



أ تعرف اهل البيت و ما حقوقهم؟

Who are the Ahlul Bayt?

Who are the members of the blessed household of Rasulullah Sallallahu Alaihi wa Sallam
and how to express our love for them.



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Who are the Ahlul-Bayt

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah only intends to remove
[all types of] impurity from you,
O people of the [messenger's] household,
and to totally purify you.
(Qur'aan, 33:33)

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Loving the Ahlul-Bayt - An integral part of Iman

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

أما بعد

Love for the *Ahlul-Bayt* (members of the household of Rasulullah Sallallahu Alaihi wa Sallam) has and shall always be an integral part of our faith. Through this love we can acquire the pleasure of Almighty Allah and of Rasulullah Sallallahu Alaihi wa Sallam. Thus, from amongst the edicts issued during the caliphate of Sayyiduna Abu Bakr Radhiyallahu Anhu, one was:

ارْقُبُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَهْلِ بَيْتِهِ (البخاري)

“Protect (the rights of) Muhammad with regards to his household”

However, some deviant sectors wish to mislead the masses into believing that it is only the Shia that love the Ahlul-Bayt and that the Sahaabah Radhiyallahu Anhum, Tabieen, Mufasssireen, Muhaditeen, Fuqaha, Sufiya and the general Muslim Ummah have failed in their obligation towards the Ahlul-Bayt. They suggest the vast majority to the Ummah did not afford them the love they were deserving of and did not fulfil their due rights.

The answer to this misconception depends upon first understanding what the phrase ‘Ahlul-Bayt’ means. If one intends to visit someone with his family, it is only natural that the host first enquires regarding the number and nature of his family members, in order to make appropriate arrangements. Mere guessing would be detrimental, especially if the guest were to arrive with his extended family. Worse than this would be if the host bars certain members of the guest’s household from entering, merely on the basis that he does not recognize them to be from his guest’s family. Will the guest not feel humiliated and demand that either his family be allowed in, or else he too shall depart?

Likewise is the delicate matter of the Ahlul-Bayt. We do not possess the authority to decide who should be included and excluded in this blessed household. Nay, rather this decision is the exclusive right of Rasulullah Sallallahu Alaihi wa Sallam. It would be utterly catastrophic if we were left to our own whims to define who the Ahlul-Bayt are. Unfortunately, that is exactly what we are experiencing today.

Since the Ahlul-Bayt have been afforded great importance in Islam, it is of utmost necessity that clear indication be made regarding who they are. Without clear indication from the Noble Qur’aan

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and the authentic Sunnah, each sect could easily chalk out their own Ahlul-Bayt, including and excluding members without any valid basis or textual reasoning.

Demonic Selections and Exclusions

There are some sects that claim only the children of Sayyiduna Ali and Sayyidah Fatima Radhiyallahu Anhum are from the Ahlul-Bayt. Without any valid reason whatsoever, they exclude the three other daughters of Rasulullah Sallallahu Alaihi wa Sallam, viz. Sayyidah Zainab,¹ Sayyidah Rukaiya and Sayyidah Umme-Khulthoom Radhiyallahu Anhum, together with their husbands and their children.²

Since this group had no clear proof to guide them and no principle to hold on to, soon came the next stage wherein they excluded all the children of Sayyiduna Ali Radhiyallahu Anhum from the Ahlul-Bayt, except for Sayyiduna Hasan and Sayyiduna Husein Radhiyallahu Anhum. They unjustly excluded nine illustrious sons of Sayyiduna Ali Radhiyallahu Anhu, viz. Muhammad al-Hanafiyah, Abu Bakr, Umar, Uthman, Abbaas, Ja'far, Abdullah, Ubeidullah and Yahya, together with their 12 sons and 18 daughters. In a similar manner, they unjustly excluded the two daughters of Sayyiduna Ali and Sayyidah Fatimah Radhiyallahu Anhum, viz. Zainab and Umme-Khulthoom.

Just as they excluded all of these illustrious individuals without any basis, they also excluded the brothers of Sayyiduna Ali Radhiyallahu Anhu, and the uncles and aunts of Rasulullah Sallallahu Alaihi wa Sallam. Even Sayyiduna Hasan and Sayyiduna Husein Radhiyallahu Anhum were not spared from this demonic behaviour of random selection, which resulted in all the sons of Sayyiduna Hasan being excluded, as well as many of the sons of Sayyiduna Husein.

The phrase 'Ahlul-Bayt' has been used in the Qur'aan in reference to none other than the blessed wives of Rasulullah Sallallahu Alaihi wa Sallam. Following this, the honourable wives deserve to be introduced first as the Ahlul-Bayt. However, they have been completely excluded by deviants, highlighting the falsity of their claims and the invalidity of their arguments.

From this it becomes clear that if it were left to our logic to decide who should be included and excluded from the Ahlul-Bayt the result shall see hardly anyone being left. According to the above fallacy, it is only half of Sayyidah Fatimah Radhiyallahu Anha that makes the Ahlul-Bayt (since only her sons are included, and not her daughters) and only part of Sayyiduna Ali Radhiyallahu Anhu, since only two of his sons have been included and nine excluded.

¹ Sayyidah Fatimah Radhiyallahu Anha had so much love for her sisters that after her death, she bequeathed Sayyiduna Ali Radhiyallahu Anhu to marry the daughter of Sayyidah Zainab Radhiyallahu Anha, viz. Umamah, (as mentioned in Al-Isabah, as well as by Shia scholars, as in the Kitaab of Suleim ibn Qais).

² If Sayyiduna Ali Radhiyallahu Anhu is included under the Ahlul-Bayt due to his marriage to Sayyidah Fatimah Radhiyallahu Anha, it is only right that Sayyiduna Uthmaan Radhiyallahu Anhu also be included, since he married not only one, but rather two of the blessed daughters of Rasulullah Sallallahu Alaihi wa Sallam. If Sayyiduna Ali Radhiyallahu Anhu has been included due to being from the clan of the Banu Hashim, then Sayyiduna Ja'far, Sayyiduna Hamza, Sayyiduna Abbaas and their children should also be included. It is strange that the Shia, for unknown reasons, do not regard any of them to be from the Ahlul-Bayt!

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Only a very small part of Sayyiduna Hasan Radhiyallahu Anhu shall form the Ahlul-Bayt since none of his progeny have been included and only ten of Sayyiduna Husein's progeny have been included, viz. the nine (so-called Imams) until Hasan Al-Askari , and the tenth who is still in hiding. **In total the Ahlul-Bayt would consist of only about thirteen individuals, one of whom is still to appear.** This is the result of using assumption to interpret the Shariah, at a time when clear texts from the Qur'aan and the Sunnah are available. As Almighty Allah says:

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٥٣﴾

"Many follow mere assumption, whereas in front of the truth mere assumption is of no avail."

(Qur'aan, 53:28)

Who then are the Ahlul-Bayt?

The first addressee of the word 'Ahlul-Bayt' are the honourable and illustrious wives of Rasulullah Sallallahu Alaihi wa Sallam, the proofs of which are:

a) Ayah-al- Takhyeer.³ (*The verse of choice*)

The honourable wives were given permission to raise their living standards but at the expense of losing their noble husband, Rasulullah Sallallahu Alaihi wa Sallam, or to remain patient upon their ascetic lives, in lieu of the privilege of remaining the wives of Rasulullah Sallallahu Alaihi wa Sallam in this world as well as in the next.

They chose to abandon the luxuries of this world in order to enjoy the companionship of Rasulullah Sallallahu Alaihi wa Sallam in both the worlds. In appreciation of this, Almighty Allah addressed them with two noble titles, namely, '*O wives of Rasulullah*',⁴ and '*O Ahlul-Bayt*'.⁵

³ (وقد اختلف العلماء في أهل البيت المذكورين في الآية (قال ابن عباس) وعكرمة وعطاء والكلبي ومقاتل وسعيد بن جبير إن أهل البيت المذكورين في الآية هم زوجات النبي (صلى الله عليه وسلم) خاصة قالوا والمراد بالبيت بيت النبي (صلى الله عليه وسلم) ومسكن زوجته لقوله تعالى {وَأَذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ} (وذهب أبو سعيد الخدري) وجماعة من التابعين منهم مجاهد وقتادة وغيرهم إلى أنهم على وفاطمة والحسن والحسين رضي الله عنهم (وتمسك الأولون) بما أخرجه ابن أبي حاتم وابن عساکر من طريق عكرمة عن ابن عباس في الآية قال نزلت في نساء النبي (صلى الله عليه وسلم) خاصة، وقال عكرمة من شاء باهلهن أنها نزلت في أزواج النبي صلى الله عليه وسلم، وروى هذا عنه بطرق (وتمسك الآخرون) بحديث الباب وحديث أنس بن مالك أن رسول الله (صلى الله عليه وسلم) كان يمر بباب فاطمة ستة أشهر إذا خرج لصلاة الفجر يقول الصلاة يا أهل البيت، إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا، رواه الترمذي والامام أحمد وسيأتي في الباب الأول من أبواب مناقب آل البيت من كتاب السيرة النبوية إن شاء الله تعالى (وتوسط طائفة ثالثة) بين الطائفتين فجعلت هذه الآية شاملة للزوجات ولعلي وفاطمة والحسن والحسين، أما الزوجات فلكونهن المراد في سياق هذه الآيات ولكونهن الساتكات في بيوتهم (صلى الله عليه وسلم) النازلات في منازلهم ويعضد ذلك ما تقدم عن ابن عباس وغيره: وأما دخول علي وفاطمة والحسن والحسين فلكونهن قرابته وأهل بيته في النسب: ولحديث زيد بن أرقم عند مسلم والامام أحمد وتقدم في أول أبواب الاعتصام بالكتاب والسنة في الجزء الأول صحيفة ١٨٥ وفيه أن النبي صلى الله عليه وسلم قال أذكركم الله في أهل بيته ثلاثا فقال له حصين ومن أهل بيته يا زيد! أليس نساؤه من أهل بيته قال نساؤه من أهل بيته ولكن أهل بيته من حرم الصدقة بعده، قال ومن هم؟ قال هم آل علي وآل عقيل وآل عباس رضي الله عنهم وقد رجح هذا القول جماعة من المحققين منهم القرطبي وابن كثير وغيرهما والله أعلم (الفتح الرباني لترتيب مسند الإمام المؤلف: أحمد بن عبد الرحمن بن محمد البنا الساعاتي)

⁴ يَا نِسَاءَ النَّبِيِّ لَسْتُ أَكْأَحَدٍ مِنَ النِّسَاءِ إِنْ أَتَيْتُكُمْ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا () وَقُرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا () وَأَذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

⁵ Some have asked why the masculine pronoun (ليذهب عنكم الرجس أهل البيت) has been utilized here, whereas in the verses before and after the feminine pronoun (كن) is used. The great scholar of Arabic literature, Zamakhshari , has answered that the word أهل البيت is always used in the masculine, plural form, even when it refers to only females. This is the case when the angels addressed the wife of Nabi Ibrahim Alaihis Salaam, saying:

أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ الْوَعْدَ وَبَرَكَاةُ اللَّهِ عَلَيْكُمْ أَهْلَ الْبَيْتِ

b) It is clearly mentioned in the hadith quoted by Imam Bukhari in his Sahih, that Rasulallah Sallallahu Alaihi wa Sallam would address Sayyidah Ayesha Radhiyallahu Anha with the title 'Ahlul-Bayt'.⁶

Rasulallah Sallallahu Alaihi wa Sallam would say when entering the house of Sayyidah Ayesha Radhiyallahu Anha:

السلام عليكم أهل البيت ورحمة الله

'Peace be upon you, O Ahlul-Bayt, and the mercy of Almighty Allah and His blessings!'

c) Rasulallah Sallallahu Alaihi wa Sallam taught the Ummah to recite Salawât at the end of Salaah. These Ahadith are narrated in Sahih Bukhari and Sahih Muslim. At times, Rasulallah Sallallahu Alaihi wa Sallam taught the dua as:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ

*O Allah, send salutations upon Muhammad and upon the family of Muhammad,
the way you sent salutations upon Ibrahim*

Another version of the dua taught is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ

*O Allah, send salutations upon Muhammad and upon the wives and daughters of Rasulallah,
the way you sent salutations upon Ibrahim*

Both duas are identical in meaning and show clearly that the term 'family' refers to the wives and daughters of Rasulallah Sallallahu Alaihi wa Sallam.

Note: Although the verse of the Quraan in which the title 'Ahlul-Bayt' appears refers to the beloved wives of Rasulallah Sallallahu Alaihi wa Sallam,⁷ it does not mean that only they fall under the ambit of this honorary title.⁸ Rather, it has a broader meaning, encompassing all who would normally

⁶ أن النبي - صلى الله عليه وسلم - دخل في حجرة عائشة رضي الله عنها، فقال: السلام عليكم أهل البيت ورحمة الله، فقالت: وعليك السلام ورحمة الله وبركاته (البخاري)
⁷ وقد قال الشوكاني في تفسيره: قال ابن عباس وعكرمة وعطاء والكلبي ومقاتل وسعيد بن جبیر: إن أهل البيت المذكورين في الآية هن زوجات النبي - صلى الله عليه وسلم - خاصة، قالوا: والمراد من البيت بيت النبي - صلى الله عليه وسلم - ومسكن زوجاته لقوله تعالى: {وَأَذْكُرْنِ مَا يَتْلَى فِي بُيُوتِكُنَّ}، وأيضاً السياق في الزوجات {يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجُكُمْ خَيْرٌ لِّيَ قَوْلُهُ: {وَأَذْكُرْنِ مَا يَتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا} و على ذلك قال ابن أبي حاتم وابن عساکر برواية لعكرمة وابن مردويه برواية سعيد بن جبیر عن ابن عباس أن هذه الآية لم تنزل إلا في أزواج النبي عليه الصلاة والسلام

⁸ إذا عرف هذا، فآية التطهير من حيث شمولها لأكثر مما دل عليه السياق كآية سورة التوبة: {لَمَسْجِدُ أُسُسٍ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحْيُونَ أَنْ يَتَظَهَّرُوا} فإن سياقها وسبب نزولها يدلان على أن المسجد إنما هو مسجد قباء الذي كان يصلي فيه الأنصار، وفي ذلك حديث أبي داود " أن النبي صلى الله عليه وسلم سئل عن المسجد الذي أسس على التقوى فأجاب بأنه مسجده الذي في المدينة. فبين صلى الله عليه وسلم أن آية التوبة تشمل مسجده أيضاً لكونه كمسجد قباء في أنه أسس على التقوى. فقد بينت السنة أن كلا من الآيتين أعم مما دل عليه سياقهما. فلا يجوز رد ما دلت عليه السنة بدليل السياق، ولا رد دلالة السياق بالسنة كما فعلت الشيعة في آية التطهير، حيث أخرجوا منها أزواجه صلى الله عليه وسلم. والخطاب موجه إليهن أصالة كما عرفت، وكما فعل بعض أهل السنة في مسجد التقوى فخصوه بمسجده عليه السلام دون مسجد قباء!!

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frequent one's house. This includes wives, children, aunts, uncles, and even servants and friends who frequent the house, until they are considered to be from the household.

To emphasize that the command of respect and honour is not only for the wives of Rasulullah Sallallahu Alaihi wa Sallam, but for all those Sahabah Radhiyallahu Anhum who enjoyed a very close relationship with Rasulullah Sallallahu Alaihi wa Sallam and who would always be found in his blessed company, Rasulullah Sallallahu Alaihi wa Sallam on various occasions gave indication to others that the word Ahlul-Bayt also refers to, as shall be shown in the following chapter.

Blessed Indications

1) Rasulallah Sallallahu Alaihi wa Sallam declared that Sayyiduna Ali , Sayyidah Fatimah , Sayyiduna Hasan and Sayyiduna Husein Radhiyallahu Anhum are from his *Ahl* (family). When Rasulallah Sallallahu Alaihi wa Sallam said, “*O Allah, these are my Ahlul-Bayt*”, Wathila ibn al-Asqa Radhiyallahu Anhu asked from far, “*O Rasulallah Sallallahu Alaihi wa Sallam, what about me?*” Rasulallah Sallallahu Alaihi wa Sallam replied, “*and you too are from my family.*”⁹

2) A similar incident has been recorded from Sayyidah Umme-Salamah Radhiyallahu Anha , which has been narrated by Baihaqi, with an authentic chain of narrators.

She narrates, “The verse: *إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ* (O family of Rasulallah Sallallahu Alaihi wa Sallam, Almighty Allah desires to purify you from all filth!) was revealed in my house. Rasulallah Sallallahu Alaihi wa Sallam called for Sayyiduna Ali, Sayyidah Fatimah, Sayyiduna Hasan and Sayyiduna Husein Radhiyallahu Anhum. When they arrived, he Sallallahu Alaihi wa Sallam said,

‘These are my family members!’ I asked, ‘O Rasulallah Sallallahu Alaihi wa Sallam, am I not from your family?’ Rasulallah Sallallahu Alaihi wa Sallam replied, *‘by the will of Allah, you most certainly are!’*¹⁰

3) Rasulallah Sallallahu Alaihi wa Sallam enshrouded Sayyiduna Abbaas Radhiyallahu Anhu and his children with his shawl and said, “*These are my Ahlul-Bayt.*”¹¹

⁹ عن واثلة بن الأسقع، قال: سألت عن علي في منزله، فقيل لي ذهب يأتي برسول الله صلى الله عليه وسلم، إذ جاء، فدخل رسول الله صلى الله عليه وسلم، ودخلت، فجلس رسول الله صلى الله عليه وسلم على الفراش، وأجلس فاطمة عن يمينه وعليها عن يساره، وحسنا وحسينا بين يديه وقال: «إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا اللهم هؤلاء أهلي»، قال واثلة: فقلت من ناحية البيت: وأنا يا رسول الله من أهلك؟ قال: «وأنت من أهلي»، قال واثلة: إنما لمن أرحى ما أرتحي (صحيح ابن حبان)

¹⁰ عَنْ أُمِّ سَلَمَةَ، قَالَتْ فِي بَيْتِي أَنْزِلَتْ ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ﴾ قَالَتْ: فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى فَاطِمَةَ وَعَلِيٍّ وَالْحُسَيْنِ وَالْحَسَنِ فَقَالَ: هَؤُلَاءِ أَهْلِي، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ أَمَا أَنَا مِنْ أَهْلِ الْبَيْتِ؟ قَالَ: بَلَى إِنَّ شَاءَ اللَّهُ، رَوَاهُ الْبَيْهَقِيُّ فِي الْإِعْتِقَادِ وَ قَالَ : قَالَ أَبُو عَبْدِ اللَّهِ (شَيْخِهِ): هَذَا حَدِيثٌ صَحِيحٌ سَنَدُهُ ثِقَاتٌ مُؤَاتَه

¹¹ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: «لَا تَرَمِ مِنْ مَنَزِلِكَ أَنْتَ وَنُثُوكَ حَتَّى آتِيَكُمْ». فَأَتَاهُمْ بَعْدَ مَا أَضْحَى، فَقَالَ: «السَّلَامُ عَلَيْكُمْ، كَيْفَ أَصْبَحْتُمْ؟ قَالُوا: بِخَيْرٍ، بِأَيِّبِنَا وَأَمَّا أَنْتَ يَا رَسُولَ اللَّهِ كَيْفَ أَصْبَحْتَ؟ قَالَ: «بِخَيْرٍ، أَحْمَدُ اللَّهَ». قَالَ: «أَذْنُوا». فَتَدَانُوا يَتَرَفَعُ بَعْضُهُمْ إِلَى بَعْضٍ، فَاشْتَمَلَ عَلَيْهِمْ بِمَلَأَتِهِ، وَقَالَ: «هَذَا عَمِّي وَصِنُو أَبِي، وَهَؤُلَاءِ أَهْلُ بَيْتِي، اللَّهُمَّ اسْتُرْهُمْ مِنَ النَّارِ كَسِتَرِي إِثَاهُمْ بِمَلَأَتِي هَذِهِ». فَقَالَتْ أَسْكُفَةُ الْبَابِ: آمِينَ، وَقَالَ جُذْرَانُ الْبَيْتِ: آمِينَ (عمل اليوم لابن السني و اسناده حسن بمجموع طرقه - كذا قال الصمي في تحقيقه على "استحلاب ارتقاء الغرف للسخاوي")

4) During the digging of the trench, the Muhaajireen and Ansaar Radhiyallahu Anhum discussed which camp Sayyiduna Salmaan al-Farsi Radhiyallahu Anhu should join. Rasulallah Sallallahu Alaihi wa Sallam said, “*Salmaan is from us, from the Ahlul-Bayt!*”¹²

5) When Rasulallah Sallallahu Alaihi wa Sallam announced the prohibition of his blood relatives ((i.e. the children of Haashim and Muttalib)) taking Zakaah, he addressed **all** with the title of ‘Ahlul-Bayt’.¹³

6) Whilst returning from Hajj, news reached Rasulallah Sallallahu Alaihi wa Sallam that a group from Yemen were criticizing certain decisions of their appointed governor, Sayyiduna Ali Radhiyallahu Anhu. Rasulallah Sallallahu Alaihi wa Sallam addressed the crowd at a spring called Khum. He Sallallahu Alaihi wa Sallam emphasized that upon his death, they should hold on firmly to the Qur’aan and to his family. They should not oppose their verdicts, nor show any enmity towards them.

Years later when Zaib ibn Arqam Radhiyallahu Anhu narrated this hadith, someone asked, “Is it not the wives of Rasulallah Sallallahu Alaihi wa Sallam that are the Ahlul-Bayt?” (The questioner could not understand why Rasulallah Sallallahu Alaihi wa Sallam had spoken regarding the rights of the Ahlul-Bayt, which he believed was only in reference to the wives of Rasulallah Sallallahu Alaihi wa Sallam, whereas here the purpose was to admonish those who were criticizing Sayyiduna Ali Radhiyallahu Anhu.)

Sayyiduna Zaid Radhiyallahu Anhu thus explained that besides the wives, the word Ahlul-Bayt refers also to those blood relatives of Rasulallah Sallallahu Alaihi wa Sallam who have been prohibited from taking Zakaah, namely, the families of Sayyiduna Ali, Sayyiduna Aqeel, Sayyiduna Ja’far, and Sayyiduna Abbaas Radhiyallahu Anhum..¹⁴

١٢ عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَّ الْحُنْدُقَ عَامَ حَرْبِ الْأَخْزَابِ حَتَّى بَلَغَ الْمَدَاحِجَ، فَقُطِعَ لِكُلِّ عَشْرَةٍ أَرْبَعُونَ ذِرَاعًا فَاخْتَجَّ الْمُهَاجِرُونَ سَلْمَانَ مِنَّا، وَقَالَتِ الْأَنْصَارُ: سَلْمَانُ مِنَّا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَلْمَانُ مِنَّا أَهْلُ الْبَيْتِ» (رواه الحلکوم و قال الذهبي سنده ضعيف)

١٣ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أُمِّ كَلثُومِ ابْنَةِ عَلِيٍّ قَالَ: أَتَيْتُهَا بِشَيْءٍ مِنَ الصَّدَقَةِ، فَقَالَتْ: احْذَرِ شَبَابَنَا، فَإِنَّ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنِي، يَقَالُ لَهُ مِيمُونٌ أَوْ مِهْرَانٌ قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا مِيمُونُ أَوْ يَا مِهْرَانُ، إِنَّا أَهْلُ الْبَيْتِ نَحْنُ مِنَ الصَّدَقَةِ، وَإِنْ مَوَالِينَا مِنَّا، فَلَا تَأْكُلِ الصَّدَقَةَ (الْأَمْوَالُ لِابْنِ زُهَيْرٍ) وَ عَلَى هَذَا قَالَ الْإِمَامُ الشَّافِعِيُّ :: إِنَّ آلَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَتَوَهَّشُ، وَيَتَوَقَّطُ الْمَطْلَبُ الَّذِينَ عَوَّضَهُمُ اللَّهُ مِنَ الصَّدَقَةِ سَهْمَ الْقَرَابَةِ مِنَ الْغَنِيمَةِ (صحيح ابن خزيمة)

١٤ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا خَطِيئًا، بَمَاءٍ يَدْعَى خَمًا بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَحَمَدَ اللَّهُ وَأَتَى عَلَيْهِ، وَوَعِظَ وَذَكَرَ، ثُمَّ قَالَ: "أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يَوْشَكَ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأَجِيبُ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنَ: أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا بِهِ " فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغِبَ فِيهِ، ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي» فَقَالَ لَهُ حَصِينٌ: وَمَنْ أَهْلُ بَيْتِهِ؟ يَا زَيْدُ أَلَيْسَ نَسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟ قَالَ: نَسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلَكِنْ أَهْلُ بَيْتِهِ مِنْ حَرَمِ الصَّدَقَةِ بَعْدَهُ، قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمُ آلُ عَلِيٍّ وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ قَالَ: كُلُّ هَؤُلَاءِ حَرَمُ الصَّدَقَةِ؟ قَالَ: نَعَمْ (مسلم)

How to express one's love for the Ahlul-Bayt

1) Make dua for them daily.

If one merely recites Durud-e-Ibrahim at the end of his Salaah, then just in his fardh, wajib and sunnat-e-muakkada, he will be making dua for blessings upon the Ahlul-Bayt eleven times daily, and dua for mercy upon them an equal number of times.

2) Love those whom the Ahlul-Bayt loved.

The love and respect the Ahlul-Bayt had for each other and for all believers is indeed something which the mind struggles to comprehend. Even when war flared up amongst them, the love and respect they held for each other never dwindled. History bears witness to this unique trait of theirs, unfound in other historical conflicts.

Love for each other was divinely placed within their hearts, as Almighty Allah declared:

لَوْ أَنفَقْتُ مَا فِي الْأَرْضِ جَمِيعًا مَا آَلَفْتُ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ آَلَفَ بَيْنَهُمْ

"Had you spent the Earth's worth, you would not have been able to unite their hearts.

But it was Allah that united their hearts!"¹⁵

The love they bore for each other was so unique it was even mentioned in the previous Scriptures. The description given of the illustrious companions in the Taurah, as explained in the Quraan, is as follows:

وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

*"Those that are with Rasulallah are fierce against the disbelievers,
whilst for each other they have the highest levels of mercy!"¹⁶*

There was no fear of an oppressor silencing them, since they were unafraid of death. However, when it came to hurting even the feelings of a mere slave, such an act would leave them crying and begging for forgiveness. They learnt from Rasulallah Sallallahu Alaihi wa Sallam to feed their slaves what they ate and to clothe them with what they wore.

If per chance they had to reprimand a slave, they would spend days pondering over whether it was right or unjust. Consequently, they would often set the slave free in order to save themselves from a severe reckoning on account of their reprimand. When this was their

¹⁵ لَوْ أَنفَقْتُ مَا فِي الْأَرْضِ جَمِيعًا مَا آَلَفْتُ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ آَلَفَ بَيْنَهُمْ

¹⁶ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَتَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ

Who are the Ahlul-Bayt

conduct with their slaves, how impeccable then would their conduct have been, with those whom they knew Rasulullah Sallallahu Alaihi wa Sallam loved?

Historical examples

1) Sayyiduna Umar Radhiyallahu Anhu said to Abbaas Radhiyallahu Anhu:

“By Allah! Your Islam O Abbaas was more beloved to me than had my own father accepted Islam. This was just due to the fact that I knew Rasulullah Sallallahu Alaihi wa Sallam would be more pleased with your accepting Islam!”¹⁷

2) In fixing the stipends of the Muslim Ummah, Sayyiduna Aqeel ibn Abi Talib , Makhramah ibn Naufal and Jubair ibn Mut'im Radhiyallahu Ahnum, all of whom were from the Qureish, placed the Banu Hashim (family of Rasulullah Sallallahu Alaihi wa Sallam) at the top of the list. This meant that they would receive the highest monthly salary. Thereafter, they placed the family of Sayyiduna Abu Bakr Radhiyallahu Anhu, since he was the first caliph. Then they placed Sayyiduna Umar Radhiyallahu Anhu and his family.

Hadrat Umar Radhiyallahu Anhu however refused to accept their reasoning. He said:

“By Allah, we have not reached this level of status, except by virtue of Muhammad Sallallahu Alaihi wa Sallam. Begin with the relatives of Rasulullah Sallallahu Alaihi wa Sallam, in order of how close they were to him, and then continue until you put Umar where Allah has placed him!” (Futoohul-Buldaan).

The *Diwaan* (registry) which was formed to detail the salaries and the stipends of the Muslims during the era of Sayyiduna Umar Radhiyallahu Anhu is an undeniable proof of how Sayyiduna Umar Radhiyallahu Anhu would elevate the family of Rasulullah Sallallahu Alaihi wa Sallam above all others.

3) On one occasion, Sayyiduna Hassan Radhiyallahu Anhu came to the dwelling of Sayyiduna Umar Radhiyallahu Anhu. He found Abdullah ibn Umar Radhiyallahu Anhu at the door. Abdullah ibn Umar explained that his father, Umar Radhiyallahu Anhu, was busy discussing some issue with his governor, Muawiyah Radhiyallahu Anhu, and that he had been refused permission to enter. Sayyiduna Hasan Radhiyallahu Anhu, who was at that time quite young, realized that the meeting would be long and thus left.

Later when Sayyiduna Umar Radhiyallahu Anhu enquired why he was absent on that particular day, he explained what had occurred. Sayyiduna Umar Radhiyallahu Anhu's answer at that time, clearly showed how he viewed the Ahlul-Bayt in comparison to his own children. He said:

¹⁷ يَا عَبَّاسُ، فَوَاللَّهِ لِإِسْلَامِكَ يَوْمَ أَسْلَمْتُ ، كَانَ أَحَبَّ إِلَيَّ مِنْ إِسْلَامِ الْخَطَّابِ لَوْ أَسْلَمَ، وَمَا بِي إِلَّا أَنِّي قَدْ عَرَفْتُ أَنَّ إِسْلَامَكَ كَانَ أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ إِسْلَامِ الْخَطَّابِ (الطبراني في الكبير)

“You have a greater right to be granted permission to enter than [my own son] Ibn Umar does!” (Al-Isabah).

4) Sayyidah Ayesha Radhiyallahu Anha would praise Sayyidah Fatimah Radhiyallahu Anha in the highest of words saying:

“I have never seen anyone resembling Rasulullah Sallallahu Alaihi wa Sallam more in speech than Fatimah. Whenever she would come to visit, Rasulullah Sallallahu Alaihi wa Sallam would stand up for her, welcome her, kiss her, take her by the hand and seat her besides him. And when Rasulullah Sallallahu Alaihi wa Sallam would visit her, she would do the same!”¹⁸

Likewise, Sayyidah Fatimah Radhiyallahu Anha would never utter a word that could cause any sort of pain to Ayesha Radhiyallahu Anha. She herself narrated that Rasulullah Sallallahu Alaihi wa Sallam asked her, “[O Fatimah], *will you not love who I love?*” When she replied in the affirmative, Rasulullah Sallallahu Alaihi wa Sallam said, *“Then love Ayesha!”*

Hadrat Fatimah Radhiyallahu Anha would say, ***“I shall never say anything ever, that could cause pain to Ayesha”¹⁹***

5) Sayyiduna Ali Radhiyallahu Anhu would often cry when the era of Sayyiduna Umar Radhiyallahu Anhu would spring to mind. Once, someone asked him why he always wore a particular shawl. He replied, ***“It was my bosom friend, Umar, that gave this to me! Verily, he was true and sincere to Allah, so Almighty Allah dealt with him accordingly.”*** He then burst out crying.²⁰

6) Prior to her demise, Sayyidah Fatimah Radhiyallahu Anha fell ill. It was Asma bint Umais , **the wife of Hadrat Abu Bakr Radhiyallahu Anhu**, that attended to her daily needs. After her demise, she informed Sayyiduna Hasan and Husein Radhiyallahu Anhum of the demise of their mother, and she assisted in giving the ghusl. Details of the service rendered by the wife of Sayyiduna Abu Bakr Radhiyallahu Anhu are recorded in the books of the Shia as well, namely, Kashful Ghumma and Jilaa-ul-Uyoon. It is this undeniable service that loudly and clearly announces that there existed no sort of enmity whatsoever between the family of Sayyiduna Abu Bakr Radhiyallahu Anhu and the family of Sayyiduna Ali Radhiyallahu Anhu.

7) According to some narrations it was Sayyiduna Abu Bakr Radhiyallahu Anhu who performed the janazah of Sayyidah Fatimah Radhiyallahu Anha, upon the insistence of Sayyiduna Ali Radhiyallahu Anhu.

¹⁸ موارد الظمان بسند صحيح

¹⁹ مسند أبي يعلى بسند ضعيف

²⁰ مصنف ابن أبي شيبة - فضل عم

The author of the book **رحماء بينهم** has devoted an entire chapter to show the authenticity of this historical fact. He quotes from the great scholars of the Banu Hashim, viz. Sayyiduna Muhammad al-Baqir , Sayyiduna Zainul-Aabideen , both whom the Shia regard as their Imams, and Sayyiduna Abdullah ibn Abbaas Radhiyallahu Anhum, all of who were from the Ahlul-Bayt.

8) The inter-marriages amongst the close companions of Rasulullah Sallallahu Alaihi wa Sallam and the naming of their children as Abu Bakr and Umar are an open, undeniable proof of the love and respect that all bore for the first two caliphs of Islam.

For example:

a) Sayyiduna Umar Radhiyallahu Anhu was married to Umme Khulthoom , the daughter of Sayyiduna Ali and Sayyidah Fatimah Radhiyallahu Anhum²¹. The details of this marriage have been recorded in the books of the Shia as well, namely, al-Kaafi and al-Istibsaar.

b) Sayyiduna Ali Radhiyallahu Anhu had fourteen sons, three of whom were named Abu Bakr, Umar and Uthman²²

c) Sayyiduna Zaid ibn Amr, (the grandson of Uthman Radhiyallahu Anhu) was married to the daughter of Sayyiduna Husein Radhiyallahu Anhu, Sukeinah.²³

²¹ وَخَلَقَتْ مِنَ الْأَوْلَادِ: الْحَسَنَ، وَالْحُسَيْنَ، وَزَيْنَبَ، وَأُمَّ كُلثُومٍ. فَأَمَّا زَيْنَبُ فَتَزَوَّجَهَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، فَتَوَفَّيَتْ عِنْدَهُ وَوَلَدَتْ لَهُ عَوْنًا وَعَلِيًّا. وَأَمَّا أُمُّ كُلثُومٍ فَتَزَوَّجَهَا عُمَرُ، فَوَلَدَتْ لَهُ زَيْنًا، قَالَهُ الزُّهْرِيُّ (تاريخ الاسلام - الذهبي)

²² وَفِيضَ رَضِيَ اللَّهُ عَنْهُ عَنْ تِسْعٍ وَعَشْرِينَ وَلَدًا، أَرْبَعَةَ عَشَرَ ذَكَرًا، وَخَمْسَ عَشْرَةَ أُنْثَى: الْحَسَنُ، وَالْحُسَيْنُ وَزَيْنَبُ وَأُمُّ كُلثُومٍ، أُمُّهُمُ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَمُحَمَّدُ الْأَكْبَرُ، وَعَبَّاسُ الْأَكْبَرُ، وَ عُمَرُ، وَأَبُو بَكْرٍ، وَعَبْدُ اللَّهِ، وَعُفْمَانُ، وَجَعْفَرُ، وَمُحَمَّدُ الْأَصْغَرُ، وَعَبَّاسُ الْأَصْغَرُ، وَبَحْثَى وَزَيْنَبُ الصُّغْرَى وَأُمُّ كُلثُومِ الصُّغْرَى وَزَيْنَةُ الْكُبْرَى وَزَيْنَةُ الصُّغْرَى وَأُمُّ الْكَرَامِ وَخَدِيجَةُ وَهَّانَةُ وَأُمُّ هَانِيٍّ وَمَيْمُونَةُ وَأُمُّ سَلَمَةَ وَأَمَامَةُ وَنَفِيسَةُ وَزَمَلَةُ (معرفة الصحابة لابی نعيم)

²³ سَكِينَةُ بِنْتُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ بْنِ عَبْدِ الْمُطَّلِبِ .. تَزَوَّجَهَا مُصْعَبُ بْنُ الزُّبَيْرِ بْنِ الْعَوَّامِ ابْنَتُهَا فَوَلَدَتْ لَهُ فَاطِمَةُ ثُمَّ قُتِلَ عَنْهَا فَخَلَفَ عَلَيْهَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ حَكِيمٍ بْنِ حِزَامٍ بْنِ خُوَيْلِدٍ بْنِ أَسَدٍ بْنِ عَبْدِ الْعَزَّى بْنِ قُصَيٍّ فَوَلَدَتْ لَهُ عُثْمَانُ الَّذِي يُقَالُ لَهُ قَرَيْنٌ وَحَكِيمًا وَزَيْحَةً فَهَلَكَ عَنْهَا فَخَلَفَ عَلَيْهَا زَيْدُ بْنُ عَمْرٍو بْنِ عُثْمَانَ بْنِ عَفَّانَ (الطبقات - ابن سعد)

Conclusion

The purpose of this booklet was to highlight the true nature of the word 'Ahlul-Bayt', since if one does not know who they are he shall never be able to show to them the love, honour and respect that they deserve.

The booklet also serves as a reminder to the high level of love and respect that the Sahabah Radhiyallahu Anhum had for the Ahlul-Bayt, and the respect and love that they had amongst themselves. The love and respect that they displayed for each other was indeed a practical tafsir of the verse:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ (الفتح ٢٩)

Muhammad is the messenger of Allah.

*And those that are with him, they are fierce against the disbelievers
and most merciful to each other*

(Completed by the Kindness and Grace of Almighty Allah on the 1st of Zhul Hijjah 1440 (2 August 2019)

May Almighty Allah accept it and make it a means of guidance for man and jinn till the Last Day.

May Almighty Allah, in His infinite mercy, bless us all with true love for Rasulullah Sallallahu Alaihi wa Sallam and for the entire noble family (Ahlul-Bayt) of Rasulullah Sallallahu Alaihi wa Sallam.

May Almighty Allah, in His infinite mercy, on account of this love, forgive us, and unite us tomorrow on the Day of Qiyamah, and forever thereafter in Jannatul-Firdous, under the glorious flag of Rasulullah Sallallahu Alaihi wa Sallam, his family and his companions. Aameen