

Love of the companions and the family of the Prophet Between the ignorance of lovers and the hatred of haters

Dr. JASIM MOHAMMED RASHID, Assistant Professor, UNIVERSITY OF FALLUJAH, DEPARTMENT OF PROPHETIC HADITH SCIENCES, dr.jasmalrashd@uofallujah.edu.iq

Abstract -This Hadith study aims to highlight the virtues of the Companions and the family of the House, may ALLAH be pleased with them, and to clarify the boundaries between the excessive love that leads them to give them the status of prophethood or divinity, and hatred of haters as they deal with the first generation as they deal with the rest of the people of their time. They are those who claim culture and science and may adhere to Islam, so this research came to show that and give them the status they deserve.

Keywords: Hadith, ignorance of lovers , the hatred of haters.

I. INTRODUCTION

Praise be to Allah, Lord of the worlds, and prayers and peace be upon our master Muhammad and his family and companions, and a great deal of peace

Either after:

Allah sent Muhammad, peace, and blessings are upon him, a prophet, messenger, and mercy to all people. The Almighty said (And we have not sent you except as a mercy to the worlds)), and Allah has abrogated all the previous heavenly laws in his religion and law.) .

So the people raced to believe in this Messenger and embrace this religion from those of Allah upon them with guidance and faith. The Almighty said (Say: Do not believe in your peace, but Allah blesses you that He guided you to faith). Kufir, Hamza, and Al-Abbas, may Allah be pleased with them, believed and converted, and among the people as well, some of them were safe and some of them were unbelievers.

This generation was created according to the morals of the Prophet, may Allah prayers and peace be upon him, and made them a special industry, so that Allah Almighty distinguished between those who became Muslim and spent before the conquest and those who converted after the conquest. After they fought, and both Allah Almighty promised that what you will do is an expert), and Allah Almighty has told that He is satisfied with that elite

(لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا)

And someone appeared who stabbed the Prophet's companions and separated them from the people of the house, trying to find what would differentiate between the Messenger of Allah, may Allah bless him and grant him peace, and his companions and the people of his house, as the Almighty said

(إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا) (1)

There is another issue that a dispute occurred between the ummah about who are the people of the household. Some of them are confined to our master Ali and Fatima and their descendants, Hassan and Hussein, may Allah be pleased with them all, and some of them enter the wives of the Prophet, may Allah prayers and peace be upon him, and Allah be pleased with them among the people of the house, and between this and that people are deeply in love And hostility.

Therefore, this research was an attempt by the researcher to clarify this issue with the evidence that he reached from the AL Qur'an and Sunnah.

¹)Surah Al-Nisa 'Verse 150.

The nature of the research necessitated that after this introduction, it be divided into two topics: The first topic, the Companions, defines them as their fairness and their status with the ummah.

The second topic: the people of the house, to define their status and status.

With a conclusion to the most important findings of the research

The first topic: Definition of the Companion.

It differed in the meaning of the Companions. He went more Shaafa'i and Ahmad that the companion of the Messenger of Allah - peace is upon him - for the moment, although not narrated from the Prophet - peace be upon him - and did not overlook him for his company.

One group claimed that a companion is a person who was with the Messenger for a long period of time, peace be upon him, even if he did not tell about him.

Another group claimed that the Companions were the one who was with the Messenger for a long time and narrated from him. ²

The correct definition of a companion is to say: He is the one who met the Prophet, may Allah bless him and grant him peace, believed in him, and died in Islam.

There are three restrictions for those who enter the term companionship: meeting the Prophet, may Allah prayers and peace be upon him, believing in him, and dying on faith.

(So he met with the Prophet, may Allah prayers and peace be upon him) a restriction with which he takes those who believe and did not meet him, whether he was in his age or outside his age.

And the restriction of (faith) is carried out by the infidels and hypocrites who met the Prophet, may Allah prayers and peace be upon him, saw him and did not believe in him, and the restriction (to die in Islam) was carried out by the apostates who believed and died and died for that.

Based on this, it falls under the name of the companion:

1. **Whoever has long or short sex with him.**
2. **Whoever narrates on his behalf or not.**
3. **Whoever invaded with him or not.**
4. **He who sees him is a vision and does not sit with him, and he who does not see him will be as if he is blind.**

Among the Sunnis and the community, there is no difference between the people of the house and the rest of the believers, for all of them enter into the concept of companionship, so the women of the Prophet, may Allah prayers and peace be upon him, those of kin and the rest of the believers are all companions, and they are ranks according to the status and proximity to the Messenger of Allah, may Allah bless him and grant him peace, and precede in Islam.

The importance of knowing the Companions

The people of hadith and jurisprudence have agreed that the companions of the Prophet, may Allah prayers and peace be upon him, must be known

1. As they are the first bearers of the Sharia and witnesses of justice whom Allah commended and honored with the company of his ProphetPeace be upon him.
2. They are the high living examples of applying this religion.
3. They are the ones who carried this religion throughout the vast world.
4. That their knowledge is useful in strengthening and correcting the hadith, as suspicion of companionship and hesitation in it comes down to the hadith from raising to transmitting, and thus the ruling is violated, and assertion of companionship prevents that.

² Bayan al-Muqhtasir, a brief explanation of Ibn al-Hajib 1/714

What is proven companionship?

First: To be frequent as a Companion, like the ten who are promised Paradise.³

Second: To be famous for that as Dhamam bin Tha'labah, Okasha bin Mohsen, and others.

Third: That other companions testify to him in his companionship.

And his example: HammaibnAbiHamma al-Dossi, who died with Isbahan, lined up.

He told his companions: Hamid bin Abdul Rahman Al-Hamiri and Haram bin Hayyan.

Fourth: For him to say on his own behalf that he is a companion, on two conditions:

That it be within the possible period, which is one hundred years after the death of the Prophet, may Allah bless him and grant him peace.

With this rule, it was possible to know the lies of some of those who claimed companionship, including - Abu Al-Dunya Al-Ashaji, -Mukleba Bin Malakan, and the last of them was Rattan Al-Hindi, who appeared after the six hundred and claimed companionship.

Fifthly: to inform one of the followers that So-and-so has companionship, and this is based on the acceptance of recommendation from one, and it is the most correct.

Layers of companions

Scholars divided the Companions into classes according to precedence, migration, frequent narration, and other criteria.

1. Arise, embrace Islam in Makkah. Like Abu Bakr and Omar.
2. The owners of Dar Al-Nadwa.
3. Migrants to Abyssinia.
4. The owners of the first pledge of Al-Aqaba.
5. The owners of the second pledge of allegiance.
6. The first immigrants who followed the Messenger of Allah, may God bless him and grant him peace, before he entered Medina.
7. People of Badr
8. Al-Muhajiroun between Badr and Al-Hudaibiya.
9. People of the Bayat Al-Radwan.
10. Al-Muhajiroun between Hudaibiyah and the conquest of Makkah.
11. Those who converted to Islam on the day of the conquest.
12. Two boys and children saw the Messenger of Allah, may Allah bless him and grant him peace, on the day of the conquest, and on the farewell pilgrimage, etc.

The number of the Companions is estimated at one hundred thousand, and fourteen thousand.

Justice companions

The Companions are all righteous. This is the right that the entire ummah has gathered on, and the scholars have praised it in their compilations, and many of them restricted it to it and did not mention others, out of concern for them to neglect falsehood.

Evidence from the AL Qur'an: Almighty saying

(: مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا) (4).

Almighty saying

³. Sahih Al-Bukhari 3/171 Hadith No. 2652, Musnad of Imam Ahmad 6/76 Hadith No. 3594,

⁴(Surat Al-Fath Verse (29)).

((وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا (5)).

From the Sunnah:

First: He, may Allah prayers and peace be upon him, said: "Do not curse my friends. So, who is my soul in his hand! If one of you had spent as much as someone else in gold, none of them would have reached the limit or half of it .

Second: The saying, peace, and blessings of Allah be upon him: "The best of people is my horn, then those who color them"

From consensus:

The transfer of consensus on their justice is more than one. All companions are righteous Allah said

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصِرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يَحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَفْسَهُ فَاُولَئِكَ هُمُ الْمُفْلِحُونَ { فَشَهِدَ اللَّهُ تَعَالَىٰ لِجَمِيعِ الْمُهَاجِرِينَ وَالْإِنصَارِ بِالصَّدَقِ وَالْفَلَاحِ فَقَدْ تَبَيَّنَا عَدَالَتَهُمْ (6).

Significance of the mind:

The state they were in from migration, jihad, victory, spending, and advice in religion and the strength of faith and certainty cut them all off with their justice.

The first companions are Islam

The scholars differed on that, but the most correct view is that she was Khadija, may ALLAH be pleased with her, the choice of Ibn Al-Salah ⁷

Of the men: Abu Bakr.

Of the women: Khadija.

Of the boys: Ali bin Abi Talib.

From the loyal: Zaid bin Haritha.

Of the slaves: Bilal bin Rabah

Best companions

The Four Caliphs: Their arrangement in virtue is like their arrangement in the caliphate.

1. The rest of the men who were promised Paradise.
2. The people of Badr.
3. The rest of the men who were promised Paradise
4. The people of Badr.
5. The people of Uhud.
6. People of the Bai'at Al-Radwan on the Day of Hdaybiyah.

The many of the novel.

Abu Hurairah - Ibn Omar - Aisha - Jabir bin Abdullah - Ibn Abbas - Anas.

⁵(Surat Al-Baqarah Verse (143).

⁶ (The Environmental Brief 1/53, The Evidence Sectors 1/385, A Brief Explanation of Al-Rawda 2/146, The Compendium of Usul Al-Fiqh 1/88, The Purpose of Access to Explanation of Al-Usul 1/109, Guiding Stallions to Realize the Truth from Usul Al-Usool 1/173, Haashiyat Al-Attar On the Explanation of Al-Jalal 2/200, the original comprehensive explanation of Al-Durar 2/87.

⁷-Sahih Al-Bukhari 3/171 Hadith No. 2652, Musnad of Imam Ahmad 6/76 Hadith No. 3594,

Jurists of the Companions, the many:

Omar bin Al-Khattab - Ali bin AbiTalib - Abdullah bin Abbas - Abdullah bin Omar - Abdullah bin Masoud - Zaid bin Thabit - Aisha ...)

The Medians:

Abu Bakr Al-Siddiq - Othman bin Affan - Abd al-Rahman bin Auf - Talha bin Ubaid Allah - Al-Zubair bin Al-Awam - Abdullah bin Al-Zubair ...)

Muqalales:

Jarir bin Abdullah Al-Bajali - Abdullah bin AbiAwfa - Samra bin Jundub ...)

Last companions death for countries:1- Makkah al-Mukarramah: Abu al-TafilAmer bin Watheleh (d.110 AH).

2 - Medina: Mahmoud bin Al-Rabee '(d. 99 A.H.).

3- Basra: Anas bin Malik (d.93 AH).

4- Kufa: Abdullah bin AbiAwfa (d. 86 AH).

5- Sham (Homs): Abdullah bin Busr (96 AH).

6- Egypt: Abdullah bin Al-Harith bin Juza Al-Zubaidi (d. 86 AH).

The last of the companions died at all:

Abu TufailAmer bin Wathleh (d.110 AH).

The Companions gained a high position among the ummah and its scholars, and the compilers rose to classify in the companions 'biographies, explaining their conditions, their biographies, and their exploits.

1- Comprehension in the names of companions, by IbnAbd al-Barr (d.463 AH).

2- The Lion of the Forest in the Knowledge of the Companions, by Ibn Al-Atheer (d.630 AH).

3- The injury in distinguishing the Companions, by IbnHajar (d.852 AH).

4- Life of the Companions, by Al-Kandahlawi (d. 1383 AH).

Some people have exaggerated the love of the Companions, may ALLAH be pleased with them, to the extent that if a companion said a word, he would not be discussed with him or protested against him, which is like the saying of the Messenger of Allah, may Allahbless him and grant him peace.

Al-Dhahabi said: "But this imam, who is the guiding star, has been fair, and he said a separate saying, whereby he says: Everyone is taken from his words, and left except for the owner of this grave, may ALLAH bless him and grant him peace."⁸ This is meant by Imam Malik, may ALLAH be pleased with him.

This is what the majority of the Ahl al-Sunnahwa al-Jamaa'ah must-have, even though the rank of companionship is not comparable to them in terms of justice, stature and virtue, neither a close guardian nor a revered scholar, but in terms of legislation, there is no legislator but Allah, may He be glorified and exalted, and His Messenger, may Allahprayers and peace be upon him, by the revelation revealed to him. As for the rest of the people, the Companions, and the scholars, their saying is discussed and indicated by the AL Qur'an and Sunnah.

Some people were extravagant in the Companions, may Allah be pleased with them, and he made them a place for them and no merit like the rest of the people, and perhaps some saints and righteous ones would

⁸-Muwatta 'of Imam Malik 1/251

come to them, making his Sheikh better than the Companions, and there are those who challenge all the Companions and may lead them to disbelief, Allah forbid.

The second topic: the people of the house

The definition of Ahl al-Bayt among the Shiites: A certain group of relatives and descendants of the Messenger (may Allah prayers and peace be upon him), who were singled out by the virtuous characteristics that were mentioned in the words of our master Muhammad (may Allah prayers and peace be upon him) and the verse of purification was revealed among them: Ali ibnAbiTalib, Fatima al-Zahra. Al-Hassan and Al-Hussein, and nine of the descendants of Hussein bin Ali, from whom alms were forbidden and forbidden from taking them. This category is distinguished according to the definition of the Shiites as infallible. This is because their role and presence are linked to the Islamic message, while the rest of those who belong to the House of the Messenger is not considered infallible like these. The Shiites view the Ahl al-Bayt with a view of sanctification and distinction and place them above all people, and that it is not permissible to measure them with anyone. The Shiites consider that it is the duty of the people to follow the example of the family of the house, as they are like the Messenger, may Allah prayers and peace be upon him, in terms of status and legislation.

Hence the hadith for them: Everything that is transmitted on the authority of the infallible in terms of saying, deed, report, or a moral or ethical characteristic, so the saying of the subsequent, if it contradicts the saying of the former, invalidates it, even if the saying of the Messenger of Allah, may Allah prayers and peace be upon him, they believe that these infallible revelations are revealed to them as revealed to the Messenger Allah, may Allah prayers and peace be upon him, completely, and some of them were extravagant that Imam Hussein, may Allah be pleased with him, was better than the Prophet Muhammad, may Allah bless him and grant him peace

As for the Sunnis

The people of the Sunnah and the community believe that the people of the house are the family of Muhammad, may Allah prayers and peace be upon him and his relatives who have embraced Islam. The women of the Prophet, may Allah prayers and peace be upon him, are included in this, the mothers of the believers.

Allah Almighty said (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ) 9)

Al-Shafi'i, may Allah Almighty have mercy on him, said: In his words - the Almighty -: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ In the verse, he said: The lowest is the lowest of the Prophet - may ALLAH bless him and grant him peace, and he was asked: Can women enter the household? He said: Yes.

Some of the people of the Sunnah differed as to the meaning of the purification from what is meant by it, so Almighty said: Indeed, Allah wants the abomination to depart from you the people of the house and purify you from them.

It was narrated that Abu Sa'eed al-may Allah be pleased with him, he said: The Messenger of Allah, peace be upon him «this verse was revealed at five: in, and Ali and Fatima Hassan and Hussein, but Allah wants to go home the people you uncleanness and purify cleansing)

On the authority of Al-Amash on the authority of Atiyah on the authority of Abu Saeed, who said: The Messenger of Allah, may Allah prayers and peace be upon him, said: "This verse was revealed in five: In, and in Ali, Hasan, Husayn, and Fatimah.

And HusaynibnAbd al-Rahman narrated on the authority of Abi Jamila who said: Al-Hassan bin Ali succeeded when he was killed, may Allah be pleased with him, he said: While he was praying, a man jumped over him and stabbed him with a dagger, and he claimed that he had reached him that he was stabbed by a man from BaniAsad and HasanSajid said: So they claim that the stab I fell in his thighs and fell ill for months, then he recovered and sat on the pulpit, and said: O people of Iraq, fear Allah in us, for we are your wives and your guests, and we are the people of the house who said :

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا قَالَ: فَمَا زَالَ يَوْمَئِذٍ يَتَكَلَّمُ حَتَّى مَا يُرَى فِي الْمَسْجِدِ إِلَّا بَأَكْبَأ (10)

On the authority of Wahathahibn Al-Aqsa ', may ALLAH be pleased with him, he said: "The Messenger of ALLAH, may ALLAH prayers and peace be upon him, came to Fatima, along with Hassan, Hussein, and Ali until he entered. He brought Ali and Fatimah down to his hands. Sit Hassan and Husayn, each one of them on his thigh. Recite this verse. ALLAH only wants the abomination to take the people of the house away from you and purify you. ((

And from the hadith of Jaafar bin Muhammad on the authority of his grandfather Ali bin al-Hussein on the authority of his grandfather Ali, peace be upon him, that he said: The Messenger of ALLAH, may God's

⁹Surah Al-Ahzab 33,

¹⁰)) Al-Mujam al-Kabir at Tabarani 3/56.

prayers and peace be upon him, said: ((The preference of the people of the house over the people is like the preference of violets over other ointments))) (

Al-Shawkani said: Some of the companions went that what is meant by the people of the house is his wives, may blessings and peace be upon him, and some have argued that what is meant by the people of the house is Ali, Fatimah, al-Hasan, and al-Hussain.

Ikrimah, may ALLAH be pleased with him, narrated on the authority of Ibn Abbas, may ALLAH be pleased with him, in his saying: ALLAH only wants the abomination of the people of the house to be removed from you. Ikrimah, may ALLAH be pleased with him, said: Whoever wants his family that it was revealed in the wives of the Prophet, may ALLAH prayers and peace be upon him ¹¹

Although the meaning of the verses is completely frank about the fact that the expression of the people of the house in the verse is a metaphor for the women of the Prophet, may ALLAH prayers and peace be upon him, who is the subject of the speech in it and refer to them. Among them is a hadith narrated by al-Tirmidhi on the authority of Umm Salamah, the mother of the believers, in which he said: "The verse was revealed, but ALLAH wants the abomination to depart from you, the people of the house, and purify you, so the people of the house will be cleansed and blessed with them. Filth and purification from them, so I said: Am I with them, O Messenger of ALLAH? He said: You are in your place and you are to the best. ¹² And it is a hadith that scholars said is strange in this way.

Including a hadith on the authority of Aisha, the Mother of the Believers: "The Prophet came out in the morning with a burgundy of black hair on him, so Hassan bin Ali came and brought it in, then Hussain came and brought him in. Then Fatima came and brought her in. Then Ali came and brought him in. Then he said: ALLAH wants to let the abominate leave him.

In the book mosque the virtues of Ahl al-Bayt, ALLAH bless them Mohammed Bin Al-Hussein said, ALLAH mercy: has mentioned the virtues of Commander of the Faithful Ali bin AbiTalib, Fatima, al-Hasan and al-Husayn may Allah be pleased with them what came to my mind mentioned in Mecca, increasing them by ALLAH honor and virtue of many great, and I mention preferred The people of the house as a whole, who were mentioned by ALLAH, may ¹³ALLAH Almighty and glorify them in His book elsewhere, and His Prophet, may God's prayers be upon them, commanded them :

{فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلُ}

They are Ali, Fatima, Hassan, and Hassan, may God be pleased with them.

○ {إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا}

Deported and said: With a piece of cloth In-kind , He said to them

" {إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا} "

"They are Ali, Fatima, al-Hasan and al-Husayn, ALLAH bless them, and from whom the Prophet peace be upon him said:« every reason attributed smelting unbroken Day of Resurrection, except Causal and relative defectors »Understanding Ali, Fatima, al-Hasan and al-Husayn, and Jafar the pilot, and all the children of Ali, and all the children of Fatima, and all the children of Hassan and Hussein, and the children of their children, and their offspring good blessed, and the children of Khadija never, ALLAH bless them all) (.

Zaid said: The Messenger of Allah, peace be upon him Akhtabna water called Khum between Mecca and Medina, glorified ALLAH and praised him, and preaching, and said then said: "But after,¹⁴ not you people, but I am human is about to bring me the Messenger of my Lord Vojiba, and I am one who does not in you One of them is the book of ALLAH, in which is guidance and light. I remind you, ALLAH, of the people of my house, "three times, so He said to him, more and more fortified." Who is in his household? Alice wives of his household? He said: Yes, his women are among the people of his household, but the people of his house are those who are deprived of charity. He said: And who are they? He said: The family of Ali, the family of

¹¹. Al-Mu'jam al-Kabir al-Tabarani 3/93, Minqab Ali by Ibn al-Maghazly 1/447

¹².Musnad of Imam Ahmad 28/195 Hadith No. 16988, MusannaIbnAbiShaybah 6/370, The Virtues of the Companions of Ahmad IbnHanbal 2/577.

¹³Mana'iq Ali by Ibn al-Maghazli 93.

¹⁴. Al-Qadeer opened Al-Shawkani 6/334.

Jaafar, and the family of al-Abbas, he said: All of these are deprived of charity? He said: yes) (And to this, there are other hadiths on the authority of the Prophet, may God bless him and grant him peace, which was narrated by the commentators in the context of the interpretation of the verse

(انما يريد الله ليذهب عنكم الرجس اهل البيت).

And we stand before some of these hadiths - especially before what the women of the Prophet, may ALLAH bless him and grant him peace, come out with the connotation of the expression "Ahl al-Bayt" and which the Shiites adhere firmly to - knowing that the verses are explicit about the women of the Prophet, may ALLAH bless him and grant him peace and their context and that the verse that came after the sentence is a continuation of the discourse It is addressed to the women of the Prophet so that the expression in this respect cannot be distracted by others.¹⁵ This is in addition to the fact that the term "Ahl al-Bayt" was mentioned in other verses as a metaphor for the wife. Including the verses of Sura Hood this in the context of the story of Abraham and his wife list laughed Fbhernaha Isaac and behind Isaac, Jacob said, O my night Old and I am old and this Ali sheik This is a marvelous thing they said Otaajabin from the command of Allah's mercy and blessings of ALLAH be upon you the people of the house that he Hamid Majid) and verse Sura ants When Moses said to his family, "I have forgotten a fire, I will give you news from it, or I will bring you a meteor with a meteor. Perhaps you may have been praying to the people of the Prophet's house.¹⁶

And IbnKatheer narrated on the authority of Ikrimah that he used to say that this sentence was revealed in the women of the Prophet, in particular, and whoever wanted him to do so. IbnKatheer said, commenting on the sentence that it stipulated that the wives of the Prophet, may ALLAH prayers and peace be upon him, enter the people of the household here because they are the cause of its descent and the reason for revelation within it is included in one saying, either alone according to Ikrimah or with someone else according to the correct one.¹⁷

Said Bayhaqi: the door to say the people of the house of the Messenger of Allah peace be upon him and his family and wives of Allah the Almighty said {but ALLAH wants to go from you the horror the people of the house and purify cleansing} and from the verse in the wives of the Prophet peace be upon him and Tejeaarham when he chose to Allah and His Messenger and the Hereafter was them what Allah has prepared for them from the great and then Misahn for women of the world in purgatory and pay wage and Obanhen of them said: {O wives of the prophet Sten as one of the women that Atakitn not Tkhaddan saying Vita, who in his heart disease} and he led words to say {but ALLAH wants to go you uncleanness People of the house and purify you with a purification. Karen is recited in your houses of the verses of Allah and wisdom} and make them mothers of the believers, he said: {the first prophet of the believers themselves and their wives and their mothers} campus ¹⁸Nkahan after the death of the Prophet peace

{وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِرُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا} (19)

Through what we have shown, it became clear to us that the Shiites have no disagreement between them that what is meant by the people of the house are Ali, Fatima, Hassan, Hussein, and their descendants, and the infallible are among the descendants of Hussein bin Ali, may ALLAH be pleased with them, and they do not include anyone with them.²⁰

As for the majority of the Sunnis, they see that what is meant by the people of the house are the wives of the Prophet, may ALLAH prayers and peace be upon him, and his relatives, both men and women, and they also differentiate between the people of clothing whom the Messenger of ALLAH, may ALLAH prayers and peace be upon him, singled out from among the people of the house with the verse of al-Mubalah.

And that the words of ALLAH Almighty (ALLAH only wants to depart from you the abomination of the people of the house) include the wives of the Prophet, may ALLAH prayers and peace be upon him, for the

¹⁵. Tuhfat Al-Ahwadhi 9/49, Al-Mukhuliyat 3/349.

¹⁶. Sunan al-Tirmidhi 6/132 Hadith No. 3787.

¹⁷. Tuhfat Al-Ahwadhi 9/48.

¹⁸ - Muslim Al-Sahih 4/1883 Hadith No. 2424, Musnad of Ishaq bin Rahwayh 3/678.

¹⁹-Belief and guidance to the path of Rashad by Al-Bayhaqi 1/324..

²⁰. Sharia law for Ajri 5/2201.

revelation of the verse in the context of the verses that talk about the wives of the Prophet, may ALLAH prayers and peace be upon him.

II. CONCLUSION

Through the foregoing, we must collect what was differentiated in this research in a conclusion in which we summarize the most important findings of the research.

1. The Companions are all righteous, and they are in a position that no one of the believers can hold next to them, regardless of their righteousness, guardianship, piety, and knowledge.
2. The women of the Prophet, may ALLAH prayers and peace be upon him, and may ALLAH be pleased with them from among the people of the house that ALLAH Almighty mentioned in the writing of Al-Aziz
3. The Companions, may ALLAH be pleased with them, are not of one degree. They differ in classes, degrees, knowledge, precedence, jihad, dissociation, and other attributes.
4. The Messenger of ALLAH, may ALLAH prayers and peace be upon him, singled out the owners of the garment from among the household's inhabitants, with the verse of al-Mutahabela.
5. Honor and love of the Companions and the family of the household is a duty for every Muslim who believes in God and His Messenger, due to the general meaning of the AL Quranic verses and the hadiths of the Prophet, and hating them is disbelief.

REFERENCES

1. The purpose of reaching in explaining the core of the fundamentals, Zakaria bin Muhammad bin Ahmed bin Zakaria Al-Ansari, Zain Al-Din Abu Yahya Al-Seniki (deceased: 926 AH), the Great Arabic Book House, Egypt (their owners: Mustafa Al-Babi Al-Halabi and his two brothers)
2. Fath al-Qadeer, Muhammad bin Ali bin Muhammad bin Abdullah al-Shawkani al-Yamani (deceased: 1250 AH), Dar IbnKatheer, House of Good Speech - Damascus, Beirut, First Edition - 1414 AH
3. The Virtues of the Companions, Abu Abdullah Ahmad Ibn Muhammad IbnHanballbnHilalbnAsad Al-Shaibani (died: 241 AH), d: Dr. Wasy Allah Muhammad Abbas, The Resala Foundation - Beirut, First Edition, 1403 - 1983
4. Breakers of Evidence in Usul, Abu Al-Muzaffar, Mansour bin Muhammad bin Abdul-Jabbar Ibn Ahmad Al-Marwzi Al-Samani Al-Samani Al-Tamimi Al-Hanafi, then Al-Shafi'i (deceased: 489 AH), T: Muhammad Hassan Ismail Al-Shafei, Dar Al-Kutub Al-Alami, Beirut, Lebanon, First Edition, 1418 AH / 1999 CE
5. Al-Mujtaba from al-Sunan = al-Sunan al-Soghir al-Nisa'i, Abu Abd al-Rahman Ahmad bin Shuaib bin Ali al-Khorasani, al-Nasa'i (deceased: 303 AH), T: Abd al-Fattah Abu Ghuddah, Islamic Publications Office - Aleppo, Second Edition, 1406 - 1986
6. Al-Mukhtasar fi Usool al-Fiqh on the doctrine of Imam Ahmad bin Hanbal, Ibn al-Lahham, Ala al-Din Abu al-Hasan Ali bin Muhammad bin Abbas al-Baali al-Dimashqi al-Hanbali (died: 803 AH), d: Dr. Muhammad Mazharbaka, King Abdulaziz University - Makkah
7. The Saviors and other parts of Abu Taher al-Mukhlis, Muhammad bin Abdul Rahman bin al-Abbas bin Abdul Rahman bin Zakaria al-Baghdadi al-Mukhlis (deceased: 393 AH), T: Nabil Saad al-Din Jarrar, Ministry of Endowments and Islamic Affairs of the State of Qatar, First Edition, 1429 AH - 2008 CE
8. Musnad of IbnAbiShaybah, Abu Bakr bin AbiShaybah, Abdullah bin Muhammad bin Ibrahim bin Othman bin Khwasti al-Absi (deceased: 235 AH), T: Adel bin Yusuf al-Azzazi and Ahmad bin Farid al-Mazidi, Dar al-Watan - Riyadh, i: First, 1997 AD
9. The Musnad of Ishaq bin Rahwayh, Abu Ya'qubIshaq bin Ibrahim bin Mukhlid bin Ibrahim al-Hanzali al-Marwzi, known as Ibn Rahway (died: 238 AH), d: d. Abdul Ghafoor Bin Abdul Haq Al Balushi, Al-Iman Library - Al Madinah Al Munawwarah, First Edition, 1412 - 1991
10. The authentic Musnad summarized by transferring justice on the authority of justice to the Messenger of God, may God bless him and grant him peace, Muslim bin Al-Hajjaj Abu Al-Hassan Al-Qushayri Al-Nisaburi (deceased: 261 AH), T: Muhammad Fuad Abdul-Baqi, House of Revival of Arab Heritage - Beirut
11. Guiding the stallions to achieve the truth from the science of origins / Muhammad bin Ali bin Muhammad bin Abdullah al-Shawkani of Yemen (deceased: 1250 AH) T: Sheikh Ahmad Ezzo Anaya, Damascus - KafrBatna, Dar Al-Kitab Al-Arabi, ed .: First edition 1419 AH - 1999 AD

12. Musnad of Imam Ahmad bin Hanbal, Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Shaibani (deceased: 241 AH), T: Shuaib al-Arna`ut - Adel Murshid, and others, Foundation for Resalah, First Edition, 1421 AH - 2001 CE
13. The Great Lexicon, Suleiman bin Ahmed bin Ayyub bin Mutair al-Lakhmi al-Shami, Abu al-Qasim al-Tabarani (died: 360 AH), T: Hamdi bin Abd al-Majid al-Salafi, IbnTaymiyyah Library - Cairo
14. The virtues of the Commander of the Faithful, Ali bin AbiTBelief and guidance to the path of righteousness according to the doctrine of the predecessors and hadith companions
15. The comprehensive original for clarifying the pearls in the collection of mosques, Hassan bin Omar bin Abdullah al-Sinaani al-Maliki (deceased: after 1347 AH), Al-Nahda Press, Tunisia, I: Al-Oula, 1928 AD.
16. Statement of the manual, a brief explanation of Ibn al-Hajib
17. Tuhfat Al-Ahwadhi, explained by the Al-Tirmidhi Mosque - Abu Al-Ela Muhammad Abdul Rahman bin Abdul Rahim Al-Mubarakfoury (deceased: 1353 AH), Dar Al-Kutub Al-Alami - Beirut
18. The Great Mosque - Sunan al-Tirmidhi, Hamad bin Isa bin Surah bin Musa bin al-Dhahak, al-Tirmidhi, Abu Issa (deceased: 279 AH) T: Bashar AwadMaarouf, Dar al-Gharb al-Islami - Beirut for the year: 1998 CE
19. Al-Attar's footnote to explaining the local glory to the collection of mosques, Hasan bin Muhammad bin Mahmoud al-Attar al-Shafi'i (died: 1250 AH), Dar al-Kutub al-Ilmiyya, I: without edition and without a date
20. Sharia, Abu Bakr Muhammad bin Al-Hussein bin Abdullah Al-Ajri Al-Baghdadi (deceased: 360 AH), T: Dr. Abdullah bin Omar bin Suleiman Al-Dumaiji, Dar Al-Watan - Riyadh / Saudi Arabia, Second Edition, 1420 AH - 1999 AD
21. Ahmed bin Al-Hussein bin Ali bin Musa al-Khusrawjirdi al-Khurasani, Abu Bakr al-Bayhaqi (deceased: 458 AH) T: Ahmad Essam al-Katib, Dar al-Afaq al-Jadidah - Beirut, i: al-Awla, 1401.
22. Mahmoud Bin Abdul Rahman (Abi Al-Qasim) Ibn Ahmad Bin Muhammad, Abu Al-Thana, Shams Al-Din Al-Asfahani (deceased: 749 AH) T: Muhammad MazharBaka, Dar Al-Madani, Saudi Arabia, First Edition, 1406 AH / 1986 AD