

## A61.0 COMPANIONS OF THE PROPHET AND HIS FAMILY

### *Who is a Sahhabi*

**A61.1** *Sahhabi* (companion) is that Muslim who has assisted in the court of the Prophet (in the Holy Prophet's presence) and has passed away from this world with faith. All *Sahhabis* are of praise and are pious and are also sincere in their Islamic Judgment and the same for their Islamic actions. When there is talk of a *Sahhabi*, it is compulsory that it be with praise.

They are the representatives of the Prophet (may Allah bless him and grant him peace), they carry the secrets.

**A61.2** To have bad beliefs for any of the *Sahhabis* is misguidance and belonging to the wrong sect. To speak ill of the dignity of Amir Mu'awiya, Sayyidina Amr bin Aas, Sayyidina Wahshi etc. is to curse them and this is a Shi'ite belief. To insult Shaykhain (Sayyidina 'Abu Bakr and Sayyidina 'Umar) or to reject their position as Caliphs is according to Islamic lawyers, infidelity.

**A61.3** Regardless of how high a rank of a *Wali* is, they would never reach the grade of a *Sahhabi*.

**A61.4** The battle between Imam 'Ali (may Allah be pleased with him) and Amir Mu'awiya (may Allah be pleased with him) was a mistake in the interpretation of Islamic law and therefore is not a sin. Therefore, to call Amir Mu'awiya cruel, treacherous, etc., is all strictly forbidden and not allowed and is in fact a curse and the person is a Shi'ite.

Sayyidina Amr bin al-Aas narrates the Messenger of Allah said that "*A judge who exercises his personal judgment (ijtihad) and does not reach correct decision will get one reward, while a judge who exercises his personal*

*judgment (ijtihad) and reaches the correct decision will get two fold reward.”*

1

## **A62.0 Who are Ahl-e-Bait (the Holy Prophet's immediate family)**

**A62.1** *Ahl-e-Bait* are the Prophet's wives and children. Just like the *Sahhabis*, there have been a lot of virtuous verses and Hadiths for them. To love the *Sahhabis* and *Ahl-e-Bait* is to love the Prophet (may Allah bless him and grant him peace).

**A62.2** To accuse the mother of all Muslims 'Sayyida Aisha (may Allah be pleased with her) with adultery is definitely *Kufr* and is an apostate. [*Shara-e-Aquaid, Wa takmeel, Wa Hindiya etc*]

### **Incident of Ifk**

On the way back to Medina, the Muslim army stopped for a rest, but then the Prophet (may Allah bless him and grant him peace) unexpectedly ordered the army to continue the march again. Sayyida Aisha noticed that her onyx necklace was missing so she retraced her steps to find it. When she finally found it and returned to the camp, the Muslim army had already left without her. Her litter was veiled so her absence was not noticed.

Sayyida Aisha waited for someone to notice she was missing and to come back for her. Fortunately, she did not have to wait long, for a young Muslim man named Sayyidina Safwan, who had fallen behind the army after taking a rest, reached the camp during the night and found her lying fast asleep. Sayyidina Safwan recognized her and escorted her back to the Muslim army and the Prophet (may Allah bless him and grant him peace).

Unfortunately, some hypocrites who had seen Sayyidina Safwan and Sayyida Aisha arrive alone together began to gossip and spread slanderous lies about them. Eventually the story reached the Prophet (may Allah bless him and grant him peace) himself and by then the whole community was talking about

---

<sup>1</sup> Bukhari, kitab al-I'tisam, Muslim, Kitab al-Adidah, Abu Dawud, Tirmidhi, etc.

what might or might not have happened between the two young Muslims. Naturally, the believers were certain that nothing bad had happened, but the Munafiqoon (hypocrites) thought otherwise and were not afraid to insinuate that was the case, accusing the Prophet's wife of engaging in an adulterous affair.

### **Sayyida Aisha's Feelings are Hurt**

The accusations against Sayyida Aisha hurt her deeply and she soon fell so sick that she asked the Prophet if she could return to her parent's house until the matter was cleared up. The Prophet then tried to vindicate Sayyida Aisha's honor by calling everyone to the mosque and publicly defending her reputation, but the hypocrites who had started the trouble in the first place only made matters worse, so that arguments broke out all over the mosque, and people had almost come to blows over the matter before the Prophet calmed them down and silenced them. The Prophet (May Allah bless him and grant him peace) said to Abdullah ibn Ubayy, leader of the Munafiqoon: "O Muslims, who will deal with a man [i.e. Abdullah ibn Ubayy] who I have heard is speaking in an offensive manner about my family? By Allah, I know nothing but good about my family." [Bukhari, Muslim]

### **Allah Almighty Defends Sayyida Aisha**

It would be none other than Allah Himself who would declare Sayyida Aisha's innocence and vindicate her of the slander levied against her. Allah revealed to the Prophet the following verses, condemning those Munafiqoon who doubted Sayyida Aisha's innocence and slandered her honor:

[24:11] *"Surely those who fabricate the lie are a group from among you...Every man will receive what he has earned for this sin, and whoever had the greater part in it will have a grievous punishment."*

[24:12] *"Why did the men and women believers, when they heard it, not think good of their own folk and say: 'This is clearly a lie?'"*

[24:13] *"Why did they not produce four witnesses? Since they did not produce witnesses, they are certainly liars in the sight of Allah."*

[24:14] *“If it were not for the grace of Allah, and His mercy on you in this world and in the next world, an awful doom would have overtaken you for what you repeated.”*

[24:15] *“Since you received it with your tongues, and repeated what you did not know anything about with your mouths, you thought it was a trifle, but in the sight of Allah it is serious.”*

[24:16] *“Why, when you heard it, did you not say: ‘It is not for us to repeat this, Glory be to You (O Allah), this is a serious slander.’”*

[24:17] *“Allah warns you to never repeat anything like this again, if you are indeed believers!”*

[24:18] *“And Allah makes the signs clear to you; and Allah is Knowing, Wise.”*

[24:19] *“Surely those who love to spread around slander about those who believe will have a painful punishment in this world and in the next world; and Allah knows and you do not know.”*

[24:20] *“And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of kindness, Most Merciful.”*

[24:21] *“O you who believe! Follow not the footsteps of Shaitan...”*

[24:22] *“And...Do you not love that Allah should forgive you? ...”*

[24:23] *“Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.”*

[24:24] *“On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.”*

[24:25] *“On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.”*

[24:26] “*Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.*”

**A62.3** Imam Hasan and Imam Hussain are of the highest grade of martyrs. Those who reject any of their Martyrdoms is a misguided person and from a bad sect.

**A62.4** Those who call Imam Hussain (may Allah be pleased with him) a traitor or show Yazid as correct is a rejected person and a *Kharji* and therefore rightful of the fire of hell. There is no doubt in Yazid being wrong, however, do not call Yazid a *Kafir* or call him a Muslim, but remain quiet. This is the Fatwa of Imam Azam Abu Hanifah.

**A62.5** Those who do not love the *Sahhabis* or *Ahl-e-Bait* are misguided and from the wrong sect.

**A62.6** To get involved in the details of disagreements between the *Sahhabis* is forbidden and strictly forbidden. To hold them against their mistakes or because of this, blame them or show them as no longer evident on faith is not allowed and is against the order of Allah (The Exalted) or his Messenger.

They were all raised to the rank of a Mujtahid just by spending time with the Prophet (may Allah bless him and grant him peace).

## Kind Conduct with the Aĥl-e-Bayt

It is narrated by Amġr-ul-Mġminġn, Sayyidunġ ġAlġ al-Murtaġġ that the Merciful Prophet Has stated, ‘Whoever shows good conduct to anybody belonging to my Aĥl-e-Bayt (lit. ‘people of the house’ i.e. family), I will reward him with it recompense on the Day of Judgement.’<sup>2</sup>

Imam Bazar narrates on the authority of Sayyidina Abdullah ibn Zubair that the Messenger of Allah stated:

*My Ahlul Bayt amongst is like the Ark of Sayyidina Nabi Nuh for his nation. Whoever climbed on to it reached safety and whosoever ignored it, perished similar to the humiliation of the Bani Isra’eel.*<sup>3</sup>

Imam Ibn-Asakar narrates from Sayyidina Ali al-Murtada that the Messenger of Allah said:

*Anyone who does a favour in this world to any member (wives and Children) of my Ahlul Bayt, I will repay that favour on the Day of Judgement.*<sup>4</sup>

Imam Tabrani in his *Awsat* narrates from Sayyidina Abdullah ibn Omar that the Messenger of Allah stated:

*The Messenger of Allah said (before he departed from this world), ‘‘It is essential on you to Love and respect me and my Ahlul-Bayt.’’*<sup>5</sup>

The following *Hadith* has been acknowledged *Sahih* (sound) by Imam Ahmad ibn Hambal, Imam Tirmidi, Imam Nisa’i and Imam Hakim all narrate it on the authority of Sayyidina Muttalib bin Rabee that the Messenger of Allah said:

*I swear an Oath on Allah that Iman will not enter the heart of a Muslim until he does not love my family for the sake of Allah.*<sup>6</sup>

<sup>2</sup> Al-Jġmi’-uġ-ġaghġr, p. 533, Ĥadiġh 8821

<sup>3</sup> Refer:

a) *Kashful Astar lil Haytami*, Vol. 3, pg. 222

b) *Ibidi Majmuah al-Zawaid*, Vol. 9, pg. 168

<sup>4</sup> Imam Muttaqi Hindi in *Kanzul-Um’mal*, Vol. 12, pg. 93

<sup>5</sup> Refer: *Majmua al-Zawahid lil Haytami*, Vol. 9, pg 163. Imam Haytami has classified this *Hadith* as *Da’eef* (weak).

Imam Day'lami narrates from Sayyidina Ali Al-Murtuda that the Messenger of Allah said:

*I will make special intercession (Shafa'at) for four people on the Day of Qiyamah. (a) one who respect my Ahlul-Bayt, (b) one who fulfils their needs, (c) one who runs their errands while they are in no position to do so (sick, etc.), (d) one who love and respect them sincerely (verbally and at heart).*<sup>7</sup>

Imam Day'lami narrates from Sayyidina Ali Al-Murtuda that he heard the Messenger of Allah say:

*The first people to meet me at the Fountain of Kauthar will be my Family (Ahlul-Bayt).*<sup>8</sup>

### **Story of a Wrestler Junaid Baghdadi**

Junaid Baghdadi earned his livelihood as a professional wrestler. As was the norm, the Leader of Baghdad announced one day, "Today, Junaid Baghdadi will demonstrate his skills as a wrestler, is there anyone to challenge him." An elderly man shakily stood up with his neck quivering and said, "I will enter the contest with him."

Whoever was witness to this scene could not contain themselves, they burst out howling with laughter, clapping their hands. The King was bound by the law. He could not stop someone who of his own free will entered the bout. The elderly man was given the permission to enter the ring. He was about sixty-five years old. When Junaid Baghdadi entered the ring, he was dumbfounded as was

---

6

- a) Imam Ahmad in his *Musnad*, Vol. 1, pg. 342; Vol. 5, pg. 172
- b) Imam Tirmidi in *Sahih Tirmidi*, Vol. 5, pg. 61
- c) Imam Nisa'i in *Nisa'i*, Vol. 5, pg. 51
- d) Imam Hakim in *Mustadrak*, Vol. 4, pg. 85

<sup>7</sup> Refer:

- a) Imâm Tabri in *Zakhâ'ir-al-Oqba*, pg. 50
- b) Imâm Muttaqi Hindi in *Kanzul-Um'mâl*, Vol. 16, pg. 456
- c) Imâm Zubaidi in *Ithâf al-Sadah al-Muttaqeen*, Vol. 8, pg. 83
- d) Imâm Samhoodi in *Jawâhir al-Aqdain*, Vol. 2, pg. 283 says that the *Sanad* of this *Hadith* is *Da'eef* (weak).

<sup>8</sup> Imam Muttaqi Hindi in *Kanzul-Um'mal*, Vol. 12, pg. 100

the King and all the spectators of the Kingdom who were present. The single thought that occupied their minds was, "How will this old man be able to fight?"

The old man addressed Junaid with these words, "Lend me your ears." He then whispered, "I know it is not possible for me to win this bout against you, but I am a Sayyid, a descendant of Prophet Muhammad (peace be upon him). My children are starving at home. Are you prepared to sacrifice your name, your honour and position for the love of Allah's Prophet and lose this bout to me? If you do this I will be able to collect the prize money and thereby have the means to feed my children and myself for an entire year. I will be able to settle all my debts and above all, the master of both the worlds will be pleased with you. Are you, Oh Junaid, not willing to sacrifice your honour for the sake of the children of Rasulullah (peace be upon him)?"

Junaid Baghdadi thought to himself, "Today, I have an excellent opportunity."

In a display of fervour Junaid Baghdadi executed a couple of maneuvers, demonstrating his finesse so that the King does not suspect any conspiracy. Junaid with a great display of antics did not use his strength and allowed himself to be dropped. The elderly man mounted his chest thus entitling him to the prize.

That night, Junaid Baghdadi had a dream of Prophet Muhammad (peace be upon him) who said, "Oh Junaid, you have sacrificed your honour, your nationally acclaimed fame, your name and position which was heralded throughout Baghdad in the expression of your love for my children who were starving. As of today, your name is recorded in the register of the Auliya (friends of Allah)."

Thereafter, this great wrestler learnt to defeat his nafs (desires) and became one of the most eminent Awliya of his time!<sup>9</sup>

---

<sup>9</sup> Tajalliat-e-Jazb by Shaikh Hakim Muhammad Akhtar.



## **A63.0 WILAAAYAT - FRIENDSHIP OF ALLAH (THE EXALTED)**

**A63.1** *Wali* is a pious Muslim who due to his knowledge and closeness to Allah (The Exalted) and the Prophet (may Allah bless him and grant him peace) has been given a specific position. Usually this grade is given after strictly following the *Shariah* and also devotion and worship. It is however, given sometimes from birth and therefore without devotion and effort. Out of all the *Awliya*, the highest grade is held by the *Khulafa-e-Raashideen*. There have been *Awliya* in every era and will always be in every era, however, their recognition is difficult. Allah (The Exalted) have given the *Awliya* great strength, whoever asks for their help is given that help even though they may be a great distance away. Their knowledge is extensive, up to the extent that many give information of ‘*Makaana Wamaayakoon*’ (what has happened and what will happen) and on ‘*Lo’he Mahfooz*’.

**A63.2** After death their power and strength increases. To visit their shrines is to gain virtue, prosperity and blessing. To present them with *Isal-e-Sawaab* is a very good thing and a way of gaining blessings. To perform the ‘*Urs*’ (death anniversary) of *Awliya-e-Kiram*, meaning every year to pray the Qur’an, perform *Fatiha*, speech ceremony, *Isal-e-Sawaab* are all good things and are worthy of reward. However, as regard to bad acts and non-allowable actions like, dance, music, group acts etc. are all sinful deeds and are even more sinful when performed near shrines.

### **Sayyidina Ali & Sayyidina Jibreel**

Sayyidina Ali once said; “Ask me about the pathways of the heavens because I know them better than i know the pathways of the earth.” At that moment Sayyidina Jibreel appeared in the form of a man and asked Sayyidina Ali that if his claim was true then he should tell him immediately the whereabouts of Sayyidina Jibreel. He lifted his head towards the skies and looked left and right. He then said to the stranger: “I looked for Sayyidina Jibreel in the heavens and he was not there. I looked on the earth he was not there either. Therefore I say that you are Sayyidina Jibreel.”<sup>10</sup>

---

<sup>10</sup> Nuzhatul Majalis. Jibreel Stories, p. 99

The whole world is in front of the Awliya. Sayyidina Ali is Sayyidul Awliya – the leader of the Awliya. So how could it be that something is hidden from his sight? Sayyidina Ali’s status and rank is immensely great but he is a slave to his master, the Prophet (may Allah bless him and grant him peace). If the Prophet’s loyal servant knows the whereabouts of the leader of angels, can anything then be hidden from the Master of both worlds? All the Awliya receive Ghous-e-Azam, Ghous-e-Azam receives from Sayyidina Ali, Sayyidina Ali receives from the Messenger of Allah and the Messenger of Allah receives from Allah. Remember! No-one can be Wali without Sayyidina Ali!

#### ***A64.0 What qualifications are necessary for a Spiritual guide (Pir)***

**A64.1**To become followers of Awliya and to become involved with them is a worthy action to gain reward in both worlds, it is therefore necessary for these four qualifying aspects to be necessary in a Peer, for one to perform Bay’ah (take oath).

- (a) They must be a Sunni with the correct beliefs; otherwise you may actually lose your faith.
- (b) He must have enough knowledge so that he can complete his necessary actions by looking at books, otherwise he will not be able to differentiate between forbidden and acceptable, allowed and not allowed.
- (c) He must not be a Fasiq (wrongdoer, one who does not follow *Shariah*) as it is necessary to disrespect a *Fasiq* and it is important to respect a Pir.
- (d) His tree of virtue must be connected to the Prophet otherwise he will not gain virtue from the top. One must also look if the Shaykh possess the love of the Prophet (may Allah bless him and grant him peace), as it is this love that will take one to court of Allah. The Shaykh should be having such love that he can present one in the court of the Prophet (may Allah bless him and grant him peace).