



Charitable Foundation for the
Prophet's family and Companions

أهل البيت

بين مدرستين

Ahl-al-Bait between the two schools

The search of the true identity of Ahl-al-Bait
across moderate and extremist schools.

Written by:

Muhammad Sālim Al-Khiḍhr

Translated by:

Abu Youssef Alaoui

Edited by :

Zakariyya King

Dhari Al-Utaibi

Obaidullah Muzaffar

English

Ahl-al-Bait

between the two schools

The search of the true identity of Ahl-al-Bait
across moderate and extremist schools.

Written by:

Muḥammad Sālim Al-Khiḍhr

Translated by:

Abu Youssef Alaoui

Edited by:

Zakariyya King

Dhari Al-Utaibi

Obaidullah Muzaffar

The right to copy, distribute and transmit only unaltered copies of the work – not derivative works based on it- is granted to all those who love the Prophet`s family and noble companions. No part of this publication may be altered without prior consent of the publisher.

(ISBN 978-99906-674-5-5)

Published by:

Charitable Foundation for the Prophet`s family and
Companions (Kuwait)

(مبرة الآل والأصحاب، دولة الكويت)

Tel. 22560203 – 22552340. Fax. 22560346

P.O.Box 12421 al-Shamiyah. Postcode 71655

Kuwait

Website: www.almabarrah.net

E-mail: almabarrh@gmail.com

Contents

Contents	3
Introduction.....	7
Chapter One: (Ahl-al-Bait and their rights).....	11
Who are Ahl-al-Bait?.....	13
Meaning of (Aāl) and (Ahl) in Arabic Language.....	15
Word (Aāl):.....	15
First Opinion – “ <i>Aāl</i> ” is based on “ <i>Ahl</i> ”:	15
Second Opinion (the accepted one):	16
Word (Ahl):.....	20
Aāl-al- Bait.....	24
General Meaning:.....	25
Specific Meaning	25
Ahl-al-Bait	34
The Household of Lineage.....	36
The Home of Residence.....	37
The Home of Birth.....	37
The Household of Lineage.....	38
Wives of the Prophet.....	46
Al-‘Itrah	55
Al-qarābah and al-‘ashīrah (kinsfolk and kindred)	60
Did Allah, the Almighty make the action of loving Ahl-al-Bait a reward for the Message?.....	64
Evidences from the Twelver tradition.....	73

Some Twelver testimonies confirming what we have mentioned	80
Ibn Bābawaih al-Qummī “al-Şadûq” (d.381 A.H):.....	80
Al-Mufid (d. 413 A.H.).....	82
The Twelver Shaykh, al-tûsî (d. 460A.H.):.....	84
Ibn Idrîs al-Ĥiliyy (d. 598A.H.):	85
Ibn al-Muṭahhar al-Ĥiliyy (d. 726A.H):.....	85
Al-Muḥaqqiq al-Karkî (d. 940A.H./1533C.E.):.....	86
Al-Mawlā Muḥammad Taqîyy al-Majlisî (d. 1070A.H./1659C.E.):	86
Al-Mawlā Muḥammad Şâliḥ al-Mâzindrânî (d. 1081A.H./1670C.E.):	87
Al-Mawlā Muḥammad Ismâ‘îl al-Mâzindarânî al-Khawajû‘î (d. 1173A.H./1759C.E.):	88
Ahl-al-Bait between honour and individuality.....	89
The particularity of the people of (cloak) <i>al-kisā’</i> and the wives	95
The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers.....	103
Equitable Shî‘ah testimonies.....	108
Loving Ahl-al-Bait - its manifestation and ways to it.....	112
1- Mentioning their virtues, morals and their Islamic rights.....	112
2- The prayer upon Ahl-al-Bait in the Ibrahimî prayer.....	113
3- Their declaration on the obligation to love Ahl-al-Bait along with knowing their rights without extremism or negligence:	115
4- Their concern of the lineage of Ahl-al-Bait and harshness towards those who claim to be of Ahl-al-Bait	126
Their noble characteristics	129
1-Allah, the Almighty has honoured them by praying on them following the Prophet (peace and blessings be upon him) in the prayer and other than that.	129
2- Every lineage is cut off except theirs.....	129

3- The Zakāh is made unlawful for them while they deserve the one fifth	131
The honouring of the companions and those who trace their ways to Ahl-al-Bait.....	133
The religion is given preference over lineage	137
1- A righteous believer upon the correct creed (‘aqeada).	141
2- He has to be following the authentic prophetic Sunnah.	141
The companionship of the Prophet is given preference over lineage	148
Establishing the lineage of Ahl-al-Bait.....	154
It is erroneous to be related to one who had no offspring.....	157
Chapter Two: (Ahl-al-Bait and the <i>ghulāh</i> (exaggerators) face to face)	164
The definition of the <i>ghuluw</i>	167
The <i>ghuluw</i> in the religion is a dangerous situation	170
The <i>ghuluw</i> is stupidity and lack of enlightenment	179
Ahl-al-Bait against the <i>ghuluw</i> and false sanctification.....	184
Those that are cursed by Allah and cursed by Ahl-al-Bait	190
1-Those who ascribe to the Imāms of Ahl-al-Bait the <i>-tafwīd</i> even by adding the expression (<i>with the Permission of Allah</i>)!	194
2- Those who ascribe to the Imām of Ahl-al-Bait inerrancy and that they forget not:.....	198
3- Those who ascribe the knowledge of the unseen to Ahl-al-Bait!	201
4- Those who ascribe to Ahl-al-Bait prophecy and prefer them over the Prophets!	206
5- Those who ascribe to Ahl-al-Bait that they can benefit and harm them!	208
6- Those who ascribe to Ahl-al-Bait the hiding one of their Imam for the need of people.....	212
7- Those who ascribe to Ahl-al-Bait the delaying of the <i>Maghrib</i> prayer from its prescribed time!	213

How do the Twelver scholars view the twelve Imāms among Ahl-al-Bait?	218
1- Ayatollah al-‘Uẓmā al-Khomeini:	218
2- Ayatollah al-‘Uẓmā al-Khoi:	224
3- Ayatollah al-‘Uẓmā Jawād al-Tibrīzī	224
4- Ayatollah al-‘Uẓmā Muḥammad ibn Mahdī al-Ḥussainī al-Shīrāzī...	227
5- Ayatollah al-‘Uẓmā Muḥammad Muḥammad Ṣādiq al-Ṣadr	228
6- Ayatollah al-‘Uẓmā Waḥīd Khurasānī	234
7- Ayatollah al-‘Uẓmā Mīrzā Ḥasan al-Ḥā’irī al-Iḥqāfī	238
8- Ayatollah al-‘Uẓmā Mīrzā ‘Abd al-Rasūl al-Ḥā’irī al-Iḥqāqī	240
9- Ayatollah al-‘Uẓmā Muḥammad al-Ḥussainī al-Shāhrūdī	242
Chapter Three: (Ahl-al-Bait and the companions)	243
Ahl-al-Bait and how they respected the companions.....	244
The insulting of the companions is an act of disbelief according to Ahl-al-Bait.....	263
Concluding section.....	265
References.....	267
Ahl al-Sunnah wa al-Jamā‘ah references:.....	267
The Twelver references:	280

Introduction

All praises be to Allâh alone, Who made Islam a shelter for the mankind, Who guided individuals to the right way-of-life (*Religion/Deen*) and alerted them to avoid ultimate destruction. I bear witness that there is no god worthy of worship, except Allâh alone, Who has no partner/s. I am contented that He alone is my Lord (*Rabb*) and my God (*Ilâh*); and I bear witness that Muhammad (*peace and blessings be upon him*) is indeed His Servant and the Messenger – the most magnificent creation of Allâh in terms of superiority and importance. May Allâh bestow His numerous blessings and peace upon Him, His Family and Companions.

Knowing about the virtues and positions of the “People of the Prophet’s Household” (*Ahl-al-Bait*) and his Companions, I cherished special love for them from my young age. Though, as a child, I was too young to know the different dimensions of these qualities and the essence of the intimate relationships that united them all together.

Allâh ordained for me to grow up enjoying innumerable favors; from among them has been: being guided to this religion (*Islām*), and landing a job that allowed me to research the history of Ahl-al-Bait and the Companions. It was when, I carefully studied the differences in the various sources, understandings and perspectives, my aspiration grew to document the standpoint of moderate and balanced Islam towards the family of the Prophet (*peace and blessings be upon him*).

Allâh revealed for me the knowledge about the evidence of exaggerated praise of Ahl-al-Bait in the literature from classical to recent times, giving me the desired insight to address the conflicts between the sects and the creeds in a rational way. I have thus tried to avoid criticizing any specific group; as I exclusively seek the pleasure of Allâh the Almighty to demonstrate the real image of Ahl-al-Bait and their approach to life, which is based on my first-hand grasp of *Sunnah* – free from all innovations, superstitions, polytheism, illusions and assumptions.

I entitled it thus: ‘**Ahl-al-Bait - between the Two Schools**’ (*Ahl-al-Bait - Bayna Madrasatayn*). This is because the current conflict has mainly been between the Two Schools, namely the schools of ‘Moderation’ (*I’tidāl*) and that of ‘Immoderation or Exceedance’ (*Ghuluw*). The third school called *Nasibism* that existed centuries before, has slowly found its way to extinction, leaving behind very little of its heritage in the form of a small number of individuals, who only produce scattered talk.

The dispute between the Two Schools has grown to the point that the voices of exaggeration, which are required to be contained in Islam, have further got amplified. As a result, every student of knowledge took it upon himself to demonstrate his erudition, inspired by the vengeance and his loyalty towards *Ahl-al-Bait*, in a time when it is extremely hard to find men who cherish a balanced view.

Nevertheless, I am neither praising my defective self, as all of us have weaknesses and commit mistakes; nor am I withdrawing myself from the errors for indeed, infallibility (*I’smah*) exclusively belongs to the statements of Allâh and

His Messenger. All human statements could be selectively accepted or rejected, except those of the Prophet (*peace and blessings be upon him*); for this very reason, if there is any good in my words, it is only from Allâh, who has shown the right path and bestowed blessing upon me.

I ask Allâh, the Almighty, to increase our understanding in Islam and to inspire us forever with uprightness in words and actions. I request everyone, who read this book, to single me out in their supplications that may Allâh grant me benefit on the day I meet Him. The last of our supplication is that all praise is due to Allâh alone, the Lord of the Worlds.

Muhammad Sâlim Al-Khiḍr

27th Jumaadi Al-Aakhir 1432 A.H

(31 May 2011 C.E)

Chapter One:

AHL-AL-BAIT AND THEIR RIGHTS

Allah said:

“Allah wishes to remove impurity from you, O members of the (Prophet's) household, and to purify you completely”

(Surah Ahzab, 33:33)

Who are Ahl-al-Bait?

Without doubt, understanding terminology contained in the *Qur'ān* and *Sunnah* of the Messenger (*peace and blessings be upon him*) is the key to comprehending the very purpose and meaning of these texts. Likewise, establishing the meaning of 'Islamic Terms' by delving deep into their original implications remains the first and foremost step to setting up the base of any purposeful discussion. Indeed, most doctrinal debates these days are lacking in the academic fundamentals, which is the reason they usually start peacefully, but soon turn into a cacophony of accusations; and when the debate ends, it is noticed that no one has been able to explain their respective positions.

It is thus important that people limit long discussions and arguments, until they have clearly and unambiguously defined 'key terms' and their respective foundations.

Ibn Ḥazm once said: "The root of every corruption and distortion is shuffling of words; namely, mixing-up of names and meanings of certain words that could carry a variety of interpretations. In such cases, one might mention a particular word intending one of the many meanings, but the listener would grasp it differently, resulting into adversity and ambiguity in the interpretation. In Islamic jurisprudence (*Islamic Shari'a*) this kind of distortion could lead someone to irreparable loss, except those protected by Allāh"¹.

It is therefore necessary for good researchers that they first familiarize themselves with the definitions of the terms

¹ *Al-Iḥkām fi Usūl Al-Aḥkām: Vol.8, p. 101.*

involved with the subject to end conflict and dissension among Muslims.

Meaning of (Aāl) and (Ahl) in Arabic Language

We get to listen and read many terminological interpretations related to the term *Ahl -al -Bait*, for example:

- *Aāl -al -Bait*
- *Ahl -al -Bait*
- *Aāl- al-Muḥammad*
- *Aāl -al-Nabi*
- *I'trat -al- Nabi.*

Do they all have different meanings associated, or they all mean the same thing?

Before answering the above question in detail, it is important to pay attention to the meanings of the terms (*Aāl*) and (*Ahl*) in the language of the Arabs.

Word (Aāl):

There exists difference of opinion among the linguists about assigning the meaning to this term. When we gather the statements of the linguists, only two distinct opinions emerge about the term *Aāl*.

First Opinion – “*Aāl*” is based on “*Ahl*”:

Rāghib Asfahāni (502H), *Ibn Manzour* (711H), and *Ferozabādi* (817H) have written that the word *Aāl* is derived

from *Ahl*,² but *Ibn al Qayyim* treated this opinion as Weak (*Dae'ef*), based on a few reasons³.

Second Opinion (the accepted one):

The word *Aāl* is derived from the letters *Hamzah* (أ), *Waw* (و) and *Laam* (ل), which combines to form *Awl* (أول), which means “to return” or “to retreat or reconcile”.

Khalīl Ahmed Farāhīdi (170H), *Ibn Fāris* (395H), *Ibn Jawzi* (597H) have the same opinion and *Ibn Taimiyah* (728H) have adopted the same opinion too⁴.

Now the issue is: what should be the meaning of this word (*Aāl*) when it is attributed to a person? The linguists hold two different opinions regarding this:

- 1. Members of his household.**
- 2. Those who obey him and follow him.**

Jawhari (393H) has written that the *Aāl* of any person refers to the members of his family, and those who follow him.⁵

Ibn Fāris (395H) also expressed the same opinion that the *Aāl* of any person refers to the family members.⁶

² Refer: *Al Mufradāt fi Gharīb al Qur'ān*, p .38, *Lisān Al- 'Arab*, vol: 11, p. 28, *Al-Qāamūs al-Muḥiṭ*, vol: 3, p. 331.

³ Refer: *Jalā al Afhām*, by *Ibn Qayyim*, p. 115.

⁴ Refer: *Kitāb al- 'ayn*, vol: 8, p. 359, *Mu'jamu maqāyīs al-lughah*, Vol. 1, p. 159, *Nuzhat al-A'yun*, p. 121, *Majmū ' al-fatāwā*, Vol 22, p. 463.

⁵ *As-Ṣiḥāḥ*, Vol. 4, p. 1627.

⁶ *Mu'jamu maqāyīs al-lughah*, p. 121.

Ibn Jawzi has recorded this statement of his teacher *Alī bin Ubaidullah* that *Aal* refers to the people who are related to a person, either through his lineage or because of their obedience and following.⁷

There are many references available within the main sources of texts (*Qur'ān* and *Sunnah*) to support both of the above meanings.

Following are a few verses (*Ayāt*) that refer to the use of *Aāl* in the meaning of *Ahl* or the members of family:

Allāh says:

﴿ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴾

*We have given the family of Ibrāhīm the Book and wisdom, and We have given them a great kingdom.*⁸

In the above verse (*Ayat*) the word *Aāl* refers to the Children and Progeny of *Ibrāhīm* (*peace be upon him*) whom Allāh had chosen for the Prophet-hood (*Risālah* and *Nubuwwah*), and among them the most famous king is *Sulaimān* (*peace be upon him*).⁹

In this context, Allāh mentions in the Holy Qur'ān that *Yā'qūb* (*peace be upon him*) mentioned to his son *Yūsuf* (*peace be upon him*):

⁷ *Nuzhat al-A'yun*, pp. 121 – 122.

⁸ *Al-Nisā'* 4: 54.

⁹ *Tafsīr al-Baghawī*, Vol. 2, p. 236; *Tafsīr al-Tahrīr wa al-Tanwīr*, Vol. 4, p. 21 and *Tafsīr al-Sa'dī*, Vol. 1, 182.

﴿وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُمَتِّعُ بِرِزْقِهِ عَلَىٰ آلِكَ وَعَلَىٰ آلِ
يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ﴾

And thus your Lord will choose you, and will teach you the interpretation of events, and will complete His blessing upon you and upon the family of Yā'qūb, as He has completed it before upon your forefathers Ibrāhīm and Ishāq. Your Lord is Knowing and Wise.¹⁰

In the above *Aayat* also the word **Aāl** refers to the Children and Progeny of Yā'qūb, and not the 'followers'.

Thus in the same meaning, Allāh says:

﴿يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ ۗ أَعْمَلُوا ءَالَ
دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ﴾

They made for him whatever he desired: palaces, images, bowls like pools, and cauldrons fixed in places. "O House of David, work with gratitude (to your Lord)," but a few of My servants are truly grateful.¹¹

Here the word **Aāl-e-Dawood** (peace be upon him), refers to **Dawood** (peace be upon him) and his family.¹²

And the following verse refers to the use of **Aāl** in the meaning of **followers**:

Allāh says:

¹⁰ Yūsuf 12: 6.

¹¹ Saba, 34:13.

¹² *Tafsīr al-Qurṭubī*, Vol. 14, p. 268; *Tafsīr al-Baghawī*, Vol. 6, p. 391; and *Tafsīr al-Sa'dī*, Vol. 1, p. 676.

﴿أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

*Make the people of Pharaoh enter the severest punishment.*¹³

The Sultan of the scholars, *Izz al-Dīn Ibn Abd al-Salām* (d. 660A.H./1261C.E.) concluded in his Tafsīr that the **Ahl-al-Bait** and the **Aāl-al-Bait** are alike.¹⁴

Ka'b bin 'Ujrah said: We asked the Messenger of Allāh (*peace and blessings be upon him*): O Messenger of Allāh! How do we perform the ṣalah upon your **Ahl-al-Bait**? He said: Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allāh! Have Your blessing upon Muḥammad and upon the Aāl of Muḥammad as with Your prayers upon Ibrāhīm and upon the Aāl of Ibrāhīm, You are the Praised, the Glorious, O Allāh! send Your blessing upon Muḥammad and upon the Aāl of Muḥammad as with Your blessing upon Ibrāhīm and upon the Aāl of Ibrāhīm, for indeed You are the All-Praised, the Glorious'."

After narrating the above ḥadīth *Al-Hāfiz al-Hākīm al-Nīsāburī* said: I mentioned this ḥadīth to know that the **Ahl-al-Bait** and the **Aāl-al-Bait** are alike.¹⁵

¹³ *Ghāfir* 40: 46.

¹⁴ *Tafsīr al-'Izz 'Abd al-Salām*, Vol. 1, 124.

¹⁵ *Al-Mustadrak*, Vol. 3, p. 160, ḥadīth: 4710.

A Twelver scholar *Ibn Bābawaih al-Qummī*, said: " **Aāl** means **Ahl**. Allāh said in the story of Lout (Lot):

﴿فَأَسْرِبْ أَهْلَكَ بِقِطْعٍ مِّنَ اللَّيْلِ﴾

*So depart with your family in a part of the night.*¹⁶

And He said:

﴿إِلَّا عَائِلَ لُوطٍ إِذْ جِئْتَهُمْ بِسَحَرٍ﴾

*except the family of Lout (Lot), We saved them before dawn.*¹⁷

Thus He called the **Aāl (Ahl)**.¹⁸

Word (Ahl):

Linguists agree that the **Ahl** of the man includes: his wife and people who are most special to him.

Khalīl ibn Aḥmad (d.175A.H./ 791C.E.) wrote in his book *Kitāb al-‘Ayn*: „the **Ahl** of the man are his wife and people who are most special to him.¹⁹

As a confirmation of this meaning *Khalīl, Ibn Fāris* (d. 395A.H./1004C.E.) quoted his statement in his book *Mu‘jam Maqāyīs al-Lughah*.²⁰

¹⁶ Hūd 11:81.

¹⁷ al-Qamar 54:34.

¹⁸ *Kamāl al-Dīn wa Tamām al-Ni‘mah*, pp. 241 – 242.

¹⁹ *Kitāb al-‘Ayn*, Vol. 4, p. 89.

²⁰ *Mu‘jam Maqāyīs al-Lughah*, Vol. 1, p. 150.

Al-Azharī (d. 370A.H.) transmitted from al-Laith ibn al-Muzaffar his saying: “The Ahl of the man is his wife, and people who are most special to him.”²¹

Ibn Manzûr (d. 711A.H.), *al-Fairûz Abādī* (d. 817A.H.), and others took the same position.²²

Al-Rāghib al-Aṣbahānī (d. 502A.H.) said: “The Ahl of the man are those who are connected with him in lineage, or religion or those who are connected to him in terms of industry, home and country. *Hence, originally the Ahl of the man were those who shared with him the same home, then they moved on to saying that it was those connected with him in lineage;* and [this term] (*Ahl-al-Bait*) was generally known within the family of the Prophet (*peace and blessings be upon him*).²³

I say: As for the case presented that the original form of the “*Ahl of the man*” includes his wife, the evidences are so numerous in the Noble Qur’ān and the Sunnah, will be detailed in this book.

The generalization that the term exceeds that and includes those who are connected with the man in lineage, the evidence for that in the Noble Qur’ān is the saying of Mûsā (*peace be upon him*):

﴿وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي﴾

“And appoint for me a helper from my family”.

²¹ *Tahdhīb al-Lughah*, Vol. 6, p. 150.

²² See: *Lisān al-‘Arab*, under (*Ahl*). *Al-Qāmûs al-Muḥīṭ* (the Lam section – the *Hamzah* chapter), p. 1245.

²³ *Mufradāt Gharīb al- Qur’ān*, p. 29.

He meant his brother Hārûn. There are many other evidences we will mention later.

For the phrase to encompass those with the link of faith, its evidence is the saying of Allâh about Nûḥ (*peace be upon him*) and his son:

﴿وَنَادَى نُوحٌ رَبَّهُ وَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ
 ﴿١٥٠﴾ قَالَ يَنْفُوحُ إِنَّهُ وَلَيْسَ مِنْ أَهْلِكَ إِنَّهُ وَعَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْطُكَ
 أَنْ تَكُونَ مِنَ الْجَاهِلِينَ﴾

And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be among the ignorant."²⁴

And that which was reported by Ibn Ḥibbān in his Ṣaḥīḥ from Wāthilah ibn al-Asqa‘ he said: I asked for ‘Alī in his house and I was told: He went to bring the Messenger of Allâh (*peace and blessings be upon him*) and all of a sudden he came, thus the Messenger entered and I went inside. The Messenger sat on the bed and made Fāṭimah to sit on his right, ‘Alī on his left and Ḥasan and Ḥussain before him and recited:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

²⁴ Hūd 11:45-46.

*Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification*²⁵.

(the narration continues:) O Allah! These are my Ahl. Wāthilah said: O Messenger of Allah! Am I from your Ahl? He said: “You are from my Ahl”. Wāthilah said: Indeed this is the most I could wish for.”²⁶

Abul- ‘Abbās al-Fayyūmī al-Ḥamawī (d. 770A.H) came to the following conclusion: “Ahl” means “Ahl-al-Bait” and it originally means the kinship and also used to describe the followers.²⁷

²⁵ Aḥzāb 33:33.

²⁶ *Saḥiḥ Ibn Ḥibbān, ḥadīth* 6976.

²⁷ *Al-Miṣbāḥ al-Munīr*, Vol. 1, p. 28.

Aāl-al- Bait

It has become clear in the previous pages that there is no difference between the meaning of the terms (*Ahl –Al-Bait*), (*Aāl-al-Bait*) and (*Aāl Muhammad*) (*peace and blessings be upon him*). Rather all references to the terms, direct towards the overlapping meanings. However, the exact sense of its meaning will be derived from the specific speech and linguistic style of the speaker.

About the term ‘*Aāl Muhammad*’ (*peace and blessings be upon him*), *Abul Baqā Kafawi* says:

“From the point of view of lineage, *Aāl Nabee* (Prophet; *peace and blessings be upon him*) are the progeny of ‘*Alī*, ‘*Aqīl*, *Ja ‘far*, and ‘*Abbās*; and from the point of view of (*Islam*) every god-fearing believer (*Muttaqi Momin*) belongs to *Aāl Nabee* (Prophet; *peace and blessings be upon him*), as was explained²⁸ by the Prophet (*peace and blessings be upon him*), when he (*peace and blessings be upon him*) was questioned about ‘*Aāl*²⁹.

There are two accepted meanings of the terms (*Ahl –Al- Bait*) and (*Aāl- al –Bait*): One ‘General’ and the other ‘Specific’.

²⁸ From this he has meant the ḥadīth of *Anas bin Mālik*, in which the Prophet (*peace and blessings be upon him*) was questioned: “Who are *Aāl of Muḥammad*?” To which He (*peace and blessings be upon him*) responded: “Every God-conscious Believer (*Muttaqi Mu‘min*)”. About this *Hadīth*, *The Imām Ibn Taymiyyah said about this ḥadīth* in his book *Majmū’ Fatāwā* (Vol. 22, p. 462): “This ḥadīth is Concocted (*Mawdooa*). It has no basis.” (See also *Silsilah al-Aḥādīth al-Ḍa‘īfah wa al-Mawḍū‘ah* by *al-Albānī*, Vol. 3, p. 468, ḥadīth No. 1304).

²⁹ *Kitāb al-Kulliyāt*, Vol. 1, p. 243

General Meaning:

This refers to all followers of the Prophet (*peace and blessings be upon him*) including the companions, and all those who would come later to follow him (*peace and blessings be upon him*) until the day of resurrection.

Imām Jawhari mentioned in *Musnad Muwatta* from *A'li bin Ma'bad Jazri* that he said: *A'bd Al Malik bin Sāleh* asked me, “Who are meant by (the term) *Aāl Muḥammad* (*peace and blessings be upon him*)?” I replied, “Those who follow his (*peace and blessings be upon him*) footsteps”. He responded, “You gave the right answer”, and the same was conveyed to me by *Mālik bin Anas*³⁰.

Hamāni has reported in *Tārīkh Aṣbahān* that I asked *Imām Thawri* “Who are *Aāl-al- Bait*?” He replied, “All God conscious people who fear Allah³¹”.

It is recorded in another report that *Imām Thawri* responded by saying that (the term) *Aāl-al- Bait* refers to the *people (Ummat) of Muḥammad* (*peace and blessings be upon him*)³².

Specific Meaning

Specific meaning refers to the *Children of Hāshim* (*Banu Hāshim*) and the *Wives of the Prophet* (*peace and blessings be upon him*).

³⁰ *Musnad al-Muwaṭṭa*, p. 82.

³¹ *Tārīkh Aṣbahān*, Vol. 2, p. 120.

³² *Hilyat al-Awliyā*, Vol. 7, p. 19.

There are many supporting references to this in the Aḥādīth of the Prophet (*peace and blessings be upon him*), out of which a few are quoted underneath:

1- Zaid bin Arqam was asked “Who are **Aāl-al-Bait of Muḥammad?**” He responded saying “Aāl Muḥammad are those upon whom Zakāt is prohibited.” He was again asked “Who are those upon whom the Zakāt is prohibited”, and he responded saying: “They are Aāl-al-Bait of ‘Alī, Aāl-al-Bait of ‘Aqīl, Aāl-al-Bait of Jā‘far and Aāl-al-Bait of ‘Abbās.³³”

2- Abdullah bin Hārith bin Nawfal reported that ‘Abd Al Muṭṭalib bin Rabī‘ah bin Hārith bin ‘Abd Al Muṭṭalib and Faḍal bin ‘Abbās (may Allah be pleased with them) came to the Prophet (*peace and blessings be upon him*) and requested him that they be appointed for collecting the Zakāt (from people). He (*peace and blessings be upon him*) replied, Zakāt and alms are the impurities of the wealth of the people, and is not lawful upon Aāl Muḥammad.³⁴”

3- Slave-servant of the Prophet (*peace and blessings be upon him*) Abu Rāfe‘ says: “The Prophet appointed one person from Banū Makhzoom for the collection of Zakāt. The same person told me to request the Prophet (*peace and blessings be upon him*) that I may also be appointed for the same task. I then went and asked to which Prophet (*peace and blessings be upon him*) replied that Zakāt is not lawful

³³ Muṣannaf ‘Abd al-Razzāq, Vol. 4, p. 52; ḥadīth no: 6943.

³⁴ Ṣaḥīḥ Muslim, ḥadīth no: 1072.

upon Aāl Muḥammad, and a slave is a member of the (Master's) community.³⁵”

4- Abdurrahman bin Abi Laila reported: “I once met Kā'b bin U'jrah (may Allah be pleased with him), and he said, shouldn't I present you with a gift (i.e. Ḥadīth) that I had heard from the Prophet (peace and blessings be upon him), I said, please for sure grant me the gift! He said: “We asked the Prophet (peace and blessings be upon him) in what manner we should send prayers and blessings (Salawāt) upon you and your family (Ahl-Al-Bait)? While Allah has already taught us the way to convey greetings (Salām). He (peace and blessings be upon him) replied “Say like this: O Allah! Grant Your blessings upon Muḥammad and Aāl Muḥammad as You granted blessings upon Ibrāhīm (peace be upon him) and Aāl e Ibrāhīm. Indeed You are the most praiseworthy and most graceful.”³⁶”

The Prophet (peace and blessings be upon him) taught many different ways to send blessings upon his family members (Aāl), out which following statements have also been reported from him:

A'mr bin Sulaim Zuraqī mentioned that he was informed by Abu Humaid Sā'dī (may Allah be pleased with him) that Companions asked the Prophet (peace and blessings be upon him): “How should be send blessings upon you, O Messenger (peace and blessings be upon him)?” So, the Messenger (peace and blessings be upon him) replied say like this:

³⁵ Musnad Aḥmed, ḥadīth no: 27182; Shua'eb Arna'ût said this ḥadīth is Ṣaḥīḥ on the criteria of Shaikhain (Bukhārī and Muslim).

³⁶ Ṣaḥīḥ Bukhārī, ḥadīth no: 3370; Ṣaḥīḥ Muslim, ḥadīth no: 406.

“O Allah, grant Your favors upon *Muḥammad*, his Wives and his Children, as You granted favors upon *Ibrāhīm* (*peace be upon him*); and grant Your blessings upon *Muḥammad*, his Wives and his Children, as You granted blessings upon *Ibrāhīm* (*peace be upon him*). Indeed You are the most praiseworthy and most graceful”.³⁷”

Scholars have derived from the above mentioned *ḥadīth* of *Abu Humaid Sā’dī* (*may Allah be pleased with him*) that the words of “*Sallallāhu A’laihi Wasallam*” (*peace and blessings be upon them*) can be used for the Wives and Children of the Prophet (*peace and blessings be upon him*)³⁸. In addition, it becomes clear from the above *ḥadīth* that the Wives and Children are included within the term “*Aāl Muḥammad* (*peace and blessings be upon him*)”. We do not however say that they are the only one’s included within the term “*Aāl Muḥammad*”, because *Banû Hāshim*, too, are included within the meaning of this term as has been discussed above.

Imām Ibn Qayyim wrote in his book *Jalā Al Ifhām*: “Mention of Prophet’s (*peace and blessings be upon him*) Wives and Children in the special invocations (sending blessings) is not a proof of their exclusivity into the meaning of the term “*Aāl Muḥammad*”, because in another narration of *Abu Hurairah* (*may Allah be pleased with him*) followings words are found: “O Allah! Grant Your favors upon *Muḥammad* (*peace and blessings be upon him*), his wives – the mothers of believers, his children and the

³⁷ *Ṣaḥīḥ Bukhārī*, *ḥadīth* no: 3369; *Ṣaḥīḥ Muslim*, *ḥadīth* no: 407.

³⁸ *Al Tamhīd*, by *Ibn A’bdulbarr*: Vol. 17, p. 303.

members of his family (Ahl-Al-Bait), as You have granted blessings upon Ibrāhīm (peace be upon him)”³⁹.

Above *ḥadīth* has clear mention of Wives, Children and All Other Members of the family, from which it is concluded that there are others included in the term “*Aāl Muḥammad (peace and blessings be upon him)*”, apart from his Wives and Children. And special mention of them is mainly to demonstrate their preference over the other members of the family⁴⁰.

Imām Ibn Hajar wrote in his book *Fath Al Bāri*, the exegesis of *Ṣaḥīḥ Bukhārī*:

“The meaning of the term “*Aāl Muḥammad*” in the *Tashahhud* includes the Wives and all those people upon whom the *Zakāt* is prohibited (i.e. Wives, Children and Children of *Banû Hāshim*)”⁴¹.

5- It is reported from Abû Hurairah (may Allah be pleased with him): “Fruits of date-palm collected in the form of Sadaqah (Charity) were brought before the Prophet (peace and blessings be upon him), till they assumed the shape of a large heap of dates. Ḥasan and Ḥussain started playing with those dates, and while playing one of them put a date-fruit in his mouth. When the Prophet (peace and blessings be upon him) saw this, he immediately removed it from his mouth and said:

³⁹ This *ḥadīth* is weak (*Dae’ef*). Refer: *Albāni’s Dae’ef Sunan Abu Dawood*: Vol. 1, p. 367.

⁴⁰ *Jalā’ al-Afhām*, p. 223.

⁴¹ *Fath Al Bāri*: Vol. 11, p. 160.

“Don’t you know that Aāl Muḥammad do not eat Sadaqah (Charity).⁴²”

6- It is reported by Abû Hurairah (may Allah be pleased with him) that Messenger of Allah (peace and blessings be upon him) said:

“O Allah! Make the sustenance of Aāl Muḥammad just sufficient to their needs.⁴³”

People have concluded from this ḥadīth that this prayer of the Prophet (peace and blessings be upon him) wasn’t accepted for the “Banû Hāshim” and “Banû Al Muṭṭalib”, because, among them, there are many who have passed, and many even present today, other than the Wives and Children of the Prophet (peace and blessings be upon him), who had the sustenance just sufficient to their needs. Even after the death of the Prophet (peace and blessings be upon him) whatever extra sustenance the ‘mothers of the believers’ used to get, they would give that away in charity, keeping only that would meet their basic needs.

It is reported that A’aishah (may Allah be pleased with her) once received a large amount of wealth, and she distributed whole in a single gathering, at that her slave-servant uttered: “Ah! Had you kept a dirham, we could have bought meet!” To this she responded: “Had you told me before, I would have kept it!⁴⁴”

7- It is reported from A’aishah (may Allah be pleased with her):

⁴² Ṣaḥīḥ Bukhārī, ḥadīth no: 1485; Ṣaḥīḥ Muslim, ḥadīth no: 1069.

⁴³ Ṣaḥīḥ Muslim, ḥadīth no: 1055.

⁴⁴ Jalā’ al-Afhām, p. 216.

“since the Messenger of Allah (peace and blessings be upon him) arrived in Madinah, from that day till his death, the Aāl Muḥammad never got to eat stomach full of wheat-meal, for three continuous nights.⁴⁵”

In another narration of Abu Hurairah (may Allah be pleased with him), he mentioned:

“Till his (peace and blessings be upon him) death, the Aāl Muḥammad, never had stomach full of meal for three consecutive nights.⁴⁶”

Some scholars said: “‘Abbās (may Allah be pleased with him), his children, and Banu Muṭṭalib are not included in this statement of A‘aishah (may Allah be pleased with her).⁴⁷”

8- It is reported from A‘aishah (may Allah be pleased with her) that Messenger of Allah (peace and blessings be upon him) once got a horned sheep, she further says: “Messenger of Allah (peace and blessings be upon him) made him lie on the ground, and slit his throat (Dhibah) and said:

“Bismillahi Allahumma Taqabbal min Muḥammadin wa Aali Muḥammadin wa min Ummati Muḥammadin” (In the name of Allah, accept this from Muḥammad, Aāl e Muḥammad, and from the Ummat (people) of Muḥammad).⁴⁸”

9- A‘aishah (may Allah be pleased with her) reports:

⁴⁵ Ṣaḥīḥ Bukhārī, ḥadīth no: 5416; Ṣaḥīḥ Muslim, ḥadīth no: 2970.

⁴⁶ Ṣaḥīḥ Bukhārī, ḥadīth no: 5374.

⁴⁷ Jalā’ al-Afhām, p. 217.

⁴⁸ Ṣaḥīḥ Muslim, ḥadīth no: 1967.

“People used to give charity (Sadaqah) to Barīrah (may Allah be pleased with her), and she used to send gifts (Hadiyah) to us, so I mentioned this to Prophet (peace and blessings be upon him) to which he responded: “That is charity (Sadaqah) for her, and gift (Hadiyah) for you.⁴⁹”

In another Hadeeth the Prophet (peace be upon him) said:

“That is charity (Sadaqah) for her, and gift (Hadiyah) for us.⁵⁰”

10- Abu Bakar (may Allah be pleased with him) said to Fatimah (may Allah be pleased with her): “I heard Messenger of Allah (peace and blessings be upon him) saying:

“We (Prophets) don’t have inheritors, rather whatever we leave is a charity (Sadaqah), and Aāl Muḥammad can eat out of it.⁵¹”

Imām Qurtubi wrote:

“In this Hadeeth the term Aāl Muḥammad refers to the Wives of the Prophet (peace be upon him), because in another narration he (peace and blessings be upon him) said: “My left-over property (legacy) is the sustenance of my Wives.⁵²”

This was the reason, when U’mar Al-Fārooq (may Allah be pleased with him), during his period of caliphate,

⁴⁹ Ṣaḥīḥ Muslim, ḥadīth no: 1075.

⁵⁰ Ṣaḥīḥ Bukhārī, ḥadīth no: 1493; Ṣaḥīḥ Muslim, ḥadīth no: 1074.

⁵¹ Ṣaḥīḥ Bukhārī, ḥadīth no: 4035; Ṣaḥīḥ Muslim, ḥadīth no: 1759.

⁵² Al Muḥim: Vol. 5, p. 260.

started collecting the records, he ordered to begin from *Aāl Muḥammad (peace and blessings be upon him)*, thus it was started from the Wives of the Prophet followed by the name of *‘Alī (may Allah be pleased with him)*.⁵³

Imām ibn Qayyim says:

The correct statement is that charity(zakat) is prohibited even on the Wives of Prophet (*peace and blessings be upon him*), and the same is the opinion of *Imām Aḥmed ibn Ḥanbal*; because this is the impurity of peoples’ property, and Allāh has kept the Prophet (*peace and blessings be upon him*) and his family (*Aāl*) protected from this impurity (grime).

It is, however, a strange fact that the Wives of the Prophet (*peace and blessings be upon him*) are considered part of the family (*Aāl Muḥammad*) when it comes to minimum sustenance, or sacrifice of animal, or not getting stomach full meal for three continuous days, or sending blessings during formal prayers (*Salāt*); but when it comes to the prohibition of charity (*Sadaqah*) they are not included into the family (*Aāl-al-Bait*) of *Muḥammad (peace and blessings be upon him)*, whereas charity (*Sadaqah*) is an impurity (grime) of peoples’ wealth, and the pious Wives of the Prophet are far removed and protected from it.⁵⁴

⁵³ *Al Amwāl by Abu Ubaid: pp. 236-237.*

⁵⁴ *Jalā’ al-Afhām, pp.217-218.*

Ahl-al-Bait⁵⁵

The term *Ahl-al-Bait* (people of home) consists of two separate words: “*Al-Ahl*” and “*Al-Bait*”, while both of these terms are clear and unambiguous in their independent meanings; they assume a range of meanings when combined together, especially when the word “*Ahl*” is added either to “*Bait*” or to an individual owning a “*Bait*” (House). What is then meant by this term (*Ahl-al-Bait*), and who are intended by this term?

Scholars have presented three different views about the intended meanings, especially when the term “*Ahl*”, is added to “*Bait*” or to a “*Person*”:

1. *It includes all those who have ‘kinship or a strong relationship’ with the person (owner) of the house (Bait) or the house itself.*
2. *It exclusively connotes the wives (of the owner of the house).*
3. *It exclusively connotes the children (of the owner of the house).*

The latter two opinions are uncommon and contradicting to the texts of the Qur’ān and the Sunnah of the Messenger (*peace and blessings be upon him*), because in the Qur’ān this term (*Ahl*) has been used for both: the wives and the children, as Allāh says about Moses (*Musa*):

⁵⁵ At times *Aāl-al-Bait* is synonymously used in place of *Ahl-Al-Bait* without any variation in its meaning.

﴿فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا﴾

*Then, when Musa (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tur (Mount)*⁵⁶.

In above verse it refers to the wife of *Musa* (peace be upon him).

The word “*Ahl*” has also been used in reference to the children in the *Qur’ān*, as Allāh says, informing about Noah (*Nuh*; peace be upon him):

﴿رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ﴾

*“Verily, my son is of my family (Ahl)! And certainly, Your Promise is true”*⁵⁷.

In the subsequent Ayah, Allah said to Noah (*Nuh*; peace be upon him):

﴿قَالَ يَنْحُوحُ إِنَّهُ وَلَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ﴾

*“Surely, he is not of your family (Ahl); verily, his work is unrighteous”*⁵⁸

It must not be wrongly understood by the second *Ayah* that Allah is negating the use of the term by *Nuh* (peace be upon him), Allah has actually specified the reason for not including him in the word “*Ahl*” (verily, his work is unrighteous).

⁵⁶ *Al-Qasas*: 28:29.

⁵⁷ *Hūd*: 11:45

⁵⁸ *Hūd*: 11:46

The above usage brings out another important aspect of the meaning of the term “*Ahl*”, which is discussed later in the light of *Aḥādīth* of the Prophet (*peace and blessings be upon him*) that also allude towards generality in use of above term (*Ahl-al-Bait*).

As is understood by the use of this term (*Ahl*) in the cardinal sources (*Qur’an and Sunnah*), it can be said that the term ‘*Ahl*’ when used in combination with ‘*Bait*’, i.e. in *Ahl-al-Bait*, begets a meaning that refers to three different households (singular: *bait*; plural: *buyoot*), which are:

- 1- *The Household (Bait) of Lineage.*
- 2- *The Household (Bait) of Residence.*
- 3- *The Household (Bait) of Birth.*

The Household of Lineage

Male descendants of *Abd al- Muṭṭalib ibn Ḥāshim* are part of *Ahl-al-Bait* of the Prophet (*peace and blessings be upon him*) from the side of his lineage, as the term “*Ahl*” also spans over the sons of the closest grandfather.

Descendants of *Ḥāshim bin Abd Munāf*, however, were limited only to *Shaibah*, who was known as *A’bd al- Muṭṭalib*, as *Ib Ḥazm* stated that no offspring could be traced to *Ḥāshim* except from *A’bd al- Muṭṭalib*, due to which he was the only one who carried the honor and position of the *Banû Ḥāshim*⁵⁹.

⁵⁹ *Jamharah Ansāb al- ‘Arab*: p.14.

The Home of Residence

The Prophets' (*peace and blessings be upon him*) wives are part of his *Ahl-al-Bait* from the side of his residence, and the use of the word: *Ahl-al-Bait*, for one's wives, has been a common practice by customs and traditions of the Arabs.

The Home of Birth

Prophet's children are also included into his *Ahl-al-Bait* from the side of birth. This is a comprehensive term that includes all children born to him, including those male children who passed away young, such as *Qāsim*, '*Abdullah* and *Ibrāhīm*; and all of his (*peace and blessings be upon him*) female children and their progeny, such as *Zainab* along with her children from *Abul-'Aās bin al-Rabi'*, namely *Alī*⁶⁰, *Omāmah*⁶¹; *Ruqayyah* along with her son *Abdullah*⁶²

⁶⁰ In his book '*al-Istīā'āb*' (vol.3 , p.1134), *Imām Ibn 'Abd Al-Barr* wrote: "He (*'Ali ibn Abu al 'Aas*) was kept at *Banu Ghādirah* for breast feeding, so the Prophet (*peace and blessings be upon him*) took him along with him, as his father (*Abu al 'Aas*) was a polytheist until then. ... '*Ali ibn Abu al-'Aas* later died after attained the age of puberty. When the Prophet (*peace and blessings be upon him*) entered *Makkah* on the day of *Al-Fath* (the conquest of *Makkah*), he (*'Ali ibn Abu al-'Aas*) was sitting behind the Prophet (*peace and blessings be upon him*) upon the she-camel.

⁶¹ Difference in opinion exists, whether she had children or not. One report states that she had a son from *Mughīrah bin Nawfal*, whose name was *Yahyā*; while another report states that she had no children (*usd- al -Ghabah*: vol.1 , p.1314).

⁶² In his book '*al-Tabaqāt al-Kubrā*' (vol.3 , p.54), *Ibn Sa'd* wrote about *Uthmān ibn 'Affān* that he had a baby boy from *Ruqayyah*, the daughter of the Messenger of Allah, who was named *Abdullah*, and from his name only got the title *Abu Abdullah*. When *Abdullah* reached the age of six, a cock pecked him in the eye, due to which he

bin Uthmān bin ‘Affaan, his daughter *Um-Kulthûm*⁶³; and *Fatimah* along with her two sons *Ḥasan* and *Ḥussain* along with all of their descendants.

In this regard, *al-Hafiz Ibn Hajar al-Haithami* said:

“The nobility resulting from being part of Prophet’s (peace and blessings be upon him) noble person is not limited to *Fatimah*’s children alone. Researchers have stated that if the children of *Zainab* from *Abul-A’as* or those of *Ruqayyah* and *Um-Kulthoom* from *Uthmān* had lived, they would have had the same nobility and supremacy as that of the children of *Fāṭimah*”⁶⁴.

The Household of Lineage

*Banû Ḥāshim*⁶⁵ are from *Ahl-Al-Bait*, and this is supported by following reports:

First evidence:

Hadith of al-Thaqalain (two important/weighty things):

fell ill, and later died in *Jumādi al-Oula*, 4 *Hijrah*. The Messenger of Allah prayed the funeral (*Janāzah*) prayer for him, and *Uthmān ibn ‘Affān* laid him to rest in the grave.

⁶³ *Uthmān ibn ‘Affaan* married her as a virgin after *Ruqayyah* (may Allah be pleased with her) passed away. She later died and had no children.

⁶⁴ *Al-Fatāwa al-Ḥadīthiyyah*, p.119.

⁶⁵ The scholars are united in opinion that not the whole of *Banu Ḥāshim*, but only the *Muslims* among them can be labelled with the term *Ahl-al-Bayt*, upon whom the *Zakāt* is made unlawful for!

See *Fath al-Wahhāb* (vol.1 , p.8) by *Shaikh al-Islām Zakariyya al-Ansāri*; *Fath al-Mubīn* (vol.1 , p.20), by *Shaikh Zain al-Deen al-Malabāri*; ,and *al-Ḥawi li al-Fatāwa* (vol.2 , p.31) by *al-Hafiz al-Suyūti*.

It is reported by *Zaid bin Arqam* (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) delivered an address at the place of *Ghadeer*, and said: "O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted us (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (of your duties) to the members of my family. He (*Husain*) said to *Zaid*: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of *Zakāt* is forbidden. And he said: Who are they? Thereupon he said: 'Alī and the offspring of 'Alī, 'Aqīl and the offspring of 'Aqīl and the offspring of *Ja'far* and the offspring of 'Abbās. *Husain* said: These are those for whom the acceptance of *Zakāt* is forbidden. *Zaid* said: Yes⁶⁶."

Second evidence:

It is reported by *Imām Muslim* in his *Ṣaḥīḥ* that *Abdul Muṭṭalib bin Rabea'h bin Hārith*⁶⁷ says that his father

⁶⁶ *Ṣaḥīḥ Muslim*, *Hadith no:* 2408.

⁶⁷ *Rabī'ah, bin, Hārith, bin 'Abd al- Muṭṭalib, bin Hāshim, bin 'Abd al-Manāf* was *Qurashi Hāshmi*. His alias (nickname) was *Abu 'Urwā*. His mother was *'Uzzah bint Qais bin Tarīf*. He was the paternal cousin of the Prophet (peace and blessings be upon him), and his father (*Hārith bin 'Abd al Muṭṭalib*) was elder to Prophet's uncle *'Abbās bin 'Abd al Muṭṭalib*. He is the same about whom the Prophet said at the time of *Fath Makkah* (Conquest of Makkah): "I trample below my feet

Rabeea'h bin Hārith (may Allah be pleased with him) and 'Abbās bin Abdul Muṭṭalib (may Allah be pleased with him) got together and said "Why not, we send these two boys (i.e. myself and Fadal bin 'Abbās) to the Prophet (peace and blessings be upon him) with a request to be appointed as collectors of Zakāt; so that these (boys) will bring Zakāt like others, and that they also will get something in return like others get. While this talk was going on, 'Alī bin Abi Tālib also came and stood next to them. So both, then mentioned this to 'Alī (may Allah be pleased with him), upon which A'li suggested not to send them (the boys), because, by Allah, Messenger of Allah will not do this. Thus Rabee'a'h bin Hārith started criticizing 'Alī (may Allah be pleased with him), and said by Allah, you do this due to the jealousy against us; whereas, by Allah we don't feel slightest jealousy, of you getting the honor of being the son in law of the Prophet (peace and blessings be upon him). Upon this, 'Alī replied: "Fine, then send them". We both then went, while 'Alī reclined (to rest). When, Prophet (peace and blessings be upon him) finished Zuhr prayers, we quickened to reach outside his (peace and blessings be upon him) room, till he came, and held us by ears (in his playful and

the revenge for the blood (murder) from the times of *Jāhiliyyah* (days of ignorance, i.e. Pre-Islamic days), and the very first blood (revenge) that I nullify is the blood of *Rabī'ah bin Hārith*." (The story is that *Rabī'ah* had a son whose name was either *Aādām* or *Tamām* or *Iyās*. He was murdered during the days of ignorance (pre-Islamic days). The Prophet (peace and blessings be upon him) condoned the demand for the blood money (from the Tribe of *Quraish*). *Rabī'ah bin Hārith* was a business partner of *Uthmān ibn 'Affāan*, the Prophet (peace and blessings be upon him) gave him 100 *Wasaq* (about 18.7m³) out of the booty of the battle of *Khaibar*. *Rabī'ah* later died in *Madinah* during the period of caliphate of *'Umar ibn al-Khattāb* in 23rd *Hijrah*. (*usd-al-Ghabah*: vol.1 , p.358).

affectionate style, as the boys used to enjoy this) and said: “express what you have carried hidden inside your hearts”, then the Prophet (*peace and blessings be upon him*) entered the room and we too followed him . So one of us said: “You are the most compassionate towards close relatives in joining the relations with the near and dear ones. We have reached the (age of) marriage, and we have come to you, that you could appoint us on the duty of collecting the *Zakāt*, so we could also bring it to you like others do, and that we may also get something like others get (to offset expenses of marriage). Messenger of Allah (*peace and blessings be upon him*) remained silent for quite a while, till we thought of saying something again, and mother of believers: *Zainab* (*may Allah be pleased with her*) was signaling us from behind the curtain to keep silence. Then the Prophet (*peace and blessings be upon him*) said: “*Zakāt*, does not befit the *Aāl Muḥammad* (*peace and blessings be upon him*), it’s the impurity (grime) of the people”. You bring to me *Maḥmiyah* (*may Allah be pleased with him*); who was the treasurer appointed over *Khumus*), and *Nawfal bin Hārith bin Abdul Muṭṭalib* (*may Allah be pleased with him*). The reporter of the *ḥadīth* says when the both arrived, the Prophet (*peace and blessings be upon him*) told to *Maḥmiyah* (*may Allah be pleased with him*) to marry his daughter to this boy *Fadal bin ‘Abbās*, so he married his daughter to him; and he (*peace be upon him*) told to *Nawfal bin Hārith* that you marry your daughter to this boy (i.e. *Abdul Muṭṭalib bin Rabea’ h*, who is the reporter of this *ḥadīth*) so he married his daughter to me, and instructed to *Maḥmiyah* to pay the *Mahr* (bridal gift) of so and so amount out of the *Khumus*⁶⁸ .

⁶⁸ *Ṣaḥīḥ Muslim, ḥadīth no: 1072.*

In another narration of *Ṣaḥīḥ Muslim* the Prophet (*peace and blessings be upon him*) said:

“This *Zakāt (Sadaqah)* is the impurity (grime) of the people, and this is not lawful for *Muḥammad* and *Aāl Muḥammad*.⁶⁹”

Imām Shāfai’ and *Imām Aḥmad* (in one of his opinions) included “*Banû al- Muṭṭalib*” with “*Banû Ḥāshim*”, and they used the following ḥadīth to base their opinion:

Jubair bin Mutim (*may Allah be pleased with him*) says: “I and *Uthmān ibn ‘Affaan* (*may Allah be pleased with him*) went to the Prophet (*peace and blessings be upon him*) and expressed: “What is the matter that you provided to the *Banu al Muṭṭalib* and left us, whereas we are at the same level (closeness) of relationship with you? Upon this the Prophet (*peace and blessings be upon him*) replied: “*Banû Ḥāshim* and *Banû al- Muṭṭalib* are one.”⁷⁰”

In another ḥadīth *Jubair bin Muti’*m says: “After the battle of *Khaibar* the Prophet (*peace and blessings be upon him*) distributed the portion of the close relatives to *Banû Ḥāshim* and *Banû al Muṭṭalib*, and left out *Banû Nawfal* and *Banû ‘Abd al Shams*; so I and *Uthmān* (*may Allah be pleased with him*) went to him (*peace and blessings be upon him*) and said: “O Messenger of Allah! We do not deny the virtue of *Banû Ḥāshim*, because Allah raised you out of them, but what is the case of *Banû Al Muṭṭalib*, that you gave to them and not to us; whereas their closeness of

⁶⁹ *Ṣaḥīḥ Muslim*, ḥadīth no: 1072

⁷⁰ *Ṣaḥīḥ Bukhārī*, ḥadīth no: 3502.

relationship with you is same as is with us? Upon this the Prophet (*peace and blessings be upon him*) responded:

“We and *Banû al Muṭṭalib* did not separate, neither in *Jāhiliyyah*(*pre-Islām*) nor in *Islām*, we and they are same thing”⁷¹.

But this doesn't mean that *Banû al Muṭṭalib* are included in *Ahl-al-Bait*. As regards the share in the war-booty, it was given exclusively for extending their help and support to the *Banû Hāshim*, and not because of they being part of the *Ahl-al-Bait*. This is the reason that *Imām Abu Ḥanīfah* and *Imām Mālik* did not include them in *Ahl-al-Bait*, and the same is also, one of the opinions, of *Imām Aḥmed ibn Ḥanbal*.

In this regard, *Imām Abu Bakr al-Jassās* (d. 370A.H. / 980C.E.) wrote:

“*Banû al- Muṭṭalib* are not from *Ahl-al-Bait* of the Prophet (*peace and blessings be upon him*) because their relationship to him is similar to that of *Banû Umayyah*; and there is no disagreement to the fact that *Banû Umayyah* are not from *Ahl-al-Bait* of the Prophet (*peace and blessings be upon him*); hence *Banû al- Muṭṭalib* are also not from *Ahl-Al-Bait*.

However, if someone says that the Prophet (*peace and blessings be upon him*) provided them from the *Khumus* based on the kinship, as he had provided to the *Banû Hāshim*, and uses this as a proof of the prohibition of *Zakāt*, as it is prohibited upon the *Ahl-Al-Bait* of the Prophet; they will be told that the Prophet (*peace and blessings be upon*

⁷¹ *Sunan Abu Dawood*, ḥadīth no: 2980.

him) included them in *Khumus*, simply because of their close-companionship, and not because of their relationship. Had it been for the relationship, the same would have been the case for the *Banû Nawfal* and *Banû ‘Abd Shams* who shared similar bonds of kinship with the Prophet (*peace and blessings be upon him*), but were not included in *Khumus*”.⁷²

Muwaffaq al-Deen ibn Qudāmah Maqdisi (d. 620Hijrah) writes:

“It is not correct to imagine *Banû al Muṭṭalib* at the level of *Banû Ḥāshim*, because *Banû Ḥāshim* are closest to the Prophet (*peace and blessings be upon him*), and they alone are the *Ahl-al-Bait*. As regards *Banû al Muṭṭalib*, they deserved the share out of *Khumus*, not only because of their bond of kinship, rather for the help and support that they extended. The proof of this is that the Prophet did not give anything to *Banû ‘Abd Shams* and *Banû Nawfal* despite them having the same level of kinship with him (*peace and blessings be upon him*)”.⁷³

Abul Barkāt Ahmed Dardeer (d. 1302 Hijrah) says:

“*Banû Ḥāshim* are unanimously considered *Ahl-al-Bait*, however, the famous statement about *Banû al Muṭṭalib* is that they are not part of the *Ahl-al-Bait*”⁷⁴.

Majority (*Jumhûr*) among the Scholars have clear substantiation for not including *Banû Al Muṭṭalib* into *Ahl-al-Bait*. Their saying that the Prophet (*peace and blessings be upon him*) ‘included them into the privileges of close

⁷² *Aḥkām al Qur’ān*: vol.3, pp.170-171.

⁷³ *Al Mughni*, vol.2 , p.520.

⁷⁴ *Al Sharḥ al Kabīr*, vol.1 , p.493.

relatives', itself makes it clear that they got this share (out of *Khumus*) not because of their relationship, rather due to the help that they always extended towards *Banû Hāshim* in all conditions⁷⁵. This is the very reason that instead of other relatives they got the share of *Khumus*.

Zakāt (Sadaqah) is thus prohibited only upon the *Aāl-al-Bait (Banû Hāshim)* and not on *Banû al Muṭṭalib*, because there is no specific evidence to support it.

Now about the *Aāl Abi Lahab*, who are also from the descendants of *Banû Hāshim*, the scholars have differed whether *Zakāt* is forbidden upon them just like the rest of *Banû Hāshim*⁷⁶.

⁷⁵ *Hāfīz Baihaqī* writes in his book *Manāqib al Shafa ʿī*, (vol.1 , p.42): The reason for saying so is that the Prophet's great-grandfather *Hāshim bin 'Abd al Manāf* married a women of *Madinah* from the tribe of *Banu Najjār*, who gave birth to *Shaibah al Ḥamad*, who is the grandfather of the Prophet (*peace and blessings be upon him*). *Hāshim* then died, and the *Shaibah* remained with his mother. When he grew-up, his uncle *Muṭṭalib bin 'Abd al Manāf* took him from his mother and rode back to *Makkah* along with him on his camel. When people saw him, they thought him to be a slave of *Muṭṭalib*, which got him the title of '*Abd al Muṭṭalib* (Slave of *Muṭṭalib*). When the Prophet was given the prophet-hood, people tortured him, and wanted to kill him. At that difficult time, all members of *Banu Hāshim* and *Banu al Muṭṭalib*, irrespective of their religion, helped and supported him (*peace and blessings be upon him*), and when all the people boycotted even the *Banu Hāshim* and *Banu al Muṭṭalib*, they continued their support.

Nooruddīn Samhoodī has expressed the same view in his book *Jawāhir al 'Iqdain*, p.210.

⁷⁶ Two sons of *Abu Lahab* namely '*Utbah* and *Mu'tab* embraced Islam during the conquest of *Makkah*, they participated in the battle of

Wives of the Prophet

The pious wives of the Prophet (*peace and blessings be upon him*) become part of *Ahl-al-Bait*, by virtue of their marital relationship with the Prophet (*peace and blessings be upon him*).

They were forbidden (for marriage) upon other men, during the life and even after the death of the Prophet, and they remain his wives, both in this world and in the Hereafter. Hence this relationship is identical to the relationship by virtue of lineage. The expression of (*Ahl-al-Bait*) has appeared in the *Qur'ān* only two times, which are:

1. When the angels said, addressing to the wife of *Ibrāhīm* (*peace be upon him*):

﴿قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ﴾

*They said: "Do you wonder at Allah's decree? Allah's mercy and His blessings be upon you, O people of the house (Ahl al Bait). Surely, He is Praiseworthy, and Glorious"*⁷⁷.

2. And when Allah commanded to the wives of our Prophet (*peace and blessings be upon him*):

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

Hunain and Taif, and also had descendants (*usd -al-Ghabah*, vol. 1, p. 743)

⁷⁷ *Hūd*, 11:73.

“*And stay in your homes and do not go about displaying your allurements as in the former days of ignorance. Establish prayer, give Zakāt, and obey Allah and His Messenger. Allah wishes to remove impurity from you, O members of the (Prophet's) household, and to purify you completely.*”⁷⁸

The term *Ahl al Bait*, in both of the above verses (*Aayāt*) refers to the wives of the Prophets (*peace be upon them*). The address in the first *Aayah* is to *Sārah*, the wife of *Ibrāhīm* (*peace be upon him*), by the angels who came to deliver the good news of the birth of *Ishāq* (*peace be upon him*), upon which she expressed astonishment on account of her old age, as she was in her nineties.

Abu Hayyaan Gharnātee (745H) mentions:

“The use of the term *Ahl al Bait*, while addressing *Sārah* (*peace be upon her*), itself is a proof that wife is included within the reference of *Ahl al Bait*. The *Aāyāt* of *Surah al Aḥzāb* also provide additional proof of the same; and said here the term “*Bait*” indicates “*Living Home*”⁷⁹.

In the second *Aāyah* the address is to the wives of the Prophet (*peace and blessings be upon him*), because it was revealed concerning them only, as corroborated by the *Ḥadīth* of the Cloak (*Kisā*)⁸⁰.

Hāfiz Ibn Kathīr (774H) writes:

⁷⁸ *Aḥzāb*, 33:33.

⁷⁹ *Tafsīr al Bahr al Muḥeet* : vol.5, p.245.

⁸⁰ Refer for details on this issue my book : “*Thumma Abṣart al Ḥaqīqah*”, and also the treatise “*Aayat al Taḥīr*”, by: Sheikh Tāha Dulaimi.

“It would be correct, if someone attributed the revelation of the above *Aāyāt* to the wives of the Prophet (*peace and blessings be upon him*); however, it will not be correct, if someone concluded that only the wives are exclusively meant by the term *Ahl al Bait*, because many *Aḥādīth* refer to it being a more generic term”⁸¹.

Abu Hayyaan Gharnātee (745H) says:

“Wives are not excluded from *Ahl-al-Bait*, rather they are the rightful subjects of this term (*Ahl al Bait*) due to their belonging to the house of the Prophet (*peace and blessings be upon him*)”⁸².

Some people tend to present an objection that the *Aāyat e Taḥīr* (verse of purification) was not revealed concerning the wives of the Prophet (*peace and blessings be upon him*), because it carries masculine form of pronoun in its address instead of feminine form. *Allāmah Shanqīṭee* (1393H) says, while replying to such objections, that it can be addressed in following two ways:

1. These Aayaat are not exclusive refer to only the wives of the Prophet (*peace and blessings be upon him*), rather they include ‘*Alī, Ḥasan, Ḥussain and Fāṭimah* (*may Allah be pleased with them*); and in such cases of mixed genders, masculine form of pronouns are given preference over the feminine forms in the linguistic style of *Arabic* language.
2. The word of *Ahl* is used for Wife (as an inclusive noun), in the linguistic style of *Arabic* – the language

⁸¹ *Tafsīr al-Qur’ān al-‘Azīm, Vol. 6, p. 411.*

⁸² *Tafsīr al Baḥr al Muḥīt : vol.7, p.224.*

in which, Qur'ān was revealed. So on the basis of the word (Ahl) the masculine pronoun is used in the verse. *Allah* mentioned *Musa* (*peace be upon him*) addressing his wife with the word *Ahl* for the same reason⁸³, whereas she was the only one, present in the house, as has been reported by many commentators of *Qur'ān*⁸⁴.

Allāmah Tahir Ibn 'Aāshūr (1393H) wrote:

“In the above *Aāyah*(verse), the term *Ahl al Bait* refers to the wives of the Prophet (*peace and blessings be upon him*), including the *Aāyāt* that have come before and after the above *Aāyat*. There is no second opinion about this, rather the *Ṣahābah*(*companions*) (*may Allah be pleased with them*) and *Tābi'īn* (those who followed them) have also taken the same meaning”⁸⁵.

There are many evidences from *Qur'ān* and *Sunnah* that whenever someone refers to *Ahl al Bait*, wives are always included in it.

The First Evidence:

The saying of Allah, The Exalted about *Mûsa* (*peace be upon him*):

﴿ إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَاءَ آتِكُمْ مِنْهَا يَخْبَرُونَ ۚ وَإِنِّي آنَسْتُ نَارًا سَاءَ آتِكُمْ مِنْهَا يَخْبَرُونَ ۚ وَإِنِّي آنَسْتُ نَارًا سَاءَ آتِكُمْ مِنْهَا يَخْبَرُونَ ۚ وَإِنِّي آنَسْتُ نَارًا سَاءَ آتِكُمْ مِنْهَا يَخْبَرُونَ ۚ ﴾

“When *Mûsa* said to his family: "I have glimpsed a fire: soon will I bring to you some information from there,

⁸³ *Tāha* 20:10; *An-Naml* 27:07.

⁸⁴ *Aḍwā' al Bayān*: vol.6, p.238.

⁸⁵ *Tafsīr al-Tahrīr wa al-Tanwīr*, Vol. 22, p. 15.

or I will bring you a burning brand that you may warm yourselves⁸⁶.”

It is known that it was only his wife who accompanied him on the journey. Explaining the *Aāyah*, *Allāmah al-Shawkāni* (1255H) says:

“What is meant by his *Ahl* is his wife in his travel from Madyan (midian) to Egypt, as there was no other than her with him, but *Mûsa* (*peace be upon him*) addressed her with the word ‘*Ahl*’, which indicates a large number”⁸⁷.

In his explanation to the above *Aāyat*, *Al Tabātabāi* (1412H; one of the Shiite scholars) said:

“what is meant by his *Ahl* is his wife, who is the daughter of *Shua‘eb* (*peace be upon him*) based on what Allāh, the Almighty stated in *Surah al Qasas*”⁸⁸.

The Second Evidence:

﴿فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ ۚ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ﴾

When *Mûsa* had completed the term, and departed with his family, he noticed a fire by the side of the Mount. He said to his family, “Stay here, I have observed a fire. Perhaps I can bring you some information from there, or an ember from the fire, that you may warm yourselves⁸⁹.”

⁸⁶ *An-Naml* 27:7.

⁸⁷ *Tafsīr Fath al-Qadīr*, Vol. 4, p. 126.

⁸⁸ *Tafsīr al-Mizān*, Vol. 15, p. 342.

⁸⁹ *Al-Qasas* 28: 29

Al-Baidāwi (682H) in the *Tafsīr* of this *Aāyah*, took the meaning of *Ahl* as Wife. He says “*Mūsa travelled along with his wife*”⁹⁰.

The same statement is reported by one of Shiite scholars *Abdullah Shubbar* (1422H), he also took the meaning of *Ahl* here as his (*Mūsa*’s) wife⁹¹.

The Third Evidence:

While addressing the wife of *Ibrāhīm* (*peace be upon him*) the angels said:

﴿قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ﴾

*They said: ‘Do you wonder at Allah’s decree? Allah’s mercy and His blessings be upon you, O people of the house. Surely, He is Praiseworthy and Glorious*⁹².’

The Fourth Evidence:

Addressing the wives of the Prophet (*peace and blessings be upon him*), *Allah* the most exalted said:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

“*And stay in your homes, and do not go about displaying your allurements, as in the former Time of*

⁹⁰ *Tafsīr Baidāwi: vol.3, p.291.*

⁹¹ *Tafsīr Shubbar: p.373*

⁹² *Hūd, 11:73*

*Ignorance. Establish Prayer, give Zakat, and obey Allah and His Messenger. Allah only wishes to remove impurities from you, O members of the (Prophet's) household, and to purify you completely*⁹³. ”

Both of the above *Aāyāt* have been discussed earlier.

The Fifth Evidence:

Anas bin Mālik (may Allah be pleased with him) said: When the Prophet (peace and blessings be upon him) married Zainab bint Jaḥsh, the banquet was bread and meat, and I was sent to invite (people) to the dinner. Then the Prophet went out heading towards the dwelling of ‘Ā’ishah, and said: “As-salāmu ‘alaikum Ahl al Bait, wa raḥmatullāhi wa barakātuhu”. She replied: *“Wa ‘laika-ssalāmu wa raḥmatullāhi wa barakātuhu”*; how did you find your *Ahl* (wife)? May *Allah* bless you! Then he continued visiting the dwellings of all his wives saying to them similar to what he had told ‘Ā’ishah, and they would say to him as ‘Ā’ishah said⁹⁴.

Sixth evidence:

The ḥadīth of *al-ifk* (the Slander). While he was on the *minbar*, the Messenger of Allah said, reporting the accusation of ‘Abdullah ibn Ubāi ibn Salūl’ to the mother of the believers:

“O community of Muslims! Who can find me an excuse regarding a man whose slandering has reached my Ahl-al-Bait? By Allah I did not know anything about my Ahl but good, and they have mentioned a man (Ṣafwān ibn al-

⁹³ *Al-Aḥzāb* 33: 33.

⁹⁴ *Ṣaḥīḥ* Bukhārī, ḥadīth No. 4793.

Mu‘attil) whom I have not known anything about him but good, and would not come to my Ahl except in my company.”⁹⁵

Here the Prophet referred to his wife ‘Ā’ishah in this ḥadīth as his **Ahl-al-Bait**.

Seventh evidence:

From Ibrāhīm, he said: I asked to Aswad, Did you ask the mother of the believers about that which is disliked to use in the *nabīdh*? He said yes, I have asked the mother of the believers about that so she answered:

*He (peace and blessings be upon him) prohibited us Ahl-al-Bait from using pumpkin and al-muzaffat (asphalt) in our nabīdh.*⁹⁶

Eighth evidence:

From al-Aswad ibn Yazīd, he said: I asked ‘Ā’ishah (may Allah be pleased with her): What did the Prophet used to do at home? She said:

*He used to be in the service of his Ahl, if he heard the ‘adhān he would go out [for prayer].*⁹⁷

Ninth evidence:

⁹⁵ It was reported by Bukhārī in his *Ṣaḥīḥ* - the book of *Tafsīr* - ḥadīth No. 4750 and Muslim – the book of repentance – ḥadīth No. 2770.

⁹⁶ It was reported by Muslim in his *Ṣaḥīḥ* - the book of drinks - ḥadīth No. 1995.

⁹⁷ It was reported by Bukhārī in his *Ṣaḥīḥ* - the book of *Nafaqāt* – chapter: the man in the service of his Ahl - ḥadīth No. 5363.

From Ibn ‘Abbās (*may Allah be pleased with him*) who said:

*The Messenger (peace and blessings be upon him) would spend successive nights starving and his **Ahl** not finding (food) for dinner, and most of their bread was made of barley.⁹⁸*

It is comprehensible that the discussions in the two ḥadīths are pertaining to the home of the Prophet where his wife resides and not the homes of his kinship.

All of these ḥadīths indicate clearly that the wives of the Prophet (*peace and blessings be upon him*) are from his Ahl-al-Bait.

⁹⁸ It was reported by al-Tirmidhī - the book of asceticism – chapter: the livelihood of the Prophet - ḥadīth No 2360; Ibn Mājah in his Sunan – the book of nourishment – chapter: the barley bread - ḥadīth No. 3347; and Aḥmad in al-Musnad 2303 with a good isnād, and the words are from Ibn Mājah.

Al-‘Itrah

At times the *al-‘Itrah* is synonymously used in place of *Ahl al Bait* but with some variation in the meaning, the word *al-‘Itrah*, means the kinship of the man and his origin, so if we say *itrah of the Prophet* it means the *Banû Hāshim* solely.⁹⁹ Consequently, we cannot say about the wives of the Prophet (*peace and blessings be upon him*) that they are from his *‘itrah*, although they are included in *Ahl al Bait*.

Al-Khatīl al-Farāhidī (d. 175A.H.) said:

“The *‘itrah* of the man are his relatives from his son, the sons of his son and the closest sons of his paternal uncle”.¹⁰⁰

in defining (al-‘itrah) *al-Jawhari* said:

“The *‘itrah* of the man are his offspring and close kinsfolk”.¹⁰¹

In addition, he transmitted from *Ibn al-Muzaffar* his saying:

“The *‘itrah* of the man are: his relatives from the sons of his paternal uncle, the close ones”.¹⁰²

Abû Sa‘īd al-Ḍarīr said:

⁹⁹ They are also called: Banû ‘Abd al-Muṭṭalib as Hāshim only had offsprings from ‘Abd al-Muṭṭalib.

¹⁰⁰ *Kitāb al-‘Ayn*, Vol. 2, p. 66.

¹⁰¹ Ibid.

¹⁰² Ibid.

“*al-‘itrah* is the tree trunk... And the *‘itrah* of the Prophet (*peace and blessings be upon him*) are ‘Abd al-Muṭṭalib and his children...¹⁰³”¹⁰⁴.

Al-Azharī (370A.H.) said:

“It is said that “the *‘itrah* of the Prophet (*peace and blessings be upon him*) are his *Ahl-al-Bait*, who are his Ahl-al-Bait whom the prescribed charity (Zakāh) was made unlawful for, that is to say, his relatives who have the fifth of the booty stated in Sûrah al-Anfāl” – he commented on that by saying: “And this view to me is closest [to the appropriate meaning] and Allah knows best”.¹⁰⁵

Ibn Manẓûr (d. 711A.H.) said:

“The *‘itrah* of the man are his relatives from his children and others. It was said: They are his closest people. And it was said: They are his close family and close kinsfolk, those who died and those who elapsed”, until he stated: “And what is well known is that his *‘itrah* are his Ahl-al-Bait and these are the ones for whom the Zakāh and the prescribed charity was made unlawful for, namely the relatives who have the right to the fifth of the fifth in Sûrah al-Anfāl”.¹⁰⁶

And the *Shaykh al-turaihī* (d. 1085A.H.) – one of the senior Shīte scholars - said:

¹⁰³ That is to say, Banû Hāshim, as Hāshim’s offspring was restricted to Banī Abd-al-Muṭṭalib.

¹⁰⁴ *Tahdhīb al-Lughah*, Vol. 2, p. 157.

¹⁰⁵ Ibid.

¹⁰⁶ *Lisān al-‘Arab*, Vol. 4, 538.

“*Al-‘itrah* is the band, and they are the band of the Messenger of Allah (*peace and blessings be upon him*), and the band of the man are his people and tribe”.¹⁰⁷

Ibn al-A‘rābī (d. 231A.H.), was the only one among the rest of the linguists who said that the *‘itrah* means the children of the man and his offspring and no more, whereas al-Azharī transmitted from his statement that he said: “*al-‘itrah* are the children of the man, progeny and descendants from his offspring. Hence, the *‘itrah* of the Prophet are the children of Fāṭimah al-Batūl (the virgin).”¹⁰⁸

Some who might have come across the statement of Ibn al-A‘rābī thought that he found his long-desired objective in having *al-‘itrah* limited in the offspring of the Prophet (*peace and blessings be upon him*) excluding the rest of Ahl-al-Bait.

Nevertheless, this poor man did not know that Ibn al‘Arabī’s view necessitates that ‘Alī, ‘Aqīl, Ja‘far, Hamza and al-‘Abbās be excluded from the *‘itrah* of the Prophet (*peace and blessings be upon him*) as they are not of his offspring.

We can say that the sectarians have no problem whatsoever in excluding all those I have mentioned from Ahl-al-Bait as well as from *al-‘itrah*, with the exception of ‘Alī, they cannot exclude him from *al-‘itrah* and the saying of Ibn Al-A‘rābī is a proof against them and not in their favour.

If someone says:

¹⁰⁷ *Majma‘ al-Baḥrayn*, Vol. 3, p. 116.

¹⁰⁸ *Tahdhīb al-Lughah*, Vol. 2: p. 157.

He (‘Alī) has been included in the ‘itrah as an exception without the rest of Ahl-al-Bait then I ask him what prevents others from being included? And where is the text from the Qur’ān and the Sunnah to prove this exception?!

Shaykh al-Mufīd - one of the great imaami shi’ite scholars – was more sensible than many authors today who hold fast to such weak *odd saying*, he said in his objection to the sect of al-Jārūdiyyah al-Zaydiyyah:

“Even though we use as evidence the statement of the Prophet (*peace and blessings be upon him*): “Indeed, I am leaving with you the *thaqalayn*: the Book of Allah and My Itrah)” on the grounds of the Imamate of Amīr al-mu’minīn and Imāms who come after him (*may Allah reward them*), we also refer in [this ḥadīth] to its known and considered meaning, that the ‘itrah of the man are magnificent, excellent and superior personalities among his Ahl”¹⁰⁹

And in criticizing *al-‘itrah* being limited to the offspring of the Prophet (*peace and blessings be upon him*) excluding the other relatives he said:

“The more significant among the ‘itrah of the Prophet (*peace and blessings be upon him*) are his prominent people and his *lubāb* (core), as he has cited. Nevertheless, the core and the prominent people are not just the offspring without the involvement of the brothers, uncles and paternal cousins. However, if the matter is as you have stated then the Amīr al-mu’minīn is excluded from *al-‘itrah* and he is the master of the Imāms and the best among them all, due to the fact

¹⁰⁹ *Al-Masā’il al-Jārūdiyyah*, p. 42.

that he is not part of the offspring, and this is null and void by consensus”¹¹⁰.

It is apparent that “*al-itrah* are *Ahl-al-Bait*” as it is clarified by the Prophet (*peace and blessings be upon him*).

And We have already stated that the term *Ahl-al-Bait* include each of the followings:

The Ahl-al-Bait of ‘Alī, the Ahl-al-Bait of ‘Abbās, the Ahl-al-Bait of ‘Aqīl, the Ahl-al-Bait of Ja‘far, the Ahl-al-Bait of al-Hārith¹¹¹ and the Ahl-al-Bait of Abī Lahab¹¹², and not the Ahl-al-Bait of ‘Alī alone without the rest of al-‘itrah.

¹¹⁰ Ibid.

¹¹¹ They are Nawfal, Abū Sufyān the poet, Rabī‘ah and ‘Abd Allāh (his name was ‘Abd Shams so the Prophet named him ‘Abd Allāh). And from the females there is Hind, Buḥainah and Arwā.

¹¹² They are ‘Uqbah and Mu‘attab, and from the females Durrah with different view between the scholars whether they are among those whom the Zakāh was made forbidden for them.

Al-Qarābah and al-‘Ashīrah (kinsfolk and kindred)

In his *Jamharah al-Lughah*, *Ibn Duraid* (d. 321A.H./933C.E.) said: “The kinsfolk of the man are: the children of his father whom he associates with. Likewise when the following verse:

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾

*And warn your tribe (O Muhammad) of near kindred*¹¹³

was revealed to him, the Prophet stood up and called out: “O Banī ‘Abd Manāf, and the ‘*ashīr*, the companion of the man is his wife who mixes with him in his home, and he is also a companion to her.”¹¹⁴

In his *al-Muḥkam wa al-Muḥīṭ al-A‘zam Ibn Sayyidah* (d. 458A.H./1065C.E.) said: the ‘*aqārib* (relatives) of the man are his near kindred. And in the Qur’ān:

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾

*And warn your tribe (O Muhammad) of near kindred.*¹¹⁵

¹¹³ Al-Shu‘arā’ 26: 214

¹¹⁴ *Jamharah al-‘Arab*, p. 397.

¹¹⁵ Al-Shu‘arā’ 26: 214.

It is stated in the *tafsīr* that when this verse was revealed the Prophet ascended the Ṣafā and he called the listeners closer and the closer, said: “O Banī Hāshim! O Banī ‘Abs Manāf! O ‘Abbās! O Ṣafīyyah! Indeed, I own nothing except that it belongs to Allah! Ask me from my wealth whatever you wish”. This is from al-Zajjāj.¹¹⁶

And *al-Muḥaqqiq al-Hilliy* (d. 676A.H./1277C.E.), one of the significant Imami shi‘ie scholars, said: “his ‘ashīrah (kinsfolk) are those among his people who are the closest in lineage”.¹¹⁷

And the *al-turaihī* (one of the shi‘ie scholar)(d. 1085A.H./1674C.E.) said: “Allah said:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

And warn your tribe (O Muhammad) of near kindred

“(Here) He ordered the warning of the nearest. The kindred of the man was explained to be men who are from his tribe who they referred to as their company”.¹¹⁸

And what was mentioned by Ibn Sayyidah from al-Zajjāj and other scholars of Arabic literature quoting which was stated in the books of Tafsīr, collective *ḥadīth* books and by biographers, confirms that the two words *al-‘ashīrah* [kindred] and *al-qarābah* [kinship] are more general than the rest of the terms which we have mentioned such as *Ahl-al-Bait*, *Aal-Bait Muḥammad* and *al-‘itrah*.

¹¹⁶ *Al-Muḥkam wa al-Muḥīt al-A‘zam*, Vol.3 p. 49.

¹¹⁷ *Nukat al-Nihāyah*, Vol. 3, p. 126.

¹¹⁸ *Majmaul bahrain*, Vol.3, p.184.

Perhaps understanding the stated words in these narrations can clarify the meaning.

It was reported by *Bukhārī* and *Muslim* in their two *Ṣaḥīḥs* from Abī Hurairah who said: When this verse was revealed:

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾

And warn your tribe (O Muhammad) of near kindred

(He continues) The Messenger of Allah invited Quraish and said: “O Banī Ka‘b ibn Lu‘ayy, save yourselves from the fire; O Banī ‘Abd Manāf, save yourselves from the fire; O Banī Hāshim! Save yourselves from the fire; O Banī ‘Abd al-Muṭṭalib! Save yourselves from the fire; O Fāṭimah! Save yourself from the fire”.¹¹⁹

And in the narration of Ibn ‘Abbās: “When the verse was revealed the Prophet (*peace and blessings be upon him*) mounted up on the *Ṣafā*, and called: O Banī Fahr! O Banī ‘Adī! The subclans of Quraish tribes came and whosoever could not go out would send a runner to find out what was happening.¹²⁰

The Messenger of Allah had to put into effect the meaning of the noble verse that urged him to warn his tribe, so he invited the whole of Quraish counting each and every *baṭn* (subdivision of a tribe), thus he generalized and particularized.

¹¹⁹ It was reported by Bukhārī in his *Ṣaḥīḥ* - chapter {And warn your tribe of near kindred} - *ḥadīth* 4493; and Muslim in his *Ṣaḥīḥ* - chapter {And warn your tribe of near kindred} - *ḥadīth* No. 204

¹²⁰ It was reported by al-Bukhārī in his *Ṣaḥīḥ* - chapter {And warn your tribe of near kindred} - *ḥadīth* 4492.

Nevertheless, if his kinship or his kindred (*peace and blessings be upon him*) is only limited to Banī Hāshim then the warning would be to them and not to the whole of Quraish. One of the beautiful things we learn from this holy verse and noble ḥadīth is that which was stated by the *Imām al-Qurṭubī* (d. 671A.H./1272C.E.):

“This ḥadīth and verse are evidence that closeness in lineage will not benefit without righteous deeds, and it is a proof that it permissible for the believer to maintain close relations with the disbelievers as well to direct and advise”¹²¹.

¹²¹ *Tafsīr al-Qurṭubī*, Vol. 13, p. 144.

Did Allah, the Almighty make the action of loving Ahl-al-Bait a reward for the Message?

All research around the saying of Allah, The Exalted:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

Say (O Muḥammad) “No reward do I ask of you for this except to be kind to me for my kinship with you.”¹²²

Focus on the word ‘*al-qurbā*’ along with its explanation. Who are ‘*al-qurbā*’ referred to in this verse?

Some said: “The ones referred to in this verse are: ‘Alī, Fāṭimah and their two sons al-Ḥasan and al-Ḥussain, using as an authority a *munkar ḥadīth* that they report in this regard”.¹²³

¹²² Al-Shûrā 42: 23.

¹²³ In his *al-Mu‘jam al-Kabīr*, Vol. 11, p. 351, Aṭabarānī reported from Ibn ‘Abbās: “when the verse:

"No reward do I ask of you for this except to be kind to me for my kinship with you." was revealed, they asked: “O Messenger of Allāh! Who are your kinship that it is obligatory for us to be kind to?”. He replied: “‘Alī, Fāṭimah and their two sons”. In its chain: Ḥarb ibn al-Ḥassan al-Ṭahḥān. Al- Azdi said about him: His *ḥadīth* is not reliable. (*Mizān al-i‘tidāl*, Vol. 1, p. 469).

There is also in this *ḥadīth* ‘al-Ḥusain ibn al-Ḥasan al-Ashqar’. Al-Bukhārī said about him: “He is unsettled”. And Abū Zur‘ah said: “His *ḥadīth* is *munkar* (disclaimed). As for Abū Ḥātim, he said: “He is not tha strong [in *ḥadīth*]. Abū Ma‘mar al-Hudhalī said: “He is a liar”. Al-

Others said: “The ones concerned are the kinship of the Messenger of Allah (*peace and blessings be upon him*) known as Banû Hāshim, or they are more general than that.

Most scholars such as *Ibn ‘Abbās, ‘Ikrimah, Mujāhid, Qatādah, al-Sha‘bī* and others are in support that what is meant with *al-qurbā* in the verse are not the kinship of the Messenger of Allah (*peace and blessings be upon him*), but rather that which is between the Prophet and his people in terms of proportional kinship. Thus, indeed there is no *batn* (subdivision of a tribe) in Quraish except that he had kinships therein. So, what is meant by the verse is: *I am not asking you for any reward for that I came with. On the other hand, I am asking you to love and preserve me due to my kinship with you. You are my people who are more obliged to obey and respond to me.*”

In *al-Bukhārī* Narrated *Ibn ‘Abbas*: That he was asked (regarding): "Except to be kind to me for my Kinship with you." (42:23) Sa'id bin Zubair (who was present then) said, "It means here (to show what is due for) the relatives of Muhammad." On that Ibn `Abbas said: you have hurried in giving the answer! There was no branch of the tribe of Quraish but the Prophet had relatives therein. The Prophet

Nasā'ī and al-Dārāqutnī said: “He is not that strong [in *ḥadīth*]”. See, *Mizān al-'Itidāl*, Vol. 1, p. 531.

In criticism of the contents of the narration, al-Zaila'ī in *Takhrīj al-'aḥādīth* (Vol. 3, p.235) said: The claim this verse was revealed in Medīna is unlikely, it is without doubt Makkan. Moreover, Fāṭimah had, at the time, no children whatsoever, as she got married with ‘Alī two years after the battle of Badr.

said, “*I do not want anything from (you) except to be Kind to me for my Kinship with you.*”¹²⁴

Commenting on that, *Al-Hāfiẓ ibn Hajar* (d. 852A.H./1448C.E.) said:

“The meaning is: “*you love me because of my kinship and preserve me.*” The speech was especially to Quraish and the kinship he meant here is that of the group and kinship. It is as if he (*peace and blessings be upon him*) said: “*Preserve me due to the kinship [between us] if you are not going to follow me because of the prophecy*”¹²⁵

Moreover, *al-‘Allāmah al-Shanqīfī* (d. 1393A.H) said:

“He (*peace and blessings be upon him*) used to have in each *baṭn* (subdivision of a tribe) from Quraish a *raḥim* (kin) who would assist him against people’s harm. However, Abû tālib did that for him, yet it was not as reward for the conveyance (of Islām) as he did not believe”¹²⁶

In his *al-tabaqāt* Ibn Sa‘d reported from *al-Sha‘bī*: people often asked us about this verse so we wrote to Ibn ‘Abbās (asking him about it). Then Ibn ‘Abbās wrote that the Messenger of Allah (*peace and blessings be upon him*) was in the middle of Quraish’s lineage, that there was no district of Quraish except that they are linked to him on the basis of his birth. Consequently, Allah, The Exalted said:

﴿لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

¹²⁴ Al-Bukhārī reported it in his *Ṣaḥīḥ - ḥadīth* 4818.

¹²⁵ *Fath al-bārī*, Vol. 8, p. 564.

¹²⁶ *Aḍwā’ al-Bayān*, Vol. 7, pp. 69 – 70.

Say (O Muḥammad) “No reward do I ask of you for this except to be kind to me and preserve me”¹²⁷

In respect of the reward of the transmission of the message we can say that this issue was put forward before our Prophet (*peace and blessings be upon him*) was sent, through five of the Prophets of Allah, the Almighty, who are: *Nūḥ, Hūd, Ṣāliḥ, Lūṭ* and *Ṣāliḥ (peace be upon them)*, thus the statement of each one of them to his people, as in the Book of Allah, the Almighty, the Almighty, was:

﴿ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴾

“No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the 'Alamîn (mankind, jinn and all that exists).”¹²⁸

It is very strange for a Muslim to assume that the Prophet (*peace and blessings be upon him*) had asked the people for a reward for the Message that he came with from the Almighty to take them from darkness to light.

How this can happen when he is the best Prophet of Allah? And the noble Prophets - *peace be upon them* - are paternal brothers: Their religion is one, their mission is one, and they are more entitled to one another.

Allah said:

﴿ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ﴾

¹²⁷ *Al-Ṭabaqāt al-Kubrā*, Vol. 1, p. 24.

¹²⁸ *Al-Shu‘arā’* 26: 109; See also: *Yûnus* 10: 72; *Hūd* 11: 29 and 51; *al-Shu‘arā’* 26: 109, 127, 145, 164 and 180 and *Saba’* 34 : 47

“No reward do I ask of you for this except to be kind to me for my kinship with you.”

and did not say: *“illal mawaddata lil qurbā”* - except to be kind for my kinship with you, nor did he say *“al-mawaddah li dhawū al-qurbā”* to be kind to the near relatives (of the Messenger (Muḥammad (*peace and blessings be upon him*))). If he wanted them to be kind to the near relatives he would have said: *“al-mawaddah li dhawū al-qurbā”*.

As He (Allah) said:

﴿ مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى ﴾

*And know that whatever of war-booty you gain, indeed one fifth of it is assigned to Allāh, and to the Messenger, and to the near relatives (of the Messenger).*¹²⁹

And He said:

﴿ مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى ﴾

*What Allāh gave as booty (Fai') to His Messenger (Muhammad) from the people of the townships - it is for Allāh, His Messenger and the kindred (of the Messenger).*¹³⁰

Likewise His saying:

﴿ فَآتِ ذَا الْقُرْبَى حَقَّهُ، وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ﴾

*So give to the kindred what is due, and to Al-Miskîn (the poor) and to the wayfarer.*¹³¹

¹²⁹ Al-Anfāl 8: 41.

¹³⁰ Al-Ḥashr 59: 7.

And His saying:

﴿وَأَتَى الْمَالَ عَلَى حُبِّهِ - ذَوَى الْقُرْبَى﴾

*and gives his wealth, in spite of love for it, to the kinsfolk*¹³²

And there is likewise in other places in the Qur'ān.

All throughout the Qur'an we find it recommends respecting the rights of kinship with the Prophet (*peace and blessings be upon him*). And it is said in regards the kinsfolk of the man “*dhawī al-qurbā* and not *fi al-qurbā*”. The verbal noun is stated here, without the noun it indicates that he did not mean “*dhawī al-qurbā*”(kinsfolk).

It is also said that the Prophet (*peace and blessings be upon him*) did not ask for a wage to deliver the message of his Lord, but rather his reward is from Allah as He (Allah) said:

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾

*Say (O Muhammad) “No wage do I ask of you for this (the Qur'ān), nor am I one of the Mutakallifūn (those who fabricate)”*¹³³

¹³¹ Al-Rûm 30: 38. Here is the full verse:

﴿فَاتَى ذَا الْقُرْبَى حَقَّهُ، وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

So give to the kindred his due, and to Al-Miskîn (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful.

¹³² Al-Baqarah 2: 177

¹³³ Sad 38: 86

And His saying:

﴿ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴾

*Or is it that you (O Muhammad) ask a wage from them (for your preaching) so that they are burdened with a load of debt?*¹³⁴

And His saying:

﴿ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ﴾

*Say (O Muhammad) "Whatever wage I might have asked of you is yours. My wage is from Allâh only"*¹³⁵

But the exception here is cut off, as Allah said:

﴿ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴾

*Say: "No reward do I ask of you for this (preaching), save that whosoever wills may take a Path to his Lord."*¹³⁶

There is no doubt that the love of the household of the Prophet (*peace and blessings be upon him*) is obligatory, but it was not established as obligatory in this verse, nor that their love was as a reward for the Prophet, but rather it is of that which Allah has commanded us with as He did with all other acts of worship.

¹³⁴ At-Tur 52:40

¹³⁵ Saba' 34: 47.

¹³⁶ Al-Furqan 25: 57.

And in the *Ṣaḥīḥ* there is the sermon he delivered at a brook called Khamman between Makkah and Medina, where he said: “*I remind you of Allah with respect to my Ahl-al-Bait; I remind you of Allah with respect to my Ahl-al-Bait.*”

It is also said that in the verse *al-qurbā* is definite with the (*Alif and lām*), so it is certain that the addressees are known within the order.

We have furthermore mentioned that when the verse was revealed neither al-Ḥasan nor Ḥussain were born yet, in fact ‘Alī was not even married to Faaṭimah. Hence, the *qurbā* (kinship) being addressed cannot be these, contrary to the kinship that is between him and them, for indeed it is known to them.

Shaykh al-Mufīd – among the Twelver scholars – held the same opinion to *Shaykh al-Islām Ibn Taymiyyah* in response to those who say that Allah, the Almighty made the kindness to his Ahl-al-Bait (*peace be upon them*) as a reward for the Prophet (*peace and blessings be upon him*), and his performance in conveying the message along with guiding human beings, thus he said:

“It is not true to say that Allah, the Almighty made the reward of His Prophet in the form of kindness to his Ahl-al-Bait, (*may peace be upon them*), nor did He make that as a wage for him (*peace and blessings be upon him*).

But his reward is from Allah alone, and what is deserved for the actions does not depend on the servants as the deed must be purely for the sake of Allah, the Almighty, and that whatever is for Allah the reward of that is for Allah and not anyone else.”

This is the case though Allah, the Almighty says:

﴿وَيَقُولُ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا﴾

“And O my people! I ask of you no wealth for it.”¹³⁷

And in another place:

﴿يَقُولُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا﴾

“O my people I ask of you no reward for it (the Message).”¹³⁸

If the reward was what *Abu Ja'far*¹³⁹ believed in regards to the meaning of the verse, the Qur'ān would be contradicting itself. This is due to the fact that the verse will become: “Say [O Muḥammad to them]: “I do not ask from you any reward for it, but rather I ask you a reward for it”. The meaning also can be: “Verily, my reward is from none but Allah, but rather my reward is from Allah and from others.” This is impossible and not right for the Qur'ān to carry such meaning.¹⁴⁰

¹³⁷ Sûra Hûd 11: 29.

¹³⁸ Hûd 11: 51.

¹³⁹ Ibn Bābawayh al-Qummī, known as ‘al-Şadûq’ (the trustworthy).

¹⁴⁰ *Taşḥîḥ al-I'tiqād*, p. 140.

Evidences from the Twelver tradition

Some might be deceived into thinking that what some contemporary authors have claimed - *Ahl-al-Bait are the Banû Hāshim* - is the opinion of Ahl al-Sunnah wal Jamā'ah alone and that the Twelvers hold a different view.

When examining the Shī'ah reports from their original sources, as well as studying thoroughly the statements of the classical and later scholars¹⁴¹ it becomes apparent to the researcher that in the Shī'ī heritage also the Ahl-al-Bait are Banû Hāshim.

The reports are numerous, I will mention for example the following:

1- In the book *Nahj al-Balāghah Imām 'Alī ibn Abī tālib* is claimed to have said:

*"If the battle warmed up, and people retreated, The Messenger of Allah (peace and blessings be upon him) would send forward his Ahl-al-Bait as protection for his companions from the severity of the swords and arrowheads. Hence, Abû 'Ubaidah ibn al-Hārith was killed on the day of Badr, Ḥamza on the day of Uḥud Ja'far at Mu'tah..."*¹⁴²

2- In his *al-Kāfi*, al-Kulaynī recorded from Zurārah from *Abī Ja'far* who said:

"The Messenger of Allah (peace and blessings be upon him) used to do something with the dead from Banī

¹⁴¹ This will be tackled later in more detail.

¹⁴² *Nahj al-Balāghah* (A letter from 'Alī to Mu'āwiyah where he mentioned the superiority of 'Ahl al-Bait and their precedence.

Hāshim he would not do with any of the other Muslims. When he prayed at al-Hāshimī and sprinkled the grave with water he would put his hand on the grave to the point you could see his fingers in the mud. Consequently, if a stranger or a traveller came to Medina he would see the new grave and the trace hand of the Messenger of Allah (peace and blessings be upon him) on it. He then would ask: “Who died among the Ahl-al-Bait of Muḥammad?”¹⁴³

Al-Majlisī said: This is a ḥasan (good) ḥadīth.¹⁴⁴

3- Reported Ibn Bābawayh al-Qummī in *al-Amālī*, from *Ibn ‘Abbās*, he said: ‘Alī said to the Messenger of Allah (peace and blessings be upon him):

O Messenger of Allah! Indeed, you love ‘Aqīl. He said: Yes, by Allah I indeed love him twice, a love for him and a love for the love of Abī tālib, and his son will be killed in loving your son, thus the eyes of the believers will fill with tears, and the close angels will pray over him. Then the Messenger of Allah cried to the point that his tears flowed onto his chest. Hence, he said: To Allah I complain about what my ‘itrah will face after me.¹⁴⁵

Hence, the Messenger of Allah established with this ḥadīth that both ‘Aqīl and his son are from his ‘itrah (peace and blessings be upon him).¹⁴⁶

¹⁴³ *Al-Kāfī*, the book of funerals, chapter: squaring the grave and sprinkling it with water – narration number 4.

¹⁴⁴ *Mir’āt al-‘Uqûl, Sharḥ Akhbār ‘Āl al-Rasûl*, Vol. 14, p. 111.

¹⁴⁵ *Amālī al-Ṣadûq*, p. 191, ḥadīth no. 200 and *Bihār al-‘Anwār*, Vol. 22, p. 288, Vol. 44, p. 287.

¹⁴⁶ Later it will be demonstrated that the word ‘itrah is the synonym of *Ahl al-Bait*.

4- In *Bihār al-Anwār* by al-Majlisī, from *Imām al-Ḥussain*, that after assembling his children, son, brothers and his family he looked at them and cried for a while and said: “*Oh Allah! Verily, we are the ‘itrah of Your Prophet*”.¹⁴⁷

Al-Ḥussain limited not the ‘itrah on himself and his sons Zain al-‘Ābidīn, but rather he made the word general to cover the others who were with him from the people of the house.

5- Also in *Bihār al-Anwār*, that one Shī‘ah addressed *Imām Zaid ibn ‘Alī ibn al-Ḥussain*, saying: *O son of the Messenger of Allah! Are you not the owner of this matter? He replied: I am from the ‘itrah.*¹⁴⁸

6- In *al-Amālī* Ibn Bābawaih al-Qummī reported the witnessing of the two young boys of *Muslim ibn ‘Aqīl*, saying:

“*O Shaykh! Do you know Muḥammad?*” He replied “*How do I not know Muḥammad and he is my Prophet?*” He asked “*Do you know Ja‘far ibn Abī tālib?*” He said “*How do I not know Ja‘far and Allah has brought forth two wings to him by which he flies with the angels the way he wishes.*” He said: “*Do you know ‘Alī ibn Abī tālib?*” He said: *How do I not know ‘Alī and he is the cousin of my Prophet and the brother of my Prophet? He said to him “O Shaykh, we are from the ‘itrah of your Prophet Muḥammad (peace and blessings be upon him) and we are from the children of Muslim ibn ‘Aqīl ibn Abī tālib in front of you, we ask you of*

¹⁴⁷ *Bihār al-Anwār*, Vol. 44, p. 383.

¹⁴⁸ *Bihār al-Anwār*, Vol. 46, p. 202.

*a good food and you do feed us not, and from the cool drink and you supply us not... ”*¹⁴⁹

7- In his “*Manāqib Amīr al-Mu’minīn Muḥammad ibn Sulaimān al-Kūfī* reported from Yazīd ibn Ḥayyān who said:

“ I and Ḥuṣṣain ibn ‘Uqbah departed to see Zaid ibn Arqam and sat with him. Then Ḥuṣṣain said to him: “ O Zaid! Allah has honoured you and you saw a lot of good, so Zaid, tell us that which you have heard from the Messenger of Allah (peace and blessings be upon him)? Thereupon Zaid said: “One day, the Messenger of Allah stood up and addressed us in a place of water called “Khumm” between Makkah and Medina. There he glorified and praised Allah, and exhorted and reminded us then he said: To precede. “O people, I am only a human being waiting for the Messenger of my Lord to come so that I will answer [him]. And I am indeed leaving to you al-thaqalain, one of them is the Book of Allah, in it there is guidance and light so adhere to the Book of Allah, and take hold of it.” He urged and aroused the interest in the Book of Allah, and then he said: “And my Ahl-Bait I remind you of Allah with respect to my Ahl-al-Bait.” He said it three times. Ḥuṣṣain said to him: “O Zaid! Who are his Ahl-al-Bait? Are his wives not part of his Ahl-al-Bait?” He replied: “Verily, his wives are of his Ahl-al-Bait, but rather his Ahl-al-Bait are those whom the Zakāh has been forbidden for them after his death. Then Ḥuṣṣain asked him: “Who are they Zaid?” He said: “They are the Ahl-al-Bait of ‘Alī, the Ahl-al-Bait of Ja‘far, the Ahl-al-Bait of ‘Aqīl and the Ahl-al-Bait of al-‘Abbās.

¹⁴⁹ *Al-Amālī li al-Ṣadūq*, p. 143, ḥadīth No. 145.

Then Ḥuṣain asked: “Was the Zakāh made forbidden for all of these after him? He replied: “Yes”.¹⁵⁰

8- In his *al-Ihtijāj* al-tabarsī reported from Abû al-Faḍl Muḥammad ibn ‘Abdullāh Al-Shaibānī, with an attribution described by al-tabarsī to be authentic from trustworthy men, that the Prophet (*peace and blessings be upon him*), during the sickness in which he passed away, went out for prayer, relying on al-Faḍl ibn ‘Abbās and a young boy [that used to work for him] called Thawbān... When he prayed he returned to his home, and said to his servant: “Sit down on the door and do not block any of the Anṣār from the view and he fainted. The Anṣār came and gathered at the door and said: Ask permission for us to the Messenger of Allah. The servant said: “He is unconscious and has his wives with him” so they started crying. Consequently, the Messenger heard the crying and asked: “Who are these?” They said: “Al-Anṣār.” He asked: “*Who is here among my Ahl-al-Bait? They replied: “‘Alī and al-‘Abbās”*. He called them and went out leaning on both of them.’¹⁵¹

9- The Twelver Shaykh al-tūsī narrated that the *Imām Ja‘far al-Ṣādiq* said:

“*When the Messenger of Allah (peace and blessings be upon him) gave in marriage Fāṭimah to ‘Alī, may peace be upon them, he entered her room and found her crying. Thus he said to her: “What makes you cry? For, by Allah! If*

¹⁵⁰ *Manāqib al-Imām Amīr al-Mmu‘minīn*, Vol. 2, p. 116 and *Kashf al-Ghummah*, Vol. 1, p. 549.

¹⁵¹ ‘*Al-Ihtijāj*’, Vol. 1, p. 70; and ‘*Biḥār al-Anwār*’, Vol. 28, p. 176.

there was anyone among my Ahl-al-Bait better than him [‘Alī] I would have giving you in marriage to them.”¹⁵²

10- From *Salmān al-Fārisī*, he said:

*Whilst I was sitting with the Prophet (peace and blessings be upon him) in the mosque ‘Abbās ibn ‘Abd al-Muttalib entered and gave his greetings. The Prophet replied and welcomed him. Thus he [al-‘Abbās] said: “O Messenger of Allah! By which qualities was ‘Alī ibn Abī tālib made that distinguish him from us Ahl-al-Bait and the sources are the same?” The Prophet said: “So I will tell you uncle...”*¹⁵³

In this *ḥadīth* the Messenger of Allah (peace and blessings be upon him) confirmed to *al-‘Abbās* that he is indeed of *Ahl-al-Bait*, then he told him the reason why ‘Alī ibn Abī tālib was better than him and the remaining men among *Ahl-al-Bait*.

11- From Ibn ‘Abbās:

*One day, the Messenger of Allah (peace and blessings be upon him), came out holding the hand of ‘Alī ibn Abī tālib saying: “O Anṣār, O Banī Hāshim, O Banī ‘Abd al-Muṭṭalib, I am Muḥammad the Messenger of Allah, for indeed I was created from a blessed clay along with four of my family, namely - myself, Ḥamzah, ‘Alī and Ja‘far...”*¹⁵⁴

¹⁵² Al-Ṭūsī, *al-Amālī*, p. 40, *ḥadīth* No. 45.

¹⁵³ *‘Irshād al-Qulūb*, Vol. 2, p. 403; *Bihār al-Anwār*, Vol. 43, p. 17; and *al-Asrār al-Fāṭimiyyah*, p. 426.

¹⁵⁴ *Al-Amālī li al-Ṣadūq*, p. 275; and *al-Khiṣāl*, Vol. 1, p. 204.

12- It was narrated that the Prophet said:

“Verily, my Lord has chosen me and three of my Ahl-al-Bait and I am the master and the one who has more fear of Allah of the three without pride. He (Allah) has chosen me, over ‘Alī and Ja‘far, the two sons of Abū tālib and Ḥamzah ibn ‘Abdul Muṭṭalib. We were [at the time] sleeping on level land, there was not one of us but he was lying his garment on his face.”¹⁵⁵

13- It was narrated that the Prophet said during his fatal illness to his daughter *Fāṭimah al-Zahrā’*:

“After me ‘Alī is the best of my nation, where Ḥamzah and Ja‘far are the best of my Ahl-al-Bait after ‘Alī.”¹⁵⁶

14- *In the Battle of Badr, when ‘Ubaidah ibn al-Ḥārith ibn ‘Abdul Muṭṭalib (may Allah be pleased with him) was carried to the Messenger of Allah (peace and blessings be upon him) injured and near to death, he said: “O Messenger of Allah! Am I not a martyr?” The Messenger said: “Yes, you’re the first martyr of my Ahl-al-Bait.”¹⁵⁷*

Therefore it is established this way that the narrations of the Twelvers agree with those of Ahl al-Sunnah wal Jamā‘ah in the fact that the name Ahl-al-Bait includes Banī Hāshim with all their branches.

¹⁵⁵ *Tafsīr al-Qummī*, Vol. 2, p. 347; and *Biḥār al-Anwār*, Vol. 22, p. 277 and Vol. 35, p. 214.

¹⁵⁶ *Kamāl al-Dīn*, (What was reported from the Prophet in the text for one standing and that he is indeed (the twelfth among the Imāms), p. 245.

¹⁵⁷ *Manāqib ‘Āl Abī Ṭālib*, Vol. 1, p. 188 and *Biḥār al-Anwār*, Vol. 19, p.225.

Some Twelver testimonies confirming what we have mentioned

The reports of the Shī‘ah are not the only ones that lay testament to the fact that what is meant with Ahl-al-Bait of the Prophet (*peace and blessings be upon him*) and his *‘itrah* are the sons of Hāshim in particular, but rather the senior Twelver scholars have establish this fact very clearly in their works. Here are the clarifying statements:

Ibn Bābawaih al-Qummī “al-Şadûq” (d.381 A.H):

He said in his book *Kamāl al-dīn wa tamām al-ni‘mah*, explaining the meaning of Ahl-al-Bait and *al-‘itrah*:

As for the term *‘al-‘ahl’*, thus they are the offspring from the man’s children, the children of his father, grandfather and those closest to him who are known in the society to be under that category. The son of the grandfather who is more distant cannot be part of Ahl. You do not see Arabs do not call *al-‘ajam* (non-Arabs): *‘Ahlunā’* (our family), despite the fact that Ibrāhīm, *peace be upon him*, is their grandfather; and among the Arabs, Muḍar do not say to Iyād: *Ahlunā*, nor to Rabī‘ah; for the rest of Quraish to be the Ahl of the Prophet the children of Muḍar and the rest of the Arabs would be his Ahl too.

The Ahl covers the man’s Ahl-al-Bait and his closest kin. Therefore, *the Ahl of the Messenger of Allah (peace and blessings be upon him) are Banû Hāshim excluding others.*

Thus, if it is confirmed that his saying: “I am leaving to you that which if you adhere to it you will not go astray, the Book of Allah and my ‘*itrah* , my family.” Hence, if someone asks: What is the ‘*itrah*? He, (*may peace be upon him*) explained it by his saying: “**My family.**”

It is likewise in the language that the ‘*itrah* is a tree that grows at the opening of a lizard’s (uromastyx) burrow.

In his *Kitāb al-’amthāl* Abu ‘Ubaid said: It was narrated from Abu ‘Ubaidah: *The ‘itr and al-’itr are the origin of man*, and from that there is their saying “Lamīs returned to her ‘*itr*.”¹⁵⁸

That is to say, she went back to a behaviour that had left. *Hence, al-’itrah in the origin of language is the man’s family. And this is similar to what the Messenger of Allah (peace and blessings be upon him) had said “’Itratī are my family,” It becomes clear that the ‘itrah covers the Ahl, the children and others. However, if the ‘itrah is not the Ahl and rather it is the children excluding the rest of his family, his saying: “Indeed, I am leaving you that which if you adhere to it you will not go astray - the Book of Allāh and my ‘itrah, my Ahl-al-Bait, thus they indeed will not separate until they come to the ḥawḍ” means ‘Alī ibn Abī tālib would be excluded on the grounds of this condition.*¹⁵⁹

¹⁵⁸ *Al-’itr*: the origin, and Lamīs is a name of a woman. This is a proverb used for the one who goes back to an abandoned bad habit.

¹⁵⁹ *Kamāl al-dīn*, p. 242.

Al-Mufid (d. 413 A.H.)

In his response to the Jārūdī's¹⁶⁰, al-Mufid clarified the meaning of '*al-itrāh*' according to Twelver belief, he said:

“The Jārūdī group claimed: We certainly have an evidence for al-Ḥasan and al-Ḥussain, *peace be upon them*, along with their sons to be distinguished with the imamate - without the other sons of the commander of the believers, *peace be upon them*, the rest of Banû Hāshim and all people without exception – namely the saying of the Prophet (*peace and blessings be upon him*): “*I am leaving to you that which if you adhere to it you will not go astray, the Book of Allah and my 'itrāh are my family*), for indeed they both will not separate until when they come to me at the ḥawḍ.”

The Twelvers said: It is more appropriate for this report to be a proof for those who made the argument for imamate in Banû Hāshim than the two son of Fāṭimah, *may peace be upon both of them*. This is due to the fact that all of Banû Hāshim along with the family of the Prophet (*peace and blessings be upon him*), without argument, are his '*itrāh*. Otherwise, if you suggest that the ruling in this report is for it to mean the sons of Fāṭimah (*peace be upon her*), your enemies among the Twelvers will suggest the ruling that among the sons of Fāṭimah are the sons of al-Ḥussain

¹⁶⁰ One of the Zaidi sects. It was known as “al-Jārūdiyyah” attributed to its founder Abī al-Jārūd “Ziyād ibn al-Mundhir”, who claimed that the Prophet (peace be upon him) specified ‘Alī ibn Abī Ṭālib with the quality and not the name. Consequently, ‘Alī was the Imām after the Prophet and that the people went astray and became disbelievers by not following his example after the Messenger.

and those of his brother that existed after them So how can you avoid this?

The Jārūdī group said: The word ‘*al-‘itrah*’ linguistically means the essence and/or the prominent people, from that it has been said: ‘*‘itratu al-misk*’ (the essence of musk), namely its particularity. This means that the ‘*itrah* of the Prophet (*peace and blessings be upon him*) are his inheritors excluding others among Banû Hāshim.

The Twelvers also said: The ‘*itrah* of the Prophet (*peace and blessings be upon him*) are the notables and *lubāb* essence as you have cited with in regards to the musk, but yet the *lubāb* essence and the notables are not the *dhuriyyah* which excludes the brothers, uncles and cousins from the paternal side. If the affair is how you have stated then the commander of the believers will be, as result, excluded from the ‘*itrah* and he is the master and the best of the imams... so this is null and void by consensus.

The Jārūdī group said: This imposes an obligation upon the Twelvers that al-‘Abbās and ‘Abd Shams and their sons must be included within the ‘*itrah* left by the Prophet (*peace and blessings be upon him*) in his Ummah if the ‘*itrah* exceeds the heirs to cover other members of the Ahl. Nevertheless, this refutes the doctrine of the Shī‘ah.

The Twelvers said: This can be imposed on us if we hold onto the imamate based on the name ‘*al-‘itrah* as the Zaidis have done. But we rather do not rely on that nor do we make it a foundation in our argument...¹⁶¹

¹⁶¹ *Al-Masā’il al-Jārūdiyyah*, pp. 39 – 41.

The Twelver Shaykh, al-tûsî (d. 460A.H.):

In his book *al-Mabsûṭ*:

*“The imposed charity is forbidden for the Prophet (peace and blessings be upon him) and his family who are the sons of Hāshim, and it is not prohibited for those not born from Hāshim, namely al- Muṭṭalibīn and others. However, there is no Hāshimī except that he is from the sons of Abī tālib, al-‘Alawīyyīn, al-‘Aqīliyyīn and al-Ja‘fariyyīn as well as from the sons of al-‘Abbās ibn Abī tālib and from the sons of al-Hārith ‘Abd Al- Muṭṭalib as well as from the sons of Abī Lahab”.*¹⁶²

He wrote in another place:

*“What is meant with his Ahl-al-Bait are Banû Hāshim in particular; they are the sons of Abī tālib, al-‘Abbās and Abī Lahab, as Hāshim had no descendant except from those [mentioned]. Some opponents added the sons of ‘Abd al-Muṭṭalib and all of ‘Abd Manāf’s sons, who are four in numbers: Hāshim, al- Muṭṭalib, Nawfal and ‘Abd Shams. Moreover, this is their view too in regards the share of Dhī al-qurbā, and the first [opinion] is the sound one as there is a consensus of the sect upon that”.*¹⁶³

Al-tûsī specified that the ones given the name Ahl-al-Bait al-Nabiyy are the sons of Hāshim, that is to say the sons of Abī tālib (al-‘Alawīyyīn, al-‘Aqīliyyīn, al-Ja‘fariyyīn), the sons of al-‘Abbās, the sons of al-Hārith and the sons of Abī Lahab.

¹⁶² *Al-Mabsûṭ*, Vol. 1, p. 259.

¹⁶³ *Ibid*, Vol. 3, p. 302.

Ibn Idrīs al-Ḥiliyy (d. 598A.H.):

In his book *al-Sarā'ir al-Ḥāwī li Tahṛīr al-Fatāwī* he said:

*“His itrah are the ones more particular to him from his people and kinsfolk. Tha‘lab and Ibn al-A‘rābī from the linguists have determined this [definition]”.*¹⁶⁴

Ibn al-Muṭahhar al-Ḥiliyy (d. 726A.H.):

He said in his book *Qawā'id al-'Aḥkām*:

*The Ahl-al-Bait are the kin, and 'al-'itrah' are those closer in lineage. It is said that [the meaning of] 'al-dhurriyyah' and 'al-'ashīrah' is the kinship.*¹⁶⁵

In the main we see the saying of the Almighty:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ ﴾

*As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor).*¹⁶⁶

excludes 'Abd al- Muṭṭalib being so close [to the Prophet (*peace and blessings be upon him*)], and their status was high, thus the rest [of the poor] will remain on the whole. Nevertheless, using the *qiyās* (juristic deduction) in regards to Banī al- Muṭṭalib is ineffective, *as Banī Hāshim are closer and more honourable and they are the Ahl-al-Bait of the Prophet.*¹⁶⁷

¹⁶⁴ *Al-Sarā'r*, Vol. 3, p. 158.

¹⁶⁵ *Qawā'id al-'Aḥkām*, Vol. 2, p.451.

¹⁶⁶ Al-Tawbah 9: 60.

¹⁶⁷ *Muntahā al-Ṭalab*, Vol. 1, p. 525.

Al-Muḥaqqiq al-Karkī (d. 940A.H./1533C.E.):

In his explanation to *Qawā‘d al-Aḥkām* by Ibn al-Muṭahhar al-Ḥiliyy, al-Karkī said:

His [Ibn al-Muṭahhar’s] saying: “*al-‘itrah*”: means, the nearest to him [the Prophet (*peace and blessings be upon him*)] in lineage. It is said that [the meaning] is ‘*al-dhuriyyah*’. The first view is Ibn Idrīs’s while the second is Ibn Zahrah’s. Both of them justified their opinions by quoting from the experts of language. There is no doubt that the first [view] is widely known.

He said in *al-Qāmūs*: ‘*Al-‘itrah*’ are the offspring, kinsfolk and the clan of a man, the closest among those who have passed away. There is a similar explanation in *al-Asās* quoting from *al-‘ayn*.¹⁶⁸

Al-Mawlā Muḥammad Taqiyy al-Majlisī (d. 1070A.H./1659C.E.):

He said in his book *Rawḍat al-Muttaqīn fī Sharḥ man lā Yaḥḍuruh al-Faqīh*:

“*Al-‘itrah*’ are the offspring, kinsfolk and the clan of a man who are close to him. They are the family of the Prophet, may the blessing of Allah be upon them, as it was reported from him (*peace and blessings be upon him*) in the *mutawātir ḥadīths*: “Indeed, I am leaving you the *Thaqalain*, the Book of Allah and my *‘itrah*, my family.”¹⁶⁹

¹⁶⁸ *Jāmi‘ al-Maqāṣid*, Vol. 10, p. 69.

¹⁶⁹ *Rawḍat al-Muttaqīn*, Vol. 5, p. 462.

Al-Mawlā Muḥammad Ṣāliḥ al-Māzindrānī (d. 1081A.H./1670C.E.):

He said in his explanation to ‘*Uṣūl al-Kāfi*’:

It was transmitted from the Shaykh of al-‘Ārifīn, Bahā’ al-Millāh wa al-Dīn¹⁷⁰ from some people of perfection in establishing the meaning of the Ahl-al-Bait, a statement that is suitable mentioning in this context; namely that the Ahl-al-Bait of the Prophet (*peace be upon them*) are those who are traced back to him, and they fall into two categories:

First: Those traced back to him in terms of image and body such as his children and the like among his relatives sharing with him the same features, and follow them on paper in at least one of his relatives for whom the charity was made forbidden.

Second: Those who traced back to him morally and spiritually. That is to say his spiritual children among the deep-seated scholars, the perfect Awliyā’ and the wise men devoting themselves to Allah, who acquire knowledge from the lights of his lamp, both his predecessors by time or those who reached to see him. There is no doubt that the second

¹⁷⁰ He meant: Bahā’ al-Dīn Muḥammad ibn al-Ḥussain ibn ‘Abd Al-Ṣamad al-Ḥārithī al-‘Āmilī, one of the senior Twelver scholars. Muḥsin al-Amīn said about him in his *A ‘yān al-Shī‘ah*, Vol. 1, p. 146 “The Shaykh Bahā’ al-Dīn Muḥammad ibn al-Ḥussain al-Ḥārithī al-‘Āmilī, the jurist, *al-muḥaddith*, the compiler of all sort of arts; he was Shaykh al-Islām in Aṣbahān during the government of ‘Abbās al-Ṣafwī, but he left all that and travelled around the world for thirty years.

category is stronger than the first, and if the two are combined that will be a light upon a light as it is the case with well-known Imāms from the sanctified *'itrah* may the blessings of Allah be upon them all.¹⁷¹

Al-Mawlā Muḥammad Ismā'īl al-Māzindarānī al-Khawajū'ī (d. 1173A.H./1759C.E.):

He said in his treatise *al-Fawā'id fī Faḍl Ta'līm al-Fāṭimiyyīn* the following:

“The previous information¹⁷² shows that the Ahl-al-Bait Muḥammad, Ahl-Baitihi (his Ahl-Bait) and Dhurriyyatih (his kinsfolk) can be used to name other than the sinless among them,¹⁷³ but rather [this can apply] to the oppressors who are not closer to the Imām of their era and others among the oppressors of this Ahl-al-Bait.

*With regard to the fact that they are traced back to him (peace and blessings be upon him) they are called al-Ahl-al-Bait and considering their affiliation to him by means of being born from him they are called Dhurriyyatah and Ahl-Baitihi”.*¹⁷⁴

¹⁷¹ *Sharḥ Uṣūl al-Kāfī*, Vol. 2, pp. 26 – 27.

¹⁷² This information about the twelve Imāms, he has transmitted it from the author and come to the previously mentioned result.

¹⁷³ The Twelvers believe that there are fourteen sinless persons, namely, the Prophet, his daughter Fāṭimah, 'Alī ibn Abī Ṭālib along with his sons al-Ḥassan and al-Ḥussain and nine among the sons of al-Ḥussain.

¹⁷⁴ *Risālah Faḍl al-Dhurriyyahh al-'Alawiyyah al-Fāṭimiyyah*, from the book *'al-Rasā'il al-'Iṭiqādiyyah*, Vol. 1, p. 391.

Ahl-al-Bait between honour and individuality

May Allah grant me and you success to that which He loves and is pleased with. Allah, the Almighty has preferred some of *Ahl-al-Bait* over some with degrees. Hence, there is among them who was mentioned with special virtues and was pointed out with exceptional honour. On the other hand, there is of them he who is as the rest of Ahl-al-Bait in general virtues and not favoured any of them with excellence.

And *Ahl-al-Bait* in this context are of two parts:

One part has accomplished the general honour, and these are the believers among Banī Hāshim and the wives of the Prophet (peace and blessings be upon him). Furthermore, those stated have in terms of position, honour and respect that which make them distinguished from the rest of the Muslims. One should love these individuals on the grounds of the level of their faith, thus whosoever adds to his kinship to the Messenger of Allah (*peace and blessings be upon him*) knowledge in the religion and fear of Allah he has to be more beloved to us than those who are less than him therein; and whosoever among them is closer to the Messenger of Allah is more beloved to our hearts than one who is distant in lineage.

The evidence for this honouring is what was reported that al-‘Abbās, the uncle of the Messenger of Allah, complained to him of Quraish frowning and ending their talks when he met with them, so the Messenger of Allah

(*peace and blessings be upon him*) got very angry to the point his face became red and perspired and said: “***By Whose Hand my soul is in, faith enters not the heart of a man unless he loves you for Allah and His Messenger.***”¹⁷⁵

In the narration of Abī al-Ḍuḥā¹⁷⁶ from Ibn ‘Abbās, who said: Al-‘Abbās came to the Messenger of Allah (*peace*

¹⁷⁵ In its *isnād* there is Yazīd ibn Abī Ziyād who is weak, but the *ḥadīth* was reported from a different way in *Sunan Ibn Mājah* and *Mustadrak al-Ḥākim* from Abī Subrah al-Nakh‘ī, from Muḥammad ibn Ka‘b al-Quraḏī, from al-‘Abbās ibn ‘Abd al-Muṭṭalib, he said: “We used to find the group from Quraish talking and they would stop their conversation [if they saw us passing]. Hence, we mentioned that to the Messenger of Allāh, he said: “What about some people if they are talking and see a man from my Ahl-al-Bait they put an end to their conversation. By Allāh! The faith will not enter a man’s heart until he loves them [Ahl-al-Bait] for the sake of Allāh and for me being a kin to him.” In his *Miṣbāḥ al-Zujājah*, Al-Būṣairī said: The men of its *isnād* are trustworthy. But it was said that the narration of Muḥammad ibn Ka‘b from al-‘Abbās is *mursalah*.

Furthermore, al-Ḥākim after reporting the *ḥadīth* said: Ziyād from ‘Abd Allāh ibn al-Ḥārith from al-‘Abbās, thus if this evidence is taken from the *ḥadīth* of Ibn Fuḏail we can authenticate it.

However, I found the highly regarded Imām Taqiyy al-Dīn Ibn Taymiyyah saying in his *Majmū‘ al-Fatāwā*, Vol. 27, p. 268: It [the *ḥadīth*] was reported from the Prophet from good ways.

¹⁷⁶ On the authority Ibn Abī Shaibah in *al-Muṣannaf*, Vol. 7, p. 518, from Abī al-Ḍuḥā Muslim ibn Ṣabīḥ, he said: Al-‘Abbās said: O Messenger of Allāh! Verily, we see people with [unhappy] faces because of [the penalties] you imposed on them, to which the Prophet of Allāh said: “They will never achieve good unless they love you for the sake of Allāh and for my kinship. How come that Salhab wishes to attain my intercession and Banū ‘Abd al-Muṭṭalib wishes it not?”. The narration with this text is *mursalah*, as Abū al-Ḍuḥā narrates not from al-‘Abbās, but rather he most likely did not reach [to see] him. In his *Tārīkh Baghdād*, Vol. 26, p. 337, al-Khaṭīb al-Baghdādī confirmed that this is what is preserved from the narration of Abī al-Ḍuḥā,

and blessings be upon him) and said: “You have left within us people with rancour after what you have done [to them]. Thus, the Messenger of Allah replied: “*You will not reach the good - or he said ‘the faith’ – unless they love you for Allah and for my kinship. Would Murād wish to ask for my intercession and Banû ‘Abd al-Muṭṭalib wish not?*”¹⁷⁷

And from al-tabarānī: The Prophet (*peace and blessings be upon him*) said:

“*They will not reach the good unless they love you for Allah and my kinship. Would Salhab,¹⁷⁸ a quarter from Murād, wish for my intercession and Banû ‘Abd al-Muṭṭalib wish not for it?*”¹⁷⁹

Al-Hākim reported in “*al-Mustadrak*”, from the Prophet (*peace and blessings be upon him*), that he said:

“*By Whose Hand my soul is in, there is no one who hates us, we the Ahl-al-Bait except that Allah makes him enter the Hellfire*”.¹⁸⁰

As for the evil among them (Ahl-al-Bait), who abandons the guidance of the Prophet (*peace and blessings*

namely his narration from ‘Abd Allāh ibn ‘Abbās from his father al-‘Abbās, where he said: “And that which is preserved is from Abī al-Duḥā from Ibn ‘Abbās”.

¹⁷⁷ *Tārīkh al-Madīnah al-Nabawiyyah*, Vol. 1, p. 418.

¹⁷⁸ Salhab: It is one of the tribes of the Arabs that goes back in its lineage to Murād. And the meaning of the *Salhab* linguistically is the tall among horses and human.

¹⁷⁹ *Al-Mu‘jam al-Kabīr*, Vol. 10, p. 126.

¹⁸⁰ It was reported by al-Hākim in *al-Mustadrak*, Vol. 3, p. 150, where he said: *Ṣaḥīḥ* (authentic) based on Muslim’s condition and al-Albānī authenticated it in *al-Silsilah al-Ṣaḥīḥah*, Vol. 5, p. 643, *ḥadīth* No. 2488.

be upon him) thus he should be hated based on his deception and how distant he is from the guidance of Muḥammad, that is if his abhorrence takes him not to a degree of disbelief and atheism, so a man among them should be supported for his Islām and kinship and to be hated for his sin and own vain desire.

For a man among Ahl-al-Bait to sin and fail to do what ought to be done does not void his kinship from the Messenger of Allah, the same as debauchery that takes not one out of Islām. Likewise, wickedness nullifies not the right of kinship from the Prophet.

However, a man can embrace various affairs so one loves him for some from certain sides and hates him for some from different directions.¹⁸¹

Ibn Ḥajar al-Haiṭhamī (d. 974A.H./1759C.E.) has a *fatwā* on the Sharif (noble), who fell into immorality, stating that the Sharif's disobedience drops not his right of kinship to the Prophet (*peace and blessings be upon him*), just as the disloyal son who cannot be proscribed from the inheritance of his father; and Ibn Ḥajar had strongly insisted upon that.¹⁸²

Al-Lalqānī (d. 1041A.H./1631C.E.) said:

*"It is an obligation to honour the sharifs (nobles) even if their immorality is established, as the branch of a tree is part of it in spite of the fact that it inclines."*¹⁸³

¹⁸¹ *Majmû' al-Fatāwā*, Vol. 28, pp. 208 – 209.

¹⁸² As in his *ḥadīth fatāwā*, p. 294, No. 128.

¹⁸³ *Hāshiyah al-Ṭahāwī 'alā Marāqī al-Falāḥ*, Vol. p. 8.

Nonetheless, all this does not allow any of Ahl-al-Bait to commit any sin; indeed sin coming from them is condemned by Allah, the Almighty and by people more than if it is committed by others, for the honour of being connected to the Messenger of Allah (*peace and blessings be upon him*) and for the accountability of this honour being significant.

On account of that, the scholars of Ahl al-Sunnah wal Jamā‘ah agreed that the misguided Hāshimī cannot be given priority over the pious from other than Banī Hāshim, as the rivalry for superiority to be used as a balance is piety and not lineage.

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَكُمْ﴾

*Verily, the most honourable of you with Allāh is that (believer) who has At-Taqwâ.*¹⁸⁴

The Messenger of Allah (*peace and blessings be upon him*) settled this: “*Whosoever’s deeds slow him down his lineage cannot speed him up*”.¹⁸⁵

Consequently, lineage will not save anyone nor will it intercede for him to Allah if he behaves wrongly and contradicts the guidance of the Messenger of Allah.

As for the disbeliever and apostate among Banī Hāshim, he cannot be ascribed to the Ahl-al-Bait of the

¹⁸⁴ Al-Hujurāt 49: 13.

¹⁸⁵ Reported by Muslim in his Ṣaḥīḥ - The book of remembrance, supplication, repentance and seeking forgiveness. Chapter: The merit of gathering to recite the Qur’ān, ḥadīth No. 2699; and *Mustadrak al-Wasā’il* by al-Nūrī al-Ṭbrusī, Vol. 3, p. 363, ḥadīth No. 20.

Prophet (peace and blessings be upon him) nor respected. This does not mean to deny his kinship by descent from the Messenger of Allah as none can disaffirm it. But rather what is disproved is to use the name Ahl-al-Bait - which is connected with honour from the Lord of the Worlds – for the apostate and disbeliever.

Therefore, no one can say that Abû Lahab and the like among the disbelievers and resisters are from the Ahl-al-Bait of the Prophet (peace and blessings be upon him), though Abû Lahab is, in reality, the paternal uncle of the Messenger.

Such people should be hated as the rest of the disbelievers but more intensely. Allah, the Almighty has revealed because of Abî Lahab the paternal uncle of the Messenger of Allah verses to be recited until the Day of Judgment because he disbelieved in Allah, opposed and entered into a war against Islām and its people.

If parentage could preserve any one from misguidance it would have done so with the son of Nûḥ; when his father Nûḥ called him:

﴿يَبْنَىْ اَرْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكٰفِرِيْنَ﴾

*“O my son! Embark with us and be not with the disbelievers.”*¹⁸⁶

The son favoured drowning over guidance, and it is likewise the situation with 'Āzar when his son (*Ibrāhīm*) said to him:

¹⁸⁶ Hūd 11: 42.

﴿يَتَابَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا﴾

“O my father! Worship not Shaitân (Satan). Verily! Shaitân has been a rebel against the Most Gracious (Allâh).”

﴿يَتَابَتِ إِنِّي أَخَافُ أَنْ يَمْسَكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا﴾

“O my father! Verily! I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of Shaitân (in the Hell-fire).”¹⁸⁷

Hence, he confronted the advice with obstinacy and stubbornness.

﴿قَالَ أَرَأَيْتَ أَنْتَ عَنِ الْهَتَىٰ يَتَابِرْهِمُ لِيْنِ لَمْ تَنْتَهَ لِأَرْجُمَنَّكَ وَأَهْجُرْنِي مَلِيًّا﴾

He (the father) said: “Do you reject my gods, O Ibrâhîm? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you).”¹⁸⁸

Our religion is grounded in that which is firmly established in the heart and accepted as true by the actions, and not with that which is written in the records of genealogy.

The particularity of the people of (cloak) *al-kisā'* and the wives

As for the second part of Ahl-al-Bait they are Aṣḥāb al-kisā' (the people of the garment), 'Alī, Fāṭimah, al-Ḥasan

¹⁸⁷ Maryam 19: 44 – 45.

¹⁸⁸ Maryam 19: 46.

and al-Hussain, some wives of the Messenger of Allah (peace and blessings be upon him) such as Khadeeja, Aisha, Hafsa, and Maimoona (may Allah be pleased with them), including to every Hāshimī whom in their favours was stated a special virtue that make them distinguished from the rest such as al-‘Abbās, Ḥamzah and Ja‘far for example. Consequently, those mentioned have a characteristic that the common ones of Banû Hāshim do not.

As for *Ahl al-kisā’*, each one of them has a special virtue, but as for their virtues all together that was clarified in the *ḥadīth* of the garment, and the statement of the Prophet (*peace and blessings be upon him*): *These are my Ahl-al-Bait, and my Ahl-al-Bait are more entitled (to me)*”.

And he has chosen them excluding the rest of Ahl-al-Bait for the *mubāhalah* as they are the more particular among his Ahl-al-Bait and the closer to him, thus they went out with him for the *mubāhalah* to (‘Abd al-Masīḥ) and who were with him among the delegation of Najrān.

The *Imām Taqiyy al-Dīn Ibn Taymiyyah* said:

“As for ‘Alī Ibn tālib to be of Ahl-al-Bait, there is no argument between Muslims about it... but rather he is the best among Ahl-al-Bait and the best among Banû Hāshim after the Prophet (*peace and blessings be upon him*). Furthermore, it was established from the Prophet that he put his garment around ‘Alī, Fātimah, Ḥasan and Ḥussain and said: O Allah! These are my Ahl-al-Bait, so remove the dirt from them and purify them with a thorough purification”.¹⁸⁹

He also said:

¹⁸⁹ *Majmū‘ al-Fatāwā*, Vol. 4, p. 496.

“Al-Ḥasan and al-Ḥussain are of the most significant among his Ahl-al-Bait as it is established in the *Ṣaḥīḥ* that he turned his garment around ‘Alī, Fāṭimah, Ḥasan and Ḥussain, then he said: O Allah! These are my Ahl-al-Bait thus remove the dirt from them and purify them with a thorough purification”.¹⁹⁰

And about the verse of *al-ibtihāl*, Ibn Taymiyyah said:

“And in the *Ṣaḥīḥ* that when it was revealed, the Prophet (*peace and blessings be upon him*) took the hands of ‘Alī, Fāṭimah, Ḥasan and Ḥussain to be with him in the *mubāhalah* (to supplicate earnestly [together] and invoke the curse of Allah upon the liars), he took them in particular because they were more closer to him than others, thus he indeed did not have a male son at the time to go with him, yet he used to say about al-Ḥasan: “*This son of mine is a master*” so both of them are his sons and his daughters as he had no other daughter left except Fāṭimah (*may Allah be pleased with her*).

Al-mubāhalah took place when the delegation of Najrān arrived in Medina and they were Christians, and that was after the conquest of Makkah in the year nine after the Hijrah. In this year the beginning of Sûrah Aal-Imrân was revealed, pilgrimage was prescribed and that was the year of the delegations. Consequently, when Makkah was conquered in the year eight the Arab delegations came from all over.

This verse indicates that their [those of ‘Alī, Fāṭimah, Ḥasan and Ḥussain] contact with the Messenger of Allah

¹⁹⁰ *Mihāj al-Sunnah al-Nabawiyyah*, Vol. 4: p. 561.

(*peace and blessings be upon him*) was comprehensive as it was also demonstrated in the *ḥadīth* of *al-kisā'*. Yet this does not make one of them better and more knowledgeable than the rest of the believers as the virtue is grounded in completeness of faith and religiousness and not on closeness in lineage”¹⁹¹.

As for the offspring and the wives of the Prophet, they have the distinctiveness of the prayer upon them in *al-ṣalāh al-ibrāhīmīyah* – the Ibrāhīmī prayer, which came in various forms from the Prophet (*peace and blessings be upon him*), and here is one of them: Say:

“O Allah! Bestow Your prayer upon Muḥammad, his wives and his offspring as You had made Your prayer upon the Ahl-al-Bait of Ibrāhīm; and bestow Your blessing upon Muḥammad, his wives and his offspring as with Your blessing upon the Ahl-al-Bait of Ibrāhīm. Verily, You are All-Praiseworthy, All-Glorious”¹⁹².

Furthermore, the wives of the Prophet have other merits, one of them is that Allah, the Almighty made them to be the mothers of the believers, and the consequence of motherhood is that it was forbidden for anyone to marry them after the Messenger of Allah passed away as they are his wives in the life of this world as well as in the Hereafter, and the obligation to respect and be well-mannered with them.

Also, of their merits is that Allah gave preference over the rest of the wives of the believers. Hence, the mothers of

¹⁹¹ *Minhāj al-Sunnah al-Nabawīyah*, Vol. 4, pp. 27 – 28.

¹⁹² It was reported by al-Bukhārī in his *Ṣaḥīḥ* - the book: the *ḥadīths* of the Prophets – *ḥadīth* No. 3369.

the believers have in terms of position, merit and the exaltedness of prestige and rank which other women have not, as Allah, the Almighty said:

﴿يٰۤاَيُّهَا النِّسَاءُ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي

قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا﴾

*O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.*¹⁹³

Allah, the Almighty has honoured them by having the verses and the wisdom recited in their homes, He said:

﴿وَأذْكُرَكُم مَّا تَلَيَنَّ فِي بُيُوتِكُنَّ مِّنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا

خَيْرًا﴾

*And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah. Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.*¹⁹⁴

And due to their position with the Messenger of Allah (*peace and blessings be upon him*) and the Mulims, Allah made their reward double if they do good deeds and the punishment will be double too if they commit *fāḥishah*

¹⁹³ Al-Aḥzāb 33: 32.

¹⁹⁴ Al-Aḥzāb 33: 34.

(manifest evil) or wronged themselves with evil, thus He, the Almighty said:

﴿يُنْسَاءُ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَحِشَةٍ مُبِينَةٍ يُضَعَفُ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾ وَمَنْ يَفْعَلْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وِتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ
وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا﴾

O wives of the Prophet! Whoever of you commits a manifest evil, the torment for her will be doubled, and that is ever easy for Allâh. And whosoever of you is obedient to Allâh and His Messenger (peace be upon him) and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision (Paradise).¹⁹⁵

The Imām Ibn Sa‘d reported in *al-tabaqāt* from *al-Fuḍail ibn Marzûq*, he said:

“I heard al-Ḥasan ibn al-Ḥasan saying to a man who was among those exceeding the proper bounds in loving them [*Ahl-al-Bait*]: *Woe unto you! Love us for the sake of Allah. If we obey Allah then love us and hate us if we disobey Him.* Thus a man said to him: You are the relatives of the Messenger of Allah and his *Ahl-al-Bait*. Consequently, he [al-Ḥasan] said: *Woe unto you! If Allah is going to hold back anyone [from Hellfire] because of being a relative to the Messenger of Allah without the obedience of Allah, He would have benefited with that those who are closer to him than us. By Allah! I indeed fear that the punishment is going to be doubled to the disobedient among*

¹⁹⁵ Al-Aḥzāb 33: 31.

*us, and I really hope that the well-doer among us will get his reward twice. Woe unto you! Fear Allah and tell the truth about us, it is more significant for that you wish to achieve, and we will be pleased to have that from you. Then he said: Our fathers would have done evil to us if what you are saying [about us] is part of the religion of Allah yet they did not inform about it nor have they awakened our interest for it.*¹⁹⁶

The Twelver Shī‘ah have similar reports to these that we can refer to in here:

Al-tabarsī, one of the Twelver scholars, reported in his *Tafsīr ‘Majma‘ al-Bayān’*, from Abī Ḥamzah al-Thumālī, from the *Imām Zaid ibn ‘Alī ibn al-Ḥussain*, that he said:

“I am hoping that the well-doer among us will get his reward twice, and I fear for the evil-doer among us to have the punishment twice, as He [Allah] has promised the wives of the Prophet (*peace and blessings be upon him*)”.¹⁹⁷

He also reported from the *Imām ‘Alī ibn al-Ḥussain (Zīn al-‘Ābidīn)* that a man said to him: You are *Ahl-al-Bait* whom are forgiven. He said: Hence he [Zīn al-‘Ābidīn] became angry and replied: *It is more appropriate for us to be dealt with equally to how Allah has dealt with the wives of the Prophet (peace and blessings be upon him), than for us to be as you have stated. We indeed believe that the well-*

¹⁹⁶ *Al-Ṭabqāt al-Kubrā*, Vol. 5, p. 320; and *Juz’ Muḥammad ibn ‘Āṣim al-Aṣḥabanī*, p. 125, and the *isnād* of the narration is considered authentic.

¹⁹⁷ *Majma‘ al-Bayān*, Vol. 8, p. 153.

*doer among us has the reward twice and the evil-doer has the punishment doubled. Then he recited the two verses.*¹⁹⁸

And in ‘*al-Kāfi*’ by al-Kulainī with an “authentic” narration that Ibn Abī Naṣr asked the **Imām ‘Alī al-Riḍā**: Are the *jāḥid* (denier, disbeliever) among you and among others equal? He said: *the jāḥid from us has two sins and the well-doer has two rewards.*¹⁹⁹

These are reports indicating how the Imāms of the Ahl-al-Bait of the Prophet (*peace and blessings be upon him*) counted for Allah, the Almighty to give the well-doer among them his reward twice and the evil-doer to be punished twice if he does evil.

¹⁹⁸ Ibid.

¹⁹⁹ Al-kafi vol.1 p.378 and Majlisi has authenticated this narration in (Miraat Al-uqool vol.4 p.227).

The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾

"The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (in respect and marriage)"²⁰⁰

I could not find any suitable title for this subject except this noble verse, as it is the most eloquent in expressing the meaning that affects me deeply when the wives of the Prophet (*peace and blessings be upon him*) and their rights are mentioned.

If the Prophet with respect to the believers is closer to them than their own selves and that he is the father to them, then his wives are indeed their mothers in terms of prestige and importance.

Even if the Noble Qur'ān did not come as a reminder with the moral rights of the wives which the believer should be concerned about, it would be an obligation upon the believers considering these rights, at least as an honour for the Messenger of Allah.

I can confirm that many among these sectarians do not know or understand the language and it is hopeless for

²⁰⁰ Al-Aḥzāb 33: 6

them to try to comprehend it except if Allah, the Almighty wishes to purify their hearts.

Therefore, it is necessary to draw the attention that respecting and honouring the mothers of the believers is an Islamic duty, and it is not allowed in Islam nor it is correct intellectually to use it in our little conflict no matter how hard the sectarians try.

I was highly impressed by *Shaykh Muḥammad Jawād Mughniyyah* (a Twelver scholar) when he has expressed himself by saying:

“I learnt from experience that debate cannot be permissible at all except if each one of the debaters is expecting that he might be wrong in his thinking and preparing himself mentally to submit to the truth as soon as evidences become apparent to him. As for the one who believes prior [to the debate] that he is right and his debater is wrong, do not debate with him under any circumstances, as that is just a waste of time... Once a man came to me and said: Some authors wrote a book describing the merit of ‘Ā’ishah so you must refute him. I asked: Are you not a believer? He replied: certainly! [I am a believer]. I said: She is your mother”²⁰¹.

Yes, the wives of the Prophet (*peace and blessings be upon him*) are our mothers whether we want it or not. Whosoever refuses this reality he is absolutely not a believer!

²⁰¹ The experiences of Muḥammad Jawād Mughniyyah with his own pen, p. 360.

The scholars of the Ummah have worked together and clarified in their statements the merit and the standing of the wives of the Prophet on the strength of their positions as mothers of the believers - here are a few of these statements:

Imām al-Baghawī (d. 510A.H./1116C.E.) said: They are the mothers of the believers in glorifying their rights and forbidding marrying them forever, which does not mean one can be alone with them or look at them where it applies to them the same rulings applied usually to foreign women, Allah, the Almighty said:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ﴾

*And when you ask (his wives) for anything you want, ask them from behind a screen*²⁰²

Shaykh al-Islām Ibn Taymiyyah stated:

“It was imposed as a duty upon the Ummah because of him – the Prophet (*peace and blessings be upon him*) – to respect his wives and to make them mothers in regards to being forbidden to marry and to respect them”²⁰³.

Imām Ibn Juzayy al-Kalbī (d. 741A.H./1340C.E.) wrote: Allah, the Almighty made to the wives of the Prophet (*peace and blessings be upon him*) a high esteem equal to that for the mothers in terms of prohibitions to marry them and the obligation to treat them with kindness, still He made

²⁰² Tafseer al-Baghawī vol.3 p.507, Sûrah al-Aḥzāb 33: 53.

²⁰³ *Al-Şārim al-Maslûl*, Vol. 5, p. 127.

it as an obligation for [men when there is a need to ask them] behind a screen.²⁰⁴

Abû Ḥayyān al-Andalusī (d. 745A.H./1344C.E.) said:

“Like their mothers in terms of reverence and respect, and in some judgments for being unlawful to marry and other than that where it applies to them the same rulings applied usually to foreign women”.²⁰⁵

Al-Ḥāfiẓ Ibn Kathīr (d. 774A.H./1372C.E.) wrote:

“The meaning is connected to reverence, respect, and honouring yet to meet separately with them is not permissible”.²⁰⁶

The Imām Badr al-Dīn al-‘Ainī (d. 855A.H./) said:

“They are mothers in regards to the obligation to respect them and treat them with reverence, and forbid their marriage, which does not mean one can be alone or travel with them or for their daughters to be unlawful to marry, likewise looking [at them is not permissible] in accordance to the most sound views which was confirmed by al-Rāfi‘ī and similar to what was reported by al-Māwardī”.²⁰⁷

In his *Tafsīr Nazm al-Durar Imām al-Buqā‘ī* (d. 885A.H./1480C.E.) said:

“There is no danger on the part of the women, but rather what that meant is to honour and respect them and to prohibit marrying them, without allowance to be alone with

²⁰⁴ Al-tashil li Uloom al Tanzil, Vol. 3, p. 133.

²⁰⁵ *Tafsīr al-Baḥr al-Muḥīṭ*, Vol. 7, p. 208.

²⁰⁶ *Tafsīr Ibn Kathīr*, Vol. 3, p. 476.

²⁰⁷ *‘Umdah al-Qārī*, Vol. 1, p. 38.

them or to look at them and other judgments. Moreover, being honoured with other mothers is a principle, thus it is not permissible at all to profane their honour, nor to approach their excellency with any sort of defect, because the right of the Prophet (*peace and blessings be upon him*) on his Ummah is greater than the right of the father on his son. He is alive in his grave and this is an affair that Allah made... and He is All-knowing of how to reform and that which harms them.²⁰⁸

²⁰⁸ *Nazm al-Durar*, Vol. 6, p.75.

Equitable Shī'ah testimonies

Far away from these exaggerating reports which some of the books of sectarians overflow with, or their spiteful statements which fill their throats and fingertips with pus as a result of defaming the honour of the mothers of the believers²⁰⁹ or cursing²¹⁰ or slandering them,²¹¹ there are

²⁰⁹ The sectarian 'Ālim Sabīṭ al-Nailī said in *al-Shihāb al-Thāqib*, p. 276, about the mother of the believers 'Ā'ishah – I seek refuge with Allāh from that – I draw attention of psychologists towards the necessity to designate an entire research about the side effects of sexual neediness on 'Ā'ishah's behaviour!

²¹⁰ As the sectarian Muḥammad Nabiyy al-Tûsirkānī wrote in his book *La'ālī' al-Akhbār*, Vol. 4, p. 92, about the mothers of the believers 'Ā'ishah and Ḥaḥṣah the following: Know that the most honourable and suitable places, times and situations to curse them – May Allāh curse them – are if you are in the toilet. Hence, each time you enter, wash your private parts and purify yourself, say repeatedly and free from worry...O Allāh! Curse 'Ā'ishah, Ḥaḥṣah, Hind and Um al-Ḥakam and curse whosoever is pleased with their deeds until the Day of Judgment!

²¹¹ Of what was fabricated by the sectarian Sharaf al-Dīn al-Ḥussainī al-Isturābādī from the Imām Ja'far al-Ṣādiq in regards the mother of the believers 'Ā'ishah (may Allah be pleased with her), where he explained the saying of Allāh, the Almighty in Sûrah al-'Ankabût: 'The likeness of those who take (false deities as) Awliyâ' (protectors, helpers) other than Allāh is as the likeness of a spider who builds (for itself) a house.' by his saying: She (Ā'ishah) is al-Ḥumairā'. Then al-Isturābādī followed up with his saying: The meaning of this explanation is that He [Allāh] denominated her with the spider, for the reason that the spider is a weak animal that had built a weak house which is the frailest (weakest) of houses, ineffective and cannot expel harm. Likewise, al-Ḥumairā', she is a weak animal being of little fortune, understanding and religion, she had built from her feeble thinking and ridiculous intellect – in her transgression and enmity to

indeed equitable Shī'ah testimonies in connection to the mothers of the believers which must be brought to the surface for Islamic unity.

What bleeds the heart and fills it with grief is to find out that such testimonies are kept hidden in the books of their authors and hardly receive attention except from researchers. On the other hand, the books of the sectarians which gnaw at the unity of the Ummah and use up its energy are distributed gratuitously without any control!

It has reached the point that the laymen Shī'ah believe today that loving the mothers of the believers and supporting them is just for Ahl al-Sunnah as loving the Imāms of Ahl al-Bait and supporting them is only, according to them, for the Shī'ah.

A barrier therefore exists, however, we are confident that the voice of truth, intellect and equality always overcomes that harms the ears of the bats of darkness and crows of desolated places.

her Lord – a house similar to the house of the spider in terms of weakness that brings no benefit to her but rather brings harm to her in the life of this world and in the Hereafter, as she laid the foundation of her building on them undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with her into the Fire of Hell, together with whosoever had laid for her its foundation and tightened its pillars; had disobeyed their Lord and obeyed the devil and tempted her with his troops and helpers so that he led them to the boiling fire along with its water, and that is the reward of the oppressor!! (Ta'wīl al-'Āyāt al-Zāhirah, p. 422).

The stated report was not narrated by any of the Twelver scholars at all until the tenth Hijrī century when it was fabricated by al-Isturābādī (d. 965A.H./1557C.E.) and put it in his mentioned book - the sectarians were overjoyed with it.

Here dear reader you have these testimonies with its texts full of the prayers upon the chosen Prophet and his pure and kindhearted family:

Shaykh Bahā' al-Dīn al-Aṣfahānī, otherwise known as *al-Fāḍil al-Hindī* (d. 1137A.H./1724C.E.) said:

“Of the Honor is that his wives were mentioned in the text of the verse of the mothers of the believers, with the meaning that they were made forbidden for anyone other than him (*peace and blessings be upon him*) to marry them and for us to respect them”²¹².

Shaykh Yūsuf al-Bahrānī (d. 1186A.H./1772C.E.) said:

“It should be known that for his wives to be made forbidden for the Ummah [to marry them] is due to the stated prohibition in the Qur’ān, not because they are called the mothers of the believers in His saying “his wives are their mothers” nor because he (*peace and blessings be upon him*) was called father as that was meant metaphorically and not in reality, equivalent to forbidding their marriage and imposing their respect”²¹³.

The jurist *Muḥammad Baḥr al-‘Ulūm* (d. 1326A.H./1908C.E.) said:

“Know that the [word] *’umm* (mother) has three uses: Mothers in lineage, breast-feeding mothers and honoured and high regarded mothers and these are the wives of the Prophet (*peace and blessings be upon him*) thus they are the mothers of the believers due to His saying “the Prophet is

²¹² *Kashf al-Lithām*, Vol. 2, p. 11.

²¹³ *Al-Ḥadā’iq al-Nāḍirah*, Vol. 23, p. 105.

closer to the believers than their own selves, and his wives are their mothers”²¹⁴. They join the mothers of lineage in being made unlawful to marry on the ground of the text not just by using the [word] mothers to call them without being forbidden to marry”²¹⁵.

Al-tabātibā'ī (d. 1412A.H./1991C.E.) said:

“His saying: “His wives are their mothers” became Islamic law, namely their standing to them is as that of their own mothers in the obligation to honour them and not to permit their marriage after the Prophet (*peace and blessings be upon him*)”²¹⁶.

*Ayatollah al-'Uzmā'*²¹⁷ *Nāṣir Makārim al-Shīrāzī* (the latter) said:

“The wives of the Prophet (*peace and blessings be upon him*) are not literally mothers but they are spiritual mothers attaining that from the standing and the respect of the Prophet and they have the obligation to be respected as mothers”²¹⁸.

²¹⁴ al-Aḥzāb 33: 6

²¹⁵ *Bulghah al-Faqīh*, Vol. 3, pp. 206 – 207.

²¹⁶ *Tafsīr al-Mīzān*, Vol. 16, 277.

²¹⁷ A title known by the Twelvers in our time, as a source to imitate whom other Shī'ah refer to in the affairs of the life of this world as well as for their religion.

²¹⁸ *Al-Amthal fī Tafsīr Kitāb al-Munazzal*, Vol. 13, p. 171.

Loving Ahl-al-Bait - Its manifestation and ways to it

Great and trustworthy scholars have devoted their attention to Ahl-al-Bait in a manner that suits their standing which Allah, the Almighty has favoured them with. Here are the most significant examples:

1- Mentioning their virtues, morals and their Islamic rights

The narrations covering the virtues of Ahl-al-Bait are recorded in the most authentic books of *ḥadīth* starting from Al-Bukhārī and ending with those of lesser authenticity.

If one browses through the two *Ṣaḥīḥs*, Bukhārī and Muslim, or *Jāmi' At-Tirmidhī* for example, he definitely finds some chapters that deal with 'Alī ibn Abī tālib, or Al-Ḥasan, or Al-Ḥussain, or Fāṭimah, or Al-'Abbās and his son 'Abd Allah, or Ja'far ibn Abī tālib, or the mothers of the believers or others among Ahl-al-Bait.

Furthermore, there are so many works compiled by the scholars expressly in connection with Ahl-al-Bait,²¹⁹ such as amongst others *Faḍā'l al-Ṣaḥabah*²²⁰ by Imām Aḥmad ibn Ḥanbal (d. 241 A.H./855 C.E.), *Khaṣā'is 'amīr al-*

²¹⁹ In relation to this issue, I am still working on a book titled *Durru al-Aṣḍāf fī mā Ṣannaḥahu 'Ulamā' Ahl al-Sunnah fī al-Sāsah al-Ashrāf*. May Allāh, the Almighty make it easy to be published.

²²⁰ In his '*Minḥāj al-Sunnah*', Taqīyy Al-Dīn Ibn Taymiyyah attributed this book to Aḥmad ibn Ḥanbal.

mu'minīn 'Alī ibn 'bī tālib, by Al-Ḥāfiẓ An-Nasā'ī (d. 303A.H./915C.E.), *Dhakhā'ir al-'Uqbā fi Manāqib Dhawī al-Qurbā*, by al-Ḥāfiẓ Muḥibb al-Dīn al-tabarī (d. 694A.H./1294C.E.) and *Istijlāb Irtiqā' al-Ghuraf bi Ḥubb Aqribā' al-Rasūl wa Dhawī al-Sharaf* by the Ḥāfiẓ al-Sakhāwī (d. 902A.H./1496C.E.), *Ihyā' al-Mayyit fi Faḍā'il Ahl-al-Bait*, by the Ḥāfiẓ Jalāl al-Dīn al-Suyūṭī (d. 911A.H./1505C.E.), *Jawāhir al-'qdayn fi Faḍl al-Sharafayn, al-Jawhar al-Shaffāf bi faḍā'l al-Ashrāf*, by al-Sharīf Nūr al-Dīn al-Samhūdī (d. 911A.H./1505C.E.) and *Darr al-Ṣaḥābah fi Manāqib al-Qarābah wa al-Ṣaḥābah*, by the scholar al-Shawkānī (d. 1250A.H./1834C.E.).

Likewise, they have to singled out works in relation to al-Zahrā' and others whom are high in honour and pride.²²¹

2- The prayer upon Ahl-al-Bait in the Ibrahimi prayer

Practicing Muslims without exception recite prayer upon the *Ahl-al-Bait* in their *tashahhud* in the Salah, with awareness of their standing and merit.

Reported Bukhārī and Muslim from 'Abd Al-Raḥmān ibn Abī Lailā, who said: Ka'b ibn 'Ujrah met me and said: Shall I not give you a gift that I heard from the Prophet (*peace and blessings be upon him*)? I said: Certainly! He said: We asked him: O Messenger of Allah! How do we perform the prayer upon your Ahl-al-Bait? He answered: Say:

²²¹ *Istijlāb Irtiqā' al-Ghuraf*, Vol. 1, p. 225.

*“O Allah! Bestow Your prayer on Muḥammad and on the Ahl-al-Bait of Muḥammad as You had bestowed You prayer on Ibrāhīm and the Ahl-al-Bait of Ibrāhīm. Verily You are All-Praiseworthy, All-Glorious”.*²²²

And also from both of them [Bukhārī and Muslim] Abā Ḥumaid al-Sā‘idī stated that they asked: O Messenger of Allah! How do we perform the prayer upon you? He said: Say:

*“O Allah! Bestow Your prayer on Muḥammad, his wives and offspring as You bestowed You prayer on the Ahl-al-Bait of Ibrāhīm. Verily You are All-Praiseworthy, All-Glorious”.*²²³

In this regard *Imām al-Shāfi‘ī* repeated the following poetry:

O Ahl-al-Bait of the Messenger of Allah! Your love is an obligation from Allah revealed in the Qur’ān.

*It is sufficient for you that your magnificent rank means whoever prays not upon you his prayer is void.*²²⁴

In most books these two lines are ascribed to *Muḥammad ibn Idrīs al-Shāfi‘ī al-Muṭṭalibī*, and Allah knows best.

²²² Reported by Bukhārī in his *Ṣaḥīḥ - ḥadīth*, No. 3370 and Muslim in his *Ṣaḥīḥ* - the book of prayer chapter: The prayer on the Prophet after the *tashahhud* - ḥadīth, No. 406.

²²³ Bukhārī in his *Ṣaḥīḥ - ḥadīth*, No. 3369 and Muslim in his *Ṣaḥīḥ*, ḥadīth, No. 407.

²²⁴ Al-Bakrī al-Dumyātī, *I‘ānah al-Ṭālibīn*, Vol. 1, p. 200.

3- Their declaration on the obligation to love Ahl-al-Bait along with knowing their rights without extremism nor negligence:

Towards the Ahl-al-Bait of the Prophet (*peace and blessings be upon him*) people have been divided into three categories, between exceeding the proper bounds and negligence and the straight path. Here is the clarification:

The first category: Those who have exceeded the proper bounds in terms of Ahl-al-Bait's rights. These are who are rude to them and treated them unjustly.

The second category: Those who went too far in their love, going beyond the proper Islamic limits therein and went to extremes towards Ahl-al-Bait.

The third category: The moderates and the just, who abandon the way of the former two categories (*al-ghālīn* and *al-jāfīn*) and are the middle ground between the both of them.

Al-'Allāmah Muḥammad Ṣiddīq Hasan Khān (d.1308A.H./1890C.E) said:

“This love for them is obligatory and enjoined upon every single individual of the nation, and whosoever is withheld from it he has indeed been excluded from a lot of good... for indeed the truth is between *al-'āfī* and *al-jāfī* and between *al-ghālī* and *al-khālī* (exaggerator and negligent).²²⁵

In this same context *al-'Allāmah Maḥmūd Shukrī al-Alūsī* (d. 1342A.H./1923C.E.) said:

²²⁵ *Al-Dīn al-Khālīṣ*, Vol. 3, p. 351.

“Many people towards the Ahl-al-Bait and the companions are between *al-tafrīt* (exaggeration) and *al-ifrāt* (negligence), and what is between both of them is the straight path, may Allah, the Almighty make us firm on that path”²²⁶.

The characteristics of this *wasatiyyah* (moderation) was made very clear in the statements of the *Rabbānī* scholars and their actions throughout the eras.

There was the *Imām Abī Ja‘far al-taḥāwī* (d. 321A.H./933C.E.) saying in his famous article on creed:

“Whosoever says good about the companions of the Messenger of Allah and his wives who are purified from every dirt, and his sacred offspring who are free from every filth, thus he is free from hypocrisy”²²⁷.

In his *Sharḥ al-Sunnah Imām al-Ḥasan al-Barbahārī* (d. 329A.H./940C.E.) said:

“Know the merits of Banī Hāshim for they are relatives to the Messenger of Allah (*peace and blessings be upon him*); know the merits of Quraish and the Arabs and all the subclans. Know their prestige and their rights in Islām and the *mawlā* (supporter) of the people; proclaim to the rest of the people their rights in Islām; and know the merits of the Anṣār and the recommendation of the Messenger of Allah (*peace and blessings be upon him*) in their favour; and the Ahl-al-Bait of the Messenger, forget them not and know their merits along with their esteem”²²⁸.

²²⁶ *Tafsīr Rūḥ al-Ma‘ānī*, Vol. 25, p.32.

²²⁷ The text of *al-‘Aqīdah al-Ṭaḥāwiyyah*, paragraph 96.

²²⁸ *Sharḥ al-Sunnah*, pp. 96 – 97, checked out by al-Raddādī.

As for *Imām Abû Bakr Muḥammad ibn al-Ḥussain al-ʿĀjurri* (d. 360A.H./970C.E.) he abstracted from the nectar of these statements a fragrance to aromatize, where he said:

“It is an obligation upon every believing man and woman to love the Ahl-al-Bait of the Messenger of Allah (*peace and blessings be upon him*), Banī Hāshim, ‘Alī ibn Abī tālib, his children and offspring; and Fāṭimah and her children and offspring; and al-Ḥasan and al-Ḥussain and their children and offspring; and Ja‘far al-tayyār and his children and offspring; and Ḥamzah and his children;²²⁹ and al-‘Abbās and his children and offspring. These are the Ahl-al-Bait of the Messenger of Allah, it is an obligation for the Muslims to love them, to honour them, to support them, and

²²⁹ The master of the martyrs Ḥamzah ibn ‘Abd al-Muṭṭalib had among the males ‘Umārah and his mother was Khawlah bint Qais ibn Fahd al-Anṣārī and Ya‘lā, his mother was Anṣāryā al-Awsiyyah. It is said that Ḥamzah used it as a nickname for his son Ya‘lā ibn Ḥamzah. And it was said: He used to have two nicknames, Abû Ya‘lā and Abû ‘Umārah, namely his two sons Ya‘lā and ‘Umārah and according to what they have mentioned Ḥamzah had no descendants. The Messenger of Allāh and ‘Umārah and his brother Ya‘lā, the two sons of Ḥamzah are very young in age, and I do not preserve a narration to any of them). [*al-Istī‘āb*’, Vol. 1, p. 353 and *‘al-Iṣābah*’, Vol. 6, p. 546].

And in *‘al-Iṣābah*’, Vol. 4, p. 580: ‘Umārah ibn Ḥamzah ibn ‘Abd al-Muṭṭalib al-Hāshimī, Abû ‘Umar mentioned him, he said: When the Prophet died he and his brother Ya‘lā were very young and I do not preserve a narration to any of them and Ḥamzah used to be called Abā ‘Umārah.

I say – the statement is Ibn Ḥajar’s – He is the oldest among his children, thus if he lived after him he certainly would had have a company [to the Prophet], as Ḥamzah died as a martyr six years before the Prophet.

to be willing to please them, to be patient with them and to pray for them.

Whosoever does well among their children and offspring he acquires the manners of his noble, gracious and pious ancestors, and whoever adopts the displeasing manners, one should pray for him with righteousness, preservation and safety, and the sensible people with good morals, associate with him the best way they can, and should say to him: We show concern and want you to be far above the manners which are unlike those of your pious and noble ancestors, which they would not be pleased with. Our love for you is that you adopt that which suits you, and that is the noble and righteous manners and Allah is the only one who grants success”.²³⁰

And he said in another place:

“If someone says: What are you saying about he who claims that he loves Abī Bakr, ‘Umar and ‘Uthmān and fails to love ‘Alī ibn Abī tālib along with al-Ḥasan and al-Ḥussain, and is unpleased with the caliphate of ‘Alī ibn Abī tālib? Will he benefit from his love of Abī Bakr, ‘Umar and ‘Uthmān? It should be said to him: We seek refuge with Allah from that. This is the characteristic of a hypocrite, and not the quality of a believer. The Prophet (peace and blessings be upon him) said to ‘Alī ibn Abī tālib: No one loves you except a believer and none hates you but a hypocrite”.²³¹

²³⁰ *Kitāb al-Sharī‘ah*, pp. 832 – 833.

²³¹ It was reported by al-Tirmidhī - the book of virtues – the virtues of ‘Alī ibn Abī Ṭālib - *ḥadīth*, No. 3736, with this expression; and *Sahih*

And he said: Whosoever harms ‘Alī harms me²³² and the Prophet (*peace and blessings be upon him*) testified that he will be a martyr, and that ‘Alī is loved by Allah and His Messenger, and that which the Messenger of Allah had testified in regards to the merits we have previously mentioned and that which the Prophet reported in terms of his love of al-Ḥasan and al-Ḥussain we have discussed before.

Whosoever loves not those mentioned and supports them, then upon him is the curse of Allah in the life of this world and in the Hereafter, and Abû Bakr, ‘Umar and ‘Uthmān (*may Allah be pleased with them*) are free from him. Likewise, whosoever claims that he supports ‘Alī ibn Abī tālib and loves his family, and declares on the other hand that he is not pleased with the caliphate of Abû Bakr, ‘Umar and ‘Uthmān, and loves them not and is free from them and slanders them, we indeed bear witness with Allah that ‘Alī ibn Abī tālib along with al-Ḥasan and al-Ḥussain are free from him, and he will benefit not from his love to them until he loves Abû Bakr, ‘Umar and ‘Uthmān, as ‘Alī ibn Abī tālib said in that which he described them with; he stated their merits and washed his hands of those they love them not”²³³.

Imām ‘Abd Allah ibn Muḥammad al-Andalusī al-Qaḥṭānī (d. 387A.H./997C.E.) said in *al-Nūniyyah*:

Muslim, the book of faith – chapter: the evidence that loving ‘Alī and the Anṣār is part of belief - *ḥadīth* No. 78

²³² It was reported by Aḥmad in the Musnad 15960; Ibn Ḥibbān, Vol 15, p. 365; and others, and it is authentic with all its ways. See, *al-Silsilah al-Ṣaḥīḥah*, *ḥadīth* No. 2295

²³³ Al-‘Ājurri, *Kitāb al-Sharī‘ah*, p. 811.

“And preserve the Ahl-al-Bait’s rights, and know ‘Alī well. Do not degrade him nor should you increase his standing, as two sects will enter the Fire because of him. One of them is not pleased with him to be the caliph, whereas the other one takes him as a second deity”.

Imām ‘Abd al-Qāhir al-Baghdādī (d. 429A.H./1037C.E.) said about the creed of Ahl al-Sunnah wa al-Jamā‘ah in respect of Ahl al-Bait:

“They claimed that one has to support all the wives of the Messenger of Allah (*peace and blessings be upon him*) and they charged with infidelity whoever accuses them [the wives] or some of them of faithlessness. Moreover, they stood up for the support of al-Ḥasan and al-Ḥussain and the well-known among the grandsons of the Messenger of Allah (*peace be upon him*) such as al-Ḥasan ibn al-Ḥasan, ‘Abd Allah ibn al-Ḥasan, ‘Alī ibn al-Ḥussain Zain al-‘Ābidīn, Muḥammad ibn ‘Alī ibn al-Ḥussain - and he is the one whom Jābir ibn ‘Abd Allah al-Anṣārī conveyed to him the greeting of the Messenger of Allah²³⁴ - Ja‘far ibn Muḥammad al-Ṣādiq, Mūsā ibn Ja‘far and ‘Alī ibn Mūsā al-Riḍā”²³⁵.

And *al-Muwaffaq ibn Qudāmah al-Maqdisī* (d. 620A.H./1223C.E.) said:

²³⁴ He indicating what was reported by al-Ṭabarānī from Abī Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥussain, he said: Jābir ibn ‘Abd Allāh came to me and I was in the *kuttāb* (Qur’anic school), he said: Show me your belly, thus I unclothed my belly and he kissed it then he said: Verily, the Messenger of Allāh ordered me to read to you his greeting.

²³⁵ *Al-Farq bayn al-Firaq*, p. 353-354

“It is from the Sunnah to ask Allah to be pleased with the wives of the Messenger of Allah (*peace and blessings be upon him*), the mothers of the believers, the pure and free from every evil. The best among them are Khadījah bint Khuwailid and ‘Ā’ishah al-Şiddīqah the daughter of al-Şiddīq whom Allah has declared innocent or guiltless in His Book, the wife of the Prophet in the life of this world as well as in the Hereafter, whoever accuses her of that which Allah has freed her from, he disbelieves Allah, the Great”.²³⁶

The sultan of the scholars *al-‘Izz ibn ‘Abd al-Salām* (d. 660A.H./1261C.E.) was asked about a group of extremists claiming that loving ‘Alī wipes away the sins, he answered:

“Loving ‘Alī is part of belief; so whosoever loves him and obeys his Lord he will get the reward of his love and the reward of obeying his Lord and he will be among the happy ones; and whosoever loves him and disobeys his Lord, he will get the reward of his love and will receive the bad consequences of disobeying his Lord and he will be among the unhappy ones”.²³⁷

Shaykh al-Islām Ibn Taymiyyah said:

“Ahl al-Sunnah wa al-Jamā‘ah love the Ahl-al-Bait of the Messenger of Allah (*peace and blessings be upon him*) and support them, and they preserve for them the will of the Messenger of Allah where he had said in the day of Ghadīr Khum: “I remind you of Allah with respect to my Ahl-al-

²³⁶ *Lum‘ah al-I‘tiqād*, p. 178.

²³⁷ *Fatāwā Shaykh al-Islām al-‘Izz ibn ‘Abd al-salām*, p. 476.

Bait”. Furthermore, he said to al-‘Abbās, his uncle when the latter complained to him that some people from Quraish treated Banī Hāshim roughly: “By Whose Hand my soul is in! They believe not until they love you for Allah and my kin.” And he said: “Allah selected Banī Ismā‘īl, and selected from Banī Ismā‘īl Kinānah, and selected from Kinānah Quraish, and selected from Quraish Banī Hāshim and selected me from Banī Hāshim.”²³⁸

And *al-Ḥafīz Ibn Kathīr* said:

“We do not deny wills in favours of Ahl-al-Bait, the order to be kind to them, respect and honour them, they are from a pure offspring, the more honourable house existing on earth in terms of glory, honourable lineage and descent, especially if they are following the authentic prophetic Sunnah as used to their ancestors such as al-‘Abbās and his children and ‘Alī and the family of his offspring, may Allah be pleased with them all”.²³⁹

Ibn al wazīr said:

“There are many mutawātir texts that signify the obligation of their love, in regards the Ahl-al-Bait of the Prophet, Allah says:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

*Allāh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family*²⁴⁰

²³⁸ *Al-‘Aqīdah al-Wāsiṭiyyah*, p. 195.

²³⁹ *Tafsīr al-Qur’ān al-‘Azīm*, Vol. 4, p. 122.

²⁴⁰ *Al-Aḥzāb* 33: 33.

It is an obligation to love them, glorify them, honour them, respect them and to acknowledge their virtues, they are indeed the Ahl of the verses related to *al-mubāhalh*, love and purification and the Ahl of the abundant morals and the distinguished merits.²⁴¹

In admonishing some of his followers the *Shaykh Muḥammad ibn ‘Abd al-Wahhāb al-Tamīmī* (d. 1206A.H./1791C.E.) said:

“It was mentioned to me about you that some brothers have spoken in connection of ‘Abd al-Muḥsin al-Sharīf, he said: the people of al-Ḥasā kiss your hand and you wear a green turban. Nevertheless, mankind should not disapprove except after prior knowledge. The first degree of denial is your awareness that [what you are denying] is conflicting with the order of Allah. As for kissing the hand, it is not permissible to deny something like that, as there is a difference in opinions between the people of knowledge in this issue, as Zaid ibn Thābit kissed the hand of Ibn ‘Abbās and said: This is how we have been ordered to do with the Ahl-al-Bait of our Prophet. Whatever the case may be, it is not allowed for them to deny every affair which they know not the judgment of Allah therein. As for wearing the green, it is something that has been done in the past to make a distinction between Ahl-al-Bait and others so nobody would oppress them or him who knows them not would not neglect them, where Allah has obligated rights upon people in favour of the Ahl-al-Bait of the Messenger of Allah (*peace and blessings be upon him*), thus it is not permissible for a

²⁴¹ *‘Īthār al-Ḥaqq ‘alā al-Khāliq*, p. 416.

Muslim to waive their rights with the belief that it is part of *tawhīd* (monotheism), rather it is part of the *ghuluw...*”²⁴²

And he also said in establishing the merit of Ahl-al-Bait along with their honour: It is a must for everybody among us and you to... support His Messenger, as Allah, the Almighty said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَّا آتَيْنَاكُمْ مِمَّا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُ﴾

And (remember) when Allāh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allāh), and afterwards there will come to you a Messenger (Muhammad) confirming what is with you; you must then believe in him and help him”²⁴³

If Allah took the Covenant of the Prophets once they reached Muḥammad (*peace and blessings be upon him*) to believe in him and support him, then how about his nation? It is a must to believe and support him as one of the two cannot do without the other. Moreover, the most entitled of that among people are his Ahl-al-Bait from whom Allah has sent him and honoured them over the people of the earth, and the most deserving among Ahl-al-Bait with that are those from his offspring”²⁴⁴.

²⁴² *Al-Rasā'il al-Shakhṣiyyah li al-Shaykh Muḥammad ibn 'Abd al-Wahhāb*, Vol. 1, p. 284.

²⁴³ Aal-'Imrān 3: 81

²⁴⁴ *Al-Rasā'il al-Shakhṣiyyah*, Vol. 1, p. 312.

Al-‘Allāmah Ibn ‘Uthaimīn (d. 1421A.H./2000C.E.) stated:

“From the principles of Ahl al-Sunnah wa al-Jamā‘ah is that they indeed love the Ahl-al-Bait of the Messenger (*peace and blessings be upon him*). They love them for belief and for being relatives of the Messenger and never hate them”.²⁴⁵

Furthermore, ***Ayatollah al-‘Uzmā al-Mīrzā Muḥammad Ḥussain al-Māmqānī*** declared a fair and just testimony in favour of Ahl al-Sunnah wa al-Jamā‘ah when he said:

*“Our aim from this epilogue is to make the affair clear to everybody that Ahl al-Sunnah wa al-Jamā‘ah, - even though they do not take the view that the Imām and Amīr al-moumineen ‘Alī ibn Abī tālib is not the caliph of the Messenger (peace and blessings be upon him) - without a break – and acknowledging not the apparent caliphate for the pure ‘itrah, and they with these two differ from the Twelvers – yet they confirm the absolute rule of the Imām ‘Amīr al-Mu‘minīn. Additionally, they [i.e. Ahl al-Sunnah wa al-Jamā‘ah] recognize all the merits and virtues of the kindhearted Imāms, and this concept is doubted by the majority of the people who believe that the Ahl-alSunnah deny the merits of our Imāms”.*²⁴⁶

²⁴⁵ *Sharḥ al-‘Aqīdah al-Wāsiṭiyyah*, Vol. 2, p. 273.

²⁴⁶ *‘Ilm al-Maḥajjah*, p. 287

4- Their concern of the lineage of Ahl-al-Bait and harshness towards those who claim to be of Ahl-al-Bait

Islām is concerned about the maintenance of the lineages and preserving them from confusion and considered the claim of a man being related to other than his father of the most significant lies by which the one involved deserves the fire.

Reported al-Bukhārī in his Ṣaḥīḥ, from the way of ‘Abd al-Wāḥid ibn ‘Abd Allah al-Naṣrī, he said: I heard Wāthilah ibn al-Asqa‘ saying: The Messenger of Allah (*peace and blessings be upon him*) said:

“Verily, of the most significant lies is for a man to be related to other than his father or to make his eye see that which [in reality] it did not see, or to say about the Messenger of Allah that which he did not say”.²⁴⁷

Also, from Abī Dhar al-Ghifārī, that he heard the Prophet saying:

*There is no man who attributes himself to other than his father – and he knows about him - except that he becomes a disbeliever, and whosoever attributes himself to a people of whom he has no lineage he will be settled down in a place in Hellfire.*²⁴⁸

²⁴⁷ Reported by al-Bukhārī in his Ṣaḥīḥ, the book of virtues – chapter: Yemen being attributed to Ismā‘īl, ḥadīth No 3509.

²⁴⁸ al-Bukhārī in his Ṣaḥīḥ, No 3508, Muslim in his Ṣaḥīḥ, No. 61

Ibn Mājah reported in the Sunan from ‘Abd Allah ibn ‘Umar: The Messenger of Allah (*peace and blessings be upon him*) said:

“Whosoever attributes himself to other than his father he will not feel the wind of the Paradise, for indeed its wind is found after a five hundred year journey”.²⁴⁹

If this is the case with lineages in general then the meticulousness in verifying the lineage of Ahl-al-Bait holds importance so that only the correct people will be attributed to this honoured family.

For this reason ***Imām Mālik*** said:

“Whosoever attributes himself to the household of the Prophet (with falsehood) he should be beaten vigorously, made well known [to the community] and jailed for a long period until his repentance becomes apparent as he indeed disparages the right of the Messenger of Allah (peace and blessings be upon him)”.²⁵⁰

Shaykh al-Islām Ibn Taymiyyah was asked about the *waqf* (entitlement) which was due to the Ashrāf, saying that: “They are indeed relatives... If the *waqf* is for the Ahl-al-Bait of the Prophet (*peace and blessings be upon him*) or some Ahl-al-Bait such as the ‘Alawiyyīn and the Fāṭimiyyīn or the tālibiyyīn whom Banū Ja‘far and Banū ‘Aqīl are included therein, or the ‘Abbāsiyyūn and the like, thus none deserves that except him whose lineage is correct and

²⁴⁹ It was reported by Ibn Mājah in the Sunan - the book of *ḥudūd* - chapter: he who attributes himself to other than his father and helps other than his *mawlā* (supporter), *ḥadīth* No 2611

²⁵⁰ Al-Qādī ‘Iyyāḍ, *al-Shifā*, Vol. 2, p. 311; al-Sharīf al-Samhawdī, *Jawāhir al-Samhawdī*, pp. 470 – 471.

established... As for him who claims to be among them and it is not known that he is not, then he deserves nothing from this *waqf* even if he claims to be among them, such as Banī ‘Abd Allah ibn Maimûn al-Qaddāh... But if a person leaves something for the children or the relatives of such and such and the like, and there is nothing to indicate that it is for the Ahl-al-Bait of the Prophet (*peace and blessings be upon him*) and that the *waqf* is an ownership for him who gives it, it is then correct to leave it for the offspring of the specified, and Banû Hāshim will be excluded from this.”²⁵¹

Imām al-Biqā‘ī stated in his book of history (*Izhār al-‘Aṣr li Asrār Ahl al-‘Aṣr*) that the judge of the judges al-Sa‘d al-Dīrī al-Ḥanafī, ordered the beating of Aḥmad al-Mugharbal “al-Madanī“, taking him from one place to another in the city shouting at him “This is the reward for whosoever wants to be included in the noble lineage without right.” Some had claimed that was from the village called al-Ja‘fariyyah, and that the people there were from the offspring of Ja‘far al-Ṣādiq. He lied in favour of himself then went further to attempt to establish the Sharaf for everybody else in the village!²⁵²

We see how concern Ahl al-Sunnah wa al-Jamā‘ah used to be with safeguarding the lineage of the Prophet (*peace and blessings be upon him*) and his Ahl-al-Bait, and how they were and still are guardians for it, defending it and rejecting from strangers. Isn’t this fact as well as the statements mentioned enough of a clear evidence to show how deep the love of the Ahl-al-Bait of the Prophet is?!

²⁵¹ *Majmû‘ al-Fatāwā*, Vol. 31, p. 93.

²⁵² See, *Tārīkh al-Bugā‘ī*, Vol. 2, pp. 230 – 231.

Their noble characteristics

1-Allah, the Almighty has honoured them by praying on them following the Prophet (peace and blessings be upon him) in the prayer and other than that.

We have already spoke fully about this when tackling the love of Ahl-al-Bait, its manifestations and ways to it.

2- Every lineage is cut off except theirs

Reported al-tabarānī in *al-Mu'jam al-Kabīr* from the ḥadīth of Ibn 'Uyainah from Ja'far ibn Muḥammad from his father from Jābir, that he heard **'Umar ibn al-Khattāb** saying to the people when he married the daughter of 'Alī: *Shouldn't you congratulate me? As I heard the Messenger of Allah (peace and blessings be upon him) saying: By the Day of Judgment every lineage will be cut off except mine.*²⁵³

Additionally the Prophet distinguished 'Alī and Fāṭimah among his Ahl-al-Bait with the supplication to them for blessing in their offspring.

Imām al-Nasā'ī reported in *al-Sunan al-Kubrā* from 'Abd al-Karīm ibn Salīḥ al-Baṣrī, from 'Abd Allah ibn Buraidah, from his father that a group from the Anṣār said to 'Alī (*May Allah be pleased with him*):

²⁵³ *Al-Mu'jam al-Kabīr*, Vol. 3, p. 45, ḥadīth No. 2635 and it is a good ḥadīth with all its ways.

Could Fāṭimah be made to you [as a wife].²⁵⁴ ‘Alī called on the Prophet to ask for her hand – he greeted him, then he (*peace and blessings be upon him*) said to him: What is the demand of Ibn Abī tālib? He replied: Fāṭimah the daughter of the Messenger of Allah was mentioned. He said: *marḥaban wa ahlan* (welcome!), and did not add anything [to these two words]. He went out to the group among the Anṣār who were waiting for him, and they asked: What happened? He said: I do not know! Except that he said to me: *marḥaban wa ahlan*. They said: You just need from the Messenger of Allah (*peace and blessings be upon him*) one [of the two words]. He has given you the wife with greet. Consequently, after he (*peace and blessings be upon him*) gave him [Fāṭimah] for marriage he said to him: O ‘Alī! The marriage must have a banquet. Sa‘d said: I had a male sheep and a group of the Anṣār collected for him some corn. When it was the night of the marriage he (*peace and blessings be upon him*) said: O ‘Alī! do not do anything until you meet me. Then the Prophet asked for water, performed ablution from it and poured it out over ‘Alī and Fāṭimah and said: O Allah! Bless them, bestow Your blessing on them and bless their offspring for them.²⁵⁵

²⁵⁴ *Al-Sunan al-Kubrā, ḥadīth*, No. 10016.

²⁵⁵ The Shaykh al-Albānī declared this ḥadīth as ḥasan (good) in *‘Ādāb al-Zifāf*, p. 101, and in it there is ‘Abd al-Karīm ibn Sulaiṭ whom Ibn Ḥibbān made mention of him in *al-Thiqāt*, Vol. 7, p. 131, but did not strengthen him and Ibn Ḥajar in *al-Taqīb*, p. 619 stated him to be accepted.

3- The Zakāh is made unlawful for them while they deserve the one fifth

In his *al-Khaṣā'ish al-Kubrā*, Al-Ḥāfiẓ al-Suyūṭī said when stating the particulars of the Messenger of Allah (*peace and blessings be upon him*):

“As the Zakāh is the filth of the people his noble standing was considered too exalted from that, and his Ahl-al-Bait too because of him. Also, the charity is given because of having mercy on someone, which means the humiliation of the one receiving it [the charity]. They [the Ahl-al-Bait of the Prophet] had it replaced with the booty which is taken by means of superior rank demonstrating the dominance of the taker and the degradation of the one which the booty is take from him”.²⁵⁶

Reported Bukhārī and Muslim from Muḥammad ibn Ziyād that he said: I heard Abā Hurairah saying:

Al-Ḥasan ibn ‘Alī took one date from the dates of the Zakāh and put it in his mouth! Thus the Prophet (*peace and blessings be upon him*) threw it and said: *Do you realize that we do not eat the Zakāh?*²⁵⁷

And from Abī al-Ḥawrā’, he said: We were with Ḥasan ibn ‘Alī and he was asked: What is that you remember from the Messenger of Allah (*peace and*

²⁵⁶ *Al-Khaṣā'ish al-Kubrā*, Vol. 2, pp. 405 – 406.

²⁵⁷ It was reported by al-Bukhārī in his *Ṣaḥīḥ* - the book of Zakāh - chapter: What is stated in connection with the Zakāh for the Prophet - ḥadīth No 1491; and Muslim in his *Ṣaḥīḥ* - the book of Zakāh - chapter - Forbidding the Zakāh for the Messenger of Allāh - ḥadīth No 1069 and the wording is from al-Bukhārī.

blessings be upon him)? He said: I was walking with him when he passed by a *jarīm* from the Zakāh, I took one date and put it in my mouth, so he took it out along with my saliva. Some people said: What would be wrong if you left it to him? He said: We are the Ahl-al-Bait of Muḥammad, the Zakāh is not permissible for us. He [Ḥasan] said: And I remembered from him the five daily prayers.²⁵⁸

The Zakāh is the wastes of the people so Allah, the Almighty purified them from these filths and compensated them with what would nourish them from the one fifth of the booty and from the *fay'* (spoils) which the livelihood of Muḥammad (*peace and blessings be upon him*) was from, where he said in that which was reported by Aḥmad and others:

*I was sent in front of the Hour with the sword until Allah is worshipped Alone with no partner, and my sustenance was made under my spear; and disgrace and lowness were made for whosoever disobeys my order; and whosoever assimilates himself to a certain people he is one of them.*²⁵⁹

²⁵⁸ It was reported by Aḥmad in the Musnad (1725) and its chain is authentic.

²⁵⁹ It was reported by Aḥmad in the Musnad (5115) from 'Abd Allāh ibn 'Umar with an authentic chain.

The honouring of the companions and those who trace their ways to Ahl-al-Bait

Reported Bukhārī and Muslim from the mother of the believers ‘Ā’ishah that *Abā Bakr* said to ‘Alī:

“By Whom Hand my soul is in, the kinship of the Messenger (peace and blessings be upon him) is more beloved to me than to maintain close relations with some of my own kin”.²⁶⁰

And from *al-Fārūq ‘Umar ibn al-Khattāb* that he said to al-‘Abbās (the paternal uncle of the Prophet):

“Take your time O ‘Abbās, thus by Allah, your Islām and the day you became a Muslim is more beloved to me than the Islām of al-Khattāb (his father) if he became Muslim, and there is nothing on me saying that except that I knew that your Islām was more beloved to the Messenger of Allah than the Islām of al-Khattāb”.²⁶¹

Razīn ibn ‘Ubaid said: I was with Ibn ‘Abbās then Zain al-‘Ābidīn ‘Alī ibn Ḥussain came, so Ibn ‘Abbās said

²⁶⁰ It was reported by al-Bukhārī in his *Ṣaḥīḥ* - the book of the morals of stories – chapter: the battle of Khaibar ḥadīth No 3711; and Muslim in his *Ṣaḥīḥ* - the book of jihad and biographies – ḥadīth No 1759.

²⁶¹ It was reported by al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, Vol. 8, p. 9, ḥadīth No 7264; Ibn Sa‘d in *al-Ṭabaqāt*, Vol. 4, p. 22 and the wording of al-Ṭabarānī - within the context of a long ḥadīth and al-Haithamī in *Majma‘ al-Zawā‘id*, Vol. 6, p. 242 stated: It was reported by al-Ṭabarānī and its men are those of the Ṣaḥīḥ.

to him: “*Welcome dearly loved, the son of the dearly loved*”²⁶².

Ibn Sa‘d recorded in *al-tabaqāt al-Kubrā* and al-Dāramī in *al-Sunan*, that Ibn ‘Abbās said:

“*I used to hear about the ḥadīth from the man – among the companions of the Prophet (peace and blessings be upon him), I would go to him while he was taking his midday nap, and put my dress on his door and lie on it, whereupon the wind would raise the dust on my face, then he [the companion] would come out to see me [in that condition], to say: O cousin of the Messenger! What brought you here? Shouldn’t you call for me to come to you? I would say: No, it is more right for me to come to you*”²⁶³.

Al-Ḥāfiẓ Ibn Kathīr stated in his book (Al-bidāya wan Nihāyā) that *Al-Hasan ibn Ali* came to *Mûawiya ibn abi Sufyān*, Mûawiya said to him: (*welcome! O son of the Prophet*), and ordered to give him three hundred thousand²⁶⁴.

Al-Qāḍī ‘Iyāḍ stated in *al-Shifā* from al-Sha‘bī that he said:

“Zaid ibn Thābit prayed on someone who passed away, then I brought his mule closer to him to ride it, then Ibn ‘Abbās came and took its stirrup. Zaid said to him: *Leave it O cousin of the Messenger of Allah. So he (Ibn ‘Abbās) said: This is how we do with the scholars, then Zaid*

²⁶² It was reported by Aḥmad in *The Virtues*, Vol. 2, p. 777, No 1377 with an authentic chain.

²⁶³ *Al-Ṭabaqāt al-Kubrā*, Vol. 2, p. 367; and *Sunan al-Dāramī*, Vol. 1, p. 150, ḥadīth No 590.

²⁶⁴ *al-Bidāyah wa al-Nihāyah*, Vol. 8, p. 146.

kissed his hand and said: This is how we have been ordered to do with the Ahl-al-Bait of our Prophet”²⁶⁵

And narrated Ibn Sallām with his chain from al-Zuhrī that al-Fārūq *‘Umar ibn al-Khattāb* said:

“If the fifth of Irāq comes I will not leave any Hāshimī except that I join him in marriage, and those who have no female slaves I will get them each one who will serve him. He said: And he used to give al-Ḥasan and al-Ḥussain [from the fifth]”²⁶⁶

And al-Qāḍī ‘Iyāḍ also stated from *Imām ‘Abd Allah ibn al-Ḥasan ibn al-Ḥussain ibn ‘Alī ibn Abī tālib*, that he said: I went to *‘Umar ibn ‘Abd al-‘Azīz* for something and he said to me: *If you need something write to me for I indeed feel ashamed of Allah to see you on my door.*²⁶⁷

Ibn Sa‘d reported in his *al-tabqāt*, from *Fāṭimah bint ‘Alī ibn Abī tālib* that she said: I went in to see *‘Umar ibn ‘Abd al-‘Azīz* when he was the Amir(governor) of Medina, he sent out who was with him and said to me:

“O daughter of ‘Alī! By Allah there are no people of a house on the surface of this earth more beloved to me than you, and you are indeed more beloved to me than my own family”²⁶⁸

²⁶⁵ *Al-Shifā bi Ta‘rīf Ḥuqûq al-Muṣṭafā*, Vol. 2, p. 52 and the ḥadīth was reported by al-Dainūrī in *al-Mujālasah* (1314) and had it attributed to al-Ḥāfiẓ in *al-Iṣābah*, Vol. 4, p. 146.

²⁶⁶ Ibn Sallām, *al-Amwāl*, p. 345.

²⁶⁷ Al-Qāḍī ‘Iyyāḍ, *‘al-Shifā’*, Vol. 2, p. 52.

²⁶⁸ *Al-Ṭabaqāt al-Kubrā*, Vol. 5, p. 333 and from him Ibn Ḥajar al-Haithamī in *al-Ṣawā‘iq al-Muḥriqah*, Vol. 2, p. 523.

In his *al-Shifā*, al-Qādī ‘Iyāḍ stated that Imam Mālik, when Ja‘far ibn Sulaimān al-‘Abbāsī, the governor of Medina, exposed him and harmed him and he was taken [home] unconscious. When the people called in he woke up and said: I make you as a witness that I am making the one who beat me exempted. Then he was asked about that, to which he said: *I feared to die and meet the Prophet (peace and blessings be upon him) thus I will be ashamed for some of his Ahl-al-Bait would enter the Hellfire because of me.*²⁶⁹ It was said that al-Manṣūr released him from Ja‘far, thus Mālik said to him:

“I seek refuge with Allah. By Allah, there was not a whip that would be taken from my body except that I made him exempted because of his (family) relationship to the Messenger of Allah”.²⁷⁰

It becomes clear, and leaves no doubt how far the companions and those who followed their examples, went in honouring Ahl-al-Bait with that which suits their standings and positions, and evidences are many and what we have stated is just a little from an abundance.

²⁶⁹ *Al-Shifā*, Vol. 2, p. 53.

²⁷⁰ *Al-Shifā bi Ta‘rīf Ḥuqûq al-Muṣṭafā*, Vol. 2, pp. 53.

Religion is given preference over lineage

Stating the merits of Ahl-al-Bait and praising them highly does not mean favouring them in general and in all conditions and over all people, as among individuals there might be those who are better than some individuals from Banī Hāshim, being more pious and fearing of Allah.

And Allah, the Almighty did not give reward nor punish based on kinship, nor did He praise anyone just because he is a relative or from Ahl-al-Bait, but rather He made the *taqwā* (religiousness) and the good deed as the balance of rivalry for superiority, as Allah said:

﴿يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

*O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allāh is that (believer) who has At-Taqwâ. Verily, Allāh is All-Knowing, All-Aware.*²⁷¹

And this is where the creation can claim to be superior and for which they shall be rewarded.

In relation to this Imām *Taqiyy al-Dīn Ibn Taymiyyah* said:

²⁷¹ Al-Hujurāt 49: 13.

“By no means, Allah has not praised anybody in the Qur’ān with his lineage, not for a son of a Prophet nor for a father of a Prophet, but rather He Praised people because of their belief and actions, and if He states a category [of people] and praises them it is because of their belief and actions not just due to the lineage.

When [Allah] mentioned the Prophets He listed them in Sûrah al-An‘ām and they are eighteen, He said:

﴿ وَمِنَ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

*And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path.*²⁷²

With this the merit has been achieved for Him to choose them and guide them to a straight path not due to the kinship itself.

And in the Qur’ān there is the praising of the companions for their faith and deeds in several verses such as His saying:

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ﴾

And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid

²⁷² Al-An‘ām 6: 87.

to the Muhâjirûn) and also those who followed them exactly (in Faith).²⁷³

And His saying:

﴿ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ أَوْلِيَّتِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتَلُوا وَلَا وَعَدَ اللَّهُ الْحُسْنَىٰ ﴾

Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward).²⁷⁴

And His saying:

﴿ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴾

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh and His Messenger. Such are indeed the truthful (to what they say)

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾

²⁷³ Al-Tawbah 9: 100.

²⁷⁴ Al-Ĥadīd 57: 10.

*And (it is also for) those who, before them, had homes (in Medina) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that.*²⁷⁵

And this is the case in the Qur'ân, praising the believers from this Ummah, the oldest and the latest, the pious, the well-doers, the virtuous and the like.

As for the lineage, the Qur'ân establishes the right of the kinship as they were mentioned in the verse of the fifth and the spoils, and the Qur'ân has ordered for them that which removes the impurity!

Allah mentioned those whom He has chosen among the children of Isrâ'îl and the ones who disbelieved among them with their sins and punishment, so that He stated both the reward and the punishment. This is to show that the noble lineage can be connected with the praise if the one involved is of faith and fear, otherwise he deserves it not as it is the case with the children of Isrâ'îl and the offspring of Ibrâhîm, and similarly in *al-muṣāharah* (relationship by marriage).

﴿ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أَمْرَاتَ نُوحٍ وَأَمْرَاتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴾

Allâh sets forth an example for those who disbelieve: the wife of Nûh and the wife of Lût. They were under two of

²⁷⁵ Al-Hashr 59: 8- 9.

*our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine). So they (Nûh and Lût) availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"*²⁷⁶

The required conditions for the believer to support those related to Ahl-al-Bait is to be.

1- A righteous believer upon the correct creed ('aqeeda).

If he is a disbeliever then he has no right in the love, glorification, honouring and supporting even if he is the most closest person to the Prophet (*peace and blessings be upon him*) such as his uncle Abī Lahab.

2- He has to be following the authentic prophetic Sunnah.

If he withdraws from the Sunnah, opposes the guidance of his grandfather (*peace and blessings be upon him*) and gets involved in innovations then he has no right in the love, glorification, honouring and support until he goes back to the Sunnah and adheres to it.

In relation to this meaning the Shaykh Muḥammad Nasīb al-Rāfi‘ī composed a few lines of poetry, which are:

High lineage is not an honour if the youth adorns not it with religion and manners

Salmān's dwelling is an everlasting Paradise whereas Hellfire is made as a home for Abī Lahab

²⁷⁶ Minhāj al-Sunnah al-Nabawiyyah vol. 8, p 218-220 with some changes, and the verse is from Sûrah At-Tahrim – 66: 10

*If both religion and lofty lineage join together, the young man gains the dignity of religion and lineage*²⁷⁷

What is required and stressed upon the people in general and the Ahl-al-Bait of the Prophet in particular is to consider the following issues:

- 1- *To have interest in attaining legitimate knowledge and its ethics and the morals of the scholars; there is no benefit in a lineage without knowledge.*

In connection with this, *Imām Muḥammad ibn ‘Abd Allah*, known by the title “*al-naḥs al-zakiyyah*” (righteous soul) said: *I used to seek knowledge in the homes of the Anṣār to the point that I would rest my head on the doorstep of some of them.*²⁷⁸

- 2- *To abandon pride in ancestors and not to rely on them without acquiring religious sciences.*

In the two Ṣaḥīḥ, it was asked:

*“O Messenger of Allah! Who is the noblest among people? He replied: “The one who is most pious among them”*²⁷⁹.

And reported Ibn Jarīr and others:

²⁷⁷ It was transmitted by Shaykh Khālid ibn Aḥmad Bābāḥīn in his edit of the book *Istijlāb Irtiqaa al-Ghuraḥ*, Vol. 2, p. 661 from the book *Dhail A’lām al-Zarkalī* by Aḥmad al-‘Alāwnah, p. 204

²⁷⁸ *Maqātil al-Ṭālibīn*, p. 161.

²⁷⁹ It was reported by al-Bukhārī in his Ṣaḥīḥ - the book of the Prophets – ḥadīth No 3353; and Muslim in his Ṣaḥīḥ - the book of virtues – chapter: the virtues of Yūsuf - ḥadīth No 2378.

“Allah asks you not about your noble descent, nor about your lineage on the Day of Judgment but rather about your deeds”.²⁸⁰

The Prophet (*peace and blessings be upon him*) was concerned about this and said in one *ḥadīth*:

“Whose deeds make him slow down, his lineage will not make him faster”.²⁸¹

Aḥmad recorded in the Musnad with an authentic chain from Mu‘ādh ibn Jabal that the Prophet when sent him to Yemen went out with him to advise him, then he turned around and faced Medina and said: *The ones who deserve me the most are the pious no matter who and where they are.*²⁸²

We spoke before of how the Messenger of Allah (*peace and blessings be upon him*) called Quraish and they gathered so he generalized and specified and said:

“O Banī Ka‘b ibn Lu‘ay, save yourselves from the Hellfire. O Banī ‘Abd Manāf! save yourselves from the Hellfire. O Banī Hāshim! save yourselves from the Hellfire. O Banī ‘Abd al-Muṭṭalib! save yourselves from the Hellfire. O Fāṭimah! save yourself from the Hellfire”.

And in a narration: The Messenger of Allah stood up the Ṣafā and said:

²⁸⁰ *Tafsīr Ibn Jarīr al-Ṭabarī*, Vol. 22, p. 313, the saying of Allāh the Almighty: The bedouins say: “We believe”.

²⁸¹ It was reported by Muslim in his *Ṣaḥīḥ* - *ḥadīth* No 2699.

²⁸² *Al-Musnad* 22052.

“O Fāṭimah the daughter of Muḥammad! O Ṣaḥīyah the daughter of ‘Abd al-Muṭṭalib! O Banī ‘Abd al-Muṭṭalib! I can avail you nothing against Allah, Ask me from my wealth that which you wish”.²⁸³

Hafiz Ibn al jauzi said:

“The love of Allah the Great and Almighty is not equal to the love of a human being, but rather He loves him who obeys Him. Hence, the people of the Book among the offspring of Ya’qûb did not benefit from their fathers.

As for intercession Allah, the Almighty said:

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِّنْ حَشِيَّتِهِۦ مُشْفِقُونَ﴾

*He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.*²⁸⁴

And when Nûḥ wanted to pick up his son in the ship it was said to him:

﴿قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ

أَنْ تَكُونَ مِنَ الْجَاهِلِينَ﴾

*He said: "O Nûḥ (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorant."*²⁸⁵

²⁸³ It was reported by Muslim in his Ṣaḥīḥ - the book of belief

²⁸⁴ Al-Anbiyā’ 21: 28.

²⁸⁵ Hûd 11: 46.

And Ibrāhīm did not intercede for his father nor did our Prophet for his mother, and he (*peace and blessings be upon him*) said to Fāṭimah: *I cannot profit you anything from Allah.*²⁸⁶

And whosoever thinks that he will be saved based on the salvation of his father is equal to him who thinks that he will become full based on the fact that his father has eaten.²⁸⁷

For this reason Ibn Bābawaih al-Qummī narrated – and he is one of the most significant scholars of the Twelvers – in ‘*Uyūn Akhbār al-Riḍā*’ from the *Imām al-Riḍā*, his declaration that consanguinity saves not from eternal damnation on the Day of Judgment, let alone that it is not a measure to compare between people:

“There is no (family) relationship between Allah and others and none attains the support of Allah except with obedience, and the Messenger of Allah (*peace and blessings be upon him*) said to Banī ‘Abd al-Muṭṭalib “come to me with your actions and not with your honourable lineage”, as Allah, the Almighty said:

﴿ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴾

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

²⁸⁶ Reported by al-Bukhārī in his Ṣaḥīḥ - the book of *Tafsīr* – chapter: Sūrah al-Shu‘arā’ - ḥadīth No 4771

²⁸⁷ *Talbīs Iblīs*, p. 416.

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

Then, those whose scales (of good deeds) are heavy, they are the successful.

﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ﴾

And those whose scales (of good deeds) are light, they are those who lose their Own selves, in Hell will they abide”.^{288 289}

Ibn Bābawaih al-Qummī also reported that a man said to *Imām al-Riḍā*: By Allah! There is nobody on the surface of the earth who is more honoured than you in connection to your father. To which he said:

“Religiousness is their honour and with the obedience of Allah they have been honoured. Then another one said to him: By Allah! You are the best of the people. He replied to him: O you! Do not swear! Him who is better than me was more devoted to Allah the Almighty and more obedient to Him. By Allah! This verse has not been abrogated:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ

اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

*And made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ.*²⁹⁰

²⁸⁸ Al-Mu’minûn 23: 101 - 103

²⁸⁹ ‘Uyûn Akhbār al-Riḍā, Vol. 1, p. 260.

Imām ‘Alī ibn al-Ḥussain who was seen one day crying out of fear from the punishment of Allah, the Almighty, was asked:

“O son of the Messenger of Allah! What is all this worry and sorrow? We should do like this for we are disobedient and rough! Your father is al-Ḥussain ibn ‘Alī, your mother is Fāṭimah al-Zahrā’ and your grandfather is the Messenger of Allah! He turned around to me and said: How far!, how far tāwûs! Let us ignore the talk about my father, mother and my grandfather. Allah created Paradise for him who obeys him and does well even if he is a Abyssinian slave and created Hellfire for him who disobeys him even if he is a Quraishī boy. Didn’t you hear His saying, the Almighty:

﴿ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴾

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

By Allah! There is nothing that can benefit you tomorrow except what you can bring forward in terms of good deeds”.²⁹¹

²⁹⁰ ‘Uyûn Akhbār al-Riḍā, Vol. 1, p. 261, Biḥār al-Anwār, Vol, 93, p. 224, Tafsīr Noor al-thaqalain, vol 5, p 96

²⁹¹ Ṣaḥīfah Sajjādiyyah (Ibṭihī) p. 177.

The companionship of the Prophet is given preference over lineage

Nothing can be equal to being a companion of the Prophet (peace and blessings be upon him), therefore he who Allah, the Almighty has honoured with being his companion is unlike the one who is withheld from that merit.

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

*And your Lord creates whatsoever He wills and chooses.*²⁹²

The companions of Muḥammad (*peace and blessings be upon him*) are absolutely the best of his Ummah as *‘Abd Allah ibn ‘Umar* said:

“If anyone wants to follow let him follow those who have passed away. Those companions of Muḥammad were the best among this nation, had the most pious hearts, were more knowledgeable than others, and were not of the Mutakallifūn (those who pretend and fabricate things which do not exist), they are people whom Allah chose to accompany His Prophet”²⁹³.

The Noble Qur’ān is full of verses that praise the companions and report Allah being pleased with them,

²⁹² Al-Qasas 28: 68.

²⁹³ *Hilyah al-Awliyā’*, Vol. 1, p. 305.

giving them the glad tidings of Paradise, and from that the saying of Allah be He Blessed and Exalted:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

*And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him.*²⁹⁴

And as His saying:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh and His Messenger. Such are indeed the truthful (to what they say).

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

²⁹⁴ Al-Tawbah 9: 100.

*And (it is also for) those who, before them, had homes (in Medina) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.*²⁹⁵

Imām al-‘Ainī (d. 855A.H./1451C.E.) in explaining the *ḥadīth* of *ḥāmil al-misk* (the holder of Musk), said:

“There is the praise of musk which requires its purity and the praise of the companions, where the one who used to sit with them was the Messenger of Allah (*peace and blessings be upon him*), to the point that it is said that the companion had no other better merit but of the companionship, therefore they were called the *Ṣaḥābah* (companions) despite them being nobles, scholars, braves and attaining merits”²⁹⁶.

Imām al-Shawkānī transmitted from the *jamhūr* their statement: The companionship has a merit and advantage which no deed can be parallel to. He who accompanied the Prophet (*peace and blessings be upon him*) has the merit of companionship even if he relinquished deeds.²⁹⁷

The researcher **al-‘Ābī al-Azharī** (d. 1330A.H.) said:

“They were of his time (*peace and blessings be upon him*); they believe in him, honour him, help him, and follow

²⁹⁵ Al-Ḥaṣhr 59: 8 – 9.

²⁹⁶ ‘*Umdah al-Qārī* Vol. 31, p. 72.

²⁹⁷ *Nail al-Awṭār*, Vol. 9, p. 229.

the light (the Qur'ân) which has been sent down with him, the sunlight of his prophecy has gleamed on them thus they have gained the glory to gather [with him] as well as the merit of the companionship, so that their century was the best of all centuries, and what confirms this is his saying: The best among you is my century then those that come after them and then those that come after”²⁹⁸.

In the Book of Allah there is the exhortation to follow the companions after the Messenger of Allah (*peace and blessings be upon him*) and clarification that adhering to their understanding is based on the guidance of the Prophet that saves one from going astray, and none other than them among human beings has this [merit], neither Ahl-al-Bait nor other than them among the pious.

Allah, the Exalted said in Sûrah al-Nisâ’:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا نَبَّيْنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا

تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝﴾

*And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!*²⁹⁹

This verse was revealed in connection with Bashîr (the hypocrite) when he left the Prophet (*peace and blessings be upon him*) and the companions and joined the polytheists, then he took lodgings at Sulāfah the daughter of

²⁹⁸ *Al-Thamr al-Dānī*, p. 23.

²⁹⁹ Al-Nisā’ 4: 115.

Sa‘d ibn Sahl, so Allah’s Words carried on in this regard from the previous verse up to His saying:

﴿ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾

*And whoever sets up partners in worship with Allāh, has indeed strayed far away.*³⁰⁰

And the verse is a clear evidence that the one opposing the way of the companions - namely those representing the people of faith among the first generation – deserves punishment on the Day of Judgment.

Moreover, no such statements were mentioned in connection to Ahl-al-Bait in the Noble Qur’ān, and the best evidence used by these opponents are weak narrations ascribed to the Prophet (*peace and blessings be upon him*) such as the following report: “The example of my Ahl-al-Bait is of that the Argo of Nûh; whosoever mounts will be saved and who does not will sink”³⁰¹.

The companions held different views when it came to *ijtihād*, yet they agreed upon one creed and a single way, so that adhering to their guidance is established unlike Ahl al-Bait where among them you find the Şûfî al-‘Irfānî, or the fictitious, as well as within them there are the Zaidî Shî‘î, the Imāmî Shî‘î, the Ismā‘îlî Shî‘î, the Mu‘tazilî, the Jahmî

³⁰⁰ *Jāmi‘ al-Tirmidhî*, the book: the explanation of the Qur’ān - ḥadīth No. 3036; *Tafsīr al-Ṭabarî*, Vol. 5, p. 362; *Biḥār al-Anwār*, Vol. 17, p. 80; al-Ṭūsî, *Tafsīr al-Tibyān*, Vol. 3, p. 316; al-Kashshānî, *Tafsīr al-Sāfi*, Vol. 1, 496; and al-Ḥuwaizî, Vol. 1, p. 548.

³⁰¹ See for more details, *Silsilah al-Aḥādīth al-Ḍa‘īfah*, Vol. 5, p. 10, ḥadīth 4503.

and count as much as you wish in terms of groups and
ahw'ā!

He who lacks a thing cannot give it away. We know that after the generation of the companions the Ahl al-Bait did not have one single Argo that a person could board and be guided with and talking about this issue could be endless.

Establishing the lineage of Ahl-al-Bait

We have mentioned while talking about how concern the Rabbānī scholars used to be in regards the lineage of Ahl-al-Bait and their harshness towards the false claimants, there is the statement of the *Imām Mālik ibn Anas* (d. 179A.H./795C.E.):

“Whosoever related himself to the house of the Prophet (*peace and blessings be upon him*) – with falsehood - has to be beaten painfully, to let others know about him and to imprison him for long period of time until he declares his repentance, as his action forms a disparagement in connection to the Prophet”.³⁰²

Out of fear of returning to tackling the issue of establishing or denying the Prophet’s lineage we found the *Ḥāfiẓ al-Sakhāwī* commenting:

“Many judges of justice stopped getting involved in the issue of lineage whether it required confirmation or denial, especially the lineage of Ahl-al-Bait the pure. It is amazing how some people hasten to confirm it with inference and illusive evidence. They will be asked about it on that Day where no wealth or children benefit except him who comes to Allah with a sound heart”.³⁰³

³⁰² Istijlāb Irtiqā’ al-Ghuraf, Vol. 2, p. 631; and al-Sharīf al-Samhawdī, *jawāhir al-‘Aqadyain*, p. 470 – 471

³⁰³ It was transmitted from him by al-Ḥāfiẓ al-Haithamī (d. 974A.H.) in the appendix of *al-Ṣawā’iq al-Muḥriqah*, Vol. 2, p. 689. I referred to the printed copy of the book *Istijlāb al-Ghuraf* by al-Ḥāfiẓ al-Sakhāwī, Vol. 2, p. 632, edited by Khālid Bābaṭīn, there I found the text with slightly alternate wording. It appears that al-Ḥāfiẓ al-Haithamī

It looks like the Ḥāfiẓ al-Sakhāwī lived in an era where claimants become numerous to the point that the number of those related to the venerable Imām Mūsā al-Kāẓim today has exceeded – with truth and false – the number of those descended from the whole of Quraish in our time.

In his speech about the lineage trustees, *Ibn ‘Anbah* (d. 828A.H./1424C.E.) came with an interesting statement:

“He has to be pious so that he will not be bribed for lineage’s sake, as it was reported of Ibn al-Munqidhī the genealogist that he used not to take bribes for the lineage. Also, he has to be truthful so that he lies not in lineage to deny the pure and confirm the false; and he had to avoid depravity and atrocity so that he can be fearful, so that if he denies or confirms he will not be objected to; and he has to be sound within himself, when some of those in authority terrorize him and order him to commit injustice and sway him from the truth as if he is not strong he will fall into error”³⁰⁴.

Furthermore, fraud in the lineage of Ahl-al-Bait had reached a stage where the *Sharif Aḥmad Diyā’ al-‘Anqāwī* declared in his speech:

“When it became clear to me of the anarchy in the lineage issue in Egypt (after the association of the Ashrāf became inactive in that year [1372A.H./1953C.E.],

transmitted the meaning of al-Ḥāfiẓ al-Sakhāwī’s statement and the text itself as the appendix of *al-Ṣawā’iq*, it is an abbreviation of the book *Istijlāb al-Ghuraḥ* as al-Ḥāfiẓ al-Haithamī clarified in his introduction.

³⁰⁴ *‘Umdah al-Ṭālib*, p. 16.

following the death of the last president Muḥammad al-Baballāwī) I chose to bring up this subject in different news media so [finally] the association brought back Mr. Maḥmūd Kāmil Yāsīn as president. However some of the conditions of the association worsened after the death of its president Maḥmūd Kāmil Yāsīn so I preferred to relinquish my role, especially after some of them started cutting corners in establishing lineages!! On the other hand I preoccupied myself with my research to serve the Prophet's bloodline.³⁰⁵

Due to the anarchic situation that arose in establishing lineages, some had the audacity to claim their relation to Ahl-al-Bait by means of *al-kashf* (revelation), inspiration and dreams! To be related to Ahl-al-Bait or others cannot, by any means, be established via this way. Under no circumstances can this be taken as evidence to confirm the lineage of any people or even to deny it.

The well-known Abī al-Ḥasan al-Shādhilī al-Ṣūfī (d. 656A.H./1258C.E.)³⁰⁶ was criticized in his claim to be related to the Adārisah by relying on establishing this lineage on a dream of one of his Shaykhs.³⁰⁷ In this regard, Imām al-Dhahabī said: This lineage is unknown, neither real nor established and it was better for him to abandon it as well as much of what he had said in his books.³⁰⁸

³⁰⁵ *Al-Ishrāf fī Ma'rifah al-Mu'tanīn bi Tadwīn Ansāb al-Ashrāf*, p. 56.

³⁰⁶ He is 'Alī ibn 'Abd Allāh ibn 'Abd al-Jabbār ibn Tamīm al-Shādhilī al-Maghribī, the ascetic, and the Shaykh of the Shādhilī sect. - al-Dhahabī, *Tārīkh al-Islām*, Vol. 48, p. 273; and al-Zarkalī, *al-A'lām*, Vol. 4, p. 305.

³⁰⁷ Al-Zarkalī, *al-A'lām*, Vol.4, p. 305.

³⁰⁸ *Tārīkh al-Islām*, Vol. 48, p. 273.

It is erroneous to be related to one who had no offspring³⁰⁹

The genealogists wrote in their books of many cases of extinct Arab tribes and of how the Quraish tribe was given more attention than others by experts.

In his book *al-Mawāhib al-Laṭīfah fī al-Ansāb al-Sharīfah*, the professor '*Alī al-Maṭrūshī* has referred to some examples of extinction occurring with some of those related to Quraish, here there are a few:

1- Banū Qais ibn Ghālib ibn Fihr: The last among them died in Irāq during the rule of Hishām ibn 'Abd al-Malik, and his inheritance remained uninherited as it was unknown who was more entitled to it because the offspring of Lu'ay ibn Ghālib were large in number.

2- Banū 'Abd ibn Quṣay ibn Kilāb: These are the brothers of Banī 'Abd Manāf, but they were small in numbers so it did not take long before they became extinct, the last member died during the beginning of the era of Banī al-'Abbās and his wealth was divided between the three sons of Quṣay ibn Kilāb who did not join with him except through Quṣay.

³⁰⁹ There is a technical difference between the scholars when they say *daraj* (to die childless) and their statements on '*aqib*, the first one means he died and did not leave any children, whereas the second one means he died and did not leave a son who can have children.

3- Four among the children of Hāshim ibn ‘Abd Manāf: Hāshim had five sons who are: ‘Abd al-Muṭṭalib (who had a Bait and a number of offspring), Asad, Naḍlah, Ṣaifī (who died childless) and Abû Ṣaifī. The progeny of the latter four went out of existence as:

- **Ṣaifī** died childless.
- **Asad ibn Hāshim** had only one son called Ḥunain and two daughters whilst Ḥunain had one son named ‘Abdullah who just had one daughter so the bloodline of Asad ibn Hāshim ceased to exist.
- **Naḍlah ibn Hāshim** had a son called al-Arqam and the latter had only daughters so they died out.
- **Abû Ṣaifī** had three males, one of whom died young as well as one daughter. The genealogy books did not talk at great length about them but commented by saying that the offspring of Abī Ṣaifī have vanished.³¹⁰

On this topic the *Imām Ibn Qutaibah* said in his *al-Ma‘ārif*:

“I have indeed seen many among the Ashrāf who have no knowledge of their lineage, and members of Quraish that do not know that they are related to the Messenger of Allah (*peace and blessings be upon him*) and his family, or the relationship that they might have with the great figures among his companions. I have furthermore seen sons of the non-Arab kings who are unaware of the condition of their fathers and eras, and I have seen people who belong to a family yet remain ignorant of which part. I have seen him who has shunned his lineage and claimed

³¹⁰ *Al-Mawāhib al-Laṭīfah fī al-Ansāb al-Sharīfah*, p. 27.

himself as belonging to men like *Abī Dhar al-Ghifārī* and *‘Addiy ibn Hātīm* who had no children, or *Ḥassān ibn Thābit* whose offspring died out”.³¹¹

Both historians and genealogists have composed lists of personalities that did not have children, for example the venerable companion *Daḥīyyah al-Kalbī* (may Allah be pleased with him) so that false lineages cannot be attributed to him.

If you have read the biographies of those early Muslims you might have come across the name Majd al-Dīn ‘Umar ibn Ḥasan ibn ‘Alī al-Jamīl, known by the name “Ibn Daḥīyyah”. The Imām al-Dhahabī said: The name al-Jamīl Muḥammad ibn Farḥ ibn Khalaf ibn Qawmas ibn Mizlāl ibn Milāl ibn Aḥmad ibn Badr ibn Daḥīyyah ibn Khalīfah al-Kalbī al-Dānī then al-Sabtī is how he transmitted his lineage and how far it is from the truth and connection! He used to write of himself: The one of two bloodlines between Daḥīyyah and al-Ḥussain. Abū ‘Abd Allah al-Abbār said: He used to mention his son Daḥīyyah and that he was the grandson of Abī al-Bassām al-Ḥussainī.³¹²

As for Ahl-al-Bait, historians wrote that those who did not have offspring among them are numerous, and the following might be the prominent ones of this category:

1- The sons of Ḥamzah ibn ‘Abd al-Muṭṭalib (*may Allah be pleased with him*):

³¹¹ *Al-Ma‘ārif*, p. 2, the introduction.

³¹² *Siyar A‘lām al-Nublā*, Vol. 22, p. 389.

Ḥamzah had the sons ‘Umārah³¹³, Aāmir and Ya‘lā³¹⁴. Ya‘lā was the only one who could have children and he produced five males who died without having children meaning the offspring of Ḥamzah died out. Mus‘ab al-Zubairī³¹⁵ said: None of Ḥamzah ibn ‘Abd al-Muṭṭalib’s had children except Ya‘lā alone who had five males, all of them died without having children so that Ḥamzah didn’t have any offspring left.³¹⁶

2- Qutham and ‘Abd al-Raḥmān, the sons of al-‘Abbās ibn ‘Abd al-Muṭṭalib (*may Allah be pleased with him*):

The Ḥāfiẓ al-Dhahabī said about Qutham:

“He used to be like the Prophet (*peace and blessings be upon him*), he was a companion, but did not have children.³¹⁷ He also said about ‘Abd al-Raḥmān: He died in the Shām and did not have children”.³¹⁸

3- Ja‘far and ‘Abd Allah, the two sons of al-Ḥussain ibn ‘Alī ibn Abī tālib.³¹⁹

³¹³ His mother is Khawlah bint Qais ibn Qahd al-Najjāriyya al-Khazrajiyyah al-Anṣāriyyah.

³¹⁴ He is the full brother of ‘Amir and their mother is ‘Ūsiyyah from al-Anṣār.

³¹⁵ Likewise said the Imām Ibn ‘Abd al-Barr in *al-Istī‘āb*; and according to Ibn al-Athīr in *Asad al-Ghābah*: al-Zubair ibn Bakkār and the latter are the mistaken as he had transmitted from Ibn ‘Abd al-Barr.

³¹⁶ *Al-Wāfi bi al-Wafayāt*, Vol. 29, p. 14.

³¹⁷ *Tārīkh al-Islām*, Vol. 4, p. 288.

³¹⁸ *Siyar A‘lām al-Nubalā’*, Vol. 2, p. 84.

³¹⁹ *Siyar A‘lām al-Nubalā’*, Vol. 3, p. 321.

4- Muḥammad al-Awsaṭ and al-Qāsim, the two sons of ‘Alī ibn al-Ḥussain (Zīn al-‘Ābidīn).³²⁰

5- Yaḥyā ibn Zaid ibn ‘Alī ibn al-Ḥussain ibn ‘Alī ibn Abī tālib:

Al-Dhahabī said: “Yaḥyā had to be revolted against in Khurasān and was about to rule. Ibn Sa‘d said: Salam ibn Aḥwaz killed him. His mother is Raiṭah, the daughter of ‘Abd Allah ibn Muḥammad ibn al-Ḥanafīyyah. And al-Haitham said: Yaḥyā had no children”.³²¹

6- Al-Ḥasan (al-‘Askarī) ibn ‘Alī ibn Muḥammad ibn ‘Alī ibn Mūsā ibn Ja‘far (al-Šādiq):

Most people of knowledge³²² stated that he died without having children, so his brother Ja‘far (al-Zakiyy)³²³ inherited exclusively.

Moreover, in his *al-Khutūṭ al-‘Arīdah Shaykh Muḥibb al-Khaḥīb* (d. 1389A.H./1969C.E.) commented on their view by saying:

“Muḥammad ibn al-Ḥasan al-‘Askarī, is a divisive personality who was related falsely to al-Ḥasan al-‘Askarī who died without having children and his brother Ja‘far received his inheritance. Additionally, the ‘Alawīs had an

³²⁰ Ibid.

³²¹ *Siyar A‘lām al-Nubalā’*, Vol. 5, p. 391.

³²² The most famous among them is the Imām of historians Ibn Jarīr al-Ṭabarī, the Imām Yaḥyā ibn Šā‘id, the Imām ‘Abd al-Bāqī ibn Qānī, the scholar of the Andalus Ibn Ḥazm, Shaykh al-Islām Ibn Taimīyyah, al-Ḥāfiẓ al-Ḥanafī and Ibn Kathīr.

³²³ The ghulāh harmed him by accusing him of lies so they called him unjustly and rudely Ja‘far the liar!

official birth record book under the control of the president of those days and no son of al-Ḥasan al-‘Askarī was registered in [that book]. As well as this the contemporary ‘Alawīs acknowledge that al-Ḥasan al-‘Askarī died without leaving any son behind”³²⁴.

What Shaykh Muḥib al-Dīn stated is noteworthy, that was impossible for the president of the ‘Alawīs in that time to not have knowledge of the existence of the son of Ḥasan al-‘Askarī from one of his female-slaves, then after knowing that not to inform people such as *Ḥakīmah*,³²⁵ or *Muḥammad ibn ‘Uthmān al-‘Amrī*,³²⁶ or *al-Ḥussain ibn Rūḥ*³²⁷ and the like.

³²⁴ *Al-Khuṭūṭ al-‘Arīḍah*, p. 83.

³²⁵ It is said that she is the paternal aunt of al-Ḥassan al-‘Askarī and Ibn Bābawaiḥ al-Qummī had mentioned her in “*Kamāl al-Dīn*, p. 424 with this name, where in the book *al-Ghaibah* by al-Ṭūsī, p. 138 – 146 her name is Khadījah but not Ḥakīmah, thus she is unknown in terms of name and situation!

³²⁶ Ibn al-Muṭahhar al-Ḥalli stated in *Khulāṣah al-Aqwāl*, p. 433 that Aḥmad ibn Hilāl al-Karkhī, one of the companions of the two Imāms al-Hādī and al-‘Askarī and the Shaykh of the Shī‘ah in Baghdād at the time, denied hearing the text from Imām al-Ḥasan al-‘Askarī on behalf of of Muḥammad ibn ‘Uthmān ibn Sa‘īd al-‘Amrī, it was said to him: Don’t you accept the affair of Abī Ja‘far Muḥammad ibn ‘Uthmān and rely on it as the Imām al-Muftaraḍ determined the text of his obedience? He said: I have not heard him determining that by means of authorization and I do not deny his father, namely ‘Uthmān ibn Sa‘īd. For me to confirm that Abā Ja‘far is the authorized representative of the man I do not have the courage to do that. It is up to you in that which you have heard and stopped on Abī Ja‘far so they cursed him and freed themselves from him. Then there was an approval by Abī al-Qāsim al-Ḥusain ibn Rūḥ to curse him and free oneself from him!!

And I have singled out in connection to this issue a treatise where I have discussed what is related to the personality of Muḥammad ibn al-Ḥasan al-‘Askarī by Ahl al-Sunnah wa al-Jamā‘ah and the rest of the groups, I ask Allah, the Almighty to ease its publication.

³²⁷ Muḥammad ibn ‘Alī al-Shalmaghānī, who was at the time competing with him to become the deputy for al-Qā’im al-Ghā’ib as well as to take the fifth from the people, says about him: We have not engaged with Abī al-Qāsim ibn Rūḥ except that we know that which we entered into. We used to compete in this affair in the same way that the dogs compete for the carrions. From *al-Ghaibah* by al-Ṭūsī, p. 241.

Chapter Two:

(Ahl-al-Bait and the

ghulāh (exaggerators)

face to face)

The Messenger of Allah
said:

*“O people, beware of
exaggeration in religious
matters for those who
came before you were
doomed because of
exaggeration in religious
matters”*

(Ibn majah, No:3029)

The definition of the *ghuluw*

In *Lisān al-‘Arab Ibn Manẓûr* said: “*ghalā fī al-dīn wa al-‘amr*;: He went beyond its limits.”³²⁸

The original lettering of the word *al-ghuluw* center around one meaning indicating exceeding the proper limit. *Ibn Fāris* said:

“The ghayn, the lām and the vocalic letter combied is a sound principle indicating the raising and the exceeding of [a specific] degree”.³²⁹

Al-Faḍl ibn Ziyād al-Qattān wrote to *Imām Aḥmad ibn Ḥanbal* asking him about the ḥadīth of ibn ‘Abbās: “Be aware of the *ghuluw*”. What is the meaning of *al-ghuluw*? The following answer came to him:

“*[When one] exceeds the proper limits in everything, in love and hatred*”.³³⁰

Taqiy al-Dīn ibn Taymiyyah said:

“*The ghuluw is to exceed the limits when praising or criticizing, giving it more than it deserves and such*”.³³¹

Ibn Ḥajar al-‘Asqalānī defined the *ghuluw* as:

“*To exaggerate in the thing and to become severe by exceeding the limit*”.³³²

³²⁸ *Lisān al-‘Arab*, under (ghalā).

³²⁹ Mu‘jam Maqāyīs al-Lughah, under Ghalawā: 812.

³³⁰ *Badā’ al-Fawā’id*, Vol. 5, p. 88.

³³¹ *Iqtidā’ al-Şirāṭ al-Mustaḳīm*, Vol. 4, p. 237.

Shaykh Sulaimān ibn ‘Abd Allah Aal-alshaykh determined the criterion by which the *ghuluw* can be understood by saying:

“Its measure is you exceed that which Allah has ordered and that is the tyranny which Allah has forbidden in His saying:

﴿ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴾

And commit no transgression or oppression therein, lest My Anger should justly descend on you”.³³³

The truth is the middle between the *ifrāt* (exaggeration) and *tafrīt* (negligence).

The *Imām al-Hasan al-Baṣrī* said:

“By Allah whom there is no deity worthy of worship! Your line of conduct is between the two of them, between the *ghālī* (exaggerator) and *al-jāfi* (negligent)”.³³⁴

Ibn al-Qayyim said:

“In that which Allāh commanded the devil has two tendencies, either towards the *tafrīt* (negligence) or towards the *ifrāt* (exaggeration), whereas the religion of Allah is middle between the one who abandons it and he who is extreme, like the river between the two mountains and the guidance between two deceptions and the middle between two edges. As the one who abandons the affair he is wasting

³³² Fath al-Bārī, Vol. 13, p. 278.

³³³ Ṭāhā 20: 81. (Tayseer Al-Azeez Al-Hameed p.265).

³³⁴ It was reported by al-Dārimī (Vol. 1, p. 63, No 222)

it and the extremist is likewise, the former by neglecting the limit and the former by exceeding”.³³⁵

Al-Shanqīfī said:

“The scholars have determined that the truth is between the *tafrīṭ* and *ifrāt* and that the meaning of Muṭarrif ibn ‘Abd Allah’s statement is that the good deed is between the two sins”.³³⁶

This way you discover that whosoever avoids the *tafrīṭ* (negligence) and the *ifrāt* (exaggeration) is guided, and it was well said:

“Do not exceed the proper limits in any of the matters and be in the middle”.³³⁷

³³⁵ Madārij al-Slikīn, Vol.2, p. 496.

³³⁶ Al-Istidhkār, Vol. 2, p. 88; Ibn Sallām, Gharīb al-Ḥadīth, Vol. 2, p. 29.

³³⁷ Aḍwā’ al-Bayān, Vol. 1, p. 494.

The ghuluw in the religion is a dangerous situation

Islām came to free the human from the worship of the self and to break all forms of idols; and to remove them from the worship of the slaves to worship the Lord of the slaves and from the worship of the creation to the worship of the Creator.

This is the meaning which was expressed by *Rub 'ī ibn 'Āmir* in front of Rustum – the leader of the Persians – when he said to him:

“Allah brought us and sent us to bring out whosoever He wills from the worship of the servants to the worship of Allah, from the distress of this world to its affluence, and from injustice of religions to the justice of Islām”.³³⁸

You will not find any book that has fought *al-ghuluw* (extravagance) whilst sanctifying people as did the Great Book of Allah (the Qur'ān), which has called to the independence of intellect from depending on fathers and grandfathers and called out to those who deactivate their intellects in many verses in His Book, and here are some of them:

Allah, the Almighty says:

³³⁸ *Tārīkh al-Ṭabarī*, Vol. 3, p. 34; and *al-Kāmil fī al-Tārīkh*, Vol. 1, p. 413.

﴿ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴾

*Verily! The worst of (moving) living creatures with Allâh are the deaf and the dumb, those who understand not (i.e. the disbelievers).*³³⁹

﴿ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا

يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْإِطْعَمِ بِلَٰهٍ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعَقْلُونَ ﴾

*And surely, We have created many of the jinn and mankind for Hell. They have hearts that understand not, and they have eyes with which they see not, and they have ears that hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.*³⁴⁰

﴿ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْإِطْعَمِ بِلَٰهٍ هُمْ أَضَلُّ سَبِيلًا ﴾

*Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle)*³⁴¹

The warning from *al-ghuluw* (exceeding of proper bounds) in religion becomes clear in the noble prophetic Sunnah in several *ḥadīths*, and here are some of them:

That which was reported by Aḥmad in his Musnad, al-Nasā'ī and Ibn Mājah in their Sunan, *from Ibn 'Abbās* that the Prophet (*peace and blessings be upon him*) said:

³³⁹ Al-Anfāl 8: 22.

³⁴⁰ Al-A'rāf 7: 179.

³⁴¹ Al-Furqān 25: 44.

*“Be careful with the ghuluw, indeed those before you were not destroyed with anything but the ghuluw in religion”.*³⁴²

And reported *al-Bukhārī* in his *Ṣaḥīḥ* from ‘Abd Allah ibn ‘Abbās that he witnessed ‘Umar ibn al-Khattāb saying on the *minbar* (platform):

*“I heard the Prophet saying: Do not overpraise me as the Christians did with Ibn Maryam, indeed I am His servant, so say: The servant of Allah and His Messenger”.*³⁴³

And what He (*peace and blessings be upon him*) meant to say with this was:

Do not exceed the proper bounds in praising me as the Christians did with ‘Īsā (*peace be upon him*) so they have claimed that there is divinity within him. Rather describe with that my Lord has described with, and say: the servant of Allah and His Messenger.

Therefore, when some of the delegation of Banī ‘Āmir said to him: You are our *Sayyid* (master), he (*peace and blessings be upon him*) replied to them: “The one who deserves to be (called with this name) Al-Sayyid is Allah, the Exalted” to which they said: And you are the best among us in terms of merit and rank, and the most significant in might and wealth. He said to them: “You can say that or just

³⁴² It was reported by Aḥmad in *al-Musnad*, *ḥadīth* No. 3248, al-Nasā’ī in his *Sunan* – the book of pilgrimage - picking up small stones - *ḥadīth* No. 3057 and Ibn Mājah in his *Sunan* – the book of rites – chapter: the measure of the small stone to use for throwing - *ḥadīth* No. 3029 with a sound *isnād*.

³⁴³ It was reported by al-Bukhārī in his *Ṣaḥīḥ* - the book: *Aḥādīth of the Prophets* – *ḥadīth* No 3445.

some of it without a need to exceed the limits, and do not let the devil run after him, follow his steps and to have courage to utter that which is not allowed”.³⁴⁴

He (*peace and blessings be upon him*) did not prohibit them from praising him with these expressions, but rather he stopped them at a point so that the devil would not entice them.

Anas ibn Mālik (*may Allah be pleased with him*) recalled that some people said to the Messenger of Allah:

“O our best and the son of our best, and O our master and the son of our master, whereupon the Messenger of Allah said: O people! You can say that or just some of it without a need to exceed the limits, and let not the devil go with your thinking and intellect, confuse you and adorn your desire. I indeed do not want you to raise me above my rank which Allah, the Almighty has raised me to; I am Muḥammad the son of ‘Abd Allah, His servant and Messenger”.³⁴⁵

It becomes clear from this ḥadīth that the most honoured standing of the Prophet (*peace and blessings be upon him*) is that of worship of Allah and conveying the

³⁴⁴ It was reported by Abū Dāwud in his Sunan – The book of good manners – chapter (in disliking praising) - Ḥadīth No 4806, and the Shaykh al-Albānī said: Ṣaḥīḥ (authentic).

³⁴⁵ It was reported by al-Nasā’ī in al-Sunan al-Kubrā - the book of the actions of the day and night – chapter: stating the difference of reports when one says: “our sayyid and my sayyid” - ḥadīth No 10077 and it was reported by Aḥmad in al-Musnad with different wording - ḥadīth No 13596 and the Saikh Shu‘aib al-Arn’ūṭ said: Its chain is authentic upon the conditions of Muslim.

Message, therefore Allah honoured him with both of these traits:

﴿ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّن

دُونِ اللَّهِ ﴾

*And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad) then produce a Sûrah of the like thereof.*³⁴⁶

And He, the Almighty said:

﴿ سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۚ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ ﴾

*Glorified (and Exalted) is He (Allâh) (above all that evil they associate with Him) Who did take His servant for a Journey by night from the Sacred Mosque.*³⁴⁷

And He, the Almighty said:

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴾

*All praises and thanks are to Allâh, Who has sent down to His slave (Muhammad) the Book (the Qur'ân).*³⁴⁸

And He said:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ ۚ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

³⁴⁶ Al-Baqarah 2: 23.

³⁴⁷ Al-Isrâ' 17: 1.

³⁴⁸ Al-Kahf 18: 1.

*Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad) that he may be a warner to the 'Alamîn (mankind and jinn).*³⁴⁹

And:

﴿ مُحَمَّدٌ رَّسُولُ اللَّهِ ﴾

*Muhammad (peace be upon him) is the Messenger of Allâh.*³⁵⁰

And He, the Almighty said:

﴿ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ ﴾

*And when the slave of Allâh (Muhammad) stood up invoking (his Lord) in prayer.*³⁵¹

Hence, honouring him (*peace and blessings be upon him*) takes place indeed by obeying him and abiding by his orders and abstaining from that he prohibited, to continue following him, giving preference to his statements over any of the creation. So may the Blessing and Peace of Allah be upon him as he advised the nation, removed the grief, accomplished that which he had been entrusted with, conveyed the Message, cut off the excuses that lead to exceeding the limit with exaggeration and over praising him (*peace and blessings be upon him*) as the Christians did with 'Īsā ibn Maryam. They went to extremes towards him so

³⁴⁹ Al-Furqān 25: 1.

³⁵⁰ Al-Fatḥh 48: 29.

³⁵¹ Al-Jinn 72: 19.

that they claimed his divinity and that he is Allah or the son of Allah or one of the three that Allah is far above.³⁵²

In his book *al-Istiqāmah*, *Imām Taqiyy al-Dīn Ibn Taymiyyah* stated that some of the pious are not immune from the trial of having *ghuluw* in the religion:

“Often the people of *samā‘* can be trialed with a part of the condition of the Christians in terms of the *ghuluw* in the religion and following the desires of a people who were misguided before, even if among them there were those known for merits and righteousness. In that which they had innovated they are misguided from the way of Allah, thinking this might guide them to the love of Allah where it in fact drives from the way of Allah. They become dim-sighted from the remembrance of Allah which is His Book, namely to listen to it, to reflect on and follow it. And He, the Almighty said:

﴿ وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴾

And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him Shaitân to be a Qarîn (a companion) to him.

﴿ وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴾

And verily, they (devils) hinder them from the Path (of Allāh), but they think that they are guided aright!

﴿ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَتَسَّ الْقَرِينُ ﴾

³⁵² *Al-Şawā‘iq al-Mursalāh al-Shihābiyyah*, p. 30 – 31, edited by the Shaykh ‘Abd As-Salām ibn Barjas.

Till, when (such a one) comes to Us, he says (to his Qarîn companion) “Would that between me and you were the distance of the two easts (or the east and west)” - a worst (type of) companion (indeed)!

﴿ وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُرًا فِي الْعَذَابِ مُشْتَرِكُونَ ﴾

*It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your Qarîn) in the punishment.*³⁵³

And He, the Almighty said:

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴾

Then We have put you (O Muhammad) on a plain way of (Our) commandment. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not

﴿ إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴾

*Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Awliyâ' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn (the pious)*³⁵⁴

The knowledge of that which Allah loves is indeed that which He revealed to His servants from His Guidance. Therefore, He said in one of the two verses:

³⁵³ Al-Zukhruf 43: 36 – 39.

³⁵⁴ Al-Jâthiyah 45: 18 – 19.

﴿ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ ﴾

*And surely many do lead (mankind) astray by their own desires through lack of knowledge.*³⁵⁵

And He said in the other verse:

﴿ فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ

هُدًى مِنَ اللَّهِ ﴾

*But if they answer you not (do not believe in Islâm), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh?*³⁵⁶

None should follow what he loves so, except with the guidance of Allah and that is the Sharia of Allah which He set His Messenger upon and whosoever follows what he desires based on love and hatred without Sharia then he chases his wishes misguided.³⁵⁷

³⁵⁵ Al-An‘âm 6: 119.

³⁵⁶ Al-Qaşaş 28: 50.

³⁵⁷ Al-Istiqāmah, Vol. 1, p. 252.

The *ghuluw* is stupidity and lack of enlightenment

In his *Madārik al-Sālikīn*, *Imām Ibn al-Qayyim al-Jawziyyah* wrote:

“To stray towards one side of the *ghuluw* or the *jafā’* is considered a lack of manners. The moral is to position oneself in the middle, between the two sides neither neglecting the boundaries of Islām nor exceeding them; both of them considered aggression and Allah loves not the aggressors”.³⁵⁸

On the basis of Ibn al-Qayyim’s statement the truth is that the *ghuluw* and the *jafā’* are evil traits towards Allah, the Almighty and towards the group or the person towards whom the *ghuluw* or the *jafā’* is addressed. However, what makes the *mughālī* (who exaggerates) distinguished from the *mujāfi* (who neglects) is that **stupidity**; inadvertence and ignorance are deep-rooted in him [*mughālī*] unlike the *mujāfi* who is dominated by his hard heart and stubbornness.

Imām Awzāi said:

“I was informed that ‘Īsā Ibn Maryam was asked: You give life back to death? He answered: Yes! With the permission of Allah. He was then asked: And you cure the blind? He said: Yes! With the permission of Allah. He finally was asked: So, what is the cure for stupidity? He said: This is what has been made tired”.³⁵⁹

³⁵⁸ *Madārij al-Sālikīn*, Vol. 2, p. 443.

³⁵⁹ *Akhbār al-Ḥamqā wa al-Mughaffalīn*, p. 23.

One of the well-versed said:

“If you are informed that a rich person becomes poor then believe that; and if you come to know that a poor person turns out to be rich then believe that; and if you are told that a living person dies you should believe that; and if you learn that a fool benefits from rationale then believe it not!”³⁶⁰

In describing the exaggerating lover or the foolish friend ‘Alī Khān al-Madanī said in his excellent poem:

Do not accompany the foolish.

To have a rational evil enemy is better than an ignorant friend

Indeed, accompanying the foolish is of the most significant calamities

Due to his foolishness and deeply involvement in it, he likes doing ugly deeds and for you to be like him

He regards the ugly as good and he hates advice...

It was authentically reported from the Messiah:

I have treated every blind and deformed leprous,

But never could treat the foolish.

I say:

“these lines of poetry are witty, as for the first part, it was a report which I came across in the tafsīr of al-‘Ayyāshī

³⁶⁰ Ibid.

from Mas‘adah ibn Şadaqah from the Imām Ja‘far al-Şādiq in relation to following verses:

﴿ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلَالًا يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ، فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴾

And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations; Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought.

Imām Ja‘far al-Şādiq said: the bees are the Imāms, the mountains are the Arabs, the trees are freed supporters, in that which the trellis means the children and the slaves who are not yet freed and he supports Allah, the Messenger and the Imāms, and as for the fruits that vary in types then those are the different sciences which the Imāms teach their followers.³⁶¹

According to this *bāṭinī* (mysterious) explanation ascribed to Ja‘far – *may Allah free him from this lie* – the bees are the Imāms of Ahl-al-Bait, and that which comes from the bees bellies is the knowledge!

However, the Ahl-al-Bait of the Prophet (*peace and blessings be upon him*) clarified their position on this unconscious ideology which people apply to them.

Reported Yaḥyā ibn Sa‘īd from *Imām ‘Alī ibn al-Ḥussain* that he said:

³⁶¹ *Taḥfīr al-‘Iyyāshī*, Vol. 2, p. 263.

“O people of Irāq! Love us the love of Islām and do not love us the love of idols thus your love continued to be on us until it became a disgrace for us)”.³⁶²

Imām Ibn Sa‘d in *al-tabqāt al-Kubrā* stated:

“O people! Love us the love of Islām, so your love continues to be upon us until it becomes a dishonour on us”.³⁶³

And in another narration:

*Love us the love of Islām, so by Allah that which you are saying continued to be on us until you made us hated by people.*³⁶⁴

Sufyān ibn ‘Ubaidullah said: A group of people came to ‘Alī ibn al-Ḥussain and they praised him so he said: What liars you are! And how much courage you have for Allah. We are among the pious of our people and it is sufficient for us.³⁶⁵

This *Ṣanamiyyah* which Imām ‘Alī ibn al-Ḥussain expressed connects to what we see today with our eyes in many parts of the Islamic world in the form of engagement with the graves of the ‘Awliyā’ and the pious, especially the Ahl-al-Bait among them. Perhaps, the most truthful comment that one can use to review these (religious) ceremonies practiced at these graves is that which was stated by the Shī‘ite authority *Muḥammad Hussain Faḍl Allah*:

³⁶² *Siyar A‘lām al-Nubalā’*, Vol. 4, pp. 389 – 390.

³⁶³ *Al-Ṭabqāt al-Kubrā*, Vol. 5, p. 214.

³⁶⁴ *Ibid.*

³⁶⁵ *Ibid.*

“We find that the people who go towards the grave (of the Prophet or the Walî) to kiss the grave, to hold on to it, to converse means imagining the one inside as an existing entity. This represents a type of immobilizing the sacred or glorified personality where people unconsciously worship the object. Hence, when they sit next to the statue of the Virgin Mary or the idol of Jesus Christ, (*peace be upon him*), or when they sit in front of the grave of a Prophet, Walî or Imām we find that the material element they are engaging with is prevailing in their mind and it is as if they are devoting themselves to worship. I therefore imagine that there is a type of unconscious idolatry that exists within the believers among the Muslims or Christians to the personalities whom they sanctify through these forms during what are considered religious ceremonies. People hang icons around necks with the picture of Jesus Christ or Virgin Mary and we even find those who do the same with the picture of Imām ‘Alī or Imām al-Khomeini!”³⁶⁶

I wish that these large numbers of people who crawl to the doorsteps and the graves would wake up from their deep sleep where they are led unconsciously and without attention towards idolatry similar to that of the non-Muslims.

³⁶⁶ *Majallah al-Ma‘ārij*, Issue: 28 – 31, pp. 624 – 625, transmitted from a the book: *Ma’sāh al-Zahrā’* – Part 5 by Ja‘far Murtaḍā al-‘Āmilī.

Ahl-al-Bait against the *ghuluw* and false sanctification

The love of Ahl-al-Bait of the Prophet (*peace and blessings be upon him*), to support them and defend them is an excellent significant fiducial from which the feelings of truthful believers surge, frequently the love remains an Islamic and faithful love undisturbed by the distortion of liars. But when the love exceeds the limits of the Sharia then indeed it turns without fail to hatred and enmity to Ahl-al-Bait of the Prophet. That is due to the fact that to fabricate lies against the devout and righteous people and to ascribe that which contradicts their religion and morals to them, cannot be considered under any circumstances to be love and allegiance.

If it was permissible for us, for arguments sake, to ask the Messiah about his view and position in regards to those who - with the excuse of love and support - went to extremes towards him and ascribed to him that which he did not say, do you think that the Messiah would allow the this 'loving' *mughālī* to gather with him in Paradise near Allāh, the All-Blessed, the Almighty, the Owner of Majesty and Honour? Or would he describe him as evil to Allah and free himself from him and his deed and that which he had spoiled in the religion and 'aqeeda authored by Allah?

The most hated people to the Messiah are those who exceeded the proper bounds towards him and made him at times to be equivalent to Allah and at other times a son to Him, and misrepresented his Message for which he was sent, and fabricated idolatrous creeds.

And Allah, the Almighty has informed about the position of the Messiah from the Christians:

﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَىٰ ابْنَ مَرْيَمَ ۗ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي ٱلْهَيْبَةَ مِن دُونِ ٱللَّهِ ۗ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَن ٱقُولَ مَا لَيْسَ لِيٓ بِحَقِّ ۗ إِن كُنتَ قُلْتُهُٗ فَقَدْ عَلِمْتَهُٗ ۗ تَعَلَّمْ مَا فِي نَفْسِي وَلَا ٱعْلَمْ مَا فِي نَفْسِكَ ۗ إِنَّكَ ٱنتَ ٱلْعَلِيمُ ٱلْغُيُوبِ ۗ﴾

And (remember) when Allâh will say (on the Day of Resurrection): “O ‘Iesâ, son of Maryam! Did you say unto men: ‘Worship me and my mother as two gods besides Allâh?’ “ He will say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen)

﴿مَا قُلْتُ لَهُمْ ۗ إِلَّا مَا ٱمْرَأْتَنِي بِهِٗ ۗ أَن ٱعْبُدُوا ٱللَّهَ رَبِّي وَرَبَّكُمْ ۗ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۗ فَلَمَّا تَوَفَّيْتَنِي كُنتَ ٱنتَ ٱلرَّقِيبَ عَلَيْهِمْ وَأَنتَ ٱلْعَلِيُّ ۗ شَىْءٌ شَهِيدٌ ۗ﴾

“Never did I say to them aught except what You (Allâh) did command me to say: ‘Worship Allâh, my Lord and your Lord.’ And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things.”³⁶⁷

³⁶⁷ Al-Mâ'idah 5: 116 – 117.

Yes, the Christians have claimed that and conjured up reports, stories and dreams, built churches, made crosses and pictures, and erected statues representing the crucifixion of the Messiah – the deity! They furthermore spent wealth and time, and made every effort, and shed blood, all for the false impression that exists without proof!

Unrestrained love is a misfortune for the one concerned and for the people. The pious believer controls his love and remains within the confines of the true religion.

The situation with Ahl-al-Bait differs not much from that of the Messiah. The most despised people to Ahl-al-Bait are not the *nawāṣib* who declared enmity against them publicly and cheated them, for these are clear enemies who are disgraced and abandoned. The fear should mostly be from those who wore the clothes of Ahl-al-Bait and spoke on their behalf, were excessive towards them, attributed to them the characteristics of divinity and misconstrued their mission, which is taken from the source of their master Muḥammad (*peace and blessings be upon him*).

In relation to this, *Imām Ja‘far al-Ṣādiq* said:

“There is no one more of an enemy to us than him who claims our love for himself”³⁶⁸.

He also says:

“Among those who claim this affair [the love of Ahl-al-Bait and following them] who is more evil than the Jews, the Christians, the Magi and the polytheists”³⁶⁹

³⁶⁸ *Rijāl al-Kashshī*, p. 373 – Report No 555.

The Ahl-al-Bait of the Prophet (*peace and blessings be upon him*) are not to be held to account for that which the people produced in their times and afterwards in terms of creeds and thoughts that have nothing to do with their faith, religion and morals, but rather the *ghulāh* are the only ones to be held responsible. The position of Ahl-al-Bait was so severe from the *ghulāh*, expressing their annoyance of innovations and actions of disbelief that were related to their methodology and pure mission.

Al-tūsī reported from Ibn Nabātah who said: *Imām ‘Alī* declared:

“Oh Allah! I am indeed free from the *ghulāh* as ‘Īsā ibn Maryam was with the Christians. Oh Allah! Desert them always in times of need and do not support any of them”.³⁷⁰

Al-Ḥumairī reported from al-Fuḍail ibn ‘Uthmān, he said: I heard *Abā ‘Abd Allah (Imām Ja‘far al-Ṣādiq)* saying:

“Fear Allah; glorify Allah and honour His Messenger; do not give preference to anyone over the Messenger of Allah (*peace and blessings be upon him*), indeed Allah, the Exalted favoured him. Love the Ahl-al-Bait of your Prophet in the right manner and do not exaggerate, do not separate and say that which we are not saying”.³⁷¹

Reported al-tūsī from Fuḍail ibn Yasār: The *Imām al-Ṣādiq* said:

³⁶⁹ *Bihār al-Anwār*, Vol. 65, p. 166; and *Rijāl al-Kashshī*, p. 364 – Report No. 528.

³⁷⁰ Al-Ṭūsī, *al-Amālī*, p. 650; and *Bihār al-Anwār*, Vol. 25, Vol. 266.

³⁷¹ *Bihār al-Anwār*, Vol. 25, p. 269.

“Be aware... for the *ghulāh* are the most evil among the creation of Allah”³⁷².

He furthermore used to declare his denial from the *ghulāh*, saying: “May Allah curse whoever is saying about us that which we do not say about ourselves and may Allah curse who disassociates us from the worship of Allah who created us. To Him is our return...”³⁷³

Reported Ibn Bābawaih al-Qummī in ‘*Uyūn Akhbār al-Riḍā*’ from *Imām ‘Alī al-Riḍā* his statement:

“May Allah curse the *ghulāh*. Should they not be Jews? Should they not be Christians? Should they not be Magis? Should they not be the *Qadariyyah* (the fatalists)? Should they not be the *Murji’ah*? Should they not be the *Harūriyyah*? Then he said: Do not sit with, nor make friends with them and free yourselves from them as Allah is free from them”³⁷⁴.

Abū Hāshim al-Jafīrī says: I asked *Abā al-Ḥasan* (‘*Alī al-Riḍā*’) about the *ghulāh* and the *Mufawwiḍah*, he said:

“The *ghulāh* are disbelievers and the *Mufawwiḍah* are polytheists, whosoever sits, mixes, eats, or drinks with them or keeps in touch with them, or gives them his daughter for marriage, or marries from them, or believes in them, or entrusts them with a trust, or believes their reports, or helps them even with half a word, he, by doing so, comes out of the *Wilāyah* (guardianship) of Allah, the Great and Almighty

³⁷² Al-Ṭūsī, *al-Amālī*, p. 650; and *Biḥār al-Anwār*, Vol. 25, p. 265.

³⁷³ *Ikhtiyār Ma’rifah al-Rijāl*, Vol. 2, p. 489; and *Biḥār al-Anwār*, Vol. 25, p. 297.

³⁷⁴ ‘*Uyūn Akhbār al-Riḍā*, Vol. 1, p. 216.

and the Wilāyah of the Messenger of Allah (*peace and blessings be upon him*).³⁷⁵

³⁷⁵ *Uyūn Akhbār al-Riḍā*, Vol. 1, p. 219.

Those that are cursed by Allah and cursed by Ahl-al-Bait

Our familiarity with Ahl-al-Bait confirms to us that they are indeed followers of the Messenger of Allah (peace and blessings be upon him), they curse whom Allah and His Messenger curse, and they are free from those Allah and His Messenger are free from. For this reason their position towards those who abuse the religion of Allah, the Almighty was severe at all times.

Evidences for that from the history are well known that there is no need to tell about.

Moreover, the scholars of the Ummah are commanded by Allah, the Almighty to clarify the truth, remove dubiosity, and to uncover falsehood especially if it becomes public, or ascribed to the best of the creation such as the companions and Ahl-al-Bait.

Allah, the Almighty said in His Well-Established Book:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ

أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ﴾

Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾

*Except those who repent and do righteous deeds, and openly declare (the truth). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.*³⁷⁶

In *al-Kāfi*, there is a ḥadīth which is ascribed to the Messenger of Allah (*peace and blessings be upon him*):

*“If innovations manifest in my Ummah the scholar should bring to light his knowledge, and whosoever does not then upon him is the curse of Allāh”*³⁷⁷

It is clear from here that the first one among people who deserves the curse of Allah, the Almighty is he who conceals the knowledge, particularly when innovations are spread! However, the methodology of the people of faith in dealing with the people of innovation and *ghuluw* is to be free from them and warn others.

Also, al-Kulainī reported in *al-Kāfi* from the Prophet that he said:

*“Whosoever comes to a man of innovation and honours him he is indeed seeking to destroy Islām”*³⁷⁸

³⁷⁶ Al-Baqarah 2: 159 – 160.

³⁷⁷ *Al-Kāfi*, Vol. 1, p. 54 (chapter: Innovation, opinion and juristic reasoning), Report 2.

³⁷⁸ *Al-Kāfi*, Vol. 1, p. 54 (chapter: Innovation, opinion and juristic reasoning), Report 3.

The *Imām ‘Alī al-Riḍā*, who is one of the scholars of Ahl-al-Bait, considered refuting the people of innovation as a form of jihād for the sake of Allah, he said:

“Whosoever disproves the innovation of an innovator then that is one of the ways of Allah”.³⁷⁹

On the other hand, *Imām al-Bāqir* deduced that innovation in the religion is minor *Shirk*.³⁸⁰ This is due to the fact that innovation in religion is an additional legislation over that of Allah, and in that one is striving to equal Allah, the Almighty who is the only one who possesses the right to legislate. Nevertheless, if it wasn't for the fact that the innovator is using his own interpretation Allah, the All-Wise would consider him to be *Mushrik* rather than astray and aberrant.

Innovations are two types:

- 1- **innovation which leads to disbelief**
- 2- **innovation which does not lead to disbelief.**

The innovation which leads to disbelief either contradicts the purity of two testimonies, thus those involved therein are declared with to be disbelievers and are not excused with ignorance, interpretation and doubts. Or does not contradict the purity of two testimonies but contradicts the established fundamentals of religion, this can be excused with ignorance, interpretation and doubts, but after the conclusive argument (Hujjah) is established and doubts are cleared with authentic evidences, thus those involved therein are declared with to be disbelievers.

³⁷⁹ *Fiqh al-Riḍā*, p. 383.

³⁸⁰ *Al-Maḥāsin*, Vol. 1, p. 207.

The innovation which does not lead to disbelief is that which does not contradict the established fundamentals of religion, and those involved therein are not declared with to be disbelievers ... but after the conclusive argument (Hujjah) is established on them and their doubts are cleared with authentic evidences, they would be considered transgressors.

History reports that Ahl-al-Bait have been tested, in a way unlike the rest of the people, with those that would relate to them falsehood to the point that deluded groups claiming to be related to them became numerous.

Whilst mentioning how the atheists, innovators and liars misrepresented his fathers who represent the Ḥussainī ‘Alawī part of Ahl-al-Bait, the *Imām Ja‘far al-Ṣādiq* said:

“ We, Ahl-al-Bait, are truthful. As a result of some liars who lie about us to people our truthfulness is weakened. The Messenger of Allah (*peace and blessings be upon him*) was the most truthful among human beings in language and Musailimah used to lie against him. Also, the commander of the believers (‘Alī) was the most truthful among those whom Allah created after the Messenger of Allah (*peace and blessings be upon him*) and the one who used to lie against him and tried to disprove his truthfulness was ‘Abd Allah ibn Saba’, may Allah curse him. On the other hand, Abû ‘Abd Allah al-Ḥussain ibn ‘Alī was tested with al-Mukhtār.

Abû ‘Abd Allah mentioned al-Ḥārith al-Shāmī and Banān, and he said: They both used to lie against ‘Alī ibn al-Ḥussain. After that, he cited al-Mughīrah ibn Sa‘īd, Buzai‘an, Abā al-Khattāb, Mu‘ammar, Bashshār al-Ash‘arī,

Ḥamzah al-Zubaidī and Ṣā'id al-Nahdī, then he said: May Allah curse them. We are not excluded from a liar who lies about us... May Allah test the liar with iron heat”³⁸¹.

Those *ghulāh* passed away but their sentiments remained present within people even after their deaths. Therefore, Ahl-al-Bait observed the warning of the *mughālī* whose fast-spreading campaign had defamed them

This warning was about the following thoughts and persons:

1-Those who ascribe to the Imāms of Ahl-al-Bait the *-tafwīd* (give authorization)even by adding the expression (*with the Permission of Allah*)!

The *tafwīd* in connection to Ahl-al-Bait can mean many things, for example:

The First meaning of Tafwīd:

The *tafwīd* in the creation, subsistence, putting to death and to giving life, with the meaning that Allah, the Almighty created the Prophet (*peace and blessings be upon him*) and the Imāms of Ahl-al-Bait then He authorized them the matter of the creation, that they create, provide with the means of subsistence, put to death and give life.

This is clear disbelief, traditional and intellectual evidences indicate that it is impossible to happen and no rational doubts the one who states that to be disbeliever.

³⁸¹ *Rijāl al-Kashshī*, Vol. 2, p. 593.

Similar to that has been stated by ibn Bābawaih al-Qummī in *al-I'tiqādāt* by saying:

“It was reported from Zurārah: I said to the Imām Ja‘far al-Şādiq: A man from the offspring of ‘Abd Allah ibn Saba’ claimed the *tafwīd*. He (*may Allah be pleased with him*) asked: What is the *tafwīd*? I said: He says: Allah, the Great and Almighty created Muḥammad (*peace and blessings be upon him*) and ‘Alī, then He empowered both of them with the matter, thus they created and provided with the means of subsistence, they gave life to people and made them die. As a result he said: He, the enemy of Allah, has lied. Go back to him and recite to him the verse which is in Sûrah al-Ra‘d:

﴿ قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا
ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا
كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴾

Say (O Muḥammad) “Who is the Lord of the heavens and the earth?” Say: “(It is) Allâh.” Say: “Have you then taken (for worship) Awliyâ’ (protectors) other than Him, such as have no power either for benefit or for harm to themselves?” Say: “Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them.” Say: “Allâh is the Creator of all things; He is the One, the Irresistible.”³⁸²

³⁸² Al-Ra‘d 13: 16.

Then I went to the man and informed him of what al-Şādiq said, and it was as if I had stricken him dumb, or he said: it was as though he had become mute”.³⁸³

The Second meaning of Tafwīd:

Allah, the Almighty has authorized the Imāms of Ahl-al-Bait to make lawful whatever they wish and to forbid whatever they wish or to change some of that He revealed to the Prophet (*peace and blessings be upon him*), and there is no rational who would say that and whosoever says it exits from the religion of Islām.

An example of that is what Ibn Bābawaih al-Qummī reported from Yāsir al-Khādīm that he said to the Imām ‘Alī al-Riḍā:

“What is your view regarding the *tafwīd*? He answered: Allah authorized the Prophet (*peace and blessings be upon him*) the affair of His religion and said:

﴿ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

*And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).*³⁸⁴

But the Power of creating and providing the subsistence is not authorized to him. Then he said: Allah the Great and Almighty says:

³⁸³ *Al-I‘tiqādāt*, p. 100.

³⁸⁴ Al-Ḥashr 59: 7.

﴿ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ

مِنْ ذَلِكَ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿﴾

Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that? Glory is to Him! And Exalted is He above all that (evil) they associate (with Him).³⁸⁵

In his book *Tatawwur al-Mabānī al-Fikriyyah li al-Tashayyu* **Dr. Hussain al-Madrasī** stated that:

“The third and fourth Hijrī decades witnessed a development in the movement of the *ghuluw*, where a group from the Shī‘ah extremists appeared deriving their thoughts and theories from the Kīsāniyyah sect,³⁸⁶ forming an extension to their view that the Ahl-al-Bait of Muḥammad are beings above normal human beings with absolute knowledge that includes the unseen and have power to act freely in the creation. This new hybrid group did not consider the Prophet (*peace and blessings be upon him*) and the Imāms as deities, but they rather believed that Allah, the Almighty authorized to them the affairs of the creatures in terms of creating and providing. Moreover, He has given them the jurisdiction to make laws, accordingly they can practically perform all the actions that the Creator can with

³⁸⁵ ‘*Uyūn Akhbār al-Riḍā*, Vol. 1, p. 219; and al-Rūm 30: 40.

³⁸⁶ Al-Kīsāniyyah: They are the ones who came with the statement of the leadership of Muḥammad ibn al-Ḥanafīyyah and that he is ‘al-Mahdī al-Muntaẓar’, the expected and promised Mahdī and that he is in the mountains of Riḍwā and that he did not die and will return.

one difference - that the Power of the Creator is original whereas their power is a branch that follows His Power”³⁸⁷.

Al-Majlisī said:

“The *Mufawwidah* are a division stemming from the *ghulāh* and their reason for separating from the rest of the *ghulāh* is: They acknowledge that the Imām was created; denying pre-existence for them and despite all that they add to them, that they can create and provide subtistence, they claim that Allah, the Almighty especially created them and that He authorized them to create the world including all that is therein”³⁸⁸.

2- Those who ascribe to the Imām of Ahl-al-Bait inerrancy and that they forget not:

The One who forgets not is Allah, the Almighty, but as for human beings their nature is to forget. Nevertheless, if forgetfulness and inerrancy are affirmed within the most significant people to Allah, the Almighty, namely the Prophets, may peace be upon them, then what is the case in connection to those who are lesser in rank and honour than them such as the companions and Ahl-al-Bait?

Allah the Almighty said informing about His Prophet Yûsha‘:

³⁸⁷ *Taṭawwur al-Mabānī al-Fikriyyah li al-Tashayyu‘*, p. 36

³⁸⁸ *Biḥār al-Anwār*, Vol. 25, p. 345.

﴿ قَالَ أَرَأَيْتَ إِذْ أَوْتَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُبْرَ وَمَا أُنسِينِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۗ ﴾

﴿ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ۗ ﴾

He said: “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitân made me forget to remember it. It took its course into the sea in a strange (way)!”³⁸⁹

In his dialogue with al-Khidâr, Mûsâ (*peace be upon them both*) says:

﴿ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ۗ ﴾

Mûsâ said: “Call me not to account for what I forgot, and be not hard upon me for my affair (with you).”³⁹⁰

And He says about His Prophet Muḥammad (*peace and blessings be upon him*):

﴿ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ۗ ﴾

Except (with the saying), “If Allâh wills!” And remember your Lord when you forget and say: “It may be that my Lord guides me unto a nearer way of truth than this.”³⁹¹

And He also says about him:

﴿ سَنُقَرِّكَ فَلَا تَنْسَىٰ ۗ ﴾

³⁸⁹ Al-Kahf 18: 63.

³⁹⁰ Al-Kahf 18: 73.

³⁹¹ Al-Kahf 18: 24.

*We shall make you to recite (the Qur'ân), so you (O Muḥammad) shall not forget (it),*³⁹²

As for Ahl-al-Bait, their position in regards to this matter is unrelenting.

In a report Abī al-Şalt al-Harawī said: I said to the Imām ‘Alī al-Riḍā: O son of the Messenger of Allah! Among the people in Kūfā are some who claim that the Prophet (*peace and blessings be upon him*) did not forget in his prayer, to which he said: “*They lied, may Allah curse them. The One who omits not is Allah, Whom there is no deity except Him*”.³⁹³

And in this regard *Ibn Bābawaih al-Qummī* said:

“The *ghulāh* and *al-mufawwiḍah*, may Allah curse them, deny the omission of the Prophet (*peace and blessings be upon him*), they say: If it possible for him to omit in prayer it will be possible for him to omit in conveying [the Message too], for the fact that the prayer is a religious obligation and conveying [the Message] is likewise”.³⁹⁴

Prior to Ibn Bābawaih his *Shaykh Muḥammad ibn al-Ḥasan* held the same view, where he said:

“The first stage of *ghuluw* is to deny the omission of the Prophet and the Imām”.³⁹⁵

³⁹² Al-A‘lā 87: 6.

³⁹³ ‘*Uyûn Akhbār al-Riḍā* - chapter: what was reported from al-Riḍā in regards to the manifestation of the Imām’s evidences and refuting the *ghulāh* and the *mufawwiḍah* - ḥadīth No 5.

³⁹⁴ *Man lā Yaḥḍuruh al-Faqīh*, Vol. 1, p. 234.

³⁹⁵ *Ibid.*

3- Those who ascribe the knowledge of the unseen to Ahl-al-Bait!

None knows the unseen except Allah, the Almighty as
He said:

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

*Say: "None in the heavens and the earth knows the
Ghaib (Unseen) except Allâh, nor can they perceive when
they shall be resurrected."*³⁹⁶

He, the Almighty is the One who knows all of the
unseen.

One of the very plain verses indicating this meaning is
His saying:

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

*And with Him are the keys of the Ghaib (all that is
hidden), none knows them but He. And He knows whatever
there is in the land and in the sea; not a leaf falls, but he
knows it. There is not a grain in the darkness of the earth,
nor anything fresh or dry, but is written in a Clear
Record.*³⁹⁷

And its explanation is in Surah Luqmān, where He,
the Exalted says:

³⁹⁶ An-Naml 27: 65.

³⁹⁷ Al-An‘ām 6: 59.

﴿ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا

تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).³⁹⁸

All the Messengers whom Allah has sent to His servants to guide them since the first Messenger, who was Nûh until the last one Muḥammad (*peace and blessings be upon them both*) used to confirm to their people that they did not know the unseen.

As for Nûh, Allah, the Almighty informs that he said to his people:

﴿ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ

تَزِدْرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ ﴾

“And I do not say to you that with me are the Treasures of Allâh, nor that I know the Ghaib (unseen), nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves. In that case, I should, indeed be one of the Zâlimûn (wrong-doers, oppressors).”³⁹⁹

³⁹⁸ Luqmân 31: 34.

³⁹⁹ Hûd 11: 31.

And Allah, the Almighty ordered Muḥammad to:

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّا تَتَّبِعُونَ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴾

Say (O Muhammad) “I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me.” Say: “Are the blind and the one who sees equal? Will you not then take thought?”⁴⁰⁰

However, if this is certain for the Prophets and among them the Prophet Muḥammad (*peace and blessings be upon him*) and he is the master of Ahl-al-Bait, then what is going to be the case in regard the rest of Ahl-al-Bait?

For all this, al-Kashshī reported from Abī Baṣīr: Abī ‘Abd Allah (*Ja‘far al-Ṣādiq*) asked, what are they saying? I told him: They say that you know the raindrops, the number of the stars, leaves of the trees, the weight of that which is in the sea and the amount of the soil, at this he raised his hand to the sky and said: *Glory to Allah! Glory to Allah! By Allah! None knows all these but Allah*”!⁴⁰¹

And reported al-Ḥurr al-‘Āmirī, from Sudair, he said: I and Abū Baṣīr, Yaḥyā al-Bazzār and Dāwud ibn Kathīr were together in the session room of *Abī ‘Abd Allah (Ja‘far al-Ṣādiq)*, he came out to us in a state of anger. When he sat in his place, he said: *How astonishing for some people to claim that we know the unseen, where none knows the*

⁴⁰⁰ Al-An‘ām 6: 50.

⁴⁰¹ *Rijāl al-Kashī*, p. 588.

*unseen except Allah, the Great and Almighty. I was about to beat my slave girl, but she ran away from me and I do not know in which room of the house she is!*⁴⁰²

Al-Kashshī related in his book from ‘Anbasah ibn Mus‘ab, he said: Abû ‘Abd Allah (Ja‘far al-Şādiq) said to me: What have you heard from Abī al-Khattāb? He answered: I heard him saying: You put your hand in his chest and said to him: You will comprehend without forgetting! And that you indeed know the unseen, and that you said to him that he is the bag of our knowledge, the place of our secret and the trustworthy for our living and mortal. He said: No, by Allah! No part of my body touched his body but his hand. As for his saying that I indeed know the unseen then by Allah who has no deity but Him, I do not know the unseen, and may Allah not reward me for my deceased, and bless me not in those who are still alive among me if I have said to him [that]. He said: And in front of him was a black young slave girl walking with short steps. He said: I had relation with her mother, if I knew the unseen she would not have come to me. I furthermore shared with ‘Abd Allah ibn al-Ḥasan a wall so that the land flattened with water was his share whilst the mountain was my share, if I knew the unseen the share would be the other way around. As for him claiming that I told him he is the bag of our knowledge and the place of our secret, trustworthy for our living ones and those who passed away, may Allah reward me not in our deceased and bless me not in my living ones if I told him anything of that at all.⁴⁰³

⁴⁰² *Al-Fûşûl al-Muhimmah fî ‘Uşûl al-A‘immah*, Vol. 1, p. 395.

⁴⁰³ *Rijāl al-Kashshī*, Vol 2, p. 579.

Al-Mufīd wrote in *al-Amālī* from ibn al-Mughīrah, he said: I and Yaḥyā ibn ‘Abd Allah ibn al-Ḥasan were with Abī al-Ḥasan (al-Kāẓim), then Yaḥyā said to him: May Allah make me to sacrifice for you! They indeed claim that you know the unseen, then he said: Glory be to Allāh! Put your hand on my head, by Allah, there is not a single hair in it or on my body except that it stood up...⁴⁰⁴

Al-Tabarsī reported from one of the Imāms of Ahl-al-Bait that he said on refuting the *ghulāh*:

“O Muhammad ibn ‘Alī! Allah, the Great and Almighty is far above that which they described Him with. Glory to Him and be He praised. We are not partners to Him in His knowledge nor in His might, but rather none other than Him knows the unseen, as He said in His Established Book:

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

*Say: “None in the heavens and the earth knows the Ghaib (Unseen) except Allāh, nor can they perceive when they shall be resurrected.”*⁴⁰⁵

Furthermore, I and all my fathers among the predecessors, ‘Ādam, Nūḥ, Ibrāhīm, Mūsā and other Prophets, and among the latter Muḥammad the Messenger of Allah, ‘Alī ibn Abī tālib, al-Ḥasan, al-Ḥussain and others among those who passed away, namely the Imāms up to my days and the end of my era, are servants of Allah, the Great and Almighty. Allah says:

⁴⁰⁴ Al-Mufīd, *Al-Amālī*, p. 23.

⁴⁰⁵ Al-Naml 27: 65.

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴾

“But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.”

﴿ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴾

He will say: “O my Lord! Why have you raised me up blind, while I had sight (before)”⁴⁰⁶

O Muhammad ibn ‘Alī! The ignorant and foolish among the Shī‘ah and him that the wing of a mosquito is more balanced than his religion, harmed us. I bear Allah, Whom there is no diety but Him, as witness, and it is sufficient for Him to be witness, His Messenger Muḥammad, His Angels, His Prophets and Awliyā’, and I bear you witness and all who are going to read my book, that I am freeing myself to Allah and to His Messenger from he who is saying: We indeed know the unseen or we join Allah in His dominion, and put us in a position other than that which Allah appointed and created us for, or make us exceed that, which I explained and clarified in my book.⁴⁰⁷

4- Those who ascribe to Ahl-al-Bait prophecy and prefer them over the Prophets!

Prophecy is not something that can be obtainable or chosen by people but rather it is a choosing by Allah, the Almighty as Allah says:

⁴⁰⁶ Ṭāhā 20: 124 – 125.

⁴⁰⁷ *Al-Ihtijaj*, Vol. 2, p. 288, *Bihār al-Anwār* Vol. 25, p. 267

﴿ اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

*Allâh chooses Messengers from angels and from men.
Verily, Allâh is All-Hearer, All-Seer.*⁴⁰⁸

And He, the Great and Almighty also says:

﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴾

﴿ يُشْرِكُونَ ﴾

*And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate (as partners with Him).*⁴⁰⁹

Therefore, none among the people has the right to approve the condition of a pious person and ascribe prophecy to him! For that is a right for Allah, the Almighty, not His servants as well as in claiming that there is a lie on Allah, the Almighty.

Al-Kashshī reported in his book of mens biographies, from *Abī ‘Abd Allah (Ja‘far al-Şādiq)*, he said:

“Who says that we are Prophets, may the curse of Allah be upon him, and who doubts that, may the curse of Allah be upon him”.⁴¹⁰

And he also reported from Abī Başīr, he said:

⁴⁰⁸ Al-Ĥajj 22: 75.

⁴⁰⁹ Al-Qaşaş 28: 68.

⁴¹⁰ *Rijāl al-Kashī*, Vol. 2, p. 590.

“Abû ‘Abd Allah (Ja‘far al-Şādiq) said to me: O Abā Muḥammad! I am free from him who claims that we are Lords. I said: May Allāh be free from him. He said: I am free from him who claims that we are Prophets. I said: May Allāh be free from him”.⁴¹¹

If ascribing Prophecy to the Imāms of Ahl-al-Bait is considered an act of disbelief and can recant one's religion, and he and the one who doubts that deserve to be cursed, then how about favouring the Imāms over the Prophets of Allah, the Almighty? No doubt that is indeed more apparent disbelief and deception than the statement of them being Prophets.

5- Those who ascribe to Ahl-al-Bait that they can benefit and harm them!

Profiting and harming is in the Hand of Allah, the Almighty alone, and the most honoured among the creation Muḥammad (*peace and blessings be upon him*) was asked by His Creator, the Great and Almighty to say to people:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْبَرْتُ مِنْ

الْحَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

Say (O Muhammad) “I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I

⁴¹¹ Ibid.

am but a warner, and a bringer of glad tidings unto people who believe."⁴¹²

And He, the Great and Almighty says in Sûrah al-Jinn:

﴿ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴾

Say (O Muhammad) "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."

﴿ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴾

*Say: "It is not in my power to cause you harm, or to bring you to the Right Path."*⁴¹³

In his tafsîr *al-Tibyân* al-tûsî said:

"Allah, the Almighty commanded His Prophet (*peace and blessings be upon him*) to say to the *mukallaftin*: I cannot drive back the harm from you nor can I deliver the good to you, but rather Allah, the Almighty is indeed capable [to do that]. On the other hand, I am indeed able to call you to the good and direct you to the way of rationality, thus if you accept you will attain the reward and the benefit and if you reject it you will get the punishment and painful torment, then He also said:

﴿ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴾

⁴¹² Al-A‘râf 7: 188.

⁴¹³ Al-Jinn 72: 20 – 21.

*Say (O Muhammad) "None can protect me from Allāh's punishment (if I were to disobey Him), nor should I find refuge except in Him."*⁴¹⁴

He cannot be protected from Allah if he wishes in terms of punishment, there is no other refuge to turn to for safety from that which Allah, the Almighty wishes to do in regards to punishment and pain".⁴¹⁵

If this is the condition of the Prophet (*peace and blessings be upon him*) and he is the master of the children of 'Ādam, then how about Ahl-al-Bait when they are less in grade than him in terms of merit and rank and they are his followers?

What a beautiful statement the Imām Ja'far al-Şādiq made while he was freeing himself to Allah, the Almighty from the *ghuluw* in connection to him where he says:

"Some people lie about me. What is wrong with them? May Allah make them taste the heat of iron. By Allah, we are not but servants of Him who created and chose us. We are unable to harm nor to benefit and if He bestows His Mercy on us then it is with His Mercy, and if He punishes us then it is due to our sins. And by Allah! We do not have any evidence against Allah, nor do we have acquittal from Allah. Indeed, we are going to die, be buried, resurrected, made to stand and be asked. Woe to them! What is wrong with them? May Allah curse them. They have harmed Allah and harmed His Messenger (*peace and blessings be upon him*) in his grave, as well as the commander of the believers, Fāṭimah, al-Ḥasan, al-Ḥussain,

⁴¹⁴ Al-Jinn 72: 22

⁴¹⁵ *Tafsīr al-Bayān*, Vol. 10, p. 157.

‘Alī ibn al-Ḥussain and Muḥammad ibn ‘Alī... I bear you witness that as a person who was born from the Messenger of Allah I will have no acquittal from Allah, if I obey Him He will have His Mercy on me and if I disobey Him He will punish me a severe punishment”.⁴¹⁶

Also, reported al-Kashshī that Ja‘far ibn Wāqid and a group of Abī al-Khattāb companions were mentioned to Imām Ja‘far, it was said to him: He became as *namrūd*⁴¹⁷, because he said that the meaning of Ilah (deity) in the following verse is Imam.⁴¹⁸

The verse is:

﴿ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ ﴾

"And it is Allah who is deity in the heaven, and deity on the earth "

Then, Ja‘far al-Ṣādiq said: “No, by Allah! Never he and I can be under one roof. They are worse than the Jews, Christians, Magi and the polytheists. By Allah! None has belittled the Magnificence of Allah as they did... And by

⁴¹⁶ *Rijal Al-Kashi*, Vol. 2, pp. 491 – 492.

⁴¹⁷ He is one of the false deities who was at the time of Prophet Ibrāhīm and Allah narrated his story in the holy Quran (see: Al-baqara: 2: 258).

⁴¹⁸ Similar to this though has slipped into the Tafsīr of ‘Alī ibn Ibrāhīm al-Qummī’ who interpreted the saying of Allāh, the Almighty “And the earth shines with the Light of its Lord” with a fabricated narration from the Imām Ja‘far al-Ṣādiq which he is attributed to have said: The Lord of the earth means the Imām of the earth. So I asked: If he comes out what will happen? He replied: Then the people will be in no need of the light of the sun nor of the light of the moon and will do with the light of the Imām. (See *Tafsīr al-Qummī*, Vol.2, p. 253).

Allah, if ‘Īsā were to confirm that which the Christians said, Allah would have made him deaf until the Day of the Judgment. And by Allah, if I were to confirm that which the people of Kūfā are saying the earth would have taken me, and I am not but a possessed servant who can do nothing, neither harm nor benefit”.⁴¹⁹

And he also says: May Allah curse who says about us that which we do not say about ourselves, and may Allah curse him who takes out the worship of Allah who created us and to Him is our return.⁴²⁰

6- Those who ascribe to Ahl-al-Bait the hiding one of their Imam for the need of people.

In (Rijāl al-Kashshī) that one person said to *Imam Rida*: may Allah make me a sacrifice to you, there are some people who belief that your father (mûsa kaẓim) has not died. He said:

“they are lying, in fact they disbelieve in what Allah has revealed on the Prophet Mohammad (peace and blessings be upon him), and if Allah wish to prolong the age of any person for people's need he would prolong the age of the Prophet Mohammad (peace and blessings be upon him)”

⁴²¹

⁴¹⁹ *Rijāl al-Kashshī*, Vol. 2, 589 – 590.

⁴²⁰ *Rijāl al-Kashshī*, Vol. 2, 489.

⁴²¹ *Rijāl al-Kashshī*, Vol. 2, 759.

7- Those who ascribe to Ahl-al-Bait the delaying of the *Maghrib* prayer from its prescribed time!

The apparent reality that cannot be hidden from anybody is that the actual time for the *Maghrib* prayer is when the sun disappears, and not by the departure of the red twilight which is an extension of sun rays. And the principle in this matter is to be learnt from Fiqhi Islamic texts such as the saying of the Prophet (*peace and blessings be upon him*) where al-‘Abbās ibn ‘Abd al-Muṭṭalib (*may Allah be pleased with him*) reports from him:

“My Ummah will continue to be upon the *fiṭrah* as long as they delay not the *Maghrib* until the stars become interlaced”.⁴²²

Regarding this Rāfi‘ ibn Khadeej al-Anṣārī (*may Allah be pleased with him*) said:

“We used to pray *Maghrib* at the time of the Messenger (*peace and blessings be upon him*), one of us would leave and be able to see the place of his arrows”.⁴²³

⁴²² It was reported by Ibn Mājah in his Sunan – the book of prayer – chapter: the time of the *Maghrib* prayer - ḥadīth No 689, and reported by Aḥmad (23582) and Abū Dāwud – the book of prayer – a chapter on the time of *Maghrib* - ḥadīth No 418 from the ḥadīth of Abū Ayyūb al-Anṣārī.

⁴²³ Reported by al-Bukhārī in his *Ṣaḥīḥ* - the book: the time of the prayers – chapter: the time of *Maghrib* - ḥadīth No 559; and Muslim in his *Ṣaḥīḥ* - the book of mosques and the places of prayer – chapter: The clarification that the beginning of the time of *Maghrib* is when the sunsets - ḥadīth No 673.

Thus the action of the Prophet (*peace and blessings be upon him*) is obligatory upon all Muslims, and if the Prophet says “*pray as you have seen me praying*”⁴²⁴ then the Muslim is requested to observe the times of the prayer in a perfect way, as neglecting the time of the prayer is in fact neglecting the prayer itself.

However, the obligation to observe the timing of the prayer is dogmatic that needs no additional intervention as Allah, the Almighty says in the Established Book:

﴿فَإِذَا قُضِيَتْمُ الصَّلَاةُ فَأَذْكُرُوا اللَّهَ فِيمَا وَفَعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ

فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

*When you have finished As-Salât (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salât. Verily, As-Salât is enjoined on the believers at fixed hours.*⁴²⁵

Therefore, Ahl-al-Bait – and they are followers of the Messenger (*peace and blessings be upon him*) – used to be of the most concerned people in connection with praying on time.

Al-Kulainī recorded in *al-Kāfi* from Ibn Sinān from *Ja‘far al-Şādiq*, he said:

⁴²⁴ Reported by al-Bukhārī in his *Şaḥīḥ* - the book: The call for the prayer – chapter: The call for the prayer for the traveller - ḥadīth No 631; and ‘*Awālī al-La‘ālī*, Vol. 1, p. 197.

⁴²⁵ *Al-Nisā’* 4: 103

“*The time of Maghrib [prayer] is when the sunsets down so that its disk disappears*”.⁴²⁶

Reported al-Ḥurr al-‘Āmilī in *Wasā’il al-Shī‘ah* from Dāwud ibn Farqad: I heard my father asking *Abā ‘Abd Allah (Ja‘far al-Ṣādiq)* -: When does the time of the *Maghrib* [prayer] enter? He replied:

“*When its kursi disappears. I asked: And what is its kursi? He said: Its disk. I asked: And when does it finish? He said: When you look at it and you see it not*”.⁴²⁷

And he also reported from Zurārah: *Abū Ja‘far al-Bāqir* said:

“*The time of Maghrib is when the disk disappears, so if you see it after that and you have already prayed you have to pray again*”.⁴²⁸

Reported al-tūsī in *Tahdhīb al-Aḥkām*, from Ismā‘īl ibn Jābir, he said: I asked him (Ja‘far al-Ṣādiq) about the time of *Maghrib*, he answered: “*It is from the sunset until the withdrawing of the twilight*”.⁴²⁹

⁴²⁶ *Al-Kāfī*, Vol. 3, p. 280 and authenticated by Ayatollah Muḥammad Ṣādiq al-Rūḥānī in *Fiqh al-Ṣādiq*, Vol. 4, p. 41.

⁴²⁷ Authenticated by Ayatollah al-‘Uẓmā Abū al-Qāsim al-Khoei in *the Book of Prayer*, Vol. 1, p. 257, the explanation, and it was authenticated by Ayatollah al-‘Uẓmā Muḥammad Ṣādiq al-Rūḥānī in *Fiqh al-Ṣādiq*, Vol. 4, p. 43.

⁴²⁸ *Wasā’il al-Shī‘ah*, Vol. 4, p. 167, and it was authenticated by Ayatollah al-‘Uẓmā Muḥammad Ṣādiq al-Rūḥānī in *Fiqh al-Ṣādiq*, Vol. 4, p. 41.

⁴²⁹ *Tahdhīb al-Aḥkām*, Vol. 2, p. 258 and it was authenticated by Ayatollah al-‘Uẓmā Abū al-Qāsim al-Khoei in *the Book of Prayer* Vol. 1, p. 258.

Narrated al-tûsî in *al-Amālî*, from Ruzaiq, he said:

*Abû ‘Abd Allah used to pray the Maghrib when the disk disappeared before the stars appeared.*⁴³⁰

Furthermore, the Imāms from Ahl-al-Bait were very concerned with freeing themselves from those who innovated the view that sunset is established by the disappearance of the red twilight.

Reported al-tûsî with an authentic chain from Dhuraiḥ: I said to Abî ‘Abd Allah: Some people among the companions of Abî al-Khattāb regard the entering into evening for the *Maghrib* prayer to be when the stars become interlaced. He said: I am free from whosoever does that deliberately.

And via al-tûsî also with a chain authenticated by al-Khoei, from *Imām al-Riḍā*, he said:

“Indeed, Abā al-Khattāb corrupted the common-people in Kûfah as they did not used to pray *Maghrib* until the twilight disappeared”.⁴³¹

Ibn Bābawaih al-Qummî reported from the *Imām Ja‘far al-Şādiq*, he said:

“He is cursed; he is cursed, him who delays the *Maghrib* [prayer] seeking its reward, and it was said to him: The people of Irāq delay the *Maghrib* [prayer] until the stars

⁴³⁰ *Al-Amālî*, p. 695.

⁴³¹ *M’jam Rijāl al-Ḥadīth*, Vol. 15, p. 270. (And these two narrations were authenticated by Ayatollah al-‘Uẓmā Abû al-Qāsim al-Khoei).

become interlaced. To which he said: This is part of the actions of the enemy of Allah, Abī al-Khattāb”⁴³².

After listing the reports related to this chapter, the departed authoritative Shī‘īte source Abū al-Qāsim al-Khoei concluded the following:

“Muḥammad ibn Abī Zainab was a misguided and a misleading man of a corrupted ‘aqeeda, and despite the fact that some of these reports are weak, the authentic examples thereof are sufficient”⁴³³.

⁴³² *Man lā Yaḥḍuruh al-Faqīh*, Vol. 1, p. 220.

⁴³³ *Ma‘jam Rijāl al-Ḥadīth*, Vol. 15, p. 270.

How do the Twelver scholars view the twelve Imāms among Ahl-al-Bait?

The position of Ahl-al-Bait that rejects both the *ghuluw* (exaggeration) and those who exaggerate and which warns from them and their thoughts is enough to cut off the relation between the *ghulāh* and those who love Ahl-al-Bait, the truthful who know about the limits of Allah, the Almighty.

Nevertheless, the reality is that many Shī‘ite sects still raise the banner of following Ahl-al-Bait and loving them, while differ with them in their ‘aqeeda and methodology of dealing with the texts of the Book and the Sunnah.

Justice requires that we should not hold responsible any sect for all that is authentic or weak in their books. What I am going to mention in this section are declarations of the most renowned Twelver scholars which cannot have more than the obvious interpretation. These assertions state exactly that which is in the books relating to ‘aqeeda and Hadīth among the sect.

Here are these referenced declarations:

1- Ayatollah al-‘Uzmā al-Khomeini:

Al-Khomeini began his discourse about the Imāms saying:

“Of the necessities of our Madhhab is that our Imāms have indeed a prestige that neither a close Angel nor sent Prophet can reach.... And it was reported from them, may peace be upon them: Verily, We have with Allah conditions

that neither a close Angel nor a sent prophet can comprehend."⁴³⁴

In this declaration there is absolute preference to Ahl-al-Bait over the Prophets of Allah. So according to the Twelvers, their Imāms are better than all the Prophets excluding Muḥammad (*peace and blessings be upon him*) as it is established in their works.

Moreover, the *ghuluw* of al-Khomeini in the Imāms is not limited to this, he goes on to deny omission, and forgetfulness for them:

*"None should imagine that the Imāms forget or omit anything as we believe that they have knowledge of all that is beneficial for the Muslims".*⁴³⁵

He stated that all atoms submit to them:

*"The Imām has a praised standing, exalted degree and universal caliphate that all the atoms of this universe submit to their rule and control".*⁴³⁶

Although I found two from among the ancient Shī'ite scholars who declared in their time that the denying of omission from the Imams is the first degree of the *ghuluw*.⁴³⁷

⁴³⁴ Al-Ḥukûmah al-Islāmiyyah, p. 52.

⁴³⁵ Al-Ḥukûmah al-Islāmiyyah, p. 95.

⁴³⁶ Al-Ḥukûmah al-Islāmiyyah, p. 52.

⁴³⁷ Ibn Bābawaih al-Qummī al-Ṣadūq in his book *Man lā Yaḥḍuruh al-Faqīh*, Vol. 1, p. 234 stated the following: The *ghulāh* and *mufawwiḍah*, may Allāh curse them, deny the omission of the Prophet. They state: If it is possible for him to forget (i.e the Prophet in the prayer) it will be possible for him to forget to convey [the Message] as the prayer is an obligation similar to conveying the Message which is an obligation [too].

Nevertheless, this creed is now established in the Madhhab and whoever contradicts is considered among the enemies of Ahl-al-Bait or at least those who neglect them!

The Madhhab of the Shī'ah has developed from a political conflict with Banī Umayyah to a total doctrinal dispute between the Shī'ah and the majority of the Muslims and then between the Shī'ah themselves,⁴³⁸ evolving to greater *ghuluw* throughout the ages.

‘Alī al-Mailānī who stated in his treatise *al-‘Iṣmah*, the narration from *al-Kāfi* “Allah has created us and done well with our creation, and has given us and made our shapes good (looking); and made us to be His eyes in His servants; and His tongue that speaks in His creation; and His Hand which is spread out for His servants with kindness and mercy; and His Face; and His door which guides to Him; and His treasurers in His heavens and earth; with us the trees have given fruits; the fruitage become ripe and the rivers flow; and with us the rain of the heaven fall and the grass of the earth grows; and with our worship Allah is worshipped and if it was not for us Allah would not be worshipped.”

Then he commented on the narration by saying: “*Will those who are the eye of Allah in His servants and His*

Al-Ṣadūq was preceded to this statement by his Shaykh Muḥammad ibn al-Ḥassan in *Man lā Yaḥḍuruh al-Faqīh*, Vol. 1, p. 234, where he said: The first stage of the *ghuluw* is deny omission for the Prophet and the Imām.

⁴³⁸ Similar to the continued conflict between the Twelvers, al-Zaydiyyah, al-Ismā‘īliyyah, al-Wāqifah, al-Faṭḥiyyah and al-Khaṭṭābiyyah throughout the ages.

tongue talking in His creation and His Hand spreading out on His servants omit and forget?!”⁴³⁹

Yes! So it is not allowed for us Mr. Mailānī to assume that the Imāms of Ahl-al-Bait can omit and forget when they have reached, according to you, the state of divinity! What would be the point of you declaring this about the narration if it is not to clearly deify the Imāms of Ahl-al-Bait?!

You can see to what extent the *ghuluw* has led al-Khomeini when you read his statement:

“Know beloved one, that the sinless Ahl-al-Bait join the Prophet (peace and blessings be upon him) in his spiritual and metaphysical standing before the creation of the world, and that their lights were praised from before and have been glorified since then. This is above people’s comprehension, even from a scientific point of view as we have seen the noble ḥadīth: “O Muḥammad! Verily, Allah continues to be Alone in His Oneness, then He created Muḥammad, ‘Alī and Fāṭimah so that they stayed for a thousand eras, then He created all the things so He made them witness that and made [those things] to obey them and gave them authority over them”!!⁴⁴⁰

⁴³⁹ Al-‘Iṣmah, p. 30.

⁴⁴⁰ What Ayatollah al-‘Uẓmā al-Khomeini declares is the tafwīḍ by itself, which was condemned by the Imāms of Ahl-al-Bait who freed themselves from those who stated it. Moreover, the tafwīḍ is as it was defined by the Shaykh Muḥammad Ṣāliḥ al-Māzindarānī in Sharḥ ‘Uṣūl al-Kāfī, Vol. 9, p. 61: The tafwīḍ of the extremist mufawwiḍah sect is that Allāh created Muḥammad and ‘Alī, and the rest of the Imāms and has authorized them to create the heavens and the earth and that which is in between and to predetermine the subsistence, moments of death, to give life and to put to death.

They allow whatever they will except if Allah wills!!

On the occasion of the birthday of the commander of the believers ‘Alī ibn Abī tālib, al-Khomeini stated:

*“Neither me nor anybody else can speak about the personality of the commander of the believers, may peace be upon him. We cannot comprehend the different aspects of this great man. He is the complete human and the manifestation of all the Names and Attributes of Allah, therefore his dimensions along with the aspects of his personalities, according to the Names of Allah, the Almighty, are in the thousands, and we cannot truly shed light upon even one... This being (‘Alī) is a miracle from Allah, no one can reach to know its reality, but rather each talks according to his own understanding and the Imām ‘Alī, peace be upon him, is other than what they imagine, namely we can never praise him with that he deserves”*⁴⁴¹.

And what attracts attention in the subject of tafwīḍ and its connection with al-Khomeini is that the latter in his book Kitāb al-Ṭahārah, Vol. 3, p. 340, does not accuse of disbelief the mufawwiḍah despite the clear ḥadīths that are related to them and despite the fact that the Shī‘ah scholars agree unanimously on their disbelief in the past and recently. However, this is not that odd because al-Khomeini adopts the same opinion and states it openly as we have clarified. Here is his statement in his book Kitāb al-Ṭahārah: As for the statement of the jabr and tafwīḍ then there is no problem, it does not lead to disbelief with the sense of denying the foundation except from a very tiny aspect which even great figures ignore.

⁴⁴¹ We used to repeat this expression in regards to the Lord of the Worlds, thus we say that every imagining you have of the Lord of the Worlds, Allāh is better and more Perfect than that. So our intellects cannot comprehend this absolute Perfection, yet this statement, according to al-Khomeini, is said in favour of ‘Alī ibn Abī Ṭālib!!

Therefore, each takes some of his contradicting attributes imaging that he knows the commander of the believers, *peace be upon him...* in that case it will be better for us to disregard talking about him, but rather we walk in his way of guidance that we might reach to part of this guidance).⁴⁴²

But rather, he goes further than that when says about the commander of the believer ‘Alī:

“(He is the caliph of the Messenger (peace and blessings be upon him) who stands in his position in the dominion and supreme power; who is united with his reality in the presence of the greatness and divinity; the root of the tree of tûbā and the reality of Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass); the highest companion in a prestige or closer; the teacher of spirituals and the supporters of the Prophets and the Messengers ‘Alī the commander of the believers”.⁴⁴³

And you know that his statement (united ...with divinity) it is similar to the statement of the Christians in the Messiah where they say with the unity of divinity with humanity.⁴⁴⁴

Based on the claim that the Lord is joined as one with ‘Alī ibn Abī tālib (immanentism) al-Khomeini ascribed to

⁴⁴² JarīdahRisālah No. 628.

⁴⁴³ Mişbāh al-Hidāyah, p.5.

⁴⁴⁴ The Christians say that the Messiah is formed of two parts, one of them is divine where the other one is human, They call the Divine part the name lāhût and the human part the name nāsût.

the commander of the believers Alī ibn Abī tālib his statement:

*“We have condition with Allah, He is what He is and we are what we are, and He is us and We are Him”.*⁴⁴⁵!!

This is the same doctrine of those who believe in pantheism, thus Allah, according to those – is ‘Alī, and ‘Alī is Allah, that there is no thing left but to make this clear!!

2- Ayatollah al-‘Uzmā al-Khoei:

He was asked in *Şirāṭ al-Najāh*, the following questions: Some reports indicate that the Messenger of Allah, *peace be upon him*, and al-Zahrā’ (Fāṭimah), *may peace be upon her*, attended funeral ceremonies offering condolences for Imām al-Ḥussain, *may peace be upon him*, so what is the opinion of our noble master, and assuming that they attend does this include the presence of the rest of the Imāms, *may peace be upon them*?

Al-Khoei answered: “This matter is possible and some narrations have confirmed it, and Allah knows best”!⁴⁴⁶

3-Ayatollah al-‘Uzmā Jawād al-Tibrīzī

In his published commentary and *Fatāwā* along with *Şirāṭ al-Najāh* by al-Khoei, there is an answer for a

⁴⁴⁵ Al-Khomeini, *Miṣbāḥ al-Hidāyah*, p. 114; and al-Tabrīzī al-Anṣārī, *al-Lum‘ah al-Baiḍā’*, p. 28.

⁴⁴⁶ *Şirāṭ al-Najāh*, Vol.3, p. 319, question No 1000.

questioner asking the following: What is your view in regards to him who believes that the Prophet and his Ahl-al-Bait, *may peace be upon them*, existed with souls and physical bodies before the world existed and that they were created before 'Ādam, may peace be upon him, because Allah, the Almighty made their images around the Throne, so what is the answer?

Al-Tibrīzī answered:

“They, may peace be upon them, existed with their luminary spirit before the creation of 'Ādam, may peace be upon him, and their (physical) constitution was later than that of 'Ādam as it is clear, and Allah knows best”!!

He also was asked: Is it possible to believe that the sincere and pure al-Zahrā', may peace be upon her, physical attends a number of meetings of the women at the same time?

Al-Tabrīzī answered:

“There is nothing to prevent her attending [meetings] with her luminous image in many places at the same time, her luminous image is out of the constraints of time and location and it is not an elemental body that needs time or location, and Allah knows best!!!”⁴⁴⁷

He also was asked: Is there anything particular to al-Zahrā' (Fāṭimah), may peace be upon her, in her (physical) constitution? And what is your view in regards to the calamities that occurred to her after (the death of) her father

⁴⁴⁷ Ṣirat al-Najāh, Vol. 3, p. 439 – question No 1263.

(peace be upon him) in terms of the oppression of her, breaking her rib and causing her to lose a baby?

At-Tibrīzī answered:

“Yes, her (physical) constitution is similar to that of the rest of the Imāms (*may peace of Allah be upon all of them*) with a kindness from Allah that He made them distinguished in physical constitution from the rest of the people...And Fāṭimah (*may peace be upon her*) when she was in her mother’s belly was a narrator and the Angels used to descend to her after the death of the Messenger of Allah (*peace be upon him*)!!!”⁴⁴⁸

And he also was asked: Looking at the verse of *mubāhalah*... Is it possible to say that the twelve Imāms and al-Zahrā’, may peace be upon her, are better than all the creation excluding the noble Messenger (*peace be upon him*)?

Al-Tibrīzī answered: “Yes”.⁴⁴⁹

The above is a statement from al-Tibrīzī that the Imāms and al-Zahrā’ are better than the Prophets (*peace be upon them*) excluding Muḥammad. He declared this in *al-Anwār al-Ilāhiyyah fī al-Masā’il al-‘Aqādiyyah* where he answered a question that was addressed to him about giving preference the Imāms over the Prophets of Allah, the Almighty, by saying: Our Imāms are better than the Prophets except the Messenger (*peace be upon him*).⁴⁵⁰

⁴⁴⁸ Ibid, question No 1264.

⁴⁴⁹ Şirāṭ al-Najāh, Vol. 2, p. 568.

⁴⁵⁰ Al-Anwār al-Ilāhiyyah fī al-Masā’il al-‘Aqādiyyah, p. 179.

It is well known that this *ghuluw* in the Imāms of Ahl-al-Bait becomes an offense towards the Prophets of Allah, the Almighty whom He has chosen to carry His Message and favour over all others.

These creeds are an evidential example of the *ghuluw* which has been introduced to the *Tashayyu'* (sectarianism) to Ahl-al-Bait under the claim of love and support.

4- Ayatollah al-'Uzmā Muḥammad ibn Mahdī al-Ḥussainī al-Shīrāzī

In his book *Min Fiqh al-Zahrā'* he wrote the following:

“The Imams, *may peace be upon them*, including Fāṭimah (*may the blessing and peace of Allah be upon her*), able to attain the knowledge and the power, with the permission of Allah, of all the creatures except that which was excluded as (we have) already mentioned in *al-Ziyārah al-Rajbiyyah* the evidence to support that, as it is stated in some narrations “They know what happened, what is happening and what will happen”. Air, temperature and gravity and others are included in this in terms of their materiality. Furthermore, to her and to them belongs the structural authority which means the control of the world is in their hands, *may peace be upon them*, and among them is Fāṭimah, *may peace be upon her*, based on how Allah made it, as the control of death is in the hands of ‘Izrā’īl thus they, *may peace be upon them*, have the authority to deal conclusively with it in terms of bringing it into being or removing it. Nevertheless, it is clear that their hearts are

vessels to the Will of Allah, the Almighty, so as Allah grants the human the power of freewill He grants them, *may peace be upon them*, the power to act freely in the universe. What we are going to mention covers all the *ma‘şûmîn* (infallible) *may peace be upon them all*, all authorities which the Prophets (*peace be upon them*) had are also established for the *ma‘şûmîn* as they are indeed better than them and Fāṭimah, may the blessing of Allah be upon her, is better than all the Prophets, may peace be upon them, except the Messenger”.⁴⁵¹

5- Ayatollah al-‘Uẓmā Muḥammad Muḥammad Ṣādiq al-Ṣadr

As for Muḥammad al-Ṣadr, he has that which is more astonishing. He compares the patience of al-Ḥussain to the patience of the Prophets of Allah, the *‘ulū al-‘azam* (i.e. the Messengers of strong will) who were called with this name due to their strong patience in their mission and for being tested.

The comparison reaches a bloodcurdling stage where Muḥammad al-Ṣadr disparages the Prophets of Allah, the Almighty with a rude and ugly style that cannot be explained except that it is a clear mockery of the Prophets of Allah, and His Angels.

In his published Friday sermons, he says:

⁴⁵¹ Min Fiḥ al-Zahrā’, the introduction p. 12, under the title al-Wilāyah al-Takwīniyyah wa al-Tashrī‘iyyah.

“al-Ḥussain, (*peace be upon him*), was more patient than ‘Ādam, peace be upon him. He, Allah says in the Qur’ān:

﴿ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴾

Thus did ‘Ādam disobey his Lord, so he went astray.

﴿ ثُمَّ اجْنَبْنَاهُ رَبُّهُ. فَتَابَ عَلَيْهِ وَهَدَىٰ ﴾

*Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.*⁴⁵²

Al-Ḥussain was more patient than Nūḥ who is one of the Prophets of ‘*ulī al-‘azm* (of strong will).

﴿ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴾

He said: “O my Lord! Verily, I have called my people night and day,

﴿ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴾

“But all my calling added nothing but to (their) flight (from the truth).

﴿ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْصِعَهُمْ فِي آذَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا ﴾

﴿ وَأَسْتَكْبَرُوا اسْتِكْبَارًا ﴾

⁴⁵² Ṭāhā 20: 121 – 122.

“And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.”⁴⁵³

Nûḥ had been patient for hundreds of years, and despite that he unexpectedly complained to Allah. Al-Ḥussain did not open his mouth with complaint in front of Allah... al-Ḥussain was patient more than Dhan-Nûn, the latter could not be patient for very many years and was defeated by his society which, according to reports, he was responsible to propagate therein.

﴿ وَذَا التُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا ٱ ﴾

﴿ أَنْتَ سُبْحٰنَكَ إِنِّي كُنْتُ مِنَ الظَّٰلِمِينَ ﴾

And (remember) Dhan-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illa Anta (none has the right to be worshipped but You Allâh) Glorified (and Exalted) are You (above all that evil they associate with You). Truly, I have been of the wrong-doers.”⁴⁵⁴

The Angels gave the glad tidings to Maryam with the existance of ‘Īsā and his birth. Despite that she was dubious and did not keep silent but said doubtfully:

﴿ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴾

⁴⁵³ Nûḥ 71: 5 – 7.

⁴⁵⁴ Al-Anbiyā’ 21: 87.

“How can I have a son, when no man has touched me, nor am I unchaste?”

﴿ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنٍ وَلِنَجْعَلَهُ ءَايَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا

﴿ مَقْضِيًّا

He said: “So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).”⁴⁵⁵

In spite of you, Allah has predetermined it! And it is not your choice but rather it is the choice of the Lord of the Worlds, so why you open your mouth with that which is not permitted? Did any of the *ma’sûmîn* open their mouths with that is impermissible? The like of this is not found.

And about Zakariyyā, Allah says:

﴿ فَنادته الملائكة وهو قائم يصلي في المحراب أن الله يبشرك بيحيى مصدقاً بكلمة من الله

﴿ وسيداً وحصواً ونبياً من الصالحين

Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): “Allâh gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allâh (i.e. the creation of 'Iesâ) noble, keeping away from sexual relations with women, a Prophet, from among the righteous.”

⁴⁵⁵ Maryam 19: 20 - 21

﴿ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا

يَشَاءُ ﴿

*He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” Allāh said: “Thus Allāh does what He wills.”*⁴⁵⁶

The Angels say face to face and directly to him yet he is preoccupied with what is normal so he opens his mouth with suspicion in front of them”⁴⁵⁷.

This is how Muḥammad al-Ṣadr talks about the Prophets of Allah, the Almighty and the Virgin Mary with every contempt and bad manner. Most importantly is that he feels that the Imām al-Ḥussain is better than everybody and for this he will belittle the Prophets of Allah, criticise them, undervalue them and have no shame in talking about them.

It appears that Muḥammad al-Ṣadr sees himself as more pious and devout than the Angels. After he mentioned in his sermon that “al-Ḥussain had been more patient than the Angels” he followed that by his saying:

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا
وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿

And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein

⁴⁵⁶ , Āl ‘Imrān 3: 39 – 40.

⁴⁵⁷ Manbar al-Ṣadr, pp. 44 – 46.

those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You.” He (Allāh) said: “I know that which you do not know.”⁴⁵⁸

Have you ever heard someone saying to Allah similar to this speech? I seek refuge with Allah from the accursed devil!!⁴⁵⁹

⁴⁵⁸ Al-Baqarah 2: 30.

⁴⁵⁹ However, we have heard from him who criticises the Prophet of Allāh, the righteous Maryam and the Angels and claims afterwards that he is Muslim following Ahl-al-Bait! As for the Angels who al-Ṣadr knows not their value, they are the ones whom Allāh, the Almighty says about them:

﴿بَلْ عِبَادٌ مُّكْرَمُونَ﴾^٤

They are but honoured slaves.

﴿لَا يَسْئُرُونَ، بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾

They speak not until He has spoken, and they act on His Command.

[al-Anbiyā’ 21- 26 – 27]

The Shaykh al-Ṭūsī said in his Tafsīr al-Tibyān, Vol. 1, p.132: They said: Our Lord! Will You place therein those who will make mischief and shed blood - to inquire about the benefit and the wisdom from that but not to criticize Him, it is as if they have said: Let us know the wisdom of this.

Other people said: the meaning is that Allāh informed the Angels that He will place (mankind) generations after generations on earth, and that the generations are a group who would shed blood and that is a group from the children of Ādam, thus Allāh permitted the Angels to ask Him about that and informed them that He indeed knows the unseen. They did not say this except that He already gave them permission for, as it is not allowed for them to ask about that which they have not been given prior permission for it and commanded to with due to His saying:

﴿وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

And they do what they are commanded. [An-Naḥl 16: 50]

Ayatollah al-‘Uzmā Muḥammad al-Ṣadr is still not satisfied with all of this goes further to make a comparison between the grave of the Imām ‘Alī and the Honoured Ka‘bah:

“Many similar talks took place between conscious believers about which is better, the Ḥaram of Makkah or the Ḥaram (shrine) of the commander of the believers? I say: The Ḥaram of the commander of the believers [is better]. I answer with what you want me to answer, and likewise the place of prayer of the commander of the believers [is better] and also the residence of the commander of the believers [is better]. What is the friendship of Allah with the Ka‘bah? He has friendship with the commander of the believers, who is truly the wali of Allah. Is that all? No.... there is more”⁴⁶⁰.

6- Ayatollah al-‘Uzmā Waḥīd Khurasānī

Al-Waḥīd al-Khurasānī addressed Imām al-Mahdī with his saying:

“You, there is no place that exists except that you are there, as His actions, the Almighty, though there are His actions but it is through you. Indeed, we are the muwaḥḥidūn (monotheists)... We do not know anything from you, but rather we know that everything is from Allah, the Almighty. However, at the same time that we see that everything is from Him we see that the breaths of our chests are from Him but through you. The look and sight that we enjoy and the footsteps that we walk, all are from Him, the

⁴⁶⁰ Manbar al-Ṣadr, p. 14.

Almighty but it is from you... O you are the mercy that encompasses everything”⁴⁶¹.

With an exciting frankness al-Wahīd al-Khurasānī said:

“The Imām of the era becomes a slave and when he became a slave he became a Lord, as “the slavery is a jewel whose essence is divinity” so whoever possesses this jewel his divinity becomes real – with Allah, the Almighty and not with independence – in relation to the other things”⁴⁶².

To support his false statements, al-Khurasānī quotes a narration from one of the leaders of the extinct and cursed Khattābī group which used to raise the Imām al-Şādiq to the status of a god, namely al-Mufaḍḍal ibn ‘Umar who lied by saying: He heard Abā ‘Abd Allah (Ja’far), may peace upon him, saying in connection to the statement of Allah, the Almighty:

﴿ وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا ﴾

*And the earth will shine with the light of its Lord (Allāh, when He will come to judge among men).*⁴⁶³

The Lord of the earth is the Imām of the earth. I asked: If he comes out what will happen? He replied: Then

⁴⁶¹ Muqtaṭafāh Wilā’iyyah, pp. 42 – 43, translated by, ‘Abbās ibn Nakhkhī, the third lecture under the title Şabr al-Ḥujjah, which he delivered in the great mosque in Qum, 13th of Sha‘bān 1411A.H./27th of February 1991.

⁴⁶² Ibid, p. 41.

⁴⁶³ Al-Zumar 39: 69

the people will not need the light of the sun and do with the light of the Imām.⁴⁶⁴

Based on these statements of the *ghulāh*, the Shaykh al-Waḥīd al-Khurasānī believes: The Imām of the era is the one of absolute leadership rank, namely the supreme knowledge, the full power, the total will, the complete word and the wide mercy.⁴⁶⁵

And he further said:

“There is no doubt that the Imām of the era goes around visiting the Awliya’ of Allah and no veil is in front of him.... He cannot be veiled”⁴⁶⁶.

Despite the fact that Allah, the Great and Almighty prohibits us from supplicating to other than Him, as He says:

﴿ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفْلُونَ ﴾

*And who is more astray than one who calls (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?*⁴⁶⁷

And He says:

﴿ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴾

⁴⁶⁴ Ibid, p. 64,

⁴⁶⁵ Ibid, p. 45.

⁴⁶⁶ Ibid, p. 44.

⁴⁶⁷ Al-Aḥqāf 46: 5.

*“And invoke not besides Allāh, any that will neither profit you nor hurt you.”*⁴⁶⁸

And:

﴿ إِنَّ الَّذِينَ نَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلَيْسَ تَجِيبُوا

لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴾

*Verily, those whom you call upon besides Allāh are slaves like you.*⁴⁶⁹

Ayatollah al-‘Uzmā al-Khurasānī instructs the Muslims and even non-Muslims to call for the help of the Imām al-Mahdī, he says:

“Anyone who gets lost in the desert and cannot find the way, whether he is a Jew or Christian, or a Shī‘ī or a Sunni Muslim, as definitely there is no difference, if he, in that time, wails and says: “O Abā Ṣāliḥ al-Mahdī come to me [to help me]”, then unquestionably it will lead to a beneficial result... The secret is that the supplication in that situation is truly addressed to the Imām as it is coming out of an actual emergency that breaks through the veils, and other than that situation the lamentation is not addressed to him!... Addressing the supplication to him will mean it is answered... and this is the most straight path, addressing the supplication to him is obligatory”⁴⁷⁰.

And he says:

⁴⁶⁸ Yûnus 10: 106.

⁴⁶⁹ Al-A‘rāf 7: 194.

⁴⁷⁰ Muqtatafāt Wilā’iyyah, p. 50.

“If someone is in need then he turns towards him... to save him from the desert where he gets lost... then he, *may peace be upon him*, will guide him to the way and to that which he should do to be saved... that situation forces him so he seeks protection in him and supplicates to him so that he, *may peace be upon him*, will show him where his medicine and cure will be”.⁴⁷¹

This is as if Waḥīd al-Khurasānī does not know the reality that the most significant Prophet (*peace and blessings be upon him*) and the rest of the Imāms from Ahl-al-Bait were limited and did not “break through the veils”, nor did they possess this extraordinary power to support their Awliyā’ or those who used to call them for help, and themselves they faced all sort of severe afflictions and sought help from Allah, the Almighty! But that is the *ghuluw* and what it does to the people involved with it.

7- Ayatollah al-‘Uẓmā Mīrzā Ḥasan al-Ḥā’irī al-Iḥqāfī

Al-Iḥqāqī was asked about the meaning of the phrase “*shadīdu l-quwā*” (شديد القوى) in Sūrah al-Najm, to which he answered:

“It was confirmed and well known among the Twelvers that the commander of the believers ‘Alī ibn Abī tālib, *may peace be upon him*, is the teacher of Jibrā’īl in the

⁴⁷¹ Ibid, p. 51.

first world (the world of light) and the report is known and there is no need to mention it”⁴⁷².

So did ‘Alī ibn Abī tālib teach Jibrīl, the trusted with the revelation of the heaven?!! This is even excessive *ghuluw* and a clear deviation from what is right that needs no comment.

One of his imitators asked him saying: When the Prophet (*peace and blessings be upon him*) was sick just prior to his death, he made a will to his brother and cousin, the commander of the believers saying: If my sacred soul expires then take it with your hand and wipe your face with it. Then he (*peace be upon him*) said: If I die bathe me and cover me with a winding-sheet and know that the first one to pray on me is Al-Jabbār(The Almighty), then my Ahl-al-Bait then the Angels then the best from my Ummah - What does the meaning of “his soul expires” and for ‘Alī to take it with his hand and wipe his face with it, as well as this, how is the prayer of Al-Jabbār on him? Please benefit us and may Allah lengthen your existence.

The answer of al-Ḥā’irī for this question was as follows:

“The meaning of the *nafs* here is the soul, it means - if my soul comes out of my body, then take the blessing of it and wipe your face with it - and due to the fact that his pure soul is the best soul and the most noble soul among all souls, this it is blessed and good. This is if we refer to his human soul, but as for the *lāhūtī*⁴⁷³ soul, it is that which moves from

⁴⁷²Al-Dīn bayn al-Sā’il wa al-Mujīb, Vol. 2, p. 49, question No 240.

⁴⁷³ Al-Lāhūt is a term which was used by the Christians, and it means to them the Essence of Allāh, and for us this word cannot be used to

one *ma'sûm* to another after each one of them dies and that is the directed reign which came in our reports. And in some reports, it (the soul) materializes as butter on the lips of the Imām when he is about to die, which the Imām will take in his mouth and eat. And in some others of them: It (the soul) materializes as the sparrow so that his trustee and the Imām after him will swallow it as happened between the two Imāms al-Riḍā and al-Jawād, *may peace be upon both of them*".⁴⁷⁴

By all means I cannot find any suitable comment to such a statement.

8- Ayatollah al-'Uzmā Mirzā 'Abd al-Rasûl al-Hā'irī al-Iḥqāqī

He said answering a question addressed to him about one narration: As for his saying, *peace be upon him*: "*If we will then Allah wills*", there is an indication that their will is indeed not in contradiction whatsoever with the Will of Allah. And we have the supplication stating "the return of the creation is up to you, their accounts are upon you and the sound judgment is with you" and other than that in terms of the reports with this same meaning, and here are some of them: In *Ṣaḥīḥ al-Kāfī*, Part 8, p. 195 from al-Bāqir: "If the Day of Judgment comes Allah, the Great and Almighty will gather the earliest and latest for the sound judgment, the

name Allāh, the Great and Almighty. However, this is not the place to discuss whether it is permissible to call Allāh with this word or not, but what we mean is to point at the meaning intended from the *lāhūt*.

⁴⁷⁴ Al-Dīn bayn al-Sā'il wa al-Mujīb, Vol. 2, pp. 75 – 76, question No 256.

Messenger of Allah and the commander of the believers will be called and the Messenger of Allah will be dressed in a green garment illumines that which is between the East and West, and ‘Alī will be dressed similarly, then both of them will ascend to it [i.e. the Judgment] and so we will be called and the accounts of the people will be handed over to us. Then we, by Allah, will make the people of Paradise enter the Paradise and the people of the Hellfire to the Hellfire.” And in *al-Kāfī*, Part 8, p. 162 from al-Kāzīm: “To us is the return of this creation and upon us is their account...” and in the *’Amālī* of al-tūsī, p. 406 from Abī ‘Abd Allah: “If the Day of Judgment comes Allah will entrust to us the account of our followers” and many, many other reports.⁴⁷⁵

It is my right to come with a small observation on this exaggerated statement, to say the following:

If, for argument’s sake we accept that the will of the Imāms is the Will of Allah, the Almighty and that they do not separate from this Will even if it is for the duration of the twinkling of an eye. If I were to exaggerate and accept this idea, what I would not be able to understand is the statement in the report “if we will then Allah wills”, for with this then Allah, the Almighty becomes – and we seek refuge with Allah – a follower of the Imāms and so the issue is not only the unity of the Will. If those exaggerators have an atom of shyness and fear from Allah, they would have instead attributed to the Imāms the alternate statement “if Allah wills then we will” but not otherwise. Nevertheless, after this heresy we cannot apportion blame.

⁴⁷⁵ Mustadrak min Ahkām al-Sharī‘ah, p. 17.

9- Ayatollah al-‘Uzmā Muḥammad al-Ḥussainī al-Shāhrūdī

He answered a question that was addressed to him from some students of al-Ḥawzah al-‘Ilmiyyah in Qum, which was as follows: Somebody has doubted the narrations stating that the light of Fāṭimah, *peace be upon her*, was created before Allah created the earth and the heaven. What is your opinion?

The answer: “No doubt Allah, the Almighty created the light of Muḥammad (*peace and blessings be upon him*), ‘Alī, Fāṭimah, al-Ḥasan and al-Ḥussain. *peace be upon them*, before creating the world and ‘Ādam. Therefore they were lights and spirits under the Shadow of the Throne, and the narrations about that are recurrent and leave no room for doubt”⁴⁷⁶.

⁴⁷⁶ Rudūd ‘Aqā’idiyyah, p. 25. See, al-Biḥār, Part 25, p. 15; Part 28, p.45. As for the particularity of Fāṭimah, see, al-Biḥār, Part 43, p. 4, ḥadīth 3

Chapter Three:

**(Ahl-al-Bait and the
companions)**

Allah said:

***“Muhammad is the
Messenger of Allâh. And
those who are with him
are severe against
disbelievers, and merciful
among themselves”***

(Surah Fath, 48:29)

Ahl-al-Bait and how they respected the companions

The belief in the justice of the companions and their uprightness is based on the praise of Allah, the Almighty and His Prophet (*peace and blessings be upon him*) in favour of them.

Allah, the Almighty says:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

*And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.*⁴⁷⁷

And He, the Great and Almighty says:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي

⁴⁷⁷ Al-Tawbah 9: 100.

الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْعَهُ، فَفَازَرَهُ، فَاسْتَعْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ، يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ
 الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٤٧٨﴾

Muhammad is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât. But their description in the Injeel is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).⁴⁷⁸

And He also says:

﴿وَأَعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَئِذَا لَوْ طَبِعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنْتُمْ وَلَكِنَّ اللَّهَ حَبِيبٌ إِلَيْكُمْ
 الْإِيمَنَ وَزِينَةً فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّشِدُونَ ﴿٤٧٩﴾﴾

And know that among you there is the Messenger of Allâh. If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger

⁴⁷⁸ Al-Fath 48: 29.

*(peace and blessings be upon him)) hateful to you. Such are they who are the rightly guided.*⁴⁷⁹

And the ḥadīths from the Prophet *(peace and blessings be upon him)* offered similar lofty praise:

Reported Muslim in his Ṣaḥīḥ, from the ḥadīth of Abī Burdah, from his father, who said:

*We prayed with the Messenger of Allah, then we said: Let's sit down until the 'Ishā prayer. So we sat and he (peace and blessings be upon him) came out to us. He asked: Are you still here? We responded: O Messenger of Allah! We prayed Maghrib and we said: We shall sit until we pray 'Ishā with you. He commented: You did well or you are right. He raised his head to the sky as he often used to and declared: The stars are the trust of the heaven, if the stars disappear the heaven will receive that which it is promised; and I am the trust of my companions, if I leave it that which they are promised will come to my companions; and my companions are the trust of my Ummah so if my companions leave it will come to my Ummah that which they are promised.*⁴⁸⁰

The same ḥadīth came by the way of the Shī'ah from the Imām Mûsā al-Kāẓim through his fathers from the Prophet *(peace and blessings be upon him)*:

I am a trust for my companions, so if I pass away that which my companions are promised will be brought closer; and my companions are the trust for my nations, so if my

⁴⁷⁹ Al-Ḥujurāt 49: 7.

⁴⁸⁰ Reported by Muslim – the book: the merits of the companions - ḥadīth No 2531.

*companions pass away that which my Ummah are promised will get closer, and this religion will continue to overpower all religions as long as within you are those who have seen me.*⁴⁸¹

In the two Ṣaḥīḥs from the ḥadīth of ‘Abd Allah ibn Mas‘ūd, that he said: The Messenger of Allah (*peace and blessings be upon him*) was asked:

*Who are the best people? He replied: My generation, then those that follow them, and then those that follow them, then people will come whom the testimony of one of them hastens his oath, and his oath hastens his testimony.*⁴⁸²

Because of what these verses and ḥadīths and others have included in terms of praising the companions of the Messenger in general, the reports from the Imāms of Ahl-al-Bait were inclined to corroborate and magnify the Prophet’s supporters with what they deserve.

This is *Imām ‘Alī ibn Abī tālib* praising the companions:

“I have seen the companions of the Messenger (peace and blessings be upon him) and I do not see anyone among you similar to them. They used to enter upon the morning disheveled with dust where they spent the night prostrating and standing [in prayer]... having remembered the

⁴⁸¹ Al-Majlisī, *Biḥār al-Anwār*, Vol. 22, pp. 309 – 310 from *Nawādir al-Rāwandī*, p. 23.

⁴⁸² Reported by al-Bukhārī - the book of oaths and vows – ḥadīth 6658; and it was reported by Muslim – the book: the virtues of the companions - chapter the virtue of the companions then those who follow them then those who follow them - ḥadīth No 2533 and the wording is from Muslim.

*Hereafter as if there is between their eyes the rakb of al-mu‘azzī⁴⁸³ from the length of their prostration (in prayer). If Allah was mentioned their eyes would shed tears to the point that their juyûb became wet and would move in the same way the trees move on a day of stormy wind out of fear from punishment and hope for the reward”.*⁴⁸⁴

This is the ḥabr⁴⁸⁵ of the Ummah and the translator of the Qur’ān, ‘Abd Allah ibn ‘Abbās saying about the companions of the Messenger:

“Indeed, Allah has distinguished His Prophet Muḥammad (peace and blessings be upon him) with companions who favoured him over themselves and wealth, and sacrificed everything for him in all situations and Allah describes them in His Book where He says:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
 مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِمَّنْ أَثَرَ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي
 الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَفَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ
 الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

⁴⁸³ The plural of *rakbah*, the part that joins the leg with the thigh (knee). He refers especially to the sheep's knee due to its dryness and unrest from much movements. That is to say, because of their long prostration (in prayer). There is a rough and round object in between their eyes (forehead), that it further prevents them from sleeping and rest.

⁴⁸⁴ *Nahj al-Balāghah*, p. 189, sermon No 97.

⁴⁸⁵ Meaning something between ‘doctor’, ‘Rabbi’ and ‘inker’.

Muhammad is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât. But their description in the Injeel is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).⁴⁸⁶

They took care of the ma‘ālim of the religion, sincerely advised the Muslims... by which the favours of Allah were established, His religion settled and its signs became apparent, and He degraded the polytheists through them [the companions]... and the Word of Allah became the highest and the word of those who disbelieved the lowest, so the Prayers, the Mercy and the Blessings of Allah be upon those virtuous individuals and elevated, pure souls, as they used to be in this life Awliyā’ of Allah...⁴⁸⁷

The characteristics, which ‘Abd Allah ibn ‘Abbās described them with, are all virtues and high praise. Allah, the Almighty has distinguished them and honoured them with the companionship of His Prophet (*peace and blessings be upon him*) where they favoured him over themselves with their wealth and their persons. Moreover, they embodied the

⁴⁸⁶ Al-Fatḥ 48: 29.

⁴⁸⁷ Murūj al-Dhahab wa Ma‘ādin al-Jawhar, Vol. 3, p. 75.

Islamic personality; they advised the Ummah and put every effort into spreading Islam and establishing its pillars until it became firm in the earth. Allah has humiliated polytheism and polytheists through them by removing their leaders; and Allah has raised His Word via these individuals and driven away falsehood. These results were the fruits of their righteous personalities and pure souls. They were the *Awliyā'* of Allah in this world and may Allah be pleased with them all.

Imām 'Alī ibn al-Hussain used to mention the companions of the Messenger (*peace and blessings be upon him*) and pray for mercy and forgiveness for them in his prayer for their support to the master of the creation in spreading the call of *tawhīd* (monotheism) and conveying the Message of Allah to His creation, the Imam says:

“When mentioning them ask for them to be forgiven and for Allah to be pleased with them. O Allah! Particularly remember the companions of Muḥammad who done well in their companionship, who showed extreme courage in supporting him; those who backed him up and rushed to treat him hospitably... they responded to his Message; they left wives and children to let people know about his word; they fought their own fathers and sons to establish his prophecy; their tribes abandoned them as they adhered to his bond and they were banished by their relatives... O Allah! What they have left is for You and Your sake, so make them pleased from Your contentment and that they defended the truth for You... And be grateful to them for leaving their homes for Your sake and coming out from comfort to hardship and from abundance to little to be honoured in Your religion. O Allah! Make the best of Your reward reach those who follow their example with kindness, who say: O

our Lord! Forgive our brothers who preceded us in belief, the one who has followed their way and sought information about them; if they investigate their profiles they will have no doubt in their virtue, trace their tracks, follow their guidance... and adopt their religion”.⁴⁸⁸

And as for the *Imām Zaid ibn ‘Alī ibn al-Ḥussain*, in his book titled *Jawāb al-Masā’il al-Tuhāmiyyah*, quoted Imām ‘Abd Allah ibn Ḥamzah – and he is one of the significant Imāms of the Zaidīs – stated his view of the companions:

“They were the best people from the time of the Messenger of Allah (*peace and blessings be upon him*) and after him, so may Allah be pleased with them and reward them. Then he said: This is our doctrine which we have not come for mistakes, nor did we hide other than that as *taqiyyah* (religious concealment), and whichever low person curses, condemns and slanders, then we are to Allah free from his actions. This is what the knowledge of our fathers leads to, from us to ‘Alī (*may Allah be pleased with him*) with his statement: There is he who believes that the pure loyalty is to slander the companions and to be free from them, so that he, as a result, frees himself from Muḥammad (*peace and blessings be upon him*) without knowing”.⁴⁸⁹

Ibn Bābawayh al-Qummī transmitted from *Ja‘far al-Ṣādiq*:

“The companions of the Messenger of Allah (peace and blessings be upon him) were twelve thousand - eight

⁴⁸⁸ *Al-Ṣaḥīfah al-Kāmilah li al-Imām Zīn al-‘Ābidīn*, p. 39; and *‘A’yān al-Shī‘ah*, Vol. 1, p. 645.

⁴⁸⁹ *Al-Riyāḍ al-Mustaṭābah*, p. 300.

*thousand from Medina, two thousand from Makkah and two thousand from the ones who were freed. Nevertheless, none among them was Qadarī, nor a Murjī'ī, nor Hurūrī, nor a Mu'tazilī nor a person of opinion. They used to cry day and night and say: Take our souls before we eat the bread of yeast".*⁴⁹⁰

If he says that among the companions there are none of those categories, then how can one among them be a hypocrite as the extremists have claimed?!

What Imām al-Ṣādiq reports in this narration is the same Quranic recommendation which came to praise the companions of the Messenger of Allah (*peace and blessings be upon him*) and give them the glad tidings that Allah is pleased with them and they are granted the everlasting Paradise. How can the reports of the claimed apostasy of the companions (with the exclusion of a few men who in number exceed not the ten fingers of two hands!) stand up to this? Therefore, one statement of advice that the *Imām al-Ṣādiq* preserved from his fathers from the Imām 'Alī, was:

*"I advise you with regards to the companions of your Prophet. Do not insult them. They are the ones who innovated not any innovation after him, nor did they shelter any innovator, thus indeed the Messenger of Allah advised to be good to them".*⁴⁹¹

As for his grandson Imām al-'Askarī, his position towards the companions is not different from that of the rest of Ahl-al-Bait, as he is one who says:

⁴⁹⁰ *Al-Khiṣāl*, pp. 638 – 639, ḥadīth No 15.

⁴⁹¹ *Biḥār al-Anwār*, Vol. 22, pp. 305 – 306.

“When Allah, the Almighty, sent Mûsā ibn ‘Imrān and chose him as a Prophet, He split the sea for him, saved the children of Isrā’īl and gave him the Torah and commandments, he [Mûsā] knew about his position from His Lord, the Almighty and said: O Lord! If the Ahl-al-Bait of Muḥammad are so, then are the companions of the Prophets more honoured to You than my companions? Allah, the Almighty said: O Mûsā, didn’t you know that the superiority of the companions of Muḥammad over all the companions of the Prophets is similar to the superiority of Ahl-al-Bait Muḥammad over all the Ahl-al-Bait of the Prophets and like the superiority of Muḥammad over all the Prophets. Mûsā replied: I wish I could see them! Allah revealed to him: O Mûsā! Verily, you will not see them, it is not the time of their appearance, but rather you will see them in Paradise – the Paradise of ‘Adn and al-Firdaws – in the presence of Muḥammad, they live in its luxury and enjoy its good”⁴⁹².

There is no companionship in the history of humankind more significant than that of the Prophet (*peace and blessings be upon him*), and how much I and every Muslim wish that we would be honoured enough to see the Messenger of Allah. However, if you ask a Muslim about the virtues of the black stone, he will tell that part of its virtue is that the Messenger put it between his noble hands and that he kissed it with his blessed mouth, thus that is enough honour for it.

And if you ask: what is the value of the dress or the shoes that the Messenger of Allah (*peace and blessings be*

⁴⁹² *Ta’wīl al-’Āyāt*, Vol. 1, p. 418; al-Ḥallī, *al-Muḥtaḍar*, pp. 273 – 274; *Tafsīr al-Imām al-’Askarī*, p. 31 – 32; and *Biḥār al-Anwār*, Vol. 13, pp. 340 – 341 and Vol. 89, p. 246.

upon him) wore? It will be said to you: It is enough honour for both of them that they had touched his body. Then how about the one who accompanied him, sat with him, prayed behind him and maybe hugged him or defended him with himself, his family and his wealth?

The merit of accompanying the Prophet (*peace and blessings be upon him*) is known and hardly anyone can doubt it and its credit except him who has disease in his heart.

Of the authentic and plain evidences for the nobility of this companionship is that which the Imām Muslim reported in his *Ṣaḥīḥ* that the Prophet stated:

*“A time would come for the people, groups of people would set out for fighting in the cause of Allah, and it would be said to them: Is there one amongst you who saw Allah’s Messenger (peace and blessings be upon him)? And they would say: yes, and they would be victorious. Then the people would set out for fighting in the cause of Allah, and it would be said to them: Is there one amongst you who saw those who had the privilege of sitting in the company of Allah’s Messenger (peace and blessings be upon him)? And they would say: yes, and the victory would be granted to them...”*⁴⁹³

Al-tūsī mentioned in *al-Amālī* from Abī Sa‘īd al-Khudarī, who said: The Messenger of Allah (*peace and blessings be upon him*) informed ‘Alī what would happen to him after him so he cried and said: “O Messenger of Allah! I

⁴⁹³ It was reported by Muslim – book: the virtues of the companions – chapter :the virtue of the companions then those who followed them, ḥadīth No. 2532.

*ask you with my right on you and me being of your kinship and the right of my companionship to you, to ask Allah to take me to him...*⁴⁹⁴

A person might be amazed how often these fanatics repeat the expression “if only we were with them”, and they wish from the depth of their hearts that they’d accompanied the Imām al-Ḥussain in his journey to Iraq to support and protect him. One sees in his companionship to al-Ḥussain, the son of the Messenger of Allah the honour and value, but when it comes to the companions of Muḥammad (*peace and blessings be upon him*) and he is the best of the creation and the last Prophet who was sent to the entire people, and the disbelievers with their powers helped one another against him, how these companions supported him and sacrificed with their blood and families and stood with him in the most severe conditions, yet their companionship, according to these villains does not weigh even the equivalent to a wing of mosquito! This is if the individual does not give full rein to his tongue to slander, curse and defame them.

Is the compensation of these believing *mujahidin* who fought significant jihād and spread Islam to us and to other nations, to slander them and to speak evil of their uprightness, creed and everything else?

Imām ‘Alī ibn al-Ḥussain (Zain al-‘Ābidīn), when a group of people from Iraq - among those who used to practice professional slandering of the noble companions, insulting and cursing them – came talking in front of him with vile words against Abī Bakr, ‘Umar and ‘Uthmān (*may Allah be pleased with them*), believing that he would praise

⁴⁹⁴Al-Ṭūsī, *al-Amālī*, pp. 501 – 502 - ḥadīth No 1098.

their actions, Imām Zain al-‘Ābidīn surprised them by quoting His, the Almighty saying:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allāh and to please Him, and helping Allāh and His Messenger (Muhammad) Such are indeed the truthful (to what they say).

The verse means the *muhājirūn* – the Imām Zain al-‘Ābidīn said to them: Are you one of those [meant with this verse]? They answered: No. Then Zain al-‘Ābidīn recited the verse after it:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ
حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

And (it is also for) those who, before them, had homes (in Medina) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

The verse means the Anṣār – then he asked them: Are you one of those [meant with this verse]? They replied in the negative. Zain al-‘Ābidīn said: As for you, you have freed yourselves to be part of the two groups, and I bear witness that you are not part of those whom Allah (then in the next verse) says in their favour:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

*And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”*⁴⁹⁵

Following that he ordered them “Get out of here. May Allah make such and such with you!”⁴⁹⁶

As for his son the *Imām Zaid ibn ‘Alī*, his respect for Abī Bakr and ‘Umar is so well-known that there is no need to point it out, he drove away people whose assistance he needed to fight his enemies, for no reason except that they wanted him to discredit the two great Shaykhs Abī Bakr and ‘Umar! One of his statements in this regard is: “Abū Bakr (*may Allah be pleased with him*) was a grateful Imām, he then recited:

﴿وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

⁴⁹⁵ Al-Ḥaṣhr 59: 8 - 10.

⁴⁹⁶ *Kashf al-Ghummah fī Ma‘rifah al-‘Immah*, Vol. 2, p. 291.

*And Allah will give reward to those who are grateful.*⁴⁹⁷

Then he said: “renouncing Abī Bakr means renouncing ‘Alī.”⁴⁹⁸

His brother *Imām Muḥammad al-Bāqir* used to say:

*“The offspring of Fāṭimah agreed unanimously on saying the best one can say in favour of Abī Bakr and ‘Umar.”*⁴⁹⁹ and: *“Whosoever knows not the merits of Abī Bakr and ‘Umar, he has no knowledge of the Sunnah.”*⁵⁰⁰

One day, Sālim ibn Abī Ḥafṣah asked him about Abī Bakr and ‘Umar, thus he said to him:

“O Sālim! Support them and be free from their enemies thus they indeed were two Imāms of guidance, and said: I have not reached anyone from my family except that he supported them”.⁵⁰¹

He said one day to Jābir al-Ja‘fī:

“O Jābir! I have been told that they are some people in Irāq claiming that they love us but they slander Abu Bakr and ‘Umar stating that I ordered them with that. Tell them from me that I am free to Allah from them. By Allah... if I go I will get closer to Allah with their bloods and I would not attain the intercession of Muḥammad (peace and blessings be upon him) if I do not ask [Allah’s] forgiveness and mercy

⁴⁹⁷ ‘Āl ‘Imrān 3: 144.

⁴⁹⁸ *Tārīkh al-Islām*, Vol. 8, p. 107.

⁴⁹⁹ *Siyar A‘lām al-Nubalā’*, Vol. 4, p. 406.

⁵⁰⁰ *Al-Bidāyah wa al-Nihāyah*, Vol. 9, p. 340.

⁵⁰¹ *Tahdhīb al-Tahdhīb*, Vol. 9, p. 312; and *Tārīkh al-Islām*, Vol. 7, p. 463.

*for both of them. Indeed, the enemies of Allah are heedless about their merits... Tell them that I am free from them and from whosoever is free from Abī Bakr and ‘Umar.*⁵⁰²

Ibn ‘Asākir reports in his *Tārīkh* with a chain up to Imām Abī Ḥanīfah that he came to *Imām al-Bāqir*, saluted him and sat down, so al-Bāqir said to him:

“Do not sit with us, brother of Iraq, you are prohibited from sitting with us. Abū Ḥanīfah stated: He sat and said: May Allah have His Mercy on You. Did ‘Alī witness the death of ‘Umar? He replied: Glory to Allah! Was he the one who said: There is no one more beloved for me to meet Allah with similar deeds to his than the one covered with shroud, then he married his daughter to him. If he did not see that he (‘Umar) deserved her would he give her in to marriage to him? And, do you know she was? She was the most honoured among the women of the worlds... Her grandfather was the Messenger of Allah (*peace and blessings be upon him*), and her father ‘Alī the one of honour and virtue in Islam, and her mother Fāṭimah the daughter of the Messenger of Allah, and her two brothers are Ḥasan and Ḥussain the two masters of the youth of the Paradise, and her grandmother is Khadījah. He said: I said: We have people who claim that you are indeed free from them and disparage them, so write for us a book where you deny that. He said: You are closer to me than them, I ordered you not to sit to me, but you did not obey me, so how will those?”⁵⁰³

⁵⁰² *Al-Bidāyah wa al-Nihāyah*, Vol. 9, p. 340.

⁵⁰³ *Tārīkh Madīnah Dimashq*, Vol. 54, pp. 289 – 290.

Moreover, biased rumors aiming to defame the relation between Ahl-al-Bait and the companions would deprive him of sleep even if he was sick.

And in connection with this, Sālīm ibn Ḥafṣah says:

“I stepped in to see Abī Ja‘far while he was sick, he said: O Allah! Indeed, I support and love Abā Bakr and ‘Umar. O Allah! If there is anything else other than this within me [may Allah] make me not attain the intercession of Muḥammad (*peace and blessings be upon him*) on the Day of Judgment”.⁵⁰⁴

Ja‘far al-Ṣādiq inherited from these great men the correct position from the companions of the Messenger (*peace and blessings be upon him*), when ‘Abd al-Jabbār ibn al-‘Abbās al-Hamadānī that Ja‘far ibn Muḥammad came to them in a time that they wanted to leave Medina, he said to them:

“You are with the Will of Allah from the righteous ones among the people of your region so tell them about me the following: Whosoever claims that I am a sinless Imām whom one must obey then I am free from him, and whosoever declares that I am free from Abī Bakr and ‘Umar I am indeed free from him”.⁵⁰⁵

And Zuhair ibn Mu‘āwiyah declared: My father said to *Ja‘far ibn Muḥammad*: I have a neighbour who claims

⁵⁰⁴ *Siyar A‘lām al-Nubalā’*, Vol. 4, p. 406.

⁵⁰⁵ *Tahdhīb al-Kamāl*, Vol. 5, p. 82; and *Siyar A‘lām al-Nubalā’*, Vol. 6, p. 259.

that you are indeed free from Abī Bakr⁵⁰⁶ and ‘Umar, to which Ja‘far responded:

“Make Allah free from your neighbour, and by Allah! I indeed wish that Allah would benefit me with being a relative of Abī Bakr. And I have made one complaint where I made a will to my maternal uncle ‘Abd al-Raḥmān ibn al-Qāsim”.⁵⁰⁷

For this reason *Imām Ja‘far* used to be amazed that the slandering and the cursing of the companions was ascribed to him, and especially Abī Bakr al-Ṣiddīq as he was his grandfather. Likewise, ‘Umar ibn al-Khattāb, the *Fārûq* of Islām, said to Sālim ibn Abī Ḥafṣah:

“O Sālim! Does a man insult his grandfather? Abū Bakr is my grandfather. May [Allah make me] not attain the intercession of Muḥammad (peace and blessings be upon him) on the Day of Judgment if I do not support them and free myself from their enmity”.⁵⁰⁸

⁵⁰⁶ Imām Ja‘far al-Ṣādiq is related to Abī Bakr al-Ṣādiq from two lines: (1) From the way of his mother Um Farwah (Qarībah) the daughter of al-Qāsim ibn Muḥammad ibn Abī Bakr. (2) From the way of his grandmother Asmā’ the daughter of ‘Abd Al-Raḥmān ibn Abī Bakr (she is Farwah the daughter of al-Qāsim ibn Muḥammad ibn Abī Bakr). For this reason Ja‘far used to be proud saying: I was born from Abū Bakr twice.

⁵⁰⁷ *Tahdhīb al-Kamāl*, Vol. 5, p. 80; *Siyyar A‘lām al-Nubalā’*, Vol. 6, p. 258; and *Tārīkh Dimashq*, Vol. 35, p. 332

⁵⁰⁸ Abdullah ibn Ahmad in his Sunan, hadith number 1303

The insulting of the companions is an act of disbelief according to Ahl-al-Bait

The Ahl-al-Bait used to highly respect the companions of the Messenger of Allah (*peace and blessings be upon him*), and would not be pleased with insolence towards the companions of the Prophet, nor the unusual audacity in talking about them, they reported to us from our Prophet that he would charge with infidelity him who insulted his companions, deserving the punishment for his impudent towards them.⁵⁰⁹

In the *Şahîfah* of the Imām al-Riḍā he reported from his fathers that they said: The Messenger of Allah (*peace and blessings be upon him*) said: “*whosoever insults a Prophet he should be killed and one who insults a companion should be whipped.*”⁵¹⁰

Ayatollah al-‘Uzmā Muḥammad Şādiq al-Rûḥānī in his *Fiqh al-Şādiq* wrote positively of this narration.⁵¹¹

⁵⁰⁹ Though the one who slanders the companion – as in the stated narration – is a disbeliever except that the punishment of him who slanders the companion is whipping and not the killing, due to an important standpoint which was pointed out by the Imām Ja‘far al-Şādiq in one of his reports and that is (to differentiate between assailing the Prophet, which the one who does it deserves the killing and between assault other than him.

⁵¹⁰ *Wasā’il al-Shī‘ah*: Vol. 28, p. 213; and *Biḥār al-Anwār*, Vol. 76, p. 222.

⁵¹¹ *Fiqh al-Şādiq*, Vol. 25, p. 476.

In his book *Jāmi‘ al-Akhbār* Shaykh Muḥammad al-Sabzawārī reported from the Prophet (*peace and blessings be upon him*) that he said:

“*Kill him who insults me and he who insults my companions becomes a disbeliever*”, and in another narration: “*Whip him who insults my companions.*”⁵¹²

⁵¹² *Jāmi‘ al-Akhbār*, p. 456, chapter: 125.

Concluding section

In this book, I have discussed Ahl-al-Bait between the two shoos of moderation and immoderation and clarified therein the correct Islamic view of Ahl-al-Bait, the rights that people must fulfil towards them and what they have to consider in terms of obligations.

I have tried my best to stand up for them against those who have defamed their profiles, counterfeited their teaching and raised them above the position which the Lord of glory and magnificence approved to His pious servants, establishing along with that the fact that rivalry for superiority is only with devoutness and good deeds and not with honourable lineage.

I have also confirmed that there is no caste system in Islam. Islam fought casteism that is based on noble descent, so that it raised Salmān al-Fārisī when he believed, devoted himself to Allah and accepted Islām as true. On the other hand, Islām made for Abī Lahab al-Hāshimī, the uncle of the Prophet a fire with flames when he disbelieved, opposed and disapproved of the truth.

This is a message to whomsoever is related to Ahl-al-Bait to not to be deceived by his lineage, it is a responsibility before it can be an honour, so whosoever does not combine it with piety it will be a bad consequences for him in the life of this world as well as in the Hereafter.

Moreover, it is a message to every Muslim to support the Ahl-al-Bait of his Prophet (*peace and blessings be upon him*) and to preserve him by loving them, honouring them and knowing their Islamic rights.

Allah, the Almighty, I ask to give us success to that which pleases Him and to direct us to the good and guidance, the success in the life of this world and that of the Hereafter; to grant us success that can serve this religion along with the unity of the Muslims; to esteem the orders of Allah, the Great and Almighty and to avoid His prohibitions; to make us of those who love Ahl-al-Bait, respect their prestige and fight that which was attributed to them which they are free from; to gather upon loving the companions of the Messenger of Allah and respect them; to be one Ummah as a single body, as Allah and His Messenger (*peace and blessings be upon him*) command us with that and not to dispute so that we become unsuccessful, especially in a time where we are facing dangers and outsider enemies who are working to break up the unity of the Muslims and spread separation among them for indeed He is Al-‘Azīz and Al-Qadīr.

And our last supplication is to say: O Allah! Lord of Jibrā’īl, Mīkā’īl and Isrāfīl, the Creator of the heavens and earth, the Knower of the unseen and the seen; You judge between Your servants in that which they used to argue about; guide us to that which people argued about in terms of the truth with Your will, for You indeed guide whomsoever You will to the Straight Path.

Muḥammad Sālim Al-Khaḍr

References

Ahl al-Sunnah wa al-Jamā‘ah references:

- 1- ‘Alī ibn Muḥammad al-’Āmidī, *al-Iḥkām fī Uṣūl al-Aḥkām*, edited by ‘Abd al-Razzāq ‘Afīfī, Dār ibn al-Aṣma‘ī, Saudi Arabia, 1st edition, 1424 / 2003.
- 2- Al-Ḥāfiẓ Shams al-Dīn Muḥammad ibn ‘Abd al-Raḥmān al-Sakhāwī, *Istijlāb Irtiqā’ al-Ghuraf bi Ḥubb Aqribā’ al-Rasūl Ṣalla Allāhu ‘alaihi wa Sallam wa Dhawī al-Sharaf*, edited by Khālid ibn Aḥmad al-Ṣammī Bābaṭīn, Dār al-Bashā’ir al-Islāmiyyah, Beirut, Lebanon, 1421 / 2000.
- 3- Al-Sharīf Muḥammad ibn Ḥussain al-Ḥārithī, *al-Istishrāf ‘alā Tārīkh Abnā’ Muḥammad al-Ḥārith al-Ashrāf*, Mu’assasah al-Riyyān, Beirut, Lebanon, 1st edition, 2007.
- 4- Ibn ‘Abd al-Barr, *al-Istī‘āb*, edited by ‘Alī Muḥammad al-Bajjāwī, Beirut, 1st edition, 1412 / 1991.
- 5- Muḥammad al-Barzanjī, *al-Ishā‘ah li Ashrāṭ al-Sā‘ah*, edited by Muwaffaq Fawzī al-Jibr, Dār al-Namīr, Dimascus, 2nd edition, 1995.

-
- 6- Al-Hāshimī, al-Sharīf Ibrāhīm ibn Mansūr, *al-Ishrāf fī ma'rifah al-Mu'tanīn bi Tadwīn Ansāb al-Ashrāf*, Mu'assasah al-Riyyān, Lebanon, 1st edition 2000.
- 7- Ibn Ḥajar, *al-Iṣābah*, edited by the Shaykh 'Ādil Aḥmad 'Abd al-Mawjūd and the Shaykh 'Alī Muḥammad Mu'awwad – Dār al-Kutub al-'Ilmiyyah, Beirut, 1st edition, 1415.
- 8- Al-Dumyāṭī, al-Bakrī, *I'ānah al-tālibīn*, Dār al-Fikr li al-tibā'ah wa al-Nashr wa al-Tawzī', Beirut, Lebanon, 1st edition, 1418 / 1997.
- 9- Al-Baihaqī, *al-I'tiqād ilā Sabīl al-Rashād*, edited by 'Abd Allāh Muḥammad al-Darwīsh, Dār al-Yamāmah, Damascus, 1st edition, 1999.
- 10- Al-Zarkalī, Khair al-Dīn, *al-A'lām*, Beirut, Lebanon,, 5th edition, 1980.
- 11- Ibn Taymiyyah, *Iqtidā' al-Ṣirāṭ al-Mustaqīm*, edited by Dr. Nāṣir 'Abd al-Karīm al-'Aql, 'Ālim al-Kutub, Beirut, 7th edition, 1999.
- 12- Ibn Sallām, Abū 'Ubaid al-Qāsim, *al-amwāl*, edited by Muḥammad Khalīl Harrās, Dār al-Kutub al-'Ilmiyyah, 1st edition, 1999.

-
- 13- Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, edited by ‘Alī Shīrī, Dār Ihyā’ al-Turāth al-‘Arabī, Beirut, Lebanon, 1st edition, 1408 – 1988.
- 14- Al-Jawziyyah, Ibn al-Qayyim, *Badā’i’ al-Fawā’id*, Dār al-Kitāb al-‘Arabī, Beirut, Lebanon.
- 15- Al-Zubaisī, *Tāj al-‘Arūs*, edited by ‘Alī Shīrī, Dār al-Fikr li al-tibā‘ah wa al-Nashr wa al-Tawzī‘, Beirut, 1st edition, 1414 / 1994.
- 16- Al-Aṣbahānī, Abū Na‘īm, *Tārīkh Aṣbahān*, edited by Sayyid Kasrawī Ḥassan, Dār al-Kutub al-‘Ilmiyyah, Lebanon, Beirut, 1st edition, 1990.
- 17- Al-Dhahabī, *Tārīkh al-Islām*, edited by ‘Umar ‘Abd al-Salām Tadmurī, Dār al-Kitāb al-‘Arabī, , Lebanon, Beirut, 1st edition, 1407 / 1987.
- 18- Al-tabarī, the Imām, *Tārīkh al-tabarī*, , Lebanon, Beirut.
- 19- Al-Suyūṭī, al-Ḥāfiẓ ‘Abd al-Raḥmān ibn Abī Bakr, *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawāwī*, edited by Abd al-Wahhāb ‘Abd al-Laṭīf, Maktabah al-Riyāḍ al-Ḥadīthah, Riyadh.
- 20- Al-Mālikī, Muḥammad ibn Aḥmad ib Muḥammad al-Kalbī al-Gharnāṭī, *al-Tashīl li ‘Ulūm al-Qur’ān*, edited

- by Muḥammad ibn Sidī Muḥammad Mawlāy, Dār al-Diyā', Kuwait, 1st edition, 1430 / 2009.
- 21- Al-Baghawī, the Imām, *Tafsīr al-Baghawī*, edited by Khālid ‘Abd al-Raḥmān al-‘Akk, Dār al-Ma‘rifah, Beirut, Lebanon.
- 22- Al-Baidāwī, *Tafsīr al-Baidāwī*, Dār al-Fikr, Lebanon.
- 23- Al-Shawkānī, the Imām, *Tafsīr Faṭḥ al-Qadīr*, ‘Ālam al-Kutub.
- 24- Ibn Ḥajar, *Taqrīb al-Tahdhīb*, edited by Muṣṭafā ‘Abd al-Qādir ‘Attā, Dār al-Kutub al-‘Ilmiyyah, Beirut, Lebanon, 2nd edition, 1415 / 1995.
- 25- Ibn al-Jawzī, *Talbīs Iblīs*, edited by Haitham Jum‘ah Hilāl, Dār al-Ma‘rifah, Beirut, Lebanon, 1st edition, 1425 / 2004.
- 26- Al-Muzzī, al-Ḥāfiẓ, *Tahdhīb al-Kamāl*, edited by Dr. Bashshār ‘Awwād Maurūf, Mu’assasah al-Risālah, Beirut, Lebanon, 2nd edition, 1992.
- 27- Ibn Ḥibbān, *al-Thiqāt*, Mu’assasah al-Kutub al-Thaqāfiyyah, 1st edition, 1393.
- 28- Al-tabarī, Ibn Jarīr, *Jāmi‘ al-Bayān*, introduction, the Shaykh Khalīl al-Mīs, edited by Şidqī Jamīl al-‘Attār, Dār al-Fikr, Beirut, Lebanon, 1995.

- 29- Al-‘Alā’ī, Abû Sa‘īd ibn Khalīl ibn Kaikaldī Abû Sa‘īd, *Jāmi‘ al-Taḥṣīl fī Akām al-Marāsīl*, edited by Ḥamdī ‘Abd al-Majīdal-Salafī, ‘Ālam al-Kutub, Beirût, 2nd edition, 1407 / 1986.
- 30- Ibn Kathīr, *Jāmi‘ al-Masānīd*, edited by Dr. ‘Abd al-Malik ibn ‘Abd Allāh ibn Duhaish, Dār Khaḍir, Beirût, 2nd edition, 1419.
- 31- Al-Baihaqī, Abī Bakr Aḥmad ibn al-Ḥussain, *al-Jāmi‘ li Shu‘ab al-‘Īmān*, Wizārah al-Awqāf wa al-Shu‘ûn al-Islāmiyyah, Qatar, 1st edition, 1429 / 2008.
- 32- Al-Rāzī, *al-Jarḥ wa al-Ta‘dīl*, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirût, Lebanon, 1st edition, 1371 / 1952.
- 33- Al-Aṣbahānī, Muḥammad ibn ‘Āṣim, *Juz’ Ibn ‘Āṣim*, edited by Mufīd Khālīd ‘Īd, Dār al-‘Āṣimah, Riyādh, 1st edition, 1409.
- 34- Al-Jawziyyah, Ibn al-Qayyim, *Jalā’ al-Afhām*, edited by ‘Izzah Kirār and Sayyid ‘Imrān, Dār al-Ḥadīth, Cairo, 2004.
- 35- Al-Jawziyyah, Ibn al-Qayyim, *Jalā’ al-Afhām*, edited by Shu‘aib al-Arna’ût and ‘Abd al-Qādir al-Arna’ût, Dār al-‘Urûbah, Kuwait, 2nd edition, 1987.

- 36- Al-Samhawdī, the Imām Nūr al-Dīn ibn ‘Abd Allāh, *Jawāhir al ‘Iqdain*, edited by Muṣṭafā ‘Abd al-Qādir ‘Āghā, Dār al-Kutub al-‘Ilmiyyah, Lebanon, Beirut, 2nd edition, 2003.
- 37- Al-Aṣbahānī, Abū Nauīm, *Ḥilyah al-Awliyā’ wa tabaqāt al-Aṣfiyā’*, Dār al-Kitāb al-‘Arabī, Beirut, 1405.
- 38- Al-Khaṭīb, Muḥibb al-Dīn, *al-Khuṭūṭ al-‘Arīḍah li al-‘Usus allatī Qāma ‘alaihā dīn al-Shū‘ah al-Imāmiyyah al-Ithnā ‘Ashariyyah*, Dār al-Maḥajjah al-Baiḍā’, Egypt, 1st edition, 1427 / 2006.
- 39- Al-Ba‘‘āj, Muzāḥim ‘Alī ‘Ushaish, *Dirāsah Taḥlīliyyah Naqdiyyah li al-Marwiyyāt al-Tārīkiyyah*, revised by ‘Umar Muḥammad al-Dayārnah, Dār al-Yarā’, Amman, Jordan, 2005.
- 40- Al-Bukhārī, Muḥammad Ṣiddīq Ḥassan Khān al-Qannūjī, *al-Dīn al-Khāliṣ*, Wizārah al-Awqāf wa al-Shu’ūn al-Islāmiyyah, Qatar, 1st edition, 1428 / 2007.
- 41- Al-Dawlābī, Muḥammad ibn Aḥmad, *al-Dhurriyyah al-tāhirah al-Nabawiyyah*, edited by Sa‘d al-Mubārak al-Ḥassan, al-Dār al-Salafiyyah, Kuwait, 1st edition, 1407.

- 42- Al-Jazāirī, Dr. kamāl Qālamī, *al-Ruwāh al-Mukhtalaf fi Ṣuḥbatihim mimman lahun Riwāyah fi al-Kutub al-Sittah*, al-Jāmi‘ah al-Islāmiyyah, Medina, 1st edition, 2007.
- 43- Al-Alūsī, Abû al-Faḍl Nuḥammad, *Rûḥ al-Ma‘ānī fi Tafṣīr al-Qur‘ān al-‘Azīm wa al-Sab‘ al-Mathānī*, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirût.
- 44- Ibn al-Jawzī, *Zād al-Masīr*, edited by Muḥammad Abd al-Raḥmān ibn ‘Abd Allāh, Dār al-Fikr, 1st edition, 1987.
- 45- Ibn Mājah, *Sunan Ibn Mājah*, edited by Muḥammad Nāṣir al-Dīn al-Albānī, Mktanah al-Ma‘ārif li al-Nashr wa al-Tawzī‘, Riyādh, 1st edition, 1417.
- 46- Abû Dāwud, *Sunan Abû Dāwud*, edited by Muḥammad Nāṣir al-Dīn al-Albānī, Mktanah al-Ma‘ārif li al-Nashr wa al-Tawzī‘, Riyādh, 1st edition, 1417.
- 47- Al-Tirmidhī, *Sunan al-Tirmidhī*, edited by Muḥammad Nāṣir al-Dīn al-Albānī, Mktanah al-Ma‘ārif li al-Nashr wa al-Tawzī‘, Riyādh, 1st edition, 1417.
- 48- Ibn al-Ash‘ath, Sulaimān, *Su‘ālāt al-‘Ājurrī li Abī Dāwud*, edited by ‘Abd al-‘Alīm al-Bastawī,

- Mu'assasah al-Riyyān, Lebanon, Beirût, 1st edition, 1418 / 1997.
- 49- Al-Dhahabī, *Siyar A'lām al-Nubalā'*, edited by Sh'aib al-Arna'ûṭ, Mu'assasah al-Risālah, Lebanon, Beirût, 9th edition, 1413 / 1993.
- 50- Al-Lālakā'ī, Hibah Allāh ibn al-Ḥassan, *Sharḥ 'Uṣūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah*, edited by Dr. Aḥmad ibn Sa'd al-Ghāmidī, Dār tībah li al-Nashr wa al-Tawzī', 9th edition, 1426 / 2005.
- 51- Al-Dimashqī, 'Alī ibn 'Alī ibn Muḥammad ibn al-'Izz, *Sharḥ al-'Aqīdah al-tahāwiyyah*, edited by 'Abd Allāh ibn 'Abd al-Muḥsin al-Turkī, Mu'assah al-Risālah, Beirût, 1st edition, 1426 / 2005.
- 52- Al-'Uthaimīn, Muḥammad ibn Ṣāliḥ, *Sharḥ al-'Aqīdah al-Wāsiṭiyyah*, edited by Fahd ibn Nāṣir ibn Ibrāhīm al-Sulaimān, Dār al-Thurayyā li al-Nashr, Riyādh, Saudi Arabia, 1st edition, 1419 / 1998.
- 53- 'Iyāḍ, al-Qāḍī, *al-Shifā bi Ta'rīf Ḥuqûq al-Muṣṭafā*, Dār al-Fikr li al-tibā'ah wa al-Nashr wa al-Tawzī', Lebanon, Beirût, 1409 / 1988.

- 54- Ibn Taymiyyah, Aḥmad ibn ‘Abd al-Ḥalīm, *al-Ṣārim al-Maslūl ‘alā Shātim al-Rasūl*, edited by Dayyid ‘Imrān, Dār al-Ḥadīth, Cairo, 1426 / 2005.
- 55- Al-Haithamī, Abī al-‘Abbās Aḥmad ibn Muḥammad ibn Muḥammad ibn ‘Alī ibn Ḥajar, *al-Ṣawā‘iq al-Muḥriqah*, edited by ‘Abd al-Raḥmān ibn ‘Abd Allāh al-Turkī and Kāmil Muḥammad al-Kharrāṭ, Mu’assasah al-Risālah, Beirūt, 1st edition, 1997.
- 56- Al-‘Uqailī, *Ḍu‘afā’ al-‘Uqailī*, edited by ‘Abd al-Mu‘ṭī Amīn Qal‘ajī, Dār al-Kutub al-‘Ilmiyyah, Beirūt, 2nd edition, 1418.
- 57- Ibn Sa‘d, Muḥammad, *al-ṭabaqāt al-kubrā*, Dār Ṣādir, Beirūt.
- 58- Al-Haithamī, Ibn Ḥajar, *al-Fatāwā al-Ḥadīthiyyah*, Dār al-Fikr.
- 59- ‘Abd as-Salām, Saikh al-Islām ‘Izz al-Dīn, *Fatāwā Saikh al-Islām ‘Izz al-Dīn ‘Abd as-Salām*, edited by Muḥammad Jum‘ah Kurdī, Mu’assasah al-Risālah, 1st edition.
- 60- Al-Hindī, al-Malībārī, *Fath al-Mu‘īn*, Dār al-Fikr li al-tibā‘ah wa al-Nashr wa al-Tawzī‘, Lebanon, Beirūt, 1st edition, 1418 / 1997.

- 61- Al-Anṣārī, Zakariyyā, *Fath al-Wahhāb*, Manshūrāt Muḥammad ‘Alī BAiḍūn, Dār al-Kutub al-‘Ilmiyyah, 1st edition, 1418 / 1998.
- 62- Al-Baghdādī, ‘Abd al-Qāhir, *al-Farq bain al-Furuq*, Dār al-Ma‘rifah, Lebanon, Beirut.
- 63- Al-Andalusī, Ibn Ḥazm, *al-Faṣl fī al-Milal wa al-Niḥal*, Maktabah al-Khānjī, Cairo.
- 64- Al-‘Uthaimīn, Muḥammad ibn Ṣāliḥ, *al-Qawl al-Mufīd ‘alā Kitāb al-Tawḥīd*, Dār Ibn al-Jawzī, Saudi Arabia, 2nd edition, 1424.
- 65- Ibn ‘Addī, ‘Abd Allāh, *al-Kāmil*, edited by Yaḥyā Mukhtār Ghazzāwī, Dār al-Fikr li al-tibā‘ah wa al-Nashr wa al-Tawzī‘, Lebanon, Beirut, 3rd edition, 1988.
- 66- Ibn al-Athīr, al-Ḥāfiẓ, *al-Kāmil fī al-Tārīkh*, Dār Ṣādir li al-tibā‘ah wa al-Nashr & Dār Bairūt li al-Jibā‘ah wa al-Nashr, 1386 / 1966.
- 67- Ibn Abī ‘Āṣim, ‘Umar, *Kitāb al-Sunnah*, edited by Muḥammad Naṣir al-Dīn al-Albānī, al-Maktab al-Islāmī, Lebanon, Beirut, 3rd edition, 1413 / 1993.
- 68- Al-Shāfi‘ī, Abū BAKr Muḥammad ibn al-Ḥussain al-‘Ājurri, *Kitāb al-al-Sharī‘ah*, Jam‘iyyah Iḥyā’ al-Turāth al-Islāmī, 1st edition.

- 69- Al-Nasā'ī, *Kitāb al-Du'afā' wa al-Matrûkîn*, Dār al-Ma'rifah li al-tibā'ah wa al-Nashr wa al-Tawzī', Lebanon, Beirut, 1st edition, 1406 / 1986.
- 70- Al-Farāhidī, al-Khalīl, *Kitāb al-'Ain*, edited by Dr. Mahdī al-Makhzûmī & Dr. Ibrāhīm al-Samirrah'ī, Mu'assasah Dār al-Hijrah, 2nd edition, 1409.
- 71- Al-Kafwī, Abû al-Baqā' Ayyûb ibn Mûsā al-Ḥussainī, *Kitāb al-Kulliyāt*, 'Andān Darwīsh and Muḥammad al-Miṣrī, Mu'assasah al-Risālah, Beirut, 1998.
- 72- Ibn Ḥibbān, *Kitāb al-Majrûḥīn*, edited by Maḥmûd Ibrāhīm Zāyid, Dār al-Bāz li al-Nashr wa al-Tawzī', Makkah al-Mukarramah.
- 73- Ibn Manzûr, *Lisān al-'Arab*, Nashr Adab al-Ḥawzah, Qum, Irān, Muḥarram 1405.
- 74- Ibn Ḥajar, *Lisān al-Mizān*, Mu'assasah al-A'lamī li al-Maṭbû 'āt, Lebanon, Beirut, 2nd edition, 1390 / 1971.
- 75- Ibn Qudāmah, *Lum'ah al-I'tiqād*, edited by Badr ibn 'Abd Allāh al-Badr, al-Dār al-Salafiyyah, Kuwait, 1st edition, 1406.
- 76- Al-Qurṭubī, Ibn ukhallad, *Mā Ruwiya fi al-Ḥawḍ wa al-Kawthar*, edited by 'Abd al-Qādir Muḥammad 'Attā

- Şûfî, Maktabah al-‘Ulûm wa al-Ḥikam, Medina, 1st edition, 1413.
- 77- Al-Jawziyyah, Ibn al-Qayyim, *Madārij al-Sālikīn bain Manāzil Iyyāk Na‘bud wa Iyyāk Nasta‘īn*, edited by ‘Āmir ibn ‘Alī Yāsīn, Dār ibn Khuzaimah, Riyādh, 1st edition, 1424 / 2003.
- 78- Al-Ghāfiqī, al-Jawharī, *Musnad al-Muwatta’*, edited by Luṭfī al-Şaghīr and Dr. tāhā ibn ‘Alī, Dār al-Gharb al-Islāmī, 1st edition 1997.
- 79- Al-Maqarrī, Aḥmad ibn Muḥammad ibn ‘Alī al-Fayyūmī, *al-Miṣbāḥ al-Munīr*, Maktabah Lubnān, Lebanon, Beirūt, 1st edition, 1987.
- 80- ‘Abd al-Razzāq, al-Ḥāfiẓ Abī Bakr, *al-Muṣannaf*, al-Maktab al-Islāmī, Beirūt, 1st edition, 1987.
- 81- Ibn Abī Shaibah, *al-Muṣnnaḥ*, edited by Ḥamad ibn ‘Abd Allāh al-Jum‘ah, Maktabah al-Rushd, Riyādh, Saudi Arabia, 1st edition, 1425 / 2004.
- 82- Ibn Qutaibah, *al-Ma‘ārif*, edited by Dr. Tharwah ‘Ukāshah, Dār al-Ma‘āif, Cairo.
- 83- Al-Faswī, Ya‘qûb ibn Sufyān, *al-Ma‘rifah wa-al-tarikh* edited by Dr. Akram Ḍiyā’ al-‘Amrī, Mu’assasah al-Risālah, Beirūt, 1st edition, 1981.

- 84- Al-Baihaqī, *Manāqib al-Imām al-Shāfiʿī*, edited by Aḥmad Ṣaqr, Maktabah al-Turāth, Cairo, 1st edition, 1390 / 1970.
- 85- Al-Bājī, *Sharḥ Muwattaʿ al-Imām Mālik*, Dār al-Saʿādah, 1st edition, 1332.
- 86- Abū al-ʿAbbās, Aḥmad ibn ʿAbd al-Ḥalīm ibn Taymiyyah, *Minhāj al-Sunnah al-Nabawiyyah*, Dr. Muḥammad Rashād Sālim, Muʿassasah Qurṭubah, 1st edition, 1406.
- 87- Al-Maṭrūshī, ʿAlī ibn Muḥammad, *al-Mawāhib al-Laḥīfah fī al-Ansāb al-Sharīfah*, Markaz Zāyid li al-Turāth wa al-Turāth, 2001.
- 88- Al-Dāraquṭnī, ʿAlī ibn ʿUmar, *al-Muʿtalaf wa al-Mukhtalaf*, edited by Dr. Muwaffaq ibn ʿAbd Allāh ibn ʿAbd al-Qādir, Dār al-Gharb.
- 89- Al-Dhahabī, *Mizān al-ʿIṭidāl*, edited by ʿAlī Muḥammad al-Bajjāwī, Dār al-Maʿrifah wa al-tibāʿah wa al-Nashr, Lebanon, Beirūt, 1st edition, 1382 / 1963.
- 90- Ibn al-Jawzī, Jamāl al-Dīn Abī al-Faraj ʿAbd al-Raḥmān ibn ʿAlī, *Nuzhat al-Aʿyun al-Nawāzir fī ʿIlm al-Wujūh wa al-Nazāʿir*, Maṭbaʿah Majlis Dāʿirah al-

Ma‘ārif al-‘Uthmāniyyah, Ḥaidar ‘Ābād al-Dakn, India, 2nd edition, 1409 / 1988.

- 91- Al-Buqā‘ī, Burhān al-Dīn Abī al-Ḥassan, *Nuzm al-Durar fī Tanāsub al-‘Āyāt wa al-Suwar*, edited by ‘Abd al-Razzāq Ghālib Mahdī, Dār al-Kutub al-‘Ilmiyyah, Lebanon, Beirut, 1st edition, 1415 / 1995.
- 92- Ibn al-Athīr, *al-Nihāyah fī Gharīb al-Ḥadīth*, edited by tāhir Aḥmad al-tanāḥī, Mu‘assasah Ismā‘īliyyān li al-tibā‘ah wa al-Nashr wa al-Tawzī‘, Qum, Irān, 4th edition, 1364.

The Twelver references:

- 93- Al-tubrusī, al-Shaykh, *al-Iḥtijāj*, edited by Muḥammad Bāqir al-Khurasān, Dār al-Nu‘mān li al-tibā‘ah wa al-Nashr, al-Najaf, 1386 / 1966.
- 94- Al-tūsī, *Ikhtiyār Ma‘rifah al-Rijāl*, edited by Mīr Dāmād al-Astrābādī and Mahdī al-Rajā‘ī, Mu‘assah ‘Āl al-Bayt ‘Alaihim al-Salām li Iḥyā’ al-Turāth.
- 95- Al-tūsī, Abu Ja‘far, (*Ikhtiyār Ma‘rifah al-Rijāl*) known as (*Rijāl al-Kashshī*), commentary by al-Mīrdāmād al-Astrābādī, edited by al-Sayyid Mahdī al-Rajā‘ī,

- Mu'assasah 'Āl al-Bayt li Iḥyā' al-Bayt li Iḥyā' al-Turāth, Qum, 1st edition, 1404.
- 96- Al-Daylamī, Abū Muḥammad al-Ḥassan ibn Muḥammad, *Irshād al-Qulūb*, Mu'assasah al-A'lamī, Lebanon, 1st edition, 1993.
- 97- Al-Mas'ūdī, Muḥammad Fāḍil, *al-Asrār al-Fāṭimiyyah*, Mu'assasah al-Zā'ir fī al-Rawḍah al-Muqaddasah li Fāṭimah al-Ma'ṣūmah 'alaihā al-Salām li al-tibā'ah wa al-Nashr, 2nd edition, 2000.
- 98- Al-Qummī, Ibn Bābawaih, *al-I'tiqādāt fī Dīn al-Imāmiyyah*, edited by 'Iṣām 'Abd al-Ṣamad, Dār al-Mufīd li al-Tibā'ah wa al-Nashr wa al-Tawzī', Lebanon, Beirūt, 2nd edition, 1993.
- 99- AL-Amīn, Muḥsin, *A'yān al-Shī'ah*, edited by Ḥassan al-Amīn, Dār al-Ta'āruf li al-Maṭbū'āt, Lebanon, Beirūt.
- 100- Al-Ṣadūq, al-Shaykh, *al-Amālī*, edited by Qism al-Dirāsāt al-Islāmiyyah, Mu'assasah al-Bi'thah, Markaz al-tibā'ah wa al-Nashr fī Mu'assasah al-Bi'thah, Qum, 1st edition, 1417.

- 101- Al-Mufīd, *Al-Amālī*, edited by Ḥussain al-Astādūlī and ‘Alī Akbar al-Ghaffārī, Dār al-Mufīd li al-tibā‘ah wa al-Nashr, Lebanon, Beirut, 2nd edition, 1414 / 1993.
- 102- Al-tūsī, *al-Amālī*, edited by Qism al-Dirāsāt al-Islāmiyyahfī Mu’assasah al-Bi‘thah – Dār al-Thaqāfah li al-tibā‘ah wa al-Nashr wa al-Tawzī‘, Qum, Irān, 1st edition, 1414.
- 103- Al-Majlisī, *Bihār al-Anwār*, edited by ‘Abd al-Raḥīm al-Rabbānī al-Shīrāzī, Mu’assasah al-Wafā’, Lebanon, Beirut, 2nd corrected edition, 1403 / 1983.
- 104- Al-Ḥussainī, Sharaf al-Dīn, *Ta’wīl al-‘Āyāt*, Supervised by. Muḥammad Bāqir al-Muwaḥḥid al-Abṭāḥī al-Aṣfahānī, editor and publisher, Madrasah al-Imām al-Mahdī, Qum, Irān, 1st edition, Ramaḍān, 1407.
- 105- Al-tūsī, *al-Tibyān*, edited by Aḥmad Ḥabīb Qaṣīr al-‘Āmilī, Maktab al-I‘lām al-Islām, 1st edition, Ramaḍān, 1409.
- 106- Al-‘Askarī, the Imām, *Tafsīr al-Imām al-‘Askarī*, edited by and published by, Madrasah al-Imām al-Mahdī, Qum, Irān, 1st edition, Rabī‘ al-Awwal, 1409.
- 107- Al-Kāshānī, al-Faiḍ, *al-Tafsīr al-Ṣāfi*, Mu’assasah al-Hādī, Qum, 2nd edition, Ramaḍān, 1416.

- 108- Al-tabṭbā'ī, *Tafsīr al-Mizān*, Manshūrāt Jamā'ah al-Mudarrisīn fī al-Ḥawzah al-'Ilmiyyah, Qum.
- 109- Shibr, 'Abd Allāh, *Tafsīr Shibr*, revised by, Dr. Ḥāmid Ḥfanī Dāwud, Maṭba'ah al-Sayyid Murtaḍā al-Raḍwī, 3rd edition, 1385 / 1966.
- 110- Al-tubrusī, *Tafsīr Majma' al-Bayān*, edited by a group of specialized scholars and researchers, Mu'assasah al-A'lamī li al-Maṭbū'āt, Lebanon, Beirūt, 1st edition, 1415 / 1995.
- 111- Al-Ḥuwazī, *Tafsīr Dhū al-Nûrain*, edited by Hāshim al-Rasûlī al-Miḥlātī, Mu'assasah Ismā'īliyyān li al-tibā'ah wa al-Nashr wa al-Tawzī', Qum, 4th edition 1412.
- 112- Al-tûsī, *Tahdhīb al-Aḥkām*, edited by Ḥassan al-Mûsawī al-Khurasān, Dār al-Kutub al-Islāmiyyah, tahrān, 3rd edition, 1364.
- 113- Al-Khurasānī, Muḥammad al-Wā'iz, *Ḥadīth al-Thaqalain*, al-Mujamma' al-'Ālamī, li al-Taqrīb bain al-Madhāhib al-Islāmiyyah, 1st edition, 1995.
- 114- Al-Aṣbahānī, Abû Na'im, *Ḥilyah al-Awliyā'* wa tabaqāt al-Aṣfiyā', Dār al-Kitāb al-'Arabī, Beirūt, 1405.

- 115- Al-Qummī, Ibn Bābawaih, *al-Khiṣāl*, edited by ‘Alī Akbar al-Ghafārī, Manshūrāt Jamā‘ah al-Mudarrisīn fī al-Ḥawzah al-‘Ilmiyyah fī Qum, Irān, 1403.
- 116- Al-Riḍā, al-Sharīf, *Khaṣā‘iṣ al-A‘immah*, edited by Muḥammad Hādī al-Amīnī, Mujamma‘ al-Buḥūth al-Islāmiyyah – al-’Āstānah al-Raḍwiyyah – Mashhad, Irān, Rabī‘ al-Thānī, 1406.
- 117- Al-Mar‘ashī, *Sharḥ Iḥqāq al-Ḥaqq*, Manshūrāt Maktabah ‘Āyah Allāh al-Mar‘ishī al-Najfī, Qum, Irān, 1st edition, 1411.
- 118- Al-Nailī, ‘Ālim Sabīṭ, *al-Shihāb al-Thāqib li al-Muḥtāj bi Kitāb Allāh fī al-Radd ‘alā al-Nāṣib* Aḥmad al-Kātib, Manshūrāt al-Rābiṭah al-Qaṣdiyyah, Baghdād, 1426 / 2005.
- 119- *Al-Ṣaḥīfah al-Sajādiyyah* (Abṭahī)- ascribed to Zīn al-‘Ābidīn, edited by Muḥammad Bāqir al-Muwappid al-Abṭahī al-Aṣfahānī, Mu‘assasah al-Anṣāriyyān li al-tibā‘ah wa al-Nashr, 1st edition, 25 Muḥarram al-Ḥarām, 1411.
- 120- Al-Māmaqānī, Muḥammad Hussain, *‘Ilm al-Maḥajjah*, edited by Aḥmad ‘Abd al-Wahhāb al-Bū

- Shafī‘, Lajnah Iḥyā’ Turāth Madrasah al-Shaykh al-Awḥad al-Iḥsā’ī, Lebanon, Beirūt, 1st edition, 2000.
- 121- Ibn ‘Anbah, *‘Umdah al-tālib*, edited by Muḥammad Ḥassan ’Āl tāliqānī, al-Maṭba‘ah al-Ḥaidariyyah, al-Najaf, 2nd edition, 1961.
- 122- Ibn al-Biṭrīq, *‘Umdah ‘Uyûn Şihâh al-Akhbâr fi Manâqib Imâm al-Abrâr*, Mu’assasah al-Nashr al-Islâmī al-Tābi‘ah li Jamā‘ah al-Mudarrisīn, Qum, Irân, Jumādā al-’Ūlā 1407.
- 123- Al-Şadûq, *‘Uyûb Akhbâr al-Riḍâ*, edited by Ḥussain al-A‘lamī, Maṭābi‘ Mu’assasah al-A‘lamī, Lebanon, Beirūt, 1404 / 1984.
- 124- Al-Nawbakhtī, al-Ḥassan ibn Mûsâ, *Furuq al-Shī‘ah*, Dār al-Aḍwâ’, Lebanon, Beirūt, 2nd edition, 1984.
- 125- Ibn Bābawaih, ‘Alī, *Fiqh al-Riḍâ*, edited by Mu’assasah ’Āl al-Bayt ‘alaihum al-Salām li Iḥyā’ al-Turāth, al-Mu’tamar al-‘Ālamī li al-Imām al-Riḍâ, Irân, 1st edition, 1406.
- 126- Al-Rûḥānī, Muḥammad Şādiq, *Fiqh al-Şādiq*, Mu’assasah Dār al-Kitāb, Qum, Irân, 3rd edition, 1412.
- 127- Al-tûsī, *al-Fihrast*, edited by Jawād al-Qayyûmī, Mu’assasah Nashr al-Faqāhah, 1st edition, 1417.

- 128- Al-Qummī, al-Ḥumairī, *Qurb al-Isnād*, edited by and published by Mu'assasah 'Āl al-Bayt 'alaihim al-Salām li Ḥyā' al-Turāth, Qum, Irān, 1st edition, 1413.
- 129- Al-Arabalī, Ibn Abī al-Faṭḥ, *Kashf al-Ghummah*, Dār al-Aḍwā', Lebanon, Beirut.
- 130- Al-Baḥrānī, Yūsuf, *al-Kashkūl*, Dār wa Maktabah al-Hilāl, Beirut, 1st edition, 1998.
- 131- Al-Qummī, Ibn Bābawaih, *Kamāl al-Dīn wa Tamām al-Ni'mah*, edited by 'Alī Akbar al-Ghaffārī, Mu'assasah al-Nashr al-Islāmī al-Tābi'ah li Jamā'ah al-Mudarrisīn, Qum, Irān, Muḥarram al-Ḥarām, 1405.
- 132- Al-Tuwaisirkānī, Muḥammad Nabiy, *La'ālī al-Akḥbār*, Maktabah al-'Allāmah, Qum, Irān.
- 133- Al-turaiḥī, *Mujma' al-Baḥrain*, edited by Aḥmad al-Ḥussainī, Maktab al-Nashr al-Thaqāfah al-Islāmiyyah, 2nd edition, 1408.
- 134- Al-Burqī, Aḥmad ibn Muḥammad ibn Khālīd, *al-mahāsīn*, edited by Jalāl al-Dīn al-Ḥussainī, Dār al-Kutub al-Islāmiyyah, tahrān, 1370.
- 135- Al-Ḥallī, Ḥassan ibn Sulaimān, *al-Muḥtaḍar*, edited by Sayyid Ashraf, al-Maktabah al-Ḥaidariyyah, 1424.

- 136- Al-Majlisī, Muḥammad Bāqir, *Mir'āt al-'Uqûl*, edited by Hāshim al-Rasûlī, Dār al-Kutub al-Islāmiyyah, tahrān.
- 137- Al-Mas'ûdī, 'Alī ibn al-Ḥussain, *Murûj al-Dhahab wa MA'ādin al-Jawāhir*, edited by Qāsīm al-Shammā'ī al-Rifā'ī, Dār al-Qalam, Lebanon, Beirut.
- 138- Al-Mufīd, *al-Masā'il al-Jārūdiyyah*, edited by Kāzīm Muḥammad Mudīr Shānjī, Dār al-Mufīd, Lebanon, 2nd edition, 1993.
- 139- Al-Khaw'ī, *Mu'jam Rijāl al-Ḥadīth*, Markaz Nashr al-Thaqāfah al-Islāmiyyah, Qum, Irān, 5th edition, 1413 / 1992.
- 140- Al-Azdī, Abū Makhnaf, *Maqtal al-Ḥussain al-Mu'allaf*, edited by Ḥussain al-Ghaffārī, Maṭba'ah al-'Ilmiyyah, Qum, Irān.
- 141- Al-Mufīd, *al-Muqni'ah*, edited by Mu'assasah al-Nashr al-Islāmī, Mu'assasah al-Nashr al-Islāmī al-Tābi'ah li Jamā'ah al-Mudarrisīn, Qum, Irān, 2nd edition, 1410.
- 142- Al-Kûfī, Muḥammad ibn Sulaimān, *Manāqib al-Imām Amīr al-Mu'minīn*, edited by Muḥammad Bāqir al-Maḥmûdī, Maṭba'ah al-Nahḍah, Mujamma' Iḥyā' al-

-
- Thaqāfah al-Islāmiyyah, Qum, 1st edition, Muḥarram al-Ḥarām, 1412.
- 143- Al-Khaw'ī, Ḥabīb Allāh al-Hāshimī, *minhājul bara'a* edited by 'Alī 'Āshūr, Dār Iḥyā' al-Turāth al-'Arabī, Lebanon, Beirūt.
- 144- 'Abduh, Muḥammad, *Sharḥ Nahj al-Balāghah*, edited by Ḥussain Al-A'lamī, Mu'assasah al-A'lamī li al-Maṭbū'āt, Beirūt.
- 145- Al-Khawājū'ī, Muḥammad Ismā'īl al-Māzindarānī, *al-Rasā'il al-I'tiqādiyyah*, edited by Mahdī al-Rajā'ī, Markaz Iḥyā' Turāth al-'Allāmah al-Khawājū'ī & Mu'assasah 'Āshūrā', Qum, 1st edition, 1426.
- 146- Al-Mufīd, Taṣḥīḥ *I'tiqādāt al-Imāmiyyah*, Dār al-Mufīd, Beirūt, 2nd edition, 1993.