

CRITICAL STUDY ON THE CONCEPT OF *AL-ṢAḤĀBA KULLUḤUM 'UDULUN* IN *'ILM AL-ḤADĪTH*

Barmawi Mukri

Lecturer at UIN Sunan Kalijaga, Yogyakarta

المخلص

تعريف الصحابة هم اناس اسلموا وعاشوا النبي صلى الله عليه وسلم وعاشروه مباشرة وماتوا عاى ايمانهم. ويعتبر الصحابة بانهم السابقون الاولون الذين امنوا بالنبي صلى الله عليه وسلم وتلقوا التعاليم الاسلامية والاحاديث النبوية مباشرة من النبي صلى الله عليه وسلم. وهم اطاعوا الرسول حق طاعته فلا يمكن ان يخونوه او يعمدون على تكذيبه في رواية احاديثه ومعظمهم عدل وثقات وضباط. ورغم ذلك فانهم بشر فيمكن ان فاذا وجدت فئة قليلة منهم ليس عدولا ولا ثقات ولا ضباط فانهم منافقون وفاسقون فلا بد من من عدم قبول رواياتهم. والغرض من هذا هو المحافظة على اصالة التعاليم الاسلامية الصادرة من النبي صلى الله عليه وسلم ولذلك فان القاعدة التي تنص على ان الصحابة كلهم عدول غير مطلقة.

Abstrak

Sahabat adalah orang-orang muslim yang hidup sezaman dengan Nabi Muhammad saw dan pernah bergaul dengan beliau secara langsung dan ketika mati mereka itu masih tetap sebagai orang yang beriman. Mereka ini merupakan generasi awal yang beriman kepada ajaran Nabi Muhammad dan yang menerima ajaran Islam (hadis-hadis Nabi) secara langsung dari beliau. Mereka ini sangat taat kepada Nabi sehingga tidak mungkin mereka itu berani berkhianat dan berbohong dengan sengaja dalam meriwayatkan hadis Nabi. Mereka pada umumnya bersifat 'adil, ṣiqah dan ḍābit. Akan tetapi karena sahabat Nabi itu adalah sebagai manusia biasa maka kemudian jika ditemukan sekelompok kecil dari mereka yang tidak 'adil, ṣiqah dan ḍābit karena menurut data histories mereka ini terbukti termasuk golongan orang munafik atau fasik, maka periwayatan hadisnya harus ditolak. Hal ini dimaksudkan tidak lain untuk menjaga kemurnian ajaran Islam yang berasal dari Nabi. Jadi dengan demikian kaidah: "al-Ṣaḥāba Kulluhum 'Uḍlun" tidak berlaku secara umum.

Keywords: companion (*ṣaḥāba*), follower (*ṭabi'in*), 'adil, transmitters, ulama'.

A. Introduction

In the perspective of *'ilm al-ḥadīth*, a hadith has three elements: *sanad*, *matn*, and *makharrij*. *Sanad* is a number of transmitters (*rāwī/ruwāt*) who transmit the *matn* (the materials of hadith/ *matn al-hadith*) from the Prophet. *Ḥadīth* is valid if it is transmitted by authoritative transmitters (*ruwāt 'adilun wa ḍābitun*). The first chain of the transmission of hadith is Companions (*ṣaḥāba*), the early generation of Islam and the closest one from the period of the Prophet. The Companions transmitted hadith from the Prophet, and from the Companions, the hadiths have been transmitted by the next generations from the period of the Followers (*ṭabi'in*) until the codification of the hadiths.

Theoretically, *sanad al-ḥadīth* is studied under the frame work of *'ilm al-jarḥ wa al-ta'dīl* (The Science of criticism of the reporters of (hadith)). An authoritative reporter (*rāwī*) must be an *'ādil* (good person) and *ṣiqah* (truthful person). This means that all *rāwis* from all generations should be evaluated, including *ṣaḥāba*, whether they are

valid or not. But, it seems that this thesis does not work for the *rāwīs* from the period of *Ṣaḥāba* because of the principle saying that: “*al-Ṣaḥāba kulluhum ‘aḍulun*” (all Prophet Companions are ‘*adil*). This statement clearly indicates that all Companions are good and do not need to be examined.

This article tries to elucidate the concept of *‘aḍul al-ṣaḥāba* from the perspective of Muslim scholars. Normative and historical approaches will be applied in the analysis.

B. The Companion and Their ‘*Adāla*

1. The Definition of *Ṣaḥāba*

The word *Ṣaḥāba* is originated from the word *ṣahbah* which means accompanying someone else in a particular time. Muhammad ‘Ajjal al-Khatīb defines *Ṣaḥāba* as people who accompany or follow someone else for a while or long time.¹

Among Muslim scholars, there are various opinions about the definition of *Ṣaḥāba*. Some Muslim scholars define *ṣaḥāba* by focusing on the time in which they meet the Prophet for a while, or for a specific period as in one month or one year. The others argue that the most important thing in the definition of *ṣaḥāba* is the acceptance of hadith from the Prophet or the participation in a battle lead by the Prophet. The following are some opinions of the ulama about *ṣaḥāba*:

- a. Al-Bukhari argues that *ṣaḥāba* is a Muslim who accompanied or met the Prophet.²
- b. Ahmad ibn Hanbal says that everyone who meets the Prophet for a while or for some period (one year, one month, or one day) is claimed *ṣaḥāba*.³
- c. Quoting opinions of some scholars, Ibn Sala states that *ṣaḥāba* is everyone who accepts the hadith or the doctrines of Islam from the Prophet.⁴

¹ Muhammad ‘Ajjal al-Khatīb, *Uṣūl al-Ḥadīth, ‘Ulumuh wa Muṣṭalahuh*, (Beirut: Dar al-Fikr, 1975), p. 385.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*, p. 386.

- d. Sa'īd ibn Musayyab says that *ṣaḥāba* is a people who live in the period of the Prophet for one or two years and involved him/herself in a battle lead by the Prophet.⁵
- e. Ibnu Ḥazm defines *ṣaḥāba* in the following way - by arguing that everyone who sat together in a *majlis* (circle of discussion) with the Prophet, and accepted his teachings can be claimed as *ṣaḥāba*.⁶
- f. Al-Wāqidi says that *ṣaḥāba* is an adult person who met the prophet and accepted Islamic teachings by his logic.⁷
- g. Ibn al-Jawzi argues that Jarir ibn Abdillāh al-Bajali was considered *ṣaḥāba* although he became a Muslim in 10 H. He says that everyone who met or saw the Prophet without involving him/herself in the battle lead by the Prophet, or if he/she was a child when the prophet died is considered *ṣaḥāba*.⁸
- h. Ibn Hajar argues that *ṣaḥāba* is everyone who met the Prophet and believed in his teachings and died as a Muslim. This opinion is the opinion of the majority of Muslim scholars (*jumhur al-ʿulamāʾ*).⁹ The definition covers a wide range of some aspects: everyone who met the Prophet, whether he transmitted the hadith from the Prophet or not, was involved in the battle or not, was seated together with the Prophet or not. This definition also covers any person who has never seen the prophet due to his blind.¹⁰

From the definitions above, it can be concluded that everyone who lived in the period of the Prophet, whether he or she was an infant or an adult, who met the prophet for a while, whether or not he or she had time to sit together with the Prophet, who transmitted a hadith from the Prophet or not, who joined in the battle with the Prophet or not, or even if he or she has done an apostasy and came back to be Muslim and died as a Muslim, he or she is a *ṣaḥāba*. Meanwhile, a person who lived in the period of the Prophet and had never met the Prophet,

⁵ *Ibid.*, p. 387.

⁶ *Ibid.*, pp. 385-386.

⁷ *Ibid.*, p. 386.

⁸ *Ibid.*, p. 387.

⁹ *Ibid.*

¹⁰ *Ibid.*

although he believed in Islamic teachings like Ashamah al-Najasyi, was not considered as *sahaba*.

Al-Nawawi and al-'Iraqi says that a child who had an ability to understand a story and believed in Islamic teachings and lived in the period of the Prophet was considered *sahaba*. Al-Hasan and al-Husain, the two sons of 'Ali and Mahmud ibn al-Rabi' were children and can be considered as belonging to this classification.¹¹

2. How to Know the *Ṣaḥāba* of the Prophet?

There are some ways to know if a person is *sahaba*.¹²

- There is a *khabar mutawātir* (continuous hadith) saying that the first four Caliphs (*al-Khulafā al-Rāsyidūn*): Abū Bakar, 'Umar ibn al-Khaṭṭāb, 'Uthman ibn 'Affan and 'Ali ibn Abi Ṭālib were *Ṣaḥābat*. Another Hadith said that 10 people who were guaranteed as the tenants of heaven were *ṣaḥāba*. They were Sa'ad ibn Abi Waqas, Sa'id ibn Zaid, Ṭalhah ibn Ubaidillah, al-Zubair ibn al-'Awwam, Abdurrahman ibn 'Awf and Abu 'Ubaidillah 'Amir ibn al-Jarrah and the four Caliphs.
- There is a *khabr masyhūr* (well known hadith) stating that Damām ibn Tha'laba and 'Akasyah ibn Muhassin were *ṣaḥāba*.
- A *khabar* stating that someone is *ṣaḥāba* like the report of Abū Muṣā al-Asy'arī saying that Humamah ibn Abi Hummah al-Dausi was a *ṣaḥāba*.
- A confession from a good Muslim saying that he or she was a *ṣaḥāba* living in the period of the Prophet.

The confession from a certain Muslim as a *ṣaḥāba* is accepted as long as he or she died before 110 H. Muslims from the clan of 'Aus and Khazraj living in the period of the Prophet were considered *ṣaḥāba* although they have never been discussed. This also happened to the people who lived in Medina and Ta'if before 10 H and followed the prophet and went to Mecca to perform pilgrimage called *hajj wada'*. They were *ṣaḥāba*. But if a person claimed that he or she was a *ṣaḥāba*

¹¹ Subhī al-Ṣālih, *Ulūm al-Hadīth wa Mustalahuh*, (Beirut: Dār al-'Ilm li al-Malāyin, 1977), p. 302.

¹² *Ibid.*, pp. 352-353; 'Ajaj al-Khaṭīb, *Uṣūl al-Hadīth*, pp. 391-392.

and died in 200 H like Ja'far ibn Nathur al-Rumi, it is sure that he was liar.¹³

3. The Number and the Level of *Ṣaḥāba*

Muhammad 'Ajjāj al-Khaṭīb says that it is difficult to count the number of *ṣaḥāba* because they lived in a widespread area. The amount of *ṣaḥāba* calculated by some Muslim scholars are only approximate numbers.¹⁴ In the time of *ḥajj wada'* (the last pilgrim performed by the Prophet), the amount of *ṣaḥāba* who followed the pilgrim were 90.000 people and it increased to 114.000 people when the Prophet died.¹⁵ Ibn Sa'ad gives a different explanation about the amount of Sahabat. He said that the quantity of *ṣaḥāba* were only about 30.000 people,¹⁶ while Ibn Hajar said that the amount was 100.000 peoples.¹⁷

From the various figures above, of course, only a part of them met and sat together with the Prophet in one circle then transmitted the hadith. This is because of the different activities that they were engaged in and the different places in which they were living. *Ṣaḥāba* who were living next to the house of the Prophet had many opportunities to join the discussions with the prophet, and *vice versa*. Besides, intellectual capacity is an aspect that influences the understanding of Islamic teachings taught by the Prophet. The capability and the validity of the person are discussed under the title *rijāl al-ḥadīth*.

More than 35 books about *rijāl al-ḥadīth* have been written. But not all aspects of *ṣaḥāba* have been covered. Among the books, *al-Isṭi'āb fi Ma'rifa al-Aṣḥāb* by Abū 'Umar Yūsuf ibn 'Abdillāh ibn Muhammad 'Abdi al-Barr al-Qurtubī (368-463H) and *Uṣd al-Ghāba li Ma'rifa Ṣaḥāba* by Izzuddin Abdul Hasan Ali ibn Muhammad al-Asir (535-630H) and *al-Isāba fi Tamyiz al-Ṣaḥāba* by Syahabuddin Ahmad ibn Alī al-Kinānī al-'Asqalānī (773-852H) are three famous ones.¹⁸

¹³ *Ibid.*, p. 352.

¹⁴ 'Ajjāj al-Khaṭīb, *Uṣūl al-Ḥadīth*, p. 400.

¹⁵ *Ibid.*, p. 401, see also Subḥi al-Sālih, *Ulūm al-Ḥadīth*, p. 354.

¹⁶ Muhammad ibn Sa'd, *al-Ṭabaqāt al-Kubrā*, (Beirut: Dār al-Sadr, n.t.), vol. II, p. 377.

¹⁷ Ibn Hajar, *al-Isābah fi Tamyiz al-Ṣaḥāba*, (Egypt: Maktaba al-Tijariyya, 1358 H), vol. I, p. 68.

¹⁸ Muhammad Taha, *Uṣūl al-Takhrīj wa Dirāsāt al-Asānid*, (Beirut: Dār al-Qur'ān al-Karim, nt.), pp. 169-173.

Meanwhile, the *ṣaḥāba* can be classified based on the time in which they became Muslims, on the consideration of whether they joined the Prophet *hijra* to Madina or in the battle. Sahabat can be classified into 12 levels. They are:¹⁹

- a. The early Muslims who embraced Islam as their religion since the period of Mecca. They are ten people who were guaranteed as the tenants of heaven and Bilal and Khadijah.
- b. People who became Muslims after the Caliph 'Umar ibn al-Khaṭṭāb and before Dār al-Nadwā.
- c. People who went to Habsyi in the case of *hijra* to Habsyi I (five year after Muhammad received the first revelation) and *hijra* to Habsyi II. The first consisted of 11 men and 4 women. Among them are Ja'far ibn Abi Talib, Ruqayya binti Muhammad and Sahlah binti Sahal. The second consisted of 83 Muslims such as Asmā' bin 'Umais and 'Ubaidillah ibn Jahsy.
- d. Twelve Muslims who involved themselves in the case of *bai'a al-aqāba* I such as Jabir ibn Abdillah and 'Uqba ibn 'Amir.
- e. Seventy people from Anshar who involved themselves in the *bai'a al-aqāba* II including Barra ibn Ma'rur, Sa'ad ibn Ubadah and so on.
- f. Muslims who joined the Prophet *Hijra* to Medina and did not follow him to stay at Quba'.
- g. Muslims who joined in the battle at *Badr*. The amount is more than 200 people.
- h. Muslims who went *hijra* between the battle at *Badr* and the pact of Hudaibiyya.
- i. Muslims who joined *bait al-ridwān* at Hudaibiyya.
- j. Muslims who went *hijra* before *fath makka* and after *bait al-ridwān* at Hudaibiyya like Khalid ibn Walid, Amr ibn al-'Aṣ and Abū Huraira.
- k. People who embraced Islam at the time of *fath makka*. They are about 1000 people like Abu Sufyan ibn Harb and Hakim ibn Hizam.

¹⁹ Subhi al-Salih, *Ulūm al-Ḥadīth*, pp. 355-356; 'Ajaj al-Khatib, *Usūl al-Ḥadīth*, pp. 389-390.

1. Children who met the Prophet at the time of *fath makka* and *hajj wada'*.

C. *'Adāla al-Ṣaḥāba*

1. The Definition of *'Adāla*

'Adāla is the good character of a person who insists on obeying the rules made by God (*taqwa*) by performing whatever God commands and leaving whatever God forbids.²⁰ Ulama said that a *rāwī* is *'ādil* if the *rāwī* has a strong commitment to perform his or her religious practices and leaves whatever attitudes and practices which make him fall into being a bad person.²¹

Commenting on this, al-Khatib al-Baghdadi argues that a person is considered *'ādil* if he has a strong commitment to perform his religious activities and worries about saying any bad word and displaying any attitude which causes him to fall into becoming a bad person. This people is considered *'ādil* and the hadith transmitted from and reported by him is considered valid and authoritative.²² This opinion is based on the hadith arguing that:

Whoever has never made zalim (cruelty) to other people, has never lied when he talked with them, has never ignored his promises with them, is the best person about whom everyone is forbidden to talk badly about.

Al-Shāfi'i said that *al-rāwī al-'ādil* is a *rāwī* who is trustworthy in his religious practices, Abū Yūsuf argues that everyone who is free from sin punished by hell, and his charity is much than his sin, he can be categorized as *'ādil*.²³

One of the main requirements of the acceptance of the transmission is that it is transmitted by a good person, a person who has never lied. His honesty is a mirror of his piety which pursues him

²⁰ Raf'a Fauzi 'Abd al-Muṭallib, *Tawṣīq al-Sunna fī al-Qarn al-Thānī al-Hijri, Ususuh wa ittijabatuh*, (Egypt, Maktaba al-Khanji, 1981), p. 128.

²¹ Subhi al-Salih, *Ulum al-hadīth*, p. 129.

²² *Ibid.*

²³ *Ibid.*

to have a good attitude (*amanah*). Telling a lie in the transmission of hadith is a big sin and it is absolutely prohibited as stated by a hadith: The Prophet said: "Whoever says something in the name of me, whereas I have never said, he would be punished by hell."²⁴

Moreover, Al-Shāfi'i, Ahmad and Abū Bakar al-Humaidī said that whoever tells a lie in presenting one's expression and then he or she repents for his sin, he is considered a good person, but if he lies in presenting hadith, although he repents for his sin, he is still considered a bad person. In this case, according to al-Shāfi'i, Ibn al-Ṣalāḥ states: "Everyone who is considered as a person who transmits invalid transmission because of telling a lie, I will never accept his transmission although he repents for his sin."²⁵

The falsehood of a transmitter in his transmission can be shown from his statement like the statement of a *rāwī* who said that he has transmitted a hadith from his teacher (*shaikh*), whereas the *shaikh* had died before the *rāwī* was born. Another example is a *rāwī* who reports a hadith containing contradictory information from the other sources in hadith transmitted by *rāwī* who is well known as a good and authoritative one. It is also possible that the falsehood of a *rāwī* can be known from his statement that he has transmitted the hadith from a *Shaikh*, whereas the *shaikh* has reported different hadith.

In deciding a valid *rāwī* in the chain of the transmission of hadith, *ulamās* have made a specific methodology called *'ilm al-jarh wa al-ta'dīl* (the science of criticism of the reporters of hadith). Fachruddin and al-Amidi said that this methodology can be examined by only one person. If a *rawi* has been examined by a specialist, and the specialist claimed that the *rawi* is authoritative, the *rawi* is considered an authoritative one.²⁶

2. Ulama's View on 'Adāla al-Ṣaḥāba

The study of *'adāla al-ṣaḥāba* is one of the important things in *ilm al-ḥadīth* because it is a decisive requisite of a valid hadith, *mukallaf* and *qābit*. Relating to *'adāla al-ṣaḥābat*, there is a controversial principle: a

²⁴ *Ibid.*

²⁵ *Ibid.*, p. 132.

²⁶ *Ibid.*, p. 136.

principle saying that: *al-ṣaḥāba kulluhum udulun* (all companion are 'adil). In commenting on this statement, there are varying opinions.²⁷

Firstly, there are some 'ulamā' arguing that not all ṣaḥāba are 'adil, especially who were living after the death of the prophet and after the case of *fitna*. Ṣaḥāba who can be included in this category are:

- a. The group of ṣaḥāba known as Shi'ite. They argued that all ṣaḥāba living in the period of the life of Muhammad are 'adil, but all ṣaḥāba who supported the doctrine of *khilāfa* and involved themselves in the consensus in Dār al-Nadwa after the death of Muhammad were not 'adil because they seized the *khilāfa* from 'Alī ibn Abī Tālib. Ṣaḥāba like Abū Bakar, 'Umar, 'Uthman, 'Āishah, Ṭalhah; 'Amr ibn 'Ash were not considered 'adil. The group of Zaidiyah even argues that Abū Bakar, 'Umar and 'Uthman were infidels. While the group of *imāmiyya* argues that most of ṣaḥāba following the death of the prophet are people who apostate from Islam except 'Alī ibn Abī Tālib, his sons, and thirteen other people.
- b. Mu'tazila which was promoted by Wāsil ibn Atha. They doubted Alī's capacity, his two sons, Ibn Abbās, Ṭalhah, Al-Zubair, 'Āishah and all ṣaḥāba who involved themselves in the battle between 'Alī and 'Āisha because they have committed serious sin. But Mu'tazila did not know the precise position of these ṣaḥāba, Talha and al-Zubair, especially because they were guaranteed as *ahl al-janna* (the tenants of heaven).
- c. Khawārij. They argue that ṣaḥāba who accepted arbitration (*taḥkīm*) in the battle of Siffin are not 'adil, and even that some of them are infidels. Among them who were considered infidels are 'Alī and his two sons, 'Uthman, 'Āisha, Ṭalha, al-Zubair, Ibn 'Abbās, Abū Ayyūb al-Anṣarī and all ṣaḥāba who were not willing to separate from Alī and Muawiyya. The group of al-Kamiliyya argued that Alī was not 'adil because he did an apostasy and became an infidel. He also did not want to punish the ṣaḥāba who involved themselves in killing Uthman.

²⁷Subhi al-Sālih, *Ulūm al-Hadīth*, pp. 129-130.

Secondly, some *'ulamā* argue that all *ṣaḥāba* cannot be considered *'adil*. Whether *ṣaḥāba* lived in the time of Muhammad or after they may not have been considered *'adil*. According to them, it is an obligation to examine the circumstances to determine if *ṣaḥāba* transmitted a hadith from the Prophet.²⁸ Two different opinions can be derived from this group:

- a. *'Ulamā* who argues that basically, all *ṣaḥāba* should be examined their *'adala* except those who are known their *'adala* based on *ḵabar mashhūr* or *mutawātir*.
- b. *'Ulamā* who say that only *ṣaḥāba* who involved themselves in the conflict of *fitna* and who lived after this time.

This opinion is based on the fact that some *ṣaḥāba* were not *'adil*, some of them are *fāsiq*, *munāfiq*, drunker, committed adultery and thievery. Some of them even involved themselves in killing 'Umar, 'Uthmān, 'Ali, and al-Husain.

There are many verses prohibiting deeds like killing Muslims (an-Nisa (4): 91-93); adultery (an-Nur (24): 2-3, al-Furqan (25): 68); committing of treason (al-Anfal (8): 27-28; stealing (an-Nisa (4): 105; al-Maidah (5): 4; al-Mumtahinah (60): 12). Some verses also condemn hypocrisy (an-Nisa (4): 137-139, 144; al-Tawba (9): 61-70; 73-74). There is even a sura called al-munafiqun (hypocrite people) in the Qur'an. There are other deeds which are prohibited like *fasiq* (godlessness) (al-hujurat (49): 6; humiliating other Muslims (al-Hujurat (49): 11), and suspiciousness (al-Hujurat (49): 12).

It can be determined that if there is a prohibition, there are people who break it. It also happens to the prohibitions stated in the Qur'an. In the period of *ṣaḥāba*, there were some people who broke the law and they were then considered not *'adil*. To explain the validity of *ṣaḥāba* in the transmission of hadith, further examination is absolutely needed. This examination can be done by guidance of the *kitāb rijāl al-hadith*, the kitab of Quranic exegeses in which *asbāb nuzūl al-ayat* were mentioned, and in the kitab *syarḥ al-ḥadīth*.

²⁸ 'Aja al-Khaṭīb, *al-Sunna qabla al-Tadwīn*, (Dār al-Fikr, 1971), 2nd edition, p. 396.

Thirdly, the majority of 'ulamā of *ḥadīth*, *fiqh* and *uṣūl* argue that *al-ṣaḥāba kulluhum 'udulun* (all companion are 'adil). In this case, 'adala *al-sahaba* means that they have never spoken a lie to the prophet deliberately because of their faith and piety. 'Adala is not infallible (*ma'sum*), but it should not be *ahl bid'a* and *ahl ahwa*.²⁹

In the case of 'adala *ṣaḥāba*, Ibn Hazn said that all *ṣaḥāba*, *ṣaḥāba* from *ansār*, *ṣaḥāba* who involved themselves in Bai'a Ridwan and the battle of Hudaibiyya, are *ahl janna* (the tenants of heaven) based on the verses in the Qur'an and Hadiths.³⁰

Al-Nawawi said that *Ṣaḥāba* were 'adil, *ṣaḥāba* who joined in the battle of Badar and Bai'a Ridwan. Allah praises them with His Greatness in the Qur'an and many times, the Prophet has explained their superiority.³¹ Abū Zur'a al-Rāzī argues that whoever humiliates *ṣaḥāba* is a Zindiq. Furthermore, al-Razi says that whatever the Prophet and the Qur'an said is right, and a zindiq is one who tries to humiliate the validity of the teachings of the Qur'an and Sunna.³²

Meanwhile, Ibn Hajar argues that there is a consensus between Ulama in 'ilm *al-ḥadīth* on 'adala *al-ṣaḥāba* by arguing that all *ṣaḥāba* are 'adil. No one rejects this excepts *ahl bid'a* and a bad person.³³ This opinion is based on verses and hadiths stating 'adala *al-ṣaḥāba*.

a. Some verses stating 'adala *al-ṣaḥāba*:

1. Al-Baqara (2): 143

وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيدا

"Thus have We made of you an *ummat* justly balanced. That ye might be witnesses over the nations."

²⁹ *Ibid.*, p. 394; see also Muhammad Abū Rayya, *Adwa' 'Alā al-Sunna al-Muhammadiyah*, (Egypt, Dar al-Ma'arif), p. 344.

³⁰ Aja al-Khaṭīb, *al-Sunna*, p. 397; Idem, *Uṣūl al-Hadith*, p. 393.

³¹ *Ibid.*, pp. 393- 394.

³² *Ibid.*, p. 405.

³³ Ibn Hajar, *Al-Iṣāba fī Tamayyuz al-Ṣaḥāba*, (Beirut, Dar al-Sadr, 1328H), p. 8.

2. Ali Imran (3): 110

كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر
وتؤمنون بالله

“Ye are the best of Peoples, evolved for mankind, enjoying what is right, forbidding what is wrong, and believing in Allah.”

3. Al-Tauba (9): 100

والسابقون الأولون من المهاجرين والأنصار والذين اتبعوهم بإحسان
رضي الله عنهم ورضوا عنه وأعد لهم جنات تجري تحتها الأنهار
خالدين فيها أبدا ذلك الفوز العظيم

“The vanguard (of Islam)—the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,— Well-pleased is Allah with them, as are they with Him: fort them hath He prepared Gardens under which rivers flow, to dwell therein forever: that is the supreme Triumph.”

4. Al-Fath (48): 18

لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة فعلم ما في قلوبهم
فأنزل السكينة عليهم وأثابهم فتحا قريبا

“Allah’s good pleasure was on the Believers when they swore Fealty to thee under the tree: He knew what was in their hearts, and He sent down Tranquility of them; and He rewarded them with a speedy factory.”

5. Al-Fath (48): 29

محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم تراهم ركعا
سجدا يبتغون فضلا من الله ورضوانا

“Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure.”

6. Al-Anfal (8): 74

والذين ءامنوا وهاجروا وجاهدوا في سبيل الله والذين ءاؤوا ونصروا
أولئك هم المؤمنون حقا لهم مغفرة ورزق كريم

“Those who believe and emigrate, and fight for the faith, in the Cause of Allah, as well as those who give (them) asylum and aid, —these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous.”

7. Al-Hasr (59): 8

للفقراء المهاجرين الذين أخرجوا من ديارهم وأموالهم يبتغون فضلا من
الله ورضوانا وينصرون الله ورسوله أولئك هم الصادقون

“(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking grace from Allah and (His) Good Plesure, and aiding Allah and His Messenger: such are indeed the truthful.”

b. Some hadiths saying *adala al-Sahaba* are:

1

لا تسبوا أصحابي فلو أن أحدكم أنفق مثل أحد ذهبا ما بلغ مد أحدهم ولا
نصيبه

“Do not humiliate one of the Sahaba (Companion). If one of you gives charity with gold as big as the hill of Uhud, the reward is less the half of the reward of Sahaba because of their struggle (for the glory of Islam)” (Bukhari from Abu Sa‘id al-khudri)

2. Hadith transmitted by al-Tirmizi and Ibn Hibban from Abdilla ibn Mugaffal.

الله الله في أصحابي لا تتخذوهم غرضا بعدي فمن أحبهم فبحبي أحبهم
ومن أبغضهم فببغضي أبغضهم ومن آذاهم فقد آذاني ومن آذاني فقد آذى
الله ومن آذى الله يوشك أن يأخذه

“Be afraid to God! Be afraid to God about the rights of my Companions. Whoever loves them, Allah loves him because of loving me. Whoever hates them, Allah hates him because of

hating me: Whoever hurts them, Allah hurts him because of hurting me. Whoever hurts me, hurts Allah. Whoever hurts Allah, Allah will punish him.”

1. Hadith transmitted by al-Bukhārī and Muslim

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم ثم يفشو الكذب

“The best people are they who live after my generation, then they who live after this generation, and then the next generation. After these generations, falsehood is widely spread.”

The opinion of the majority of ulama of hadith on *‘adāla al-ṣaḥāba* is also based on the conviction that:

2. The most valid *ta’dīl* (statement of *‘adil*) is a *ta’dil* stated by Allah in His Holy Book (the Qur’an) and by His Messenger in his hadiths. Allah praised them because they joined the prophet hijra to Madina, struggled with their soul and their wealth for the glory of Islam. In relation to this, al-Ghazzali said:

Ṣaḥāba is the generation of *salaf*, and *Jumhur* is the generation of *khalaf*. *‘Adala al-ṣaḥāba*, indeed, has been examined by Allah and their adoration has been expressed by Allah in the Qur’an. So, they do not need to be examined. This is my opinion. If a *ṣaḥāba* definitely is a *fasiq*, it is uncommon.

From the statement coming from al-Ghazali above, it can be conclude that some *ṣaḥāba* were *fasiq* and if it is definitely proved, it does not need to be re-examined and they are categorized not *‘adil*, but this does not eliminate the credibility of *ṣaḥāba* in general.

3. *Ṣaḥāba* disseminated Islamic teachings to mankind. It is impossible for them to be liars in their attempt at disseminating Islam in the name of the Prophet. They were aware of the penalty of the liar in the name of the Prophet: they would be sent to hell as the Prophet said:

“Whoever speaks lies to me, and he is aware of it, he will be sent to the hell.”

This hadith is reported by al-Bukhārī and Muslim from Abī Huraira. Regarding this hadith, al-Suyūthī in his *al-Mawdu‘at* said that the

hadith is *mutawatir* because it was reported by more than 100 *sahaba*.³⁴

In relating to the validity of *ṣaḥāba* as reporters of hadith, al-Suyuti said: If *shari'a* proselytized by *ṣaḥāba* was rejected, the *shari'a* would not be widely spread throughout the entire the world.³⁵

Ibn Taimiya in his *al-Radd 'ala al-Akhna'i*, as quoted by Abd al-Fattah Abu Gaddah, said:³⁶

و لما كان أصحاب النبي صلى الله عليه وسلم أعلم الناس بدينه واطوعهم
له لم يظهر فيهم من البدع ما ظهر فيمن بعدهم فلا يعرف من الصحابة
من كان يتعمد الكذب على رسول الله صلى الله عليه وسلم وإن كان فيهم
ذنوب لكن هذا الباب مما عصمهم الله فيه أي حفظهم من تعمد الكذب
على نبيهم.

“The Companions of the Prophet PBUH were the best people in knowing Islamic teachings taught by the prophet. It is impossible for them to teach something that doesn't come from the prophet. So there is no evidence that Sahaba have spoken lies to the Prophet because Allah guarded them in doing this deed.”

It can be said that the deviation in the transmission of hadith done by Sahaba was not because they have spoken lies, but because they have been asleep in hearing the hadith, in explaining the hadith (*ijtihad*) or because of human nature. It means that the deviation is not based on the awareness of *Ṣaḥāba*.³⁷

D. Conclusion

From the explanation above, it can be concluded that there are two major opinions among *'ulamā'* in response to the principle: *al-Ṣaḥāba kulluhum 'udulun*. These two opinions cannot be synchronized. Firstly, some ulama argue that not all *ṣaḥāba* were *'adil*. Some of them are *fāsiq*,

³⁴ *Ibid.*, p. 29

³⁵ Jalāl al-Dīn al-Suyūṭī, *Tadrib al-Rāwī fī Sharh Taqrīb al-Nawawī*, (Beirut: Dar al-Fikr, 1988), p. 214.

³⁶ 'Abd al-Fattah Abu Gadah, *Lamahat*, p. 28.

³⁷ *Ibid.*, p. 29.

munafiq and liars and if they reported a *ḥadīth* from the prophet, their *‘adala* should be examined. If there is evidence that they were not valid reporters, the *ḥadīth* should be rejected, let alone if the content of the *ḥadīth* (matn al-hadith) contradicts the essence of the Qur’an or other more valid *ḥadīth*. The examination of the validity of *ṣaḥāba* aims to accept the *ḥadīth* carefully in order to keep the originality of Islamic doctrines. If the examination is conducted on the basis of the fanaticism of particular group, as for example Shi‘ite who condemn some *ṣaḥāba*, the result should be rejected.

Secondly, the majority of *‘ulamā* (*jumhur al-‘ulamā*) say that all *ṣaḥāba* were *‘adil* (*al-ṣaḥāba kulluhum ‘adul*). All *ṣaḥāba* were authoritative in reporting *ḥadīth* from the prophet. They were the first generation of Muslim to whom the praise from Allah and His Messenger address. It is impossible for them to speak lies in the dissemination of Islamic teachings, because they were the guardians of Islamic teachings and the generation who fully obeyed the Prophet. They disseminated the doctrines of Islam carefully. If mistake were made, they were made outside of their awareness, and not intended as lies.

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