

جُزْءُ

مَنْ لَمْ يَسْجُدُوا

سَجْدَةً مِنَ الصَّحَابَةِ

A Treatise

on Those Who Never Offered Salaah

Among the Companions

A Compilation of Abu Sahl al-Atharee Dhikrullaah Adebayo

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

AlhamduliLlaahi wa bi-Hi nasta'een,

The purpose of this work is mainly to seek for the Mercy of Allaah when I leave this world and enlighten my brethren about this issue. Indeed, scholars do write on the issue like this to attach the hearts of the people to the Companions by having full details about them.

Among the works of the scholars similar to this are:

- ‘Names of the Companions that Memorized Qur'ān’; Al-Hāfidh Ibn Hajar combined their names in *Al-Fat'h* likewise Al-Imām Ibn Katheer in *Fadhaail Al Qur'an*.
- Al-Imām Adh-Dhahabee mentioned those who fought at the battle of Badr in *As-Siyār*.
- A scholar mentioned 30 Companions that used to follow the Prophet – salaLlaahu alahyi wa sallam – on journeys (as said by Ustaadh Abū Naasir at KBC 66).
- Al-Imām Ibn Qayyim mentioned the Fuqahā among the Companions in *'Ilām al Mawaaqi'een*.
- Al-Imām As-Suyutee mentioned the names of the memorizers of the hadeeth among the Companions in his *alfiyyah*, likewise he has a *mandhoomah* about nine female Companions that do have *Istihaadah* [irregular]

during the lifetime of the Prophet – salaLlaahu alahyi wa sallam.

· Al-Imām Ibn al-Jawzee in his book *at-Talqeeh* mentioned those that the Prophet (sallaLlaahu alayhi wa sallam) turned down their woo, those who he married but not entered upon them, the names of his freed slaves among men and women, the names of his ride. The list is endless.

I have always wished to write on this issue till I heard recently that our teacher, Abū Nāsir (may Allaah preserve him), said:

‘Early scholars busied themselves with simple things. A Scholar compiled the names of those who ever rode behind the Messenger of Allaah. They are just 30!!! If we busy ourselves with simple things like this, we won't be busy with petty faults of our brothers.’

So, I took my pen to do this little work perhaps Allah will use it to save me from the torment of Hell.

After the two testifications, the five daily prayers follow and it became obligatory in Makkah prior Hijrah in the night of Al-Mi'rāj (Al-Imām Al-Qurtubee in his *Tafseer* vol. 13 p. 14 said: there is no difference among the people of Sunnah on this); *whosoever abandons is feared of not falling into disbelief* (said by Al-Albaanee in *ath-Thamar*

vol. 1 p. 52). Interestingly, there are some in this Ummah that never prostrated to Allaah yet will enter Paradise.

This happened for two reasons, viz:

- Died before the Salah became established, like our mother Khadeejah. This will be mentioned later *inshaa Allaah*.
- Died instantly after accepting Islām, like the son of the Jew that the Prophet – salaLlaahu alahyi wa sallam – went to check on the sick bed. This will also be mentioned *inshaa Allaah*.

Determining the Year the Salah was Established

Since there is no difference of opinion as said by Al-Qurtubee al-Mufassir (as mentioned above) and Safiur Rahmān (as mentioned in *Ar-Raheeq*) that Salah was established after *al-Israa*, the only bone of contention among the scholars of Sunnah is when did al-Israa occur (see: at-Tamheed vol. 8 p. 48)?

The Award Winning historian, Ash-Shaykh Safiur Rahmān in *ar-Raheeq* pp. 127-28 said: Scholars differed about the particular date (of *Israa*) upon different opinion:

- 1) It was said: *Israa'* occurred in the night that Allaah honored him with prophethood. This is the opinion of At-Tabari.
- 2) It was said: It occurred five years after he was raised. An-Nawaawee and Al-Qurtubi gave preponderance to this.
- 3) It was said: It occurred in the night of 27 of Rajab, 10 years after prophethood.
- 4) It was said: 16 months prior Hijrah, that is, in Ramadhān 12 years of the prophethood.
- 5) It was said: 2 months prior Hijrah, that is, in Muharram 13 years of the prophethood.
- 6) It was said: A month prior Hijrah, that is; in Rabi'u al Awwal 13 years of the prophethood. (End of quote).

Al-Imām Ibn Qayyim said in *Al-Mi'aad* vol. 2 p. 72, Mūsa bn 'Uqbah reported from Az-Zuhree that, the Messenger of Allaah (sallaLlaahu 'alaihi wa sallam) was made to ascend with his soul to Baytul Maqds and then to the heaven a year prior his migration to Madinah.

Ibn Abdil Barr and others said: Between and Israa and Hijrah was a year and two months interval (End of quote).

Ash Shaykh Sālih al 'Uthaymeen said (in the audio: *Fataawa An-Nur ala Ad-Darb*, Tape 291, 4:30 sec to 4:42):

The scholars are divided regarding which night of the Mi'rāj; which night did it occur? Which month did it occur? The nearest opinion (among them) is three years before Hijrah and it was Rabi'ul Awwal not Rajab... (End of quote)

Al Muhaddith Aadam Al-Etiyobee said: What the mind goes with is the statement that says: it was a year before Hijrah as opined by the majority (Al-Bahr 462-63).

Was there prayer before al Mi'rāj?

The author of *Minhah al-Mālik Al-Jaleel* vol. 1 p.708) said: The scholars differed was there any salah before Al Isrā' or not? Some said; there was no salah. There was 2 unit prayers in the morning and in the night. Some said; There was no salah then except the obligated night prayer, then it was abrogated with five daily salah (End of quote).

Ibn Hishām said (*Seerah An-Nabawiyyah* vol. 1 p.278): The Messenger of Allaah (sallaLlaahu 'alaihi wa sallam) taught Khadijah (how to perform) ablution and salah: The Messenger of Allaah – salaLlaahu alahyi wa sallam – then went to Khadeejah and he performed ablution for her to see how to perform purification for salah, as Jibreel showed him and she performed ablution as the Messenger of Allaah – salaLlaahu alahyi wa sallam – performed

ablution for her. Then, he offered prayer for her as Jibreel offered salah for him and she prayed as he prayed (End of quote).

The verifier of the book; Ash Shaykh 'Umar said: The narration with broken chain in the *Seerah* and its like cannot be a foundation in the ruling of Shari'ah... (Footnote number 2).

The verifier of *Al'Ilzaam* of Ibn Mulaqin wrote in the footnote 2 vol. 4 p.88: Ibn Hajar said in *al-Fat'h* (vol. 1 p. 465): There are group of scholars that said there was no obligatory salah before al Israa' except the order to pray at night without specific units. Al-Har'bee opined that the obligated salah (before Israa') was two unit prayer in the morning and two unit prayer in the night.

Ash Shafi' mentioned from some of the scholars that the night prayer was once obligatory then was abrogated with His statement "So recite as much of the Quran as may be easy (al Muzzammil:20). Then the obligation became part of the night (not all night unlike before). Then, this was abrogated by the five daily prayers. Muhammad Nāsir Al Marwazee refuted this and said; the verse (cited) was referring to His statement "So recite as much of the Quran as may be easy". It was only revealed in Madinah, because He said: "yet others fighting in Allah's Cause" and fighting

only occurred in Madinah not Makkah, and Israa occurred in Makkah before this.

He (that is Al Haafidh) said: What he cited as evidence is not clear, because Allaah said: "He knows that there will be some among you". The apparent (in the verse) is it was in the future...

Ibn Sayyidin Nās said in '*Uyoonil Athar* (1/178); narrated from Maqātil bn Sulaimān; Allaah made two unit of prayer in the morning and two unit of prayers in the night obligatory at the onset of Islām, then five daily prayers was made obligatory in the night of Israa', then he transmitted again (1/252) from Ibn Ishāq al Har'bee: the first time salah was made obligation was at Makkah; two units was made obligatory in the morning and two units was made obligatory in late part of the day. Then, he mentioned it with its chain to Aishah saying; the Prophet – *sallaLlaahu 'alaihi wa sallam* – made two unit of salah obligatory...

Abu 'Umar said: There is no evidence in the hadeeth of Aishah for what Al-Har'bee opined. Nothing can be found regarding this in the authentic athar, rather it contains the evidence that the obligated salah that was two unit was five daily salah. Because the indication of Alif and Laam annexed to salah denotes the known. (End of quote)

What Ibn Abdil Barr An-Namree said calms the mind *inshaa Allah* and it is also the opinion of Ibn Mulaqin.

The implication of the opinion is, whosoever dies before *Israa* which was a year before Hijrah (as opined by Musa bn 'Uqbah, Az-Zuhree, Al-Etiyiobee and others) did not offer salah, because it has not been established.

Their Names and Evidences

1) Waraqah bn Nawfal:

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 Messenger (ﷺ) 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 Messenger (ﷺ) 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 Bukhaaree Hadeeth Number 3).

Though the scholar differed regarding his Islām, but the most authentic is that he was a companion who died upon Islam.

After citing the reports that proves Waraqah bn Nawfal is in Paradise and prophetic prohibition from vilifying him}: Ash-Shaykh Aliyy bn Aadam al Etiyobee said (in *al Bahr al Muhēt ath-Thajjāj* vol.4 p. 389):

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 the men. (End of quote).

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

ثم أتت به تؤم ورقة

Then she took him to Waraqah (bn Nawfal)

قص عليه ما رأى فصدقه

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 of Line).

Ash-Shaykh Abdul Azīz ar-Rājihiyy said: (Waraqah bn Nawfal) was the first person to believe in this Ummah and was considered among the companions. (Minhah al Malikil Jalīl vol. 1 p. 39)

2) Our mother; Khadeejah bint Khuwaylid:

Dr. Diyaauddeen Al-Amaree (*Seeratun Nabawiyyah As-Saheehah* p. 184) said: she died three years before Hijrah to Al-Madinah; Al-Imām Adh-Dhahabee in his *Siyār* vol. 2 p. 117 said: She died three years before hijrah. This is also what 'Urwah said. Mubarakfuree in his *Ar-Raheeq* p. said: she died in Ramadhān ten years of prophethood. Al-'Uthaymeen in his *Al-Lumu'ah* p. 100 said: she died ten years after prophethood before *Al-Mi'rāj*.

Ibn Qayyim al-Jawziyyah said in (*At-Talqeeh* p.22): It was said she died ten years after prophethood and it is the authentic stance, before salah was made obligatory... and there was no tradition of prayer on the deceased (and was not) prayed on her (End Quote).

3) Sumayyah bint Khayyat (or Khabbaat or Khabat), the mother of 'Ammār bn Yāsir:

Al-Imām Adh-Dhahabee said (*As-Siyār* vol. 2 p.409): Abu Jahl came abusing Sumayyah and he used his dagger to pierce her private part till she died and she became the first martyr in Islām (End of quote)

The *Muhaqiq*, Ash-Shaykh Shua'yb Al-Arnaut and Husayn Asad said: *Al-Istiaab* (of Ibn Abdil Barr) vol. 13 p. 49 it contains the wording: in her heart (in lieu of private part), likewise in *Al-Isaabah* (of Ibn Hajar) under the history of Sumayyah but without chain of transmitters.

Imām Ahmad said: Wakee' informed me from Sufyān, from Mansūr from Mujāhid: The first martyr in Islām was the martyrdom of Umm 'Ammār Sumayyah, Abu Jahl pierced her with dagger on her private part. And this report is *Mursal* (report from Taabi' ascribed to the Prophet – salaLlaahu alahyi wa sallam).

Since the first is without chain of transmitters and the second is *Mursal*, the period of her martyrdom or death is still vague so the cited information was only mentioned for awareness. Only Allaah knows the correct opinion and on Him I rely.

4) **Thābit bn 'Amr Usayrim:**

Abu Hurayrah used to say (to his students), inform me about a man that will enter Al Jannah that did not offer salah. When the people did not know he, they asked him, who was he? He said: Usayrim of the family of Al Ashhali 'Amru bn Thābit bn Waqs. Al Husayn said: I said to Mahmūd bn Labeed. How was the issue of Al-Usayrim? He said: He used to refuse (to accept) Islām from his people, when it was the day of Uhud and the Prophet (sallaLlaahu 'alaihi wa sallam) went out Uhud and Islām manifested and he accepted Islām. He then took his sword and went early in the morning till he reached the people and entered the midst of the people. He fought till he sustained injury and he could not move.

At the time the men of Banu Ashhal was looking for their people who were killed in the battle. Suddenly they saw him and said: by Allaah this is Usayrim, what brought him here? We left him despised this affair (that is, Islaam) and he was asked why did he come? They asked Oh 'Amru why

did you come here? Did you want to help your people or have crave for Islām? He said: Rather, I crave for Islām, I believe in Allaah and His messenger and I have accepted Islaam, then I took my sword and I left early in the morning with the messenger of Allaah (sallaLlaahu alayhi wa sallam) and I fought till what happened to me happened to me.

Then, he did not stay long till he died on their hands and the informed the Messenger – sallaLlaahu alaihi wa sallam - (about his affair) and he said: He is from the inmates of Paradise. (Musnad Imām Ahmad Hadeeth Number 23634 and the Hadeeth was graded Hasan by Ibn Hajar in *Al-Isaabah* vol.4 p. 501).

5) **The Son of the Jew:**

Narrated Anas: A young Jewish boy used to serve the Prophet (ﷺ) and he became sick. So the Prophet (ﷺ) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abu I-Qasim and the boy embraced Islam. The Prophet (ﷺ) came out saying: "Praises be to Allah Who saved the boy from the Hell-fire." (Sahih al-Bukhari 1356)

In the report of Al Imām Ahmad (Hadeeth Number 13978 with authentic chain), he said: he accepted Islaam and died and the Prophet (sallaLlaahu alaihi wa sallam) went out from him saying...

The two last reports contextually corroborate this report:

'Abdullah bin Mas'ud narrated: Allah's Messenger (ﷺ), the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise." (Sahih al-Bukhari 3208).

Sahl bin Sa`d narrated: There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle (Ghazwa) in the company of the Prophet. The Prophet (ﷺ) looked at him and said. "If anyone would like to see a man from the people of the Fire, let him look at this (brave man)." On that, a man from the People (Muslims) followed him, and he was in that state i.e., fighting fiercely against the pagans till he was wounded, and then he hastened to end his life by placing his sword between his breasts (and pressed it with great force) till it came out between his shoulders. Then the man (who was watching that person) went quickly to the Prophet (ﷺ) and said, "I testify that you are Allah's Messenger (ﷺ)!" The Prophet (ﷺ) asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him.' He fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (Martyr). So when he got wounded, he hastened to die and committed suicide." There-upon the Prophet (ﷺ) said, "A man may do the deeds of the people of the Fire while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards

of) the deeds are decided by the last actions (deeds)".
(Sahih al-Bukhari 6607)

These are the five of the names of those that did not offer prayer in the Ummah of Muhammad (sallaLlaahu 'alayhi wa sallam) known to the compiler. The best knowledge is with Allaah!

I seek blessing upon the noble soul of prophet Muhammad his companions and the entire believer. Oh Allaah grant me, my parent, offspring, my teachers and friends good end.

Abū Sahl Al-Atharee

Erin Osun,

Osun State,

Nigeria.

3rd day of Jumaada Uulaa, 1441, after the migration of the Prophet – sallaLlaahu alaihi wa sallam – from Makkah to Madinah (30-12-2019 C.E).

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- *Minah al Malik al Jaleel, Sharh Saheeh Bukhaaree*
- *Seerah An Nabawiyyah Ibn Hishaam*
- *Al Isti'aab* of Ibn Abdil Barr
- *Al Isaabah* of Ibn Hajar
- *Siyār Alaam An Nubalaa*
- *Talqeeh Al-Fuhoom* of Ibn al-Jawzee
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- *Zaad Al Mi'aad* of Ibn Qayyim
- *Raheeq Al Maqtoom* of SaifurRahmaan al-Mubaarakfuuree
- *Sharh Lumu'ah al I'tiqād* of Ash-Shaykh al-Uthaymeen
- *Ath Thamar Al Mustataab*

Audio

- *Fataawa Nur Ala Darb* Tape 291 of Shaykh Salih al Uthaymeen.