

Some Narrations of the Imaams of Sunnah Concerning the Excellence of the Companions –*Radhi Allaahu anhum*

Taken from the Book

‘The Narrations Mentioned by Imaams of the Sunnah in the
Chapters of ‘*Aqeedah*’ from the Book
‘*Siyaar ‘Alaam an-Nubala’*’

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Introduction

Verily Allaah *Aziza wa Jal* has praised the Companions of His Messenger - *sallAllaahu alayhi wa sallam*- in many places in His noble Book. He has praised them with the best and most complete of characteristics. Allaah blessed them with His being pleased with them and with repentance. He informed them of what He has prepared for them of a generous reward and an eternally great recompense in Paradise.

Allaah said:

<<And the first to embrace Islaam of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansaar* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and also those who followed them in Faith, Allaah 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.> >

[Taubah:100]

Allaah said:

<< Allaah has forgiven the Prophet, the *Muhajirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansaar* (Muslims of Al-Madinah) who followed him in the time of distress (Tabûk expedition, etc.), 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. >> [Taubah: 117]

Allaah said:

<<Muhammad is the Messenger of Allaah 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 Allaah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah) but their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, then it becomes thick and stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allaah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). >> [al-Fath: 29]

Allaah said:

<< 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, Allaah has promised the best (reward). And Allaah is All-Aware of what you do. >> [al-Hadeed: 10]

Allaah said:

<<(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 Allaah and to please Him and helping Allaah (i.e. helping His religion) and His Messenger. Such are indeed the truthful (to what they say);-

And 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 Banî An-Nadîr) 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.>>

[al-Hashr:8-9]

Shaykh ul-Islaam Ibn Taymeeyah said, explaining the first *Aayah*: ‘Allaah made a share of what He mentioned and prepared for the Companions, of Him being pleased with them and Paradise for those who followed the Companions in goodness.’¹

¹ ‘Majmoo al-Fatawa’13/23

He continues saying:

‘So whoever follows the first to embrace Islaam, then he is from them. They are the best of people after the Prophets. Indeed the *Ummah* of Muhammad is the best *Ummah* that came for the people and the Companions are the best of the *Ummah* of Muhammad.’¹

Then he derived from this principle an important issue, which is the obligation of following the Companions in what they were upon of knowledge, action and Deen for the one who wants success and salvation.

Shaykh-ul-Islaam said: ‘Due to this, knowing the statements of the Companions concerning knowledge, *Deen* and their actions, is better and more beneficial than knowing the statements and actions in all sciences of the *Deen* and its actions of those who came later such as in *Tafseer*, principles of the *Deen* and its branches, *Zuhud*, worship, manners, *Jihad* etc. This is because the Companions are better than those who came after them as the Book and the Sunnah indicate.

So following the Companions is better than following those after them.

Having knowledge of their *Ijmaa’* (consensus) and disputes about knowledge and *Deen* is better and more beneficial than having knowledge of what is mentioned of the *Ijmaa’* and disputes of other than them. This is because their *Ijmaa’* is nothing other than faultless and if they disputed, then the truth never escaped them.’²

The Messenger of Allaah -*sallAllaahu alayhi wa sallam*- testified to their goodness and excellence. He said in a hadeeth which is narrated of him by Abdullaah bin Mas’ood -*RadhiAllaahu anhu*: ‘The best of the people³ are of my generation, then those who came after them, then those who came after them. Then there will come a people whose testimony will precede their oath and their making an oath is their testification.’⁴

Imaam an-Nawawee -*Rabimullaah*- said:

‘The scholars are in agreement that the best generation is the Messenger’s -*sallAllaahu alayhi wa sallam*- generation and the meaning here is the Companions.’⁵

¹ ‘Majmoo al-Fatawa’ 13/24

² ‘Majmoo al-Fatawa’ 13/24

³ In the narration of Imraan bin al-Hussain -*RadhiAllaahu anhu* - : ‘the best of my Ummah’

⁴ Agreed upon, narrated by Bukhari in the beginning of ‘The book of the excellence of the Prophet’s Companions’ in his saheeh. & by Muslim in ‘The book of the excellence of the Companions -*RadhiAllaahu anhum*’ in the chapter ‘Excellence of the Companions then those after them, then those after them.’

⁵ ‘Sharh an-Nawawee’ 16/84.

Ibn Hajr *-Rabimullaah-* said:

‘A generation is a people in one close period of time who participated in a matter from the matters of concern.’

He continues saying:

‘The meaning here of ‘the generation of the Prophet *-sallAllaahu alayhi wa sallam*’ in this hadeeth is the Companions.’¹

The noble Companion Abdullaah bin Mas’ood *-RadhiAllaahu anhu-* has an amazing statement where he describes the Companions of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* saying:

‘Indeed Allaah looked at the hearts of His slaves and He found the heart of Muhammad to be the best of the hearts of His slaves so He chose him for Himself and sent him with His Message. Then Allaah looked into the hearts of His worshippers after the heart of Muhammad *-sallAllaahu alayhi wa sallam-* and He found that the hearts of Muhammad’s Companions were the best of the hearts of His worshippers, so He made them the ministers for His Prophet and they fought for His religion.’²

Also, on the authority of Abdullaah bin Mas’ood *-RadhiAllaahu anhu-* who said: ‘Whoever from amongst you wants to follow, then he should follow the Companions of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* since their hearts were the most righteous in this *Ummah*, the deepest in knowledge, the most natural, the most correct in guidance and were in the best condition. The Companions were people whom Allaah chose to be with His Prophet and to establish His religion. So know their excellence and follow them in their footsteps, for indeed they were on the correct guidance.’³

Ahl-ul-Sunnah wal-Jamaah have, during what has passed in history and time, in different places and countries, implemented the command of their Lord – *Ta’ala-* and the command of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* that they should honour and respect the Companions of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* with their hearts and their tongues.

Shaykh ul-Islam Ibn Taymeeyah *-Rabimullaah-* says:

‘From the principles of *Ahl-ul-Sunnah wal-Jamaah*: is the honour and veneration in their hearts and on their tongues for the Companions of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* just as Allaah describes them in His saying:

¹ ‘Fath ul-Bari’7/5.

² Narrated by Imam Ahmad in al-Musnad 1/379, Tayyalisi in al-Musnad p.23, Ibn al-Arabi in al-Mu’jaam 2/84, Khateeb al-Bagdadi in ‘al-Faqeehi wal-Mutafaqihi’2/100 & al-Bayhaaqi in ‘al-Itiqaad’p.208.

³ Narrated by Ibn AbdulBarr in ‘Jamia Bayaan al-Ilm wa Fadleehi’2/97.

<< And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.’>> [Hashr: 10]

Likewise, in obedience to the Prophet *-sallAllaahu alayhi wa sallam-* when he said: ‘Do not curse my Companions. I swear by Him in Whose Hand is my soul, if one of you spent the like of mount Uhud in gold, you would not reach the equivalent of a *Mudd* (a certain weight) of one of the Companions, not even half a *Mudd*.’¹

Ahl-ul-Sunnah accept what is mentioned in the Book, the Sunnah and *Ijmaa’* regarding their excellence and rank.²

The Rawafidah,³ Khawarij⁴ and Nawaasib⁵ opposed *Ahl-ul-Sunnah wal-Jamaah* in this issue; they did not keep to the bequest of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* regarding the rights of his Companions.

As for the Rawafidah, they brought the *Bida’* of (text) that they claimed the Prophet *-sallAllaahu alayhi wa sallam-* stated about ‘Alee bin Abee Taalib *-RadhiAllaahu anhu-* with which they would not have an excuse to leave the Khilafah of ‘Alee, a statement that he was sinless and whosoever opposed him had committed disbelief. Then, as a consequence, they made *Takfeer* of all the Companions except very few in number. They claimed that the Companions hid these statements and changed the religion. The Rawafidah sought closeness to Allaah - as they claim - by cursing and reviling the Companions *-RadhiAllaahu anhum.* Abu Bakr and Umar *-RadhiAllaahu anhumaa-* received the most of their oppression and extreme lies.⁶

¹ Narrated by Muslim in ‘The book of the excellence of the Companions *-RadhiAllaahu anhum-*. Chapter: The Prohibition of Cursing the Companions *-RadhiAllaahu anhum-*. 4/1967

² ‘Majmoo al-Fatawa’ 3/152

³ Shaykhul-Islam said: ‘From the time Zayd rebelled, the Shia split into the Rafidah and the Zaydeeyah. When Zayd was asked about Abu Bakr and Umar he said ‘May Allaah have mercy upon them,’ and the people rejected him. He said to them: Rafadtumonee (you have rejected me) so they were called the Rafidah, because they rejected him. Those who did not reject him from the Shia were called Zaydeeyah, since they ascribed themselves to him.’ (Minhaaj as-Sunnah) 1/35.

This clarifies for us that the reason for them being Rafidah was their hatred for Abu Bakr & Umar *-RadhiAllaahu anhumaa-*, their cursing them and not accepting them as leaders.

Abdullaah bin Ahmad said: ‘I asked my father: ‘Who is a Rafidee?’

He answered: ‘He who curses Abu Bakr and Umar.’ narrated by al-Khalaal in ‘as-Sunnah’ p.492.

⁴ They were given this title because they rebelled against the Imam ‘Alee bin Abee Taalib *-RadhiAllaahu anhu.* From the most important of their beliefs is: making *Takfeer* of people who commit major sins, they say that these people will be in the Hell-fire eternally.

They also say that the Khilafah can be from other than the Quraish.

They make *Takfeer* of ‘Uthmaan, ‘Alee, Talha, Zubair and ‘Aeysha *-RadhiAllaahu anhum-* they also call for rebellion against evil leaders, they are many different sects.

(See: ‘Makaalaat al-Isaameeyeen’ by ‘Ashaari 1/189, & ‘al-Farq bayn al-Firq’ by Bagdadi p.55 & p.97.

⁵ Nawaasib: They are those who openly declare *Ahl-ul-Bayt* to be enemies.

⁶ See: ‘Majmoo al-Fatawa’ 3/356.

As for the Khawarij, then they made *Takfeer* of ‘Uthmaan and ‘Alee and of those who followed them and they also made *Takfeer* of both groups who took part in the battle of Siffeen.¹

As for the Nawaasib, their evil belief led them to hate ‘Alee bin Abee Taalib – *RadbiAllaahu anhu*- and they belittled him. They exaggerated in this until they accused him of evil, oppression and that he wanted the *Duniya*. Then their condition and their hatred and enmity continued until they belittled the rest of Ahl ul Bayt (the family of the Prophet), especially al-Hassan bin ‘Alee–*RadbiAllaahu anhu*.

¹ ‘Majmoo al-Fatawa’ & ‘al-Khuttat al-Miqreezeeyah’ 2/354.

Chapter Acceptance of Their Excellence & Noble Status, Not Belittling Them and Remaining Silent About the Disputes Between Them

The Narrations:

1- Dhahabi said: ‘Sho’bah, on the authority of Mansoor bin Abdur Rahmaan, I heard Sha’bee say: I met 500 or more of the Companions who would say that ‘Alee, ‘Uthmaan, and az-Zubair are in Paradise.’¹

Dhahabi commented:

‘I say: because they are the ten who are promised Paradise. They are from those who participated in the battle of Badr and from the people who took the Allegiance of ar-Ridwaan from the first to embrace Islaam, about whom Allaah informs that He is pleased with them and they are pleased with Him. Also, because four of them were killed and they were granted martyrdom, we love them and hate the four who killed these four.’²

2- Dhahabi said: ‘Sa’eed bin AbdulAzeez, on the authority of Makhool: that the Companions used to say: The most merciful from amongst us is Abu Bakr, the most vocal from amongst us with the truth is Umar, the most trustworthy from amongst us is Abu Ubaydah and the most knowledgeable from amongst us about Haraam and Halaal is Mu’aadh. The best recitor from amongst us is Ubayy, the man who has knowledge is Ibn Masood and Awaymir Abu Darda follows them with intellect.’³

Dhahabi said: ‘Ibn Ishaq said: the Companions used to say: The one from us who used to follow knowledge and action the most is Abu Darda.’⁴

¹ Dhahabi mentions it in the biography of the magnificent Companion az-Zubair bin Awaam –*RadbiAllaahu anhu* (died 36A.H.) ‘As-Seerah ‘Alaam’ 1/62 & in ‘Tareekh al-Islaam’ in the period of the Rightly guided Khulafah p.507. Also narrated by al-Laalikaa’ee in ‘Sharh Usool I’tiqaad Ahl-us-Sunnah’7/1409 & by Ibn ‘Aasaakir in ‘Tareekh Damishq’ 6/197.

² ‘as-Seerah ‘Alaam’ 1/62.

³ Dhahabi mentions it in the biography of the magnificent Companion Abu Darda –*RadbiAllaahu anhu* (died 31 or 32.A.H.) ‘as-Seerah ‘Alaam’ 2/341 & narrated by Ibn ‘Aasaakir in ‘Tareekh Damishq’ 13/371 B.

The meaning of this narration is the same as the hadeeth ascribed to the Prophet -*sallAllaahu alayhi wa sallam* - : ‘The most merciful of my Ummah to my Ummah is Abu Bakr, the severest regarding the command of Allaah is Umar. The most truthful in modesty is ‘Uthmaan and the most knowledgeable about inheritance laws is Zayd. The best recitor of them is Ubayy; the most knowledgeable of them regarding Halaal & Haraam is Mu’aadh bin Jabal. Every Ummah has a trustworthy one; the trustworthy one of this Ummah is Abu Ubaydah bin al-Jarrah.’

Narrated by Imaam Ahmad in ‘al-Musnad’3/184, 281 & by Tirmidhi in ‘as-Sunan’ in ‘The book of characteristics/biographies’ (4061) & he said: Hadeeth Hasan saheeh. Also narrated by Ibn Majah in ‘as-Sunan’ in ‘the Introduction’ (154) & it is authenticated by Shaykh al-Albani.

⁴ ‘as-Seerah ‘Alaam’ 2/341, ‘Tareekh Damishq’13/372 & ‘Tareekh al-Bukhari’7/77.

3- Dhahabi said: ‘Qatada said: on the authority of Anas who said: Two tribes from the Ansaar became proud.

So al-Awaas said:

From amongst us was one who was washed by the Angels: Hanzalah bin Rahib.

And from amongst us was the one for whom the ‘*Arsb* shook: Saad.

And from amongst us was he who was protected by the bees and hornets: Aasim bin Abee al-Aqlah.

And from amongst us was he who was given martyrdom twice: Khuzaimah bin Thaabit.’¹

4- Dhahabi said: ‘Umar bin AbdulAzeez used to continuously visit UbaydAllaah bin AbdAllaah and he would take knowledge from him.

It reached UbaydAllaah that Umar would belittle ‘Alee, so he went to see him and said to him: ‘When did it reach you that Allaah -*Ta’ala*- is angry with the *Ahl-ul-Badr* after He had been pleased with them.’

Then he said: ‘He knew what I intended.’

Then he said: ‘I apologise to Allaah and to you² and I will not do it again.

After that Umar was not heard mentioning ‘Alee -*RadbiAllaahu anhu*- except with good.’³

¹ Dhahabi mentions it in the biography of the magnificent Companion Khuzaimah bin Thaabit al-Ansaari -*RadbiAllaahu anhu* (died 37A.H.) ‘as-Seerah ‘Alaam’ 2/487 & by Ibn ‘Aasaakir in ‘Tareekh Damishq’ 2/296 B. Hafidh Ibn Hajar mentioned it in ‘al-Issaabah fee Tameez as-Sahabah’3/94 and ascribed it Abu Ya’aala.

² The wording in & by Ibn ‘Aasaakir in ‘Tareekh Damishq’ is ‘I apologise to Allaah and to you, (wallaahi) I swear by Allaah I will not do it again.’

The wording in ‘al-Ma’rifah wal-Tareekh’by al-Foosi is ‘I apologise to you (wallaahi) I swear by Allaah I will not do it again.’

The narration of al-Foosi is the one which is put forward and accepted since it is the one which is in agreement with the ‘Aqeedah of Ahl-ul-Sunnah wal-Jamaa’ah.

Indeed the Prophet -*sallAllaahu alayhi wa sallam*- rebuked the man who said to him: ‘whatever Allaah wills and what you will.’ The Prophet -*sallAllaahu alayhi wa sallam*- said to him: ‘Have you made me a partner unto Allaah? Rather whatever Allaah Alone wills.’ Narrated by Imam Ahmad in ‘al-Musnad’1/214, 224, 283, 347.

The Prophet -*sallAllaahu alayhi wa sallam* - taught the correct and befitting way to use the statement and that is by saying: ‘Whatever Allaah wills then what you will.’

This is the authentic hadeeth narrated by Imam Ahmad in ‘al-Musnad’6/371 & by an-Nisaaee in ‘as-Sunnan’ in ‘The book of oaths and vows’ in the chapter swearing by the Ka’abah.’

The hadeeth was authenticated by Ibn Hajr in ‘al-Issaabah’4/389.

³ Dhahabi mentions it in the biography of the Imam Umar bin AbdulAzeez -*RadbiAllaahu anhu* (died 101.A.H.) ‘as-Seerah ‘Alaam’ 5/117. He also mentioned it in ‘Tareekh al-Islam’- incidents and deaths (101 – 120.A.H) p.188.

The Athar was narrated by al-Foosi in ‘al-Ma’rifah wal-Tareekh’ 1/568 & by Ibn ‘Aasaakir in ‘Tareekh Damishq’ 13/132 A.

5- 535- Dhahabi said: ‘Hamad bin Zaid: ‘Alee bin Zaid narrated to us that Sa’eed bin al Mussayib said to me: ‘Tell your leader to stand up, then look at the face of this man and his body.’

Then he stood up, came and he said: I saw that his face was black and his body was white.’

Sa’eed said: ‘Verily this person cursed these people Talha, az-Zubair and ‘Alee – *RadhiAllaahu anhum*- so I prohibited him from doing so but he disobeyed, so I supplicated against him, I said if you are a liar then may Allaah make your face black. So when I left him his face had boils on it, then his face became black.’¹

6- (536) - Dhahabi said: ‘Baqeeyah bin al-Waleed said: al-Awza’ee said to me: O Baqeeyah! Do not mention anyone from the Companions of your Prophet except with good. O Baqeeyah! Knowledge is that which came from the Companions of Muhammad *-sallAllaahu alayhi wa sallam-* and that which did not come from them, then that is not knowledge.’²

7- (537) - Dhahabi said Jafar bin Muhammad ar-Ras’anee said that ‘Uthmaan bin Salih narrated to us that he said: The people of Misr would belittle ‘Uthmaan until al-Layth came among them and narrated to them his virtues, so they stopped belittling him.

The people of Hym would belittle ‘Alee until Ismaeel ‘Ayaash came among them and narrated to them his virtues so they stopped belittling him.’³

8- 538 - Dhahabi said: ‘Ahmad al-Ijaali⁴ said: Imaam Abu al-Ahwaas Salaam bin Sulaym al-Hanafi was a trustworthy companion of the Sunnah and would follow it. If his house would fill up with the companions of hadeeth, he would say to his son Ahwaas: ‘O my son stand up, whoever you see in my house who curses anyone of the Companions then kick him out. What would bring them to visit us?’⁵

¹ Dhahabi mentions it in the biography of the Imam Sa’eed bin al-Musayib *-Rabimullaab-* (died 94.A.H.) ‘as-Seerah ‘Alaam’ 4/242. It was narrated by Ibn Sa’ad in ‘Tabbaqaat’: 5/136, & Ibn ‘Aasaakir in ‘Tareekh Damishq’ 11/211 B from a different chain & with a different wording.

² Dhahabi mentions it in the biography of the Imam al-Awza’ee *-Rabimullaab-* (died 157.A.H.) ‘as-Seerah ‘Alaam’ 7/120. He also mentioned the last part in ‘Tareekh al-Islam’- incidents and deaths (141 – 160.A.H) p.490. The Athar was also narrated by Ibn ‘Aasaakir in ‘Tareekh Damishq’ 10/46/ A.

³ Dhahabi mentions it in the biography of the Imam al-Layth bin Sa’d the scholar of Misr *-Rabimullaab-* (died 157.A.H.) ‘as-Seerah ‘Alaam’ 8/148 & in the biography of Imam Isma’eel bin ‘Aayaash (died 182 A.H.) ‘as-Seerah ‘Alaam’ 8/316. It was narrated by al-Khateeb al-Bagdadi in ‘Tareekh Bagdad’ 13/8.

⁴ i.e. the biography of Imam Abu al-Ahwaas Salaam bin Sulaym al-hanafi (died 179 A.H.).

⁵ ‘as-Seerah ‘Alaam’ 8/282 & it was mentioned in ‘Tareekh al-Islam’- incidents and deaths (171 – 180.A.H) p.412. This narration is in ‘Tareekh ath-Thiqaat’ by ‘Ijaali p.212.

9- 539 - Dhahabi said: ‘Bahlool bin Ishaq said that Sa’eed bin Mansoor narrated to us that Shihaab bin Khurrash narrated to us that he said: ‘I met those of whom I met from the first people of this *Ummah* and they would say: ‘Make mention in your gatherings of the Companions of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* that which would cause the hearts to have affection for them. Do not mention the disputes which took place between them so as to gather the people against them.’¹

10- 540 - Dhahabi said: ‘Na’eem bin Hamad said I heard Ibn al-Mubarak say: The sword which fell between the Companions was *fitnah*, but I do not say about anyone of them that he was a *fitnah* maker.’²

11- 541 - Dhahabi said: ‘Ahmad bin Abee Khaythamah said: I heard Ibn Ma’een say: when ‘Alee bin al-Madeeni used to come to us he would make the Sunnah apparent to us and if he went to Basrah he would make apparent the excellence of ‘Alee bin Abee Taalib.’³

Dhahabi comments on this narration saying: ‘I say: He used to make apparent the virtues of Imam ‘Alee in Basrah, because the people of Basrah used to favour ‘Uthman and had deviated away from ‘Alee.’⁴

12- 542 - Dhahabi said: ‘On the authority Ibn Abee Maleekah, on the authority Ibn Abbas who said that Umar said: ‘Alee was the best in judging amongst us and Ubayy was best recitor of us.’⁵

13- 543 - Dhahabi mentions the following in the biography of the Abbasid Khalifah Abul Abbas al-Qadir Billaah (died 422 A.H.): ‘al-Khateeb said: He was from the *Deen*, would be continuous in praying *Tabhjud* (night prayer) and give a lot in charity so much that he became famous for it. He also compiled a book in ‘*al-Usool*’ (Principles) and in it he mentioned the excellence of the Companions. He made *Takfeer* in this book, of those who say that the Quran is created.

¹ Dhahabi mentions it in the biography of the Imam Shihaab bin Kharaash *-Rabimullaab-* (died before 180.A.H.) ‘as-Seerah ‘Alaam’ 8/285. The Athar was narrated by Ibn ‘Adee in ‘al-kaamil Fee Du’afaa ar-Rijaal’4/1350 & by Ibn ‘Aasaakir in ‘Tareekh Damishq’ 8/69/B.

² Dhahabi mentions it in the biography of the Imam Abdullaah bin al-Mubarak *-Rabimullaab-* (died 181.A.H.) ‘as-Seerah ‘Alaam’ 8/405 & in ‘Tareekh al-Islam’ - incidents and deaths (181 – 190.A.H) p.227.

³ Dhahabi brings it in the biography of the Imam ‘Alee bin al-Madinee *-Rabimullaab-* (died 234.A.H.) ‘as-Seerah ‘Alaam’ 11/47 & in ‘Tareekh al-Islam’ - incidents and deaths (231 – 240.A.H) p.278. The narration was also mentioned by al-Khateeb al-Bagdadi in ‘Tareekh Bagdad’ 11/463.

⁴ ‘as-Seerah ‘Alaam’ 11/47

⁵ Dhahabi mentions it with his *Sanad* in the biography of the Imam Abu Bakr Abdullaah bin Muhammad bin Ziyad bin Waasil bin Maymoon an-Neeysaabooree, ash-Shafi’ee the author of many works. (died 324.A.H.) ‘as-Seerah ‘Alaam’ 10/67. He also mentions it with his *Sanad* in the biography of Abu Bakr in ‘Tadhkiraat al-Huffadh’3/820 with a different chain.

That book used to be read every Friday in the gathering of the companions of al-hadeeth (*Ashaab -ul-hadeeth*) which the people used to attend in the duration of his *Khilafah*, which was forty years and three months.¹

14- 545- Dhahabi said: ‘Abu Abdullaah al-Hakim said: our Shaykh as-Sabqee said: Imaam Malik took the virtues/characteristics of the Companions and Tabieen, Yahya bin Yahya at-Tameemi took it on the authority of Maalik, Muhammad bin Nasr al-Marwazi took it on the authority of Yahya and Abu ‘Alee ath-Thaqafi took it on the authority of Ibn Nasr.’²

Comment by the Researcher:

From the ‘*Aqeedah* of *Ahl-ul-Sunnah wal-Jamaah* is that the Companions – *RadhiAllahu anhum*- are all trustworthy. So do not ask about the trustworthiness of any one of them, since Allaah -*Azka wa Jal*- and His Messenger -*sallAllahu alayhi wa sallam*- have declared them to be righteous. It is sufficient for regarding anyone of them as righteous, that he is called a Companion.

Ibn Salah -*Rahimullaah*- says:

‘The Companions due to their completeness have a distinction, which is that you do not ask about the trustworthiness of anyone of them. Rather that is an issue which is settled, due to them (Companions) being completely trustworthy because of the texts of the Book and the Sunnah and the consensus of those from the Ummah whose consensus is held in regard.’³

Ibn Katheer says:

‘According to the *Ahl-ul-Sunnah wal-Jamaah* all the Companions are trustworthy due to Allaah praising them in His noble Book and due to what the Prophetic Sunnah has decreed of praise for them in all of their manners and actions and

¹ ‘as-Seerah ‘Alaam’ 15/128. This narration was mentioned by al-Khateeb al-Bagdadi in ‘Tareekh Bagdad’ on the authority of Ubaydillaah bin Ahmad bin ‘Uthmaan as-Seerfee, where he describes the Khalifah al-Abbasee al-Qadir Billaah, the text of which is: ‘He was modest & religious and continuous upon praying *Tahhajjud* in the night. He would do a lot of good deeds & give *Sadaqa* so much so that he became famous for it, he became known for it by everyone.

He was on a good *Madhab* and had a correct ‘*Aqeedah*.’

Al-Qadir Billaah authored a book in ‘al-Usool’, he mentioned it in the excellence of the Companions of Hadeeth. He brought in his book the excellence of Umar bin AbdulAzeez, he also made *Takfeer* of the Mu’atizilah and those who said that the Qur’aan was created. The book used to be read every Friday in the gatherings of the Companions of Hadeeth in the main *Masjid* of ‘al-Mahdi’, people used to attend to listen to it.’

‘Tareekh Bagdad’ 4/37-38.

² Dhahabi mentions it in the biography of the Imam Abu ‘Alee ath-Thaqafee, Muhammad bin AbdulWahaab bin AbdurRahman bin AbdulWahaab ath-Thaqafee, an-Neeyaabooree, ash-Shafi’ee. (died 328.A.H.) ‘as-Seerah ‘Alaam’ 15/281. He also mentioned it in ‘Tareekh al-Islam’- incidents and deaths (321 – 330.A.H) p.238.

³ Muqqadamat Ibn Salah, p.146.

what they sacrificed of their wealth and souls in front of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- desiring what is with Allaah from reward and a beautiful recompense.¹

Perhaps the acceptance of a person's testimony and his narrations depends upon his stance towards the Companions.²

Therefore, the one who belittles them or criticises them, then he criticises the *Deen* of Islaam and in reality he is more deserving of being criticised and belittled.

On the authority of AbdulMaalik bin AbdulHameed al-Maymoonee who said: Ahmad bin Hanbal said: 'O Abul Hasan if you see a man mentioning anyone of the Companions of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- with evil then suspect his Islaam.'³

Abu Zurah ar-Raazee -*Rabimullaah*- said:

'If you see a man belittling anyone from the Companions of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- then know that he is a *Zindeeq* (heretic). That is because we believe that the Messenger -*sallAllaahu alayhi wa sallam*- is true, the Qur'aan is true and those who conveyed this Qur'aan and the Sunnan to us were the Companions of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*. Rather what the heretics want to do is criticise our trustworthy narrators so they can nullify the Book and the Sunnah, they are more deserving of being criticised since they are the *Zanadiqa* (heretics).'⁴

At this instance a great distinction becomes clear to us: what distinguishes *Ahl-ul-Sunnah wal-Jamaah* from other than them of the people of desires and *Bida'* is that their hearts have honour and high regard for the Companions of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*-, knowing their rights, their value and their status, keeping their tongues secure from attacking or belittling them and remaining silent about the disputes between them.

So, they do not mention the Companions except with goodness. *Ahl-ul-Sunnah* make much *Dua'* for them, seek forgiveness for them and say, 'May Allaah be pleased with them,' every time they are mentioned.

Imaam Isma'eel as-Saabooni -*Rabimullaah*- said when he mentioned the '*Aqeedah* of *Ahl-ul-Sunnah wal-Jamaah*:

¹ Al-Baith al-Hatheeth p.181-182.

² See 'Sharh an-Nawawee ala Saheeh Muslim' 15/149.

³ Narrated by Ibn al-Jawzi in 'Manakib al-Imam Ahmad bin Hanbal' p.160.

⁴ Narrated by al-Khateeb al-Bagdadi in 'al-Kafayah Fee Ilm ar-Rawayah' p.67.

'*Ahl-ul-Sunnah* believe in abstaining from the unrest which took place between the Companions of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*-and in purifying their tongues from mentioning anything which could include any deficiency or belittlement of them.

Ahl-ul-Sunnah believe in supplicating for mercy for all of them and loyalty to all of them. They also believe in honouring the virtue of the Prophet's wives -*RadhiAllaahu anhumna* - making *Dua*' for them, acknowledging their excellence and affirming that they are the Mothers of the believers.¹

From the vilest of actions, the filthiest of them and the greatest of crimes is cursing the Companions of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- or cursing anyone of them.

On the authority of Ibn Abbas -*RadhiAllaahu anhu*- who said:
'Do not curse the Companions of Muhammad, since Allaah -*Aziza wa Jal*-commanded that you seek forgiveness for them, while He knew that they would fight each other.'²

On the authority of Maymoon bin Mahraan who said:
'There are three things that I reject: cursing the Companions of Muhammad -*sallAllaahu alayhi wa sallam*- philosophizing in stars and philosophizing about *Qadr* (pre-destiny).'³

On the authority of Ibn Umar -*RadhiAllaahu anhu*- who said:
'Do not curse the Companions of Muhammad, indeed the status of one of them for an hour is better than the worship of one of you for forty years.'⁴

Imam ash-Shawkaani mentioned the consensus (*Ijmaa'*) of *Ahl-ul-Bayt* -*RadhiAllaahu anhum*- (the family of the Prophet) on the prohibition of cursing the Companions -*RadhiAllaahu anhum*- with 12 different narrations.⁵

Ibn Hajr al-Haythaamee -*Rabimullaah*- mentioned that many of the Scholars made *Takfeer* of those who curse the Companions -*RadhiAllaahu anhum*.⁶

What it is necessary to bring to attention is that the scholars strove greatly in writing down what came from the prophetic hadeeth and *Athaar as-Salafeeyah*

¹ Aqeedatus Salaf Ashaab al-Hadeeth p.93.

² Narrated by Imam Ahmad in 'Excellence of the Companions'H.18.

³ Narrated by Imam Ahmad in 'Excellence of the Companions'H.19.

⁴ Narrated by Imam Ahmad in 'Excellence of the Companions'H.20.

⁵ In his book 'Irshaad al-Ghabi ila Madhab Ahl-ul-Bayt fee Sahb an-Nabi -*sallAllaahu alayhi wa sallam* ' p.50-64.

⁶ In his book 'as-Sawaiq al-Muharaka'p.210, 253. He has some priceless sayings clarifying the 'Aqeedah of *Ahl-ul-Sunnah wal-Jamaah* regarding the Companions -*RadhiAllaahu anhum*-.

regarding the excellence of the Companions of the Messenger of Allaah *-sallAllaahu
alayhi wa sallam.*

All Praise belongs to Allaah, may His peace
and blessings be upon our final
Prophet Muhammad, his
family, his companions
and all those who
follow his
guidance.