



Sayf Al Din Al Hashemi's Adalat Al Sahaba Polemics document

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ,

This document will serve as a tahqiq of Shiapens Adalat Al Sahaba article, as well as a refutation of the view in general. In this article you will find references for (almost) every hadith or report mentioned, something which wasn't in the original article. We also included notes indicating which of the narrations mentioned in the original articles were weak.

We hope you will benefit, and we ask you to keep us in our dua.

Introduction: Understanding the concept of Adalat al Sahaba

By Sayf Al Din Al Hashemi

Without a doubt one of the most infamous and viewpoints held onto by the Sunni schools of thought is the concept of *Adalat al sahaba*, or “justness of the sahaba.”¹ This is the belief that the sahaba are all just, and this by default makes them all acceptable narrators of hadith and thus they are a valid source of the sunnah, or prophetic tradition. Refuting this belief is key to proving

¹ Sahaba means companion of the Prophet Muhammad.

the superiority of Shia analysis of history as opposed to reading history from a Sunni point of view.

To begin, We must first understand what the definition of Sahaba is; According to Imam Ibn Hajar al Asqalani:

“The most correct of what I have come across is that a Sahâbî (Companion) is one who met the Prophet Muhammad ﷺ whilst believing in him, and died as a Muslim. So, that includes the one who remained with him for a long or a short time, and those who narrated from him and those who did not, and those who saw him but did not sit with him and those who could not see him due to blindness.”^{2 3}

From this definition we can begin dissecting why the Sunni view that the sahaba are all righteous is fundamentally incorrect, however it is also important to consider that this definition does not explicitly come from the Quran; there are 3 ayats which ahl al sunnah use to justify their view of the sahaba and they are as follows:

1. Surat al Tawba, Verse 100 [Quran 9:100]:

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

“And the first forerunners [in the faith] among the Muhajireen and the Ansar 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.”⁴

² See Ibn Hajars Kitab al Isaba fi Tamyiz al Sahaba. Ibn Hajar al-‘Asqalanī, Ahmad ibn ‘Alī and Bajāwī ‘Alī Muḥammad., *Al-Isāba fī tamyīz Al-sahāba* (Al-Qāhirah: Dār nahḍat Miṣr, 1970).

³ “What Is the Definition of Sahaba? Who Is Called a Sahabi?,” Questions on Islam, accessed October 20, 2020, <https://questionsonislam.com/question/what-definition-sahaba-who-called-sahabi>.

⁴ Translation of this verse as well as the two after it are by Sahih International.

2. Surat al Fath, Verse 48 [Quran 48:18]:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

“Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest.”

3. Surat al Tawba, Verse 40 [Quran 9:40]

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

If you do not aid him [i.e., the Prophet] – Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two,¹ when they were in the cave and he [i.e., Muhammad] said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down His tranquility upon him and supported him with soldiers [i.e., angels] you did not see and made the word of those who disbelieved the lowest, while the word of Allah – that is the highest. And Allah is Exalted in Might and Wise.”

The responses:

With regards to the first verse, this verse does not prove the righteousness of the sahaba for a number of reasons. The first reason is that it refers to emigrants (muhajireen) and guardians (the ansar), and this clearly does not include all the people who are included among Ibn Hajars definition of Sahaba. Many of the people who are included in this definition were not emigrants or helpers, such as Muawiya ibn Abi Sufyan and other tulaqa (people who became Muslims at the fall of Mecca). Another reason why this verse cannot prove the righteousness of the Sahaba is the verse that comes right after it:

1. Surat al Tawba, Verse 100 [Quran 9:101]:

وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ ۗ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ ۗ نَحْنُ نَعْلَمُهُمْ ۗ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ
إِلَىٰ عَذَابٍ عَظِيمٍ

And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.

When the followers of the Sahaba use Ayah 100 of sura al Tawba they rarely recite the verse after it, even though they both deal with the same topic; While Allah is pleased with those who immigrated for the sake of Islam, there are most certainly hypocrites among them. Should anyone wish to argue that the Emigrants aren't people of Medina, this is a response of pure conjecture, as when an emigrant immigrates to a new nation, he becomes a citizen of this nation. On top of that, Sura al Tawba was revealed after the Meccans broke the Treaty of Hudaibiyyah, in the year 9 AH; by this time the emigrants as well as the helpers had fought to defend the city numerous times, and to call the emigrants Meccans at this point is simply absurd.

The meaning for Ayah 100 of Sura al Tawba is also unacceptable because it also contradicts certain details of Islamic history; Udayballah Ibn Jahsh was the prophet's brother in law, and was one of the initial emigrants to Abyssinia, but he is infamous for being the first Muslim convert to Christianity.⁵ This man was among the forerunners of the Emigrants, as the immigration to Abyssinia occurred before the prophets' migration to Yathrib, thus by Ahlul Sunnahs interpretation of this verse, Allah is pleased with this apostate, and this is absurd.

Another reason why Ahlul Sunnahs interpretation of the ayah is unacceptable is because

⁵ (Ibn Ishaq, The Life of Muhammad, translated by Alfred Guillaume, 1967, p. 99)

it contradicts numerous hadith, as the hadith corpus indicates that an act without the proper intention is not acceptable;

عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِامْرِئٍ مِمَّا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ " .

“It has been narrated on the authority of Umar b. al-Khattab that the Messenger of Allah (ﷺ) said: (The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger (ﷺ) is for the sake of Allah and His Messenger (ﷺ) ; and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated.”

Chapter Ten: The Nasibi assault on the companions (Sahaba) of the Prophet

As part of their propaganda campaign, the Nawasib make every effort to stress to their adherents and naïve Muslims that the Shia disrespect the companions of the Holy Prophet (s). In this chapter, we will reveal the colourful narrations about the Sahaba from the pens of the Sunni works. We shall seek to split this into four parts that shall highlight the:

- Kufr, hypocrisy and transgressions of the Sahaba
- Shameless conduct of the Sahaba
- Alcoholism amongst the Sahaba
- Sex, sexuality and the Sahaba
- General

Part One – The kufr, hypocrisy and transgressions of the Sahaba

Nawasib are fond of painting a milk and honey approach of the Sahaba, wherein the Sahaba having benefited from the company of the Muhammad, were guaranteed Paradise

and became beacons of guidance for us all to adhere to. The company of the Prophet (s) had such an influence on them that all the nasty traits that they once possessed in Jahiliyya evaporated. Once they entered the fold of Islam they protected themselves from wrong doing and were so successful that all are just, truthful and paradise bound. The references that we shall cite hereunder challenges this absurd notion.

First example – The Salafi belief that some of the Sahabah were adulterers and drunkards

Let us present the Salafi belief regarding the Sahaba from the pen of a revered Salafi Imam Imam Ibn Uthaimen. [In his book 'Sharh al-Aqida al-Tahawya' under the chapter 'The stance of Ahlus Sunnah wal Jama'ah in relation to the Sahabah'](#) he stated:

ولا شك أنه حصل من بعضهم سرقة وشرب خمر وقذف وزني بإحصان وزني بغير إحصان، لكن كل هذه الأشياء تكون مغمورة في جنب فضائل القوم ومحاسنهم، وبعضها أقيم فيه الحدود، فيكون كفارة

“There is no doubting that some of them stole, drank alcohol, launched a charge against chaste women, performed adultery whilst being married and performed adultery whilst being single, but all these are forgivable on account of their virtues and good deeds, and some of them were punished so as to purify them.”

Comment

It is really strange to see that on the one hand the Salafis believe that the Sahaba performed all of the above cited evil deeds but then seek solace by suggesting that the punishments some of them received coupled with good deeds will render their sins forgivable, in other words ‘the slate will be wiped clean’!

Second example – The Salafi belief that some of the Sahaba were Kaafirs

Imam of Wahhabi cult Muhammad bin Abdul Wahab records in [Risala Kashf al-Shubuhat, page 42](#):

. الله كفرهم بكلمة مع كونهم في زمن رسول الله – صلى الله عليه وسلم – ويجاهدون معه ويصلون ويذكرون ويحجون ويوحدون .
“Allah declared that they were Kafir though they were living with Allah’s messenger (pbuh) and they were performing jihad with him, prayed, paid alms, fasted, performed pilgrimage, and ascribed to oneness”

Third example – Nasibi Hadith works on the kufir of the Sahaba

We read the following traditions in Sahih Bukhari:

Narrated 'Abdullah:

The Prophet said, "I am your predecessor at the Lake-Fount". 'Abdullah added: The Prophet said, "I am your predecessor at the Lake-Fount, and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, 'O Lord, my companions!' It will be said, 'You do not know what they did after you had left.'

[Sahih Bukhari, Volume 8 Hadith 578](#)

Narrated Anas:

The Prophet said, "Some of my companions will come to me at my Lake Fount, and after I recognise them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, ``You do not know what they innovated (new things) in the religion after you."

[Sahih Bukhari, Volume 8 Hadith 584](#) (also Sahih Muslim, part 15, pp 53-54)

Narrated Abu Hazim from Sahl bin Sa'd:

The Prophet said, "I am your predecessor (forerunner) at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognise, and they will recognise me, but a barrier will be placed between me and them." Abu Hazim added: Nu'man bin Abi 'Aiyash, on hearing me, said. "Did you hear this from Sahl?" I said, "Yes." He said, "I bear witness that I heard Abu Said al-Khudri saying the same, adding that the Prophet said: 'I will say: They are my companions. Then it will be said to me, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed after me.'" Abu Huraira narrated that the Prophet said, "On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from the true Islam)"

[Sahih Bukhari, Volume 8 Hadith 585](#)

Narrated Abu Huraira:

The Prophet said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognised them, a man (an angel) came out from amongst (us) me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell)

Fire, by Allah' I asked, 'what is wrong with them?' He said, 'They turned APOSTATE as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognised them, a man (an angel) came out from (me and them) he said (to them); Come along. 'I asked, "Where?' He said, 'To the (Hell) Fire, by Allah.' I asked, 'What is wrong with them?' He said, 'They turned APOSTATE as renegades after you left. So I did not see any one of them escaping except a few who were like camels without a shepherd."

[Sahih Bukhari. Volume 8 Hadith 587](#)

Comment

Faced with such explicit traditions the Nawasib often try to re-define Sahaba here, namely that the words don't refer to the Sahaba per se but in fact refer to the Ummah as a whole throughout history (i.e. that the vast bulk of the Ummah will be in the fire). To counter this we suggest Nawasib check the Arabic which says the words "Sahaba". We are yet to find any Arabic dictionary that states the word Sahaba has the connotation of 'Ummah'.

Further proofs come from the wording of the traditions. In addition 8: 587 '**They turned APOSTATE as renegades after you left.**' When you LEAVE somebody, you do so having already BEEN WITH THEM, (i.e. he had been amongst them). The words "**after you left**" clearly indicate that the group being referred to are those who survived the Prophet (S) i.e. the Sahaba. This is absolutely logical, when a parent dies, they leave behind them their children – they have survived their parents-they don't leave behind all their descendants until the day of resurrection.

Moreover in tradition 8: 585 Rasulullah (s) says "**There will come to me some people whom I will RECOGNIZE**" and in 8: 587 "**While I was sleeping, a group (of my followers were brought close to me), and when I RECOGNIZED them.**" Now in both of these hadith our infallible Prophet (S) refers to a group "**whom I will recognise**" – I can only recognise someone if I have SEEN that person – common sense Rasulullah (s)'s surprise is because he is seeing those who he sat with (companions) being lead into the fire.

These authentic traditions make it clear that the vast bulk of Sahaba

(1) Innovated

(2) Became Kaffir

(3) Only a few will be saved from the fire!

These are the Sahaba who are kaffirs and yet the Shias are called kaffirs for repeating the words of the Prophet (s). If calling the Sahaba kafir makes you one then this is the view espoused by your beloved Shaykh Bukhari.

Fourth example – The Prophet (s) cited the existence of twelve hypocrites in the shape of the Sahaba

We read in [Sahih Muslim, Book 38, Number 6688](#):

Qais reported: I said to ‘Ammar: What is your opinion about that which you have done in case (of your siding with Hadrat ‘Ali)? Is it your personal opinion or something you got from Allah’s Messenger (may peace be upon him)? ‘Ammar said: We have got nothing from Allah’s Messenger (may peace be upon him) which people at large did not get, but Hudhaifa told me that Allah’s Apostle (may peace be upon him) had especially told him amongst his Companions, that there would be twelve hypocrites out of whom eight would not get into Paradise, until a camel would be able to pass through the needle hole. The ulcer would be itself sufficient (to kill) eight. So far as four are concerned, I do not remember what Shu’ba said about them.

Comment

Nawasib vigorously argue that there is a distinction between a Sahabi and a Munafiq. They insist that Sahaba are believers and Munafiqeen are not, that is the end of the matter. We suggest that they mull over the testimony of Ammar (ra) who said: **‘Allah’s Apostle (may peace be upon him) had especially told him amongst his Companions, that there would be twelve hypocrites’**. As we can see hypocrites were placed within the same category as the Sahaba. This reference proves that not all those that sat in the midst of the Prophet (s) were true believers. They may all have been Sahaba due to their sitting in the company of the Prophet, but this included believers and hypocrites, twelve of whom the Prophet (s) made a special reference to. When the Prophet (s) refers to hypocrites as Companions what is the legal basis upon which these Nawasib assert that all the Sahaba were believers and should be afforded respect?

The fact is there existed in the midst of the Prophet (s) individuals who were prima facie Sahaba as they sat in the midst of Rasulullah (s) but their hearts were not pure they were not true believers, we for example know that Hudhayfa had the moniker “the possessor of the secret of the Prophet (s)” since he knew the identities of those hypocrites who whilst outwardly Muslims that sat in the presence of the Prophet, tried to assassinate him upon his return from Tabuk. People had assumed they were Sahaba, and indeed continued to so, such was the uncertainty over who these persons that Umar would revert to Hudhayfa

before offering funeral prayers. Ibn Imad al-Hanbali wrote in his book '[Shadraat al-Dhahab, Vol 1 pg. 209](#):

وتوفي في تلك السنة حذيفة بن اليمان العبسي صاحب السر المكنون في تمييز المنافقين ولذلك كان عمر لا يصلي على ميت حتى يصلي عليه حذيفة يحشى أن يكون من المنافقين

In that year Hudhayfa bin al-Yamaan al-Absi died, the one who had the ability to distinguish the hypocrites, which is hence why Umar would not offer his prayers over the deceased until Hudhayfa prayed over him as he was fearful that the deceased might be a hypocrite.

Fifth example – The Salafi belief inferring that the majority of the Sahaba and Tabayeen were hypocrites and Kafirs

All Muslims are aware of the prophetic traditions according to which one that hates or fights Ali bin Abi Talib (as) is hypocrite and Kafir. Keeping this in mind let us present the testimony of the Imam of the Salafis Ibn Tamiyah that in effect places the majority of the Sahaba and Tabayeen (who they describe as the 'Salaf Saliheen') were hypocrites and infidels. Ibn Tamiyah wrote in [Minhaj al Sunnah, Volume 7, page 137-138](#)

و لم يكن كذلك علي فان كثيرا من الصحابة و التابعين كانوا يبغضونه و يسبونهم و يقاتلونه

“Verily plenty of Sahaba and Tabayeen used to hate, abuse and fight against Ali.”

Comment

When the Prophet stated that a sign of hypocrisy was hatred of Imam Ali (as), why do Nawasib refuse to deem those that hated Ali (as) to be Munafiqs? If many Sahaba hated Imam Ali (as) why don't the Ahle Sunnah disassociate themselves from these deviant individuals? On the one hand the Salafis insist on being described as Ahle Sunnah, and on the other hand they are prepared to ignore the Fatwa of the Prophet (s) against those that hate Ali (as). Rather than hate those that hate Ali (as), you will see Nawasib bring such people close to their hearts, hatred of Ali (as) is not frowned upon, on the contrary there status as Sahabi exempts them from the words of Muhammad (s), such men should not be cursed they should be praised and given the epithet (ra).

Sixth example – The Sunni belief that some of the Sahabah went astray and became Fasiq

Imam Saaduddin Taftazni records in In Sharh al Maqasid, Vol 2 pg. 306 Allamah:

The battles (between the Sahaba) as its recorded in history books & narrated by reliable narrators serve as proof that some companions left the right path and became Zaalim and Fasiq because they became affected by jealousy, hatred, stubbornness, a desire for power and indulgence because the companions were not infallible, nor was every individual that saw Rasulullah (s), good”.

Sharh al-Maqasid Volume 2 page 306

Seventh example – Nasibi belief that some of the Sahaba issued takfeer against one another

Imam Dhahabi stated in his book [Al Ruwat Al Thuqat. pg. 23](#):

ولو فتحنا هذا الباب على نفوسنا لدخل فيه عدة من الصحابة والتابعين والأئمة فبعض الصحابة كفر بعضهم بتأويل ما

"And I constantly come across a trustworthy transmitter who was criticized by who is [not taken into account], and if we open this door on ourselves, some of the Sahaba and Tabi'in and scholars will enter in it, because some of the Sahaba made takfir on each other with Taweel [using their interpretations]."

Part Two – The shameless conduct of the Sahaba

Nawasib always insist that the Sahaba were the Godfathers of decency and good character, which is why Allah (swt) had blessed them all with Paradise. What they don't tell their blind followers is the fact that there are ample references in the books of their Salaf that evidence that they were not of the esteemed level that these Mullahs suggest. Below, is a small sample of examples for the Nawasib to mull over.

First example – The Sahaba alleged that the Holy Prophet (s) was a thief (God forbid)

Since the participants of the battle of Badr i.e. Sahaba are extolled excessively by the Salafis let us read the following episode regarding these individuals:

عن ابن عباس قال : نزلت هذه الآية وما كان لنبي أن يغفل في قطيفة حمراء افتقدت يوم بدر فقال بعض الناس : لعن رسول الله صلى الله عليه و سلم أخذها فأنزل الله وما لنبي أن يغفل

Ibn Abbas said: this verse ‘{It is not for any prophet to embezzle}’ was revealed when a red cloak was lost on the day of the Badr battle, therefore some people said: ‘Perhaps Allah’s messenger (s) stole it, Allah hence revealed ‘{It is not for any prophet to embezzle}’ .

[Al-Dur al-Manthur, Vol 2 pg. 361](#)

[Sunan Abi Dawud 3971 - Dialects and Readings of the Qur'an \(Kitab Al-Huruf Wa Al-Qira'at\) - كتاب الحروف والقراءات](#)

Comment

Since Nasibi insist that all the Sahaba are just and truthful, are they prepared to include those that deemed the Prophet (s) to be a thief? If they disagree with them on this matter, why are they turning their back on a key component Sunni aqeedah?

Second example – Nasibi belief that the Sahaba Anas bin Malik would intrude on the private life of the Prophet (s) and would then disclose his findings to the public

We read the following hadith in [Sahih Bukhari Volume 1, Book 5, Number 268](#):

Narrated Qatada: Anas bin Malik said, “The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number.” I asked Anas, “Had the Prophet the strength for it?” Anas replied, “We used to say that the Prophet was given the strength of thirty (men).” And Sa’id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

Bukhari placed this narration within the Book of bathing, the chapter **“Having Sexual Intercourse and repeating it. And engaging with one’s own wives and taking a single bath (after doing so)”**

Comment

Notice how this filthy narration is not a Hadith of the Prophet (s), rather it is a narration from the renowned Sahabi Anas bin Malik, who had acquired knowledge at a level that enabled him to know of the intimate details concerning the private life of the Prophet (s) performed behind closed doors. He managed to know that he (s) entered the residence of each wife,

slept with her and then at the end of this marathon session concluded the event off with one Ghusl. The question we would like to ask these Nasibi is this:

When the Prophet (s) never narrated this sexual feat, how did Anas bin Malik come to know such sordid detail?

Clearly, it could have only been known if he had physically observed the on goings inside the Prophet's residence, what we would in this day and age describe as a 'peeping tom'. We would urge the Salafis and Deobandis to follow the example of Anas bin Malik and try and get a window view of all that happens in their Mullahs' bedrooms overnight. Thereafter they should grade the sexual performance they observed and cascade this information back to the brothers on the ground.

Third example – Nasibi belief that the Sahaba utilized the Mosque to enable female voyeurism

Imam of the Salafis Nasiruddin Albani records in [Silsila Sahiha. Vol 5 pg. 608:](#)

كانت امرأة تصلي خلف النبي صلى الله عليه و سلم (حثناء من) أجمل الناس فكان ناس يصلون في آخر صفوف الرجال [فينظرون إليها فكان أحدهم ينظر إليها من تحت إبطه (إذا ركع) وكان أحدهم يتقدم إلى الصف الأول حتى لا يراها فأنزل الله عز [و جل هذه الآية : { ولقد علمنا المستقدمين منكم ولقد علمنا المستأخرين

A woman used to pray behind the Prophet (s) and she was very beautiful, therefore the people would pray in the last line so that they could observe her whilst they bowed, one of them then went to the first line so that they were unable to see her, hence Allah revealed '{To Us are known those of you who hasten forward, and those who lag behind.}'

Comment

Just look at this example of the Sahaba! This is no different to the perverted glare of drooling men on trains and buses that tactically peep above their newspapers to catch a glance of any attractive women within touching distance. While this type of voyeurism is disgraceful conduct, it is all the more obscene when it occurs inside a Mosque. One would assume that a woman in such a holy precinct would be protected from the glare of men, and would expect men to have a sense of decorum in such a building – there are after all boundaries wherein all should know how to and how not to behave. Even the most characterless Muslim would seek to curtail his conduct in a place of worship, after all there are limits! Clearly this was not the case for the Sahaba, whose perverted minds were such that they couldn't even control their evil glares during Salat. Salat should be that deeply personal act wherein the believer seeks a spiritual connection with his Creator (swt) and is totally focused on worship, but not for the Sahaba. Rather than use the blessings afforded from Salat behind the Prophet (s) as an opportunity to attain the pleasure of Allah (swt) they

used it as an opportunity to observe a beautiful woman in the prayer congregation. They even used actions such as bowing, as a means to take a closer inspection of such 'eye candy'! No decent man would behave in such a manner but as we can see here, those that the Nawasib extol as models of best conduct indulged in such forms of perversion. Naturally their spiritual successors do likewise. If you ever attend University Islamic Societies run by Salafis, you will notice how they are in effect dating clubs, wherein Salafi 'brothers' utilize mixed sexed study circles to take a good long look at the 'sisters' in attendance. We would urge the pious Salafi sisters not to feel embarrassed by such perverted glares, feel at ease with the knowledge that these brothers are merely adhering to the Sunnah of the Sahaba.

Fourth example – Salafi belief that the Sahaba abandoned the Prophet during his sermon so as to attend a caravan

We read in [Sahih Muslim Book 4, Number 1877](#):

Jabir b. Abdullah reported that the Apostle (may peace be upon him) was delivering the sermon on Friday in a standing posture when a caravan from Syria arrived. The people flocked towards it till no one was left (with the Holy Prophet) but twelve persons, and it was on this occasion that this verse in regard to Jumu'a was revealed." And when they see merchandise or sport. they break away to it and leave thee standing."

Comment

Look at the priorities of the Sahaba! What on earth could be better than listening to a blessed sermon of the Prophet (s)? One would assume that anyone that benefited from hearing a Jumah sermon in the company of the Prophet (s) would seek to listen intently to every word that he (s) had to say. No one fail to avail such an opportunity, no one that is except the Sahaba. It is clear from this example that the Sahaba preferred activities to listening to the Friday sermon of the Prophet (s). Is it not shameful that of the scores of Sahaba that would have no doubt been present for the sermon only twelve remained? The importance of Friday prayers that the Salafis of stress today, was clearly not shared by those that they venerate, their minds were focused more on satiating their stomachs rather than spiritual enlightenment as can be evidenced from [Sahih Bukhari Volume 3, Book 39, Number 539](#):

Narrated Sahl bin Saad:

We used to be very happy on Friday as an old lady used to cut some roots of the Silq, which we used to plant on the banks of our small water streams, and cook them in a

pot of her's, adding to them, some grains of barley. (Ya'qub, the sub-narrator said, "I think the narrator mentioned that the food did not contain fat or melted fat (taken from meat).") When we offered the Friday prayer we would go to her and she would serve us with the dish. So, we used to be happy on Fridays because of that. We used not to take our meals or the midday nap except after the Jumma prayer (i.e. Friday prayer).

The day of Jumma was undoubtedly a blessed day, particularly for the Sahaba who could pray Salat behind Rasulullah (s), yet rather than recollect this fact we learn that the Sahaba's happiness was linked to a glorious dish that would be served on Jumma. When the Sahaba were unable to understand the significance of praying behind the Prophet (s) on Jumma, why would they care about the sermon of the Prophet that formed part of the Jumma prayers?

These Nasibi accuse the Shia of blasphemy when we suggest that the vast bulk of the Sahaba abandoned the Prophet (s) during the battles of Uhud and Hunain. Why is that unacceptable when we look at this example? If the Sahaba were prepared to abandon the Prophet in times of peace, preferring to watch a traveling Syrian market, what would be the likelihood of the Sahaba remaining with the Prophet (s) on a hostile battlefield when arrows from the enemy were raining down in the direction of the Prophet (s)?

Fifth example – Deobandi belief that Abu Bakr and Iblis were equal in faith

We read in [Tarikh Baghdad, Volume 13 page 376](#):

سمعت أبا حنيفة يقول أيمن أبي بكر الصديق وإيمان إبليس واحد

“Imam Abu Hanifa said that Abu Bakr al-Sidiq and Iblis were equal in Iman”.

Comment

Had a Shia ever said this, the Nawasib belonging to Sipah-i-Sahaba would have demanded that he be killed, his house be burnt down, and his female relatives be sold into slavery. Why don't they offer any comment about this Fatwa of their Imam? Is it not amazing that these Nawasib that deem and that respect for all the Sahaba be deemed a pillar of faith, take their Fiqh from an Imam that compared Iblis to Abu Bakar? Are these not blasphemous words? If you was to accuse any Sipah-e-Sahaba's Mullah of having a faith like Iblis, he would get irate, yet this was the stance that their founding Imam who placed Abu Bakar's Iman to that of Iblis? If the Iman of a man that the Ahle Sunnah deem to be the most superior Sahaba was on par with the accursed Iblis, how should we describe the Iman of all the other Sahaba?

Sixth example – The Nasibi belief that Abu Bakr, Umar and Uthman tried to assassinate the Prophet (s) during the expedition of Tabuk

We shall narrate this incident by relying on two traditions, one that reports the incident without naming the culprits the other highlights their names. Imam Abi Bakar al-Haythami records in [Majma al Zawaid, Vol ,1 pg. 132 Tradition 425](#)

Narrated by Abi Attufail:

“When the prophet set out to go to the battle of Tabuk, he stopped at Aqabah and then commanded his caller to call that no one should take the path leading to Aqabah since the Prophet was traveling in that path and then whilst the Prophet had Ammar bin Yasir pulling his camel from the front and Hudhaifah pushing from the back, a group having their faces covered came on a caravan and attacked the Holy Prophet, Ammar then came and attacked the masked men, the Holy Prophet then said to Hudhaifah: ‘Quickly pull forward, pull forward’ then the Prophet came off the camel and asked Ammar whether he had identified those people, Ammar said: ‘No, they were masked’. The prophet (s) asked: ‘Do you know what they wanted?’ Ammar said: ‘Allah and his messenger know better’. The Prophet (s) said: ‘They wanted to throw the Prophet off from the Aqabah’.

After that when Ammar had a dispute with one of them (people who tried to kill the prophet), Ammar said to him: ‘I swear to you by Allah, how many people of the Uqbah tried to attack the Prophet?’ The man said: ‘We think they were about fourteen’. Ammar said: ‘And if you were amongst them it would be fifteen’. Ammar bore testimony that there were twelve parties belonging to Allah and his messenger who are ready to fight in this world and on the day when the witnesses will be resurrected.

Narrated by Al-Tabarani and the transmitters of the chains are all Thiqa.

Now Imam Ibn Hazm records in [Al-Muhala, Vol 11, pg. 224:](#)

وأما حديث حذيفة فساقط , لأنه من طريق الوليد بن جميع – وهو هالك – ولا نراه يعلم من وضع الحديث فإنه قد روى أخبارا فيها أن أبا بكر , وعمر , وعثمان , وطلحة , وسعد بن أبي وقاص – رضي الله عنهم – أرادوا قتل النبي صلى الله عليه وآله وسلم وإلقاءه من العقبة في تبوك – وهذا هو الكذب الموضوع

Hudayfa’s hadith is false, because it is narrated through Waleed bin Jamee – he is unreliable – it seems he doesn’t know who fabricated the hadith, he narrated some traditions that Abu Bakr, Umar, Uthman, Talha, and Saad bin Abi Waqas may Allah be pleased with them all, wanted to kill the prophet (pbuh) and throw him from Uqba (mountain) in Tabuk, surely that is a fabricated lie.

Ibn Hazm's Sunnism forced him to deem the tradition a fabrication by casting doubts on the authenticity of a narrator, Waleed bin Jamee. This was a feeble and unnecessary attempt on his part because the reliability of Waleed has been recorded by several esteemed Imams of Ahle sunnah that excelled in the science of Hadith. For example, Imam Ibn Hajar Asqalani declared him **'Seduq'** (Tabqrib al-Taḥdīb, p651 Biography 7432) while Imam Dhahabi said: **'Authenticated'** (al-Kashif, v2 p352), Imam Yahyah bin Moin and Imam Ejli both declared him **'Thiqah'** whilst Imam Ahmed bin Hanbal and Abu Zar'a both stated: **'There is nothing bad about him'** (Mizan al-I'tidal, v4 p337), Imam Ibn Saad declared him **'Thiqah'** (Taḥdīb al-Taḥdīb, v11, p139) whilst Imam Abi Dawood stated: **'There is nothing bad about him'** (Taḥdīb al-Kamal, v3 p8). It should also be known that Imam Muslim narrated from him in his book of **'Sahih'** Hadiths whilst the beloved Imam of the Salafis Albaani declared the hadiths narrated by Waleed bin Jamee to be **'Hasan'** (Sahih Sunnan Abu Dawood, v1 p117, v1 p118 & v2 p575). This makes the excuse of Ibn Hazm to be completely redundant.

Comment

Look at how shameless these Nawasib are. Shias are kafirs because they speak ill of the Sahaba, whilst those Sahaba that tried to assassinate the Prophet are Ameerul Mumineen, Khalifatul Muslimeen (ra)!

Seventh example – The Salafi belief that the Sahabi Mughira opened the door of bribery in Islam

Let us first highlight how bribery is frowned upon in Islam. We read in [Sunan Abi Dawud Book 24. Hadith 3573](#)

The Messenger of Allah (ﷺ) cursed the one who bribes and the one who takes bribe.

Similarly we read in [Sahih Ibn Hibban, Vol. 11 pg. 467](#):

The Prophet (s) said: 'Allah curses the one who pays bribe and the one who receives the bribe'

Now we read that according to Salafis, the first individual that opened the door of bribery in Islam was none other than a Sahabi namely Mughira bin Shuba that hence makes him a party under these two edicts. We read in Tarikh Dimashq, Volume 60 page 40:

Al-Mughira bin Shu'aba said: 'I am the first one who gave a bribe in Islam'

Similarly, we read in [Usud al-Ghaba, Vol 4 pg. 407](#):

وأول من رشى في الاسلام

“The first one who gave a bribe in Islam”

Likewise we read in [Al-Isaba, Vol. 6 pg. 157](#):

قال المغيرة: أنا أول من رشى في الإسلام

Al-Mughira said: ‘I am the first one who gave a bribe in Islam’

Eighth example – The Sahabi Ammar bin Yasir (ra) called Uthman Nathal

In [Tabaqat al-Kubra, Vol. 3 pg. 260](#) we read that a famed Sahabi Ammar bin Yasir (ra) abused the third caliph of Ahle Sunnah in the following manner:

في مسجد قباء إذ هو يقول ألا إن نعثلا هذا لعثمان فألتفت فلو أجد عليه أعوانا لوطنته حتى أقتله

In Qiba mosque he (Ammar) said: ‘Nathal is Uthman, if I knew who would support me, I would have trampled him to death’

[We also read on pg. 260](#)

عن أبي غادية قال سمعت عمار بن ياسر يقع في عثمان يشتمه بالمدينة قال فتوعدته بالقتل

Abu al-Ghadya said: ‘I heard Ammar bin Yasir abusing Uthman in Madina, I therefore threatened to kill him’.

Ninth example – Abu Huraira was a corrupt governor that lived off Haram earnings

We read the following episode:

Umar calculated the wealth of Abu Hurairah and said to him: ‘When I had appointed you Governor of Bahrain, at that time you didn’t even possess a shoe and now I have come to know that you have bought horses for 1600 Dinars’. Abu Hurairah replied: ‘My horses started to breed and I received gifts’. Umar said: ‘I have calculated your wealth and all this is extra, therefore return it’ Abu Hurairah said: ‘This is not your money’. Umar said: ‘By Allah I am entitled to strike your back’. Umar then approached him and proceeded to him with his stick until he started to bleed. Abu Hurairah requested that he be pardoned but Umar said: ‘It would only be possible if you had earned money by Halal means’

[Al-Iqd al-Farid, Vol 1 pg. 44](#)

Comment

We would urge the extremist Deobandis and Salafis to take a good long look at this reference. These Nawasib take every opportunity to highlight the fact that the Shia criticize Abu Huraira and deem him a dishonest man. We all know how important one's character should be when it comes to hadith narrating. A person of bad character will naturally be deemed an untrustworthy person. If one looks at this narration, we can see that Abu Huraira abused his public office, and used it to increase his personal wealth. This abuse of office was so serious that Umar responded by subjecting him to a severe beating, for living off haram earnings. If a Shia were to suggest this he would be deemed a liar and all manner of the takfeer would be issued against him, but here we have the testimony of your second Khalifa who deemed the transgression of Abu Huraira so severe that he took it upon himself to beat him until he bled! What opinion should Nawasib now hold of Abu Huraira in light of this narration? Can a man that abuses his public office and lives of Haram earnings be deemed a man of good conduct, trustworthy enough to narrate Prophetic traditions? In this day and age we see how men in power abuse their public office and become millionaires in the process. Such people are rightly vilified for their conduct, for they have in effect committed theft against the people that they have been appointed to serve. Such individuals rightly lose their respect amongst the people and are never trusted again. This is the normal human reaction against a corrupt man, so why should a man severely punished for abusing his position and making money through illegal; earnings be deemed an individual trustworthy enough to narrate Prophetic traditions?

Tenth example – The Salafi belief that the Sahabi Abu Talha would eat ice whilst fasting

Imam of Salafis namely [Nasiruddin Albani records in Silsila Dhaefa, Volume 1 page 153](#):

((مطرنا برداً ، وأبوظلحة صائم ، فجعل يأكل منه ، قيل له : أتأكل وأنت صائم؟! فقال إنما هذا بركة))

(وسنده صحيح على شرط الشيخين ، وصححه ابن حزم في الأحكام (6/83))

((once the sky was raining ice while Abu Talha was fasting, then he started to eat the ice. Someone asked him: 'Are you eating while you are fasting?!' He replied: 'It is a blessing'))).

The chain is Sahih according to the conditions of two Sheikhs and ibn Hazam authenticated it in al-Ahkam.

Comment

Since all the Sahaba are stars of guidance for Salafis and Deobandis, we would urge them to run outside en masse if hailstones or snow falls during Ramadan. They should raise their

heads towards the skies and run around with their mouths wide open trying to catch as much ice as they can. Those with long beards will be more fortunate since a great deal of ice will land on their hairy faces, they should then eat this 'blessing' quickly, whilst ensuring that they don't accidentally swallow any beard hair, since to do so would nullify their fast. Salafis that experience such conditions during Ramadan are extremely fortunate; they can swallow hailstones and snow whilst maintaining their fast, and can thank their esteemed Sahabi Abu Talha for endorsing the right.

Eleventh example – The Jihad performed by Sahabi Zaid bin Arqam was nullified on account of his sin

Imam Ibn Hazm records [Al-Muhala, Vol 7 pg. 547](#)⁶:

The wife of Abi Ishaq said: 'I and Zaid bin Arqam's slave girl went to Aisha, the slave girl said: 'I sold a slave boy belonging to Zaid bin Arqam for 800 Dirham on credit to Atta and I then bought him back again for 600 Dirham'. Aisha said: 'Inform Zaid that he has nullified his Jihad performed along with Allah's messenger, until he repents'.

Twelfth example – The Sahabi Ubada bin al-Saamit used to attribute lies to the Holy Prophet (s)

Imam Ibn Abi Shaybah records in [Musannaf Ibn Abi Shaybah, Vol 7 pg. 297](#):

Abi al-Ash'ath said: 'Once we were in a battle and Muawiya was our leader, thus we obtained Gold and Silver, then Muawiyah ordered a man to sell it to the people, hence the people got attracted to it. Ubada bin al-Samit then forbade them from doing that, so they returned to it, the man then complained to Muawiya at which Mu'awiya said: 'Why is there a man attributing fabricated Hadith to Allah's messenger?' Ubada replied: 'By Allah we will keep narrating hadith of Allah's messenger even if Muawiyah dislikes it.'

⁶ This hadith is weak according to Ibn Hazm; I have not removed it because I did not want to be accused of altering the original document of Shiapen.

Thirteenth example – Umar and Ibn Umar would busy themselves with killing lice whilst praying

We read in [Musannaf Ibn Abi Shayba Vol 3 pg. 353](#):

عن عبد الرحمن بن الأسود قال : كان عمر بن الخطاب يقتل القملة في الصلاة حتى يظهر دمها على يده.

‘Abdulrahman bin al-Aswad narrated: Umar bin al-Khatib used to kill lice during prayers until the blood got on to his hand’

Imam Ghazzali records in his authority work [Ehya uloom al-Deen. Vol 1 pg. 188](#):

وابن عمر كان يقتل القملة في الصلاة حتى يظهر الدم على يده

‘Ibn Umar used to kill lice during prayer until the blood get on his hand’

Fourteenth example – Sahabi Talha was eying the wife of the Holy Prophet (s) with the intention of marrying her after His (s) death

We read in [Al-Durr al-Manthur. Vol 6 pg. 643](#):

وأخرج عبد الرزاق وعبد بن حميد وابن المنذر عن قتادة رضي الله عنه قال : قال طلحة بن عبيد الله : لو قبض النبي صلى الله عليه و سلم تزوجت عائشة رضي الله عنها فنزلت وما كان لكم أن تؤذوا رسول الله

Qutada may Allah be pleased with said: ‘Talha bin Ubaidullah said: ‘If the prophet (pbuh) passes away, I will marry Aisha’. Thus the verse ‘{ and it does not behave you I-that you should give trouble to the Messenger of Allah,}’ was revealed’.

We read in [Tafsir Al Kabir by al-Razi. Vol. 25 pg. 226](#):⁷

سبب نزوله أن بعض الناس قيل هو طلحة بن عبيد الله ، قال لئن عشت بعد محمد لأنكحن عائشة

“The reason of its revelation is when some people, and it has been said it that was Talha bin Ubaidullah, who said: ‘If I live after Muhammad, I will marry Aisha’”

We also see this in [Sharh Mushkil Al Athar. Volume 2. Page 377-378](#):

⁷ The print doesn't have the volume number on the cover; it is volume 25.

Fifteenth example – Mu’awiya asked the people to consume haram items and kill each other

We read in [Sahih Muslim, Kitab al Imara Book 020, Number 4546](#):

It has been narrated on the authority of ‘Abd al-Rahman b. Abd Rabb al-Ka’ba who said: I entered the mosque when ‘Abdullah b. ‘Amr b. al-’As was sitting in the shade of the Kaaba and the people had gathered around him. I betook myself to them and sat near him. (Now) Abdullah said: I accompanied the Messenger of Allah (may peace be upon him) on a journey. We halted at a place. Some of us began to set right their tents, others began to compete with one another in shooting, and others began to graze their beasts, when an announcer of the Messenger of Allah (may peace be upon him) announced that the people should gather together for prayer, so we gathered around the Messenger of Allah (may peace be upon him). He said: It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them; but this Umma of yours has its days of peace and (security) in the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. (In this phase of the Umma), there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When at (the trial) is over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end. Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (i. e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter. The narrator says: I came close to him (‘Abdullah b. ‘Amr b. al-’As) and said to him: Can you say on oath that you heard it from the Messenger of Allah (may peace be upon him)? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind retained it. I said to him: This cousin of yours, Mu’awiya, orders us to unjustly consume our wealth among ourselves and to kill one another, while Allah says:” O ye who believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, God is Merciful to you” (iv. 29). The narrator says that (hearing this) Abdullah b. ‘Amr b. al-As kept quiet for a while and then said: Obey him in so far as he is obedient to God; and disobey him in matters involving disobedience to God.

Sixteenth example – Ibn Umar referred to Abu Huraira as a liar

We read in [Jam'e Bayan al-Elm, Volume 1 page 1101 Tradition 2148](#) by Ibn Abul Barr:

ومثله ما قال المروزي، نا إسحاق بن راهويه وأحمد بن عمرو قالوا: أنا جرير عن منصور، عن حبيب بن أبي ثابت، عن طاوس قال: كنت جالساً عند ابن عمر، فأتاه رجل فقال: إن أبا هريرة يقول: إن الوتر ليس بحتم، فخذوا منه أو دعوا، فقال ابن عمر: كذب، أبو هريرة

Tawood said: 'I was sitting with Ibn Umar and then a man came and said: 'Abu Huraira says that witr is not necessary you can do it or abandon it'. Ibn Umar replied: 'Abu Huraira has lied....'.

The margin writer of the book namely Abul Al-Ashbal Al-Zuhairi said:

'The chain is Sahih'

Comment

Ibn Umar's usage of the term **"Abu Huraira "** completely destroys the Sunni doctrine that all the Sahaba are just and truthful. Of interest, Ibn Umar did not offer any form of mitigation for Abu Huraira by suggesting he might have been mistaken, or forgotten, he made it clear that he was a liar, that openly casts doubt on his probity and his reliability as a Hadith narrator. If Abu Huraira lied on this occasion, how can we be sure that he had not relied on previous occasions? This is not some harmless lie, this is attributing a lie to the Prophet (s) and Rasulullah (s) warned *"whoever intentionally attributes a lie against me, should prepare his seat in the Fire"*. How can an individual that attributed a lie to Rasulullah (s) be trusted on any matter, let alone be trusted with cascading the traditions of the Prophet (s)?

Part Three – Alcoholism amongst the Sahaba

First example – Umar consumed alcohol

Imam Shahabuddin Ahmad al-Abshahei (d. 850 H) records in his famed work [Al-Mustatraf, page 469-470](#):

Allah had revealed three verses prohibiting alcohol, the first verse was His saying '{They question thee about strong drink and games of chance. Say: In both is great

sin, and (some) utility for men}' then among the Muslims there were some who kept drinking and who abandoned it until a man drank and during prayers he mixed up, then Allah revealed '*O ye who believe! Draw not near unto prayer when ye are drunken till ye know that which ye utter}*' then amongst the Muslims there was one who kept drinking and who abandoned it until Umar (ra) drank it, then he held a skull of camel and was hit by the head of Abdulrahman bin Auf, then he (Umar) sat and mourned the dead of the Badr battle.

This incident is also recorded in Zamakhshari's Rabi' Al Abrar Vol 5, pg. 9-10 and

Second example – The Sahabi Qudama bin Madh'un consumed alcohol

Qudama bin Madhou'n was one of the companions of the Holy Prophet (s) and his biography can be read in [Usd al-Ghaba pg. 219-220](#) and [Al-Isaba, Vol 5 pg. 322](#). Abu Na'im al-Asbahani records in [Tathbit al-Imama wa Tartib al-Khelafa, pg. 310](#):

ولى عمر بن الخطاب قدامة بن مظعون على البحرين فشرب الخمر متأولاً فأمر عمر رضي الله عنه بحده

Umar bin al-Khattab (may Allah be pleased with) appointed Qudama bin Madhou'n as a governor of Bahrain, then he drank alcohol while he was interoperating, hence Umar flogged him.

Third example -The Sahabi Zarar bin al-Azwar consumed alcohol

Whilst recording details of Zarar bin al-Azwar, Imam Ibn Athir recorded in Usdul Ghaba:

'It has been said that he was with Abi Jandal and his companions when they drank alcohol in Shaam. Abu Ubayda hence questioned them and they said: 'Allah said: *{Will you then desist?}*'. Abu Ubayda then wrote a message to Umar informing him about them. When Umar replied he said: "Question them, if they claim that it is lawful then kill them but if they claim it is unlawful have them flogged. He (Abu Ubayda) questioned them and they answered that it was unlawful, he then flogged them.'

[Usdul Ghaba, Vol 1 pg. 531](#)

Fourth example – The Sahabi Samra bin Jandab used to sell alcohol and Umar cursed him for that

As everybody knows, Samra bin Jandab was one of those Sahaba who possessed a grudge against Ali bin Abi Talib (as). Imam Ahmed narrates the following about him:

Ibn Abbas said: ‘Once Umar was informed that Samra sold alcohol. Umar said: “May Allah curse Samra! Allah’s messenger said: ‘May Allah curse the Jews for Allah had forbidden them to eat the fat of animals but they melted it and sold it.”

[Musnad Ahmed bin Hanbal, Vol 1 pg. 305 Tradition 170](#)

The favorite scholar of the Nawasib namely Shaykh Shu’aib al-Arnaout in his margin of the book Musnad Ahmed bin Hanbal stated the following about this particular tradition:

‘The chain is Sahih according to the conditions of the two Sheikhs’

Here we deem it an opportunity to shed some light on the dishonesty committed by Imam Bukhari whose Sahih is deemed by the Ahle Sunnah to be the most authentic book after the Quran. Bukhari recorded this very tradition from his master Humaidi but being a staunch biased Sahaba worshipper, he deleted the name of Samra and hence we can read this tradition in Sahih Bukhari in this manner:

Narrated al-Humaidi from Sufyan from Amro bin Dinar from Tawoos from Ibn ‘Abbas:

Once ‘Umar was informed that a certain man sold alcohol. ‘Umar said, “May Allah curse him! Doesn’t he know that Allah’s Apostle said, ‘May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it.”

[Sahih Bukhari .Volume 3. Book 34. Number 426](#)

When we read this tradition from the original source from where Imam Bukhari had taken it i.e. from Musnad al-Humaidi, we find the name of Sahabi Samra is cited:

حدثنا سفيان حدثنا عمرو بن دينار قال: أخبرني طاووس سمع ابن عباس يقول: بلغ عمر بن الخطاب أن سمرة باع خمراً ، فقال : قاتل الله سمرة ، ألم يعلم أن رسول الله صلى الله عليه وسلم قال: لعن الله اليهود حرمت عليهم الشحوم فجملوها فباعوها

Narrated Sufyan from Amro bin Dinar from Tawoos from Ibn Abbas who said:

Once ‘Umar was informed that Samra sold alcohol. ‘Umar said, “May Allah kill Samra! Doesn’t he know that Allah’s messenger said, ‘May Allah curse the Jews, for Allah had forbidden them to eat the fat of animals but they melted it and sold it.”

[Musnad al-Humaidi, Vol 1 pg. 9 Tradition 13](#)

This is just one example of many acts of Tahreef by Imam Bukhari!

Fifth example – Umar deemed the Sahabi Ruwaished al-Thaqafi a Fasiq for selling alcohol

One can read the biography of this Sahabi in [al-Isaba, Vol 2 pg. 415-416](#). The Imam of the Salafis Nasiruddin Albani recorded this in [Tahdir al-Sajid, pg. 42](#):

وقد حرق عمر بن الخطاب قرية بكاملها يباع فيها الخمر ، و حرق حانوت رويشد الثقفي وسماه فويسقاً

“Umar bin al-Khatab burnt an entire village because it would trade in alcohol. He burnt the bar of Ruwaished al-Thaqafi and deemed him a Fasiq”

Sixth example – According to Salafis Anas bin Malik used to consume alcohol and wore a ring depicting a fox

Aslam bin Sahl al-Wasti records (d. 292 H) in [Tarikh Wasit, pg. 64](#):

حدثنا أسلم قال ثنا محمد بن عبد الملك قال ثنا سعد بن شعبة ابن الحجاج قال حدثني أبي قال : رأيت أنس بن مالك يشرب الطلاء على النصف

Shu’ba bin al-Hajjaj said: ‘I saw Anas bin Malik drinking alcohol.’

According to Imam Ibn Saad, famed Sahabi Anas bin Malik was fond of keeping pictures of a wolf or fox:

وكان في خاتم أنس ذئب أو ثعلب

“The ring of Anas contained the picture of a wolf or fox”

[Tabaqat Ibn Saad, Vol 9 pg. 18](#)

Seventh example – Sahabi Walid bin Uqbah was a Fasiq and would perform prayers whilst drunk

In his [Siyar Alam al-Nubala, Vol. 3 pg. 414](#), Imam al-Dhahabi writes about a Sahabi Walid ibn Uqba in these manners:

وكان يشرب الخمر

“He used to drink alcohol”

Moreover we read:

صلى الوليد بالناس الفجر أربعاً وهو سكران

“Al-Walid led the people in the morning prayer and performed FOUR rakaats and he was drunk”

Al-Dhahabi however has a praise for him on [pg. 415](#):

وكان مع فسقه – والله يسامحه – شجاعاً قائماً بأمر الجهاد

“Although he was a Fasiq, he was brave and used to rise in Jihad.”

And finally we read:

روى ابن أبي ليلى، عن الحكم، عن سعيد بن جبير، عن ابن عباس، قال: قال الوليد بن عقبة لعلي: أنا أحد منك سناناً، وأبسط لساناً وأملاً للكتيبة
فقال علي: اسكت، فإنما أنت فاسق
فنزلت

(أفمن كان مؤمناً كمن كان فاسقاً) (السجدة: 18)

Abu Layli narrated from al-Hakam from Sa’eed ibn Jubayr from Ibn Abbas who said: ‘Al-Walid ibn Uqbah said to Ali: ‘I am superior to you in age, eloquence and literacy’. Ali said: ‘Shut up, for you are nothing but a Fasiq’. Then Allah (swt) revealed: *‘Is the believer (i.e. Ali) like the Fasiq (i.e. Walid)?’* (Sajdah, verse 18).

Eighth example – Sahabi Rabi’a ibn Umayyah drank alcohol and abandoned Islam to avoid punishment

Let us first very briefly introduce this ‘honorable’ Sahabi in the words of Imam Ibn Hajar Asqalani from [al-Isabah, Vol. 2 pg. 432 Biography 2759](#):

أسلم يوم الفتح وكان شهد حجة الوداع

“He accepted Islam on the day of the conquest of Mecca and witnessed the Farewell Hajj”

Then we read:

لكان عدّه في الصحابة صواباً لكن ورد أنه ارتد في زمن عمر

“Although there is no doubting that he was a Sahabi, it is also reported that he apostatized during the reign of Umar”

We further read about this 'esteemed' Sahabi:

فشرب ربيعة الخمر في زمن عمر فهرب منه إلى الشام ثم هرب إلى قيصر فقتصر ومات عنده

“Rabi’a drank alcohol during the reign of Umar and escaped to Syria and from there to Caesar (i.e. Rome), he became a Christian and died there”.

In [Fath al-Bari, Vol. 7 pg.4](#) Imam Ibn Hajar al-Asqalani also states:

ربيعة بن أمية بن خلف الجمحي: وهو ممن أسلم في الفتح وشهد مع رسول الله صلى الله عليه وسلم حجة الوداع وحدث عنه بعد موته ثم لحقه الخذلان فلحق في خلافة عمر بالروم وتنصر بسبب شيء أغضبه

“Rubay’at ibn Umayyah ibn Khalaf al-Jamhi: He accepted Islam during the conquest of Mecca and was present at the Farewell Hajj along with the Messenger of Allah (s). He also narrated hadiths from the Messenger of Allah after his death... He moved to Rome during the caliphate of Umar and became a Christian due to something that angered him”.

The thing that angered him was that he had drunk alcohol and wanted to escape its punishment.

Ninth example – Muawiya would drink and conduct the smuggling of alcohol

Imam of Ahl’ul Sunnah Ibn Hanbal records in his [Musnad Vol. 38 pg. 25-26](#):

“Abdullah bin Buraida said: ‘I entered on Muawiya with my father, then he (Mu’awiya) made us sit on a mattress and brought food to us. We ate, then he brought a drink to us, Muawiya drank and then offered that to my father, thus (my father) said: ‘I never drank it since the messenger of Allah made it Haram’....”

According to this Sunni text, Muawiya bin Hind used to conduct the smuggling of alcohol. Muhadith Shah Abdul Aziz Dehalwi in his anti-Shia book records the following incident:

“Abada bin Samit was in Syria when he saw Muawiya’s convoy consisting of a queue of camels having alcohol on their backs. Abada asked: “What are these?”. People answered: “This is alcohol that Muawiya has sent for the purpose of selling”. Abada came with a knife and he cut the ropes on the camels until all the alcohol spilled out”

Tauhfah Ithna Ashariyya (Farsi), page 638

This narration can also be found in [Ibn Asakir’s Tarikh Dimashq, Vol 26 pg. 197](#) and [Siyar Alam Al Nubala Vol 2 pg. 10](#), but the shameless nawasib replaced Muawiya’s name with “fulan”.

Part Four – Sex, Sexuality and the Sahaba

First example – Salafi belief that the Sahaba used to masturbate

While talking about masturbation, Imam of Salafis Ibn al-Qayim records in [Bada'i al-Fuwa'id. Vol 1 pg.1471](#):

وروى أن الصحابة كانوا يفعلونه في غزواتهم وأسفارهم

“It is narrated that the companions used to do it during the campaigns and travels”

The amusing thing is Imam of the Deobandi Mufti Desai issued a Fatwa that masturbation is Haraam, and sought to evidence this through reliance on various high ranking Sunni opinions. This leaves the Debandies in a quandary. What will happen to their union with Salafis? They are desperate to stand shoulder to shoulder with them, demanding that reverence for the Sahaba be maintained at all costs, but how do they reconcile this with the Fatwa of Mufti Desai? They have two choices:

Option One: They disown Mufti Desai and deem him a Kaafir for issuing a fatwa that in effect deems the masturbating Sahaba to be men that indulged in a Haraam act?

Option Two: They deem the masturbating Sahaba to be gross sinners that violated the laws of Allah (swt)

Comment

The Nawasib need to decide how they wish to proceed on this. Are they prepared to urinate on the Fatwas passed by their blaspheming Imam? Or will they uphold his opinion, and distance themselves from these tight fisted Sahaba that will seriously damage the Sahaba platform that they share with the Salafis?

Second example – Muawiya tolerated a person praising his mother's genitalia

Sheikh Muhammad bin Qasim bin Yaqub (d. 940 H) records in his book Rawudh al-Akhbar al-Muntakhab min Rabee al-Abrar, pages 220-221:

“Muawiya (ra) was famous for his cool temperament and no one could make him angry. Thus, one person claimed that he would make him angry. He went to him (Muawiya) and said: 'I would like to ask you to marry your mother to me because she

had a large sweet tasting vagina.’ Muawiya replied, ‘That is why my father loved her’. Muawiya then ordered his treasurer to give him 1000 coins so that he might buy a slave girl for himself”.

[Rawudh al-Akhbar al-Muntakhab min Rabi’ al-Abrar, pg. 220-221](#)

Comment

No legitimate son would tolerate any man talking about his honorable mother in this manner. Since Muawiyah was the illegitimate son of a shameless prostitute, the fifth khalifa of Ahle Sunnah must have assumed that the individual was a client taking from experience. Rather than face further humiliation, he felt it better to pay him and get him out of his sight!

Third example – Umar bin Khattab performed intercourse with a slave girl during her menses

One of the esteemed books of the Salafi & Deobandi cults namely [Sunan Beyhaqi, Volume 1 pg. 316](#) contains the following episode about their beloved Sahabi:

بهذا الإسناد عن عمر بن الخطاب رضي الله عنه أنه كانت له امرأة تكره الرجال فكان كلما أرادها اعتلت له بالحیضة فظن أنها كاذبة فأثاها فوجدها صادقة فأثى النبي صلى الله عليه و سلم فأمره أن يتصدق بخمسي دينار

Umar bin al-Khatib may Allah be pleased with him had a slave girl who used to hate men. Whenever Umar wanted to have sexual intercourse with her, she apologized by advancing an excuse that she was having a period, hence Umar thought that she was telling a lie, then (when he had sexual intercourse with her) he found that she was telling the truth. He then went to the prophet (pbuh) and He (s) ordered him to pay fifty dinars as charity.

Comment

Just observe the total disregard Umar had for this poor woman. Rasulullah (s) had stressed that men should always indulge in foreplay with their women before they proceed to sexual intercourse. Had Umar done this he would have automatically realized that the poor woman was telling the truth. He clearly did not do that, which entitles us to infer that he in effect jumped onto the poor woman and proceeded to penetrate her when she rejected his advances. He would have only realized that she was telling the truth when he entered inside her! Is this the way that women should be treated? How did the poor woman feel? Already unwell on account of her menstrual state, she was accused of lying about her condition and was then forced to have sex against her will! Is this not shameless conduct?

Fourth example – The Sahabi Umar married a woman against her will and then raped her

We have been told by Afan Ibn Muslim – Hama'd Ibn Salamah – Ali Ibn Zayd that Attika Bintu Zayd was married to Abdullah Ibn Abu Bakr, he died, but prior to his death he told her never to marry after him. She hence sat and did not marry afterwards; men asked for her hand and she refused. Umar spoke to her Guardian: 'Mention me to her' – so he (her Guardian) did and she refused Umar. Umar said: 'Marry her to me' -and so he did; then Umar came to her and restrained her physically until he subdued her, he then slept with her. When he released, he said: 'Uff Uff Uff'.

[Tabaqat Ibn Saad, Volume 8 page 265](#)

Afan bin Muslim: Ibn Hajar said: '**Thiqah**' (Taqrib al-Tahdib, v1 p679), Imam Al-Ejli said: '**Thiqah**' (Tahdib al-Kamal, v20 p164), Imam Ibn Saad said: '**Thiqah**' (Tahdib al-Tahdib, v7 p234), Ibn Qane said: '**Thiqah**' (Tahdib al-Tahdib, v7 p234). **Hamaad bin Salamah:** Ibn Hajar said: '**Thiqah**' (Taqrib al-Tahdib, v1 p238), Al-Ejli said: '**Thiqah**' (Tahdib al-Tahdib, v3 p14), Al-Saji said: '**Thiqah**' (Tahdib al-Tahdib, v3 p14), Yahya bin Moin said: '**Thiqah**' (Tahdib al-Kamal, v7 p262). **Ali bin Zayd:** Ibn Hajar said: '**Seduq**' (Fatah al-Bari, v11 p82). Al-Ejli said: '**Nothing bad about him**' (Tahdib al-Kamal, v20 p438), Al-Saji said: '**Truthful**' (Tahdib al-Tahdib, v7 p324), Yaqaob bin Shayba said: '**Thiqah**' (Tahdib al-Kamal, v20 p438).⁸

Comment

Our crucial observation of this tragic episode is as follows:

(1)- Atika did not want to marry Umar and she rejected his offer. Despite this rejection he still approached her Guardian who gave his blessing to the union. In Islam, a legitimate marriage has to be validated by a woman's consent to marry the Groom, its absence in this case hence renders the marriage void. Why was Umar proceeding with a marriage that he knew the girl had not consented to? Atika went further than not giving her consent, she had made her intentions clear to Umar that she did not want to marry him! Umar's ignoring the intention of the girls and getting the consent of her Guardian to marry proves the total disregard he had for women and the Sunnah of the Prophet (s).

(2)- On their wedding night, Umar approached her, struggled with her until he defeated her against her will, which is a disturbing move for one that Salafis deem the just / fair Commander of the Faithful. The struggle of 'Aatika proves that she did not want Umar as her husband, otherwise, if she did Umar wouldn't have to struggle with her, so as to consummate the marriage.

⁸ The authenticity of this chain is debatable and there is irsal.

This is a shocking example of how a woman's opinion bore no value in the eyes of Khalifa Umar. He set out with the desire to destroy her desire not to marry, and sought to do this through any means necessary, even if that involved marrying her without her consent and then raping her. Atika's desire not to remarry following the death of her first husband can be further proven after a eulogy she recited after his death, making her intention not to marry quite explicit. This intention was so well known, that news of her remarriage surprised Imam Ali (as) who felt that something untoward had occurred. We read:

Then Umar married her in year 12, hence he made a banquet and invited a group, Ali bin Abi Talib was among them. He (Ali) said: 'Oh commander of believers, let me talk to Atika'. He (Umar) replied: 'Go ahead'. He (Ali) stood next to the door and said: 'Oh you the enemy of your own self, what happened to your statement: 'I would not let my eyes forget the sadness for you, and would let my skin dusty'. Then she started to weep, hence Umar said: 'Oh Aba al-Hassan, what is the reason to say such a thing, all the women do this (marriage)'. He (Ali) said: 'Allah almighty said: '*O you who believe! why do you say that which you do not do?*' It is most hateful to Allah that you should say that which you do not do.'

[Udsul Ghaba, Vol. 7 pg.180 Biography of Atika bint Zaid](#)

[Al Istiab pg. 923 Biography of Atika bint Zaid](#)

What was the reason behind Imam Ali (as) seeking to publicly humiliate the poor woman in this way? It was clear that there was more to it. Imam Ali (as) was suspicious as to why she had remarried and quizzed her to ascertain the true facts, namely that she was the victim of a forced marriage. The suspicion of Imam Ali (as) was about to be confirmed as true, as can be evidenced from the fact that Atika then broke down in tears. Umar was by now fully aware that the poor woman had not given her consent and that he had raped her, which is why he quickly interjected stating that marriage is a norm for all women. This response essentially cut the conversation dead before Atika was able to open her mouth. Umar's hasty intervention is clear proof of him seeking to hide something from Ali (as). If there was nothing to hide, why didn't he allow his new bride to respond to the question?

Nasibis always try to convince their Western readers that in Islam, marriage is based around the doctrine of consent. This might indeed be the case but your esteemed Sahaba certainly did not see things that way. Umar's misogynist attitude can be evidenced by the fact that he had asked for the hand of a woman that clearly did not want to marry him. Her reaction on the wedding night was such that any decent man would have sought to rectify the situation by either:

- terminating the wedding, which would have been simple after all Umar had introduced the doctrine of issuing three talaq recitals in one sitting:

- leaving Aatika in peace. It is not uncommon for women to be apprehensive on their wedding night. Umar could have left the matter and then revisited the physical relationship when love developed between the couple.

Umar chose not to pursue either option, and in fact despite her opposition overpowered Atika and raped her. Is this how women are treated in the Salafi madhab? Is it right to deem a rapist with a clear misogynistic attitude towards women to be a just / fair Islamic hero? Why should the Nasaibi object if we wish to distance ourselves from such an individual? It is all too common to read of tragic stories of fathers marrying their daughters without their consent, and these poor girls being raped by their husbands. Muslim communities residing in the West are increasingly being asked to understand the root causes of this problem so it can be addressed. Unfortunately this problem will remain as long as these communities continue to seek spiritual guidance from Khalifa Umar who partook in a forced marriage and raped his 'bride'. If Salafis and Deobandis partake in forced marriage, one needs to understand that they are merely implementing the Sunnah of the Sahaba. Since all the Sahaba are deemed (by them) to be just and truthful, the forced marriage and marital rape undertaken by Umar should likewise be praise as a just trustworthy action.

Fifth example – The Sahabi Khawat bin Jubair Ansari raped a girl

Khawat bin Jubair Ansari was one of the companions of the Holy Prophet (s) ([Usd Al Ghaba, Vol 2 pg.189 Biography 1489](#)) and Sunni scholar Shaykh Salah-uddin Khalil bin Aybak al-Safadi (d. 764 H) records the following account in his famed work [Al-Wafei bil Wafyat, Volume 11 page 143](#):

فكانت امرأة من تيم الله، حضرت سوق عكاظ ومعها نحيا سمن، فاستخلى بها خوات هذا ليبتاعهما منها، ففتح أحدهما وذاقه ودفعه إليها، فأخذته بإحدى يديها، ثم فتح الآخر وذاقه ودفعه إليها، فأمسكته بيدها الأخرى. ثم غشيها وهي لا تقدر على الدفع عن نفسها لحفظها فم النحيين وشحها على السمن. فلما فرغ، قام عنها فقالت: لا هنأك

There was a woman that came to the Ukaz market holding a tin of butter, then Khawat started talking to her so as to buy (the butter) from her. He opened the first tin to taste it and then he gave it to her, she held it in one hand. He then opened the second tin in order to taste it and then gave it to her, she held it in the other hand. He then raped her and she wasn't able to push him away because she didn't want to lose the ghee. When he finished, she said to him: 'I hope you didn't enjoy it'.

Comment

Just look at the disgraceful conduct of this Sahabi. You often read such tragic stories in the newspapers, wherein a poor woman is duped and then raped. Here we see the rapist is a Sahabi, and Nawasib would demand that we speak of him with respect.

Sixth example – The Sahabi Umro bin Hamza performed Zina

Ibn Athir records about him:

‘He attended Hudaybia along with Allah’s messenger (pbuh), then he went to Madina and after that he asked Prophet (s)’s permission to go back to his homeland hence He (s) granted him the permission, then he went back, while he was on his way in an area called S’awa, he saw a beautiful Arabian slave girl, then Satan whispered him till he had sexual intercourse with her.’

[Usd al-Ghaba, Vol 1 pg. 205](#)

Seventh example – According to Nawasib, a Sahabi namely Heet was homosexual

We read the following ‘appraisal’ of a Sahabi in two esteemed books of Ahle Sunnah:

هيت المخنث

“Heet the homosexual”

1. [Usd al-Ghaba, Vol 5. pg. 395](#)

2. [Al-Isaba, Vol. 6 pg. 440-441](#)

Comment

Salafis and Neo Deobandis demand that respect should be afforded to all the Sahaba, since Allah (swt) is pleased with all of them. We congratulate them for affording respect to Sayyidina Heet (ra).

Eighth example – The Sahabi Hakam bin al-Aas was homosexual

Hakam bin al-Aas, the notorious uncle of Uthman has been included as a Sahaba by Imam Ibn Hajar Asqalani ([Al-Isaba, Vol 2 pg. 87](#)) and Imam Dhahabi ([Siyar a'lam al nubala, Vol 2 pg. 107](#)). Let us read the following characteristics of this beloved relative of Uthman recorded by Allamah Damiri in his famed work [Hayat al-Haywan, Vol. 2 pg. 546](#):

قال ابن ظفر. وكان الحكم بن أبي العاص يرمى بالداء العضال وكذلك أبو جهل

Ibn al-Zafar said: ‘al-Hakam bin Abi al-Aas was homosexual and so was Abu Jahl’

Ninth example – The Sahabi Amro bin al-Aas offered/exposed his buttocks to his enemy in order to save his life

We read in [Al-Bidayah wa al-Nihayah, Volume 7 page 293](#):

One day Ali attacked Amro bin al-Aas, he threw a spear and Amro fell to the ground, Amro fell to the ground and he then exposed his buttocks. Ali then turned his face away, [people said]: ‘This was Amro bin Aas’. Ali replied: ‘He showed me his anus and this made me merciful to him’. When Amro ibn Aas returned, Mu’awiya said: ‘You should praise Allah and your anus’.

Tenth example – The Sahaba love triangle

Imam Ahmed has recorded the following account of an extra marital affair that a married female and a male companion of the Prophet (s). The two lovers undertook an illicit affair, in doing so they cheated on another companion of the Prophet (s) that too right during the era of Holy Prophet (s):

Anas narrates that Halal bin Umayya accused his wife of committing adultery with Shoraik bin Sehma. The Holy prophet (s) said: ‘Take care of this lady, if a baby is born to her with curly hair, eyes of this feature, and thin thighs, he belongs to Shoraik bin Sehma, if he is fair complexioned with straight hair, and sunken eyes, he belongs to of Halal bin Umayya’. When the baby was born his characteristics resembled those of the first one (namely Shuraik bin Sehma).

[Musnad Ahmed bin Hanbal, Vol. 19 pg. 435 Hadith 12450](#)

Sheikh Shu’ayb al-Arnaut has stated that the chain of narration is Sahih on as per the standards of Bukhari and Muslim.

Biography of Sahabi Shuraik bin Abda bin Mughith also known as Shuraik bin Sehma has been recorded by Imam Ibn Abdul Barr in [Al-Istiab, pg. 333](#), he was amongst combatants at Uhud. Hilal bin Umayya al-Ansari took part in the battle of Badr as mentioned in [al-Istiab, pg. 744](#). As for the female companion at the centre of this love triangle, namely Khawla bint Asim, her biography has been recorded by [Imam Ibn Hajar Asqalani in al-Isaba, Volume 8, pg. 117 No. 11120](#).

Part Five – General

One: Imam Abu Hanifa rejected the Islamic opinions of three Sahaba, namely Abu Huraira, Anas bin Malik and Samra bin Jundub

Shaikh Abdul Wahab Sherani has recorded in his authority work Mizan al-Kubra Vol 1 pg. 79:

وكان أبو مطيع البلخي يقول قلت للإمام أبي حنيفة رضي الله عنه أرأيت لو رأيت رأياً ورأى أبو بكر رأياً أكننت تدع رأيك لرأيه؟ قال نعم ، فقلت له أرأيت لو رأيت رأياً ورأى عمر رأياً أكننت تدع رأيك لرأيه؟ فقال نعم ، وكذلك كنت أدع رأيي لرأي عثمان وعلي وسائر الصحابة ما عدا أبا هريرة وأنس بن مالك وسمره بن جندب. قال بعضهم ولعل ذلك لنقص معرفتهم وعدم اطلاعهم على المدارك والاجتهاد

Abu Muteea al-Balkhi said: 'I asked Imam Abu Hanifa (ra) whether he would give up his opinion for Abu Bakr's opinion?' He replied: 'Yes'. Then I asked whether he would give up his opinion for Umar's to which he replied 'Yes'. Then he added that he would do the same in case of Uthman and Ali and all the Sahaba except Abu Huraira, Anas bin Malik and Samra bin Jundub'. Some (scholars) said: 'It was probably due to their lack of knowledge and lack of awareness of the method of Ijtihad'

[Mizan al-Kubra Vol 1 pg. 79](#)

Two: Umar Ibn al Khattab described the Sahabi Aqeel Ibn Abi Talib as a foolish idiot

Al-Haythami records in [Majma al-Zawa'id, Volume 4 page 314 Hadith 7430](#):

--- أخبرني عمر بن الخطاب يقول : سمعت رسول الله صلى الله عليه وسلم يقول : كل سبب ونسب منقطع يوم القيامة إلا سببي ونسبي فضحك عمر وقال : ويح عقيل سفيه أحمق.

He (Ali) arrived at Saffa and found Abbas, Aqeel and Hussain, and therefore sought their counsel over the matter of marrying Umm Kulthum to Umar. This caused the ire of Aqeel who said: 'O Ali, you are getting more blind per day, I swear by God if you do this I will do so and so'. Aqeel thereafter departed, then Ali said to Abbas: 'I swear by God that wasn't his own opinion but he said that because of Umar's stick. O Aqeel I swear by God that it's not because of you but Umar bin Khatab said that he heard Allah's apostle saying 'Every familial linkage is disconnected in the hereafter except

my familial lineage'. Umar laughed and said: "Woe to Aqeel he is such a fool and an idiot".

Three: Sahaba disliked the instructions of Holy Prophet (s)

We read the following account in Musnad Ahmed that has been declared 'Sahih' by Shaykh Shoib Al-Arna'ut:

"Jabir bin Abdfullah stated: 'After the passing of the 4th of the month of Dhul Hijjah, we along with the Holy Prophet (s) left Madina whilst wearing the Ihram of Hajj. The Prophet ordered us to make the Ihram for Umrah that made our hearts sink, we disliked the said commandment. When the Prophet came to know about this he said: 'O people, open your Ihraam and become Halal. If I had not brought with me an animal for sacrifice then I would have done the same thing as you people would do. Thus we did the same to the extent that we did with our wives whatever a non Mahram could do with his wife. When the evening or noon of 8th of the month of Dhul Hijjah appeared, we turned our backs on Mecca and left whilst reciting the Talbiyah of Hajj.

[Musnad Ahmed, Vol 22 pg. 141-142 Hadith 14238](#)