

## The Verse of Purification in Sunni Sources

### **Revelation of the Verse**

***In The Name of Allah, the Compassionate, the Merciful***

In his book entitled ‘Mustadrak Sahihayn’ Hakim quotes from son of Ja’far son of Abu Talib<sup>1</sup> as saying:

‘When the Holy Prophet (S) 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 Husain’ (May peace and benediction be upon them). They were thus called to come close to the Holy Prophet (S) and when all of them were gathered, the Holy Prophet (S) placed his cloak on them and thereafter 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.’ (Sura al-Ahzaab, 33:33)***

After quoting this hadith Hakim says, ‘This hadith is authentic and correct as regards its sources.’

### **Type and Kind of Kisa**

#### **(a) According to the hadith quoted by Umm al-Momineen Ayesha**

Muslim (in ‘Sahih’), Hakim<sup>2</sup> (in ‘Mustadrak’), Baihaqui (in ‘Sunan al-Kubra’) and Tabari, Ibn Kathir and Suyuti (in their ‘Tafsirs’) quote from Ayesha<sup>3</sup> with regard to this verse as having said:

‘One day the Holy Prophet (S) came out of the house<sup>4</sup> carrying a printed cloak on his shoulder. At that time Hasan (a.s) came up to him and the Holy Prophet (S) accommodated him under the cloak. Then

came Husain (a.s) and the Holy Prophet (S) accommodated him, too, under the cloak. Thereafter, Fatima (s.a) approached and was accommodated under the cloak. Ali (a.s) was the last to come and the Holy Prophet (S) 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.'***

**(Sura al-Ahzaab, 33:33)**

### **(b) According to the hadith quoted by Umm al-Momineen Umm Salma**

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In his 'Tafsir', Tabari has quoted Umm Salma 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 (S) called Ali, Fatima, Hasan, and Husain (May peace and benediction be upon them) to himself and covered them under his cloak.'

In another hadith Umm Salma 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**

#### **(a) As narrated by Umar son of Abu Salma**

Tabari and Ibn Kathir (in their 'Tafsirs'), Tirmizi (in his 'Sahih') and Tahavi (in 'Mushkil al-Athar') have quoted 'Umar<sup>6</sup> son of Abu Salma as having said:

***'The verse, 'O People of the Prophet's House! ...' was revealed to the Holy Prophet (S) in the house of Umm Salma. After the revelation of this verse the Holy Prophet (S) called Hasan, Husain, and Fatima (s.a) and made them sit in front of himself. Then he called Ali (a.s) as well and 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!'***

#### **(b) As narrated by Wasilat son of Asqaa and Umm Salma**

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Hakim (in 'Mustadrak') and Haithami (in 'Majma al-Zawaaid') have quoted from Wasilat son of Asqaa that the Holy Prophet (S) made Ali (a.s) and Fatima (s.a) sit in front of himself and placed Hasan (a.s) and Husain (a.s) on his knees or took them in his arms. And this hadith had also been quoted by Ibn Kathir

and Suyuti (in their ‘Tafsirs’) and Bahiqui (in ‘Sunan’) and Ahmad bin Hanbal (in ‘Musnad’).

## **Place Where Members of the Holy Prophet’s House Assembled Together**

### **(a) As narrated in the hadith quoted by Abu Saeed Khudri**

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Suyuti has quoted Abu Saeed in ‘Durr al-Manthur’ as having said, ‘The Holy Prophet (S) was in the house of Umm Salma when Jibreel descended and brought the verse, ***O People of the Prophet’s House ...***’

Abu Saeed says, ‘At that time the Holy Prophet (S) called Hasan, Husain, Fatima, and Ali (Peace be upon them) and made them come near him and spread his cloak on them when Umm Salma too, was sitting behind the curtain. The Holy Prophet (S) said: ‘O Allah! These are the members of my family. Keep uncleanness away from them and make them pure’.

### **(b) As narrated in the hadith quoted by Umm al-Momineen Umm Salma**

Ibn Kathir, Suyuti, Bahiqui, Tahavi and Khateeb in ‘Tareekh al-Baghdad’ have quoted Umm Salma as having said, ‘The verse, ‘O People of the Prophet’s House ...’, was revealed in my house and Fatima, Ali, Hasan, and Husain (a.s) were in the room. The Holy Prophet (S) 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 Salma in ‘Mustadrak’ as having said, ‘This verse was revealed in my house’.

Umm Salma has been quoted in the following books:

Tirmizi narrated in his ‘Sahih’ in the chapter relating to the attainments of Fatima (s.a) and similarly in ‘Riaz al-Nuzrah’ and ‘Tehzib al-Tehzib’ that the Holy Prophet (S) 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 Salma said, ‘I put my head into the room and asked, ‘Am I also among you?’ The Holy Prophet (S) said, ‘You have a good future’.

Hakim, too, narrates that Umm Salma said, ‘O Prophet of Allah! Am I not one of the members of your family?’ The Holy Prophet (S) 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-Athar’ Umm Salma has been quoted to have said: ‘***The verse, ‘O People of the Prophet’s House! ...*** was revealed in my house and at that time there were seven persons present in the room namely (besides the Holy Prophet) Jibreel, Mikaeel, Ali, Fatima, Hasan and Husain (May peace and benediction be upon them) and I was standing at 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 (S).’

## **In What Position and Posture Were the Members of the Holy Prophet’s Family When the Verse Was Revealed?**

In ‘Tafsir’ of Tabari, Abu Saeed Khudri is reported to have narrated that Umm Salma had said, ‘This verse was revealed in my house and I was sitting at the door of the house.’ It has also been narrated in the same ‘Tafsir’ that Umm Salma said, ‘The members of the Holy Prophet’s 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 (S) 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 ‘Mufradat al-Qur’ān’ 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, namely: natural, intellectual, legal or combination of all these three in one. For example, a dead body, an act 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 Sura al-Hajj, the Almighty Allah says,

***‘Shun the abomination of idols.’***

And in the 125th verse of Sura al-An’ām Allah says,

***‘Thus does Allah heap ignominious chastisement on those who believe not.’***

And in the 145th verse of Sura al-An’ām 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 (s.a) 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 the hadith was an upper garment like 'Aba' (a cloak).

## **The Verse As Interpreted in the Narrations**

In his 'Tafsir' Suyuti quotes Ibn Abbas<sup>9</sup> as saying:

'The Holy Prophet (S) said: 'Almighty Allah divided His creation into two parts 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'**. Hence myself and the members of my family are free from all sorts of sin and contamination.'

Suyuti narrates from Zahhak son of Muzahim<sup>10</sup> that the Holy Prophet (S) 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 by the angels and is the seat of blessings and the spring of knowledge and wisdom.'

Tabari (in 'Tafsir') and Muhib Tabari (in 'Zakhair al-Uqba') quote from Abu Saeed Khudri that the Holy Prophet (S) said, 'The verse has been revealed about five persons namely, myself, Ali, Fatima, Hasan and Husain. In 'Mushkil al-Aathar' Umm Salma has been quoted as saying: 'This verse was revealed with regard to the Holy Prophet, Ali, Fatima, Hasan and Husain' (May peace and benediction be upon them all).

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

According to Sahih Muslim, Zaid bin Arqam, a distinguished companion of the Holy Prophet (S) 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-Zawaiid' Haithami reports Abu Saeed Khudri 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 Khudri counted them on his fingers and said: 'They are five persons, the Holy Prophet, Ali, Fatima, Hasan and Husain' (May peace be upon them all).

In his 'Tafsir' Tabari quotes Qatada<sup>11</sup> 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 said in explanation of the verse, 'It is this and nothing else that Allah willed to ward off every evil and indecency from the people of the family of Muhammad (S) and to purify them from every contamination and sin!'

## **What Did the Holy Prophet Do After the Revelation of the Verse?**

In 'Majma al-Zawaiid' Abu Barza<sup>12</sup> has been reported to have said: 'I performed my prayers along with the Holy Prophet (S) for seven months.

As and when he left his house, he went to the house of Fatima (s.a) 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.'

In the 'Tafsir' of Suyuti, Ibn Abbas is reported to have said: 'I noticed for nine months that the Holy Prophet (S) 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. And he repeated this act five times a day.'

In 'Sahih' of Tirmizi, 'Musnad' of Ahmad, 'Musnad' of Tialsyi, 'Mustadrak Sahihain', 'Usud al-Ghaba' and in the 'Tafsirs' of Tabari, Ibn Kathir and Suyuti, Anas bin Malik<sup>13</sup> is reported to have said that for a period of six months the Holy Prophet (S) used to pass by the door of Fatima (s.a) 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.'

In 'Isti'ab', 'Usud al-Ghaba', 'Majma al-Zawaiid', 'Mushkil al-Athar' and 'Tafsirs' of Tabari, Ibn Kathir and Suyuti, Abu al-Humra has been reported to have said: 'I noticed in Medina that for a period of eight months whenever the Holy Prophet (S) came out of his house to perform morning prayers he went to the

house of Ali (a.s) 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.’

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

In ‘Majma al-Zawaïd’ and ‘Tafsir’ of Suyuti it has been quoted from Abu Saeed Khudri with a variation in words that for forty days the Holy Prophet (S) approached the house of Fatima (s.a) every morning and used to say: ‘Peace be upon you O People of the House! The time for the prayer 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.’ 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 Relyed on this Sacred Verse to Prove the Virtues of the People of the Holy Prophet’s House**

### **(a) Imam Hasan (a.s)**

Hakim (in ‘Mustadrak’) in connection with the attainments of Imam Hasan (a.s) and Haithami (in connection with the excellence of the People of the Holy Prophet’s House) have narrated that Imam Hasan (a.s) addressed the people after the martyrdom of his father Imam Ali (a.s), and said during his speech:

‘O People! Whoever knows me, knows me and whoever does not know me should know that I am Hasan bin Ali. I am the son of the Holy Prophet (S) 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 Jibreel 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-Zawaïd’ and ‘Tafsir’ of Ibn Kathir that after his father’s martyrdom Imam Hasan (a.s) 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’. Imam Hasan (a.s) 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-Momineen Umm Salma**

In ‘Mushkil al-Athar’ Tahavi has quoted Umra Hamdania as saying: ‘I went to Umm Salma and said Salaam 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’ (meaning Imam Ali ibn Abi Talib). Umm Salma 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.’ There was none in the room at that time, except Jibreel, the Holy Prophet and Ali, Fatima, Hasan and Husain (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’ Nasai has quoted Amir bin Sa’ad<sup>14</sup> son of Abu Waqas as saying: ‘Muawiyyah said to Sa’ad bin Abi Waqas: ‘Why do you refrain from abusing Abu Turab?’ Sa’ad said, ‘I don’t abuse Ali (a.s) for three reasons which I heard from the Holy Prophet (S). 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 (S):

‘When he left Ali (a.s) as his representative in Medina and proceeded to fight a battle, Ali (a.s) said, ‘Are you leaving me with the women and the children in Medina?’ The Holy Prophet (S) replied: ‘Don’t you like that your position vis-a-vis myself should be like that of Haroon with Musa (May peace be upon them)? You enjoy the same position with reference to me as Haroon enjoyed with reference to Musa’ (May peace be upon them).’

On the fateful day of Khyber, too, I heard the Holy Prophet (S) as saying: ‘Tomorrow I shall give the standard to one who loves Allah and His Prophet (S) and Allah and His Prophet (S) also love him.’ All of us were keen to be graced and singled out in the face of this declaration and that the standard might be in our hands. In the meantime the Holy Prophet (S) said: ‘Bring Ali (a.s) to me.’ Imam Ali (a.s) came in such a condition that he had some trouble in his eyes. The Holy Prophet (S) applied his saliva to Ali’s eyes and gave the standard in his hand.

Moreover, when the verse of ‘Tathir’, ‘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’, was revealed, the Holy Prophet (S) called Ali, Fatima, Hasan and Husain (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 Abi Waqas that at the time of the revelation of the verse, the Holy Prophet (S) called Ali (a.s) with his two sons and Fatima (s.a) and accommodated them under his own cloak and said: ‘O Lord! These are the members of my family.’

#### **(d) Ibn Abbas**

It has been narrated in ‘Tarikh Ibn Athir’ that 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 to those hearts which have been cleansed from all the filth by Allah and made pure and clean, because the heart of the Holy Prophet (S) too, is one of the hearts of Bani Hashim.’

Imam of the Hanblis, Ahmad (in his ‘Musnad’), Nasai (in ‘Khasais’) Muhibbe Tibri (in ‘Riaz al-Nuzra’) and Haithmi (in ‘Majma al-Zawaiid’) have reported ‘Amr bin Maimun<sup>15</sup> 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 dress<sup>16</sup> and 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 (S) spread his cloak upon Ali, Fatima, Hasan and Husain (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.’

#### **(e) Wasilat son of Asqaa**

Tabari (while commenting on the verse), Ibn Hanbal (in his ‘Musnad’), Hakim (in ‘Mustadrak’), Bahiqui (in ‘Sunan’), Tahavi (in ‘Mushkil al-Athar’) and Haithami (in ‘Majma al-Zawaiid’) quote Abu Ammar<sup>17</sup> as having said: ‘I was sitting with Wasilat son of Asqaa when a discussion took place about Ali (a.s) 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 had been abusing. I was with the Holy Prophet (S) when Ali (a.s), Fatima (s.a), Hasan (a.s) and Husain (a.s) approached him and the Holy Prophet (S) 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 ‘Usud al-Ghaba’ Shiddad son of Abd Allah has been quoted as saying: ‘I heard from Wasilat son of Asqaa that when the head of Husain (a.s) was brought, one of the Syrians abused Husain (a.s) and his father. Wasilat stood up and said: ‘I swear by Allah that ever since I heard the Holy Prophet (S) say about them: ‘O People of the Prophet’s House! Allah intends but to remove all sort of uncleanness and blemish from you and to purify you with a thorough purification’, I have always liked Ali, Fatima, Hasan

and Husain (Peace be upon them).’

#### **(f) Another Narration from Umm Salma**

Ahmad (in ‘Musnad’), Tabari (in ‘Tafsir’) and Tahavi (in ‘Mushkil al-Athar’) have quoted Shahr bin Haushab to have said: ‘When the news of the martyrdom of Husain (a.s) reached (Medina) I heard Umm Salma, wife of the Holy Prophet (S), saying: ‘They have killed Husain (a.s)! I myself observed that the Holy Prophet (S) 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!’

#### **(g) Ali bin al-Husain (a.s)**

Tabari, Ibn Kathir and Suyuti have stated thus in their ‘Tafsirs’ while commenting on this sacred verse: Ali bin al-Husain (a.s) said to a Syrian: ‘Have you read this verse in Sura al-Azhab, ‘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.’ The Syrian said: ‘Does this verse pertain to you?’ The Imam replied: ‘Yes, it pertains to us.’

Khwarizmi has quoted this very narration in his ‘Maqta’l’ in the following manner:

‘When after the martyrdom of Husain (a.s), the grandson of the Holy Prophet (S), Sajjad (a.s) and other prisoners belonging to the House of the Holy Prophet (S) 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-Husain (a.s) said: ‘O old man! Have you read the Holy Quran? He replied: Yes. Then the Imam (a.s) 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.’ (Sura ash-Shura, 42:23)***

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.’ (Sura ar-Room, 30:38)***

and the verse:

***‘They ask you concerning (things 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.’ (Sura al-Anfal, 8: 1)***

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 and wherein 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?' (Sura al-Ahzaab, 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 (S) 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 (S) from the Jinn and the men.'<sup>18</sup>

Other traditions on the subject have also been narrated but we have desisted from quoting them.<sup>19</sup> This suffices for our purpose of proving our assertions.

And the Holy Qu'ran says:

***Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.***  
**(Sura Qaf, 50:37)**

1. The mother of Abd Allah son of Ja'far son of Abu Talib was Asma daughter of 'Umais Khasamayya.' He was born in Ethiopia and saw the Holy Prophet (S). He died at the age of 80 years. His biography is recorded in Usud Al-Ghaba (Vol. 2 Page 33)
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 405 A.H.
3. Ayesha was the daughter of the first Caliph Abu Bakr. The Holy Prophet (S) married her seventeen months after his migration to Medina. She passed away in 57, 58 or 59 A.H. (exact year is not known) and Abu Hurayrah led her funeral prayer. She was buried in Baqi. For her biography please refer to the book entitled 'Ahadis Ayesha'.
4. Perhaps Ayesha meant to say that the Holy Prophet (S) came out of her house with the cloak and went to the house of Umm Salma.
5. Umm Salma Hind, daughter of Ubi Omayyah Qurayshi Makhzumi had the honour of marrying the Holy prophet (S) 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 Husain (a.s). The life history of Umm Salma is recorded in 'Usud al-Ghaba' and 'Tehzib al-Tehzib'.
6. Umar was the son of Umm al-Momineen Umm Salma from her first husband (Abu Salma). He (Umar) was born in Ethiopia. He was one among the followers of Imam Ali (a.s) in the Battle of Siffin and was also appointed by him as the Governor of Bahrain and Fars. Umar passed away in Medina in 83 A.H. For his biography please refer to 'Usud al-Ghaba' (Vol.V page 79).
7. For his biography refer to 'Usud al-Ghaba' (Vol. V, page 77).
8. Abu Saeed Khudri Khazraji. His name was Saeed 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 'Usud al-Ghaba' (Vol. II, page 289).
9. Abd Allah son of Abbas and cousin of the Holy Prophet (S) 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 'Usud al-Ghaba'.

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 ‘Tehzib al-Tehzib’.
11. There are four persons by the name ‘Qatada’ (viz. Saddusi, Rihawi, Qaisi and Ansari) and all of them are reliable. It is not known as to which one of them is referred to here. For their biographies please refer to ‘Tehzib-al-Tehzib’.
12. Abu Barza Aslami was one of the companions of the Holy Prophet (S). He passed away at Kufa at the age of 60 or 64 years. His biography is given in ‘Usud al-Ghaba’ (Vol.V, page 146).
13. Anas bin Malik Khazraji. It has been reported that he remained in the service of the Holy Prophet (S) for ten years. He passed away in Basra after attaining the age of 90 years. For his biography please refer to ‘Usud al-Ghaba’.
14. ‘Amir bin Sa’ad son of Abi Waqas. His hadith has been recorded by all the compliers of ‘Sihah’. Ibn Hajar says: ‘He is considered to be one of the reliable narrators of the third group. He died at the age of 104. (Taqrib at-Tahzib Vol I Page no. 387).
15. ‘Amr bin Maimun is considered to be one of the reliable Tabaeen. 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).
16. 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 (a.s) Ibn Abbas spoke thus.
17. Abu Ammar Shiddad 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’. (‘Taqreeb al- Tehzib’ Vol.1, page 347).
18. Maqtal of Khwarizmi Vol 2 Page 61, printed at Najaf.
19. For example the narration about the biography of ‘Atiyya’ as detailed in ‘Usud al- Ghaba’ (Vol.III, page 413) and in ‘Asaba’ (Vol.II, page 479) and ‘Tarikh Baghdad’ (Vol.X, page 278), and the narration of Hakim son of Saeed in ‘Tafsir Tabari’ (Vol.22, page 5) and other narrations quoted in ‘Musnad’ of Ahmed (Vol.VI, page 304) and ‘Usud al-Ghaba’ (Vol.II, page 12 and Vol.IV, page 29) and ‘Majma al-Zawaid’ (Vol.IX, pages 206 and 207) and ‘Zakhair al Uqba’ (page 21).

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