

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 68

وَيَشْهَدُونَ بِالْجَنَّةِ لِمَنْ شَهِدَ لَهُ رَسُولُ اللَّهِ ﷺ كَالْعَشْرَةِ، وَثَابِتِ بْنِ قَيْسِ ابْنِ شَمَّاسٍ، وَغَيْرِهِمْ مِنَ الصَّحَابَةِ.

وَيَقْرُونَ بِمَا تَوَاتَرَ بِهِ النَّقْلُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، وَغَيْرِهِ مِنْ أَنْ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، ثُمَّ عُمَرُ، وَيُثَلَّثُونَ بِعُثْمَانَ، وَيُرَبِّعُونَ بِعَلِيِّ رَضِيَ اللَّهُ عَنْهُمْ؛ كَمَا دَلَّتْ عَلَيْهِ الْآثَارُ، وَكَمَا أَجْمَعَ الصَّحَابَةُ عَلَى تَقْدِيمِ عُثْمَانَ فِي الْبَيْعَةِ.

They testify that those who the Messenger of Allah ﷺ stated (were in Paradise) are in Paradise such as the Ten, Thabit Ibn Qays Ibn Shammas and other companions.

They accept what has been reported via multiple routes from the Leader of the Believers, Ali Ibn Abi Talib رضي الله عنه, and others, that the best of this nation, after its Prophet ﷺ, are Abu Bakr then Umar. They place Uthman in third place and Ali in fourth رضي الله عنه. This is proven by the narrations and is proven by the Companions unanimously agreeing on giving precedence to Uthman (over Ali) for the pledge of allegiance.

وَيَشْهَدُونَ بِالْجَنَّةِ لِمَنْ شَهِدَ لَهُ رَسُولُ اللَّهِ ﷺ كَالْعَشْرَةِ، وَثَابِتِ بْنِ قَيْسِ ابْنِ شَمَّاسٍ، وَغَيْرِهِمْ مِنَ الصَّحَابَةِ

They testify that those who the Messenger of Allah ﷺ stated (were in Paradise) are in Paradise such as the Ten, Thabit Ibn Qays Ibn Shammas and other companions.

- (وَيَشْهَدُونَ) – ‘They testify.’ Meaning, Ahlus Sunnah wal-Jama’ah testify that those who the Messenger of Allah ﷺ stated are in Paradise, are in Paradise. The *shahadah* (testimony) of those who have been given glad tidings of Paradise are two types.

1. A general *shahadah* that relates to a description. We testify that every believer will enter Paradise without specifying any particular person or persons. For example, Allah says of the believers:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ﴾

Indeed, those who believe and do righteous deeds - for them are the Gardens of Pleasure. [Luqman: 8]

2. A *shahadah* that relates to a specific person or persons who has been given glad tidings of Paradise. This is based on whoever the Prophet ﷺ has testified that they are in Paradise.

- (كَالْعَشْرَةِ) – ‘*Such as The Ten.*’ This is an example of a *shahadah* that relates to a specific person or persons who have been given glad tidings of Paradise. The Ten were given this title because the Prophet ﷺ mentioned them all in the context of a single *hadith*. He ﷺ said:

«أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدٌ فِي الْجَنَّةِ وَسَعِيدٌ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ»

Abu Bakr is in Paradise, Umar is in Paradise, Uthman is in Paradise, Ali is in Paradise, Talhah (Ibn Ubaidillah) is in Paradise, al-Zubair (Ibn al-Awaam) is in Paradise, Abdur-Rahman bin Awf is in Paradise, Sa'd (Ibn Abi Waqqas) is in Paradise, Sa'eed (Ibn Zaid) is in Paradise, and Abu Ubaidah Ibn al-Jarrah is in Paradise. [Tirmidhi – Sahih]

Therefore, it is obligatory upon us as *Ahlu Sunnah wal-Jama'ah* to testify that they are in Paradise, because the Prophet ﷺ testified to that.

- (وَتَابِتِ بْنِ قَيْسِ ابْنِ شَمَّاسٍ) – ‘*And Thabit Ibn Qays Ibn Shammās.*’ He had a loud voice, therefore when the *ayah* in Surat al-Hujuraat prohibiting the raising of voices over the voice of the Prophet ﷺ was revealed, he became afraid that his deeds had been destroyed and that he was from the people of the Hellfire, so he hid himself in his home. The Prophet ﷺ noticed he was missing so he sent someone to enquire about him. Thabit ؓ informed the man as to why he was in hiding, and the man conveyed this to the Prophet ﷺ. The Prophet ﷺ then said:

«إِذْهَبْ إِلَيْهِ فَقُلْ لَهُ إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ»

Go to him and tell him that you are not from the people of the Fire, but you are from the people of Paradise. [Abu Dawud, Tirmidhi – Sahih]

- (وَعِثَرِهِمْ مِنَ الصَّحَابَةِ) – ‘*And other companions.*’ Such as:

1. Bilal Ibn Rabaah ؓ: The Prophet ﷺ said:

«أُرِيتُ الْجَنَّةَ، فَرَأَيْتُ امْرَأَةً أَبِي طَلْحَةَ، ثُمَّ سَمِعْتُ خَشْخَشَةً أَمَامِي؛ فَإِذَا بِبِلَالٍ»

I was shown Paradise, and I saw the wife of Abu Talhah. Then I heard the sound of footsteps ahead of me, and it was Bilal. [Muslim]

2. Abdullah Ibn Salaam ؓ:

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لِأَحَدٍ بِمَشْيِي عَلَى وَجْهِ الْأَرْضِ: «إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ»؛ إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ.

Sa'd Ibn Abi Waqqas ؓ narrated: I never heard the Prophet ﷺ say to anyone walking on the face of the earth: 'He is among the people of Paradise,' except for Abdullah Ibn Salam. [Bukhari]

3. Ukasha Ibn Mihsan ؓ: The Prophet ﷺ said:

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. فَقَالَ: «سَبَقَكَ بِمَا عُكَّاشَةُ»

Seventy thousand from my nation will enter Paradise without reckoning. Ukasha ibn Mihsan stood up and said: 'Pray to Allah to make me among them.' The Prophet ﷺ replied: 'You are among them.' Then another man stood up and said: 'Pray to Allah to make me among them too.' The Prophet ﷺ said: 'Ukasha has beaten you to it.'

[Bukhari]

4. Sa'd Ibn Mu'adh ؓ:

عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَهْدَيْتُ لِرَسُولِ اللَّهِ ﷺ خُلَّةَ حَرِيرٍ، فَجَعَلَ أَصْحَابُهُ يَلْمِسُونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا، فَقَالَ: «أَتَعْجَبُونَ مِنْ لِينِ هَذِهِ؟ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْ هَذِهِ وَالْأَيْنُ»

al-Bara' ؓ narrated: A silk robe was gifted to the Messenger of Allah ﷺ. His companions started touching it and admiring its softness. He said: 'Are you amazed at the softness of this? The handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better and softer than this.' [Bukhari, Muslim]

وَيَقْرُونَ بِمَا تَوَاتَرَ بِهِ النَّقْلُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، وَغَيْرِهِ مِنْ أَنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، ثُمَّ عُمَرُ

They accept what has been reported via multiple routes from the Leader of the Believers, Ali ibn Abi Talib ؓ, and others, that the best of this nation, after its Prophet ﷺ, are Abu Bakr then Umar.

- The term *tawatur* refers to a narration that is transmitted by a large group of people, such that it is impossible that they could have agreed to a lie. It is the strongest type of narration. The narrations which mention the virtue of Abubakr ؓ followed by Umar ؓ, are *mutawaatir*. For example, Abdullah Ibn Umar ؓ narrates:

كُنَّا نُخَيِّرُ بَيْنَ النَّاسِ فِي زَمَنِ النَّبِيِّ ﷺ، فَنُخَيِّرُ أَبَا بَكْرٍ، ثُمَّ عُمَرَ بْنَ الْخَطَّابِ، ثُمَّ عُثْمَانَ بْنَ عَفَّانَ.

We used to rank the people during the time of the Prophet ﷺ, and we ranked Abu Bakr first, then Umar Ibn al-Khattab, and then Uthman Ibn Affan. [Bukhari]

Also, in another narration, Muhammad Ibn al-Hanafiyyah asked his father (Ali Ibn Abu Talib ؓ):

أَيُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ؟ قَالَ: أَبُو بَكْرٍ. قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ عُمَرُ. وَخَشِيتُ أَنْ يَقُولَ: عُثْمَانُ؛ قُلْتُ: ثُمَّ أَنْتَ؟ قَالَ: مَا أَنَا إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ.

'Who is the best of people after the Messenger of Allah?' He replied: 'Abu Bakr.' I asked: 'Then who?' He said: 'Then Umar.' Fearing he would say Uthman, I asked: 'Then you?' He replied: 'I am just one of the Muslims.' [Bukhari]

Therefore, since it was during the period of his *Khilaafah* that Ali ؓ said that the best of this *Ummah* after its Prophet ﷺ is Abu Bakr ؓ then Umar ؓ, then this refuted the argument of the *Rafidhah* who gave him preference over them.

- (وَعُثْمَانُ) – 'And others.' Meaning, other *Sahabah* besides Ali ؓ, and others from the *tabi'een*.
 - Imam Malik said: 'I never saw anyone doubting the preference of the two of them (Abubakr and Umar).'
 - Imam al-Shafi' also said: 'The *Sahabah* and *tabi'een* did not differ regarding giving preference to Abubakr and Umar'.

Therefore, those who oppose this strong consensus (*ijma'*), then they have indeed followed a way other than the way of the believers.

وَيُثَلَّثُونَ عُثْمَانَ، وَيُرِيدُونَ بِعَلِيِّ رَضِيَ اللَّهُ عَنْهُمْ؛ كَمَا دَلَّتْ عَلَيْهِ الْأَثَارُ

They place Uthman in third place and Ali in fourth ؓ. This is proven by the narrations.

- (وَيُثَنُّونَ) – ‘**They place in third place.**’ Meaning, *Ahlus Sunnah wal-Jama’ah*, allot the third position (after Abubakr ﷺ and Umar ﷺ) to Uthman Ibn Affan ﷺ.
- (وَيُرَبَّعُونَ) – ‘**They place in fourth place.**’ Meaning, they allot the fourth position (after Abubakr ﷺ, Umar ﷺ and Uthman ﷺ) to Ali Ibn Abi Talib ﷺ. Therefore, based on this, the best of this *Ummah* are these four: Abubakr ﷺ then Umar ﷺ (this is by consensus), then Uthman ﷺ then Ali ﷺ.
- (كَمَا دَلَّتْ عَلَيْهِ الْأَثَارُ) – ‘**This is proven by the narrations.**’ Meaning, this ranking of the best four of this *Ummah*. These narrations have been preceded.

وَكَمَا أَجْمَعَ الصَّحَابَةُ عَلَى تَقْدِيمِ عُثْمَانَ فِي الْبَيْعَةِ

And is proven by the Companions unanimously agreeing on giving precedence to Uthman (over Ali) for the pledge of allegiance.

- Meaning, when the *Sahabah* reached a consensus to prefer Uthman ﷺ for the pledge of the *Khilaafah*. Their consensus implies that Uthman ﷺ is more virtuous than Ali ﷺ (and that is the case), because the wisdom of Allah denies that somebody be made a leader over the best of generations, when there was another person more virtuous than him. So, in the case of the best of generations (the *Sahabah*), Allah would not place but the best among them in authority over them.

Review questions

1. What are the two types of *shahadah* (testimony) of those who have been given glad tidings of Paradise?
2. Why were The Ten given this title? Who are they?
3. Who are some other *Sahabah* (other than The Ten) who were also given glad tidings of Paradise?
4. What does the term *tawatur* mean and how is it used in the context of the ranking of the most virtuous *Sahabah*?
5. What does the consensus of the *Sahabah* in preferring Uthman ﷺ for the *Khilaafah* prove in regards to his ranking?