

دفاع صحابہ رضی اللہ عنہم کیوں ضروری ہے؟



The **OBLIGATION** *of*
DEFENDING *the* **ṢAḤĀBAH**



Encapsulating the Logical & Textual Proofs of this Noble Effort

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله العليم الخبير ، المتقن العالم بلا معين ونصير ، فسبحان الله الذي حكّمته بالغة وعلمه عزيز ، ونعمه واصلة إلى كل صغير وكبير ، ونشهد أن لا إله إلا الله وحده لا شريك له في نقيض ولا قطمير ، ونشهد أن سيدنا ومولانا محمد عبده ورسوله الذي هدانا لهذا الذي كنا لنهتدي لولا أن يرسل الله المبعوثين ، صلى الله تعالى عليه وعلى آله وصحبه ما دامت الكواكب تسير ، أما بعد ،

The final Messenger of Allāh, Sayyidunā Muḥammad Rasūlullāh ﷺ was blessed with the crown of Nubuwwah when he was forty years of age. After acquiring Nubuwwah, Rasūlullāh ﷺ began working to eradicate idol worship and other evils from the society. There is a need for able individuals in order to reform the entire society and do away with the evils prevalent in it. For this reason, there must be such a group that would be able to work upon a strong and organized foundation.

Rasūlullāh ﷺ began to prepare a group that would be adorned with his teachings. That special group was subsequently prepared. They were the Ṣaḥābah ؓ. They had protected and preserved the statements, advices and actions of Rasūlullāh ﷺ in their bosoms as well as in written form. The Noble Qur’ān was revealed in front of them and they were the first addressees of it. The reason for the revelation of most Sūrahs of the Noble Qur’ān is linked to the incidents of these noble Ṣaḥābah ؓ. Now, like the rest of the Ambiyā’ ؑ, Allāh ﷻ granted a natural death to Rasūlullāh ﷺ and veiled him from the world.

Islām is the final dīn, i.e., religion, to be sent by Allāh ﷻ. Just as Rasūlullāh ﷺ is the final Nabī, in the same way, Islām is the final dīn.

The foundational principles and laws of this *dīn* are to remain until Qiyāmah. No Nabī will now be deputed to the world, no will any another *dīn* come. With whom is the *dīn* that Rasūlullāh ﷺ left? In whose hands is it? Does it lie in protected hands? Does it stand unprotected?

After research and investigation, we understand and realize that this *dīn* came into protected hands, i.e., it was passed on to the blessed and honoured Ṣaḥābah ﷺ.

Why is it protected? In the plain of Badr, Ṣaḥābah ﷺ successfully defended this *dīn*. When their numbers increased a few thousand folds, they faced hundreds of thousand of the enemy forces. They numbered approximately a hundred and twenty-four thousand upon the demise of Rasūlullāh ﷺ from this earthly abode. They had become a strong and fortified barrier in front of the entire world of disbelief. Therefore, we understand that this *dīn* was passed on into the protected hands of the companions of Rasūlullāh ﷺ. The reality is that the *dīn* that Rasūlullāh ﷺ brought, it was now established that the Ṣaḥābah ﷺ became its foundation.

The Noble Qur'ān and Blessed Aḥādīth were conveyed to the Ummah by the Ṣaḥābah ﷺ. They conveyed it accurately and diligently. They faced every form of difficulty that came their way with a smiling face. They had sacrificed their homes, wives and children in order to spread this *dīn* to the whole world.

Today, the graves of these Ṣaḥābah ﷺ are found in various countries of the world. This is clear proof that they had gone out with the firm

intention of spreading and conveying this *dīn* to the rest of humanity. If the honour and respect of these *Ṣaḥābah* ﷺ is not protected, how will *dīn* remain protected? How will the love for the *Ṣaḥābah* ﷺ take root in the hearts of the new generation?

The day that the love of the *Ṣaḥābah* ﷺ leaves the hearts of Ummah, from then onwards the Ummah will fall prey to innovations and polytheistic customs. Therefore, it becomes our binding duty to stand up for the honour of the *Ṣaḥābah* ﷺ. We must dedicate our lives, wealth and time for the cause of defending the honour of the *Ṣaḥābah* ﷺ. We must defend the honour of the *Ṣaḥābah* ﷺ so valiantly that no force of disbelief and evil would be able to dent or damage the fortified wall and fort of Islām.

Why is it obligatory to defend the *Ṣaḥābah* ﷺ? Let us study the reasons presented in the forthcoming pages, memorise the main points and convey this message to every Muslim.

We claim that we are the soldiers defending the honour of the *Ṣaḥābah* ﷺ, but when someone poses the question to us, why is it necessary to defend the honour of the *Ṣaḥābah* ﷺ, then we have no answer. Nothing will come out of emotional slogans. Make this your mission and convey word of it to every home. May Allāh ﷻ be our help and support. *Āmīn*

Rabb Nawāz Ṭāhir

24 Shawwāl1421||19 January 2001

ONE: DEFENDING THE ṢAḤĀBAH ﷺ IS DEFENDING ISLĀM

Ḥāfiẓ Ibn Ḥajar ‘Asqalānī ﷺ mentions the statement of Imām Abū Zur’ah Rāzī ﷺ in the preface to his monumental work, *Al-Iṣābah*,

إذ رأيت الرجل يتقصّ أحدا من أصحاب رسول الله صلى الله عليه وسلم فاعلم أنه
زنديق وذلك أن الرسول حق والقرآن حق وما جاء به حق وإنما أدى إلينا ذلك كله
الصحابة وهؤلاء يردون أن يجرحوا شهودنا ، ليطلوا الكتاب والسنة والجرح بهم أولى ،
وهم زنادقة

‘When you see anyone criticizing the companions of Rasūlullāh ﷺ, then understand that he is a *zindīq*, i.e., heretic. The reason for this is that Rasūlullāh ﷺ is the true messenger, the Qur’ān is true, and the religion that Rasūlullāh ﷺ brought is true. All of these have been conveyed to us by the Ṣaḥābah ﷺ. Therefore, the Ṣaḥābah ﷺ are witnesses for *Risālat* for us. These people criticize our witnesses and desire to render the Noble Qur’ān and Sunnah void. Hence, these people are worthy of scorn and criticism. They are irreligious heretics.’

In essence, our religion has been sent down by Allāh ﷻ. It has reached us through a number of means. It will only be possible to rely upon this *dīn* when it has reached us through reliable means and channels. The Ṣaḥābah ﷺ are the first means between Rasūlullāh ﷺ and the Ummah. If they are not reliable, then nothing of religion will be reliable. Hence, when the reliability of the Ṣaḥābah ﷺ has been criticized and targeted, then, in reality, *dīn* has been criticized and targeted.

We must save the honour and reliability of the first group in Islām that testified to the *Risālat* of Rasūlullāh ﷺ from being criticized and targeted. This is so that we can save the entire edifice of Islām from collapse. This is the first reason why it is necessary to defend the Ṣaḥābah ﷺ.

We have now understood the reality that defending the Ṣaḥābah ﷺ is, in essence, defending Islām.

TWO: FOLLOWING THE WAY OF ALLĀH ﷻ

Allāh ﷻ Himself defends the Ṣaḥābah ﷺ. Allāh ﷻ says,

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ
وَلَكِن لَّا يَعْلَمُونَ

And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.¹

In this verse, Allāh ﷻ addresses the hypocrites and other disbelievers, and instructs them to believe as they have believed. However, the hypocrites and disbelievers said that the Ṣaḥābah ﷺ are foolish. In defense of the Ṣaḥābah ﷺ, Allāh ﷻ repeats the same words for the hypocrites and disbelievers, i.e., 'it is they who are the foolish'.

¹ Sūrah Al-Baqarah: 13

We should copy this way and method of Allāh ﷻ. It is necessary to defend the Ṣaḥābah ﷺ through adopting this way. Today, if someone says that the Ṣaḥābah ﷺ are *murtad*, then we should repeat the very same words for that person and openly say that he or she is a *murtad*. If they say that the Ṣaḥābah ﷺ are *kāfir*, then we should adopt the way of Allāh ﷻ and nothing should stop us from saying that the person who uttered the vile statement is a *kāfir*. If some difficulty comes our way, then we should feel it to be a bounty and blessing. It is a blessing in the sense that we are going through difficulty when imitating the way of Allāh ﷻ.

THREE: THE ṢAḤĀBAH ﷺ ARE THE YARDSTICK OF GUIDANCE

The Ṣaḥābah ﷺ are the yardstick of guidance for us. When the word ‘*īmān*’ is uttered, then it means the *īmān* like that of the Ṣaḥābah ﷺ. In the Noble Qur’ān, Allāh ﷻ says,

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ
السَّمِيعُ الْعَلِيمُ

So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allāh will be sufficient for you against them. And He is the Hearing, the Knowing.²

² Sūrah Al-Baqarah: 137

The *īmān* of the Ṣaḥābah رضي الله عنهم is a yardstick for our *īmān*. This is clear from the verse of the Noble Qur’ān quoted above, i.e., the *īmān* of the Ṣaḥābah رضي الله عنهم is perfect.

Now, if we want to gauge our *īmān*, then we have to look at the Ṣaḥābah رضي الله عنهم. We have to acquire guidance from their lives. If doubts and misgivings are created about the Ṣaḥābah رضي الله عنهم, then what yardstick will remain for us to gauge our *īmān*? From whom will we acquire guidance? Therefore, we have to guard and defend the honor of the Ṣaḥābah رضي الله عنهم. Then, whoever asks about the *īmān* of the Ṣaḥābah رضي الله عنهم, we shall first analyze his *īmān* and discuss it.

FOUR: THE ṢAḤĀBAH رضي الله عنهم ARE OUR BENEFACTORS

It is binding and necessary upon us to defend the Ṣaḥābah رضي الله عنهم because they are our benefactors. After they embraced Islām, the Ṣaḥābah رضي الله عنهم did so much service for this *dīn* and they faced great difficulty for this cause too. They were successful in every test and trial that came their way. Allāh سبحانه blessed them with the certificate of His pleasure and happiness for them in this world. He announced,

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

When Allāh سبحانه announced His happiness, then the Ṣaḥābah رضي الله عنهم did not go about saying that they were worthy of Jannah, so they should rest and enjoy. Nay, these luminaries thought about the entire Ummah and conveyed this *dīn* to us so that we could also become worthy of entry into Jannah. They bid farewell to any form of rest for themselves, whereas they had already acquired success. Despite this, they went

through so much difficulty for our sake. They are our benefactors. Now, the right of this great favour of theirs is that we walk in their footsteps and whoever will target them with criticism and abuse, we challenge them and face them. Yesterday, they thought about us. Today, can't we think about them? Can't we defend them?

It is a very lowly deed to forget and overlook the favor of someone. The people who have a spoilt nature do this. A non-Muslim will also not fall into such a filthy action, let alone a Muslim. If the veil of expediency was not covering our minds today and our emotions were filled with *īmānī* honor, then no-one would have had the audacity to criticize and malign the blessed group of *Ṣaḥābah* ﷺ.

The *Ṣaḥābah* ﷺ left their homes and homeland out of concern for this Ummah and they travelled to far off lands and conveyed the treasure of *īmān* to us. Today, we are not prepared to disrupt our rest for their sake. We are sitting back out of fear for prison and martyrdom. The demand of honor and *īmān* is that we defend our benefactors, otherwise the terrible taint of forgetting the favor upon us will be our lot, it would be better to die than live in such a condition.

FIVE: RASŪLULLĀH ﷺ WAS PREPARED TO SACRIFICE HIMSELF FOR A ṢAḤĀBĪ ﷺ

The pledge of *Riḍwān* was taken for the sake of a *Ṣaḥābī*. For the sake of *Sayyidunā 'Uthmān* ﷺ, the *Ṣaḥābah* ﷺ and *Rasūlullāh* ﷺ pledged to give their lives. From this pledge we learn the status and position of a *Ṣaḥābī*. This is because, if a battle ensued as a result of this pledge, then how many would have been martyred? In fact, *Rasūlullāh* ﷺ could

have been martyred too. However, he ﷺ did not care about losing his life and presented himself in exchange of a Ṣaḥābī. From this we can understand the rank and position of a single Ṣaḥābī.

Is our life more valuable than the life of Rasūlullāh ﷺ? He ﷺ presented himself in defense of a Ṣaḥābī ﷺ and we say that saving our lives is also an obligation. Woe upon such a life. Whilst the Ṣaḥābah ﷺ are criticized and lambasted, the Muslims are living. On such an occasion, the sign of a Muslim should be that he or she makes living enjoyably forbidden upon himself or herself.


SIX: THE ṢAḤĀBAH ﷺ ARE THE PROTECTIVE BARRIER FOR NUBUWWAH




It is our belief that Rasūlullāh ﷺ made effort for twenty-three years and prepared an honorable and great group. The group to which he passed on the *dīn*, the Noble Qur'ān and the guidance he brought, they are reliable and noble. They are the first means between him ﷺ and the Ummah. Whatever they did, it was in accordance to the dictates of *dīn*. If this group is taken to be unreliable, then the result will be disastrous. It will lead to deviation. This is because we will then have to accept the following misguided notions:

1. Rasūlullāh ﷺ failed in his Nubuwwah and his twenty-three-year effort was in vain.
2. The deputation of Rasūlullāh ﷺ was in vain.



3. The *dīn* of Rasūlullāh ﷺ came to an end when his eyes closed. The religion of Islām was buried with him. It did not carry on for even a moment after him.
4. If the group prepared by him ﷺ is not reliable and trustable, then the Noble Qur'ān that they conveyed would also not be reliable. The Nubuwwah of Rasūlullāh ﷺ would also not be trustable. Nothing of Islām could be trustable.

May Allāh ﷻ protect us from such blasphemy. Āmīn

This is because every aspect of the Noble Qur'ān, Nubuwwah and Islām was conveyed and taught by this group of luminaries. Therefore, whichever sect or group says that they, i.e., the Ṣaḥābah , cannot be trusted and are not reliable, they, i.e., these groups and sects will definitely have these beliefs and misguided ideas and notions. These beliefs and misguided notions are proven to come from sects like the Khawārij and Shi'ah.

If we will not defend the Ṣaḥābah , then we will render our own religion unreliable and unworthy for the new generation. This is because the Ṣaḥābah  are the protective barrier of Nubuwwah. If this wall and barrier is broken, then Nubuwwah will not be protected. Therefore, for the sake of protecting the Nubuwwah of Rasūlullāh ﷺ, it is part of our obligation to defend the Ṣaḥābah .

SEVEN: THE ṢAḤĀBAH HAVE BEEN DIVINELY SELECTED

Allāh  selected Rasūlullāh  from the entire humanity. Hence, he is the leader of humanity and the best of them. The book given to him is the best book. His religion is the best. His Ummah is the best. His era

was the best. It follows from this that his companions were the best. In a narration of *Mustadrak Hākim vol.3 p.632*, the following is mentioned,

Sayyidunā ‘Uwaym Ibn Sā’idah ؓ reports that Rasūlullāh ﷺ said, “Indeed Allāh selected me and He selected my companions. He chose some as my ministers and helpers. He made my family relations. Whoever speaks ill of them, may the curse of Allāh, the angels and entire humanity be upon him. On the Day of Qiyāmah, none of his *farḍ* or *nafl* actions will be accepted.”

We learn from this report that just as Allāh ﷻ selected Rasūlullāh ﷺ from the entire humanity, in the same way, He selected the best and elite people for the companionship of Rasūlullāh ﷺ. This select group are ranked the best of humanity after the Ambiyā’.

Allāh ﷻ gave them the title of being the best of the Ummah. If there was any group more virtuous than the Ṣaḥābah ؓ, Allāh ﷻ would have selected them for the companionship of His Messenger ﷺ. This is why criticism of the Ṣaḥābah ؓ is also criticism of the selection done by Allāh ﷻ. It stands to reason that the people who criticize the selection of Allāh ﷻ and looks down upon the companions of the Rasūl ﷺ, will be deserving of the most severe warnings.³

Therefore, it is the obligation of every Muslim to defend the group selected by Allāh ﷻ and the group that were the companions of Rasūlullāh ﷺ.

³ Adapted from Shi’ah Sunnī Ikhtilāf aur Ṣirāt e Mustaqīm

EIGHT: THE ṢAḤĀBAH ﷺ ARE THE FOUNDATION & ROOT OF DĪN

Defending the Ṣaḥābah ﷺ is the most important work because whatever we have of Islām today – all of it was acquired from Rasūlullāh ﷺ through the Ṣaḥābah ﷺ. If someone asks about the Noble Qur’ān, the testimony of faith, Ṣalāh, Zakāh, fasting, Ḥajj, the aḥādīth we practice upon, the jihad we feel obligatory, the Da’wah and Tablīgh we engage in, the Masājid and Madāris we frequent, what is the root and foundation of it? What is the proof for it? Who witnessed it? Were they eye-witnesses or not? Are they reliable or not? A person who has imān in his heart will reply that all of this has come to us through a reliable and trustable means, i.e., the Ṣaḥābah ﷺ. The Ṣaḥābah ﷺ cannot be criticized. This is because the Noble Qur’ān and Rasūlullāh ﷺ testify that they are reliable and trustworthy. In order to accept every aspect of Islām to be correct and reliable, we must first believe and accept the Ṣaḥābah ﷺ to be reliable and trustworthy. Whoever feels that the Ṣaḥābah ﷺ are not reliable, he will have to separate himself from Islām. In order to save the great laws and principles of Islām, one must defend the honor and integrity of the Ṣaḥābah ﷺ.

FINAL WORD

In all the ‘Aqīdah books of the *Ahl-us-Sunnah wal Jamā’ah*, it is clearly stated that we must have love for all the Ṣaḥābah ﷺ. One must not mention them except with goodness and praise. One should never ever criticize them, find fault with them or malign them. Their varying

degrees of virtue must be adhered to at all times. Defending the Şahābah ﷺ is a form of worship just as Şalāh is a form of worship.

May Allāh ﷻ bless us all with the ability to defend the honor of the Şahābah ﷺ at all times. May Allāh ﷻ bless us with the company of the Şahābah ﷺ, the Ahl-ul-Bayt and all the blessed luminaries of the Ummah in Jannah. Āmīn



Translator's Note

By the grace of Allāh ﷻ, translation completed on 17 Dhul-Ḥijjah 1442/27 July 2021. All praise is due to Allāh ﷻ for blessing us with the opportunity to translate this work. May Allāh ﷻ accept from the author and translator and take this work worldwide for the guidance of humanity, Āmīn.

As with all endeavors, there are bound to be perfections and shortcomings. The perfections are from Allāh and the shortcomings from us.

O Allāh, bless the reward of this work to the souls of my mentors and guides;

1. The magnificent scholar and outstanding Ḥadīth teacher, Muftī Muḥammad Patel ﷻ, who passed into Your mercy whilst in my hands on Wednesday 4 Rabī-ul-Akhir 1440/12 December 2018.
2. The legendary translator, prolific orator and exemplary scholar, who passed into Your mercy on Wednesday 8 Sha'bān 1439/25 April 2018, Muftī Afzal Hoosen Elias ﷻ

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رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ



