



Blessings of the Ahl-ul-Bayt

Translated into English by
Translation Department (Dawat-e-Islami)

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

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فيضانِ اهلِ بيت

Faizan-e-Ahl-e-Bayt

BLESSINGS OF THE AHL-UL-BAYT

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-‘Ilmiyyah. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Blessings of the Ahl-ul-Bayt
An English translation of 'Faizan-e-Ahl-e-Bayt'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعُدُّ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Durood upon the Beloved Rasool ﷺ once before and after the Du'a.

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Blessings of the **AHL-UL-BAYT**

Du'a of Attar

O Allah Almighty! Whosoever reads or listens to the 35-page booklet, 'Blessings of the Ahl-ul-Bayt,' grant his forthcoming generations sincere devotion for the Ahl-ul-Bayt, and forgive him without accountability.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Salat upon the Prophet ﷺ

Sayyiduna Maula Ali رَضِيَ اللَّهُ عَنْهُ said: The Du'a of every person remains concealed until he sends Salat upon (Sayyiduna) Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the family of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Mu'jam Awsat, vol. 1, p. 211, Hadith 721)

Un kay maula kay un par karoron Durood

Un kay Ashaab-o- 'itrat peh lakhon Salaam

(Hadaiq-e-Bakhshish, p. 308)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A great gift for being kind towards Sayyids (an account)

In Kufa, there was a righteous man whose neighbour was a wealthy trader of flour, and his name was Abul Hasan Ali bin Ibrahim رَحْمَةُ اللهِ عَلَيْهِ. One day, a Sayyid requested some flour from him, so he asked for the money, to which the Noble Sayyid said, 'I do not have any money, however, you can record this debt as the responsibility of my grandfather, Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' Abul Hasan Ali Bin Ibrahim رَحْمَةُ اللهِ عَلَيْهِ gave him the flour and wrote down the debt as the responsibility of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (When the Alawis and Hasani and Husaini Sayyids came to know of this, they also asked for some flour from him, so he gave it to all of them, and continued to record the debt as that of the Beloved Prophet's). This continued until his flour finished and he became poor.

One day, he presented himself before Shaykh Umar Bin Yahya 'Alawi رَحْمَةُ اللهِ عَلَيْهِ and mentioned the entire account and also showed him that paper on which he had recorded the debt under the name of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When Abul Hasan Ali bin Ibrahim رَحْمَةُ اللهِ عَلَيْهِ went to sleep that night, he was blessed with the vision of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyiduna Ali رَضِيَ اللهُ عَنْهُ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Abul Hasan! Do you recognise me?' Abul Hasan Ali bin Ibrahim replied, 'Yes! You are the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah Almighty.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Why did you complain about me, even though

you have made an agreement with me?’ He replied, ‘Master! I was desperate and in financial difficulty.’

The Beloved Prophet ﷺ said, ‘If you have made an agreement with me for the world, then I will grant you its recompense in full now, and if you made an agreement with for the hereafter, then have patience, indeed, I have a very good reward.’ Abul Hasan Ali bin Ibrahim رَحْمَةُ اللَّهِ عَلَيْهِ was overcome with emotion and he awoke from his sleep whilst crying, whereupon, he departed for the jungles and mountains. Some days later, he was found dead in the cave of a mountain. The people picked him up and buried him after performing his funeral prayer etc.

On that night, seven righteous people of Kufa saw Sayyiduna Abul Hasan Ali bin Ibrahim رَحْمَةُ اللَّهِ عَلَيْهِ in their dream, wearing green silken clothing (i.e. expensive green clothing) and walking in the gardens of Paradise, so they asked, ‘O Abul Hasan! How did you attain this bounty?’ He رَحْمَةُ اللَّهِ عَلَيْهِ replied, ‘The one who made an agreement with Sayyiduna Muhammad ﷺ, he has attained that which I have attained. Know! Indeed, I have attained the neighbourhood of the Beloved Prophet ﷺ on account of my patience.’
(*Sharaf-ul-Mustafa*, vol. 3, p. 216) May Allah Almighty have mercy upon and may we be forgiven without accountability due to him.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ

Blessings of the Ahl-ul-Bayt

Aal say ashaab say qaim rahay

Ta abad nisbat ay Nana Husain

(Wasail-e-Bakhshish, p. 257)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Who is a true Prophetic devotee?

O devotees of the Prophetic Companions and Prophetic Household! It is a reality that when one falls in love with someone, he begins to love everything that is attached to that person; whether it is the children of the beloved or his companions, they all become dear. This is also the case with the one who has love for the Final Prophet of Allah Almighty, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; he also has love for his blessed family and he loves his Companions too. If you wish to see whether a person possesses devotion for the Prophet, look at how much love he has for the companions (*Sahabah*) and family (*Ahl-ul-Bayt*). Undoubtedly, the one who has sincere love and devotion for the noble Ahl-ul-Bayt رَضِيَ اللَّهُ عَنْهُمْ and who sincerely respects and honours all of the *Sahabah* رَضِيَ اللَّهُ عَنْهُمْ, and considers the *Sahabah* to be dwellers of Paradise, only such a fortunate person is a true Prophetic devotee and a devotee of the *Sahabah* and *Ahl-ul-Bayt*. May Allah Almighty forgive us without accountability for the sake of such personalities.

Blessings of the Ahl-ul-Bayt

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Qalb mayn 'ishq-e-'aal rakha hay

Khoob is ko sanbhal rakha hay

Kiun Jahannum mayn jao seenay mayn

'ishq-e-ashaab o aal rakha hay

(Wasail-e-Bakhshish, p. 443 – 444)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Virtues of the Ahl-ul-Bayt proven from the Quran

Allah Almighty states in part 22, Surah al-Ahzaab, verse 33:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

Allah wills only to remove every impurity from you, O People of the House of the Prophet, and make you absolutely pure by cleansing you.

[Kanz-ul-Iman (translation of Quran)]

Who are the Ahl-ul-Bayt?

It is stated in the commentary of this verse in Khaza'in-ul-Irfan: The blessed wives of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Lady of Paradise Sayyidatuna Fatimah az-Zahra, Sayyiduna

Blessings of the Ahl-ul-Bayt

Ali al-Murtada and Hasanayn Karimayn (i.e. Imam Hasan and Imam Husain) رَضِيَ اللهُ عَنْهُم are all included in the Ahl-ul-Bayt. This is the outcome of combining the verses and hadith narrations. (*Khaza'in-ul-Irfan, p. 780*)

Mentioning the commentary of the aforementioned verse, Imam Tabari رَحِمَهُ اللهُ عَلَيْهِ states the following: Meaning, o family of Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Allah Almighty wills to distance evil matters and indecency from you, and to purify you from the impurity of sins. (*Tafseer-e-Tabari, vol. 10, p. 296*)

*Un ki paaki ka Khuda-e-Pak karta hay bayan
Ayah-e-Tat-heer say zahir hay shan-e-Ahl-e-Bayt*

(Zauq-e-Na't, p. 100)

Allamah Maulana Sayyid Na'eemuddin Muradabadi رَحِمَهُ اللهُ عَلَيْهِ states: This blessed verse is the fountainhead of virtues of the Ahl-ul-Bayt رَضِيَ اللهُ عَنْهُم; it makes apparent their lofty rank and their tremendous excellence, and we learn that they were purified from all blameworthy character and reprehensible states. It is narrated in some hadith traditions that the Ahl-ul-Bayt have been declared *Haraam* (forbidden) for the Fire (i.e. Hell) and this is a benefit and result of this purification, and their Lord protects them from the things that are not worthy of their noble conduct. (*Sawanih Karbala, p. 86*)

The great devotee of the Sahabah and Ahl-ul-Bayt, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ

Blessings of the Ahl-ul-Bayt

عَلَيْهِ states the following regarding the excellence of the Ahl-ul-Bayt in 'Hadaiq-e-Bakhshish':

*Paa raha-e-suhuf ghuncha-e-qudus
Ahl-e-Bayt-e-Nubuwwat peh lakhon Salaam*

*Aab-e-Tat-heer say jis mayn poday jamay
Us riyad-e-najabat peh lakhon Salaam
Khoon-e-Khayr-ur-Rusul say hay jin ka khim*

(Hadaiq-e-Bakhshish, p. 309)

The blessed wives are also part of the Ahl-ul-Bayt

O devotees of the Sahabah and Ahl-ul-Bayt! All of the children and blessed wives of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are also included among the Ahl-ul-Bayt. Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states: It should be remembered that the blessed wives being from the Ahl-ul-Bayt is proven from the verses of the Quran. (*Mirat-ul-Manajih, vol. 8, p. 450*)

*Ahl-e-Islam ki madaran-e-shafeeq
Banuwan-e-taharat peh lakhon salaam*

Commentary of the poetry of Raza: The honourable and pure wives of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are the compassionate mothers of all Muslims; may countless salutation be upon them.

Faith-inspiring account of Sayyidatuna Aaishah

The mother of all Muslims, the Sahabiyyah daughter of a Sahabi, Tayyibah, Taahirah, Abidah (i.e. worshipper), *Zahidah* (i.e. disinterested in the world), *Mujtahidah* (i.e. an authoritative scholar), Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا was once overcome with fear and was crying, so the *Sahabi* son of a Sahabi, Sayyiduna Abdullah b. Abbas رَضِيَ اللهُ عَنْهُمَا came and said, ‘Congratulations to you! Be happy! By Allah, I have heard the Messenger of Allah saying: Aaishah is in Paradise.’ Hearing this, our mother, Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا said, *‘فَرَجَّتْ عَنِّي فَرَجَ اللهِ عَنكَ’* Meaning, *‘You have removed my grief; may Allah Almighty remove your grief.’* (*Fatawa Razawiyyah, vol. 30, p. 283, with amendments*)

(Musnad Abi Hanifah, p. 417, summarised)

Allamah Ali Qaari رَحِمَهُ اللهُ عَلَيْهِ writes the following under the part of the Hadith ‘*Aaishah is in Paradise*’: There is no doubt in the fact that Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا will be with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the lofty stations of Paradise. (*Sharh Musnad Abi Hanifah, p. 417*)

Commentary of the poetry of Raza: The beloved daughter of the first caliph of the Muslims, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ, and the mother of all Muslims, Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا is the comfort and peace of the Beloved Prophet’s heart; countless salutations upon that chaste and pure wife. She is such a chaste and pure woman that the

greatness of her purity has been mentioned in the Quran in Surah Noor; countless salutations upon her luminescent face.

The love of the greatest devotee towards the Ahl-ul-Bayt

The noble *Ahl-ul-Bayt* were once mentioned in front of the *Sahabi* son of *Sahabi*, Sayyiduna Abu Bakr Siddeeq رضي الله عنه, so he said, 'By the One in whose power is my life! Being kind to the family members of the Beloved Prophet صلى الله عليه وآله وسلم is more beloved to me than being good towards my own family members.' (*Bukhari, vol. 2, p. 538, Hadees 3712*) Sayyiduna Abu Bakr Siddeeq once said, 'Be mindful of the Messenger of Allah صلى الله عليه وآله وسلم regarding his Ahl-ul-Bayt.' (*Bukhari, vol. 2, p. 538, Hadees 3713*) The meaning of this is that be mindful of their rights and their ranks. (*Nuzha-tul-Qaari, vol. 4, p. 605*)

Sayyiduna Abu Bakr Siddeeq would stand out of reverence

When the beloved uncle of the Beloved Prophet صلى الله عليه وآله وسلم, Sayyiduna Abbas رضي الله عنه would enter the Prophetic Court, (as he رضي الله عنه was from the Ahl-ul-Bayt) Sayyiduna Abu Bakr Siddeeq رضي الله عنه would stand up out of respect for him. (*Mu'jam Kabeer, vol. 10, p. 485, Hadees 10675*) May Allah Almighty have mercy upon him and may we be forgiven without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The happiness of *Hasanayn Karimayn* was the happiness of Sayyiduna Umar al-Farooq (an account)

The shining star of the Ahl-ul-Bayt, Imam Ja'far Sadiq رَحْمَةُ اللَّهِ عَلَيْهِ narrates from his noble father, the great *Taabi'i*, Imam Muhammad Baaqir رَحْمَةُ اللَّهِ عَلَيْهِ that some fine clothing from Yemen came to Ameer-ul-Mumineen Sayyiduna Umar al-Farooq رَضِيَ اللَّهُ عَنْهُ, so he رَضِيَ اللَّهُ عَنْهَا distributed them among the Muhajireen (Migrant) and Ansaar (Medinan) Companions. The people were delighted to wear those clothes. He (i.e. Sayyiduna Umar) was sitting between the *Mimber* of the Prophet and his blessed resting place, and the people would greet him and supplicate for him.

Suddenly, the leaders of the youth of Paradise, i.e. Sayyiduna Imam Hasan and Sayyiduna Imam Husain رَضِيَ اللَّهُ عَنْهُمَا came before him but that fine clothing was nowhere to be seen on their blessed bodies. As soon as he saw both of them, he was overcome with rage (and addressed those who were wearing fine clothing) and said, 'By Allah Almighty! I have not felt any happiness after clothing you people in this expensive clothing.' The people became concerned after hearing this and they said, 'Your honour! What has happened that you are saying this,

when it is you yourself who gifted these clothes to us?’ He replied, ‘I am saying this on account of these two princes, who are walking among the people in such a state that neither of them has worn any clothes from the expensive clothing.’

Then Sayyiduna Umar al-Farooq رَضِيَ اللهُ عَنْهُ immediately sent a letter to the governor of Yemen telling him to quickly prepare and send two expensive and fine pieces of clothing for Imam Hasan and Imam Husain رَضِيَ اللهُ عَنْهُمَا. The governor of Yemen carried out this command at once and sent the two pieces of clothing. Thus, he clothed Hasanayn Karimayn رَضِيَ اللهُ عَنْهُمَا in the clothing and joyfully said, ‘By Allah Almighty! I felt no happiness at the others wearing new clothes until these two princes wore new clothes.’ In another narration it is stated that he clothed Hasanayn Karimayn رَضِيَ اللهُ عَنْهُمَا and said, ‘I am happy now.’ (*Ibn ‘Asakir, vol. 14, p. 177; Riyad Al-Nadarah, vol. 1, p. 349*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

He would dismount his conveyance

If the uncle of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ ever walked near Sayyiduna Umar al-Farooq or Sayyiduna Usman Zun-Nurayn رَضِيَ اللهُ عَنْهُمَا while they were upon a conveyance, they would dismount out of respect for him until Sayyiduna Abbas رَضِيَ اللهُ عَنْهُ had passed by them. (*Al-Isti’aab, vol. 2, p. 360*)

Carrying upon the shoulders

Abul Muhazzim states: We once attended a funeral and the esteemed Sahabi, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ was also with us. Upon our return, the grandson of the Messenger, Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ felt tired so he sat down for a while. Whereupon, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ began to wipe the dust from the blessed feet of Imam Husain رَضِيَ اللهُ عَنْهُ with his shawl but Imam Husain رَضِيَ اللهُ عَنْهُ forbade him. Upon this, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ said, 'By Allah Almighty! If the people knew of the greatness that I know regarding yourself, (they wouldn't allow you to walk upon the earth, rather) they would carry you upon their shoulders.

(Tabqat Ibn Sa'd, vol. 6, p. 408)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Excellence of In-Laws

Sayyiduna Hind bin Abi Haalah رَضِيَ اللهُ عَنْهُ, who was the half-brother (having the same mother but different fathers) of Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا, narrates that the Messenger of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Indeed, Allah Almighty did not like for me to marry a woman or to marry off a woman from my family to such a man, except they are residents of Paradise. *(Ibn-e-Asakir, vol. 69, p. 149)*

Allamah Abdur Rauf Munawi رَحْمَةُ اللَّهِ عَلَيْهِ writes, ‘The meaning of this Hadith is that: I have been prohibited from such relatives whose end will be upon the actions of Hell. He further states: This (Hadith) provides wonderful glad tidings for his in-laws. (*Fayz-ul-Qadeer, vol. 2, p. 251*)

O devotees of the Sahabah and Ahl-ul-Bayt! Just as this narration demonstrates the excellence of Sayyiduna Abu Bakr Siddeeq, Sayyiduna Umar al-Farooq, Sayyiduna Usman ibn Affan and Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُمْ, it also expresses glad tidings of Paradise for Sayyiduna Abu Sufyan رَضِيَ اللَّهُ عَنْهُ, this is because alongside all of them being *Sahabah*, they are also from the in-laws of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Reward for showing love towards the Sahabah and Ahl-ul-Bayt (an account)

Sayyiduna Bishr Haafi رَحْمَةُ اللَّهِ عَلَيْهِ states: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once graced my dream and said to me, ‘O Bishr! Do you know why Allah Almighty has given you the greatest rank from among the Awliya (saints) of your time?’ I replied, ‘O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I do not know.’ So, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You act in accordance to my Sunnah, you serve the righteous, you wish well for your Muslim brothers (i.e. offer them advice), and you love my *Sahabah* and *Ahl-ul-*

Blessings of the Ahl-ul-Bayt

Bayt (رَضِيَ اللهُ عَنْهُمْ). This is what has caused you to reach the rank of the righteous.’ (*Rasaail Qushayriyyah, p. 31*) May Allah Almighty have mercy upon him and may we be forgiven without accountability for his sake.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A’la Hadrat used to give double share Sayyids

A’la Hadrat, Imam Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ would show a lot of love towards the noble Sayyids, to such an extent that whenever he would distribute something, he would give one each to everyone and two to the honourable Sayyids. (*Hayat-e-A’la Hazrat, vol. 1, p. 186, summarised*)

Gifting sacrificial meat especially to honourable Sayyids

A’la Hazrat رَحْمَةُ اللهِ عَلَيْهِ states regarding himself: It is the custom of this *Faqeer* (lit. pauper) to perform *Qurbani* (annual sacrifice) on behalf of his honourable father رَحْمَةُ اللهِ عَلَيْهِ and give the meat away in charity, and he performs another *Qurbani* on behalf of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and gifts the meat to the noble Sayyids. تَقَبَّلَ اللهُ تَعَالَى مِنِّي وَمِنْ الْمُسْلِمِينَ (i.e. May Allah Almighty accept it from me and all Muslims, Aameen). (*Fatawa Razawiyyah, vol. 20, p. 456*)

The request of 'Attar

O wealthy individuals! Traders! Doctors! Serve the family of the Messenger, i.e. the noble Sayyids, in accordance to your means and bring peace to the heart of their Beloved Grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and earn your home in the garden of Paradise. If possible, every shopkeeper should make develop the mindset to give free goods to the noble Sayyids, or at least sell it to them at cost price. Undoubtedly, this is a great way of showing kindness towards them and wishing well for them. If only every doctor would agree to offer free check-ups for Sayyids, and if possible, give them free medicine and bring joy to the hearts of the Prophetic family.

Take some of the fine dishes that are prepared for Sahari and Iftari during the blessed month of Ramadan, or during the days of Qurbani, and respectfully present them to the noble Sayyids living in your neighbourhood. How unfortunate would it if the descendants of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, through whom we attain blessings, do not benefit at all from our luxury-filled lives. Sacrifice your possessions, wealth and beloved things at the feet of the noble Sayyids today and then witness how their beloved grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ graces you tomorrow on the Day of Judgement. By Allah عَزَّوَجَلَّ! During those moments when neither wealth nor status will save us from punishment, at that time, the intercession of the coolness of the hearts, the grandfather of Hasanayn صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will save us.

If we treat his family in a good manner in the world, and perhaps offered free treatment to an ailing Sayyid, then how amazing would it be if that very Sayyid was to make a request in the Court of his noble grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and become the means of our intercession. But remember! Only offer your assistance with the intention of gaining the pleasure of Allah عَزَّوَجَلَّ; aside from that, his grace is boundless and endless. Also, never allow the whisper to enter your heart that you do not know if the person in question is a Sayyid or not. We are totally not permitted to investigate lineages; it is sufficient for us that he be widely known as a Sayyid.

How is it to ask for proof of being a Sayyid?

My master, A'la Hazrat رَحِمَهُ اللهُ عَنَّهُ states: This *Faqeer* has given the fatwa numerous times that in order to consider someone a Sayyid and to respect him does not mean that it is necessary for us to have personal knowledge of him being a Sayyid, rather, we will respect those who are known as Sayyids; there is no need for investigations nor are we commanded to demand certificates of being a Sayyid, and it is totally impermissible to force them into showing proof, and then speaking ill of them and insulting them when they do not produce it. النَّاسُ أُمَّتَاءُ عَلَى أَنْسَابِهِمْ (i.e. People are (generally) trustworthy in matters of their lineage). However, if we have definitive knowledge that a certain person is not a Sayyid and he feigns to be a Sayyid, we

will not respect him nor refer to him as a Sayyid, and it will be appropriate to inform those who are unaware regarding his deception.

(A'la Hazrat further states:) I remember an account regarding an individual who argued with a Sayyid, so he said, 'I am a Sayyid.' To which the man replied, 'Do you have proof of being a Sayyid?' In the night, he was blessed with the vision of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and saw that the Day of Judgement had been established. He sought intercession but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his face away. The man said, 'I also belong to your nation.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do you have proof of being part of my nation?' (*Fatawa Razawiyyah, vol. 29, p. 587*)

Dear Islamic brothers! Love for the *Sahabah* and *Ahl-ul-Bayt* is taught within the environment of the movement of Prophetic devotees, Dawat-e-Islami; just as the virtues of the noble *Sahabah* are mentioned in the gatherings of Dawat-e-Islami, the lives of the blessed *Ahl-ul-Bayt* are also mentioned and light is sought from them. Listen to a couplet from 'Shajarah Qadiriyyah Razawiyyah' regarding seeking love for the Ahl-ul-Bayt, and if you have not already done so, then attach yourself to Dawat-e-Islami, the religious environment of the devotees of the *Sahabah* and *Ahl-ul-Bayt*.

In this couplet, a supplication is being made via the 37th Shaykh of the Qadiriyyah Razawiyyah way, i.e. Sayyid Aal-e-Rasool رَحْمَةُ اللهِ عَلَيْهِ, to become a servant of the Ahl-ul-Bayt. (*Sharh*

Shajarah Shareef, p. 116) May Allah Almighty have mercy upon him and may we be forgiven without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Respect Sayyids

Sayyiduna Ali Khawwas رَضِيَ اللَّهُ عَنْهُ states: Some people of knowledge have even said that regardless of how distant a Sayyid is from the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in terms of lineage, it is their right upon us to put their wishes before our own desires (i.e. give preference to their happiness over our own happiness) and to show utmost respect to them, and when these blessed individuals are seated on the floor, we should not sit upon elevated seats. (*Noor-ul-Saba, p. 129*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The virtue of conveying 40 Ahadith

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whosoever memorises 40 hadith narrations regarding the religion in order to convey them to my Ummah, Allah Almighty will raise him as a scholar on the Day of Judgement, and I will be his

intercessor and witness on the Day of Judgement.’ (*Shu’ab-ul-Iman, vol. 2, p. 270, Hadees 1726*)

Shaykh Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللَّهِ عَلَيْهِ states: The meaning of this is that one conveys 40 hadith narrations to the people even if he has not memorised them. (*Ashi’ah al-Lam’aat, vol. 1, p. 186*) اَلْحَعْدُ لِلَّهِ, the virtue mentioned in the Hadith will also be granted to the one who conveys 40 hadith traditions to the people through printing them, by reading them out or via any other means. Therefore, with the intention of attaining this virtue, 40 statements of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of the Ahl-ul-Bayt are being presented here in writing:

40 Ahadith regarding the virtues of the *Ahl-ul-Bayt*

1. Teach your children 3 things: Love for your Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, love for the Ahl-ul-Bayt and the recitation of the Quran. (*Al-Jami’-ul-Sagheer, p. 25, Hadees 311*)

The similitude of the Ahl-ul-Bayt with the Ark of Nuh

2. مَثَلُ أَهْلِ بَيْتِي مَثَلُ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا، وَمَنْ تَخَلَّفَ عَنْهَا عَرِقَ. Meaning: The similitude of my *Ahl-ul-Bayt* is like that of Nuh’s Ark; the one who boards it will attain salvation, and the one who remains behind will be destroyed. (*Al-Mustadrak, vol. 3, p. 81, Hadees 3365*)

The Ahl-ul-Bayt are the Ark and the Sahabah are the stars

Mufti Ahmad Yar رَحْمَةُ اللَّهِ عَلَيْهِ states: The traveller of the sea is in need of a boat as well as the guidance of the stars, for it is through the guidance of the stars that ships travel in the sea. Similarly, the Muslim nation is in need of both the blessed Ahl-ul-Bayt (عَلَيْهِمُ الرِّضْوَانُ) as well as the noble Sahabah (عَلَيْهِمُ الرِّضْوَانُ). It is within the following of the Sahabah that the guidance of the Ummah lies. (*Mirat al-Manajih, vol. 8, p. 345*) The honourable Mufti states in another place: The world is a sea and there is a need for both the transport of a boat as well as the guidance of the stars. اَلْحَمْدُ لِلَّهِ, the Ahl-us-Sunnah will attain salvation for they are attached both to the feet of the Ahl-ul-Bayt and the Sahabah. (*Mirat al-Manajih, vol. 8, p. 494*)

Ahl-e-Sunnat ka hay bayra paar As-haab-e-Huzoor

Najm hayn aur na`o hay 'itrat Rasoolullah ki

(Hadaiq-e-Bakhshish, p. 153)

Commentary of the poetry of Raza: اَلْحَمْدُ لِلَّهِ! The *Ahl-us-Sunnah* will be safe in the world and hereafter, for they love and accept both the *Ahl-ul-Bayt* and the *Sahabah*. The Sunnis are aboard the ship of the *Ahl-ul-Bayt* and the *Sahabah* عَلَيْهِمُ الرِّضْوَانُ are the guiding stars of the Sunnis. Therefore, اِنْ شَاءَ اللَّهُ, the Sunnis will be successful and they will enter *Jannah al-Firdaus* behind the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

The children of Fatimah are protected from Hell

3. O Fatimah! Indeed, Allah Almighty will not punish you or your children. (*Mu'jam Kabeer, vol. 11, p. 210, Hadith 11685*)
4. Whosoever wishes to attain mediation and desires to offer a service in my court due to which I will intercede for him on the Day of Judgement, he ought to serve my Ahl-ul-Bayt and make them happy. (*Al-Sharf al-mu'bid lil Nibhani, p. 54*)
5. Indeed, Sadaqah is not Halal (lawful) for me or my Ahl-ul-Bayt. (*Musnad Imam Ahmad Bin Hanbal, vol. 6, p. 206, Hadith 17679*)
6. I asked my Lord to not place any one from my Ahl-ul-Bayt in Hell, and He granted me my wish. (*Kanz-ul-'Ummal, vol. 12, p. 44, Hadith 34144*)
7. My intercession is for that individual from my Ummah (nation) who has love for my household (i.e. Ahl-ul-Bayt). (*Tareekh Baghdad, vol. 2, p. 144*)

The Quran and the Ahl-ul-Bayt

8. I am leaving two weighty things among: The first of them is the Book of Allah Almighty (i.e. the Quran) which contains guidance and light, so act in accordance with the

Book of Allah and hold onto it firmly. The second is my Ahl-ul-Bayt, and he said 3 times: I remind you of Allah Almighty regarding my Ahl-ul-Bayt. (*Muslim, p. 1008, Hadith 6225*)

Imam Sharaf-ud-Din Husain b. Muhammad Teebi رَحْمَةُ اللَّهِ عَلَيْهِ states: The meaning of this is: I remind you to fear Allah Almighty regarding the excellence of my Ahl-ul-Bayt and I tell you to fear Allah Almighty, do not harm them, rather, protect them. (*Sharh Taybi, vol. 11, p. 296, under the hadith 2140*)

How beautifully has love for the Ahl-ul-Bayt been sought in Shajarah Qadiriyyah Razawiyyah through the means of the accepted people of Allah Almighty, i.e. the 34th and 35th Shaykh of Tareeqah, i.e. Shah Abul Barakat Aal-e-Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ and Shaykh Shah Hamzah رَحْمَةُ اللَّهِ عَلَيْهِ.

(*Tirmizi, vol. 5, p. 434, Hadith 3814*)

Love the Ahl-ul-Bayt

9. Love Allah Almighty, for He grants you sustenance from His bounty and love me for the love of Allah Almighty, and for my love (i.e. to attain my love), love my Ahl-ul-Bayt. (*Tirmizi, vol. 5, p. 434, Hadith 3814*)

Who is a complete believer?

10. لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ، وَتَكُونَ عَشِيرَتِي أَحَبَّ إِلَيْهِ مِنْ عَشِيرَتِهِ
Translation: *Nobody can be a (complete) believer until I am more beloved to him than his life, and until my children are more beloved to him than his own children. (Shu'ab al-Iman, vol. 2, p. 189, Hadees 1505)*

The lover of the Ahl-ul-Bayt will attain intercession

11. Hold fast to the love of our Ahl-ul-Bayt, for the one who meets Allah Almighty in such a state that he loves us, Allah Almighty will enter him into Paradise on account of my intercession, and by the One in whose power is my life, the actions of a person will only benefit him in the case that he recognises our right (i.e. the right of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his family). (*Mu'jam Awsat, vol. 1, p. 606, Hadith 2230*)
12. The best from among you is the one who will be the best for my Ahl-ul-Bayt after me. (*Al-Mustadrak, vol. 4, p. 369, Hadith 5410*)
13. What it is the state of those people who think that a relationship with me will not benefit. Every relationship will be severed on the Day of Judgement except my relationship, for it is joined (maintained) both in the world and hereafter. (*Majma' al-Zawaid, vol. 8, p. 398, Hadith 13827*)

He said during the farewell Hajj

14. During (the final) Hajj on the Day of Arafah, he delivered the following sermon while mounted upon his (blessed) camel, Qaswa: O people! I have left such a thing among you that you will not become misguided so long as you cling to them; the Book of Allah Almighty (i.e. the Quran) and my progeny, i.e. Ahl-ul-Bayt. (*Tirmizi, vol. 5, p. 433, Hadith 3811*)

The helpful master

15. Whoever treats any member of my Ahl-ul-Bayt well, I will give him its recompense on the Day of Judgement. (*Tareekh Ibn Asakir, vol. 45, p. 303*) Allamah Abdur Rauf Munawi رَحْمَةُ اللهِ عَلَيْهِ (Died: 1031 AH/1622 CE) writes the following in commentary of this Hadith: This Hadith is proof of the fact that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is one who grants (through the bestowal of Allah Almighty) and this is a matter that is not hidden from anyone, therefore, congratulations to the one whose difficulties are alleviated by him or upon whose call he came and fulfilled their need. (*Fayz-ul-Qadeer, vol. 6, p. 223*)

The Beloved Prophet ﷺ will give recompense

16. Whoever does good to any of the children of Abdul Muttalib in the world, it is necessary upon me to recompense him for it when he meets me on the Day of Judgement. (*Tareekh Baghdad, vol. 10, p. 102*)

Encouragement to serve Sayyids

After recording this Hadith in Fatawa Razawiyyah, my master, A'la Hazrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رحمته اللہ علیہ states: **اللَّهُ أَكْبَرُ! اللَّهُ أَكْبَرُ!** The Day of Judgement, that Day of Judgement, that day of severe need, and needy ones like us, and only Allah knows what reward the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will grant and make us wealthy; just one glance of generosity from him will suffice for all difficulties of both worlds, in fact, just this reward is greater and more precious than millions of rewards. The one who is referred to in Arabic (meaning when he shall meet me on the Day of Judgement) is an indication, in fact, the word Arabic (when) Arabic is a promise of meeting and seeing the Beloved of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (meaning glad tidings of meeting and seeing the Prophet إِذَا لَقِيتُنِي for those who treat Sayyids well). O Muslims, what more is needed? Hasten to attain this honour. **إِدَا** (i.e. this is with the ability granted by Allah عَزَّ وَجَلَّ).

In another place, he further states: I say: If the wealthy do not grant gifts to these noble personalities from their pure wealth then this is only their own loss. Consider the time when eyes will not see any protection (in creation) other than their noble forefather صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; do these people not prefer to spend part of their wealth - which they attained through Prophetic grace and will be left behind once they die - to please the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by serving his noble lineage so

Blessings of the Ahl-ul-Bayt

that they are blessed with wonderful rewards and great honour. (*Fatawa Razawiyyah, vol. 10, p. 105*)

Paradise is Haraam (forbidden) for the oppressors of the Ahl-ul-Bayt

17. Whosoever oppressed my Ahl-ul-Bayt and caused harm to me on account of my offspring, Paradise has been made Haram for him. (*Al-Sharf al-Mu`bid, p. 99*)

Faith will not enter the heart

18. By the One in whose power lies my life! Faith will not enter the heart of a person (i.e. he will not attain complete faith) until 'he loves you all' for the sake of Allah and the Messenger. (*Tirmizi, vol. 5, p. 422, Hadith 3783*)

Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes the following in commentary of this portion of the Hadith 'he loves you all': This refers to the Beloved Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Ahl-ul-Bayt, children, wives and all of his family, which also includes Sayyiduna Abbas رَضِيَ اللَّهُ عَنْهُ. Love all of them, for the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came from them and these noble individuals are the family of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; if the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is beloved then his entire family is also beloved. (*Mirat, vol. 8, p. 470*)

Kis Zuban say ho bayan-e-'iz-o-shan-e-Ahl-e-Bayt

Madah go`ay Mustafa hay Madah Khuwan-e-Ahl-e-Bayt

(Zauq-e-Na't, p. 100)

Commentary of the poetry of Hasan: Who can mention the greatness and excellence of the Ahl-ul-Bayt, i.e. the dazzling flowers of the Prophetic garden! The truth of the matter is that the one who praises the Ahl-ul-Bayt is in fact praising the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Who are the 'Panjtan Pak'?

19. The mother of all Muslims, Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا states: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went out one morning and he had a black woollen cloth that was embroidered. Hasan b. Ali came, so the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed him under it (the cloth), then Husain b. Ali came, and he was also placed under it, then (Sayyidatuna) Fatimah رَضِيَ اللهُ عَنْهَا came and she too was placed under the cloth, then Sayyiduna Ali رَضِيَ اللهُ عَنْهُ came and he was also placed under the cloth, and then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this verse:

إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ

تَطْهِيرًا

Allah wills only to remove every impurity from you, O People of the House of the Prophet, and make you absolutely pure by cleansing you.

It is stated in volume 8, page 452 of Mirat: It is mentioned in some narrations that Sayyidatuna Umm-e-Salamah (رَضِيَ اللهُ عَنْهَا) said to the Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) on this occasion, ‘Master! Am I also your Ahl-ul-Bayt?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You are also Ahl-ul-Bayt.’ In other narrations, it is stated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also placed Sayyidatuna Umm-e-Salamah (رَضِيَ اللهُ عَنْهَا) under the cloth and then recited the *Du’a*. It should be noted that the word ‘*Panjtan Pak* (i.e. Five pure bodies)’ has been taken from this Hadith, and this incident occurred several times; sometimes Umm Salamah (رَضِيَ اللهُ عَنْهَا) was not placed under the cloth, and at other times, she was. (*Mirat, vol. 8, p. 452*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

20. Whosoever dies whilst having animosity towards the Ahl-ul-Bayt, he will come on the Day of Judgement in such a state that it will be written on his forehead, ‘He is deprived of the mercy of Allah Almighty today.’ (*Tafseer Qurtubi, vol. 16, p. 17*)

The Quran and the Ahl-ul-Bayt

21. I am leaving two things among you that if you hold onto them, you will not be misguided after me. One of them is

greater than the other; the Book of Allah Almighty (i.e. the Quran) which is a long rope from the heavens to the earth, and my offspring, i.e. my Ahl-ul-Bayt. Both of them (i.e. the Quran and the Ahl-ul-Bayt) will not separate until they come to me at the Hawd (Pool). So, consider how you treat both of them after me! (*Tirmizi, vol. 5, p. 434, Hadith 3813*)

Commentary of the Hadith: There are two possible meanings (of the Hadith): One is that the Quran and *Ahl-ul-Bayt* will never separate from one another, i.e. the *Ahl-ul-Bayt* will always act in accordance to the Quran and Hadith, and the Quran will remain in their heart, mind and actions. The second (meaning) is that the Quran and Hadith will never separate from me (i.e. the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) until they both meet me at the Pool, and they will intercede in the lofty Court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on behalf of those who fulfilled their right. (*Mirat, vol. 8, p. 468*)

22. Whosoever has hatred or envy towards us (me and the Ahl-ul-Bayt), on the Day of Judgement, he will be distanced from the Pool of *Kawsar* with whips of fire. (*Mu'jam Awsat, vol. 2, p. 33, Hadith 4771*)
23. By the One in whose power is my life! The one who has animosity towards our *Ahl-ul-Bayt* will be placed in Hell by Allah Almighty. (*Al-Mustadrak, vol. 4, p. 131, Hadith 4771*)

*Aur jitnay hayn shehzaday us shah kay
Un sab Ahl-e-makanat peh Salaam*

Un ki bala sharafat peh A'la Durood

Un ki wala siyadat peh lakhon salaam

(Hadaiq-e-Bakhshish, p. 314)

Explanation of Imam Ahmad Rada's poetry

May there be thousands of salutations upon the children of the King of Arabs and non-Arabs [the Prophet ﷺ]. May their respect and honour be showered with the mercy of Allah ﷻ. May thousands of salutations be upon their great leadership.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

24. 'Whoever has enmity towards our *Ahl-ul-Bayt* is a hypocrite.' (*Fadail al-Sahabah by Imam Ahmad Bin Hanbal, vol. 2, p. 661, Hadith 1126*)

25. 'O Bani Hashim! Indeed, I asked Allah ﷻ to make you brave, courageous and soft-hearted. And I asked that He guides those who are lost amongst you, grants you protection from those who intimidate you and that He feeds the hungry amongst you to their fill. By the One in Whose power is my life, none of them can be a [true] believer until he loves you because of his love for me.' (*Mu'jam Awsat, vol. 8, p. 373, Hadith 7757*)

26. 'I ask two things of you: [respect and honour for] the Holy Quran and my family.' (*Hilyat-ul-Awliya*, vol. 9, p. 73, *Hadith 13153*)
27. 'The very first to come to my fountain [of *Kawsar*] will be my *Ahl-ul Bayt*.' (*Sunnah by Ibn-e-'Aasim*, p. 173, *Hadith 766*)
28. 'The steadiest amongst you on the bridge of *Siraat* will be the one who loves my companions and *Ahl-ul-Bayt* the most.' (*Jami' Jawami'*, vol. 1, p. 76, *Hadith 454*)

Allamah Abdul Rauf al-Munawi wrote in the explanation of this Hadith: '[This virtue is for] the Muslim in whose heart love for the companions and the *Ahl-ul-Bayt* has gathered and he passes away in this state. It could also mean that the 'bridge of *Sirat*' refers to the religion of Islam, i.e. the one most steadfast in religion with complete faith is the one who loves the companions and the *Ahl-ul-Bayt* the most. Hence, it is understood from this Hadith that love for the companions and the *Ahl-ul-Bayt* is a sign of complete faith. Love in this context refers to the love that does not lead to anything prohibited by the Shari'ah [for example, it is impermissible to have a negative opinion of the *Ahl-ul-Bayt* due to loving the companions or vice versa]. (*Fayz-ul-Qadeer*, vol. 1, p. 196, *Hadith 159*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

29. 'I will intercede for four [kinds of] people on the Day of Judgement:

1. The one who respects my family;
2. The one who fulfils the needs of my family;
3. The one who solves the problems of my family when they are in difficulty;
4. The one who loves my family with his heart and words.'

(Jami' al-Jawami', vol. 1, p. 380, Hadith 2809)

30. 'Allah ﷺ will express his wrath against the one who caused my family harm.' *(Jami' al-Jawami', vol. 1, p. 380, Hadith 2809)*

31. 'Allah ﷺ dislikes those who eat to their fill, remain heedless of obeying their Lord, disregard the Sunnah of their Prophet (ﷺ), break their promise, have contempt for the family of their Prophet (ﷺ) and harm their neighbours.' *(Jami' al-Jawami', vol. 2, p. 432, Hadith 6898)*

32. 'My Ahl-ul-Bayt and Ansar [Medinan companions] are my special group and confidants.' *(Al-Firdaus, vol. 1, p. 407, Hadith 1645)*

33. 'Allah and I have cursed these six people: [1] the one who adds to the book of Allah; [2] the one who rejects destiny

(*taqdeer*); [3] the one who forcefully becomes a leader; [4] the one who respects the thing that Allah has disgraced and disgraces that which Allah has given honour to; [5] the one who deems *Halal* (lawful) that which Allah has made *Haraam* (unlawful); [6] the one who thinks *Halal* of a matter regarding my family which Allah has made *Haraam* and abandons my Sunnah.’ (*Tirmizi, vol. 4, p. 61, Hadith 2161*)

34. ‘There are three such things that the one who guards them will have the protection of Allah in terms of his religion and worldly matters. And the one who did not show any regard for them will not have the protection of Allah عَزَّوَجَلَّ in any matter of his. [The three things are] [1] respect for Islam; [2] respect for me; [3] respect for my relatives.’ (*Mu’jam Kabeer, vol. 3, p. 126, Hadith 2881*)
35. ‘The Arabs are the best of people, and the Quraysh are the best of the Arabs, and Banu Hashim are the best of the Quraysh.’ (*Al-Firdaus, vol. 2, p. 178, Hadith 2892*)

There are no blessings in the life of the one who harms the Ahl-ul-Bayt

36. ‘The one who desires blessings in his life and wants Allah to give him benefit from the blessing He has bestowed must be good towards my Ahl-ul-Bayt after me. May the blessings in the life of the one who does not do this

disappear, and may he come before me on the Day of Judgement with a darkened (disgraced) face.’ (*Kanz-ul-Ummal*, vol. 12, p. 46, Hadith 34166)

37. The stars are refuge for those in the heavens, and my *Ahl-ul-Bayt* are refuge and safety for my Ummah (nation).’ (*Nawadir-ul-Usool*, vol. 2, p. 840, Hadith 1133)
38. ‘They [Hasan and Husayn رضى الله عنهما] are my flowers in this world.’ (*Bukhari*, vol. 2, p. 547, Hadith 3753)
39. ‘Hassan and Husayn are the leaders of the youth of Paradise.’ (*Tirmizi*, vol. 5, p. 462, Hadith 3793)
40. ‘The one who loves these two [Hasan and Husayn رضى الله عنهما] and their parents will be with me on the Day of Judgement in my rank.’ (*Mu’jam Kabear*, vol. 3, p. 50, Hadith 2654)

O devotees of the *Sahabah* and *Ahl-ul-Bayt*, remember that for someone to be with the pious (righteous people) does not mean that his rank and reward will be the same as the pious in every aspect. (*Sharh Muslim by Nawawi*, vol. 16, p. 186) Rather, it is the case that such a person will share their rank in some specific way, despite there being a difference of thousands of ranks between them in terms of status and honour. For example, both a king and servant can be in a palace [as can a millionaire and a maid in a mansion], and yet the difference between them is clear.

Blessings of the Ahl-ul-Bayt

My master *Ala Hazrat* رَحْمَةُ اللهِ عَلَيْهِ states: ‘The Hadith narrations regarding the Prophet’s family and those emphasising their rights reach the point of *tawaatur* (mass transmission).’ (*Fatawa Razawiyyah*, vol. 24, p. 433)

**The one who harms the Ahl-ul-Bayt will
have no blessings in his lifespan**

سَلِّ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:
The one who desires to have blessings in his lifespan and that Allah Almighty grants him benefit from the bounty He has bestowed upon him, it is necessary upon him to treat my Ahl-ul-Bayt well after me; the one who does not do this, may the blessings in his lifespan depart and may he come before me on the Day of Judgement with a blackened face. *(Kanz-ul-Iman, vol. 12, p. 46, Hadith 34166)*



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