

# Compassionate Among Themselves

Mutual Compassion between Members of the Prophet's  
Household and the Rest of the Companions,

*(May Allāh be pleased with all of them)*

Sheikh Salih Ibn 'Abdullāh Al-Darweesh

*Judge at the Grand Court, Qateef*

ترجمة كتاب ( رحماء بينهم ) إلى اللغة الإنجليزية



Translated by:

Abdur-Rāfi Adewale Imaam

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In the Name of Allāh,  
the Most Beneficent,  
the Most Merciful

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## Transliteration key

أ - 'ā	ض - ḍ Ḍ
آ - ā Ā	ط - ṭ Ṭ
ب - b	ظ - ṣ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ Ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

# Introduction

All praise is due to Allāh. We praise Him and seek for His assistance. We seek His refuge from the evil of our own souls and from our misdeeds. No one can mislead whoever Allāh guides and no one can guide whoever Allāh causes to go astray.

To proceed, the Messenger of Allāh ﷺ is indeed, the leader of mankind. This is an Islamic reality upon which all Muslims agree. And this agreement is a great blessing for this Ummah. In this, all praise and favour belong to Allāh.

There is no consideration for the opinion of some who deviated and believed that some Imāms are greater than the Messenger of Allāh ﷺ in terms of knowledge and other qualities.<sup>1</sup> There are Scholars who are capable of reinterpreting or proving the falsity of all the narrations recorded in these books.

Clarity of the status of the Messenger of Allāh ﷺ and that he is the owner of the Great

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<sup>1</sup> Al-Majlisi has a chapter in his book, *Bihār al-Anwār*, title: “The Imāms are more knowledgeable than the Prophet” 2/82. See also: *Usūl al Kāfi*, 1/227.

Intercession, the visited Fountain and the exalted position in this world and in the Hereafter, are facts that no one can deny.

The blessings of the Prophet Muḥammad ﷺ extended to the members of his household and his companions; May Allāh be pleased with all of them.

Therefore, members of the Prophet's Household enjoy great status. There are many Qur'ānic verses and numerous Aḥādīth that supported this. These evidences include the mention of those among them who kept the company of the Messenger of Allāh ﷺ as they include the mention of their offspring. They also explain their virtues and excellence.

Equally, all available evidence concerning the merits of the companions of the Prophet Muḥammad ﷺ apply in the first degree, to members of his household who had the honour of being among his companions.

In the first issue of these series, Companionship of the Messenger of Allāh, ﷺ was discussed. In the following pages, I am going to discuss the mutual compassion that existed among these Companions. For, we should never feel tired of talking about the merits and virtues of being a Companion of Allāh's Messenger

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the fact that through believing in and keeping the company of this Blessed Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the title “Companion” is earned.

Differences in their status and positions in blissful Paradise depend on their actions and their participation in Jihād with the leader of the Messengers. So are the differences in the rank of the Emigrants [al-Muhājirūn] and the Helpers [al-’Ansār] among them, and those who came after them. Allāh promised all of them great rewards, the Exalted says:

﴿وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أُولِيكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

*“And what is the matter with you that you spend not in the Cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. 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, Allāh has promised the best (reward). And Allāh is All-Aware of what you do.”<sup>2</sup>*

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<sup>2</sup> Al- Ḥadīd 57:10.

All of the Prophet`s companions have their merits and positions. We need to understand the importance of their companionship, which is a status in itself. We need to realize that their degrees are in accordance with their deeds. The Prophet`s Companions are of categories: The earliest ones are the highest in degree, these are followed by those Companions who have the honour of being the Prophet`s relatives – these are the pure members of his household. May Allāh`s peace be upon them, and may He be pleased with them. They have the combined honour of being his Companions and having kinship with him. But their ranks shall be in accordance with their righteous deeds.

**Dear reader,** seeking to know causes of dissention among the Ummah and finding solutions to them are a recommended Islamic goal. The matter I am going to discuss here is a great issue whose impacts really trouble the Ummah. I am therefore going to discuss only mutual compassion that existed among the Companions of the Prophet Muḥammad ﷺ – those of them who are members of his household and those who are not. In spite of conflicts that took place among the Companions, they remained compassionate with one another. This is the

reality, though the story-tellers might ignore it and some historian might fail to notice it.

This reality shall remain clear, destroying the myths and imaginations of story-tellers which the people of desires and political motives and the enemies seized upon to achieve their goals and create disunity and rancour among the Muslims.



## A Sincere Call

We are calling upon researchers, history writers of the Ummah, the advocates of unity, and those who talk about the danger and impacts of globalization and the necessity of unity in confronting these; we are calling upon all those who are keen on the well-being of this Ummah. Why are we carelessly stirring up historical issues that create only negative impacts and generate enmity? Are we doing this to win the support of the masses or because of a blind imitation or to earn a material gain?

You will be surprised to find many writers and researchers who spend a lot of time and efforts working on historical or ideological issues that are based upon spurious narrations, and mere desires. There are even some among them who falsely believe that they have performed an excellent feat and arrived at scientific facts, without knowing that all they achieved through their researches was nothing more than fragmentation of the Ummah. And when you ask them of the results of their works and efforts you will not get a useful answer. The best in situation among them will tell you that the research was for academic purpose and nothing more!! Where then

is the scientific foundation that he based his research upon?!

In the first part of this series in which we discussed the essence of companionship, we talked about the perfect harmony that existed between the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his noble companions and that it was an obligation of the Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to educate and purify those who believed in him. These are the unlettered people whom Allāh honoured with belief in his messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and with being his companions. Allāh says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْل لَفِي ضَلَالٍ مُّبِينٍ ﴿١٢٦﴾ وَعَاخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

*“He it is Who sent among the unlettered ones a Messenger (Muḥammad (peace be upon him)) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur`ān, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of*

*worship, etc. of Prophet Muḥammad (peace be upon him)). And verily, they had been before in manifest error.”<sup>3</sup>*

These companions are those whom the Messenger of mercy and guidance nurtured, purified and educated.

We also discussed about the harmony that existed between the Messenger, the Command and his army; and the Messenger, the Model and those who learned from him; and the Messenger, the Neighbor and those who lived near him and with him; and the Messenger, the Leader and those who were under his authority.

We discussed about this harmony in the first essay. You can call it chapter if you like.<sup>4</sup>

Dear reader, I know that you have no doubt that the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ excellently and meticulously performed the obligation of conveying the message, and purifying and teaching his companions. The results of this purification are those commendable qualities that became part of the character of his Companions.

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<sup>3</sup> Al-Jumu'ah 62:2.

<sup>4</sup> The first essay in these series is titled: “*Subbatu Rasūlillah, Sallallaahu alayhi wasallam*” (Companionship of the Messenger of Allāh)

It is enough an honour that these companions are the best community ever evolved for mankind. Allāh says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

*“You [true believers in Islamic Monotheism, and real followers of Prophet Muḥammad (peace be upon him) and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind.”<sup>5</sup>*

Ponder over Allāh`s word, “*raised up*”. Who raised them up and gave them this status? Compare this with the saying of Allāh:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

*“Thus, We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muḥammad (peace be upon him) and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muḥammad (peace be upon him)) be a witness over you.”<sup>6</sup>*

The verses in which Allāh described them and praised them are many. Some of their distinguished deeds

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<sup>5</sup> Aāl-‘Imrān 3:110.

<sup>6</sup> Al-Baqarah 2:143.

and verses relating to that have been discussed in the earlier essay, so there is no need to repeat them here.

## Some of the qualities of the Prophet`s companions

Dear reader, remember that theirs is a unique generation that outshined other generations with distinct qualities. They attained the honour of being the Companions of Allāh`s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He nurtured, taught and refined them. He fought the disbelievers with their support, and they were the ones who helped him.

Let us have a keen look at one of their characteristics that needs to be studied, elucidated and given prominence, and that Muslims need to know regardless of their factions and group.

Do you know what that characteristic is? It is “**Compassion**”.

### Why do we talk about this quality?

Dear reader, have you ever reflected on the secret of this noble quality? You will definitely find many reasons why this quality should be discussed. But I am going to tell you some of the reasons in brief.

**One:** Because of the characteristic itself and the great meanings it carries, and because of the fact that many

Qur'ānic verses and Ahādīth mention it. And above all, our Lord, Glorified and Exalted is He, is the Most-Beneficent, Most-Merciful.

Allāh says, while describing the beloved Prophet Muḥammad ﷺ:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

*“Verily, there has come unto you a Messenger (Muḥammad (peace be upon him)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muḥammad (peace be upon him)) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he peace be upon him is) full of pity, kind, and merciful.”<sup>7</sup>*

The messenger of Allāh ﷺ also said:

*“He who does not show mercy [to others] will not be shown mercy.”<sup>8</sup>*

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<sup>7</sup> At-Tawbah 9:128.

<sup>8</sup> Reported by al-Bukhāri and Muslim.



Keeping on talking about this quality in itself will be lengthy, and you are not oblivious of many verses and Ahādīth that mention it.

**Two:** Allāh selected this very quality while praising the Companions of the Prophet Muhammed صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The exclusive selection of this character has exceptionally important benefits. It is, in fact, a scientific miracle to describe them with that character. If one reflects deeply, one will realize that miracle.

Why did Allāh mention this characteristic to the exclusions of others?

The answer is: It is to pre-empt false accusations that were not born then and that later to become favourite of the story-tellers and those who came after them. And Allāh knows best.

Allāh says:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ﴾

*“Muḥammad (peace be upon him) is the Messenger of Allāh, 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 Allāh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers).”<sup>9</sup>*

**Three:** The establishment of the fact that the Companions of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are compassionate among themselves and that this quality of compassion is firm-rooted in their hearts, refutes and rubbishes narrations, whims and tales that portray them as being hostile to one another, and that enmity was the order of the day among them!!

If it is now firmly established in your heart that the Companions are compassionate to one another, you will have peace of mind and whatever misgiving hearts might have harboured against those whom Allāh commanded that we should supplicate for, will be removed. Allāh says:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا 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*

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<sup>9</sup> Al-Fatah 48:29.

*believed. Our Lord! You are indeed full of kindness, Most Merciful.*”<sup>10</sup>

**Four:** One of the rules approved by the Muslim researchers is that, importance is attached to both; the text and the chains of narrations, that studies are carried out on the texts of narrations after the authenticity of the chain has been established and that the narrations should be subjected to the texts of the Qur‘ān and the general principles of Islam. Also, narrations are not studies in isolation, but with other narrations. That is the research methodology followed by the erudite scholars.

Therefore, while studying historical narrations, the above methodology must be followed. But it is very unfortunate that [many] researchers have abandoned the study of chains of narrations and study only the narrations that are in the books of history and literature. And those who showed concern for chains of narrators neglect the texts of the narrations and fail to subject them to the texts of the Qur‘ān.

Dear reader, before you start judging others and hastily apportioning blames as a result of your so-called knowledge of history, the information you inherit from

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<sup>10</sup> Al-Hashr 59:10.

your family or out emotional feelings, pause a little bit and read the evidences that I mentioned here. Though these evidences may look unfamiliar in spite of their clarity, simplicity and the strength of its meanings, yet, they have practical reality. Ponder over the following verse which is the last verse of Surah al-Fath:

﴿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 الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَكَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

*“Muhammad (peace be upon him) is the Messenger of Allāh, 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 Allāh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those*

*among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muḥammad (peace be upon him) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).”<sup>11</sup>*

Allāh also says:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا 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.”<sup>12</sup>*

So, read the above verses and ponder over their meaning, may Allāh protect you!

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<sup>11</sup> Al-Fatah 48:29.

<sup>12</sup> Al-Hashr 59:10.

## Section One:

### Essence of a Name

Name carries a meaning about its bearer. It is his title by which he is distinguished from others. That has been the people's way. No sane person will doubt the importance of the name, for it is by it that the new born is known and distinguished from his siblings. The name becomes his symbol and that of his children after him. When a man dies his name lives on after him.

In Arabic language, the word '*Ism*' [which means name], is derived from the word "*sumuww*" that means: highness, or from "*wasm*" that means: symbol.

And all this indicates the importance of a name for the newborn.

The importance of a name to the father is very clear. It indicates his religion and wisdom. Have you heard a Christian or a Jew naming his son Muḥammad? Or have you ever heard Muslim naming their children "allāt" or "al-ʿuzza" except those who have deviated?

The son is linked to his father through the name, and the father and members of the family call their

children with the names they chose for them. The name is then frequently used among members of the family. There is an old adage that says: “From your name, I know who your father is”.<sup>13</sup>

### **The importance of a name in Islam:**

The importance that the Shari‘ah attached to names is enough an indication of the weight that this issue carries in the religion of Islam. The Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, changed the names of some of his male and female Companions. He even changed the name of his city that used to be known as “*Yathrib*” to “*al-Madinah*”.

He commanded that none should be called “king of kings” and the like. He said: “**The lowliest person in Allāh’s estimation is a man who calls himself “king of kings”.**”

The beloved Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then advised that names like “‘Abdullāh” and “‘Abdur-Rahmān” should be adopted, for these names show their bearers’ affirmation of their servitude to Allāh and that He alone they do worship. The Prophet Muḥammad

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<sup>13</sup> See: “Tasmiyah al-mawlūd fil-Islām”, by; Sheikh Bakr Abū Zayd.



صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “The dearest names to Allāh are; ‘Abdullāh and ‘Abdur-Rahmān”.

The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ loved nice names and regarded them as good omens. This is known in his guidance, may Allāh bestow peace and blessings upon him and his household!

And it is an established rule in the view of scholars of Islamic principles of jurisprudence and the linguists that names have their indications and meanings. The topic is extensively discussed in books of linguistics and Islamic principles of jurisprudence.

## Is it reasonable?!

Dear reader, do not be in hurry and do not be surprised. Read on with me and follow the answer with me! What will you name your son? Will you choose for him a name that you, his mother and your family love, or will you name him after your enemies?

So, we choose for ourselves names that have meanings to us and yet we deny the right to do the same to those who are the best of mankind and we put forth for them an illogical rationalization that they chose names of their children for political and social reasons, as opposed to the people`s custom?!! Choosing of name, we claim, was meaningless to these excellent people?!!

The wise men and the leaders of this Ummah, and those who possessed sense of honour concerning themselves and their progeny are denied the least of the human meaning: they are not allowed to name their children after their loved ones and their brethren in faith as a sign of recognition for the latter`s excellence and their love for them, and they rather named some of their children after their enemies??!! Is this believable?!!

It needs to be made known that it was not a mere naming of a single individual, but rather of a group of

children; and it was not after forgetting a centuries-old hostility. No! The naming rather took place during the peak of hostility -according to their claim-. But we say: The naming took place at the peak of love.

This is a very important issue that needs to be studied, because it has very great stories; and it includes addressing the soul and the sentiments and convincing the people of reason. The issue is, therefore, impossible to be refuted or twisted.

## The Real Issue:

‘Alī Ibn Abī Ṭālib: It is out of his fervent love for the three caliphs preceding him that he named some of his sons after them. They are:

**Abū Bakr Ibn ‘Alī Ibn Abī Ṭālib**, who was martyred at Karbalā along with his brother Ḥussain, may Allāh bestow peace and blessings upon them and upon their grandfather!

**‘Umar Ibn ‘Alī Ibn Abī Ṭālib**, who was also martyred at Karbalā along with his brother Ḥussain, may Allāh bestow peace and blessings upon them and upon their grandfather!

**‘Uthmān Ibn ‘Alī**, who was also martyred at Karbalā along with his brother Ḥussain, may Allāh bestow peace and blessings upon them and upon their grandfather!

As for al-Hasan Ibn ‘Alī Ibn Abī Ṭālib, he named his sons with following names:

**Abū Bakr Ibn al-Ḥasan**

**‘Umar Ibn al-Ḥasan**

**Talha Ibn al-Ḥasan**

All of whom fought the battle of Karbalā on the side of their uncle al-Ḥussain.

Al-Ḥussain also named one of his sons after ‘Umar.

As for the leader of the Successors, ‘Alī Ibn al-Ḥussain popularly known as “Zaynul ‘Ābidīn” and the fourth Imam, he named his daughter ‘Āysha and named his son ‘Umar, and he has descendants.<sup>14</sup>

There are other members of the Prophet’s household from among the descendants of ‘Abbās Ibn Abdul-muttalib, Ja‘far Ibn Abī Ṭālib, Muslim Ibn ‘Aqīl and others. Here is not the place to mention all the names. Few examples are enough.

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<sup>14</sup> See: Kashf al-ghumma 2/334, al-Fusūl al-Muhimmah 282. You will also find these names among the children of all Twelve Imams. See: (‘Alām al-Warā, by at-Ṭabarsī p.203, al-Irshād by al-Mufīd p,186 and Tarīkh by al-Yaqūbī, 2/213.

## Discussion:

There are some people who deny the fact that ‘Alī and his sons gave their children these names. This is definitely a saying of those who have no knowledge of lineages and names, and have little knowledge of books. But members of this group are few in number; all praise is due to Allāh.

The erudite scholars and genealogists have disproved this because; the proofs for the existence of these name are explicit through the children of those who are so-named and in the light of the approved sources. Even in narrations about the tragedy of Karbala where Imam al-Ḥussain Ibn ‘Alī was martyred, a mention is made of Abū Bakr Ibn ‘Alī Ibn Abi Ṭālib, Abū Bakr Ibn al-Ḥussain Ibn ‘Alī and others who have been earlier mentioned.

All the above were martyred along with al-Ḥussain. And they mentioned this in their books where they described this battle. But do not say that you do not hear these names in some particular occasions. The fact that not mentioning these names on these occasions does not mean that their bearers did not exist. ‘Umar Ibn ‘Alī Ibn Abi Ṭālib and ‘Umar Ibn al-Ḥasan were among the renowned and tested cavaliers of that day.

In short, they have failed to produce a convincing answer as to why these Imams named their children after Abū Bakr, ‘Umar, ‘Uthmān, ‘Ayesha and others among other leading companions of the Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Therefore, we could not strip names from meanings as we could not regard this fact as something that is smuggled into books. Because this will mean that all narrations of all books are doubtful.

It is a habit of this group to condemn every narration they do not like as smuggled and fake. It is rather a custom of their scholar to carelessly dismiss every narration that does not match his desire as something that is smuggled into their books; this is more so since every one of their scholars has the privilege to haphazardly accept or reject narrations!!

Don` t you think it would be ironically amusing and distressing to hear that these leaders named their children after the earlier-mentioned eminent Companions in order to insult them, or in order to win the hearts of the masses, that Imam ‘Alī gave his children these names to make people believe that he loved the caliphs and that he was pleased with them [i.e., practicing Taqiyyah]?!?



Subhānallāh! Is it suitable to say that the Imam engaged in practices in order to deceive his followers and the masses?! And how could the Imam harm his children by doing this?

Then, who are those the Imam is trying to win their favour with these names? Surely, his celebrated braveness and sense of honour should definitely prevent him from disgracing himself and his children because of Banū Taym,<sup>15</sup> or Banū ‘Adiyy<sup>16</sup> or Banū Umayyah<sup>17</sup>!

The keen student of history of Imam ‘Alī will certainly realize that he was one of the bravest men, as apposed to fabricated narrations that seek to portray him as a coward who could not rise up to defend his religion, honour or dignity.

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<sup>15</sup> The clan of Abū Bakr

<sup>16</sup> ‘Umar’s clan

<sup>17</sup> Mu‘āwiyah’s clan

## Gist

It can therefore, be concluded that what the Imam, ‘Alī and his sons did, is one of the strongest logical, psychological and practical proofs of sincere love that members of the Prophet’s household had for the rightly guided caliphs and other Companions of the Prophet Muḥammad ﷺ. You are also a witness to this indisputable reality. This reality is confirmed by Allāh’s word:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ﴾

*“Muḥammad (peace be upon him) is the Messenger of Allāh, 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 Allāh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers).”<sup>18</sup>*

Dear reader, you are advised to read the above verse again and reflect upon its meaning. Then reflect upon the

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<sup>18</sup> Al-Fat`h 48:29.

quality of mercy with which Allāh described the Companions in the verse.

## Section Two:

### Relationship by Marriage

Dear reader, your daughter is a part of you and the fruit of your heart. Whom will you marry her to? Will you be pleased to marry her to a sinful criminal who murdered her mother and her brother? What does the expression, “My in-law is my kinsman” mean to you?

In-laws are relatives of the wife or husband like fathers, brothers etc. Allāh counted relationship by marriage as one of His signs.

He says:

﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا﴾

*“And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He will.”<sup>19</sup>*

Have a deep reflection on this verse and see how Allāh makes man related to others through blood and

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<sup>19</sup> Al-Furqān 25:54.

marriage! Relationship by marriage is a connection that Allāh mentions along with blood relationship. Blood relations are the father`s relatives, but some scholars believe that it includes both father`s and mother`s relatives.

So, the fact that Allāh mentions relationship by blood and relationship by marriage together has great meanings that should not be neglected.

### Relationship by marriage in history:

Relationship by marriage occupied a special place in the Arab culture. They loved being proud of their lineage, and they love being proud of husbands of their daughters and their positions. The Arabs did not marry their daughters to those they felt were inferior to them. That was the popular practice among them. This practice is also found among other races. Racial segregation is, in fact, seen today as one of the most serious problems in the West.

The Arabs were very protective of their womenfolk, and this led some of them to bury their female babies alive in apprehension of shame. Bloods are shed and wars are started because of this. Effects of this still exist up to our contemporary age, as it is clear to the dear reader.

## Relationship by marriage in Islam:

Islam has established the sublime qualities. It enjoined commendable traits and forbade the repulsive ones. Allāh explains that what counts in His estimation is nothing but piety. He says:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى﴾

*“Verily, the most honourable of you with Allāh is that (believer) who has At-Taqwa (piety)”*<sup>20</sup>

Then you find the Islam jurists extensively researching the issue of compatibility as far as religion, lineage, profession and other related matters are concerned. Among issues raised in this research are: Is compatibility a condition for the validity or effectiveness of a marriage? Is compatibility the exclusive right of the wife or it is a right shared by her guardians as well? There are other topics that came up in their research concerning marriage.

Concerning the issue of protecting the dignity and having sense of honour concerning the women, the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarded a man who is killed in defense of his honour as a martyred. He, himself,

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<sup>20</sup> Al-Hujuraat 49:13.

has in fact, led a war against the Jews when they stripped a Muslim woman of her cover. The story of the Jewish clan of Banū Qaynuqā' who violated their covenant with the Messenger of Allāh, ﷺ is well-known.

The story, in brief, goes thus: A Jew requested from a Muslim girl, from whom he wanted to buy gold, to reveal her face which she refused to do. He then tied the edge of her dress while she was sitting down. When she rose up to go, her nakedness was revealed. She screamed for help and a Muslim youth nearby came to her help, killing the vicious Jew. The Jews then assembled and killed the young man. It is this incidence and other misdeeds of theirs that indicated their violation of their covenant with the Messenger of Allāh, ﷺ that led to that war.

Dear reader, ponder over Islamic rules like the necessity of the guardian's approval and availability of witnesses in validity of marriage, the prescribed punishment for falsely accusing someone of adultery and the prescribed punishment for committing adultery and fornication and other rules whose goals is to protect the honour.

In the course of reflecting upon these rules, their wisdom and benefits and the wonderful legislations they entail, you will realize the importance of this topic.

In contracting marriage, there should be witnesses. Announcing the marriage is also a matter requested by Islam, why? Because of rules that result from the marriage like bringing alien persons closer and turning them into relatives through marriage, and making some women permanently forbidden for the husband to marry because of the marriage, or temporarily forbidden for him as long as he is married to his present wife.

The topic of this treatise will not allow us to elucidate further, we only want to remind ourselves of the importance of the issue. Then reflect upon the following:

**Example One:** The sister of al-Ḥasan and al-Ḥussain; her father ‘Alī Ibn Abī Ṭālib married her to ‘Umar Ibn al-Khaṭṭāb. Are we then going to say that ‘Alī married his daughter to ‘Umar out of his fear for him?! If it is so, where then is his braveness? Where is his love for his daughter? Is it reasonable to say that he married his daughter to a tyrant? If this is so, where then is his sense of honour for the religion of Allāh? Many endless questions...!



Or shall we say that ‘Alī married his daughter to ‘Umar out of his love for him and his belief in him? Exactly! ‘Umar married ‘Alī’s daughter in a legal, valid Islamic marriage that was free of any blemish.<sup>21</sup>

This marriage was also an expression of contact and love that existed between the two families. Why not? The Messenger of Allāh, ﷺ was married to ‘Umar’s daughter! The Marriage relationship, therefore, existed between the two families even before ‘Umar married Umm Kulthūm, ‘Alī’s daughter.

**Example Two:** It is enough to quote the saying of Imam Ja‘far as-Sādiq that goes thus; “I am born by Abū Bakr twice”. Do you know who Ja‘far’s mother is? She is Farwah bint al-Qāsim Ibn Muḥammad Ibn Abū Bakr!<sup>22</sup>

Dear wise reader, why did Ja‘far say “Abū Bakr” and did not say “Muḥammad Ibn Abū Bakr”? He deliberately and clearly mentioned the name of Abū Bakr because some people did not acknowledge his excellence and superiority, but they unanimously acknowledged the

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<sup>21</sup> I’ll later mention quotation from scholars in confirming of this and in refutation of false accusations that claim otherwise.

<sup>22</sup> And her mother is Asmā bint Abdur-Rahmān Ibn Abū Bakr. See: ‘Umdah at-Ṭālibīn, p 195, and al-Kāfi, 1/472.

excellence of his son Muḥammad! Now tell me, of whom does a person feel proud?!

Dear reader, intermingling of the lineage of the companions, the Emigrants and the Helpers, is something known to those who are conversant with their lineages. Even the freed slaves among them married into prominent and noble families of Quraysh. Zaid Ibn Ḥāritha, who was the only Companion who had his name mentioned in the Qurʿān in Surah al-Aḥzāb, was married to whom? He was married to Zaynab bint Jaḥsh, who was later to become a mother of the believers!

The Messenger of Allāh ﷺ married Fāṭimah bint Qays, who is from Quraysh, to Usāmah Ibn Zayd, the son of his freed-slave<sup>23</sup>. There was another Companion known as Sālim, who was also a freed-slave, Abū Hudhayfah, married to him his niece, Hind bint al-Walīd Ibn ʿUtbah Ibn Rabīʿah, and her father was one of the leaders of Quraysh<sup>24</sup>.

There are many other examples of established marriage relationships among the Companions. I am going to mention here only few examples of marriages that

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<sup>23</sup> Reported by Muslim in his Ṣaḥīḥ with the narration of Fāṭimah bint Qays.

<sup>24</sup> Reported by Bukharī in his Ṣaḥīḥ with the narration of ʿĀysha.

took place between members of the Prophet`s household and the righteous predecessors:

Do you know that `Umar married the daughter of Fāṭimah, who was the Prophet`s daughter (peace and blessings be upon her and her father?

And Ja`far`s mother has been mentioned earlier. Then who is Ja`far`s grandmother? Both of them are Abū Bakr`s granddaughters.

Dear reader, shun the whispers of Satan and think seriously and deeply. You are a Muslim and the status of intelligence with which Allāh endowed you is not unclear to you. Also, the verses in which Allāh enjoins reflection and thinking are many.

Therefore, we have to think and use our common sense. We have to shun blind imitation. We should not allow the people of falsehood to play upon our intelligence. We seek Allāh`s protection against the devils among men and jinn.

Dear reader, will you be pleased if your father and grandfathers are insulted and if you are told that the leader among your womenfolk married in spite of the opposition of your entire clan? Do you like some people to say about

a female member of your family: “that is a woman that has been ravished from us”?

Is there any mind that could accept this nonsense or is there any heart that could be pleased with this tale?

We beseech Allāh to put not in our hearts resentment towards those who have believed! O Allāh, grant us the love of the righteous among your servants! Accept our supplications, O Lord of all the worlds!

Before we proceed to the section three, the following are some quotations from their approved books and from their recognized scholars that affirmed Umm Kulthūm`s marriage to `Umar.

The renowned historian and genealogist, Imam Safiyyud-dīn Muḥammad Ibn Tājūd-dīn known as Ibn Taqtaqī al-Ḥasanī (d. 709 A.H) in page 58 of his book which he dedicated to Asīlud-dīn Ḥasan Ibn Nasīruddīn at-Tūsi, the companion of [Mongolian emperor] Hulagū, mentioned the names of daughters of the commander of the faithful, `Alī Ibn Abū Ṭālib and said:

“And Umm Kulthūm; her mother was Fāṭimah, the Prophet`s daughter. `Umar Ibn al-Khaṭṭāb married her

and he had by her a son named Zayd. And after the death of ‘Umar, ‘Abdullāh Ibn Ja‘far married her”.

The editor of the book, Syed Mahdhī ar-Rajā’ī mentioned quotations among which is the saying of the erudite scholar, Abu al-Ḥasan al-‘Umarī - descendant of ‘Umar Ibn ‘Alī Ibn al-Ḥussain- in his “al-Majdī”:

“The reliable narration is what we have seen earlier that it was ‘Abbas who married her [i.e. Umm Kulthūm] to her husband ‘Umar with the consent of her father, ‘Alī; and she bore ‘Umar a son named Zayd”.

He also mentioned other views concerning ‘Umm Kulthūm’s marriage to ‘Umar. Among these views are: The one whom ‘Umar married was a female devil; or that he did not consummate the marriage with her or that he married her forcibly, among other incorrect views.

Another erudite scholar, al-Majlisī said: “So was al-Mufīd’s denial of the incidence [Umm Kulthūm’s marriage to ‘Umar] in its entirety. This is an indication that the narrations affirming that are not regarded as authentic in their own estimation. For, after the quotation of those narrations and others that will soon come with their chains of narrators that when ‘Umar died, ‘Alī Ibn Abū Ṭālib visited Umm Kulthūm and took her to his

house, among other things that are mentioned in the book “Bihār al-anwār”, the afore-mentioned denial is indeed strange. The correct justification that can be made for this marriage is that it took place out of Taqiyyah [dissimulation] and necessity”.<sup>25</sup>

My response to the above is: The author of al-Kāfi had mentioned a number of Aḥādīth in his book on the rule concerning a woman whose husband has died, as to where she is to observe the period of waiting and other things that are incumbent on her. He quoted a ḥadīth with his chain of narrators that Abū ‘Abdullāh was asked concerning the woman whose husband has just died, as to whether she should observe her period of waiting in her house or wherever she likes? He answered that she could observe it wherever she likes, for when ‘Umar, Umm Kulthūm’s husband died, her father ‘Alī visited her and took her to his house.<sup>26</sup>

Dear reader, I have discussed the marriage with some contemporary scholars, and among the most beautiful response is the one penned down by the judge of the court of Awqāf and Inheritance Affairs, Sheikh Abdul

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<sup>25</sup> See: Mir`aatul `Uqūl, 2/45.

<sup>26</sup> See: Al-Furū min al-Kaafi, 6/115.

Ḥamīd al-Khattī. He wrote: “As for Imam ‘Alī giving the hand of his daughter, Umm Kulthūm in marriage to ‘Umar, there is no disagreement in that. In fact, he had a good model in the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this, and the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the exemplar par excellence for every Muslim. He married Umm Ḥabībah, daughter of Abū Sufyan, and Abū Sufyan was far below ‘Umar in status. Therefore, all the above doubts being raised concerning the marriage of Umm Kulthūm to ‘Umar are absolutely unjustifiable.

As for your argument that it was a devil who showed itself to ‘Umar in the form of Umm Kulthūm, this is paradoxically amusing and saddening. It is an argument that deserve no consideration whatsoever. If we have to continue mentioning similar lies and fabrication, we will surely see lots of them that are ironically amusing and distressing”.

But the Sheikh did not make mention of the essence of that marriage relationship, the role it played in strengthening family ties, that it took place with the satisfaction of all the parties concerned and that it fostered love, brotherhood and harmony among the in-laws.

Dear reader, you are not unaware of the clear difference that is in the marriage of a Muslim man to a Jewish or Christian woman. This is permissible. But the opposite is not.



## Summary

Marriage relationship among the Companions of the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is clear, especially, between the children of the Imam ‘Alī Ibn Abū Ṭālib and the children of the other rightly guided caliphs. Equally clear are the well-known marriage relationships that took place between members of Banu Umayyah and Banū Hāshim clans before and after the advent of Islam. The most celebrated of this is the marriage of the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to the daughter of Abū Sufyān.<sup>27</sup>

The bottom line here is to point to some psychological and social benefits of relationship by marriage, the greatest of which is the mutual love that exists between the two families, there are many other benefits, and the mentioned ones should be enough an example. All success belongs to Allāh.

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<sup>27</sup> See the appendix at the end of this booklet.

## Section Three

### Evidence of Praise

Dear reader, have you ever lived in a strange land in a company and far away from your family, tribe and your village? How were those years of exile? Did you live in a military barrack among strange people or among your friends?

Dear reader, did you live in poverty and persecution along with your companions with whom you share the same religion that combines between reason and passion? What is your view about those who had all the above experiences and were all friends and companions in times of ease and hardship, and in the company of whom was the best of mankind, Muḥammad ﷺ?

The Prophet`s Companions, especially the earliest ones, had all the above experiences. Their social life was different, with its special characteristics. Anyone who studies the Sīrah or has even a simple knowledge about the life of the beloved Prophet Muḥammad ﷺ knows this.

Dear reader, I believe that in the course of your reading of these pages, you are travelling with me into the

annals of history, when the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in the House of Arqam calling unto the religion of Allāh secretly. Then after Islam became manifest there, his noble Companions migrated to the strange land of Abyssinia, and then to al-Madinah, leaving behind their families, properties and homeland.

Imagine how their situations would be in long and torturous journeys make on the backs of camels and in many cases, on foot. They all lived a life of fear and siege while in al-Madinah during the Battle of Trench. They passed through deserts and desolate lands in the Battle of Tabūk, experienced victories in the Battle of Badr, Trench, Khaybar, Hunayn, and before all that, they entered Makkah victoriously and gallantly.

Just reflect over psychological impacts of all this. Imagine how much they would love one another. Do not forget that the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was with them. For, he was their leader, nurturer and teacher. Also remember that the Qur‘ān was being revealed from the Lord of the heavens and the earth to the leader of this group, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Ponder again over the situation of these people: Their hearts were in unity and harmony in their belief in

and love for the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He taught them and lived them while the Qur‘ān was being revealed. Reflect over those days and stances. Much has been said about this in the first part of these series (Companionship of the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

There is no doubt that mutual love and affection were prevalent among the Companions of the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allāh testifies to this when He says:

﴿وَأذْكُرُوا اللَّهَ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ  
بِنِعْمَتِهِ إِخْوَانًا﴾

*“And remember Allāh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith)”*.<sup>28</sup>

Please, take a second look at the meaning of the above verse: A testimony from Allāh for the Companions of His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that it was He Who *“joined your hearts together”*. This is Allāh’s favour upon the Companions of His Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and no one can prevent His favour!

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<sup>28</sup> Aāl-‘Imrān 3:103.

Yes, there was a fiery enmity between the tribes of Aws and al-Khazraj, but Allāh removed that enmity and replaced it with love and harmony.

Dear reader, it brings you no harm to believe in this and to have a good opinion of the Companions of the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Their Lord has attested to their excellence and reminded them of His favour upon them by making them brethren with pure hearts in which mutual love and harmony were deeply entrenched. What counts is the general application of the text and not a particular case. A proof in support of this rule is the saying of Allāh:

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِبَصَرِهِ  
وَبِالْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ  
وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

*“And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers. And He has united their (i.e. believers’) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly, He is All-Mighty, All-Wise”.*<sup>29</sup>

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<sup>29</sup> Al-Anfāl 8:62-63.

Dear reader, ponder over the above verses and read them again and again. Allāh reminds His Prophet Muḥammad ﷺ, that it was He Who blessed him with victory and with the believers. What concerns us more here is the fact that if the Prophet Muḥammad ﷺ has spent all the wealth of this world, he would not have been able to join his Companions` hearts together. So, the favour here belongs to Allāh.

In spite of this, some people still deny this fact and can`t help but disagree with the clear verses of the Qur`ān and claim that enmity what was prevalent among the Prophet`s Companions!!

The Almighty Allāh informs us that He joined their hearts together, united them, made them brethren and made them compassionate among themselves. Yet, tales and false narrations are still being repeated that hostilities were rife among them!

There are many verses -some quoted above- in which the Companions are praised and in which their qualities and actions were mentioned and commended. One of these qualities is their altruism that was a product of the mutual love that existed among them. Allāh, the Exalted says:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾<sup>30</sup> 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 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 (i.e. helping His religion) and His Messenger (Muḥammad (peace be upon him)). Such are indeed the truthful (to what they say). And (it is also for) those who, before them, had homes (in Al-Madinah) 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 Bani An-Nadir), 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”.*<sup>30</sup>

There are many other verses with this meaning. The one we quoted above is just an example of verses that indicate the Companions` love for one another and that this love is deep-rooted in their hearts.

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<sup>30</sup> Al-Hashr 59: 8-9.

As you can clearly see, there are many verses from the Qur‘ān on the qualities of altruism, brotherhood, friendship and harmony that affirm the quality of love. There are a number of explicit Qur‘ānic texts on this. Look at the above verses, you will realize the affirmation of the love that the Helpers had for their Emigrant brethren, also ponder over the last verse of Surah al-Fath.

Here is a story that ‘Alī al-Arbīlī narrated in his book, Kashf al-Ghummah,<sup>31</sup> from Imam ‘Alī Ibn al-Ḥussain, may Allāh be pleased with them. He wrote:

“A group of people came to the Imam from Iraq and spoke ill of Abū Bakr, ‘Umar and ‘Uthmān in his presence. When they finished, he asked them, “Tell me, are you the earliest Emigrants about whom Allāh says:

*“Who were expelled from their homes and their property, seeking Bounties from Allāh and to please Him. And helping Allāh (i.e. helping His religion) and His Messenger (Muḥammad (peace be upon him)). Such are indeed the truthful (to what they say)”.*<sup>32</sup>

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<sup>31</sup> Kashf al-Ghummah 2/78, printed in Iran.

<sup>32</sup> Al-Hashr 59:8



They said: “No”. He then asked them: “Are you the Helpers, about whom Allāh says:

*“And (it is also for) those who, before them, had homes (in Al-Madinah) 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 Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that.”<sup>33</sup>*

They answered in the negative. He then said: “Since you have denied being among either of the two group, I bear testimony that you are certainly not among those about whom Allāh says:

*“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”<sup>34</sup>*

He told to them: “Go out of here! May Allāh punish you”.

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<sup>33</sup> Al-Hashr 59:9

<sup>34</sup> Al-Hashr 59:10

The above is the view of Zain al-‘Ābidīn, ‘Alī Ibn al-Ḥussain, who was one of the Tābi‘īn [the successors of the Prophet’s Companion]. The books authored by the Sunnis and Shiites are full of the Companions praising one another. The reader of the book, Nahj al-Balāghah will find there many speeches and explicit indications, all praising the Companions of the Messenger of Allāh. I just chose the above example because it contains some excerpts from the Noble Qur‘ān.

Imam ‘Alī said: “I saw the Companions of Muḥammad ﷺ and none of you is like them. They would wake up in the morning with disheveled hairs, and covered with dust after they have passed the night in prostration and standing in voluntary prayer. They would alternate positions between prayer and sleep and would stand as if they were on a life coal out of fear for the Day of Return. They looked as if they were in a condolence procession out of long prostration. Whenever the Allāh is mentioned in their presence, their eyes shed so many tears that their garments became wet and they would shake like a tree violently shaken by a storming wind out fear of Allāh’s chastisement and in desire for His reward”.

There are many more examples of his praise for the Prophet`s Companions. His grandson Zain al-`Ābidīn, has a treatise in which he supplicated for the Companions and praised them. And you will find that each of the Imams has many sayings in which they praised the Companions. There are even many narrations in which they are reported to have explicitly praised the Rightly Guided Caliphs, Mothers of the Faithful and others. If these narrations are compiled together, they will make volumes.

Dear reader, I have said much though my intention was to be brief. Please, pardon me. I beseech Allāh to benefit you and me with all the above. But the whole truth must be said. The treatise is coming to an end, so I hope you will bear it with me a little more.

There is a need to have a short study of the stand of Ahl-us-Sunnah concerning the members of the Prophet`s Household in order to show you that, as they were very enthusiastic about upholding the Sunnah and practicing the Qur`ānic teachings, as they were also very passionate in their love for the members of the Prophet`s Household. This issue, however, needs an independent study.

With all the above, it is very clear that all the Companions were compassionate among themselves, and among them are the Prophet`s relatives and wives. The following is an elucidation on some of their rights, as confirmed by the scholars of Ahl-us-Sunnah, may Allāh have mercy on them.

# Ahl-us-Sunnah`s Stand Regarding Members of the Prophet`s Household

## Who are Members of the Prophet`s Household?

There are divergent opinions among the scholars regarding who are members of the Prophet`s Household. The most prominent views are the following:

1. They are those for whom taking of Sadaqah [alms of charity] is forbidden. This is the opinion of the majority of the scholars.
2. They are the Prophet`s offspring and his wives. This is the choice of Ibn al-`Arabi that he supported in his book, Ahkām al-Qur`ān. There are others who supported this opinion but exclude the Prophet`s wives.
3. They are all those who follow the Prophet Muḥammad ﷺ till the Day of Resurrection. This opinion is supported by Imam an-Nawawi in his comments upon Sahih Muslim. It is also the view of the author of al-Insāf. However, there are those who restrict and

limit to only the pious and the righteous ones among the Prophet`s followers.

However, the first view is the most preponderant

## Who are those for whom taking of Sadaqah is forbidden?

They are the descendants of Hashim and the children of al-Muttalib. This is most preponderant opinion. It is the opinion of the majority of the scholars. There are some among them who believe that they are only the descendants of Hashim.

But in the view of some people, members of the Prophet`s Household are only the twelve Imams, to the exclusion of others. They have some explanations that could not be mentioned here because there is a great dissention among their sects on this issue; and it is in fact, the cause of the dissentions.<sup>35</sup>

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<sup>35</sup> See: Firaq ash-Shii`ah, by an-Nubakhtee.

# Belief of Ahl-us-Sunnah Concerning the Prophet`s Household

You will hardly find a comprehensive book on Islamic creed in which there is no explicit mention of this issue because of its importance. Even, scholars have written books exclusively on this topic.

The summary of the belief of Ahl-us-Sunnah concerning the Prophet`s Household is what Ibn Taymiyyah affirmed in his booklet, al-‘Aqīdah al-Wāsiṭiyyah. Though the booklet is very concise, he wrote:

*“And they [the Ahl-us-Sunnah] love members of the Household of the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and ally themselves with them. They preserve, regarding them, the Prophet`s admonition that he made on the day of Ghadīr Khum when he said, “I remind you of Allāh concerning members of my household, I remind you of Allāh concerning members of my household”<sup>36</sup>. The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told Abbas, his uncle who complained to him that some members of Quraysh disrespected Banu Hashim:*

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<sup>36</sup> This hadith is reported by Muslim and others. See: Muslim, book of virtues of the Companions; Virtues of ‘Alī, 4/1873, hadith (2407).

*“By Him in Whose Hand is my soul, they are not [true] believers until they love you for the sake of Allāh and for your kinship with me”<sup>37</sup>. He also said: “Allāh selected the children of Ismail, and selected Banū Kinānah from the children of Ismail, and selected the Quraysh from Banū Kinānah, and selected Banū Hashim from Quraysh and selected me from Banū Hāshim”<sup>38</sup>.*

I will stop by the above quotation from an Imam From an erudite Imam whom many of them see as one of their most avowed enemies.

## **Rights of Members of the Prophet`s Household are as follows in detail:**

### **One: Right to be loved and befriended**

Dear reader, it is not unknown to you that it is incumbent upon the Muslim to love every believing man and woman. As for what is mentioned above of the love for members of the Prophet`s Household and being their allies, that is a special love that no one shares with them,

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<sup>37</sup> Reported by Ahmad; the editor of Musnad made a lengthy discussion of its authenticity or otherwise. But the point is the meaning is correct, because it is supported by Qur`ān.

<sup>38</sup> Reported by Muslim



because of the Prophet's saying: "And for being my relatives".

As for the first that is for the sake of Allāh, it is Islamic brotherhood and having friendship in faith. This is a right of the generality of the Muslims. For, the Muslim is a brother of his fellow Muslim. Therefore, this friendship applies to all Muslims including members of the Prophet's Household. In addition to this, the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has granted his relatives a special love because of their kinship with him. Allāh says:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

*"Say (O Muḥammad (peace be upon him)): "No reward do I ask of you for this except to be kind to me for my kinship with you".<sup>39</sup>*

This is the meaning of the ḥadīth quoted above, according to the correct interpretation of this verse. For, there are some among the exegetes of the Qur'ān who interpret the verse as meaning: "you should love me because of my kinship with you", because the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ shared kinship with all Quraysh clans.

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<sup>39</sup> Ash-Shūra 42:23

The point is that loving the Prophet's relatives, showing friendship towards them and respecting them for their kinship with him is an established fact, and it is different from the show of friendship that applies to the generality of the Muslim.

## Two: Rights to have blessing invoked upon them

Allāh says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

*“Indeed, Allāh confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allāh to confer] blessing upon him and ask [Allāh to grant him] peace”.*<sup>40</sup>

Muslim reported on the authority of Abū Mas‘ūd al-Ansāri who said:

*“We were sitting in the company of Sa‘d Ibn ‘Ubada when the Messenger of Allāh (peace be upon him) came to us. Bishr Ibn S‘ad said: Allāh has commanded us to invoke blessing upon you, Messenger of Allāh! But how should we do so? Abū Mas‘ūd (the narrator) said: The*

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<sup>40</sup> Al-Ahzāb 33:56

Messenger of Allāh, (peace be upon him) kept quiet that we wished we had not asked him. He [The Messenger of Allāh] then said: (For invoking blessing upon me) say: " O Allāh, bless Muḥammad and the members of his household as Thou didst bless the members of Ibrāhīm's household. Grant favours to Muḥammad and the members of his household as Thou didst grant favours to the members of the household of Ibrāhīm in the world. Thou art indeed Praiseworthy and Glorious"; and salutation is as you know"<sup>41</sup>.

There is a similar Ḥadīth reported by al-Bukhāri and Muslim on the authority of Abū Humaid as-Sā'idī.

There are many Aḥādīth in this regard. Ibn al-Qayyim said: "It is their [the Prophet`s Household] right. And there is no disagreement among the scholars on this"<sup>42</sup>. This is in regard to the format known as as-Salāh al-Ibrāhīmiyyah.

### Three: Right to the fifth of the war booty

This is in accordance with Allāh`s injunction:

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<sup>41</sup> Reported by Muslim, hadīth (405)

<sup>42</sup> Jalaa al-Afhaam: Ibn al-Qayyim extensively discussed topic in this book.

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ﴾

*“And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allāh, and to the Messenger, and to the near relatives [of the Messenger (Muḥammad (peace be upon him))], (and also) the orphans, Al-Masakin (the poor) and the wayfarer”<sup>43</sup>.*

There are also many Ahādīth in this regard. This share is exclusive for members of the Prophet’s Household. This is an established right for them, even after the Prophet’s death. This is the opinion of the majority of the scholars, and it is the correct opinion<sup>44</sup>.

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<sup>43</sup> Al-Anfāl 8:41

<sup>44</sup> See: Al-Muqhnī 9/288, and a short treatise by Ibn Taymiyyah regarding rights of members of the Prophet’s Household.

## An Important Point

Members of the Prophet`s Household have many rights. The above-mentioned are just the most important of these rights. These are rights of all those, whose Islam and kinship to the Prophet Muḥammad ﷺ are authentically established. They must also be of righteous deeds.

The messenger of Allāh ﷺ used to warn against reliance on lineage. He said in famous address while he was in Makkah:

“O people of Quraysh! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allāh`s punishment; O Banī Abd Manāf! I cannot save you from Allāh`s Punishment, O Safiyyah bint Abdul Muttalib! I cannot save you from Allāh`s Punishment; O Fāṭimah bint Muḥammad! Ask me anything from my wealth, but I cannot save you from Allāh`s Punishment”<sup>45</sup>.

And what happened to Abū Lahab is known to all. We ask Allāh to protect us against the Fire.

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<sup>45</sup> Reported by al-Bukhāri

## **Stand of Ahl-us-Sunnah against the Nawāsib [the haters of ‘Alī and members of the Prophet`s Household]**

To complete the discussion on the position members of the Prophet`s Household occupy in the sight of Ahl-us-Sunnah, we deem it fit to add their stand against the “*Nawāsib*”.

An-Nawāsib, an-Nāsibah and Ahl an-Nasb are designations given to those who believed that it is an act of religiosity to hate ‘Alī and show hostility to him. This is the origin of this erroneous belief. And by extension, he who hates members of the Prophet`s Household is one of the Nawāsib.

Dear reader, saying of the scholar of Islam are explicit and clear in their praise for Imam ‘Alī and his children. Our belief is that ‘Alī, al-Hasan and al-Ḥussain are among the dwellers of blissful paradise. This is clear, and all praise is due to Allāh.

Here, I am going to point to the stand al Ahl-us-Sunnah against the Nawāsib and their vicious ideology.

This is very important issue that causes the dissention among the Ummah. There is a group of opportunists who benefits from this dissention. This group talks of what could cause bad blood and increase dissentions among the Muslims whenever they have the chance to do so, and even if they do not get the chance. With their speeches, they stir fire of rancour, though what they say is false and absolute lie.

When one of them talks, he accuses the Ahl-us-Sunnah of hating ‘Alī and his sons, and freely fabricates lies. The best that can be said of his situations is that he repeats and parrots false and imaginary tales and stories about how much the Ahl-us-Sunnah hate Imam ‘Alī.

On the contrary, the Ahl-us-Sunnah narrates many Aḥādīth on ‘Alī’s virtues. You will hardly find a book of Aḥādīth in which virtues of Imam ‘Alī and his noble qualities are not mentioned.

Dear reader, the opinion of Ahl-us-Sunnah about the Nawāsib is very clear. It is enough to quote the saying of Sheikh Al-Islam Ibn Taymiyyah, He said:

“Insulting ‘Alī and cursing him is a transgression that won a faction the unenviable title of: “the Transgression Group”. Al Bukhāri reported on the

authority of Khālid al-Hadhdha from ‘Ikrimah who narrated: “Ibn ‘Abbās said to me and to his son ‘Alī: Go to Abū Sa‘īd and listen to what he narrates. So, we went and found him in a garden looking after it. He picked up his garment, wore it and sat down and started narrating till the topic of the construction of the mosque came up. He said: “We were carrying one adobe at a time while ‘Ammār was carrying two. The Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw him and started removing the dust from his body and said: “May Allāh be merciful to ‘Ammār. The transgression group<sup>46</sup> will kill him. He will be inviting them (i.e. his murderers, the rebellious group) to paradise and they will invite him to Hell-fire”. ‘Ammār said: “I seek refuge with Allāh from affliction”.

Muslim reported on the authority of Abū Sa‘īd who said:

“The one who is better than me, Abū Qatādah, informed me that the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told ‘Ammār while the latter was digging the trench and he [the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ] was wiping his hand on ‘Ammār’s

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<sup>46</sup> This group consisted of rebellious people who revolted against ‘Alī and waged war against him. ‘Ammār was on the side of ‘Alī in this war.



head saying: “Poor Sumayyah`’s son, he will be killed by the transgressing group”.

He also reported on the authority of Umm Salamah that the Prophet ﷺ said: “‘Ammār will be killed by the transgressing group”.

This is also a proof of validity of Imam ‘Alī’s leadership and the obligation of obeying him, and that those who call unto obeying him are caller unto paradise and that those who invite people to fight him are caller to Hell. Even if they have rationalizations. It is also a proof that it was not permissible to fight ‘Alī.

Therefore, those who fought him were upon error, even if they had their rationalization or transgressors if they did not have any rationalization. This is the more correct of the two opinions of our scholars on this issue: to regard those who fought ‘Alī as being upon error. It is also the opinion of the leading jurists who created, from this issue, a sub-topic about waging war against the rationalizing transgressors<sup>47</sup>.

Then ponder over the following saying of Ibn Taymiyyah. He said, after discussing extensively Ahl-us-

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<sup>47</sup> Majmū‘ al-Fatāwā, 4/437

Sunnah`s stand concerning Yazid Ibn Mu`āwiyah and explaining people`s differences regarding him:

“As for those who killed al-Ḥussain, helped in his murder or is pleased with the same, may the curse of Allāh and the curse of the Angels and all mankind be upon them”<sup>48</sup>.

This is the word of one of the most prominent scholars of the Salaf!

Is it then possible for a speaker or a pretender to accuse Ahl-us-Sunnah and claim that they are Nawāsib?

Dear brother, many questions might have arisen in your mind concerning what you have read in this treatise and what is historically authentic of the battles of *Siffin* and *Jamal* that took place among the companions. In this conflict, most of the companions were on the side of `Alī and members of the Prophet`s Household were also with him. this is a topic that needs to be discussed in a separate treatise. I ask Allāh to help me produce it, so the truth of the issue will be made manifest.

Nevertheless, I remind you and myself of the following Words of Allāh:

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<sup>48</sup> Majmū` al-Fatāwā, 4/487

﴿وَإِنْ طَافَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتُلُوا الَّتِي تَبَغَى حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

*“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allāh; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are nothing else than brothers (in Islamic religion). So, make reconciliation between your brothers, and fear Allāh, that you may receive mercy”<sup>49</sup>.*

In these verses, Allāh affirms faith for all of them, though there was an in-fighting among them. The verses do not need any elucidation for they are clear and self-explanatory. All of the Companions were believers, even though there was a conflict among them.

Allāh also says:

﴿فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ﴾

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<sup>49</sup> Al-Hujurat 49: 9-10

*“But whoever overlooks from his brother (i.e. the killer) anything, then there should be a suitable follow-up”<sup>50</sup>.*

This verse is about premeditated murder, yet Allāh affirms the Islamic brotherhood between the killer and the relatives of the killed. Therefore, the heinous crime of killing, for which Allāh prescribed a severe punishment, does not remove the killer from the fold of faith, for he and the relatives of the one he killed are still regarded as brethren in faith. Allāh says:

*“The believers are nothing else than brothers”<sup>51</sup>.*

This topic needs to be discussed in a separate treatise. I ask Allāh to help me produce it.

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<sup>50</sup> Al-Baqarah 2:178

<sup>51</sup> Al-Hujurāt 49:10

## Conclusion

Dear brother, all praise is due to Allāh, Who bestowed His favour upon us with the love of the Prophet Muḥammad, peace and blessings be upon him and upon his pure family and righteous Companions.

Dear brother, after we have spent some time with the pure members of the Prophet`s Household and his righteous Companions; and after we have realized their mutual compassion, and the family and marriage relationships that existed among them, and their mutual love and brotherhood, and the unity of their hearts which Allāh mentioned in the Qur`ān, we then need to fervently beseech Allāh, Lord of all the worlds, to make us succeed in deeds that He loves and is pleased with, and to include us among those about whom He says in His Glorious Book:

*“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".<sup>52</sup>*

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<sup>52</sup> Al-Hashr 59:10

According to Imam Zain al-‘Ābideen; “A group of people came to the Imam from Iraq and spoke ill of Abū Bakr, ‘Umar and ‘Uthmān in his presence. When they finished, he asked them, “Tell me, are you the earliest Emigrants about whom Allāh says:

*“Who were expelled from their homes and their property, seeking Bounties from Allāh and to please Him. And helping Allāh (i.e. helping His religion) and His Messenger (Muḥammad (peace be upon him)). Such are indeed the truthful (to what they say)”.*<sup>53</sup>

They said: “No”. He then asked them: “Are you the Helpers, about whom Allāh says:

*“And (it is also for) those who, before them, had homes (in Al-Madinah) 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 Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that.”*<sup>54</sup>

They answered in the negative. He then said: “Since you have denied being among either of the two group, I

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<sup>53</sup> Al-Hashr 59:8

<sup>54</sup> Al-Hashr 59:9

bear testimony that you are certainly not among those about whom Allāh says:

*“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".<sup>55</sup>*

He told to them: “Go out of here! May Allāh punish you”.

However, manifest the evidence may be, man still needs the help of his Lord. It is a known fact that Allāh supported His Messenger ﷺ with astounding miracles, and with the Noble Qur‘ān He described as a clear light. In spite of the Prophet`s excellent manners and eloquence, and in spite of his truthfulness and handsome physical appearance and the fact that he was known to the people of Makkah since his childhood, in spite of all this, many of the Makkans remained upon their disbelief until the victory finally came.

We should therefore make efforts in our supplications and in asking Allāh for success and

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<sup>55</sup> Al-Hashr 59:10

steadfastness upon the truth and following it wherever it may be. For, guidance comes only from Allāh.

Dear brother, remember that you will be asked and held accountable for all that Allāh commands you to do. Do not give preference to the word of any human over the Word of Allāh, High and Exalted is He. He revealed the Qur‘ān to you with the clear Arabic tongue. He made it guidance and healing for the believers, and made others fail to realize this guidance. He says:

﴿قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشَفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ

عَمًى

*“Say: "It [the Qur‘ān] is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Quran) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)”<sup>56</sup>.*

Follow then the guidance of the Qur‘ān, May Allāh make you succeed!

Dear blessed brother, reckoning of the mankind is with Allāh alone. No human being has right to that. The righteous can only make intercession -with its conditions-

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<sup>56</sup> Fussilat 41:44



on behalf of the people. We should therefore, refrain from acting presumptuously towards Allāh and judging His servants.

It does not do us any harm to love members of the Prophet`s Household and the rest of his Companions. That is what corresponds with the texts of the Qur`ān and the authentic narrations of the Sunnah.

Finally, we should strive in beseeching Allāh to remove from our hearts whatever hatred we have for them, to show us the truth and to help us to overcome our souls and the Satan. Allāh is the Master of that and He is One Capable of doing so.

Allāh knows best.

May Allāh bestow peace and blessings upon our Prophet Muḥammad and upon his Household and Companions.

## Relationship by marriage that took place between the Household of Hashim and the families of the Ten Companions who were given the glad tiding of Paradise

S	Hashimite House	Others	Reference
1	Allāh`s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	‘Āysha bint Abū Bakr, Hafsah bint ‘Umar Ramlah bint Abū Sufyān	All the sources
2	Umm Kulthūm bint ‘Alī	‘Umar Ibn Khaṭṭāb	Many sources, and some are quoted recently
3	Fāṭimah bint al- Ḥussain	‘Abdullāh Ibn ‘Amr Ibn ‘Uthmān Ibn ‘Affān	Al-Asl fi ansāb at- Ṭālibīn, by; at-Taqtaqee p.65; ‘Umdah at- Ṭālib fi ansab

			Abi Ṭālib, by; Ibn Utbaḥ p. 118 and others
4	Safiyyah bint ‘Abdul-muṭṭalib, the Prophet`s aunt	Al-‘Awwām Ibn Khuwailid, and she bore him Zubair Ibn ‘Awwām before Islam	All sources
5	Umm al-Ḥasan bint al-Ḥasan Ibn ‘Alī Ibn Abi Ṭālib	‘Abdullāh Ibn Zubair married her and she remained with him until he was killed; her brother, Zaid then took her with him	Muntahā al- a‘māl, by; Sheikh ‘Abbas al- Qummī, p.341; Tarājim an- nisā, by; Sheikh Muḥammad Ḥussain al- Hāiri p.346 and others

6	Ruqayyah bint al-Hassan Ibn 'Alī Ibn Abū Ṭālib	She was married to 'Amr Ibn Zubair Ibn al-'Awwām	Muntaha al-A'māl, by; Sheikh 'Abbās al-Qummī, p.342. Tarājim an-nisā, by; Sheikh Muḥammad Ḥussain al-Hāiri p.346 and others
7	Al-Ḥussain al-Asghar Ibn Zain al-'Ābidīn	He married Khālidah bint Hamzah Ibn Mus'ab Ibn Zubair	Tarājim an-nisā, by; Muḥammad al-A'lā, p.361

مبة الآل والأصحاب



سلسلة العلاقة الحميمة بين الآل والأصحاب (٤)

# رحماء بينهم

التراحم بين آل بيت النبي صلى الله عليه وآله وسلم  
والصحاباة رضي الله عنهم

للشيخ

صالح بن عبد الله الدرويش

