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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله حمد الشاكرين، والصلاة والسلام على المبعوث رحمة للعالمين، وهادياً للناس أجمعين.
صلاةً وسلاماً دائماً إلى يوم الدين، وآله وصحبه ومن تبعهم بإحسان، وسلم تسليماً كثيراً، أما بعد:.

The Status of the Sahabah In The Light of the Holy Qur'an & Sunnah

مقام صحابہ

﴿إذا رأيت الرجل ينتفض أحداً من أصحاب رسول الله ﷺ فأعلم أنه زنديق وذلك أن القرآن حق والرسول حق وما جاء به حق وما أذى ذلك إلينا كل إلا الصحابة﴾

Allah ﷻ has stated in the Holy Qur'an: 'And the foremost to embrace Islam of the Muhajirun and the Ansar and also those who followed them exactly in Faith. Allah is well pleased with them as they are with Him. He has prepared for them Gardens under which rivers flow, to dwell therein forever. That is the supreme success.' (s9,v100)

The status of the Companions of the Prophet ﷺ was attained through the company of the Prophet ﷺ. It is not possible for us to research historical texts and use them as a basis upon which to determine the rank and status of the Companions ﷺ. No matter how correct or detailed the historical proofs may be, Islamic beliefs, the matter of Halal and Haram or Islamic principles cannot be proven through these texts. This is something that is fitting to a ruler or king but cannot be applied to the Companions of the Prophet ﷺ. All the deviant groups that have been formed are due to the fact that they used some historical text as a proof for their claims in place of the Holy Qur'an and Ahadith of the Prophet ﷺ.

The Companions ﷺ were the individuals whom Allah ﷻ made a means of connecting the whole Ummah until the Day of Judgement to the time, words, sayings and actions of Prophet ﷺ. Without this connection, the Qur'an could not be passed to the Ummah. There are many verses of the Holy Qur'an which were only understandable from the words of the Prophet ﷺ. The Companions were the ones who passed these pearls to us. Every action and saying of the Prophet ﷺ was meticulously detailed, recorded and narrated to the following generations by these very Companions.

The Companions ﷺ were the close confidants of the Prophet ﷺ. They were those individuals who in the preservation of the message of the Prophet ﷺ, sacrificed their wealth and lives. They went to great lengths to propagate the teachings of the Prophet ﷺ to every corner of the known World at that time.

There were Companions ﷺ who were from the family of the Prophet ﷺ and others who due to their Taqwa and nearness to the Prophet ﷺ, were granted a greater degree than others: (Shaykain, Abu Bakr & Umar ﷺ). However, whosoever has spent time in the direct company of the Prophet ﷺ in the state of Iman are regarded as Companions of the Prophet ﷺ. The status of these individuals is greater than all the Ummah to come after them, whether they be from the household of the Prophet ﷺ or not. The Prophet ﷺ placed the responsibility of the Deen in the form of the Holy Qur'an and Sunnah upon the Companions ﷺ who were from his (ﷺ)'s household and others as well.

Concisely, the lives of the Companions ﷺ were a part of the life of Prophet ﷺ also. They are not only recognised and remembered through mere historical texts but they are honoured through their very mention in the Qur'an, Ahadith and the very life story of the Prophet ﷺ (Seerah). Verily, the respect and love for the Companions ﷺ is indeed love and respect for Islam, and disrespect and enmity towards the Companions ﷺ is indeed disrespect and enmity for Islam.

For every Muslim, it is necessary to have faith and trust in the Companions of the Prophet ﷺ. Allah forbid, if those who call themselves Muslims fail to have trust in the Companions ﷺ, they will have lost their connection to the Holy Qur'an, Sunnah and the principles of Islam. Such a person will be devoid of Iman.

From amongst the signs of the Day of Judgement, one sign is that the latter people of this Ummah will speak ill of the preceding generations. (Jami Tirmidhi, vol 2, p44)

The Rawafid have throughout the ages been insulting the Companions of the Prophet ﷺ and the Wives of the Prophet ﷺ. The founder of this movement was a hypocrite and Murtad by the name of Abdullah bin Saba. He sought to corrupt the pure teachings of Islam through his propaganda to the masses, utilising every means at his disposal. Al Hamdulillah The Ahle Sunnat Wal Jamat have the great quality of having deep rooted faith, respect and love for the Companions of the Prophet ﷺ, the Wives and Household of the Prophet ﷺ.

The Status of the Companions ﷺ in the light of the Holy Qur'an:

Allah ﷻ has stated in the Holy Qur'an: 'You are the best of people ever raised up for Mankind; you enjoin good and forbid evil and you believe in Allah....' (s3,v110)

Allah ﷻ has stated in the Holy Qur'an: 'Thus we have made you (True Believers) a just nation, that you be witness over Mankind...' (s2,v143)

The people being referred to in the above verses of the Holy Qur'an are all the Companions of the Prophet ﷺ. Upon this the narrators of Hadith and the Holy Qur'an are unanimous. In some cases the followers of the way shown by the Companions ﷺ from the Ummah are also mentioned. After the Prophets and Messengers of Allah ﷻ the greatest creation are the group of Companions ﷺ.

Ibrahim bin Saeed Jawhari رحمه الله stated: 'I asked Abu Umamah ﷺ : Who is greater from Sayyidina Muawiya ﷺ and Umar bin Abdul Aziz رحمه الله ? Abu Umamah ﷺ replied: We do not regard anyone capable of being compared to the Companions of the Prophet ﷺ, being regarded as greater is unimaginable'. (Ar-Rawdahtun Nadiya, p405)

Allah ﷻ has stated in the Holy Qur'an: 'And the foremost to embrace Islam of the Muhajirun and the Ansar and also those who followed them exactly in Faith. Allah is well pleased with them as they are with Him. He has prepared for them Gardens under which rivers flow, to dwell therein forever. That is the supreme success.' (s9,v100)

In the above two verses of the Holy Qur'an, Allah ﷻ proclaims the attainment of supreme success by the Companions of the Prophet ﷺ. Further mentioning that Allah ﷻ is pleased with them as they are with Him, in these verses, the entire group of the Companions ﷺ are included. Allah ﷻ is all-aware of all the actions of His creation in the infinite past and future. For someone to say that this approval of Allah ﷻ and bestowing of His pleasure upon the Companions ﷺ was only in the time of the Prophet ﷺ, that after the passing of the Prophet ﷺ they fell out of Allah's favour, it is not possible for a person of Iman to accept such a proposition as it claims to place doubt in the knowledge and statements of Allah ﷻ. Such a belief, that Allah ﷻ would change His opinion of the Companions after a time is one that leads a person to disbelief.

The Belief of the Companions of the Prophet ﷺ reached the degree of Acceptance by Allah ﷻ:

Allah ﷻ has stated in the Holy Qur'an: 'So if they believe as you have believed (Sahabah ﷺ), then they are rightly guided; but if they turn away, then they are in transgression' (s2, v137)

In this verse of the Holy Qur'an, Allah ﷻ addressing the disbelievers and the people of the book, Allah ﷻ stated that their assumption in bringing belief in Allah and the Hereafter is incorrect. If they truly wish to believe, then they should do so as the Companions of the Prophet ﷺ did. Only then will their belief be accepted.

The disbelievers used to curse the Companions of the Prophet ﷺ for bringing faith in his message and had unrivalled hatred and enmity for the believers. Allah ﷻ responded in favour of the Companions: 'And when it is said to them (hypocrites) "Believe as the people (Sahabah ﷺ) have believed" they say "Shall we believe as the fools have believed?" verily, they are the fools, but they know not.' (s2, v13)

Remember, the Qur'an is a guiding light and the means of seeking the truth until the Day of Judgement. Just as Allah ﷻ responded to the cursing of the companions by the disbelievers with the above verses, the very same will be true for any group or individual in this day and age who carries out the same actions as the disbelievers and hypocrites as in the time of the Prophet ﷺ.

Abdullah bin Amar ibn Aas ﷺ related that the Prophet ﷺ stated: 'Verily, My Ummah will be inflicted with the same trials as those that the Children of Israel encountered. The Children of Israel separated into 72 sects, my Ummah will divide into 73 sects. All of those sects, except one, will be inhabitants of the fire of Hell.' The Companions ﷺ asked: 'O Prophet of Allah's, what will that one sect be that goes into Paradise?' The Prophet ﷺ replied: 'That path upon which I am and my companions ﷺ are.' (Jami Tirmidhi vol 2, p104, Sunan Abu Dawood vol 2, p631, Sunan Ibn Majah p287)

In this Hadith, the Prophet ﷺ stated that the saved sect will be that group which acts upon the way of the Prophet ﷺ – giving reference to (أهل السنة) the Sunnah, and that way which the companions ﷺ followed – referred to as (الجماعة) the Jamaat (group).

The Ulama of Salaf-us-Saliheen رحمه الله have left the Ummah rules/regulations on how best to interpret Ahadith: if in any narration the message is not completely understood or there are a number of conflicting opinions regarding the same topic it is essential to refer to the practises and recommendations of the Sahabah ﷺ, especially the actions of the Khulafa Rashideen ﷺ – 'for you that is the true path'. (Fathul Bari Sharah Bukhari vol 2, p269/ Tareekh Baghdad vol 2, p247/ Ahkamul Qur'an vol 1, p17)

Allah ﷻ has stated in the Holy Qur'an: 'Muhammad (ﷺ) is the Messenger of Allah. And those who are with him are severe against the 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 on their faces from the traces of prostration....' (s48.v29)

Allah ﷻ has mentioned along with the Prophet ﷺ the entire group of Companions, praising their actions, purity of heart and sincerity in faith. Allah ﷻ has also mentioned those that hold hatred to the Companions ﷺ are disbelievers. '....that He may enrage the disbelievers with them the Companions ﷺ.'

Abu Urwa Zubairi رحمه الله stated: 'One day we were in the gathering of Imam Malik رحمه الله , people made mention of an individual who used to speak ill of some of the Companions of the Prophet ﷺ. Imam Malik رحمه الله recited the verse of Surah Fatah: '...that He may enrage the disbelievers with them (the Companions ﷺ)'. Imam Malik رحمه الله then said: 'That person whose heart holds hatred and envy towards the Companions of the Prophet ﷺ, his Iman is uncertain as this is a sign of being a disbeliever.' (Makame Sahaba, p40)

Allah ﷻ has stated in the Holy Qur'an:...'The day that Allah ﷻ will not disgrace the Prophet ﷺ and those who believe with him.' (s66,v8)

Allah ﷻ has stated in the Holy Qur'an: 'Indeed, Allah ﷻ was pleased with Believers when they have the pledge to you (O Muhammad ﷺ) under the tree....' (s48,v18)

Sayyidina Jabir bin Abdullah رضي الله عنه related that the Prophet ﷺ stated: 'None of those who pledged allegiance under the tree (Bay'at Ridwan) will enter the fire.(i.e. Whoever Allah is pleased with, He will never become displeased with inshallah)' (Al Istiab)

Hafiz Ibn Taymiyyah رحمه الله stated: 'Allah ﷻ holds the knowledge of everything in the past and future. If Allah ﷻ declares His pleasure for an individual, then that person will be safeguarded from doing an action which displeases Allah. The declaration of the pleasure of Allah ﷻ for the Companions ﷺ guarantees their passing will be in a good state (with Iman and Allah's pleasure). (Sharah Aqidah Wasitiyah)

Hafiz Ibn Kathir رحمه الله stated: 'This is a great punishment upon those who hold hatred and enmity towards the Companions of the Prophet ﷺ. These people have no Iman or association with the Qur'an. Allah ﷻ has declared His pleasure of the Companions ﷺ in the Quran.' (Tafsir Ibn Kathir)

Allah ﷻ has stated in the Holy Qur'an: '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..." (s59,v10)

Ibn Abbas رضي الله عنه relates in the explanation of the above verse: 'Allah ﷻ has ordered the True Believers (Mumineen) to seek forgiveness for the Muhajireen and Ansar. This is even due to the fact that Allah ﷻ was fully aware that there would be war and disputes between them (The battle of the Camel). The Scholars of Islam have stated: 'It is clear from this verse of the Qur'an that after the time of the Companions ﷺ, that any individual (Muslim) who does not love the Companions of the Prophet ﷺ and make Du'a for their forgiveness has no part in Islam.'

A Response to Propaganda by the Shi'a:

We have stated from the Holy Qur'an and Ahadith the status of the Companions of the Prophet ﷺ. Here, we feel it important to mention a Hadith from Bukhari, this Hadith states: 'On the day of Judgement there will be a group of Companions ﷺ in line at the pond of Kauthar. Some Companions will then be removed from there...'

The Shi'a use this Hadith to spread mischief in the Ummah and raise doubt on the personality of the Companions of the Prophet ﷺ. Imam Nawawi and Hafiz Ibn Hajar Al Asqalani رحمه الله write in respect of the virtue and status of the Companions of the Prophet ﷺ: 'This Hadith of Bukhari is for those hypocrites who were present in the time of the Prophet ﷺ. They stayed in the community just as the Companions of the Prophet ﷺ would but had no belief in their hearts. After the passing of the Prophet ﷺ they completely turned away from the religion of Islam. In the time of the Prophet ﷺ they would perform Wudhu and pray with the Companions of the Prophet ﷺ. Therefore on the day of Judgement their limbs too will be shining due to the effects of this action. Upon seeing this quality upon their bodies, the Prophet ﷺ will ask why they are being removed when they are apparently his Ummah. The angels will state that these were those people who turned away from the way of the Prophet ﷺ by leaving the religion of Islam after the Prophet ﷺ.' (Fathul Bari, vol 11, p324)

The proof of this is found in the following verse of the Holy Qur'an:

Allah ﷻ has stated in the Holy Qur'an: 'On the day when the hypocrites, men and women, will say to the Believers; "Wait for us! Let us get something from your light!".... (s57,v13)

Allah ﷻ has stated in the Holy Qur'an: 'The Bedouins say: 'We believe.' Say: "You believe not but you only say 'We have surrendered in Islam"', for Faith has not yet entered your hearts...' (s49,v14)

The virtue of the Companions رضي الله عنهم as mentioned by the Prophet ﷺ:

The Prophet ﷺ stated: 'The stars are a means of security for the skies, when the stars do not remain, then Qiyamah (the Day of Judgement) will set in. my companions ﷺ are a means of security for my Ummah, when they do not remain then my Ummah will be engrossed in disagreement.' (Saheeh Muslim, vol 2, p308)
(The period the Sahabah ﷺ walked the Earth became a mercy for the Ummah)

The Prophet ﷺ stated: 'If any of my companions ﷺ dies in a land, on the Day of Judgement, he will become a leader for the people in that land. On the Day of Judgement they will arise illuminated in heavenly light (guiding the believers to Jannah as they did on earth).' (Jami Tirmidhi vol 2, p225)

The Prophet ﷺ stated: 'The example of my companions ﷺ in my Ummah is like that of salt in food. And food is not pleasing to eat without salt.' (Mishkaat Masabih, p554)

The Prophet ﷺ stated: 'After the Prophets and Messengers عليهم السلام, Allah ﷻ blessed my companions ﷺ above all of mankind, and from amongst them He ﷻ blessed Abu Bakr, Umar, Uthman and Ali ﷺ. In every one of my companions ﷺ there are excellent qualities.' (Tafsir Qurtubi, vol 16, p297/ Majmaul Zawaid, vol 10, p16)

Sayyidina Ibn Sa'ida ﷺ related that the Prophet ﷺ stated: 'Allah chose me from the entire creation and chose my companions for my company. From amongst them are my advisors, fathers in law (Abu Bakr ﷺ and Umar ﷺ) and sons in law (Uthman ﷺ and Ali ﷺ). Whosoever speaks in a negative way of my companions, upon them is the curse of Allah, the Angels and the entire mankind and on the Day of Judgement no action (good deed) of theirs will be accepted.' (Tafsir Qurtubi, vol 16, p297)

Sayyidina Jabir bin Abdullah ﷺ related, I heard from the Prophet ﷺ: 'Whichever Muslim has seen me or seen my companions ﷺ and dies, the Hellfire will not touch him.' (Jami Tirmidhi, vol 2, p231)

The Prophet ﷺ stated: 'Amongst any group in whom Abu Bakr ﷺ is present, it is not fitting that any individual but him lead them.' (Jami Tirmidhi, vol 2, p208)

The Prophet ﷺ specifically gave the Ummah an advice; related from Huzaifa ﷺ: The Prophet ﷺ stated: 'I do not know how long I will remain amongst you. After me, follow Abu Bakr ﷺ and Umar ﷺ. (Jami Tirmidhi, vol 2, p208/ Mishkaat Masabih p560/ Sunan Ibn Majah #97)

Sayyidina Jubair bin Mu'tim relates: 'A woman came into the company of The Prophet ﷺ to speak with him. The Prophet ﷺ told her to return another time. The woman questioned: 'O Prophet of Allah ﷻ, if I return at such a time that you are not present (the passing of the Prophet ﷺ, how I will then resolve my problem?' The Prophet ﷺ stated: 'If you do not find me then seek the advice of Abu Bakr.' (Sahih Bukhari/ Sahih Muslim/ Mishkaat Masabih)

Sayyidina Ali ﷺ related: 'I was once with the Prophet ﷺ, Abu Bakr ﷺ and Umar ﷺ approached us from another direction. The Prophet ﷺ stated: 'These two Abu Bakr and Umar are the leaders of the elders in Paradise, with the exception of the Prophets and Messengers of Allah. O Ali, until those two are alive, do not tell them of this saying of mine.' (Sunan Ibn Majah #95/ Jami Tirmidhi, vol 2, p208)

Muhammad Bin Hanifa ﷺ related: 'I asked my father Ali ﷺ: 'After the Prophet ﷺ who is the greatest (in the Ummah)?' Ali ﷺ replied: 'Abu Bakr ﷺ' I asked: 'Then who?' Ali ﷺ replied: 'Umar ﷺ'. (Saheeh Bukhari/Masabih)

The Prophet ﷺ stated: 'No Prophet has passed, but that he had two helpers from the skies (angels) and two helpers from amongst his people (on Earth). My helpers from the skies are Jibrail ﷺ and Mikail ﷺ and from my followers are Abu Bakr ﷺ and Umar ﷺ. (Jami Tirmidhi, vol 2, p209)

Sayyidina Abu Dhar ﷺ related: 'I heard the Prophet ﷺ state: 'Allah has placed truth on the tongue of Umar, he only speaks with this.' (Sunan Ibn Majah #108)

The Prophet ﷺ stated: 'O Allah, grant victory to Islam through Umar ﷺ.' (Jami Tirmidhi, vol 2, p209/ Ibn Majah #105)

Sayyidina Ibn Abbas ﷺ related: 'When Umar was martyred, prior to burial his body was prepared and shrouded. Those Companions who were close to him, were close to his body and supplicating for him. Directly behind me was Ali ﷺ, he was saying: 'May the mercy of Allah be upon you O Umar, I have complete certainty that Allah ﷻ will keep you with your two companions. As I have frequently heard from the Prophet ﷺ: 'Me, Abu Bakr and Umar...' 'I went with Abu Bakr and Umar' 'I left with Abu Bakr and Umar.' (Saheeh Bukhari/ Mishkaat Masabih)

Sayyidina Ibn Umar ﷺ related: 'One day the Prophet ﷺ entered the Masjid, Abu Bakr ﷺ and Umar ﷺ where both to the right and left of the Prophet ﷺ. Holding both their hands, the Prophet ﷺ stated: 'We will rise on the Day of Judgement like this.' (Jami Tirmidhi, vol 2, p208)

Sayyidina Ibn Umar ﷺ related: 'In the time of the Prophet ﷺ amongst the Companions, in status after the Prophet ﷺ, there was: Abu Bakr, Umar and Uthman.' (Jami Tirmidhi, vol 2, p212)

The Prophet ﷺ stated: 'Every Prophet has a companion and my companion in Paradise is Uthman.' (Jami Tirmidhi, vol 2, p210)

The Prophet ﷺ made Du'aa by saying: 'O! Allah grants Mu'awiya the knowledge of Kithabullah (Holy Qur'an), and calculation and protect him from the fire of Jahanam (hell).' (Kanzul Amal, vol 7, p61)

Concisely, after researching the Holy Qur'an and collections of Hadith, there are only two conditions upon which the proclamation of war has been threatened by Allah ﷻ Himself. (1) The consumption and dealing with interest. (2) Saheeh Bukhari: The ones who trouble Awliya (the pious servants of Allah ﷻ).

عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ ان الله ﷻ قال من عادى لي ولياً فقد آذنته بالحرب (صحيح بخارى كتاب الرقاق، باب التواضع/ درمنثور جلد 4 صفحہ 189)

The status of the Companions ﷺ as mentioned by the Scholars of Islam:

- والرضى من الله صفت قديمة فلا يرضى إلا من عبد يعلم أنه يوفيه على موجبات الرضى ومن رضى الله عنه لم يسخط عليه أبداً. (الصارم المسلول)
Allah ﷻ has stated in the Holy Qur'an: 'Allah is well pleased with Sahabah (ﷺ) and they are well pleased with Allah ...' (s9:100/ s58:22/ s99:8)

The Companions of the Prophet ﷺ are a means of conveying the fundamentals of Islam to the Ummah as taught by the beloved Prophet ﷺ. In Islam, the status of the Sahabah ﷺ is second in position after the Prophets themselves as

they were taught directly by the most beloved prophet of Allah. This group of Companions have been granted piety and spirituality by Allah ﷻ unmatched by any other individual before or after them, save the Prophets and Messengers عليهم السلام. Every single one of the Companions ﷺ has gained the honour of being truthful, just and pious. After they entered into Islam at the hands of the Nabi ﷺ, their lives were transformed, however, at the same time they had to withstand great trials and tribulations. In their hearts, there was a constant desire and passion to do good, their natural disposition was that they hated sin.

The Sahabah ﷺ numbered approximately 124,000. This group was not infallible, but Allah ﷻ protected them from doing wrong and committing sinning. They took the teachings of the Prophet ﷺ and conveyed it to others in the correct manner and understanding. The enemies of the Companions ﷺ knew full well that when peoples trust and reliance on the Companions the Prophet ﷺ is removed then the trust and reliance on the Qur'an and Sunnah will also be automatically lost. Those who hold hatred in their hearts for the Sahabah ﷺ, regard the Qur'an in its present form to be incomplete and corrupted. The words and teachings that condemn the Sahabah ﷺ are alive today only as a result of the plots and conspiracies of the hypocrites.

In light of the Holy Qur'an and Sunnah, it is the unanimous opinion of the Pious Predecessors that after the Prophet ﷺ, Sayyidina Isa ﷺ (who is currently alive in the 4th Heaven) from this Ummah, the greatest individual is Abu Bakr Siddique ﷺ. The Prophet ﷺ made Abu Bakr ﷺ the Imam in his place for the Muslims. After Abu Bakr ﷺ in status is Umar, Uthman and Ali ﷺ. These four personalities are referred to as the Khulafa Rashideen, the rightly guided ones. (Al Aqeedul Tahaweeya, p15)

The Ulama of Salaf-us-Saliheen رحمهم الله have left the Ummah rules/regulations on how best to interpret Ahadith: if in any narration the message is not completely understood or there are a number of conflicting opinions regarding the same topic it is essential to refer to the practises and recommendations of the Sahabah ﷺ, especially the actions of the Khulafa Rashideen ﷺ – 'for you that is the true path'. (Fathul Bari Sharah Bukhari vol 2, p269/ Tareekh Baghdad vol 2, p247/ Ahkamul Qur'an vol 1, p17)

Abu Zur'a رحمه الله stated: 'When you see that someone is speaking ill of the Companions of the Prophet ﷺ, then remember that he is a Zindeeq (Murtad).' (Al Isabah, vol 1, p11)

Hafiz Thahabi رحمه الله writes: 'The person who speaks in bad terms or curses the Companions of the Prophet ﷺ, is deemed to have left the fold of Islam. He is cut off from the group of the Muslims due to this action. If he seeks to attribute a fault to the Companions of the Prophet ﷺ, he is considered a Munafiq (hypocrite)'. (Al Kabair, p228)

Allamah ibn Hazm Al Andulusi رحمه الله stated: 'Verily, the Shi'a are not from amongst the Muslims. The Shi'a are the very first group to create an innovation in the name of Islam. The founder of this movement was a Jew (Abdullah bin Saba)'. (Al Fazl, vol 2, p213)

Imam Malik رحمه الله writes: 'a person who speaks ill of any of the Companions of the Prophet ﷺ, or in regards to: Abu Bakr, Umar, Uthman, Ali, Mu'awiya, Amr ibn A'as رحمه الله he will be given a severe punishment. If a person was to say these personalities were upon the wrong path... he will be killed (due to his treason against Islam). (Sharah Al Shafa, vol 1, p755)

The Ulama of Salaf-us-Saliheen رحمهم الله have left the Ummah rules/regulations on how best to interpret Ahadith: if in any narration the message is not completely understood or there are a number of conflicting opinions regarding the same topic it is essential to refer to the practises and recommendations of the Sahabah ﷺ, especially the actions of the Khulafa Rashideen ﷺ – 'for you that is the true path'. (Fathul Bari Sharah Bukhari vol 2, p269/ Tareekh Baghdad vol 2, p247/ Ahkamul Qur'an vol 1, p17)

Hafiz ibn Taymiyyah رحمه الله has written in his book Shara Aqeedatul Wasitiya, in relation to the belief of Ahle Sunnat Wal Jamaat: 'The Ahle Sunnat is pure from the ways of the deviant Shi'a, who have enmity towards the Companions of the Prophet ﷺ and speak badly of them. The Ahle Sunnat are also free from the ways of the Khawarij, who due to their tongues (words) and actions, caused difficulty to the Ahle Bayt. The differences that there were between the Companions of the Prophet ﷺ are treated with respect and honour by the Ahle Sunnat, they choose to remain silent on such instances. The sayings wherein the Companions of the Prophet ﷺ are not reflected honourably... either the said narrations are fabricated or they are taken completely out of context due to lies associated with them.'

Hasan Basri رحمه الله was asked about the differences between the Companions of the Prophet ﷺ. He said: 'This was such a difference wherein the Companions of the Prophet ﷺ were present and we (Hasan Basri رحمه الله and the ones asking) were not. They (the Companions ﷺ) knew the full extent of their situation and we do not. Remember! That matter upon which the Companions of the Prophet ﷺ were unanimous in agreement, we follow that. Those small occurrences wherein the Companions ﷺ differed, we remain silent.' (Maqaam As Sahaba, p95)

Shaykh Ibn Hamam رحمه الله states: 'It is the belief of the Ahle Sunnat Wal Jamaat that they see it as incumbent upon them to take the Companions of the Prophet ﷺ as pure beings. This is due to the fact that Allah ﷻ purified each of them. The Ahle Sunnat are cautious and careful of speaking ill of the Companions of the Prophet ﷺ or their actions. Just as Allah and the Prophet ﷺ praised the character and personalities of the Companions ﷺ, we too praise them. The matter that resulted between Sayyidina Ali ﷺ and Sayyidina Mu'awiya ﷺ was due to Ijtihad and not Aqeedah.' (Sharah Musa Mura, p132)

The Iman of Sayyidina Mu'awiya ؓ has been proven by Mutawattir narrations of Hadith, upon this the people of knowledge are unanimous. (Fatawa Ibn Taymiyyah, vol 4, p453)

Hafiz ibn Taymiyyah رحمه الله writes: 'The ways of the rightly guided Khalifas was also in conformity with what has been ordained by Allah and his Prophet ﷺ, there are many proofs to establish this.' (Fatawa Ibn Taymiyyah, vol 4, p108)

Hafiz ibn Taymiyyah رحمه الله states: 'When the Companions of the Prophet ﷺ were united upon a matter, it cannot be wrong.' (Minhaaj, vol 3, p66)

It is related from Ahmed bin Hanbal رحمه الله: 'For us, the ruling of the Sunnah is that way upon which the Companions ؓ were.' (Fatawa Ibn Taymiyyah, vol 4, p155)

Imam Shafi رحمه الله states: 'The Companions of the Prophet ﷺ, in knowledge, sense, Deen and virtue are greater than us. In every condition, it is better for us to take the opinion of the Companions ؓ above our own.' (Fatawa Ibn Taymiyyah, vol 4, p158)

Hafiz ibn Taymiyyah رحمه الله states: 'Upon the foundation of the Holy Qur'an and Sunnat and Ijma of the Ummah, the status of the Companions of the Prophet ﷺ is second only to the Prophets and Messengers of Allah ﷻ. For this reason, you will not find a person from the Muslims who will not accept the greatness of the Companions ؓ. In this matter, the only ones who cause disputes and problems are the Rawafid Shi'a, in reality they are ignorant.' (Minhaaj, vol 1, p167)

In conclusion; those who study the Holy Qur'an and Sunnah in detail will understand, in action, speech and belief... the best of times was the first three generations of Islam, the time of the Salaf us Saliheen. There are many narrations of the Prophet ﷺ that also state this fact. Only those who are extreme in their hatred, envy and deviation can debate this fact. (Fatawa Ibn Taymiyyah, vol 4, p157) - لا نعدل بأصحاب محمد صلى الله عليه وسلم أحداً -

The Sahabah ؓ and the Scholars of Deoband Ahle Sunnat Wal Jamaat:

The love of the Prophet ﷺ and every one of his Sahabah ؓ is a sign of Iman (faith). Those people who hold hatred and envy against the Prophet ﷺ and the Companions ؓ, or speak ill of them, are upon disbelief. Hadhrat Moulana Muhammad Manzoor Nomani رحمه الله requested clarification from all the senior Ulama Muftis (scholars) of Deoband throughout the World in his time. The response attained to his questioning has been collected in two published volumes. The unanimous verdict was that the belief of the Rawafid Shi'a is devoid of Islam, they have no connection or link with the religion revealed to Muhammad ﷺ and transmitted by the noble Companions ؓ.

Shaykhul Islam Hussain Ahmed Madni رحمه الله stated: 'The Companions ؓ are a link between the Ummah and the Prophet ﷺ. It is through the Companions ؓ that the Holy Qur'an, Ahadith, the teachings of the Prophet ﷺ and his Sunnah has reached the masses. It is due to this that the group of Companions ؓ are regarded as the basis of Islam. It is only upon having belief and trust on the Companions ؓ that one can attain benefit, belief and trust in the Holy Qur'an. Without the medium of the Sahabah ؓ there is no veracity of the Qur'an and Sunnah. In every generation, there have been people who have spoken ill of and sought to abuse the Companions of the Prophet ﷺ. Concluding; the Ahle Sunnah Wal Jamat are of the opinion that the Companions of the Prophet ﷺ were just and sincere, they were upon the Truth. It is implied through numerous verses of the Qur'an that the following of the Companions of the Prophet ﷺ is compulsory upon the Muslims.' (Moududi Aqaaid ki Haqeeqat, p31-44)

Hakimul Islam, Hadhrat Qari Muhammad Tayib رحمه الله stated: 'The scholars of Deoband have been blessed with a great favour of Allah ﷻ, in that we do not distinguish between the Companions of the Prophet ﷺ. The Sahabah ؓ were not Prophets or Messengers, but are the greatest in status from amongst the rest of creation. The most pious from amongst the Muslim masses cannot even reach close to the status of the lowest Companion ؓ. This is the belief of the Ahle Sunnat Wal Jamat, Alhamdulillah the scholars of Deoband are amongst the true inheritors of the ways of the Sahabah ؓ in belief, knowledge and action.' (Ulema Deoband ka Deeni Maslak, p119)

May Allah ﷻ grant us all the ability to adopt the belief, knowledge and actions in the way shown by the Companions ؓ and make us amongst the Ahle Sunnah Wal Jamat. آمين Ameen!

والله وحده هو المسؤول والمستعان وهو الهادي إلى سبل الخير والسلام .

مفتى محمد يوسف دنكا (عفا الله عنه)

Mufti Muhammad Yusuf Danka

Croydon Masjid & Islamic Centre

25- DhuAl-Qadah - 1430/ 13- November- 2009