

Appendix

In the book, "A Probe into the History of Hadith", has been told with particular reference the role of early Caliphs who indulged in promoting concocted and fabricated hadith. They evolved an institution through the auspices of their stipendiaries to add and compile such hadith and assigned the name of Correct (Sahih) Narrations, of course barring those taken from the sources of Members of the holy Prophet's Family or their followers and given recognition as the representative collections affixing stamp of the "Official Islam" of the rulers of Bani Umayya and Bani Abbas which rarely exhibited any distinction or exceptional position for the Members of the holy Prophet's Family.

However in such a set up and under such circumstances if any hadith derived from the sources of Sunni Traditionalists confer any special favour or distinction on Members of holy Prophet's Family, naturally the authenticity of such hadith is established beyond any doubt. How such hadith have been retained in the "Sahah" of those august Sunni Traditionalists against such repressive practices as already told in the previous pages, is indeed something ordained from Almighty Allah and a feat of no less than a miracle. One among them is the "Hadith al-Kisa" (The Hadith of Cloak) which is being presented by Allama Murtadha al-Askari through the entire sources of our revered Sunni Traditionalists, which speak for itself the extra authenticity of the hadith under reference as it is over and above the authenticity conferred by Shia Traditionalists themselves.

Here is a bouquet of fragrant flowers comprising in the shape of narrations which spread the fragrance of the verse of Tathir (purification) having been revealed in the praise of the holy Prophet (P) and the holy members of his family. The narrations have been collected from the books of Sunnites dealing with authentic hadith, Musnad and exegesis (Tafsir).

This hadith is called "Hadith al-Kisa", because at that time when the verse of Tathir was revealed, the holy Prophet (P) covered himself and members of his family with a cloak, so as to distinguish them from other people. In Arabic the cloak of that type is called 'Aba' or 'Kisa' and in most of the narrations the word 'Kisa' has been used to mean the same. For this reason they, too are called "Ashab al-Kisa", and "Panjtan aal-i Aba".

In the name of Allah, the Compassionate, the Merciful

(On recitation of whose name Divine blessing descends)

In his book entitled "Mustadrak Sahihyn" Hakim quotes from son of Ja'far son of Abu Talib [1](#) as saying:

"When the holy Prophet (P) observed that the Divine blessing was forthcoming he said, 'Call for me! Call for me! Safia asked 'O Prophet of Allah! Whom should I call for you? He said, 'Call for me the members of my family, namely, Ali, Fatima, Hasan, and Husayn' (May peace and benediction be upon them). They were thus called to come close to the holy Prophet (P) and when all of them were gathered, the holy Prophet (P) placed his cloak on them and there after raised his hands in supplication and said, 'O Allah! These are the members of my family. Send your kind blessings on me and my progeny'. In the meantime Almighty Allah revealed the verse: "O people of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification. "

After quoting this hadith Hakim says, "This hadith is authentic and correct as regards its sources are concerned".

Type And Kind Of Kisa

According to the hadith quoted by Umm al-Mu'minin 'Ayesah:

Muslim (in "Sahih"), Hakim[2](#) (in "Mustadrak"), Bahiqui (in "Sunan al-Kubra") and Tabri, in "Usd al-Ghabah" (Vol.III, page 33).

Ibn Kathir and Suyuti (in their "Tafsirs") quote from 'Ayesah[3](#) with regard to this verse as having said:

"One day the holy Prophet (P) came out of the house[4](#) carrying a printed cloak on his shoulder. At that time Hasan (P) came up to him and the holy Prophet (P) accommodated him and the holy Prophet accommodated him under the cloak. Then came Husayn (P) and the holy Prophet (P) accommodated him, too, under the cloak. Thereafter, Fatima (P) approached and was accommodated under the cloak. Ali (P) was the last to come and the holy Prophet (P) accommodated him also under the cloak. Thereafter, he (the holy Prophet recited this sacred verse: **'O People of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification.'** (33:33)

According to the hadith quoted by Umm a1-Mu'minin Umm Salama[5](#).

In his "Tafsir", Tabri has quoted Umm Salama as having said in connection with the sacred verse in question as under: –

"When the verse, O People of the Prophet's House! was revealed the holy Prophet (P) called Ali, Fatima, Hassan, and Husayn (May peace and benediction be upon them) to himself and covered them under

his cloak."

In another hadith Umm Salama is reported to have said: "He placed his cloak on them." This hadith has also been quoted by Suyuti in his "Tafsir" and has similarly been narrated by Ibn Kathir in his "Tafsir".

Position Of The People Of The Prophet's Family Under The Cloak

As narrated by 'Umar son of Abu Salma: Tabri and Ibn Kathir (in their "Tafsirs"), Tirmizy (in his "Sahih ") and Tahavi (in "Mushkil al-Athar ") have quoted 'Umar⁶ son of Abu Salma as having said:

"The verse, '**O People of the Prophet's House!** (33:33).' was revealed to the holy Prophet (P) in the house of Umm Salama. After the revelation of this verse the holy Prophet (P) called Hassan, Husayn, and Fatima (P) and made them sit in front of himself. Then he called Ali (P) as well as made him sit behind his back. Then he covered himself and all of them with his cloak and said: 'These are the People of my House. O Allah! Keep uncleanness away from them and make them clean and pure!'

As narrated by Wasilat son of Asqaa⁷ and Umm Salama:

Hakim (in "Mustadrak") and Haithmi (in "Majma al-Zawa'id ") have quoted from Wasilat that the holy Prophet (P) made Ali (P) and Fatima (P) sit in front of himself and placed Hassan (P) and Husayn (P) to sit on his knees or took them in his arms. And this hadith has also been quoted by Ibn Kathir and Suyuti (in their "Tafsirs") and Bahiqui (in "Sunan ") and Ahmad bin Hambal (in "Musnad ").

Place where Members Of The Holy Prophet's House Assembled Together

As narrated in the hadith quoted by Abu Saeed Khadri: ⁸

Suyuti has quoted Abu Saeed in "Durr al-Manthur" as having said, "The holy Prophet (P) was in the house of Umm Salama when Gabriel descended and brought the verse, '**O People of the Prophet's House!**'..... (33:33)"

Abu Saeed says, "At that time the holy Prophet (P) called Hassan, Husayn, Fatima, and Ali (Peace be upon them) and made them come near him and spread his cloak on them when Umm Salama, too, was sitting behind the curtain. The holy Prophet (P) said: 'O Allah! These are the members of my family. Keep uncleanness away from them and make them pure'.

As narrated in the hadith quoted by Umm al-Mu'minin Umm Salama:

Ibn Kathir, Suyuti, Bahiqui, Tahavi and Khateeb in "Tareekh al-Baghdad" have quoted Umm Salama as having said, "The verse, '**O People of the Prophet's House** (33:33)', was revealed in my house and Fatima, Ali, Hassan, and Husayn (P) were in the room. The holy Prophet(P) spread his cloak on

them and said: 'These are the members of my family. (O Allah!) Remove uncleanness from them and make them pure". And Hakim, too, has quoted Umm Salama in "Mustadrak" as having said, "This verse was revealed in my house".

Umm Salama has been quoted in the following books:-

Tirmizy narrates in his "Sahib" in the chapter relating to the attainment so Fatima(P)and similarly in "Riazal-Nuzrah " and "Tehzib al Tehzib" that the holy Prophet (P) said, "O Allah! These are the members of my family. Ward off uncleanness from them and make them pure."

Ahmad also narrates in his "Musnad" that Umm Salama said, "I penetrated my head into the room and asked, "Am I also among you? " The holy Prophet (P) said, "You have a good future".

Hakim, too, narrates that Umm e Salma said,

"O Prophet of Allah! Am I not one of the members of your family? " The holy Prophet (P) replied: "You have a good future but only these are the members of my family. O Lord! The members of my family are more deserving".

How Many Persons Were Present In The House When The Verse Was Revealed?

In the "Tafsir" of Suyuti and in "Mushkil al-Aathar" Umm Salama has been quoted to have said :"The verse, '**O People of the Prophet's House'....(33:33)**' was revealed in my house and at that time there were seven persons present in the room namely (besides the holy Prophet) Gabriel, Michael, Ali, Fatima, Hassan and Husayn (May peace and benediction be upon them) and I was standing in the door of the house and said:

"O Prophet of Allah! Am I not one of the members of your family? " He replied, "You have a good future and you are one of the wives of the Prophet (P)."

In What Position And Posture Were The Members Of The Holy Prophet's Family, When The Verse Was Revealed?

In "Tafsir" by Tabri Abu Saeed Khadri is reported to have narrated that Umm Salama had said, "This verse was revealed in my house and I was sitting in the door of the house." It has also been narrated in the same "Tafsir" that Umm Salama had said, "The members of the holy Prophet' family gathered around him and he covered them with a cloak which he was carrying on his shoulder and said, 'These are the members of my family. Ward off uncleanness from them and make them pure'. And this verse was revealed when they were sitting on the ground. I said, 'O Prophet of Allah! Am I not also one of the members of your family?' I swear by the Almighty that the holy Prophet (P) did not grant me any

distinction and said: 'You have a good future".

Explanation And Interpretation Of The Words Of The Verse

In his book entitled "Mufridat al-Qur'an" Raghib says under the root "Rawada" . When it is said, 'Arad Allah' it means that the Almighty Allah ordered that such and such thing should take place or should not take place. And under the root 'Rijs' he says: 'Rijs' means something which man hates. He adds that 'Rijs' is of four kinds viz. natural, intellectual, legal or combination of all these three in one. For example, a dead body amact of gambling and a profession of polytheism are repulsive from the viewpoint of nature, intellect and law. The statement of Raghib ends here.

In the 30th verse of Suraal-Hajj, Almighty Allah says,

"Shun the abomination of idols.."

And in the 125the verse of Sura al-An'am Allah says,

"Thus does Allah heap ignomenous chastisement on those who believe not".

And in the 145th verse of Sura al-An 'am He says,

"Unless it be dead meat, or blood poured forth, or the flesh of swine, for it is an abomination".

And in Sura al-Tauba, He says about the hypocrites,

"Keep aloof from them for they are hypocrites."

And in the 71st verse of Sura al-A'raf Allah says, about the people of Noah,

"Noah said, Punishment and wrath have already come upon you from your Lord ".

The meaning of the word 'Tathir' in this verse is the same as in the remarks about Mary (P) in the 42nd verse of Sura Aal Imran when the angels said,

'O Mary! Allah has chosen you and purified you above all the women".

And 'Kisa' mentioned in this hadith was an upper garment like 'Aba '.

The Verse As Interpreted In The Narrations

In his 'Tafsir" Suyuti quotes Ibn Abbas [9](#)as saying:

"The holy Prophet(P) said: 'Almighty Allah divided His creation into two pans and placed us in the best of them!. Later he said: 'Then He sub divided tribes into families and placed us among the best of those families. And Almighty Allah means this when he says: '***O People of the Prophet's House! Allah***

intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification'(33:33). Hence myself and the members of my family are free from all sorts of sin and contamination"

Suyuti narrates from Zahhak son of Muzahim¹⁰ that the holy Prophet (P) said: "We are the family whom Allah has declared to be pure, and He has created us from the trunk and the centre of Prophethood. Ours is the house which is frequented with the angels and which is the seat of blessings and the spring of knowledge and wisdom."

Tabri (in "Tafsir') and Muhib Tabri (in "Zakhair al-Uqba") quote from Abu Saeed Khadri that the holy Prophet (P) said, "The verse has been revealed about five persons namely, myself, Ali, Fatima, Hassan and Hussayn .In "Mushkil al-Aathar" Umm Salama has been quoted as saying: "This verse was revealed with regard to the holy Prophet, Ali, Fatima, Hassan and Husayn" (May peace and benediction be upon them all).

In the previous narrations it has been stated as to how the holy Prophet (P) explained and interpreted this verse and threw light upon the subject by words and conduct.

According to Sahih Muslim Zaid bin Arqam,¹¹ a distinguished companion of the holy Prophet (P) was asked as to who were meant by members of the holy Prophet's family and whether his wives were also included among them. He replied: "Wives do not belong to the family. By Allah! a woman lives with her husband for some time and is then divorced and returns to her father and other relatives. The members of the holy Prophet's family are those who have family ties with him and who are forbidden to take alms."

In "Majma al-Zawa'id " Haithami reports Abu Saeed Khadri as saying: "Members of the holy Prophet's family are those whom Almighty Allah has purified of all filth and impurity and declared them to be clean and pure." Thereafter, Abu Saeed Khadri counted them on his fingers and said: "They are five persons, the holy Prophet, Ali, Fatima, Hassan and Husayn" (May peace be upon them all).

In his "Tafsir" Tabri quotes Qatada¹² who interpreted the sacred verse of Tathir that People of the holy Prophet's family are those whom Almighty Allah has purified from every sin and showered special blessings on them. He also says in explanation of the verse, "It is this and nothing else that Allah willed to ward off every badness and indecency from the people of the family of Muhammad (P) and to purify them from every contamination and sin!"

What Did The Holy Prophet Do After The Revelation Of The Verse?

In "Majma al-Zawa'id" Abu Barza¹³ has been reported to have said: "I performed my prayers along with the holy Prophet (P) for seven months.

As and when he left his house, he went to the house of Fatima (P) and used to say: "Peace be upon you! O People of the Prophet's House! **Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification.** (33:33)"

In the "Tafsir" of Suyuti, Ibn Abbas is reported to have said. "I noticed for nine months that the holy Prophet (P) went to the door of Ali 's house every day when it was time for prayers and used to say: "Peace and blessings be upon you! O People of the Prophet 's House! **Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification.** (33:33)". And he repeated this act five times a day."

In "Sahih " of Tirmizy, "Musnad " of Ahmad, "Musnad " of Tials, "Mustadri k Sahehain", "Usd al-Ghabah" and in the "Tafsirs" of Tabri, Jbn-i Kathir and Suyuti, Anas bin Malik¹⁴ is reported to have said that for a period of six months the holy Prophet (P) used to pass by the door of Fatima (P) and say: "O People of the House, it is time to perform prayers'. And then added: 'O People of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification."

1) In "Isti'ab", "Usd al-Ghabah", "Majma al Zawai", "Mushkil al-Aathar" and "Tafsirs" of Tabari, Ibn Kathir and Suyuti, Abu al-Hamra has been reported to have said: "I noticed in Medina that for a period of eight months whenever the holy Prophet (P) came out of his house to perform morning prayers he went to the house of Ali (P) and placed his hands on the two sides of the door and used to say, 'Prayers! Prayers! O People of the Prophet's House! **Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification.** (33:33)"

In one of the narrations the period is stated to be six months, in another seven months, in the third eight months and in the fourth nine months.

In "Majmaal-Zawai" and "Tafsir" of Suyuti it has been quoted from Abu Saeed Khadri with a variation in words that for forty days the holy Prophet (P) approached the house of Fatima (P) every morning and used to say: "Peace be upon you O' People of the House! The time for the prayers has arrived". And thereafter he used to recite this verse: "**O People of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification** (33:33)" And then said: "I am in a state of war with him who fights with you and am in a state of peace with him who is at peace with you."

Those Who Relied On This Sacred Verse To Prove The Virtues Of The People Of The Holy Prophet's House

(a) Imam Hassan (P)

Hakim (in "Mustadrak") in connection with the attainments of Imam Hassan (P) and Haithami (in

connection with the excellence of the People of the holy Prophet's House) have narrated that Imam Hassan (P) addressed the people after the martyrdom of his father Imam Ali (P), and said during his speech:

"O People! Whoever knows me, knows me and whoever does not know me should know that I am Hassan bin Ali. I am the son of the holy Prophet (P) and of his successor (wasi). I am his son who invited people to Allah and warned them of the torture of His hell-fire. I am the son of the Luminous Lamp. I belong to the family upon whom Gabriel used to descend and from there ascend to heavens. I belong to the family from whom Allah has removed all impurities and made them pure."

It has been narrated in "Majma al-Zawa'id" and "Tafsir" of Ibn Kathir that after his father's martyrdom Imam Hassan (P) attained the Caliphate and one day, while he was performing his prayers, a man attacked him and thrust a sword in his thigh. He remained confined to bed for some months.

Thereafter, he recovered and delivered a sermon and said: "O people of Iraq! Fear Allah. We are your Amirs and your guests and belong to the family about whom Almighty Allah has said: '**O People of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you to purify you with a thorough purification (33:33)**'. Imam Hassan (P) dwelt on this subject so much that all those present in the Masjid began to cry." This hadith has also been quoted by Tibrani and all the narrators are reliable.

(b) Umm al-M u'minin Umm Salama

In "Mushkil al-Athar" Tahavi has quoted Umra Hamdania as saying: "I went to Umm Salama and said Salam to her. She enquired: 'Who are you?' I replied: 'I am Umra Hamdania'. Umra says, 'I said, O Mother of the Faithful! Say something about the man who has been killed among us today. One group of the people likes him and another group is inimical towards him. (He meant Imam Ali bin Abu Talib). Umm Salama said, Do you like him or are hostile to him?' I replied, I neither like him nor am hostile to him." Here the narrative is defective and thereafter it is like this: "Allah revealed the verse: "**O People of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification. (33:33)**"

There was none in the room at that time, except Gabriel, the holy Prophet and Ali, Fatima, Hassan and Husayn (May peace be upon them). I said: "O Prophet of Allah! Am I too one of the People of the House? He replied: 'Allah will reward you and recompense you. I wished that he might have said 'Yes' and would have valued such a reply much more than anything else in the world."

(c) Sa 'ad bin abi Waqas

In "Khasais" Sinaihas quoted' Amir bin Sa'ad¹⁵son of Abi Waqas as saying: "Mua'wiyyah said to Sa'ad bin Abi Waqas: 'Why do you refrain from abusing Abu Turab? ' Sa'ad said, 'I don't abuse Ali (P) for three reasons which I heard from the holy Prophet (P). If even one of them had been in my favour I would

have valued it much more than anything else on earth. I heard from the holy Prophet (P).

'When he left Ali (P) as his representative in Medina and proceeded to fight a battle, Ali(P) said, 'Are you leaving me with the women and the children in Medina?' The holy Prophet (P) replied: 'Don't you like that your position vis-a-vis myself should be like that of Aaron with Moses.(May peace be upon them). You enjoy the same position with reference to me as Aaron enjoyed with reference to Moses!'" (May peace be upon them).

One the fateful day of Khyber, too, I heard the holy Prophet (P) as saying: "Tomorrow I shall give the standard to one who loves Allah and His Prophet (P) and Allah and His Prophet (P) also love him." All of us were keen to be graced and singled out in the face of this declaration and the standard might be in our hands. In the meantime the holy Prophet (P) said: Bring Ali (P) to me.' Imam Ali (P) came in such a condition that he had some trouble in his eyes. The holy Prophet (P) applied the saliva of his mouth to Ali's eyes and gave the standard in his hand. Moreover, when the verse of 'Tatbir'. "**O People of the Prophet's House! Allah intends but to remove (all sorts of uncleanness and blemish from you and to purify you with a thorough purification (33:33)**", was revealed the holy Prophet (P) called Ali, Fatima, Hassan and Husayn (May peace be upon them all) near himself and said: 'O Allah! These are the people of my family."

Ibn Jarir, Ibn Kathir, Hakim (in "Mustadrak") and Tahavi (in "Mushkil al-Athar") have quoted from Sa'ad bin Ali Waqas that at the time of the revelation of the verse, the holy Prophet (P) called Ali (P) along with his two sons and Fatima (P) and accommodated them under his own cloak and said: "O Lord! These are the members of my family."

(d) Ibn Abbas

(1) It has been narrated in "Tarikh Tabri" and "Tarikh Ibn Athir" that when 'Umar, while conversing with Ibn Abbas said: 'Fie be upon you, O Bani Hashim! You have nothing in your hearts except envy, fraud and rancour which do not leave your hearts and are not exterminated, Ibn Abbas said in reply: 'Be calm O' Commander of the Faithful! Don 't attribute envy and to those hearts which have been cleansed from all filth by Allah and made pure and clean, because the heart of the holy Prophet (P), too, is one of the hearts of Bani Hashim."

(2) Imam of the Hamblites, Ahmad (in his "Musnad"), Nisai (in "Khasais") Muhibbe Tibri (in "Riaz al-Nuzra") and Haithmi (in "Majma al Zawaiid ") have reported 'Amr bin Maimun¹⁶ as having said: "I was with Ibn Abbas when nine persons came to him and said: 'O son of Abbas! Either come out with us or provide us privacy." He said: 'I shall go out with you.' The narrator says: 'In those days the eyes of Ibn Abbas were all right and he could see. The narrator says: 'They had mutual conversation and I am not aware as to what they talked about.' After some time Ibn Abbas returned to us. He was then shaking off his dress¹⁷and saying: 'Fie be upon them! They are talking about the man who enjoys ten excellences. Later in the narration Ibn Abbas details the virtues of the Imam till he says: 'The holy Prophet (P) spread

his cloak upon Ali, Fatima, Hassan and Husayn (Peace be upon them) and said: '**O People of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification. (33:33)**"

(c) Wasilat son of Asqa'a

Tabri (while commenting on the verse), Ibn Hanbal (in his "Musnad"), Hakim (in "Mustadrak"), Bahiqui (in "Sunan"), Taltavi (in "Mushkil al-Aathar") and Haithami (in "Majma al-Zawa'id") quote; Abu 'Ammar^{18as} having said: "I was sitting with Wasilat son of Asqa'a when a discussion took place about Ali (P) and the people abused him. When those present rose to leave, he said to me: "Keep sitting so that I may talk with you about the man whom they have been abusing. I was with the holy Prophet (P) when Ali (P), Fatima (P), Hassan (P) and Husayn (P) approached him and the holy Prophet (P) spread his cloak on them and said: 'O Allah! These are the members of my family. Remove uncleanness from them and make them clean and pure."

In "Usd al-Ghabah" Shiddad son of Abd Allah has been quoted as saying: "I heard from Wasilat son of Asqa'a that when the head of Husayn (P) was brought, one of the Syrians abused Husayn (P) and his father. Wasilat stood up and said: 'I swear by Allah that ever since I heard the holy Prophet (P) say about them: '**O People of the Prophet's house! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification. (33:33)**' I have always liked Ali, Fatima, Hassan and Husayn (Peace be upon them)."

Another Narration From Umm Salama

Ahmad (in "Musnad"), Tibri (in "Tafsir") and Tahavi (in "Mushkil al-Athar") have quoted Shahr bin Haushab (I) to have said: "When the news of the martyrdom of Husayn (P) reached (Medina) I heard Umm Salama, wife of the holy Prophet (P), saying: "They have killed Husayn (P)! I myself observed that the holy Prophet (P) spread his Khyber cloak on them and said: 'O Allah! These are the members of my family! Remove uncleanness from them and make them clean and pure!"

(f) Ali bin al-Husayn (P)

Tabri, Ibn Kathir and Suyuti have stated thus in their "Tafsirs" while commenting on this sacred verse: Ali bin al-Husayn (P) said to a Syrian: "Have you read this verse in Sura al-Ahzab, '**O People of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification (33:33)**'.

The Syrian said: 'Does this verse pertain to you?' The Imam replied: 'Yes, it pertains to us'

Khawarazmi has quoted this very narration in his "Maqtal" in the following manner:

"When, after the martyrdom of Husayn (P), the grandson of the holy Prophet (P), Sajjad (P) and other

prisoners belonging to the House of the holy Prophet (P) were carried to Damascus and stationed in the jail located by the side of the Jama' Masjid of Damascus, an old man approached them and said : 'Praised be Allah who killed you and annihilated you and relieved the people from your men and provided the Commander of the Faithful (Yazid) with authority over you.' Ali bin al-Husayn (P) said: 'O old man! Have you read the holy Qur'an? He replied: Yes. Then the Imam (P) said: Have you read this verse: 'No reward do I ask you for this (the toils of the office of Prophethood) except the love of those near of my kin.'

The old man said: 'Yes. I have read it' The Imam said: 'Have you read the verse: '***So give what is due to kindred (near ones) the needy and the wayfarer. That is best for them who seek the countenance of Allah, and it is they who will prosper***' and the verse: '***They ask you concerning (thing taken as) spoils of war say: such spoils are at the disposal of Allah and the Prophet so fear Allah and keep straight the relations between yourselves. Obey Allah and His Prophet, if you do believe' in the holy Qur'an.*** The old man replied: 'Yes. I have read them'.

The Imam said: 'I swear by Allah that the word 'near ones' refers to us and these verses have been revealed about us. (The Imam added): And have you read this verse in the holy Qur'an where in Allah says: '***O People of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification (33:33)***'.

The old man said: 'Yes. I have read it.' The Imam said: 'What is meant by People of the Prophet's House! We are whom Allah has especially associated with the verse of 'Tathir'.

The old man said: 'By Almighty Allah! Are you of the same family?' The Imam replied: I swear by my grandfather the Prophet of Allah we are the same people.'

The old man was stunned and expressed regret for what he had said. Then he raised his head towards the sky and said: 'O Allah! I apologize for what I have said and forsake enmity against this family and hate the enemies of the progeny of Muhammad (P).'¹⁹

Gist Of The Foregoing Narrations

The gist of the "Hadith al-Kisa" as it emerges from the foregoing narrations is as follows:-

"The holy Prophet (P), while he was in the house of Ummal-Mu'minin observed that the Divine blessing was forthcoming. He then said : 'Call for me! Call for me!' When asked as to who should be called he replied: 'Call the people of my family namely Ali, Fatima, Hassan and Husayn' (Peace be upon them). When the members of his family gathered around him, he covered them along with himself with a painted Khyber cloak and then said: 'O Allah! These are the members of my family and send your blessings on Muhammad and his progeny.'

The Almighty Allah revealed the verse: '***O People of the Prophet's House! Allah intends but to***

remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification. (33:33)' This verse was revealed when they were gathered on the floor (of the house of Umm al-Mu'minin Umm Salama) and the holy Prophet(P) said: 'O Allah! These are the members of my family. Ward off uncleanness from them and make them clean and pure."

Umm Salama was then behind a curtain and she said: "There were seven persons in the house at that time namely holy Prophet, Gabriel, Michael, Ali, Fatima, Hassan, and Husayn (May peace be upon them). I came out of the curtain and said: 0 Prophet of Allah! Am I not a member of your family?' I swear by Allah that the holy Prophet (P) did not say: 'Yes, you are', but replied: 'You have a good future and you belong to the category of the wives of the Prophet (P)' And according to another version Umm Salama said: "Am I not a member of the family? '

The holy Prophet (P) then replied: 'You have a good future and these are the members of my family. O Allah! The people of my family are more deserving! ".

According to this narration the holy Prophet (P) distinguished the members of his family from others and indicated as to who they were and explained the verse and said: "Myself and the members of my family are free from every sin and contamination".

He repeated this thing openly in Masjid al-Nabi before all the Muslims and at the time of prayers he used to go to door of the house of Ali (P) and Fatima (P) and recited the verse of Tathir for them saying: "***Peace and Allah's blessings be upon you O People of the House! 'O People of the Prophet's House' Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification. (33:33)***"

And according to another version he went to the door of Imam Ali 's house at the time of morning prayers and placed his hands on the two sides of the door and recited the said verse. Some companions kept a record of this act of the holy Prophet (P) and said that they saw the holy Prophet (P) doing like this for six months or for seven months or according to one version for eight months and according to another for more or less nine months. And every one of them related what he had seen.

The object of the holy Prophet (P) was to demonstrate the meanings of this verse verbally as well as practically and explained it to his followers on the lines of the sacred verse, ("***We sent them with clear signs and Books of dark prophecies; and We have sent down unto you (also) the Message that you may explain clearly to men what is sent for them, and that they may reflect "(Sura al-Nahl, 16:44)***", so that they might possibly ponder over it. This thing became well known among the people and even the companions of the holy Prophet (P) argued on its basis on behalf of the holy Prophet's family.

Imam Hassan (P), who was himself one of the people of 'Kisa' delivered a sermon after the martyrdom of his father and relied on this verse and said: "I belong to the House about whom Almighty Allah has said: 'Allah has decided to remove impurity from them and to make them clean and pure'." And in another sermon, after having been attacked with a sword, he said: "We belong to a family from whom Almighty

Allah has removed every filth and made them pure."

Umm al-Mu'minin Umm Salama also argued with Umra Hamdania in this regard and cited this verse about Imam Ali (P). And Sa'ad bin Abi Waqas also argued with Mu 'awiyyah on the basis of this verse in the context of abusing of Ali (P). And Ibn Abbas also treated the said verse as one of the ten virtues of Ali bin Talib (P) and gave reply to the persons who used unbecoming language about him i.e. Imam Ali (P). One of the persons who relied on this verse was Wasilat bin Asqa'a who, on hearing Imam Ali (P) being abused, gave a reply and recited this verse in connection with the excellence of the Imam. And Umm al-Mu'minin Umm Salama, too, on hearing about the martyrdom of Imam Husayn (P), relied on this verse and cursed the people of Iraq and Wasilat also acted accordingly. Imam Ali bin Husayn (P), while conversing with the Syrian who praised Yazid bin Mu'awiyyah and abused the people of the Prophet's House, also relied on this verse.

Thus the verse of Tathir and Hadith of Cloak confer a special distinction and honour upon Asha b al-Kisa (People of the Cloak) that being bereft of every blemish and uncleanness, they are Innocent and Chaste and absolved of any sin and therefore command absolute obedience from Muslim Ummah not only as a logical inference, but as a fulfillment of the very intention and utmost desire of the holy Prophet Muhammad (P) in pin-pointing them and making them conspicuous from the rest of the Muslim Ummah.

1. The mother of Abd Allah son of Ja'far son of Abu Talib was Asma daughter of 'Arnees Khasamayya.' He was born in Ethiopia and saw the holy Prophet (P). He died after having completed 80 years of his age. His biography is recorded
2. Abu Abd Allah Muhammad son of Abd Allah of Nishapur, popularly known as Hakim, is one of the Traditionalists and is held in much esteem by the Sunnites. He passed away in 40 A.H.
3. 'Ayesah was the daughter of the first Caliph Abu Bakr. The holy Prophet (P) married her seventeen months after his migration to Medina. She passed away in 57,58 or 59 A.H. (exact year not certain) and Abu Hurayrah led her funeral prayer. She was buried in Baqui. For her biography please refer to the book entitled "Ahadith 'Ayesah".
4. Perhaps 'Ayesah meant to say that the holy Prophet (P) came out of her house with the cloak and went to the house of Umm Salama.
5. Umm Salama Hind, daughter of Ubi Omayyah Qurayshi Makhzumi had the honour of marrying the holy Prophet (P) after the death of her husband Abu Salma son of Abd al-Asad. Her husband Abu Salma died as a result of a wound sustained by him in the battle of Ohad. She passed away after the martyrdom of Imam Husav(P).The life history of Umrne Salma is recoded in "Asad al Ghaba " and "Tehzib al-Tehzib"
6. 'Umar was the son of Umm al-Mu'minin Umm Salama from her first husband (Abu Salma). He ('Urnar) was born in Ethiopia. He was one among the followers of Imam Ali (P) in the Battle of Siffin and was also appointed by him as the Governor of Bahrain and Fars (a part of the present Islamic Republic of Iran was called at that time as Fars). 'Umar passed away in Medina in 83 A.H. His biography is given in "Usd al-Ghabah "Vol.IV page 79).
7. Wasilat son of Asqaa son of Ka'ab Laisi embraced Islam before the Battle of Tabuk. It is said that he remained in the service of the holy Prophet(P) for a period of three years. He passed away in 80 A.H. in Damascus or Baital-Maqdas .For his biography please refer to "Usd al-Ghabah" (Vol.V page 77).
8. Abu Saeed Khadri Khazraji. His name was Sa'ad son of Malik Ansari. He participated in the Battle of the Ditch and in other battles. He died in Medina when he was above 60 years or 70 years of age. His biography appears in "Usd al-Ghabah" (Vol. II, page 289).
9. Abd Allah son of Abbas and cousin of the holy Prophet (P) was born three years before the holy Prophet's migration to Medina and passed away at Taif at the age of 68 years. For his biography please refer to "Usd al-Ghabah".
10. Abu al-Qasim or Abu Muhammad Zahhak son of Muzahim Hilali. Ibn Hajar says: "He is truthful in narrating hadith and

has narrated many hadith by way of receiving it from correct sources. "Zahhak is considered to be belonging to the fifth group and died after attaining the age of 100 years. His biography appears in "Tehzil al-Tehzib"

11. Zaid bin Arqam Ansari Khazraji, who on account of his young age, was not permitted by the holy Prophet (P) to participate in the Battle of Ohad, but accompanied him in other battles. He participated in the Battle of Siffin from the side of Imam Ali (P) and passed away at Kufa after the martyrdom of Imam Husayn (P). His biography is given in "Usd al-Ghabah" (Vol.II, page199).

12. There are four persons by the name "Qatada" (viz. Saddusi, Rihawi, Qaisi and Ansari) and all of them are reliable. It is not known asto which one of them is referred to here. For their biographies please refer to "Tehzib-al-Tehzib".

13. Abu Barza Aslami was one of the companions of the holy Prophet (P). He passed away at Kufa at the age 60 or 64 years. His biography is given in "Usd al-Ghabah" (Vol. V. page 146).

14. Anas bin Malik Khazraji. It has been reported that he remained in the service of the holy Prophet (P) for ten years. He passed away in Basra after attaining the age of 90 years. For his biography please refer to "Usd al-Ghabah".

15. 'Amir bin Sa'ad son of Abi Waqas. His hadith has been extracted by all the compilers of "Sihah". Ibn Hajar says: "He is considered to be one of the reliable narrators of the third group. He died attheage of 104 ("Taqnbal-Tehzib",Vol.I, page 387).

16. 'Amr bin Maimun is considered to be one of the reliable Tabieen. His hadith have been included in the "Sihah". He passed away in Kufa at the age of 74. ("Taqreeb al Tehzeeb" Vol.II, page 80).

17. In those days shaking off the dress was considered to be a sign of disgust for what had happened and as the nine persons had used unbecoming language for Imam Ali (P) Ibn-e-Abbas spoke thus.

18. Abu 'Ammar Shaddad son of Abd Allah al-Qarshi of Damascus. He is included in the fourth group of reliable narrators and his hadith are available in the "Sihah".("Taqreebal-Tehzib" Vol1, page347).

19. Other hadith on the subject have also been narrated but we have desisted from quoting them. For example the narration about the biography of 'Atiyya as detailed in "Usd al-Ghabah" (Vol.III, page 413) and in "Asaba" (Vol.II, page 479) and "Tarikh e Bagdadi ' (Vol. X, page 278), and the narration of Hakim 'Son of Saeed' In 'Tafsiri Tabri " (Vol. 22, page 5) and other narrations quoted in "Musnad " of Ahmed (Vol. VI, page304) an d "Asad al-Gha ha" (Vol.II page 12 and Vol IV, page 29) and "Majmal al-Zawaiid"(Vol.IX, pages 206and207) and"Zubair-Al-Uqba".

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