

Ayat-e-Tathira

“Allah only desires, o members of the Prophets family, that he may remove from you every impurity and purify you well after cleaning you thoroughly.”¹

There is a difference of opinion in regards to which members of the Messenger’s (May Allah bless him and grant him peace) family are alluded to in the verse. It is mentioned by Imam Al-Baghwi and Al-Khaazin as well as other interpreters of the Qur’an that one group, amongst whom the companion of Allah’s Messenger (May Allah bless him and grant him peace), Sayyiduna Abu Sa’eed Al-Khudri as well as two personalities from the Taabi’een, Sayyidina Mujahid and Sayyidina Qatadah was of the view that the ayah is referring to Ahlul-Kisa i.e. the Messenger of Allah (May Allah bless him and grant him peace), Sayyida Fatima, Sayyidina ‘Ali, Imam Hasan and Imam Husain.²

Another group believed that the Ahl-ul-Bayt mentioned in the ayah is the blessed wives of Allah’s beloved (May Allah bless him and grant him peace). This is due to the verses preceding and following the verse are discussing the wives of Allah’s beloved (May Allah bless him and grant him peace). How could an alteration in topic take place in between this discussion? Amongst this group were the companion, Sayyiduna Ibn Abbas and the Taabi’ee, Sayyiduna ‘Ikramah.

Those who are of the view that the verse is referring to the Ahlul Kisa state that the sentence used in the verse is a parenthetical clause (Jumlah Mu’taridhah) which is general in the Arabic language as opposed to specific. Furthermore, they provide authentic narrations in which it is mentioned that the Messenger of Allah (May Allah bless him and grant him peace) arrived in his home accompanied by Sayyidina ‘Ali, Sayyida Fatima, Imam Hasan and Imam Husain all of whom were holding each other’s hands. When they entered the blessed house of the Messenger, the beloved of Allah (May Allah bless him and grant him peace) seated Sayyidina ‘Ali and Sayyida Fatima in close proximity to him and he placed Al-Hasnain Al-Karimain³ on each of his thighs. He covered them all with his blessed Shawl and recited:

“Allah only desires, o members of the Prophets family, that he may remove from you every impurity and purify you well after cleaning you thoroughly.”⁴

In reference to above verse, L. Veccia Vaglieri, in her *Encyclopaedia of Islam* article entitled “Fatima,” writes:

[...] the preceding verses contain instructions to the wives of the Prophet (May Allah bless him and grant him peace), and there the verbs and pronouns are in the feminine plural; but in this verse, addressed to the People of the House, the pronouns are in the masculine plural. Thus, it has been said, it is no longer a question of the Prophet’s (May Allah bless him and grant him peace) wives, or of them alone.... The expression Ahl al-bayt can only mean “Family of the Prophet”.

When one understands the this verse in light of the verse of Mawwaddah, Mubahilah, Salaah etc. mentioned earlier there is no room for another opinion, but that this verse is without any doubt referring to the Ahlul Kisa. Let us take a look further evidence to clear any doubt.

¹ Surah Ahzab. Surah No:33. Verse:33

² Barakaate-Aale Rassol page 32

³ Imam Hasan & Imam Husain.

⁴ Surah Ahzab. Surah No:33. Verse:33

It is stated in a narration that the Messenger of Allah (May Allah bless him and grant him peace) said:

“O Allah, these are my Ahl-ul-Bayt. distance from them impurity and purify them.” Sayyidah Umm Salamah (the wife of the Messenger) attempted to enter into the folds of the shawl but was held up by the Messenger of Allah (May Allah bless him and grant him peace). She requested that she desired to be part of this blessed group. The Messenger of Allah (May Allah bless him and grant him peace) said to her,

“You are the wife of the Prophet (May Allah bless him and grant him peace). You are fortunate.”⁵

It is narrated by Sayyidina Anas Ibn Malik in a vigorously authenticated narration that after the revelation of the aforementioned verse, when the Prophet (May Allah bless him and grant him peace) would walk towards the Masjid for Sallat-ul-Fajr, when he would reach the house of Sayyida Fatima he would say, “Salaah, O Ahlul-Bayt.” Thereafter, the Prophet (May Allah bless him and grant him peace) would recite:

*“Allah only desires, o members of the Prophets family, that he may remove from you every impurity and purify you well after cleaning you thoroughly.”*⁶

Sayyidina Abu Sa’eed Al-Khudri narrates that after the revelation of the aforementioned verse, the Messenger of Allah (May Allah bless him and grant him peace) would arrive at the door of Sayyida Fatima during dawn for the forty days. He would say;

“Peace be upon you, O Ahlul-Bayt and Allah’s mercy and blessings. Prayer, may Allah have mercy upon you.” Thereafter, he would recite the verse.

In the narration of Sayyidina Ibn Abbas, it is stated that the Messenger of Allah (May Allah bless him and grant him peace) continued to do this for 7 months whilst in one narration it is stated that the Messenger of Allah (May Allah bless him and grant him peace) continued to do this for 8 months. This was the proclamation of the Messenger (May Allah bless him and grant him peace) through his action that the Ayah is referring to the Ahlul Kisa. ⁷

Imam Ath-Tha’labi states that some scholars associate Ahl-ul-Bayt with Banu Hashim as the ‘Bayt’ (house) being discussed are the family that has connection to the Messenger of Allah (May Allah bless him and grant him peace) through genealogy. In view of this, the Muslim uncles of the Messenger of Allah (May Allah bless him and grant him peace) such as Sayyiduna Abbas and their descendants would also be part of the Ahlul Bayt. This is the opinion of Sayyiduna Zaid Ibn Arqam as portrayed in At-Tafseer Al-Khaazin etc.⁸

Allamah Al-Khateeb has generalised the definition of ‘Ahl-ul-Bayt’ in his exegesis (Tafseer) of the Qur’an. Allamah Al-Khateeb states that there is a difference of opinion amongst the scholars in regards to what the ‘Ahl-ul-Bayt’ mentioned in the Qur’an entails. In his view, Imam Al-Baqaa’i has analysed this effectively by stating that the ‘Ahl-ul-Bayt’ are all those people who have a relationship with the best of all creation. Men, women, wives, servants and all close relatives of the Messenger of Allah (May Allah bless him and grant him peace) are all part of the ‘Ahl-ul-Bayt’. Whomsoever amongst these people is closest to the Messenger of the ‘Ahl-ul-Bayt’.⁹ This statement of Imam Al-

⁵ Barakaaye-Aale Rassol Page 34

⁶ Surah Ahzab. Surah No:33. Verse:33

⁷ Barakaate-Ale Rassol Page 35

⁸ Barakaate-Aale Rasool Page 41

⁹ Ibid.

Baqaa'i is agreed with by the Ahadeeth. In the narration of At-Tibaraani and other Muhaddithoon, it is stated that when Sayyidah Umm Salmah raised the shawl and peeped her head in and requested that she wished to join the group of people wrapped by the shawl, the Messenger of Allah (May Allah bless him and grant him peace) replied twice "You are fortunate."¹⁰

Hadeeth-e-Kisa is that gracious description, which is a tradition too and a description and an event too, a description of excellences also and a reason of prosperity too – Who is among the believers not aware of the words or meaning of this gracious Hadeeth, this is the Hadeeth healing the ill, the medium of fulfilling the desires of the desirous, supporting the helpless person engulfed in calamities – Just as this fact has also been mentioned itself in it that, by reciting it the mercy of Allah descends, and angels come and are busy asking for forgiveness – If recited before an owner of insight then better and spacious conditions are attained, if recited before a needy person then his needs are fulfilled, and since hundreds of years the believers are deriving the benefits of its graces, and why should it not be? It is a recital of the owners of infallibility and purity, a mention of Siddiqa-e-Tahera, a commentary of the Qur'an, an event of the assembly of Allah's lights, amazement and hope for the dwellers of Allah's throne and the greatness and excellence for the best of humans and it's pure roots – If, in presence of these specialities if grace, prosperity and mercy does not descend then when?

The tradition about this *hadith* goes from different sources to Sayyida Fatima, the daughter of the Messenger of Allah (May Allah bless him and grant him peace). She narrated that once her father visited her home, he had fever and was not feeling well, he asked for a Yemeni cloak which Sayyida Fatima brought to him and folded it around him. Later he was joined in that Yemeni cloak by his grandsons Imam Hasan and Imam Husain, who were followed by their father Sayyidina 'Ali, who was cousin and son-in-law of the Prophet (May Allah bless him and grant him peace). Finally, Sayyida Fatima asked the permission to enter that cloak. When all five of them joined together under the cloak, the Prophet (May Allah bless him and grant him peace) narrated the verse:

*"Allah only desires, o members of the Prophets family, that he may remove from you every impurity and purify you well after cleaning you thoroughly."*¹¹

to those under the cloak that all five of them are chosen ones, and he further stated that he wants from Allah (The Exalted) to keep all impurities out of reach and away from all of us. The Messenger of Allah (May Allah bless him and grant him peace) then prayed to Allah (The Exalted) to declare all five of them as his *Ahl ul-Bayt* and keep away the *Najasad* (impurities). Allah (The Exalted) at that request immediately sent Sayyidina Jibreel to reveal to the Prophet (May Allah bless him and grant him peace) that all the five under the cloak are dearest and closest to Allah (The Exalted) and they are *Tahir* (purest of the pure) without any traces of impurities.¹²

The detail incident is as follows, Sayyida Fatima the daughter of the Messenger of Allah (May Allah bless him and grant him peace) and his Household, saying:

One day, my father the Messenger of Allah (May Allah bless him and grant him peace) and his Household, visited me, "Peace be upon you, O Fatima!" he said.

"Peace be upon you, too." I answered.

"I can feel some fatigue in my body," he said to me, and I answered, "I pray Allah to protect you O father against fatigue."

"Fatima," he ordered, "bring me the Yemeni cloak and cover me with it."

¹⁰ Barakaate-Aale Rasool Page 38

¹¹ Surah Ahzab. Surah No:33. Verse:33

¹² Sahih Muslim, Chapter of virtues of companions, section of the virtues of the Ahlul-Bayt of the Prophet.

I brought him the Yemeni cloak and covered him with it. I then kept on looking at his face, which was glittering like a moon at the night of its fullness and perfection.

No more than a while passed when my son al-Hasan came in, "Peace be upon you, mother!" he greeted.

"Peace be upon you, too, O delight of my eye and fruit of my heart!" I replied.

"O mother," he said, "I can smell a pleasing scent as if it is the scent of my grandfather the Messenger of Allah (May Allah bless him and grant him peace) and his Household."

"Yes, it is," I answered, "Your grandfather is now under the cloak."

Al-Hasan moved towards the cloak and said, "Peace be upon you, O grandfather, Allah's Messenger. Will you allow me to be with you under this cloak?"

My father replied, "Peace be upon you too, my son and director of my Pond. I allow you." Al-Hasan then went under the cloak with his grandfather. No more than another while passed before my son al-Husayn came in, "Peace be upon you, mother!" he greeted.

"Peace be upon you too, O my son, delight of my eye, and fruit of my heart," I replied.

"O Mother," he said, "I can smell a pleasing scent as if it is the scent of my grandfather the Messenger of Allah."

"Yes," I answered, "Your grandfather and your brother are under the cloak."

Al-Husayn then approached towards the cloak and said, "Peace be upon you, O grandfather! Peace be upon you, O he whom Allah has chosen! Will you allow me to be with both of you under the cloak?"

My father replied, "Peace be upon you too, O my son and intercessor of my people. I allow you."

Al-Husayn then went with them under the cloak. At the same time, Abu'l-Hasan 'Ali ibn Abu Talib came in, "Peace be upon you, daughter of Allah's Messenger," he greeted.

"Peace be upon you too, O Abu'l-Hasan and Commander of the Faithful," I replied.

He then said, "Fatima, I can smell a pleasing scent, as if it is the scent of my brother and cousin the Messenger of Allah."

"Yes," I answered, "He is there with your two sons under the cloak."

Sayyidina 'Ali moved towards the cloak and said, "Peace be upon you, O Allah's Messenger! Will you allow me to be with you under the cloak?"

My father replied, "Peace be upon you too, O brother, successor, vicegerent, and bearer of my Pennon. I allow you." Sayyidina 'Ali thus went with them under the cloak.

I then came towards the cloak and said, "Peace be upon you father, O Allah's Messenger. Will you allow me to be with you under the cloak?"

My father replied, "Peace be upon you too, my daughter and part of my flesh. I allow you." I thus went with them under the cloak.

When all of us sat under the cloak, my father the Messenger of Allah took hold of the two edges of the cloak with one hand, pointed to the sky with his right hand, and prayed, "O Allah! These are my true household, my unique people, and my kin. Their flesh is my flesh, their blood is my blood, whatever causes them pain causes me pain too, and whatever saddens them saddens me too. I am at war against whoever wages war against them, at peace with whoever is at peace with them, the enemy of whoever shows enmity towards them, and I love whoever loves them. They are part of me and I am part of them.

Therefore (please) shower on me and them Your blessings, benedictions, mercy, forgiveness, and pleasure; remove from them filth and purify them with thorough purifying."

Meanwhile, Allah the Almighty and All-majestic said, "O My angels and inhabitants of My heavens! Verily, I have not created any well-established sky, extended land, glowing moon, shining sun, revolving planet, flowing ocean, or moving on ark except for the love of these five (individuals) who are now under the cloak."

Sayyidina Jibreel the Honest Archangel asked, “O my Lord! Who are those under the cloak?”

The Almighty and All-majestic Lord answered, “They are the household of Prophethood and the core of the Message. They are namely Fatima, her father, her husband, and her sons.”

“O my Lord,” Sayyidina Jibreel asked, “Will You allow me to descend to the earth to be the sixth of them?” Allah the Almighty and All-majestic said, “Yes, I allow you.” Sayyidina Jibreel the Honest Archangel descended, “Peace be upon you, O Allah’s Messenger!” he greeted, “The Most High and All-high (Lord) conveys to you His greeting, expresses His special greeting and honouring to you, and says, ‘By My Almightyness and My Majesty I take this oath: I have not created any well-established sky, extended land, glowing moon, shining sun, revolving planet, flowing ocean, or moving on ark except for your sake and for your love.’ He has then allowed me to join you (under this cloak). Will you, O Allah’s Messenger, allow me?”

Allah’s Messenger said, “Peace be upon you, O trustee of Allah’s Revelations. Yes, I allow you.”

So, Sayyidina Jibreel joined us under the cloak. He thus said to my father, “Allah (The Exalted) has revealed to you saying, ‘Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a thorough purifying.’”

Sayyidina ‘Ali then said to my father, “O Allah’s Messenger! Please tell me; what is the value of this gathering of us under this cloak in the sight of Allah?”

The Prophet (May Allah bless him and grant him peace) and his Household, said, “I swear this by Him Who has sent me with the truth as Prophet and chosen me, as holding communion, to convey the Message; whenever the tale of this gathering of us is mentioned in an assembly of the people of the earth in which a group of our adherents and lover are present, the (divine) mercy shall certainly be poured down on them and the angels shall certainly surround them, asking forgiveness for them until they depart.”

Sayyidina ‘Ali commented, “Then, by Allah I swear it; we have won. So have our adherents. I swear it by the Lord of the Ka’bah.”

“O ‘Ali! my father Allah’s Messenger (May Allah bless him and grant him peace) and his Household, added, “I swear this by Him Who has sent me with the truth as Prophet and chosen me, as holding communion, to convey the Message; whenever the tale of this gathering of us is mentioned in an assembly of the people of the earth in which a group of our adherents and lover are present and among them there is a distressed one, Almighty Allah shall certainly release him from distress, or there is among them an aggrieved one, Almighty Allah shall certainly relieve him from grief, or there is among them one who needs a request to be granted, Almighty Allah shall certainly grant him his request.”

Sayyidina ‘Ali said, “Then, we have won and attained pleasure. I swear it by Allah. So have our adherents; they have won and attained pleasure in this world and in the Hereafter. I swear it by the Lord of the Ka’bah.”

It is narrated by al-Bayhaqi as well as others that when the Messenger of Allah (May Allah bless him and grant him peace) wrapped Sayyida Fatima, Sayyidina ‘Ali and Al-Hasnain Al-Kareemain in his blessed shawl and recited verse of Tatheer.

Imam-ul-‘Aarifeen, Shaykh Muhyudeen Ibn Arabi writes in the nineteenth form volume of ‘Futoohaat-ul-Makkiyah’ that until the day of Judgement Sayyidah Fatima Az-Zahra’s descendants and other shall come under this verse’s ruling. Allahmah An-Nabhaani states that Shayk Muhyudeen is an authentic individual whose statement is reliable.¹³

¹³ Ash-Sharf-ul-Mu’abbad Li Aale Muhammad Page 13.

The scholars remark that the “purification verse” was revealed concerning five people: The Messenger of Allah (May Allah bless him and grant him peace), Sayyida Fatima, Sayyidina ‘Ali, Imam Hasan and Imam Husain.¹⁴

Nevertheless, according to the Sunni historian al-Tabari, the term *ahl al-bayt* refers to Sayyida Fatima, Sayyidina ‘Ali, Imam Hasan and Imam Husain.

¹⁴ al-Bahrani, *Ghayat al-Marum*, p. 126; al-Suyuti, *al-Durr al-Manthur*, Vol. V, p.199; Ahmad ibn Hanbal, *al Musnad*, Vol. I, p.331; Fakhr al-Din al-Razi, *al-Tafsir al-Kabir*, Vol. I, p.783; Ibn Hajar, *al-Sawa’iq* p.85