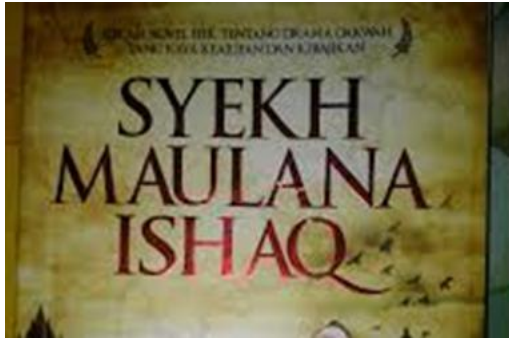


## MAULANA MUHAMMAD ISHAQ MADANI'S STATEMENTS ABOUT THE SAHABAH



### **Bismillaahir Rahmaanir Raheem - In the Name of Allāh, the Beneficent, the Most Merciful**

Maulana Ishaq was perhaps one of the greatest Salafi Scholars from Pakistan. He gave his views about all sects of Islam with complete impartiality, based on authentic historical facts, his vast research and study. In doing so, he erred by ignoring the advice of all Imams and Scholars, past and present, to refrain from making negative statements about the Sahabah RA. Further, Maulana Ishaq claimed that these facts should not be the cause of animosity between the Sunni and Shia sects.

*May Allaah, al-Aleem al-Hakeem, grant us understanding of His Deen, and protect us all from the harms of misunderstanding and misguidance. Aameen!*

*Regarding the differences that occurred between the Sahaabah - the scholars of Ahlus-Sunnah are in agreement that we should not talk about these matters, taking sides with one or the other, and that we must not mention the Sahaabah except with good speech, never saying or imagining anything evil or derogatory about them....*

*Furthermore, we should not advocate for unity between the people of Sunnah and the Shi'ah (a deviant sect) not worthy of uniting with. There are many sects amongst the Shi'ah, some worse than others, the majority Twelvers have many beliefs which are clear disbelief.*

*Whosoever claims that atrocities and conspiracies were committed by the Sahaabah has gone outside of the position of the Scholars of Ahlus Sunnah, past and present, by discussing such matters EVEN IF THERE WAS SOME TRUTH TO IT; not to mention if these accounts are not accurate, or not being explained in their true light.*

*In view of this, we have removed all Urdu and Punjabi lectures delivered by Maulana Ishaq posted on our website. We will continue with our policy to avoid anyone who talks about the Sahaabah in this light - even if he happens to be a prominent Salafi Scholar...*

*In what follows, there is ample evidence to support what has been stated as the position of the Scholars of Ahlus Sunnah - past and present:*

**And Allah says concerning the believers who come after them** (interpretation of the meaning):

*“And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful”*

*[al-Hashr 59:10].*

With regard to what happened among the Sahaabah of differences of opinion and fighting, **we should refrain from discussing it**, whilst believing that they are the best of the ummah and loving them and approving of them.

**This opinion has been repeatedly stated by Ahl as-Sunnah wa’l-Jamaa’ah.**

‘Umar ibn ‘Abd al-‘Azeez (may Allah have mercy on him) was asked about ‘Ali and ‘Uthmaan, and the battles of the Camel and Siffeen, and what happened among them. He said: That is blood that Allah caused me to have no hand in shedding, and I do not want to dip my tongue in it (by talking about it).

*at-Tabaqaat al-Kubra, 5/394*

**A man asked Imam Ahmad ibn Hanbal** about what happened between ‘Ali and Mu’aawiyah, and he turned away from him. It was said to him: O Abu ‘Abdullah, he is a man from Banu Haashim. He turned to him and said: Recite: *“That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do”* [al-Baqarah 2:134].

*Manaaqib al-Imam Ahmad by Ibn al-Jawzi, p. 126*

**Imam Ahmad also said**, after it was said to him: What do you say about what happened between ‘Ali and Mu’aawiyah? He said: I do not say anything about them except what is best.

*Manaaqib al-Imam Ahmad by Ibn al-Jawzi, p. 164*

**Al-Maymoon** said: Ahmad ibn Hanbal said to me: O Abu’l-Hasan, if you see a man saying anything bad about any one of the Sahaabah, then be suspicious about his Islam. Al-Fadl ibn Ziyaad said: I heard Abu ‘Abdullah being asked about a man who criticized Mu’aawiyah and ‘Amr ibn al-‘Aas: can he be called a Raafidi? He said: He did not the audacity to criticise them except because he has some evil hidden in his heart. No one criticises any one of the Sahaabah but he is concealing some evil in his heart. End quote.

*Al-Bidaayah wa’n-Nihaayah, 8/139*

**Abu Zar’ah ar-Raazi** said:

If you see a man criticising any of the Companions of the Messenger of Allah (blessings and peace of Allah be upon him), then know that he is a heretic, because in our view the Messenger (blessings and peace of Allah be upon him) is true and the Qur’aan is true. Rather this Qur’aan and the Sunnah were conveyed to us by the Companions of the Messenger of Allah (blessings and peace of Allah be upon him). They only want to undermine the status of those who conveyed the Qur’aan (and the Sunnah) in order to undermine the validity of the Qur’aan and Sunnah. But it is more fitting that they be criticised, and they are heretics. End quote.

*Al-Kifaayah fi 'Ilm ar-Riwaayah*, p. 49

**Al-Qurtubi** said:

It is not permissible to attribute any deliberate mistake to any of the Sahaabah, because they based all their actions on what they believed was right and proper, and their intention was to Allah, may He be glorified and exalted. They are all examples for us to follow and Allah has instructed us to refrain from discussing the disagreements that arose among them, and we should only mention them in the best way, because of the sanctity of their being Companions of the Prophet (blessings and peace of Allah be upon him), and because the Prophet (blessings and peace of Allah be upon him) forbade reviling them; moreover, Allah has forgiven them and told us that He is pleased with them. End quote.

*Tafseer al-Qurtubi*, 16/321

**Ibn Abi Zayd al-Qayrawani** said, when discussing what the Muslim is obliged to believe about the Companions of the Messenger of Allah (blessings and peace of Allah be upon him) and what should be said about them [?]: No one of the Companions of the Messenger (blessings and peace of Allah be upon him) should be mentioned except in the best of terms, and we should refrain from discussing the disputes that arose among them. They are the most deserving of people to have their words and actions interpreted in the best manner and to be thought of in the best terms. End quote.

*'Aqeedat Ahl as-Sunnah wa'l-Jamaa'ah fi's-Sahaabah al-Kiraam*, 2/734

**Abu 'Abdullah ibn Battah** (may Allah have mercy on him) said, discussing the beliefs of *Ahl as-Sunnah wa'l-Jamaa'ah*: After that we should refrain from discussing the disputes that arose among the Companions of the Messenger of Allah (blessings and peace of Allah be upon him), for they witnessed great events with him and were the first people to attain virtue; Allah has forgiven them and has instructed us to pray for forgiveness for them and to draw close to Him by means of loving them, as He has enjoined on the lips of His Prophet. He knew what would happen among them and that they would fight; however they were given precedence over the rest of mankind because mistakes, whether deliberate or otherwise, were already forgiven for them, and they have been forgiven for all disputes that arose among them.

*Kitaab ash-Sharh wa'l-Ibaanah 'ala Usool as-Sunnah wa'd-Diyaanah*, p. 268

**Abu 'Uthmaan as-Saaboni** said, discussing the belief of the Salaf and scholars of hadeeth:

They believed that we should refrain from discussing the disputes that arose among the Companions of the Messenger of Allah (blessings and peace of Allah be upon him) and that we should avoid saying anything that may be construed as criticism of them; we should pray for mercy for all of them and love all of them.

*'Aqeedat as-Salaf wa Ashaab al-Hadeeth*, in *Majmoo'at ar-Rasaa'il al-Muneeriyah*, 1/129

**Shaykh al-Islam Ibn Taymiyah** said:

One of the basic principles of *Ahl as-Sunnah wa'l-Jamaa'ah* is that they think of and speak of the Companions of the Messenger of Allah (blessings and peace of Allah be upon him) in the best terms, as Allah, may He be exalted, has described them (interpretation of the meaning):

*“And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful”*

*[al-Hashr 59:10].*

And that is in obedience to the Prophet (blessings and peace of Allah be upon him), who said: “Do not revile my Companions, do not revile my Companions, for by the One Whose hand is my soul, if one of you were to spend the equivalent of Uhud in gold [in charity], it would not be equivalent to the *mudd* [a unit of measure] of one of them or half of that.”

They accept what is said in the Qur’aan and Sunnah, and are unanimously agreed on their virtues and status.

They do not believe that any of the Sahaabah are infallible and were protected from major or minor sins; rather it is possible that they may have committed sins in general, but they did a great deal of righteous deeds and attained virtues by means of which they were forgiven for whatever sins they committed, to such an extent that they were forgiven for bad deeds for which no one who came after them was forgiven, because they did good deeds that erased bad deeds, in a manner that was not granted to anyone who came after them.

Moreover, if one of them did commit a sin, then he would have repented from it, or done good deeds that erased it, or have been forgiven for it by virtue of his being one of the first to come to Islam, or by means of the intercession of Muhammad (blessings and peace of Allah be upon him) of which they are the most deserving of people, or by being tested with a calamity in this world by means of which it was expiated – if this is the case with regard to real sins, then how about the matters in which they based their actions on what they thought best (ijtihad): if they got it right they will have two rewards and if they got it wrong they will have one reward and the mistake will be forgiven?

Moreover the amount of objectionable actions that some of them may have done is very little and insignificant in comparison to their virtues and good characteristics such as belief in Allah and His Messenger, jihad for the sake of Allah, migration (Hijrah), supporting (the religion of Allah), beneficial knowledge and righteous deeds.

Anyone who studies their biographies with knowledge and insight, and sees what Allah bestowed upon them of virtues, will realise for certain that they are the best of people after the Prophets; there never was and there will never be anyone like them. They are the elite of this ummah, which is the best of nations and the dearest of them to Allah, may He be exalted. End quote.

*Majmoo’ al-Fataawa, 3/152-153*

**Al-Haafiz Ibn Hajar** said:

Ahl as-Sunnah are unanimously agreed that it is obligatory to object to any slandering any of the Sahaabah because of what happened of that (disputes), even if ones knows which of them was in the right, because they did not fight in those wars except on the basis of what they thought was right (ijtihad), and Allah, may He be exalted, has forgiven the one who is mistaken in his ijtihad. Indeed it is proven that he will be given one reward, and the one who gets it right will be given two rewards. End quote

*Fath al-Baari, 13/34*

A great deal of similar comments have been made by the scholars and it is essential to follow that, because this will protect us from making mistakes and it is acknowledging the rights of the best of people after the Prophets.

As for the killing of 'Uthmaan and 'Ali (may Allah be pleased with them both), there is no doubt that they were killed unlawfully and we testify that they will be in Paradise, and we testify that the one who did this action, or played any part in it, or approved of it, or knew of it and did not denounce it, were led astray in the worst of ways and led others astray, and was a man of evil, who followed a path other than that of the believers; Allah will bring him to account on the Day of Resurrection for his actions and Allah, may He be exalted, will judge between them on the Day of Resurrection. *"Say (O Muhammad SAW): O Allah! Creator of the heavens and the earth! All-Knower of the Ghaib (unseen) and the seen. You will judge between your slaves about that wherein they used to differ"* [az-Zumar 39:46].

Furthermore, there is no conflict with the Aqeedah of the scholars of Ahlus-Sunnah concerning the coming of the Mahdi, and the belief that there can be **no unity** with the Shi'ah (i.e. those who **reject the Qur'aan** and the **authentic Sunnah** of the Prophet, SallAllaahu Alaihi wa Sallam).

Unity with the Shia, behind the leadership of the Mahdi upon his arrival, will only be for those who follow the **Pure Islaam**, based upon Qur'an and authentic Sunnah.

For unity with the Shi'ah, they will have to **abandon their false beliefs** in order to follow the Mahdi, and if they do so, they will join Ahlus Sunnah and no longer be considered Shi'ah. However, if they **refuse** to abandon their false beliefs, they will also **refuse** to follow the Mahdi (who will require this), and there will be no unity with them.

The same scenario that prevents joining together with them today, is the same that will prevent joining with them when the Mahdi arrives. Unity will not happen then, just as it is not happening now.

About 30 years ago, there was a call to have a dialogue - in Madeenah - between the Ahlus Sunnah scholars of Madeenah and the visiting Shi'ah scholars. People were excited about the possibility of this leading to some good. But, Shaykh Abdul Muhsin al-Abbaad (hafidhahullaah) said:

First, we must agree on the **basis** of the discussion; what will be the **foundation** of the discussion? What will be the **criterion** to judge what is right in a matter of difference between us?

Shaykh Abdul Muhsin said:

**"Allaah says: O you who believe. Obey Allaah and obey the Messenger,** and those in authority among you.

And if you differ in any matter, **refer it back to Allaah and His Messenger, if indeed you believe in Allaah and the Last Day...."**

Hence, **if the Shi'ah agree** to refer our differences back to Allaah and His Messenger, i.e. the Qur'an (which we have in our hands today) and authentic Sunnah - there will be a dialogue.

But, if they refuse - then what will be the basis of the discussion? It will merely be a waste of time...

The Shi'ah obviously refused, since **they do not believe in the Qur'aan**, or the **authentic Sunnah**, including the books of al-Bukhaare and Muslim...

This is the reason why there is no possibility of unity with the Shi'ah, **unless and until** they accept the Qur'aan and the authentic Sunnah of our Prophet Muhammad (SallAllaahu Alaihi wa Sallam).

Any call to unity with the Shi'ah - without requiring them to accept the **Qur'aan** - is no different from calling to unity with the Christians - without requiring them to accept **Islaam**.

There is documented evidence from Shi'ah scholars, **directly from their own books**, which they printed and distributed [not someone else quoting them] which proves beyond any doubt that **the Sh'ia do not believe in the Qur'aan**, which the whole Muslim world agrees is what was revealed to the Prophet SallAllaahu Alaihi wa Sallam.

Likewise, their own documents prove beyond any doubt that they do not accept the authentic Hadeeth of the Prophet (SallAllaahu Alaihi wa Sallam).

The question to Shaykh Ishaq RA from Faislabad, Pakistan - or to anyone who calls for unity with the Shi'ah, or unity of religions (with Christians and Jews) is simply:

What can be the basis of this 'unity'?

What will we unite upon?

Will each group worship whatever it wants to worship, and worship in its own way - not the way legislated by Allaah - and we will all be pleased with this?

**Even though Allaah will not be pleased with this!!!**

Allaah said: "Today, I have perfected for you your Deen and completed my favor upon you, and **I am pleased** (Radeetu) with **Islaam** as your Deen" [i.e. the Islaam that was brought by the Prophet]

And He said: "And whoever desires a Deen other than Islaam, it will NEVER be accepted, and in the Hereafter, he will be among the losers."

May Allaah - Who Does Whatever He Wills - unite the Muslims, upon His Deen that He legislated, the Pure Islaam of Qur'aan and Sunnah, not upon deviation and falsehood.

PS: **Some of the Shi'ah in Iran** considered the Twelver Shi'ah (which is the dominant sect in Iran today) to be Kuffaar, due to their confirmed beliefs in the infallibility (i.e. divinity) of the Twelve Imaams.