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ANALYSIS OF THE DIFFERENCES OF OPINIONS AMONG THE COMPANIONS OF PROPHET MUHAMMAD (ﷺ) (مشاجرات صحابه)

1. **Dr. Aftab Ahmad**, Assistant Professor, Department Islamic Studies, Shaheed Benazir Bhutto University Sheringal (Dir Upper)
2. **Muhammad Shakeel**, PhD Scholar in Islamic Studies, Abdul Wali Khan University Mardan
3. **Dr. Ishaq Ahmad**, Department Pakistan Studies, Shaheed Benazir Bhutto University Sheringal (Dir Upper)
4. **Dr. Syed Ayaz Ahmad Shah**, Assistant Professor, Al Ghazali University Karachi Pakistan,
(ORCID ID: 0000-0002-907-5015)
5. **Dr. Rasheed Ahmad**, Director Affiliation, Majma Uloom Al Islamia, Lecturer Jamia tur Rasheed Al Ghazali University Karachi
6. **Dr. Mufti Kifayat Ullah**, Lecturer, Islamic Studies, Department of Education, Sarhad University, Peshawar.
<https://orcid.org/0000-0003-0967-7053>

Abstract: *The lens of the study is to highlight about the “Mushajarat” of the companions of the Holy Prophet Muhammad (ﷺ). Lexical meaning of the “Mushajarat,, is a dense trees in which the branches are mixing and striking with each other. Here it exposes itself in the meaning of fight because the fighter are mixing and striking with one another. The religious scholars did not explain the partiality among the companions of the Holy prophet Muhammad (ﷺ) as fight, but they rather explained it as “Mushajarat, because the dense tree is the beauty and has attraction for aesthetic watchers. According to ‘sharia,, the word “Mushajarat,, is used for the difference of opinion on religious issues among the companions of the Holy Prophet Muhammad (ﷺ) which is compared with dense tree in which the branches are mixing and striking each other, because the branches of a tree are in different directions which are not objectionable and cannot be termed as a weakness of a tree but rather beautify the tree. Indeed one can find opponency amongst the companions of the Holy Prophet Muhammad (ﷺ) but that is explained by the well doctrine Religious Scholars as ‘Mushajarat,, which is the beauty of Sharia and Islamic Fiqqah, because there was no hostility or*

hatred amongst the companion of Holy Prophet Muhammad (ﷺ) when they were explaining Islamic Fiqqah or Sharia.

Keywords: Analysis, Differences, Opinions, Religious issues, Sahaba Kiram (R.A.)

The word "مشاجرات صحابه" is a possessive phrase in which the word "مشاجرات" is possessed and the word "صحابه" is the possessor.

The word "مشاجرات" (Mushajarat) is the plural form of "مشاجرة" (Mushajarat), derived from the word "شجر" (shajr), which means conflict, dispute or differences.¹ The term "شجر" (shajr) itself has multiple meanings. In Arabic, it primarily refers to a "tree." According to the Holy Quran it is used in the context of disputes and differences among people

﴿فلا وربك لا يؤمنون حتى يُحكّموك في ما شَجَرَ بينهم ثم لا يجدوا في انفسهم حرجا مما قضيت ويسلموا تسليماً﴾²

The verse states, "By your Lord, they will not believe until they make you judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full, willing submission".

According to Al-Asma'i,

﴿'الشجر بمعنى مفرج الفم وما بين اللحين وقال الاصمعي الشجر الذقن،﴾³

According to him it refers to "the specific area between the jaws" which means chin. Similarly Hazrat Ayesha narrated;

﴿'قالت عائشة توفى رسول الله ﷺ في بيتي وفي يومى وبين شجرى ونحرى وصدرى وسحرى﴾⁴

The Messenger of Allah (peace be upon him) when passed away in my house. His head is between my chin and chest.

Literally the word "مشاجرات" (Mushajarat) means refers to the branches of tree'' that interlinking and tossing's of their branches and twigs with each other. Same like this it is metaphorically used in the meaning of disputes and conflicts and differences because these are not in the same directions so seems that they fight, hitting and mingling in one another.

According to Ulama kiram the disagreements and open conflicts that occurred

among the Companions of the Prophet Muhammad (ﷺ) did not considered as wars and battles, rather, they interpreted them using the term "Mushajarat".

This is because when during the breeze a bunch of trees and their twigs are interlinking and tossing their heads is not considered a flaw, rather its make a lulling and beautiful scenario⁵.

Similarly the differences of opinions, conflicts, divergence and disputes among the companions of Rasool (ﷺ) is not objectionable and does not cause any protest and dispute. That is why instead of using terms like "war" and "battle" for the disagreements and conflicts among the Companions, they used the term "Mushajarat". Infact, there were differences among the Companions, which are referred to as "Mushajarat" among them, according to the verse Quran (فِي مَا شَجَرَ بَيْنَهُمْ). However, these differences were not flaws, they were wholly sully related to religious, judiciary (Fiqha), social and political issues such as caliphate and related affairs. In any case, they were not involve in any crime and evil deeds. It is a fact that differences in opinion are not condemned or objectionable. Differences of opinions are born naturally and in all walk of life the differences of opinions are exists. For example there are differences of opinions among Ayema which is blessing for the Ummah differences of opinions among Muftes, rulers and so on. Whether it is material or spiritual, intellectual, aesthetic or moral, there is no sphere free from differences in rules, principles, and issues. No art form is devoid of differences between reasonable or dynamic artists, so differences should not be avoided but rather attributed to human nature. Humans inherently have differences in their natures, minds, understanding, taste etc., so these differences are utmost and will not be ignored. With addition, there are differences and variations in human nature, structures, colors, heights, and bodily compositions. Therefore, how can differences be condemned and ignored when they are a result of inherent variations. That's why it is mentioned in the saying of Prophet Muhammad (peace be upon him.

{أخلاف امتي رحمة واسعة} ⁶

The difference of my Ummah is the blessings."

However, using differences for personal matters promoting greed, corruption and injustice, and it is condemned and considered a sin. Only those peoples who corrupted and having evil intentions can do so. However, it is a fact that the

companions of the Prophet Muhammad (peace be upon him) were free from all these evils. So their difference of opinions is not contradictory to Quran and Hadith. They are free from all those social evils and behave everyone without color, creed. However, if an action is contrary to Quran and Hadith and possibility.

To deviates from the purity of intention, for them it is incorrect. Therefore, it is not impossible for the companions of the Prophet Muhammad (ﷺ) to have differences in this regard. However, it is important to note that they were free from all evil, as their intentions and actions were pure. According to Hadith

''(حب الدنيا راس كل خطية)''⁷

Worldly inclination status and power is the root cause of all evils which lead to corruption, conflicts, destruction and injustice etc. Thus, the companions were free from all these vices. Their righteousness strong determination and exemplary character were witnessed by Allah, and therefore, the entire Muslim community agreed on their piety and justice. They were even successful in conquering kingdoms and gaining the powers, yet their devotion to asceticism remained unchanged, and even differences among themselves did not affect their mind, soul and believe on Allah. Their faith and trust were not diminished, and there was no deficit and dearth in their religion and trustworthiness. No one can say that if Ali (may Allah be pleased with him) had been successful in the Battle of Saffin, he would have built palaces and lived luxuriously. Similarly, if Muawiya (may Allah be pleased with him) had been successful in Sham, it would have led to a decline in his devotion, worship, and trust in Allah. Therefore, undoubtedly, the differences among these noble individuals were free from evil and purely based on Quran and Hadith.

جھگڑتے تھے لیکن نہ جھگڑوں میں شر تھا

خلاف آشتی سے خوش آئند تر تھا

"the differences of opinions مشاجرات صحابہ The opinion about the word " among the Companions of the Prophet Muhammad (ﷺ) were not limited to scholars, jurists, or historians alone. It is a historical fact and a well-known belief that the conflicts between the Companions were not driven by evil intentions or

worldly ambitions. The renowned scholars Ibn Khaldun, who wrote about the conflicts between Hazrat Ali and Hazrat Muawiya:

﴿ولما وقعت الفتنة بين علي ومعاوية وهي مقتضى العصبية كان طريقهم فيها الحق والاجتهاد ولم يكونوا في محاربتهم لغرض دنيوى اولايثار باطل اولاستشعار حقه كما قد يتوهم متوهم وينزع اليه ملحد وانما اختلف اجتهادهم في الحق فاقتلوا عليه وان كان المصيب عليا يكن معاوية قائما فيهما لقصد الباطل انما قصد الحق واخطا والكل كانوا في مقاصدهم على حق﴾⁸

When the conflict between Ali and Muawiya occurred, which is not fought for family status or other worldly power but their approach was based on truth and they did not engage in fighting each other for their own interests or spreading falsehood and misperception. They had different interpretations of the truth, which led to their disagreement and conflict. However, the tragedy was primarily on Ali's side... Muawiya, on the other hand, stood firm for his intention, not with the intention of promoting falsehood, but with the intention of seeking truth and committing mistakes. Each of them pursued their purposes with genuine intentions. However, they made intellectual mistakes in the process. Both parties were on truth. "This is the fact and cannot be denied that some vicious peoples took advantage of their differences because they were hypocrites and had selfish. They took the opportunity to defame this noble group and to block and hinder the spreading of Islam and their great conquests and presents their differences as those for their selfish interests. But the reality is that they both right path.

However, it is important to note that the disputes among the Companions did not tarnish and defame their glory. They were undoubtedly on a higher spiritual benchmarks and free from false allegations and vices attributed to them. These were baseless allegations that were made against them. Even during the conflicts, whenever someone in the group scandalized and insulting the other group were strictly prohibited by both the leaders to not abuse. The history is filled with such incredible events clearly indicating that the companions of Prophet Muhammad had great reverence and respect each other.

The said differences of opinions between the two groups were based on principles and not personal enmity. It was only to safeguard and preserve the principles Islam

not due to any psychological or personal interests. They both stand firm on their opinions to protect and preserve the essence Islam, rather than any sectarianism, feudalism or egoism. The question that arises is why such significant differences occurred among the Companions who were all pious, just, trustworthy, ascetic, and sought Allah's pleasure in every situation. Why did these profound conflicts emerge, leading to terrifying wars and bloody battles? The answer of the said question about the differences among the companions of the

Prophet Muhammad (peace be upon him) was given by the Prophet himself. Saeed bin Al-Musayyib 94 AH/713 CE) narrated that Umar ibn Khattab (may Allah be pleased with him) reported, "That I heard Prophet Muhammad (ﷺ) about the differences among the companions and said;

{'' ان اصحابك عندي بمنزلة النجوم في السماء بعضها اقوى من بعض، ولكل نور فمن اخذ بشئى ما هم عليه من اختلافهم، فهو عندي على هدى⁹

{قال رسول الله ﷺ: اصحابى كالنجوم فبايهم اقتديتم اهتديتم¹⁰

'I asked my Allah about the differences of opinions among my companions, 'so Allah subhanao WA Taala said that O Muhammad (ﷺ) your companions are like the stars in the sky. Some are brighter than others, but they all have their own light. Whoever follows any of them will be guided and your companions' differences are a mercy.'"

In another Hadith, it is mentioned that the Prophet Muhammad (ﷺ) said,

{'' ان اصحابى بمنزلة النجوم فى السماء فايها اخذتم به اهتديتم، اختلاف اصحابى لكم رحمة¹¹

"My companions are like the stars in the sky. Whoever holds onto them will be guided and find a righteous way." The Prophet Muhammad (peace be upon him) emphasized that the differences among his companions are a mercy for the Muslim Ummah. Hazrat Ibn e Abbas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "My companions are like the stars in the sky. Which one you follow will be guided. The differences of opinions among my companions are a mercy for you."

The scenario of "differences of opinions among the companions of the Prophet Muhammad (ﷺ)" is highly sensitive issue. If someone haven't firm belief and deep righteous knowledge and immense power of love for the prophet saw about the said issue, then he/ she will be fell into the worse pit of extremism and ignorance. Escaping from these deep and dangerous pits of suspicion and criticism against the companions of the Prophet (peace be upon him) is extremely difficult. Moreover the companions of the Prophet Muhammad (ﷺ) hold a distinguished position in human society because of their virtues like truthfulness

Fear from Allah, patience, honesty and bravery which Almighty Allah honored them with the title "Radi Allahu Anhum". Their defamation and criticism have been prevented. Therefore because of their unique qualities the Ahl Sunnah WA Jama'ah proposed a unique title to describe the entanglement and confrontation among them, which was called "Mushajarat" (disputes). The plural form of "Mushajarat" is "Mushajarat". Its essence is like the branches of one tree interlinking and intersecting with the branches of another or same tree, and their interlinking and clash due to external influences (such as the wind), and when the wind stops, all branches return to their respective places and remain safe and sound.

From the above assertion we concluded that all the companions of the Prophet Muhammad (peace be upon him) were branches of the same tree. They never had any conflicts or clashes among themselves on any occasion rather, external factors and influences involved and play a crucial role. History showed that each of the companions of Prophet Muhammad (ﷺ) had great reverence, Brother Hood and respect and they are all like the organs of the same body when one organ hurt then all body hurt and discontent.

If deeply think about the differences of opinions among the companions of Prophet Muhammad (ﷺ) reaching the reality becomes easier. Otherwise, the differences are not based on religious beliefs, theories, actions, or ethics because all the companions of Prophet Muhammad (ﷺ) believe in one Allah one book Quran ,one path Islam ,but the differences of opinions among them only for the sake of Islam. The painful and tragic martyring of Caliph Uthman ibn Affan (RA) gave birth to bloodshed. Further conspicuous and wicked role of Ibn Saba and his followers, and their hypocritical activities caused an unpleasant situation .To fully understand the scenario it is necessary to reach the evidence and circumstances concerning this tragic demise through dialogue the point goes to war.

From the above context we concluded the difference of opinion of Caliph Ali (may Allah be pleased with him) VS Muawiya ibn Abi Sufyan (RA) can be interpreted.

Virtues of the companions of Prophet Muhammad (ﷺ) according to the Holy Quran

The Holy Quran is full of the distinctive virtues and qualities of the companions of Prophet Muhammad (ﷺ) but here few are listed by the Holy Quran.

﴿أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۖ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾¹²

Those are the believers truly, from them are degrees of high position with Lord and forgiveness and noble provision.

﴿وَأَعْلَمُوا أَنَّنِي مَعَكُمْ رَسُولَ اللَّهِ ۖ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۗ أُولَئِكَ هُمُ الرَّشِيدُونَ﴾¹³

Know well that there is a Messenger of Allah among you; if he obeys you in many matters, then you yourself will be in trouble, but Allah has given you the love of faith and made it dear to you. And made you hate by disbelief and disobedience.

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ۖ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ ۗ أُولَئِكَ هُمُ الصَّادِقُونَ﴾¹⁴

Indeed, those who believe in Allah and His and (His) seek pleasure, their identity is (present) in their faces, by the effect of prostration. This is their description in the Torah and their description in the Gospel is like a field that took out its field, then strengthened it, then it grew fat, then stood upright on its stem, pleasing the cultivators, So that He may anger the disbelievers through them, Allah has promised those among them who believe and do righteous deeds a great forgiveness and a great reward Messenger, then repent and strive with them and with them and themselves in the way of Allah. It is those who are truthful."

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَئِكَ هُم خَيْرُ الْبَرِيَّةِ﴾¹⁵

"Indeed the believers who have believed in Allah and His Messenger and then do deeds of righteousness, it is the noblest of all creatures.

﴿جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ

لِمَنْ حَسِبَى رَبِّ﴾¹⁶

Their reward with their Lord is gardens of perpetual residence beneath which rivers flow, wherein they will abide forever. Allah is pleased with them, and they are pleased with Him. That is for whoever has feared his Lord.

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا﴾-

سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَنْرِ السُّجُودِ - ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ □ - وَ مَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ

فَاسْتَوَى عَلَى سَوْقِهِ يُعْجِبُ الزَّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ - وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا¹⁷

Muhammad (ﷺ) is the Messenger of Allah and those who are with him are very strict with the disbelievers, very kind to each other, so he will see them bowing, prostrating, the grace of their Lord and (His) seek pleasure, their identity is (present) in their faces, by the effect of prostration. This is their description in the Torah and their description in the Gospel is like a field that took out its field, then strengthened it, then it grew fat, then stood upright on its stem, pleasing the cultivators, So that He may anger the disbelievers through them, Allah has promised those among them who believe and do righteous deeds a great forgiveness and a great reward.

The essence of these verses is that true believers are those who have faith in Allah and His Messenger, without any doubts, and they strive in the cause of Allah with their wealth and health. They are truthful, devoted and sincere in their belief and actions. Their reward from Allah is eternal gardens in Paradise, with rivers flowing beneath, where they will dwell forever. Allah is pleased with them, and they are pleased with Him. The believers are described as being dedicated in their worship, seeking Allah's blessings and pleasure. Their devotion is evident on their faces due to the marks left by prostration. Their characteristics are mentioned in previous scriptures as well. They are compared to a plant that grows strong and firm, pleasing the one who sows it. Allah has promised the believers who do good deeds forgiveness and a great reward.

Virtues of the Companions of Prophet Muhammad (ﷺ) according to Sunnah:

The companions of Muhammad (ﷺ) were the best of this Ummah, the most righteous of heart and the deepest in knowledge and the most straightforward,

people whom Allah chose to accompany His Prophet (ﷺ). Imam Tirmidhi (may Allah have mercy on him) write a whole chapter regarding each the Companions of Muhammad (ﷺ) in the following chapter;

(بَابُ فِي فَضْلِ مَنْ رَأَى النَّبِيَّ ﷺ وَصَحْبِهِ) ¹⁸

Jabir ibn Abdullah narrated that the Prophet (ﷺ) said:

(وَعَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَمَسُّ النَّارُ مُسْلِمًا رَأَى أَوْ رَأَى مِنْ رَأَى») ¹⁹

"That the Hellfire will not for that Muslim who saw me or saw the person who saw me."

(عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ أَقْوَامٌ تَسْبِقُ شَهَادَةَ أَحَدِهِمْ يَمِينُهُ، وَيَمِينُهُ شَهَادَتُهُ) ²⁰

Abdullah ibn Mas'ud narrated that the Prophet (ﷺ) said, "The best of people are my time contemporary of Prophet Hood, then those who come after them, then those who come after them. Then there will come a person who will precede the testimony of one of them with his oath, and his oath will be the testimony." In the said Hadith explaining that the best of people are the people of his time and the contemporary of the Prophet hood, and they are the Companions, may God be pleased with them, and what is meant by the century: The people of one time, then the generation that comes after the Companions, and they are the followers, then the generation that follows the followers, and they are the followers of the followers; The Companions are the best of Muslims. Because they were contemporary with the Prophet, may God's prayers and peace be upon him, and he clarified matters of religion to them, and they took it from him directly. Then the followers took knowledge from them and continued the march of jihad, and so on until the time is behind the time of the prophecy, and they are gradually moving away from the guidance, the Sunnah, and the true religion. Then there will come a time when people will be negligent in matters of religion after they were afraid of doubts, so the testimony of one of them will precede his oath, and his oath will precede his testimony.

The Prophet Muhammad (ﷺ) pleased about the righteousness of his Companions

Hazrat Muhammad (ﷺ) said; Do not abuse my companions and He (ﷺ) would become angry and sad with those who spoke ill and inappropriate words about the

Companions of Prophet Muhammad (ﷺ) words and of them. Following are the few examples from the life of Muhammad (ﷺ).

Once during the time of ignorance, people used to criticize Usamah ibn Zaid because he had dark skin while his father had white fair skin. Al-Mujazzif al-Qa'ifi said "بذه الاقدام بعضها من بعض" then the Prophet Muhammad (ﷺ) scolded him for insulted. Saying "This is one of the acts of ignorance."²¹

Another occasion Hazrat Aisha (may Allah be pleased with her) narrated;

{ان النبي دخل عليها مسروراً تبرق اسارير وجهه فقال الم ترى ان مجرماً نظر أنفا الى زيد بن حارثة و اسامة بن زيد فقال بذه الاقدام بعضها من بعض"}²²

That the Prophet Muhammad (ﷺ) was so pleased with the purity of his Companions that he entered in house while so being happy, and by this happiness His (ﷺ) face was shining. He (ﷺ) said to Hazrat Aisha, "Didn't you see? I just saw Zaid ibn Harithah and Usamah ibn Zaid, and I said, "These feet are similar to each other."

Similarly, when Ma'iz ibn Malik was punished for confessing of his adultery some of the companions of Prophet Muhammad said "stoned him like a dog!"

When the Prophet Muhammad ﷺ heard this, he became angry and said,

{اين فلان و فلان انزلا و كلا من جيفته هذا الحمار}

"Hold on! Would you stoned him while he has repented such an extent that if his repentance were to be divided among the people of Medina, it would enough for the entire Madina"²³

Defaming and insulting the companions of Prophet Muhammad is commit a sin

The Prophet Muhammad strictly forbidden the peoples to defaming and insulting the companions and said that all my companions are like stars and all of them are having good character traits, moral qualities such as kindness (to people and animals), charity, forgiveness, honesty, patience, justice, respecting parents and

elders, keeping promise so they are all the best peoples so follow them you will be guided.

These are some examples of the virtues, morality and traits of the companions of Prophet Muhammad (ﷺ).

﴿ عن أبي سعيد الخدري رضي الله عنه قال: قال النبي ﷺ
لا تَسُبُّوا أَصْحَابِي، فلو أنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ، ذَهَبًا مَا بَلَغَ مُدًّا أَحَدَهُمْ، وَلَا نَصِيفَهُ ۗ﴾²⁴

Abu Sa'īd al-Khudri (may Allah be pleased with him) reported that the Prophet Muhammad (ﷺ) said: "Do not insult my Companions, for if anyone of you spend gold equal to Mount Uhud (in Allah's cause), it will not be equal to a Mudd or even half a Mudd spent by one of them."

The Prophet Muhammad (ﷺ) forbade insulting any of his Companions. He also said that if anyone spent the like of Mount Uhud in gold, his reward would not amount to the reward that a Companion got for spending a handful or less of food. Indeed, the Companions are all better than those who came after them. Their spending was superior to that of others because they did so at the time of neediness and when they had limited resources. Also, their spending was meant to support and protect the Prophet (may Allah's peace and blessings be upon him). These virtues are unattainable after his death. Furthermore, the Companions strove in the cause of Allah, obeyed Him, were compassionate, humble, altruistic, and had the chance of meeting the Prophet (may Allah's peace and blessings be upon him) even for a short while. Virtues are not subject to analogy in this context. They are a divine favor that Allah bestows on whomever He wills.

Insulting the Companions of Prophet Muhammad (ﷺ) is punishable and serious offense so Prophet Muhammad (ﷺ) forbade of insulting or disrespecting the Companions. In this Hadith, insulting and abusing the noble Companions is strictly forbidden, and bound the state law to punish such persons according to his discretionary power.

According to the numerous Islamic scholars that ridicule, insult or defaming the companions of Prophet Muhammad (ﷺ) will be severe penalty or death sentence. Ibn Taymiyyah also narrated that:

﴿"ما رأيت عمر بن عبدالعزيز ضرب انسانا قط الا رجلا شتم معاوية فضربه اسواطاً"﴾²⁵

"I never see Umar bin Abdul Aziz punishing human being except Insana Shatam Muawiya Fahih Al-Aswata Tabi the person who abused and insulting Sayyiduna Muawiya Radiyallahu Anhu, so he beat him harshly.

"مشاجرة" (Mushajarat) among the companions of Prophet Muhammad (ﷺ)

Infect it is important to note that there were several times the "مشاجرة" (Mushajarat) differences of opinions take place The most important are between Ali ibn Abi Talib, Muawiya ibn Abi Sufyan, and Aisha Siddiqi, which eventually led to the Battle of Jamal and the Battle of Saffin. However, those conflicts were not for the sake of their own interests, retaliation or acquiring the caliphate, but rather they were related to the issue of seeking justice and Qisas.

As mentioned in the above narrations that the conflict between the Companions was primarily instigated by Abdullah ibn Saba, a Jewish Yemeni, and his party. Therefore, it is briefly stated in the books of hadith and history that no Companion of Prophet Muhammad (ﷺ) involved in the assassination of Uthman.²⁶

It is important to know that differences of opinions, conflicts and disputes occurred among the Companions, but this does not diminish or ruin their virtues, status, glory and greatness.

As well as the differences of options regarding Muawiya ibn Abi Sufyan and Aisha regarding Muawiya the Siddiqi, there are clear statements in Quran and Sunnah.

Prophet Muhammad (ﷺ) said

﴿اللهم اجعل هاديه مهديا واهد به﴾²⁷

'O Allah, guide him and make him a source of guidance. And about Aisha, the Prophet Muhammad (ﷺ)

﴿"يا أم سلمة لا تؤذيني في عائشه فانها انزل على الوحي وانا في لحاف امرأة منكن غيرها"﴾²⁸

'O Umm Salamah don't hurt me about Aisha, for the Divine Revelation was not revealed to me while I was in the quilt of a woman other than her.

Difference between History and Hadith:

1. Science of Hadith
2. Science of History

The Science of Hadith is attributed to the Prophet Muhammad ﷺ and his companions, as well as Science of History is not attributed to any Prophet nor companion.

3. The Science of Hadith is one of the basic principles of Islamic law, and it is obligatory to be obeyed and History is not one of the fundamental principles of Islamic law.
4. As for Hadith, its history has just one source for confirmation. Every narration has only one method of verification such as Isnad, moreover history does not have a fragile ego like Hadith's
5. The authors of the Science of Hadith were Muslim scholars, experts in the Quran and Hadith. While the majority of authors in the Science of History are from the Jewish, Christian, Magian, and other non-Muslim groups who have no connection to the Quran and Sunnah or to history and geography.

From the above statements of Quran and Hadith we concluded that those who criticized and blame the companions of Prophet Muhammad ﷺ because of their differences of opinions. Now it cleared that if the conflicts take place among them are not because of their personal interests but because of the interpretation of justice and for the sack of Islam. And those who draw a false belief and rum ours against them are wholly sully to defaming them and to block the spreading of Islam.

Brief summary of listed Objections against the companions of Prophet Muhammad ﷺ and their answers:

Question 1: Regarding Hazrat Ammar (RA), the Prophet ﷺ said, "تقتل" (تقتل) "A group of Baghi will kill him" In the battle of Saffin Hazrat Ammar (RA) fought against the armies of Hazrat Muawiya (RA), and he was martyred by the rebels nor by any companion of the Prophet Muhammad(ﷺ).

Answer: There are a lot of answers regarding this question few of them as under;
(A) Hazrat Ammar (RA) was not martyred by any companion of the Prophet Muhammad (ﷺ) but by the group of rebels known as Al-Baghiyyah.²⁹

Question 2: { اذ ا رايت معاويه على منبرى فا قتلوه }

"When you see Muawiya on the pulpit (منبر), kill him."

Answer: This narration is baseless and a false propaganda.³⁰

Question 3: Some claim that the Prophet Muhammad ﷺ said to: Hazrat Muawiya (RA), "Your children will oppress my children, and they will do wrong with them."

Answer: The above mentioned narrations was about the son of Hazrat Muawiya (RA) son Yazid. According to Mulla Ali Qari:

{ و من ذالك الاحاديث فى ذم معاويه ، ذم عمر و بن العاص
(، و ذم بنى الاميه كلهم موضوع)³¹

According to Mulla Ali Qari "that sort of Hadiths were written against Muawiyah, against Umar and against the Banu Umayyad's but these are all baseless and false."

Question 5: Why did Hazrat Aisha (may Allah be pleased with her) intervention in the Battle of Jamal?

Answer: When there is a quarrel or any misunderstanding between children, then the parents interfere or involve to create a peaceful atmosphere maintain peace and justice, that's why it is a common practice and not to be objected to do so.

Question 6: Some people claim that the Prophet Muhammad ﷺ nominated Hazrat Ali (may Allah be pleased with him) as his successor. Is it true?

Answer: The claim about the appointment of Hazrat Ali (may Allah be pleased with him) as the successor of the Prophet Muhammad ﷺ is true because this narration is supported Quran, Hadith and other authentic sources. The Prophet Muhammad ﷺ explicitly appointed Hazrat Ali as his successor on so many occasions, including the event of Ghadir Khumms.

Question 7: Is it true that Hazrat Abu Bakr (may Allah be pleased with him) took the caliphate by force after the death of the Prophet Muhammad ﷺ?

Answer: The appointment of Hazrat Abu Bakr (may Allah be pleased with him) as first caliph after the Prophet Muhammad ﷺ was based on mutual understanding, support and will of the companions not by force.

Question 8: Some peoples criticize and accused Hazrat Uthman (RA) because of His wrongdoing. Is there any reality behind this allegation?

Answer: The allegation against Hazrat Uthman (may Allah be pleased with him) was baseless and rumors. Hazrat Uthman (may Allah be pleased with him) was a pious caliph who made significant contributions to Muslim Ummah. The accusations against him was mainly politically motivated and aimed at undermining his leadership.

Question 9: Is it true that the Islamic scholars who contributed to the science of Hadith were mostly Muslim scholars, while the historians were predominantly non-Muslims?

Answer: Yes, it is true that the majority of scholars who contributed to the science of Hadith were Muslims. They devoted himself and sacrificed their lives to preserve the sayings and actions of the Prophet Muhammad ﷺ. While the historians are including Muslims and non-Muslims, who have written various historical events, including Islamic history.

Belief of Ahl e Sunnah WA al-Jama'ah regarding the Companions of Prophet Muhammad ﷺ

Ahl e Sunnah WA al jamat are those peoples who believe Almighty Allah and his Messengers. And having great respect and reverence to all the companions of Prophet Muhammad ﷺ. According to Imam Tahawi (331 AH):

﴿ ونحب اصحاب رسول الله ولا نفرط في حب احد منهم ولا نتبرا من ائمتهم و نبغض من يبغضهم ولا نذكرهم الا بخير و حبهم ديناً و ايماناً و بغضهم كفر ا و نفاقاً و طغياناً ﴾³²

"We have a great reverence and love the Companions of Prophet Muhammad ﷺ. and our love and respect for them have no boundaries. We do not allow anyone having bad intentions nor ill-treated. We hate those who hatred toward them. Call them with good names and consider love for them as a part of our faith."

SUMMARY:

This article we concluded those who accused and blamed the Companions of Prophet Muhammad ﷺ and raised a false allegations towards them will not be Muslims. Infact if were differences of opinions then it's all for the interpretation of Justice and for the sack of Islam not for their own personal interests. Most of doubts, allegation and suspicions regarding the noble Companions of Prophet Muhammad ﷺ raised due historical books. We have already discussed history in brief and the differences between the two. History books have no authority nor a primary source except Quran and Hadith. Being as a Muslims we are bound to follow Quran and Hadith that's why most of the allegations against the companions of Prophet Muhammad ﷺ were baseless and there is no reality in them because they are all based on history. According Mufti Muhammad Shafi in his famous book "Shahid-i-Karbala: " that authentic history do not hold the same level of Hadith that why the famous history books written by Imam Bukhari having no status nor holding the same level of Sahih Bukhari.³³ Al-Allama Anayatullah Shah Bukhari states, "Never draw a personality sketch of the companions of Prophet Muhammad ﷺ by history, but interpret them through Quran."³⁴

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16

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