

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي وَنُؤَدِّعُ عَلَى رَسُولِهِ الْكَرِيمِ
وَ عَلَى آلِهِ وَ أَصْحَابِهِ أَجْمَعِينَ

أما بعد

Who are the Ahlul-Bayt (Blessed Household of Rasulullah Salallahu Alaihi wa Sallam) and how to express our love for them

(MI) Ridwan Kajee

Love for the Ahlul-Bayt (household of Rasulullah Sallallahu Alaihi wa Sallam) has and shall always be an integral part of one's faith. It is through this love that one shall acquire the pleasure of Rasulullah Sallallahu Alaihi wa Sallam, and through its medium, the pleasure of Almighty Allah. Thus, from amongst the edicts issued during the caliphate of Hadrat Abu Bakr, one was:

ارْقُبُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَهْلِ بَيْتِهِ (البخاري عن ابن عمر عن ابي بكر الصديق)

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

Some deviant sectors however wish to mislead the masses into believing that it is only the shia that love the Ahlul-Bayt, and that the Sahaba Radhiyallahu Anhum, Tabieen, Mufasssireen, Muhaditeen, Fuqaha, Sufiya and the general Muslim Ummah from the death of Rasulullah Sallallahu Alaihi wa Sallam failed in their obligation towards the Ahlul-Bayt, i.e. they did not show them the love they were deserving off and did not afford them their due rights.

The answer to this misconception depends upon first understanding what the phrase 'Ahlul-Bayt' (household members) means. Generally, if one were to inform that he is coming with his family, the host would naturally enquire as to the number and the nature of his family members, in order to make appropriate arrangements. Mere guessing could at times be detrimental, especially if the guest were to arrive with his extended family, viz. his parents, in-laws, brothers and sisters, etc. Even worse than this would be if the host now bars certain members of the guest's household from entering, merely on the basis that he does not recognize them to be from his guest's family. Will the guest not feel humiliated, and will he not demand that either his family be allowed in or else he too shall depart?

So too, is the delicate matter of the Ahlul-Bayt. It is not for one and all to decide who should be included in this blessed household and who should be excluded. Nay, rather it is the exclusive right of Rasulullah Sallallahu Alaihi wa Sallam to pinpoint his blessed household. Thus one needs to turn to the Noble Quraan and the Blessed Sunnah for an explanation in this regard. If we were left to ourselves define who the Ahlul-Bayt are, there would be a total mix-up, and that is exactly what we are unfortunately experiencing today in some quarters.

Since the Ahlul-Bayt have been afforded great importance in Islam, it was of utmost necessity that clear indication be made regarding who they are? Without clear indication from the Noble Quraan and the authentic Sunnah, each party could easily chalk out his own Ahlul-Bayt, including and excluding members without any solid basis. For example:

We find some who claim that only the children of Hadrat Ali Radhiyallahu Anhu and Hadrat Fatima Radhiyallahu Anha are from the Ahlul-Bayt. Without any reason whatsoever they exclude the three other daughters of Rasulullah Sallallahu Alaihi wa Sallam, viz. Hadrat Zainab Radhiyallahu Anha¹, Hadrat Rukaiya Radhiyallahu Anha and Hadrat Umme-Khulthoom Radhiyallahu Anha, together with their husbands² and their children.

Since this group had no clear sharee proof to guide them, and no principle to hold on to, soon came the next stage wherein they excluded from the Ahlul-Bayt all the children of Hadrat Ali Radhiyallahu Anhu, except Hadrat Hasan Radhiyallahu Anhu and Hadrat Husein Radhiyallahu Anhum. Without any basis they unjustly excluded 9 illustrious sons of Hadrat Ali Radhiyallahu Anhum, viz. Muhammad al-Hanafiyah, Abu Bakr, Umar, Uthman, Abbaas, Ja'far, Abdullah, Ubeidullah and Yahya

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

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

Rahimahumullah, together with their 12 sons and their 18 daughters. In a similar manner they unjustly excluded the two daughters of Hadrat Fatimah Radhiyallahu Anha, viz. Hadrat Zainab and Hadrat Umme-Khulthoom.

As they excluded all of these illustrious individuals without any basis, they also excluded the brothers of Hadrat Ali Radhiyallahu Anhu, the uncles and aunts of Rasulullah Sallallahu Alaihi wa Sallam and the most honorable wives of Rasulullah Sallallahu Alaihi wa Sallam who in actual fact deserved to be the first included, since the verses wherein the phrase, Ahlul-Bayt has been utilized in the Noble Quraan is with regards to none other but the blessed wives of Rasulullah Sallallahu Alaihi wa Sallam.

Even Hadrat Hasan Radhiyallahu Anhu and Hadrat Husein Radhiyallahu Anhu were not spared from this demonic behavior of random selection, which resulted in all the sons of Hadrat Hasan Radhiyallahu Anhu being excluded, as well as many of the sons of Hadrat Husein Radhiyallahu Anhu.

From this it becomes clear that if left to the mind to decide who should be included and who should be excluded from the Ahle-Bayt, the result shall see hardly anyone being left, since according to the above, it is only half of Fatimah Radhiyallahu Anha that makes the Ahle-Bayt (since only her sons are included, and not her daughters) and only half of Hadrat Ali Radhiyallahu Anhu, since only his two sons have been included, whereas nine have been excluded. And only a part of Hadrat Hasan Radhiyallahu Anhu shall form the Ahle-Bayt, since none of his progeny have been allowed in, and only some of Hadrat Husein Radhiyallahu Anhu, which are the 9 (so-called Imams) until Hasan Al-Askari, and the 10th is still in hiding. **In total the Ahle-Bayt shall consist of only about thirteen individuals, one of whom is still to appear.**

This then is the result of using *zann* (assumption) to interpret the shariah, at a time when clear texts from the Quraan and the Sunnah are available. As Almighty Allah says:

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

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

Who then are the Ahle-Bayt?

The first addressee of the word 'Ahle-Bayt' are the honorable and illustrious wives of Rasulallah Sallallahu Alaihi wa Sallam, the reason being:

a) The phrase 'Ahle-Bayt' in reference to Rasulallah Sallallahu Alaihi wa Sallam appears only once in the Noble Quraan, in the verse known as *Ayah-al-Takhyeer*³ wherein the honorable wives were given permission to raise their living standards, but at the expense of having to lose their noble husband Sallallahu Alaihi wa Sallam, or to remain patient upon their ascetic lives, in lieu of the privilege of remaining the wives of Rasulallah Sallallahu Alaihi wa Sallam in this world as well as in the next.

In appreciation of the choice that they made,(i.e. to abandon the luxuries of this world in order to enjoy the companionship of Rasulallah Sallallahu Alaihi wa Sallam in both the worlds,) Almighty Allah addressed them with two noble titles, viz. 'O wives of Rasulallah (Sallallahu Alaihi wa Sallam)⁴, and O Ahlul-Bayt. (Members of the Noble Household of Nubuwwah)⁵

³ (وقد اختلف العلماء) في أهل البيت المذكورين في الآية (قال ابن عباس) وعكرمة وعطاء والكلبي ومقاتل وسعيد بن جبير إن أهل البيت المذكورين في الآية هم زوجات النبي (صلى الله عليه وسلم) خاصة قالوا والمراد بالبيت بيت النبي (صلى الله عليه وسلم) ومسكن زوجته لقوله تعالى ﴿وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ﴾ (وذهب أبو سعيد الخدري) وجماعة من التابعين منهم مجاهد وقتادة وغيرهم إلى أنهم على وفاطمة والحسن والحسين رضي الله عنهم (وتمسك الأولون) بما أخرجه ابن أبي حاتم وابن عساكر من طريق عكرمة عن ابن عباس في الآية قال نزلت في نساء النبي (صلى الله عليه وسلم) خاصة، وقال عكرمة من شاء باهلهن إنما نزلت في أزواج النبي صلى الله عليه وسلم، وروى هذا عنه بطرق (وتمسك الآخرون) بحديث الباب وحديث أنس بن مالك أن رسول الله (صلى الله عليه وسلم) كان يمر بباب فاطمة ستة أشهر إذا خرج لصلاة الفجر يقول الصلاة يا أهل البيت، إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا، رواه الترمذي والامام أحمد وسيأتي في الباب الأول من أبواب مناقب آل البيت من كتاب السيرة النبوية إن شاء الله تعالى (وتوسط طائفة ثالثة) بين الطائفتين فجعلت هذه الآية شاملة للزوجات ولعلى وفاطمة والحسن والحسين، أما الزوجات فلكونهن المرادات في سياق هذه الآيات ولكونهن الساكنات في بيوته (صلى الله عليه وسلم) النازلات في منازلهم ويعضد ذلك ما تقدم عن ابن عباس وغيره: وأما دخول على وفاطمة والحسن والحسين فلكونهن قرابته وأهل بيته في النسب: ولحديث زيد بن أرقم عند مسلم والإمام أحمد وتقدم في أول أبواب الاعتصام بالكتاب والسنة في الجزء الأول صحيفة 185 وفيه أن النبي صلى الله عليه وسلم قال أذكركم الله في أهل بيتي ثلاثا فقال له حصين ومن أهل بيته يا زيد! أليس نسأوه من أهل بيته قال نسأوه من أهل بيته ولكن أهل بيته من حرم الصدقة بعده، قال ومن هم؟ قال هم آل على وآل عقيل وآل عباس رضي الله عنهم وقد رجح هذا القول جماعة من المحققين منهم القرطبي وابن كثير وغيرهما والله أعلم (الفتح الرباني لترتيب مسند الإمام أحمد بن حنبل الشيباني ومعه بلوغ الأماني من أسرار الفتح الرباني المؤلف: أحمد بن عبد الرحمن بن محمد البنا السعدي)

⁴ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا () وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّحْنَ تَبَرُّحَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا () وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

⁵ Some have asked why the masculine pronoun has been utilized her, whereas in the verses before and after the feminine pronoun is used - The great scholar of Arabic literature, Zamakhshari has given the answer that the word اهل البيت is always used in the masculine, plural form, even when it refers to only females, as is the case when the angels addressed the wife of Hadrat Ibrahim (Alaihi Salaam) saying: أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

b) Clear mention is made in the hadith quoted by Imam Bukhari (R.A) in his Sahih that Rasulullah Sallallahu Alaihi wa Sallam would address Hadrat Ayesha Radiyallah Anha with the title 'Ahlul-Bayt'⁶. Rasulullah Sallallahu Alaihi wa Sallam would say when entering the house of Hadrat Ayesha Radiyallahu Anha, 'Peace be upon you, O Ahlul Bayt, and the mercy of Almighty Allah and His blessings!'

c) In the salawaat that was taught to the Ummah by Rasulullah Sallallahu Alaihi wa Sallam to be recited at the end of salaah, (as narrated by Bukhari and Muslim), Rasulullah Sallallahu Alaihi wa Sallam at times taught the dua as:

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

and at times taught the dua as:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَ عَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ

In the first dua the meaning is 'O Allah, send salutations upon Muhammad (Sallallahu Alaihi wa Sallam) and upon the family of Muhammad (Sallallahu Alaihi wa Sallam), and in the second dua the meaning is 'O Allah, send salutations upon Muhammad (Sallallahu Alaihi wa Sallam) and upon the wives and daughters of Rasulullah (Sallallahu Alaihi wa Sallam).

Either version of the dua can be recited at the end of one's salaah. One understands from this that the meaning of the second dua is exactly as the meaning of the first, thus the meaning of 'family' clearly refers to the wives and daughters of Rasulullah Salallahu Alaihi wa Sallam.

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Note: Although the verse in which the title 'Ahlul-Bait' has been used is in reference to the beloved wives of Rasulullah⁷ Sallallahu Alaihi wa Sallam, it does mean that only

⁶ أن النبي - صلى الله عليه وسلم - دخل في حجرة عائشة رضي الله عنها، فقال: السلام عليكم أهل البيت و رحمة الله، فقالت: وعليك السلام ورحمة الله وبركاته (البخاري)

⁷ وقد قال الشوكاني في تفسيره: قال ابن عباس وعكرمة وعطاء والكلبي ومقاتل وسعيد بن جبير: إن أهل البيت المذكورين في الآية هن زوجات النبي - صلى الله عليه وسلم - خاصة، قالوا: والمراد من البيت بيت النبي - صلى الله عليه وسلم - ومسكن زوجاته لقوله تعالى: {وإذكرن ما يتلى في بيوتكن}، وأيضاً السياق في الزوجات {يا أيها النبي قل لأزواجك} إلى قوله: {وإذكرن ما يتلى في بيوتكن من آيات الله والحكمة إن الله كان لطيفاً خبيراً} و على ذلك قال ابن أبي حاتم وابن عساکر برواية لعكرمة وابن مردويه برواية سعيد بن جبير عن ابن عباس أن هذه الآية لم تنزل إلا في أزواج النبي عليه الصلاة والسلام

they fall⁸ under the ambit of this honorary title. Rather as the word is understood, it has a broad meaning which encompasses all who would normally frequent one's house, i.e. one's wives, one's children, one's aunts and uncles, and even one's servants and friends who are found so much in the house that one regards them to be from the household.

To emphasize that the command of respect and honour is not only for the wives of Rasulallah Salallahu Alaihi wa Sallam, but for all those Sahabah Radiyallah Anhum who enjoyed a very close relationship with Rasulallah Alaihis Salaam, and who would always be found in his blessed company, Rasulallah Sallallahu Alaihi wa Sallam on various occasions gave indication to who else the word Ahlul-Bait refers to:

For example:

a) Rasulallah Sallallahu Alaihi wa Sallam declared that Hadrat Fatimah Radiyallah Anha, Hadrat Ali Radiyallah Anhu, Hadrat Hasan Radiyallah Anhu and Hadrat Husein Radiyallah Anhu are from his *Ahl* (family), as well as Hadrat Wathila ibn al-Asqa' Radiyallah Anhu, who, when he heard Rasulallah Sallallahu Alaihi wa Sallam saying, '*O Allah, these are my Ahlul-Bayt (family)*', asked from far, '*O Rasulallah, what about me?*', to which Rasulallah Sallallahu Alaihi wa Sallam replied, '*and you too are from my family.*'⁹

b) A similar incident has been recorded from Hadrat Umme-Salamah, which has been narrated by Baihaqi, with an authentic chain of narrators. She narrates, 'The verse (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ) – *O family of Rasulallah, Almighty Allah desires to*

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

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

purify you from all filth!) was revealed in my house. Rasulallah Sallallahu Alaihi wa Sallam then sent for Hadrat Fatimah Radiyallah Anha, Hadrat Ali Radiyallah Anhu, Hadrat Hasan Radiyallah Anhu and Hadrat Husein Radiyallah Anhu. When they arrived, he Sallallahu Alaihi wa Sallam said, 'These are my family members!' I asked, O Rasulallah, am I not from your family? Rasulallah Sallallahu Alaihi wa Sallam replied, You most certainly are! (Insha-Allah)¹⁰

c) Rasulallah Sallallahu Alaihi wa Sallam enshrouded Hadrat Abbaas Radiyallah Anhu and his children with his shawl and said, These are my family members (Ahle-Bayt).¹¹

d) During the digging of the trench, as the Muhajireen Radiyallah Anhum and Ansar Radiyallah Anhum discussed with regards to which camp should Hadrat Salmaan al-Farsi Radiyallah Anhu join, since each desired having him in their group, Rasulallah Sallallahu Alaihi wa Sallam said, 'Salmaan is from us, from the Ahle-Bayt!'¹²

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

¹⁰ عَنْ أُمِّ سَلَمَةَ، قَالَتْ فِي بَيْتِي أَنْزَلَتْ { إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ } قَالَتْ: فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى فَاطِمَةَ وَعَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ فَقَالَ: هَؤُلَاءِ أَهْلِي، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ أَمَا أَنَا مِنْ أَهْلِ الْبَيْتِ؟ قَالَ: بَلَى إِنْ شَاءَ اللَّهُ، رواه البيهقي في الاعتقاد و قال : قَالَ أَبُو عَبْدِ اللَّهِ (شيخه): هَذَا حَدِيثٌ صَحِيحٌ سَنَدُهُ ثِقَاتٌ رَوَاهُ

¹¹ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: «لَا تَرْمِ مِنْ مَنْزِلِكَ أَنْتَ وَبُنُوكَ حَتَّى آتِيَكُمْ». فَأَتَاهُمْ بَعْدَ مَا أَضْحَى، فَقَالَ: «السَّلَامُ عَلَيْكُمْ، كَيْفَ أَصْبَحْتُمْ؟» قَالُوا: بِخَيْرٍ، بِأَيْبِنَا وَأَمْنَا أَنْتَ يَا رَسُولَ اللَّهِ كَيْفَ أَصْبَحْتَ؟ قَالَ: «بِحَيْرٍ، أَحْمَدُ اللَّهُ». قَالَ: «ادْنُوا». فَتَدَانُوا يَرْحَفُ بَعْضُهُمْ إِلَى بَعْضٍ، فَاشْتَمَلَ عَلَيْهِمْ بِمَلَأَتِهِ، وَقَالَ: «هَذَا عَمِّي وَصِنُو أَبِي، وَهَؤُلَاءِ أَهْلُ بَيْتِي، اللَّهُمَّ اسْتُرْهُمْ مِنَ النَّارِ كَسِتْرِي إِثَابَهُمْ بِمَلَأَتِي هَذِهِ». فَقَالَتْ أُسْكُفَةُ الْبَابِ: آمِينَ، وَقَالَ جُدْرَانُ الْبَيْتِ: آمِينَ (عمل اليوم لابن السني و اسناده حسن بمجموع طرقه - كذا قال الصمي في تحقيقه على "استجلاب ارتقاء الغرف للسخاوي")

¹² عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَّ الْحُنْدَقَ عَامَ حَرْبِ الْأَحْزَابِ حَتَّى بَلَغَ الْمَدَاحِجَ، فَفَطَعَ لِكُلِّ عَشْرَةِ أَرْبَعِينَ ذِرَاعًا فَاحْتَجَّ الْمُهَاجِرُونَ سَلْمَانَ مِنَّا، وَقَالَتِ الْأَنْصَارُ: سَلْمَانُ مِنَّا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَلْمَانُ مِنَّا أَهْلُ الْبَيْتِ» (رواه الحلکم و قال الذهبي سنده ضعيف)

¹³ عن عطاء بن السائب، عن أم كلثوم ابنة علي قال: أتيتها بشيء من الصدقة، فقالت: احذر شبابنا، فإن مولى للنبي صلى الله عليه وسلم حدثني، يقال له ميمون أو مهران قال: قال لي النبي صلى الله عليه وسلم: «يا ميمون أو يا مهران، إنا أهل البيت نحينا عن الصدقة، وإن موالينا منا، فلا تأكل الصدقة (الاموال لابن زنجويه)

و على هذا قال اللامام الشافعي :: إِنَّ آلَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَنُو هَاشِمٍ، وَبَنُو الْمُطَّلِبِ الَّذِينَ عَوَّضَهُمُ اللَّهُ مِنَ الصَّدَقَةِ سَهْمَ الْقُرَابَةِ مِنَ الْعَنِيَمَةِ (صحيح ابن خزيمة)

Thus, whilst returning from Hajj, when news reached Rasulallah Sallallahu Alaihi wa Sallam that a group from Yemen had been criticizing certain decisions of Hadrat Ali Radiyallah Anhu, who had been appointed as their governor, Rasulallah Sallallahu Alaihi wa Sallam addressed the crowd at a spring called Khum and emphasized that upon his death they should hold on firmly to the Quraan and to his family (i.e. they should not oppose their verdicts, nor show any sort of enmity towards them.)

Years later, when Hadrat Zaib ibn Arqam Radiyallah Anhu narrated this hadith, someone asked, 'Is it not the wives of Rasulallah Sallallahu Alaihi wa Sallam that are the Ahlul-Bayt?' (The questioner most probably could not understand why Rasulallah Sallallahu Alaihi wa Sallam had spoken regarding the rights of the Ahlul-Bayt, which he thought refers only to the wives of Rasulallah, whereas here the purpose was to admonish those who were criticizing Hadrat Ali Radiyallah Anhu.) Hadrat Zaid thus explained that besides the wives, the word Ahlul-Bayt refers to those blood relatives of Rasulallah Sallallahu Alaihi wa Sallam who had been prohibited from taking zakaah, i.e. the family of Hadrat Ali Radiyallah Anhu, the family of Hadrat Aqeel Radiyallah Anhu, the family of Hadrat Ja'far Radiyallah Anhu, and the the family of Hadrat Abbaas Radiyallah Anhu.¹⁴

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

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

2) **Love those whom the Ahlul-Bayt loved.**

¹⁴ قال: قام رسول الله صلى الله عليه وسلم يوماً فينا خطيباً، بماء يدعى خمًا بين مكة والمدينة فحمد الله وأثنى عليه، ووعظ وذكر، ثم قال: "أما بعد، ألا أيها الناس فإنما أنا بشر يوشك أن يأتي رسول ربي فأجيب، وأنا تارك فيكم ثقلين: أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله، واستمسكوا به" فحث على كتاب الله ورغب فيه، ثم قال: «وأهل بيتي أذكركم الله في أهل بيتي، أذكركم الله في أهل بيتي» فقال له حصين: ومن أهل بيته؟ يا زيد أليس نساؤه من أهل بيته؟ قال: نساؤه من أهل بيتي، ولكن أهل بيتي من حرم الصدقة بعده، قال: ومن هم؟ قال: هم آل علي وآل عقيل، وآل جعفر، وآل عباس قال: كل هؤلاء حرم الصدقة؟ قال: نعم (مسلم)

The love and respect that the Ahlul-Bayt had for each other, and then for the rest of the believers is indeed something which the mind struggles to comprehend. It is only and only in their history that even when war flared up amongst them, then too the love and respect they held for each other never dwindled.

Love for each other was divinely placed within their hearts, as Almighty Allah declared: 'Had you spent the earth's worth you would not have been able to unite their hearts. But it was Allah that united their hearts!'¹⁵

The love they bore for each other was so unique that mention of it was even made in the previous Scriptures, as explained in the Quraan, 'Those that are with Rasulallah (Sallallahu Alaihi wa Sallam) are fierce against the disbelievers, whilst for each other they have the highest levels of mercy!...This then is how they have been described in the Taurah.'¹⁶

There was no fear of any oppressor that could silence them, since they had no fear for death. But, when it came to hurting even the feelings of a mere slave, such an act would leave them crying and begging for forgiveness. They learnt from Rasulallah Sallallahu Alaihi wa Sallam to feed their slaves what they ate and to clothe them what they wore. If per chance they had to reprimand a slave, they would spend days pondering over whether what they had done was right, or was it against the demands of justice. Many a time they would end setting the slave free, just in order to save themselves from a severe reckoning in that regard.

When this was their conduct with their slaves, what then would one imagine their conduct to be with those whom they knew Rasulallah Sallallahu Alaihi wa Sallam loved? Thus we find that:

a) Hadrat Umar Radiyallah Anhu would say, By Allah! Your Islam O Abbaas (Radiyallah Anhu) was more beloved to me than had my own father accepted

¹⁵ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ
¹⁶ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَتْرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ

Islam. This was just due to the fact that I knew Rasulullah Sallallahu Alaihi wa Sallam would be more pleased with your accepting Islam!¹⁷

b) In fixing the stipends of the Muslim Ummah, Hadrat Aqeel ibn Abi Talib Radiyallah Anhu, Hadrat Makramah ibn Naufal Radiyallah Anhu and Hadrat Jubair ibn Mut'im Radiyallah Anhu, all of whom were from the Qureish, placed the Banu Hashim (family of Rasulullah Sallallahu Alaihi wa Sallam) at the top of the list, meaning that their monthly salary would be the most. After that they placed the family of Hadrat Abu Bakr Radiyallah Anhu, since he had been the first caliph. And then they placed Hadrat Umar Radiyallah Anhu and his family. Hadrat Umar Radiyallah Anhu refused to accept their reasoning in doing so, and said, 'By Allah, we have not reached this level of status, except by virtue of Muhammad (Sallallahu Alaihi wa Sallam). He then said, 'Begin with the relatives of Rasulullah (Sallallahu Alaihi wa Sallam), in order of how close they were to him, and then continue until you put Umar where Allah has placed him!' (Futoohul-Buldaan).

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

c) Hadrat Hassan Radiyallah Anhu on one occasion came to the dwelling of Hadrat Umar Radiyallah Anhu. He found Hadrat Abdullah ibn Umar Radiyallah Anhu at the door. Hadrat Abdullah explained that his father (Hadrat Umar Radiyallah Anhu) was busy discussing some issue with his governor, Hadrat Muawiyah Radiyallah Anhu and that he had been refused permission to enter. Hadrat Hasan Radiyallah Anhu, who was at that time quite young, understood that the meeting would be long and thus left. Later when Hadrat Umar Radiyallah Anhu enquired the reason for his not coming on that particular day, he explained what had occurred. Hadrat Umar Radiyallah Anhu's answer at that time spelt out clearly how he viewed the Ahul-Bayt in comparison to his

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

own children. He said, 'You have a greater right to be granted permission to enter than does Ibn Umar! (i.e. his own son)' (Al-Isabah)

d) Hadrat Ayesha Radiyallah Anha would praise Hadrat Fatimah Radiyallah Anhu in the highest of words saying, 'I have never seen anyone resembling (Rasulullah Sallallahu Alaihi wa Sallam) more in speech than Fatimah. Whenever she would come to visit, Rasulallah (Sallallahu Alaihi wa Sallam) would stand up for her, welcome her, kiss her, take her by the hand and seat her besides him. And when Rasulallah (Sallallahu Alaihi wa Sallam) would visit her, she would do the same!¹⁸

Similarly Hadrat Fatimah Sallallahu Alaihi wa Sallam, would never speak a word that could cause any sort of pain to Hadrat Ayesha Radiyallahu Anha. She herself narrated that Rasulallah Sallallahu Alaihi wa Sallam asked her, '(O Fatimah), Will you not love who I love? When she replied in the affirmative, Rasulallah Sallallahu Alaihi wa Sallam said, 'Then love Ayesha!' Hadrat Fatimah Radiyallahu Anha would say, '**I shall never say anything ever that could cause pain to Ayesha.**'¹⁹

e) Hadrat Ali Radiyallahu Anhu would many a time cry when he would think of the days of Hadrat Umar Radiyallahu Anhu. Once someone asked why he always wore a particular shawl. He replied, '**It was my bosom friend, Umar, that gave this to me!**' Verily, he was true and sincere to Allah, so Almighty Allah dealt with him accordingly.' He then burst out crying.
(مصنف ابن أبي شيبة - فضل عمر)

f) When Hadrat Fatimah Radiyallahu Anhu fell ill, prior to her demise, it was Hadrat Asma bint Umais Radiyallahu Anha, (**the wife of Hadrat Abu Bakr Radiyallahu Anhu**), that daily attended to her needs, helped in giving ghusl to Hadrat Fatimah Radiyallahu Anha after her demise, and who informed Hadrat Hasan Radiyallahu Anhu and Hadrat Husein Radiyallahu Anhu of the demise of their most blessed mother.

¹⁸ موارد الظمان بسند صحيح

¹⁹ مسند أبي يعلى بسند ضعيف

(Details of the service rendered by the wife of Hadrat Abu Bakr Radiyallahu Anhu are recorded in the books of the shia as well, like Khasful Ghumma, Jilaa-ul-Uyoon, etc. and it is this undeniable service that loudly and clearly announces that there existed no sort of enmity whatsoever between the family of Hadrat Abu Bakr Radiyallahu Anhu and the family of Hadrat Ali Radiyallahu Anhu.

g) Hadrat Abu Bakr Radiyallahu Anhu, upon the insistence of Hadrat Ali Radiyallahu Anhu, performed the janazah of Hadrat Fatimah Radiyallahu Anha.

(The author of the book ' **رحماء بينهم** ' has devoted an entire chapter of his book to show the authenticity of this historical fact, quoting from the great scholars of the Banu Hashim, viz. Hadrat Muhammad al-Baqir (R.A), Hadrat Zainul-Aabideen (R.A) (both whom the shia regard as their Imams) and Hadrat Abdullah ibn Abbaas Radiyallahu Anhu.

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

- Hadrat Umar Radiyallahu Anhu was married to the daughter of Hadrat Fatimah Radiyallahu Anha and Hadrat Ali Radiyallahu Anhu, viz. Hadrat Umme-Khulthoom. (This details of this marriage have been recorded in the books of the shia as well, like al-Kaafi and al-Istibsaar²⁰ .
- Hadrat Abdullah ibn Umar Radiyallahu Anhu was married to the daughter of Hadrat Husein Radiyallahu Anhu
- .Hadrat Husein Radiyallahu Anhu was married to the grand-daughter of Hadrat Abu Bakr Radiyallahu Anhu.

²⁰ None can claim that Umme-Khulthoom was forced into the marriage, since before proposing to her Hadrat Umar Radiyallahu Anhu had proposed for the daughter of Hadrat Abu Bakr Radiyallahu Anhu, but she turned down the offer. If she could so easily turn down the offer, despite not having a father over her, it would surely have been much easier for the daughter of Hadrat Ali Radiyallahu Anhu to turn down the offer, had she not been happy.

- Hadrat Ali Radiyallahu Anhu had eleven sons, two of whom were named Abu Bakr and Umar.
- Hadrat Hasan Radiyallahu Anhu had nine sons, two of whom were named Abu Bakr and Umar
- Hadrat Husein Radiyallahu Anhu 's third son was named Abu Bakr

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May Almighty Allah, in His infinite mercy, bless us all with true love for Rasulullah Salallahu Alaihi wa Sallam and for the noble family of Rasulullah Salallahu Alaihi wa Sallam.

May Almighty Allah, in His infinite mercy, bless us all with true love for Rasulullah Salallahu Alaihi wa Sallam and for the noble companions of Rasulullah Salallahu Alaihi wa Sallam.

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

Completed, by the Grace and Mercy of Almighty Allah, on the 12th of Muharram 1439.