

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 73

وَيُمْسِكُونَ عَمَّا شَجَرَ بَيْنَ الصَّحَابَةِ، وَيَقُولُونَ: إِنَّ هَذِهِ الْأَثَارَ الْمَرْوِيَّةَ فِي مَسَاوِيهِمْ مِنْهَا مَا هُوَ كَذِبٌ، وَمِنْهَا مَا قَدْ زِيدَ فِيهِ وَنُقِصَ وَغَيْرَ عَن وَجْهِهَا الصَّحِيحِ، وَالصَّحِيحُ مِنْهُ هُمْ فِيهِ مَعْدُورُونَ: إِمَّا مُجْتَهِدُونَ مُصِيبُونَ، وَإِمَّا مُجْتَهِدُونَ مُخْطِئُونَ.

وَهُمْ مَعَ ذَلِكَ لَا يَعْتَقِدُونَ أَنَّ كُلَّ وَاحِدٍ مِنَ الصَّحَابَةِ مَعْصُومٌ عَن كِبَائِرِ الْإِثْمِ وَصَغَائِرِهِ، بَلْ يَجُوزُ عَلَيْهِمُ الذُّنُوبُ فِي الْجُمْلَةِ، وَهُمْ مِنَ السَّوَابِقِ وَالْفَضَائِلِ مَا يُوجِبُ مَغْفِرَةَ مَا يَصْدُرُ مِنْهُمْ إِنْ صَدَرَ، حَتَّى إِهْمُ يُغْفَرُ لَهُمْ مِنَ السَّيِّئَاتِ مَا لَا يُغْفَرُ لِمَنْ بَعْدَهُمْ؛ لِأَنَّ لَهُمْ مِنَ الْحَسَنَاتِ الَّتِي تَمْحُو السَّيِّئَاتِ مَا لَيْسَ لِمَنْ بَعْدَهُمْ. وَقَدْ ثَبَتَ بِقَوْلِ رَسُولِ اللَّهِ ﷺ أَنَّهُمْ خَيْرُ الْقُرُونِ، وَأَنَّ الْمُدَّ مِنْ أَحَدِهِمْ إِذَا تَصَدَّقَ بِهِ كَانَ أَفْضَلَ مِنْ جَبَلٍ أُحَدِّدُ ذَهَبًا مِمَّنْ بَعْدَهُمْ.

*They refrain from (delving) into the differences that occurred amongst the Companions and they state that some of the reports dealing with their faults are outright lies, and that others have been subject to either additions or omissions or distorted from their true meaning. As for what has been authentically reported in this regard, then they are excused because they made their ijtiḥad and were either right or wrong.*

*Alongside this, they do not think that every Companion was infallible, and that it is impossible for them to commit major or minor sins. Rather it is possible for them to commit sins in general, but they have such precedence and virtues that necessitate their forgiveness for any such thing that may be committed by them. This is true to the point that they could be forgiven for sins that would not be forgiven for others who came after them because they have such good deeds which the later people do not have that would erase their bad deeds. It is established that the Messenger of Allah ﷺ said that they are the best of all generations and that a mudd that one of them gives in charity is better than gold equaling the size of Mount Uhud given by those who came after them.*

## وَيُمْسِكُونَ عَمَّا شَجَرَ بَيْنَ الصَّحَابِ

*They refrain from (delving) into the differences that occurred amongst the Companions,*

- Meaning, Ahlus Sunnah wal-Jama'ah refrain from delving into the differences and disagreements that occurred among the Sahabah.

- After the murder of Umar رضي الله عنه, disputes arose among the *Sahabah*. These disputes became more severe after the murder of Uthman رضي الله عنه, which even led to them fighting one another.
- These events are well known and well documented in the books of *Seerah*. They no doubt occurred based on interpretation (*ijtihad*), each of the *Sahabi's* believing they were upon right. It is not possible to say that Aisha and al-Zubair bin Awaam رضي الله عنه were fighting Ali رضي الله عنه, may Allah be pleased with them all, believing that they were wrong, and that Ali رضي الله عنه was right.
- Their belief that they were upon the *haqq*, does not mean that they had arrived at it. If they were mistaken, and we know that they did not arrive at this matter except through *ijtihad*, then the Prophet ﷺ said:

«إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ؛ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أخطأ؛ فَلَهُ أَجْرٌ»

***If a ruler issues a ruling based on ijtihad (personal effort in interpretation) and is correct, he will receive two rewards. But if he exerts effort and makes a mistake, he will still receive one reward.***

[Bukhari, Muslim]

- Therefore, we say that if they were *mujtahidoon* who were mistaken, they have only one reward, and are excused and pardoned.
- It is obligatory upon us to refrain from entering into the disputes that occurred among them. We never take the opportunity of their actions to verbally abuse, vilify or attack them, and to breed hatred amongst ourselves in doing so. Nothing is gained from doing so. Therefore, we should keep silent about whatever occurred between them, and we do not look into these issues except when referring to them out of necessity.

وَيَقُولُونَ: إِنَّ هَذِهِ الْأَثَارَ الْمَرْوِيَّةَ فِي مَسَاوِيهِمْ مِنْهَا مَا هُوَ كَذِبٌ، وَمِنْهَا مَا قَدْ زِيدَ فِيهِ وَنُقِصَ  
وَعُيِّرَ عَنْ وَجْهِهَا الصَّحِيحُ

***they state that some of the reports dealing with their faults are outright lies, and that others have been subject to either additions or omissions or distorted from their true meaning.***

- The Sheikh categorised the reports concerning the shortcomings and faults of the *Sahabah* into three categories:
  1. Those which are pure lies; they never occurred among them. These are often found in what is related by the *Nawasib* regarding *Ahlul Bayt* and what is related by the *Rawafidh* regarding the *Sahabah*.
  2. Those which have a basis, but they have been added to or detracted from and distorted from their true meaning.

It is obligatory to reject whatever is reported in these two categories.

وَالصَّحِيحُ مِنْهُ هُمْ فِيهِ مَعْدُورُونَ: إِمَّا مُجْتَهِدُونَ مُصِيبُونَ، وَإِمَّا مُجْتَهِدُونَ مُخْطِئُونَ

***As for what has been authentically reported in this regard, then they are excused because they made their ijtihad and were either right or wrong.***

3. That which is authentic in which case they are excused, because they made their *ijtihad* and were either right or wrong. This is as per the previously mentioned *hadith*.

- For example, whatever happened between Mu'awiyah ؓ and Ali ؓ, its source was *ijtihad*. However, there is no doubt that Ali ؓ was closer to the truth than Mu'awiyah ؓ. This is because the Prophet ﷺ said:

«وَيْحَ عَمَّارٍ! تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَّةُ»

**Woe to 'Ammar! The rebellious group will kill him.** [Bukhari, Muslim]

- Ammar ؓ was killed by the people of Mu'awiyah. Based on this we know that his group was the rebellious group who opposed the *Imam*, but they did so based on *ijtihad*. However, the correct position was ultimately with Ali ؓ.

وَهُمْ مَعَ ذَلِكَ لَا يَعْتَقِدُونَ أَنَّ كُلَّ وَاحِدٍ مِنَ الصَّحَابَةِ مَعْصُومٌ عَنْ كَبَائِرِ الْإِثْمِ وَصَغَائِرِهِ

**Alongside this, they do not think that every Companion was infallible, and that it is impossible for them to commit major or minor sins.**

- The Sheikh goes on to clarify the stance of *Ahlu Sunnah wal-Jama'ah* regarding the sins that the *Sahabah* committed which were not a result of *ijtihad*. *Ahlu Sunnah wal-Jama'ah* do not believe that the *Sahabah* were infallible because the Prophet ﷺ said:

«كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ»

**All the children of Adam are sinners, but the best of sinners are those who repent.** [Tirmidhi, Ibn Majah - Hassan]

- The *Sahabah* are protected from error in their consensus; therefore, it is not possible for them to agree on making the major or minor sins lawful. However, individuals among them may have committed major sins, such as in the case of Mistah ibn Uthathah, Hassan ibn Thabit and Hamnah bint Jahsh in the sorry of the *Ifk* (slander) against Aishah. However, they were purified by the execution of the *hadd* (corporal punishment) upon them.

بَلْ يَجُوزُ عَلَيْهِمُ الذُّنُوبُ فِي الْجُمْلَةِ

**Rather it is possible for them to commit sins in general**

- Like all other human beings. However, they are distinguished from others who commits sins as the Sheikh continues:

وَهُمْ مِنَ السَّوَابِقِ وَالْفَضَائِلِ مَا يُوجِبُ مَغْفِرَةَ مَا يَصْدُرُ مِنْهُمْ إِنْ صَدَرَ

**But they have such precedence and virtues that necessitate their forgiveness for any such thing that may be committed by them.**

- This is among the reasons why Allah wiped away whatever they committed of major and minor sins. It is what they possessed of precedence and virtue which no one else shares with them.
- They supported the Prophet ﷺ and performed *jihaad* with their wealth and selves to make Allah's word the most exalted.
- All these virtues and precedencies deserve forgiveness and pardon from Allah, even if what they committed was among the worst of sins, as long as it did not reach the level of disbelief. An example of this is the story of Hatib Ibn Abi Balta'ah.

حَتَّىٰ إِنَّهُمْ يُغْفَرُ لَهُمْ مِنَ السَّيِّئَاتِ مَا لَا يُغْفَرُ لِمَنْ بَعْدَهُمْ؛ لِأَنَّ لَهُمْ مِنَ الْحَسَنَاتِ الَّتِي تَمْحُو السَّيِّئَاتِ مَا لَيْسَ لِمَنْ بَعْدَهُمْ. وَقَدْ ثَبَتَ بِقَوْلِ رَسُولِ اللَّهِ ﷺ أَنَّهُمْ خَيْرُ الْقُرُونِ، وَأَنَّ الْمُدَّ مِنْ أَحَدِهِمْ إِذَا تَصَدَّقَ بِهِ كَانَ أَفْضَلَ مِنْ جَبَلٍ أُحُدٍ ذَهَبًا مِمَّنْ بَعْدَهُمْ.

*This is true to the point that they could be forgiven for sins that would not be forgiven for others who came after them because they have such good deeds which the later people do not have that would erase their bad deeds. It is established that the Messenger of Allah ﷺ said that they are the best of all generations and that a mudd that one of them gives in charity is better than gold equaling the size of Mount Uhud given by those who came after them.*

- This is as per the *hadith* of the Prophet ﷺ:

«خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

*The best of people are those of my generation, then those who come after them, then those who come after them.* [Bukhari, Muslim]

- And he ﷺ also said:

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ»

*Do not curse my companions, for by the One in whose hand is my soul, if any of you were to spend the equivalent of Mount Uhud in gold, it would not equal a mudd (handful) of one of them, nor even half of it.* [Bukhari, Muslim]

#### Review questions

1. What is the stance of *Ahlu Sunnah wal-Jama'ah* regarding the differences and disagreements that occurred among the *Sahabah*?
2. Why are they excused and pardoned for these disputes that occurred between them? What is this based on?
3. What is the stance of *Ahlu Sunnah wal-Jama'ah* regarding the sins which the *Sahabah* committed which were not a result of *ijtihad*?
4. The *Sahabah* have *sawabiq* and *fadha'il*. What do these terms mean and what does their possessing them necessitate?
5. How do we know that the good deeds of the *Sahabah* are not like the good deeds of those who came after them?