

"مُحَمَّدٌ رَّسُولُ اللَّهِ" Does the Verse 29 of Sura al-Fat'h include all the Companions?

The group of the Companions

The answer:

We need to clarify what is meant by all the Companions.

In fact, according to Bukhari, Not. Because he says every Muslim who has seen the prophet of God (PBUH) even for a time is of the Companions!!! And because of this everyone who has seen the prophet of God at a glance is a Companion and his narration would be acceptable without any examination!!!

كتاب فضائل الصحابة باب فضائل اصحاب النبي صلى الله عليه
وَسَلَّمَ وَمَنْ صَحِبَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ رآه
الْمُسْلِمِينَ فَهُوَ مِنْ أَصْحَابِهِ

-Sahih Al-Bokhari, v 3 p 1335

And certainly not all those who have seen the prophet (PBUH) were characterized as hard on infidels and merciful towards believers, always bowing and prostrating and the mark of prostration on their foreheads and

Because Bukhari quotes some narrations in which he specifies that a great number of the Companions will be among the companions of the fire.

Can this verse include them all?

6215 حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْجَزَامِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ
فُلَيْحٍ حَدَّثَنَا أَبِي قَالَ حَدَّثَنِي هَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ
أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا أَنَا قَائِمٌ
إِذَا زُمِرَةٌ حَتَّى إِذَا عَرَفْتُهُمْ حَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ فَقَالَ هَلُمَّ
فَقُلْتُ أَيْنَ قَالَ إِلَى النَّارِ وَاللَّهِ قُلْتُ وَمَا شَأْنُهُمْ قَالَ إِنَّهُمْ
ارْتَدُّوا بَعْدَكَ عَلَى أَدْبَارِهِمُ الْقَهْقَرَى ثُمَّ إِذَا زُمِرَةٌ حَتَّى إِذَا

عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ فَقَالَ هَلُمَّ قُلْتُ أَيْنَ قَالَ إِلَى
النَّارِ وَاللَّهِ قُلْتُ مَا شَأْنُهُمْ قَالَ إِنَّهُمْ ارْتَدُّوا بِعَدَاكَ عَلَى
أَذْبَارِهِمُ الْقَهْقَرَى فَلَا أَرَاهُ يَخْلُصُ مِنْهُمْ إِلَّا مِثْلُ هَمَلِ النَّعَمِ

- Sahih Al-Bokhari, v 5 p 2407

It was quoted from the prophet of God (PBUH) that he says (about the resurrection): while I'm standing, they are bringing a group of people; when I recognize them a person appears between us then it is said: come. So I say to where? He replies: I swear by God toward the Hell. Then I ask: what has happened to them. He says they have returned to their ancestors' religion after your death. So I don't see anyone of them survives but (some of them) like the camels which are released in the desert.

لا يتعهد ولا يرعى حتى يضيع ويهلك أي لا يخلص منهم من النار
إلا قليل

-Omdat Al-Ghari, v 23 p 142

But the phrase (مثل همل نعم) means camels which are released in the desert without a shepherd or anybody to take care of. They are left behind to be perished or got lost. It means they survive from the fire but a few.

Or does it mean by the believers the people who were of the Companions of the prophet? Or the people who truly had this attribute? If this is so, why do you say this verse is generally about the Companions and it refers to the justice of all of them?

Can this Verse be about them all?

List of comments

[Name and family name?](#) Yusif Rahimi - [Date:](#) February 26 , 2008 - 00:00:00

In the name of God, special salutation for the employees of the institute of Hazrat Wali Asr (May God hasten His deliverance), in addition to the evidences that you grandees have mentioned, you should show them to those who know this Verse as an evidence to the sinfulness of all the Companions, you should clear to them that

if this Verse is interpreted according to your opinion, it will contradict with many of the Quranic Verses: like this Verse

... ولا يأتون الصلاة إلا وهم كسالى ولا ينفقون إلا وهم
كارهون... توبه 54

how it is possible, the people who (...you see them always bowing and prostrating while they are seeking grace from God and His pleasure, and the mark of prostrating is clear on their forehead...) in another place they are mentioned as (...they do not perform the prayer but lazily, and do not spend but reluctantly!)?

Name and family name: Salamat - **Date:** November 7, 2008 00:00:00

In the name of God, you need to pay attention to this point that between the real and true Companions of the prophet, there were Companions with negative attributes (such as lying – hypocrisy – adultery...) they were hiding between them and waiting for an opportunity to hurt Islam. They were hypocritical Companions and it was difficult to recognize them.

Name and family name: Abesard – **Date:** February 15, 2010 00:00:00

The high dignity of the honorable Companions -may God be pleased with him- is mentioned in the Holy Quran and can be an answer to our friend Yusif Rahimi and to the group of answering the misgivings, God says in the Holy Quran:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي
وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي
الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى
سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَّغْفِرَةً وَأَجْرًا عَظِيمًا. (الفتح: 29).

Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves. You see them bowing and prostrating [in worship], seeking Allah's grace and [His] pleasure. Their mark is [visible] on their faces, from the effect of prostration. Such is their description in the Torah and their description in the Evangel. Like a tillage that sends out its shoots and builds them up, and they grow stout and settle on their stalks, impressing the sowers, so

that He may enrage the faithless by them. Allah has promised those of them who have faith and do righteous deeds forgiveness and a great reward.

Sheikh Muhammad Baqer Naseri says:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ... فَضْلاً مِّنَ اللَّهِ وَرِضْوَاناً.

It means that according to the characteristics mentioned in this verse they are asking for more blessing and his pleasure from God.

سَيَمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ

It means that their mark is white and luminous on their faces on the day of resurrection.

ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ

Means that their characteristics was mentioned in al-Torah and also in the Bible.

The phrase فازره Means he has reinforced it and the result is a firm plant that is standing on its root and legs.

Vahidi says: God has stated this instance about Muhammad (PBUH) and his Companions and the meaning of

«ذرع»،

Is the prophet (PBUH) himself and the meaning of

«شطأ»

is his Companions and the believers who were around him at the first call to Islam, they were poor and weak, like a plant in its first stage of growth, then each part supports the other until it finishes the growth stage .

The phrase (لِيَغِيظَ بِهِمُ الْكُفَّارَ) means that the proliferation of the believers and their unity in obeying the God's orders has been a reason for infidels to be irritated and enraged)

[1] God in another verse says:

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ . (التوبة: 100) .

The early vanguard of the Emigrants and the Helpers and those who followed them in virtue,—Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens with streams running in them, to remain in them forever. That is the great success.

Sheikh Amin al-Din Abu Al Tabarsi says: this Verse includes those who have prayed toward the first and the second Qiblas. And it was said that: it includes those who were at the battle of Badr, twelve of the people from the supporters and seventy from the Second Treaty of Aqabah and people who were taught the Holy Quran by Mus'ab Ibn Umair are included also.[2] the tip: some seditionist and mammonists try to distort the true, clear and explicit meaning of the verse which praises the Companions, they say: this verse doesn't include the characteristics and dignity of all the Companions; because God in the last part of the first verse says:

: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا. (فتح : 29)

Reply to this view: Mr. Abesard!

We didn't find any acceptable answer in your speech, we have proved in this article that this verse doesn't include all the Companions and you didn't reply to it properly. Perhaps you haven't copy the whole text, before you send the whole article visit this website to read about this Verse:

128di&talahgam=knab?php.egap/af/moc.ja-rsailav//:ptth

Visit this website to read about the Verse of السابقون الاولون

Good luck

The group of answering to misgivings

Name and family name: Momen Abdulla – Date: February 18, 2010 00:00:00

Mr. Abesard

What was Uthman's intention from exiling the companions and the loyal Abuzar Ghaffari? Did he intend nothing except making him starve to death?

Didn't the infidels of Mecca do the same thing to Khadijah (peace be upon her) and Hazrat Abu Talib (peace be upon him)??

What was the reason for all this hatred and enmity Of Uthman towards a believing Companion of the prophet (peace be upon him)

Ya Ali!

Name and family name: Ehsas – **Date:** August 26, 2010 15:52:32

You have said that: Bukhari quotes a narration in which he specifies: a large number of the Companions are the people of the fire. But I think this speech is not elicited from the narrations of Bukhari. This narration states that the prophet (PBUH) have seen a group of people in the day of resurrection, and he has recognized them and while only some of them have survived from Hell. But the narration doesn't state that the prophet (PBUH) have seen many Companions in the resurrection day. Thank you

Reply to the view:

Hello,

Dear friend

In the narration of Bukhari the word << زمرة >> and then the phrase << ثم اذا >> << زمرة >> refer to two groups in each of which there is one exception << هميل >> ! النعم It means that they were large groups and in each one were exceptions! And also the word << اقوام >> was mentioned in some narrations! The Phrase " اقوام زمرة ثم ثم فاث " doesn't refer to the large amounts?

Besides, even if one of the Companions is from the people of Hell, then the Sunnis speech will not be true!

Good luck

The group of answering to misgivings

Name and family name: Muhammad Reza Heshmatkhah – **Date:** September 10, 2010 17:04:43

Read the book titled 150 false Companions by Allama Askari.

Name and family name: Ali - **Date:** September 20, 2010 01:47:47

Couldn't this article be edited and colored like the other articles?

Reply to the view:

Hello,

We will edit and arrange the unarranged folders by assistance of the Lord.

Good luck

Information Department