



باسمہ تعالیٰ

The Greatness of the Sahaabah (radhiyallahu ‘anhum)

The Best were Chosen for The Best:

To appreciate the greatness of the Sahaabah (radhiyallahu ‘anhum), one must first understand Who selected them. Their companionship of Rasulallah (sallallahu ‘alaihi wasallam) was not a coincidence; rather, it was the divine selection of Allah Ta’ala.

Since Rasulallah (sallallahu ‘alaihi wasallam) is the best and choicest of Allah Ta’ala’s creation, Allah Ta’ala selected only the very best for him, whether in regard to his family, wives, city, language, or any other matter. Similarly, the companions chosen for him were the best of mankind after the Ambiyaa (‘alaihimus salaam). Rasulallah (sallallahu ‘alaihi wasallam) has said,

« إِنَّ اللَّهَ اخْتَارَنِي وَاخْتَارَ لِي أَصْحَابًا »

“Indeed, Allah has chosen me, and He has handpicked companions for me.” (Tabraani - Majma’uz Zawaaid #16350)

Sayyiduna ‘Abdullah bin Mas’ood (radhiyallahu ‘anhu) mentioned, “Allah looked into the hearts of His servants and found the heart of Muhammad (sallallahu ‘alaihi wasallam) to be the best of hearts from the servants. He therefore chose him for Himself and entrusted him with His message. He thereafter looked into the hearts of the servants after the heart of Muhammad (sallallahu ‘alaihi wasallam) and found the hearts of his companions to be the best of hearts. Hence, He made them the supporters of His Nabi (sallallahu ‘alaihi wasallam) who would fight for His Deen.”¹

When the Sahaabah (radhiyallahu ‘anhum) were personally selected by Allah Ta’ala to be the companions and helpers of Rasulallah (sallallahu ‘alaihi wasallam), it is inconceivable that a believer would harbour doubts regarding them or speak ill of them.

Previous Divine Scriptures:

In fact, the Sahaabah (radhiyallahu ‘anhum) were mentioned with some of their qualities in the Taurah and Injeel, as Allah Ta’ala declares in the Quraan Majeed:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

“Muhammad (sallallahu ‘alaihi wasallam) is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate on themselves; you will see them bowing down in rukoo’, prostrating in sajdah, seeking grace from Allah and (His) pleasure. Their distinguishing feature is on their faces from the effect of sajdah. This is their description in the Taurah; and their description in the Injeel is like a sown crop that brings forth its shoot, then makes it strong, then it grows thick and stands straight on its stem, looking good to the farmers, so that He may enrage the disbelievers through them. Allah has promised forgiveness and a huge reward to those of them who believe and do good deeds.” (Surah Fath v29)

Together with highlighting some of the outstanding qualities of the Sahaabah (radhiyallahu ‘anhum), this aayah also describes how they grew from apparent weakness to strength, thereby enraging the disbelievers. From this verse, Imaam Maalik (rahimahullah) deduces that the one who insults and reviles the Sahaabah (radhiyallahu ‘anhum) is a disbeliever. On one occasion, mention was made of a person who reviles the Sahaabah (radhiyallahu ‘anhum) in front of Imaam Maalik (rahimahullah). On hearing this, Imaam Maalik

¹ عن عبد الله بن مسعود رضي الله عنه قال : « إن الله نظر في قلوب العباد ، فوجد قلب محمد ﷺ خير قلوب العباد ، فاصطفاه لنفسه فابته به رسالته . ثم نظر في قلوب العباد بعد قلب محمد ﷺ فوجد قلوب أصحابه خير قلوب العباد ، فجعلهم وزراء نبيه يقاتلون على دينه . » (« مسند أحمد » ٣٦٠٠)

(rahimahullah) recited this verse and said, "Whoever possesses hatred in his heart for the companions of Rasulullah (sallallahu 'alaihi wasallam), this verse refers to him."²

Imaan of the Sahaabah (radhiyallahu 'anhum):

A very sad reality is that there are people who cast aspersions on the imaan of the Sahaabah (radhiyallahu 'anhum), whereas they possessed the highest levels of imaan. What greater testimony can there be to their imaan than the fact that Allah Ta'ala has made their imaan the very benchmark and criterion by which true imaan is measured? Allah Ta'ala says:

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾

"And when it is said to them, 'Believe like the people (i.e. the Sahaabah [radhiyallahu 'anhum]) have believed', they say, 'Should we believe as the fools have believed?' Beware, it is, in fact, they who are the fools but they do not know." (Surah Baqarah v13)

The Quraan Majeed furthermore declares the Sahaabah (radhiyallahu 'anhum) to be the most deserving recipients of imaan:

وَالزَّمَهُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

"And He (i.e. Allah Ta'ala) made them hold firm to the word of piety, and they were very much entitled to it and competent for it. And Allah is All-Knowing about everything." (Surah Fath v26)

Sayyiduna 'Abdullah bin Huzaafah (radhiyallahu 'anhu):

The following incident clearly illustrates the unshakable imaan of the Sahaabah (radhiyallahu 'anhum), showing that neither the temptation of wealth nor the fear of death could cause them to compromise their Deen.

During the khilaafah of Sayyiduna 'Umar (radhiyallahu 'anhu), Sayyiduna 'Abdullah bin Huzaafah (radhiyallahu 'anhu) joined an expedition sent against the Romans. During this expedition, however, he was captured and taken prisoner by them.

The Romans brought him before their king and said, "This man is one of the companions of Muhammad (sallallahu 'alaihi wasallam)," Realising that the man before him was a Sahaabi, the king wished to make him a Christian. Hence, the king said to him, "Do you wish to become a Christian? If you do so, I will give you my daughter in marriage make you a partner in my kingdom and authority." However, Sayyiduna 'Abdullah (radhiyallahu 'anhu) rejected the king's offer and retorted, "Even if you were to give me your entire kingdom, and the entire kingdom of the Arabs in exchange for abandoning the Deen of Muhammad (sallallahu 'alaihi wasallam) for a single moment, I would never do so."

The king then threatened him saying, "If you do not accept my offer, I will have you executed!" However, Sayyiduna 'Abdullah (radhiyallahu 'anhu) was resolute as a rock and replied, "Do as you please."

The king thus issued orders for Sayyiduna 'Abdullah (radhiyallahu 'anhu) to be tied to a cross. He then said to the archers, "Fire your arrows close to his hands and legs (to frighten him)." As they fired their arrows towards him, the king invited him to Christianity, but Sayyiduna 'Abdullah (radhiyallahu 'anhu) still remained resolute and steadfast upon his imaan.

When threatening him with arrows did not work, the king ordered his men to release Sayyiduna 'Abdullah (radhiyallahu 'anhu) from the cross. Thereafter, the king instructed that a cauldron be brought and filled with boiling water (or oil). The king then sent for two Muslim prisoners and had one cast into the boiling water (or oil), all the while inviting Sayyiduna 'Abdullah (radhiyallahu 'anhu) to Christianity. However, even when confronted with this gruesome form of torture and death, he remained steadfast.

Finally, when the king ordered that Sayyiduna 'Abdullah (radhiyallahu 'anhu) be cast into the cauldron, he began to cry. When the king was informed that he was crying, he assumed that Sayyiduna 'Abdullah (radhiyallahu 'anhu) had finally weakened in his resolve. He therefore ordered that he be brought back and once again invited him to embrace Christianity.

When Sayyiduna 'Abdullah (radhiyallahu 'anhu) still refused, the king asked him, "(If your resolve remains unchanged,) then why were you crying?" Sayyiduna 'Abdullah (radhiyallahu 'anhu) replied, "The reason for me weeping is that I reflected on the fact that I possess only a single life which is now about to be cast into

² وفي المواهب أن الإمام مالكا قد استنبط من هذه الآية تكفير الروافض الذين يعضون الصحابة ﷺ فأختم يعضونهم ومن غاظه الصحابة فهو كافر ، ووافقه كثير من العلماء انتهى . وفي البحر : ذكر عند مالك رجل ينتقص الصحابة ، فقرأ مالك هذه الآية فقال : من أصبح من الناس في قلبه غيظ من أصحاب رسول الله ﷺ فقد أصابته هذه الآية . (« روح المعاني » ١٩٢/١٤)

the cauldron and will be lost. However, I wish that I had a life for every strand of hair on my body so that each one of those lives could be thrown (into this cauldron) for the sake of Allah ‘Azza wa Jall!” Hearing this, the king was impressed and said, “If you kiss my head, I will set you free.” Sayyiduna ‘Abdullah (radhiyallahu ‘anhu) asked, “Together with all the Muslim captives?” The king replied, “I will set all the other Muslim captives free as well.” Sayyiduna ‘Abdullah (radhiyallahu ‘anhu) thought to himself, “This is an enemy from the enemies of Allah. If kissing his head will release me and the Muslim captives, then there is no harm in doing so.” He therefore went forward and kissed the king’s head. The king then honoured his promise, releasing Sayyiduna ‘Abdullah (radhiyallahu ‘anhu) and handing over the Muslim captives to him. Sayyiduna ‘Abdullah (radhiyallahu ‘anhu) thereafter returned with the captives to Madeenah Munawwarah. When Sayyiduna ‘Umar (radhiyallahu ‘anhu) was informed of what had transpired, he (was greatly pleased and) remarked, “It is only appropriate that every Muslim should kiss the head of ‘Abdullah bin Huzaafah, and I shall be the first to do so.” Thereupon, Sayyiduna ‘Umar (radhiyallahu ‘anhu) stood up and kissed the head of Sayyiduna ‘Abdullah bin Huzaafah (radhiyallahu ‘anhu).³

A Comprehensive Narration:

Among the most comprehensive statements recorded regarding the virtues, lofty rank and outstanding qualities of the Sahaabah (radhiyallahu ‘anhum) is the following narration of Sayyiduna ‘Abdullah bin Mas’ood (radhiyallahu ‘anhu).⁴ In this remarkable statement, he highlights some of their outstanding qualities and explains our duty towards them:

Role Models:

مَنْ كَانَ مُسْتَتَنًّا فَلْيَسْتَنَّ بِمَنْ قَدْ مَاتَ ... أَوْلَئِكَ أَصْحَابُ مُحَمَّدٍ ﷺ

“Whoever wishes to follow a path should follow the path of those who have passed on ... they are the companions of Muhammad (sallallahu ‘alaihi wasallam).”

Greatest of this Ummah:

كَانُوا أَفْضَلَ هَذِهِ الْأُمَّةِ

“They were the best of this Ummah.”

The view of the Ahlus Sunnah wal Jamaa’ah is that even the greatest wali (friend of Allah Ta’ala) can never attain the rank of the lowest Sahaabi. The following narrations further strengthen this point:

1. Sayyiduna ‘Imraan bin Husain (radhiyallahu ‘anhuma) narrates that Rasulullah (sallallahu ‘alaihi wasallam) said, “The best of my Ummah is my era, then those who come after them, thereafter those who follow them.”⁵
2. Sayyiduna ‘Abdullah bin Zaid (radhiyallahu ‘anhu) said, “The mere participation of one of them (i.e. the Sahaabah [radhiyallahu ‘anhum]) in a battle alongside Rasulullah (sallallahu ‘alaihi wasallam), whereby his face became covered with dust, is better than the lifetime of deeds of any one of you, even if he were granted the lifespan of Nooh (‘alaihi salaam).”⁶

³ عن أبي رافع قال : وجه عمر بن الخطاب رضي الله عنه جيشا إلى الروم وفيهم رجل يقال له عبد الله بن حذافة من أصحاب النبي ﷺ فأمره الروم فذهبوا به إلى ملكهم فقالوا : إن هذا من أصحاب محمد ﷺ . فقال له الطاغية : هل لك أن تنصر وأشركك في ملكي وسلطاني ؟ فقال له عبد الله : لو أعطيتني جميع ما تملك وجميع ما ملكته العرب على أن أرجع عن دين محمد ﷺ طرفة عين ما فعلت . قال : إذا أقتلك . قال : أنت وذاك . فأمر به فصُلب ، وقال للروم : ارموه قريبا من يدي قريبا من رجلي ، وهو يعرض عليه وهو يأبى ، ثم أمر به فأُنزِل ، ثم دعا بقدر فصب فيه ماء حتى احترقت ، ثم دعا بأسيرين من المسلمين فأمر بأحدهما فألقى فيها ، وهو يعرض عليه النصرانية وهو يأبى ، ثم أمر به أن يُلقى فيها . فلما ذهب به بكى ، فقيل له : إنه قد بكى ، فظن أنه رجع ، فقال : ردوه . فعرض عليه النصرانية فأبى . فقال : فما أبكاك ؟ قال : أبكايني أني قلت : هي نفس واحدة تلقى هذه الساعة في هذا القدر فتذهب ، فكنت أشتهي أن يكون بعدد كل شعرة في جسدي نفس تلقى ، هذا في الله عز وجل . قال الطاغية : هل لك أن تقبل رأسي وأخلي عنك ؟ قال عبد الله : وعن جميع أسارى المسلمين ؟ قال : وعن جميع أسارى المسلمين . قال عبد الله : فقلت في نفسي : عدو من أعداء الله أقبل رأسه يخلي عني وعن أسارى المسلمين ، لا أبالي . فدنا منه وقبل رأسه ، فدفع إليه الأسارى . فقدم بهم على عمر رضي الله عنه ، فأخبر عمر بخبره ، فقال عمر : حق على كل مسلم أن يقتل رأس عبد الله بن حذافة ، وأنا أبدا . فقام عمر فقتل رأسه . (« شعب الإيمان » ١٥٢٢) في رواية ابن عباس رضي الله عنهما : تنصّر وأزوجك ابنتي وأقامت ملكي . (« تاريخ دمشق » ٣٥٩/٢٧) وفي رواية ابن عباس رضي الله عنهما : فأعجب منه وأحب أن يطلقه فقال : قتل رأسي وأطلقك ، قال : ما أفعل . . . قال : قبل رأسي وأطلقك وأطلق معك ثمانين من المسلمين ، قال : أما هذه فنعيم . قال : فقبل رأسه وأطلق معه ثمانين من المسلمين . (« تاريخ دمشق » ٣٥٩/٢٧)

⁴ ذكره ابن الأثير في « جامع الأصول » (١٩٩/١) والبيهقي في « شرح السنة » (٢١٤/١) . وأسند ابن عبد البر في « جامع بيان العلم وفضله » (١٨١٠) مع اختلاف يسير .

⁵ عن عمران بن حصين رضي الله عنه قال : قال رسول الله ﷺ : « خَيْرُ أُمَّتِي قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ » . (« صحيح البخاري » ٣٦٥٠)

⁶ قال عبد الله بن زيد رضي الله عنه : لمشهد رجل منهم مع رسول الله ﷺ يغير فيه وجهه خير من عمل أحدكم عمره ولو عمر عمر نوح . (« سنن أبي داود » ٤٦٥٠)

3. On one occasion, the illustrious imaam, ‘Abdullah bin Mubaarak (rahimahullah), was asked, “Who is superior: Mu’aawiyah or ‘Umar bin ‘Abdil ‘Azeez?” He replied, “The dust (which settled) in the nostrils of Mu’aawiyah whilst accompanying Rasulullah (sallallahu ‘alaihi wasallam) is superior and better than ‘Umar bin ‘Abdil ‘Azeez.”⁷

4. Someone once asked the great muhaddith, Mu’aafaa bin ‘Imraan (rahimahullah), “O Abu Mas’ood! Where does ‘Umar bin ‘Abdil ‘Azeez stand in comparison to Mu’aawiyah bin Abi Sufyaan?” Upon hearing this question, Mu’aafaa bin ‘Imraan (rahimahullah) became extremely upset and replied, “No one can ever be compared to the companions of Rasulullah (sallallahu ‘alaihi wasallam)! Mu’aawiyah was his companion, his brother-in-law, his scribe and the one he trusted with (recording) the wahi of Allah ‘Azza wa Jall.”⁸

Three Outstanding Qualities:

أَبْرَهَا قُلُوبًا وَأَعَمَّقَهَا عِلْمًا وَأَقَلَّهَا تَكَلُّفًا

“(They had) the most righteous hearts, (they were) the most well-versed in knowledge, and (they had) the least formalities.”

Mulla ‘Ali Qaari (rahimahullah) explains that the phrase, ‘**having the least formalities**’ refers to two aspects:

1. In their actions: (At times,) they walked barefoot, performed salaah on the bare ground, ate from every type of utensil and even drank from the leftover of others.

2. In their knowledge: They would only speak regarding matters that concerned them. They would say regarding what they do not know, “I do not know”, and they would refer (people) to someone more knowledgeable than themselves (when asked) to issue a fatwa.⁹

Unfortunately, this has become a major problem in our times. In Deeni matters, many people consider themselves experts and feel at liberty to voice their own opinions, even when those opinions contradict the verdicts of the great luminaries and Imaams of this Ummah.

Pioneers of Deen:

اخْتَارَهُمُ اللَّهُ لِصُحْبَةِ نَبِيِّهِ وَلِإِقَامَةِ دِينِهِ

“Allah chose them to accompany His Nabi (sallallahu ‘alaihi wasallam) and to establish His Deen.”

‘Allamah Zahabi (rahimahullah) explains that had it not been for the Sahaabah (radhiyallahu ‘anhum), no part of Deen would have reached us. We would have neither known the faraa-idh and sunan, nor would any of the ahaadeeth of Rasulullah (sallallahu ‘alaihi wasallam) have reached us. Hence, whoever reviles or insults them, has in reality, left Deen and the way of the Muslims.¹⁰

Let us take a simple example: Imagine there is a sky scraper, and someone says, “I like the entire building except the ground floor. Therefore, I will demolish the ground floor and leave the rest of the building intact.” It is obvious that this is impossible, for once the ground floor is demolished, the entire building will collapse. This is precisely the case with our Deen. Once a person begins to doubt the Sahaabah (radhiyallahu ‘anhum), the very foundation of his Deen is weakened. It is perhaps for this reason that some of the enemies of Islam have made the Sahaabah (radhiyallahu ‘anhum) the target of their abuse and insults, seeking thereby to shake the edifice upon which our Deen stands.

⁷ سئل ابن المبارك عن معاوية ... فقيل له : أيهما أفضل ؟ هو أم عمر بن عبد العزيز ؟ فقال : لتراب في منخري معاوية مع رسول الله ﷺ خير وأفضل من عمر بن عبد العزيز . (« البداية والنهاية » ٣١٤/٨)

⁸ عن رباح بن الجراح الموصلي قال : سمعت رجلا يسأل المعافى بن عمران ، فقال : يا أبا مسعود ، أين عمر بن عبد العزيز من معاوية بن أبي سفيان ؟ فغضب من ذلك غضبا شديدا ، وقال : لا يقاس بأصحاب رسول الله ﷺ أحد ، معاوية صاحبه وصهره وكاتبه وأمينه على وحي الله ﷻ . (« تاريخ بغداد » ٥٧٧/١)

⁹ قال القاري : (وأقلها تكلفا) أي في العمل ، فإنهم كانوا يمشون حفاة ، ويصلون على الأرض ، ويأكلون من كل آنية ، ويشربون من سؤر الناس ، وكذا في العلم فإنهم كانوا لا يتكلمون إلا فيما يعينهم ، ويقولون فيما لا يدرون : لا ندري ، وكانوا يتدافعون الفتوى عن أنفسهم ويشيرون إلى من هو أعلم منهم . (« مرقاة المفاتيح » ٤٣٨/١)

¹⁰ قال الذهبي : وإنما يعرف فضائل الصحابة ﷺ من تدبر أحوالهم وسيرهم وآثارهم في حياة رسول الله ﷺ وبعد موته ، من المسابقة إلى الإيمان والمجاهدة للكفر ونشر الدين وإظهار شعائر الإسلام وإعلاء كلمة الله ورسوله وتعليم فرائضه وسننه ، ولولا ما وصل إلينا من الدين أصل ولا فرع ، ولا علمنا من الفرائض والسنن سنة ولا فرضا ، ولا علمنا من الأحاديث والأخبار شيئا . فمن طعن فيهم أو سبهم فقد خرج من الدين وورق من ملة المسلمين ؛ لأن الطعن لا يكون إلا عن اعتقاد مساوئهم وإضرار الحقد فيهم وإنكار ما ذكره الله تعالى في كتابه من ثنائه عليهم ، وما لرسول الله ﷺ من ثنائه عليهم وفضائلهم ومناقبهم وجبهم . ولأنهم أرضى الوسائل من المأثور والوسائط من المنقول ، والطعن في الوسائط طعن في الأصل ، والازدراء بالنقل ازدراء بالمنقول . هذا ظاهر لمن تدبره وسلم من النفاق ومن الزندقة والإلحاد في عقيدته . (« كتاب الكبائر » ص ٢٣٧)

Recognising their Virtue and not Reviling Them:

فَاعْرِفُوا لَهُمْ فَضْلَهُمْ

“So, recognise (and acknowledge) their virtue.”

On one occasion, Sayyiduna Mu’aawiyah (radhiyallahu ‘anhu) performed an act of ‘ibaadah differently from the others. A slave of Sayyiduna ‘Abdullah bin ‘Abbaas (radhiyallahu ‘anhuma) witnessed this and later mentioned it to Sayyiduna ‘Abdullah bin ‘Abbaas (radhiyallahu ‘anhuma). On hearing this, Sayyiduna ‘Abdullah bin ‘Abbaas (radhiyallahu ‘anhuma) replied, “Leave him (and do not find fault with him)! For indeed, he had been in the company of Rasulullah (sallallahu ‘alaihi wasallam).”¹¹

Through this statement, Sayyiduna ‘Abdullah bin ‘Abbaas (radhiyallahu ‘anhuma) taught an extremely important principle: a person who was blessed with the companionship of Rasulullah (sallallahu ‘alaihi wasallam) holds such an exalted rank that no one has the right to raise objections against him.

Imaam Ahmad bin Hambal (rahimahullah) said, “If you see someone speaking ill of the Sahaabah (radhiyallahu ‘anhum), then be suspicious of his Islam.”¹²

Ahaadeeth regarding their Great Rank:

In numerous ahaadeeth, Rasulullah (sallallahu ‘alaihi wasallam) highlighted the lofty rank of the Sahaabah (radhiyallahu ‘anhum) and exhorted the Ummah to recognise their position, honour them and refrain from insulting or reviling them.

عن أبي سعيد رضي الله عنه قال : قال رسول الله ﷺ : « لَا تَسُبُّوا أَصْحَابِي ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا ، مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ »

Sayyiduna Abu Sa’eed Khudri (radhiyallahu ‘anhu) reports that Rasulullah (sallallahu ‘alaihi wasallam) said, “Do not insult my companions. By the One in Whose control lies my soul, if one of you were to spend gold equal to Mount Uhud, it would not equal (the reward of) a (single) mudd of one of them, nor half of it.” (Sunan Abi Dawood #4658)

عن عبد الله بن مغفل رضي الله عنه قال : قال رسول الله ﷺ : « اللَّهُ أَلَّفَ فِي أَصْحَابِي ، لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي ، فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ ، وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ ، وَمَنْ آذَاهُمْ فَقَدْ آذَانِي ، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ ، وَمَنْ آذَى اللَّهَ فَيُوشِكُ أَنْ يَأْخُذَهُ »

Sayyiduna ‘Abdullah bin Mughaffal (radhiyallahu ‘anhu) reports that Rasulullah (sallallahu ‘alaihi wasallam) said, “Fear Allah! Fear Allah regarding my companions! Do not make them targets (of abuse) after me. Whoever loves them, it is because of (his) love for me that he loves them, and whoever hates them, it is because of (his) hatred for me that he hates them. Whoever harms them has indeed harmed me, and whosoever harms me has indeed attempted to harm Allah. Whoever attempts to harm Allah, He (Allah Ta’ala) will soon take him to task.” (Sunan Tirmizi #3862)

عن عويم بن ساعدة رضي الله عنه أن النبي ﷺ قال : « إِنَّ اللَّهَ اخْتَارَنِي وَاخْتَارَ لِي أَصْحَابًا ، فَجَعَلَ لِي مِنْهُمْ وَرَاءَ وَأَنْصَارًا وَأَصْهَارًا ، فَمَنْ سَبَّهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ »

Sayyiduna ‘Uwaim bin Saa’idah (radhiyallahu ‘anhu) narrates that Rasulullah (sallallahu ‘alaihi wasallam) said, “Indeed, Allah chose me and selected companions for me. From among them, He has appointed assistants, helpers and in-laws for me. Therefore, whosoever insults them, may the curse of Allah, the angels and all mankind be upon him. Neither his obligatory deeds nor his voluntary deeds will be accepted.” (Tabraani - Majma’uz Zawaaid #16350)

Holding Firmly to their Ways:

وَاتَّبِعُوهُمْ عَلَى أَثَرِهِمْ ، وَتَمَسَّكُوا بِمَا اسْتَطَعْتُمْ مِنْ أَخْلَاقِهِمْ وَسِيرَتِهِمْ ، فَإِنَّهُمْ كَانُوا عَلَى الْهُدَى الْمُسْتَقِيمِ

“Follow in their footsteps and hold firm to their character and way of life as much as possible, for indeed they were on the straight (path of) guidance.”

¹¹ عن ابن أبي مليكة قال : أوتر معاوية رضي الله عنه بعد العشاء بركعة ، وعنده مولى لابن عباس رضي الله عنهما فأتى ابن عباس رضي الله عنهما فقال : دعه فإنه قد صحب رسول الله ﷺ . (« صحيح البخاري » ٣٧٦٤)

¹² قال أحمد بن حنبل رضي الله عنه : إذا رأيت رجلا يذكر أحدا من الصحابة بسوء فاتممه على الإسلام . (« البداية والنهاية » ٣١٥/٨)

People commonly adopt role models in life, either consciously or subconsciously. A person's choice of a role model is often reflected in his preferences, likes and dislikes, conduct, attitude, behaviour, dressing and appearance. Only someone who possesses true values and inspires others towards those values is worthy of being taken as a role model, for such qualities ultimately lead to true success. Unfortunately, however, the reality today is often quite different. Many people choose as their role models those who lack even imaan, let alone other values and noble qualities, such as modesty, respect and humility. Sayyiduna 'Abdullah bin Mas'ood (radhiyallahu 'anhu) therefore exhorts us to make the Sahaabah (radhiyallahu 'anhum) our role models and to follow their noble example.

A similar statement has also been narrated from Sayyiduna 'Abdullah bin 'Umar (radhiyallahu 'anhuma).¹³

Beneficial and Inspiring Incident:

Ja'far As-Saa-igh (rahimahullah) narrates the following remarkable incident:

Among the neighbours of (Imaam) Ahmad bin Hambal (rahimahullah) was a man who was involved in sins, acts of immorality and shameless behaviour. One day, the man came to the gathering of (Imaam) Ahmad and greeted him with salaam. It seemed as though (Imaam) Ahmad did not return his greeting with a full response (as he normally would have), and he became reserved towards him (since he was well known for his sinful lifestyle).

The man (sensed Imaam Ahmad's [rahimahullah] discomfort and) said, "O Abu 'Abdillah! Why are you uncomfortable in my presence? I have changed from the state in which you used to know me, because of a dream that I saw." (Imaam) Ahmad asked, "What dream did you see?"

The man replied, "I saw Nabi (sallallahu 'alaihi wasallam) in my dream. It seemed as though he was on an elevated place while many people were seated below him. One by one, the people stood before Rasulallah (sallallahu 'alaihi wasallam) and requested him to make du'aa for them. Rasulallah (sallallahu 'alaihi wasallam) then made du'aa for them, until only I remained. I too wished to stand (and ask Rasulallah [sallallahu 'alaihi wasallam] to make du'aa for me), but felt too embarrassed and ashamed due to my evil actions and ways. Rasulallah (sallallahu 'alaihi wasallam) then addressed me, saying, 'O so-and-so! Why do you not stand and ask me to make du'aa for you?' I replied, 'O Rasul of Allah (sallallahu 'alaihi wasallam)! My shame and embarrassment over my evil deeds prevent me from doing so.' Rasulallah (sallallahu 'alaihi wasallam) then said, 'If it is shame and embarrassment that prevents you, then stand and ask me for du'aa. I shall make du'aa for you, because you do not speak ill of any Sahaabi of mine.' I therefore stood and Rasulallah (sallallahu 'alaihi wasallam) made du'aa for me. When I awoke, I found that Allah had instilled within me a complete hatred and disgust for all the sins in which I had previously been involved."

When (Imaam) Ahmad heard this incident, he addressed us saying, "O Ja'far! O so-and-so! Relate this incident (to others) and preserve it, for it is indeed beneficial (and inspiring)."¹⁴

If merely refraining from speaking ill of the Sahaabah (radhiyallahu 'anhum) became the means for this sinful man to receive the du'aa of Rasulallah (sallallahu 'alaihi wasallam) and completely transform his life, then one can well imagine the disastrous consequences and terrible end awaiting those who have made reviling the Sahaabah (radhiyallahu 'anhum) their lifelong occupation and an integral part of their religion.

May Allah Ta'ala protect us all, aameen.

¹³ عن عبد الله بن عمر رضي الله عنه قال : من كان مستنًا فليستن بمن قد مات ، أولئك أصحاب محمد صلى الله عليه وسلم كانوا خير هذه الأمة ، أبرها قلوبا ، وأعمقها علما ، وأقلها تكلفا ، قوم اختارهم الله لصحبة نبيه صلى الله عليه وسلم ونقل دينه ، فتشبهوا بأخلاقهم وطرائقهم ، فهم أصحاب محمد صلى الله عليه وسلم كانوا على الهدى المستقيم . (« حلية الأولياء » ١ / ٣٧٧)

¹⁴ عن جعفر الصائغ قال : كان في جيران أبي عبد الله أحمد بن محمد بن حنبل رجل ممن يمارس المعاصي والقاذورات ، فجاء يوما إلى مجلس أحمد يسلم عليه ، فكان أحمد لم يرد عليه ردا تاما وانقبض منه . قال : وأي شيء رأيت ؟ قال : رأيت النبي صلى الله عليه وسلم في النوم كأنه على علو من الأرض وناس كثير أسفل جلوس ، قال : فيقوم رجل من رجل منهم إليه فيقول : ادع لي ، فيدعو له حتى لم يبق من القوم غيره . قال : فأردت أن أقوم فاستحييت من قبيح ما كنت عليه . قال لي : يا فلان ! لم لا تقوم إلي فتسألني أدعو لك ؟ قال : قلت : يا رسول الله ! يقطعني الحياء لقبيح ما أنا عليه ، فقال : إن كان يقطعك الحياء فقم فسألني أدع لك فإنك لا تسب أحدا من أصحابي ، قال : فقامت فدعاني فانتبهت وقد بغض الله إلي ما كنت عليه . قال : فقال لنا أبو عبد الله : يا جعفر ! يا فلان ! حدثوا بهذا واحفظوه فإنه ينفع . (« كتاب التوابين لابن قدامة » ص ٢٧٥)