

Chapter 1 : Companions of the Prophet: Julaybib - IslamiCity

Welcome to Companions at Peace Pet Cremation. At Companions At Peace, we know that our pets are a part of our families. We treat them with the same level of care and compassion you would want and expect for any member of your family.

A community of fellow Course friends from around the world studying alongside you every step of the way. Learn A Course in Miracles " at your own pace. Print and save the Reading Schedule Completing the Text or the Workbook of A Course in Miracles in one year requires a daily commitment; however, our Reading Schedule breaks the content down into a very manageable pages each day. Even so, this is your practice and you are invited to follow the schedule that works best for you. Course Companions is meant to serve as a guide and a support community, but everyone goes at their own pace. There is no pressure here. He began teaching the Course in and has shared its insights with students throughout North America and around the world. Robert is the founder of the Circle of Atonement and the author or coauthor of more than 20 books and booklets, as well as hundreds of articles, based on the Course. About the Circle of Atonement From its origin in , the purpose of the Circle of Atonement has been to be a bridge into the profound and unparalleled wisdom of A Course in Miracles. We then help you put those teachings into practice, explaining how to apply them in your everyday life. Our work grows out of our commitment to be as faithful as possible to what A Course in Miracles says. Immediate access to the Text Reading Schedule for the entire year. If you are not completely satisfied with Course Companions, you may cancel your membership at any time. A Course in Miracles is a spiritual path in the form of a book. Its purpose is to train us to work miracles"to accept and extend to others the healed perception that awakens us to God. The Course consists of three volumes, which are usually bound together, and include the Text, the Workbook, and the Manual for Teachers. The Course promises that countless benefits will result from walking its path, including: The gift of a deep and profound sense of inner peace The gift of releasing our grievances through forgiveness The gift of relationships transformed from contentious into holy The gift of frequent holy instants, i. Will I be lost? Both beginning and advanced Course students will find a home in Course Companions. We have a large community that ranges from members who have been studying for days to members who have studying for decades. How much time will this take? Those who require additional support are also encouraged to attend a weekly 1-hour study group with Robert Perry, which is also recorded so you can listen at your convenience.

Chapter 2 : Istanbul: City of the prophet's companions - Daily Sabah

Companions of the Peace has 1 rating and 1 review. Beverly said: Really fascinating book. While living in Saskatchewan I had heard of the Sunday School C.

Chapter 3, Verse Al-i-Imran: And hold fast, all of you together, to the Rope of Allah i. Thus Allah makes His Ayat proofs, evidence, verses, lessons, signs, revelations, etc. Chapter 8, Verse 72 Al-Anfal: Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave them asylum and help, "these are all allies to one another. And as to those who believed but did not emigrate to you O Muhammad , you owe no duty of protection to them until they emigrate; but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is the All-Seer of what you do. Chapter 8 verse And those who believed, and emigrated and strove hard in the Cause of Allah, as well as those who gave them asylum and aid "these are the believers in truth, for them is forgiveness and Rizqun Karim a generous provision i. And those who believed afterwards, and emigrated and strove hard along with you in the Cause of Allah , they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allah. Verily, Allah is the All-Knower of everything. Chapter 9, Verse 40 At-Tawba: If you help him Muhammad not it does not matter , for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they Muhammad and Abu Bakr were in the cave, he Muhammad said to his companion Abu Bakr: Chapter 9, Verse And the foremost to embrace Islam of the Muhajirun those who migrated from Makkah to Al-Madinah and the Ansar the citizens of Al-Madinah who helped and gave aid to the Muhajirun and also those who followed them exactly in Faith. Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow Paradise , to dwell therein forever. That is the supreme success. Chapter 9, Allah has forgiven the Prophet, the Muhajirun and the Ansar who followed him Muhammad in the time of distress Tabuk expedition , after the hearts of a party of them had nearly deviated from the Right Path , but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. Then, He forgave them accepted their repentance , that they might beg for His pardon [repent unto Him] Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. Chapter 24, Verses An-Noor: Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. Why then, did not the believers, men and women, when you heard it the slander , think good of their own people and say: Why did they not produce four witnesses? Since they the slanderers have not produced witnesses! Then with Allah they are the liars. Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great. And why did you not, when you heard it, say: Glory be to You O Allah! This is a great lie. Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers. Verily, those who like that the crime of illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not. And had it not been for the Grace of Allah and His Mercy on you, Allah would have hastened the punishment upon you. And that Allah is full of Kindness, Most Merciful. Chapter 33, Verse 6 Al-Ahzab: And blood relations among each other have closer personal ties in the Decree of Allah regarding inheritance than the brotherhood of the believers and the Muhajirun, except that you do kindness to those brothers when the Prophet joined them in brotherhood ties. O wives of the Prophet! You are not like any other women. If you keep your duty to Allah , then be not soft in speech, lest he in whose heart is a disease of hypocrisy, or evil desire for adultery should be moved with desire, but speak in an honourable manner. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat Iqamat-as-Salat , and give Zakat and obey Allah and His Messenger. Allah wiHes only to remove Ar-Rijs evil deeds and sins from you, O members of the family of the Prophet , and to purify you

with a thorough purification. Chapter 33, Verse O you who believe! But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such behaviour annoys the Prophet, and he is shy of asking you to go ; but Allah is not shy of telling you the truth. And when you ask his wives for anything you want, ask them from behind a screen: Verily, with Allah that shall be an enormity. Chapter 48, Verses Al-Fath: He knew what was in their hearts, and He sent down As-Sakinah calmness and tranquility upon them, and He rewarded them with a near victory. And abundant spoils that they will capture. Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: And other victories and much booty He promises you which are not yet within your power; indeed Allah compasses them. And Allah is Ever Able to do all things. Chapter 48, Verse Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate in prayer , seeking Bounty from Allah and His Good Pleasure. The mark of them is. This is their description in the Taurat Torah. But their description in the Injeel Gospel is like a sown seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward is. Chapter 57, Verse 10 Al-Hadid: And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering of Makkah, with those among you who did so later. Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best reward. And Allah is All-Aware of what you do. Chapter 59, Verses Al-Hashr: And there is also a share in this booty for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah is. Such are indeed the truthful to what they say. And it is also for those who, before them, had homes in Al-Madinah and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given from the booty of Banu An-Nadir , and give them emigrants preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. And those who came after them say: Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. You are indeed full of kindness, Most Merciful. Chapter 60, Verse 1 Al-Mumtahina: Take not My enemies and your enemies as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves from your homeland because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, then take not these disbelievers and polytheists as your friends. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you Muslims does that, then indeed he has gone far astray from the Straight Path. Lists of Ten Promised Sahaba who will go to Heaven:

Chapter 3 : The Prophet's™ Wisdom in Leading His Companions | About Islam

She and the group of women she lived with, the Companions of the Peace, were sent out as 'missionaries of empire.' As the journals progress, Storrs' droll British wit persists but her imperialistic attitude softens as her work draws her into the lives around her.

All materials on our website are shared by users. If you have any questions about copyright issues, please report us to resolve them. We are always happy to assist you. Related Documents Share Transcript Companions of the Promised Messiah on whom be peace 30th SUMMARY In his Friday sermon today Hadhrat Khalifatul Masih gave a discourse based on faith-inspiring incidents of some companions of the Promised Messiah on whom be peace Hadhrat Khalifatul Masih mentioned a recent martyr, Chaudhry Nusrat Mahmood sahib Hudhur aba directed to stay extremely focussed on prayer these days In his Friday sermon today Hadhrat Khalifatul Masih gave a discourse based on faith-inspiring incidents of some companions of the Promised Messiah on whom be peace These incidents illustrate the perfect belief they had in the Promised Messiah on whom be peace , the way truth dawned on them after reading his books and how the writings effected them. Companions of the Promised Messiah on whom be peace Hadhrat Sheikh Zain ul Abideen sahib may Allah be pleased with him He relates that once his sister-in-law fell gravely ill and the family thought that the only recourse was to visit Qadian; for prayers and treatment from the Promised Messiah on whom be peace The Promised Messiah on whom be peace wrote a prescription and also gave three bottles of honey from his home.. Hadhrat Maulana Nur-ud-Din may Allah be pleased with him said that though he did not regard the prescription safe but as the Promised Messiah on whom be peace had issued it, it would cure Hadhrat Khalifatul Masih said that quite apart from the complete faith Hadhrat Maulana Nur-ud-Din may Allah be pleased with him had in the Promised Messiah on whom be peace , the family too had faith in abiding by the prescription and felt it would bring recovery. Hadhrat Muhammad Sharif Kashmiri sahib may Allah be pleased with him He relates that once he was in Qadian with his friend Mian Jamal-ud-Din as they sat with the Promised Messiah on whom be peace on the roof top of mosque. The Promised Messiah on whom be peace said that anyone with faith had no danger from the plague. Sharif sahib said that his wife had died from the plague. The Promised Messiah on whom be peace replied that she probably did not have complete faith in him. Indeed, she had not taken Bai at. The Promised Messiah on whom be peace advised him to profusely say Istaghfar. Sharif sahib relates that by engaging in Istaghfar his entire family was cured Hadhrat Mian Muhammad Din sahib may Allah be pleased with him While he was living a life of ignorance and was far removed from Islam, he came across Brahin-e-Ahmadiyya and was convinced of the proof of existence of God. When he read the words: The book Brahin e Ahmadiyya and other books of the Promised Messiah on whom be peace brought a spiritual revolution in him He relates that soon after accepting faith love and awe of the Holy Qur an filled his heart. He was enthused and stirred to attain knowledge about Shariah Hadhrat Muhammad Din sahib may Allah be pleased with him He felt that he was unaware of religious knowledge and what would he do if the Maulwis harassed him He was embarrassed to ask questions. His dilemma was resolved and he received an answer from the Promised Messiah on whom be peace without having to ask any question Right then the Promised Messiah on whom be peace turned his face towards Muhammad Din sahib and said in a very loud and majestic voice which made him shake: One who read our books will never be vanquished. Hadhrat Khalifatul Masih aba explained that we have this treasure of the books of the Promised Messiah on whom be peace and we should make use of this Hadhrat Fateh Muhammad sahib may Allah be pleased with him He relates that his brother had a dream in which the Promised Messiah on whom be peace asked him for some money. He and his brother went to the Promised Messiah on whom be peace to offer the money who told them that as a result of this dream they would gain knowledge Consequently, both the brothers studied the Holy Qur an as well as some Urdu books He relates that they once sold a Pepal tree Ficus religiosa at a time when the plague was spread in their village. They offered the proceedings from the sale of the tree to the Promised Messiah on whom be peace when he was out on his walk. The Promised Messiah on whom be peace made a detour to come to their village and prayed there. As a result the disease was gone from

their village. Hadhrat Fazl Din sahib sahib may Allah be pleased with him He relates that he was a liberal minded person but due to the influence of some friends he became involved with the Naqshbandi order. He was advised to be regular in his Salat, fasting, as well as Tahajjud He saw the Holy Prophet pbuh in a profound dream mentioning the advent of the son on Mary, the Messiah He was invited to Ahmadiyyat by a friend, and was encouraged to read the books of the Promised Messiah. He read Barahin e Ahmadiyya, which deeply moved Fazl sahib. He felt that if the writer of the book was truthful. Hadhrat Fazl Din sahib may Allah be pleased with him On the first day of Ramadan Fazl sahib prayed to God with deep humility and tenderness of heart for a sign to show if Mirza sahib was truthful and from God Hadhrat Fazl Din sahib saw a long dream in which a holy person guided them into a grand palace with gardens. This holy person was the same person he had seen in an earlier dream as the son on Mary, the Messiah Fazl Din sahib, went to Qadian with his Ahmadi friend and recognised the Promised Messiah on whom be peace straight away as the holy man he has seen in his dream At the last minute, he was dissuaded by one of his friends from taking Bai at saying that his dream was nothing more than the influence of the books of the Promised Messiah on whom be peace Hadhrat Fazl Din sahib may Allah be pleased with him Then he saw his third dream. In which, he saw that the Promised Messiah on whom be peace was saying to him that God has shown you a sign which you asked for! As soon as he woke up, Fazl Sahib left for Qadian straight away and asked to take Bai at. The Promised Messiah on whom be peace said Bai at would be taken on the third day. Thus a few days later Fazl sahib came into the fold of Ahmadiyyat. This is the way Tabligh of Ahmadiyyat is done by angels May God continue to elevate the station of all the companions of the Promised Messiah on whom be peace and enable their families to follow. He was originally from Mandi Bahauddin, Pakistan had moved to the USA in He was born in In September he went to Pakistan for the marriage of his youngest daughter Chaudhry Nusrat Mahmood sahib On 19 October his son-in-law Saad Farooq was martyred in an attack on the family as it travelled home after Friday Prayers Nusrat Mahmood sahib was injured in the attack sustaining gunshot wounds. He was rushed to hospital where he was under treatment for thirty eight days On 27 November he met His Maker and attained the status of martyrdom Martyrs of Ahmadiyyat Nusrat Mahmood sahib was a Moosi who had served the Jama at in various capacities. His son Kashif writes that his father was a most affectionate person who was most caring towards his children. Chaudhry Nusrat Mahmood sahib He was extremely soft-spoken and always commended his son s Jama at work. He was very particular about Salat. His widow is currently in USA and is under treatment. May God grant her healing. His son Kashif is vice president of Khuddamul Ahmadiyya in Canada. He leaves behind three daughters. Martyrs of Ahmadiyyat May God continue to elevate his station and enable his children to do good deeds. May God keep Pakistani Ahmadis safe from the enemy and grant them help with His special grace. Hadhrat Khalifatul Masih asked that special emphasis is given to prayers these days. Hudhur aba directed to stay extremely focussed on prayer these days.

Chapter 4 : A Place of Peace | Adelynrood Retreat and Conference Center

Companions of the Prophet (peace and blessings of Allaah be upon him). K likes. AsSalamu Alaiakum, Peace Be Upon You. You can use and share the.

Anthony, lover of the least and lowly, you reached out to the sick with a generous and compassionate heart. Please be with me at this time of ill health, and accompany me as I face this sickness and all the uncertainties of infirmity. If I suffer, lead me to unite myself to the Cross of Jesus Christ, so that this suffering can bring spiritual benefit to me and to others. May my bearing the cross of illness here on earth prepare me for new life in the eternal joys of perfect happiness and fullness of life with God forever in Heaven. Anthony, you always helped those in need. I fervently seek your heavenly intercession now for here name who is ill and in need of your miraculous assistance. Anthony, you were a true friend to the sick and offered them your compassionate care in powerful acts of healing. Stay near to name now with your protection. Console our anxious hearts and grant that our physical and emotional sufferings be a source of purification and growth for eternal life. If they stray from the path of moral integrity and truth, we should instruct them. If they are in need, we must help them. Anthony of Padua These prayers and more are available in our pocket-sized softcover book devoted to St. Anthony, faithful servant of Christ, you offered comfort and consolation to all who came to you in times of trouble. Pray for me now, that I may know true peace of mind, heart and soul. Help me grow in faith, so that I may be free from all useless and needless anxiety in this life. Grant me the serenity known by those who let go of resentments, bitterness and anger. If you want the face of Christ, who looks on you, to be reflected within you, come away from the disturbance of exterior things, and let your soul be at peace. You know how serious are the dangers and difficulties of my life. Grant that I may overcome all temptations to evil and have the courage to witness to my faith. Obtain for me, from Our Divine Savior, a heart that is capable of loving God above all things, and open my soul to a generous and sincere love of my neighbor. Help me to be willing to assist and serve anyone who is in need. Anthony, God blessed you with a loving family to form you in the image and the ideals of Jesus Christ. From your place in heaven, watch over my family, and help us grow together in faith and in a loving concern for each other. Give us words and ways to express our affection and respect for all in our family, and guide us to work through and resolve all our misunderstandings and disagreements. The Creator of the Heavens obeys a carpenter; the God of eternal glory listens to a poor virgin. Has anyone ever witnessed anything comparable to this? Let the philosopher no longer disdain from listening to the common laborer; the wise to the simple; the educated to the illiterate. Anthony, you were greatly admired by others for your child-like qualities of innocence, trust and goodness. I ask you now to intercede for me before God for the children I entrust to your heavenly care. Keep them safe from danger. Protect them from illness, disease and harm, and from the unfortunate influence of those who would lead them astray. Help them grow in faith and wisdom, and to become admirable daughters and sons of our Heavenly Father. Shield them from the presence and effects of evil in our world. May they experience daily the tender compassion and care of our Loving God, who gave them breath and life, and whose image they bear. Anthony, God chose you for a mission of mercy to those who had fallen away from our Catholic faith. I entrust to you my concerns for here name who does not presently worship at Mass or receive the Sacraments regularly. Speak to their heart, and lead them to want to know God better, to praise God often in the celebration of the Holy Eucharist, and to offer their time and talents in the dedicated service of a welcoming, holy, faith-filled Catholic parish community. Grant them the joy, the privilege, and the power of a committed personal relationship with Our Lord, Jesus Christ, and His Body, the Church. Guide me with patience and wisdom to be a worthy example of faith to all. Anthony, you became famous for your academic knowledge and your Christian wisdom. I hereby entrust my studies to your guidance. You know how important they are for my life, and how serious is the commitment they require of me. Grant me the motivation and determination to apply myself to my studies consistently, the intelligence to understand all that I am being taught, and the gift of a good memory to remember and apply what I have learned. With your heavenly aid, may I successfully continue and conclude my studies so I can be of help and service to others, and come to know my true purpose and meaning in this

life. Anthony, glorious worker of wonders, you have assisted me with great kindness and have consoled my soul. I express to you now my heartfelt gratitude and thanks for all your heavenly aid. Accept my prayer, and my sincere promise, to strive to live always in the love of Jesus Christ and of my neighbor. Anthony, you are often called the patron of travelers. Many recount their gratitude for your care and watchfulness upon their journeys. Grant me that same protection as I set out on my travels, both near and far. Be my guide and my safety when I am lost, and always help me to know and to follow the right path. Anthony, at an early age you were called by Sister Death to your heavenly reward. Help me to live in such a way that I am spiritually prepared to leave this world whenever Sister Death summons me. Help me to die with no regrets for the past, with gratitude for all that has been, and with a joyful openness to the blessings of grace and goodness Christ has prepared for those who love Him. And until then, lead me to live each day fully, with sincere faith and constant praise for all that Our Lord has given me now, and in His promises for my eternal future.

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

In Islam, there are three types of Sahabah: They are further classified into two: Muhajreen immigrants from Mecca Ansar helpers—'inhabitants of Medina previously known as Yathrib They are ideals for the other Muslims because "well-pleased is Allah with them" Arabic: But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do. Quran, sura 8 Al-Anfal , ayah 72 [10] And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers—'so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward. They are also high in degree, especially those who were present at Hudabiyah. They are also people that God is pleased with Arabic: Status[edit] According to Sunni scholars, Muslims of the past should be considered companions if they had any contact with Muhammad, and they were not liars or opposed to him and his teachings. If they saw him, heard him, or were in his presence even briefly, they are companions. All companions are assumed to be just *udul* unless they are proven otherwise; that is, Sunni scholars do not believe that companions would lie or fabricate hadith unless they are proven liars, untrustworthy or opposed to Islam. Some Quranic references are important to Sunni Muslim views of the reverence due to all companions; [15] [16] [17] [18] [19] [20] Allah has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you - that it may be a sign for the believers and [that] He may guide you to a straight path. But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision. And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things. And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah , with what you do, is Acquainted. Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment. Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"? Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah , who are the liars. And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishmentWhen you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah , tremendous. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"? They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment. They

do not accept that the testimony of nearly all Sahabah is an authenticated part of the chain of narrators in a hadith and that not all the Sahaba were righteous just because they saw or were with Muhammad. This section uncritically uses texts from within a religion or faith system without referring to secondary sources that critically analyze them. Please help improve this article by adding references to reliable secondary sources , with multiple points of view. December This section contains too many or too-lengthy quotations for an encyclopedic entry. Please help improve the article by presenting facts as a neutrally-worded summary with appropriate citations. Consider transferring direct quotations to Wikiquote. The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah. Than the Brotherhood of Believers and Muhajirs: O Consorts of the Prophet! God only wishes to remove all abomination from you, you members of the Family, and to make you pure and spotless. If you fear Allah , then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah. But any of you that is devout in the service of Allah and His Messenger, and works righteousnessâ€”to her shall We grant her reward twice: The title is frequently used by scholars of the different Sunni schools of thought. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. April This section relies too much on references to primary sources. Please improve this section by adding secondary or tertiary sources. April Learn how and when to remove this template message Because the hadith were not properly written down until many years after the death of Muhammad, although there were many individual written copies, the isnads, or chains of transmission, always have several links. The first link is preferably a companion, who had direct contact with Muhammad. The second and third links in the chain of transmission were also of great interest to Muslim scholars, who treated of them in biographical dictionaries and evaluated them for bias and reliability. Sunni and Shia apply different metrics. Regard for the companions is evident from the hadith: The Prophet said, "The people of my generation are the best, then those who follow them, and then those who follow the latter. The best of my Umma would be those of the generation nearest to mine. Then those nearest to them, then those nearest to them, Al-Suyuti recognized eleven levels of companionship. Shia do not have a ranking system dependent on when the Sahabi embraced Islam but according to what they did during their life. If a Sahabi made Muhammad angry or questioned his decision several times then he is viewed as unreliable. Shias consider that any hadith where Muhammad is claimed to have absolved all Sahabah from sin is a false report by those who opposed the Ahl al-Bayt. Shias allege that although some of the sahabah repented later, only a few of the early Muslims held fast to Ali , whom Shia Muslims claim as the rightful successor to Muhammad. The Shia claim that Muhammad announced his succession during his lifetime at Dawat Zul Asheera then many times during his prophethood and finally at Ghadeer e Khum.

Chapter 6 : Course Companions

In societies where peace is the norm, it is easy to assume that peace is the default position, or simply means not doing harm. The calculus of peace and conflict is much more complicated than right or wrong in societies facing long-term structural violence, inequality, abuse, and conflict.

Through my studies, I interviewed a woman who works closely with her husband to promote political accountability. She explained her belief that without increased citizen voice and political accountability, Kenya risked a return to violence much worse than that experienced following the elections. Through my conversation with her about the risks of her work to prevent ethnicized politics, her concern for her own life and that of her husband became clear. I remember she told me that, as her children grew up, she feared not being there for them, but had a greater fear of leaving them with the current situation. A year later, as I figured out what I wanted to do next with my life, I remembered the passion of this woman who had chosen to value her work advocating for an equitable peace over the potential risks, as well as the many other courageous individuals I met who were working to promote peace in Kenya. We specifically support these groups to collaborate and increase their communication capacities through the use of SMS text messaging. Sisi ni Amani Kenya currently works in two constituencies in Nairobi, and in one rural area in the Rift Valley. Each local group uses a mass SMS platform to conduct civic education, promote active civic engagement through surveying communities about their needs, and prevent and respond to signs of conflict. Through this work, I have continued to think about the issue of risk in peace work. For instance, once, at a meeting about a new initiative to encourage debate on policy issues among political candidates, I felt the need to point out to the local team members that, while we aimed to promote accountability and reduce violence, some actors might perceive such activities as threatening, and this could put the team members at risk. One team member responded: I began thinking more about what it means to take risks for peace in general, as well as when different people choose to take these risks, and why. A Sisi ni Amani program in Kenya

In societies where peace is the norm, it is easy to assume that peace is the default position, or simply means not doing harm. The calculus of peace and conflict is much more complicated than right or wrong in societies facing long-term structural violence, inequality, abuse, and conflict. This is despite the fact that they share more with one another than with any powerful actor. As a result, peace efforts in countries that are not openly in conflict may focus on anti-corruption and political accountability, placing the actors promoting these efforts at great personal risk. In Kenya it is clear that men committed the majority of the violence in the post-election violence, but what was the role of women, and what role are women playing now? Their roles range from active or passive support of violence to courageous peace promotion. One man explained that everyone looks at young men; in fact women carried the stones that men threw. Others explain that pressures to produce for their families – whether mothers, wives, or girlfriends – explain hikes in crime or willingness to fight for money around holidays, when gifts are expected. Women have also told me stories of hiding neighbors in their homes to protect them, and I know many women risking high stakes by promoting political accountability and anti-corruption. Even though women might not be the ones actively engaging in violent conflict, they have a key role to play in preventing conflict through positive action and more subtle ways that do not require them to step out of their traditional roles. Women have an equal responsibility as men to risk, to stand up, and to prevent tensions in society from escalating. I see many women doing this, but unfortunately there are few female role models for such action in Kenyan society, and not enough recognition of the key role that women can and do play in both subtle and active ways to promote peace in their communities. In Kenya and in general, there is a need to recognize and support these women in their crucial role. They are just as important to peace as the men who often play more visible roles in violent conflict. The views and opinions expressed by the author do not necessarily reflect the views and opinions of Peace X Peace.

Chapter 7 : Companions of Clare

Just as he was aware of the great issues of life and destiny, the Prophet of Mercy, peace be upon him, was also aware of the needs and sensibilities of his most humble companions. With Julaybib in mind, the Prophet, peace be upon him, went to one of the Ansar and said.

Imagine for a moment the challenge Prophet Muhammad peace be upon him faced when he established the foundations of the first Muslim community first in Makkah, then in Madinah. When Islam started to gain publicity, the few people who had embraced it in Makkah formed the nucleus of the first Muslim community. This small community was put to persecution at the hands of the people of Quraysh. The Prophet peace be upon him had to do something about this challenging situation. When the persecution intensified, he asked some of them to leave Makkah and migrate to Abyssinia where its king, Negus, gave them protection and welcomed them in his country. At that point, God commanded the Prophet peace be upon him to leave Makkah and migrate to Madinah where he started a new phase in establishing the new Muslim state. In Madinah, the Prophet peace be upon him declared that both the migrants Al-Muhajirun and the helpers Al-Ansar were brothers, and that they formed one community. He also wanted to ease the pain of the migrants and wanted the helpers to extend their hands to the new members of the community who had left their houses and properties behind in Makkah for the sake of Islam. This healthy and positive atmosphere was an important factor that led to the long-term success of the new Muslim community in Madinah. Prophet Muhammad peace be upon him loved his companions and cared for them a lot. His care and concern covered even those who had died, as he was very keen for example to pay off their debts. When God made the Prophet wealthy through conquests, he said: This is exactly what the Prophet peace be upon him did with his companions. There are many examples that show how the Prophet peace be upon him discovered where his companions excelled and how he utilized their potentials and wisely invested in them. On the other hand, the Prophet peace be upon him refused to offer another distinguished companion, Abu Dharr al-Ghifari, an administrative responsibility because he lacked the required skills. Out of appreciation and motivation, Prophet Muhammad peace be upon him conferred some titles to his companions. In recognition of their sacrifice, the Prophet peace be upon him used to comfort them, and he promised them that their final abode will be in Paradise. The Prophet peace be upon him remained faithful and thankful to those who helped him at the beginning of his mission. The Prophet peace be upon him is reported to have said: The Prophet peace be upon him did not go to the battle of Badr and the battle of Uhud for example without consulting his companions. For example, the location of the battlefield of Badr was decided after Al-Habbab ibn al-Mundhir proposed it. The usual term used by Prophet Muhammad in these cases is: When he wanted to teach his companions, he used a very wise method which entailed both respect for the recipient of such knowledge without embarrassing him. One day a Bedouin urinated in the mosque, and the people ran to beat him. The Prophet peace be upon him said: Then the Prophet peace be upon him asked for a tumbler of water and poured the water over the place of urine. This example takes us to the following point. The Quran has many references to situations in which a certain conduct is blamed and corrected. These situations apply to Muslims in general and to the Prophet peace be upon him himself. What is more important is learning from our mistakes and not repeating them. Prophet Muhammad peace be upon him confirmed this meaning in his famous hadith which reads: The approach differed from one situation to another and from one person to another. Dealing with someone who often makes mistakes is different from dealing with one who makes a mistake for the first time. The kind of mistake is also determinant in the kind of treatment. Situations which involve everyday life or etiquette come in second place. When the Prophet peace be upon him wanted to teach his companions something, he used to introduce the topic by telling them that: Umar ibn Abi Salamah said: I was a boy under the care of the Prophet peace be upon him and my hand used to go around the dish while I was eating. So the Prophet said to me: Since then I have applied those instructions when eating. It is reported that a man from Banu Fazarah came to the Prophet peace be upon him and said: Once a poor man invited the Prophet and served him vinegar. The Prophet peace be upon him comforted him and said: And because of his refined manners and wise leadership, the

companions deeply loved the Prophet and were ready to sacrifice their lives to save him. Once a man asked the Prophet peace be upon him about the timing of the Day of Judgment. In response, the Prophet asked the man about the good deeds that he had prepared for that day. Muslims are told in the Quran that they have in the Prophet Muhammad peace be upon him the most beautiful pattern of conduct: If we sincerely love the Prophet peace be upon him and follow his guidance, Almighty God will love us, and we will be with him in the Hereafter, and the closer to him in Paradise will be those who follow his example and are best in manners.

Chapter 8 : Companions of the Promised Messiah (on whom be peace) - Internet & Web

In lieu of an abstract, here is a brief excerpt of the content. Book Reviews He accepted Macdonald's offer of a cabinet post as minister of the interior. As minister, he was amenable to requests from the Territorial Assembly to expand its powers gradually as it moved towards responsible government.

This includes those who leave Islam in the time that they met the Prophet and died as Muslims. Some people have included further conditions to the definition, such as companionship for a considerable period of time, memorizing narrations from him, fighting in wars and battles alongside the Prophet s , and being martyred in the army of the Prophet s. However, that which has been accepted and approved of by the scholars, is the original definition without these additional conditions. Establishing whether or not someone was a companion can be done through: Abi Awfa in the eighty-sixth year of Hijri. In Medina, the last of the companions to leave this world was Sahl b. Malik was the final companion to die in the city of Basra in either ninety-one or ninety-three Hijri. Yusr , who passed away in eighty-eight Hijri. Wathila was the last of those who saw the Prophet s , but were not counted among his companions, to pass away. Abu Tufayl was a flagbearer in the government of al-Mukhtar b. He died after one-hundred Hijri. It appears that Fadil Mamaqani has counted him among the companions of the Prophet s. The root of this practice listing names originates from the science of genealogy, or is at least an extension of it, as it existed in pre-Islamic Arabia during the era of ignorance Jahiliyya. The investigation about the companions began to develop into an encyclopaedia for Sahaba. When the writing of biographies was introduced, lists of those who had participated in wars or tribes which had martyrs, and information of this kind started to be recorded. The majority of books written about the biographies of hadith narrators under the topics of narrator history or tabaqat listing the narrators in order of a particular criterion , are usually dedicated to the works authored by the companions Fihrist. Al-Waqidi is a pioneering example of this occurrence. The names and grouping, however, have not been arranged in an alphabetical order, as this method of ordering lists is a latter development. Abi Talib a in the battles of Jamal , Siffin and Nahrawan. In the third century, authors such as Ali b. The latter all letters of the word being listed based on alphabetical order became more common during the sixth century onwards. Justness of Companions Main article: However, apparently, it seems that not all Sunni scholars have accepted this view; hence, it is not correct to say that all Sunnis have this belief. They are not doomed because they repented from their deeds, and had they not repented, their punishment would have been the hell fire for their insistence in rebellion and treachery against a rightful leader ". Regarding the army of Syria in Siffin , he says: Regarding the Khawarij , Ibn Abi l-Hadid says: And there is no doubt that every rebel and traitor against a rightful Imam Imam al-Haqq is unrighteous and sinful. One particular verse which is often employed, is: It mentions that some of them had a sickness in their hearts, that a number of them would act as spies for the hypocrites, the fact that there are unrighteous and sinful individuals among them, and that the Prophet s was averse towards some of them. Furthermore, in the other instances where God praises the believers, it is always done so while being conditional to them having faith and doing good deeds. If this were not the case, it would be a direct opposition of the clear message of verse ninety-six in Sura al-Tawba repentance , where God states his displeasure with the transgressors. Another verse that has been used to establish that the companions of the Prophet s were all righteous and just is: In addition, if this verse was to establish the righteousness and justness of the entire Islamic nation, then we should not find any hypocrites and even apostates among their ranks, whereas we know this is clearly not the case. What Shias Believe The Shias believe that the companions of the Prophet s are just like all other people, and the justice or veracity of an individual cannot be established purely based on them being one of the Sahaba. Considering that the number of Sahaba has been recorded as one-hundred and fourteen-thousand, it is ordinarily impossible for such a large number of individuals to reach the acclaimed level of piety, by abstaining from any major sins and not repeating any minor sins, with only a meeting with the Prophet s and believing in him. This is also given the fact that different individuals had different reasons for accepting Islam; some chose freely to convert, while others converted out of fear and pressure, a group still out of their own interests or because they received motivations to do so. Qays , also

disproves the theory that being a companion keeps one away from sin. Lastly, some of actions of the companions are incompatible with the quality of being just and righteous. History is replete with examples of: Companions going to war with a righteous Imam causing the Killing of innocents Usurping property Starting wars between Muslims Sowing sedition and discord among the Muslim society while having an insatiable thirst for power.

Chapter 9 : Prayers to St. Anthony of Padua “ Companions of St. Anthony

I invite you to join me, fellow Circle teachers, and hundreds of other companions in this community, a place where we not only walk through the book in its entirety, but we walk together in kindness, respect, and true friendship.