

## The general creed of Ahlus-Sunnah wal-Jamaa'ah regarding the family of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

The creed of Ahlus-Sunnah wal-Jamaa'ah is balanced between excessiveness and negligence; between extremism and indifference in all affairs of beliefs. From that is their creed regarding the family members of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>1</sup>. For they befriend every male and female Muslim from the lineage of 'Abdul-Muttalib; likewise all of the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They love them all and praise them. They give them their proper status which they deserve out of justice and equity, and not out of (following) desire and arbitrariness. They know the virtue of those for whom Allaah combined the nobility of 'Eemaan and the nobility of lineage. So whoever was from the Ahlul-Bayt (family members of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) from amongst the companions of Allaah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then they love him for his 'Eemaan and his Taqwaa; and due to his companionship to him (the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) and their nearness to him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Whoever was not from them as a companion, then they love him for his 'Eemaan and his Taqwaa and for his kinship to the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They believe that nobility by lineage is subsidiary to nobility of 'Eemaan; and he for whom Allaah combines the two of them, then He has combined for him two forms of beauty; and he who has not been given the success to have 'Eemaan, then the nobility by way of lineage will not benefit him at all. Allaah (عزوجل)<sup>2</sup> has said:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَأَكُمُ

["Verily, the most honourable of you with Allaah is that (believer) who has at-Taqwaa"]<sup>3</sup>

And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, at the end of a long Hadeeth which has been narrated by Muslim in his Saheeh on the authority of Aboo Hurairah (رضي الله عنه)<sup>4</sup>:

وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرَعْ بِهِ نَسَبُهُ

"He who is slowed down by his actions will not be sped up by his lineage."

<sup>1</sup> (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

<sup>2</sup> (عزوجل) (Azza wa Jaal) Mighty and Majestic is He

<sup>3</sup> سورة الحجرات – Soorah al-Hoojooorat [49:13]

<sup>4</sup> (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

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Al-Haafidh Ibn Rajab said in explanation of this Hadeeth within his book Jaami al-'Uloom wal-Hikam: "Its meaning is that the action is that which cause the slave to reach levels in the Hereafter; and He (تعالى)<sup>5</sup> has said:

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا

**["And to each there are levels according to that which they used to do."]<sup>6</sup>**

So whoever is slowed down by his actions from reaching higher stations with Allaah the Exalted, then his lineage will not speed him up so that he reaches those levels. Indeed Allaah has prepared the reward for the actions, not for the lineages. As He (تعالى) has said:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

**["Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another."]<sup>7</sup>**

Allaah (سبحانه)<sup>8</sup> has ordered with hastening to His forgiveness and His mercy by way of actions; as He has said:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ١٣٣ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ ١٣٤

**["And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for al-Muttaqoon (the pious) Those who spend [in Allaah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger."]<sup>9</sup>**

And He said:

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ٥٧ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ٥٨ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ٥٩ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ٦٠ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ٦١

**["Verily! Those who live in awe for fear of their Lord; And those who believe in the Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, And those who join not anyone (in worship) as partners with their Lord; And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning). It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory Salaat (prayers) in their (early) stated, fixed times and so on]."<sup>10</sup>**

<sup>5</sup> (تعالى) Ta'aala (He, The Most High)

<sup>6</sup> سورة الأنعام - Soorah al-An'aam [6:132]

<sup>7</sup> سورة المؤمنون - Soorah al-Mu'minoon [23:101]

<sup>8</sup> (سبحانه) (Subhanahu) The Exalted

<sup>9</sup> سورة آل عمران - Soorah Ale-'Imraan [3:133-134]

<sup>10</sup> سورة المؤمنون - Soorah al-Mu'minoon [23:57-61]

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Then he mentioned texts which incite towards righteous actions; and that allegiance to the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is attained only by Taqwaa and righteous action; then he concluded with the Hadeeth of 'Amr ibn al-'Aas (رضي الله عنه), saying: "What attests to all of this is that which is in the two Saheehs on the authority of 'Amr ibn al-'Aas that he heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying:

إِنَّ آلَ أَبِي فُلَانٍ لَيْسُوا لِي بِأَوْلِيَاءَ، وَإِنَّمَا وَلِيِّيَ اللهُ وَصَالِحُ الْمُؤْمِنِينَ

**"Indeed the family members of so and so are not friends to me; my friends are only Allaah and the pious believers."**

He is indicating the fact that his friendship is not attained by lineage and kinship; it is only attained by 'Eemaan and righteous actions. So he who is the most complete in terms of 'Eemaan and actions, then he is the greatest in friendship to him whether he is a near relative to him or not. In this vein some of them say: "By your life, the person is not except by his religion; so do not leave at-Taqwaa depending upon lineage. For al-Islam elevated Salmaan al-Faarisee; and Shirk debased the kinsman Aboo Lahab."