

## Lesson 22

### Point Number 25

**And the most excellent one of this nation and of all nations after the Prophets<sup>1</sup> *ṣalawaatullaahi `alayhim ajma`een* is Aboo Bakr then `Umar then `Uthmaan. This is what is reported to us from Ibn `Umar that he said, "We used to say whilst Allaah's Messenger *ṣallAllaahu `alayhi wa sallam* was amongst us that the best of the people after Allaah's Messenger *ṣallAllaahu `alayhi wa sallam* is Aboo Bakr and `Umar and `Uthmaan and the Prophet *ṣallAllaahu `alayhi wa sallam* would hear that and he would not criticise it."**<sup>2</sup>

The Explanation:

The most excellent generation is the generation in which Allaah's Messenger *ṣallAllaahu `alayhi wa sallam* was raised, then those who followed them, then those who followed them. And they are *al-quroon al-mufaddalah* (the most excellent generations). And the most excellent ones from the most excellent generations were: the *ṣaḥaabah* (Companions) *radīyAllaahu `anhum*. Then the Companions themselves, they vary in degree of excellence. And the most excellent of them was Aboo Bakr aṣ-Ṣiddeeq, the one who believed in him when he first came (as a Messenger). He supported him and defended him and he spent from his money to help him, and he would accompany him until his death. Then he became the *khaleefah* (caliph) after him and he fulfilled this role in the best way, and Allaah established the Religion through him after the feet of the people had been shaken by the death of the Messenger *ṣallAllaahu `alayhi wa sallam*. So Allaah made him as firm as the mountains so that the nation became firm on account of him, and He rebutted the apostates through him and the disbelievers, and he consolidated Islaam after the passing away of the Messenger *ṣallAllaahu `alayhi wa sallam*. Then he passed away and he was buried along with the Messenger *ṣallAllaahu `alayhi wa sallam*. So he was his Companion in life and in death and he was his companion in the cave.

He the Most High said:

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<sup>1</sup> Translator's side point: There is a slightly different wording in some of the editions. Some versions have: "The best of this nation after the passing away of its Prophet."

<sup>2</sup> Translator's side point: This statement is reported by al-Bukhaariyy (no. 3,655 and 3,698) reported from Ibn `Umar *radīyAllaahu `anhumaa*.

﴿إِذْ هُمَا فِي الْكَافِرِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ

مَعَنَا

(Explanation)

**When the two of them were in the cave, when he said to his companion, do not grieve, Allaah is with us.**

(Sooratut-Towbah (9), aayah 40)

So he is the most excellent one of the nation. Then he is followed by `Umar ibnul-Khattaab *radīyAllaahu `anhu*, the second of the *khulafaa*; then he is followed by `Uthmaan *radīyAllaahu `anhu*; then he is followed by `Aliyy *radīyAllaahu `anhu*. They are the four Rightly Guided *Khulafaa*, may Allaah be pleased with them and cause them to be pleased

Then the rest of the ten most excellent ones about whom it was testified that they will be in Paradise. And they are the four Rightly Guided *Khulafaa* and Sa'd ibn Abee Waqqaas, Sa'eed ibn Zayd ibn `Amr ibn Nufayl and Talḥah ibn `Ubaydillaah and Az-Zubayr ibn `Awwaam and Aboo `Ubaydah `Aamir ibnul-Jarraah and `Abdur-Rahmaan ibn `Owf. So they are the ten who are promised Paradise. The Messenger *sallAllaahu `alayhi wa sallam* bore witness for them of Paradise, so they are the most excellent ones from the Companions. The Prophet *sallAllaahu `alayhi wa sallam* said,

***"Aboo Bakr will be in Paradise and `Umar will be in Paradise and `Aliyy will be in Paradise and `Uthmaan will be in Paradise and Talḥah will be in Paradise and Az-Zubayr will be in Paradise and `Abdur-Rahmaan ibn `Owf will be in Paradise and Sa'd ibn Abee Waqqaas will be in Paradise and Sa'eed ibn Zayd ibn `Amr ibn Nufayl will be in Paradise and Aboo `Ubaydah ibnul-Jarraah will be in Paradise."***<sup>3</sup>

Then after them: those who were the people of the Battle of Badr, then those who were present at the *Bay'atur-Ridwaan* (the 'pledge of those who earned Allaah's pleasure')

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<sup>3</sup> This is reported by Imaam Ahmad in his Musnad and At-Tirmithiyy in his Sunan and Ibn Hibbaan in his *Saḥeeh* and by others.

Translator's side point: This hadeeth was declared *Saḥeeh* (authentic) by Shaykh al-Albaaniyy in his checking of al-Mishkaat (no. 6109 and 6110).

from the Muhaajireen and the Anṣaar<sup>4</sup>, then those who accepted Islaam and performed the *hijrah* before the Conquest, they are more excellent than those who accepted Islaam and migrated after the Conquest. So they vary in degree of excellence *radiyAllaahu `anhum* in accordance with their precedence in accepting Islaam and with their position in Islaam. And they (all of the Companions) have the general virtue which cannot be reached by anyone else, and it is *as-suhbah* (Companionship) to Allaah's Messenger *sallAllaahu `alayhi wa sallam* and *al-hijrah* (to perform the emigration). And the Muhaajiroon (those who were in Makkah and then they emigrated to al-Madeenah) they are more excellent than the Anṣaar (the Muslims of al-Madeenah). This is a virtue which is general to all of them (Companionship); no-one who came after them can reach it. So they are the most excellent of the generations and the best of the generations, may Allaah be pleased with them and may He cause them to be pleased.

So whoever attacks them or hates them then he is a disbeliever in Allaah, because Allaah has extolled them, Allaah has praised them and chose them for Companionship of His Prophet Muḥammad *sallAllaahu `alayhi wa sallam*. So the person who makes an attack upon the Companions or declares them to be disbelievers or belittles them is a disbeliever in Allaah, the Mighty and Majestic, denying the truth of Allaah and His Messenger; because Allaah, the Most High, said:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ

بِإِحْسَنِ رِضَى اللَّهِ عَنْهُمْ وَرَضُوا عَنْهُ﴾

(Explanation)

**And the first and foremost [in believing in Allaah and His Messenger] from the Muhaajiroon (emigrants) and Anṣaar (helpers) and those who followed them exactly [in faith and in emigrating, seeking His Pleasure], Allaah is pleased with all of them, and they are pleased with Him.**

(Sooratut-Towbah (9), aayah 100)

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾

(Explanation)

<sup>4</sup> Translator's side point: The Bay`atur-Ridwaan happened in the 11<sup>th</sup> month Thul-Qa`dah of the 6<sup>th</sup> year

**Indeed, Allaah was pleased with the believers when they gave their *bay'ah* (pledge) to you (O Muḥammad) under the tree.**

(Sooratul-Fatḥ (48), *aaayah* 18)

His saying, “**This is what is reported to us from Ibn `Umar that he said, ‘We used to say whilst Allaah’s Messenger *sallAllaahu `alayhi wa sallam* was amongst us that the best of the people after Allaah’s Messenger *sallAllaahu `alayhi wa sallam* is Aboo Bakr and `Umar and then `Uthmaan.**”<sup>5</sup> As for Aboo Bakr and `Umar then this is *ijmaa`* (consensus) about that. As for the level of excellence between `Uthmaan and `Aliyy then that is a point of disagreement. Some of them preferred `Uthmaan and some of them preferred `Aliyy *radhiyAllaahu ta`aalaa `anhumaa wa arḍaahumaa* (may Allaah be pleased with both of them and cause them to be pleased). But as for Aboo Bakr and `Umar then these two are the most excellent of this nation by consensus, *ijmaa`* of the Muslims; this is with regard to virtue. As for with regard to the *khilaafah* (Caliphate) then there has to be this (correct) order: Aboo Bakr and then `Umar and then `Uthmaan and then `Aliyy. So whoever accuses the *khilaafah* (Caliphate) of one of them then he is astray (*ḍaal*).

Shaykhul-Islam (Ibn Taymiyyah) said in al-Waasiṭiyyah: “Whoever attacks the *khilaafah* of one of those then he is more astray than a domesticated donkey,” because he has gone against the *ijmaa`* (consensus) of the Muslims. Because the Muslims agreed in consensus upon giving precedence to Aboo Bakr for the *khilaafah*, then upon giving precedence to `Umar after him, then to `Uthmaan and then to `Aliyy. So a person who gives precedence to `Aliyy and says he had more right to the *khilaafah* even than Aboo Bakr, and who says that *khilaafah* after the Messenger *sallAllaahu `alayhi wa sallam* should have gone to `Aliyy because he was the appointed successor of the Messenger and he was the real *khaleefah* but Aboo Bakr and the Companions, they wronged him and seized the *khilaafah* from him, this is to declare the whole nation astray – and Allaah’s refuge is sought - and it is contrary to the texts which occur with regard to the order of those *khulafaa`*.

So the order with regard to the *khilaafah* is a point of *ijmaa`* (consensus), but as for the order with regard to superiority between `Aliyy and `Uthmaan, that is a point of disagreement. And what is correct is that `Uthmaan was more excellent because the Companions, and amongst them was `Aliyy *radhiyAllaahu `anhu*, they chose him as a *khaleefah*; they chose `Uthmaan as a *khaleefah* to succeed Allaah’s Messenger *sallAllaahu `alayhi wa sallam*. And `Aliyy was present and the Companions chose `Uthmaan. The fact that the Companions chose `Uthmaan is a proof that he was more

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<sup>5</sup> Reported by al-Bukhaariyy (no. 3698) as a narration of Ibn `Umar *radhiyAllaahu `anhumaa*.

excellent. `Abdur-Raḥmaan ibn `Owf said "I saw that the people do not take anyone else as being the equal of `Uthmaan." <sup>6</sup> So this shows he was more excellent.

(Imaam al-Barbahaaree continued)

**Then the most excellent of the people after them were: `Aliyy and Talḥah and Az-Zubayr and Sa'd ibn Abee Waqqaas and Sa'eed ibn Zayd and `Abdur-Raḥmaan ibn `Owf and Aboo `Ubaydah `Aamir ibnul-Jarraah. And all of them were suitable to be the *khaleefah*.**

**Then the most excellent of the people after them were the rest of the Companions of Allaah's Messenger *sallAllaahu `alayhi wa sallam*, the first generation amongst whom he was sent, the first Muhaajiroon and the Anṣaar; and they are those who prayed towards the two *qiblahs* (directions of Prayer).**

The Explanation:

Meaning the most excellent of the Companions after the three *khulafaa* are the rest of those ten who were given the glad tidings of Paradise, and they are those whom the author mentioned.

His saying, "**All of them were suitable to be the *khaleefah***" – meaning the people of the *shoorah* (council) whom `Umar *radīyAllaahu `anhu* entrusted with choosing the next *khaleefah* after him. Because `Umar, when he was dying, appointed a council to choose the caliph so that the matter would rest with those who remained. Because each one of them was fitting to be a *khaleefah*, so he referred the affair to them, and they chose `Uthmaan *radīyAllaahu `anhu*.

His saying, "**The first generation,**" from the most excellent generations, and they were the generation in which the Messenger *sallAllaahu `alayhi wa sallam* was sent and they believed in him.

And the word *al-aṣḥaab* (Companions) is the plural of *ṣaḥaabiyyun*; and a *ṣaḥaabiyy* (a Companion) is whoever met the Prophet *sallAllaahu `alayhi wa sallam* as a believer in him and he died upon that.

- So a person who believed in the Prophet *sallAllaahu `alayhi wa sallam* but he did not meet him, then he is not a Companion such as an-Najjaashiyy<sup>7</sup> (the King of Abyssinia). He is counted as being from the *taabi'een*, the Successors.

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<sup>6</sup> Reported by al-Bukhaariyy in his *Ṣaḥeeḥ* (no. 7207) from al-Miswar ibn Makhrama *radīyAllaahu `anhu*

- As for one who met him but did not believe in him then he is not a Companion because the *mushrikeen* (people of *shirk*) and the disbelievers met the Prophet ṣallAllaahu `alayhi wa sallam but they did not believe in him.
- And a person who met him and believed in him but then left Islaam then his Companionship is annulled/rendered null and void if he dies upon apostasy. As for if he repented, then Allaah accepted his repentance and his Companionship is restored.

And therefore al-Haafiz ibn Hajar *rahimahullaah*, in his book *an-Nukhbah*<sup>8</sup>, said, in definition of a Companion, “(He is) whoever met the Prophet ṣallAllaahu `alayhi wa sallam whilst believing in him and he died upon that, even if apostasy occurred in between (his meeting the Prophet ṣallAllaahu `alayhi wa sallam and his dying), in the correct saying.”<sup>9</sup> Meaning in the most correct of the two sayings of the scholars.

The second saying is that it abolishes his Companionship even if he repents because apostasy renders deeds which are before it null and void.

His saying “**The first generation, those amongst whom he was sent amongst the first Muhaajiroon and the Anṣaar and they are those who prayed towards the two qiblahs.**” The Muhaajiroon (those who emigrated from Makkah) have precedence in mention over the Anṣaar, so this shows that the Muhaajiroon have greater excellence through the excellence of performing *hijrah* (migration) in the cause of Allaah, the Mighty and Majestic, because they left their homelands and their wealth. And Allaah, the Majestic and Most High, mentions the Muhaajiroon before the Anṣaar in many *aayahs* just as He, the Most High, said:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ﴾

(Explanation)

**And the first and foremost ones from the Muhaajiroon and the Anṣaar.**

(Sooratut-Towbah (9), *aayah*100)

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<sup>7</sup> Translator’s side point: He lived in the time of the Prophet but he was in a separate land. He heard about the Prophet ṣallAllaahu `alayhi wa sallam and he believed in him but he was not able to get to him and meet him.

<sup>8</sup> Translator’s side point: a book regarding sciences of ḥadeeth

<sup>9</sup> *Nukhbatul-Fikr* with the explanation Mullaa `Aliyy al-Qaaree

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا

مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾

(Explanation)

**For the poor and needy ones from the Muhaajireen, those who were forced out from their homes and their wealth; they left seeking the bounty from Allaah and His pleasure and they aid the Religion of Allaah and His Messenger. They are the true ones.**

(Sooratul-Hashr (59), aayah 8)

Up until His saying:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ﴾

(Explanation)

**And also those who resided before them in al-Madeenah and believed.**

(Sooratul-Hashr (59), aayah 9)

Meaning the Anṣaar. So He gives precedence to a mention of the Muhaajireen over the Anṣaar.

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ﴾

(Explanation)

**Allaah certainly guided the Prophet and the Muhaajiroon and the Anṣaar to turn to Him.**

(Sooratut-Towbah (9), aayah117)

This shows that the Muhaajiroon have greater excellence than the Anṣaar. And *Anṣaar* is the plural of *Anṣaariyy*, and they are believers from (the tribes of) Ows and Khazraj, the people of Madeenah, those who gave the pledge to the Messenger *ṣallAllaahu `alayhi wa sallam* at al-`Aqabah. He (*ṣallAllaahu `alayhi wa sallam*) migrated to them and they aided him and supported him and sheltered him and sheltered the Companions *radiyAllaahu `anhum* along with him. He, the Most High, said with regard to them, the Anṣaar:

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

(Explanation)

**And those who resided in al-Madeenah before them and believed, they love those who emigrate to them and they do not find in their chests any resentment on account of what they had been given and they give precedence to them over themselves even though they themselves were in need. And whoever is saved from the avarice of his self then they are the successful ones.**

(Sooratul-Hashr (59), *aaayah* 9)

To begin with they were called al-Ows wal-Khazraj (the tribes of Ows and Khazraj). Then when they gave the pledge to the Messenger *ṣallAllaahu `alayhi wa sallam* to aid him (*nusrah*), he called them *al-Anṣaar* (the aiders or the helpers), meaning the aiders of the Messenger *ṣallAllaahu `alayhi wa sallam*.

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**It.ḥaaful-Qaaree bit-Ta`leeqaat `alaa Sharḥis-Sunnah**

**by Shaykh Ṣaaliḥ ibn Fowzaan al-Fowzaan ḥafizahullaah**

**Volume 1, Pages 199-207**

**Translated by Aboo Talḥah Daawood Burbank, rahimahullaah**



Transcribed by Saima Zaher

Points discussed by Shaykh Ṣaaliḥ al-Fowzaan *ḥafizahullaah* in this excerpt include:

- an explanation of
  - the most excellent generations (*al-quroon al-mufaddalah*)
  - *the* most excellent generation
  - the most excellent ones from the most excellent generations
  - the varying levels of excellence of the Companions of Allaah's Messenger *ṣallAllaahu `alayhi wa sallam*
- proofs for the excellence of the Companions
- proofs to show that the Muhaajireen had excellence over the Anṣaar
- ḥadeeth about the ten Companions promised Paradise
- those who attack the Companions
- the Muslims agreed that the *khilaafah* should go first to Aboo Bakr, then `Umar, then `Uthmaan then `Aliyy *radīyAllaahu `anhum*
- there was only difference about who was **more excellent** out of `Uthmaan and `Aliyy *radīyAllaahu `anhumaa*
- what is correct is that `Uthmaan was more excellent than `Aliyy because he was chosen to be the *khaleefah* over `Aliyy, *radīyAllaahu `anhumaa*
- how `Uthmaan *radīyAllaahu `anhu* came to be chosen to be the *khaleefah*
- the definition of a Companion