

Lesson 23

Point Number 25 (Continuation)

Then the best of the people after them are those who accompanied Allaah's Messenger ṣallAllaahu `alayhi wa sallam for a day, a month or a year or for less than that or more than that. We supplicate for mercy upon them and we mention their virtues and we withhold from speaking about any slips they made. We do not mention a single one of them except favourably because of the saying of Allaah's Messenger ṣallAllaahu `alayhi wa sallam,

"When my Companions are mentioned then withhold."

Sufyaan ibn `Uyaynah said, "Whoever speaks against the Companions of Allaah's Messenger ṣallAllaahu `alayhi wa sallam with a single word then he is a person following desires."

The Explanation:

As-suhbah (Companionship) varies; so from it there was long Companionship and being constantly with the Messenger ṣallAllaahu `alayhi wa sallam for a long time. Or whoever accompanied him for a short time; however such a person still has the virtue of Companionship even if his Companionship was short in length.

His saying, **"We supplicate for mercy for them and we mention their virtues and we withhold from speaking about any slips they made."** Their *ḥaqq* (right) upon us is that we supplicate for Allaah's Pleasure upon them, and that we supplicate for Allaah's Mercy upon them, and that we take them as examples to follow, and that we praise them. And we withhold our tongues from attacking them or a single one of them, or from delving into whatever occurred between them with regard to tribulations and wars; because each one of them was a *mujtahid* (striving to the best of his ability to attain the Truth). So some of them were a *mujtahid* (one who strove) and attained what was correct, then he will receive two rewards. And others from them were a *mujtahid* (one who strove to attain the Truth) but made a mistake, and for him there will be a single reward and the mistake is forgiven. Then also they have tremendous deeds which wipe away whatever occurred from some of them with regard to mistakes.

His saying, **"We do not mention anyone of them except favourably..."** because they intended the Truth and they strove to attain it; each one of them acted upon his own *ijtihad* (striving). So some of them attained what was correct and some of them made a mistake, for which he will be forgiven, and all of them were Companions of Allaah's

Messenger *ṣallAllaahu `alayhi wa sallam* and we do not enter into what occurred between them.

Carefully reflect upon this *aayah*,

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ﴾

(Explanation)

And those who come after them.

(Sooratul-Hashr (59), *aayah* 10)

Meaning after the Muhaajiroon and the Anṣaar.

﴿يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا

تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا﴾

(Explanation)

They say, “O our Lord! Forgive us and our brothers who preceded us upon *eemaan* and do not place in our hearts any ill-feeling towards those who believed.”

(Sooratul-Hashr (59) *aayah* 10)

And therefore Shaykhul-Islam ibn Taymiyyah *rahimahullaah* said in that regard, “From the *uṣool* (fundamental principles) of the *Ahlus-Sunnah wal-Jamaa`ah* is the sincerity, secureness, the soundness of their hearts and their tongues towards the Companions of Allaah’s Messenger *ṣallAllaahu `alayhi wa sallam*.”¹

‘The soundness of their hearts’; so they do not hate a single one of them. And ‘the sincerity and soundness of their tongues’ means that they do not speak against a single

¹ Al-`Aqeedatul-Waasiṭiyyah p.40

one of them and they do not belittle him. And the Prophet ṣallAllaahu `alayhi wa sallam said in the authentic hadeeth,

“Do not abuse my Companions for, by the One in whose Hand is my soul, if one of you were to spend the like of Mount Uhud in gold in charity, it would not reach the hands full of one of them, nor even a half of it.”²

“Do not abuse my Companions,” but then there comes one who is defective in intellect, whose *eemaan* is shaky, who is following his desires and he speaks against the Companions of the Messenger ṣallAllaahu `alayhi wa sallam. So this person if he is from the deviant sects then we would not speak at length about him. However, the problem is when he ascribes himself to the *Ahlus-Sunnah wal-Jamaa`ah* and yet says, “This is from historical verification.” And do you have the duty put upon you of historical verification such that you have to enter into something which you do not know about and which results in dangerous consequences, and such that you cause the people to have doubts about the Companions of Allaah’s Messenger ṣallAllaahu `alayhi wa sallam and you provoke the hearts of the people against the Companions of Allaah’s Messenger ṣallAllaahu `alayhi wa sallam? So what is obligatory is to withhold about whatever disputes occurred between them.

His saying **“because of the saying of Allaah’s Messenger ṣallAllaahu `alayhi wa sallam,**

“When my Companions are mentioned then withhold.”³

And even more explicit than it is his ṣallAllaahu `alayhi wa sallam’s saying,

“Do not abuse my Companions.”

This is a prohibition of abusing any one of the Companions. So what is obligatory is that we supplicate for mercy for them and that we supplicate for forgiveness for them, acting upon His saying, He the Most High:

² Reported by al-Bukhaariyy (no. 3673) and reported by Muslim (no. 2541) from a ḥadeeth of Aboo Sa`eed al-Khudriyy *radhiyAllaahu `anhu*.

³ Reported by at-Tabaraaniyy in al-Mu`jamul-Kabeer and Aboo Nu`aym in *Hilyatul-Owliyaa`* as a ḥadeeth of `Abdullaah ibn Mas`ood *radhiyAllaahu `anhu* and al-Haafiz al-Iraqiyy said in his *Takhreejul-Iḥyaa`*, “Reported by at-Tabaraaniyy as a ḥadeeth of Ibn Mas`ood with a *hasan* (good) chain of narration.”

Translator’s side point: Shaykh al-Albaaniyy declared it *ṣaḥeeḥ* (authentic) due to its supports in As-*Saḥeeḥah* (no. 34).

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا

الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

(Explanation)

And those who come after them, they say, “O our Lord! Forgive us and our brothers who preceded us upon *eemaan*.”

(Sooratul-Hashr (59) *aayah*10)

And that we withhold our tongues and our pens from speaking against the Companions of the Messenger *sallAllaahu `alayhi wa sallam*; and that we defend them and we refute whoever belittles a single one of the Companions, and we nullify his saying because it is contrary to the correct *`aqeedah* (creed and belief), the *`aqeedah* of *Ahlus-Sunnah wal-Jamaa`ah*.

And Shaykhul-Islaam says in al-Waasiṭiyyah, “What is related from them is either not authentic, so that is just lies and reports added with an evil intent; and what is authentic from it, then that person is a *mujtahid*; one striving to attain the truth. And a *mujtahid*, if he attains what is correct, then he receives two rewards, and if he makes a mistake then he will still get the one reward. And also they have such virtues that will drown out and cover over whatever occurred from some of them with regard to mistakes.”⁴

The Messenger *sallAllaahu `alayhi wa sallam* said regarding *Haatib ibn Abee Balta`ah radiyAllaahu `anhu* when he applied his own *ijtihad* and he wrote a letter to the people of Makkah, and *Umar radiyAllaahu `anhu* said, “Let me strike off the neck of this hypocrite!” So he *sallAllaahu `alayhi wa sallam* responded, “You do not know O *Umar*, perhaps Allaah looked upon the people of Badr and said ‘Do whatever you wish for I have forgiven you.’”⁵ This Companion was one of those who was present at Badr.

His saying, “**Sufyaan ibn `Uyaynah said, ‘Whoever speaks against the Companions of Allaah’s Messenger *sallAllaahu `alayhi wa sallam* with a single word then he is a person following desires.’**” Because no-one speaks against them except a person of

⁴ Al-`Aqeedatul-Waasiṭiyyah p.40

⁵ Reported by al-Bukhaariyy (no. 3007) and reported by Muslim as (no. 2494) as a *hadeeth* of *Aliyy radiyAllaahu `anhu*.

desires and one who is trying to render the Companions of Allaah's Messenger *sallAllaahu `alayhi wa sallam* open to attack.

What is obligatory towards the Companions of Allaah's Messenger *sallAllaahu `alayhi wa sallam* is to have love and respect and honour for them, and to recognise their value, and to take them as a role model to follow because they are the best of generations, and because they saw the Prophet *sallAllaahu `alayhi wa sallam* and they believed in him, and they accompanied him and they aided him and they fought *jihaad* along with him, and they carried the knowledge from him. So they are the most excellent ones of this nation. Indeed, they are the most excellent ones of the whole of the creation after the Prophets because Allaah specifically chose them for Companionship of His Prophet Muḥammad *sallAllaahu `alayhi wa sallam*, the last of the Prophets and the most excellent one of the Messengers. So no-one attacks them except one who has in his heart *ghill* (ill-feeling) and *hiqd* (hidden hatred) towards Islaam. So he does not attack them because of their persons; rather, he will only attack them because of what they did with regard to aiding this Religion and conveying it faithfully to mankind.

So the one who attacks them is only attacking on that account, because he has hidden hatred towards Islaam and feelings of vengeance towards Islaam, so he seeks to use this means to vent his anger, in order to sever the link of this nation with its Prophet Muḥammad *sallAllaahu `alayhi wa sallam*; because they (Companions) are the intermediary between us and between the Messenger *sallAllaahu `alayhi wa sallam*. So, this is the intent of those who attack them

And therefore when He mentioned the Muhaajireen and the Anṣaar in Sooratul-Ḥashr, He said;

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

(Explanation)

And those who come after them, they say, "O our Lord! Forgive us and our brothers who preceded us upon *eemaan* and do not place any ill-feeling in our hearts towards those who believed.

(Sooratul-Ḥashr (59) *aayah* 10)

So this shows that those who attack them, or a single one of them, then it is just on account of *ghill* (ill-feeling), which he finds in his heart against them. And therefore Sufyaan ibn `Uyaynah, the great *imaam*, said, “Whoever speaks against the Companions of Allaah’s Messenger *sallAllaahu `alayhi wa sallam* with a single word, then he is a person following desires.”

Al-Hawaa (Desires) is what leads him to do this, and the desire is their hatred and their malice towards them. So therefore you’ll find the worst of the people are those who make attacks upon the Companions of Allaah’s Messenger *sallAllaahu `alayhi wa sallam*, and they have been exposed by their lies and by being made hated amongst the people. So no-one will see one of them except that he will have strong dislike for him because Allaah has placed hatred for them upon the earth. So no-one will see one of those who has hatred towards the Companions of Allaah’s Messenger *sallAllaahu `alayhi wa sallam* except that he will find himself having hatred towards them and loathing of them.

This will not harm the Companions of Allaah’s Messenger *sallAllaahu `alayhi wa sallam* and it will not harm Islaam. So the Companions, their worth and their reward is fully intact for them; and Islaam will persist and will be victorious, and all praise is for Allaah, and those people they only harm themselves. However, fear is for those people who read their books from those who do not have knowledge, so that something falls into his self against the Companions of Allah’s Messenger *sallAllaahu `alayhi wa sallam* and he is affected by that. So how many of the sons of the Muslims have fallen prey to this on account of reading the books of those people? Because if he reads them, then he will be affected by them and he will find himself having some hatred towards the Companions of Allaah’s Messenger *sallAllaahu `alayhi wa sallam*, or at the very least their value with him will be diminished and they will decrease in his estimation.

So this is what is to be feared for the youth of the Muslims and for those who are not firmly established with knowledge, that they will be influenced by these books which attack the Companions of Allaah’s Messenger *sallAllaahu `alayhi wa sallam*, especially since they are propagated now and they are embellished and they are brought out in the finest form with regard to printing and binding and they are promoted at book fairs. So they find that as an opportunity for them to spread and circulate attacks upon the Companions of Allaah’s Messenger (*sallAllaahu `alayhi wa sallam*).

And there is no doubt that an attack upon the Companions of Allaah’s Messenger (*sallAllaahu `alayhi wa sallam*) is an attack upon the Messenger *sallAllaahu `alayhi wa sallam*; for how could his Companions have been from those people when they describe them with the evil characteristics that they give to them? So this is indeed is an attack upon the Messenger *sallAllaahu `alayhi wa sallam*.

And also it is a denial of the Book of Allaah, for Allaah praised the Companions in the tremendous Qur’aan in a number of *aayahs*, from them His Saying, He, the Most High:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَنِ رِضَى اللَّهِ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

(Explanation)

And the first and foremost ones from the Muhaajiroon and the Ansaar and those who followed them upon good, Allaah is pleased with them and they are pleased with Him; and He has prepared for them gardens beneath which rivers flow; they will dwell therein forever. That is a tremendous success.

(Sooratut-Towbah (9) aayah 100)

He, the Most High, said:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي
قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً
يَأْخُذُونَهَا﴾

(Explanation)

Allaah was pleased with those believers when they gave the pledge beneath the tree. So He knew what was in their hearts and therefore He sent down tranquillity upon them and He rewarded them with a victory close at hand and with plentiful booty for them to take.

(Sooratul-Fat.h (48) aayahs 18-19)

And He, the Most High, said:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ
ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ﴾

(Explanation)

Muḥammad is the Messenger of Allaah. And those who are with him are stern against the disbelievers, merciful amongst themselves. You will see them bowing and prostrating, seeking Bounty from Allaah and His Pleasure. Their sign is upon their faces from the effect of prostration. That was their example in the Towraat.

(Sooratul-Fat.ḥ (48) aayah 29)

Meaning: That was their description in the Towraat. So they are mentioned in the Towraat, just as their Prophet Muḥammad *sallAllaahu `alayhi wa sallam* was mentioned.

﴿ وَمَثَلُهُمْ فِي الْإِنْجِيلِ ﴾

(Explanation)

And their description in the Injeel

(Sooratul-Fat.ḥ (48) aayah 29)

that which came down to `Eesaa,

﴿ كَزَرْعٍ أَخْرَجَ شَطْأَهُ، فَآزَرَهُ، فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ، يُعْجِبُ الزُّرَّاعَ
لِيَغِيظَ بِهِمُ الْكُفَّارَ ﴾

(Their description in the Injeel) is that of a plant which puts forth a side shoot so that it strengthens it and it grows strong and stands straight upon its stalk. It delights the sowers; so that Allaah, through them, enrages the disbelievers.

(Sooratul-Fatḥ (48) aayah 29)

So this shows that no one feels rage towards the Companions of Allaah's Messenger and no-one hates them except for a disbeliever, because of His Saying, He, the Most High:

﴿لَيَغِيظَ بِهِمُ الْكُفَّارَ﴾

(Explanation)

So that Allaah causes the disbelievers to be enraged at them.

(Sooratul-Fatḥ (48) aayah 29)

So this is a sign of *kufr* (disbelief). So having hatred towards the Companions of Allaah's Messenger ṣallAllaahu `alayhi wa sallam is disbelief and *nifaaq* (hypocrisy), and Allaah's refuge is sought.

His saying, "(Whoever speaks against the Companions of Allaah's Messenger ṣallAllaahu `alayhi wa sallam) **with a single word then he is a follower of desires.**" Meaning if he speaks in belittlement of the Companions with a single word then he is a person of desires.

So if this is the case on account of a single word then how about a person who writes whole books in abuse of them and in maligning/speaking ill of them, and seeks out places where they could have erred and seeks to inflate their seriousness? How about this; if that is the case when a person who speaks a single word against the Companions of Allaah's Messenger (ṣallAllaahu `alayhi wa sallam), that he is a person who is a follower of desires, meaning he follows his desires? Because he does not speak except for some desire which he has in his soul and because of his having hatred towards the Companions of Allaah's Messenger (ṣallAllaahu `alayhi wa sallam).

Itḥaaful-Qaaree bit-Taʿleeqaat `alaa Sharḥis-Sunnah

by Shaykh Ṣaaliḥ ibn Fowzaan al-Fowzaan ḥafizahullaah

Volume 1, Pages 208-216

Translated by Aboo Talḥah Daawood Burbank, *rahimahullaah*

Transcribed by Saima Zaher

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

- Companionship with Allaah's Messenger *ṣallAllaahu `alayhi wa sallam* varies
- the right of the Companions of Allaah's Messenger *ṣallAllaahu `alayhi wa sallam*
- each one of the Companions was a *mujtahid*
- the Companions had great deeds which wiped away mistakes that some of them made
- quote from ibn Taymiyyah that having a sound heart and tongue towards the Companions is from fundamental principles of *Ahlus-Sunnah wal-Jamaa`ah*
- the Prophet *ṣallAllaahu `alayhi wa sallam* forbade abusing his Companions (*ḥadeeths*)
- the Companions are the most excellent of the creation after the Prophets
- those who attack the Companions seek to sever our link with Muḥammad *ṣallAllaahu `alayhi wa sallam* due to their hatred of Islaam
- those without knowledge fall prey to books which attack the Companions
- attacking the Companions is a denial of what is in the Qur'aan (*aayaat*)
- descriptions of the Companions in the Towraat and Injeel (*aayah*)
- being enraged by the Companions is a sign of disbelief (*aayah*)
- having hatred towards the Companions is disbelief and hypocrisy