CRITICAL STUDY ON THE CONCEPT OF AL-ŠAḤÂBA KULLUHUM ʿUDULUN IN ʿILM AL-ḤÂDĪTH

Barmawi Mukri
Lecturer at UIN Sunan Kalijaga, Yogyakarta

الملخص

تعريف الصحابة هم إنسن اسلموا وعايشوا النبي صلى الله عليه وسلم وعاشروه مباشرة وماتوا على إيمانهم. ويعتبر الصحابة بأنهم السباقون الأولون الذين امتنعوا بالنبي صلى الله عليه وسلم واتقوا التعاليم الإسلامية والأحاديث النبوية مباشرة من النبي صلى الله عليه وسلم. وهم اتبعوا الرسول حق طاعته فلا يمكن أن يخونوه أو يعندون على تكذيبه في رواية أحاديثه ومعظمهم عند وثقات وضباط. ورغم ذلك فإنهم يشعرون فيما أن فادا وجدت فئة قليلة منهم ليس عدولا ولا ثقات ولا ضباط فانهم منافقون وفاسقون فلا ينفون من عدم قبول روايتيهم. والغرض من هذا هو المحافظة على أصالة التعاليم الإسلامية الصادرة من النبي صلى الله عليه وسلم ولذلك فإن القاعدة التي تنص على أن الصحابة كلهم عدول غير مطلقة.

Keywords: companion (sahaba), follower (tabi‘in), ‘adil, transmitters, ulama’.

A. Introduction

In the perspective of ʿilm al-hadith, a hadith has three elements: sanad, matn, and makharrij. Sanad is a number of transmitters (rawi/ruwāṭ) who transmit the matn (the materials of hadith/ matn al-hadith) from the Prophet. Hadith is valid if it is transmitted by authoritative transmitters (ruwāṭ ‘adilun wa ḏabitun). The first chain of the transmission of hadith is Companions (sahaba), 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 (tabi‘in) until the codification of the hadiths.

Theoretically, sanad al-hadith is studied under the frame work of ʿilm al-jarb wa al-ta‘ādil (The Science of criticism of the reporters of hadith). An authoritative reporter (rawi) must be an ‘adil (good person) and ‘siqa (truthful person). This means that all rawis from all generations should be evaluated, including shahaba, whether they are
valid or not. But, it seems that this thesis does not work for the rawis from the period of Sahaba because of the principle saying that: “al-Sahaba kulluhan 'adilun” (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 ‘adul al-sahaba from the perspective of Muslim scholars. Normative and historical approaches will be applied in the analysis.

B. The Companion and Their ‘Adala

1. The Definition of Sahaba

The word Sahaba is originated from the word suhbah which means accompanying someone else in a particular time. Muhammad ‘Aj jal al-Khatib defines Sahaba 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 Sahaba. Some Muslim scholars define sahaba 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 sahaba 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 sahaba:

a. Al-Bukhari argues that sahaba 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 sahaba.3

c. Quoting opinions of some scholars, Ibn Sala states that sahaba is everyone who accepts the hadith or the doctrines of Islam from the Prophet.4

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2 Ibid.
3 Ibid.
4 Ibid., p. 386.
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d. Sa‘îd ibn Musayyab says that șahăba 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 Hâzim defines șahăba 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 șahăba.\(^6\)

f. Al-Wâqidi says that șahăba is an adult person who met the prophet and accepted Islamic teachings by his logic.\(^7\)

g. Ibn al-Jawzi argues that Jâriz ibn Abdillah al-Bajali was considered șahăba 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 șahăba.\(^8\)

h. Ibn Hajar argues that șahăba 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-‘ulama‘).\(^9\)

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 șahăba. 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-Najasi, 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 *Sahāba* of the Prophet?

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

a. There is a *khabar mutawātir* (continuous hadith) saying that the first four Caliphs (*al-Khulafa al-Rāṣiyūn*): Abu Bakar, ‘Umar ibn al-Khaṭṭāb, ‘Uthman ibn ‘Affān and ‘Ali ibn Abī Ṭalib were *Sahāba*. Another Hadith said that 10 people who were guaranteed as the tenants of heaven were *sahāba*. They were Sa‘ād ibn Abī Waqas, Sa‘īd ibn Zaid, Talhah ibn Ubaidillah, al-Zubair ibn al-‘Awām, Abdurrahmān ibn Abī ‘Awf and Abu ‘Ubaidillah ‘Amir ibn al-Jarrah and the four Caliphs.

b. There is a *khabar majbūr* (well known hadith) stating that Damām ibn Tha‘laba and ‘Akasyah ibn Muhassin were *sahāba*.

c. A *khabar* stating that someone is *sahāba* like the report of Abū Mūsā al-‘Asy‘arī saying that Humamah ibn Abī Hummah al-Dausī was a *sahāba*.

d. A confession from a good Muslim saying that he or she was a *sahāba* living in the period of the Prophet.

The confession from a certain Muslim as a *sahāba* 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 *sahāba* 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 *sahāba*. But if a person claimed that he or she was a *sahāba*...

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

3. The Number and the Level of Sahaba

Muhammad 'Ajjaw al-Khaib says that it is difficult to count the number of Sahaba because they lived in a widespread area. The amount of Sahaba calculated by some Muslim scholars are only approximate numbers. In the time of hajj wada' (the last pilgrim performed by the Prophet), the amount of Sahaba who followed the pilgrim were 90,000 people and it increased to 114,000 people when the Prophet died. Ibn Sa'ad gives a different explanation about the amount of Sahabat. He said that the quantity of Sahaba were only about 30,000 people, while Ibn Hajar said that the amount was 100,000 peoples.

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. Sahaba 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 rijal al-hadith.

More than 35 books about rijal al-hadith have been written. But not all aspects of Sahaba have been covered. Among the books, al-Istibb fi Ma'rika al-Ashab by Abū 'Umar Yusuf ibn 'Abdillah ibn Muhammad 'Abdi al-Barr al-Qurtubi (368-463H) and Uṣūl al-Ghaba 'i Ma'rika Sahaba by Izzuddin Abdul Hasan Ali ibn Muhammad al-Asir (535-630H) and al-Iṣabā fi Tamyīṣ al-Sahaba by Syahabuddin Ahmad ibn Ali al-Kinānī al-'Asqalānī (773-852H) are three famous ones.

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13 Ibid., p. 352.  
15 Ibid., p. 401, see also Subhi al-Sālih, Uṣūl al-Hadith, p. 354.  
Meanwhile, the *sahāba* 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 Khattab and before Dar al-Nadwa.

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 Habsy 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 Asma’ bint ‘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 Ubada 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 Ḥudaibiyya like Khalid ibn Walīd, Amr ibn al-‘Aṣ and Abu 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.

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

C. ‘Adāla al-Ṣahāba

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. Ulamas said that a rāwi is ‘ādil if the rāwi 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.

Commenting on this, al-Khātib al-Baghdādi 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. 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’ī said that al-rāwi al-‘ādil is a rāwi 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.

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...
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.”

Moreover, Al-Shafi’i, Ahmad and Abu Bakar al-Humaidi 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-Shafi’i, Ibn al-Salah 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.”

The falsehood of a transmitter in his transmission can be shown from his statement like the statement of a *rawi* who said that he has transmitted a hadith from his teacher (*shaikh*), whereas the *shaikh* had died before the *rawi* was born. Another example is a *rawi* who reports a hadith containing contradictory information from the other sources in hadith transmitted by *rawi* who is well known as a good and authoritative one. It is also possible that the falsehood of a *rawi* 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 *rawi* in the chain of the transmission of hadith, ulamas have made a specific methodology called ‘ilm al-jarb wa al-ta’dil (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.

2. Ulama’s View on ‘Adala al-Sahaba

The study of ‘adala al-sahaba is one of the important things in ilm al-hadith because it is a decisive requisite of a valid hadith, mukallaf and *hab*. Relating to ‘adala al-sahaba, there is a controversial principle: a

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21 Ibid.
22 Ibid., p. 132.
23 Ibid., p. 136.
principle saying that: *al-ṣahāba kullihum udulun* (all companion are ‘adil). In commenting on this statement, there are varying opinions.27

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

a. The group of ṣahāba known as Shi’ite. They argued that all ṣahāba living in the period of the life of Muhammad are ‘adil, but all ṣahāba who supported the doctrine of *khilafa* and involved themselves in the consensus in Dir al-Nadwa after the death of Muhammad were not ‘adil because they seized the *khilafa* from ‘Ali ibn Abī Ṭalib. Ṣahāba like Abū Bakar, ‘Umar, Ṭalhah, ‘Aishah, ‘Ali, ‘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 ṣahāba following the death of the prophet are people who apostate from Islam except ‘Ali ibn Abī Ṭalib, his sons, and thirteen other people.

b. Mu’tazila which was promoted by Wāsīl ibn ‘Atfa. They doubted Ali’s capacity, his two sons, Ibn ‘Abbās, Ṭalhah, Al-Zubair, ‘Āishah and all ṣahāba who involved themselves in the battle between ‘Ali and ‘Āisha because they have committed serious sin. But Mu’tazila did not know the precise position of these ṣahāba, Ṭalha and al-Zubair, especially because they were guaranteed as ahl al-janna (the tenants of heaven).

c. Khawārij. They argue that ṣahāba who accepted arbitration (*tahkim*) in the battle of Siffin are not ‘adil, and even that some of them are infidels. Among them who were considered infidels are ‘Ali and his two sons, ‘Uthman, ‘Āishah, Ṭalha, al-Zubair, Ibn ‘Abbās, Abū Ayyūb al-Anṣārī and all ṣahāba who were not willing to separate from ‘Ali and Muawiyya. The group of al-Kamiliyya argued that Ali was not ‘adil because he did an apostasy and became an infidel. He also did not want to punish the ṣahāba who involved themselves in killing Ṭalhah.

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Secondly, some ‘ulama argue that all saḥāba cannot be considered ‘adil. Whether saḥāba 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 saḥāba transmitted a hadith from the Prophet. Two different opinions can be derived from this group:

a. ‘Ulama who argues that basically, all saḥāba should be examined their ‘adala except those who are known their ‘adala based on khabar mashhūr or mutawātir.

b. ‘Ulama who say that only saḥāba who involved themselves in the conflict of fitna and who lived after this time.

This opinion is based on the fact that some saḥāba were not ‘adil, some of them are fasiq, 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-Furqān (25): 68); committing of treason (al-Anfāl (8): 27-28; stealing (an-Nisa (4): 105; al-Mādah (5): 4; al-Mumtāzinah (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-munāfiqun (hypocrite people) in the Qur’ān. 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’ān. In the period of saḥāba, there were some people who broke the law and they were then considered not ‘adil. To explain the validity of saḥāba 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 sayr al-hadīth.

Thirdly, the majority of ‘ulamā of hadīth, fiqh and usūl argue that al-saḥāba kulluhum ‘udulun (all companion are ‘adil). In this case, ‘adala al-saḥāba means that they have never spoken a lie to the prophet deliberately because of their faith and piety. ‘Adala is not infallible (ma‘ṣum), but it should not be ahl bid‘a and ahl abwa.29

In the case of ‘adala saḥāba, Ibn Hazn said that all saḥāba, saḥāba from ansār, saḥāba 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 Saḥāba were ‘adil, saḥāba 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 saḥāba is a Zindiq. Furthermore, al-Razi says that whatever the Prophet and the Qur‘an said is dīya 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-hadīth on ‘adala al-saḥāba by arguing that all saḥāba 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-saḥāba.

a. Some verses stating ‘adala al-saḥāba:

1. Al-Baqara (2): 143

وكتكل 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.”

31 Ibid., pp. 393–394.
32 Ibid., p. 405.

“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

“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 they hath He prepared Gardens under which rivers flow, to dwell therein forever: that is the supreme Triumph.”

4. Al-Fath (48): 18

“Allah’s good pleasure was on the Believers when they swore Fidelity 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

“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 عاتوا وهاجروا وجاهموا في سبيل الله والذين عاووا 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

للقراء المهاجرين الذين أخرجوا من ديارهم وأمواتهم يبتعون فضلا من
الله ورضوانا وينصرون الله ورسله 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 Pleasure, 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 أقنع مثل أحد ذهبا ما بلغ مد أحدهم ولا
نصيفه

"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 في أصحابي لا تتخذهم غرضا بعدي فمن أحبهم فيحب أحبهم
ومن أبغضهم فيبغضي 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

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

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-ṣāḥaba is also based on the conviction that:

2. The most valid ta’dil (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-Ghazzāli said:

Ṣāḥaba is the generation of salaf, and Jumhur is the generation of khulaf: ‘Adala al-ṣāḥaba, 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 saḥaba definitely is fasiq, it is uncommon.

From the statement coming from al-Ghazali above, it can be conclude that some saḥaba 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 saḥaba in general.

3. Ṣaḥaba 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 Hurairā. Regarding this hadith, al-Suyūṭī in his al-Mawdu’at said that the
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hadith is mutāwalīr because it was reported by more than 100 sahaba.\(^{34}\)

In relating to the validity of sahāba as reporters of hadith, al-Suyuti said: If shari'ā proselytized by sahāba was rejected, the shari'ā 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 بدينهم واطعهم

He does not show them the path of what is right, but they exceed it in the religion from knowing those people. And they said: "When the Prophet PBUH and his companions were sleeping, they did not lie."

"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 Sahaba.\(^{37}\)

D. Conclusion

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

\(^{34}\) Ibid., p. 29


\(^{36}\) 'Abd al-Fattah Abu Gadah, Lamahabat, p. 28.

\(^{37}\) Ibid., p. 29.
munafiq and liars and if they reported a hadīth from the prophet, their ḍa‘ala should be examined. If there is evidence that they were not valid reporters, the hadīth should be rejected, let alone if the content of the hadīth (matn al-hadīth) contradicts the essence of the Qur’ān or other more valid hadīth. The examination of the validity of sāḥib aims to accept the hadīth 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 sāḥib, the result should be rejected.

Secondly, the majority of ‘ulamā (jumhur al-‘ulamā) say that all sāḥib were ‘adil (al-sāḥib kullabn ‘adil). All sāḥib were authoritative in reporting hadīth 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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