



Maktabah Al-Imām Al-Ghazālī

Illumination through Classical Scholarship

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Who loves the Ahl-ul-Bayt raḍiyallāhu ‘anhum?

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1. The classical works of the Ahl-us-Sunnah wal Jamā’ah state, in no uncertain terms, that all those belonging to the Ahl-us-Sunnah wal Jamā’ah have love in their hearts for all the ṣaḥābah raḍiyallāhu ‘anhum, without any exception.
2. Moreover, the belief structure of Islām is definitive in its stance on speaking only good about all the ṣaḥābah raḍiyallāhu ‘anhum, and the blessed spouses, children, and family of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam.
3. The Ahl-us-Sunnah wal Jamā’ah do not create divisions amongst the Ṣaḥābah raḍiyallāhu ‘anhum, like the Rawāfiḍ, i.e., Shī’a do.
4. The Rawāfiḍ, i.e., Shī’a have craftily employed various strategies that keep the Ahl-us-Sunnah wal Jamā’ah in confusion, and this creates a major problem amongst the scholars and general public.
5. These strategies and schemes are not in harmony with reality, and in fact, display animosity and hatred for not only the Ṣaḥābah raḍiyallāhu ‘anhum in general, but they also show intense hatred for the Ahl-ul-Bayt raḍiyallāhu ‘anhum.
6. To begin with, the Rawāfiḍ, i.e., Shī’a do not include the entire family of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam under the banner of the Ahl-ul-Bayt. They have excluded the blessed spouses of Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam, his sons, three of his daughters, and his uncles and aunts. This is utterly despicable

and can never be accepted. The Ahl-ul-Bayt raḍiyallāhu ‘anhum are not restricted to five personalities only.

7. The Ahl-us-Sunnah wal Jamā’ah look at the galaxy of the Ṣaḥābah raḍiyallāhu ‘anhum broadly in two categories; the Muhājirīn and the Anṣār. These two categories are stated in the Noble Qur’ān. There is no division made between the Ṣaḥābah raḍiyallāhu ‘anhum and the Ahl-ul-Bayt raḍiyallāhu ‘anhum by the Ahl-us-Sunnah wal Jamā’ah.
8. The division of the Ṣaḥābah raḍiyallāhu ‘anhum into the categories of *Ṣaḥābah and Ahl-ul-Bayt* is deceptive, misleading, and malicious. It is done in order to create a gap, a divide, and to feed the unwary mind into believing the lies written in the history books, mostly by the Rāfiḍī reporters and historians.
9. The lies of the Rāfiḍī reporters and historians show animosity between the Ṣaḥābah raḍiyallāhu ‘anhum and the Ahl-ul-Bayt raḍiyallāhu ‘anhum.
10. There was no such a thing as hatred between the Ṣaḥābah raḍiyallāhu ‘anhum and the Ahl-ul-Bayt raḍiyallāhu ‘anhum.
11. The reporters of the virtues of the Ahl-ul-Bayt raḍiyallāhu ‘anhum are none other than the Ṣaḥābah raḍiyallāhu ‘anhum, and the reporters of the virtues of the Ṣaḥābah raḍiyallāhu ‘anhum are none other than the Ahl-ul-Bayt raḍiyallāhu ‘anhum.
12. The Ahl-us-Sunnah wal Jamā’ah read the names of the Ṣaḥābah raḍiyallāhu ‘anhum as well as the names of the Ahl-ul-Bayt raḍiyallāhu ‘anhum in the Jumu’ah khuṭbah, whilst the Rawāfiḍ, i.e., Shī’a swear the blessed Ṣaḥābah raḍiyallāhu ‘anhum after each prayer, and at every occasion they can find. Now, is swearing the beloveds of the Ahl-ul-Bayt raḍiyallāhu ‘anhum counted as love for the Ahl-ul-Bayt or hatred for the Ahl-ul-Bayt?
13. Each time an individual of the Ahl-us-Sunnah wal Jamā’ah recites ṣalāt upon Sayyidunā Muḥammad Rasūlullāh ṣallallāhu ‘alayhi wa sallam, he or she includes the **entire family and household** in his or her benediction.
14. The Ahl-us-Sunnah wal Jamā’ah eagerly name their children, Masājid, and Institutes after the blessed names of the Ṣaḥābah raḍiyallāhu ‘anhum and the Ahl-ul-Bayt raḍiyallāhu ‘anhum.

15. We easily conclude from the above that the Rawāfiḍ, i.e., Shī'a claim to love the Ahl-ul-Bayt, but in reality, it is a claim dipped in poison. It is hollow and deceptive. It is a claim steeped in falsehood and taqiyyah. The claim is love for the Ahl-ul-Bayt, but the reality reflects animosity and hatred for the Ahl-ul-Bayt.
16. The Rawāfiḍ are most welcome to explain the reasons as to why they have excluded the progeny of Sayyidunā Ḥasan raḍiyallāhu 'anhu from the line of imāmat (a concept alien to Islām). Is this action of theirs a display of love for the Ahl-ul-Bayt, or hatred for the Ahl-ul-Bayt?
17. This hollow claim of love for the Ahl-ul-Bayt is deceptive and weak, it is called out at various occasions, luring the unwary and ignorant Muslim into thinking that the Shī'a love the Ahl-ul-Bayt, but the animosity within it is directed at the Ṣaḥābah raḍiyallāhu 'anhum.
18. In turn, the animosity is hurled in the direction of the Ahl-us-Sunnah wal Jamā'ah, who do not have any hatred in their hearts for the Ahl-ul-Bayt.
19. In this way, it is the Rawāfiḍ that fuel division and animosity in the ranks of the Muslims, which is not called for at all. In fact, it must be stopped at all cost.
20. Hence, those who claim love, and shout out the same, must firstly love **all** the Ṣaḥābah raḍiyallāhu 'anhum and **the entire** Ahl-ul-Bayt raḍiyallāhu 'anhum before anything else could be considered.