

Chapter 7: The slips of the public (the Sunni)

98. Trusting in everyone who has accompanied the Prophet (S)

The Sunnis have trusted in every Muslim who has accompanied the Prophet (S) even for one time as if companionship with the Prophet (S), according to their opinions, has made the companions infallible; therefore they have trusted in all what the companions have narrated (as they have claimed) from the Prophet (S) concerning the laws and the verdicts of the *Shari'ah*. They have relied on that and acted according to it without researching whether the companions, who have narrated the traditions, were fair, reliable, truthful and faithful or not.

This is not possible at all because companionship itself, even if it is considered as a virtue, cannot be as evidence of infallibility. The companions of the Prophet (S) were like the rest of people; among them there were fair, virtuous, faithful and loyal believers, who were a lot, and also there were among them disobedient and hypocrite people besides that there were some companions whose real states were unknown.

The legal evidences have required that a narrator of a single tradition must be fair and trustworthy even if he was one of the Prophet's companions but as for the unfair and untrustworthy narrator, his traditions would be of no value at all according to definite evidences. As for the unknown companions, they would be proved to be fair and then it could be relied on their tradition concerning the branches of Islam and not the main principles but if they were proved to be unfair, it would be not possible to act according to their traditions.

This is what we know of the opinion of the Sunnis concerning the traditions narrated by a single narrator. There is no disagreement between us and them about this matter. But they have insisted on relying on the traditions narrated by the companions without researching or pondering on the fairness and truthfulness of the narrators believing that the companions all in all were fair and trustworthy as if they wanted to sanctify the Prophet (S) by considering all his companions as fair and faithful. This is a great mistake and ignorance that we deem them to be far above.

Sanctifying the Prophet (S) is by sanctifying his Sunna and keeping it safe from the distortion of the fabricators. The Prophet (S) has warned his umma of the fabricators when he has said: "Fabricators will fabricate a lot of lies against me. He, who fabricates lies against me deliberately, will be in Hell."

If our (Sunni) brothers ponder on the clear verses of the Qur'an, they will find them full of the mention of the hypocrites and the harm they have caused to the Prophet (S). Allah has said:

"When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Messenger; and Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are surely liars" (Qur'an 63:1) and:

"...and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. There the believers were tried and they were shaken with severe shaking. And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only delusion" (Qur'an 33:10-12)

"And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them; We know them" (Qur'an 9:101)¹ and:

"Certainly they sought (to sow) dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse (from it)" (Qur'an 9:48)
and:

"They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter" (Qur'an 9:74)

Would that I know where the hypocrites have gone after the Prophet (S)? They have caused him a lot of pains and distresses throughout his lifetime. They rolled the rocks before him ² and tried to prevent him from spreading the Qur'an. The historians mentioned that the Prophet (S) had marched to the battle of Uhud with one thousand of his companions but before they reached their destination, three hundred hypocrites had gone back ³ and there might be some other hypocrites who had not gone back for fear of being exposed.

Even if there were only these three hundred hypocrites among this thousand of the Muslims, it would be enough evidence confirming that hypocrisy was spread at the time of the revelation; then how could it be ceased only when the revelation stopped and the Prophet (S) went to the better world? Was the existence of the Prophet (S) the reason behind the hypocrisy of the hypocrites? Was his death the reason behind their faith, fairness and their being the best of the people after the prophets? How did they

change just when the Prophet (S) died to be, after being hypocrites, sacred and holy people that no one could suspect whatever crimes and sins they committed? What was the purpose of this blind obstinacy that disgusted the hearing, the sights and the hearts?!

The Qur'an and the Sunna have many evidences proving that the hypocrites have remained on their hypocrisy without repenting. Allah has said:

“And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful” (Qur'an 3: 144). .

Al-Bukhari mentioned in his *Sahih* [4](#) a tradition narrated by Abu Hurayra that the Prophet (S) had said: “While I will be standing (on the Day of Resurrection), a group of people will come. When I know them, a man (an angel) will come out between me and them saying to them: “Come on!” I will say: “Where to?” He will say: “To Hell, by Allah.” I will ask: “What for?” he will say: “They have apostatized after you.” Then another group will come. When I know them, a man (an angel) will come out between me and them saying to them: “Come on!” I will ask: “Where to?” He will say: “To Hell, by Allah.” I will say: “What for?” He will say: “They have apostatized after you.” I think that only a very few of them will be rescued.”

Al-Bukhari has mentioned in the same chapter a tradition narrated by Asma' bint Abu Bakr that the Prophet (S) had said: “I will be at the pond (on the Day of Resurrection) to see who will come to me from you. Many people will be taken before me. I will say: “O my Lord, they are from me and from my umma.” It will be said: “Do you know what they have done after you? By Allah, they have kept on turning back on their heels (apostatizing).” Ibn Maleeka often prayed to Allah by saying: “O Allah, we seek Your protection from turning back on our heels or being seduced from our faith.”

He has also mentioned in the same chapter a tradition narrated by Ibn al-Musayyab that the Prophet (S) had said: “Some of my companions will come to me at the pond but they will be taken away. I will say: “O my Lord, they are my companions!” He will say: “You do not know what they have done after you! They have apostatized.”

He has also mentioned in the same chapter a tradition from Sahl bin Sa'd that the Prophet (S) had said: “I will precede you to the pond (in Paradise). Whoever will come to me, will drink from the pond and whoever will drink, will never be thirsty forever. Some people will come to me. I know them and they know me but then they will be prevented from being with me.” Abu Hazim said: “An-Nu'man bin Abu Ayyash heard this from me and he asked me: “Have you heard this as it is from Sahl?” I said: “Yes, I have.” He said: “I swear that I have heard it from Abu Sa'eed al-Khidri but he added: “...I will say: “They are from me.” It will be said to me: “You do not know what they have changed after you!” I will say: “Away with whoever has changed (the Sunna) after me!”

He has also mentioned a tradition from Abu Hurayra that the Prophet (S) had said: “On the Day of

Resurrection some of my companions will come to me but they will be taken away from the pond. I will say: “O my Lord, they are my companions!” He will say: “You do not know what they have changed after you. They have turned back on their heels.”

In the same chapter Abdullah narrated that the Prophet (S) had said: “I will precede you to the pond (in Paradise). Some of you will come to me and then they will be taken away before me. I will say: “O my Lord, they are my companions!” It will be said to me: “You do not know what they have fabricated after you.”

Al-Bukhari has also mentioned in his *Sahih* [5](#) a tradition from al-Ala' bin al-Musayyab that his father had said: “Once I met al-Bara' bin Aazib and said to him: “Blessed you are! You have accompanied the Prophet (S) and paid homage to him under the tree.” He said: “O my nephew, you do not know what we have changed after him.”

He has mentioned a tradition from Abdullah bin Abbas that the Prophet (S) had said: “...some of my companions will be taken to the left. I will say: “They are my companions! They are my companions!” It will be said to me: “They turned back on their heels (apostatized) since you had left them...” [6](#)

99. Turning away from the infallible imams

The Sunnis have taken the main principles of religion from Abul Hasan al-Ash'ari, al-Matureedi and their likes and they have taken the branches of religion from the four jurists; Malik bin Anas, Abu Haneefa, Ahmad bin Hanbal and ash-Shafi'iy although they have preferred their own opinions to the clear texts that have put the infallible imams of Ahlul Bayt (as) in a position as equal as the Qur'an and made them in the umma as the Ark of Noah in his people; whoever rode on it would be rescued and whoever lagged behind it would drown and as the gate of Hitta (forgiveness) for the Israelites; whoever entered into it would be forgiven. Ahlul Bayt (as) were in the umma as the head to the body and as the two eyes to the head. There are many such prophetic traditions that have put Ahlul Bayt (as) in such a high position.

We have detailed this subject in our book *al-Fusool al-Muhimma*, chap. 12 and here we quote what we have said there to shed more light on the subject:

Our Sunni brothers have turned away from the doctrines of the infallible imams of Ahlul Bayt (as) and paid no attention to their opinions about the principles and the branches of the religion at all. They have not referred to them in interpreting the holy Qur'an except less than their referring to Muqatil bin Sulayman, the fraud and the embodier [7](#) and they have not relied on their traditions except less than their reliance on the traditions of the Kharijites, the Murjites and the fatalists.

If you count all the traditions of Ahlul Bayt (as) that have been mentioned in the books of the Sunnis, you will find them less than the traditions that al-Bukhari alone has mentioned from Akrima, the Kharijite, the

Berber and the liar. Worse than all that is that al-Bukhari has never mentioned any tradition from the infallible imams of Ahlul Bayt (as).

He has never mentioned any tradition narrated from Imam as-Sadiq (S), Imam al-Kadhim (S), Imam ar-Redha (S), Imam al-Jawad (S), Imam al-Hasan al-Askari (S), who was coeval with al-Bukhari, nor did he mention any tradition from al-Hasan bin al-Hasan, [8](#) Zayd bin Ali bin al-Husayn, Yahya bin Zayd, an-Nafs az-Zakiyya al-Kamil bin al-Hasan ar-Redha bin al-Hasan, Ibraheem bin Abdullah, al-Husayn al-Fakhkhi bin Ali bin al-Hasan bin al-Hasan, Yahya bin Abdullah bin al-Hasan, Idrees bin Abdullah, Muhammad bin Ja'far as-Sadiq, Muhammad bin Ibraheem bin Isma'eel bin Ibraheem bin al-Hasan bin al-Hasan known as Ibn Tabataba, al-Qasim ar-Rassiy, Muhammad bin Muhammad bin Zayd bin Ali, Muhammad bin al-Qassim bin Ali bin Umar al-Ashraf bin Zaynol Aabideen, who was coeval with al-Bukhari, [9](#) nor any other one of the scholars of the Prophet's progeny like Abdullah bin al-Hasan, Ali bin Ja'far al-Uraydhi and the other personalities of the progeny of Ahlul Bayt (as).

Al-Bukhari has not even narrated anything of the traditions of the elder (grand)son of the Prophet (S), Imam Hasan (as) the master of the youths of Paradise whereas he (al-Bukhari) has mentioned many traditions from the bitter enemy of Ahlul Bayt (as), the Kharijite Imran bin Hattan, who had praised Abdurrahman bin Muljim for killing Imam 'Ali (as) by saying:

“What a strike by a pious man it was!

He just wanted to attain the contentment of the Lord of the Throne.

I often mention him and I think that he is

the best of people near Allah for his good deeds.”

I swear by the Lord of the Kaaba and the Sender of the prophets that I have stopped here surprisedly and frightenedly for I have not thought that the matter would reach this extent!

Ibn Khaldoon has uncovered the hidden secret of this matter when saying in his *Muqaddima* in the chapter he has assigned to talk about jurisprudence after mentioning the Sunni sects:

“Ahlul Bayt became irregular with doctrines they had invented and jurisprudence they had established by themselves that they had based according to their belief in criticizing some of the companions [10](#) and believing in the infallibility of their imams and the truthfulness of their sayings...which all were weak principles [11](#)...the Kharijites have also been irregular; [12](#) therefore the public (the Sunni) have paid no attention to their doctrines. In fact they have denied them and refuted them.

“We do not know anything about their doctrines and we do not read their books. There is nothing of their books in the countries of the Sunni. The books of the Shia are in their countries where their state was in Morocco, the east and Yemen. The same can be said about the Kharijites. Each of them has books and strange thoughts in jurisprudence...” Ponder on his speech to see the wonders!

Then he came back to talk about the Sunni sects. He said: “The doctrine of Abu Haneefa spread in Iraq,

the doctrine of Malik in Hijaz, the doctrine of Ahmad bin Hanbal in Baghdad and Sham and the doctrine of ash-Shafi'iy in Egypt." Then he said: "Then the jurisprudence of the Sunni perished in Egypt when the state of ar-Rafidha [13](#) (the Shia) was established. The jurisprudence of Ahlul Bayt [14](#) spread there and the jurisprudence of the others vanished until the (Shiite) state of al-Ubaydiyeen of ar-Rafidha was overthrown by Saladin Yousuf bin Ayyoub and then the jurisprudence of ash-Shafi'iy came back to Egypt..."

Ibn Khaldoon and his likes said that they were on guidance and on the Sunna whereas Ahlul Bayt (as) were irregular, heretic, deviate and (refusing).

No wonder if a Muslim when hearing this word stands up and sits down and no wonder if he dies regretfully for Islam and its people. There is no power save in Allah, the Great, the Almighty!

Ibn Khaldoon said that Ahlul Bayt (as) were irregular, deviate and heretic whereas it was they, whom Allah had purified from all uncleanness as it had been revealed in the Qur'an, [15](#) whom the Prophet (S) had challenged his enemies with by the order of Allah, [16](#) whom the Qur'an had imposed loving them on the Muslims, [17](#) whom Allah had imposed their guardianship on the Muslims, [18](#) who were the ship of rescue [19](#) when the sea of hypocrisy overflowed, who were the safety of the umma [20](#) when the storms of disagreement blew, who were the gate of Hitta (forgiveness) [21](#) whoever entered into it would be forgiven, who were the firmest handhold which should not break off and who were one of the two weighty things [22](#) that whoever kept to would never go astray and whoever deviated from would never be guided.

It was they whom the Prophet (S) had ordered us to regard as the head to the body [23](#) and as the eyes to the head and he had forbidden us from preceding them [24](#) or lagging behind them. The Prophet (S) had said that they (his family) were the protectors of the religion, who would keep it safe from the distortion of the deviants throughout the generations of this umma. [25](#)

The Prophet (S) had declared that knowing (being dutiful to) them (his progeny) would save from Hell, [26](#) loving them would help to pass to Paradise, submitting to them would save from torment and that the good doings would not benefit the doers except by knowing their (the Prophet's progeny's) rights [27](#) and no one of this umma will step on the Day of Resurrection unless he will be asked about loving them. [28](#) If a man has spent his age standing, sitting (worshipping Allah) and prostrating between the Kaaba and the temple (of Abraham) without believing in the guardianship of Ahlul Bayt, he will be in Hell." [29](#)

After all that does it not behoove the Muslim umma to believe in Ahlul Bayt (as), to submit to them and to follow their way? Is any Muslim, who believes in Allah and His Messenger, permitted to follow other than them? How could Ibn Khaldoon consider Ahlul Bayt (as) as heretic so openly and impudently without feeling ashamed or fearing Allah?

Have the Qur'anic verses and the prophetic traditions ordered the Muslims to turn away from Ahlul Bayt (as), whom Allah has purified and made loving them obligatory on the Muslims and whom the Prophet

(S) has ordered to keep to in order not to go astray? We have collected all the true traditions talking about the virtues and the high position of Ahlul Bayt (as) in our book *Sabeel al-Mo'mineen* and so have our scholars done in their books. Refer to them to know the truth and the essence of Ahlul Bayt (as) and their position in Islam.

They have neither committed any guilt nor have they had any defect that requires the (Sunni) Muslims to turn away from them. Would that the people of the four Sunni sects have studied the doctrine of Ahlul Bayt (as) as just a point of argument as they have done to the other doctrines which they have not acted according to! We have not found them dealing with Ahlul Bayt (as) in such a way in any age at all! In fact they have dealt with Ahlul Bayt (as) as if they have not been created yet or as if they have had no any bit of knowledge and wisdom!

Yes, they (the Sunni) often treated the followers (the Shia) of Ahlul Bayt (as) as if they were not Muslims and they fabricated against them all kinds of lies!

The time of oppression and enmity has gone and the age of brotherhood has come. It is time for all the Muslims to enter the town of the prophetic knowledge from its gate, to enter into the gate of Hitta and to resort to the safety of the people of the earth by riding on the ship of rescue of Ahlul Bayt (as). They are to be close to the Shia. The time of disagreement and separation has gone and the morning of the firm relations between the Shia and the Sunni has shone. Praise be to Allah, the Lord of the worlds.

100. A call for good faith

O brothers, until when will this disagreement last? What are these enmities and hatred for? Allah, the One and Only, is the Lord of us all. Islam is our religion. The holy Qur'an is the Book of all of us. The Kaaba is our Qiblah. The master of the prophets and the last of the messengers Muhammad bin Abdullah is our Prophet. His sayings and doings are our Sunna. The daily five prayers, fasting Ramadan, zakat and hajj are our obligations.

The permissible things are the things that Allah and His Messenger have permitted and the impermissible things are the things that they have prohibited. The truth is what they have determined as the truth and the untruth is what they have rejected. The guardians of Allah and His Messenger are our guardians and the enemies of Allah and His Messenger are our enemies. The day of Resurrection will come no doubt and Allah will resurrect the dead from their graves

"...so that He rewards those who do evil, according to their deeds, and He rewards those, who do good, with what is best" (Qur'an 53:31).

Are the Shia and the Sunni not equal in all these?

"...and the believers; they all believe in Allah and His angels and His books and His messengers; We make no difference between any of His messengers; and they say: We hear and obey, our

Lord! Thy forgiveness (do we crave), and to Thee is the eventual course” (Qur’an 2:285).

In fact the dispute between the Shia and the Sunni about the matters of disagreement is minor and there is no dispute between them about the great matters in the view of the discerning people at all.

Do you not see that when they argue about the necessity of something or its impermissibility, or whether it is desirable or not or it is permissible or when they argue about someone whether he is fair or unfair, faithful or unfaithful, hypocrite or not or that he must be followed because he is the guardian of Allah or he must be opposed because he is the enemy of Allah, they argue to prove that with the legal evidences derived from the Qur'an, the Sunna, the consensus or reason. Each of them relies on what the legal evidences require. If the two parties know that a certain thing has been proved in Islam or not proved or they both doubt about it, they will not dispute or disagree at all.

Al-Bukhari has mentioned in his *Sahih* [30](#) a tradition narrated by Abu Salama that the Prophet (S) had said: “If a ruler tries his best to give a judgment and his judgment is correct, he will be rewarded (by Allah) twice and if he tries his best and his judgment is incorrect, he will be rewarded with one reward.”

Ibn Hazm has said in his book *al-Milel wen-Nihal* [31](#): “A group of the Muslims thinks that a Muslim will not be transgressive or unbeliever if he issues an opinion or a fatwa. Everyone, who tries his best to look for the truth and then he believes in what he has found, he will be rewarded anyhow. If he is correct, he will be rewarded twice and if he is incorrect, he will be rewarded once. This is the opinion of Abu Layla, Abu Haneefa, ash-Shafi’iy, Sufyan ath-Thawri, Dawood bin Ali and all the companions who have talked about this matter. We have not known any disagreement between them about this matter at all...”

Those who have declared this opinion from among the scholars of the umma, are too many; then what are all these troubles for, O you Muslims?!

Allah has said:

“The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be on you” (Qur’an 49: 10) and:

“..and do not quarrel for then you will be weak in hearts and your power will depart” (Qur’an 8:46)
and:

“And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement” (Qur’an 3: 105).

The Prophet (S) has said: “The protection of the Muslims is one. Every one of them has to strive for the sake of it. They must be as one hand against their enemies. Whoever violates the protection of a Muslim, the curse of Allah, the angels and all the people will be on him. He will not be forgiven on the Day of Resurrection.”

The true traditions about this matter are recurrent especially from Ahlul Bayt (as). Refer to our book *al-Fusool al-Muhimma* for there is what delights the hearts of the umma especially in the first seven chapters.

- [1.](#) He, who ponders on this verse and other verses like it, knows well that there have been hypocrites whose faith and fairness were unknown.
- [2.](#) Some of the companions had rolled rocks in the night of al-Aqaba to frighten the she-camel of the Prophet (S) to make him fall down. That night the Prophet (S) was coming back from the battle of Tabook where he had left Imam 'Ali (as) in his place in Medina. Ahmad bin Hanbal has mentioned in his Musnad, vol.5 a long tradition narrated by Abu Tufayl about this calamity and at the end of the tradition it has been said that the Prophet (S) had cursed a group of his companions on that day.
- [3.](#) Mentioned by all the historians who have recorded the events of Uhud.
- [4.](#) Vol.4, p.94.
- [5.](#) p.30 chap. (the battle of al-Hudaybiya).
- [6.](#) Sahih of al-Bukhari, vol.2 p. 154.
- [7.](#) Who believes in embodiment; ascribing human aspects to Allah, the Almighty.
- [8.](#) He was the imam after his uncle Imam Husayn (as) according to the opinion of the Zaydites and then Zayd and then the others as we have arranged them above.
- [9.](#) He was killed in Iraq six years before the death of al-Bukhari.
- [10.](#) I do not know how the jurisprudential doctrines are built on criticizing some of the companions and I do not know how the legal verdicts are derived from criticizing people! Ibn Khaldoun is considered as one of the philosophers...then what is this raving of him?!
- [11.](#) The Shia have proved the infallibility of their imams in their books with rational and traditional evidences. Here we cannot discuss that because we will be way from the subject of this book. It is enough evidence on their infallibility that they are the equal of the Qur'an and they are the safety of the umma from disagreement; if a tribe of the Arabs disagree with them, they (the Arabs) become as the party of Iblis. The infallible imams are the ship of rescue and the gate of Hitta (forgiveness) for the umma. They are the ones who protect the religion from being distorted and from being interpreted by the ignorants. Blessing and peace be upon them.
- [12.](#) Ibn Khaldoun has told a lie in this word! He has said that he has not known anything about their doctrines or their books then how could he say that they were irregular, deviate and heretic and how could he know that their principles were weak?
- [13.](#) Ar-Rafidha means "the refusers". The Sunni have called the Shia with this name claiming that they (the Shia) have refused the first three caliphs and the companions.
- [14.](#) He acknowledged that ar-Rafidha (the Shia) had believed in the doctrine of Ahlul Bayt (as).
- [15.](#) With reference to the Qur'anic verse "Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying" (33:33).
- [16.](#) With reference to the verse: "But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars" (3:61).
- [17.](#) With reference to the verse "Say: I do not ask of you any reward for it but love for my near relatives" (42:23).
- [18.](#) Ad-Daylami and others have mentioned a tradition narrated by Abu Sa'eed al-Khidri that the Prophet (S) had said: "And stop them, for they shall be questioned (37:24)... about the guardianship of Ali." Al-Wahidy said - as in as-Sawa'iq al-Muhriqa - when interpreting this verse: "They will be asked about the guardianship of Ali and Ahlul Bayt."
- [19.](#) Ibn Hajar said in his as-Sawa'iq al-Muhriqa, p.93: "It has been narrated from many ways each confirming the other that the Prophet (S) has said: "The example of my family among you is like the Ark of Noah; whoever rides on it will be rescued." Muslim added in his Sahih: "...and whoever lags behind it will drown and perish."
- [20.](#) The Prophet (S) has said: "The stars are safety for the people of the earth from drowning and my family is safety for my umma from disagreement. If a tribe of the Arabs opposes them (the Prophet's family), they (the people of the tribe) will disagree among them and will be the party of Iblis." Mentioned by al-Hakim from Ibn Abbas as in as-Sawa'iq al-Muhriqa

by Ibn Hajar, 93. Ibn Abu Shayba and Musaddad in their Musnads, at-Tarmithi in Nawadir al-Usool, Abu Ya'la, at-Tabarani and al-Hakim have mentioned a tradition narrated by Salama bin al-Akwa' that the Prophet (S) had said: "The stars are safety for the inhabitants of the heaven and my family is safety for my umma." Also mentioned by as-Sayooti in his book Ihya' al-Mayyit, an-Nabahani in his Arba'een and by others.

[21.](#) The Prophet (S) has said: "The example of my family among you is like the Ark of Noah; whoever rides on it will be rescued and whoever lags behind it will drown and like the gate of Hitta of the Israelite." Mentioned by al-Hakim from Abu Dharr. At-Tabarani mentioned in as-Sagheer and al-Awsat that Abu Sa'eed had said: "I have heard the Prophet (S) saying: "My family among you is like the Ark of Noah; whoever rides on it will be rescued and whoever lags behind it will drown. My family among you is like the gate of Hitta of the Israelites; whoever enters into it will be forgiven."

[22.](#) With reference to the Prophet's saying "I have left among you what if you keep to, you will never go astray after me; the two weighty things, the Book of Allah and my family. They will never separate until they will come to me at the pond (in Paradise). Be careful how you will deal with them." Mentioned by at-Tarmithi and al-Hakim as in Ihya' al-Mayyit by as-Sayooti. It has been mentioned by the most scholars of Hadith with little differences in the wordings. Ibn Hajar said in as-Sawa'iq al-Muhriqa: "Know that this tradition has been narrated by more than twenty companions. In some ways of this tradition it has been said that the Prophet (S) had said it in his last (farewell) hajj and in another he had said it in Medina during his illness when his room was full of his companions. In another way he had said it in Ghadeer Khum and in another occasion he had said it after his coming back from at-Ta'if when he had made a speech before the people. There was no contradiction that the Prophet (S) had mentioned this tradition in all these occasions because he had intended to make people take much care of the Qur'an and the pure family of the Prophet (S)..." Refer to as-Sawa'iq, p.92.

[23.](#) As-Sabban said in his Is'af, p. 114: "Some scholars of Hadith have mentioned in their Sunan a tradition narrated by many companions that the Prophet (S) had said: "My family among you is like the Ark of Noah; whoever rides on it will be rescued and whoever lags behind it will perish or (will drown) in another tradition or (will be thrown in Hell) in a third tradition. In another way narrated by Abu Dharr there was an addition. He said: "I have heard him (the Prophet (S)) saying: "Consider my family among you as the head to the body and as the two eyes to the head."

[24.](#) With reference to the Prophet's saying about keeping to the two weighty things "...do not precede them so that you may perish and do not teach them because they are more aware than you." Refer to Rashfat as-Sadi by Abu Bakr al-Alawi, chap.5 and as-Sawai'q al-Muhriqa by Ibn Hajar, chap. 11.

[25.](#) Al-Mullah mentioned in his Seera that the Prophet (S) had said: "In every generation of my umma there will be virtuous believers from my progeny, who will keep this religion safe from the distortion of the deviants, the fabrication of the liars and the interpretation of the ignorants. Your imams are your delegations to Allah. Be careful whom you will delegate." As-Sawa'iq by Ibn Hajar, p.92.

[26.](#) The Prophet (S) has said: "Knowing the family of Muhammad saves (people) from Hell, loving the family of Muhammad helps to pass to Paradise and submitting to the family of Muhammad saves from torment." Ash-Shifa' by Judge Ayyadh, vol.2 p.41.

[27.](#) The Prophet (S) has said: "Keep to loving us, Ahlul Bayt. He, who meets Allah with loving us, will enter Paradise by our intercession. I swear by Him, in Whose hand my soul is, that no deed will benefit anyone except by knowing our rights." Mentioned by at-Tabari in al-Awsat, as-Sayooti in Ihya' al-Mayyit and an-Nabahani in al-Arba'een.

[28.](#) The Prophet (S) has said: "No one will step unless he will be asked about four things; about his age how he has spent it, his body how he has worn it out, his money how he has spent it and from where he has gained it and about loving us Ahlul Bayt." Mentioned by at-Tabarani from Ibn Abbas, as-Sayooti in Ihya'ul Mayyit and an-Nabahani in al-Arba'een.

[29.](#) The Prophet (S) has said: "If a man spends his age between the Kaaba and the temple (of Abraham) praying and fasting but hating Ahlul Bayt, he will be thrown into Hell." Mentioned by at-Tabarani, al-Hakim and an-Nabahani. Abu Sa'eed narrated that the Prophet (S) had said: "By Him, in Whose hand my soul is, no man hates us Ahlul Bayt, unless he will be thrown into Hell." Mentioned by al-Hakim, Ibn Habban and an-Nabahani.

Imam Hasan (as) has said to Mo'awiya bin Khudayj: "The Messenger of Allah has said: "No one hates us and envies us unless he will be tortured on the Day of Resurrection with whips of fire." Mentioned by at-Tabarani as in Ihya'ul Mayyit. Jabir bin Abdullah narrated that the Prophet (S) had said: "Once the Prophet (S) made a speech and he said: "O people, whoever hates us Ahlul Bayt, Allah will resurrect him on the Day of Resurrection as a Jew." Mentioned by at-Tabarani in

al-Awsat as in Ihya'ul Mayyit by as-Sayooti and al-Arba'een by an-Nabahani.

[30.](#) Vol.4 p. 177.

[31.](#) vol.3 p.247.

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