



المسجد الحرام  
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## **The Status of the Companions (رضي الله عنهم) in the Holy Book and the Sunnah**

### **Khutbah Topic**

His eminence Sheikh Osama Bin Abdullah Khayyat –may Allah protect him– delivered the Friday khutbah entitled, “The Status of the Companions (رضي الله عنهم) in the Holy Book and the Sunnah.” He spoke about the Companions (رضي الله عنهم) and showed their merit in the Qur’ān and the Noble Sunnah. He also mentioned Muslim scholars’ consensus about the necessity to love them and be loyal to them, to consider their enemies as our own enemies, and refrain from iterating their differences or disputes, but rather believe that all of them practiced *Ijtihad* (considered as a valid source of Islamic legislation) and will be rewarded by Allah.

### **Part One**

Praise be to Allah Who honoured His loyal worshippers and inspired His creatures to fondly cherish them. I glorify Allah (ﷻ) the Supreme, Whose power on His servants is irrevocable and Whose army is the mightiest and most glorious. I bear witness that there is no deity worthy of worship save Allah with no associate; nor is there any spouse or offspring attributable to Him. I equally bear witness that our Master and Prophet Muhammad (ﷺ), His servant and Messenger, is the most pious ever and the most open-handed of all creatures in charity. O Allah, send Your perpetual *Salat* (Graces, Honours and Mercy) and Peace on him, his family, and Companions.

This being said, fear Allah, O servants of Allah! Worship Him, express gratitude to Him, and turn to Him in repentance. Keep recalling that you are bound to meet Him; therefore, make yourselves ready for such an encounter: **«...let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh.»** [Logman: 33]



O Muslims!

There are innumerable and unrestricted aspects of sincere faith and righteous deeds which can be performed by Muslims in pursuit of Allah’s (ﷻ) satisfaction and in pious quest of His Prophet’s guidance (ﷺ). One of the sweetest fruits of faith and its rewarding impact is when Allah bestows on the genuinely devoted believers the joy of being deeply loved by His creatures who are inspired to consider them as their most cherished ones: **﴿Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad صلى الله عليه وسلم)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers).﴾** [Maryam: 96]

O servants of Allah! The very essence of people’s cherishing of the truthful believers is embodied in the fact that it is a clear sign of Allah’s love of the latter. This is confirmed by the *Hadîth* narrated by the two sheikhs (Muslim and Bukhari) in their two *Ṣaḥîḥ Books* (i.e. *Books of Authentic Hadîths*). Narrated Abu Huraira (رضي الله عنه): “The Prophet (ﷺ) said, **‘Whenever Allah loves one of His devoted servants, He would say to Archangel Gabriel, ‘I do love so-and-so (naming a particular person); so, do love him.’ Thus, Gabriel will love him, and will then send an echoing call in the heavens, saying, ‘Allah loves so-and-so; therefore, do love him.’ Consequently, all the inhabitants of the heavens will love him, and later on the love of all the inhabitants of the earth will be bestowed upon him.’ Conversely, whenever Allah resents a devoted servant of His, he would call Archangel Gabriel to tell him, ‘I resent so-and-so; therefore, do resent him.’ As a result, Gabriel will resent him and will therefore send an echoing call in the heavens, saying, ‘Allah resents so-and-so; therefore, do resent him.’ Subsequently, all the inhabitants of the heavens will resent him, and later on the resentment of such a person will be imparted to all the inhabitants of the earth.’** (The wording of the *Hadîth* is attributed to Imam Muslim).

This meaning is confirmed by the *tabiî* (a contemporary of the Companions but not the Prophet’s death) Zaid Bin Aslam Al-Âdawi –may Allah bless his soul– who said, “Whoever observes *taqwa* vis-à-vis Allah will be loved by people even though they may wish to hate him.” This amounts to saying that you would only find people who love and praise him; and would fail to resent him no matter how hard they tried.



This is no surprise. It is, indeed, the ultimate recompense of faith and *taqwa* (piety) which benefits those who observe them via granting them the privileged status promised by their Lord, for He announced in His Holy Book that the faithful need not fear the horrible scenes on the Day of Resurrection (Doomsday). They will not experience any feeling of sorrow over departing this life and its goods and chattels:

*«No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.»* [Yûnus: 62] *«Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).»* [Yûnus: 63]

Allah (ﷻ) has equally raised the status of devout believers to a prominent rank that He considers their adversaries as His own enemies. This is asserted in the *Hadîth* reported by Imam Bukhari in his *Šahîh* as narrated by Abu Huraira (رضي الله عنه). He reported that Prophet Muhammad (ﷺ) said, “Allah (ﷻ) said: **“Whoever enters into inimical relations with one of my divine devotees will be the target of my war...”** (Excerpt of the *Hadîth*). That is to say, Allah will in turn treat the enemy of His devout believers as a war enemy. This is coterminous with saying that the initiator of enmity will be liable to Allah’s irrevocable infliction. According to Muslim scholars, this *Hadîth* contains a serious threat to those who wage war against Allah, for whomever Allah fights will be destroyed.

Conversely, what is true of enmity is equally true of loyalty. By implication, whoever befriends Allah’s devotees will be generously rewarded by Him. The worthiest of our love and loyalty, O servants of Allah, are the Companions of Allah’s Messenger (ﷺ). Our love for them is an obligation whereas treating them as enemies must be avoided. They had been selected by Allah to be Prophet Muhammad’s (ﷺ) own Companions. Allah selected them to be the propagators of His religion and the



learners (and guardians) of His Book. Allah iteratively expressed His satisfaction with their deeds and praised their devotion, acquitting them of any presumed allegation.

Allah (ﷻ) said: *«And the foremost to embrace Islâm of the Muhâjirûn(those who migrated from Makkah to Al-Madinah) and the Ansâr(the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.»* [Al-Tawba: 100]

Allah (ﷻ) also said: *«Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure.»* [Al-Fat'h: 29]. Allah (ﷻ) added: *«Indeed, Allâh was pleased with the believers when they gave the Bai'ah(pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree: He knew what was in their hearts, and He sent down As-Sakînah(calmness and tranquillity) upon them, and He rewarded them with a near victory.»* [Al-Fat'h: 18]. Allah (ﷻ) equally said: *«... Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has*



*promised the best (reward). And Allâh is All-Aware of what you do.﴾ [Al- Ĥadîd: 10]*

On his part, the Prophet (ﷺ) did proscribe any insult addressed to any of them. He (ﷺ) made it clear that none of the Muslims would ever reach the Companions’ dignified status, no matter how much they would expend of his own fortune. Prophet Muhammad (ﷺ) said, **“Do not insult my Companions; no matter how much any of you might be capable of expending –say, as much gold as the Ūhud mountain– his donation would never reach the worth of one or even half of the Companions’ half a bushel.”**(Reported by both Imam Bukhari and Imam Muslim in their respective Šaĥîĥ Books.)

In the *Hadîths* narrated by ‘Imran Bin Hušain (رضي الله عنه) and reported by both Imam Bukhari and Imam Muslim in their respective Šaĥîĥ Books, Prophet Muhammad (ﷺ) said, **“The best of human generations is mine, then the following generation comes next in rank, and then the upcoming generation, and so forth.”** Imran said: *“I do not know whether he mentioned two or three generations after his own”*.

Imam Bukhari and Imam Muslim further reported in their Šaĥîĥ Books–via a *Hadîth* narrated by Abu Saïed Al-Khudri (رضي الله عنه)– that Prophet Muhammad (ﷺ) said, **“There will come a time when a crowd of people –engaged in a ghazwa<sup>1</sup>– are asked, ‘Is there anyone amongst you who was Prophet Muhammad’s (ﷺ) Companion?’ The crowd will answer, ‘Yes!’ Consequently, they will have access to that location. Then, there will come a time when a crowd of people—engaged in a ghazwa—are asked, ‘Is there anyone amongst you who was Prophet Muhammad’s (ﷺ) Companion?’ The crowd will answer, ‘Yes!’ Consequently, they will have access to that location. Later on, there will come a time when a crowd of people—engaged in a ghazwa—are asked, ‘Is there anyone amongst you who was Prophet Muhammad’s (ﷺ) Companion?’ The crowd will answer, ‘Yes!’ Consequently, they will have access to that location.”**

<sup>1</sup> *Ghazwa* (plural: *ghazwas*), in Islam, has two meanings: (1) a battle in which Prophet Muhammad (ﷺ) personally participated; (2) a battle, essentially defensive, associated with defending Muslims and/or spreading Islam, without forcing it on people.



The Messenger of Guidance (ﷺ) pointed out that loving *AlAnsar*<sup>2</sup> is a sign of true faith, while hating them is one of hypocrisy. He (ﷺ) said: **“The sign of Belief is to love the Ansar, and the sign of hypocrisy is to hate the Ansar.”** [Narrated by the two Sheikhs in "their *Sahihs*"]

Hence, such texts, documented and clear as they are, have always served as valid reference for people of righteousness in determining their position vis-à-vis the Companions of the Best of Mankind (رضي الله عنهم). Imam Tahawi –May Allah Bless his soul– said: *"...And we love the Companions of the Messenger of Allah (ﷺ) without discrimination or prejudice against any one of them. We hate whoever hates them and slanders them. We only say good things about them. Loving them is an act of faith, belief and kindness, whereas hating them is heresy, hypocrisy and transgression."*

The love of *Al Ansar* –O servants of Allah– is considered an act of faith, belief and kindness because it represents compliance with the command of Allah and His Messenger (ﷺ), and because *Al Ansar* were an asset to the religion of Allah (ﷻ) as they undertook *jihad* alongside the Messenger of Allah (ﷺ) sacrificing their blood, wealth and lives. Therefore, in addition to loving them wholeheartedly, it has been – ever since their time– an obligation on the part of the Muslim *Ummah* to cherish their *Sirah* (biography) and to show off its splendour and magnificence as well as its history that was teeming with glory, honour, dignity, and ample instances of exemplary conduct and leadership. Indeed, such obligation dictates abstinence from delving into their disputes or any other forms of misunderstanding that might have occurred between them, and the belief that they are disciples of *Ijtihad* who are to be rewarded (in the Hereafter) for everything they did in service of the Faith.

May Allah be pleased with them (*Al Ansar*), and they with Him! May He, the Almighty, grant them, on behalf of Islam and its people, the best of those rewards reserved for the righteous and the true believers among those He has chosen!

May Allah benefit you and me with the guidance of His book and the *Sunnah* of His Prophet (ﷺ)! I say this, and I ask Him, the Almighty and the Exalted, forgiveness for every sin you and I and every other Muslim have ever committed, for He is All-Forgiving!

<sup>2</sup>**Ansar** (Arabic: الأنصار *al-Anṣār*) is an Islamic term that literally means "helpers" and denotes the Medinan citizens that helped Muhammad and the Muhajirun on the arrival to the city after the migration to Madinah and waged war for the cause of Islam. They belonged to two main tribes, Al-Aws and Al-Khazraj.



## Part Two

All praise be to Allah! We praise Him, seek His assistance and guidance, and ask for His forgiveness. We seek refuge in Him from the evils of our own souls and from our wicked deeds. Whomever Allah guides no one can misguide and Whomever He misguides no one can guide. I bear witness that there is no deity worthy of worship but Allah, Who has no partners. I also bear witness that our Prophet, Muhammad, is His servant and Messenger. May Allah's Peace and Blessings be upon him, his family and Companions.

O servants of Allah!

Abdullah bin Mas'ood, a venerable Companion of the Prophet's (P) is reported to have said: *"Those among you, taking up an example to follow must follow the example of he who is dead (i.e. the Prophet –ﷺ); for the living are too vulnerable to fitnah (temptation). Those are the Companions of Muhammad (ﷺ): They were the best of this ummah, the kindest at heart, the deepest in insight, and the least pretentious. They were people whom Allah (ﷻ) chose to accompany His Prophet and to help establish His religion. Therefore, you're called upon to acknowledge their merits, follow in their footsteps, and adhere to their morals and faith as much as you can; for, indeed, they were on the right path."*

Abdullah bin Mas'ood (رضي الله عنه) is also reported to have said: *"Almighty Allah looked into people's hearts and found the heart of Muhammad (ﷺ) the best of them all, so He chose him for Himself, and made him His Messenger. Then he looked into people's hearts, other than that of Muhammad (ﷺ), and found the hearts of his Companions the best of those, so He made them ministers for His Prophet, who were ready to fight for His religion."*

So, fear Allah –O Servants of Allah– and give those generous Companions the credit they deserve. Acknowledge for them their merits, their virtuous deeds and their precedence. As the *Ummah's* scholar, Abdullah bin Abbas –May Allah be pleased with both him and his father– put it: *"Verily, the mere act of keeping the company of the Prophet (ﷺ) for just one hour by one of them (the Companions) is better than forty years of work by any of you" or, as reported in another version, "...better than a lifetime of worshipping by any of you"*.

Always remember that Allah (ﷻ) ordered you to send your *salat* and peace on the best of all creatures (Prophet Muhammad (ﷺ)) as He (ﷻ) said in the Holy Qur'an: ﴿Allâh



sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât* on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. *As-Salâmu 'Alaikum*).»[Al-Ahzâb: 56]

O Allah! Send Your *Salat* (Graces, Honours, and Mercy) and Peace upon Your Servant and Messenger Muhammad (ﷺ)! O Allah! Be pleased with the four Caliphs: Abu Bakr, Omar, Othman and Ali, with the Prophet's family, Companions, the *tabi'in*, and those who follow them righteously until the Day of Resurrection! O Allah! Be also pleased with us all, along with them, by Your Pardon, Generosity and Bounty, O You, the Most Forgiving!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! Protect the unity of Your Religion! Destroy the enemies of religion and all tyrants and corrupters! Unite the hearts of Muslims, unify them, guide their leaders to righteousness and unite their word on the Truth, O You, Lord of *al-'ālamîn*(the Worlds)!

O Allah! Grant victory to Your religion, Your Book, the *Sunnah* of Your Prophet Muhammad (ﷺ) and Your truly-believing servants and *Mujahideen*!

O Allah! Grant us security in our homelands, make good our leaders and those responsible for our affairs, support with truth our *Imam* and leader, provide him with righteous retinue and guide him to do whatever you love and accept! O You, the All-Hearing of our prayers! O Allah! Guide him, his Crown Prince and his brothers to do what is good for Islam and Muslims, for the country and for the people! O You, to Whom people shall return on the Day of Resurrection!

O Allah! Grant us a good ending in all of our affairs and save us from the humiliation of the worldly life and the punishment of the Hereafter!

O Allah! We seek refuge in You against the vanishing of Your blessing, the change in the good health you granted us, the suddenness of Your vengeance, and all kinds of Your wrath!





O Allah! Make better our religion which is our bond, and make better our *Dunya* (life in this world) which is the source of our living, and make better our Hereafter to which we are returning, and make life for us an increase of all that is good, and death a relief from every evil!

O Allah! We ask You to guide us to do good deeds, forsake reprehensible actions and love the needy! O Allah! We ask You to forgive us and have mercy upon us! O Allah! If You want to send an affliction on a nation, we beseech You to take our lives before your affliction is sent!

O Allah! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'ālamîn* (the Worlds)! O Allah! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'ālamîn* (the Worlds)! O Allah! We leave Your enemies and ours to You (to deal with them) and seek refuge in You from their evils!

O Allah! Grant victory to Muslims in Syria, Burma and Palestine! O Allah! Grant them Your support and be on their side, by Your generosity, You, the Generous, the Almighty! O Allah! Mend their breakage, have mercy on their weakness, feed their hungry, clothe those in need for clothes amongst them! Grant martyrdom for those who have been killed among them and cure their injured, O You, Lord of *al-'ālamîn*!

O Allah! Protect Muslims wherever they may be, draw them closer at heart and protect them from the evil of *Fitnahs*! O Allah! Save us and all Muslims from the evil of *Fitnahs*; those of them which are apparent and those which are concealed! O Lord of *al-'ālamîn*!

*﴿Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.﴾* [Al-‘Imrân: 8]. *﴿Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.﴾* [Al-A'râf: 23]. *﴿...Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾* [Al-Baqarah: 201]

May Allah send His *Salat*(Graces, Honours, and Mercy) and Peace on His Servant and Messenger, our Prophet Muhammad, and on all of his family and Companions. And all praise be to Allah, the Lord of *al-'ālamîn*!