

Abu Hurayrah narrated that God's Messenger (peace be upon him) said:

1

Do not revile my companions. Do not revile my companions.

2

By Him who holds my soul in His hand, were any of you to spend the like of Mount Uḥud in gold, he would not equal the *mudd* of any of them, nor even half that.⁽¹⁾

1 Related by al-Bukhari, 3673; Muslim, 2541.

From the Qur'an

- ﴿God has assuredly turned in His mercy to the Prophet, the Muhājirīn and the Anṣār, who followed him in the hour of hardship, when the hearts of a group of them had almost faltered. Then again He turned to them in mercy; for He is compassionate towards them, ever-merciful.﴾ (9: 117)
- ﴿As for the first to lead the way, of the Muhājirīn and the Anṣār, as well as those who follow them in [the way of] righteousness, God is well-pleased with them, and well-pleased are they with Him. He has prepared for them gardens through which running waters flow, where they shall abide forever. That is the supreme triumph.﴾ (9: 100)
- ﴿Muhammad is God's Messenger; and those who are with him are firm and unyielding towards the unbelievers, full of mercy towards one another. You can see them bowing down, prostrating in prayer, seeking favour with God and His good pleasure. They bear on their faces the marks of their prostrations. This is how they are pictured in the Torah. And in the Gospels, they are like a seed that brings forth its shoot, strengthens it, grows thick and stands firm on its stem, delighting the sowers. Through them God will enrage the unbelievers. To those of them who believe and do righteous deeds God has promised forgiveness and a rich reward.﴾ (48: 29)
- ﴿Those of you who gave and fought [for God's cause] before the victory are not like others: they are higher in rank than those who gave and fought afterwards, although God has promised the ultimate good to all of them. God is well aware of all that you do.﴾ (57: 10)
- ﴿[Such war gains are for] the poor migrants who have been driven out of their homes and possessions, seeking God's favour and His goodly acceptance, and who help God and His Messenger. These are the ones who are true. (8) And to those who were already firmly established in the Home and in faith, those who love the ones that seek refuge with them and harbour no desire in their hearts for whatever the others may have been given. They give them preference over themselves, even though they are in want. Those who are saved from their own greed are truly successful.﴾ (59: 8-9)

The Narrator

Abu Hurayrah whose name according to the best reports was 'Abd al-Raḥmān ibn Ṣakhr belonged to the Daws tribe, a branch of the Azd from Yemen. He embraced Islam in Year 7 AH, when the Battle of Khaybar took place. He always remained close to the Prophet and was keen to learn. He memorized numerous hadiths and was the leading narrator of hadiths among the Prophet's companions. He was appointed Governor of Bahrain during the reign of 'Umar ibn al-Khaṭṭāb, but he then relinquished his post and lived in Madinah until he died in Year 58 AH, 678 CE.

Summary

The Prophet prohibits reviling his companions. Their great services for the cause of Islam give them the greatest reward among all mankind.



Message and Meaning



The Prophet (peace be upon him) prohibits reviling his companions who met him, believed in him and died as Muslims. They were the best of people, next only to prophets. They were the ones who shouldered the responsibility of spreading Islam over a wide area of the world. They defended the Prophet (peace be upon him) and supported him against opposition by their own peoples. They gave him unlimited support against all his enemies, even those who were their own relatives. Just like God chose Muhammad to be the last of His prophets, He chose his companions to be his supporters. Ibn Mas'ūd said: 'God looked at people's hearts and He found Muhammad's heart the best of the hearts of all His servants. He chose him for Himself, and sent him with His message. God then looked at people's hearts next to Muhammad's heart, and He found that his companions had the best of hearts. He therefore, made them the supporters of His Prophet, fighting for the cause of His faith'.⁽¹⁾

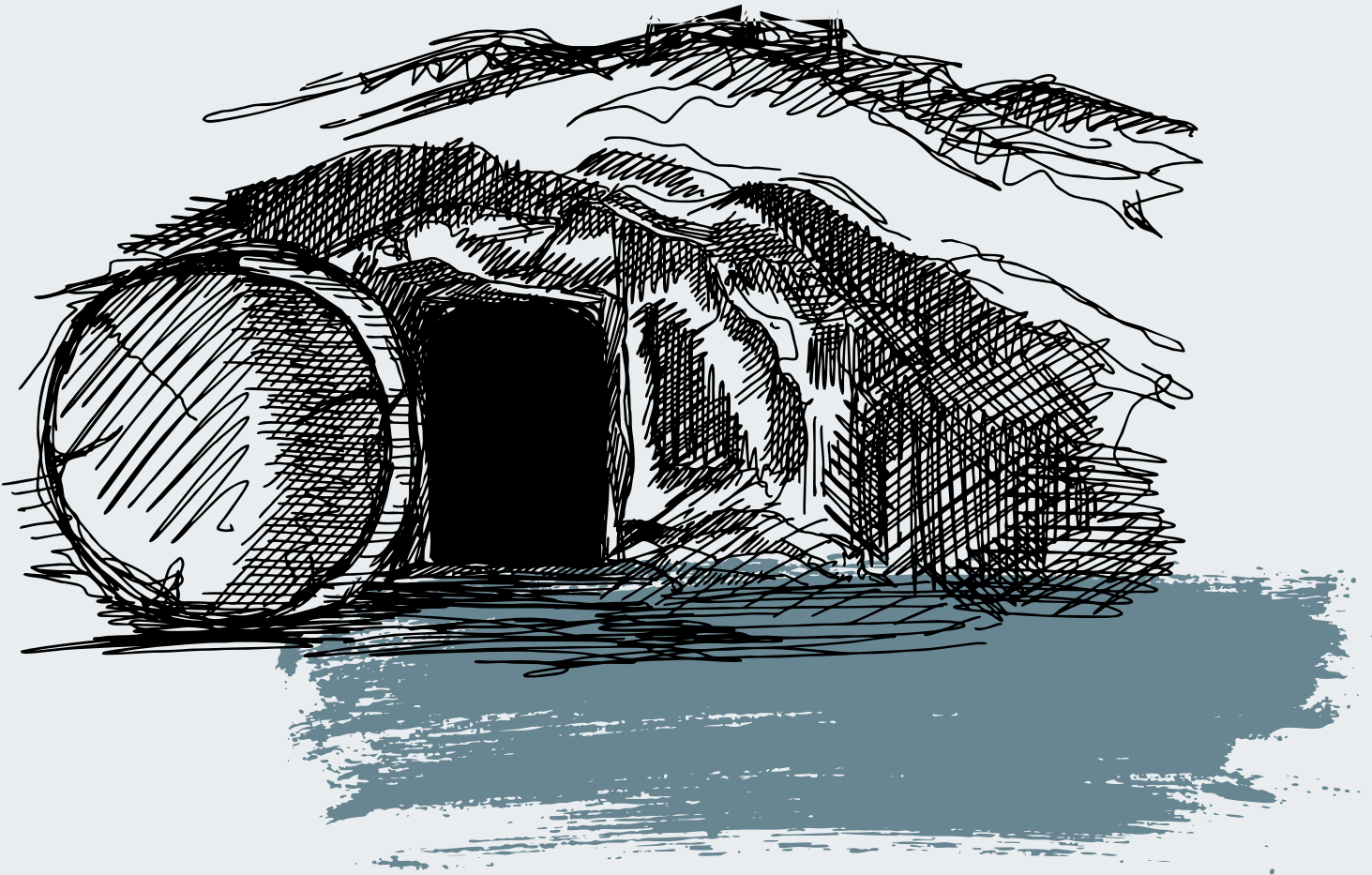
God, Mighty and Exalted, praises the Prophet's companions in several places in the Qur'an, stating that they were better than all other people, and that He was pleased with them and had forgiven them their sins. Therefore, to revile them and speak ill of them is absolutely forbidden. It is indeed a grave sin, constituting evidence of hypocrisy and heresy. None hates the Prophet's companions except a transgressor who is known to be a hypocrite, or an unbeliever who pretends to be a Muslim. Some scholars are of the view that a person who reviles the Prophet's companions may be liable to capital punishment.



The Prophet (peace be upon him) explains that he prohibits reviling his companions, stating their distinctive merit and superior grade. He swears by God, who holds all people's souls in His hand, doing with them whatever He wills, that the reward God grants for the Prophet's companions is unequalled by the reward of whatever other people may do of good deeds. Should anyone spend in charity and for God's cause the weight of a mountain like Uḥud in gold, he would not earn the reward given to a companion of the Prophet spending the fill of his cupped hands, or even one hand.

This difference in reward is due to the fact that the Prophet's companions used to give their all, although they were in poverty and great need. Moreover, they were the first generation which undertook the delivery of the Islamic message, fighting on several fronts to ensure that people were free to choose their faith. They were the generation which witnessed the revelation of the Qur'an and accompanied God's Messenger on all occasions. Thus, they merited the greatest and richest reward. God Himself highlights their excellent characteristics. He says: '[Such war gains are for] the poor migrants who have been driven out of their homes and possessions, seeking God's favour and His goodly acceptance, and who help God and His Messenger. These are the ones who are true. (8) And to those who were already firmly established in the Home and in faith, those who love the ones that seek refuge with them and harbour no desire in their hearts for whatever the others may have been given. They give them preference over themselves, even though they are in want. Those who are saved from their own greed are truly successful'. (59: 8-9)

1 Related by Ahmad, 3600.



Implementation

1

No Muslim should ever revile the Prophet's companions or speak ill of them. To do so is to disobey God and His Messenger (peace be upon him).

2

How can a Muslim revile people whom God praises and highlights their excellent characteristics? It was He who chose them to be His Messenger's companions.

3

It is not appropriate for any Muslim to question the Prophet's companions' attitudes during the time of strife and trouble that ensued among them. All of them acted according to what they thought best for the Muslim community. They are all forgiven and God is pleased with them.

4

Every Muslim should educate his family and children to love and respect the Prophet's companions.

5

Since the Prophet's companions were the best of mankind next to prophets, and since they were the ones who witnessed the revelation of the Qur'an, and learnt what was permissible and what was forbidden, we do well to follow their example. 'Abdullāh ibn 'Umar said: 'Whoever wishes to have an excellent example to follow should choose someone who has passed away. Those were Muhammad's companions, the best of the Muslim community: they were the most kind-hearted, having the most profound knowledge and the least pretentious. They were the people God chose to be His Messenger's companions and transmit His religion. You will do well to emulate them in their morals and manners. The Prophet's companions were the followers of the straight, right guidance'.⁽¹⁾

6

Every Muslim should study the life of the Prophet's companions, what they did and how they behaved, in order to understand why their grade is very high. Some people requested al-Ḥasan al-Baṣrī to describe the Prophet's companions. He was tearful before he said: 'All signs of goodness appeared on them in their appearance, manners, truthfulness and diligence in following right guidance. Every aspect of their conduct confirmed their goodness: they economized choosing rough clothing. They were humble in manners. Their actions confirmed what they professed. They chose only the food and drink that is permissible. They submitted to their Lord with full obedience, and to the truth in all situations. They upheld the truth even if it was contrary to their own immediate interests. They spared no effort in serving the cause of Islam, caring little for people's displeasure if their action would earn them God's pleasure. They did not deviate from the truth when they were angry. They never gave an unfair judgement, always abiding by God's ruling as stated in the Qur'an. They busied themselves with God's remembrance. They laid down their lives when the Prophet needed support, and they gave all they had when he wanted them to donate. They never feared other people. Their manners and morals were perfect, and their requirements were simple. They needed little in this world, hoping for much the life to come'.⁽²⁾

1 Related by Abu Nu'aym in *Ḥilyat al-Awliyā'*, Vol. 1, pp. 306-305.

2 Ibid., Vol. 2, p. 150.



It is permissible to say an oath in order to emphasize one's statement, even though one is not asked to swear by it.



Quantity is not the sole measure. Certainty of faith is the right measure. A small charity may earn more of God's reward than a much larger one. Hence, a person of limited means should not be deterred by the feeling that he cannot match others in their generosity. A small amount a person gives away of his limited income may go a long way and secure a rich reward.



Every Muslim should remember that the Prophet's companions are the best Muslim generation in God's sight. How can anyone imagine they have the right to judge them?



