

Ahlul Bayt and The Sahabas

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Sahabas VS The Ahlul Bayt (PBUT)

The question of what is halal or haram, jaez or na-jaez, permissible or impermissible depends upon the sources which you choose to follow. And that depends which school of thought you follow.

When I looked into the *sahihs* regarding the status of the *sahabas* through whom the Muslims have tried to understand Islam and shariah, I came across the following *ahadith* of the holy Prophet (peace and blessings of Allah be upon him and his immaculate progeny) listed in Sahih Bukhari:

The companions of the Prophet (pbuh) said, "Some men from my companions will come to my lake-fount and they will be driven away from it, and I will say, 'O Lord, my companions!' It will be said, 'You have no knowledge of what they innovated after you left: they turned apostate as renegades (reverted from Islam).'" (Musaiyab, bk. 81, nom. 586)

Qur'an And The Ahlul-Bayt P.B.U.T

In Sahih Muslim, Yazid b. Hayyan reported:

I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his side, Husain said to him, "Zaid, you have been able to acquire a great virtue that you saw Allah's Messenger (may peace be upon him), listened to his talk, fought by his side in (different) battles, offered prayer behind me. Zaid, you have in fact earned a great virtue. Zaid, narrate to us what you heard from Allah's Messenger (may peace be upon him)." He said, "I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah's Messenger (may peace be upon him), so accept whatever I narrate to you, and which I do not narrate, do not compel me to do that."

He then said, “One day, Allah's Messenger (may peace be upon him) stood up to deliver a sermon at a watering place known as Khumm situated between Mecca and Medina. He praised Allah, extolled Him and delivered the sermon and exhorted (us) and said ‘Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.’ He exhorted (us) (to hold fast) to the Book of Allah and then said: ‘The second are the members of my household. I remind you (of your duties) to the members of my family.’” He (Husain) said to Zaid, “Who are the members of his household? Aren't his wives the members of his family?” Thereupon he said, “His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden.” And he said, “Who are they?” Thereupon he said, “Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas.” Husain said, “These are those for whom the acceptance of Zakat is forbidden.” Zaid said, “Yes.” (bin-Hayyan, bk. 31, nom. 5920).

It is related immediately after in Sahih Muslim “This *hadith* has been narrated on the authority of Zaid b. Arqam through another chain of transmitters.” (bin-Hayyan, bk. 31, nom. 5921). The next *hadith*, in reference to nom. 5920 listed above, adds, “This *hadith* has been transmitted on the authority of Abu Hayyan but with this addition, ‘The Book of Allah contains right guidance, the light, and whoever adheres to it and holds it fast, he is upon right guidance and whosoever deviates from it goes astray.’” (bin-Hayyan, bk. 31, nom. 5922)

In Sahih Muslim, it is further extolled:

Yazid b. Hayyan reported ‘We went to him (Zaid b. Arqam) and said to him, “You have found goodness (for you had the honor) to live in the company of Allah's Messenger (may peace be upon him) and offered prayer behind him...” and the rest of the *hadith* is the same, but with this variation of wording that he said, “Behold, for I am leaving amongst you two weighty things, one of which is the Book of Allah, the Exalted and Glorious, and that is the rope of Allah. He who holds it fast would be on right guidance and he who abandons it would be in error.” And in this (*hadith*) these words are also found, “We said, ‘Who are amongst the members of the household? Aren't the wives (of the Holy Prophet) included amongst the members of his household?’ Thereupon he said, ‘No, by Allah, a woman lives with a man (as his wife) for a certain period; he then divorces her and she goes back to her parents and to her

people; the members of his household include his ownself and his kith and kin (who are related to him by blood) and for him the acceptance of Zakat is prohibited.” (bin-Hayyan, bk. 31, nom. 5923)

It is also mentioned in Sahih Muslim that Miswar b. Makhramah reported Allah's Messenger (may peace be upon him) as saying: Fatima is a part of me. He in fact tortures me who tortures her. (Makhrama, bk. 31, nom. 6000)

The above mentioned *ahadith* are related to two groups of people at the Pool of Kawther. There is one group of the *ahlul bayt* (pbut) about whom the holy Prophet (pbuhf) said that they will be with the holy Qur'an and the holy Qur'an with them. They will not part from each other until they both meet the holy Prophet (pbuhf) at the Pool of Kawther.

Then there is another group of people, the *sahabas* about whom the holy Prophet said that they will try to meet him at the Pool of Kawther but will be driven away. Not only that, but the holy Prophet (peace and blessings of Allah be upon him and his immaculate progeny) has also given a reason behind that.

Is there anything wrong, unjust or unfair, in taking Islamic guidance from those very people about whom the holy Prophet himself has guaranteed will remain that the Book of Allah up to the Day of Qiymah? What the Qur'an says, *ahlul-bayt* (a.s) will say the same. Likewise, whatever the *ahlul bayt* (pbut) will say, will be in line with the teachings of the holy Qur'an.

Discarding the *ahlul bayt* (pbut) and following anyone else after the holy Prophet (P) is extremely risky and not worth gambling. It will cost you in this world and in the hereafter.

The history is full of examples about the so called *sahabas* who rose against the other *sahabas*, *sahabas* who rose against the *ahlul bayt* (pbut), usurped their rights, tormented them and stained their hands with innocent blood. How can such *sahabas* be eligible to guide the Muslim *ummah* and what sort of example can they be for the *ummah* anyway?

Who can understand Islam better than in whose house the *risalat* came, Qur'an was revealed, *shariah* was revealed, angels descended with *salawat* and *salam*, leaders of the youths of Paradise were brought up, etc? Who can understand a person better other than his own immediate family members? Who can explain to us the Muslims, the sunnah of the holy

Prophet (pbuhf) other than his own family? The *ahlul bayt* (pbut) are the very people upon whom Muslims are obliged to send *salawat* and *durood* in their *salat*. They are not permitted to send *salawat* and salams on the *sahabas* or the wives of the holy Prophet (P) either.

And how can one follow the *sahabas* who were neither *ma'soom* nor is there any guarantee about their justice and equity?

In a nutshell, those who follow the *ahlul bayt* (pbut) have no qualms at all in celebrating the birthdays, or any other important *jashans*, or for that matter, the *shahadats* of any members of the *ahlul bayt* (pbut). Alhamdulillah, those who have little bit of understanding and *tawfiq* from Allah take great pride in joining others who celebrate the milad or commemorate the shahadats of the *a'imma* of the *ahlul bayt* (pbut).

As I have already said, in religious discussion, one has to be open and broadminded, patient, self-contained and prepared to accept the facts. The *ahadith* quoted in this article are from the *sahihs* (and not from the Shia books). If such simple facts cannot awaken you and provide you with food for thought, I don't know what else can. Cursing, swearing, abusing, becoming emotional and calling names is not going to change the truth, facts and reality. -The problem is that when things are discussed about the *sahabas*, the Muslims feel very uncomfortable and threatened. Though the truth of the matter is that the *sahihs* are full of *ahadith* about the *sahabas* which the readers will find shocking and ridiculous. It's only by studying such *ahadith* and asking questions, one can get to the bottom of the whole matter and judge things for themselves. Giving references from the *sahihs* or other books of history does not mean that anyone is trying to undermine the *sahabas* or hurt anyone's feelings. It's simply a matter of putting things in perspective. Until and unless Muslims do not read their own most authentic books and other reliable books, how on earth are they going to know, understand and judge things and draw their own conclusions? May Allah (s.w.t.) grant us all knowledge, wisdom, understanding and *tawfiq* to learn the truth about Islam and follow it without any kind of fear from anyone. *Ameen*.

Citations

bin Hayyan, Yazid. Sahih Muslim. March 10, 2025.

bin Makhramah, Miswar. Sahih Muslim. March 10, 2025.

ibn al-Musaiyab, Saïd. Sahih Bukhari. March 10, 2025.



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