

We read the following traditions in Sahih al-Bukhari:

Hadith: 8.578

Narrated 'Abdullah:

The Prophet said, "I am your predecessor at the Lake-Fount". 'Abdullah added: The Prophet said, "I am your predecessor at the Lake-Fount, and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, 'O Lord, my companions!' It will be said, 'You do not know what they did after you had left.'

Hadith: 8.584

Narrated Anas:

The Prophet said, "Some of my companions will come to me at my Lake Fount, and after I recognise them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you.'" (also Sahih Muslim, part 15, pp 53-54)

Hadith: 8.585

Narrated Abu Hazim from Sahl bin Sa'd:

The Prophet said, "I am your predecessor (forerunner) at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognise, and they will recognise me, but a barrier will be placed between me and them." Abu Hazim added: Nu'man bin Abi 'Aiyash, on hearing me, said. "Did you hear this from Sahl?" I said, "Yes." He said, " I bear witness that I heard Abu Saïd al-Khudri saying the same, adding that the Prophet said: 'I will say: They are my companions. Then it will be said to me, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed after me.'" Abu Huraira narrated that the Prophet said, "On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from the true Islam)"

Hadith: 8.587

Narrated Abu Huraira:

The Prophet said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognised them, a man (an angel) came out from amongst (us) me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah' I asked, 'what is wrong with them?' He said, 'They turned APOSTATE as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognised them, a man (an angel) came out from (me and them) he said (to them); Come along.' I asked, "Where?" He said, 'To the (Hell) Fire, by Allah.' I asked, 'What is wrong with them?' **He said, 'They turned APOSTATE as renegades after you left. So I did not see anyone of them escaping except a few who were like camels without a shepherd.'**

Faced with such explicit traditions the Nasibis often try to re-define Sahaba here, namely that the words don't refer to the Sahaba per se but in fact refer to the Ummah as a whole throughout history (ie. that the vast bulk of the Ummah will be in the fire). To counter this we suggest Nasibis check the Arabic it says the words "Sahaba". **We are yet to find any Arabic dictionary that states the word Sahaba has the connotation of 'Ummah'.**

Further proofs come from the wording of the traditions. In addition 8: 587 'They turned APOSTATE as renegades after you left.' When you LEAVE somebody, you do so having already BEEN WITH THEM, (i.e. he had been amongst them). The words "after you left" clearly indicate that the group

being referred to are those who survived the Prophet (S) ie. the Sahaba. This is absolutely logical, when a parent dies, they leave behind them their children - they have survived their parents-they don't leave behind all their descendents until the day of resurrection.

Moreover in tradition 8: 585 Rasulallah (s) says "There will come to me some people whom I will RECOGNIZE" and in 8: 587 "While I was sleeping, a group (of my followers were brought close to me), and when I RECOGNIZED them...." Now in both of these hadith our infallible Prophet (S) refers to a group "whom I will recognise" - I can only recognise someone if I have SEEN that person - common sense Rasulallah (s)'s surprise is because he is seeing those who he sat with (companions) being lead into the fire.

These authentic traditions make it clear that the vast bulk of Sahaba

- (1) Innovated
- (2) Became Kaafir
- (3) Only a few will be saved from the fire!

These were the Sahaba who are being called kafirs and yet the Shi'as are called kafirs for repeating the words of the Prophet (s). If calling the Sahaba 'kafir makes you one then this is the view is best espoused by the beloved Shaykh Bukhari.