

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 74

ثُمَّ إِذَا كَانَ قَدْ صَدَرَ مِنْ أَحَدِهِمْ ذَنْبٌ، فَيَكُونُ قَدْ تَابَ مِنْهُ، أَوْ أَتَى بِحَسَنَاتٍ تَمْحُوهُ، أَوْ غُفِرَ لَهُ بِفَضْلِ سَابِقَتِهِ، أَوْ بِشَفَاعَةِ مُحَمَّدٍ ﷺ الَّذِي هُمْ أَحَقُّ النَّاسِ بِشَفَاعَتِهِ، أَوْ ابْتُلِيَ بِبَلَاءٍ فِي الدُّنْيَا كُفِّرَ بِهِ عَنْهُ.

فَإِذَا كَانَ هَذَا فِي الذُّنُوبِ الْمُحَقَّقَةِ، فَكَيْفَ بِالْأُمُورِ الَّتِي كَانُوا فِيهَا مُجْتَهِدِينَ: إِنْ أَصَابُوا فَلَهُمْ أَجْرَانِ، وَإِنْ أَخْطَأُوا فَلَهُمْ أَجْرٌ وَاحِدٌ، وَخَطَأٌ مَغْفُورٌ؟!

ثُمَّ إِنَّ الْقَدَرَ الَّذِي يُنْكَرُ مِنْ فِعْلٍ بَعْضِهِمْ قَلِيلٌ نَزَرَ مَغْفُورٌ فِي جَنْبِ فَضَائِلِ الْقَوْمِ وَمَحَاسِنِهِمْ؛ مِنَ الْإِيمَانِ بِاللَّهِ وَرَسُولِهِ، وَالْجِهَادِ فِي سَبِيلِهِ، وَالْهَجْرَةِ وَالنُّصْرَةِ، وَالْعِلْمِ النَّافِعِ، وَالْعَمَلِ الصَّالِحِ. وَمَنْ نَظَرَ فِي سِيرَةِ الْقَوْمِ بَعْلِمَ وَبَصِيرَةٍ، وَمَا مَنَّ اللَّهُ عَلَيْهِمْ بِهِ مِنَ الْفَضَائِلِ، عَلِمَ يَقِينًا أَنَّهُمْ خَيْرُ الْخَلْقِ بَعْدَ الْأَنْبِيَاءِ، لَا كَانَ وَلَا يَكُونُ مِثْلُهُمْ، وَأَنَّهُمُ الصَّفْوَةُ مِنْ قُرُونِ هَذِهِ الْأُمَّةِ الَّتِي هِيَ خَيْرُ الْأُمَمِ وَأَكْرَمُهَا عَلَى اللَّهِ عَزَّ وَجَلَّ.

Furthermore, if one of them did commit a sin, which he then repented from, or he would do such good deeds as would erase it, or he would be forgiven by virtue of his earlier merits, or if he was granted forgiveness through the intercession of Muhammad ﷺ, since the Companions are the most deserving of his intercession, or he would be afflicted with a trial in this world, then that would all serve as an expiation.

Therefore, if this is the case with regards to sins that they may have actually committed, then what about the issues in which they made ijihad, bearing in mind that if they were correct, they would have two rewards, and if they were wrong, they would have one reward and their error would be forgiven them?!

Moreover, the amount of the actions of some of them that one could find objectionable is negligible when compared to the virtues of these people and their good deeds such as their Imaan in Allah and His Messenger, jihaad in His way, hijrah, nusrah, and their beneficial knowledge and righteous deeds.

Whoever studies the lives of these people with knowledge and insight, considering the virtues that Allah blessed them with, will come to know with certainty that they are the best of creation after the Prophets. There has not been any like them, nor will there be any like them.

They are the select amongst the generations of this Ummah which is itself the best of all nations and the most honorable with Allah.

ثُمَّ إِذَا كَانَ قَدْ صَدَرَ مِنْ أَحَدِهِمْ ذَنْبٌ، فَيَكُونُ قَدْ تَابَ مِنْهُ

Furthermore, if one of them did commit a sin, which he then repented from.

- Meaning, if any of the *Sahabah* committed a sin which they subsequently repented from, then it is lifted from them and all that is associated with it from disgrace or consequences. This is because whoever sincerely repents from a sin, then they are like those who have no sin. It will have no effect on them. This is as Allah says:

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ٧٠﴾

Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful. [al-Furqan: 70]

أَوْ أَتَىٰ بِحَسَنَاتٍ تَمْحُوهُ

Or he would do such good deeds as would erase it.

- Because Allah says:

﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾

Indeed, good deeds do away with bad deeds. [Hud: 114]

أَوْ غُفِرَ لَهُ بِفَضْلِ سَابِقَتِهِ

Or he would be forgiven by virtue of his earlier merits.

- Because in the *Qudsi Hadith*, Allah said about the People of Badr:

«أَعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

Do whatever you wish, for I have forgiven you. [Muslim]

أَوْ بِشَفَاعَةِ مُحَمَّدٍ ﷺ الَّذِي هُمْ أَحَقُّ النَّاسِ بِشَفَاعَتِهِ

Or if he was granted forgiveness through the intercession of Muhammad ﷺ, since the Companions are the most deserving of his intercession.

- As was mentioned previously in the treatise (Lesson 55) that the Prophet ﷺ will intercede for his *Ummah*, and the *Sahabah* are the most entitled to this *shafa'ah*.

أَوْ ابْتُلِيَ بِبَلَاءٍ فِي الدُّنْيَا كُفِّرَ بِهِ عَنْهُ

Or he would be afflicted with a trial in this world, then that would all serve as an expiation.

- This is because Allah may remove the sins through trials in this world which expiates them. The Prophet ﷺ said:

«مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى مِنْ مَرَضٍ فَمَا سِوَاهُ، إِلَّا حَطَّ اللَّهُ بِهِ سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا»

No Muslim is afflicted with harm, whether it be illness or anything else, except that Allah removes his sins through it, just as a tree sheds its leave. [Bukhari, Muslim]

فَإِذَا كَانَ هَذَا فِي الذُّنُوبِ الْمُحَقَّقَةِ، فَكَيْفَ بِالْأُمُورِ الَّتِي كَانُوا فِيهَا مُجْتَهِدِينَ: إِنْ أَصَابُوا فَلَهُمْ أَجْرَانِ، وَإِنْ أَخْطَأُوا فَلَهُمْ أَجْرٌ وَاحِدٌ، وَالْخَطَأُ مَغْفُورٌ؟!

Therefore, if this is the case with regards to sins that they may have actually committed, then what about the issues in which they made ijtihad, bearing in mind that if they were correct, they would have two rewards, and if they were wrong, they would have one reward and their error would be forgiven them?!

- The evidence for this has preceded in the previous lesson. This is more worthy in their case that there not be a reason to insult and fault them for any sins that they may have committed.
- All of these reasons which the Sheikh mentioned remove any criticism in the case of the *Sahabah*. These reasons fall into two main categories:
 1. That which is specific to them which is their precedence (*sawabiq*) and virtues (*fadha'il*).
 2. That which is general to all the believers and that is repentance, the good deeds that obliterate sins, the intercession of the Prophet ﷺ and the trials of this worldly life.

ثُمَّ إِنَّ الْقَدَرَ الَّذِي يُنْكَرُ مِنْ فِعْلٍ بَعْضِهِمْ قَلِيلٌ نَزَرَ مَغْفُورٌ فِي جَنْبِ فَضَائِلِ الْقَوْمِ وَمَحَاسِنِهِمْ

Moreover, the amount of the actions of some of them that one could find objectionable is negligible when compared to the virtues of these people and their good deeds ...

- Meaning, the degree of objection for the misdeeds of some of them is extremely small (*nazrun*) and insignificant. It is so insignificant that it is obscure in comparison to the general virtue of them all and their merits.
- There is no doubt that some of them committed theft, consumed alcohol, wrongly accused the chaste woman and committed adultery and fornication. However, all of these pale in comparison to the virtues of the *Sahabah* and their merits.
- Some of the *Sahabah* even received the *haad* (legal punishment) for their sins which served as an atonement for them.

مِنَ الْإِيمَانِ بِاللَّهِ وَرَسُولِهِ، وَالْجِهَادِ فِي سَبِيلِهِ، وَالْهَجْرَةِ وَالنُّصْرَةِ، وَالْعِلْمِ النَّافِعِ، وَالْعَمَلِ الصَّالِحِ ... such as their Imaan in Allah and His Messenger, jihaad in His way, hijrah, nusrah, and their beneficial knowledge and righteous deeds.

- All of these merits and virtues are well known amongst the *Sahabah*, and they greatly surpass all their verified shortcomings. Therefore, what about their shortcomings which are not verified or which resulted from *ijtihad*?!

وَمَنْ نَظَرَ فِي سِيرَةِ الْقَوْمِ بَعْلَمٍ وَبَصِيرَةٍ، وَمَا مَنَّ اللَّهُ عَلَيْهِمْ بِهِ مِنَ الْفَضَائِلِ، عَلِمَ يَقِينًا أَنَّهُمْ خَيْرُ الْخَلْقِ بَعْدَ الْأَنْبِيَاءِ

Whoever studies the lives of these people with knowledge and insight, considering the virtues that Allah blessed them with, will come to know with certainty that they are the best of creation after the Prophets.

- This is in addition to what the Prophet ﷺ mentioned in the authentic *hadith* that they are the best people. Therefore, we establish that they are better than the followers of the other Prophets, by what the Prophet ﷺ said of them in this regard and by looking into their *Seerah* (biographies).
- If you look with insight and impartially at their merits and what Allah bestowed upon them of virtue, you will come to know with certainty that they are the best of all creations after the Prophets. They are better than the *Hawariyoon* of Eisa عليه السلام, the *Nuqabaa'* of Musa عليه السلام and better than those who believed in Nuh عليه السلام, Hud عليه السلام and others from the prophets. This is because Allah says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

You are the best nation produced [as an example] for mankind. [aal-Imran: 110]

- The best of this *Ummah* are the *Sahabah*. Also, the Prophet ﷺ is the best of all creations, so his companions are the best of all categories of companions.

لَا كَانَ وَلَا يَكُونُ مِنْهُمْ

There has not been any like them, nor will there be any like them.

- As has preceded from the evidences. There never was nor shall there ever be the likes of them.

وَأَنَّهُمُ الصَّفْوَةُ مِنْ قُرُونِ هَذِهِ الْأُمَّةِ الَّتِي هِيَ خَيْرُ الْأُمَمِ وَأَكْرَمُهَا عَلَى اللَّهِ عَزَّ وَجَلَّ

They are the select amongst the generations of this Ummah which is itself the best of all nations and the most honorable with Allah.

- As for this *Ummah* being the best of all nations, this is because Allah says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

You are the best nation produced [as an example] for mankind. [aal-Imran: 110]

- As for the *Sahabah* being the select amongst the generations of this *Ummah*, this is because the Prophet ﷺ said:

«خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

The best of people are those of my generation, then those who come after them, then those who come after them. [Bukhari, Muslim]

And in another narration:

«خَيْرُ أُمَّتِي قَرْنِي»

The best of my Ummah is my generation. [Bukhari]

- The last of the *Sahabah* to pass away was Abul Tufail 'Aamir ibn Waathila in the year 100 A.H or 110 A.H.

Review questions

1. What are some of the ways the Sheikh mentioned that would have served as an expiation for any sins the *Sahabah* may have committed?
2. These reasons for expiation of sins fall into two categories. What are they?
3. What does the word *nazrun* mean and in what context did the Sheikh use it?

4. What evidences from the Quran and Sunnah prove that the *Sahabah* are better than the followers of the other prophets?
5. Who was the last of the *Sahabah* to pass away and in what year?