

The Ahl-ul-Bait and the guidance of the great Salaf (Predecessors) as well as the Khalaf (successors)

Sayyidina Abu Bakr

The greatest personality in the Ummah of the Messenger of Allah (May Allah bless him and grant him peace) Sayyiduna Abu Bakr As-Siddeeq stated in regards to the Ahlul-Bayt, "Relations with the family of Allah's Messenger Messenger of Allah (May Allah bless him and grant him peace) is more beloved to me than relations with my own family."

Sayyidina 'Abdullah ibn Mas'ud

A great companion of Allah's Messenger of Allah (May Allah bless him and grant him peace), Sayyiduna Abdullah Ibn Mas'ood stated "Love for the kindred of Muhammad (May Allah bless him and grant him peace) is better than the worship of one year."

Imam Azam Abu Hanifa

Allamah Yusuf Ibn Ismail An-Nabhaani writes that Imam Abu Hanifah supported Sayyiduna Ibrahim Ibn Abidillah and Hasan Muthanna Ibn Hasan Ibn 'Ali. Imam Abu Hanifah wrote a verdict (fatwa) that the people continuously support Sayyiduna Ibrahim Ibn Abdillah and his brother, Muhammad Ibn Abdillah. Shaykh An-Nabhaani believes that the actual motive behind the imprisonment and captivity of Imam Abu Hanifah was due this verdict even though the reason stated of his imprisonment was his rejection of being appointed as a judge.

Imam Malik

It is narrated then when Ja'far Ibn Suleiman stones Imam Malik, the Imam fainted and was taken away. When Imam Malik awoke from his coma, he informed the people present before him that they were to be witnessed to the fact that he had forgiven the attacker. Imam Malik was later asked about this and he replied that he was afraid that when he entered the blessed court of the Messenger of Allah (May Allah bless him and grant him peace) after death, he would feel ashamed before the Messenger if a member of his family was vindicated due to him.

It is also related that the khalifah, Mansoor informed Imam Malik that he desired to take revenge from Ja'far but the Imam refused and told the Khalifah that every time the whip rebounded from his body, he forgave Ja'far due to the relationship of Ja'far with the Messenger of Allah (May Allah bless him and grant him peace).¹

Imam Shafi'i

It is written by Allamah An-Nabhaani that Imam Ash-Shaf'i was transported to Baghdad with shackles around his feet due to the love that he possessed for the Ahlul Bayt of the Messenger of Allah (May Allah bless him and grant him peace). His love for the Prophet's family was so immense that the people began to accuse him of being a Raafidhi. In reply to these accusations Imam Ash-Shaf'i stated;

¹ *Barakaate-Aale Rasool* page 262

“If love for the Family of Muhammad (May Allah bless him and grant him peace) is *Ridh* then the humans and Jinns should testify that I am a *Raafidhi*.”

“O family of Allahs Messenger, your love is essential the ruling Allah has sent in the Quran”.

The Ayah towards which Imam Ash-Shaf’ii is alluding is

“...Say (O beloved) I do not ask any fee from you upon this, except the love between close ones (*Ahle Bayt*)...”²

Imam Sha’rani

Sayyiduna Abdul Wahaab Ash-Shi’raani wrote in *Al-Minan Al Kubraa* that one of the greatest favours of Allah Almighty upon him was the fact that he revered the descendants of the Holy Prophet (peace be upon him) even if people challenged the authenticity of someone’s lineage (i.e. even if the person claimed to be descendant of the Holy Prophet but others challenged the legitimacy of his claim). Imam Shi’raani further stated that the respect of the beloveds descendants was right that they held over him in the same manner he viewed the reverence of the saints’ children as praiseworthy if it was in accordance to the *Shar’iah*. The level of reverence with Imam Ash-Shi’raani held the descendants of the Prophet was similar to the reverence that the governor of Egypt possessed for any army general or other personalities esteem. The Imam explained how he believed that the love for the Messengers (peace be upon him) descendants should be respected by always seating them on a higher position than oneself and by seating them on more luxurious seats than oneself. A part of respect also is that one does not marry the divorce of a descendant of the Holy Prophet nor his widow. It was advisable that a normal man not marry a women who is from the descendants of the Beloved (peace be upon him) unless he was absolutely sure that he would fulfil her needs and act according to her wish in which case marriage is not advisable.³

Shayk- Abdul Wahaab Ash-Shi’raani states in ‘*Al-Bahr-ul-Marwood Fil MawaatheeQ Wal Uhood*’ that a promise has been made for them that they would not marry a women who was the blessed descendants of the Holy Prophet (peace be upon him) unless they were prepared to view themselves as the servants of the Sayyidah as she would be the daughter of the Holy Prophet (peace be upon him). If a man from a normal family is prepared to believe that if he disobeys his Sayyidah wife then he shall be sinful, in that case, it was fine for the marriage to take place. Otherwise, it is not suitable for a normal man to marry a Sayyidah for the blessings should be careful as there shall remain a fear that the reverence of the Sayyidah was never fully compiled to and therefore to avoid such a thing is preferable. As for the blessings from the family of the Prophet (peace be upon him), can attain them outside of marriage.

Imam Ash-Shi’raani further stated that they were made to promise that if their daughter or sister was in possession of a lot of bridal possessions but a descendant of the Holy Prophet (peace be upon him), who was in possession of little wealth proposed to her with a small dowry and a promise to feed her one in the morning and once in the evening, they would accept the proposal. The Sayyid would never be turned away as destitution is not a defect that could deem someone to be unfit for marrying ones daughter or sister. The Messenger of Allah (peace be upon him) supplicated in the court of his Lord that he is raised amongst the poor and the destitute on the day of Judgement. The Prophet (peace be upon him) also prayed that his family is only provided that much food that is necessary i.e. no food is left over in his household. Thus this type of life is virtuous as the Holy Prophet (peace be upon him)

² Surah Shura. Surah No:42. Verse No:23

³ *Barakaate-Aale Rasool* page 235

has preferred it for his family. Therefore the one who rejects the proposal of a Sayyid due to financial reasons should be fearful that he may have caused displeasure to the Almighty.

Allamah Ash-Sh'raani states that they were also made to pledge that if they were to see a Sayyid or Sayyidah asking for money on the roads, they would assist them with money, clothes or food. If possible, they would request the descendants of the Rasool (peace be upon him) to reside in their homes where they would attempt to fulfil the needs of a Sayyid or a Sayyidah. How unfortunate it would be for someone who claims to adore Allahs Messenger (peace be upon him) to pass the children of the Prophet (peace be upon him) who were begging and not assist them in any way.⁴

Imam Sabaan

Allamah Sabaan has mentioned that whosoever does a favour upon the Ahl-ul-Bait, Allahs Beloved (peace be upon him) shall repay him on the day of judgement. The Messenger of Allah (peace be upon him) said that whomsoever desires to establish a medium (wasilah) and desires that some sort of service be carried out for the Messenger (peace be upon him) so that the Messenger (peace be upon him) intercede on his behalf on the day of judgement then he should serve the Ahl-ul-Bait and gain their pleasure.⁵

Allamah As-Sabaan has mentioned that loving the Ahl-ul-Bait increases ones age and will whiten the face one the day of judgement whilst enmity with the Ahl-ul-Bait shall have the opposite effect. A Hadeeth is stated in Sawaa'iq-ul-Muharriqah in which Allahs Messenger (peace be upon him) says, "the person who desires that his age be lengthened and his wishes be granted to him then he should maintain good relations with my Ahl-ul-Bait after me. Whoever does not maintain good relations with them after me, then his age shall be decreased and he shall be raised on the day of judgement dark in complexion."⁶

⁴ *Baraakate-Aale Rasool* page 256.

⁵ *Barakaate-Aale-Rasool* Page 111

⁶ *Barakaate-Aale-Rasool* page 111