

### Ahadeeth of Rasulullaah (SAW.)

1. A narration states, "Allaah looked at the hearts of his bondsmen. Selected the heart of Muhammad (SAW.) and sent him with His message. He then looked at the hearts of His bondsmen again, selected his companions and made them assistants in (the propagation of) his Deen and ministers of His Nabi (SAW.) Therefore, what these Muslims (the Sahabah RADI.) view as good is good in the sight of Allaah and whatever they view as evil is evil in the sight of Allaah.?"

2. Hadhrat Abdullaah bin Umar RADI. reports that Rasulullaah (SAW.) said. Every condition that came to the Bani Israa'eel shall come to my Ummah just as a footprint follows another. While the Bani Israa'eel divided into seventy two groups, my Ummah will divide into seventy three groups, all of whom will end up in Jahannam except one." When the Sahabah RADI. asked who this group will be. Rasulullaah (SAW.) replied, Those who follow the path on which my companions and I are on."

Imaam Rabbani Hadhrat Mujaddid Alf Thaani RAH. writes. "Rasulullaah.(SAW.) has stated that this group can be recognised by the fact that they 'follow the path on which my companions and I are on. While it would have sufficed to say 'the path on which I am,? Rasulullaah (SAW.) specifically mentioned the sahaaba RADI. So that it may be known? that the path the Sahabah RADI. follow is his path as well and that salvation can be attained by

following the Sahabah RADI.

3.Hadhrat Umar RADI. reports that he heard Rasulullaah (SAW.) say, "When I asked my Rabb about the disputes to arise between my Sahabah RADI. after me, he sent revelation to me saying, 'O Muhammad! Your Sahabah RADI. are like stars. While all the stars are radiant, the radiance of some exceed the radiance of others. When their opinions differ concerning a matter, a person following the opinion of any of them will be rightly guided."

Rasulullaah (SAW.) added, "My Sahabah RADI. are like stars' You will be rightly guided by following any one of them."

4. Rasulullaah (SAW.) once looked up to the sky and said, "The stars are a security for the skies and once they disappear, that misfortune will come to it which has been promised. Likewise. I am security for my Sahabah RADI. and once I leave, that misfortune will come to them which has been promised. In a similar manner, my Sahabah RADI. are a security for my Ummah and once they leave. That misfortune will come to it which has been promised."

5. Rasulullaah (SAW.) also said, "Honour my Sahabah RADI. because they are the best of you, followed by those after them and then those after them" Thereafter, lying will become so rampant that people will take oaths without being asked to do so and will be prepared to testify without being summoned."

6. Rasulullaah (SAW.) said, "Wherever on earth any of my Sahabah RADI. pass away, they will be raised as a guide and light for the people of that region.

Because of the virtues of the Sahabah RADI. the unanimous belief of the Ahlus Sunnah wal Jamaa'ah firmly is, that even the greatest Wali cannot reach the status of a Sahabi of the lowest status. Imaam Rabbani Hadhrat Mujaddid Alf Thaani RAH. said, "No Wali can reach the status of a Sahabi. Despite all his great attributes, Hadhrat Uwais Qarni RAH. cannot reach the status of a Sahabi of the lowest status because he did not have the honour of being in the company of Rasulullaah (SAW.) When someone asked Hadhrat Ibn Mubaarak RAH. who was the better between Hadhrat Mu'aawiya RADI. and Hadhrat Umar bin Abdul Azeez RAH. he replied "The dust that settled in the nostril of the horse of Hadhrat Mu'aawiya RADI. when he was with Rasulullaah (SAW.) is better than Hadhrat Umar bin Abdul Azeez."

Allaahu Akbar! How great is the status of the Sahabah RADI. It is because of this that the Ahlus Sunnah wal Jamaa'ah believe that the person who thinks ill of the Sahabah RADI. and speaks ill of them is guilty of openly opposing the Qur'aan and rebelling against the Shari'ah. There is fear of such a person becoming a Kaafir. Hadhrat Abdul Qadir Jaylaani RAH. writes: "The Ahlus Sunnah wal Jamaa'ah are unanimous about the fact that it is Waajib (compulsory) to restrain one's tongue from commenting on the conflicts that existed between the Sahabah RADI. is also Waajib (compulsory) to restrain oneself from commenting on their wrongs. and Waajib to make public their virtues and the good they did."

Allaama Ibn Humaam RAH. writes the following in his famous work Al Musaamrah it is Waajib (compulsory) for the Ahlus Sunnah wal Jamaa'ah to believe that all of the Sahabah RADI. are spiritually pure by affirming that each one of them is dependable, by not criticising them and by praising them as Allaah has praised them."

Allaama Ibn Taymiyyah RAH. says: "Amongst the principles (of belief) of the Ahlus Sunnah wal Jamaa'ah is that their hearts and tongues should be free from ill feelings against the Sahabah RADI. as Allaah says. "Those who come after them (after the Muhaajireen and Ansaar ought) say, "O our Rabb! Forgive us and our brothers (the Sahabah RADI.) who passed before us with Imaan. And do not place any impurity (ill- feelings) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."

Allaama safaarin RAH. writes, "The Ahlus sunnah wal Jamaa'ah are unanimous about that fact that it is Waajib (compulsory) for every Muslim to regard all the Sahabah RADI. as being spiritually pure by affirming that each one of them is dependable, by not criticising them and by praising them because Allaah has certainly praised them in several verses of the Quraan.

The famous book of beliefs Sharhu Aqaa'id Nasafiyah states: "Nothing but good should be said about the Sahabah RADI.

Another famous book of beliefs , Sharhu Mawaaqif , Sayyid Shareef Jurjaani RAH. states in the seventh principle: "The seventh principle is that it is waajib (compulsory) to revere each and every Sahabi (radiallahuanha) and to refrain from criticising them because Allaah has praised them on more than one occasion in the Qur'aan and Rasulullaah (SAW.) expressed his love and praise for them in many Ahadeeth."

Maududi Sahib has however no regard for any of these verdicts and Maintains by his concocted principal that no human can be regarded as a yardstick for what is right and that no person is beyond criticism. In his opinion, not only can the sahabah (RADI.) be criticised, but he believes that they should be criticised. He therefore writes:

1. The strangest of all is that human weaknesses sometimes overpowered even the Sahabah RADI. and they would hurt each other?"

2. The truth is that ordinary people could never be the benchmark for the Muslims. during the period of Rasulullaah (SAW.) and neither child any of them receive this honour afterwards. The benchmark Muslims were only those of those times and of these times who have their gazes focussed at the knowledge of the Qur'aan and the Ahadeeth and in whose very veins and sine the knowledge of the Qur'aan runs together with the pure lifestyle of Nabi (SAW.) As for the rest of the people, they were the followers of these benchmark Muslims during those times and during these times as well.

It is with reference to all Muslims that Allaah declares: "However, Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made kufr, sin and disobedience abhorrent to You.?"

It is also with reference to them that Allaah says: None of you (Muslims) can equal (the rewords of) those (sahabah RADI.) who spent (for Allaah's pleasure) and fought (in battle) before conquest. These people are greater in status (higher in rank) those who spent and fought after (the conquest of Makkah).

Allaah refers to all the Muhaajireen and Ansaar when He states: Their Rabb gives them the good news of His mercy, pleasure and such Jannaat where they shall have everlasting bounties.

Rasulullaah (SAW.) was also referring to all the sahabah RADI. when he said, "My Sahabah RADI. are like stars. you will be rightly guided by following any one of them."

Maududi. however. does not regard all the Sahabah RADI. as benchmarks for Muslims to follow. At this juncture, he is actually undermining the status of the general sahabah RADI. Given that the Sahabah RADI. differed in status within their ranks, the Sahabi RADI. of the lowest rank is higher in status than the highest ranking Wali and even Qutub. This is belief of the Ahlus Sunnah wal Jamaa'ah. as has been mentioned previously.

3. Commenting on the verse "And Allaah has forgiven them?", Maududi has the following to say: "When interest is prevalent in a society, two types of diseases manifest themselves in the character of the people. The first type which attacks those taking interest consists of diseases such as greed, avarice, self-centredness .. The second type which affects those paying the interest consists of dislike, anger, hatred and jealousy. On the battlefield of Uhud it was a degree of each of these types of diseases that manifested themselves.

Allaah forbid! This implies that despite being in the company of Rasulullaah (SAW.) the mindset, lifestyles and actions of the Sahabah RADI. had not yet transformed and that the evil custom of interest that was prevalent during the Period of Ignorance still carried its effect into the Battle of Uhud.

4. A friend of Maududi's by the name of Molvi Sadrud Deen Islaahi writes: "After years of instruction and nurturing, Rasulullaah (SAW.) led them (the Sahabah RADI. to the battlefield. However, although it appeared that there had been a great transformation in their mindset, the Sahabah RADI. still made repeated errors in understanding the true spirit of jihaad in the path of Allaah during the initial battles.

Criticising Hadhrat Abu Bakr RADI.. the same Molvi Sadrud Deen writes: "Even though it may be the pristine quality of self-respect, Islaam does not just leave it free, but takes it under its control. It does not allow never allow the inclinations of his carnal self to overpower him. Whatever 3 man says or does should be free from carnal pleasures and tendencies and only for the pleasure of Allaah. This is the only delicate demand that Islaam makes and it is indeed so delicate that even a pious man like Siddeeq Akbar (Hadhrat Abu Bakr RADI.) slipped up on this whereas He was otherwise a person who did everything solely for Allaah.

5. Hadhrat Amr bin Al Aas RADI. was truly a saint of a high category and He rendered great services to Islaam. However, he carried out two such actions about which one has no recourse but to say that they were wrong.

Criticism is levelled against several other Sahabah (RADI.) of high status in issues pertaining to Khilaafah and leadership whereas Rasulullaah SAW. Gave stern warnings against making the Sahabah RADI. targets of abuse.

Rasulullaah (SAW.) said

1. ?Fear Allaah when it concerns my Sahabah RADI. Fear Allaah and never make them targets (of abuse) after me. Whoever loves them loves them because of his love for me and whoever dislikes them does so because of his dislike for me. Whoever hurts them. Hurts me and whoever hurts me. Hurts Allaah and when someone hurts Allaah, it is not long before Allaah grabs hold of him (punishes him).

Ponder over this Hadith. Rasulullaah (SAW.) referred to the Sahabah RADI. as "my Sahabah RADI. and has stated that love for them Denotes love for him and that hatred for them denoted hatred for him. when a person still makes the Sahabah RADI. a target for his unfettered criticism and nit-picking, is he then not guilty of transgressing the command of Rasulullaah(SAW.)

2. Narration from Hadhrat Abdullaah bin umar RADI. states that Rasulullaah (SAW.) said, "When you see anyone cursing my Sahabah RADI. tell him, 'May Allaah's curse be on this evil of yours.'" Rasulullaah (SAW.) also said. "Never speak ill of my Sahabah RADI. because even if any of you spend-as much as Mount Uhud in gold (as charity), you will not be able to equal a Mudd that they spent or even half of it.

3. Hadhrat Uwaymir bin Saa'idah RADI. reports that Rasulullaah (SAW.) said "Allaah has selected me and has also selected my Sahabah RADI. Allaah has made them my advisors and helpers, so whoever verbally abuses them shall have upon himself the curse of Allaah. the angels and all of mankind. Allaah will neither accept from him any obligatory or optional acts."

4. Hadhrat Anas RADI. narration Rasulullaah (SAW.) said, "Allaah has selected me and has also selected my Sahabah RADI. making them my helpers and my relatives" There will however come towards the end of time people who will undermine the status of my Sahabah RADI. Be warned! You must never eat with such people, never drink with them never marry them. never perform salaah with them and never perform their funeral prayer because Allaah's curse is on them.

5. Hadhrat Abdullaah bin Umar RADI. said, "Never speak ill of the Sahabah RADI. of Rasulullaah (SAW.) because even a moment's worship of theirs is better than your standing in worship for a lifetime.

6. Hadhrat Abdullaah bin Umar RADI. also stated ten factors that denote. that a person belongs to the Ahlus Sunnah wal Jamaa'ah. Amongst them he mentions, "They never speak ill of any of the Sahabah RADI.

7. A narration states that when it was heard that some people spoke ill of Hadhrat Ali RADI. before their leaders. Hadhrat Sa'eed bin Zaid RADI. said, "it is indeed pitiable that I see the companions of Nabi (SAW.) being reviled before you and you fail to condemn it and stop it. Remember that I have no need to attribute any statement to Rasulullaah (SAW.) which he did not utter because when I meet Rasulullaah (SAW.) on Day of Qiyaamah, he will take me to task for it. It is with my own ears that I heard Rasulullaah (SAW.) say. Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah. Ali shall be in Jannah, Talha shall be in Jannah. Zubayr shall be in Jannah, Sa'd bin Maalik (Sa'd bin Abi Waqqaas RADI.) shall be in Jannah, Abdur Rahmaan bin Auf shall be in Jannah, Abu Ubaydah bin Jarraah shall be in Jannah."

Hadhrat Sa'eed bin Zaid (RADI.) did not mention the tenth person, but it was only when the people asked him who the tenth person was that he replied, "Sa'eed bin Zaid." Thereafter, he added. "By Allaah! The act of any one of the Sahabah (RADI.) merely standing with Nabi (SAW.) in a battle and having dust on his face is better than all the deeds any one of you does

(in a lifetime) even though he may live a life as long as that of Hadhrat Nooh alayhissalaam.

8. Rasulullaah (SAW.) said, "The worst of my Ummah are those who are boldest against my Sahabah RADI. (who most speak ill and revile them)."

9. Rasulullaah (SAW.) said, "For a person to meet Allaah with the sins of all of mankind on his shoulders is better than meeting Allaah with hatred in his heart for anyone of my Sahabahi RADI. Because this is a sin that Will not be forgiven on the Day of Qiyaamah."

10. Hadhrat Abdullaah bin Abbaas RADI. reports that Rasulullaah (SAW.) said, "Whoever loves my Sahabah RADI. my wives and my family, does not insult any one of them and leaves this world with love for them, he shall be with me on the Day of Qiyaamah."

In Surah Hashar, Allaah has defined three categories of Muslims, both during and after the lifetime of Rasulullaah (SAW.) The first are the Muhaajireen, about whom Allaah Says, "These are the ones who are true.? The second category of Muslims are the Ansaar and after lauding their praises, Allaah says. "They are the successful ones".

The next category comprises all the Muslims to come after them until the Day of Qiyaamah. About them, Allaah says, "Those who come after them (after the Muhaajireen and Ansaar ought to) say, "O our Rabb! Forgive us and our brothers (the Sahabah RADI.) who passed before us with Imaan. And do not place any impurity (ill-feelings) in our hearts against those who have Imaan. O our Rabb! indeed you are the Most Forgiving, Most Merciful.?"

In his commentary of the above verse, Hadhrat Shah Wali'ullaah Muhaddith Dehlawi RAH. quotes several narrations. He quotes that Hadhrat Sa'd bin Abi Waqqaas RADI. said, "People are of three categories. While two categories-have passed, the third still remains, so the best for you is to be included in the third."

He then recited the verse "(A share of the booty received without a fight is also reserved) For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool (SAW.) These are the ones who are true (in their claim to Imaan)." He then added, "This is the category of the Muhaajireen and they have already passed.?"

Thereafter, he recited the verse: "Those (the Ansaar) who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan..." He then said, "These are the Ansaar and they have also passed. Then he recited the verse: "Those who come after them (after the Muhaajireen and Ansaar ought to) say, "O our Rabb! Forgive us and our brothers (the Sahabah RADI.) who passed before us with Imaan. And do not place any impurity (ill-feelings) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful." Commenting on this, he said, "While the two former categories have passed, this one still remains. Therefore, the best thing for you is to be included in this category."

Commenting on the verse: "Those who come after them...? Hadhrat Dahhaak RAH. said. "While

people have been commanded to seek forgiveness for the Sahabah RADI. you can see what they have started to do. Hadhrat Aa'isha RADI. once said, "While people have been commanded to seek forgiveness for the Sahabah RADI. Nabi (saw.) they have started to revile them." She then recited the verse: "Those who come after them (after the Muhaajireen and Ansaar ought to) say, "O our Rabb! Forgive us and our brothers (the Sahabah RADI.) who passed before us with Imaan- And do not place any impurity (ill-feelings) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most forgiving Most Merciful."

When Hadhrat Abdullaah bin Umar 'RADI. once heard a man speaking ill of someone from the Muhaajireen, he recited the verse: For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool (SAW.) These are the ones who are true (in their claim to Imaan)." He then said, "This refers to the Muhaajireen. Are you from amongst them?" When the man replied that he was not, Hadhrat Abdullaah bin Umar RADI. recited the verse: Those (the Ansaar) who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan.." He then said, "That refers to the Ansaar. Are you from amongst them." When the man again replied in the negative, Hadhrat Abdullaah bin Umar RADI. recited the verse'. "Those who come after them (after the Muhaajireen and Ansaar ought to) say, "O our Rabb! Forgive us and our brothers (the Sahabah RADI.) who passed before us with Imaan. and do not place any impurity (ill feelings) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most forgiving, Most Merciful."

When he then asked the man whether he was amongst this group, the man replied. "Yes, I hope that I am amongst them." To this, Hadhrat Abdullaah bin Umar RADI. remarked, "No. The person who speaks ill of the first two groups cannot be amongst this group."

Another narration states that when Hadhrat Abdullaah bin Umar RADI. Heard that a particular person was speaking ill of Hadhrat Uthmaan RADI. He called for the man. made him sit in front of him and recited the verse:For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rssool (SAW.). These are the ones who are true (in their claim to Imaan)." He then asked., "Are you from amongst them?"

When the man replied that he was not, Hadhrat Abdullaah bin Umar RADI. Recited the verse'. "Those (the Ansaar) who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan..." He then asked again, "Are you from amongst them." When the man again replied in the negative. Hadhrat Abdullaah bin Umar RADI. recited the verse:" Those who come after them (after theMuhaajireen and Ansaar ought to) say, "O our Rabb! Forgive us and our brothers (the Sahabah RADI.) who passed before us with Imaan. And do not place any impurity (ill feelings) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."

When he then asked the man whether he was amongst this group, the man replied, "Yes, I hope that I am amongst them." To this, Hadhrat Abdullaah bin Umar RADI. remarked, "No. The person who speaks ill of the Muhaajireen and Ansaar and who harbours ill-feelings towards them cannot Be amongst this group."Hadhrat Abu Urwa Zabeeri RAH. reports that they were

once with Imaam Malik RAH. when it was mentioned that a particular person spoke ill of some Sahabah RADI. In response, Imaam Maalik RAH. recited the verse: "Muhammad SAW.is Allaah's Rasool and those with him (the Sahabah RADI. are stern against the kuffaar and (yet) compassionate among them selves. You will see them sometimes bowing (in Ruku), sometimes prostrating (in Sajdah, always) seeking Allaah's bounty and His pleasure. Their hallmark (by which they are recognised) is an their faces because of the effect of prostration (referring to the illumination and humility apparent on their faces). This is their description in the Torah. Their description in the Injeel (Bible) is like that of a plant that sprouts ifs shoots and strengthens it, after which it becomes thick and stands on its who stem, pleasing the farmer. (Allaah has nurtured the Sahabah RADI. in this manner) Sothat the Kuffaar may be enraged by them (because of their animosity for Islaam and for the Sahabah RADI).?"

Thereafter, Imaam Maalik RAH. remarked that the person who harbours any rage against the Sahabah RADI. of Rasulullaah (SAW.) is implied in this verse. meaning that his Imaan is in danger. This is because the verse states that it is only the Kuffaar who are enraged by the Sahabah RADI.

Imaam Maalik RAH. also stated, "There is no place amongst the Muslims for the person who detests the Sahabah RADI. and speaks ill of them." Someone once asked Imaam Ahmad bin Hanbal RAH. whether a person is amongst the Rawaafidh sect if he undermines the status of Hadhrat Mu'aawiya RAH. and Hadhrat Amr bin Al Aas RADI. Imaam Ahmad RAH. replied, "Only a person with filth in his heart can have such audacity and whoever undermines the Sahabah RADI. certainly has filth in his heart."

Imaam Ahmad bin Hanbal RAH. also said, "It is not permissible for any person to speak about the wrongs of the Sahabah RADI. to criticise them for any shortcoming or fault. It becomes Waajib (compulsory) to reprimand such a person."

Hadhrat Maymooni RAH. reports, "I heard Imaam Ahmad bin Hanbal RAH. say, 'What have they to do with Hadhrat Mu'aavriya RADI? We ask Allaah to grant us safety. O Abul Hasan! When you hear someone speaking ill of the Sahabah RADI. you have reason to doubt whether he is a Muslim or not."

Imaam Abu Zur'ah Raazi RAH. who was one of Imaam Muslim RAH. 's senior teachers said, "When you see anyone degrading the Sahabah RADI. you should know that he is a Zindeeq (free-thinker, bordering on atheism). This is because the Qur'aan is true, the Rasool (SAW.) is true, whatever he brought to us is true and it was none other than the Sahabah RDI. who conveyed these to us. Whoever vilifies them really wants to prove that the Qur'aan and the Sunnah are false. It is therefore more aproprate to vilify such a person and it is absolutely correct to classify such as person as a Zindeeq and a deviate.?"

Sheikh Shibli RAH. says, "Whoever does not honour the Sahabah RDI. does not have Imaan in Rasulullaah SAW.?"

Another saint by the name of Sahl bin Abdullaah Tustari RAH. says, "That person has no Imaan in Rasulullaah SAW. who does not revere and respect the sahabah RADI. of Rasulullaah SAW.?"

Haafidh Ibn Katheer RAH. writes, "Destruction be to those who hate them (the Sahabah RADI.) who revile them or revile some of them ... Where is such people's belief in the Qur'aan when they speak ill of those whom Allaah is pleased with?!"

Hadhrat Shah Wali'ullaah Muhaddith Dehlawi RAH. states, "We restrain our tongues from speaking anything but good of the Sahabah RADI. because they are our leaders and guides in Deen. Speaking ill of them is haraam and revering them is Waajib (compulsory)."

Hadhrat Shah Abdul Azeez Muhaddith Dehlwi RAH. writes, "Without doubt, the Sahabah RADI. fall into the category of the Ambiyaa alayhissalaam.. therefore, just as the Ambiyaa alayhissalaam cannot be criticised and as it is Waajib (compulsory) to accept everything they said or did because of undisputable and concrete proofs, so too it will be deemed irreligiousness and clear deviation to even intend to criticise the Sahabah RADI."

Imaam Sufyaan Thowri RAHY. said, "The person who believes that Hadhrat Ali RADI. was more entitled to the Khilaafah (than Hadhrat Abu Bakr and Hadhrat Umar RADI. actually believes that Hadhrat Abu Bakr RADI. Hadhrat Umar RADI. and all the Muhaajireen and Ansaar were wrong. I do not think that any deed of such a person will ever reach the heavens after believing such a thing."

Allaama Ibn Taymiyyah RAH. said, "The worst filth and disease the heart can contain is ill feelings towards those people who are the chosen Mu'mineen and who are the leaders and crown of all Auliyaa after the Ambiyaa alayhissalaam In fact, a share of the booty (received without fighting) is reserved for those who have no ill feelings towards the Muhaajireen, the Ansaar and the early Muslims and who make du'aa for them saying, "O our Rabb! Forgive us and our brothers (the Sahabah RADI.) who passed before us with Imaan. And do not place any impurity (ill-feelings) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."

He also writes: "The best of the Ummah after Rasulullaah SAW. was Hadhra Abu Bakr RADI. followed by Hadhrat Umar RADI. and then Hadhrat Uthmaan RADI. Thereafter, the rest of the Sahabah RADI. are the best of all other people. It is inappropriate for any person to attach even an iota of evil to their names, to criticise them or to find any fault in them. It is Waajib (compulsory) for the Islaamic state to punish the wretch who does this and not to pardon him. It is only if he repents sincerely that his repentance may be accepted. If he does not repent, the punishment must be carried out, after which he should be imprisoned until he does repent."

Haafidh Dhahabi RAH. says, "It is only the person who knows the lives of the Sahabah RADI. who can be aware of their virtue. Both during the life of Rasulullaah SAW. and after his demise, Imaan was always foremost in the lives, they continued fighting the Kuffaar, they spread the Deen, made apparent the signs of Islaam , elevated the Kalimah of Allaah and His Rasool SAW. and taught people the Faraa'idh and Sunan. Had it not been for them neither the fundamentals nor the auxiliary facets of Islaam would have reached us. We would have been

ignorant of, every Fardh (obligatory) act and every Sunnah act and the Ahadeeth and life of Rasulullaah SAW. Would have not come before us. Therefore, whoever insults them in any way is outside the fold of Islaam and not in conformance with the ways of the Muslims. This is because insulting any person can be possible only when the heart regards the person as evil and when there is animosity for the person in the heart. Insulting the Sahabah RADI. is possible only when a person rejects their virtues as extolled by Allaah in the Qur'aan and by rejecting the praise and virtue Rasulullaah SAW. expressed about them together with the virtue they had of being in the company of Rasulullaah SAW. Another reason for stating that a person who insults the Sahabah RADI. Is outside the fold of Islaam is that since they are the pristine means of conveying the Deen to the Ummah, any insult to the means will translate into an insult to the source. Insulting the conveyer is also an insult to the one from whom he carried the message. These guidelines are intended for a person who thinks and whose beliefs free from hypocrisy, free-thinking and irreligiousness.

Imaam Rabbani Hadhlat Mujaddid Alf Thaani RAH. stated, "speaking ill Of saints of this calibre and having ill thoughts about them is extremely far From justice and honesty.

Munaazire Islaam Hadhrat Moulana Murtadha Hasan Chandpuri RAH. Writes, "speaking ill of the Imaams is a minor form of being one of the Rawaafidh whereas insulting the Sahabah RADI. really ; being one of Them.

The crux of this is that after benefiting from the spirituality of Rasulullaah SAW. hearts and inner condition of the Sahabah RADI. were purified. A Person will be fortunate only if he does not destroy his Aakhirah by speaking insolently of them. Hereunder follows the words of Imaam Rabbani Hadhrat Mujadid Alf Thaani RAH. which deserve to be engraved in one's heart:

How can one imagine that evil traits which oppose the quality of compassion and which are a part of bad character can ever be attributed to people who have had the honour of being blessed with the company of the best mankind? How can traits like jealousy, hatred and rancour be attributed to them when they are the best of the best of nations, followers a Deen that abrogates all others, people who lived in a period that was the best of all periods and who had a companions who was the best of all the ambiyaa alayhissalaam?

How can such traits be attributed to them when even the wrost person of this Ummah will be insulted by them? (If it is assumed that these traits were in Them) how can they be regarded as the best people of the ummah How will this Ummah ever be known as the best of all Ummahs? How will they then excel all others in being the ones to first accept Imaan to have the strongest Imaan and to be the ones to most generously spend their wealth and lives? What will then be the effect of the best of times'? What will then be the effect of them being in the company of the best of mankind? When people who remain in the company of the Auliyaa of this Ummah are relieved of these evil traits, can there be any suspicion of these traits being the lot of people who spent their lives in the company of the best of Ambiyaa alayhissalaam. who gave their lives

for Deen and sacrificed their wealth and lives for the same? All that is achieved by this slander is that the status and honour of the best of mankind is made to fall from esteem and staying in his company is made to look even worse than staying in the company of a lowly member of the Ummah. Allaah forbid! When it is established that even the greatest of the Auliyyaa cannot match the status of a Sahabi RADI. of the lowest category, how can anyone reach the status of the Nabi of this Ummah SAW.

Fatawa Rahimiyyah vol.1

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