habeeb bn Aadam al Markazee of Agege.

The first Nigerian notorious shi'ah: Ibrahim Yaqoub El Zakzaky (alternately Ibraheem Zakzaky; Ibrahim Al-Zakzaky).

References

- 1) Al-Qur'aan
- 2) Jaami' al Ahkaam
- 3) Tafseer ibn Katheer.
- 4) 'Umdatut Tafseer
- 5) Tafseer al Qur'aan of as Sama'aanee
- 6) Tafseer Juzz 'Amma of al 'Uthaymeen.
- 7) Al-Muwatta'
- 8) Musnad Ahmad
- 9) Saheeh al Bukhaaree
- 10) Saheeh Muslim
- 11) Sunan Abee Daawood
- 12) Sunan at-Tirmidhee
- 13) Musnad ibn Abee Shaybah
- 14) Silsilatus Saheehah
- 15) Jaami' Saheeh
- 16) Saheeh al Jaami'
- 17) Tafseer wal Mufasssiroon
- 18) Athar Ikhtilaaf fee Qawaaid al Fiqhhiyah.
- 19) Ghareeb al Hadeeth of ibn Jawziyy
- 20) Ma'rifah 'Uloomil Hadeeth
- 21) Nuzhatun Nadhar
- 22) Al Baa'ith al Aththeeth
- 23) Bustaan al Muhadiththeen.
- 24) Al Muhallah of Ibn Hazm
- 25) Sharh Sunnah al Barbahaaree
- 26) Sharh Sunnah of Shaykh Saalih al Fawzaan
- 27) Qaamus al Bid'ah
- 28) 'Ilm Usool al Bid'ah of al Halabee

- 29) Nooniiyyah of Ibn Qayyim
- 30) Al Fiyyah of al Haafidh al ‘Iraaqee.
- 31) Sullam al Wusool
- 32) Ma’aarij al Qabool, Sharh Sullam al Wusool
- 33) Aqeedah Awwalan Yaa Du’aat
- 34) Al Arba’oon of an Nawawee
- 35) Sharh Kashf as Shubuaat of Shaykh al Habdaan.
- 36) Al Farq baynal Firaq
- 37) Dhikrul Jama’ee of Dr. Al Khamees
- 38) Lataaif al Ma’reef of ibn Rajab al Hanbalee
- 39) Nayl al Awtaar
- 40) Al Fat’h al Baaree
- 41) Tuhfatul Ahwadhee Sharh Sunan at Tirmidhee.
- 42) Al Istidhkaar
- 43) Sharh Lum’ah al I’tiqaad of al ‘Uthaymeen.
- 44) Asl Sifatis Salah or Takhreej Sifatis Salah²³
- 45) Sifatus Salatin Nabiyy
- 46) Talkhees Sifatis Salah
- 47) Sharh al Adab al Mufrad
- 48) Ad Dhaakheeretul ‘Uqbah
- 49) Mashaariq al Anwaar al Wahhaajah
- 50) Talqeeh al Fuhood ahlil athar
- 51) Al Bidaayah wan Nihaayah
- 52) As Suhbah of Ash Shaykh Bakr bn Abee Zayd
- 53) Tasheeh ad Du’aa
- 54) Tadreeb ar Raawee
- 55) Fadhaail al Qur’aan of Ibn Katheer.
- 56) Zayd bn Thaabit, Kaatib al Wahy

²³ That was how the Shaykh referred to it as was mentioned in the introduction of the book.

- 57) Siyaar ‘Alaamun Nubalaa
- 58) Zaad al Ma’aad.
- 59) Al ‘Ilaam bif Fawaaid ‘Umdatil Ahkaam
- 60) Sharh al Hilyah of al ‘Uthaymeen.
- 61) Raheeq al Makhtoom.
- 62) Ajwibatun Naafi’ah.
- 63) At Tassawwuf of ash Shaykh Raab’ee al Madhkhalee.
- 64) Tadreeb ar Raawee
- 65) Kashf Ash Shubuaat of Muhammad bn Abdil Wahhaab
- 66) Sharh Kashf ash Shubuaat of Al ‘Uthaymeen.
- 67) Sharh Mandhoomah al Haahiyah of Shaykh Saalih al Fawzaan.
- 68) The Great Debate translated by Aboo Yahyah
- 69) The companions’ Profiles by Aboo Sahl al Atharee.
- 70) Audio Explanation of Ad Durar al Baahiyah by Aboo Naasir (may Allaah preserve him on goodness).

This is the end of the book, as time goes, the list may increase or decrease. Whosoever notices has suggestion or correction on the book should kindly contact the compiler either via email²⁴ only.

I thank Allaah for giving me time to end this. Indeed, this (Da’wah) is from the essence of our lives after ‘Ibaadah.

I beseech Allaah to grant me long live upon righteousness, prtotection me, my family, my teachers and my pals from hell and unite us in al Jannah. (Aameen).

The end of our prayer is AlhamduliLlaahi

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Night of Saturday, 21th of Sha'baan 1440 A.H (27-04-2019)