



Sunnis (*Ahl al-Sunna wa'l-Jama'ah*) Position of What Occurred Among the Companions (May Allah be well pleased with them all)

Ibrahim Abu Bakar, Abdull Rahman Mahamood and Ahmed Bin Mahmood Qadiri

Faculty of Islamic studies
Akidah and Falsafah Dep. at UKM
alkadri73@hotmail.com

Article Info

Received:31.08.2013
Accepted:25.10.2013
Published online:01.12.2013

Printed ISSN: 2314-7113
Online ISSN: 2231-8968

ABSTRACT

The companions –May Allah be pleased with them- of the Messenger -Allah's blessings and peace be upon him- are the blessed generation who carried the banner of Islam. Allah Almighty declares His pleasure for them in his book – Quran Kareem and the messenger –Allah's blessing and peace be with them- praises them. Sunnis and jama'a people have agreed that they are trustworthy for what they narrated about life of this world and the hereafter, they do not deliberately lie, they do not agree upon astray, and they are not infallible from error and sin. Tribulation and fighting happened among them during the caliphates of Ali bin Abi Talib and during this they did ijtihad ; some were right and others were wrong. We should know the historical events surrounding differences and fighting occurred among them from reliable sources. Sunnis and jama'a people agree that to spread companions' good, and not to transmit what happened of disputes among them , unless there is a need, such as education, refute falsehoods of their haters and to show the truth and clear doubts about matters concerning them. This all helps keeping their high rank, defending them, and not to engage in disputes happened among them , except for scholars and learners looking for the truth - Allah knows better.

Key words: Companions, trustworthiness, infallibility, jihad, dispute, Sunnis and jama'a people, sinful people.

1.0 Introduction

All praise belongs to Allah for the blessing of Islam, Lord of all creation, praise equal to his immense blessings and as great as His increase therein. "I witness that there is no Allah but Allah, His is the kingdom and for Him is all praise, and He is capable of everything. Allah has chosen Messengers from among people and chosen Muhammad (PBUH) from among his messengers. Also, He has Chosen Companions for him who carried the religion, fulfilled the trust in spreading Islam advised the *Ummah*.

And I bear witness that our master and beloved Muhammad is His servant, His Messenger, the chosen one from among all creatures, and His beloved. He (Muhammad) fulfilled the trust, conveyed the Message, and advised the *Ummah*; so Allah drove away, by him, the grief. He fought in the cause of Allah sincerely till the definite end came to him, and he clarified for the people all of what they need regarding the foundations of their religion as well as its detailed matters. He left no good except that he clarified it and encouraged it, and he left no evil but that he warned the *Ummah* from it so much so that he left his *Ummah* upon a clear, white path – its night as clear as its day.

Allah has chosen for His messenger elite people -his sincere Companions. They carried the light of Islam with dignity to humanity, those (MABPW) who spread his message and fought in the cause of Allah till it penetrates to the deepest reaches of the land. They were the torch and beacon that light the path for happiness here and hereafter -Allah's blessings, greetings and peace be upon his messenger, his family, and his noble Companions.

Accompanying Allah's messenger (PBUH) is a merit that is no longer for those who came after them (MABPW). They have held sublime position by Allah - exalted high above they ascribe to Him- and His Messenger (PBUH) was a noble Companions (MABPW) for the sincerity of their faith, their dedication to Islam, and give away money and the child, parents and home for Allah's sake, and conveying Islam message to the whole world, thus their reward from Allah was great:

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

Chosen by Allah to accompany His Prophet, carry Islam banner and conveying it all over the world which assures their merit, integrity, trustworthiness and faith (MABPW).

The Companions then - Allah be well pleased with them all - like other humans. They eat, drink, love, hate, affected, have varying views of *ijtihad* (interpretation and reasoning based on the sacred texts) and make mistakes ... etc., but they are investigating the whole truth and do not depart from it. Allah was pleased with them all in His Holy Book which is read to the Day of Resurrection. Allah's - Glorified and Exalted- contentment and being pleased with them is an indication of

(¹) al-Emran, verse (110)

sincerity of their faith, purity of deeds hearts, and continuity on the right - Allah be well pleased with them all.

Disastrous trials and tribulations have taken place in Companions (MABPW) time because of schemes and plots of enemies and the large number of ignorant. Companions held different *ijtihad* that led, in some cases, to fighting among themselves in order to support what they think it is right as well as to make it apparent to public. As a result of their fight, new *ahkam* (provisions/ ruling rules) in Islamic *shari'a* (law) came out for what occurred of trials in their time and this was the only way that these provisions could have been known. These trials are called wrongdoers provisions in Islamic jurisprudence books.

It is known that one of the ways to be far from misguided knowledge is to be aware of it and to be cautious from falling into its causes. Many groups -those who belong to Islam- have been misguided in all disputes occurred among Companions, and made their fundamentals stray far from the right approach. So it is the duty of knowledge seeker to learn the right way and to look for the right from righteous people of truth, and scrutinize sayings and who said them in Islamic genuine academic integrity that calls for the truth wherever found.

The reason for *Ummah* disagreement in regards to what occurred among Companions is due to several reasons, such as ignorance of Islam religion which is the most important one, as happened to the *Kharijites*, or due to delusion and subversion by the enemies of Islam to undermine Muslims, tear their unity apart, and destroy Islam from within, as *Sab'ia* did.

A group of Muslims stood by Ali bin Abi Talib (MABPW) side and supported the right which he called for, and they had sufficient evidence on his eligibility to rule. Another group of Muslims stood by Muawiya bin Abi Sufyan --(MABPW) -- side when they saw he had the right to rule because he claimed that he was seeking to avenge the blood of Muslims caliph Uthman bin Affan (MABPW) who was unjustly killed. Also, there was proofs and evidence for this group that supported their belief. A third group refrained from indulging in the realm of the previous two groups and kept themselves away from the trial as they had sufficient evidence that their doctrine in the case of *fitna* was the right one and stayed home because they all were *mujtahid* and wanted the right - may Allah reward them.

Sunnis agreed on a decisive saying about their belief of what happened among Companions by using sound, valid evidence in explicating the right doctrine in this issue. I have seen the benefit for myself first and then for those who read this research to present such research and study about the doctrine of the saved sect (Sunnis) in all disputes among the Companions (MABPW).

I limited my research to the predecessor sayings that supported by Quran and *Sunna* evidence on what must be believed in this regard. I summed up trial events that took place in the Companions (MABPW) time from reference books in this issue which avoided elaborating in small historical events and the difference in sayings. I limited my study in those events of what *shari'a* scholars settled on and transmitted in authentic *isnaad* (a chain of narration that determines the authenticity of a religious attribution to a Muslim, pl. *asaneed*).

1.1 Definition of a Companion

Scholars offer us many different definitions of a companion and, dear reader, before we state the final say in this, here is the definition of companion in Arabic.

Al-Jawhari said: *sahaba* with *fatha*; *al ashab* (companions), it is originally gerund, plural is *asaheib* ..., the two men *estahaba* (accompanied/ escorted), *tasahaba* (accompanied each other), and people *estahb*: accompanied/ escorted each other.⁽²⁾

Al-Fairuz-Abadi in *Al-Qamus Al-Muhit* mentions: *sahibahu* (accompanied him) as in *sami'ahu* (heard him) *sahabatan* (accompanying) and *suhba* (accompanying): lived with him *Istashabahu*: invited him to the Companionship and stayed with him.⁽³⁾

As for the technical term of companion, *Shari'a* scholars have differed in its definition, "It is known from the way of *Hadith* people that every Muslim who saw the Allah's Messenger (PBUH) is one of the Companions. Al-Bukhari said in his *Saheeh*: Who accompanied the Prophet (PBUH) or saw him from Muslims, he is one of the Companions. Sa'eid bin al Mussayyib narrated that it was considered a Companion only who lived with the Allah's Messenger (PBUH) a year or two, and participated in two battles with him... but there is a narrowness in his statement requires that *Jarir bin Abdullah al-Bajli* and others alike, who lack his apparent conditions, are considered from Companions and we do not know any disagreement in considering him companions.⁽⁴⁾

The matter settled on what was said by Imam Ibn Hajar al- Asqalani –Allah's mercy be on him- in *al-isabah*, where he says: what I settled on that the Prophet's

⁽²⁾ *lisan al-Arab, Ibn Manzour, 7/286.*

⁽³⁾ *al-qamous al-muheit, al-Fayrouz Abadi, 1/237.*

⁽⁴⁾ *at-taqiyeed wal-edah sharh muqadimat ibn Salah, al-Iraqi, p251.*

companion is who met the Prophet –(PBUH)- believed in him and died a Muslim.
(5)

1.2 merit of the Companions

The noble rank of being a companion was not bestowed lightly on anyone of those who came after them. They were whom Allah chose to accompany His Prophet Muhammad (PBUH) and support him. They were who spread Islam, advisors, charitable, and beneficent. They confirmed proof of Allah on human being, and they are people of the best century.

Shari'a texts show their excellence due to their characteristics and deeds, such as: strength of their faith; support of the religion; the enjoining of good; the prevention of evil; Jihad for the sake of Allah; and *shari'a* keeping and conveying it to people.

An evidence of the Companions excellence and virtue from Allah's Book, Allah Exalted and Glorified saying:

"Muhammad is the Messenger (PBUH) of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward." (6)

Allah says:

But the Messenger (PBUH) and those who believed with him fought with their wealth and their lives. Those will have [all that is] good and it is those who are the successful. (7)

Allah Exalted and Glorified says:

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. (8)

(5) *al-isaba, Ibn Hajar, 1\7.*

(6) *al-fath, verse 29.*

(7) *at-tawba, verse 88.*

(8) *at-tawba, verse 100.*

Imam Ibn Hajar al-Asqalani says: it is approved that all of them will be people of paradise and no one of them will enter Fire (Hell) because they are the addressee in this verse."⁽⁹⁾

Al-Hafiz bin Katheir ad-Dimashqi –(AHMOH) - in the previous verse interpretation (And the first forerunners [in the faith] says:

Allah tells that He is pleased with the first forerunners in the faith among *Muhajireen* and *Ansar* and those who followed them with good conduct that they are pleased with Him of what he prepared to them of including promising them gardens of delight and eternal bliss, and woe to everyone insults or hates them or some of them. Sunnis are pleased with whoever Allah is pleased with, curse whoever Allah and His Messenger (PBUH) curse him , loyal to whoever they loyal, and be hostile to whoever they be hostile. they are followers, not innovative religious matters, and the prophet is an example for them to emulate and because of this all they are the party of Allah, the successful and His faithful slaves.⁽¹⁰⁾

One of the evidence of the Companions virtue in *Sunnah*, narrated in as-sahihayn Abu Hurayrah (MABPW) said:

The Prophet (PBUH) said, “*Do not abuse my Companions for if any one of you spent gold equal to Uhud (in Allah’s Cause) it would not be equal to a Mud or even a half Mud spent by one of them.*”⁽¹¹⁾

It was narrated from ‘*Abd-Allah ibn Mas’ud* that Muhammad (PBUH) said: "The best of the people are my generation, then those who come after them, then those who come after them then those who come after them ..."⁽¹²⁾

Abu Sa'id Al-Khudri (MABPW) reported: Allah's Messenger (PBUH) said: A time would come for the people when groups of people would set out for fighting in the cause of Allah and it would be said to them: Is there one among you who saw Allah's Messenger (PBUH)? And they would say: Yes, and they would be victorious. Then the people would set out for fighting in the cause of Allah and it would be said to them: Is there anyone among you who saw those (who have had the privilege of) being among the companions of Allah's Messenger? And they would say: Yes, and victory would be granted to them. Then a group of persons would set out for fighting in the cause of Allah and it would be said to them: Is

⁽⁹⁾ *al-isaba, Ibn Hajar, 1\12.*

⁽¹⁰⁾ *tafsir al-Quran al-Kareem, ibn Katheir ad-Demashqi, 2\267.*

⁽¹¹⁾ *narrated by al-Bukhari, fada'il as-sahaba, fadl abi Bakr (Abu Bakr merits –Allah be pleased with him- chapter, 2/292.*

Muslim, 4/1968, tahreim sabb as-sahaba chapter, fada'il as-sahaba book, Hadith No. (222)

⁽¹²⁾ *narrated by al-Bukhari, 2/287. And Sahih Muslim, 4/1964. Ahmed narrated: The best of this Umman is the one in which I have been sent, al-Musnad, 5/357.*

there anyone among you who saw one of those who saw the companions of Allah's Messenger (PBUH). And they would say: Yes, and the victory would be granted to them.⁽¹³⁾

Abu Mousa al-Ash'ari reported Allah's messenger (PBUH) said: The stars are a source of security for the sky and when the stars disappear there comes to the sky, i.e. (it meets the same fate) as it has been promised (it would plunge into darkness). And I am a source of safety and security to my Companions and when I would go away there would fall to the lot (of my Companions) as they have been promised with and my Companions are a source of security for the *Ummah* and as they would go there would fall to the lot of my *Ummah* as (its people) have been promised.⁽¹⁴⁾

Also, in the predecessor MAHMU) sayings show evidence of their virtue, merit and excellence (MABPW) Abdullah ibn Umar ibn al-Khattab (MABPW) said: Do not curse the Prophet's Companions, for moments of their time with the Rasul is better than what you can do in forty years.⁽¹⁵⁾

1.3: Companions Integrity

Many scholars narrated *Ummah* -from Sunnis people – consensus on the justice, fairness, and integrity of the Companions (MABPW). Imam Ibn Hajar al-Asqalani (AHMUH) in *al 'esabah*: «Sunnis agree that all have integrity, and no one disagrees with that but exceptions of heretics»⁽¹⁶⁾. Imam Ibn al-Salaah (AHMOH) mentions this consensus in his introduction: «... All Companions have this Characteristic that is no one would question their integrity, but it is a foregone case, because they are absolutely have integrity by *Qur'aan* and *Sunnah* texts and the consensus of significant people in this field. Moreover, *Ummah* agrees on the integrity of all Companions, and who had a role in trials, and this also by the consensus of significant people in this field out of expecting the good from them and of their good deeds.

As if Allah Almighty has allowed consensus on this point for Companions being *shari'a* transmitters, Allah knows best»⁽¹⁷⁾, Imam Ibn 'Abd al-Barr mentions this

⁽¹³⁾ narrated by al-Bukhari, *Sahih*, 2\287. Muslim, *Shahih*, 4\1962.

⁽¹⁴⁾ narrated by Muslim, *fada'il as-sahaba book*, 4\1961.

⁽¹⁵⁾ Ahmed, *fada'il as-sahaba, authentic sanad (chain of transmission)* 15, 1\57-58. Ibn Maja, 1\57.

⁽¹⁶⁾ *al-'esaba, ibn Hajar*, 1\9.

⁽¹⁷⁾ *Uloum al-Hadith, known as Muqadimat ibn Salah*, p260.

consensus: « the consensus of *Ahl al-Haq* (The People of Righteousness) of Muslims who are Sunnis that they are all integrious».⁽¹⁸⁾ Imam of the Two Holy Mosques states *Ummah* consensus of Companions (MABPW) integrity. He reasons that by saying: «Perhaps the reason for this is that they are *shari'a* transmitters and if proven that there is a pause in their narrations, this would have narrowed down *shari'a* to the era of Allah's Messenger (PBUH) , and have not reached other eras»⁽¹⁹⁾. Imam al-Nawawi said (AHMOH): «the people of righteousness and the consensus of significant people agree on accepting their narration and the perfection of their good character (MABPW)»⁽²⁰⁾. Imam al-Ghazali (AHMOH) narrated this consensus: «What *Ummah* ancestors and successors believe that Companions integrity is well-known because of Allah's sayings and praise in His book, this is our belief in them, unless it is proved that one of them was guilty of a sin with the knowledge of it, and this never proved, they do not need any verification of their condition as narrators »⁽²¹⁾

Al-Hafiz Ibn Kathir ad-Dimashqi (AHMOH) says: «To Sunnis all Companions are integrious as *Hadith* narrators because Allah praises them in His holy book (Qur'an), and also in *Sunnah* there is a praise of their attitudes, ethics and deeds, and their spending of their money and lives within the hands of Allah's Messenger (PBUH) - desiring Allah's great reward»⁽²²⁾.

Imam *al-Iraqi* (AHMOH) said: «All *Ummah* agree on the integrity of who had nothing to do with trials, and for who participated in the trials while killing of Uthman, the significant people in consensus agree on their integrity out of expecting the good from them and because it was their *ijtihad* (interpretation and reasoning) and *mujthid* is excused for any shortcomings." ⁽²³⁾

Proofs from Qur'an and *Sunnah* are gathered on their trustworthiness and integrity (MABPW) evidence from the Holy Quran, Allah says: "and thus we have made you a moderate *Ummah* (community)".⁽²⁴⁾ This means integrious and trustworthy.⁽²⁵⁾ And He says: "The first forerunners [in the faith] among the

⁽¹⁸⁾ *al-iste'ab, ibn Abd Al-Bar, 1\19.*

⁽¹⁹⁾ *Ahmed, Fada'il as-Sahaba, authentic sanad (chain of transmission)15, 1\57-58. Ibn Maja, 1\57.*

⁽²⁰⁾ *Sharh Sahih Muslim, an-Nawawi, 15\149.*

⁽²¹⁾ *al-Mustasfa, Imam Ghazali, p 189.*

⁽²²⁾ *al-Ba'ith al-Hatheith, Ibn Katheer, pp 181, 182.*

⁽²³⁾ *Sharh Alfiyat Al-Iraqia which is called at-Tabsira wat Tazqira, 3\13, 14.*

⁽²⁴⁾ *Al-Baqara surah, verse 143.*

⁽²⁵⁾ *Fath al-Bari, ibn Hajar 8\172. Tafseir Ibn Katheir 1\190.*

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." ⁽²⁶⁾

The significance of this verse: «That Allah Almighty has proved he is pleased with them, and this approval could only be to those who were eligible for it, and Allah is pleased with who is straight and rightly directed in religion». ⁽²⁷⁾

In *Sunnah*, Abu Sa'eed al-Khudri (MABPW) said: The Messenger (PBUH) : «Do not abuse my Companions (*raa*) for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them." ⁽²⁸⁾

Ibn Hazm (AHMOH) says: «This for Companions among them, how about those who came after them, (MABPW) ... Thus, we have come to a conclusion that who were Companions to the time of prophet death are better than who came last of them, and they can never take their excellence» ⁽²⁹⁾

Al-Khatib al-Baghdadi (AHMOH) says: «That if it is not received from Allah Almighty and His Messenger (PBUH) those things which we have mentioned, then their condition of immigration, jihad, prophet's support, sacrifice lives and money, killing their nonbelievers parents or children, advising each other in religion issues, the power of faith and certainty, the good character, the belief of their integrity, and they are better than all integrious people in narrations, all these things assures and necessities their rank. This is the doctrine of all scholars ». ⁽³⁰⁾

1.4 differentiation between Companions

Imam an-Nawawi mentions in Commentary of *sahih muslim* in Companions merits chapter: «Sunnis agree that the best of them are Abu Bakr and *Omar*. Most of them say then Uthman and Ali. Some Sunnis from the people of *Kufa* says that Ali is before Uthman. The correct and known is that Uthman before. Abu *Mansur al-Baghdadi* said: Our Companions unanimously agree that the best of them are the four caliphs respectively mentioned, then the rest of the ten and then the people of

⁽²⁶⁾ At-Tawba sura, verse (100).

⁽²⁷⁾ Sahabat Rasulullah Sala Allahu Alayhi Wa Sallam, Dr. Ubada al-Kubeisi, p 278.

⁽²⁸⁾ For status of this hadith, return to p9 of this research.

⁽²⁹⁾ Al-Fasil, Ibn Hazim, 4\185-187.

⁽³⁰⁾ Al-Kifaya, al-Khateib al-Baghdadi, p 96.

Badr then *Uhud* then *Bay'at Ar-Ridwan* (a covenant of fealty), then who have the advantage of *ahlu al-aqbatayyn* from *al-ansar*, as well as the foremost who prayed to the two *Qiblas* . . . »⁽³¹⁾

There are several *Hadith* reported that indicate Companions degrees of excellence among them, there are *Hadith* show *Abu Bakr as-Siddeiq* (MABPW) merit. Abu Sa'eed al-Khudri (MABPW) narrated that the Prophet (PBUH)- said: "Among those most dedicated to me in his Companionship and property is Abu Bakr. If I were to take an intimate friend other than my Lord, I would take Abu Bakr. But what binds us is the brotherhood of Islam and its love. Let no door [of the Prophet's mosque] remain open except *Abu Bakr's*." ⁽³²⁾ . Also there are many *Hadith* narrate the merit of Umar Ibn Khattab (MABPW), narrated *Abu Hurayrah* (MABPW): «While I was sleeping I saw myself in paradise. Then there was a woman making *wudhuu* by the side of a palace. I said: 'Whose is this palace?'. They said: 'It is *Umar's*.' I remembered the jealousy of *Umar* and I turned to leave. Then, *Umar* cried and said: 'Could I be jealous over you, Messenger (PBUH) of Allah?!'".⁽³³⁾

Hadith that show Uthman bin Affan merit: *Abu Musa al-Ash'ari* (MABPW) narrated that he was with Allah's Messenger (PBUH) in a garden. He --(PBUH)-commanded him to keep watch over the gate. A man came asking to enter and he (PBUH) asked, 'Who is there?' He said," Abu Bakr (MABPW), Allah's messenger (PBUH) said, Let him in and give him glad tidings of paradise." Then 'Umar (MABPW) came and the Prophet (PBUH) said the same thing. When Uthman (MABPW) came, he (PBUH) said," Permit him and give him glad tidings of paradise against a calamity that will befall him." ⁽³⁴⁾

Hadith that show the merit of Ali bin Abi Talib (MABPW) "Narrated *Salama*: Ali remained behind the Prophet during the *Ghazwa of Khaibar* (*Khaibar* battle) as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet," and followed him. So when he slept on the night of the conquest of *Khaibar*, the Prophet said, "I will give the flag tomorrow, or tomorrow the flag will be taken by a man who is loved by Allah and His Apostle , and (*Khaibar*) will be conquered through him, (with Allah's help)" While every one of us was hopeful to

⁽³¹⁾ Sharh Muslim, an-Nawawi, 15\148.

⁽³²⁾ Narrated by al-Bukhari in his Sahih, reported from Abu Sa'eid al-Khudari --may Allah be pleased with him-- 2\288-289.

⁽³³⁾ Narrated by al-Bukhari in at-Ta'beer book, Bab al-Kasir fi al-manam 4\305.

⁽³⁴⁾ narrated by al-Bukhari in Fada'il Ashab An-Nabi --Allah's blessings and peace be upon him- Book, 4\569, Hadith No. (3693).

have the flag, it was said, "Here is 'Ali" and the Prophet gave him the flag and Khaibar was conquered through him (with Allah's Help)." ⁽³⁵⁾

There are other *Hadith* that show the other ten companions who were given glad tidings of paradise by the Prophet (PBUH), people of *Aqbatayn*, *Bay'at ar-Ridwan*, and people of *Badr* and *Uhud* ... that there is no place to mention them here. Abdullah bin Omar (MABPW) narrated in this subject : "He said: 'We would not deem anyone equal to Abu Bakr, and then to Omar and then to Uthman in the time of the Prophet (PBUH). After that, we quit comparing the Companions of The Messenger (PBUH) of Allah according to their superiority.'" ⁽³⁶⁾

2.0 The trial in *Dhi Nourayn* (one with two lights) Uthman bin Affan time

Islamic *Ummah* -Sunnis– agree that electing of Imam *Al-Rashed* Uthman bin Affan (MABPW) as the successor and Caliph was the right decision as the story of his *istikhlaff* (succession) mentioned in *Sahih Bukhari*. ⁽³⁷⁾ conquests were expanded in his reign (MABPW) and people entered Islam in crowds. Many people of the opened countries converted to Islam outwardly but inwardly they were with their same infidel beliefs to scheme in Islam from inside and to ignite trials. They tried various ways to sow the seeds of discord and dispute among Muslims. This was during the reign of the just Caliph Uthman bin Affan (MABPW) by distorting his reputation and the reputation of his governors in regions as well as the reputation of his tax collectors by tracking their errors and lying about them. Furthermore, disseminating fabricated lies about some senior Companions, such as *Ali*, *Talha* and *Umm al-Mo'minein* (mother of believers) *Aisha* (MABPW) that they were dissatisfied with Uthman policy. Moreover, they asked people of the regions to come to the city to oppose Uthman, and distorted jurisprudential disagreements among Companions as well as depicted them as Uthman (MABPW) being injustice to Companions. For example, what occurred between Uthman and Abu Dhar al-Ghafari (MABPW) in the story of *kanz* (hoard up/ collecting money and putting it underground so that neither you nor the public will benefit from it) of money that is excess of need and interpreting of the verse:

O People who believe! Indeed many of the (*Jewish*) rabbis and the (*Christian*) monks unjustly devour people's wealth and prevent from Allah's way; and those

⁽³⁵⁾ Narrated by al-Bukhari in his *Sahih*, 2\299-330. Muslim, 4\1882.

⁽³⁶⁾ Al-Bukhari, *Hadith* No. (3697) in *Fada'il As-Sahaba*, *Manaqib Uthman bin Affan*.

⁽³⁷⁾ *Fath al-Bari*, Ibn Hajar, 7\74, *Hadith* No. (3700).

who hoard up gold and silver and do not spend it in Allah's way - so give them the glad tidings of a painful punishment. ⁽³⁸⁾

Abu Dhar (MABPW) opinion was unlike the majority of Companions that it is permitted to hoard up excess of need money and must be given in charity and spent for the sake of Allah ... the long story resulted in -*Abu Dhar* (MABPW) voluntarily chose to go to *Rabza*. ⁽³⁹⁾

Then they attempted to propagate the lie among common people and ignorant people that the Prophet (PBUH) made a will to Ali (MABPW) to become Caliph, so that he was the best one for it, and that Uthman bin Affan is a usurper of the caliphate. All Companions who heard this will such as Ali, Aisha and others denied it. Abdullah bin Saba the Jew, who claimed he converted to Islam was the one who said that. ⁽⁴⁰⁾

Those heretics, the enemies of Islam who covered up the veil of Islam were believed by some ignorant hermit life-style half-scholars. Rumors grew in their eyes, and saw Caliph *ijtihad* (the making of a decision in Islamic law) as a sin that must be changed for violating the Book of Allah as they see and believe!!

In (33 H), some people of *Kufa*, led by Ashtar Nakha'i, Ben Sasa'a Sojan, Kamil bin Ziyad, Amr Ibn al-Hamq al-Khuzai, and others said bad things about Uthman -(MABPW) -, and his financial policy, thinking that they are thus enjoin right and forbid what is evil. People of Kufa expelled their governor -*Said* bin al-Aas - and chose Abu Musa al-Ash'ari, and Uthman Bin Affan approved him. ⁽⁴¹⁾

In (35H) Hajj (pilgrimage), delegations from Egypt, Kufa, and Basra asked Uthman of many things all about money demands and others, such as abolishing differential in money allowance, inauguration for who they choose and refusal of who they refuse ... etc., He answered them, argue with them, and made them satisfied with his argument.

In (35 H), delegates from Egypt came and argued Uthman (MABPW) outside the city in some of what they saw as forbidden by Islam. He argued them against those

⁽³⁸⁾ Fath al-Bari, Ibn Hajar, 7/74, Hadith No. (3700).

⁽³⁹⁾ Fath al-Bari, Ibn Hajar, 3/319, Hadith No. (1406).

⁽⁴⁰⁾ Fath al-Bari, Ibn Hajar, 3/319, Hadith No. (1406).

⁽⁴¹⁾ Previous reference, 7/177.

claims and they promised not to break Muslims stick (to keep Muslims unity). Then they returned to Egypt, and in their way they met a boy. They forced him to give them what he had which was Uthman bin Affan (MABPW) sealed letter, ordering the governor of Egypt to kill those group. They read it and when they returned to *al-Madina* asking Uthman about this book. He swore that it was not his letter and he did not know anything about it, and for his seal which was on the letter he told them that anyone could make a similar seal. They got angry and besieged Uthman's home about forty days and murdered him in a cold blood and aggression after they demanded that he discharge himself from being Caliph or kill him, but he refused (MABPW).⁽⁴²⁾⁽⁴³⁾

2.1 Talha, Zubair and *Umm al-mu'minein* (mother of believers) Aisha exit to Basra

During Muslims overwhelmed with grief of Caliph (*amir al-mu'minein*) Uthman (MABPW) killing, by misguided group of rioters, the mother of believers Aisha was in Makkah, and then right out after the martyrdom of Uthman both Talha bin Obaidullah, Zubair bin al-Awam (MABPW), Imam Ali ibn Abu Talib (MABPW) was appointed Caliph, and Mecca became the center which attracts a lot of angry and denounciators of Caliph Uthman (MABPW) killing.

After long discussions, people who gathered in Makkah chose to go to Basra for demanding all together of Uthman, (MABPW) blood (nailing/ punishment) of who killed him. They went out from Makkah heading to Basra, and they saw that it is a must to claim the blood of *amir al-mu'minein* Uthman (MABPW), retaliation, equality of punishment on his killers, and punish the rebels. Furthermore, they saw that leaving these issues is considered going far from Allah rulings and His will in retribution from the killers, and this of the first priorities for them. Most people of Basra followed them and Basra governor, Uthman bin Hanif, (MABPW) tried to calm the trial and to reform what he could. most people of Basra were with Talha and Zubayr. Uthman ibn Hanif sent to Ali ibn Abi Talib (MABPW) in al-Madina,

⁽⁴²⁾ In summary from Al-Bidaya wan-Nihaya, Ibn Qatheer, 7/150-198. Return to Al-Kamil fi at-Tareikh, Ibn al-Atheer, 3/77-90. Also al-Muntazam fi Tareikh al-Ummam wal-Mulouq, Ibn al-Jawzi, 5/49-60. Tareikh al-Islam wa Wafayat al-Mashaheir wal-A'lam, al-Hafiz ath-Thahabi, al-Khulafa' ar-Rashideen volume, 429-462. Tarikh Ibn Khaldoun/ Abdulrahman bin Khaldoun, 2/593-601. Fath al-Bari, Ibn Hajar al-Asqalani, 7/74.

⁽⁴³⁾ I summarized many events and the most important incidents about the ordeal of Uthman –may Allah be pleased with him– killing.

asking for *mubaya'a* (pledge of allegiance) of al-Zubayr and Talha. A messenger of *amir al-mu'minein* Ali (MABPW) came and told him that they were not forced on dislikes and sin, but on a virtue and a unity, if they want to denounce pledge of allegiance, there is no excuse for them. If they want so, he himself will see about that. He condemned their rebellion and considered it separateness and disunity.

Zubair entered Basra and took over the *bayt al-mal* (public's-treasury) to feed his soldiers and who was with him of Basra people. They captured Uthman bin Hanif and after that they released him. Once he was released, he followed Ali (MABPW) in Madina.

Hakim bin Jablah (one of Uthman's killers) and seven hundred men came in Zubair way when headed to the public's-treasury. A battle took place named *mawqi'at al-jamal assughra*. Hakim bin jablah, his brother Alrghal bin jablah, his son al-Ashraf bin Hakim, and seventy men of his people from the killers of Uthman and their supporters.⁽⁴⁴⁾

2.3 Amir al-Mu'minein Caliph Ali exit to Kufa and *al-jamal al-kubra* (The great camel) Battle

When Ali received news that *al-jamal* (the camel) people were moving, he addressed *al-Madina* people urging them to go out with him. Many of the of Companions of Allah's Messenger (PBUH) did not accompany him. He appointed Sahl ibn Hanif Ansari as his vicegerent in *Madina*, and Qthm Bin-Abbas in *Makkah*. He selected Kufa as the capital and center of his movements due to nearness of current events, and that his supporters and followers are from it, especially the heads of tribes.

Many Companions advised him not to go out from *Madina*, such as *Abdullah bin Salaam*, and his son Hassan bin Ali bin Abi Talib (MABPW). Ali's (MABPW) opinion was that his obedience was a must and the exit of Talha and Zubayr (MABpw) was an indication of disobedience and rebelliousness to him and they were to be brought back, even if that leads to fighting.

Ali arrived to Kufa, and Ammar bin Yasir and Abdullah bin Abbas (MABPW)

⁽⁴⁴⁾ Ibn Al-Atheer, 3/105 (summarized and abbreviated). Al-Muntazam fi Tareikh al-Ummam wal-Mulouq. Ibn al-Jawzi, 5/77-

82. Tareikh al-Islam, ath-Thahabi, al-Khulafa' ar-Rashideen volume, 437-484. Tarikh Ibn Khaldoun/ Abdulrahman bin Khaldoun, 2/605-606.

were there before him urging the people of *Kufa*. More than six thousand fighters from *Kufa* responded to their request, and were joined by two thousands of Hakeem ibn Jabala bin Abd al-Qays tribe in *Basra*.

Ali's (MABPW) army moved to Basra; It reached twelve thousands. There were many attempts to reconcile, and convergence of views between the two groups, but the murderers of *Uthman* (MABPW) foiled the attempts fearing for themselves. They started war without acknowledgement of the leaders of the two teams and fools and slaves of *al-Zubayr* supporters were who began it by insults and throwing stones and arrows. Thus, fighting broke out, and *Um al-mu'minein* (believers' mother) Aisha (MABPW) was not there in the battlefield. When she was told about the fighting outbreak, she rode her camel and came to refrain the fighting. She sent *Ka'b ibn Sawrah* (senior companion) before her, and gave him a copy of the Quran in order to carry between the two groups and call to it. Trial people killed him by an arrow when he was between the rows, then arrows were directed to Mother of the Believers (MABPW) *hawdaj* (Camel 's litter for women). There were *Al-azd* and *Bano Dhabba* around her until her camel's litter became as a hedgehog from the large number of arrows.

The fighting intensified between the two teams until they started to use swords, spears and hands. Imam Ali (MABPW) ordered to bring the mother of believers out from the battle. Muhammad ibn Abi Bakr As-Siddeiq with a group of Ali's - (MABPW) -- companion cut the camel's legs with swords and carried *hawdaj* to Ali (MABPW). After that, The fight stopped; many Companions were killed: Talha, Zubair as well as a number of senior Companions and followers. The estimated death toll was more than three thousands -may Allah have mercy on them– from the two teams.

Moreover, Ali (MABPW) honorably carried *um al-mu'minein* Aisha (MABPW) to *Madina*. People started to give *bay'a* for Ali. Then, people of Basra gave him *bay'a*, as well as other regions except people of Sham.⁽⁴⁵⁾

⁽⁴⁵⁾ Al-Bedaya wan Nihaya, Ibn Katheer ad-Demashqi, 7/240-261 (summarized and abbreviated). Al-Kamil, Ibn al-Atheer, 3/113-132. Al-Muntazam fi Tareikh al-Ummam wal-Mulouq, Ibn al-Jawzi, 5/83-96. Tareikh al-Islam, ath-Thahabi, al-Khulafa' ar-Rashideen volume, 414-490. Tarikh Ibn Khaldoun/ Abdulrahman bin Khaldoun, 2/606-622.

2.4 Siffein Battle

Siffein; a place near *al-riqqa* on the Euphrates river, the last land of Iraq and the first of Sham. ⁽⁴⁶⁾

When *jamal* (Camel) Battle ended, and Ali (MABPW) entered *Kufa* in (36 H), he sent Jarir ibn 'Abdullah al-Bajli to Muawiya bin Abi Sufyan (MABPW) who were in Sham demanding him to obey his orders. Mu'awiya gathered Companions and people of Sham seniors and consulted them in this matter. They said that we will not agree on appointing him as a Caliph (successor) until he kills murderers of Uthman, or surrender them to us!!!

Jareer (MABPW) went back to Ali and told him about that. Ali -(MABPW) got his army ready and headed to Sham. *Mu'awiya* knew that, and his Companions pointed that he was also to get ready.

People of Sham went to Euphrates from *Siffein* side. Ali and his army directed to that side on late November, 36H. The fighting broke out with swords, then they had a truce in *Muharram* (37 H). The fighting resumed after that; seventy thousand were killed in this war. The battles were ninety in ten days and the noble companion, *Ammar bin Yasser* (MABPW) was killed in one of these. ⁽⁴⁷⁾

Arbitration was on 13 February (37 H). The two Judges were to announce their decision in Ramadan in *Dawmat al-Jandal*.

Muawiya and his supporters opposed Ali because of the uncertainty that surrounded his *bay'a* as well as trials circumstances, and the fact that *Madina* was then under the authority of the criminals and their occupation. Moreover, the presence of the *Uthman* -(MABPW) -- killers in Ali's (MABPW) camp was unarguable fact for them.

Imam Ali (MABPW) position of Uthman (MABPW) killers was evident as they controlled *Madina* and terrorism was prevalent at that time, thus Ali or anyone else

⁽⁴⁶⁾ Mu'jam Al-Buldan, Yaqout al-Hamawi, 2/484.

⁽⁴⁷⁾ He was one of Ali's supporters, Mu'away companions killed him. In Hadith: Ammar would be killed by transgressors.

Reported Muslim, 4/2235.

was not able to have retribution of them; however, Ali was the imam whom Muslims must obey. ⁽⁴⁸⁾

3.0 Their *ijtihad* reality in what occurred among

We went over -briefly- in previous subjects some incidents occurred among the Companions (MABPW) and as our Sunnis doctrine (the saved group) Companions integrity as narrators is anonymously agreed on, and they are (MABPW) trustworthy and have integrity when narrating and reporting by Allah and His Messenger (PBUH) sayings. Their trustworthiness does not mean that they are infallible and immune from error, forgetfulness, sin, and disobedience as infallibility has not proved to anyone after the Prophets –Allah's peace be upon them- but what is meant from their trustworthiness that they were not deliberately lying to the Messenger (PBUH) ; therefore, their narrations are accepted and they have the integrity ('adalah) of the transmitters.

They are in some causes perfume *ijtihad* and every *mujthid* has a reward as in the authentic *Hadith*:

«If a judge passes judgment and makes *Ijtihad* and he is right then he will have two rewards. And if he makes a mistake he will have one reward ...»⁽⁴⁹⁾

In previous subjects, we went through some trials that stormed righteous Companions (MABPW) as they are human beings like us. But Allah bestowed upon them exclusive honor of accompanying Prophet Muhammad (PBUH). Also, they were brought and raised in prophets' school and were the best holders of the banner of Islam. Furthermore, they passed on Islam message, advised the Ummah, fought for the sake of Allah, and left us a *shari'* legacy illuminates our way which show the sincerity of their intentions and the purity of their deeds. Consequently, we should not come to think bad, say obscene on our tongues and slander *shari'a* holders because of a repugnant saying, envious, a hypocrite or a stray.

Pious Ancestors (*al-Salaf*) –Allah's mercy be on them- preceded us in looking for Companions (MABPW) *ijtihad* through their sayings, words and what reached to salaf about them of explanations of what took place in those trials.

⁽⁴⁸⁾ Al-Kamil, Ibn Al-Atheer, 3/141-163. Al-Muntazam. Ibn al-Jawzi, 5/117-126. Tareikh al-Islam, ath-Thahabi, al-Khulafa' ar-Rashideen volume, 537-547. Tarikh Ibn Khaldoun, 2/625-635.

⁽⁴⁹⁾ narrated by Bukhari,4/372, No. (7352). Muslim, 3/1342.

About the killing of Uthman - (MABPW) Jurist *Abu Bakr Ibn al-Arabi* says: «What Sifted and concluded is that Uthman was oppressed, condemned without a proof, and that all Companions were innocent of his blood for they asked him his willingness and opinion in handing himself ». ⁽⁵⁰⁾ This is the truthful saying in that but what are books filled with of gossips and false speculations about some Companions' disgusting of Uthman's (MABPW) policy and their satisfaction of the revolution are only historians legends as well as the thoughts of detested, full of hate people. What ancestors (AHMO) mention is only the true as I mentioned above of *Al-Qadi Ibn al-Arabi* saying.

The issue of choosing Ali (MABPW) a Caliph (successor) of Muslims

Ibn al-Arabi (AHMOH) says: «when Allah decreed and preordained thus it was being aware of that Allah does not leave people in vain, and that people need caliph that they are forced to consider. The forth one was not less than the previous three in rank, knowledge and piety, thus people gave him *al-bay'a* which prevented many bad consequences. However, *muhajreen* and *Ansar* (immigrants and supporters) insisted on him and he felt as *bay'a* was something imposed on him; finally he leaned and took it». ⁽⁵¹⁾ What a most beautiful phrase, and what a purest heart Ali is as a companion of Allah's Messenger (PBUH).

Bay'a (pledge/ oath of allegiance) of *Zubair* and *Talha* to Ali (MABPW) in *Madina*. *Ibn al-Arabi* says: «If it is said: they were forced on *bay'a*, we say: Allah forbid that they were to be forced, for them and for those who gave *bay'a* to them, even if they were forced, it did not affect, because with one or two *bay'a* would be completed. Whoever gave *bay'a* after that, then he would be obliged on it by *shari'a*. Also, if they did not give *bay'a*, this would not affect them or Imam's *bay'a* ». ⁽⁵²⁾

Aisha, mother of believers (MABPW) going out to Basra, *Ibn al-Arabi* says: «As for their going out to Basra, it was true and no problem with it. But for what?. The transmitting of this saying did not reach the level of *sahih* (rigorously authenticated), as well as transmitters because trustworthy did not narrate it and fanatical words cannot be heard. There were who infiltrated fanaticism to attack

⁽⁵⁰⁾ Al-Awasim min Al-Qawasim, Al-Qadi Abu Bakr bin Al-Arabi, verified by Ammar Talibi, p298.

⁽⁵¹⁾ Previous reference, p300. Al-Fasl, Ibn Hazm, 4/167-168.

⁽⁵²⁾ narrated by Bukhari,4/372, No. (7352). Muslim, 3/1342.

Islam and infringe the Companions, and they might go out to refuse *bay'a* to Ali because something appeared to them; ⁽⁵³⁾ that is they gave *bay'a* to quell down irritators and then began seeking the truth or they might go out to be able to nail Uthman's murderers.

Moreover, it is a possibility that they came out to gather Muslims groups, join them together and bring them back to one law so as not to unrest and fight each other. This is the truth, nothing else, and thus authentic news transmitted this». ⁽⁵⁴⁾

Ibn Taymiyyah (AHMOH) say: «It should be noted that, while the agreed on is never to mention what took place among the Companions, seek forgiveness of the two groups and support them; it is not obliged to have the belief that each one of the two groups was not *mujtahid* and interpreters as scholars, but there were among them the guilty abuser, and who was defaulting in *ijtihad* because of a desire, but if the bad deed was of many good ones then it is forgiven.

Sunnis say good about them, and pray for Allah's mercy and forgiveness for them, but they do not believe that they has immunity of sins and errors in *ijtihad* because it is only for Allah's messenger (PBUH), and others alike. So, it is permissible to acknowledge the guilt and error, but they are, the Almighty said: *Such are they from whom we shall accept the best of their deeds and pass by their ill deeds: (They shall be) among the Companions of the Garden: a promise! of truth, which was made to them (in this life).* ⁽⁵⁵⁾

Between Ali and Muawiyah (MABPW) Al-Qadi (Jurist) Abu Bakr Ibn al-Arabi says: « A war broke out between the people of Sham and the people of Iraq; Those call for Ali's *bay'a* and unity of Imam, and the others call for nailing the killers of *Uthman* and say that we do not pledge of *bay'a* (allegiance) for who gives shelter to murderers, and Ali says: I would not make it possible for implementing a sentence on anybody without bringing him to a judge and be on trial. *Mu'awiyah* says: we do not pledge allegiance to an accused or a murderer, he is one of who was accused thus how we could make him rule or pledge allegiance to him, and also he is injustice.

The presence of the war between them is undoubtedly known, and the fact that it was for this reason is also well known. As for the right, it was Ali's because who is

⁽⁵³⁾ This opinion is unlikely true, Ibn Hajar mentions that in *Fath al-Bari*, 13\41-42. No one reported that Aisha and who were with her opposed Ali in succession or called for any one among them to be the Caliph,

⁽⁵⁴⁾ *Al-Awasim min Al-Qwasim*, Ibn Al-Arabi, p311.

⁽⁵⁵⁾ *Al-Fatawa*, Ibn Taymiyah, 4/434. The verse is in *al-Ahqaf Sura*, verse 16.

asking for blood does not have the right to sentence or judge. Also, accusation of who is asking for blood to the judge, would not make it permissible for him to break his *bay'a* (pledge of allegiance) but he asks for the right within. If then he has a judgment or else he is to be silent and have patience ... Which reveals this matter that when *Mu'awiya* became the ruler, he was not able to kill anyone of *Uthman's* murderers except by a judgment and a sentence.⁽⁵⁶⁾

The issue as you see, dear reader, has become clearer, Ali's (MABPW) *ijtihad* brought him with what were available for him of evidences that he was the right holder and the Imam to be obeyed. The imposition of *hadd* (penalty) is due to his *ijtihad*, and *Ummah* people are requested to accept imam's *ijtihad* if he is qualified. *Mu'awiya* (MABPW) saw that one of the first priorities is to nail the killers of Caliph *Uthman ibn Affan* (MABPW) and their staying in Ali's (MABPW) army is suspicious and a repeal of Allah's rule which is punishment of the murderers. Furthermore, *Mu'awiya* (MABPW) was the avenger of blood and was capable of taking it, and saw that Ali was not elected Caliph by the influential people of consensus.

Scholars had two views: the most are that Ali (MABPW) was right, and faulting *Mu'awiya's* (MABPW) *ijtihad* with the acknowledgment that they (MABPW) were both *mujthid*. Ali (MABPW) was right and *Mu'awiya* (MABPW) was mistaken. The second group of scholars say that they were both *Mujtahid* and they did not identify who was right and who was wrong. The right that most scholars agree on that Ali was right in his *ijtihad*. *Ibn Hazm* (AHMOH) says: «As for *Mu'awiya's* (MABPW), he was unlike that of Ali's, and Ali did not fight him for failing his allegiance because he would have treated him the same as he treated *Ibn Omar* and others. But he fought him for failing to enforce his orders in all the land of *Sham*⁽⁵⁷⁾, and he is the Imam who was due to obey, thus Ali is right in this. *Mu'awiya* did not deny Ali's virtue and position and that he deserves to be the caliphate, but his *ijtihad* led to the view of punishing *Uthman's* (MABPW) killers first before pledging of allegiance. He felt himself deserving of demanding for

⁽⁵⁶⁾ Al-Awasim wal Qawasim, Ibn al-Arabi, p324.

⁽⁵⁷⁾ When Caliph Ali (MABPW) over with Al-Jamal battle and entered Basra then Kufa, he sent a letter with *jareir bin Abdullah al-Bajli* –may Allah be pleased with him- to *Mu'awiya* in *Sham* to notify him of *Muhajreen* and *Ansar* agreement on his *bay'a* and tell him of what happened in al-Jamal battle. Moreover, ask him to enter what other people entered. As the letter reached *Mu'awiya*, he called *Umar bin Al-Aas* and significant people of *Sham* for a meeting. He consulted them but they refused *bay'a* until *Uthman* killers were killed or captured and delivered to them. If he would not do so, then they fight him and do not pledge of *bay'a* for him. Al-Bidaya wan-Nihaya, Ibn Katheer ad-Dimashqi, 3\264 (summarized and abbreviated). Al-Kamil, Ibn Atheer, 3\141 and what follows it.

Uthman's blood as he was one of Uthman's sons, Hakam ibn Abi al-Aas son, for his age and his capability to demand that ... We have acknowledged that who has an obligatory duty and refuses to perform, and fight against, then it is a must for Imam to fight him, though he has *ijtihad* in doing this. This does not affect his rank and virtue nor makes him a disobedient but he is rewarded for his *ijtihad* and his intention to seek the good. Thus we have come to the conclusion that Ali (MABPW) was the right one and he had the right to be Imam. He has two rewards, one for his *ijtihad* and the other for arriving at the truth. We are certain and decisive that Mu'awiya (MABPW) and who were with him were mistaken and have one reward.

Furthermore, authentic *Hadith* that Allah's messenger (PBUH) told about A group would secede itself (from Muslims) when there would be dissension among the Muslims. Out of the two groups who would be nearer the truth would kill them. The group referring to *khawarij* seceded between Ali and Mu'awiya followers. Ali killed them thus it comes true that they are the group who would be nearer to the truth. Also, Allah's messenger (PBUH) Hadith: Ammar will be killed by a rebellious aggressive group.⁽⁵⁹⁾⁽⁵⁸⁾

But if this is the opinion of noble companion Ali (MABPW) whom is obligatory for Muslims to obey, but with his wide knowledge and profound understanding he did not confront Uthman ibn Affan (MABPW) killers and had not nailed nor punish them; on the contrary, we found many of the murderers of Uthman were leaders and soldiers in his army (MABPW) in *al-Jamal* and *Siffein* battles, how can this be interpreted?

Between Ali (MABPW) and the killers of Uthman (MABPW) Ibn Hazm al-Andalusi -(AHMOH) - says: «As for saying punishing the murderers of Uthman (MABPW) is compulsory and who were combatants to Allah and His Messenger (PBUH) seeking corruption, ; not respecting the sacredness of Islam, *haram*, Imamate, *hijra* (migration), succession, Companionship and priority, then yes.

Ali never disagreed in that nor in the (*bara'a*) announcement of being free of them, but they were a huge number that he could not afford to confront them, it has fallen on Ali (MABPW) something that he could not tolerate, as it is for every Muslim who is unable of performing prayers, fasting, and pilgrimage; there is no difference, Allah says: "Allah does not charge a soul except [with that within] its

⁽⁵⁸⁾ Narrated by Muslim in his Sahih, 4\2235. Al-Bukhari ""May Allah be merciful to 'Ammar. He will be killed by a rebellious aggressive group. 'Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire." 1\89.

⁽⁵⁹⁾ Al-Fasil, Ibn Hazm, 4\240-242.

capacity."⁽⁶⁰⁾ The Messenger (PBUH) : «If I tell you something then do it as you can»⁽⁶¹⁾ If Muawiyah pledged allegiance to Ali, he would strengthen him in taking the right from the murderers of Uthman. It was true that disagreement weakened Ail in the carrying out the right on them. If that had happened he would have carried out the right on them, as he did to the killers of Abdullah bin Khabbab since he was able to demand who killed him for punishment»⁽⁶²⁾

This subject is discussed a lot in scholars' books (AHMOT) I like to be brief in mentioning their sayings to get hoped benefits. Scholars (AHMOT) have tried to get the truth about what really happened between the Companions of what *sanad* (chain of narrators) is sound in history.

We must believe in Companions chastity and their hearts purity; they are chosen by Allah to accompany His Prophet so Allah forbid that they do something against their righteousness, chivalry, religion or faith as accused by wrongdoers, heretics, Shiites, *Kharijites*, *Naasibis*, and others. It is indeed in Allah that we seek refuge and assistance.

benefit; scholars learned from Companions fight in the *Jamal* and *Siffein* as they established wrongdoers provisions⁽⁶³⁾ in Islam and others narrated that.

Imam Bayhaqi Allah's mercy be on him- in the virtues of Imam Shafi'i (AHMOH): «That Imam Ahmad bin Hanbal, (AHMOH) - said that Yahya ibn Mu'ain attribute Shafi'i to Shiites, Ahmad said to him: You say this in one of the Muslims imams? Yahya said: 'I looked in his book in fighting the people of renegades subject, he relates from beginning to end by Ali ibn Abi Talib, Ahmad ibn Hanbal said: How strange? Whom Shafe'i was relating in fighting the people of renegades and the first one in this *Ummah* who has plagued of fighting people of renegades is Ali bin Abi Talib? And he is the one who initiated their fighting and its rules and that was not from Prophet (PBUH) nor from other caliphs thus he was the first one, then Yahya was embarrassed. ⁽⁶⁴⁾

⁽⁶⁰⁾ Al-Baqara, verse (286).

⁽⁶¹⁾ Narrated by Muslim in his *Sahih*, "If I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can", 4\1380. Ahmed in his *Musnad*: If I order you to do something then do it to the extent that you can, and if I forbid you something, then leave it."2\314

⁽⁶²⁾ Al-Fasil, Ibn Hazm, 4\243.

⁽⁶³⁾ "Renegades: a group from people of right , disobey Imam's orders and seek not to give him bay'a. An army is needed to stop them." Al-Mughni, Ibn Qudama, 8\526.

⁽⁶⁴⁾ Manaqib as-Shafi'i, 1\445-451.

3.1 the doctrine of the Sunnis in disputes among Companions

We have discussed above Companions virtues and the statement of their status of integrity, trustworthiness and Allah satisfaction of them. We have known in the previous topic the reality and fact of their *ijtihad* (MABPW) it is necessary to know the Sunnis doctrine and one of their principles in clarifying the rule of what happened between the Companions. What *Ummah* predecessors (AHMOT) have mercy on them— agree on that we should refrain from indulging in that, and it is not permissible to talk about unless there is a necessary need, such as teaching, arguments against contradictories or offenders, teaching what includes this subject (as history), or otherwise, which is dictated by necessity.

Commentator of *jawharat at-tawheid* says: «The search for what took place between the Companions of approval and disapproval is not of religious beliefs, nor of the theological rules, nor it might benefit from in religion, but it could have a negative impact on certainty, it is not permitted to go into except for education, or to reply to fanatics or teaching books that include these events. As for common people, they cannot go into it for their extreme ignorance and lack of knowledge in interpretation»⁽⁶⁵⁾

Imam Al-Baqillani (AHMOH) in *insaf* say: «We must refrain from mentioning what happened between them, and to resort to silence in this subject».⁽⁶⁶⁾

Caliph Omar bin Abdul Aziz (AHMOH) was asked about that, he said: «Those are bloods Allah have purified my hands from them, would not I purify my tongue of? Allah messenger (PBUH) Companions are like the eyes, and the medicine for the eyes is not to touch them»⁽⁶⁷⁾

Imam Al-kstalani in *al-mawahib* says: «We must hold of what happened between them i.e. of what happened between them of dispute - and not to follow historians news, ignorant narrators, misguided Shiites, and heretics who slander any one of them».⁽⁶⁸⁾

Imam al-Qurtubi (AHMOH) narrated from al-Awwam bin Hawshab (AHMOH) where he says: «I realized of medieval people of this *Ummah* say: mention the virtues of Allah's Messenger (PBUH) Companions so that hearts feel their intimacy and love, and do not mention what happened between them so as people do not

⁽⁶⁵⁾ Ithaf al-mureid bijawharati at-tawheid, al-Baqilani, p204.

⁽⁶⁶⁾ Al-Insaf fima yajib E'tiqaduh wala yajouz al-jah bihi, al-Baqillani, p69.

⁽⁶⁷⁾ Previous reference, p69. Al-jamei' li ahkam al-Quran al-Kareem, al-Qurtubi, 16/322.

⁽⁶⁸⁾ al-Mawahib alludunniyah, al-Qastalani, p8/44.

tend to say bad things about them». ⁽⁶⁹⁾

Imam Qurtubi (AHMOH) says: «As for who hates one of them -Allah forbid- from another side than this one for an event occurring, for violating a purpose of or for an abuse and so, he then will not be a hypocrite nor an infidel, because wars and irregularities occurred among them as the case *mujtahidein* in provisions. As to say that all are right or to say one is right and the mistaken one is excused although he is addressed by what he sees and thinks. If anyone hates one of them it occurred to him, Allah forbid something, he is a sinner must repent, and strive himself by mentioning their earlier merits, virtues, and what they have of rights on all who come after them; since no one would reach anything from religion or life only by them and because of them, Allah says: "And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful." ⁽⁷⁰⁾ " ⁽⁷¹⁾

It was narrated that al-Hassan al-Basri (AHMOH) was asked about fighting Companions in each other (MABPW) he said: «fighting witnessed by Companions of Muhammad (PBUH) and we were absent; they knew and we did not; they agreed and we followed, and they differed and we never mentioned». Imam Qurtubi (AHMOH) said: «The meaning of the words of Hassan that the Companions knew better than us what they entered in, and we only need to follow them of what they agreed on, and pause where they differed in and not to fabricate an opinion of us. Furthermore, we have to know that they performed *ijtihad* for Allah Almighty sake and they were not accused in religion». ⁽⁷²⁾

Imam Abu al-Hasan al-Ash'ari (AHMOH) Says: «As for what happened between Ali and Zubayr (MABPW) it was out of interpretation and *ijtihad* and the Prophet (PBUH) witnessed Paradise and martyrdom, which indicates that they are all right in their *ijtihad*, as well as what happened between Ali and Mu'awiya (MABPW) did based on their interpretation and *ijtihad*. All Companions are imams, trustworthy and are not accused in their religion. Moreover, Allah and His Messenger (PBUH) praised all of them and it's a worship to respect, glorify,

⁽⁶⁹⁾ al-jamei' li ahkam al-Quran, al-Qurtubi, 18/33.

⁽⁷⁰⁾ al-Hashr Surah, verse (10).

⁽⁷¹⁾ Umdat al-qari sharh sahih al-Bukhari, al-Ayni, 1/152.

⁽⁷²⁾ Al-jamei' li ahkam al-Quran, al-Qurtubi, 16/332.

support them and disassociation of who undermine anyone of them (MABPW)».⁽⁷³⁾ Imam Abu Bakr ibn al-Tayyib Albaqlani (AHMOH) says: «We should be aware of what occurred between the Prophet's (PBUH) companion of dispute, keep silent, pray for mercy for everyone, praise them, and we pray for them for Allah safety, His Contentment with the divine decree and that they win paradise. Also, we believe that Ali (MABPW) was right of what he did and has two rewards. Moreover, what Companions did was based on *ijtihad* and thus they have the reward and they are not to consider them as they are sinners nor as they innovate in religion ... and Must refrain from mentioning what happened between them and resort to silence in this matter».⁽⁷⁴⁾

Imam al-Nawawi (AHMOH) in his explanation of the *hadith* says: «If two Muslims meet each other with their swords then (both) the killer and the killed one are in the (Hell)» said: «acknowledge that the blood that shed between the Companions is not included in this warning and the doctrine of the Sunnis and the right people that to think positively of them and refrain from mentioning what happened between them. Also, it is to interpret their fight and that they are *mujtahidoun* and interpreters and they did not intend to sin nor to possess earthly things of that, but each group thought that it was the right thing to do and his opponent was mistaken so he was obliged to fight him to make him return to the commands of Allah. Some of them were right, mistaken and excused in error; because it is *ijtihad*, and if *mujthid* commits a mistake, he is not considered a sinner; however, Ali (MABPW) was right in those wars and this is the doctrine of the Sunnis. The issues were vague and suspected, even there was a group of Companions were confused so they isolated themselves from the two groups; did not fight; did not be sure what was the right thing and thus they were late from helping him».⁽⁷⁵⁾

They are people of precedents, moral excellence and deeds make their sins forgiven of what they did. Furthermore, they had sin-deleting fights for the sake of Allah which delete what and a pure worship.»⁽⁷⁶⁾

The basic principle in the belief of the Sunnis of what happened between the Companions is to resort to silence and never to mention what occurred between the Companions (MABPW) and not to go into it; as it is safer for Islamic belief and for keeping faith, and lest the devil adorns for some to say bad things about

⁽⁷³⁾ Al-ibana ann usoul ad-diyannah, al-Ash'ari, p78.

⁽⁷⁴⁾ Al-Ensaf, al-Baqillani, p67-69.

⁽⁷⁵⁾ sharh muslim, an-Nawawi, 18/11.

⁽⁷⁶⁾ siyar a'lam an-nubala', ath-Thahabi, 10/92.

Companions. Moreover, this would open the doors of evil among the people. But there might be a need to mention what happened between them, either to teach or to respond to the fanatics, ignorant or detested. As for the common people, they cannot go into it, because they might have excessive ignorance, and lack of interpretation and knowledge of these facts. Furthermore, The Muslim should pray for mercy on them, recall their virtues and spread their merits (MABPW).

Dear reader, acknowledge that this research includes a number of issues and different subjects, all of which lead us to a general result that Muslims must uphold because it is the doctrine of the people of truth and guidance, the saved group from Sunnis, based on what clear evidence brought right from the Book of Allah and the *Sunnah* of His Messenger (PBUH) and the consensus of the *Ummah* early Muslims, and their doctrine is summarized in two things:

1 - They hold to speak for what took place between the Companions and refrain from researching in this subject because safety herewith is the silence in what is like this, and they say:

"And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancor (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful."⁽⁷⁷⁾

2 - To refute the narrations of their misdeeds from many sides:
A – Some of these written narrations are false and have been fabricated by their enemies to distort their reputation.

B – Some of these narrations have been added to, decreased, changed or lied in, so it is fabricated and neglected.

C - What was true, authentic of these narrations -a few- they are excused; because either they were *mujtahedein* and right or *mujtahidein* and mistaken. This is one of the *ijtihad* resources, which if he is correct in his *Ijtihad* then he has two rewards and if he makes a mistake he will have one and this error is forgiven. As in the *Hadith* that Allah's Messenger (PBUH) said: : “If a judge passes judgment and makes *Ijtihad* and he is right then he will have two rewards. And if he makes a mistake he will have one.”⁽⁷⁸⁾

D - They are human and to err is human and they are not immune from sins as individuals, but their mistakes have many ways to be forgiven, such as:

- To have repented of it - and repentance wipes out sin no matter what it is- as shown in many evidences.

- They have the virtues and merits that require forgiveness of what they did – if

⁽⁷⁷⁾ al-Hashir surah, verse (10)

⁽⁷⁸⁾ Narrated by al-Bukhari, 4/272. Muslim, 3\1242.

they did it - Allah says: "good deeds will repel evil deeds".⁽⁷⁹⁾ Furthermore, their Companionship and Jihad with the Messenger (PBUH) which bound to forgive minor errors.

- Their good deeds are doubled more than others and no one equals them in this credit. It has proved by the words of the Messenger (PBUH) that they were the best of generations, and that Companions giving charity of a handful of wheat is better than others giving *Uhud* mountain of gold- Allah bless them, the most trustworthy.

This, I seek Allah guidance, and send blessings and peace and blessings upon His slave and His Messenger (PBUH) , and our beloved prophet Muhammad, his family, his noble, righteous Companions.

Praise be to Allah, Lord of the Worlds

References

Holy Quran.

Sunnah Books: Sahih Bukhari, Sahih Muslim, Sunan Tirmidhi, Sunan Ibn Majah, Musnad Ahmad, Al-Jami' As-Sagheir for As-Suyouti, Sahih al-Jamei' As-Sagheir by Albany, Silsilat Al-Ahadeeth As-Sahihah by Albani,.

Al-Ebana ann Usoul Ad-Diyan by Imam Ali Abu al-Hassan al-Ash'ari, D. 330 H, As-Salafiya printing press, 2nd edition / 1397H.

Ethaf al-mureid bi-jawharati at-tawheid - by Sheikh Abdussalam bin Ibrahim Allaqany d. 1078 H.

Al-Ajwiba Al-Iraqia alla al-as'ila al-lahouriya by Abi Ath-Thana as-Sayyid Mohammad Affendi al-Husseini Al-Alousi.

Irshad As-Sari li Sharh Sahih Al-Bukhari - Imam Abu Abbas bin Ahmed bin Mahmoud Al-kastalani, d. 923H.

Al-Iste'ab fi Ma'rifat al-Asshab - Imam Abu Omar bin Yousef bin Abdullah bin Abd al-Barr.

Usoul as-Sarkhasi - Imam Abu Bakr Muhammad bin Ahmad As-Sarkhasi, d. 490 H.

Al-Ensaf fima yajib e'tiqaduh wala yajouz al-jahl bihi by Imam Al-Qadi Abu Bakr bin at-Tayib Albaqilanni d. 403 H.

Al-Esaba fi tameiz assahaba - Imam bin Hajar al-Asqalani (d. 852 H).

At-taqeid wal edah fi sharh muqadimat ibnu Assalah - (Hadith sciences), known as Ibn As-Salah Introduction - for al-Hafez Abdel Rahim al-Iraqi (d. 806 H).

Tafsir al-Koran – Ibn Katheer Ad-Demashqi (d. 774H).

Al-Ba'ith al-Hatheith sharh ikhtisar uloum al-Hadith – Ibn Katheer ad-Demashqi - Ahmed Shaker.

⁽⁷⁹⁾ Houd surah, verse (114)

- Al-Bedaya wan-Nihaya – al-Hafiz Ibn Kathir Ad-Dimashqi.
Tareikh Ibn Khaldun - Abdul-Rahman Ibn Khaldun, (d. 808 H).
Tareikh wa wafayat al-mashaheir wal a'yan - Imam Dhahabi, (d. 748H).
At-Tamheid - Al-Baqilani, (d. 403H).
Al-Jamei' li ahkam al-Quran - by Imam al-Qurtubi, d. 671H.
Ad-Durra fima yajib e'tiqadouh – Ibn Hazn al-Andalusi, (d. 456H).
Siyar a'lam an-nubala - Imam Dhahabi, (d. 748H).
Sharh Al-Fiyat al-Iraqi, so called (at-tabserah wat-tathqirah) – al-Hafiz Zinuddein Abdul Rahim al-Iraqi (d. 806 H).
Sharh al-aqida attahhaawiyah - Abu Ja'far Muhammad bin Salama At-Tahawy, d. 321 H. by Ibn Abi Al-Ezz al-Hanafi, (d. / 792H).
Sharh an-Nawawi alla sahih Muslim - Imam Abu Zakariya bin Sharaf an-Nawawi, (d. 676 H).
Ash-Shifa bi ta'reif huquouq al-Mustafa – Abi Al-Fadl Eyad bin Musa al-Yahsabi al-Andalusi.
Al-aqeida al-wasitiyyah - Shaykh al-Islam Ibn Taymiyah, (d. 728 H).
Al-awasim mina qawasim – al-Qadi Abu Bakr ibn al-Arabi - verified by Ammar at-Talibi.
Fatawa as-Sabki - Imam Taqiu ad-Dein Ali bin Abdulkafi Sabki, (d. 756H).
Fath al-mugheith sharh alfiyat al-hadith - Imam Muhammad bin Abdulrahman as-Sakhaawi, (d. 902 H).
Fath al-Bari Sharh Saheeh al-Bukhari - Imam Ibn Hajar al-Asqalani.
Al-fasil fi al-milal wal-ahwa' wannihal - Imam Abu Muhammad Ali bin Ahmad - known as Ibn Hazm az-Zahiri al-Andalusi (d. 456 H).
Faydh al-qadeer sharh al-jamei' as-sagheir - Imam Abdura'uf al-Manaawi.
Al-Qamous al-muheit - Fayrouz Abadi, (d. 817H).

Umdat al-qari' sharh sahih al-Bukhari - Imam Mahmoud bin Ahmad ibn Musa al-Ayyuni, (d. 855 H).
Al-Kamil fi attareikh - Imam Abu al-Hassan Ali bin Abi al-Karam - known as Ibn al-Atheer, (d.630 H).
Al-kaba'ir - Imam adh-Dhahabi, (d. 748 H).
Al-kifaya fi ilm arriwaya - Imam Abu Bakr Ahmad bin Ali bin Thabit, known as al-Khteib al-Baghdadi, (d. 463 H).
Al-mustasfa fi ilm alusoul - Imam Abu Hamid Muhammad bin Muhammad al-Ghazali, (d. 606H).
Al-mawahib alludanniyeih and sharh al-allama az-Zarqni - Imam Ahmed bin Mohammed Al-Kastalani.
lisan al-arab – Ibn Manzour, (d. 711 H).