

Explanation of the Hadeeth : Part 4

Reported by Muslim (2540): "Yahyaa ibn Yahyaa at-Tameemee, and Aboo Bakr ibn Abee Shaybah, and Muḥammad ibn al-`Alaa. narrated to us :Aboo Mu`aawiyah (Yahyaa said:'related to us', and the other two said: 'narrated to us'): from al-A`mash: from Aboo Saalih: From Aboo Hurairah- radiyallaahu `anhu who said: Allaah's Messenger (صلى الله عليه وسلم) said:

((لا تَسُبُّوا أَصْحَابِي . لا تَسُبُّوا أَصْحَابِي . فَوَ الَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا , مَا أَدْرَكَ مُدَّ أَحَدِهِمْ , وَ لا نَصِيفَهُ.))

<<Do not abuse my Companions! 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 Uḥud in gold in charity, it would not reach the hands-full of one of them, nor even a half of it. >>

*al-Haafiz Abul-`Abbaas al-Qurtubee said in 'al-Mufhim' (6/492):

"From that which is known, about which there is not doubt, is that Allaah-the Most High-chose the Companions of His Prophet for His Prophet (صلى الله عليه وسلم), and to establish His Religion. So everything which we now have from knowledge, actions, virtues, conditions, possessions, property, honour, authority, Religion, Eemaan, and other favours-which no tongue can enumerate, and which no amount of time can provide a valuation for, then it all came about by means of them. So this being the case, then it becomes obligatory upon us to acknowledge their rights, and to be grateful to them for their tremendous efforts in order to establish what Allaah-the Most High-has obligated with regard to being thankful to one who has bestowed a favour upon you, and to avoid what He has forbidden to showing ingratitude towards him.

This goes along with what we have confirmed from the praise of Allaah-the Most High-upon them, and His Saying-He the Most High:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ Until His Saying :

﴿مُحَمَّدٌ رَسُولُ اللَّهِ﴾

[SOORATUL-FATH (48):18-29]

[[Meaning: Allaah was indeed pleased with the Believers when they gave the Pledge to you under the tree]]...

[[Muḥammad is the Messenger of Allaah...]]; and His Saying

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ﴾ [SOORATUL-HASHR (59):8]

[[Meaning: And there is also a share in the booty for the emigrants...]], and other than this.

And such as his (صلى الله عليه وسلم) saying: <<Allaah chose my Companions over all the worlds except for the Prophets and Messengers>>¹

Along with the rest of the ahaadeeth comprising praise upon them-may Allaah be pleased with them all.

So upon this whoever abuses them, and denies their tremendous rights, then he has relinquished Eemaan, and has responded to favours with denial.

So sufficient in this regard is what at-Tirmidhee reported from a hadeeth of `Abdullaah ibn Mughaffal-radiyallaahu `anhu-who said Allaah's Messenger (صلى الله عليه وسلم) said: <<Be dutiful to Allaah! Be dutiful to Allaah! With regard to my Companions. Do not take them as a target for (verbal) attacks after me. So whoever loves them then it is because of their love for me that they love them; and whoever has hatred for them, then it is because of their hatred for me that they hate them. Whoever wrongs/troubles them has wronged me; and whoever wrongs me has wronged Allaah; and whoever wrongs Allaah, then He will soon seize him with punishment>>², and he said: "This is a 'ghareeb' (singular/weak) hadeeth."

So this hadeeth, even though its chain of narration is weak, then it is authentic with regard to its text, since it is supported by what we have already mentioned from the Book and the authentic Sunnah, and by what is known from the Religion of the Ummah; since there is no disagreement about the obligation of having respect for them, and the forbiddance of abusing them. And there is no disagreement about the fact that whoever says that they were upon Unbelief or misguidance is an Unbeliever (Kaafir), and should be killed. This is because he has denied something known necessarily from Legislation: so he has declared Allaah and His Messenger to have lied in that which they informed of concerning them.

The same ruling applies to one who declares one of the four rightly-guided Caliphs to be an Unbeliever or to have been astray.

Then is he judged to be an Apostate (murtadd)-such that repentance is sought from him, or is he judged to be an unbelieving heretic (zindeeq) -such that repentance is not sought from him, and he is thus to be killed whatever? This is something about which there is disagreement.

As for someone who abuses/reviles them with something other than this, then if it is something which would necessitate a prescribed punishment-such as accusing of fornication, then he is given that prescribed punishment. Following this he is given another severe punishment: life-imprisonment and he is humiliated; unless he is referring to `Aa.ishah-radiyallaahu `anhaa-, since one who accuses her of it is to be killed. This is because he is denying what occurs in the Book and the Sunnah with regard to her innocence. This was stated by Maalik and others. Then they disagree with regard to the other wives of the Prophet (صلى الله عليه وسلم). So it is said: Anyone who accuses them of adultery is to be killed, since this is to cause harm to the Prophet (صلى الله عليه وسلم); and it is said: he is to be given the prescribed punishment and further severe punishment-as we have said: there being two sayings.

As for the one who reviles them with something other than accusations of fornication, then he is lashed in a manner causing pain, and he is given severe punishment. Ibn H^uabeeb said: And he is imprisoned until he dies, and it is related from Maalik that he said: 'Whoever abuses `Aa.ishah is to be killed, without restriction', and it is possible to understand this to mean accusation of fornication; and Allaah-the Most High knows best."

¹ al-Haythumee mentioned it in 'Majma`uz-Zawaa'id' (10/16): "al-Bazaar reported it, and its narrators are reliable, and there is disagreement about some of them"; and al-H^uafiz Ibn H^uajr said in 'al-Isaabah' (1/12): "al-Bazaar reported it in his 'Musnad', and its narrators are declared reliable by some."

² Reported by at-Tirmidhee (no. 3862), and declared 'da'eef' (weak) by Shaikh al-Albaanee.