



THE STATUS OF THE
SAHABAH
IN THE NOBLE QUR'AN

by: Muḥammad Ṣalāḥ Muḥammad al-Ṣāwī

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The Beliefs of the Rawāfiḍ regarding the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ
ultimately leads to the Rejection of the Noble Qur'ān

Transliteration key

أ - 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'a
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

Preface

All praise is due to Allah, we praise Him and we seek His assistance, guidance, and forgiveness. We seek refuge in Allah from the evil of ourselves and from the evil of our actions. Whoever Allah guides then there is none who can misguide him and whoever Allah misguides then there is none who can guide him, and you will never find a friend and guide for him.

I bear witness that there is none worthy of worship except Allah alone who has no partners and I bear witness that Nabī Muḥammad ﷺ is His servant and Messenger.

O Allah send salutations upon Nabī Muḥammad ﷺ and his wives, the Mothers of the Believers and his progeny, family and all the Ṣaḥābah, Tābi'īn, and those who came after them with goodness till the day of judgment.

Now to the topic of discussion.

Verily the matter which we took up to examine in this concise study is in connection with the lofty status of the Ṣaḥābah mentioned in the Qur'ān. The testimony of Allah ﷻ in their favour regarding the reality of their īmān as well as the glad tidings of His Mercy and Pleasure for them and their everlasting comfort in the Gardens of Bliss.

Without a doubt, knowledge of this topic was widespread and well-known, so much so that it formed part of that known to be of the fundamentals of dīn, by the scholars and laymen alike, and professed by the specialists and general masses.

Ignorance or refutation of this fact cannot be fathomed from any person, except for a small group who profess affiliation with Islam but have abandoned that which is established by consensus. They now vilify the Ṣaḥābah of the Messenger ﷺ and attribute to them falsehood and absurdities which does not befit their lofty status which is attested to in many verses of the Qurʾān.

The matter does not end there, rather they exceed the limits, to the extent that they claim majority of the Ṣaḥābah—except for a few—apostatised and abandoned the faith. They further exceed the bounds by attacking the established sources of Sharīʿah because it exposes this deviance and destroys their preconceived notions with categorical proofs from the Qurʾān, Sunnah, historical facts. Then they follow all of that up with a flood of innovations and falsities.

We do not intend to delve into the details of these false beliefs; that is way beyond the scope of this short treatise, rather we only intend to discuss the rank of the Ṣaḥābah in the Qurʾān, relying primarily on the testimony of the Qurʾān itself. The reason for this is that the Shīʿah constantly claim to believe in the Qurʾān and that any attribution of the belief of *Tahrīf*¹ to them is an outright lie and slander.

Thus, we resort to the verses of the Qurʾān, wherein we hear the testimony of Lord of the Universe ﷻ in favour of the Ṣaḥābah of His Rasūl ﷺ being upon guidance and the clear truth, them being from the best from all of mankind, and the glad tidings of their supreme success in the Gardens of Bliss.

1 The Shīʿi belief that the Qurʾān has been interpolated through additions and omissions.

Allah سُبْحَانَهُ وَتَعَالَى says:

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۗ قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۗ وَأَوْحِيَ
إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۗ ط

Say, “What thing is greatest in testimony?” Say, “Allah is witness between me and you. And this Qur’ān was revealed to me that I may warn you thereby and whomever it reaches.”¹

We praise those who were previously ensnared by some of these disastrous beliefs but then read the verses of Allah and reflected over it like a true seeker of the truth, free from the shackles of desire, having conviction in the Day in which Allah will gather all of mankind, questioning all of them about the response they gave to the Messengers? So, some faces will turn white, and some faces will turn black!

Our objective—which we hope to achieve—from this discussion is only to establish the truth and eliminate falsehood, not to defame or criticize, nor to support any political ambitions or any other reason. Verily Allah knows, the pen did not move except out of love for Allah and His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and we did not put pen to paper except with noble intentions to Allah, His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and to the leaders and masses of the Ummah. Our hope is for the Muslim Ummah to unite upon truth and that the hand that seeks to subdue the verses of Allah as a service to false gods or to attain some worldly desire be paralyzed and wither away!

1 Sūrah al-An‘ām: 19.

So, O believers in the Qur'ān, hold on firmly to the Qur'ān. Whenever differences occur among us we return back to the Qur'ān. We seek the protection of Allah and we place our reliance in Him, there is no power nor strength besides Allah.

An Ummah created for the greatest mission

Verily Allah has moulded the companions of Rasūl ﷺ in the finest manner so that they can be the representatives of His Nabī and bearers of his message after him.

Allah ﷻ says:

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ
لَعَنْتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ
إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ

And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance, and disobedience. Those are the [rightly] guided.¹

In order for them to be suited for the honour of being the Companions, Allah prepared them sublimely and He made īmān dear to them and He adorned their hearts with it. He made them detest kufr, sin, and transgression, thereby making it worthy that they be called *al-Rāshidūn*² as they are addressed in these noble verses.

Certainly, a group of ignorant people have deviated from the truth and they proclaim that the Companions of Muḥammad ﷺ are disbelievers, sinners, and disobedient aside for a few amongst them whose number does not surpass the fingers on our hands!

1 Sūrah al-Ḥujurāt: 7.

2 Literally meaning The guided ones.

So who do we believe, O people of intellect?

Do we believe the testimony of the Qur'ān in their favour of guidance and faith?

Or the testimony of some people against them of kufr, sinfulness, and disobedience?

The best of nations taken out for the benefit of mankind

Allah ﷻ says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.¹

Certainly, Allah made them the best of nations, and that is because they stood for the commanding of good and the forbidding of evil, and because īmān in Allah resided in their hearts.

A group of ill-informed people claim that they are the worst of nations, that they betrayed the trust of Allah, colluded on oppression and enmity, and that they turned back on their heels to kufr and ignorance!

So, who then do we believe?

Do we believe the Qur'ān and its testimony of īmān and righteousness in their favour?

1 Sūrah Āl 'Imrān: 110.

Or do we believe the ignorant and their declarations against them of treachery and ignorance?

Ponder, O people of intellect!

Allah سُبْحَانَهُ وَتَعَالَى says:

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ط
وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path.¹

So, disbelief was farfetched for this devout Ummah, which Allah created in a unique manner to carry the trust of this religion, undertaking the mission of the seal of Messengers صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

So, how is it possible for them to disbelieve when Allah detested disbelief for them?

Rather, how is it possible for them to disbelieve whilst upon them the verses of Allah سُبْحَانَهُ وَتَعَالَى were recited and amongst them was His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?

Testimony of true Īmān in their favour

Verily Allah سُبْحَانَهُ وَتَعَالَى gave testimony in favour of the Ṣaḥābah of His Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the Muhājirīn and Anṣār of true īmān in various places in the Noble Qurʾān. Allah سُبْحَانَهُ وَتَعَالَى says:

1 Sūrah Āl ʿImrān: 101.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ أُوتُوا
وَنَصَرُوا أَوْلِيَاءَ هُمُ الْمُؤْمِنُونَ حَقًّا ۗ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.¹

Allah سُبْحَانَهُ وَتَعَالَى says:

وَإِن يَرِيدُوا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ
وَبِالْمُؤْمِنِينَ

But if they intend to deceive you, then sufficient for you is Allah. It is He who supported you with His help and with the believers.²

In this verse Allah سُبْحَانَهُ وَتَعَالَى mentions His bounties of the support of the believing Muhājirīn and Anṣār for His Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This proves two things:

1. Testimony in their favour of true īmān which is the testimony of the Most Knowledgeable and All Knowing.
2. They were a large group for whom (divine) assistance was realized and not merely a small handful like how some people claim.

Allah سُبْحَانَهُ وَتَعَالَى says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ

1 Sūrah al-Anfāl: 74.

2 Sūrah al-Anfāl: 62.

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.¹

This verse contains two proofs:

1. Verily this Ummah is the best Ummah taken out for the benefit of mankind.
2. The reason for that being the characteristics described in the verse of commanding good and forbidding evil, and believing in Allah. It goes without saying that the Ṣaḥābah were the first and best of those who fall under this description because they were the first to whom the verse was addressed too.

Allah سُبْحَانَهُ وَتَعَالَى says:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ
فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ هُمُ
الصَّادِقُونَ ۗ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا
وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُوقِ شُحَّ
نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۗ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي
قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ

1 Sūrah Āl 'Imrān: 110.

For the poor Muhājirīn who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting [the cause of] Allah and His Messenger, [there is also a share]. Those are the truthful. And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what they [i.e., the Muhājirīn] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul, it is those who will be the successful. And [there is a share for] those who come after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”¹

These verses explain who is deserving of the *fay*² from the Muhājirīn and Anṣār and those who came after them with righteousness.

Verily Allah praised the Muhājirīn in the first verse because they were expelled from their homes and they opposed their own people seeking the pleasure of Allah and His approval, and because they rendered their assistance to Allah سُبْحَانَہُ وَتَعَالَى and His Rasūl صَلَّى اللہُ عَلَیْہِ وَسَلَّمَ.

Thereafter Allah سُبْحَانَہُ وَتَعَالَى testified to their truthfulness in the end of the verse.

Then Allah سُبْحَانَہُ وَتَعَالَى praised the Anṣār because of their love for their brothers—the Muhājirīn—and them being free from any form of jealousy, preferring the Muhājirīn over themselves. Allah سُبْحَانَہُ وَتَعَالَى indicated to their successfulness, and this is in the second verse.

1 Sūrah al-Ḥaṣhr: 8-10.

2 Booty gained from the disbelievers without fighting.

Then Allah praised those who came after them who sought forgiveness for them and who asked Allah not to create hatred in their hearts for the forerunners from the believers.

From this last verse, Imām Mālik رَحِمَهُ اللهُ concluded that the Rawāfiḍ¹, who curse the Ṣaḥābah, are not entitled to any share from the fay' because they do not possess the qualities mentioned in the verse which makes one entitled to a share.

When we turn our attention to some of that which has been transmitted, we find the testimony of īmān mentioned in a number of instances in the Qur'ān for numerous Companions of Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—during various occasions and in many places—which collectively necessitate that which the general texts testify to, which is testimony of īmān for all the Companions. And why should it not be the case? When the Ṣaḥābah were addressed with possessing the quality of īmān in the Qur'ān nearly 90 times!

Speaking about the participants of the Battle of Badr, Allah سُبْحَانَهُ وَتَعَالَى says:

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنزَلِينَ ط بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمِدَّكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ

[Remember] when you said to the believers, “Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?” Yes, if you remain patient and conscious of Allah and they [i.e.,

1 Rawāfiḍ is a term that pejoratively denotes the Shī'ah.

the enemy] come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction].”¹

In another place, Allah سُبْحَانَهُ وَتَعَالَى says:

إِذْ يُغَشِّيكُمُ النَّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً
لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا
الَّذِينَ آمَنُوا ۗ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا
فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet. [Remember] when your Lord inspired to the angels, “I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip.”²

Allah سُبْحَانَهُ وَتَعَالَى says:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۗ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ
رَمَى ۗ وَلِيْلِي الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

1 Sūrah Āl ‘Imrān: 124-125.

2 Sūrah al-‘Anfāl: 11-12.

And you did not kill them, but it was Allah who killed them. And you threw not, [O Muḥammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.¹

Allah *سُبْحَانَهُ وَتَعَالَى* says:

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّامِتَاتِ ۖ فِئَةٌ تَقَاتَلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ ۗ إِنَّ
فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

Already there has been for you a sign in the two armies which met [in combat at Badr, one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed, in that is a lesson for those of vision.²

The verse indicates to the meeting of the armies of the Muslims and the polytheists during the Battle of Badr. In the verse, Allah testifies to the sincerity of the Ṣaḥābah's intentions; that they did not fight on that day out of fanaticism nor to show off their valour or to flaunt their standing rather they fought in the path of Allah so that the message and word of Allah is elevated and the word of the disbelievers remains disgraced. So, Allah assisted them a divine assistance and Allah aids with His support whomsoever He wishes.

1 Sūrah al-'Anfāl: 17.

2 Sūrah Āl 'Imrān: 13.

Allah ﷻ says regarding the participants of Uḥud

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And [remember] when you, [O Muḥammad], left your family in the morning to post the believers at their stations for the battle, and Allah is All Hearing and All Knowing, when two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.¹

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۗ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرَاكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ مَن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ۗ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۗ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

And Allah had certainly fulfilled His promise to you when you were killing them [i.e., the enemy] by His permission until [the time] when you lost courage and fell to disputing about the order and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.²

1 Sūrah Āl ‘Imrān: 121-122.

2 Sūrah Āl ‘Imrān: 152.

Allah ﷻ says regarding the time when Rasūl ﷺ ordered the Ṣaḥābah to pursue the disbelievers after the battle was over:

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ۚ الَّذِينَ قَالُوا لَكُمْ إِنَّا لَنَاسٌ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا ۗ وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّهْمُ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward. Those to whom people [i.e., hypocrites] said, “Indeed, the people have gathered against you, so fear them.” But it [merely] increased them in faith, and they said, “Sufficient for us is Allah, and [He is] the best Disposer of affairs.” So, they returned with favour from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.¹

This verse was revealed referring to the event of Ḥamrā' al-'Asad, after the disbelievers afflicted severe losses to the believers (at Uḥud) they began returning to their city. Whilst on the journey back, they started to regret as to why they did not prepare to launch an attack on the people of Madīnah and finish them off. When news of this reached Nabī ﷺ he instructed the Ṣaḥābah to pursue their trail to frighten them and to show them the steadfastness and force of the believers. Despite being severely wounded and exceptionally worn

1 Sūrah Āl 'Imrān: 172-174.

out, the Ṣaḥābah complied readily in submission to Allah ﷻ and His Rasūl ﷺ.

An objection can be made that Allah ﷻ mentions in the verse that among them are those who are desirous of this world when Allah said:

مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ

Among you are some who desire this world, and among you are some who desire the Hereafter.

The answer is that this does not reproach the essence of their īmān, and this is proven by the rest of the verse when Allah mentions thereafter that He has forgiven them. And this forgiveness, as indicated to in the verse, was a bounty given to them by Allah because of their firm īmān. Allah ﷻ says:

وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

And He has already forgiven you, and Allah is the possessor of bounty for the believers.

Allah says regarding those who were present at the peace treaty of Ḥudaybiyyah

They were 1400 in number, who surrendered to the instruction of Allah and His Rasūl ﷺ:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا

حَكِيمًا لِيُدْخَلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ
 فَوْزًا عَظِيمًا

It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise. [And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allah, a great attainment.¹

It is reported in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* that Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ said:

The verse:

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

That Allah may forgive for you what preceded of your sin [i.e., errors] and what will follow.²

was revealed on the return from Ḥudaybiyyah. Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said that a verse has been revealed to him that is more beloved to him than the entire world, then Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited it for them, and they congratulated him and said that is what is between you and Allah, but what will be our condition? Then the following verse was revealed:

1 Sūrah al-Faṭḥ: 4-5.

2 Sūrah al-Faṭḥ: 2.

لِيُدْخَلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا
عَظِيمًا

[And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allah, a great attainment.¹

Those are the Companions رَضِيَ اللَّهُ عَنْهُمْ of Bay'at al-Riḍwān regarding whom Allah سُبْحَانَهُ وَتَعَالَى says:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ
مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا وَمَغْنِمًا
كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

Certainly, was Allah pleased with the believers when they pledged allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest. And much war booty which they will take. And ever is Allah Exalted in Might and Wise.²

The reason for this pledge of allegiance is well known in the books of Sīrah when Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Sayyidunā 'Uthmān ibn 'Affān رَضِيَ اللَّهُ عَنْهُ to inform the Quraysh that he did not come seeking war or conflict but rather solely to visit the Ka'bah and glorify its sanctity, so they must

1 Sūrah al-Faṭḥ: 5.

2 Sūrah al-Faṭḥ: 18-19.

take that into consideration (and allow the believers safe passage). Then rumour reached Rasūl ﷺ that Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ was killed¹ so he said, “We will not depart until we fight the disbelievers” and he called on all the Companions to take the Bay‘ah, which became known as Bay‘at al-Riḍwān (pledge of pleasure); taken under the tree which none of the Companions were at variance with except (the hypocrite) Jadd ibn Qays. The number of Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ that gave Bay‘ah on that day to Rasūl ﷺ were 1400 as reported by Al-Bukhārī and Muslim on the authority of Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ.

In these verses that were revealed concerning this Bay‘ah:

- ▶ Allah ﷻ makes known His pleasure with those who took the pledge of allegiance, and it is for this reason it was named the Bay‘at al-Riḍwān:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Certainly, was Allah pleased with the believers when they pledged allegiance to you under the tree.

- ▶ Allah ﷻ attested to the sincerity of their hearts and what it contained of truthfulness and loyalty when He said:

فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ

And He knew what was in their hearts, so He sent down tranquillity upon them.

1 Which turned out to be false.

- Allah سُبْحَانَهُ وَتَعَالَى showered them with tranquillity, victory, and booty as a result of His pleasure and knowledge of the sincerity in their hearts. Allah سُبْحَانَهُ وَتَعَالَى says:

فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا
وَمَعَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest. And much war booty which they will take. And ever is Allah Exalted in Might and Wise.

Righteousness has been imposed upon their hearts

These Şahābah رَضِيَ اللَّهُ عَنْهُمْ are those upon whom Allah سُبْحَانَهُ وَتَعَالَى imposed the word of righteousness, the word of *Tawhīd*, and they were most deserving of it and worthy of it. Allah سُبْحَانَهُ وَتَعَالَى says:

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ
اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى
وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

*When those who disbelieved had put into their heart's chauvinism, the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing.*¹

1 Sūrah al-Faḥ: 26.

Those Ṣaḥābah who were previously Jew or Christian

Among the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were some who were previously Jews or Christians; Allah سُبحانه وتعالى revealed regarding them:

لَيْسُوا سَوَاءً ۗ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ أَنْاءَ اللَّيْلِ
وَهُمْ يَسْجُدُونَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ ۗ وَأُولَٰئِكَ مِنَ
الصَّالِحِينَ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

*They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]. They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous. And whatever good they do, never will it be denied them. And Allah is Knowing of the righteous.*¹

It is established via countless commentators of the Qurʾān that these verses were revealed regarding those who accepted Islam who, prior to that, were established religious authorities among the Jews and Christians, like Sayyidunā ʿAbd Allāh ibn Salām, Sayyidunā Usayd ibn ʿUbayd, Sayyidunā Thaʿlabah ibn Shuʿbah, and others like them رَضِيَ اللَّهُ عَنْهُمْ. Allah سُبحانه وتعالى attested to their righteousness and īmān in Allah and the Last Day together with the other qualities of good.

1 Sūrah Āl ʿImrān: 113-115.

Description of Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in the Qur'ān

True believers

Allah سُبحَانَهُ وَتَعَالَى says:

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ أَوْوا
وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

*But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.*¹

The genuinely successful ones

Allah سُبحَانَهُ وَتَعَالَى says:

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ

*The ones who have believed, emigrated, and striven in the cause of Allāh with their wealth and their lives are greater in rank in the sight of Allāh. And it is those who are the attainers [of success].*²

The truthful ones

Allah سُبحَانَهُ وَتَعَالَى says:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ

1 Sūrah al-Anfāl: 74.

2 Sūrah al-Tawbah: 20.

فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ هُمُ
الصَّادِقُونَ ۗ

For the poor Muhājirīn who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting [the cause of] Allah and His Messenger, [there is also a share]. Those are the truthful.¹

Allah ﷻ is pleased with the Ṣaḥābah and they are pleased with Him

Allah ﷻ says:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct, Allah is pleased with them, and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.²

Those who have been forgiven and been shown mercy

Allah ﷻ says:

1 Sūrah al-Ḥashr: 8.

2 Sūrah al-Tawbah: 100.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ
 فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ
 عَلَيْهِمْ ۗ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

Allah has already forgiven the Nabī and the Muhājirīn and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.¹

Those whom Allah سُبْحَانَهُ وَتَعَالَى had given glad tidings

Allah سُبْحَانَهُ وَتَعَالَى says:

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
 أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ ۗ وَأُولَئِكَ هُمُ الْفَائِزُونَ يُبَشِّرُهُمْ رَبُّهُمْ
 بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.²

Best of nations taken out as an example for mankind

Allah سُبْحَانَهُ وَتَعَالَى says:

1 Sūrah al-Tawbah: 117.

2 Sūrah al-Tawbah: 20-21.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You are the best nation produced [as an example] for mankind. You enjoy what is right and forbid what is wrong and believe in Allah.¹

Those who possessed Taqwā

Allah سُبْحَانَهُ وَتَعَالَى says:

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

When those who disbelieved had put into their heart's chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing.²

Infuriation of the Kuffār

Allah سُبْحَانَهُ وَتَعَالَى says:

وَمَثَلُهُمْ فِي الْإِنجِيلِ ۖ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

1 Sūrah Āl 'Imrān: 110.

2 Sūrah al-Fath: 26.

And their description in the Injīl is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers, so that He [i.e., Allah] may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.¹

Imām Mālik رَحِمَهُ اللهُ derived from this verse the apostasy of the Rawāfiḍ who are outraged and angry at the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and he said that it is because the Rawāfiḍ are angry at the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, and whosoever is angered by the mere mention of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ then he is a disbeliever because of this verse.

A small number of individuals or numerous?

Is it correct to claim that the community of Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, those whom Allah سُبْحَانَهُ وَتَعَالَى testified to the sincerity of their īmān and praised their guidance, accomplishments, success, and truthfulness were just a mere handful of people via whom the call and cause of Islam could not be assisted nor the Islamic civilisation be established or is it such what they were a massive power to be contended with, a tremendous fighting force via whom Allah سُبْحَانَهُ وَتَعَالَى assisted the call of truth and on their guard established the Islamic civilisation?

The answer to that is found in the verses of the Qur’ān and by those who possess intellect and upon researching the realities of history!

1. Certainly Allah سُبْحَانَهُ وَتَعَالَى strengthened His Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by assisting him divinely and with the believers:

1 Sūrah al-Faḥ: 29.

وَأِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي آتَاكَ بِنَضْرِهِ
وَبِالْمُؤْمِنِينَ

*But if they intend to deceive you, then sufficient for you is Allah. It is He who supported you with His help and with the believers.*¹

There is no doubt that these believers were the foundation via which help was realized and who were invigorated when facing the enemies of Allah سُبْحَانَهُ وَتَعَالَى, otherwise their mention in the verse would be futile and of no use, and Allah سُبْحَانَهُ وَتَعَالَى is most certainly high above futility to a great degree.

2. Those who participated in Badr and whose *īmān* Allah سُبْحَانَهُ وَتَعَالَى vouched for and who have already been forgiven by Allah سُبْحَانَهُ وَتَعَالَى, were an army consisting of 313 as is well known to all and sundry.
3. Those who took the pledge of allegiance under the tree to fight the disbelievers and regarding whom Allah سُبْحَانَهُ وَتَعَالَى announced His pleasure, most certainly were a large group capable of fulfilling the dictates of such a pledge and who numbered an amount that would be sufficient to go to war. They were 1400 as mentioned by the most reliable books of *ḥadīth*.
4. Those who followed Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during the *Jaysh al-‘Usrā* (Army of distress in Tabūk) and regarding whom Allah سُبْحَانَهُ وَتَعَالَى announced His forgiveness, compassion, and mercy; did they mobilize to fight the Romans and come out with Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ Sūrah al-Anfāl: 62.

to fight them whilst they were few in number not exceeding the amount of fingers on both hands or do we say that it was necessary for them to be a substantial group for victory to be realized whilst facing one of the most vicious enemies who were the superpower of the time?

The number of believers on that day were approximately 30 000 as historical records show. Some people have disgraced themselves; they renounce the reality and history, and they claim that none of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ remained on the truth except 3, or 10 at the most and they say the remaining were disbelievers and apostates.

How far are these fabricators from the clear verses of the Qur'ān and the firmly established realities! Is it possible to interpret these lies in any other way besides it being the groundwork and basis of slander against the Qur'ān and to create doubt in its authenticity? In effect, that is what hindered many of their fanatics to the point that some of them authored detailed works trying to prove the distortion of the Qur'ān!

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ appointed as successors in the earth and its proofs

Allah سُبْحَانَهُ وَتَعَالَى has promised the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that He will surely grant them succession upon the earth and that He will establish for them their religion which He has preferred for them and that He will substitute for them, after their fear, safety and security.

Allah سُبْحَانَهُ وَتَعَالَى says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
 الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
 الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي
 لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that then those are the defiantly disobedient.¹

Certainly, the promise of Allah ﷻ to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ proved true, and Nabī ﷺ did not leave this world until Allah ﷻ granted him victory and conquest over Makkah, Khaybar, Bahrain, the rest of the Arabian Peninsula, and the land of Yemen in its entirety. Nabī ﷺ collected the Jizyah² from the fire worshippers of Hajr and from parts on the border of Syria. The King of the Romans and the Governor of Egypt Al-Maḡawqis exchanged gifts with Nabī ﷺ as well as Kings of Oman and al-Najāshī the King of Abyssinia.

Then Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ took charge after Nabī ﷺ and he sent the armies of Islam to the lands of the Persians accompanied by Sayyidunā Khalid ibn al-Walīd رَضِيَ اللَّهُ عَنْهُ. They conquered parts of it and killed many from the enemies. Armies were also sent to the lands of

1 Sūrah al-Nūr: 55.

2 A tax levied at non-Muslims when living under the protection of a Muslim government.

Syria accompanied by Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ عَنْهُ. Allah سُبْحَانَهُ وَتَعَالَى granted them conquest over Damascus and Busrā. A third army accompanied by Sayyidunā ‘Amr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ was sent to Egypt. Then Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ passed away.

Sayyidunā ‘Umar Al-Fārūq رَضِيَ اللهُ عَنْهُ took charge of affairs after Sayyidunā ‘Abū Bakr رَضِيَ اللهُ عَنْهُ in such a manner that after the Messengers, the world had not seen the like thereof in strength of character and range of justice. Under his leadership the lands of Syria and Egypt were completely conquered as well as most of the Persian districts. Khosrow was routed and was totally humiliated. Caesar was annihilated and control over the lands of Syria were taken away, so he came to Constantinople. Sayyidunā ‘Umar Al-Fārūq رَضِيَ اللهُ عَنْهُ spent the wealth from these lands in the path of Allah سُبْحَانَهُ وَتَعَالَى.

Then Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ took charge of affairs after Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ and during his rule the Islamic Kingdom stretched to the furthest points of the East and West. The lands to the West were conquered to the furthest point possible including Cyprus, Kairouan¹ and others as well as the lands to the outermost eastern point all the way to China. Khosrow was killed and his kingdom perished completely. Towns in Iraq, Khurāsān and Al-Aḥwāz were conquered and the believers fought a decisive battle with the Turks and their sovereign, the king, was defeated. The Kharāj² tax was collected and brought to the leader of the believers, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. All this was due to the blessings of his efforts to preserve the Qur’ān via recitation, studying and encouraging the Ummah to protect it.

1 Located in modern day Tunisia.

2 A type of land tax.

So, what do all these great conquests indicate to us?

Firstly, Allah سُبْحَانَهُ وَتَعَالَى bearing testimony to the īmān, good deeds, and pure tawḥīd of those who partook in these conquests:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them.¹

Secondly, the credibility of the leadership of the four Righteous Khulafā', because Allah سُبْحَانَهُ وَتَعَالَى promised succession to those who believed and did righteous deeds from those present during the lifetime of Nabī Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. There is no doubt that succession of others can only occur after Nabī Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has passed on, so it must refer to these Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. There is no doubt that there is no Nabī to come after Nabī Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so what is meant by succession is the position of leadership of the Ummah. There is no doubt that the succession that came to pass after Nabī Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as described in the verse occurred during the Khalīfah of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ, Sayyidunā 'Umar al-Fārūq رَضِيَ اللَّهُ عَنْهُ, and Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ because during their reign there were many great conquests, consolidation, and the manifestation of Islam and prevalence of safety. These things did not occur during the Khilāfah of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ because he could not avail himself to wage war with the disbelievers due to the continuous battles against those who opposed him from

1 Sūrah al-Nūr: 55.

among the believers. So, we can establish from this verse the integrity of the leadership of the four Righteous Khulafā’.

Thirdly, most certainly the religion that Allah ﷻ firmly established and spread throughout the East and the West is the true religion in the sight of Allah ﷻ that He is pleased with and affirmed. Allah ﷻ says:

وَلِيُكِنِّنَ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

*He will surely establish for them [therein] their religion which He has preferred for them.*¹

So now, O people of intellect, what do you say regarding those who claim that these illustrious Khulafā’—who conquered many lands and under whose hands the promise of Allah ﷻ materialized—have in fact deceived Allah ﷻ, His Nabī ﷺ, and all the believers and that they all disbelieved in Allah ﷻ and His Nabī ﷺ, and the religion that they spread and Qur’ān which they exalted was not from the true religion of Islam nor the Qur’ān of the believers at all?

All praise be to Allah ﷻ, what a grand slander this is!

Glad tidings of Jannah for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ

Verily the testimony of the Noble Qur’ān in favour of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ regarding their īmān is not only restricted to this worldly life, rather it extends to include a favourable death, and upon that the promise of Allah ﷻ of forgiveness, happiness and a great reward in Jannah follows. Allah ﷻ says:

1 Sūrah al-Nūr: 55.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
 بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
 تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

*And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct - Allah is pleased with them, and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*¹

In this verse, Allah سُبْحَانَهُ وَتَعَالَى communicates His pleasure with the first forerunners (in Islam) among the Muhājirīn and the Anṣār and those who followed them with goodness and their pleasure with what has been prepared for them in Jannah. This (i.e., death on īmān) is proven via clear unambiguous verses in the Noble Qur’ān. So, what claim to belief in the Noble Qur’ān can those who vilify and swear the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ have, when Allah سُبْحَانَهُ وَتَعَالَى is pleased with the Ṣaḥābah and promised Jannah and eternal success?

- Allah سُبْحَانَهُ وَتَعَالَى says:

لَكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
 وَأَوْلِيَّكَ لَهُمُ الْخَيْرَاتُ وَأَوْلِيَّكَ هُمُ الْمُفْلِحُونَ أَعَدَّ اللَّهُ لَهُمْ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ ذَٰلِكَ الْفَوْزُ
 الْعَظِيمُ

1 Sūrah al-Tawbah: 100.

*But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good and it is those who are the successful. Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.*¹

In this verse, there is an honourable promise from Allah سُبْحَانَهُ وَتَعَالَى to His Rasūl صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and those who believe of goodness and high ranks in Jannat al-Firdaws. Can such a promise be for people whom Allah سُبْحَانَهُ وَتَعَالَى knows will apostatise after the passing on of their Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?! Is it possible that they were merely a handful of people, around 3 to 10 individuals as some claim, or were they a sizable number through whom the assistance of Allah سُبْحَانَهُ وَتَعَالَى came and who were able to stand before large Roman armies—who represented the strongest and most grand empire in the world at the time?

- Allah سُبْحَانَهُ وَتَعَالَى says:

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ
الْفَائِزُونَ يُسِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا
نَعِيمٌ مُّقِيمٌ خَالِدِينَ فِيهَا أَبَدًا ۗ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

1 Sūrah al-Tawbah: 88-89.

Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Ḥarām equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people. The ones who have believed, emigrated, and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure. [They will be] abiding therein forever. Indeed, Allah has with Him a great reward.¹

In these verses, Allah **سُبْحَانَهُ وَتَعَالَى** bears witness to the success and great ranks of the Ṣaḥābah of His Nabī **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** who believed and emigrated and fought in the path of Allah **سُبْحَانَهُ وَتَعَالَى** with their wealth and lives, and Allah **سُبْحَانَهُ وَتَعَالَى** gives glad tidings to them of His mercy and happiness and of everlasting bliss in gardens of tranquillity.

Is it possible that these testimonies and glad tidings are for people whom Allah **سُبْحَانَهُ وَتَعَالَى** knows will apostatise from their religion and pass away in the state of disbelief?

After all this, what possible explanation can those who attribute disbelief to the Ṣaḥābah **رَضِيَ اللَّهُ عَنْهُمْ** give besides denying these verses or attributing ignorance to Allah **سُبْحَانَهُ وَتَعَالَى**, due to the fact that Allah **سُبْحَانَهُ وَتَعَالَى** promised Jannah to people whose end He did not know? No doubt, Allah **سُبْحَانَهُ وَتَعَالَى** is high above such falsehoods.

- Allah **سُبْحَانَهُ وَتَعَالَى** says:

1 Sūrah al-Tawbah: 19-22.

مُحَمَّدٌ رَّسُولُ اللَّهِ ط وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
 تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي
 وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ؕ وَمَثَلُهُمْ فِي
 الْإِنْجِيلِ ؕ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ
 سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ط وَعَدَ اللَّهُ الَّذِينَ آمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He [i.e., Allah] may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.¹

Allah ﷻ describes the Ṣaḥābah of His Nabī ﷺ as those who offer abundant ṣalāh with sincerity to Allah ﷻ, hoping for abundant reward from Him. Allah ﷻ then describes their good mannerisms, which are reflected in the clearness of their intentions and superiority of their good actions. Accordingly, due to all of this, Allah ﷻ promises His forgiveness and great rewards. The promises of Allah ﷻ are always true and accurate, and can neither be substituted nor changed. This

1 Sūrah al-Faḥ: 29.

is proof of their sincere Īmān, which they lived upon and passed away with

- Allah سُبْحَانَهُ وَتَعَالَى says:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ
اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

Not equal are those believers remaining [at home] - other than the disabled - and those who strive and fight in the cause of Allah with their wealth and their lives. Allah has preferred those who strive through their wealth and their lives over those who remain [behind], by degrees. And to all [i.e., both] Allah has promised the best [reward]. But Allah has preferred those who strive [the mujāhidīn] over those who remain [behind] with a great reward.¹

This verse alludes to the superiority of those who strive and fight in the cause of Allah سُبْحَانَهُ وَتَعَالَى with their wealth and their lives over those who do not, except for those who have a valid excuse. Nonetheless, great rewards have been promised to both groups, and that is Jannah and splendid rewards according to one's rank. The promise of Allah سُبْحَانَهُ وَتَعَالَى is true and cannot be altered. So is it possible that Allah سُبْحَانَهُ وَتَعَالَى promises a nation Jannah whilst knowing that they will apostatise from their religion and pass away in the state of disbelief?

1 Sūrah al-Nisā': 95.

- Allah سُبْحَانَهُ وَتَعَالَى says:

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ
وَالْأَرْضِ ۗ لَا يَسْتَوِي مِنْكُمْ مَنۢ نَّفَقَ مِنۢ قَبْلِ الْفَتْحِ وَقَاتَلَ ۗ^ط
أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِنۢ بَعْدُ وَقَاتَلُوا وَكَلَّا وَعَدَدَ
اللَّهُ الْحُسْنَىٰ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the Conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, of what you do, is Aware.¹

The verse mentions that those who spent before the Conquest [of Makkah] and fought are greater in rank than those who did so after; thereafter, both groups (i.e. those who spent before the Conquest and those who did so after, even though they differ in rewards) are promised the best reward. We repeat the same question that we brought up recently, is it possible that Allah سُبْحَانَهُ وَتَعَالَى promises a nation Jannah whilst knowing that they will apostatise from their religion and pass away in the state of disbelief?

- Allah سُبْحَانَهُ وَتَعَالَى says regarding those رَضِيَ اللَّهُ عَنْهُمْ Ṣaḥābah who brought Īmān who were previously Jews or Christians:

1 Sūrah al-Ḥadīd: 10.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ
 مِمَّا عَرَفُوا مِنَ الْحَقِّ ۚ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ وَمَا
 لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ
 الْقَوْمِ الصَّالِحِينَ فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ

And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, “Our Lord, we have believed, so register us among the witnesses. And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people.” So Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.¹

Here again we repeat the same question we posed before, is it possible that Allah سُبْحَانَهُ وَتَعَالَى testifies to the goodness of a nation and decrees their everlasting abode to be Jannah whilst knowing that they will apostatise from their religion and pass away in the state of disbelief?

The promise of Jannah in favour of the رَضِيَ اللَّهُ عَنْهُمْ has been reiterated in numerous other places in the Noble Qur’ān. It is with regard to them that Allah سُبْحَانَهُ وَتَعَالَى says:

1 Sūrah al-Mā’idah: 83-85.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ
إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

*And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.*¹

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ وَإِذَا تُلِيَتْ عَلَيْهِمْ
قَالَوْا أُمْنَا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ أُولَٰئِكَ
يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ

*Those to whom We gave the Scripture before it - they are believers in it. And when it is recited to them, they say, “We have believed in it; indeed, it is the truth from our Lord. Indeed, we were, [even] before it, Muslims [i.e., submitting to Allah].” Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend.*²

Glad tidings of Jannah for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ proves their Innocence from Hypocrisy

All the proofs we have stated previously regarding glad tidings of Jannah for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, promises of the best rewards from Allah

1 Sūrah Āl ‘Imrān: 199.

2 Sūrah al-Qaṣaṣ: 52-54.

سُبْحَانَهُ وَتَعَالَى, and everlasting bliss on the Day of Qiyāmah are considered among the most conclusive evidences proving their innocence from hypocrisy, which the fabricators made every conceivable effort to attribute and affix to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, using that as a basis to create misgivings conflating the presence of hypocrites in Madīnah.

Allah سُبْحَانَهُ وَتَعَالَى has given the hypocrites glad tidings of Hell. In fact, Allah سُبْحَانَهُ وَتَعَالَى promised them the lowest depths of it. Allah سُبْحَانَهُ وَتَعَالَى says:

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

*Give tidings to the hypocrites that there is for them a painful punishment.*¹

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ۗ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

*Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper.*²

Allah سُبْحَانَهُ وَتَعَالَى has given glad tidings of Jannah to Ṣaḥābah of His Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Glad tidings were given to the participants of Tabūk who numbered 30 000; glad tidings were given to the Companions of Bay‘at al-Riḍwān who numbered 1400; glad tidings were given to the participants of Badr who numbered 313. It is not possible to ascribe hypocrisy to this great army of believers after all these glad tidings in their honour except with regarding the Qur’ān to be incorrect and false or attributing inconsistency and discrepancy to Allah سُبْحَانَهُ وَتَعَالَى. And Allah سُبْحَانَهُ وَتَعَالَى is high above what they ascribe to Him. How is it

1 Sūrah al-Nisā’: 138.

2 Sūrah al-Nisā’: 145.

even conceivable that portions of the Qur'ān address the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as having everlasting abodes in Jannah whilst other portions address the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as having everlasting abodes in Jahannam?!

As for the presence of some hypocrites in Madīnah, this is said to create a doubt and spiderweb of confusion, because the hypocrites were certainly not unknown figures existing in the Ummah, and clearly, they were never a sizable number nor formed the bulk of the Ummah. Rather they were few despicable known individuals whose affairs led to disgrace and humiliation. Some of them were known specifically and others via their characteristics, but they were never major players in Islamic history nor were they leaders during triumphs and conquests. Instead, they are only known for their retreat, hindrance, and plotting throughout Islamic history. We will refute all doubts in detail in the upcoming pages.

The Hypocrites in Madīnah were but a Few Despicable Identified Individuals

Hypocrisy is a Mark of Disgrace and Deficiency

The appearance of the hypocrites did not occur in Makkah, rather the initial appearance was in Madīnah.

The appearance of hypocrisy—defined as trying to gain influence over the truth and to subdue those who follow the truth which is why the hypocrites set forth unimpaired—came about due to longing (for the status quo to return) or out of fear, whereas the hearts contained disbelief and disdain. The hypocrites in Madīnah were but a few despicable individuals due to the degree of weakness in proclaiming the disbelief, with which they were pleased, coupled with their outward

show to those who were truthful and their strife. So this disbelief remained confined in their hearts and was not manifest except via some slips of the tongue or being called up due to some conditions (e.g. at war to assist but failing to do so).

The Promise of Allah ﷻ to the Believers to expose the Reality of the Hypocrites

Allah ﷻ promised the believers that He would separate the filth from the pure, and rip apart the cover up of the hypocrites either individually like what was done in relation to some or by describing their characteristics, which is the general way, so that the believers are not left blindsided regarding the affair of these hypocrites.

Allah ﷻ says:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ
 مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي
 مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَإِنْ تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ
 أَجْرٌ عَظِيمٌ

*Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good. Nor would Allah reveal to you the unseen. But [instead], Allah chooses of His messengers whom He wills, so believe in Allah and His messengers. And if you believe and fear Him, then for you is a great reward.*¹

It is essential that Allah ﷻ places different trials and tribulations to distinguish the true believers from the shameless hypocrites.

1 Sūrah Āl ‘Imrān: 179.

Allah سُبْحَانَهُ وَتَعَالَى says:

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ
وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَלَعَرَفْتَهُمْ بِسِيمَاهُمْ ۖ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ
الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred? And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds.¹

Allah سُبْحَانَهُ وَتَعَالَى did not individually point out all the hypocrites to His Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as His veil for mankind, choosing to decide matters based on what is apparently displayed, leaving what is done in secret to the knowledge of Allah سُبْحَانَهُ وَتَعَالَى. Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would recognise them by the tone of their speech, which manifests their true intentions and objectives. And like that their matter led to humiliation and ruin and, in a nutshell, they were known people in society.

The Effect of Trials and Difficulties in Exposing the Hypocrites

The continuous trials that the believers endured in Madīnah had the most astounding effect in exposing the reality of the hypocrites in such a way that they no longer remained hidden in the vastness of the Ummah. They were exposed as few wretched ones. Allah سُبْحَانَهُ وَتَعَالَى hastened their disgrace in this world and revealed their true intentions before the whole world.

1 Sūrah Muḥammad: 29-30.

In the *Ghazwah*¹ (Battle) of al-Aḥzāb, the positions of the believers and the hypocrites parted. Allah سُبْحَانَهُ وَتَعَالَى says regarding what the believers said thereafter:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

*And when the believers saw the companies, they said, “This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.” And it increased them only in faith and acceptance.*²

As for the hypocrites, Allah سُبْحَانَهُ وَتَعَالَى says regarding them:

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ
وَرَسُولُهُ إِلَّا غُرُورًا وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ
لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ
وَمَا هِيَ بِعَوْرَةٍ ؕ إِن يُرِيدُونَ إِلَّا فِرَارًا

*And [remember] when the hypocrites and those in whose hearts is disease said, “Allah and His Messenger did not promise us except delusion,” And when a faction of them said, “O people of Yathrib, there is no stability for you [here], so return [home].” And a party of them asked permission of the Prophet, saying, “Indeed, our houses are exposed [i.e., unprotected],” while they were not exposed. They did not intend except to flee.*³

1 Refers to expeditions that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took part in.

2 Sūrah al-Aḥzāb: 22.

3 Sūrah al-Aḥzāb: 12-13.

Therefore, the difficulty on that day exposed their reality and revealed their hypocrisy.

In the Ghazwah of Tabūk, the *munāfiqūn* (hypocrites) stayed behind and said, “Do not go forth and fight in the heat,” whilst the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ pushed on despite the scarcity of provisions and water, notwithstanding the severe drought and extreme heat on the day, having firm faith in Allah سُبْحَانَهُ وَتَعَالَى and giving credence to His promise.

Allah سُبْحَانَهُ وَتَعَالَى says regarding the *munāfiqūn*:

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ
يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي
الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ط لَوْ كَانُوا يَفْقَهُونَ فَلْيَضْحَكُوا
قَلِيلًا وَلْيَبْكُوا كَثِيرًا ء جزاء بما كانوا يكسبون

*Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, “Do not go forth in the heat.” Say, “The fire of Hell is more intense in heat” - if they would but understand. So let them laugh a little and [then] weep much as recompense for what they used to earn.*¹

Allah سُبْحَانَهُ وَتَعَالَى says regarding the believers:

لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَأَوْلِيَّكَ لَهُمُ الْخَيْرَاتُ وَأَوْلِيَّكَ هُمُ الْمُفْلِحُونَ أَعَدَّ اللَّهُ لَهُمْ

1 Sūrah al-Tawbah: 81-82.

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ

*But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good and it is those who are the successful. Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.*¹

These times of trials and tests were not few and far between. Instead, this occurred a few times every year, and the hypocrites were continuously being exposed and differentiated from the believers on every occasion.

Allah سُبْحَانَهُ وَتَعَالَى says:

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ
وَلَا هُمْ يَذْكُرُونَ

*Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?*²

So where are those vanquished retreaters in relation to those who emigrated and fought with their wealth and lives in the path of Allah سُبْحَانَهُ وَتَعَالَى or those who gave shelter and aided and proved true to Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ??

Where are these forsaken people during the major events of Islamic history? Most certainly, they disappeared like cowards to the women's quarters and hid in in the rooms whilst the true companions of

1 Sūrah al-Tawbah: 88-89.

2 Sūrah al-Tawbah: 126.

Rasūlullāh ﷺ from the Muhājirīn and Anṣār penned the history of Islam with their blood. Among them were those who were chosen for martyrdom and among them were those for whom authority and leadership were predestined.

And you (O Rasūlullāh ﷺ) will surely know them by the tone of their speech

Just as going through trials had an effect in exposing the reality of the hypocrites, likewise the slip-ups of the tongue and the manner of speech also revealed their filth and laid bare the intentions in their hearts.

Allah ﷻ says:

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ۗ وَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds.¹

When some of the Muhājirīn and Anṣār jostled at the well of al-Muraysī, the hypocrite ‘Abd Allāh ibn Ubay could not hold back his ill will; instead, he blurted his words of disbelief, which is recorded in the verses of the Noble Qur’ān.

Allah ﷻ says:

يَقُولُونَ لئن رجعنا إلى المدينة لئخرجننا الأعزُّ منها الأذلَّ ۗ ولله العزة ولرسوله وللمؤمنين ولكن المنافقين لا يعلمون

1 Sūrah Muḥammad: 30.

They say, “If we return to Madīnah, the more honoured [for power] will surely expel therefrom the more humble.” And to Allah belongs [all] honour, and to His Messenger, and to the believers, but the hypocrites do not know.¹

On the flip side, look at the position of ‘Abd Allāh ibn Ubay’s son who was a believer. He stood at the entrance of Madīnah with his sword to prevent his father from entering the city without the permission of Nabī ﷺ and said to his father that today you will come to know who is disgraced and who is exalted!

One person said:

ما أرى قراءنا هؤلاء إلى أرغبنا بطونا وأكذبنا ألسنة وأجبننا عند اللقاء

I have never seen the like of these reciters of ours—they have the biggest appetite among us, the most dishonest tongues, and are the most cowardice in battle.

This statement was conveyed to Nabī ﷺ and they came to him as he was setting out on his camel cow. The hypocrite then said, “We were only conversing and jesting.” Allah ﷻ says:

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۗ قُلْ أَبِاللَّهِ وَآيَاتِهِ
وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ لَا تَعْتَدِرُوا قَدِّ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۗ إِن
نَعَفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

And if you ask them, they will surely say, “We were only conversing and playing.” Say, “Is it Allah and His verses and His Messenger that you were mocking?” Make no excuse; you have disbelieved [i.e., rejected

1 Sūrah al-Munāfiqūn: 8.

faith] after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.¹

The hot ground burnt his feet and the Nabī ﷺ did not pay attention to him whilst he was tangled up by the long belt of the camel cow of the Nabī ﷺ. In that way Allah ﷻ disgraced him and the Noble Qur’ān bears testimony against him, recited by the believers, forever preserved.

So, our point is that whatever ill a person conceals in his heart, Allah ﷻ can always expose it via a person’s facial expressions or slips of the tongue. Those people who hid their hypocrisy, Allah ﷻ exposed their malice and hypocrisy via their facial expressions or slips of their tongues, so their reality became known to everyone. How can we compare these hypocrites with those whom Allah ﷻ has established the reality of their Īmān and described them as truthful and guided, promised success and happiness, and gave glad tidings of His mercy and pleasure? Is it possible to mix up between those whom Allah ﷻ bore witness of their disbelief and hypocrisy and those whom Allah ﷻ has recognised the reality of their Īmān? What is the answer, O people of intellect?

The Noble Qur’ān reveals the True Reality of the Munāfiqūn

Allah ﷻ discloses the true reality of the Munāfiqūn and acquaints His Nabī ﷺ and the believers about them in many verses of the Qur’ān. Among that which was revealed to Nabī ﷺ was Sūrah al-Tawbah, which is also called Sūrah al-Fāḍiḥah (The Exposer) because it exposes the reality of the hypocrites. Among their characteristics which Allah ﷻ discusses in this Sūrah are:

1 Sūrah al-Tawbah: 65-66.

- Remaining behind and not partaking in conquests, abandoning Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when circumstances became difficult, giving preference to this worldly life and out of disdain for fighting in the path of Allah سُبْحَانَهُ وَتَعَالَى. Allah سُبْحَانَهُ وَتَعَالَى says:

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ أَمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ
أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ رَضُوا بِأَنْ
يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

And when a sūrah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, “Leave us to be with them who sit [at home].” They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.¹

- Spreading slander, hatred, and discord. Allah سُبْحَانَهُ وَتَعَالَى says:

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خِلَالَكُمْ
يَبْغُونَكُمْ الْفِتْنَةَ وَفِيكُمْ سَمَاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ لَقَدْ
ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ
أَمْرُ اللَّهِ وَهُمْ كَارِهِونَ

Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah [i.e., chaos and dissension]. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers. They had

1 Sūrah al-Tawbah: 86-87.

already desired dissension before and had upset matters for you until the truth came and the ordinance [i.e., victory] of Allah appeared, while they were averse.¹

- Finding fault in the distribution of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, being satisfied at times and displeased at times when it comes to worldly distribution. Allah سُبْحَانَهُ وَتَعَالَى says:

وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ ۚ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ

And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.²

The hypocrites criticised and accused Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ regarding his distribution of charities. They will never be able to portray Islam as blameworthy when it is their view that is in fact reproachable.

- Hurting Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allah سُبْحَانَهُ وَتَعَالَى says:

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ آمَنُوا مِنْكُمْ ۗ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

And among them are those who abuse the Prophet and say, “He is all ears.” Say, “[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among you.”

1 Sūrah al-Tawbah: 47-48.

2 Sūrah al-Tawbah: 58.

*And those who abuse the Messenger of Allah - for them is a painful punishment.*¹

The hypocrites caused pain to Nabī ﷺ with their words by saying he is all ears, meaning that when someone says something to him or takes an oath, then Nabī ﷺ readily believes it. The verse rebuts that by informing us that Nabī ﷺ is well aware of the liar from the truthful one and that he is concerned with what is best for us.

- Making excuses for their tainted beliefs. Allah ﷻ says:

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ ۖ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ
كَانُوا مُؤْمِنِينَ

*They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they were to be believers.*²

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ ۖ فَأَعْرِضُوا
عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ ۖ جَزَاءٌ بِمَا كَانُوا يَكْسِبُونَ
يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى
عَنِ الْقَوْمِ الْفَاسِقِينَ

They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning. They

1 Sūrah al-Tawbah: 61.

2 Sūrah al-Tawbah: 62.

swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allah is not satisfied with a defiantly disobedient people.¹

- Commanding with evil and preventing from good and refusing to spend in the path of Allah سُبْحَانَهُ وَتَعَالَى. Allah سُبْحَانَهُ وَتَعَالَى says:

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ^ط نَسُوا اللَّهَ فَنَسِيَهُمْ ^ط
 إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites - it is they who are the defiantly disobedient.²

- Breaking their covenant. Allah سُبْحَانَهُ وَتَعَالَى says:

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِن آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ فَلَمَّا آتَاهُمْ مِّنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

And among them are those who made a covenant with Allah, [saying], “If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.” But when He gave them

1 Sūrah al-Tawbah: 95-96.

2 Sūrah al-Tawbah: 67.

from His bounty, they were stingy with it and turned away while they refused. So He penalised them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.¹

- Criticizing the believers and finding fault at every possible occasion. Allah سُبْحَانَهُ وَتَعَالَى says:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ^ط سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Those who criticise the contributors among the believers concerning [their] charities and [criticise] the ones who find nothing [to spend] except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment.²

No one was protected from their torments. If someone gave a great deal in charity, they would say he is showing off, and if someone gave a little then they would say that Allah سُبْحَانَهُ وَتَعَالَى does not need this meagre amount and would mock that person!

- Regarding spending in the path of Allah سُبْحَانَهُ وَتَعَالَى as a tax and waiting for calamities to afflict the believers. Allah سُبْحَانَهُ وَتَعَالَى says:

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ ^ط عَلَيْهِمْ دَائِرَةُ السَّوْءِ ^ط وَاللَّهُ سَمِيعٌ عَلِيمٌ

1 Sūrah al-Tawbah: 75-77.

2 Sūrah al-Tawbah: 79.

And among the bedouins are some who consider what they spend as a loss and await for you turns of misfortune. Upon them will be a misfortune of evil. And Allah is Hearing and Knowing.¹

The Qur'ān only increases their doubt, disbelief, and hypocrisy. Allah سُبْحَانَهُ وَتَعَالَى says:

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا ؕ
فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي
قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

And whenever a sūrah is revealed, there are among them [i.e., the hypocrites] those who say, “Which of you has this increased in faith?” As for those who believed, it has increased them in faith, while they are rejoicing. But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers.²

- Turning away, dismissing and hatred for the truth. Allah سُبْحَانَهُ وَتَعَالَى says:

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ ۖ هَلْ يَرَاكُمْ مِّنْ أَحَدٍ
ثُمَّ انصَرَفُوا ۗ صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

And whenever a sūrah is revealed, they look at each other, [as if saying], “Does anyone see you?” and then they dismiss themselves. Allah has dismissed their hearts because they are a people who do not understand.³

1 Sūrah al-Tawbah: 98.

2 Sūrah al-Tawbah: 124-125.

3 Sūrah al-Tawbah: 127.

The essence of the discussion is that Allah ﷻ has described the qualities of the hypocrites in the Noble Qur'ān reducing them to a known, rejected group whose plots were exposed to everyone.

So how can we compare these hypocrites to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who do not fit the description of the hypocrites and regarding whom Allah ﷻ announced His pleasure from above the seven heavens and made them the best of nations taken out for the benefit of mankind?

When did matters turn upside down reducing the leaders of guidance and light to provokers of sin and misguidance? When did the cowardly hypocrites display courage like lions and suddenly become beacons of clear guidance? How can history mix up between those who dedicated their lives in the path of Allah ﷻ and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, not breaking their covenant of Allah ﷻ and those who are only known throughout history by their treachery, conspiracy, and hindrance?

The pretension created that the hypocrites and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are one and the same and that there were deceptive, dishonourable hypocrites in Madīnah has absolutely no basis and implies falsehood to the Noble Qur'ān and the honourable Sunnah and blatant rejection of the history of the Ummah!

The Method of Conduct with the Hypocrites is a Proof of Variance

Certainly Allah ﷻ has created a different procedure in dealing with the hypocrites as opposed to the manner of conduct which Allah ﷻ has made incumbent among the true believers.

- Allah ﷻ has commanded that the hypocrites be fought, and sternness be shown to them. Allah ﷻ says:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۗ وَمَأْوَاهُمْ
جَهَنَّمُ ۗ وَبِئْسَ الْمَصِيرُ

*O Nabī, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.*¹

Showing compassion to them has been barred and Allah سُبْحَانَهُ وَتَعَالَى has commanded that they be fought, and sternness be shown to them, whilst at the same time Allah سُبْحَانَهُ وَتَعَالَى has commanded that the believers be treated gently. Allah سُبْحَانَهُ وَتَعَالَى says:

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

*And lower your wing [i.e., show kindness] to those who follow you of the believers.*²

- Informing Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the hypocrites are not worthy of forgiveness. Allah سُبْحَانَهُ وَتَعَالَى says:

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ۗ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ
يَغْفِرَ اللَّهُ لَهُمْ ۗ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ

*Ask forgiveness for them, [O Muḥammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.*³

1 Sūrah al-Tawbah: 73.

2 Sūrah al-Shu‘arā’: 215.

3 Sūrah al-Tawbah: 80.

Allah سُبْحَانَهُ وَتَعَالَى says:

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ^ط لَنْ يَغْفِرَ اللَّهُ لَهُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.¹

Allah سُبْحَانَهُ وَتَعَالَى says regarding the time Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was instructed to seek forgiveness for the true believers:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ^ط
وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

So know, [O Muḥammad], that there is no deity except Allah and ask forgiveness for your error in judgement and for the believing men and believing women. And Allah knows of your movement and your resting place.²

Allah سُبْحَانَهُ وَتَعَالَى says regarding the pledge of the believing women:

فَبَايَعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ ^ط إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.³

1 Sūrah al-Munāfiqūn: 6.

2 Sūrah Muḥammad: 19.

3 Sūrah al-Mumtaḥinah: 12.

- Allah سُبْحَانَهُ وَتَعَالَى forbids His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from performing the ṣalāt al-janāzah and standing by the graves of the hypocrites. Allah سُبْحَانَهُ وَتَعَالَى says:

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۗ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

*And do not pray [the funeral prayer, O Muḥammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.*¹

The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not perform ṣalāt al-janāzah nor stand by the grave of the hypocrites after this verse was revealed. This was not the Nabī's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ practice with the believers; he was desirous to perform their ṣalāt al-janāzah and supplicate in their favour as it is well established from his Sīrah.

- Allah سُبْحَانَهُ وَتَعَالَى forbids His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from allowing some hypocrites to accompany him in battle and fight. Allah سُبْحَانَهُ وَتَعَالَى says:

فَإِنْ رَجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذِنُواكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا ۗ إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ

If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, “You will not go

1 Sūrah al-Tawbah: 84.

out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind.”¹

The method with the believers was to urge them to fight in the path of Allah سُبْحَانَهُ وَتَعَالَى and encourage them to sacrifice in the path of Allah سُبْحَانَهُ وَتَعَالَى. Allah سُبْحَانَهُ وَتَعَالَى says:

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ

So fight, [O Muḥammad], in the cause of Allah; you are not held responsible except for yourself and encourage the believers [to join you].²

Certainly, the contrast between the two approaches indicates the difference between the two groups and makes possible the application of these rulings and treating each group as they ought to be treated.

The blockade of the hypocrites—who lived as despised and vanquished people who did not hold any position of acceptance or leadership—persisted from the side of the believers. The hypocrites were not triumphant; instead, they were as obsolete as the trampled hoofs of the horses of the true warriors of Islam.

So how was this situation suddenly altered, that now the hypocrites—just as some deluded people clam—were in fact the leaders of the Ummah and were the influential ones who guided the Ummah during misfortune, understanding the intricate issues and passing judgements as they felt fit?

1 Sūrah al-Tawbah: 83.

2 Sūrah al-Nisā’: 84.

When did this occur? Subsequent to the passing away of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ before his pure body was concealed in his blessed grave! Have the believers witnessed a more reprehensible lie and a more wicked evil than this? Behold, the curse of Allah سُبْحَانَهُ وَتَعَالَى is upon the liars.

Only the Ambiyā' (Prophets) are Infallible

The testimony of the Noble Qur'ān in favour of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ of true faith and glad tidings of mercy and happiness from Allah سُبْحَانَهُ وَتَعَالَى does not mean that they were sinless or free from fault and slip ups; they were neither angels nor prophets! Rather, some of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ did err, however they did not persist on it. Instead, they would hasten towards seeking forgiveness and repenting to Allah سُبْحَانَهُ وَتَعَالَى, so this does not impair on the reality of their Īmān nor on the glad tidings of mercy and happiness from Allah سُبْحَانَهُ وَتَعَالَى. The Noble Qur'ān has recorded some incidents and the forgiveness and mercy of Allah سُبْحَانَهُ وَتَعَالَى in favour of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.

- Allah سُبْحَانَهُ وَتَعَالَى says regarding accepting ransom from the captives of Badr :

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.¹

The decree from Allah سُبْحَانَهُ وَتَعَالَى in favour of the participants of Badr of His forgiveness had passed, which was a barrier for them being taken to task in this situation.

1 Sūrah al-Anfāl: 68.

- Allah سُبْحَانَهُ وَتَعَالَى says regarding the participants of Uḥud:

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۗ حَتَّىٰ إِذَا فَشِلْتُمْ
 وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرَاكُمْ مَا تُحِبُّونَ ۗ ط مِنْكُمْ
 مَن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ۗ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۗ
 وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

And Allah had certainly fulfilled His promise to you when you were killing them [i.e., the enemy] by His permission until [the time] when you lost courage and fell to disputing about the order and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.¹

After the verse indicates to what had occurred of faint heartedness, dispute, and intending the spoils of war, it mentions the forgiveness of Allah سُبْحَانَهُ وَتَعَالَى in their favour. The verse ends by mentioning that this was a blessing from Allah سُبْحَانَهُ وَتَعَالَى on account of their *Īmān* in Allah سُبْحَانَهُ وَتَعَالَى and His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

Allah is the possessor of bounty for the believers.

- Allah سُبْحَانَهُ وَتَعَالَى specifically says regarding those who turned back on that day (at Uḥud):

¹ Sūrah Āl 'Imrān: 152.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ التَّقَى الْجَمْعَانَ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ
بِبَعْضِ مَا كَسَبُوا ۗ وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Indeed, those of you who turned back on the day the two armies met - it was Shayṭān who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.¹

This is a clear verse announcing their forgiveness for turning back on that day.

- Allah سُبْحَانَهُ وَتَعَالَى says:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ
فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ
عَلَيْهِمْ ۗ إِنَّهُ بِهِمْ رَعُوفٌ رَّحِيمٌ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ۗ حَتَّىٰ
إِذَا ضَاقَّتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ
وَوَظَنُوا أَنَّ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ
هُوَ التَّوَّابُ الرَّحِيمُ

Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful. And [He also forgave] the three who were left alone [i.e., boycotted, regretting their error] to the point that the earth closed in on them in spite of its vastness and their souls

1 Sūrah Āl `Imrān: 155.

*confined [i.e., anguished] them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of Repentance, the Merciful.*¹

This verse was revealed regarding the Battle of Tabūk. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ came out despite the unproductive crop that year, the extreme heat, and the scarcity of provisions and water. The situation became so dire that they felt like their necks were going to fall off due to the severe thirst they endured. Some were on the verge of turning aside from the truth due to the severity and difficulty. Through the blessings of the supplication of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah سُبْحَانَهُ وَتَعَالَى showered His mercy on them, and the rain began pouring down, so they drank and quenched their thirst. Thereafter Allah سُبْحَانَهُ وَتَعَالَى forgave them, which the verse confirms in the beginning and towards the end. The mercy of Allah سُبْحَانَهُ وَتَعَالَى was extended to include the forgiveness of the three Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who remained behind. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was anticipating the acceptance of their repentance. Then Allah سُبْحَانَهُ وَتَعَالَى pronounced their forgiveness. Allah سُبْحَانَهُ وَتَعَالَى pardoned all those who came out for this expedition whose number reached around 30 000 as recorded in the books of history.

- Allah سُبْحَانَهُ وَتَعَالَى says:

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا ط
عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

And [there are] others who have acknowledged their sins. They had

1 Sūrah al-Tawbah: 117-118.

*mixed [i.e., polluted] a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.*¹

The majority opinion is that this verse was revealed regarding those Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who stayed back on the occasion of the Battle of Tabūk, who tied themselves to the poles in the Masjid and took an oath that they will not free themselves until the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ comes and frees them and is pleased with them. The Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not untie them until revelation came; when verses were revealed, he released them and absolved them of their mistake.

Another opinion is that this verse was revealed specifically regarding Sayyidunā Abū Lubābah رَضِيَ اللَّهُ عَنْهُ and his matter with the Banū Qurayzah when they asked him regarding what decision was made by Allah سُبحانه وتعالى and His Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ concerning them, after which he gestured to his throat indicating that if they had to attack, they will be killed. Sayyidunā Abū Lubābah رَضِيَ اللَّهُ عَنْهُ regretted his action and tied himself to a pole in the Masjid and remained there until Allah سُبحانه وتعالى forgave him.

The point that is being expounded is that Allah سُبحانه وتعالى forgave them for their errors in judgement. Allah سُبحانه وتعالى says:

عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ

Perhaps Allah will turn to them in forgiveness.

Words expressing “hope” when used in the speech of Allah سُبحانه وتعالى give the meaning of definite occurrence.

1 Sūrah al-Tawbah: 102.

The Position of the Believers regarding the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ

1. Firm belief of their leadership in Islam and affirming all their praises in the Noble Qur'ān:

- Allah سُبْحَانَهُ وَتَعَالَى says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.¹

- Allah سُبْحَانَهُ وَتَعَالَى says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ط

And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you.²

Verily We changed your direction of prayer to that of Ibrāhīm عَلَيْهِ السَّلَام and We chose it for you making you the best nation produced (as an example for mankind) so that you will be witnesses over the people on the day of Qiyāmah. Median nation in the verse above means the best and most magnanimous. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ have most right to this as they were the first to be addressed by the verse.

1 Sūrah Āl 'Imrān: 110.

2 Sūrah al-Baqarah: 143.

- Allah سُبْحَانَهُ وَتَعَالَى says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
 الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
 الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي
 لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.¹

Allah سُبْحَانَهُ وَتَعَالَى has promised those who believe in Him alone, without associating partners with Him, whilst performing righteous actions with authority, establishment, and security on earth. The Şaḥābah رَضِيَ اللَّهُ عَنْهُمْ are no doubt the ones at the forefront of this promise, proven by the word of Allah سُبْحَانَهُ وَتَعَالَى *minkum* (among you).

Allah سُبْحَانَهُ وَتَعَالَى has fulfilled His promise, granted conquest to the Şaḥābah رَضِيَ اللَّهُ عَنْهُمْ across the East and the West, and made them authorities and leaders. This affirms their leadership in Islam and confirms that they were righteous believers.

1 Sūrah al-Nūr: 55.

2. Following the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in goodness:

Allah سُبْحَانَهُ وَتَعَالَى has praised the forerunners among the Muhājirīn and Anṣār and all those who come after them with goodness. Allah سُبْحَانَهُ وَتَعَالَى made following them with goodness a path to His pleasure and happiness.

- Allah سُبْحَانَهُ وَتَعَالَى says:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.¹

- Allah سُبْحَانَهُ وَتَعَالَى threatened those who follow other than the way of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ with Hell and an evil abode. Allah سُبْحَانَهُ وَتَعَالَى says:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا

And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him

1 Sūrah al-Tawbah: 100.

what he has taken (make him responsible for his choice) and drive him into Hell, and evil it is as a destination.¹

3. Praise and happiness for them and seeking forgiveness for whatever occurred between them. Allah سُبْحَانَهُ وَتَعَالَى says:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

And those who come after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”²

4. Believing that the رَضِيَ اللَّهُ عَنْهُمْ are not infallible.

After the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, there is no one infallible. This however does not detract from their leadership and their true Īmān. Allah سُبْحَانَهُ وَتَعَالَى says:

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۚ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرَاكُمْ مَا تَحِبُّونَ ۗ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۗ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۗ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

1 Sūrah al-Nisā': 115.

2 Sūrah al-Ḥashr: 10.

And Allah had certainly fulfilled His promise to you when you were killing them [i.e., the enemy] by His permission until [the time] when you lost courage and fell to disputing about the order and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.¹

The Testimony of Allah سُبْحَانَهُ وَتَعَالَى exonerating the Mother of the Believers, Sayyidah ‘Ā’ishah from the falsehood she was accused of

The exoneration of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا from the falsehood she was accused of was recorded in the Noble Qur’ān, which will be recited to all of mankind. The verses of Sūrah al-Nūr are a profound lesson for the believers and a testimony from Allah سُبْحَانَهُ وَتَعَالَى absolving the mother of the believers. The trials ended on that day and those who delved into the matter were dealt with accordingly. The word of Allah سُبْحَانَهُ وَتَعَالَى is always true and just.

Allah سُبْحَانَهُ وَتَعَالَى says:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ ۗ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ۚ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ۚ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُم

1 Sūrah Āl ‘Imrān: 152.

الْكَاذِبُونَ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ
 لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ۖ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ
 وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا ۖ وَهُوَ
 عِنْدَ اللَّهِ عَظِيمٌ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ
 بِهَذَا ۖ سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ
 أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ
 إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ
 أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment [i.e., Hellfire]. Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood"? Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars. And if it had not been for the favour of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment. When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"? Allah warns you against returning to the likes of this

[conduct], ever, if you should be believers. And Allah makes clear to you the verses [i.e., His rulings], and Allah is Knowing and Wise. Indeed, those who like that immorality should be spread [or publicised] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.¹

- Afterwards Allah سُبْحَانَهُ وَتَعَالَى says:

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي
الدُّنْيَا وَالْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ۚ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ
وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ۚ يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ
الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ۚ الْخَبِيثَاتُ لِلْخَبِيثِينَ
وَالْخَبِيثُونَ لِلْخَبِيثَاتِ ۖ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۗ
أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۗ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Indeed, those who [falsely] accuse chaste, unaware, and believing women are cursed in this world and the Hereafter; and they will have a great punishment. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. That Day, Allah will pay them in full their true [i.e., deserved] recompense, and they will know that it is Allah who is the manifest Truth [i.e., perfect in justice]. Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women. Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.²

1 Sūrah al-Nūr: 11-19.

2 Sūrah al-Nūr: 23-26

If we ponder over these verses and realise what lessons and advice it contains, we understand the repugnant sin that the liars commit up to this day by swearing the pure and chaste Mother of the believers, the beloved wife of the Nabī ﷺ. All the more, when verses of the Noble Qur’ān were revealed in her defence and the King of the worlds declared her innocent!

- Did not Allah ﷻ label this as a fabrication when He said:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ

Indeed, those who came with falsehood are a group among you.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأَنْفُسِهِمْ خَيْرًا
وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, “This is an obvious falsehood”?

Was not the slander based on lies, defamation, and fabrications?

- Did not Allah ﷻ warn those who delve into these falsities when He said:

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَتَحْسَبُونَهُ هَيِّنًا ۗ وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.

- Did not Allah سُبْحَانَهُ وَتَعَالَى warn from ever doing such a thing again when He said:

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ؕ

Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.

- Did not Allah سُبْحَانَهُ وَتَعَالَى promise that those who falsely accuse chaste, simple, believing women will be cursed in this world and the next when He said:

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.

- Did Allah سُبْحَانَهُ وَتَعَالَى not say:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ ۖ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۖ

Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women.

This means that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا would not be suitable for the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ according to this verse if she was impure. Allah سُبْحَانَهُ وَتَعَالَى would not have made Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا the spouse of the Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if she was not pure and

chaste because the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the purest of all mankind. May my parents be sacrificed for you, O Messenger of Allah.

- Did Allah سُبْحَانَهُ وَتَعَالَى not explicitly absolve Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا when He said:

أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.

- Did Allah سُبْحَانَهُ وَتَعَالَى not attribute forgiveness and noble provisions for Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا when He said:

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

For them is forgiveness and noble provision.

All this expounds on the point that Allah سُبْحَانَهُ وَتَعَالَى testified to the true Īmān of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and favoured her with glad tidings of death on Īmān, which necessitates forgiveness and wonderful provisions in the Hereafter. Is it possible thereafter for a man, who believes in Allah سُبْحَانَهُ وَتَعَالَى and His word, to attribute filth and misgivings to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا? Can the action of a person who does so be interpreted in any other way besides manifest disbelief and clear apostasy?

Conclusion

During this discussion, we acquainted ourselves with the verses of the Noble Qur’ān and we paid attention throughout to the testimony of Allah سُبْحَانَهُ وَتَعَالَى in favour of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with

regard to the pure Īmān in their hearts, sincerity in their good deeds, and honesty in their worship as well as the praise of Allah *سُبْحَانَهُ وَتَعَالَى* for emigrating, fighting in the path of Allah *سُبْحَانَهُ وَتَعَالَى*, helping one another, commanding good and forbidding evil, and hastening towards good actions.

Just as we listened to the testimony of Allah *سُبْحَانَهُ وَتَعَالَى* of their righteousness, truthfulness, success and guidance.

أُولَئِكَ هُمُ الرَّاشِدُونَ

*Those are the rightly guided.*¹

أُولَئِكَ هُمُ الصَّادِقُونَ

*Those are the truthful.*²

أُولَئِكَ مِنَ الصَّالِحِينَ

*And those are among the righteous.*³

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

*It is they who are the believers, truly.*⁴

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*It is those who are the successful.*⁵

1 Sūrah al-Ḥujurāt: 7.

2 Sūrah al-Ḥashr: 8.

3 Sūrah Āl 'Imrān: 114.

4 Sūrah al-Anfāl: 74.

5 Sūrah al-Tawbah: 88.

We learn of the proclamation of Allah ﷻ that He is happy with the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and has forgiven their misjudgements:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Certainly was Allah pleased with the believers when they pledged allegiance to you under the tree.¹

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

And the first forerunners among the Muhājirīn and the Anṣār and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him.²

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي
سَاعَةِ الْعُسْرَةِ

Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār who followed him in the hour of difficulty.³

وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

And He has already forgiven you, and Allah is the possessor of bounty for the believers.⁴

1 Sūrah al-Faṭḥ: 18.

2 Sūrah al-Tawbah: 100.

3 Sūrah al-Tawbah: 118.

4 Sūrah Āl `Imrān: 152.

We see the promise of Allah ﷻ of the best rewards and everlasting pleasure in gardens of bliss:

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ

*And to all Allah has promised the best reward.*¹

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

*For them is forgiveness and noble provision.*²

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

*Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.*³

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

*Allah has prepared for them gardens beneath which rivers flow.*⁴

We realised how the glad tidings of Jannah from Allah ﷻ absolves the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ from hypocrisy, which the liars accuse them of. Otherwise, believing such would imply that there is contradiction in the word of Allah ﷻ! Verily Allah ﷻ is high above such irrationality.

Allah ﷻ says:

1 Sūrah al-Ḥadīd: 10. / Sūrah al-Nisā': 95.

2 Sūrah al-Anfāl: 74.

3 Sūrah al-Tawbah: 21.

4 Sūrah al-Tawbah: 89.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ۗ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper.¹

Allah سُبْحَانَهُ وَتَعَالَى says:

لَكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ
وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ ۗ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۗ أَعَدَّ اللَّهُ لَهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ ذَلِكَ الْفَوْزُ
الْعَظِيمُ

But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good and it is those who are the successful. Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.²

We realised that the Şahābah رَضِيَ اللَّهُ عَنْهُمْ were a considerable number, which was of tremendous assistance, and not few individuals like how the ignorant claim:

هُوَ الَّذِي آيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ

It is He who supported you with His help and with the believers.³

1 Sūrah al-Nisā': 145.

2 Sūrah al-Tawbah: 88- 89.

3 Sūrah al-Anfāl: 62.

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّائِمَاتِ ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ
كَافِرَةٌ

Already there has been for you a sign in the two armies which met [in combat at Badr] - one fighting in the cause of Allah and another of disbelievers.¹

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ

And [remember] when you left your family in the morning to post the believers at their stations for the battle [of Uḥud].²

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Certainly was Allah pleased with the believers when they pledged allegiance to you under the tree.³

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي
سَاعَةِ الْعُسْرَةِ

Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār who followed him in the hour of difficulty.⁴

We witnessed how Allah سُبْحَانَهُ وَتَعَالَى fulfilled His promise to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ by granting them authority on the earth, conquering the East and the West:

1 Sūrah Āl ‘Imrān: 13.

2 Sūrah Āl ‘Imrān: 121.

3 Sūrah al-Faṭḥ: 18.

4 Sūrah al-Tawbah: 117.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
 الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
 الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي
 لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.¹

We clearly defined the belief of the believers in relation to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ regarding following them with goodness and accepting that which Allah سُبْحَانَهُ وَتَعَالَىٰ praised them for as well as seeking forgiveness for them and being pleased with them, and finally not believing in their infallibility.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ
 سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ
 رَءُوفٌ رَحِيمٌ

And those who come after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any]

1 Sūrah al-Nūr: 55.

resentment toward those who have believed. Our Lord, indeed, You are Kind and Merciful.”¹

Lastly, we turned towards the discussion of the slander against Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and we acquainted ourselves with the testimony of Allah سُبْحَانَهُ وَتَعَالَى absolving the mother of the believers from any wrongdoing.

أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Those are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.²

To conclude, this is the Noble Qur’ān that the believers recite! The believers do not know any other Qur’ān besides it. We see in its arbitrating verses that which disapproves the fabricators, uprooting their claims from its foundation.

The Beliefs of the Rawāfiḍ regarding the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ ultimately leads to the Rejection of the Noble Qur’ān

Verily, the deviants who attack the Ṣaḥābah of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, accusing them of disbelief and apostasy, are leading themselves to a dark ending which every drifter from the correct path and every deviant from the way of Allah سُبْحَانَهُ وَتَعَالَى has faced. Harken, it is disbelief in the verses of Allah سُبْحَانَهُ وَتَعَالَى and apostasy from Islam.

We have seen before how the clear verses of the Noble Qur’ān devastates the stronghold of the delusions of people and uproots its footing! So, what will they do when faced with this violent torrent from bolts of lightning?

1 Sūrah al-Ḥashr: 10.

2 Sūrah al-Nūr: 26.

Much has been penned regarding the wretchedness of a group from among them who embark on the ship of ruin and destruction and set out discrediting the Book of Allah سُبْحَانَكَ وَبِحَمْدِكَ, creating misgivings regarding its legitimacy and scribbling exhaustive works trying to prove its alteration and distortion. Among these works is one authored by the deviant al-Ṭabarsī called *Faṣl al-Khiṭāb fī Ithbāt Tahṛīf Kitāb Rabb al-Arbāb*.¹ It is an extreme book, which the deviants want to conceal and keep secret because it cuts off their last closely connected link to Islam and would render them disbelievers—who turned away from their religion—and disbelieving heretics by unanimous consensus of the believers!

Some heretics from among them exaggerate and push the boundaries even further with regard to these destructive viewpoints and claim that the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ have in their possession a Qur’ān other than the Qur’ān we have today and that the *Muṣḥaf Fāṭimah* رَضِيَ اللَّهُ عَنْهَا is approximately triple the size of the Muṣḥaf which the believers recite today; and it does not contain even one letter from today’s Muṣḥaf!

We do not intend to debate this senseless drivel. Certainly, these people have joined the parade of the Jews, Christians, and fire worshippers. The Ummah had unanimously come to an agreement regarding them and opposed their stance long before. We only intended to mention this as a lesson for us that people who follow their base desires are the quickest to apostatise. Not even the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ are safe from the crimes of these wretched people and their loathsome attacks, despite the fact that it is these very people who claim to champion the course

1 Meaning: Chapter on the discussion proving the distortion of the book of the Creator of all Creators!!!

and raise the flag of triumph for the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, claiming to protect them from those who intend to oppress them.

What oppression and lie against the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ could be worse than attributing to them a Qur'ān other than the one we have today which they obtained from the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then worked hand in hand to conceal it and they worshipped Allah سُبْحَانَهُ وَتَعَالَى without it throughout the centuries!

Moreover, what oppression and hostility against Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ to claim that he, whilst he was probably going to be Khalīfah, misguided the entire Ummah and left the Ummah to worship Allah سُبْحَانَهُ وَتَعَالَى with a book that he firmly believed was distorted and false; all while keeping in his possession the correct book, having full ability to propagate it and bring the Ummah onto it owing to the capacity and power that he had been blessed with?!

What oppression and lies against Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, the beloved daughter of the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, attributing to her deceit, suppression, and treachery by claiming that she had possession of a divine Muṣḥaf which was three times the size of the Muṣḥaf which the entire Ummah worships Allah سُبْحَانَهُ وَتَعَالَى with and it does not contain even one letter from today's Muṣḥaf. Then she hides it from the believers and leaves them in the void of distortion and disbelief?!

What type of Muṣḥaf is this that does not contain even one letter of the Muṣḥaf of the Muslims? What letters does it consist of? Is it in Syriac or Hieroglyphics? Or was it written in a language that does not contain letters and words?

In conclusion...

We have placed before you the testimony of the Noble Qur'ān, O people of intellect!

After all of that, what excuse can the one who claims to be a believer have whilst his heart contains malice and hatred for the best of the believers and the leaders of the friends of Allah ﷺ after the Ambiyā'?

What proof do those deviants have when they are asked who the worst people of your faith is and their reply is the Companions of Muḥammad ﷺ—besides a handful. Whereas if you ask the Jews regarding the best from their creed, they would reply the companions of Mūsā عليه السلام. If you ask the Christians regarding the best from their creed, they would reply the companions of 'Īsā عليه السلام. Are the Jews and Christians better than the believers in this aspect? Have you seen anyone more misguided than one who follows his base desires without guidance from Allah ﷻ? Have you seen anyone more oppressive than one who the testimony of Allah ﷻ does not suffice nor do the verses of the Noble Qur'ān?!

Finally, we turn to these wretched people with this call:

O those who have slipped into these destructive ways! Read the Noble Qur'ān and ponder over its meaning without any preconceived fanaticism and influence. Fear the day when you will return to Allah ﷻ and you will have to argue and prove your stance against Muḥammad ﷺ and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. In fact, even against the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ, whom you claim to raise the flag of victory for, then proceeded to exceed the limits by vilifying, swearing, and inventing

lies against them by attributing disloyalty, deceit, and secrecy to them! Repent to Allah سُبْحَانَهُ وَتَعَالَى and seek His forgiveness before death overtakes you and the matter is out of your control, leaving you forever remorseful for your actions!

O Allah save us from deviation and misguidance. We make You witness of our love for the Ṣaḥābah of Your Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and all their pious friends according to the rank You have stipulated. We testify that their generation was the best of generations and that they were truthful and rightly guided and that if one of us had to spend gold equal to Mount Uḥud in Your path, it would not equate to a *mudd* of one of the Ṣaḥābah, nor even half of it.

We supplicate to You by Your beautiful names and lofty qualities to unite the authority of the believers on truth and to guide the innovators and all those who are astray. O Allah, enlighten us with the truth and let us unite our influence upon it with Your mercy, O Most Merciful of those who show mercy. *Āmīn*.

Allah سُبْحَانَهُ وَتَعَالَى speaks the truth and guides to the right path, and our last call is that verily all praise is due to Allah سُبْحَانَهُ وَتَعَالَى, Rabb of all the worlds.