

The Phases of the Sahaba Preferability (May Allah Bless Them) and their Preferability in the Light of Holy Qur'an and Sunna Nabawia

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Access Search in ١٨/٩/١٤٣٧  Approved for publication in ٢٠/١٠/١٤٣٧

ملخص البحث:

أوجه أفضلية الصحابة ﷺ وتفاضلهم في ضوء القرآن الكريم والسنة النبوية
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تناولت هذه الدراسة: "أوجه أفضلية الصحابة ﷺ وتفاضلهم في ضوء القرآن الكريم والسنة النبوية"، وتكونت من تمهيد وثلاثة مباحث؛ التمهيد فيه تعريف الصحابي ﷺ وطرق معرفته، والمبحث الأول: أفضلية الصحابة ﷺ على سائر الأمة، وفيه استعراض للأدلة المثبتة لذلك ثم أوجه أفضليتهم، والمبحث الثاني: التفاضل بين الصحابة ﷺ، وفيه استعراض للأدلة المثبتة لذلك ثم أوجه تفاضلهم، والمبحث الثالث: واجب الأمة تجاه مسألة أفضلية الصحابة ﷺ والتفاضل بينهم، ثم كانت خاتمة الدراسة وفيها النتائج والتوصيات.

Abstract:

This study discusses: The phases of the Sahaba (companions) preferability (May Allah Bless Them) and their preferability in the light of Holy Qur'an and Prophetic Sunna. It consists of an introduction and three chapters; the introduction includes the definition of the Sahabi (May Allah Bless Him) and the methods of knowing him. The first chapter: the preferability of Sahaba (May Allah Bless Them) over the nation. It reviews the evidences which confirm this then the phases of their preferability. The second chapter: the preferability between the Sahaba (May Allah Bless Them). It reviews the evidences which confirm this then the phases of their preferability. The third chapter: the duty of the nation towards the question of the preferability of the Sahaba and the differences in terms of preferability between them. Finally, the conclusion of the study, the results, and the recommendations.

Introduction:

All perfect praise be to Allah, we seek Him his thank and help, whoever Allah guides -for him there is no misleader and Whoever Allah

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sends astray- there is no guide for him. I testify that there is none worthy of worship except Allah, and that Muhammad is His slave and Messenger, may Allah exalt his mention as well as that of his family and all his companions, then.

Our nation is the blessing one and the most honorable to Allah, the most blessing generations are the first three centuries, the most preferable are the Sahaba (companions of the prophet) (May Allah Bless Them) [Ibn Taimia :Menhaj As'un'a ٦/١٥٠], they are the most preferable and amended than the followers upon them ever, this is the belief of all scholars." [Al-khateeb Al-baghdadi: Al-kefaia ١/١٨٦-١٨٧] the one who reads their lives with our Prophet (Peace and Blessing be upon him), knows the Sahaba virtue and their good effects in Islam during his life and upon his death (Peace be upon Him), may Allah bless them the best, most completed and preferable rewards, they fought well in Allah cause, till they spread the Religion and the rituals of Islam, without them the Qur'an and Sunna would not reach us neither a root nor branch. [Al-haithami: Az'wajer ٢/٢٤٨].

All of the Sahaba (May Allah Bless Them) "shared in the companionship then they differed in the advantages which Allah gave of the advantages and means so they differed in even though all of them were included in the companionship, justice, and praise." [Al-kurtubi: Al-Jamea' le Ahkam Al-qura'n ٤/٢٥٧].

This study discusses the preferability phases of Sahaba and their virtues in the light of the Holy Qur'an and Sunna (Prophetic Traditions) and Allah is our sponsor.

- First: the importance of the study:

It refers to the most blessing humans upon Prophets and Messengers, they are the Sahaba of the Prophet (Peace be upon Him)), it confirms their statuses and preferability.

- Second: the study objectives:

- ١- Affirming the preferability of the Sahaba (May Allah Bless Them) and their preferability in.
- ٢- Excretion the preferability phases of the Sahaba (May Allah Bless Them) and their preferability.
- ٣- Explaining the Islamic Nation view and their duties toward the Sahaba preferability question and their differences in preferability, especially that Allah enemies used it negatively so they took as an excuse to underestimate some of the Sahaba and defame them (May Allah Bless Them).

- Third: the previous studies:

Anciently and recently, many scholars wrote about the Sahaba, many referee scientific studies have talked about the Sahaba in general (May Allah Bless Them), or some of them particularly. The researcher talks about the preferability of the Sahaba (May Allah Bless Them), their statuses in brief or details, For example, the most important studies but not included:

- ١- The belief of the people of Sunna and the Group towards Sahaba (Aqida Ahul El-Sunna wa A-Jamaa' fi As'habatu' Al-Kiram (May Allah Bless Them) prepared by: Dr. Naser Ali El-sheikh, a PHD dissertation, discussed in Al-Aqida Department at Islamic University in Madina in ١٩٩٠, printed and published by al-Al-Rushed Library at Riyadh.
- ٢- The preferability studies at Al-Aqida (Mabaheth Al-mufadala fi Al-aqida), prepared by: Dr. Mohammed Ibn Abedel-Rahman Abu Yousef Al-Shaithafi, , a PHD dissertation, discussed in Al-Aqida department at Islamic University in Madina in ١٩٩٠, printed and published by Dar Ibn Affan in Cairo.
- ٣- The Sahaba and their statuses in the Muslims points of view (Al-Sahhaba wa Maknatehm inda Al-Muslimeen), prepared by: Dr. Mahmoud Aidan Ahmed al-Dlimi, supervised by: Dr. Hareth Suliman Al-Dari, M.A paper at the Islamic Sciences, discussed in the Islamic Sciences College in Baghdad University in ١٩٩٣.

However, these studies were very important in its regard, but it talked about the Sahaba preferability in term of belief, it did not discuss independently the preferability phases and their differences in as this study discusses.

-Forth: the problem of this study:

This study tries to answer three main questions:

- Are the Sahaba (May Allah Bless Them) are the best people upon the Prophets and Messengers? What are the phases of the preferability?
- Are the Sahaba (May Allah Bless Them) preferability's differed between themselves? What are the phases of preferability?
- What is the Umma (nation) view's and its duty towards the preferability of Sahaba question (May Allah Bless Them) and their preferability?

-Fifth: the methodology of the study:

To answer these questions, the researcher follows the induction methodology to trace the scientific material through the Prophetic Sunna books and the biography books, then he uses the selective methodology in choosing the evidences, examples, and the vary sayings. He studies it, categorizes into chapters and requests, then he uses the analysis methodology in highlighting the subject, paying attention to the legitimacy of the saying and the presentation accuracy.

-Sixth: the research plan:

The study consists of an introduction, three chapters and the conclusion.

The introduction: it has the definition of the Sahabi (May Allah Bless Him) and the ways of knowing him.

The first chapter: The Sahaba preferability phases (May Allah Bless Them) over all of the nation, it has two requests:

- The first one: the evidences which proof the Sahaba preferability (May Allah Bless Them) over all of the nation.

- The second one: The Sahaba preferability (May Allah Bless Them) over all of the nation.

The second chapter: the preferability between the Sahaba (May Allah Bless Them) which includes two requests:

- The first one: the evidences which proof the companions preferability May Allah Bless Them.

- The second one: the phases of the evidences between the Sahaba preferability (May Allah Bless Them).

The third: the nation duty towards the Sahaba preferability (May Allah Bless Them) and their preferability.

The conclusion: includes the results and recommendations.

Finally, the researcher asks Allah (Glory for Him) to guide me, to prevent me of misinterpretation, or fall in delusion:

﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾ [هود: ٨٨]

"And my success is not but through Allah. Upon him I have relied, and to Him I return."

Preface

The Definition of Sahabi and the Ways of Knowing him

- First: the definition of Sahabi (a companion):

The definition of Sahabi: it comes from the verb (sahaba) and (sad, 'a? and ba?) are of the same origin. It indicates to compare something and be close of the friend. The plural form (saheb') [Ibn Fares: Mu'jam Makaees Al-lugha ٣/٣٣٥] and the sahib: colleague." [Ibn Manthour: Lisan Al-arab ١/٥١٩]

And the origin of this - saheb and sohba- for those have seen and sat with, they called it to the one who abide to any the schools, so we say: A-Shafi'i companions and Abu Hanifa companions, everything abided to anything is accompanying it. [Al-fayu'mi: Ketabu El-mesbah Al-muneer ١/٤٥٥].

The idiomatic definition: the scholars define it with many definitions, the most popular is what Ibn Hajar said: (May Allah save his soul), he defined the Sahaba: (the one who met the Prophet (Peace be upon Him) believing him and died as he was, even he disbelieved during that period). [Ibn Haj'ar: Nuzhat Annath'ar P١١١].

The ways of knowing Sahaba:

Those whom described as Sahaba and their meeting was proved with the Prophet (Peace Be Upon Him) are (countless number but we know the one by if he was at that time) [Ibn Haj'ar: Al-isab ١/٢٢] this is proved by [Ibn As'lah: U'loum Al-haddeth P٢٩٤ & [Ibn Haj'ar: Al-isab ١/٢٠].

- First: Continuous Recurrent [Tawatur] as proving the companionship of Abu Baker and Omar (May Allah Bless them).

- Second: Well-known [Shohra] but less than Tawatur.

- Third: it is narrated by some of the Sahaba that he has a companionship.

- Forth: it is narrated by some of the Followers that he has a companionship.

- Fifth: telling about himself upon verifying his uprightness and contemporaneity, I am a companion.

For the uprightness, all of Sahaba are upright due to the Holy Qura'n and Sunna sayings and no one may ask their uprightness. Whereas the contemporaneity, it is a condition is considered upon passing one hundred and ten years of the Prophet (Peace be upon Him) Hijra. The Prophet (Peace be upon Him) at the end of his life said to his companions (May Allah bless them): Once, towards the end of his life, the Messenger of Allah (ﷺ) concluded the 'Isha' (night) prayer and said, "After one hundred years from tonight none of the people on the surface of the earth will survive." [Sahih Al-bukhari, H١١٦ & Sahih Muslim H٢٥٣٧].

For this point no one of the scholars believe any of those proclaimed that they are Sahaba. And some were proclaimed but they were lied as Ibn Hajjar explained. [Ibn Haj'ar: Al-isab ١/٢١-٢٢].

The First Chapter

The Sahaba Preferability (May Allah Bless Them) over all of the Umma

The best of the creatures are our Prophet Mohammed (Peace be upon Him) then the Messengers of inflexible purposes, then the Messengers, then the Prophets (Peace Be Upon Them), then the Sahaba (May Allah bless them) [As'farei'ni: Ketab Lwami' Al-anwar Al-bahiy'a ٢/٣١٠]. it is authentic with many evidences.

- The first request: the evidences which prove the Sahaba preferability (May Allah Bless Them) over all of the umma.

It is proved with many evidences of the Holy Quran and Prophetic Tradition, as the consensus proved the Sahaba virtue and preferability (May Allah Bless Them) over all of the umma. This preferability that no one of the successors may achieve.

From the Holy Quran:

قال الله ﷻ: ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾ [آل عمران: ١١٠].

"You are now the best people brought forth for (the guidance and reform of) mankind. * You enjoin what is right and forbid what is wrong and believe in Allah. "

وقال الله ﷻ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [البقرة: ١٤٣].

"We had appointed the former ghiblah towards which you used to turn your face merely to test who would follow the Messenger and who would turn back."

Al-Khateeb Al-Baghdadi upon mentioning those two verses said: "this term, even it is general but it is special, it was said: it was narrated for the Sahaba and others." [Al-khateeb Al-baghdadi: Al-kefaia ١/١٨٠]

وقال الله ﷻ: ﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى﴾ [النمل: ٥٩].

Allah said: (O Prophet) * say, "Praise is for Allah and peace upon

those servants of His Whom He has chosen."

Ibn Taimia said: "And Mohammed and his Sahaba are the best of whom He has chosen." [Ibn Taimia Al-har'ani: Menhaj As'un'a ٢/٣٥].

Ibn Katheer narrated that the meaning of "those servants of His Whom He has chosen" two sayings: the first; his Messengers and the noble Prophets, and the second; Mohammed's' Sahaba, then he congregated between them by: "there is no contradiction, if they were from whom He has chosen, so the prophets are worthier than them." [Ibn Katheer: Tafseir Al-qura'n Al-atheem ١٠/٤١٨-٤١٩].

وقال الله ﷻ: ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾ [الفتح: ٢٩].

"Muhammad is Allah's Messenger, and those who are with him are firm with the unbelievers* but compassionate with one another.* You see them occupied in bowing and prostrating and in seeking Allah's bounty and good pleasure. They are distinguished* from others by the marks of prostration on their faces. Thus are they described in the Torah.* And their parable in the Gospel is that of* a tilth that puts forth its shoot, then strengthens it so that it becomes stout and stands firmly on its stem. This is a sight pleasing to the sowers and one by which the unbelievers will be enraged. As for those who believe and do righteous deeds, Allah has promised them forgiveness and a great reward.*"

Ibn Katheer said that: "the Sahaba (May Allah bless them), their intentions were purified, their deeds were done, every one saw them, he was admired of their vertex, Malik said (May Allah bless Him): "it was narrated the Christians once they saw the Sahaba who conquered Sham, they said: "We swear that those are better than the disciples as we knew." They were right since this nation was honored in the late books, the most honored of the nation are the Messenger's companions. Allah mentioned this in the sent down books and the common information. [Ibn Katheer: Tafseir Al-qura'n Al-atheem ١٣/١٣٤-١٣٥].

From the Sunna:

It is narrated from Abdulla Ibn Masuod (May Allah Bless Him) from the Prophet (Peace be upon Him): "The best of mankind is my generation, then those that come after them, then those that come after them." [Al-bukhari: Sahih Al-bukhari, H٢٦٥٢ & Muslim: Sahih Muslim, H٢٥٢٣].

Ibn Hajjar said: "this tradition is concluded to amend the first three generations, even if their statuses mostly were differed in term of preferability." Then he said: "This was concluded to compare between the

Sahaba preferability.”[Ibn Haj'ar Al-askalani: Fateh Al-bari ٧/٧].

It is authentic in Sahihain (the two holy books): " it is by narrated Abu Sa'id Al-Khudri, The Prophet (ﷺ) said, "A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet?' The answer will be, 'Yes.' Then they will be given victory (by Allah) (because of him). Then a time will come when it will be asked. 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah). Then a time will come when it will be said. 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah). [Al-bukhari: Sahih Al-bukhari, H٢٨٩٧ & Muslim: Sahih Muslim, H٢٥٣٢].

Sheikh Al-Islam, Ibn Taimia commented that: “the Prophet's related his companionships' with companionship and seeing him, He made Allah's conquer for Muslims that any of whom saw him believing him, this characteristic did not come true but for the Sahaba, even he did more deeds than any of the Sahaba (May Allah bless them).”[Ibn Taimia Al-har'ani: Majmouat Al-Fatawwa ٤/٢٨٤].

It is authentic in Sahih from Abi Mosa Al-ash'ri tradition that: "We offered the sunset prayer along with Allah's Apostle (ﷺ). We then said: If we sit (along with Allah's Messenger) and observe night prayer with him it would be very good, so we sat down and he came to us and said: You are still sitting here. I said: Allah's Messenger, we observed evening prayer with you, then we said: Let us sit down and observe night prayer along with you, whereupon he said: You have done well or you have done right. He then lifted his head towards the sky and it often happened that as he lifted his head towards the sky, he 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 Umma and as they would go there would fall to the lot of my Umma as (its people) have been promised.”[Muslim: Sahih Muslim, H٢٥٣١].

Imam Nawawi said that: The Prophet's words (Peace be upon Him): "my Companions are a source of security for the Umma and as they would go there would fall to the lot of my Umma as (its people) have been promised." He meant the existence of innovations and tests in the religion, the appearance of Satan horn, the victory of Romans and others over them, the violation of Madina and Mecca and so on". [Anwawi: Sahih Muslim bi Shareh Anw'awi ١٦/٨٢]. Upon the end of Sahaba era (May Allah bless them) which is an evidence on their preferability over the Umma.

This is proved with the scholars consensus, Al-Khateeb Al-

Baghdadi narrated that: " Even it is not narrated from Allah and His Messenger but what we mentioned, the manner of Hijra, Jihad and Nusra(supporting), spending money and sacrificing their souls, killing the parents and sons, giving advice in religion, the power of belief, the absolute uprightness, believing of their honesty, obligated us that they are the best uprightness than the others, than those who come upon them ever, this is the point of view of all scholars and the jurisprudents." [Al-khateeb Al-baghdadi: Al-kefaia ١/١٨٦-١٨٧].

It was narrated by many of the successor confirming this question, as:

Abdulla Ibn Abbas (May Allah bless him): "Allah chose his prophet Mohammed (Peace be upon Him) with Sahaba loved him more than themselves, they dedicated themselves to help him, Allah described them said:

وقال الله ﷻ: ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكْعًا سَجْدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾ [الفتح: ٢٩].

Muhammad is the Messenger 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.

They did the symbols of Allah, they made exercise of judgment, their ways were purified, their causes were strengthened, Allah's favors were appeared, His religion was remained, Allah degraded the polytheism by them, the polytheism were removed, the word of Allah - that is the highest, He made the word of those who disbelieved the lowest, May Allah mercy and prayers be on these purified souls, they were the allies of Allah in this life, upon the death they are alive, they were advising Allah worshippers, they left to the Last life before arriving it, they were out of this life even if they still alive here." [Al-Masou'di: Murouj Al-dhahab ٢/٤٨].

Ibn Masoud (May Allah bless Him) said: "Allah saw the hearts of the slaves, He found that Mohammed's heart (Peace be upon Him) was the best one, he chose him to be the Messenger, then he saw the hearts of the slaves upon Mohammed's heart, He found that the companions' hearts, He made them the prophets' minsters, fighting in the cause of his religion, what

do Muslims see it as a good deeds, it is and what do Muslims bad it is.”[Ahmed Ibn Hanbal: Musnad, H٣٦٠٠].

'Aidh bin 'Amr (the Companion) (May Allah be pleased with him) visited 'Ubaidullah bin Ziyad (the ruler) and said to him:

"Son, I heard Messenger of Allah (ﷺ) saying, 'The worst shepherds (rulers) are those who deal harshly in respect of supervision. Beware, Don't be one of them!'" Ibn Ziyad said to him, "Sit down, you are but husk from among the Companions of the Prophet (ﷺ)." 'Aidh bin 'Amr (May Allah be pleased with him) retorted: "Was there any husk among them? Surely, husk came after them and among others than them".Muslim: Sahih Muslim, H١٨٣٠].

Imam Nawawi explaining 'Aidh bin 'Amr words saying (May Allah bless him): “this is of the strong words to what every Muslim obeys, the Sahaba (May Allah bless Them) are of whom Allah chosen and the best of their followers, all of them are just narrators, the deficiency was of their followers and husk came after them.” [Anwwai: Sahih Muslim bi Shareh Anw'awi ١٢/٢١٦].

Ibn Al-qayyem said: “thoseSahaba (May Allah Bless Them) are the purest hearts, the deeper knowledge, the least causality, the best speakers, the common advisers, the closet to Allah cause.”[Ibn Al-qaiem Al-Jawzia: I'lam Al-muwke'en ٢/٢١٨].

- The second chapter: the preferability phases between the Sahaba (May Allah Bless them) over the Umma:

The preferability is proved with: “if the more preferability onehas morefeaturesthan the less preferability, if they equal and one of them has more features than the other, he is better than the other, but the shared features should not be preferable.”[Ibn Taimia: Majmouat Al-Fatawa ٤/٢٥٣].

Who looks deeply in the Sahaba's life (May Allah Bless Them)and their way of life, the preferabilities which Allah gave them, he knows that they are the best ever upon the Prophets, they are the best of whom Allah chosen of this nation which is the best nation among the nations.”[Ibn Taimia: Al-Akeeda Al-wastia, P١٢٢].

Their preferability is known through by many points of views, it is concluded in two key views:

- The first, they got the honor of the Prophet’s companionship (Peace be upon Him).
- The second, all of them are upright.

The first view: they got the honor of the Prophet’s companionship (Peace be upon Him), Allah honored the companions(May Allah Bless Them), since they were unique by the prophet’s companionship. They were more preferable than their followers. Imam Ahmed Ibn Hanbal said: “the least companionship is better than the followers whom did not see the prophet even they did all deeds. Those

companions who were with prophets' (Peace Be Upon Him), they saw him and they heard him, who saw him, believed him even for an hour was better than all of the Followers even they did all of the good deeds." [Ibn Mansour Al-tabari: Shareh Usoul E'tekad ١/١٦٠]. Ali Ibn Al-Madiny said similar words. [Ibn Mansour Al-tabari: Shareh Usoul E'tekad ١/١٦٧].

Imam Qurtubi illuminates the reasons and phases which impose the preferability of the Prophet's companionship (Peace Be Upon Him) and preferred them than the others. He said: "the one who was companied the Prophet (Peace Be Upon Him), even he saw him once, is better than all of the followers ever, the preferability of companionship is unequalled and it is the truth that should not be avoided for many reasons:

- ١-The first, the companions preferability and the Prophet's seeing (Peace Be Upon Him).
- ٢-The second, the precedence feature to Islam.
- ٣-The third, the feature of defending of the Prophet's attendance (Peace Be Upon Him).
- ٤-The forth, the Hijra (the travel to Mecca) and Nusra (supporting)
- ٥-The fifth, their control for Sharia and maintain from the Prophet (Peace be upon Him).
- ٦-Sixth, reporting Sunna to their followers.
- ٧-Seventh, the premier in spending at Islam beginnings.
- ٨-Eighth, every good deeds done in Sharia till the Last day, they are the best in doing so. They guided to the good deeds, opened its doors, Prophet PBUH said: "the one who does any good Sunna, he gets its rewards and any one does it to the day of Jurisdiction." [Muslim: Sahih Muslim H ١٠١٧].

It is undoubtedly that they got all traditions, they competed to the noble deeds, if any one tries to count their noble deeds, he finds that its incalculable." [Al-qurtubi: Al-mufhem lema Ashkal min Talkhees Ketab Muslim ١/٥٠٢-٥٠٣].

This is confirmed by many of Sunna and Jammaimams (the most righteous group). Imam Shafi' said: "our Prophet (Peace Be Upon Him) that they are more preferable than those who came upon them, they reported our Prophet traditions (Peace Be Upon Him), they saw the revelation during descending, they knew what our Prophet wanted in general and in particular, they knew his traditions what we knew and ignored, they are better than us in any science and discretion, pious and intelligence, anything is corrected a science and deduced, their views are better than ours for ourselves." [Al-baihaqi: Al-Shafi' virtues ١/٤٤٧].

Imam Ibn Al-qaiem said: "which good deed they are not the first! Which good plan they do not achieve! I swear that they come the spring of life sweetly, they construct Islam basis, and they do not let for those upon them any word, they open with their justice the hearts by Belief and Quran, and the villages by Jihad with the swords, they report to the Followers

everything purified they have of the prophecy lantern's and clearly, their Isnad (chain of narrators) from the Prophet (Peace Be Upon Him), form Gabriel, from the Lord of the Worlds is high and correct, they said: this is our Prophet's pledge toward us, we give it to you, this is our Allah advice and it is obligatory so do you"[Ibn Al-qaiem Al-Jawzia: I'lam Al-muwke'en ٢/٩].

The second phase: they are upright, no one may ask about their uprightness, so the Sahaba themselves have a characteristic that no one may ask about their uprightness, but is it is an axiom since they are totally upright by the texts of Holy Qur'an, Sunna and the consensus of those authentic scholars of this nation."[Ibn As'lah: U'loum Al-haddeth P٢٩٤].

It is important to say that the texts of Holy Qur'an and Sunna of Sahaba (May Allah Bless Them) and praise them are clear and their meanings are granted, the researcher mentioned some of them in the first question."All of that require the Sahaba purification, their amended is confirmed, no one of them may need with Allah uprightness, He knows their intents so they do not need any of the creatures'uprightness, so they are as them till any of them what do not mean but a sin, going out of the interpretation, so their uprightness is fallen, but Allah released them of doing that, He raised their statuses." As Khateeb Baghdadi said.[Al-kefaia ١/١٨٦].

Our nation is agreed upon the Sahaba uprightness (May Allah Bless Them), the consensus narrated more than one scholar as Ibn Abedbar[Al-estab fi Marifat Al-ashab, H٢٢], Khateeb Baghdadi[Al-kefaia ١/١٨٦-١٨٧], Ibn Asslah[U'loum Al-haddeth, P٢٩٥], Nawwawi[Sahih Muslim bi Shareh Anw'awi ١٥/١٤٩], Ibn Hajjer. [Al-isaba, ١/٢٣], and others. Therefore, we assuredly say that: Sahaba (May Allah Bless Them) are the best of Allah creatures after the Messengers and Prophets (Peace be upon Them), they are better than their Followers.

But there is a question, Is the Sahaba preferability is individually or in combination?

The evidences from the Holy Qur'an, Sunna and the consensus, at first the Prophet's tradition: The best of mankind is my generation, then those that come after them, then those that come after them. The Sahaba are better than the Followers, and the Followers are better than their Followers.

The scholars are agreed upon the virtue of Sahaba and their preferability over others, especially who spends and fights with Prophets (Peace Be Upon Him) all battels, Ibn Hajjer [Fateh Al-bari ٧/٦]: It is clear that who fights with Prophet (Peace Be Upon Him) or in His time by his order or spends any of his money due to him, no one may equal him in terms of preferability no matter who is he. But the one who does not have is under search, since Allah says:

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [الحديد: ١٠].

Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted.

The scholars differed for those who do not get except seeing into:

The First: the Sahaba preferability (May Allah Bless Them) in combination, one of the Followers may earn preferability than them as Ibn Abdeabar and others said.

Their evidences: the tradition reported by Abu Huraira: The Messenger of Allah (ﷺ) came to the graveyard and said: "Peace be upon you! The abode of the believing people and we, if God so wills, are about to join you. I love to see my brothers." They (the hearers) said: Aren't we your brothers, O Messenger of Allah? He said: You are my companions, and our brothers are those who have, so far, not come into the world. They said: Messenger of Allah, how would you recognise those persons of your Ummah who have not yet been born? He said: Supposing a man had horses with white blazes on foreheads and legs among horses which were all black, tell me, would he not recognise his own horses? They said: Certainly, O Messenger of Allah. He said: They would come with white faces and arms and legs owing to ablution, and I would arrive at the Cistern before them. Some people would be driven away from my Cistern as the stray camel is driven away. I would call out: Come, come. Then it would be said (to me): These people changed themselves after you, and I would say: Be off, be off. [Muslim Ibn Al-hajaj: Sahih Muslim, H² 49].

Qadi Eyadh said: Abu Amer Ibn Abedbar said that this tradition and other traditions that the preferability of those who come at the Last Time that it may come after Sahaba those who are better than the Sahaba, his words (Peace Be Upon Him): "The best of mankind is my generation" in particular, means that the best of mankind is my generation, i.e. And the first forerunners [in the faith] among the Muhajireen and the Ansar and who are like them, they are the best of mankind, they are those who meant in this tradition, whereas those whomix during His time (Peace Be Upon Him), even he saw Him and accompanied him, he does not have any antecedent nor tradition in the religion, it may come upon those generations after the first generation those who are better than them as the evidences proved." [Anw'awi: Sahih Muslim bi Shareh Anw'awi 3/138-139].

From there evidences, the tradition of Abi Joma'a (May Allah Bless Him), he said: Another evidence is Abi Jumata (May Allah Bless Them) said: "we had lunch with the Messenger of Allah (Peace be upon Him) and Abu Obaida was with us and he said: Oh! Messenger of Allah, Is there anyone better than us, we converted to Islam with you and fought with you? He said: "Yes, those people who following you, they believe in me and they do not see me." [Ahmed Ibn Hanbal: Musnad Imam Ahmed Ibn Hanbal, H¹ 6976].

The second, the Sahaba (companions) individually, it is the view of Jumhour (the assembly), no one may preferably equal nay of Sahaba (companions) no matter who is he. This is authentic by many evidences; it was shown in the previous question.

Ibn Hajjar explained this question in details in his book (Al-Fateh) [Fateh Al-bari ٧/٦-٧], he discussed the second team evidences, he overbalanced the Jumhour point of view, then he said: "to what the Jumhour went to that there is no deed may equal the Sahabas' (companions') preferability due to the Prophet's (Peace Be Upon Him) seeing, but who get the defense of the Prophet and who are the first in Hejra (the travel from Madina to Mecca) , Nusra (supporting Him) , maintaining the religion and reporting it for those whom come after them, so no one may equal any of the Followers since there is not any of the mentioned features, they were first in doing so, due to this they are more preferable than any of those who come after them." [Ibn Haj'ar :Fateh Al-bari ٧/٧].

This is confirmed by Imam Ahmed after mentioning the Tenth whom promised to enter Junna (the heaven), Muhajreen (the travelers) and Ansar (the supporters). He said: "the best people after those Sahaba (companions) (May Allah Bless Them) are the generation whom He (Peace be upon Him) was sent to, everyone companions Him a year, a month, a day, an hour, or see Him so he has of the Suhba (companionship) as long as he companioned Him, his priority was with Him, hearing Him, seeing Him once, the least companionship of them is better than those whom do not see Him, even though they come with all deeds, those who companioned the Prophet PBUH, saw Him, heard Him, and believed Him even for a while are better than the Followers even they do all good deed." [Al-tabari: Shareh Usoul E'tekad ١/١٦٠]

The researcher says: I believe that the Jumhour's (consensus) point of view that the Sahaba (companions) preferability (May Allah Bless Them) is individually, it is enough for them seeing the Prophet (Peace Be Upon Him) and Allah's witness that they are uprightness.

The Second Chapter

The preferability between Sahaba (companions) (May Allah Bless Them)

Allah (Glory For Him) differs between the creatures, He differs between the Prophets even though they share the Prophecy, He said:"

﴿ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ﴾ [الإسراء: ٥٥].

"And We have made some of the prophets exceed others [in various ways]"

He differs between the Messengers even though they share the Message, He said:

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ﴾ [البقرة: ٢٥٣].

"Those messengers - some of them We caused to exceed others."

He differs between the Sahaba (May Allah Bless Them) even though

they share the companionship, Imam Qurtubi said: " they share in the companionship, then they differ in the virtues to what Allah's gives them of talents and means, they are preferable in this although they all are included in the companionship, uprightness and praising them." [Al-kurtubi: Al-Jamea' le Ahkam Al-qura'n ٤/٢٥٧]. It is authentic with evidences with many phases.

- The first question: the evidences which prove the preferability between the Sahaba (companions) (May Allah Bless Them)

The preferability between the Sahaba (companions) is authentic with many evidences of the Holy Quran and Sunna (Tradition).

From the Holy Quran, Allah ﷻ said:

﴿ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴾ [الحديد: ١٠].

"Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted.

Imam Fakher El-din Arrazi: " Monotheistic scholars this verse is indicating those who are the first to Islam, they spend and fight with the Messenger PBUH before the Fateh (the conquer of Mecca), they explain their point of view, it is the greatness of the Prophet's supporting PBUH with the soul, spending money in the these situations, even though the Muslims number is a few meanwhile the disbelievers are strong and too much, so the need of supporting and cooperating is stronger than after the Fateh (conquer of Mecca), Islam becomes stronger and disbelieve becomes weaker." [Fakhereldeen Ar'zi: Mafateeh Al-ghaib ١/٢٣].

وقال الله ﷻ: ﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَٰئِكَ مِنْهُمُ الْمُهَاجِرُونَ وَالْأَنْصَارُ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة: ١٠٠].

Allah 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."

Imam Ibn Katheer said: "Allah, the Great, mentions that He is pleased with the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct Allah pleased with the believers, Oh, woe to those who hate , insult them , hate or insult some of them, especially Abu Baker Ibn Abi Quhafa , the mister and the best of the Sahaba (companions) upon the Messenger PBUH, the glorify honest and the great caliph MABH. The lost sect of Rafedah (a religious

sect do not like Sahaba) show hostility towards the best of Sahaba (companions), they , Allah forbid, hate and insult them. This indicates that their minds are inverse, their hearts are overturned, where are they of believing the Quran meanwhile they insult those whom Allah is pleased with?!, but Ahul Sunna (the people of traditions) are pleased with those Allah is pleased with, they insult those Allah pleased with, they insult those Allah is insulted, they support those Allah is supported, they show hostility towards with those Allah shows hostility with, they are followers not creators, so those are the party of Allah and his believers slaves." [Ibn Katheer: Tafseir Al-qura'n Al-atheem ٤/٢٠٣].

وقال الله ﷻ: ﴿يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ﴾ [الأحزاب: ٣٢]

Allah said: " O wives of the Prophet, you are not like anyone among women. If you fear Allah."

Ibn Abbas (May Allah Bless Him) said: "He means that your degree for me is not as other good women, you are more honorable, your reward is greater." [Al-baghwi: Ma'lem Al-tanzeel ٦/٣٤٨].

From the Sunna (traditions): It is authentic in Sahihain (the Authentic two books) from Abdellah Ibn Maso'ud (May Allah Bless Him) from the Prophet (Peace Be Upon Him) said: "The best of mankind is my generation, then those that come after them, then those that come after them." [Al-bukhari: Sahih Al-bukhari, H٢٦٥٢ & Muslim: Sahih Muslim, H٢٥٣٣].

Ibn Hajjar said: " It is concluded to make preferabilty between the Sahaba." [Ibn Haj'ar: Fateh Al-bari ٧/٧].

It is authentic in Sahihain (the Authentic two books) from Abi Said Al-khudri (May Allah Bless Him) said, that the Prophet (Peace Be Upon Him) said: "Do not revile my Companions! For if one of you were to give away the size of mount Uhud in gold for charity, it would not equal a mudd (handful using two hands cupped together) of one of them nor even half of it." [Al-bukhari: Sahih Al-bukhari, H٣٦٧٣ & Muslim: Sahih Muslim, H٢٥٤١].

Muslims narrative is illuminated the reason of this tradition, Abu Said Al-khudri said: " There was a dispute between Khâlid Ibn Al-Walîd and 'Abdur-Rahmân Ibn 'Awf, and Khâlid reviled him. Allâh's Messenger (Peace Be Upon Him) said: "Do not revile anyone from my Companions." The tradition. [Muslim: Sahih Muslim, H٢٥٤١].

This is an evidence to make preferability between Sahaba (companions) among each other since it concludes for 'Abdur-Rahmân Ibn 'Awf and his layer who became Muslim before Fateh (the conquer of Mecca) and fought over Khâlid Ibn Al-Walîd and his layer who became Muslim after Fateh (the conquer of Mecca) and fought.

It is authentic in Sahih from Ibn Omar (May Allah Bless Him) said: "We used to say in the times of the Prophet (Peace Be Upon Him): We do

not compare anyone with Abu Bakr. 'Umar came next and then 'Uthman. We then would leave (rest of) the companions of the Prophet (Peace Be Upon Him) without treating any as superior to other." [Al-bukhari: Sahih Al-bukhari, H³⁶⁹⁷].

Al-hafez Ibn Hajjar said: "It is agreed among the scholars to interpret Ibn Omar's words as approved of Ahul Sunna to rank Ali after Othman, rank the Last Tenth who are promised to enter Junna (heaven) over others, rank Ahul Bader (those who fight in Bader battle) over those who do not witness it and so on. It is clear that Ibn Omar means that they were strived to make preferability so they get the preferability between the Three clearly, they confirm it but they did not see the texts at that time". [Ibn Haj'ar: Fateh Al-bari ^{7/58}].

It is authentic in Sahihain from Ali (May Allah Bless Him) said: " I heard the Prophet (Peace Be Upon Him) said: " The best of its women is Mari'am Ibnta Imarn (a daughter of Imaran) and its best women Khadija). [Al-bukhari: Sahih Al-bukhari, H³⁴³² & Muslim: Sahih Muslim, H⁴³⁰].

Imam Nawwai said : " The clearer that each of them is the best of the women in her era, but the preferability between them is untold." [Anwwai: Sahih Muslim bi Shareh Anw'awi 15/198].

- The second question: the phases of preferability between the Sahaba (companions) (May Allah Bless Them):

The Sahaba (companions) even though they shared the companionship, their preferability has many phases, it is concluded in two basic phases:

- ١- The first phase, the antecedence with a character, time, or place.
- ٢- The second phase: the antecedence with special characters.

Concerning the antecedence with a character, time, or place. It is an authentic phase by His: "

قال ﷺ: ﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة: ١٠٠].

"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."

Ibn Al-arabi said: " by achieving the antecedence in His saying: " the first forerunners [in the faith] among the Muhajireen and the Ansar", is the antecedence with a character, a time, or a place. The character is Iman (belief), the time is for the thing happens before his time, and the place for those whom lived in Dar Nusra (supporting land), he takes it an alternative

of Hijra (travel) place.[Ibn Al-a'rabi: Ahkam Al-qura'n ٤/٣٥٨].

He said in another place: " the best of these is the character's antecedent, its evidence the Prophet's tradition: We who are the last shall be the first on the Day of Resurrection, except that every Ummah was given the Book before us and we were given it after them. It was this day which Allah prescribed for us and guided us to it and the people came after us with regard to it, the Jews observing the next day and the Christians the day following that.[Al-bukhari: Sahih Al-bukhari, H٣٤٨٦& Muslim: Sahih Muslim, H٨٥٥].

The Prophet's (Peace Be Upon Him) told that those nations who came before us and we come after them, we antecede them with Iman(believe), obeying Allah's order, subjecting to his order, satisfying with His charging, tolerating its functions, we do not regret any of them nor chose anything with, we do not change with men words instead of His words as the Ummah was given he Book before us. This success is due to Allah, we would never have been guided if Allah had not guided us." . [Ibn Al-a'rabi: Ahkam Al-qura'n ٤/٣٦٤].

The antecedent may be due to time and place, so the Muajreen (travelers to Madina) over Ansar (people of Madina), they are whom Allah means:

قال ﷺ: ﴿الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ﴾ [التوبة: ٢٠]

The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success].

Imam Fakher El-deen Arrazi said: "The Muhajreen status is more preferable than Ansar for many reasons:

- ١- First, they are the antecedent of Iman (belief) which is the major of all virtues.
- ٢- Second, they tolerate the suffer too much of Quraish disbelievers meanwhile this does not happen to the Ansar (people of Madina).
- ٣- Third, they tolerate the harms cause of home, family and neighbors leaving which does not happen to Ansar.
- ٤- Forth, the religion door and Sharia of the Prophet (Peace Be Upon Him) is opened by Muhajreen (the people of Mecca who traveled to Madina) and Ansar imitate them.[Fakhereldeen Ar'zi': Mafateeh Al-ghaib ١٥/٢١٦].

As the preferability was among those who spent and fought before he Fatah (the conquer of Mecca), Allah said:"

قال ﷺ: ﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتِلٌ أُولَئِكَ أَكْبَرُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتِلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [الحديد: ١٠]

"Not equal among you are those who spent before the conquest [of

Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted."

It is authentic in Sahihain (the Authentic two books) from that the Prophet (Peace Be Upon Him) said: "Do not revile my Companions! For if one of you were to give away the size of mount Uhud in gold for charity, it would not equal a mudd (handful using two hands cupped together) of one of them nor even half of it." [Al-bukhari: Sahih Al-bukhari, H³³⁹⁷ & Muslim: Sahih Muslim, H⁴¹¹¹].

Ibn Hajjar said: " He means with preferability due to spending to the preferability due to fighting as it is in the verse:

﴿مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ﴾ [الحديد: ١٠]

"Those are greater in degree than they who spent afterwards and fought".

It mentions the reason I said, that the spending and fighting before the Fateh (the conquer of Mecca) is great due to the need for, the less who care about unlike after the Fateh (the conquer of Mecca). And the Muslims become greater upon the Fateh (the conquer of Mecca), the people entering into the religion of Allah in multitudes but it does not like the previous one. [Ibn Haj'ar Al-askalani: Fateh Al-bari ٧/٣٤].

As "it is clear that the superiority rank of those who abide Him PBUH, and fight with Him or even was martyred under His command over those who does not abide Him or do not witness any battle and who talks to, walks with for a while, see Him from a distance, or even he was a child, but the companionship is for all of them. And those who does not hear Him, their tradition is Mursal (incompletely transmitted) due to narration, but they are Sahaba (companions) since they see Him Peace Be Upon Him." [Ibn Haj'ar Al-askalani: Nuzhat Annath'ar, P¹¹²⁻¹¹³].

Therefore, the preferability of Bader battle people over others, our Prophet (Peace Be Upon Him) said: "Is he not one of the Badr warriors? May be Allah looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you, or said, 'I have forgiven you.'" [Al-bukhari: Sahih Al-bukhari, H⁶²⁵⁹].

The preferability of Baiatu Arredwan (a pledge under a tree to fight in Allah cause till death) over others, Allah said:

قال الله ﷻ: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ

فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا﴾ [الفتح: ١٨].

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

The second phase: the antecedent with special character: it is authentic that Abu Baker (May Allah Bless Him) more preferability than

others due to his supporting of the Prophet (Peace Be Upon Him), believing him, helping Him with his soul and money, Allah said:

قال ﷺ: ﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ

يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ [التوبة: ٤٠].

"If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed, Allah is with us."

Al-kurtubi said: " the meaning is: of you do not aid Him, Allah will, since Allah has aided him in the littleness places and gained over his enemy with dominance". It is said: Allah has gained Him with his Saheb (companion) in the cave by his aiding, carrying him over his neck, protecting him with his soul, and aiding him with his money. Al-layth Ibn Sa'ed said: " no one of the Prophets (Peace Be Upon Them)has like Abi Baker Assediq and Sofyan Ibn U'yeina said: Abu Baker is excluded from this verse of admonishing": If you do not aid the Prophet". [Al-kurtubi: Al-Jamea' le Ahkam Al-qura'n ٨/١٤٣].

It is narrated by Abu Ad-Darda: "While I was sitting with the Prophet, Abu Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet (ﷺ) said, "Your companion has had a quarrel." Abu Bakr greeted (the Prophet (ﷺ)) and said, "O Allah's Messenger (ﷺ)! There was something (i.e. quarrel) between me and the Son of Al-Khattab. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet (ﷺ) said thrice, "O Abu Bakr! May Allah forgive you." In the meanwhile, `Umar regretted (his refusal of Abu Bakr's excuse) and went to Abu Bakr's house and asked if Abu Bakr was there. They replied in the negative. So he came to the Prophet (ﷺ) and greeted him, but signs of displeasure appeared on the face of the Prophet (ﷺ) till Abu Bakr pitied (`Umar), so he knelt and said twice, "O Allah's Messenger (ﷺ)! By Allah! I was more unjust to him (than he to me)." The Prophet (ﷺ) said, "Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said, 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abu Bakr." [Al-bukhari: Sahih Al-bukhari, H٣٦٦].

Imam Ayni said: " this tradition has many benefits: mentioning Abi Baker preferabiltiy over all compnions, the less preferabiltiy one should not cause anger the one who is more preferabiltiy than he is. The possibility of praising someone face-to-face if he is subject to self-conceit. It is mentioned that the humanity nature of being anger to do what should not do, but the more preferabiltiy immediately hurry to the first as :

قال ﷺ: ﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا﴾ [الأعراف: ٢٠١]

Indeed, those who fear Allah - when an impulse touch them from Satan, they remember [Him]". [Al-a'ini, Badereldeen: Omdatu Al-kari ٢٤/٢٥٦].

It is agreed that Abu Baker preferability over other with his mercy, Omar with his hardness in Allah cause, Othman with his shyness, Zaid Bin Thabet with his knowledge of inheritance, Moath with his knowledge of Halal and Hararm (May Allah Bless Them) all. It is narrated by Anas bin Malik:

that the Messenger of Allah (ﷺ) said: "The most merciful of my nation to my nation is Abu Bakr, and the most severe of them concerning the order of Allah is 'Umar, and the most truly modest of them is 'Uthman bin 'Affan. The best reciter (of the Qur'an) among them is Ubayy bin Ka'b, the most knowledgeable of them concerning (the laws of) inheritance is Zaid bin Thabit, the most knowledgeable of them concerning the lawful and the unlawful is Mu'adh bin Jabal. Truly, every nation has a trustworthy one, and the trustworthy one of this nation is Abu 'Ubaidah bin Al-Jarrah". [Attermithi: Al-Jam'e As'hih, H٣٧٩١]

After that all, we may say: the one who looks to the similarity between Sahaba (May Allah Bless Them) in the origin of Prophets companionship feature (Peace Be Upon Him), he finds that they are one layer, but who looks to their competitions in the antecedence and ranks, he finds them more than ten layers. [Ibn As'lah: U'loum Al-haddeth, P٣٩٩].

The most famous division for the Sahaba ranks (May Allah Bless Them) and their layers is the Hakem Annisabouri, he divided the Sahaba (May Allah Bless Them) into twelve layers as below [Al-Hakem Anai'sabouri: Ketab Marefat Ulou'm Hadeeth P٢٢-٢٤]:

- The first layer: people who become Muslims in Mecca as Abi Baker, Omar, Othman, Ali and others (May Allah Bless Them)
- The second layer: the people of Dar Anndwa, since Omar Ibn Khattab (May Allah Bless Him) once he becomes Muslim, he carried the Prophet (Peace Be Upon Him) to Dar Anndwa and a group of Mecca people's pledge him.
- The third layer: The Muhajra (those who travel) to Habbasha.
- The fourth layer: those who pledged the Prophet (Peace Be Upon Him) near Aqqba, it is said: Folan Aqbai and Folan Aqabai.
- The fifth layer: the people of the second aqqaba, most of them from the Ansar.
- The sixth layer: the first travelers those who arrived the Prophet (Peace Be Upon Him) once he was in Qiabaa before entering Madina and building the mosque.
- The seventh layer: the people of Bader those the Prophet said them (Peace Be Upon Him): " May be Allah looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you, or said, 'I have forgiven you". (٣)

- The eighth layer: the travelers who travel between Bader and Hudaibia.
- The ninth layer: the people of Baiatu Aredwan (a pledge under a tree) those Allah said them:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ [الفتح: ١٨]

Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree

- The tenth layer: the travelers between Hudaibia and Fateh (the conquer of Mecca) as: Khalid Ibn Alwaleed, Amer Ibn Aas, Abu Hurairah and others May Allah Bless Them, they are a lot since the Prophet's (Peace Be Upon Him) once He captured Khaibar (the land of Jewish) they headed him from every direction and he gave them.
- The eleventh layer: those who become Muslims after Fateh Day (the conquer of Mecca), they are a group of Quraish, some become Muslims obediently and some due to sword then he changed and Allah knows their souls.
- The twelfth layer: children and kids see the Prophet's Messenger (Peace Be Upon Him) in the Fateh Day, in the Wada' (last) pilgrimage and so on, they are among Sahaba such as: Ass'aeb Ibn Yazeed, Abdallah Ibn Tha'laba' Ibn Abi Sagheer (May Allah Bless Them), they came to the Messenger of Allah (Peace Be Upon Him) and he prayed them such as: Attufail Amer Ibn Wathela and Abu Juhaifa Waheb Ibn Abdallah (May Allah Bless Them), they saw the Prophet (Peace Be Upon Him) in Tawfa and near Zamzam.

The Third Chapter

The nation's duty towards the preferability of the Sahaba (companions) (May Allah Bless Them) and the differences in the preferability

The nation's duty towards Sahaba (companions) is a great one, it is part of its religion and doctrine especially in the questions that enemies of Allah may raise, taking it as an excuse to dispute the Sahaba (companions) or belittling their statuses, as the Sahaba preferability question) (May Allah Bless Them) and the differences in the preferability.

The duty of the nation is concluded in four major points:

- **Firstly, knowing the preferability phases between the Sahaba (May Allah Bless Them) and the differences in, abiding by what they were and imitating them.**

"No one of men of mind that the great Sahaba whom got the antecedence over others, they got the highest affairs of preferability, favor, and truth, the happy man who follows their straight way. Meanwhile the unhappy who let their way, which good plan they did not consider!? Which good deed they did not do!? By Allah, they headed the life spring sweetly and clearly, they rooted the religion basis so they did not let any word for those who come after them, they opened the heart with the Qur'an, Theker (remembrance) and Belief. They opened the villages with the sword and

scarified themselves in the way of Allah. There is no known favor except by them neither the evidences. There is no way to survive except theirs. There is no good happiness except theirs, may Allah be pleased with them once any one reminding them." [As'farei'ni Alathari: Kitab Lwami' Al-anwar Al-bahiy'a ٢/٣٨٠].

May Allah be pleased with them, they are the ablest to be consistence with the Holy Quran and Prophetic Tradition, they are the earlier, upon the Prophets and Messengers, that we should follow and imitate." Imam Ahmed Ibn Hanbal said: "the tradition principles are: abiding by what the Sahaba (Peace Be Upon Them) were and following them." [Al-tabari: Shareh Usoul E'tekad ١/١٥٦].

Abdullah Ibn Omar (May Allah Bless Him) said: "the one who wants to abide by, he has to abide by the one who died, those are Ashab Muhammed (the companions of the Prophet Peace Be Upon Him). They are the best of this nation, the most purified hearts, the deepest in science, the most humility, a people Allah chose them to be the companions of the Prophet PBUH, transferring His religion. You have to follow them; they are Ashab Muhammed (the companions of the Prophet PBUH). They are at the straight way. By Allah, O son of Adam, live in this life with your body, leave it with heart and will since you will be asked about what did you do, do whatever good deeds to aid you once you die." [Abu No'im Asbahani: Hulyat Al-awlia ١/٣٠٥].

- Secondly, supporting them (May Allah Bless Them), loving them, asking on them the mercy and forgiveness of Allah:

It is a tradition to support the Ashab (the companions) of the Messenger (Peace Be Upon Him), love them, remind their good deeds, ask them the mercy and forgiveness of Allah. Stop reminding their bad deeds and what happened with them, believing their preferability and knowing their antecedent. Allah said:

قال ﷺ: ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾ [الحشر: ١٠].

"And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

Imam Abu Noaim Al-Asbhany said: "The one who believes their love, obeys Allah with their preferability, love and refuge of those who hate them, he is the winner those Allah describes in:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

"And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith." [Abu No'im Asbahani, Imama wa Rad ala Ar'afedah P٢١٠].

Imam Qurtubi said: " this verse is an evidence on the obligatory of Sahaba love, since they got virtues as long as they keep on love, support, ask them the forgiveness." [Al-kurtubi: Al-Jamea' le Ahkam Al-qura'n ٢٠/٣٧٣].

But the love of the Prophet's Ashab(companions) must be in reasonability neither excessiveness nor negligence. Imam Tahawisaid: " We love the Prophet's Ashab Peace Be Upon Him, we do not neglect any of them, we do not release any of them, we hate who hates them or backs mouth them but the good deeds, their love is religion, believe and kindness and their hate is disbelief, hypocrisy and tyranny. " [At'hawi: Maten Aqida T'hawia, P١٤]. Sowe release of: " the Rawafed (religion sect) way who hate the Sahaba and insulting them, An'nwaseb way (religion sect) those who cause harm to Ahu-lbaiet (the Prophet's close family relatives), neither a saying or an action." [Ibn Taimia Al-har'ani: Al-Akeeda Al-wastia P١١٩].As the Prophet asks Peace Be Upon Him: "Do not revile my Companions! For if one of you were to give away the size of mount Uhud in gold for charity, it would not equal a mudd (handful using two hands cupped together) of one of them nor even half of it."[Al-bukhari: Sahih Al-bukhari, H٢٢٩٧& Muslim: Sahih Muslim, H٤٦١١].

- Thirdly, the purified hearts and tongues towards Sahaba May Allah Bless Them:

The purified hearts and tongues are the duty of the nation towards the Prophet's Ashab (Peace Be Upon Him), but it is one of the Ahel Sunna wa Jamm'a principles of rancor and hatred. The tongues are purified of back mouthing and cursing to the Sahaba (May Allah Bless Them). Sheikh Al-Islam Ibn Taimeia said: " The purified hearts and tongues are one of the Ahel Sunna wa Jamm'a principles to Ashab (the companions) of the Prophet (Peace Be Upon Him)."[Ibn Taimia: Al-Akeeda Al-wastia, P١١٥].

The Sahaba are the best human upon the Prophets and Messengers (Peace be Upon Them), they are those Allah chosen satisfied them to be the Prophet's companionship(Peace Be Upon Him), they are the religion transporters and reporting it to Umma (the nation). And cursing them or belittling any of them is a curse to the religion. Imam Abu Zur'a Arrzaisaid: " If you see the man belittles any of the Prophet's companions (Peace Be Upon Him), he is Zindiq(atheist), since the Prophet (Peace Be Upon Him) is a right and the Qur'an is a right but both are narrated by the Prophet's Ashab (companions), they want by invalidating the narrators to negate the Qur'an and Sunna, so the invalidating is theirs, they are Zanadiqa (atheists)".[Al-khateeb Al-baghdadi: Al-kefaia, P٤٩].

Imam Ahmed Ibn Hanbal said: " If you see any one reminds any of the Prophet's companions with evil, so his Islam is accused."[Al-tabari: Shareh Usoul E'tekad ٤/١٢٥٢]. He said: " if you see any one belittles any of the Prophet's companions or hates him since he did something or back mouthed, he is heresiarch till he asks him mercy on all of them and his heart

is purified." [Al-tabari: Shareh Usoul E'tekad ١/١٦٢].

Imam Ibn Abdelez Al-hanafi said: " who is worse than whom hates the best of the believers upon the Prophets (Peace Be Upon Them). Moreover, Allah is preferable to them than Jewish and Christianity with one feature, Jewish was asked: who is the best of your nation? They said: Moses's companions. Christians were asked: who is the best of your nation? They said: Jesus's companions. The Rafedas were asked: who is the worst of your nation? They said: Mohammed's Ashab (companions) except a few of them, from those whom are cursed were better than those they excluded too much." [Ibn Abi Ele'z Al-hanafi: Shareh At'hawia, P٤١٧].

You have to know that whose heart and tongue is not purified towards Sahaba (Peace Be Upon Them), he is disobedient to the Prophet's order (Peace Be Upon Him): "Do not revile my Companions! For by the One whose Hand my soul is in, if one of you were to give away the size of mount Uhud in gold for charity, it would not equal a mudd of one of them nor even half of it." [Al-bukhari: Sahih Al-bukhari, H٣٦٧٣ & Muslim: Sahih Muslim, H٢٥٤١].

- Fourthly, abstention of those disputes among them, well intention of them, defended them:

It is obligatory for Muslims not to back mouth what happened with between Sahaba (May Allah Bless Them). Sheikh Al-Islam Ibn Taimia said: " However, they do not believe that the Sahaba are impeccable of great sins and small ones, but they may sin entirely. They have many virtues which are atoned their sins if happens. Even though their sins are atoned not as others, they have good deeds which atone the sins not like the followers. It is authentic by the Prophet (Peace Be Upon Him) : "The best among my nation (ummah) is the generation". [Al-bukhari: Sahih Al-bukhari, H٢٤٥٨ & Muslim: Sahih Muslim, H٤٦٠١].

And: " if one of you were to give away the size of mount Uhud in gold for charity, it would not equal a mudd of one of them nor even half of it." [Al-bukhari: Sahih Al-bukhari, H٣٦٧٣ & Muslim: Sahih Muslim, H٢٥٤١].

Then if any of them has committed a sin, it may be: a sin was repented, good deeds which atone the sin, he was forgiven due to his antecedence, the Prophet's intercession (Peace Be Upon Him) due to their companionship, or he was distressed with a disease during life to atone his sins. All of this are for the actual sins, what about their exercises of judgement! If they are correct, they gain two rewards and if they are wrong, they have a reward and the wrong is forgiven. Further to that, the sins they made were a few, it is forgiven due to their too many virtues they have of believing Allah, His Messenger, Jihad in His cause, Hejra (travel), supporting, useful science and the good deeds. They say: those traditions were narrated about their disadvantages: some of it: are lies, are added, decreased and manipulated. The Sahih (truth) is: they are excused: either

they were right exercise of judgement or wrong exercise of judgement." [Ibn Taimia: Al-Akeeda Al-wastia, P١٢٠].

Muslims have to defend the Prophet's Sahaba (Peace Be Upon Him) if they back mouthed any of them, this is what was Ibn Omar did with the man who wants to back mouth Othman (May Allah Bless Him), It is authentic in the Sahih that:

an Egyptian who came and performed the Hajj to the Ka'ba saw some people sitting. He enquires, "Who are these people?" Somebody said, "They are the tribe of Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is `Abdullah bin `Umar." He said, "O Ibn `Umar! I want to ask you about something; please tell me about it. Do you know that `Uthman fled away on the day (of the battle) of Uhud?" Ibn `Umar said, "Yes." The (Egyptian) man said, "Do you know that `Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn `Umar said, "Yes." The man said, "Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn `Umar said, "Yes." The man said, "Allahu Akbar!" Ibn `Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Messenger (ﷺ) was his wife and she was sick then. Allah's Messenger (ﷺ) said to him, "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than `Uthman (to be sent as a representative). Allah's Messenger (ﷺ) would have sent him instead of him. No doubt, Allah's Messenger (ﷺ) had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after `Uthman had gone to Mecca. Allah's Messenger (ﷺ) held out his right hand saying, 'This is `Uthman's hand.' He stroke his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of `Uthman.' Then Ibn `Umar said to the man, 'Bear (these) excuses in mind with you.' [Al-bukhari: Sahih Al-bukhari, H٣٦٩٨].

Upon this tradition, Ibn Taimia commented: " Ibn Omar answered the man that the mistake they do, do not a mistake since Allah has forgiven, the rest are not mistakes but they are good deeds and doing so for all Sahaba is a good deed or forgiven sin." [Ibn Taimia Al-har'ani: Menhaj As'un'a, ٦/٢٣٩].

Conclusion

All praise be to Allah with all aspects of praise for all of His blessing and all creatures, a praise may satisfy Himself.

Upon this round with Sahaba (May Allah Bless Them), I conclude these results I come across then the recommendation:

- First, the results:

- ١- The Sahaba are the best creatures upon the Prophets and Messengers (Peace Be Upon Them), and their preferability is for individual not in combination, no one may equal Sahaba what ever he is, it is authentic with evidences.
- ٢- The Sahaba preferability (May Allah Bless Them) over others with two points of view:
 - The first, they got the companionship
 - The second, they all are upright, their uprightness should be asked.
- ٣- It is authentic that Allah's decree compares among their preferability meanwhile they shared the companionship, as he compares among the Prophets (Peace Be Upon Them) whereas they share the prophecy and compares the Messengers shared the message.
- ٤- The Sahaba (May Allah Bless Them) differ between themselves into two phases:
 - The First, the antecedence with a character, time or place.
 - The second, the antecedence with special virtues.
- ٥- The Islamic nation's son's duty towards Sahaba's preferability and the differences in the preferability is a part of our religion and doctrine. They must know the phases of the preferability between Sahaba (May Allah Bless Them), support them, love hem, seek Allah mercy for them and ask forgiveness for them. They care to purify their hearts and tongues towards Sahaba, and stop talking about what happened with them, good intention and defend them.

Secondly, the recommendation:

Promoting the Islamic Nation son's awareness on the preferability of Sahaba (May Allah Bless Them) question and their status, their duty towards them, defend the Sahaba, refute the suspicions on them in a scientific way, this is done by visual, audible and readable.

Finally, I ask Allah to make this work a loyal one in His cause and accept it due to enter me in His heaven, make my end in a good manner, He is the Protector, the Subjugator and the Sufficient for me is Allah.

OH, Allah! We certify that we love the Prophet's Ashab, support them all on the statuses You put them in. We certify that their generation is the best ever, they are the true and right guided, if one of you were to give away the size of mount Uhud in gold for charity, it would not equal a mudd of one of them nor even half of it".

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ * وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

[الصافات: ١٨٠، ١٨١، ١٨٢].

"Exalted is your Lord, the Lord of might, above what they describe.

() And peace upon the messengers. () And praise to Allah, Lord of the worlds".

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