

Holding Fast to the Rope of Allah the Mighty

(Introduction and Ritual Purity)

By

Imam al-Manšūr Billah al-Qāsim b. Muhammad

Translated by:

The Imam Rassi Society

Translation of *Al-‘Itiṣām bi Habli Allah al-Matīn (al-Muqaddima wa at-Tahūra)*:

In the Name of Allah, the Merciful, the Most Beneficent...

Introduction

All praise is due to Allah, the One who sent His Messenger with guidance and the religion of truth to be triumph over all other religions even though the idolaters may hate it. I bear witness that there is no god but Allah, the One with whom is no partners. He is Glorified and Exalted above that which they describe. He is the Almighty and All-Wise so there is no partner in His Rule among His creation. All of this is narrated explicitly by the Blessed and Exalted in His Wise Reminder. And I bear witness that Muhammad is His Slave and Messenger, peace and blessings be upon him and his Pure Progeny.

As to what follows: this book has been compiled in accordance to pleasing the Lord of the worlds. It is **Holding Fast to the Rope of Allah the Mighty** and the prohibition of division in the religion by what was legislated by the Glorified and Exalted in His Book of Clear Remembrance as well as upon the tongue of His Messenger, Muhammad, the Seal of the Prophets, peace and blessings be upon him and his Pure Progeny.

Conviction with clear proof of the obligation to hold fast to the rope of Allah and the prohibition of division in the religion

Allah, the Glorified and Exalted, says: **{And hold fast—ye all—to the rope of Allah, and be ye not separated} (Q. 3:103)**. And the Glorified and Exalted says: **{And be ye not as those who separated and differed after the clear evidences had come unto them. For them there is a great punishment} (Q. 3:105)**. The Glorified and Exalted says: **{Verily, those who separated in their religion and became partisans--Thou art not with them in anything} (Q. 6:159)**. **{Verily, those who separated in their religion and became partisans}**; that is, they became sects. It is the primary meaning. They separated in their religion because they became partisans, or sects.

Allah, the Glorified and Exalted, says: **{He hath ordained for thee the religion which He appointed for Noah, and that which We inspire in thee, and that which We appointed for Abraham and Moses and Jesus: “Establish the religion, and be ye not separated therein.” Great for the idolaters is that unto which thou callest them} (Q. 42:13)**. And the Glorified and Exalted says: **{...and be not of the idolaters—of those who separated their religion and became partisans, each party exulting in what it has} (Q. 30:31-32)**. Allah, the Glorified and Exalted, makes sectarians in their religion due to their following the people of innovation, idolaters.

This is further proven by the statement of the Exalted: **{They hath taken their rabbis and their monks as lords beside Allah} (Q. 9:31)**. Abu Tālib, upon him be peace, narrated in his *Al-Amāli* [with a complete chain of narrators to] Uday b. Hātim:

I came to Allah’s Messenger, peace and blessings be upon him and his progeny, and asked him (or “he was asked”) about the statement of Allah, the Exalted: **{They hath taken their rabbis and their monks as lords beside Allah}**. Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((It is not that they used to worship them; however, it is that they [i.e. the rabbis and monks] would make permissible that which Allah has prohibited and prohibit that which Allah has made permissible. They [i.e. the people] would thus consider the permissible prohibited and the prohibited permissible)).

It is also narrated in *Al-Kashshāf* on the authority of Uday b. Hātim concerning the exegesis of this noble verse:

I came to Allah’s Messenger, peace and blessings be upon him and his progeny, with a golden cross around my neck.¹ He said: ((Do they not make prohibited what Allah has permitted and permissible what Allah has prohibited, and you thus consider the permissible prohibited and the prohibited permissible?)) And I said: “Indeed.” He said: ((In this way do they worship them)).

¹ Imam Fakhrudīn ar-Rāzi narrated in his exegesis of this verse:

It is related that Uday b. Hātim used to be a Christian, and he came to Allah’s Messenger, peace and blessings be upon him and his progeny. He [the Prophet] recited *Al-Barā’a* (Q. 9), and when he came to this verse, he said: “We do not worship them.” Then the narration continues with the following wording.

The proofs from the six known primary texts and others that sectarianism in the religion is prohibited

Al-Bukhāri, Muslim and Abu Dāwud related on the authority of ‘Ā’isha that Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Whoever innovates in this matter of ours with that is not from it, will be rejected)). In another narration, it says: ((Whoever acts upon something in this matter of ours with that which is not from it, will be rejected)).

Abu Dāwud related on the authority of Abu Dharr, may Allah the Exalted have mercy on him:

Allah’s Messenger, peace and blessings be upon him and his progeny, said to me: ((Whoever separates from the collective a hand span has removed the noose of Islam from his neck)).

Muhammad b. Manšūr al-Murādi narrated in *Kitāb al-Manāhi*:

Allah’s Messenger, peace and blessings be upon him and his progeny, prohibited sectarianism in the religion. He said: ((The Children of Israel separated into seventy-three sects, and all of the Children of Israel who separated will be in the Fire except one)). He said this three times. And they said: “O Messenger of Allah, who is the one?” He replied: ((The saved sect is the one that holds to the Book and the Messenger)). He said that three times.

((...Some of you will separate from my collective the distance of a hand span. Whoever does that has removed the noose of Islam from his neck. Will I not intercede for my *Ummah* on the Day of Judgement? And it will be said “Intercede for whomever you want except for the one who acts on caprices.” Verily, such person will not receive my intercession. This also includes the unjust leader who is treacherous. Allah will forgive all of my *Ummah* of its sins on the Day of Judgement except the people of innovations—those who separate due to caprice and the unjust tyrant. Those people are free of me and I am free of them. Whoever abandons the obligatory prayers—Allah and His Messenger are free of such person. Assist your weak and take from the hand of the suspicious. Be brothers as Allah the Glorified has commanded you. Do not make permissible what Allah has prohibited. There’s only you and the sects)).

Al-Hākim narrated on the authority of ‘Awf b. Mālik:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((My community will separate into seventy some sects. The biggest of them will judge matters based on their opinions and then prohibit the permissible and permit the prohibited)).

Then, he said that this hadith is authentic according to the criteria of the two sheikhs—al-Bukhāri and Muslim—although they didn’t relate it.

Abu Ya’la related in his *Musnad al-Firdaws* on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, said:

((This community will act upon the Book of Allah for a while. Then, it will act upon the Sunnah of Allah’s Messenger for a while. Then, it will act upon opinion. When they act upon opinion, they will go astray and lead others astray)).

As-Suyūti mentioned this in *as-Saghīr*.

Al-Hākim related on the authority of Khālīd b. ‘Urfuta that the Prophet, peace and blessings be upon him and his progeny, said:

((There will be innovations, discord, sects and disagreements. If you could be the killed and not killer, then do it)).

I say that he, peace and blessings be upon him and his progeny, joins innovations, discord, sects and disagreements together as abominable. Also, as-Suyūti narrated in *Al-Jāmi’ as-Saghīr* on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, said:

((The Jews will separate into seventy-one sects. The Christians will separate into seventy-two sects. My community will separate into seventy-three sects)).

He also said that Abu Ya’la related this in his *Musnad*.

Al-Hasan b. Badrudīn narrated in his book *Anwār al-Yaqīn* on the authority of the Commander of Believers, Ali b. Abi Tālib, may Allah bless him, in the sermon of [Fātima] az-Zahrā’: “This community will separate into seventy-three sects.” I will relate this report in more detail later, if Allah wills.

It is related in the *Musnad* of Ibn Abi Shayba with the chain of narrators reaching Sa’d b. Abi Waqqāṣ:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Verily, the Children of Israel will separate into seventy-one sects. The nights and days will not pass until my *Ummah* separates similarly. All of the sects will be in the Fire except one—the collective)).

It is related in *Al-Jāmi' al-Kabīr* of as-Suyūti:

At-Tabarāni, Ibn 'Uday, al-Khatīb and Ibn Asākir narrated on the authority of 'Awf b. Mālik that the Prophet, peace and blessings be upon him and his progeny, said: ((The Children of Israel will separate into seventy-one sects. My community will exceed that number of sects. There will not be any sect more harmful to my *Ummah* than the people who utilise analogy with their opinion. They will permit what Allah has prohibited and prohibit what Allah has permitted)).

At-Tabarāni and al-Hākim related on the authority of 'Awf b. Mālik that the Prophet, peace and blessings be upon him and his progeny, said: ((My community will separate into seventy some sects. The greatest discord upon my *Ummah* will be those people who utilise analogy with opinion in matters. They will permit what Allah has prohibited and prohibit what Allah has permitted)).

Abid b. Hamaid narrated on the authority of Sa'd ibn Abi Waqqāsh: The Prophet, peace and blessings be upon him and his progeny, said: ((Verily, the Children of Israel will separate into seventy-one sects. The nights and days will not pass until my *Ummah* separates similarly. All of the sects will be in the Fire except one—the collective)).

Ibn Māja and at-Tabarāni related on the authority of 'Awf b. Mālik that the Prophet, peace and blessings be upon him and his progeny, said: ((The Jews will separate into seventy-one sects, and one will be in Paradise while seventy will be in the Fire. The Christians will separate into seventy-two sects, and one will be in Paradise while seventy-one will be in the Fire. By the One in whose Hand is the soul of Muhammad, my *Ummah* will separate into seventy-three sects, and one will be in Paradise while seventy-two will be in the Fire)). It was said: "O Messenger of Allah, who are they?" He replied: ((The collective)).

Abu Dāwud, at-Tirmidhi, Ibn Māja, al-Hākim and al-Bayhaqi related on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, said: ((The Jews will separate into seventy-one sects. The Christians will separate into seventy-two sects. My community will separate into seventy-three sects)). At-Tirmidhi authenticated this hadith.

At-Tabarāni narrated in *al-Awsat* on the authority of Anas that the Prophet, peace and blessings be upon him and his progeny, said: ((My community will separate into seventy-three sects. All of them will be in the Fire except one. What will I be to my Companions on that day?))

Ibn an-Najjār related on the authority of Ali b. Abi Tālib, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, said: ((My community will separate into seventy-three sects)).

Al-Bukhārī related on the authority of Ibn Mas'ūd that the Prophet, peace and blessings be upon him and his progeny, said:

((Do not differ among yourselves. Verily, those before you differed among themselves and were destroyed)).

Also, ath-Tha'labi related in his Qur'ānic exegesis of the verse **{Verily, those who separated in their religion and became partisans} (Q. 6:159)** on the authority of Abu Amr:

Ali, upon him be peace, said to me: "O Abu Amr, do you know how many sects the Jews will separate into?" I said: "Allah and His Messenger know best." He said: "The Jews will separate into seventy-one sects, and all of them will be in Hell except one. They will be the saved ones. Do you know how many sects the Christians will separate into?" I said: "Allah and His Messenger know best." He said: "The Christians will separate into seventy-two sects, and all of them will be in Hell except one. They will be the saved ones." Then he said: "Do you know how many sects this community will separate into?" I said: "Allah and His Messenger know best." He said: "It will separate into seventy-three sects, and all of them will be in the Hell except one. They will be the saved ones." Then, he said: "Do you know how many sects will separate concerning me?" I asked: "Will there be sects separating concerning you?" He said: "Yes. They will be twelve sects who will separate concerning me. All of them will be in the Hell except one, and they will be the saved ones. You are among them, O Abu Amr."

This report is mentioned by Yahya b. al-Hasan al-Hilli in *Al-‘Umdat*.

These verses and reports prove the prohibition of disagreement and separating into sects in the religion. It also proves the invalidity of that which is not based upon the Book of Allah and the authenticated Sunnah of Allah’s Messenger, peace and blessings be upon him and his progeny. It is equated with disobedience and idolatry. This is substantiated by the statement of the Exalted: **{And whosoever judges not by what Allah hath revealed—they are the disbelievers}** and **{And whosoever desireth a religion other than Islam, it shall not be accepted of him} (Q. 3:85)**. That which is not mentioned in the Book of Allah or the Sunnah of His Messenger, peace and blessings be upon him and his progeny, or does not have its basis in it—it is not from Islam.

Research concerning the convention of the traditionalists regarding what’s narrated in the Prophetic Sunnah

The people disagree concerning what to take as the Sunnah of Allah’s Messenger, peace and blessings be upon him and his progeny. According to al-Qāsim b. Ibrāhīm, al-Hādi ila al-Haqq and their ancestors, upon them be peace, regarding that which is not attributed to Allah’s Messenger, peace and blessings be upon him and his progeny, nor heard from him—a hadith is not accepted unless it is mass-transmitted (*mutawātir*), there is consensus regarding its authenticity, its narrators are reliable and its basis is in the Book of Allah.

Al-Manṣūr Billah Abdullah b. Hamza, upon him be peace, related similar regarding the first two criteria. As for the third, he said:

It is that the report’s chain of narrators be free from criticism and the text of the tradition be free from numerous possibilities. It must also be free of contradicting the Book and Sunnah.

Imam Sharafudīn, upon him be peace, said similar regarding the first two criteria. He said regarding the last one:

It must be authenticated by the Progeny of Muhammad, peace and blessings be upon him and his progeny.

In *Al-Jāmi’ al-Kāfi*, al-Hasan b. Yahya b. al-Hussein b. Zayd b. Ali, upon them be peace, said about departing from disagreement concerning the permissible and prohibited:

One is to follow the explicit text of the Book of Allah and take from the well-known narrations. It must be in accordance with that which comes from Allah’s Messenger, peace and blessings be upon him and his progeny; Ali, upon him be peace; or the choicest Prophetic Descendants. It must agree with the decisive verses of the Book of Allah and be followed by the righteous and God-wary among the Descendants of Allah’s Messenger, peace and blessings be upon him and his progeny. This is a proof that is obligatory for the Muslims to follow. It is impermissible to take from anything that opposes that.

Al-Mu’ayyad Billah, upon him be peace, said:

According to us, it is not religiously permissible for anyone to narrate a hadith from Allah’s Messenger, peace and blessings be upon him and his progeny, unless he heard it from the mouth of a trustworthy traditionalist. He is to have memorised it then relate it as he heard it. If he were an imam, it is automatically accepted. If he is not an imam, similar is the case. Then, what one narrates must not be incompletely transmitted (*mursal*), and the chain of narrators must be sound. Those incompletely transmitted narrations are not acceptable according to us as well as the jurists of the generality.

Some of them say that an incompletely transmitted narration from a reliable just person bears more weight than the traceable tradition. This is because the narrator can recognise and review what he narrated. In this way, the incompletely transmitted tradition is judged to be authentic and the traceable tradition changes consideration to something else.

Al-Hāzimi narrated in *Nāsikh al-Hadith wa Mansūkhuhu* that ash-Shāfi’ used to say:

Any hadith in which one cannot find its basis in the narrated traditions of Mecca and Medina, is suspect—even if it was circulated by reliable people.

The methodology of the foundational traditionalists concerning the authentic, good and weak report, as well as their conditions for its authenticity

According to the traditionalists of the well-known books, the narrations of the Companions are acceptable in the opinion of the Prophet, peace and blessings be upon him and his progeny. As for al-Bukhārī, he uses as a condition that the Companion be well-known by the narrations of the hadith. Also, it must be that he narrated at least two narrations. The same is the case with a Follower. As for the Follower of the Follower, he must be well-

known by the narrations of hadith. Also, there must be many narrations from such person. Similarly, this is mentioned in *Jāmi' al-Uṣūl* and this is attributed to al-Hākim.

In *Jāmi' al-Uṣūl*, it mentions that the conditions of al-Bukhāri and that of Muslim are the same. There are some minor differences between the two. As for al-Bukhāri, the narrator must have spent a long time (*tuwl mulāzama*) with the one he narrated from. However, Muslim did not have this as a condition. For example, al-Bukhāri included 'Atā b. as-Sā'ib among the narrators who fit his conditions; however, Muslim did not narrate from him.

The condition of Muslim

Muslim has narrators in his chains of transmission that al-Bukhāri did not narrate from—even though they spent a long time with those whom they narrated from. For instance, Muslim narrated on the authority of 'Ikrima b. Ammār b. Abi Ammār al-A'jali; however, al-Bukhāri did not narrate from him.

An-Nawawi said:

The intended meaning of “upon the conditions of both of them” is that the narrators in the chain are mentioned in both their books. This is because the two of them did not have the same conditions mentioned in their books or elsewhere.

Al-Hāzimi said in conclusion:

A condition of al-Bukhāri is that the one in a connected chain of transmission is considered reliable by the qualified when they have spent a long time with the one they took from.

Abu Suleiman al-Khattābi said regarding the definition of a 'good' hadith:

It is that for which one knows its narrator, and its narrators are well-known. It is widely-circulated among the traditionalists, accepted by the majority of the scholars and implemented by the jurists.

The condition of at-Tirmidhi

Regarding at-Tirmidhi's condition of a 'good' report, Ibn as-Salāh said:

After looking deeply into the various extremes from them and noticing the different viewpoints, it became clear to me that the 'good' hadith is of two parts.

The first part is that the hadith be void of hidden narrators so that the verifiers can check it. Also, there must not be foolish mistakes in the one that narrated it. Such person must not manifest lying in the hadith nor should there be another reason to attribute falsehood to him. As for the text of the hadith, one should know if similar is narrated from a different perspective insomuch that even if there are many, one narration supports the other. Similarly, there must exist a main text to refer to. Also, it must not be any irregularities or objectionable things in it.

At-Tirmidhi's statements confirm this part.

The second part is that the narrators be well-known for truthfulness and trustworthiness. Its narrators do not reach the degree of 'authentic' because of the deficiency of memorisers and qualified people. However, it rises above the position that one can object to it. In all of that, it is the hadith that is safe from being irregular or objectionable. It is also safe from being defective.

The statement of al-Khattābi confirms this second part. He said: “In conclusion, the statement that has reached us is what he said.”

The condition of Abu Dāwud

Regarding the condition of Abu Dāwud, Ibn as-Salāh said:

From the conjectures concerning the 'good' in *Sunan Abi Dāwud*: We narrated from Abu Dāwud: “If there is any hadith in my book that has a major weakness, I made it clear. Any hadith for which I mentioned nothing—it is sound. Some are more authentic than others...”

We also narrated from him that he said: “I mentioned in it the authentic, what resembles that as well as what's close to that.” We also narrated from him that he used to mention what he knew of that in the chapter.

Sayyid Muhammad b. Ibrāhīm said:

Ibn as-Salāh, an-Nawawi and other hadith memorisers allowed one to act upon that which Abu Dāwud was silent about because of his statement regarding the narrators and the like. An-Nawawi said that the

exception is that which clearly discredits the grade of ‘authentic’ or ‘good.’ One should avoid that. He said something to that effect.

Ibn as-Salāh said: “In the same way, we did not find in his book absolute mention. One does not know of its authenticity. We know this because there are some that Abu Dāwud classified as ‘good’ but in them is something that others didn’t classify as ‘good.’”

The condition of an-Nisā’i

Regarding the condition of an-Nisā’i, know that there are some people who consider the book of an-Nisā’i to be better than the *Sunan* of Abu Dāwud. It is also related that he had conditions that were even stricter than that of al-Bukhārī. Sayyid Muhammad b. Ibrāhīm said:

However, that is not authentic to me. This was not mentioned by Hāfiẓ Ibn as-Salāh in *‘Ulūm al-Hadīth* nor Hāfiẓ Zayn ad-Dīn al-Irāqī in *At-Tabṣira*. Rather, Zayd ad-Dīn related that statement in *At-Tadhkira* on the authority of Ibn ʿĀhīr from Sa’d b. Ali az-Zanjāni. And Allah knows best.

It says in the *An-Nubalā* in the biography of an-Nisā’i:

It is correct. He was more proficient in hadith—its defects and narrators—than Muslim, at-Tirmidhi and Abu Dāwud. He was in the domain of al-Bukhārī and Abu Zur’a. Hāfiẓ Sirāj ad-Dīn spoke on his conditions in the beginning of *Al-Badr al-Munīr*. He thoroughly examined Hāfiẓ’s statement on that.

Abu as-Sā’dāt Ibn Athīr narrated in the introduction of his collection:

An-Nisā’i was asked about a hadith in his *Sunan al-Kubra* and whether it was authentic or not. He replied: “No.” It was said to him: “Extract for us the authentic from it.” He then compiled the book *Al-Mujtabi* and it was condensed with the authentic narrated traditions from the *Sunan*.

Sayyid Muhammad b. Ibrāhīm said:

Al-Mujtabi is *As-Sunan al-Sughra*. The traditionalists say that an-Nisā’i narrated it in his *Sunan al-Kubra*. The strong opinion is that it is impermissible to act upon the hadith narrated in the *Sunan al-Kubra* without research. As for *As-Sunan as-Sughra*, which is also called *Al-Mujtabi*, it is permissible to do so. This is because it is that which is better. However, adh-Dhahabi said in his *an-Nubalā* in the biography of an-Nisā’i that these narrations are not wholly authentic; rather, *Al-Mujtabi* was condensed by a student of an-Nisā’i, Ibn as-Sunni. It consisted of that which he extracted from his *Sunan*.

The condition of Ibn Māja

Regarding the condition of Ibn Māja, the *Sunan Ibn Māja* is outside of these two collections, and thorough research into its narrated traditions is mandatory. In it are fabricated narrated traditions regarding distinct virtues. Adh-Dhahabi mentioned in his biography of the hadith memorisers that Ibn Māja was very reliable, agreed upon and suitable to use as a proof. He said that he had understanding and a good memory. But he said:

The *Sunan* of Abu Abdullah would be considered a good book if it hadn’t been sullied by the existence of concocted narrated traditions, which are not many.

He also said in the biography in *an-Nubalā*:

Abu Zur’a said that perhaps there are in it thirty narrated traditions in which there is a weak narrator in the chain of transmission or something similar to that effect. Verily, we have devoted attention to these thirty narrated traditions. They are the rejected and discarded narrated traditions. As for those narrated traditions which one cannot establish a proof upon, they are many. Perhaps they number to something like a thousand.

He went on to say that in them were good memorisers, righteous and truthful people of great knowledge. However, they are diminished in value in his *Sunan*. He said that there are objectionable people in it and a small number of fabricated traditions. Adh-Dhahabi only means that there are a small number of invalid narrated traditions. As for the weak narrated traditions, the traditionalists know them. Their number reaches about a thousand narrated traditions—some of which he did not mention in *an-Nubalā* in the biography of Ibn Māja. He numbered the invalid narrated traditions to about twenty and wrote them in his *an-Nubalā*.

A ‘reliable’ narration of hadith does not mean ‘authentic’ unless explicitly stated

Sayyid Muhammad b. Ibrāhīm said:

In summary, whoever narrated a hadith—whether they be imams of hadith, jurists and other scholars—it is impermissible to declare it ‘authentic’ based solely upon the narrator who narrated it. This is the case even if the narrator reaches the highest level of reliability. The only exception is if it is explicitly stated that it is authentic or that it appears in an authentic book or that it comes in an acceptable form according to the Zaydites, Malikites and Hanafites.

As for the sole narration, it does not indicate an authentic hadith due to the absence of information concerning that. Also, it is because many reliable narrators have continuously related weak traditions.

Sayyid Muhammad b. Ibrāhīm said concerning the issue of compilation:

A hadith cannot be authentic except in one of two matters. As for the connected chain of transmission, it must be narrated by reliable narrators without there being any defect. This is the highest level.

As for the incomplete chain of transmission, one cannot accept it from an unknown narrator or similar. It is something memorised differently with the condition that it comes in an acceptable form. This is the most authentic and acceptable type of incomplete chain of transmission according to me. This is what we teach those of our school in general. It is therefore necessary—concerning authenticity—that it be one of these three paths.

Disagreement in the perspectives regarding authenticating hadith

Al-Hāzimi mentioned in a chapter of the book *Nāsikh al-Hadīth wa Mansūkhuhu*:

That which is narrated by the jurists and used as a proof is foremost and more authoritative than that which is narrated by the traditionalists. Ali b. Khashram related: “Waki’ asked us: ‘Which is more preferable to you: Al-‘Amash—Abi Wā’il—Abdullah or Sufyān—Manṣūr—Ibrāhīm—‘Alqama—Abdullah?’ We replied: ‘Al-‘Amash—Abi Wā’il—Abdullah.’ He said: ‘Glorified be Allah! Al-‘Amash is a sheikh, and Abi Wā’il is a sheikh. Sufyān is a jurist, Manṣūr is a jurist, Ibrāhīm is a jurist and ‘Alqama is a jurist. The narrated tradition serves as a proof for the jurist better than it serves for the sheikhs.’”

Adh-Dhahabi said in *Al-Mizān* regarding the biography of Hishām b. ‘Urwa:

When he came to Iraq in the last part of his life, he narrated a great amount of knowledge, in the course of which are a few narrations in which he did not excel. Such also occurred to Malik, Shu’ba, Waki’ and the major trustworthy narrators.

Adh-Dhahabi also said in his *Tārīkh an-Nubalā’* in the biography of Abu Bakr Abdullah b. Abi Dāwud that Ibn Abi Dāwud lied excessively in speaking (*liḥja*); however, he is a proof in hadith. He said: “It is not a condition of reliability even though he erred.”

According to the majority of the people, the narrations of those who fought against the Family of Muhammad, peace and blessings be upon him and his progeny, are not criticised. Adh-Dhahabi said in his *Al-Mizān*:

Umar b. Sa’d b. Abi Waqqās az-Zuhri is not criticised in himself. However, he is the man who killed al-Hussein b. Ali and did things.

Adh-Dhahabi also said in the margin of his biography of this Umar b. Sa’d that Al-‘Ajli: “The people narrated from him—a reliable Follower (*tabi’i*).”

Some of the traditionalists of later times said that even sincere jurists have used those narrated traditions that are authentic, weak, objectionable and unfounded as a proof. These are traditions that no one knows of in the books of narrated traditions. This is the case with al-Juwayni in his book *An-Nihāya*; his student, al-Ghazālī in his book *Al-Wajīz*; ar-Rāfi’ in his commentary called *Al-Fath al-‘Azīz* and other jurists of the schools who were not concerned with the science of hadith. They [i.e. the later traditionalists] said that these jurists graded a hadith as being authentic and said that its authenticity was agreed upon or that there is no doubt concerning it or attributed it to al-Bukhārī and Muslim without it actually being so. They also changed the wording of the hadith and interpreted it without indicating it as such.

Ibn Hajar said in *At-Talkhīṣ* regarding the relating of narrated traditions from ar-Rāfi’ al-Kabīr:

The imam said in *An-Nihāya*, as well as his student al-Ghazzālī in his *Al-Wasīṭ* and Muhammad b. Yahya in *Al-Muhīt* that al-Bukhārī narrated that the Prophet, peace and blessings be upon him and his progeny, enumerated the verses of *Al-Fātiha* (Q. 1) to be seven and that *Bismillah ar-Rahmān ar-*

Rahīm was one of the verses. However, this is false. An-Nawawi said that al-Bukhāri did not narrate this in his *Ṣaḥīḥ* or his *Tārīkh*.

A proof of the obligation to place it against the Book to assess its authenticity

Having said this, know that the different sects have acted on conjecture by taking from all that which was narrated from the Prophet, peace and blessings be upon him and his progeny, with what was narrated in error. They have not obligated that it be placed against the Book of Allah absolutely. All of what we presented is mentioned from the people of the famous books. They did not stipulate that the narrated traditions be placed against the Book of Allah so as to agree with their statements. As was presented as conditions, they base their actions on what they assume to be authentic but then declare something as a condition without absoluteness.

Some of the theologians do not accept anything unless it was narrated twice or more. And it is also restricted to four or more. However, they do not obligate that it be placed against the Book of Allah regarding what is not acceptable. Nor do they stipulate that it be mass-transmitted. All of such returns back to conjecture.

This is one of the reasons for disagreement and the sectarianism in the religion which Allah forbids. When you contemplate these statements, the mass-transmitted reports are known to be authentic. There is no disagreement among the Muslim community concerning that. It is accepted to be authentic based upon his statement, peace and blessings be upon him and his progeny: ((There will always remain a group amongst my *Ummah* that will be upon the truth)) and ((My community will never agree to an error)). The entire Muslim community—after agreeing upon its acceptance—judges it to be authentic.

Confirmation of the obligation to place narrated traditions against the Book of Allah when there is disagreement concerning them

Regarding the narrated tradition in which there is disagreement, the Book of Allah is the final proof of its authenticity. This is based on the statements of the Exalted: **{Verily, this Qur'an guides to that which is most suitable} (Q. 17:9)** and **{Falsehood approaches it not from before it or behind it—a Revelation from the All-Wise, Most Praiseworthy} (Q. 41:42)** and **{Dost thou not consider those who were granted a portion of the Book? They were called to the Book of Allah to judge between them...} (Q. 3:23)**. The proofs of this methodology are abundant.

Discussions expressing conjecture in the judgements of the religion

As for the expressions of conjecture, Allah—the Mighty and Powerful—says: **{O ye who believe! Refrain from much conjecture. Verily, some conjectures are a sin} (Q. 49:12)** and **{Verily conjecture avails not against the truth a bit} (Q. 53:29)**. The Exalted says regarding the People of the Book: **{Amongst them are the unlettered who know not the Book but only hearsay. They do naught but assume} (Q. 2:78)**. The Glorified and Exalted denounces the reliance upon conjecture as abominable. This is a proof that conjecture is abominable in the Noble Divine Law as Allah states. The Glorified and Exalted states: **{Follow not that whereof ye hath no knowledge. Verily, the hearing, the sight and the hearts shall all be questioned} (Q. 17:36)**.

It is narrated in the *Amāli* of al-Murshid Billah, upon him be peace [with a complete chain of narrators to] Abu Hurayra that Allah's Messenger, peace and blessings be upon him and his progeny, said:

((Beware of conjecture, for verily conjecture is the most lying of speech. Do not spy on one another, and do not hate one another. Do not be at odds with one another, and do not compete with one another. Be brothers, O slaves of Allah!)).

Al-Bukhāri related on the authority of 'Uqba b. Amr that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((You should teach the injunctions before the conjecturers, those who speak by conjecture)).

As-Suyūti related in the *Al-Jāmi' as-Saghīr* on the authority of Abu Hurayra that Allah's Messenger, peace and blessings be upon him and his progeny, said:

((Beware of conjecture, for verily conjecture is the most lying of speech. Do not spy on one another, and do not hate one another. Do not be at odds with one another, and do not compete with one another. Be brothers, O slaves of Allah! A man should not contract a marriage with someone who has already been contracted to his brother until he marries or refrains from such)).

He said that it was related by Ahmed, Mālik, al-Bukhāri, Muslim, Abu Dāwud and at-Tirmidhi.

As-Suyūti also related in the *Al-Jāmi' as-Saghīr* on the authority of Ṭalha that Allah's Messenger, peace and blessings be upon him and his progeny, said:

((I am only a human being like you. Verily, conjecture can err or be correct. However, whatever I say to you, Allah has said it. Therefore, I do not lie on Allah)).

He said that it was also related by Ahmed and Ibn Māja.

Abu Dāwud and al-Hākim related on the authority of Abu Hurayra that Allah's Messenger, peace and blessings be upon him and his progeny, said:

((Whoever gives a fatwa without knowledge—the person's sin will be on the one who gave the fatwa. Whoever grants one the license to do something knowing that it is not correct—such person has betrayed the other)).

As-Suyūti also related it in his *Al-Jāmi' as-Saghīr*. Abu Muhammad al-Hussein b. Muhammad al-Baghawi related it in *Kitāb al-Maṣābiḥ*. It is also related in the *Ṣahīfa Ali b. Musa ar-Reza* on the authority of his ancestors to Ali, upon him be peace, who said:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Whoever gives a fatwa without knowledge is cursed by the heavens and the earth)).

Abu Muhammad al-Hussein b. Muhammad al-Baghawi narrated in *Kitāb al-Maṣābiḥ* on the authority of Ibn Mas'ūd, may Allah be pleased with him, that the Prophet, peace and blessings be upon him and his progeny, said:

((Be wary of *hadith* from me except that which you know for certain. Whoever intentionally lies on me has placed his seat in the Hellfire)).

It is also related in *Al-Jāmi' as-Saghīr* by as-Suyūti on the authority of Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, said:

((Whoever gives a fatwa without knowledge is cursed by the Angels of the heavens and the earth)).

He also said that Ibn 'Asākir related it.

I say that these reports testify by their authenticity to the statement of Allah, the Exalted: **{Say: "My Lord only prohibits the obscenities that are manifest and hidden...and to say about Allah that which ye know not thereof"} (Q. 7:33).**

Acting upon conjecture regarding the authenticity of the hadith that attributes disagreement to conjecture and then to sectarianism

Also, when there is conjecture, disagreement occurs. With disagreement comes controversy and sectarianism in the religion. Proofs for its prohibition have been presented.

In *Al-Jāmi' as-Saghīr*, as-Suyūti said:

At-Tabarāni narrated in *al-Awsat* on the authority of Ibn Umar that the Prophet, peace and blessings be upon him and his progeny, said: ((No community has disagreed after its Prophet except that the people of falsehood are manifested from the people of truth)). And also: ((There has not come about a people of corrupt innovation except that those of the sunnah were similarly raised)). Ahmed narrated this in his *Musnad* on the authority of Ghadayf b. al-Hārith from the Prophet, peace and blessings be upon him and his progeny.

It is narrated in the *Amāli Abi Ṭālib* [with a complete chain of narrators to] Sulaym b. Qays who said:

Ibn al-Kawa asked the Commander of Believers, Ali, upon him be peace, about the sunnah and corrupt innovations as well as the collective community and the sects. Ali, upon him be peace, said: "O Ibn al-Kawa! I have pondered the question and here is the response: The sunnah—by Allah—is the sunnah of Muhammad, peace and blessings be upon him and his progeny. The innovation—by Allah—is what differs from it. The collective community—by Allah—are the people of truth and they are few. The sects—by Allah—are those that follow falsehood and they are many."

Also, we know that it is protection from imagination, error, lies and bad memory. All of such has entered the narrations by malevolent people and it is obligatory to refute such reports. Reoccurring doubts have made clear the people of the age from those whose reports have not reached the grade of mass-transmission. There is no witness for such person in the Book nor does the Muslim community mutually agree upon its truth.

An explanation regarding the weak narrated traditions and the reason they exist

It is known that some narrated traditions in the possession of the Muslim community were not immune to the falsehood of the hypocrites, the fabrication of the defiantly disobedient, the imaginations of the imaginers, the interpolations of the Godless innovators, the caprices of the rebellious Kharijites and those that hate the Prophet's family (*nawāṣib*), the extremes of the Rafidites and the common folk of the Fatalists and those that liken Allah to creation as well as the storytellers among the riffraff, preachers and interpolators, the obscurities of the literalists and Karamites.

Reports have been fabricated by the common people and the ignorant 'mystics' among the devotees and Sufis as well as those who hold to their acceptance due to ignorance. It also includes those who wholly rely upon conjecture regarding that while being cognisant that it can be an error or correct. That is among the greatest reasons for disagreement.

It is therefore obligatory to place those solitary narrated traditions attributed to the Prophet, peace and blessings be upon him and his progeny, against the Book of Allah. This is because Allah, the Exalted, says: **{“Verily, this is My straight path.” Therefore, follow it and follow not other paths lest ye be separated from His path. This is how He hath instructed thee that thou may be God-wary} (Q. 6:153).**

The proof that those narrated traditions which contradict the Book are unacceptable

I say—and with Allah is success—that the meaning of His statement **{“Verily, this is My straight path”}** is the Book of Allah. The proof of this is the statement of the Exalted: **{And this is a Book which We hath revealed blessed. Therefore follow it and be God-wary that thou may receive mercy} (Q. 6:155).**

Therefore, any narration that contradicts the Book and does not agree with it—there is no doubt that it is a lie falsely attributed to the Prophet, peace and blessings be upon him and his progeny. They are among those **{other paths}** which Allah mentions when He says: **{and follow not other paths lest ye be separated from His path}.**

The obligation refers to the ruling that whatever solitary report contradicts the Book is to be considered fabricated. One cannot judge it as 'fabricated' without proof unless it is free of delusion, bias and fanaticism. This is based on the statement of the Exalted: **{...and whatsoever wherein ye may differ, its judgement is to Allah...} (Q 42:10);** that is, refer it to the Book of Allah.

Imam al-Hādi ila al-Haqq, upon him be peace, narrated in *Kitāb al-Qiyās* that the Prophet, peace and blessings be upon him and his progeny, said:

((I will be lied upon just as the prophets before me were lied upon. Whatever comes to you, place it against the Book of Allah. If it agrees with the Book of Allah, it is from me and I said it. If it doesn't agree with the Book of Allah, it is not from me and I didn't say it)).

Imam an-Nāsir Abul-Fath ad-Daylami, upon him be peace, said in the beginning of his Qur'anic exegesis:

We narrate on the authority of the Prophet, peace and blessings be upon him and his progeny: ((Many shall lie upon me. Whatever hadith comes to you from me, place it against the Book of Allah, the Mighty and Majestic. Whatever agrees with the Book of Allah, take it. Whatever disagrees with the Book of Allah, reject it)).

At-Tabarāni related on the authority of Thawbān that the Prophet, peace and blessings be upon him and his progeny, said: ((Place my hadith against the Book of Allah. If it agrees with it, it is from me and I said it)). As-Suyūti also related it in his *Al-Jāmi' as-Saghīr*.

At-Tabarāni narrated in his *Mu'jam al-Kabīr* on the authority of Thawbān that the Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Islam will be affected by affliction)). He replied: “What should we do, O Messenger of Allah?” He, peace and blessings be upon him and his progeny, replied: ((Place my hadith against the Book. Whatever agrees with it is from me)).

At-Tabarāni narrated in his *al-Kabīr* on the authority of Abdullah b. Umar that the Prophet, peace and blessings be upon him and his progeny, said:

((The Jews were asked about Moses and they increased in what they attributed to him and decreased until they blasphemed. The Christians were asked about Jesus and they increased in what they attributed to him and decreased until they blasphemed. There will be many narrated traditions attributed to me. Whatever narrated traditions that are attributed to me, read the Book of Allah and place them

against it. Whatever agrees with the Book of Allah, I said it. Whatever disagrees with the Book of Allah, I didn't say it)).

Chief Justice Abdul-Jabbār mentioned in *Faḥṣṣa al-I'tizāl wa Ṭabaqāt al-Mu'tazila*:

It has been narrated from the Prophet, peace and blessings be upon him and his progeny: ((There will come to you fabricated traditions from me. Whatever agrees with the Book of Allah and my Sunnah—it is from me. Whatever differs from that, it is not from me)).

The most reliable view of the methodologists (*al-uṣūliyyūn*) regarding the obligation to place the hadith against the Book of Allah is what has been narrated from the Prophet, peace and blessings be upon him and his progeny:

((When a hadith is narrated from me, place it against the Book of Allah, the Exalted. Whatever agrees with it—accept it. Whatever disagrees with it—reject it)).

This is because the avoidance of placing against the Book of Allah is similar to disregarding it. Allah—Glorified be He—says: **{And whosoever disregards My Remembrance—for him shall be a straitened life...} (Q. 20:124)** and other verses.

Al-Khattābī and adh-Dhahabī rejected this hadith and said: “This is among the fabrications of the heretics.” However, this is without proof similar to the traditions relied upon by the partisans of Mu'awiya who call to the Hellfire. This explicit statement of the Prophet regarding Ammār is well known to the scholars of the Muslim community. ((He will call them to Paradise and they will call him to the Hellfire)).

Those narrated traditions that are placed against the Book of Allah which don't agree with it

One example is the narration of Abdullah b. Amr ibn al-ʿAṣ with a traceable chain attributed to the Prophet (*marfūʿ*): ((If you hadn't sinned, Allah would create a creation who would sin just so that He could forgive them)). It does not even mention repentance!

There's another example in the narration with a traceable chain attributed to the Prophet: ((My intercession is for the major sinners of my *Ummah*)). Abu Dardā said: “Even if he committed fornication and stole?” He replied: ((Yes. Even in spite of that, O Abu Dardā!)). Similar is narrated on the authority of Abu Dharr.

This is opposed by the statement of the Exalted: **{It may not be thy wishful thinking nor that of the People of the Book, but those who do evil will be requited thereof. He shall not find besides Allah a guardian or a helper} (Q. 4:123)**. That is, he will not find an intercessor that will prevent him from Allah's punishment. The meaning of **{guardian}** is: protector. The one who intercedes for another protects him.

The Glorified also says: **{Verily, the wrongdoers shall be in the enduring punishment. There shall not be for them any guardian to aid them besides Allah} (Q. 42:45-46)** and **{There shall not be for the wrongdoers any intimate or intercessor obeyed} (Q. 40:18)**.

The Exalted says: **{O ye who believe! Whosoever amongst thee swerves from his religion—Allah will bring a people that He loves and who loves Him...} (Q. 5:54)**. It does not say that Allah will come with a people whom He causes to sin, as they claim. The Exalted also says: **{But if ye were to turn back, he will substitute another people for thee. Then, they will not be as thee} (Q. 47:38)**.

It is narrated that the Prophet, peace and blessings be upon him and his progeny, said:

((Be wary of abundant narrated traditions from me. Whoever relates from me, he should speak the truth. Whoever relates from me that which I didn't say—such person has placed his seat in the Hellfire)).

Indeed, his statement ((Whoever intentionally lies on me has placed his seat in the Hellfire)) is mass-transmitted. He, peace and blessings be upon him and his progeny, also said: ((Be wary of *hadith* from me except that which you know for certain)). Ibn Hanbal and at-Tirmidhi narrated it on the authority of Ibn ʿAbbās. A proof of the authenticity of this report is the statement of the Exalted: **{Say: “My Lord only prohibits the obscenities that are manifest and hidden, as well as sin and rebellion without right and that ye associate partners with Allah with that He has not revealed an authority and to say about Allah that which ye know not thereof”} (Q. 7:33)**. The Exalted has also said: **{Follow not that whereof ye hath no knowledge} (Q. 17:36)**.

The last word concerning the authentic hadith

We do not know the truthfulness of a hadith from him, peace and blessings be upon him and his progeny, except the mass-transmitted, the universally agreed-upon or that which agrees with the book of Allah. Besides that, we cannot trust that the lie attributed to the Prophet, peace and blessings be upon him and his progeny, is intentional or mistaken. We do not hold it to be as the Book of Allah, such as the methodologies of al-Khattābi and adh-Dhahabi or that of any sheikh, in assessing the authenticity of the hadith. This is with the knowledge of the fallibility of that sheikh concerning his judgement. This is also with the lack of authenticity concerning the judgement in the same issue. They necessitate a response to the one who differs from their methodologies and whatever differs from their judgement concerning it among their sheikhs. How can this be anything but deviance? We seek refuge in Allah from this!

Ad-Daylami related on the authority of Ibn ‘Abbās that the Prophet, peace and blessings be upon him and his progeny, said:

((Whoever relates a good hadith from me and such agrees with the Book of Allah and my Sunnah, I said it. Whoever lies on me and it differs from the Book of Allah and my Sunnah, he should place his seat in the Hellfire)).

As-Suyūti also narrated this in his *Al-Jāmi’ al-Kabīr*.

Confirmation concerning the obligation of placing it against the Book of Allah

I say—and success is with Allah—that in addition to proving the authenticity of a report by placing it against the Book of Allah, there must also be agreement of acceptance and proof by the methodologists.

It is narrated in the *Amāli Abi Ṭālib* on the authority of Mu’adh b. Jabal:

Allah’s Messenger, peace and blessings be upon him and his progeny, mentioned controversy and its greatness and severity. Ali, upon him be peace, asked: “What would be the way out of it?” He replied: ((The Book of Allah. In it is that which took place before you and it informs you of what is to be after you. It is to differentiate between you. Whoever abandons it out of arrogance—Allah will cause a catastrophe for such person. Whoever seeks guidance from other than it—Allah will mislead such person. It is the Rope of Allah, the Mighty, as well as the Wise Remembrance and the Straight Path. It is that which was heard by the jinn when they said: **{“Verily, we hath heard an amazing Qur’an which guides to the right”}** (Q. 72:1-2). It is that from which the tongues cannot differ, and it is that against which repetition cannot differ)).

Imam Nāsir Abul-Fath ad-Daylami said in the beginning of his exegesis:

It was narrated to us on the authority of al-Hārith al-‘Awar who said: “I was in the mosque when the people were engaged in discussion about the narrated traditions. I went to the Commander of Believers, Ali b. Abi Ṭālib, upon him be peace, and said: ‘O Commander of Believers, do you not see the people engaged in discussion about the narrated traditions?’ He replied: ‘Is that what they are doing?’ I said: ‘Yes.’ He said: ‘As for me, I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((There will most certainly be controversy)). I asked him: “What would be the way out of it, O Messenger of Allah?”

He replied: ((The Book of Allah, the Mighty and Majestic. In it is that which took place before you and it informs you of what is to be after you. It is to differentiate between you. It is a statement without jest. Whoever abandons it out of arrogance—Allah will cause a catastrophe for such person. Whoever seeks guidance from other than it—Allah will mislead such person. It is the Rope of Allah, the Mighty, as well as the Wise Remembrance and the Straight Path. It is that which the caprices cannot deviate from. The tongues cannot become confused by it, nor can the scholars be satiated by it. It is that against which repetition cannot differ, and it is that which cannot be invalidated by its amazing nature. It is that which the jinn cannot resist when they heard it. Insomuch, they said: **{“Verily, we hath heard an amazing Qur’an which guides to the right”}** (Q. 72:1-2)).

Whoever speaks by it tells the truth. Whoever acts by it is rewarded. Whoever rules by it is just. Whoever calls to it guides to the straight path. Take it, O ‘Awar.

This is also in the exegesis of ath-Tha’labi with slightly different wording but the same meaning. At-Tirmidhi also related it with the same wording. It was also mentioned in the abridgement of *Jāmi’ al-Uṣūl*.

It is narrated in the *Amāli* of al-Murshid Billah, upon him be peace, [with a complete chain of narrators to] al-Hārith:

I entered the mosque when the people were engaged in discussion about the narrated traditions. I went to Ali, upon him be peace...

The tradition continues with different wording.

Ibn Abi Shayba narrated it in the *Musnad* of Ali, upon him be peace. It is also narrated in the *Majmu' az-Zawā'id* on the authority of Mu'adh b. Jabal:

Allah's Messenger, peace and blessings be upon him and his progeny, mentioned controversy one day as well as its greatness and severity. Ali b. Abi Tālib, upon him be peace, asked: "What would be the way out of it?" He replied: ((The Book of Allah. In it is that which took place before you and it informs you of what is to be after you. It is to differentiate between you. Whoever abandons it out of arrogance—Allah will cause a catastrophe for such person. Whoever seeks guidance from other than it—Allah will mislead such person. It is the Rope of Allah, the Mighty, as well as the Wise Remembrance and the Straight Path. It is that which was heard by the jinn when they said: **{“Verily, we hath heard an amazing Qur'an which guides to the right”}** (Q. 72:1-2). It is that from which the tongues cannot differ, and it is that against which repetition cannot differ)).

At-Tabarāni narrated it. Al-Hākim related it on the authority on Hudhayfa that the Prophet, peace and blessings be upon him and his progeny, said: ((Circulate the Book of Allah when you move around)). Also, al-Bayhaqi narrated in *Sh'ab al-Imān* on the authority of Jābir and Ibn Mas'ūd that the Prophet, peace and blessings be upon him and his progeny, said:

((The Qur'an is an intercessor that intercedes. Whatever it manifests is the truth. It will lead the one who makes it his imam to Paradise. It will cause the one who places it behind him to proceed to Hell)).

At-Tabarāni also related it.

Ibn Shāhīn narrated in his *As-Sunnah* as well as Ibn Mardawayh on the authority of Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, said:

((Adhere to the Qur'an. Take it as an imam and leader, for it is the Speech of the Lord of the worlds. It is that which is from Him and that which returns to Him. Believe in its allegorical verses and reflect on its parables)).

At-Tabarāni related in *al-Awsat* on the authority of Ibn 'Abbās that the Prophet, peace and blessings be upon him and his progeny, said:

((Whoever follows the Qur'an will be guided from deviance and protected from an evil accounting on the Day of Judgement)).

As-Suyūti mentioned all these narrated traditions in *Al-Jāmi' as-Saghīr*.

Ahmed b. Hanbal, al-Bazzār and at-Tabarāni in his *al-Kabīr* narrated with a complete chain of narrators to Abu Mūsa al-Ghāfāfi that he heard 'Uqba b. 'Āmr al-Juhayni on the pulpit relate the narrated traditions of Allah's Messenger, peace and blessings be upon him and his progeny. Abu Mūsa said:

Verily, either your companion here has a good memory or is destroyed. Verily, Allah's Messenger, peace and blessings be upon him and his progeny, when he was in the end of his days said: ((Adhere to the Book of Allah. You will return to a people who will love to relate hadith from me. Whoever relates from me that which I didn't say—such person has placed his seat in the Hellfire. Whoever memorises anything—such person should relate it)).

Ahmed b. Hanbal and al-Bazzār have related on the authorities of Abu Humayd and Abu Usayd that Allah's Messenger, peace and blessings be upon him and his progeny, said:

((When you hear a hadith from me that is known by your hearts, gentle to your senses and skins and you see it that it brings you closer, I am most deserving of it from you. If you hear a hadith from me that your hearts reject or that your feelings and skins have a distaste for it or that you see that it takes you further, I am the furthest from it)).

I say—and success is with Allah—that it is known that the agreement of the Book and hadith is the recognition of the heart and not rejection. Whatever differs from the Book is that which the heart rejects and not recognises. Al-Bazzār related on the authority of Abu Hurayra that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((When a hadith is related from me and it agrees with the truth, I said it)).

I say—and success is with Allah—that the proof for placing it against the Book of Allah is the statement of the Exalted: **{This which We recite unto thee is a revelation and Wise Reminder} (Q. 3:58) to {This is the truth from thy Lord, so be not of those who waver} (Q. 3:60) to {Verily, this is the true narrative. There is no God save Allah. Verily, Allah is the Mighty, the Wise} (Q. 3:62).** The Exalted says: **{His word is truth} (Q. 6:73).**

It is known from the religion of the Prophet, peace and blessings be upon him and his progeny, that the Qur'an is the truth. Whoever objects to that is a disbeliever. The Exalted says: **{As for those who believe, they know that it is the truth from their Lord} (Q. 2:26).** One is to place against it that which one knows of the Sunnah because that is from the known truth.

Al-Hādi, upon him be peace, narrated in *Al-Ahkām*:

It has reached us on the authority of Zayd b. Ali from his forefathers that Ali, upon him be peace, said: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((The Qur’an will come on the Day of Judgement with an uninhibited tongue speaking the truth and interceding. Then it will say: ‘O Lord! Your slave, so-n-so, gathered me in his interior. He did not act with me in obedience to You, nor did he stay away from Your disobedience. He did not establish Your penal code with me.’ Then He would say: ‘You have spoken the truth.’ Then there will be a shade of darkness in front of him, another shade to his right, another to his left and another behind him. These will be taken away by force, and these will be pushed away until they will go by it to the lowest level of the Hellfire. Then one will come and say: ‘O Lord! Your slave, so-n-so, gathered me in his interior. He acted with me in obedience to You, and he stayed away from Your disobedience. He established Your penal code with me.’ Then He would say: ‘You have spoken the truth.’ Then, there will be a light shining from him that emanates between the heavens and earth until he enters Paradise)). Then, he said: ((Recite and sleep not. If you do so, for every letter you will ascend until the level of the Prophets and martyrs like this)). And he held together his index and middle fingers.”

It is narrated in the *Amāli* of Abu Ṭālib [with a complete chain of narrators to] Anas:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Verily, this is knowledge of religion. Therefore, look carefully as to from whom you take your religion)).

Al-Hākim also narrated this in his *Al-Mustadrak* on the authority of Anas from the Prophet, peace and blessings be upon him and his progeny. As-Sijzi narrated this on the authority of Abu Hurayra from the Prophet, peace and blessings be upon him and his progeny. As-Suyūti reported it in *Al-Jāmi’ as-Saghūr*.

As-Sijzi and al-Khatīb related on the authority of Ibn ‘Abbās that the Prophet, peace and blessings be upon him and his progeny, said: ((Do not take hadith except from the one from whom you accept his testimony)).

The divisions of the narrators of hadith according to Imam Ali b. Abi Ṭālib

It has reached us on the authority of Ali, upon him be peace, that when he was asked about the concocted narrated traditions and the disagreements concerning the reports in the possession of the people, he said:

Certainly, what is in the possession of the people is both right and wrong, true and false, abrogating and abrogated, general and specific, definitive and allegorical, as well as exact and surmised. Verily Allah’s Messenger was lied on during his era, insomuch that he stood and said during his sermon: ((Whoever lies on me should place his seat in the Hellfire)). Those who relate traditions are of four types of men and not five.

The hypocrite is one who manifests belief and appears as a Muslim yet does not hesitate in sinning nor does he refrain from vice. He lies on Allah’s Messenger, peace and blessings be upon him and his progeny, intentionally. If the people knew that he was a hypocrite and a liar, they would not accept anything from him and would not confirm his statements. However, they say: “He is a Companion of Allah’s Messenger, peace and blessings be upon him and his progeny. He has seen him, heard from him and taken from him.” They therefore accept his statements. Allah has informed you about the hypocrites and described them completely to you. Then, they have continued after the Prophet, peace and blessings be upon him and his progeny. They gained positions with the imams of misguidance and callers towards Hell through falsehoods and slanders. So, they put them in high posts and made them officers over the people. They amassed the wealth of this world. People are only with the rulers and after this world except those whom Allah protects. This is the first of the four.

Then there is the person who heard something from Allah's Messenger, peace and blessings be upon him and his progeny, but did not memorise it as it was, but simply guessed it. He does not lie intentionally. He carries the saying with him and relates it, acts upon it and claims: "I heard it from the Allah's Messenger, peace and blessings be upon him and his progeny." If the Muslims knew that he has committed a mistake in it, they would not accept it from him. If he himself knew, he would reject it.

The third man is he who heard Allah's Messenger, peace and blessings be upon him and his progeny, ordering to do a thing and later he prohibited the people from such, yet this man did not know it. Or he heard him prohibiting the people from a thing and later he allowed it, but this man did not know it. In this way he retained the abrogated, and did not retain the abrogating. If he knew that it was abrogated, he would reject it, or if the Muslims knew that it had been abrogated when they heard it from him, they would reject it.

The fourth is the last. He does not speak a lie against Allah or against Allah's Messenger, peace and blessings be upon him and his progeny. He hates falsehood out of fear of Allah and respect for Allah's Messenger, peace and blessings be upon him and his progeny. He does not commit mistakes, but retains exactly what he heard and relates it as he heard it without adding or omitting anything. He heard the abrogating tradition, he retained it and acted upon it, and he heard the abrogated tradition and refrained from it. He also understands the specific and the general, and he knows the definitive and allegorical and places everything its place.

The sayings of Allah Messenger, peace and blessings be upon him and his progeny, used to be of two kinds—the specific statement and the general statement. Sometimes a man would hear him but he would not know what Allah meant by it or what the Messenger of Allah meant by it. In this way the listener carries it and memorises it without knowing its meaning, intent or reason. Not all of the Companions of Allah's Messenger used to inquire of him and ask him the meanings. Indeed they would love that some Bedouin or stranger might come and ask him, upon him be peace, so that they would also listen. Whenever any such thing came before me, I asked him about its meaning and retained it. These are the causes and reasons of disagreements among the people in their traditions.

Abu Bakr's opinion concerning the compiling of the hadith and Umar's opinion concerning relating the hadith and how the Companions used to censure one another

Al-Hākim related [with a complete chain of narrators to] 'Āi'sha:

My father compiled the hadith of Allah's Messenger, peace and blessings be upon him and his progeny, and they numbered five hundred. He spent the night turning back and forth. He saddened me and I said to him: "Are you turning around because of pain or some bad news which you have received?" In the morning, he said to me: "Bring me the hadith which I have left with you." I brought him all the hadith. At this point, he asked for fire and burned all the hadith in the fire. I said to him: "Why are you burning these hadith?" He said: "I fear that I will die while they are with me. I took them from the man I trusted, but maybe some hadith are not his or maybe the sayings are not authentic."

Adh-Dhahabi said:

Umar used to—out of fear of making errors about Allah's Messenger—order them to reduce narrating traditions from their Prophet. It is because people were preoccupied with narrating hadith and not memorising the Qur'an.

It is narrated on the authority of Abu Hurayra that he was asked: "Did you used to relate hadith during the time of Umar as you do now?" He replied: "If I were to relate the hadith during the time of Umar as I relate now, he would beat me."

It is also narrated that major Companions used to prevent the narrating of many traditions insomuch that they used to enforce that by beating and detaining even the most senior of them such as Abu Hurayra. It is narrated that Umar detained three: Ibn Mas'ūd, Abu Dardā and Abu Mas'ūd al-Anṣārī. He would say:

You have related too many traditions from Allah's Messenger, peace and blessings be upon him and his progeny.

Al-Hākim related in his *Al-Mustadrak* regarding the compilation of the hadith mentioned by 'Āi'sha:

When Ali, upon him be peace, killed Dhul-Thadiya, she said to me [i.e. the narrator, Masrūq b. al-Ajda']: "When you arrive to Kufa, write to me informing me of the people of the city who witnessed

that.” When I arrived, I found people in different parties. I wrote to her with ten of each party who witnessed that. I went with their testimonies and she said: “Cursed be Amr ibn al-‘Aṣ! He claimed that he killed him in Egypt!”

He [i.e. al-Haakim] said: “This hadith is authentic based upon the criteria of the two sheikhs although they didn’t relate it.”

It is narrated in the *Musnad Ali b. Abi Tālib*, upon him be peace, on the authority of Umar b. Hafṣ from Abdullah b. Abi Shayba with his chain of narrators to Nu’aym b. Dajāja who said:

I was sitting near Ali, upon him be peace, when Abu Mas’ūd al-Badri came to him. He, upon him be peace, said: “Verily a young chick (*farrāj*) has come.” He then came and sat down and Ali, upon him be peace, said: “Do you issue fatwas to the people?” He replied: “Yes. I informed them of an evil end.” He asked: “Inform me, have you heard of that?” He replied: “Yes. I heard him [i.e. the Prophet] say that a hundred years will not come upon the people and it will come upon the earth in the twinkling of an eye.” Ali said: “You made a mistake in the beginning. Rather, he said: ((For the one who is present on that day, will there be comfort except after one hundred?))

Abu Ya’la related this hadith on the authority of Nu’aym b. Dajāja from Ali, upon him be peace. It says in the *Majmu’ az-Zawā’id*: “Its narrators are all reliable.” As for his statement ‘an evil end,’ Ali b. Abi Tālib refuted it, upon him be peace.

I say—and success is with Allah—the aforementioned proves that the Companions used to censure and attribute errors to each other. That is well known and none will deny that except the arrogant. Similarly, the Followers would censure a Companion when they came to know of another Companion’s censure of him. Regarding that, adh-Dhahabi narrated in *Tadhkira al-Huffāẓ*:

Al-Hākim said in the biography of ash-Shu’bi and traced his chain of narrators to Rabi’ b. Yazīd: “I went to ash-Shu’bi in Damascus during the caliphate of Abdul-Malik. A man from the Companions of Allah’s Messenger, peace and blessings be upon him and his progeny, related a hadith: ((Worship your Lord and do not associate a partner with Him. Establish the prayer, render the purification dues and obey the rulers. If he is good, it will be for you. If he is evil, it would be against you. And you are innocent from him)). Ash-Shu’bi said: ‘You lied.’”

Section

It is obligatory to imitate Allah’s Messenger, peace and blessings be upon him and his progeny, in that he did not accept a solitary report from a person. It is like the report of Dhul-Yadayn regarding forgetfulness in the prayer. Verily, Allah’s Messenger, peace and blessings be upon him and his progeny, did not accept it until he verified it from others. It will be discussed in more detail, God willing.

Šafwān b. ‘Isa narrated from Muhammad b. ‘Imāra—Abdullah b. Abi Bakr:

Al-‘Abbās had a house in the *qibla* of the Mosque. The Mosque was restricted from the people, so they asked Umar to purchase it and he refused. A hadith was mentioned. Umar replied: “You should come to me so I may verify what you say.” He went to some people from the Ansār and mentioned what he said. They replied: “We heard this from Allah’s Messenger, peace and blessings be upon him and his progeny.” Umar said: “As for me, I don’t doubt you; however, I prefer to confirm it.”

Abu Bakr and Umar did not accept the report of ‘Uthmān about returning al-Hakam to Medina after he was exiled by Allah’s Messenger, peace and blessings be upon him and his progeny. Abu Bakr also did not accept the report of al-Mughīra b. Shu’ba regarding the grandmother’s inheritance until someone else verified it. Umar did not accept the report of Abu Musa regarding seeking permission until someone else reported the same thing to him. These were the senior Companions and no one objected to them for doing so and their consensus became an established principle.

Al-Bukhāri and Abu Dāwud related on the authority of Ibn az-Zubayr:

I asked my father: “Why is it that I do not hear you relate hadith from Allah’s Messenger, peace and blessings be upon him and his progeny, as I hear so-n-so relates?” He replied: “As for me, I never left him from the time I became Muslim; however, I heard him say: ((Whoever lies upon me intentionally let him take his seat in the Hellfire)).”

Al-Bukhāri and Muslim related on the authority of Mujāhid:

Bushayr al-Adawi came to Ibn ‘Abbās and related a hadith saying “Allah’s Messenger, peace and blessings be upon him and his progeny, said...” Ibn ‘Abbās did not listen to his hadith and did not even look at him. Bushayr then asked: “What is with you that you do not listen to my hadith? I relate a hadith from Allah’s Messenger, peace and blessings be upon him and his progeny, and you do not listen?” Ibn ‘Abbās replied: “Verily, whenever we used to hear someone say ‘Allah’s Messenger said...’ we would hasten to him with our eyes and our ears. When people started to take the difficult and the docile, we didn’t take hadith from them except those we knew.”

In *Al-Jāmi’ as-Saghīr*, as-Suyuti narrated that the Prophet, peace and blessings be upon him and his progeny, said: ((Be wary of hadith from me except that which you know. Whoever lies upon me intentionally let him take his seat in the Hellfire. Whoever speaks about the Qur’an with his opinion let him take his seat in the Hellfire)).

He said that this was also related by al-Bayhaqi in *Shu’b al-Imān* on the authority of Ibn Abbās from the Prophet, peace and blessings be upon him and his progeny.

He also narrated that Abu Qatāda related from the Prophet, peace and blessings be upon him and his progeny: ((Be cautious of many narrated traditions from me. Whoever relates from me should say the truth. Whoever relates from me that which I didn’t say, let him take his seat in the Hellfire)).

He said that this was also related by Ibn Māja and al-Hākim.

The statements of the traditionalists who narrated the six known primary texts regarding the complete reliability of the Companions

Know that the traditionalists do not criticise any of those Muslims who saw Allah’s Messenger, peace and blessings be upon him and his progeny. Rather, they say: “All of them are reliable.” They use as their proof the statement of the Exalted: **{Ye art the best community to be extracted from the people} (Q. 3:110)** as well as what was narrated from the Prophet, peace and blessings be upon him and his progeny: ((The best of you is the generation to whom I was sent, and then those afterwards)).

Ibn as-Salāh said regarding the thirty-ninth type in his *Kitāb Ma’rifat Anwā’ al-Hadith*:

The Companions are specified by a unique distinction. Each one of them is not questioned regarding reliability; rather, they are all declared absolutely reliable by the Book, the Sunnah and the consensus of those for whom consensus is counted among the Muslim *Ummah*. The Exalted says: **{Thou art the best community to be extracted from the people} (Q. 3:110)** and **{Similarly, We hath made thee a middle community that ye may be witnesses to the people} (Q. 2:143)** and **{Muhammad is the Messenger of Allah. And those with him are harsh against the disbelievers} (Q 48:29)**. Regarding the proof from the text of the Sunnah, there are many such as the hadith of Abu Sa’id in which there is agreement concerning its authenticity: ((Do not insult my Companions)). Then, the Muslim *Ummah* mutually agrees that all the Companions are reliable and there is no problem with them during the Controversy (*al-Fitan*). Similarly, this is the consensus of the scholars whose consensus is counted.

Consensus regarding the reliability of the Companions is not absolute in what they narrate

I say—and success is with Allah—that this is invalid because they all mutually agree that one does not accept the narration of one who called to a reprehensible innovation. It has been firmly established as authentic that Ammār was killed by the transgressing faction (*fi’at bāghia*). The Messenger, peace and blessings be upon him and his progeny, said regarding him: ((He will invite them to Paradise but they will invite him to the Hellfire)). We will dwell more on this, God willing. Without a doubt, they called to the Hellfire. How can the claim be authentic that consensus holds to the acceptability of their narrations?

Ahmed b. Hanbal, al-Bukhāri, Muslim and at-Tabarāni related on the authority of Jābir b. Abdullah that the Prophet, peace and blessings be upon him and his progeny, said:

((Allah forbid that the people would say that I kill my Companions! Some Companions will recite the Qur’an but it will not pass their necks. They will pass through the religion just as an arrow passes through a game animal)).

This proves that what Ibn as-Salāh said has no basis because the Prophet indicated by this report the one who saw him and responded to his call. This is the reality of the Companions according to Ibn as-Salāh and those of his ideology.

As for the aforementioned verses and reports, they can be specified by the statement of the Exalted: **{And from those around thee amongst the Bedouins are hypocrites. And amongst the people of Medina are those who are constant in hypocrisy. Ye know them not, but We know them. We shall punish them twice. Then, they shall be confined to a great punishment} (Q. 9:101).** The Exalted also says regarding the hypocrites: **{That is because they said to those who disliked what Allah revealed: “We shall obey thee in part of the matter.” And Allah knows their secrets} (Q. 47:26).**

In *Al-Kāmil al-Munīr*, al-Qāsim b. Ibrāhīm, upon him be peace, narrated that the Prophet, peace and blessings be upon him and his progeny, said in a long hadith:

((O people, listen to what I say to you. I will ask about you at the Basin. You will come to me at the Basin—a pool more visible than what is in between Sanā’ to Aylah as the number of stars of the heaven. I will encounter you at the Basin to drink on the Day of Judgement. A group of men will join me and another group will be sent away from me. I will say: “O Lord! My Companions! My Companions!” It will be said: “They innovated and changed after you!” While you are being taken from the Basin, I will ask you about the Two Weighty Things, so consider well how you differed regarding them)). They asked: “What are the Two Weighty Things, O Messenger of Allah?” ((The greater of the two is the Book of Allah, the rope between whatever is in the heavens and earth as well as the extremity of the Hand of Allah and your hands. Therefore, hold fast to it and do not deviate or substitute. The lesser of the two are My Descendants, my *Ahl al-Bayt*. The Most Subtle, All Aware has informed me that they will never separate until they reach me at the Basin)).

Abul-‘Abbās, upon him be peace, narrated in *Al-Maṣābīh*:

Ahmed b. Sa’īd related to me with his chain of narrators to Abu Rāfi’ that Abu Hurayra used to relate that Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((A group of my Companions will come to me on the Day of Judgement. They will be sent away from the Basin and I will say: “O Lord, My Companions!...” He will say: “Verily, you do not know that they innovated after you and that they apostatised after you turning their backs!”))

Also, it is also related in a tradition regarding the revelation of **{When comes the victory of Allah and the opening...} (Q. 43).** Abul-‘Abbās narrated, [with a complete chain of narrators to] Abdullah b. al-Hasan, upon them be peace, that the Prophet, peace and blessings be upon him and his progeny, said:

((There will be a group of men among you that will meet me at the Basin. However, they will be repelled away from me and I will say: “O Lord, My Companions! My Companions!” He will say: “O Muhammad! They innovated after you and changed your Sunnah!” And I will say: “Away with them! Away with them!”)).

Al-Bukhārī related in his *Ṣaḥīḥ* on the authority of Ibn ‘Abbās that the Prophet, peace and blessings be upon him and his progeny, said:

((The first of creation that will be garbed on the Day of Judgement is Abraham. He will come with some men from my *Ummah* and they will be taken to the left. I will say: “O Lord, My Companions! My Companions!” He will say: “You do not know how they innovated after you!”))

In the hadith of Ibn Mas’ūd:

((I will precede you to the Basin and a group of men will be taken from you insomuch that when I reach my hand out to them, they will be driven from me. I will say: “O Lord, My Companions!” He will say: “You do not know how they innovated after you!”)).

Similar is in the hadith of Hudhayfa. In the hadith of Anas, it says:

((People will come to me at the Basin insomuch that I will recognise them. But they will be driven from me...))

In the narration of Abu Sa’īd al-Khudri:

((...I will say: “They are from me!” He will say: “You do not know how they innovated after you!” And I will say: “Away with them! Away with them! Away with the one who innovated after me!”)).

In the narration of Abu Hurayra:

((A group of my Companions will come to me on the Day of Judgement. They will be sent away from the Basin and I will say: "O Lord, My Companions! My Companions!" He will say: "Verily, you do not know that they innovated after you and that they apostatised after you turning their backs!"))

In the hadith of Saʿīd b. al-Musayyab, he related about the Companions of the Prophet, peace and blessings be upon him and his progeny:

((There will be a group of men among my Companions that will meet me at the Basin. However, they will be repelled away from...)) That is, they will be pushed away and prevented.

In another narration of Abu Hurayra:

He, peace and blessings be upon him and his progeny, said: ((A group will be before me inasmuch that I will recognise them. A man will depart from between me and them and will say: "Come." I will say: "To where?" He will say: "To the Fire, by Allah!" I will say: "What's wrong with them?" He will say: "They apostatised after you turning their backs." Then there will come another group inasmuch that I will recognise them. Then the same that was mentioned before will happen. Then he said; "I did not see anyone who was sincere among them except a ewe of a camel."

Here ends the quotation from al-Bukhārī.

Muslim related in his *Sahīh* from Abu Hurayra:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((My *Ummah* will meet me at the Basin. I will drive them away from it just as a man drives away another man's camel from his camel. They will say: "O Messenger of Allah, don't you know us?" I will say: "Yes. You possess that which no one else has. You come to me bearing the shining marks of the ritual ablution yet a group will be prevented from me and will not be allowed to come. I will say: "O Lord! These are my Companions!" An Angel will respond by saying: "Do you know how much they innovated after you?"

In another narration:

((...men will be driven away from the Basin just as a lost camel is driven away. I will call out to them: "Come!" It will be said: "They changed...and I will say: "Away with them! Away with them!"))

Another narration on the authority of Abu Hurayra says: ((...men will be driven away from the Basin just as a stranger is driven away a camel)).

In the hadith of Anas:

((There will be a group of men who accompanied me that will meet me at the Basin inasmuch that when I see them or they are brought before me, they will tremble...I will say: "O Lord! My Companions! My Companions!" It will be said: "You don't know how they innovated after you!"))

In the hadith of Ahmed b. Hanbal: ((There will be a group of men who accompanied me and saw me...)). Also, Ahmed narrated a hadith of Umm Salama with three to four different chains of transmission: ((Among my Companions are those who won't see me after separating from me.)). When that reached Umar he came to her and said: "I implore you by Allah! Am I among them?" She said: "No. However, the one after you is not free of guilt!"

The narration of Ammār from Hudhayfa regarding people from the Companions

A hadith [in *Sahīh Muslim*] is also narrated from Ammār:

Hudhayfa informed me that the Prophet, peace and blessings be upon him and his progeny, said: ((Among my Companions are twelve hypocrites. Among them, eight will not enter Paradise until a cord passes through the eye of a needle. Stomach ulcers (*dubaila*) would be sufficient for eight of them)).

It is also narrated in it:

((The Companions with an evil end will be fourteen men. I bear witness to Allah that twelve of them are at war against Allah and His Messenger in this world and the day they will be raised)).

Here ends the quotations from Muslim.

Al-Bukhārī related on the authority of Anas:

Verily you do actions while feeling trivial yet we used to consider it grave offenses during the era of Allah's Messenger, peace and blessings be upon him and his progeny.

In *Al-Jāmi' as-Saghīr* of as-Suyūṭi it is narrated from Abi Bakra from the Prophet, peace and blessings be upon him and his progeny: ((Idolatry among you is more subtle than the creeping of an ant)). He said: "It is also related by al-Hakīm."

Al-Bukhāri related on the authority of Ibn Abi Malayka:

I've reached thirty of the Companions of Allah's Messenger, peace and blessings be upon him and his progeny, who witnessed Badr and all of them feared hypocrisy from themselves. Neither one of them was sure that he would remain on the religion. Not one of them said that he was upon the belief of Gabriel and Michael.

I say—and success is with Allah—this statement regarding the witnesses of Badr cannot be assumed to be regarding other than them. Al-Bukhāri also related on the authority of al-Musayyab b. Rāfi':

I met al-Barā b. 'Azib and I said to him: "Paradise is yours! You were a Companion of Allah's Messenger, peace and blessings be upon him and his progeny, and you paid allegiance to him under the tree!" He replied by saying: "O nephew, you do not know how we innovated after him."

The narration of al-Bukhāri on the authority of Hudhayfa

Al-Bukhāri related concerning an exegesis of *Surah al-Barā'a* (Q. 9) on the authority of Zayd b. Wahb:

We used to sit with Hudhayfa and he said regarding the verse **{And fight the imams of disbelief for verily they have no oaths...} (Q. 9:12)**: "There does not remain from the people described by this verse except three and there does not remain among the hypocrites except four." A Bedouin said: "O Companions of Muhammad, you relate to us narrations but you don't know what they refer to? You claim that there were only four hypocrites yet who are those who break into our houses and steal our precious things?" He replied: "Those are disobedient sinners. But, there does not remain from them [i.e. the hypocrites] except four—one of which is an old man who, if he were to drink cold water, he would not find it cold."

In the Qur'anic exegesis of ath-Tha'labi, he related with a complete chain on the authority of Ibn Musayyab from Abu Hurayra that he used to relate the hadith that Allah's Messenger, peace and blessings be upon him and his progeny, said:

((A group of my Companions will be brought to me and they will be driven from the Basin. I will say: "O Lord, my Companions! My Companions!" And it will be said: "You do not know how they innovated apostatising after you turning their backs!"))

It is also related in *Al-Jama' Bayna as-Sahīhayn*:

Al-Bukhāri related a hadith from 'Atā b. Yāsār on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, said: ((A group will be before me insomuch that I will recognise them. A man will depart from between me and them and will say: "Come." I will say: "To where?" He will say: "To the Fire, by Allah!" I will say: "What's wrong with them?" He will say: "They apostatised after you turning their backs." Then there will come another group insomuch that I will recognise them. Then the same that was mentioned before will happen. Then he said; "I did not see anyone who was sincere among them except one who was like a ewe of a camel."))

Mālik related in *Al-Muwatta* on the authority of al-'Alā b. Abdur-Rahmān—his father—Abu Hurayra:

Allah's Messenger, peace and blessings be upon him and his progeny, departed to the graveyard and said: ((Peace be upon you, O place of the believers! We will be among you, God willing! I wish that I had seen our brothers!)) They [i.e. the Companions with him] said: "O Messenger of Allah, aren't we your brothers?" He replied: ((No. You are my Companions. Our brothers are those who will come afterwards. I will precede them to the Basin.))

They asked him: "O Messenger of Allah! How will you recognise those of your community who come after you?" He replied: ((Doesn't a man who has horses with white legs and white blazes on their foreheads among black horses recognise which ones are his?)) They said: "Indeed, Messenger of Allah." He replied: ((They come on the Day of Judgement with white marks on their foreheads, hands and feet from the traces of the ritual ablution, and I will precede them to the Basin. Some men will be driven away from the Basin as if they were straying camels and I shall call out to them: "Won't you come? Won't you come? Won't you come?" It will be said: "They changed things after you." Then, I will say: "Away with them! Away with them! Away with them!"))

As-Samān narrated in his *Amālī* with the chain of narrators to Anas b. Mālīk that the Prophet, peace and blessings be upon him and his progeny, said:

((There will be a group of men who accompanied me that will meet me at the Basin insomuch that when I see them or they are brought before me, they will tremble. I will say: “O Lord! My Companions! My Companions!” It will be said: “You don’t know how they innovated after you!”))

It is narrated in *Kitāb as-Salwa* with a complete chain of narrators to Ibn ‘Abbās—may Allah be pleased with him—that the Prophet, peace and blessings be upon him and his progeny, said:

((You will be gathered barefooted and naked. The first of creation that will be garbed on the Day of Judgement is Abraham. He will come with some men and they will be taken to the left. I will say: “O Lord, My Companions! My Companions!” He will say: “You do not know how they innovated after you!” And I will say as the righteous slave said: {“...**I was a witness of them whilst I dwelt amongst them, and when Thou took me Thou was the Watcher over them. Thou art Witness over all things!**”} (Q. 5:117).

Addition to the narration of their being repelled from the Basin and respecting the sanctity of Muhammad’s Progeny

Al-Hākim related in his *Al-Mustadrak* on the authority of Ibn al-Bayā’—Hamza b. Abi Sa’id al-Khudri—his father:

I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say on the pulpit: ((Why is it that the people say: “My family relations will not benefit?” Indeed, By Allah, my family relations are connected in this world and the hereafter. O people, I will precede you to the Basin. When I come, there will be a man who will say: “O Messenger of Allah, I am so-n-so.” And another will say: “O Messenger of Allah, I am so-n-so.” I will reply: “I recognise you but you innovated after me and returned backwards”)).

Al-Hākim said: “This hadith has an authentic chain of narrators although they (i.e. al-Bukhārī and Muslim) did not relate it.”

Al-Hākim also related in his *Al-Mustadrak* on the authority of Qays b. Abi Hāzim:

A’isha used to say while talking about herself being buried in her house with Allah’s Messenger, peace and blessings be upon him and his progeny, and Abu Bakr: “I innovated after Allah’s Messenger, peace and blessings be upon him and his progeny. Bury me with his wives.” And she was buried in al-Baqī’.

He [i.e. al-Hākim] said: “This is based upon the criteria of the two sheikhs although they did not relate it.”

It is narrated in *Al-Jāmi’ as-Saghīr* of as-Suyūti on the authorities of Anas and Hudhayfa that the Prophet, peace and blessings be upon him and his progeny, said:

((There will be a group of men from my Companions that will meet me at the Basin insomuch that when I see them and recognise them, they will tremble. I will say: “O Lord! My Companions! My Companions!” It will be said: “You don’t know how they innovated after you!”)).

He [i.e. as-Suyūti] said: “This was related by Ahmed b. Hanbal, al-Bukhārī, al-Hākim and Muslim.”

At-Tabarāni narrated in *Al-Jāmi’ al-Kabīr* on the authority of Samra that the Prophet, peace and blessings be upon him and his progeny, said:

((There will be a people that were with me who will meet me at the Basin insomuch that when I see them, they will tremble. I will say: “O Lord! My Companions! My Companions!” It will be said: “You don’t know how they innovated after you!”))

As-Suyūti mentioned this in his *Al-Jāmi’ as-Saghīr*.

In the *Musnad Umar b. al-Khattāb*, the narration of Umar b. Hafṣ is related from Abdullah b. Abi Shayba al-Kufi with his chain of narrators to Umar b. al-Khattāb:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Verily, I am holding to the restraint to keep you safe from the Hellfire, but you are rushing headlong into it like the rushing of butterflies and grasshoppers! I am on the verge of sending your restraint so I can precede you to the Basin. You will come to me together and in groups and I will recognise you by your names like a stranger recognises his camels from those of others. You will be driven to the left. I will implore the Lord of the Worlds on your behalf saying: “O Lord, my group! O Lord, my *Ummah!*” It will be said: “You don’t know how they innovated after you! They turned their backs after you!”))

In the *Musnad Abdullah b. Mas'ūd*, the narration of Umar b. Hafṣ is also related from Abdullah b. Abi Shayba with his chain of narrators to Abdullah b. Mas'ūd:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Verily, Allah does not set aside something that is holy except that He knows that He will remove it from you. I am holding to the restraint to keep you safe from the Hellfire, but you are rushing headlong into it like the rushing of butterflies, flies and crickets...))

As-Suyūṭi says in his *Al-Jāmi'*:

Abdullah b. Ahmed and at-Tabarāni narrated as well as Abu Nasr as-Sajzi in his *Al-Ibāna* on the authority of Ibn 'Abbās that the Prophet, peace and blessings be upon him and his progeny, said: ((I am holding your restraint when I said be wary of the Hellfire and be wary of the penal punishments. When I die, I will leave you and precede you to the Basin. Whoever drinks from it would have succeeded. A group of people will come and will be taken to the left. I will say: "O Lord!" He will say: They remained after you turning on their heels!"))

It is also narrated by Ahmed, al-Bukhārī and Muslim on the authority of Ibn Mas'ūd as well as by Ibn Abi Shayba on the authority of Hudhayfa that the Prophet, peace and blessings be upon him and his progeny, said:

((I will precede you at the Basin and some people will be brought to me, they will be pulled away violently and I will say: "My Lord, my Companions! My Companions!" It will be said: "You do not know how they innovated after you!"))

Concerning the love of Ali being belief and the hatred of him being hypocrisy

It is related on the authority of Zayd b. Ali—his ancestors—Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said to me: ((You are my brother, my vizier and the best left behind after me. O Ali, by love for you will a believer be known and by hatred of you will a hypocrite be known. However loves you from my *Ummah* will be safe from hypocrisy, and whoever hates you will meet Allah—the Mighty and Majestic—as a hypocrite)).

Abu Tālib narrated in his *Amāli* [with a complete chain of narrators to] Abu Sa'īd al-Khudri:

When we were with Allah's Messenger, peace and blessings be upon him and his progeny, we used to recognise the hypocrites due to their hatred of Ali b. Abi Tālib.

He also narrated in his *Amāli* [with a complete chain of narrators to] Ja'far b. Muhammad—his father—Ali b. al-Hussein, upon them be peace:

The people of Greater Syria said to Muhammad b. al-Hanafiya while he came out during the Battle of Siffin: "This is the son of Abu Turāb! This is the son of Abu Turāb!" Muhammad b. al-Hanafiya said to them: "Get lost! You are arriving to the Hellfire, filled with hypocrisy and pebbles for Hell! You are arriving!" in a long hadith.

It is narrated in the *Amāli* of al-Murshid Billah, upon him be peace, [with a complete chain of narrators to] Ja'far as-Sādiq—his father, Muhammad al-Bāqir—Ali b. al-Hussein—his father, al-Hussein, the Martyr—his father, Ali b. Abi Tālib, upon them be peace:

I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((Even if a slave worshipped Allah for seven thousand years during the life of this world but then comes to Allah—the Mighty and Majestic—with hatred for Ali b. Abi Tālib rejecting his right and violating his Guardianship (*wilāya*), Allah will make his face wretched and sever his nose)).

It is also narrated in the *Amāli* of al-Murshid Billah, upon him be peace, [with a complete chain of narrators to] Ja'far b. Muhammad, Abi Abdullah—his father, Muhammad b. Ali—his father, Ali b. al-Hussein—his father, al-Hussein b. Ali, upon them be peace:

My father, the Commander of Believers Ali b. Abi Tālib, said to me: "I am the divisor between Paradise and Hellfire." Ammār said: "What he means by that is that everyone who is with me is on the truth and everyone who is with Mu'awiya is astray and on falsehood."

It is also narrated in the *Amāli* of al-Murshid Billah, upon him be peace, [with a complete chain of narrators to] Muhammad b. Mansūr at-Tūsi:

We were with Ahmed b. Hanbal and a man said to him: "O Abu Abdullah, what do you say about the hadith that reports that Ali, upon him be peace, said: 'I am the divisor of Hell?'" He replied: "What is your objection with it? Have not we narrated that the Prophet, peace and blessings be upon him and his

progeny, said to Ali: ((No one loves you but a believer and no one hates you but a hypocrite)))” We said: “Indeed.” He then asked: “Where is the believer?” We replied: “In Paradise.” He then asked: “Where is the hypocrite?” We replied: “In Hell.” He then said: “Therefore, Ali is the divisor of the Hellfire.”

It is narrated in *Al-Masābīh* of Abul-‘Abbās al-Hasani:

Al-Hussein b. Ali b. Abir-Rabi’ related to us with a complete chain of narrators that Hudhayfa b. al-Yamān said: “I saw Allah’s Messenger, peace and blessings be upon him and his progeny, just as you see me. He took al-Hussein b. Ali b. Abi Tālib, upon them be peace, and said: ((O people, the completion of my proof against the mischievous ones after me is the Guardianship of Ali b. Abi Tālib. Whoever abandons the Guardianship of Ali b. Abi Tālib has left my religion! Therefore, your differences in choice after me won’t be recognised)).

It is narrated in the *Amāli Abi Tālib* [with a complete chain of narrators to] Umm Salama:

I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((None loves Ali except a believer and none hates him except a hypocrite)).

He also narrates [with a complete chain of narrators to] Abu Sa’īd:

We used to recognise the hypocrites from among the Ansār based upon their hatred of Ali, upon him be peace.

Al-Bukhārī, Muslim, an-Nisā’i and al-Hasan b. Ali as-Safār in *Al-Arba’īn* relate on the authority of Zirr b. Hubaysh:

I heard Ali, upon him be peace, say: “By He who split the seed and created man, the Unlettered Prophet, peace and blessings be upon him and his progeny, emphasised to me that none loves me but a believer and none hates me but a hypocrite.

Ahmed b. Hanbal also related in his *Musnad* the same report from Zirr b. Hubaysh from Ali, upon him be peace, from two different chains of transmission. Also, az-Zarandi narrated in his *As-Simtayn* on the authority of al-Hārith al-Hamadāni:

Ali ascended the pulpit, praised Allah and said: “Allah decreed His decree upon the tongue of your Prophet, peace and blessings be upon him and his progeny—the Unlettered Prophet—that none loves me except a believer and none hates me except a hypocrite. ...Such person will become destitute from being cut off.)).

It is also narrated on the authority of Abu Sa’īd al-Khudri:

We used to not recognise the hypocrites during the time of Allah’s Messenger, peace and blessings be upon him and his progeny, except by their hatred of Ali, upon him be peace.

It is narrated in the *Al-‘Umdat* of Yahya b. al-Hasan al-Batrīq al-Asadi al-Hilli from the narration of Abdullah b. Ahmed b. Hanbal with its chain of narration to Hand’ab from his father:

Allah’s Messenger, peace and blessings be upon him and his progeny, addressed us in a long Friday sermon and said: ((O people, I admonish you to love Dhul-Qarnayn, my brother and my cousin, Ali b. Abi Tālib. Verily none will love him but a believer, and none will hate him but a hypocrite. Whoever loves him loves me, and whoever hates him hates me. Whoever hates me—Allah will punish him)).

Abdullah b. Ahmed b. Hanbal related in his *Zawāyid* from two chains of transmission from Masāwir al-Humairi from his mother:

I entered upon Umm Salama and she said: “Allah’s Messenger, peace and blessings be upon him and his progeny, said to Ali...” in one of the chains “...((A believer does not hate you and a hypocrite does not love you))” and in the other chain “...((No one loves you except a believer and none hates you except a hypocrite)).”

It is narrated in the *Manāqib* of Ibn al-Maghāzali with his chain of narrators to Ali, upon him be peace, to the Prophet, peace and blessings be upon him and his progeny: ((None loves you but a believer, and none hates you but a hypocrite)). In another place in the *Manāqib*: ((Whoever loves you loves me, and whoever hates you hates me)). It is also narrated elsewhere with its chain of narrators to Ibn Abbās, may Allah be pleased with him, that the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever hurts Ali will be raised as a Jew of Christian on the Day of Judgement)). It is also narrated with the chain of narrators to Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, said: ((Were it not for you, the believers would not be known after me)).

It is narrated in *Kitāb al-Arbaʿīn* of al-Hasan b. Ali as-Saffār regarding the virtue of the Commander of Believers, Ali b. Abi Tālib, upon him be peace, on the authority of Abdullah b. Nujbay:

I heard Ali b. Abi Tālib, upon him be peace, say—in summary of the hadith: “From his promise to me is that a believer will not hate me and a disbeliever or hypocrite will not love me. By Allah, I do not lie to you nor was I lied to, and I do not mislead you nor was I misled. I did not forget what was promised to me.”

It is narrated in the book *As-Sanām wa as-Sunnah* of Abi al-Qāsim ash-Shaqayfi on the authority of Abu Saʿīd: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Whoever hates the *Ahl al-Bayt* is a hypocrite)).” Then he said that Ahmed related it in the *Manāqib*.

He also narrated on the authority of Jābir b. Abdullah:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((No one loves us, O *Ahl al-Bayt*, except the God-fearing believer and no one hates us except the miserable hypocrite)).

He then said: “Al-Malā narrated it and Sheikh Muhibudīn Ahmed b. Abdullah ash-Shafi’i mentioned it in *Dhakāir al-Uqba*.”

It is narrated in *Kitāb Ishrāq al-Isbāh* of the jurist Allama Sāramudīn Ibrāhīm b. Muhammad b. Nazār as-Sanāʿani on the authority of Umm Salama:

I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((No one loves Ali but a believer, and no one hates him but a hypocrite)).

It is also narrated on the authority of Muhammad b. Ali al-Bāqir from his forefathers, upon them be peace, that the Prophet, peace and blessings be upon him and his progeny, said:

((Take recourse in this slightly bald man (*anzaʿ*) for he is the greatest Siddīq and the guide to the one who follows him. Whoever holds fast to him has held the Rope of Allah, and whoever abandons him has left the religion of Allah. Whoever differs from him will be destroyed by Allah, and whoever abandons his Guardianship will be misled by Allah. Whoever holds to his Guardianship will be guided by Allah)).

It is also narrated in a long hadith on the authority of Jarīr b. Abdullah that the Prophet, peace and blessings be upon him and his progeny, said:

((Ali is the first of the people to embrace Islam and the closest in relations. He is the most learned in the religion of Allah, the Exalted, and the most valiant with the sword. He is my appointee, my governor and my successor after me. He fights with my hand, strikes with my sword, speaks with my tongue and decrees with my judgement. No one loves him but a believer, and no one hates him but a disbelieving hypocrite. He is the sign of divine guidance)).

It is narrated in *Kitāb al-Azhār fī mā jā fī Imām al-Abrār* of the jurist, Allama Muhammad—nicknamed Salīm b. Sālim az-Zaydi—may Allah be merciful to him:

It has been narrated to us on the authority of Ali, upon him be peace, from the Prophet, peace and blessings be upon him and his progeny: ((None loves you but a believer and none hates you but a hypocrite)) and in another hadith ((Whoever loves you loves me, and whoever hates you hates me)).

It is narrated in the book *Al-Muhīt bil-Imāma* of Sheikh Imam Abul-Hasan Ali b. al-Hussein:

Umm Salama narrated that the Prophet, peace and blessings be upon him and his progeny, said: ((The hypocrite does not love Ali and the believer does not hate Ali)).

It is also narrated: ((The love of you is belief and the hatred of you is hypocrisy)). It is narrated in *Dhakāir al-Uqba* of the jurist, Muhibudīn at-Tabari ash-Shāfi’i on the authority of Abu Saʿīd: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Whoever hates the *Ahl al-Bayt* is a hypocrite)).” Then he said that Ahmed related it in the *Manāqib*. It is also narrated in *Dhakāir al-Uqba* on the authority of Ibn Abbās:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Even if a man prayed in the row between the Rukn and the Maqām, prayed and fasted but then meets Allah with the hatred of the People of Muhammad’s House, he would enter the Hellfire)).

He said that it was also related by Ibn as-Suri.

Al-Qāsim b. Ibrāhīm, upon them be peace, narrated in *Al-Kāmil al-Munīr* at the end of the report of Ghadir:

((O Allah, bear witness that I have made Ali the sign by which Your party is known in the case of division)).

Al-Hākim related in his *Mustadrak* on the authority of Jābir b. Abdullah al-Ansāri, may Allah be pleased with him, that the Prophet, peace and blessings be upon him and his progeny, said:

((Ali is the imam of the righteous, killer of the defiant, helper of the one who helps him and the abandoner of the one who abandons him)).

It is narrated in *Al-Jāmi' as-Saghīr* of as-Suyūti on the authority of Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, said: ((Ali is the chief of the believers, and wealth is the chief of the hypocrites)). He said: "Ibn 'Uday also related it." Abdullah al-Kāmil b. al-Hasan b. al-Hasan b. Ali b. Abi Tālib, upon them be peace, said:

The signpost between us and the people is Ali b. Abi Tālib, and the signpost between us and the Shia is Zayd b. Ali. Whoever follows Zayd is my Shia, and whoever does not follow him is not my Shia.

I say that the statement of al-Qāsim, al-Hādī, an-Nāsir lil-Haqq, upon them be peace, and others is the same as that of Abdullah al-Kāmil.

It is narrated in *Durar as-Simtayn* on the authority of Salmān, may Allah be pleased with him:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((A man does not believe until he loves my *Ahl al-Bayt* as he loves me)). Umar b. al-Khattāb asked: "What is the sign of the love of the Your *Ahl al-Bayt*?" He replied: ((It is the love of this one)) and he placed his hand on Ali, upon him be peace.

He said: "It is also related by al-Hakīm az-Zaydi."

Regarding a distinct virtue of Ammār and his manifesting the transgressors

It is narrated in *Al-Kāmil al-Munīr*:

As for Ammār b. Yāsir, may Allah be merciful to him, he continued to call for the allegiance to Ali b. Abi Tālib, upon him be peace. He remained with him in his wars insomuch that he was killed in his army calling for his support. This is with the statement of Allah's Messenger, peace and blessings be upon him and his progeny: ((Ammār turns with the truth wherever the truth turns. Whatever it is for them it is for Ammār. He will call them to Paradise and they will call him to the Hellfire. Someone will kill him while contending for the Fire)).

It is narrated in *Al-Masābīh* of Abul-Abbās:

Ibn Abi Hāzim related to us on the authority of Hubbat al-Arni with his chain of narrators that Abdullah b. Amr saw two men arguing over the head of Ammār, may Allah have mercy on him. One was saying "I killed him" and the other was saying "I killed him." Abdullah b. Amr said: "The two of them are arguing to see who will enter Hell first! I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((Someone will kill him while contending for the Fire))." This reached Mu'awiya who said: "By Allah, it was not us who killed him! Rather, it was the one that sent him who killed him!" In another hadith, it reached Ali, upon him be peace, and he said: "Allah forbid! If that were the case, then Hamza was killed by the Prophet, peace and blessings be upon him and his progeny, because it was he who sent him!"

Imam Mansūr Billah al-Hasan b. Badrudīn, upon them be peace, said:

It is narrated on the authority of Abu 'Amārah that Khuzayma b. Thābit used to hold weapons until Ammār was killed in Siffīn. He grabbed his sword and said: "It is permitted for me to fight." He fought until he was killed.

Al-Mansūr Billah also said:

When Ali, upon him be peace, saw that Ammār—may Allah be pleased with him—was killed, he came to him and said: "{**To Allah we belong and unto Allah shall we return**} (Q. 2:156)! The one who does not feel sadness at the death of Ammār has no share of Islam." Then he said: "May Allah be merciful to Ammār on the day he was killed, the day he will be raised and the day he will be asked! By Allah, verily I saw Ammār and three Companions of the Prophet, peace and blessings be upon him and his progeny, cannot be mentioned except that he is the fourth. Four cannot be mentioned except that he was the fifth. Paradise is obligatory for Ammār without reckoning. He will be in Paradise. He was killed on the truth and the truth was with him. The one who killed, contended to kill and hated Ammār will be in he Fire." Ali, upon him be peace, prayed over him and buried him.

It is narrated in *Shifā* on the authority of Abu Qatāda that the Prophet, peace and blessings be upon him and his progeny, while wiping dust from his head: ((Alas for you, O son of Sumayya! Alas for you! You will be killed by a transgressing faction!)) It is also narrated in *Kitāb al-Muhīt bil-Imāma* by Sheikh Imam Abul-Hasan Ali b. al-Hussein that the prophet, peace and blessings be upon him and his progeny, said to Ammār: ((You will be killed by a transgressing faction and your last meal will be a sip of milk)).

It is narrated in the *Amāli Abi Tālib* [with a complete chain of narrators to] Ibn Abbās:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((What is with them? Ammār will call them to paradise and they will call him to Hellfire! That will be toilsome for the miserable sinners!))

A long account is narrated in the book *Akhbār Siffīn* of Abu Mihnaf

Dhul-Kalā' said to Abu Nuh al-Humayri when Abu Nuh was with Ali, upon him be peace, "Is Ammār b. Yāsir among you?" Abu Nuh replied: "No. Have you been informed anything about him insomuch that you can inform me about him and not ask about him?" Dhul-Kalā' said that Abdullah b. Amr b. al-'As mentioned the hadith of Allah's Messenger, peace and blessings be upon him and his progeny, about him: ((The people of Iraq and the people of Greater Syria will meet and only one of them will be on the truth and with the guided imam. Among them will be Ammār b. Yāsir, and he will be killed by the transgressing faction. The one who kills him and contends with him will be in the Hellfire)). He then continued the hadith until it was interrupted by Amr b. al-'As. Dhul-Kalā' said: "O Amr!" Amr said: "O Abu Nuh! I adjure you by Allah! Do not belie us or conceal from us! Is Ammār b. Yāsir among you?" Abu Nuh said: "By Allah! No! Have you been informed anything about him insomuch that you can inform me about him and not ask about him? If any other Companions of Muhammad, peace and blessings be upon him and his progeny, were with us, they would all rush to kill them! Between us and you is the commander of the Believers, Ali b. Abi Tālib, upon him be peace!" Amr said: "I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((Verily Ammār will be killed by a transgressing faction. The one who kills him and contends with him will be in the Hellfire)).

It is narrated in *Tajrīd Jāmi' al-Usūl* that al-Bukhārī narrated on the authority of Ikrima:

Ibn Abbās said to me and his son: "Go to Abu Sa'īd and request to hear a hadith from him." So we went to him and requested to hear a hadith. He related to us the building of the Mosque. He said. "We used to carry a brick at a time, but Ammār used to carry two bricks at a time. The Prophet, peace and blessings be upon him and his progeny, saw him and wiped some dust from him and said: ((Poor Ammār! You will be killed by a transgressing faction. The one who kills him and contends with him will be in the Hellfire)).

Al-Humaydi said in *Al-Jāmi' bayna as-Sahīhihayn* that the phrase ((You will be killed by a transgressing faction)) is not mentioned in *Sahīh al-Bukhārī*, neither is the phrase ((He will call them to Paradise and they will call him to Hellfire)). However, it is established that the phrase ((You will be killed by a transgressing faction)) is in *Sahīh al-Bukhārī* in the copy of as-Saghāni which is preferred to the copy of al-Farayri which he copied. Ibn Hajar mentioned this in *Fath al-Bāri*. Ibn al-Athīr also established it in his *Jāmi' al-Usūl*, and similarly as-Suyūti in *Al-Jāmi' as-Saghīr*. As for the wording ((He will call them to Paradise and they will call him to Hellfire)), there is no disagreement regarding its establishment in *Sahīh al-Bukhārī*. And Allah is the Guide.

It is narrated in *Al-Jāmi' as-Saghīr* of as-Suyūti that the Prophet, peace and blessings be upon him and his progeny, said: ((Ammār will be killed by a transgressing faction)). He said: "Abu Nu'aym related it in *al-Hilaya* on the authority of Abu Qatāda." He also said: "It is related by Ahmed b. Hanbal, Muslim and the four (i.e. Abu Dāwud, at-Tirmidhi, an-Nisā'i and Ibn Māja)."

It is also narrated on the authority of Abu Sa'īd al-Khudri that the Prophet, peace and blessings be upon him and his progeny, said:

((Poor Ammār! You will be killed by a transgressing faction! He will call them to Paradise and they will call him to Hellfire)).

He said: "It is also related by Ahmed b. Hanbal and al-Bukhārī."

It is narrated in the *Sīra* of Ibn Hishām in a long hadith:

Ammār b. Yāsir entered and he was carrying lots of bricks. He said: "O Messenger of Allah, they are not carrying what I am carrying!" Umm Salama, the wife of the Prophet, said: "I saw Allah's

Messenger, peace and blessings be upon him and his progeny, shake the dust from his hair as he had curly hair and say: ((Poor son of Sumayya! They will not kill you. You will only be killed by a transgressing faction)).”

An-Nisā’i related in the book *Khasā’is Amīr al-Muminīn Ali b. Abi Tālib* on the authority of Sa’id b. Abul-Hasan—his mother—Umm Salama that Allah’s Messenger, peace and blessings be upon him and his progeny, said to ‘Amār: ((You will be killed by the transgressing faction)). He also related on the authority of al-Hasan—his mother—Umm Salama said on the day of al-Khandaq while he, peace and blessings be upon him and his progeny, was carrying bricks and the hairs of his chest got dusty: “I will not forget what he said ((O Allah, the only good is the good of the hereafter so forgive the Ansār and the Emigrants)). Ammār came and he, peace and blessings be upon him and his progeny, said: ((Son of Sumayya, you will be killed by a transgressing faction)).”

It is also related on the authority of al-Hasan with the wording:

The good mother, Umm Salama, said: “I did not forget on the day of al-Khandaq, he, peace and blessings be upon him and his progeny, was carrying bricks and the hairs of his chest got dusty. He said ((O Allah, the only good is the good of the hereafter so forgive the Ansār and the Emigrants)). Ammār came and he, peace and blessings be upon him and his progeny, said: ((This son of Sumayya will be killed by a transgressing faction)).”

It is also related on the authority of Ikrima from Abu Sa’id al-Khudri that Allah’s Messenger, peace and blessings be upon him and his progeny, said to Ammār: ((You will be killed by a transgressing faction)). He also related on the authority of Abu Muslima—Abu Basra—Abu Sa’id al-Khudri:

Someone better than me—Abu Qatāda—related to me that Allah’s Messenger, peace and blessings be upon him and his progeny, said to Ammār: ((Alas for the son of Sumayya, you will be killed by a transgressing faction)).

It is related on the authority of Handala b. Khuwaylid:

I was with Mu’awiya and two men came to him contending over Ammār’s head. Each one of them was saying “I killed him.” Abdullah b. Amr said: “Each one of you should pity the soul of the other because I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say [to Ammār]: ((You will be killed by a transgressing faction)).”

It is also related on the authority of Handala b. Suwayd:

The head of Ammār was brought and Abdullah b. Amr said: “I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say [to Ammār]: ((You will be killed by a transgressing faction)).”

Al-‘Amash narrated similar from Abdullah b. Amr [with a complete chain of narrators to] Abdullah b. al-Hārith. Al-‘Amash also related on the authority of Abdur-Rahmān b. Ziyād from Abdullah b. al-Hārith:

I was on an expedition with Abdullah b. Amr, Amr b. al-‘As and Mu’awiya. Abdullah b. Amr said “I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say [to Ammār]: ((You will be killed by a transgressing faction)).” Amr said to Mu’awiya “Do you hear what he said? Did we kill him? The one who sent him killed him!”

Imam Sharafuddīn, upon him be peace, said regarding the wording and text that has been related as mass-transmitted:

That is because his killing establishes the identity of the transgressing faction which Allah commands to be fought inasmuch that one observes the command of Allah. For example, the hadith of Ammār is mās-transmitted in wording and meaning—both by the proponents and opponents.

Ibn Burhān said in *Sharh al-Qassās al-Haqq*:

Ahmed related from the Prophet, peace and blessings be upon him and his progeny, that he said: ((Poor Ammār! You will be killed by a transgressing faction! He will call them to Paradise and they will call him to Hellfire)). Adh-Dhahabi and others said that this narration is mass-transmitted. Ar-Rāfi’ mentioned the hadith of the Prophet, peace and blessings be upon him and his progeny, to Ammār ((You will be killed by a transgressing faction. He will call them to Paradise and they will call him to Hellfire)) and said: “This narration is well-known.”

Ibn Hajar said in *At-Talkhīs*:

Muslim related the hadith from Abu Qatāda, Abu Sa'īd al-Khudri and Umm Salama. The basis of the hadith of Sa'īd al-Khudri according to al-Bukhārī is that he does not mention it. Al-Humaydi indicated this and he attributed falsehood to the one who claimed that [al-Bukhārī] narrated it.

I say—and success is with Allah—that we have already established the authenticity that ((You will be killed by a transgressing faction)) exists in *Sahīh al-Bukhārī* in the copy of as-Saghāni which is preferred to the copy of al-Farayri.

Ibn Hajar also said in *At-Talkhīs*:

Al-Ismā'īl and al-Burhāni have related in the way that al-Bukhārī related it. At-Tirmidhi related from the hadith of Khuzayma b. Thābit, and at-Tabarāni related it from the hadith of Umar, 'Uthmān, Ammār, Hudhayfa, Abu Ayūb, Ziyād, Amr b. Hazm, Mu'awiya, Abdullah b. Amr, Abu Rāfi', the freed clients of Ammār b. Yāsir and others.

Ibn Abdul-Barr said:

The mass-transmitted narrations are the most authentic of hadiths. Ibn Dihya said that there is no criticism of its authenticity. If it were not authentic, Mu'awiya would have objected to it.

I say—and success is with Allah—that the aforementioned verse and narrations prove the specificity of the statement of the Exalted **{Ye art the best community to be extracted from the people}**, the hadith ((You are the best generation to be raised)) and other statements.

The actions of the Companions regarding the criticism of narrators

Al-Hākim said in *Kutāb Ma'rifat Usūl al-Hadīth*:

Narrators were criticised by the likes of Abu Bakr, Umar, Ali and Zayd b. Thābit. They scrutinised the authenticity of narrations and discarded them.

I say that similar is the case with other Companions such as Ibn Mas'ūd, Uthmān, a group from the Umayyads and others whom the Prophet saw, peace and blessings be upon him and his progeny. They criticised Abu Dharr, may Allah be pleased with him, and accused him of lying. 'Uthmān exiled him to Rabadha. However, Allah's Messenger, peace and blessings be upon him and his progeny, bore witness to his truthfulness. It is narrated in *Al-Kāmil al-Munīr* that the Prophet, peace and blessings be upon him and his progeny, said:

((The sky has not shaded one more truthful according to Allah than Abu Dharr neither has the earth had anyone walk over it like him)).

At-Tirmidhi related on the authority of Amr b. al-'As:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The sky has not shaded one more truthful according to Allah than Abu Dharr neither has the earth had anyone walk over it like him. He resembles Jesus, the son of Mary)). Umar asked: "O Messenger of Allah, do you know that?" He replied: ((Yes. And he knows that)).

Al-Bukhārī related on the authority of Abu Dharr:

"If you were to lay your swords upon this..." and he pointed to the back of his neck "...and then assume that the statement that I heard from Allah's Messenger, peace and blessings be upon him and his progeny, would just pass away before you come out against me, it will not pass away!"

It is related in *Al-Jāmi' as-Saghīr* of as-Suyūti:

It is narrated on the authority of Ibn Umar that the Prophet, peace and blessings be upon him and his progeny, said: ((The sky has not shaded one more truthful than Abu Dharr neither has the earth had anyone walk over it like him)). It was also related by Ahmed, at-Tirmidhi, Ibn Māja and al-Hākim.

It is narrated in the book *Shawāhid at-Tanzīl* of Al-Hākim Imam Abul-Qāsim al-Huskāni, the hadith scholar of Nishapur, [with a complete chain of narrators to] Ammār b. Yāsir:

I was with Abu Dharr in the sessions of Ibn Abbās with a large assembly of people while he was speaking with the people: "Whoever knows me, knows me! Whoever does not know me, I will inform him of my name. I am Jundub b. Junādah Abu Dharr al-Ghafāri. I ask you by the right of Allah and His Messenger to listen to what Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The sky has not shaded one more truthful than Abu Dharr neither has the earth had anyone walk over it like Abu Dharr)). They said: "O Allah, yes!"

Muslim narrated in the chapter on fasting [with a complete chain of narrators to] Kurayb that Umm al-Fadl bint al-Hārith sent him to Mu'awiya in Greater Syria. He said:

I arrived in Greater Syria, and fulfilled a need for her. It was there in Greater Syria that the month of Ramadan began. I saw the new moon on Friday. I then came back to Medina at the end of the month. Abdullah b. 'Abbas asked me: "When did you see the new moon?" I replied: "We saw it on Friday night." He asked: "Did you see it yourself?" I said: "Yes, and the people also saw it and they fasted and Mu'awiya also fasted. He said: "But we saw it on Saturday night. So we would continue to observe fast till we complete thirty or we see it [i.e. the new moon of Shawwal]." I said: "Is the sighting of the moon by Mu'awiya not valid for you?" He said: "No; this is how the Allah's Messenger, peace and blessings be upon him and his progeny, has commanded us." Yahya b. Yahya doubted whether the wording used was "valid for us" or "valid for you."

The prohibition of harming a Muslim and the abundant proofs that establish such

Allah, the Exalted, says: **{And those who harm believing men and believing women undeservedly, they shall bear the guilt of slander and manifest sin} (Q. 33:58)**. It is narrated in *Amāli* of Sayyid Abu Tālib, upon him be peace, [with a complete chain of narrators to] Zayd that the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever engages in usury has acted haughty regarding the tender goods of a Muslim without right)). It is also narrated [with a complete chain of narrators to] Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Whoever slanders a male or female Muslim or whoever says something about a person which is not befitting, Allah will throw him down on his cheek in the Hellfire until what he said was extracted)).

It is narrated in *Amāli al-Murshid Billah*, upon him be peace, [with a complete chain of narrators to] Burayda:

We prayed the noon prayer behind Allah's Messenger, peace and blessings be upon him and his progeny. When he completed his prayer, he angrily came before us and called out to us with a voice that even girls behind a curtain could hear: ((O fellows! Whoever entered Islam and faith has not entered his heart should not harm the Muslims. Nor should such person seek out their shame. Verily, whoever seeks out the shame of his brother Muslim, Allah will uncover his shame and openly display his shame even if he was behind the cover of his home)).

It is also narrated [with a complete chain of narrators to] al-Barā':

Allah's Messenger, peace and blessings be upon him and his progeny, addressed us in a sermon insomuch that even girls in their houses or behind their curtains could hear: ((Whoever believes with his tongue and doesn't believe with his heart should not backbite Muslims or uncover their shame. Whoever uncovers the shame of his brother, Allah will uncover his shame. Allah will openly display his shame even if he was behind the curtain of his home)).

It is narrated in *Amāli al-Murshid Billah*, upon him be peace, [with another complete chain of narrators to] al-Barā' b. 'Azib:

((Whoever believes with his tongue and doesn't believe with his heart should not backbite Muslims or uncover their shame. Whoever uncovers the shame of his brother, Allah will uncover his shame. Allah will openly display his shame even if he was behind the curtain of his home)).

It is narrated in *Al-Masābīh* of Abul-'Abbas [with a complete chain of narrators to] Abdullah b. Al-Hasan, upon them be peace, that the Prophet, peace and blessings be upon him and his progeny, said in a long tradition:

((O people! Preserve my statement and take benefit from it. Relate it from me until it spreads. Perhaps you will return to disbelief after me, striking each other's necks. If you were to do that—and you will do that—you will become contemptible to the one who strikes your faces with the sword)).

It is narrated in *Al-Jāmi' as-Saghīr* of As-Suyūti: ((Do not return to disbelief after me, striking each other's necks.)). He said:

Ahmed, al-Bukhārī, Muslim, an-Nisā'i and Ibn Māja related on the authority of Jarīr that the Prophet, peace and blessings be upon him and his progeny, said such. Al-Bukhārī and an-Nisā'i related on the authority of Abu Bakra that the Prophet, peace and blessings be upon him and his progeny, said such.

Al-Bukhārī and at-Tirmidhi related on the authority of Ibn Abbās that the Prophet, peace and blessings be upon him and his progeny, said: ((Abusing a Muslim is open disobedience, and killing one is disbelief)). Ahmed, al-Bukhārī, Muslim, at-Tirmidhi, an-Nisā'i and Ibn Māja related on the authority of Ibn Mas'ūd that the Prophet, peace and blessings be upon him and his progeny, said such. Ibn Māja also

related on the authorities of Abu Hurayra and Sa'd that the Prophet, peace and blessings be upon him and his progeny, said such. At-Tabarāni related in his *al-Kabīr* on the authorities of Abdullah b. al-Mughaffal and Amr b. an-Nu'mān b. Muqarin that the Prophet, peace and blessings be upon him and his progeny, said such. Ad-Dārqutni also related in his *Afrād* on the authority Jābir that the Prophet, peace and blessings be upon him and his progeny, said such.

He also narrated:

((Abusing a Muslim is open disobedience, and killing one is disbelief. The sanctity of his wealth is like the sanctity of his blood)). At-Tabarāni related on the authority of Ibn Mas'ūd that the Prophet, peace and blessings be upon him and his progeny, said such.

((A Muslim killing his brother is disbelief, and abusing him is open disobedience)). At-Tirmidhi related on the authority of Ibn Mas'ūd that the Prophet, peace and blessings be upon him and his progeny, said such. An-Nisā'i related on the authority of Sa'd that the Prophet, peace and blessings be upon him and his progeny, said such.

((Killing a Muslim is disbelief, and abusing one is open disobedience. It is not permissible for a Muslim to cut off relations with his brother for more than three days)). Ahmed, Abu Ya'la and at-Tabarāni related on the authority of Sa'd that the Prophet, peace and blessings be upon him and his progeny, said such.

It is narrated in *Al-Jami' bayna as-Sahīhayn* from Muslim [with a complete chain of narrators to] Abbān b. Salama—his father that the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever raises the sword against us is not from us)). This is also in *Al-Jāmi' as-Saghīr* of as-Suyūti and he said: "Ahmed and Muslim related on the authority of Salama b. al-Akwa that the Prophet, peace and blessings be upon him and his progeny, said such."

The view of the author regarding the disbelief of the one who kills a Muslim and the open disobedience of the one who abuses one absolutely

I say—and success is with Allah—that these narrations, as you see, prove the disbelief of the one who kills a Muslim and the open disobedience of the one who abuses one. How can one accept the hadith of one who does that—whether the person is a Companion or not?

Some of what is narrated regarding the love of Ali b. Abi Tālib and the prohibition from harming him

It is narrated in *Amāli al-Murshid Billah*, upon him be peace, [with a complete chain of narrators to] Rāfi'—his father—his grandfather:

Allah's Messenger, peace and blessings be upon him and his progeny, said to Ali, upon him be peace: ((Whoever loves you loves me, and whoever loves me will be loved by Allah. Whoever hates you hates me, and whoever hates me will be hated by Allah)).

It is narrated in the *Manāqib* of Ibn al-Maghāzali [with a complete chain of narrators to] Mu'awiya b. Hayda al-Qushayri:

We heard the Prophet, peace and blessings be upon him and his progeny, say to Ali, upon him be peace: ((O Ali, the one who dies while hating you will die the death of a Jew or Christian)).

Yazīd b. Zuri' said:

I asked Buhz b. Hakīm [one of the sub-narrators] "By Allah, did you relate this hadith on the authority of your father from the Prophet, peace and blessings be upon him and his progeny?" He replied: "By Allah, my father related this hadith to me from my grandfather! Otherwise, may my ears be deafened by the Fire!"

It is also narrated in the *Manāqib* of Ibn al-Maghāzali [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him:

I was with the Prophet, peace and blessings be upon him and his progeny, when Ali b. Abi Tālib, upon him be peace, came to us very angry. The Prophet, peace and blessings be upon him and his progeny, asked him: ((What made you angry?)) He replied: "Some of your cousins harm me regarding you." Allah's Messenger, peace and blessings be upon him and his progeny, became angry and said: ((O people! Whoever harms Ali has harmed me! Verily, Ali is the foremost of you in faith and the most

loyal to the covenant of Allah! O people! Whoever harms Ali will be raised on the Day of Judgement at Jews and Christians!). Jābir b. Abdullah asked: “O Messenger of Allah, even if such person bore witness that there is no God but Allah and that you are Allah’s Messenger?” He replied: ((O Jābir, this pronouncement simply prevents that you take their blood and wealth and that the *jizya* be taken from them while they are debased)).

The book *Tanbīh al-Ghāfilīn* of al-Hākim Abu Sa’īd al-Hasan b. Jasham b. Karāma al-Jashmi related the same thing.

It is narrated in *Al-Jāmi’ as-Saghīr* of As-Suyūti:

((Whoever loves Ali loves me. Whoever hates Ali hates me)). Al-Hākim related on the authority of Salmān that the Prophet, peace and blessings be upon him and his progeny, said such.

((Whoever abuses Ali abuses me, and whoever abuses me will be abused by Allah)). Ahmed and al-Hākim related on the authority of Umm Salama, may Allah be pleased with her, that the Prophet, peace and blessings be upon him and his progeny, said such.

It is narrated in *Kitāb al-Jawāhir* by Abul-Qāsim b. Muhammad ash-Shuqayqi:

It is narrated on the authority of Umm Salama, may Allah be pleased with her: “I bear witness that I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((Whoever loves Ali loves me, and whoever loves me will be loved by Allah. Whoever hates Ali hates me, and whoever hates me will be hated by Allah, the Mighty and Majestic)).”

Adh-Dhahabi related it. It was also related on the authority of Ammār b. Yāsir, may Allah be pleased with him, with the additional wording: ((Whoever associates with him associates with me, and whoever associates with me will be associated with by Allah)).

It is also narrated on the authority of Ibn Abbās, may Allah be pleased with him: “I bear witness that I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((Whoever abuses Ali abuses me, and whoever abuses me abuses Allah, the Mighty and Majestic. Whoever abuses Allah, the Mighty and Majestic—Allah will throw such person on his nostrils!)).” Abu Abdullah al-Halāji related it. The first part was related by Ahmed.

It is narrated on the authority of Amr b. Shās al-Aslami who was a Companion of al-Hudaybiya: “I went with Ali, upon him be peace, to Yemen. I was sorely vexed in my journey insomuch that I had something against him in my soul. I started complaining in the mosque until it reached the Prophet, peace and blessings be upon him and his progeny. I entered the mosque that evening while Allah’s Messenger, peace and blessings be upon him and his progeny, was with some of his Companions. When he saw me, he looked at me as to cut me with his eyes. When I sat down, he said: ((O Amr! By Allah, you have harmed me!)) I said: ‘I seek refuge in Allah that I would harm you, O Messenger of Allah!’ He said: ((Indeed! Whoever loves Ali has loved me, and whoever hates Ali has hated me. Whoever harms Ali has harmed me, and whoever harms me has harmed Allah, the Exalted)).” Abu Umar al-Amri related it, and Ahmed b. Hanbal related the first part.

It is narrated on the authority of Abu Dharr, may Allah be pleased with him: “I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((O Ali, whoever separates from me has separated from Allah. Whoever separates from you has separated from me)). Ahmed related this in *Al-Manāqib*.

It is narrated in *Amālī al-Murshid Billah*, upon him be peace, [with a complete chain of narrators to] Sa’īd b. Jubayr:

Ibn Abbās reached a group of people while they were clamouring about Ali, upon him be peace. He said to his son, Ali b. Abdullah: “Take my hand and come with me to them.” He took his hand until he came to them. He asked them: “Are you abusing Allah, the Exalted?” They said: “Glory be to Allah! Whoever abuses Allah has committed idolatry!” He asked: “Are you abusing Allah’s Messenger?” They replied: “Whoever abuses Allah’s Messenger has disbelieved!” He then asked: “Are you abusing Ali?” They said: “That is the case.” He then said: “I bear witness that I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((Whoever abuses Ali has abused me, and whoever abuses me has abused Allah. Whoever abuses Allah will be thrown in the Hellfire on his face)).”

Then he left from them and said to his son: “How do you see them?” He then recited poetry saying:

They looked at you with the eye of sharpness/ A glance of goats to the slaughterer with a knife.

He said: “More, may your father be sacrificed for Allah!”

The eyes slaughter turning them upon their chins/ A glance of the debased to the mighty.

He said: “More, may your father be ransomed!” He replied: “I can’t find any more. However, I found:

Their living ones are recompensed for their dead/ And their dead humiliated by the past

It is narrated in *Tanbīh al-Ghāfilīn* of al-Hākim Abu Saʿīd al-Hasan b. Karāma, the author of *Kitāb as-Safīna*:

It is narrated on the authority of Amr b. Khālid: “Zayd b. Ali related to me while taking a piece of hair that Ali b. al-Hussein related to him while taking some hair that al-Hussein b. Ali related to him while taking some hair that the Commander of Believers, Ali related to him while taking some hair that Allah’s Messenger, peace and blessings be upon him and his progeny, related to him while taking some hair: ((Whoever harms a hair from you has harmed me, and whoever harms me has harmed Allah. Whoever harms Allah is cursed by Allah, His Angels, the Hosts of heaven and the Hosts of the earth)).”

This hadith is narrated by az-Zarnadi in his book, *Durar as-Simtayn* with its wording without the addition ((...the Hosts of heaven and the Hosts of the earth)).

It is also narrated in *Tanbīh al-Ghāfilīn* of al-Hākim that the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever harms Ali has harmed me, and whoever abuses Ali has abused me)).

It is narrated in *Amāli al-Murshid Billah*, upon him be peace, [with a complete chain of narrators to] Abu Ayyub al-Ansāri:

Allah’s Messenger, peace and blessings be upon him and his progeny, said to Ali, upon him be peace: ((Verily, Allah—the Blessed and Exalted—has made you love the poor and made you content with them as followers. They are pleased with you as their imam. Therefore, glad tidings to the one who follows you and woe be upon the one who hates and belies you!))

It is narrated in the book, *Durar as-Simtayn*, authored by the imam and hadith scholar, known as az-Zarnadi ash-Shāfi’:

Ammār b. Yāsir, may Allah be pleased with him, said on the day of the battle of Siffin: “I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say to Ali, upon him be peace: ((Allah, the Exalted, as adorned you with an adornment that He has not adorned anyone else beloved to Him. It includes: indifference towards the life of this world and the love of you by the poor. He has made you pleased with them as followers, and they are pleased with you as their imam. Blessed be the one who loves you and confirms your truth! Woe be to the one who hates and belies you! As for those who love you and confirm your truth, they will be your companions in Paradise and the guests of your house. As for those who hate and belie you, it is a right upon Allah that he place them in the station of the liars!)).”

It is narrated that the Prophet, peace and blessings be upon him and his progeny, said to Ali b. Abi Tālib, upon him be peace: ((The one who claims that he loves me but hates you is a liar. O Ali, whoever loves you loves me, and whoever loves me is beloved by Allah. Whoever is loved by Allah will be admitted to paradise by Him. Whoever hates you hates me, and whoever hates me is hated by Allah. Whoever is hated by Allah will be admitted to Hellfire by Him.)).

It is also narrated that the Prophet, peace and blessings be upon him and his progeny, said to him—meaning Ali, may Allah ennoble his face: ((Woe be to the one who hates you after me!)).

Regarding hadith criticism

Know that the criticism of a narrator is clear in the school without neglecting the establishment of the proof of whether it is truth or not. Second, it is the establishment of the proof of whether it is invalid or not. That for which one cannot establish the proof of its invalidity or truth, it is necessary to investigate the narrators. As for that which establishes the proof of the invalidity of one’s ideology, one is criticised from following it due to falsehood and criticism of him, especially if the scholars have established a proof against him. An example is those who liken Allah to creation rejecting the statement of the Exalted: **{There is no likeness unto Him} (Q. 42:11)**. Another example is the Qadarites: the Magians of this *Ummah*, the enemies of the Most Compassionate and the witnesses of Satan. They licence the Muslims to commit acts of disobedience. [Another example is] those who say that faith is a statement without works or recognition without a statement or works. Other examples include the Nasibites and the extremist Rafidites.

As for the Nasibites, the proof against them that they are destroyed is the statement of the Exalted: **{...nor do I take the deviants as helpers} (Q. 18:51)**. It is related by Ahmed, Muslim, Abu Dāwud, at-Tirmidhi, an-Nisā'i and Ibn Māja on the authority of Abu Hurayra:

He [i.e. the Prophet], peace and blessings be upon him and his progeny, said: ((The one who invites to divine guidance will have the reward of all those who followed him without decreasing his reward a bit. The one who invites to deviance will have the sin of all those who followed him without decreasing his sin a bit)).

As-Suyūti also related this in his *Al-Jāmi' as-Saghūr*.

As for the extremist Rafidites, they are a sect about whom none of the scrutinising scholars disagree that they were given this name by Zayd b. Ali due to their rejecting him. He said: "Go! You are Rafidites!" In the *Sihāh al-Jawhari* it says that Al-Asma'i said: "They are named that because they rejected Zayd b. Ali, upon him be peace."

Al-Hādi, upon him be peace, said in *Al-Ahkām*:

They violated—woe be unto them—what is sacred, concealed all good acts and incited against truth. They manifested opposition and acts of disobedience. They opposed the Book, avoided the truth and permitted fornication, giving birth to deceit and chaos.

Regarding them, my father and uncles, Muhammad and al-Hasan, related to me from their ancestor al-Qāsim b. Ibrāhīm, may Allah bless him—his father—grandfather—Ibrāhīm b. al-Hasan—his father—his grandfather, al-Hasan b. Ali—Ali b. Abi Tālib, may Allah be merciful to him: "The Prophet, peace and blessings be upon him and his progeny, said: ((O Ali, there will be in the end of time a group of people with a well-known nickname by which they will be called—the Rafida. If you come to them, fight (or "kill") them. May Allah kill them! Verily, they are idolaters!))."

It is narrated in *Amāli al-Murshid Billah*, upon him be peace, [with a complete chain of narrators to] Salāma b. Sahl at-Tamimi:

We were on the land of Ali, upon him be peace, and there were some people on it gathered. In it was the scabbard of the sword of Ali, upon him be peace, like this forefinger. He stood up angrily and said "Be cautious! You have belied your Prophet!" three times. "He confided something to me instead of you!" He took it out and on it was a verse from the Book of Allah and something related to jurisprudence. He then said, upon him be peace: "Two types of people will perish regarding me: the one who loves me to the extreme and the one who hates me to the extreme."

It is narrated in the book, *Durar as-Simtayn* by az-Zarnadi:

Imam Hāfiz Ahmed b. al-Hussein al-Bayhaqi narrated with his chain of narrators to Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, said: ((Your likeness is that of Jesus. The Jews hated him until they slandered him and the Christians loved him until they gave him a position that wasn't his)). Then Ali, may Allah bless him, said: "The one who loves me to the extreme will perish regarding me. They attribute to me that which is not mine. Another group who hates me inasmuch that it leads to their slandering me."

Some narrations include the wording: "...it is not for me that I receive divine inspiration. Rather, I act based on the Book of Allah and the Sunnah of His Prophet, peace and blessings be upon him and his progeny, in what I can. In that which I command you towards obedience of Allah, obey me—whether it is in that which you like and dislike. I will not command you towards disobedience to Allah. If I do or anyone else—don't obey anyone in disobedience to Allah. Obedience is only in the good."

It is narrated in the book *Jawāhir al-'Uqdayn* of Allama as-Samhūdi ash-Shāfi', may Allah have mercy on him: Muhammad b. Sawqa related on the authority of Ali, may Allah bless him: "This *Ummah* will divide into seventy-three sects. The most evil of them is the one who claims our love but deviates from our command."

Ahmed, Abu Ya'la and at-Tabarāni related on the authority of Abu Amr with its chain traceable to the Prophet: ((There will be at the end of time a group of people called the Rafida. They will reject Islam. When you see them, fight them for they are idolaters)).

The wording of the report by at-Tabarāni with a good chain is: "I was with the Prophet, peace and blessings be upon him and his progeny, and Ali was with him. The Prophet, peace and blessings be

upon him and his progeny, said: ((O Ali, there will be in my *Ummah* a group of people who claim to love the *Ahl al-Bayt*. They will be nicknamed the Rafida. Fight them for they are idolaters)).”

Ad-Dārquṭni related on the authority of Ibn Abbās, may Allah be pleased with them: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((At the end of your time there will be a group of people that will claim love for my *Ahl al-Bayt*. They will be nicknamed the Rafida. If you were to reach them, fight them for they are idolaters)).”

It is also related with the chain of transmission to Ibrāhīm b. al-Hasan b. al-Hasan—his father—his grandfather—Ali, may Allah bless him: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((There will manifest in my *Ummah* at the end of time a group of people called the Rafida. They will reject Islam.))”

It is also related on the authority of Ali, may Allah bless him: “Allah’s Messenger, peace and blessings be upon him and his progeny, said to me: ((O Ali, you and your partisans (*shia*’) will be in Paradise. There will be a group of people nicknamed the Rafida. If you were to meet them, fight them for they are idolaters)). They claim love for us, the *Ahl al-Bayt*, but that is not the case.”

The abundance of established proof that the school of the Prophet’s Progeny is on the truth, and the reliability of the one follows the truth with successive proofs from the Qur’an and the Sunnah

As for what establishes it as the school of truth, the same school must be reliable by clear proof, such as the love of Muhammad’s progeny and holding to their school. One should therefore accept their narrations even if he calls to his ideology. This is because he thereby calls to the truth. Allah, the Exalted, says: **{Who is better in speech than the one who calls to Allah and work righteous deeds and saith: “Verily, I am amongst those who submit”?} (Q. 41:33)** and **{And let there be from amongst thee a community that calls to good and command the good and forbid the evil. Such are they who are successful} (Q. 3:104)**. There is no disagreement among the Muslims that the caller to the truth in summary can have his narrations accepted.

The proof that establishes this consensus is that it is known from the situation of all Islamic sects that each sect claims that they are on the truth and that it is incumbent that everyone else accepts its proof. The proof of the Progeny of Muhammad is the Book of Allah and the Sunnah of Allah’s Messenger, peace and blessings be upon him and his progeny.

Allah, the Exalted, says: **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**. It is narrated in the *Amāli Abi Tālib*, upon him be peace, [with a complete chain of narrators to] Abu Sa’id al-Khudri:

Umm Salama, may Allah be pleased with her, related to me that the Prophet, peace and blessings be upon him and his progeny, said to Fātima, upon her be peace: ((Come to me with your husband and two sons)). She [i.e. Umm Salama] said: “I went with them and placed over them a cloak of Fadak. Then he, peace and blessings be upon him and his progeny, said: ((O Allah! Verily, these are the progeny of Muhammad! Ennoble them by Your prayers, greetings and pleasure upon Muhammad and the Progeny of Muhammad just as You did with Abraham and the progeny of Abraham! Verily, You are the Praiseworthy, the Generous!))” Umm Salama said: “I lifted the cloak to enter, but he prevented me and said: ((You are upon good)).”

It is also narrated in the *Amāli Abi Tālib*, upon him be peace, [with a complete chain of narrators to] Umm Salama:

Allah’s Messenger, peace and blessings be upon him and his progeny, took a garment and spread it over Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. He then recited this verse: **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**. I went to enter it with them, but he said: ((Remain in your place. You are upon good)).

It is narrated in the *Amāli al-Murshid Billah*, upon him be peace, [with a complete chain of narrators to] Wāthila b. al-Asqa’:

I sought out Ali, upon him be peace, in his house. Fātima, upon her be peace, said: “He went with Allah’s Messenger, peace and blessings be upon him and his progeny.” They all went and entered, and I entered with them. Ali sat on his left, Fātima sat on his right and al-Hasan and al-Hussein sat in front of him. Then, he covered them with his garment and said: ((**{Verily, Allah only desires to remove from**

thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33). O Allah, these are my Family! O Allah, my Family are most deserving!)). Someone said from the side of the house: “And I am from your family, O Messenger of Allah?” He replied: ((You are from my family)). I had hoped for that which they had for myself.

It is also narrated [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him:

The Prophet, peace and blessings be upon him and his progeny, said regarding the statement of Allah **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33):** ((I and my *Ahl al-Bayt* are purified)).

It is also narrated [with a complete chain of narrators to] Umar b. Abi Salama:

The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed to Allah’s Messenger, peace and blessings be upon him and his progeny. Allah’s Messenger, peace and blessings be upon him and his progeny, then called for Fātima, al-Hasan and al-Hussein, and they sat in front of him. He then called for Ali and he sat behind him. He then placed a cloak over them and said: ((O Allah, these are my *Ahl al-Bayt*! Remove from them filth and purify them with a thorough purification!)) Umm Salama then said: “O Messenger of Allah, place me among them!” He replied: ((Remain in your place. You are upon good)).

It is narrated in the second volume of the book *AL-Muhīt bil-Imāma* by Sheikh Imāmudīn Ibn Abil-Hasan Ali b. al-Hussein b. Muhammad [with a complete chain of narrators to] Abu Sa’īd al-Khudri:

The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed concerning Allah’s Prophet, Ali, Fātima, al-Hasan and al-Hussein. Allah’s Messenger, peace and blessings be upon him and his progeny, covered them with his cloak and said: ((O Allah, these are my *Ahl al-Bayt*! Remove from them filth and purify them with a thorough purification!)) Umm Salama said at the door of the house: “And me, O Messenger of Allah?” He replied: ((You are upon good)).

It is also narrated in *AL-Muhīt* [with a complete chain of narrators to] the Mother of Believers, Umm Salama:

Allah’s Messenger, peace and blessings be upon him and his progeny, was at my house one day. A female servant said: “Ali and Fātima, upon them be peace, are at the partition.” He then said to me: ((Leave me with my family)). Then, Ali, Fātima, al-Hasan and al-Hussein entered while the two of them were small children. He kissed the two of them and sat them on his chamber. He then took Ali with one hand and Fātima with the other. He kissed her and him and covered all of them with a shirt that was on him. Then, he, peace and blessings be upon him and his progeny, said: ((To you not the Fire. To you not the Fire—me and my *Ahl al-Bayt*)). I said: “And me?” He said: ((And you)). Then he wrapped it over the *Ahl al-Bayt*.

It is also narrated in *AL-Muhīt* [with a complete chain of narrators to] Umra bint Af’a:

I heard the Mother of Believers, Umm Salama, may Allah be pleased with her, say: “The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed in my house. There were seven in the house: Gabriel, Michael, Allah’s Messenger, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. I was sitting at the door of the house and said: “O Messenger of Allah, am I not among the *Ahl al-Bayt*?” He replied: ((You are upon good. You are among the wives of the Prophet, peace and blessings be upon him and his progeny)).

Muslim narrated on the authority of A’isha:

Allah’s Messenger, peace and blessings be upon him and his progeny, departed and he had a black woollen garment on him. Then al-Hasan came under it. Then, al-Hussein entered under it. Then Fātima came and entered under it. Finally, Ali came and went under it. Then he said: ((**{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).

At-Tirmidhi related on the authority of Umm Salama:

The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed in my house while I was sitting at the door of my house. In the house was Allah’s Messenger, Ali, Fātima, al-Hasan and al-Hussein. He covered them with a cloak and said: ((O Allah, these are my *Ahl al-Bayt*! Remove from them filth and purify them

with a thorough purification!)) I said: “O messenger of Allah, am I not among the *Ahl al-Bayt*?” He replied: ((You are upon good. You are among the wives of Allah’s Messenger)).

At-Tirmidhi related on the authority of Anas:

When the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed, he [the Prophet] used to pass the door of Fātima when departing for the prayer. He would say: ((The prayer, O *Ahl al-Bayt*! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).

It is narrated in the book *Shawāhid at-Tanzīl* of al-Hākim Imam Abul-Qāsim al-Huskāni, the hadith scholar of Nishapur—may Allah have mercy on him—when mentioning the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**:

Many narrations have been reported concerning it. Among them is the narration of Anas b. Mālik al-Ansāri. It is reported [with a complete chain of narrators to] Anas b. Mālik that Allah’s Messenger, peace and blessings be upon him and his progeny, used to pass the door of Fātima for sixth months when departing for the dawn prayer. He would say: ((The prayer, O *Ahl al-Bayt*! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)). A group reports it from Affān, and Abid b. Hamīd reported it on his authority in his Qur’anic exegesis. A group follows him and reports it from Hammād.

Among them is the report of Ibrāhīm ash-Shāmi [with a complete chain of narrators to] Anas b. Mālik that the prophet, peace and blessings be upon him and his progeny, used to pass the door of Fātima for sixth months when departing for the dawn prayer. He would say: ((The prayer, O *Ahl al-Bayt*!)) three times. ((**{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).

Al-Aswad b. Amr, known as Shādhān, also narrated it. Abu Nasr narrated it [with a complete chain of narrators to] Anas b. Mālik that Allah’s Messenger, peace and blessings be upon him and his progeny, used to pass the door of Fātima for sixth months when departing for the dawn prayer. He would say: ((The prayer, O *Ahl al-Bayt*! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).

Hajjāj b. Minhāl al-Basri narrated [with a complete chain of narrators to] Anas b. Mālik that Allah’s Messenger, peace and blessings be upon him and his progeny, used to pass the door of Fātima for sixth months when departing for the dawn prayer. He would say: ((The prayer, O *Ahl al-Bayt*! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).

Abu Muslim narrated it with the wording “...the morning prayer...” and that he said ((The prayer! The prayer! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)). The rest of it was the same.

A group also narrated on the authority of Hajjāj and Ubaydullah b. Muhammad al-‘Abbasi [with a complete chain of narrators to] Anas b. Mālik that Allah’s Messenger, peace and blessings be upon him and his progeny, used to pass the house of Fātima—after Ali b. Abi Tālib had it built for her—for six months when departing for the dawn prayer. He would say: ((The prayer, O *Ahl al-Bayt*! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)). The wording of ad-Dārquṭni and Ibn al-Mukhlis was: “...the door of Fātima, upon her be peace, for six months...” The rest was the same. A group also report it from al-Baghawi.

Qadi Abu Bakr al-Hairi related it to us [with a complete chain of narrators to] Hammād with the wording “...after Ali had it built for her for six months...” and the rest of it was the same as that of ad-Dārquṭni. He said: “Ali b. Ahmed related to us [with a complete chain of narrators to] Anas b. Mālik that Allah’s Messenger, peace and blessings be upon him and his progeny, used to pass the house of Fātima, upon her be peace, and...” to the end of the report.

Musa b. Ismā’il at-Tabūdhki related to us [with a complete chain of narrators to] Anas b. Mālik that Allah’s Messenger, peace and blessings be upon him and his progeny, used to pass the door of Fātima

for sixth months when departing for the dawn prayer. He would say: ((The prayer, O People of Muhammad's House! **{Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification}** (Q. 33:33))).

Among them is the narration of al-Barā b. Azib al-Ansāri. Abu Sa'īd b. Muhammad b. Abdur-Rahmān al-Azri related to us [with a complete chain of narrators to] al-Barā b. Azib that Ali, Fātima, al-Hasan and al-Hussein, upon them be peace, came to the door of the Prophet, peace and blessings be upon him and his progeny. The Prophet, peace and blessings be upon him and his progeny, exited with his cloak, laid it across them and said: ((O Allah, these are my descendants (*itra*))).

Abdur-Rahmān b. Muhammad b. Abdullah b. Ahmed al-Bālawi related to us [with a complete chain of narrators to] al-Barā b. Azib that Ali b. Abi Tālib, upon him be peace, went to the door of Allah's Messenger, peace and blessings be upon him and his progeny, along with Fātima, al-Hasan and al-Hussein, upon them be peace. Allah's Messenger, peace and blessings be upon him and his progeny, exited while sweating with his cloak and covered them with it. He then said: ((O Allah, these are my descendants)).

Among them is the narration of Jābir b. Abdullah al-Ansāri, may Allah be pleased with him. Abul-Qāsim b. Abul-Hasan al-Fārisi related to us [with a complete chain of narrators to] Jābir b. Abdullah al-Ansāri, may Allah be pleased with him, that Allah's Messenger, peace and blessings be upon him and his progeny, called for Ali, his sons and Fātima, upon them be peace. He covered them with his garment and said: ((O Allah, these are my Family! O Allah, these are my Family! O Allah, these are my Family!)).

Muhammad b. al-Munkadir related from him. It is narrated [with a complete chain of narrators to] Jābir, may Allah be pleased with him, that when the verse **{Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification}** (Q. 33:33) was revealed to the Prophet, there was no one at the door except Fātima, al-Hasan, al-Hussein and Ali. The Prophet, peace and blessings be upon him and his progeny, said: ((O Allah, these are my Family!)).

Among them is the narration of al-Hasan, the son of the Pure Maiden (*al-Batūl*), upon them be peace. Abul-Hasan al-Ahwāzi related to us [with a complete chain of narrators to] al-Hasan b. Ali, upon them be peace: "When the verse of purification was revealed, Allah's Messenger, peace and blessings be upon him and his progeny, gathered us and placed us in the Khaybari cloak of Umm Salama. Then, he said: ((O Allah, these are my *Ahl al-Bayt* and my descendants. Therefore, remove filth from them and purify them with a thorough purification))."

Abu Sa'īd Mas'ūd b. Muhammad at-Tabari related [with a complete chain of narrators to] Hussein b. Abi Jamīla: "Al-Hasan b. Ali, upon them be peace, departed with the people while he was in Kufa. He was stabbed with a dagger in his thigh. Then after two months, he came out. He praised Allah and then said: 'O people of Iraq, fear Allah regarding us! We are your emirs, guests and the *Ahl al-Bayt* that Allah named in His Book **{Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification}** (Q. 33:33).'"

Ali b. Ahmed related to us [with a complete chain of narrators to] Hilāl b. Yasāf: "I heard al-Hasan b. Ali, upon him be peace, deliver a sermon to the people saying, 'O people of Kufa, fear Allah regarding us! We are your emirs, guests and the *Ahl al-Bayt* that Allah mentions **{Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification}** (Q. 33:33).'"

Abu Dharr al-Yemeni related [with another complete chain of narrators to] Hilāl b. Yasāf: "I heard al-Hasan b. Ali, upon him be peace, deliver a sermon to the people saying, 'O people of Kufa, fear Allah regarding us! We are your emirs, guests and the *Ahl al-Bayt* that Allah mentions **{Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification}** (Q. 33:33).'" I have not seen people cry on a day like they did on that day!"

The same is narrated in the Qur'anic exegesis of Abid b. Humayd [with a complete chain of narrators to] Yazīd b. Hārūn except without the word 'Kufa.'

Among them is the narration of Sa'd b. Abi Waqqās az-Zuhri. Abul-Qāsim al-Qurayshi related to us [with a complete chain of narrators to] Sa'd that he said to Mu'awiya in Medina: "I have witnessed from Allah's Messenger, peace and blessings be upon him and his progeny, three things regarding Ali

that if even one was said to me, it would be more beloved to me than a red camel! I witnessed him take the hands of his two sons, al-Hasan and al-Hussein, as well as Fātima and Ali. He raised his voice to Allah and said: ((O Allah, these are my *Ahl al-Bayt*! Therefore, remove filth from them and purify them with a thorough purification)).” A group narrated this on the authority of Bukayr.

Abu Muhammad Abdullah b. Yahya Abdul-Jabbār as-Sakari related [with a complete chain of narrators to] Sa’d: “Allah’s Messenger, peace and blessings be upon him and his progeny, said three things to Ali that if even one was said to me, it would be more beloved to me than a red camel! Divine inspiration descended on Allah’s Messenger, peace and blessings be upon him and his progeny, and Ali, Fātima, al-Hasan and al-Hussein entered under his cloak. He then said: ((O Allah, these are my progeny and my *Ahl al-Bayt*!)).”

Abu Sa’d Abdur-Rahmān b. Muhammad al-Kātib related to us [with a complete chain of narrators to] Sa’d that Mu’awiya passed by Sa’d and asked him “What prevents you from abusing Abu Turāb?” Sa’d replied: “There are three things mentioned about him by Allah’s Messenger, peace and blessings be upon him and his progeny, that if even one was mentioned about me, it would be more beloved to me than a red camel! I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say something to him and those behind him regarding an expedition. Ali, upon him be peace, said: ‘O Messenger of Allah, will you leave me behind with the women and the children?’ Allah’s Messenger, peace and blessings be upon him and his progeny, replied: ((Are you not pleased that your position to me is like that of Aaron to Moses except that there will be no Prophet after me?)) I also heard him say: ((Tomorrow, I will give the banner to a man who loves Allah and His Messenger and Allah and His Messenger loves him!)) The people were stretching their necks to be that one. Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Call Ali)). He [Ali] came with an infection in his eye. [The Prophet] spat in his eye, and he gave him the banner. Allah gave him victory. When the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed, Allah’s Messenger, peace and blessings be upon him and his progeny, called for Ali, Fātima, al-Hasan and al-Hussein and said: ((O Allah, these are my progeny!))” In some narrations it says: ((...my *Ahl al-Bayt*)). The wording is the same.

Muslim b. Hajjāj narrated it in his *Sahīh* collection on the authority of Qutayba b. Sa’īd and on the authority of Muhammad b. Abād together from Hātim with this chain. Abu Isa at-Tirmidhi narrated it in his collection on the authority of Qutayba from Hātim, and said: “This hadith is authentic from this perspective. The chains of this hadith are related completely in the chapter on cursing from the book of prevention.

Among them is the narration of Abu Sa’īd Sa’d b. Mālik al-Khudri, may Allah be pleased with him. Abu Yahya al-Hikāni related [with a complete chain of narrators to] Abu Sa’īd al-Khudri said regarding the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**: “Allah’s Messenger, peace and blessings be upon him and his progeny, brought together Ali, Fātima, al-Hasan and al-Hussein, upon them be peace, and then covered them with a cloak. He said: ((O Allah, these are my *Ahl al-Bayt*! Therefore, remove filth from them and purify them with a thorough purification)).”

Abul-Qāsim Abdur-Rahmān b. Muhammad related to us [with a complete chain of narrators to] Abu Sa’īd, may Allah be pleased with him, said regarding the statement of Allah **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**: “Allah’s Messenger, peace and blessings be upon him and his progeny, brought together Ali, Fātima, al-Hasan and al-Hussein, upon them be peace, and then covered them with a cloak. He said: ((O Allah, these are my *Ahl al-Bayt*! Therefore, remove filth from them and purify them with a thorough purification)).” The report of Abu an-Nadr includes the addition: “Umm Salama, may Allah be pleased with her, was at the door and said: ‘O Messenger of Allah, am I not among them?’ He replied. ((You are upon good)).”

Al-Fadl b. Musa related it to us [with a complete chain of narrators]. It is also related to us from al-Malā’i on the authority of Imrān b. Abu Muslim: “I asked Atiya about the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**. He said: ‘I will speak to you about it with knowledge. Abu Sa’īd al-Khudri, may Allah be pleased with him, related to me that it was revealed regarding Allah’s Messenger, al-Hasan, al-Hussein,

Fātima and Ali, upon them be peace. He [i.e. the Prophet] said: ((O Allah, these are my *Ahl al-Bayt*! Therefore, remove filth from them and purify them with a thorough purification)). Umm Salama, may Allah be pleased with her, was at the door and asked: “And me?” Allah’s Messenger, peace and blessings be upon him and his progeny, replied: ((You are upon good)).’ Al-Malā’i is Abu Nu’aym al-Fadl b. Dukayn whose reliability is agreed upon and A group narrate from him. Imrān is Abu Umar al-Azdi, and a group narrate from him. A group narrated it from Atiya from other than Imrān.

Abu Hafs Umar b. Ahmed al-Abid related to us [with a complete chain of narrators to] Abu Sa’id: “This verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed concerning five. It was regarding Ali, Fātima, al-Hasan and al-Hussein, upon them be peace.”

Ahmed b. Muhammad b. Ahmed al-Faqīh related to us [with a complete chain of narrators to] Abu Sa’id al-Khudri, may Allah be pleased with him, regarding this verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**: “This verse was revealed regarding five: the Prophet, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace.”

Ahmed b. Abdul-Malik related to us [with a complete chain of narrators to] Atiya: “I asked Abu Sa’id al-Khudri, may Allah be pleased with him, about the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**. He said it was revealed concerning the Prophet, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace.”

Ali b. Ahmed related to us [with a complete chain of narrators to] Abu Sa’id, may Allah be pleased with him: “Allah’s Messenger, peace and blessings be upon him and his progeny, came to the door of Ali, upon him be peace, after entering with Fātima. He said ((Peace be upon you, O *Ahl al-Bayt*, and the mercy of Allah and His blessings! The prayer, may Allah be merciful to you! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**). I am at war with the one who is at war with you, and I am at peace with the one who is at peace with you!))

A group narrated it from Ibrāhīm b. al-Mudhir [with a complete chain of narrators to] Abu Sa’id al-Khudri, may Allah be pleased with him, that Allah’s Messenger, peace and blessings be upon him and his progeny, came to the door of Ali, upon him be peace, after entering upon Fātima, upon her be peace, and said: ((Peace be upon you, O *Ahl al-Bayt*, and the mercy of Allah and His blessings! The prayer, may Allah be merciful to you! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).

Abul-Hussein b. Abu Bakr al-Hāfiz related to us [with a complete chain of narrators to] Abu Sa’id al-Khudri, may Allah be pleased with him, said: “When the verse **{And command thy Family with the prayer} (Q. 20:132)** was revealed, Allah’s Messenger used to go to the door to Ali for the dawn prayer for eight months and say: ((The prayer, may Allah be merciful to you! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).”

Al-Hākim al-Wālid related to us [with a complete chain of narrators to] Abu Sa’id al-Khudri, may Allah be pleased with him, said regarding the revelation of the verse **{And command thy Family with the prayer and persevere in it} (Q. 20:132)**: “He used to go to the door of Ali, upon him be peace, for nine months for every dawn prayer and say: ((The prayer, may Allah be merciful to you! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).”

Among them is the narration of Abdullah b. Abbās b. Abdul-Mutallib al-Hāshimi, may Allah be pleased with him. Abu Sa’id b. Ali related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Verily Allah—the Blessed and Exalted—divided creation into two parts. And he made me in the best part. That is from the statement of the Exalted: **{the Companions of the Right} (Q. 56:27)** and **{the Companions of the Left} (Q. 56:41)**. I am from **{the Companions of the Right}**, and I am the best of **{the Companions of the Right}**. Then, He made the two parts into three, and He made me the best of the three. That is from the statement of the Exalted: **{the Companions of the Right} (Q. 56:27)**, **{the Companions of the Left} (Q. 56:41)** and **{the Predecessors} (Q. 56:10)**. I am from **{the**

Predecessors} and the best of **{the Predecessors}**. Then, He made the three into tribes, and He made me from the best of the tribes. That is based upon the statement of the Exalted: **{And We hath made thee into nations and tribes that ye may know one another. Verily, the best of thee to Allah is the most God-wary} (Q. 49:13)**. I am the most God-wary of the sons of Adam. I am the most noble of them to Allah and that's no boast. Then He made the tribes into houses, and He made me among the best of houses. That is based upon the statement of the Exalted: **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**.”

Amr b. Maymūn related from him. Abu Bakr at-Tamimi narrated [with a complete chain of narrators to] Amr b. Maymūn—Ibn Abbās, may Allah be pleased with them both: “Allah’s Messenger, peace and blessings be upon him and his progeny, called al-Hasan, al-Hussein, Ali and Fātima, upon them be peace, and placed over them a garment. He then said: ((O Allah, these are my *Ahl al-Bayt* and my special ones. Remove from them filth and purify them with a thorough purification!))” This is a brief summary of his statement before and after.

Abu Sālih related from him. Abu Muhammad al-Jawhari narrated [with a complete chain of narrators to] Abu Sālih—Ibn Abbās, may Allah be pleased with them both: “**{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed regarding Allah’s Messenger, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. And **{filth}** is: doubt.”

Among them is the narration of the Commander of Believers, Ali b. Abi Tālib, upon him be peace. Abul-Hussein Muhammad b. Uthmān al-Qādi related to us [with a complete chain of narrators to] Ali, upon him be peace: “Allah’s Messenger, peace and blessings be upon him and his progeny, gathered us at the home of Umm Salama, may Allah be pleased with her. It was myself, Fātima, al-Hasan and al-Hussein. Then, Allah’s Messenger, peace and blessings be upon him and his progeny, entered his cloak and we entered with him. He wrapped us and said: ((O Allah, these are my *Ahl al-Bayt*. Remove from them filth and purify them with a thorough purification!)). Umm Salama then said: ‘O Messenger of Allah, and me?’ and came near him. He replied: ((You are from you, and you are upon good)). And Allah’s Messenger, peace and blessings be upon him and his progeny, repeated that three times.”

Among them is the narration of Abdullah b. Ja’far at-Tayār, may Allah be pleased with them both. Ali b. Ahmed related to us [with a complete chain of narrators to] Abdullah b. Ja’far at-Tayār: “When the Prophet, peace and blessings be upon him and his progeny, looked at Gabriel, upon him be peace, he descended from the sky. He then said: ((Who will call for me? Who will call for me?)) Zaynab bint Umm Salama, may Allah be pleased with her, said: ‘I will, O Messenger of Allah!’ He said: ((Call for me Ali, Fātima, al-Hasan and al-Hussein)). He then placed al-Hasan on his right, al-Hussein on his left and Ali and Fātima in front of them. Then he covered them with a Khaybari cloak and said: ((O Allah, for every Prophet there was a family and these are my family!)) Then, Allah, the Exalted, revealed: **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**. Zaynab said: ‘O Messenger of Allah, can I enter with you?’ He replied: ((Stay where you are. You are upon good, Allah willing)).”

Al-Hussein b. Muhammad ath-Thaqafi related to us [with a complete chain of narrators to] Abdullah b. Ja’far at-Tayār: “When the Prophet, peace and blessings be upon him and his progeny, looked to Gabriel, upon him be peace, he descended from the sky. He then said: ((Who will call for me?)) twice. Zaynab said: ‘I will.’ He said: ((Call for me Ali, Fātima, al-Hasan and al-Hussein)). He then placed al-Hasan on his right, al-Hussein on his left and Ali and Fātima in front of them. Then he covered them with a Khaybari cloak and said: ((O Allah, for every Prophet there was a family and these are my family!)) Then, Allah, the Exalted, revealed: **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**. Zaynab said: ‘O Messenger of Allah, can I enter with you?’ He replied: ((Stay where you are. You are upon good, Allah willing)).”

Muhammad b. Ali b. Muhammad related to us [with a complete chain of narrators to] Abdullah b. Ja’far at-Tayār: “When the Prophet, peace and blessings be upon him and his progeny, looked to Gabriel, upon him be peace, he descended from the sky. He then said: ((Who will call for me? Who will call for me?)) Zaynab bint Umm Salama, may Allah be pleased with her, said: ‘Who shall I call, O Messenger of Allah!’ He said: ((Ali, Fātima, al-Hasan and al-Hussein)). She came with them. The Prophet, peace and blessings be upon him and his progeny, covered them with a cloak, raised his hands

and said: ((O Allah, these are my family! Therefore bless Muhammad and the Progeny of Muhammad.)) Then, Allah revealed: **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**. Zaynab said: ‘O Messenger of Allah, can I enter with you?’ He replied: ((Stay where you are. You are upon good, Allah willing)).”

Among them is the narration of the Mother of Believers, A’isha. Abu Nu’aym al-Azhari related to us [with a complete chain of narrators to] A’isha: “Allah’s Messenger, peace and blessings be upon him and his progeny, departed one morning and he had a black woollen garment on him. Then al-Hasan b. Ali came under it. Then, al-Hussein b. Ali entered under it. Then Fātima came and entered under it. Finally, Ali came and went under it. Then he said: (**{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).”

Al-Wālid related on the authority of Ibn Shāhīn [with a complete chain of narrators to] A’isha: “Allah’s Messenger, peace and blessings be upon him and his progeny, departed one morning and he had a black woollen garment on him. Then al-Hasan came under it. Then, al-Hussein entered under it. . .” The rest is the same.

Abu Bakr b. Abu Bakr al-Hāfiz related to us [with a complete chain of narrators to] A’isha: “Allah’s Messenger, peace and blessings be upon him and his progeny, departed one morning and he had a black woollen garment on him. Then Allah’s Messenger, peace and blessings be upon him and his progeny, called al-Hasan and he came under it. Then, he called al-Hussein and he entered under it. Then he called Fātima and she came and entered under it. Finally, he called Ali and he came and entered under it. Then he said: (**{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).”

Abu Sa’īd b. Ali related to us [with a complete chain of narrators to] A’isha: “Allah’s Messenger, peace and blessings be upon him and his progeny, departed one morning and he had a black woollen garment on him. . .” The rest is the same. Similar is related on the authority of Muhammad b. Bashir Abu Bakr b. Abi Shayba, Ahmed b. Muhammad b. Yahya al-Qattān and Abdullah al-Abbasi on the authority of Zakariya.

Al-Hākim Abu Abdullah al-Hāfiz related to us [with a complete chain of narrators to] A’isha: “Allah’s Messenger, peace and blessings be upon him and his progeny, departed one morning and he had a black woollen garment on him. Then al-Hasan came under it. Then, al-Hussein came and entered under it. Then Fātima came and entered under it. Finally, Ali came and went under it. Then he said: (**{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).” The same wording is narrated on the authority of Yahya b. Zakariya [with a complete chain of narrators].

Abu Sa’īd al-Qādi related to us [with a complete chain of narrators to] A’isha, the Mother of Believers: “Allah’s Messenger, peace and blessings be upon him and his progeny, departed one morning and he had a black woollen garment on him. Then Fātima came and entered under it. Finally, Ali came and went under it. Then al-Hasan b. Ali came under it. Then, al-Hussein b. Ali entered under it. Then he said: (**{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)).”

Abu Ali al-Hasan b. Muhammad b. al-Hasan b. Isa al-Wā’iz related to us [with a complete chain of narrators to] Jami’ b. Umayr: “I went with my mother to A’isha and my mother asked her about Ali, upon him be peace. She replied: ‘What is your opinion of a man under whom was Fātima, al-Hasan and al-Hussein, their sons? Verily, I saw Allah’s Messenger, peace and blessings be upon him and his progeny, cover them with his garment. He then said: ((O Allah, these are my *Ahl al-Bayt*. Remove from them filth and purify them with a thorough purification!)) I said: “O Messenger, am I not one of your family?” He replied: ((You are upon good)).”

Al-Ashnāfi related on the authority of Amr b. Awf [with a complete chain of narrators to] Jami’: “I went with my mother to A’isha. My mother entered and I went to the entrance. A’isha said: ‘I see him. If he has already had a wet dream, cover me.’ My mother asked her about Ali, upon him be peace. She replied: ‘What is your opinion of a man under whom was Fātima, al-Hasan and al-Hussein, their sons? Verily, I saw Allah’s Messenger, peace and blessings be upon him and his progeny, cover them with his garment. He then said: ((O Allah, these are my *Ahl al-Bayt*. Remove from them filth and purify them

with a thorough purification!)) I said: “O Messenger, am I not one of your family?” He replied: ((You are upon good but you are to not enter with them)).”

Abu Abdullah ad-Dinawri related to us [with a complete chain of narrators to] Jami’: “I went with my mother to A’isha and my mother asked her: ‘What’s your opinion about your going out against Ali b. Abi Tālib on the Day of the Camel?’ She replied: ‘It was the decree from Allah.’ She asked her about Ali, upon him be peace. [A’isha] replied: ‘You ask me about the one who was the most beloved of men to Allah’s Messenger, peace and blessings be upon him and his progeny. I saw Fātima, al-Hasan and al-Hussein, and Allah’s Messenger, peace and blessings be upon him and his progeny, gathered them under his garment. He then said: ((O Allah, these are my *Ahl al-Bayt*. Remove from them filth and purify them with a thorough purification!)) I said: “O Messenger, am I not one of your family?” He replied: ((You are upon good)).” The same is narrated on the authority of Abdullah b. Jawās ash-Shaybāni from al-Awām in *Amāli Ibn Babawayh*.

Among them is the narration of Wāthila b. al-Asqa’ al-Laythi. Abu Abdullah Muhammad b. Yusuf related to us [with a complete chain of narrators to] Wāthila b. al-Asqa’ al-Laythi: “I went to look for Ali, upon him be peace, but I couldn’t find him. Fātima, upon her be peace, said that he went to Allah’s Messenger, peace and blessings be upon him and his progeny. He called for him and he sat down. He came with Allah’s Messenger, peace and blessings be upon him and his progeny, and they entered. Then, I entered with them both. Allah’s Messenger, peace and blessings be upon him and his progeny, called for al-Hasan and al-Hussein, and each one of them sat on either side of him. Fātima and her husband came near from a chamber. Then, he covered them with his garment while I stood to the side. Afterwards, he said: ((**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**) (Q. 33:33). O Allah, these are my family! O Allah, my family is most deserving!)) I then said: ‘And I am from your family, O Messenger of Allah?’ He replied: ((You are from my family)). I had hoped for that which they had for myself.”

Al-Walīd b. Muslim related similarly from al-Awza’i [with a complete chain of narrators to] Wāthila b. al-Asqa’: “I came to look for Ali, upon him be peace, but I couldn’t find him...” with the rest being the same. Al-Awza’i is Abu Amr Abdur-Rahmān b. Amr, the imam of the people of Greater Syria. A group narrates from him and Bishr b. Bakr.

It is narrated [with a complete chain of narrators to] Shadād Abu Ammar: “I entered upon Wāthila and with him were a group of people who were cursing Ali, upon him be peace. So, I began cursing him with them. He then said: ‘Shall I relate to you what I saw from Allah’s Messenger?’ I replied: ‘Indeed.’ He said: ‘I went to Fātima, upon her be peace, and I asked her about Ali, upon him be peace. She replied that he had gone to Allah’s Messenger, peace and blessings be upon him and his progeny. So, I sat and waited until Allah’s Messenger, peace and blessings be upon him and his progeny, came along with Ali, al-Hasan and al-Hussein, upon them be peace. He had both of them by the hand until he entered and came near Ali and Fātima and he sat them both in front of him. Then, he sat al-Hasan and al-Hussein to his sides. Afterwards, he covered them with his garment [or he said “his cloak”] and recited this verse: ((**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**) (Q. 33:33).)) Then he said: ((O Allah, these are my family! O Allah these are my *Ahl al-Bayt*! O Allah, my family is most deserving!))” The wording of Ahmed b. Hanbal is the same. Abu Bakr b. Abi Shayba narrates the same [with a complete chain of narrators].

Muhammad b. Abdur-Rahmān al-Ghāzi related to us [with a complete chain of narrators to] Shadād b. Abdullah Abu Ammar: “I heard Wāthila b. al-Asqa’ say: ‘By Allah, I will continue to love Ali, al-Hasan, al-Hussein and Fātima, upon them be peace, after I heard what Allah’s Messenger, peace and blessings be upon him and his progeny, said what he said about them. One day, I saw Allah’s Messenger, peace and blessings be upon him and his progeny, while he was in the house of Umm Salama, may Allah be pleased with her. Al-Hasan came and he sat him on his right, and al-Hussein came and he sat him on his left. He kissed the both of them. Then, Fātima came and he sat her down in front of him. He then called for Ali, upon him be peace. Afterwards, he covered them with a Khaybari cloak. It is just as I’m looking at him! Then, he said: ((**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**) (Q. 33:33).))’ We then asked Wāthila: ‘What is {filth}?’ He replied: ‘Doubt in Allah’s religion.’” This is the wording of Mas’ūd [a sub-narrator]. Muhammad said: “Yahya b. Abi Kathīr related to us: “I saw one day...” and

“...doubt in His religion...” The rest is the same. [Similarly was narrated with a different chain from] al-Awzā’i.

The narration of al-Walīd says [with a complete chain of narrators to] Wāthila b. al-Asqa’: “I went to the house of Ali b. Abi Tālib to look for him but I couldn’t find him. Fātima, upon her be peace, said that he went with Allah’s Messenger, peace and blessings be upon him and his progeny. He came with Allah’s Messenger, peace and blessings be upon him and his progeny, and they entered. Then, I entered with them both. Allah’s Messenger, peace and blessings be upon him and his progeny, sat on a cushion and Ali sat on his right with Fātima on his left. Al-Hasan and al-Hussein sat in front of him. Then, he covered them with his garment and said: ((**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**) (Q. 33:33). O Allah, these are my family! O Allah, my family is most deserving!)) I then said: ‘And I am from your family, O Messenger of Allah?’ He replied: ((You are from my family)). I had hoped for that which they had for myself.”

[Similarly was narrated with a different chain from] al-Awzā’i; however, it includes the wording “Allah’s Messenger, peace and blessings be upon him and his progeny, commanded me to call Ali, upon him be peace, so I called him. He joined with al-Hasan, al-Hussein and Fātima, upon them be peace. He then covered them with his garment and said: ((O Allah, these are my family! O Allah, these are my family! Therefore, protect them from the Hellfire!))”

Similar is narrated from Kulthūm—Shadād. Abu Tāhir related to us [with a complete chain of narrators to] Kulthūm b. Ziyād—Abu Ammār—Wāthila b. al-Asqa’ that he was with the Prophet, peace and blessings be upon him and his progeny, when Ali, Fātima, al-Hasan and al-Hussein, upon them be peace, came to him. He placed over them a cloak of his and then said: ((O Allah, these are my *Ahl al-Bayt*! O Allah, remove from them filth and purify them with a thorough purification!)). He said: “O Messenger of Allah! And me?” He replied: ((And you)). “By Allah, it is the most trustworthy action according to me.” This was the wording of al-Mufassir [a sub-narrator].

Among them is the narration of Abul-Hamrā Hilāl b. al-Hārith, a servant of Allah’s Messenger, peace and blessings be upon him and his progeny. Abu Dāwud Nafi’ b. al-Hārith as-Sabi’i related it from him. A group narrated on the authority of Abu Dāwud—among whom was Abbān b. Tha’laba. Al-Hākim Abu Abdullah al-Hāfiz related to us [with a complete chain of narrators to] Abul-Hamrā, a servant of Allah’s Messenger, peace and blessings be upon him and his progeny: “Allah’s Messenger, peace and blessings be upon him and his progeny, used to come for every dawn prayer, take the sides of the door and then say: ((Peace be upon you, O *Ahl al-Bayt*, as well as Allah’s mercy and blessings!)) They would respond from the house: ‘And upon you be peace as well as the mercy of Allah and His blessings!’ He would then say: ((The prayer, may Allah be merciful to you! **Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**) (Q. 33:33))).” I asked: “O Abul-Hamrā, who was in the house?” He replied: “Ali, Fātima, al-Hasan and al-Hussein, upon them be peace.”

[In another chain of narrators to] Abul-Hamrā: “Allah’s Messenger, peace and blessings be upon him and his progeny, used to pass the house of Fātima for sixth months. He would say: ((The prayer, O *Ahl al-Bayt*! **Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**) (Q. 33:33))).” A group narrated from Abu Asim an-Nabīl [a sub-narrator]. Abid b. Hamīd narrated on his authority in his Qur’anic exegesis.

[Similar is narrated with another complete chain of narrators to] Abul-Hamrā: “The Prophet, peace and blessings be upon him and his progeny, used to consistently approach the door of Fātima and Ali for six months and say: ((Peace be upon you! **Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**) (Q. 33:33))).” This was the wording of al-Qādi [a sub-narrator].

At-Tabari related [on the authority of Abul-Hamrā]: “I stayed in Medina for nineteen months during the time of Allah’s Messenger, peace and blessings be upon him and his progeny, and he used to go to the door of Ali and Fātima at sunrise. He would say: ((The prayer! The prayer! **Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**) (Q. 33:33))).” Al-Musaffir related: “I stayed in Medina for nine months and Allah’s Messenger, peace and blessings be upon him and his progeny, used to go daily to the door of Ali every morning. He would

say: ((The prayer! The prayer! The prayer! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**)).” Al-Hāfiz related: “I stayed in Medina seventeen months and Allah’s Messenger, peace and blessings be upon him and his progeny, used to go to the door of Ali every morning. He would say: ((The prayer! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**)).”

Ali b. Ahmed related to us [with a complete chain of narrators to] Abul-Hamrā: “The Prophet, peace and blessings be upon him and his progeny, used to consistently approach the door of Ali and Fātima and say: ((Peace! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**)).”

Abu Dharr Mansūr b. Abul-Aswad narrated [with a complete chain of narrators to] Abul-Hamrā: “I saw the Prophet, peace and blessings be upon him and his progeny, for eight or ten months when departing for the prayer (or “the morning”). He would pass by the door of Fātima, upon her be peace, and say: ((Peace be upon you, O *Ahl al-Bayt*, as well as the mercy of Allah and His blessings! The prayer, O *Ahl al-Bayt*! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** May Allah have mercy on you!)).” [Other narrations include the wording:] “...eight months, when he would depart for the prayer...” or “...the dawn prayer...”

Sālim related it on the authority of Abul-Hamrā. Abu Bakr al-Hārith related to us [with a complete chain of narrators to] Sālim b. Abi Hafsa—Abul-Hamrā: “I saw the Allah’s Messenger, peace and blessings be upon him and his progeny, for forty mornings. He would go to the door of Ali, Fātima, al-Hasan and al-Hussein, upon them be peace, insomuch that he would take the side of the door and say: ((**{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**)).”

Abul-Qāsim al-Qurayshi related to us [with a complete chain of narrators to] Abul-Hamrā: “I saw the Allah’s Messenger, peace and blessings be upon him and his progeny, for eight months depart to the morning prayer (or “the prayer”). He would pass by the door of Ali, Fātima, al-Hasan and al-Hussein, upon them be peace, and say: ((Peace be upon you, O *Ahl al-Bayt*, as well as the mercy of Allah! The prayer, may Allah have mercy on you! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**)).”

Hussein al-Hairi related [with a complete chain of narrators to] Abul-Hamrā: “I was serving the Prophet, peace and blessings be upon him and his progeny, and for nine months he would not depart for the prayer except that he would go to the door of Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. He would say: ((Peace be upon you, O *Ahl al-Bayt*, as well as the mercy of Allah and His blessings! The prayer, may Allah have mercy on you! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**)).” Abu Bakr related it on the authority of Abu Amr—al-Hasan—Abu Bakr b. Abu Shayba—Yahya b. Ya’la al-Aslami with the wording: “...when he departed for the dawn prayer, he would pass by the door of Ali, Fātima, al-Hasan and al-Hussein, upon them be peace, and say...”

Among them is the narration of Fātima az-Zahrā, the daughter of the Chosen, peace and blessings be upon him and his progeny. Abul-Hasan related to us [with a complete chain of narrators to] Fātima, the daughter of Allah’s Messenger, peace and blessings be upon him and his progeny, that the Prophet, peace and blessings be upon him and his progeny, used to come to her, place a garment out for her and sit her on it. Afterwards, her son, al-Hasan, came and he sat him with her. Then, al-Hussein came and he sat him with her. Then Ali came and he sat him with them. After which, he placed a garment over them and said: ((O Allah, they are from me and I am from them! O Allah, be pleased with them as I am pleased with them!)).

Among them is the narration of the Mother of Believers, Umm Salama, may Allah be pleased with her. Her name is Hind bint Sahl. A group narrated from her, among whom was Abu Sa’id al-Khudri, the Companion, may Allah be pleased with him. Abdullah b. Yusuf al-Isfahāni related to us [with a complete chain of narrators to] Abu Sa’id—Umm Salama, may Allah be pleased with her: “The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed while I was sitting at the door of the house. I said: ‘O Messenger of

Allah, am I not among the *Ahl al-Bayt*?' He replied: ((You are upon good. You are among the wives of the Prophet, peace and blessings be upon him and his progeny))." Abu Nu'aym [one of the sub-narrators] is al-Fadl b. Dukhn. His reliability is agreed upon, and A group narrate from him.

[It is also narrated with another chain of narrators to] Abu Sa'īd—Umm Salama, may Allah be pleased with her: "The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed. In the house was Allah's Messenger, peace and blessings be upon him and his progeny, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. I was sitting at the door. I said: 'O Messenger of Allah, am I not among the *Ahl al-Bayt*?' He replied: ((You are upon good. You are among the wives of the Prophet, peace and blessings be upon him and his progeny))." Abid b. Hamīd narrated it in his Qur'anic exegesis. Ubaydullah b. Musa related it to us and mentioned it.

Abul-Hasan al-Jār related to us [with a complete chain of narrators to] Abu Sa'īd—Umm Salama: "The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed in my house. I said: 'O Messenger of Allah, am I not among the *Ahl al-Bayt*?' He replied: ((You are upon good. You are among the wives of the Prophet, peace and blessings be upon him and his progeny)). In the house was Allah's Messenger, peace and blessings be upon him and his progeny, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace."

At-Tahawi narrated it on the authority of Fahd—Abu Ghassān. Hussein al-Hairi narrated it in his Qur'anic exegesis on the authority of Abu Ghassān and Mu'awiya b. Amr. Ali b. Ahmed related to us [with a complete chain of narrators to] Abu Sa'īd—Umm Salama, may Allah be pleased with her: "The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed in my house. I said: 'O Messenger of Allah, and me?' I was sitting at the door. I said: 'O Messenger of Allah, am I not among the *Ahl al-Bayt*?' He replied: ((You are upon good. You are among the wives of the Prophet, peace and blessings be upon him and his progeny)). In the house was Allah's Messenger, peace and blessings be upon him and his progeny, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace."

Al-Wālid narrated [with a complete chain of narrators to] Abu Sa'īd—Umm Salama, may Allah be pleased with her: "The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed on my day and in my house. In the house was Allah's Messenger, peace and blessings be upon him and his progeny, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace..."

Abdul-Malik b. Ahmed b. Nasr related to us [with a complete chain of narrators to] Abu Sa'īd—Umm Salama, may Allah be pleased with her: "The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed in my house. In the house was Allah's Messenger, peace and blessings be upon him and his progeny, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. I was sitting at the door. I said: 'O Messenger of Allah, am I not among the *Ahl al-Bayt*?' He replied: ((You are upon good. You are among the wives of the Prophet, peace and blessings be upon him and his progeny))."

Atā b. Yasār narrated it from Umm Salama, may Allah be pleased with her. Al-Hākim Abu Abdullah al-Hāfiz related to us [with a complete chain of narrators to] Atā b. Yasār—Umm Salama, may Allah be pleased with her: "The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed in my house. Allah's Messenger, peace and blessings be upon him and his progeny, sent for Fātima, Ali, al-Hasan and al-Hussein, upon them be peace. He said: ((These are my family)). I said: 'O Messenger of Allah, am I not among the *Ahl al-Bayt*?' He replied: ((Indeed, Allah willing))." Al-Hākim said: "This hadith is authentic with this chain of narrators."

Abdullah b. Wahb b. Zama' narrated it from Umm Salama, may Allah be pleased with her. Abu Sādiq as-Saydlāni related to us [with a complete chain of narrators to] Abdullah b. Wahb—Umm Salama, may Allah be pleased with her, that Allah's Messenger, peace and blessings be upon him and his progeny, gathered Ali, Fātima, al-Hasan and al-Hussein, upon them be peace, and then placed them under his garment. Then, he supplicated to Allah, the Mighty and Majestic: ((O Lord! These are my

family!)). Umm Salama, may Allah be pleased with her, said: “O Messenger of Allah, place me among them!” He said: ((You are from my family)).

Abdullah b. Rabi’a, her freed slave, narrated it from her. Abu Sa’d b. Ali related to us [with a complete chain of narrators to] Abdullah b. Rabi’a, the freed slave of Umm Salama—Umm Salama, may Allah be pleased with her, the wife of the Prophet, peace and blessings be upon him and his progeny, that when the verse **{Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification} (Q. 33:33)** was revealed in her house: “Allah’s Messenger, peace and blessings be upon him and his progeny, ordered me to send for Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. When they came, he placed Ali on his right, al-Hasan on his left, al-Hussein at his belly and al-Hussein at his feet. Then he said: ((O Allah, these are the *Ahl al-Bayt* and my descendants. Therefore, remove from them filth and purify them with a thorough purification)). He said it three times. I said: ‘And me, O Messenger of Allah?’ He replied: ((You are upon good, Allah willing)).”

Shahr b. Hawshab narrated it from Umm Salama, may Allah be pleased with her. A group narrated it from Shahr. Ahmed b. Muhammad b. Ahmed al-Faqīh related to us [with a complete chain of narrators to] Shahr b. Hawshab that he used to sit near Umm Salama, may Allah be pleased with her, when she said: “Fātima, may Allah bless her, came carrying a pot and in it was stewed meat chunks (*khazīra*). Allah’s Messenger, peace and blessings be upon him and his progeny, said to her: ((Where is your cousin?)) She said: ‘In the house.’ He then said: ((Call him, and call my two sons with him)). She called them, and they ate. Then, he took a Khaybari cloak and spread it out in our house. He then wrapped himself and them in it and said: ((O Allah, these are the *Ahl al-Bayt*. Therefore, remove from us filth and purify us with a thorough purification)). I said: ‘O Messenger of Allah, am I not among your family?’ He replied: ((Indeed. You are upon good)).” In the wording of Ishaq “...I joined him...”

Ahmed b. Ali al-Isbahāni related to us [with a complete chain of narrators to] Shahr b. Hawshab—Umm Salama, may Allah be pleased with her: “Allah’s Messenger, peace and blessings be upon him and his progeny, entered and Fātima came to him with some stewed meat chunks and sat it in front of him. He said: ((Call your husband and sons for me)). She called them, and they all ate. Under them was a Khaybari cloak. He then gathered them in the cloak and said: ((O Allah, these are the *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)). I said: ‘O Messenger of Allah, am I not among the Your *Ahl al-Bayt*?’ He replied: ((You are upon good)).” Muhammad b. Ali b. Muhammad related it to us [with a complete chain of narrators to] Shahr b. Hawshab—Umm Salama, may Allah be pleased with her, with the same wording.

Abdullah b. Yusuf al-Isbahāni related to us [with a complete chain of narrators to] Shahr b. Hawshab—Umm Salama, may Allah be pleased with her: “Allah’s Messenger, peace and blessings be upon him and his progeny, took a cloak and gathered Ali, Fātima, al-Hasan and al-Hussein, upon them be peace, in my house. He then said: ((O Allah, these are the *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)). I asked: ‘O Messenger of Allah, am I not among the *Ahl al-Bayt*?’ He said to me: ((You are upon good)).” A group narrated it on the authority of Sufyān as well as Abu Ahmed az-Zubayri—Sufyān.

Al-Hākim Abu Abdullah al-Hāfiz related to us [with a complete chain of narrators to] Shahr b. Hawshab—Umm Salama, may Allah be pleased with her, that the Prophet, peace and blessings be upon him and his progeny, wrapped Ali, al-Hasan, al-Hussein and Fātima, upon them be peace, in a cloak and said: ((O Allah, these are the *Ahl al-Bayt* and my special ones. Therefore, remove from them filth and purify them with a thorough purification)). Al-Hākim said that it was narrated from Abu Ahmed—Sufyān.

The preceding narrations were those of Ibrāhīm—Sufyān, and the following narrations are those of Ubayd b. Sa’id b. Abān al-Amri—Sufyān. However, the most well-known are on the authority of Abu Ahmed. Ahmed b. Hanbal narrated it from him as well as Muhammad b. Rāfi’, Zuhayr b. Harb, Muhammad Ghaylān and Uthmān b. Abi Shayba.

Abu Sa’id al-Sa’idi related to us [with a complete chain of narrators to] Shahr b. Hawshab—Umm Salama, may Allah be pleased with her, that the Prophet, peace and blessings be upon him and his progeny, wrapped Ali, Fātima, al-Hasan, al-Hussein and upon them be peace, in a cloak and said: ((O Allah, these are the *Ahl al-Bayt* and my special ones. Therefore, remove from them filth and purify them with a thorough purification)). Umm Salama asked: “O Messenger of Allah, am I not among

them?” He said: ((You are upon good)). Abu Bakr as-Sakri related it to us [with a complete chain of narrators] with the same wording except without the phrase “Am I among them?” Abu Isa at-Tirmidhi related it in his collection on the authority of Mahmūd b. Ghaylān—Abu Ahmed and said: “This hadith is good and authentic. It is the best thing narrated in this chapter!”

Abdur-Rahmān b. al-Hasan related to me [with a complete chain of narrators to] Shahr b. Hawshab—Umm Salama, may Allah be pleased with her, that the Prophet, peace and blessings be upon him and his progeny, said regarding the verse **{Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification} (Q. 33:33)**: ((Ali, Fātima, al-Hasan and al-Hussein)). She said: “And me, O Messenger of Allah?” He replied: ((You are upon good)). A group narrated it from Zubayd [i.e. a sub-narrator] similar to that of Sufyān. They include: Abu Isrāʾil, Imrān b. Hilāl b. Muqlās and Imrān at-Taghlabi from Zubayd.

Muhammad b. Ali b. Muhammad related to us [with a complete chain of narrators to] Shahr b. Hawshab—Umm Salama, may Allah be pleased with her, that the verse **{Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification} (Q. 33:33)** was revealed in her house. The Prophet, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace, were in her house. He took his outer garment, wrapped them with it and said: ((O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)). She [i.e. Umm Salama] said while seated at the door: “And me, O Messenger of Allah? Am I included among them?” (or “with them?”) He replied: ((You are upon good)).

Al-Hākim al-Wālid related to us [with a complete chain of narrators to] Shahr b. Hawshab—Umm Salama, may Allah be pleased with her: “Fātima, upon her be peace, prepared a stew for her father, peace and blessings be upon him and his progeny. Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Call your husband and sons for me)), and she called them. They ate with him and Allah’s Messenger, peace and blessings be upon him and his progeny, wrapped them in a cloak and said: ((O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)). Abdullah b. Muhammad b. Ziyād related to us the same [with a complete chain of narrators].

Abu Hurayra narrated it from her. Abdullah b. Suleiman narrated to us [with a complete chain of narrators to] Abu Hurayra—Umm Salama, may Allah be pleased with her: “Fātima, upon her be peace, came to Allah’s Messenger, peace and blessings be upon him and his progeny, with a stone cooking pot. In it was a stew that she had prepared. She placed it before him, and he asked: ((Where are your cousin and two sons?)) She replied: ‘In the house.’ He said: ((Call them)). She went to Ali and said: ‘Allah’s Messenger is calling you and your sons.’ Ali came taking al-Hasan and al-Hussein by the hands. Fātima was walking behind them. When he saw them, he laid a cloak under them and they all sat on it. He then took the four sides of the cloak in his left hand and folded it over their heads. He turned his right hand and said: ((O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)).” Abul-Qāsim b. Abul-Hasan al-Fārisi narrated the same to us [with a complete chain of narrators to] Shahr b. Hawshab.

Abbād narrated to us on the authority of Amr b. Thābit—his father—Shahr—Umm Salama, the wife of the Prophet, may Allah be pleased with her, that Allah’s Messenger, peace and blessings be upon him and his progeny, called for Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. They entered the house and I sought permission to enter along with them. I entered and then he covered them with a garment that they were on. Then, he said: ((**{Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification} (Q. 33:33)**)).

Al-Hasan b. Ali al-Jawhari related us [with a complete chain of narrators to] Shahr b. Hawshab: “I went to Umm Salama, the wife of the Prophet, may Allah be pleased with her, and I greeted her. I asked her: ‘O Mother of Believers, what is your view of this verse **{Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification} (Q. 33:33)**?’ She said: ‘It was revealed while I and Allah’s Messenger were on our mat. We were under a Khaybari cloak. Then, Fātima came along with al-Hasan and al-Hussein, upon them be peace. She had a pot with meat chunk stew...’ and the rest is the same.

It is narrated from Shahr on the authority of Ja'far al-Ahmar al-Hairi. Mālik b. Isma'īl related to us on the authority of Ja'far—Shahr b. Hawshab—Umm Salama, may Allah be pleased with her, as well as on the authority of Abdul-Malik—Atā—Umm Salama said that Fātima went with some food to her father, peace and blessings be upon him and his progeny, while he was on her mat. He said: ((Bring my sons and your cousin to me)). He then wrapped them and said: ((O Allah, these are my *Ahl al-Bayt* and my special ones. Therefore, remove from them filth)). Umm Salama said: “Am I with them?” He replied: ((You are a wife of the Prophet, and you are upon good!)).

Abu Bakr al-Hārith related to us [with a complete chain of narrators to] Shahr b. Hawshab: “I heard Umm Salama, may Allah be pleased with her, say: ‘When Allah’s Messenger, peace and blessings be upon him and his progeny, was sitting with me, he sent for al-Hasan, al-Hussein, Fātima and Ali, upon them be peace. He took his cloak and wrapped them with it. He then said ((O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)) numerous times. I asked: “Am I with them O Messenger of Allah?” He replied: ((You are upon good)).” [Similar is narrated] on the authority of Abul-Qāsim b. Abul-Hasan al-Fārisi [with a complete chain of narrators to] Shahr b. Hawshab—Umm Salama, may Allah be pleased with her.

Abdul-Wāhid narrated it from Shahr b. Hawshab. Abu Abdullah al-Mīz related to us [with a complete chain of narrators to] Abdul-Wāhid b. Umar: “I went to Shahr b. Hawshab and said to him: ‘I heard a hadith narrated from you and I was amazed that it was from you.’ He said: ‘My nephew, what is it? The Kufans narrated hadith from me that I hadn’t narrated.’ I said: ‘This verse: **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33).**’ He said: ‘Yes. Umm Salama, a wife of the Prophet, came to me. I said to her: “O Mother of Believers, the people before us say different things regarding the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33).** Some say that it is about his wives, and others say that it is about the People of his House.’ She said: ‘O Shahr b. Hawshab, by Allah, this verse was revealed in my house on my prayer space here. The Prophet, peace and blessings be upon him and his progeny, came one day and sat in my prayer space here on my prayer mat. Similarly, Fātima, upon her be peace, came with some bread along with her sons al-Hasan and al-Hussein walking with her. She sat the food down at the feet of the Prophet, peace and blessings be upon him and his progeny, and he asked her: ((Where is your husband, O Fātima?)). She replied: “He’s on the way, O Messenger of Allah. He’s coming now.” Not too long after, Ali came and sat with them. The Prophet, peace and blessings be upon him and his progeny, was happy at his coming, and they sat on this prayer mat of mine which is under me. I backed away from him until I withdrew. He then took a cotton outer garment and covered their heads with it. He placed his head inside with them, raised his hand above his head and said: ((O Allah, these are my *Ahl al-Bayt* who are gathered! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**)) three times. I asked: “O Messenger of Allah, can I enter my head with them?” He replied: ((O Umm Salama, you are upon good)). The Prophet, peace and blessings be upon him and his progeny, similarly became happy...’

Muhammad b. Musa related to us [with a complete chain of narrators to] Shahr b. Hawshab: “I heard Umm Salama—when receiving the news of the death of al-Hussein b. Ali, upon them be peace—curse the people of Iraq. She said: ‘They killed him! May Allah destroy them! They incited him and let him down! May Allah curse them! I saw Allah’s Messenger, peace and blessings be upon him and his progeny, and Fātima, upon her be peace, came to him. She had an earthenware pot of food with *aṣīda*² that she prepared inside. She carried it on a tray and laid it in front of him. He asked her: ‘Where is your cousin?’ She said: ‘He is in the house.’ He replied: ‘Go and call him along with my sons.’ She came with her two sons and all of them came in hand-in-hand. Ali, upon him be peace, came walking in last and they all entered upon Allah’s Messenger, peace and blessings be upon him and his progeny. The two of them sat in his lap, Ali sat at his right and Fātima sat at his left. We had a Khaybari cloak used as a carpet for us in the bedroom in Medina. Allah’s Messenger, peace and blessings be upon him and his progeny, wrapped all of them in it. He then took the four sides of the cloak in his left hand and folded it over their heads. He turned his right hand and said: ((O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification. O Allah, these are my *Ahl al-*

² A thick gruel made of wheat flour moistened with clarified butter. [Ref. *Lane’s Lexicon*]

Bayt. Therefore, remove from them filth and purify them with a thorough purification. O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)). I asked: ‘O Messenger of Allah, am I not among your family?’ He replied: ((Indeed)) and he entered me under the cloak. I entered under the cloak after completing his supplication for his cousin, sons and Fātima, upon them be peace.”

Ahmed b. Sayār narrated [the same report] in his Qur’anic exegesis [with a complete chain of narrators to] Shahr b. Hawshab. Abul-Qāsim al-Qurayshi narrated the same [with a complete chain of narrators]. Similar is narrated on the authority of Abdul-Hamīd, Waki’, Jabārah, Muhammad b. Bakkār al-Baghdādi, Hāshim and Ahmed b. Bashār in his book. Abu Sa’d as-Sa’di related to us [with a complete chain of narrators to] Shahr: “I heard Umm Salama—when receiving the news of the death of al-Hussein b. Ali, upon them be peace...” with the rest of the hadith being the same.

Abu Nasr al-Mufassir related to us [with a complete chain of narrators to] Shahr b. Hawshab: “Allah’s Messenger, peace and blessings be upon him and his progeny, said to Fātima, upon her be peace: ((O daughter, bring your husband and sons)). She came with them and met Allah’s Messenger with a Fadaki cloak. He then placed his hand over them and said: ((These are the family of Muhammad. Appoint Your prayers and blessings upon Muhammad and the Progeny of Muhammad. Verily, You are the Praiseworthy, the Generous!)) Umm Salama, may Allah be pleased with her, asked: ‘Can you lift the cloak so I may enter with them?’ He approved with his hands and said: ((You are upon good)).

Abul-Hasan al-Jār related to us [with a complete chain of narrators to] Shahr b. Hawshab—Umm Salama, may Allah be pleased with her: “The Prophet, peace and blessings be upon him and his progeny, said to Fātima: ((Come with your husband and sons...” to the rest of the hadith. Ibrāhīm b. Marzūq related [the same hadith] to us [with a complete chain of narrators] to Sharh—Umm Salama, may Allah be pleased with her.

Abu Sa’īd at-Tabari related to us [with a complete chain of narrators to] Shahr b. Hawshab: “I was in Medina when I was young. Al-Hussein b. Ali, upon him be peace, was killed. We went to Umm Salama, may Allah be pleased with her. We entered upon her, and there was a curtain between us and her. She said: ‘Shall I inform you of something that I heard and witnessed from Allah’s Messenger?’ We replied: ‘Indeed, O Mother of Believers!’ She said: ‘I brought food close to Allah’s Messenger, peace and blessings be upon him and his progeny. He was pleased with it and said: ((If only Ali, Fātima, al-Hasan and al-Hussein were here!)) She said: ‘We sent for them and they came. Food was brought, and we finished, the Prophet, peace and blessings be upon him and his progeny, supplicated for them. The Prophet, peace and blessings be upon him and his progeny, took a cloak that was underneath which we obtained from Khaybar. He wrapped it around Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. He then said: ((**Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification** {Q. 33:33})).”

Abul-Qāsim b. Abi an-Nadr related to us [with a complete chain of narrators to] Sharh—Umm Salama, the wife of the Prophet, peace and blessings be upon him and his progeny: “Allah’s Messenger, peace and blessings be upon him and his progeny, said to Fātima, upon her be peace: ((Come with your husband and two sons)). She came with them, and Allah’s Messenger, peace and blessings be upon him and his progeny, wrapped them with a cloak that was attained from Khaybar. Then, he said: ((These are the family of Muhammad. Appoint Your prayers and blessings upon the Progeny of Muhammad just as You have appointed upon the progeny of Abraham. Verily, You are the Praiseworthy, the Generous!)) Umm Salama, may Allah be pleased with her, asked: ‘Can you lift the cloak so I may enter with them?’ He approved with his hands and said: ((You are upon good)).” The collective related the same from Uqba and Shahr.

Umar b. Abi Salama, may Allah be pleased with them both, also related it. Abu Bakr b. Abdul-Azīz al-Jūdi related to us [with a complete chain of narrators to] Umar b. Abi Salama, may Allah be pleased with them both, said: “When the verse **{Verily, Allah only desires to remove from thee filth, O Ahl al-Bayt, and purify thee with a thorough purification} (Q. 33:33)** was revealed, Umm Salama, may Allah be pleased with her, asked: ‘Am I among them, O Messenger of Allah?’ He said: ((Sit in your place for verily you are upon good)).”

Ahmed b. Muhammad al-Faqīh related to us [with a complete chain of narrators to] Umar b. Abi Salama, may Allah be pleased with them both, said: “When the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed to Allah’s Messenger in the house of Umm Salama, he called Fātima, al-Hasan and al-Hussein and sat them in front of him. He called Ali and sat him behind his back. He then wrapped them with a cloak and said: ((O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)). Then Umm Salama asked: ‘Am I among them, O Messenger of Allah?’ He said: ((Sit in your place for verily you are upon good)).”

Ahmed b. Harb related to us [with a complete chain of narrators to] Umar b. Abi Salama said: “When the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed to Allah’s Messenger in the house of Umm Salama, he called Fātima, al-Hasan, al-Hussein and Ali. He then wrapped them with a cloak. Ali was behind him and Fātima, al-Hasan and al-Hussein was in front of him. He then said: ((O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)). Then Umm Salama asked: ‘Am I among them, O Messenger of Allah?’ He said: ((Sit in your place for verily you are upon good)).”

Hakīm b. Sa’d also related it from her. Mas’ūd b. Muhammad b. Muhammad al-Faqīh related to us [with a complete chain of narrators to] Hakīm b. Sa’d—Umm Salama, may Allah be pleased with her, said that the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed regarding Allah’s Messenger, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace.

Umra related it from her. Al-Qādi Imam Abul-Haytham Ali b. al-Hussein ad-Dāwadi related to us [with a complete chain of narrators to] Umra bint Af’a—Umm Salama said: “The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed in my house. There were seven in the house: Gabriel, Michael, Allah’s Messenger, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. I was sitting at the door of the house and said: “O Messenger of Allah, am I not among the *Ahl al-Bayt*?” He replied: ((You are upon good. You are among the wives of the Prophet, peace and blessings be upon him and his progeny)).

Ahmed b. Harb related it [with a complete chain of narrators to] Atā—Umm Salama, may Allah be pleased with her, said: “The Prophet, peace and blessings be upon him and his progeny, was in my house upon a sleeping mat and on it was a Khaybari cloak. Fātima, may Allah bless her, came carrying a pot and in it was stewed meat chunks that she prepared. He, peace and blessings be upon him and his progeny, said to her: ((Call your husband)) and she called Ali, upon him be peace. The Prophet gathered with Ali, al-Hasan, al-Hussein and Fātima. They partook in a meal. I was in the chamber, and the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed. Then, he took a cloak and wrapped himself and them in it. He took out one of his hands from it, pointed his finger to the sky and said: ((O Allah, these are the *Ahl al-Bayt* and my special ones. Therefore, remove from them filth and purify them with a thorough purification)). I entered my head in the house and said: ‘O Messenger of Allah, am I with them?’ He replied: ((You are upon good. You are upon good)).”

Manssur b. al-Hasan b. Muhammad al-Wā’az related to us [with a complete chain of narrators to] Atā—Umm Salama, may Allah be pleased with her, said that the Prophet, peace and blessings be upon him and his progeny, was in her house on a sleeping mat. Fātima came to him with some of her meat chunk stew and placed it down. He said: ((Call your husband)). The Prophet, Fātima, al-Hasan and al-Hussein, upon them be peace, were gathered in the house. Then the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed upon them. He then covered them all with a cloak, took out one of his hands from it, pointed his finger and said: ((O Allah, these are the *Ahl al-Bayt* and my special ones. Therefore, remove from them filth and purify them with a thorough purification)). Umm Salama entered her head in the room and said: “O Messenger of Allah, am I with them?” He replied: ((You are upon good. You are upon good)).

Atā b. Abi Rabāh related it from her. The collective narrated it from Abdul-Malik. Abu Sa’d as-Sa’idi related to us [with a complete chain of narrators to] Atā b. Abi Rabāh—Umm Salama said: “The

Prophet, peace and blessings be upon him and his progeny, was in our house. Fātima entered upon him with some of meat chunk stew in a dish. They all sat down and ate from the meat chunk stew while sitting on a sleeping mat upon which was Khaybari cloak. I was in my room. Then Allah—the Mighty and Majestic—revealed the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**. He then took some of the cloak and covered them with it. He took out one of his hands from it, pointed his finger to the sky and said: ((O Allah, these are the *Ahl al-Bayt* and my special ones. Therefore, remove from them filth and purify them with a thorough purification)). I entered my head in the house and said: “O Messenger of Allah, am I with them?” He replied: ((You are upon good)).” Abdul-Malik said: “Abu Layla narrated the same on the authority of Umm Salama that Atā did. The hadith of Dāwud b. Abi Awf—Sharh b. Hawshab—Umm Salama is also the same.”

Abu Layla al-Kindi narrated it from her. Abu Sa’d b. Ali related to us [with a complete chain of narrators to] Abu Layla al-Kindi—Umm Salama said that the Prophet, peace and blessings be upon him and his progeny, was in her house on a sleeping mat. Fātima came to him with some of her meat chunk stew in a dish. He said: ((Call your husband and two sons)). She called them. As they were eating, the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed to the Prophet, peace and blessings be upon him and his progeny. He then covered them all with a cloak and said ((O Allah, these are the *Ahl al-Bayt* and my special ones. Therefore, remove from them filth and purify them with a thorough purification)) three times. Umm Salama said: “I entered my head in the house and said: ‘O Messenger of Allah, am I with them?’ He replied: ((You are upon good)).”

Aqrab also narrated it from her. Abu Nasr al-Mufassir related to us [with a complete chain of narrators to] Aqrab—Umm Salama, may Allah be pleased with her, said: “The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed in my house. There were seven in the house: Gabriel, Michael, Muhammad, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. Gabriel dictated to Allah’s Messenger, and Allah’s Messenger dictated to Ali.”

Abul-Qāsim b. Abul-Wafā and Abu Abdullah ash-Sha’fi related to us [with a complete chain of narrators to] Umra al-Hamdhāni: “Umm Salama asked: ‘Are you Umra?’ I said: ‘Yes, O my mother. Will you not relate to me...?’”

Abu Umar al-Bastāmi related to us [with a complete chain of narrators to] Umra al-Hamdhāni that she entered upon Umm Salama, a wife of the Prophet. She said: “O my mother. Will you not relate to me about this man who was killed in our midst? Some love him, and some hate him.” Umm Salama asked her: “Do you love him?” She replied: “I neither love him nor hate him.” She is referring to Ali b. Abi Tālib, upon him be peace. Umm Salama said to her: “Allah revealed **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** and no one was in the house except Gabriel, Allah’s Messenger, Ali, Fātima, al-Hasan, al-Hussein and me. I asked: ‘Am I from the *Ahl al-Bayt*?’ Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((You are among the righteous women)). If he had said yes, it would have been more beloved to me than anything that the sun rises or sets upon!”

At-Tahāwi related to us [with a complete chain of narrators to] al-A’mash—some of his shieks—Umm Salama: “Allah’s Messenger, peace and blessings be upon him and his progeny, came to my house. He said to me: ((Do not give anyone permission [i.e. to enter])). Fātima came and none could prevent her from seeing her father. Then al-Hasan came and none could prevent him from seeing his grandfather and mother. Then al-Hussein came and none could prevent him from seeing his mother, grandfather and brother. Then Ali came and none could prevent him from seeing his wife and sons. Allah’s Messenger, peace and blessings be upon him and his progeny, gathered them around him and underneath was a Khaybari cloak. Allah’s Messenger, peace and blessings be upon him and his progeny, wrapped all of them in it and said: ((O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)). I asked: ‘O Messenger of Allah, am I with them?’ By Allah, he did not say ((You are)); rather, he said ((You are upon good. You are upon good)). The verse was revealed upon him **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**.”

It was narrated from Sālim—Atiya—Abu Saʿīd al-Khudri, may Allah be pleased with him. Al-Hākim al-Wālid Abu Muhammad, may Allah be pleased with him, related to us [with a complete chain of narrators to] Sālim b. Abdullah—Atiya al-Awfi—Abu Saʿīd al-Khudri, may Allah be pleased with him, from the Prophet, peace and blessings be upon him and his progeny. He said: “When the verse **{And command thy Family with the prayer and persevere in it} (Q. 20:132)** was revealed, Allah’s Messenger used to go to the door to Ali for the dawn prayer for eight months and say: ((The prayer, may Allah be merciful to you! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**)).”

My father related to us from Muhammad b. Ali b. Mahrān [with a complete chain of narrators to] Atiya—Abu Saʿīd: “This verse was revealed regarding the Prophet of Allah, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace.”

Abdullah b. Salmān related to us [with a complete chain of narrators to] Atiya—Abu Saʿīd: “When the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed regarding Allah’s Prophet, Ali, Fātima, al-Hasan and al-Hussein, Allah’s Messenger wrapped them in a Khaybari cloak and said: ((O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)). Umm Salama, may Allah be pleased with her, was at the door of the house. She asked: ‘And me?’ He replied: ((You are upon good)).”

Yahya b. Muhammad b. Sāʿad related to us [with a complete chain of narrators to] Atiya—Abu Saʿīd: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed regarding five: me, Ali, al-Hasan, al-Hussein and Fātima)).”

Yahya related to us [with another chain of narrators to] Atiya—Abu Saʿīd: “Allah’s Messenger, peace and blessings be upon him and his progeny, said that the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed regarding five: Allah’s Messenger, Ali, Fātima, al-Hasan and al-Hussein. May Allah bless them all!”

Abdullah b. Salmān related to us [with a complete chain of narrators to] Abul-Hamrā: “I saw the Allah’s Messenger, peace and blessings be upon him and his progeny, for seven or eight months depart for every prayer. He would come to the door of Fātima, al-Hasan and al-Hussein, upon them be peace, and say: ((The prayer, may Allah have mercy on you! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**)).”

Ali b. Muhammad b. Ahmed al-Masri related to us [with a complete chain of narrators to] Abul-Hamrā: “I stayed in Medina for seven months with Allah’s Messenger, peace and blessings be upon him and his progeny, like one day. He used to go to the door of Ali and Fātima at sunrise and say: ((The prayer! The prayer! The prayer! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**)).”

Ubaydullah b. Muhammad b. Abdul-Azīz related to us [with a complete chain of narrators to] Anas: Allah’s Messenger, peace and blessings be upon him and his progeny, used to pass the house of Fātima—after Ali b. Abi Tālib had it built for her—for six months when departing for the dawn prayer. He would say: ((The prayer! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**)).

Imrān b. Muslim Abu Umar narrated it from Atiya. Abu Tālib Hamza b. Muhammad b. Abdullah al-Jaʿfari related to us [with a complete chain of narrators to] Imrān b. Muslim—Atiya al-Awfi—Abu Saʿīd al-Khudri: “The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed regarding the Prophet, Fātima, al-Hasan, al-Hussein and Ali, upon them be peace. Allah’s Messenger, peace and blessings be upon him and his progeny, covered them with his cloak and said: ((O Allah, these are my *Ahl al-Bayt*! Remove from them filth and purify them with a thorough purification!)).

In the book, *Tanbīh al-Ghāfilīn*, it mentions the statement of the Exalted **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** and says:

It is narrated on the authority of Abu Saʿīd al-Khudri, may Allah be pleased with him, that it was revealed regarding the Prophet, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. And ‘removing filth’ is a grace from him—Exalted be He!

It is narrated on the authority of Abu Saʿīd al-Khudri, may Allah be pleased with him, that when this verse was revealed, Allah’s Messenger, peace and blessings be upon him and his progeny, wrapped them with a cloak and said: ((O Allah, these are my *Ahl al-Bayt*! Remove from them filth and purify them with a thorough purification!)). Umm Salama, may Allah be pleased with her, was at the door of the house and said: “O Messenger of Allah, and me?” He replied: ((You are upon good)).

It is narrated on the authority of Umm Salama, may Allah be pleased with her, that the verse was revealed regarding the Prophet, Ali, Fātima, al-Hasan and al-Hussein. May Allah bless them!

It is narrated on the authority of A’isha: “Allah’s Messenger, peace and blessings be upon him and his progeny, departed and he had a black woollen garment on him. Then al-Hasan came under it. Then, al-Hussein entered under it. Then Fātima came and entered under it. Finally, Ali came and went under it. Then he said: ((**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**) (Q. 33:33))).”

It is narrated on the authority of Umm Salama, may Allah be pleased with her: “The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification}** (Q. 33:33) was revealed in my house. There were seven in the house: Gabriel, Michael, Allah’s Messenger, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. I was sitting at the door of the house and said: ‘O Messenger of Allah, am I not among the *Ahl al-Bayt*?’ He replied: ((You are upon good. You are among the wives of the Prophet, peace and blessings be upon him and his progeny)). But he didn’t say that I was among the *Ahl al-Bayt*.”

It is narrated on the authority of Umm Salama, may Allah be pleased with her, that the Prophet, peace and blessings be upon him and his progeny, said to Ali, Fātima, al-Hasan and al-Hussein, upon them be peace: ((O Allah, these are my *Ahl al-Bayt*! Remove from them filth and purify them with a thorough purification!)).

In the book *Durar as-Simtayn* of az-Zarnadi ash-Shāfi’, it says:

Among the things mentioned regarding the meaning of the verse is on the authority of Atiya: “I asked Abu Saʿīd al-Khudri, may Allah be pleased with him, about the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification}** (Q. 33:33). He said it was revealed concerning the Prophet, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace.” It is also narrated on his authority that he said: “This verse was revealed regarding five: Allah’s Messenger, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace.”

It is narrated on the authority of Umm Salama, may Allah be pleased with her: “The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification}** (Q. 33:33) was revealed in my house. There were seven in the house: Gabriel, Michael, Allah’s Messenger, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. I was sitting at the door of the house and said: ‘O Messenger of Allah, am I not among the *Ahl al-Bayt*?’ He replied: ((You are upon good. You are among the wives of the Prophet, peace and blessings be upon him and his progeny)). But he didn’t say that I was among the *Ahl al-Bayt*.”

It is narrated on the authority of Sharh b. Hawshab: “I was sitting near Umm Salama, may Allah be pleased with her, and she said: ‘Fātima, upon her be peace, came carrying a pot with meat chunks inside it. (or “that she prepared”). Allah’s Messenger, peace and blessings be upon him and his progeny, said to her: ((Where is your cousin?)) She said: ‘In the house.’ He then said: ((Call him, and call my two sons with him)). She called them, and they ate. Then, he took a Khaybari cloak and spread it out in our house. He then wrapped himself and them in it and said: ((O Allah, these are the *Ahl al-Bayt*. Therefore, remove from us filth and purify us with a thorough purification)). I said: ‘O Messenger of Allah, am I not among your family?’ He replied: ((Indeed. You are upon good. You are upon good)).”

In another narration, it says: “...when they finished, Allah’s Messenger, peace and blessings be upon him and his progeny, took his Fadaki cloak. He placed it over them and then took one of its corners in his left hand, raised his right hand and said: ((O Allah, these are my *Ahl al-Bayt*! Remove from them

filth and purify them with a thorough purification! I am at war with the one who is at war with them, and I am at peace with the one who is at peace with them!)).

It is narrated on the authority of Nafi' b. al-Hārith—Abul-Hamrā, the servant of Allah's Messenger: "Allah's Messenger, peace and blessings be upon him and his progeny, used to come for every dawn prayer, take the sides of the door and then say: ((Peace be upon you, O *Ahl al-Bayt*, as well as Allah's mercy and blessings!)) They would respond from the house: 'And upon you be peace as well as the mercy of Allah and His blessings!' He would then say: ((The prayer, may Allah be merciful to you! **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33))**))." [One of the sub-narrators said:] I asked: "O Abul-Hamrā, who was in the house?" He replied: "Ali, Fātima, al-Hasan and al-Hussein, upon them be peace."

In *Asbāb an-Nuzūl* by al-Wāhidī, it says regarding the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**:

Abu Bakr al-Hārith informed us [with a complete chain of narrators to] Abu Sa'īd, may Allah be pleased with him, said regarding the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**: "It was revealed regarding five: the Prophet, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace."

Abu Sa'īd al-Nasrūyī informed us [with a complete chain of narrators to] Umm Salama, may Allah be pleased with her, mentioned that the Prophet, peace and blessings be upon him and his progeny, was in her house and Fātima came to him with a dish of meat chunk stew. She entered upon him with it. He said: ((Call your husband and two sons for me)). Ali, al-Hasan and al-Hussein, upon them be peace, came and entered. They all sat and ate from the meat chunk stew while the Prophet was on a sleeping mat with a Khaybari cloak under him. I was praying in my room and then Allah revealed this verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**. He, peace and blessings be upon him and his progeny, took an end of the cloak and covered them with it. Then he took out one of his hands, pointed to the sky and said: ((O Allah, these are my *Ahl al-Bayt* and my special ones. Remove from them filth and purify them with a thorough purification!)). She [i.e. Umm Salama] said: "And me, O Messenger of Allah?" He replied: ((You are upon good. You are upon good)).

In *Majmū' az-Zawā'id* of Ali b. Abu Bakr al-Haythami ash-Shāfi', it says:

It is narrated on the authority of Abu Sa'īd, may Allah be pleased with him: "The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed regarding Allah's Messenger, Ali, Fātima, al-Hasan and al-Hussein, may Allah bless them." At-Tabarānī narrated it... This hadith is a distinguished virtue of the *Ahl al-Bayt*.

In *Shifā bi Ta'rīf Huqūq al-Mustafa* by Qādi Iyād, it says:

It is narrated on the authority of Umar b. Abi Salama, may Allah be pleased with them both, that when the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed, it was in the house of Umm Salama, may Allah be pleased with her. The Prophet, peace and blessings be upon him and his progeny, called Fātima, al-Hasan and al-Hussein and sat them in front of him. He called Ali and sat him behind his back. He then wrapped them with a cloak and said: ((O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)).

From the narrated traditions which mention the story of the mutual cursing (*al-mubāhala*)

It is also narrated [in the same book] on the authority of Sa'd b. Abi Waqqās that when the verse of mutual cursing was revealed, The Prophet, peace and blessings be upon him and his progeny, called Ali, al-Hasan, al-Hussein and Fātima. He then said: ((O Allah, these are my family!))

Return to the narrated traditions of the cloak

In *Dhakhā'ir al-Uqba*, it says:

It is narrated on the authority of Umar b. Abi Salama, may Allah be pleased with both, the stepson of Allah's Messenger: "The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed upon Allah's messenger,

peace and blessings be upon him and his progeny, in the house of Umm Salama, may Allah be pleased with her. The Prophet, peace and blessings be upon him and his progeny, called Fātima, al-Hasan and al-Hussein and covered them with a cloak, as well as Ali who was seated behind his back. He then said: ((O Allah, these are my *Ahl al-Bayt*. Therefore, remove from them filth and purify them with a thorough purification)). Umm Salama, may Allah be pleased with her, asked: ‘Am I with them, O Messenger of Allah?’ He replied: ((Remain in your place; you are upon good)).” At-Tirmidhi related it and said that the hadith was graded as ‘good.’ Another narration says: “...((You are upon good. You are among the wives of the Prophet, peace and blessings be upon him and his progeny)).”

It is narrated on the authority of Umm Salama, my Allah be pleased with her, that the Prophet, peace and blessings be upon him and his progeny, wrapped al-Hasan, al-Hussein, Fātima and Ali in a cloak and said: ((O Allah, these are my *Ahl al-Bayt* and my special ones. Therefore, remove from them filth and purify them with a thorough purification)). Umm Salama, may Allah be pleased with her, asked: “Am I with them, O Messenger of Allah?” He replied: ((You are upon good)). At-Tirmidhi related it and said: “The hadith is authentic and, it is a distinction.”

It is also narrated on her authority that Allah’s Messenger, peace and blessings be upon him and his progeny, took a garment and wrapped Fātima, Ali, al-Hasan and al-Hussein in it while he was with them. He then recited the verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**. She said: “I came to enter with them. But he said ((Remain in your place. You are upon good)).”

It is also narrated on her authority that Allah’s Messenger, peace and blessings be upon him and his progeny, said to Fātima: ((Come with your husband and your two sons)). She came with them and he covered them with a Fadaki cloak. He placed his hand on them and said: ((These are the Progeny of Muhammad. Appoint Your prayers and blessings upon the Progeny of Muhammad. Verily, You are the Praiseworthy, the Generous!)) Umm Salama, may Allah be pleased with her, said: “I raised the cloak to enter it with them but Allah’s Messenger, peace and blessings be upon him and his progeny, drew it and said: ((You are upon good)).” Ad-Dūlābi related it.

It is also narrated on her authority that one day, Allah’s Messenger, peace and blessings be upon him and his progeny, was in his house and she said to the servant that Ali and Fātima were at the threshold. He said: ((My people! Leave me with my *Ahl al-Bayt*)). She stood up and left them going to a nearby house. Then Ali and Fātima entered with al-Hasan and al-Hussein, who were small children. He took the small children and put them in his room. He kissed the two of them. He placed one hand around Ali and the other around Fātima. He kissed Fātima and then kissed Ali. He placed a black shirt on them and said: ((O Allah, to You and not to the Fire—me and my *Ahl al-Bayt*)). She [i.e. Umm Salama] said: “And me, O Messenger of Allah?” He replied: ((And you)). It was related by Ahmed. Ad-Dūlābi related in a condensed commentary that the meaning of ‘threshold’ is door, and the meaning of ‘placed’ is wrapped. The shirt was a black garment made of wool or a wool and silk blend.

The author of the book [i.e. the author of *Dhakhḥir al-Uqba*, Muhibbidīn at-Tabari] said:

It is apparent that he, peace and blessings be upon him and his progeny, repeated this action in the house of Umm Salama, may Allah be pleased with her. The proof of that is the differences in the manner of their meeting, that which he wrapped them with, his supplication for them, the reply of Umm Salama and the prevention of her entering that with which they were wrapped.

One may not apply her statement in the first two narrated traditions “Am I with them?”—that is, “Can I enter with them?”—to mean that she was not among the *Ahl al-Bayt*. Rather, she was included among them. By this, she said in the last hadith “And me?” meaning “And am I to Allah and not the Fire?” to which he replied ((And you)) meaning “And you are to Allah and not the Fire.” Similarly, she asked “Am I from the Your *Ahl al-Bayt*?” regarding what will come and his reply was “And you are among the *Ahl al-Bayt* as well as your son” based upon the fact that it is reported that he allowed her to enter the cloak with them.

It is also narrated on her authority that Fātima came to Allah’s Messenger, peace and blessings be upon him and his progeny, with some stewed meat chunks that she prepared in a dish and sat it in front of him. He asked ((Where is your husband?)) to which she replied “He is in the house.” He said: ((Call your husband)). He was called and came with his two sons. She came with her two sons holding each

one by the hand. Ali came walking behind them. When they entered upon Allah's Messenger, peace and blessings be upon him and his progeny, he sat the two of them down in his room. Ali sat on his right and Fātima sat on his left. Umm Salama, may Allah be pleased with her, said: "He took a Khaybari cloak from under me that was used as a sleeping mat for us. Allah's Messenger, peace and blessings be upon him and his progeny, then gathered them in the cloak, took one of the ends, raised His right hand to his Lord and said: ((The *Ahl al-Bayt*! Remove from them filth and purify them with a thorough purification. O Allah, the *Ahl al-Bayt*! Remove from them filth and purify them with a thorough purification)). I said: 'O Messenger of Allah, am I not among them?' He replied: ((Indeed. Enter in the cloak)). I then entered into the cloak after he had supplicated for his cousin, daughter and two sons."

It is also narrated on her authority that the Prophet, peace and blessings be upon him and his progeny, was with us bowing his head. Fātima, upon her be peace, was preparing a meat chunk stew for him. She came along with al-Hasan and al-Hussein, upon them be peace. He said to her: ((Where is your husband? Call him for me)) and she called him. Then she came along with him and they all ate. Then he took a cloak and placed it on them. He took one of the ends with the left hand and then raised his right hand to the sky and said: ((O Allah, these are my *Ahl al-Bayt* and my special ones! O Allah, remove from them filth and purify them with a thorough purification! I am at war with the one who is at war with them, and I am at peace with the one who is at peace with them! I am in opposition to the one who is in opposition to them!)). This was related by al-Ghasāni in his collection.

It is also narrated on her authority: "The verse **{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)** was revealed in my house. Allah's Messenger, peace and blessings be upon him and his progeny, covered Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. He then said: ((O Allah, these are my *Ahl al-Bayt*!)). I asked: "O Messenger of Allah, am I among the *Ahl al-Bayt*?" He replied: ((Indeed, if Allah wills))." Abul-Khayr al-Qazwini al-Hākimi related it and said: "Its chain of narrators is authentic, and its narrators are reliable."

It is narrated on the authority of Amr b. Shu'ayb—his father—his grandfather that he entered upon Zaynab bint Abi Salama who said: "Allah's Messenger, peace and blessings be upon him and his progeny, was with Umm Salama, may Allah be pleased with her. He placed al-Hasan on one knee and al-Hussein on the other. Fātima was in his lap, and Ali was behind him. He then said: ((May Allah's mercy and blessings be upon you, O *Ahl al-Bayt*. Verily, He is the Praiseworthy, the Generous)). Umm Salama and I were sitting. Umm Salama, may Allah be pleased with her, began to cry. Allah's Messenger, peace and blessings be upon him and his progeny, then looked at her and asked ((Why are you crying?)). She replied: 'O Messenger of Allah, you have specified them but avoided me and my daughter.' He said: ((Verily you and your daughter are among the *Ahl al-Bayt*))."³ Abul-Hasan al-Khala'i related it.

It is narrated on the authority of Wāthila b. al-Asqa': "I asked about Ali, upon him be peace, in his house and I was told that he had gone to Allah's Messenger, peace and blessings be upon him and his progeny. When he came, Allah's Messenger, peace and blessings be upon him and his progeny, entered and he entered. Allah's Messenger, peace and blessings be upon him and his progeny, sat down on a cushion. Fātima sat on his right, Ali sat on his left, and al-Hasan and al-Hussein sat in front of him. He then said: ((**{Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification} (Q. 33:33)**. O Allah these are my *Ahl al-Bayt*!)). Someone on the side of the house asked: 'And I am from your family, O Messenger of Allah?' He replied: ((You are from my family)). I had hoped for that which they had for myself." It was related by Abul-Hātim as well as Ahmed in his *Musnad*.

It was also related in *Al-Manāqib*: "...al-Hasan sat on his right knee and he kissed him. Al-Hussein sat on his left knee and he kissed him. Fātima was in front of him, and he called for Ali, upon him be peace. He came and then he covered them with a Khaybari cloak. It is as I am looking at it! Then, he

³ It must be understood that this statement regarding Umm Salama and her daughter does not mean that they are considered to be members of the *Ahl al-Bayt*. Rather, it is a statement indicating agreeability and contentment. It is similar to the well-known hadith in which the Prophet, peace and blessings be upon him and his progeny, said ((Salmān is among the *Ahl al-Bayt*)) although he was not even a relative. Additionally, the other narrations of this same report indicate that Umm Salama was not included as a member of the *Ahl al-Bayt*.

said: (({**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**} (Q. 33:33)). Wāthila was then asked “What is {**filth**}?” He replied: “Doubt in Allah, the Mighty and Majestic.” He mentioned that this was in the house of Umm Salama, may Allah be pleased with her.

It is narrated on the authority of A’isha: “Allah’s Messenger, peace and blessings be upon him and his progeny, departed and he had a black woollen garment on him. Then al-Hasan came under it. Then, al-Hussein entered under it. Then Fātima came and entered under it. Finally, Ali came and went under it. Then he said: (({**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**} (Q. 33:33))).” Muslim related it, and Ahmed related it with similar meaning on the authority of Wāthila. And he added at the end: “...((O Allah, these are my *Ahl al-Bayt*, and my *Ahl al-Bayt* are more deserving)).”

It is also narrated on the authority of Abu Sa’id al-Khudri, may Allah be pleased with him, regarding the statement of the Exalted {**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**} (Q. 33:33): “It was revealed regarding five: Allah’s Messenger, Ali, Fātima, al-Hasan and al-Hussein, upon them be peace.” Ahmed related it in *Al-Manāqib*, as well as at-Tabarāni.

Then the author of *Dhakā’ir al-Uqba* said:

It is narrated on the authority of Anas b. Mālik: “Allah’s Messenger, peace and blessings be upon him and his progeny, used to pass the door of Fātima for sixth months when departing for the dawn prayer. He would say: ((The prayer, O *Ahl al-Bayt*! {**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**} (Q. 33:33))).” Ahmed related it.

It is also narrated on the authority of Abul-Hamrā: “I accompanied Allah’s Messenger, peace and blessings be upon him and his progeny, for nine months. He departed for the prayer and would go to the door of Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. He would say: ((The prayer, may Allah have mercy on you! {**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**} (Q. 33:33))).” Abid b. Hamīd related it.

In the book *Al-Masābīh* of Abu Muhammad al-Hussein b. Muhammad al-Baghawi from those authentic books related to the unique virtues of the *Ahl al-Bayt*, he says:

It is narrated on the authority of Sa’d b. Abi Waqqās: “When the verse {**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**} (Q. 33:33) was revealed, Allah’s messenger called Ali, Fātima, al-Hasan and al-Hussein, upon them be peace. He then said: ((O Allah, these are my *Ahl al-Bayt*!)).”

Also from a chapter of the authentic books is that which is narrated on the authority of A’isha: “Allah’s Messenger, peace and blessings be upon him and his progeny, departed and he had a black woollen garment on him. Then al-Hasan came under it. Then, al-Hussein entered under it. Then Fātima came and entered under it. Finally, Ali came and went under it. Then he said: (({**Verily, Allah only desires to remove from thee filth, O *Ahl al-Bayt*, and purify thee with a thorough purification**} (Q. 33:33))).”

Those narrated traditions that prove that {**affection toward the kin**} refers to the Progeny of Allah’s Messenger

In the *Amāli* of al-Murshid Billah, upon him be peace:

It is related [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him: “When the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) was revealed, they asked: ‘O Messenger of Allah, who are your kin whom we are obligated to show affection?’ He replied: ((Ali, Fātima and their two sons)).” This hadith was related by Jār Allah [az-Zamakhshari] in *Al-Kashshāf* regarding the exegesis of this verse.

Also, Abul-Hussein Ahmed b. Ali b. al-Hussein ath-Thawri al-Qādi related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him: “When the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) was revealed, they asked: ‘O Messenger of Allah, who are your kin whom Allah commands us to show affection?’ He replied: ((Fātima and her sons)).”

It is narrated in the book *Shawāhid at-Tanzīl* of al-Hākim Imam Abul-Qāsim al-Huskāni, the hadith scholar of Nishapur—may Allah have mercy on him:

Al-Qādi Abu Bakr al-Hairi related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him: “When the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) was revealed, they asked: ‘O Messenger of Allah, who are your kin whom Allah commands us to show affection?’ He replied: ((Ali, Fātima and their sons)).”

Al-Hākim al-Wālid related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him: “When the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) was revealed, they asked: ‘O Messenger of Allah, who are your kin whom Allah obligates us to show affection?’ He replied: ((Ali, Fātima and their sons)).”

Abu Abdullah ash-Shīrāzi related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him: “When the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) was revealed, they asked: ‘O Messenger of Allah, who are your kin whom Allah commands us to show affection?’ He replied: ((Ali, Fātima and their sons)).” Ahmed b. Ammār said: “...‘O Messenger of Allah, who are your kin whom Allah commands us to show affection?’ He replied: ((Ali, Fātima and their sons)) three times.”

It is narrated on the authority of Hussein b. Hussein [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him: “When the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) was revealed, they asked: ‘O Messenger of Allah, who are your kin whom we have to show affection?’ He replied: ((Ali, Fātima and their sons)).”

Abu Nasr al-Musaffir and Abu Mansūr Abdul-Qāhir al-Baghdādi related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him: “When the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) was revealed, they asked: ‘O Messenger of Allah, who are your kin whom Allah obligates us to show affection?’ He replied: ((Ali, Fātima and their sons)).” Ismā’īli related “...((...and their two sons)).”

Al-Hākim Abu Abdullah al-Hāfiz related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him, said regarding the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23): “It refers to Ali, Fātima, al-Hasan and al-Hussein, upon them be peace.”

Abu Sa’d b. Ali related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him: “The Ansār said regarding what was between them: ‘If we were to collect wealth for Allah’s Messenger to extend a hand to him, no one can deny it to him.’ Then they said: ‘O Messenger of Allah, we want to collect money for you to extend a hand that no one can deny to you.’ Then Allah revealed: {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23).”

Abu Amr al-Bastāmi related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him: “There is no womb of the Quraysh except that there is kin for Allah’s Messenger in it. Then the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) was revealed. It means: except that you kinship is between me and you?”

Abdullah b. Ahmed al-Harawi related to us [with a complete chain of narrators to] Abdul-Malik b. Maysira: “I heard Tāwūs say: ‘A man asked Ibn Abbās, may Allah be pleased with them both, about the statement of the Exalted {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23).’ Ibn Jubayr said: ‘The kin are the Progeny of Muhammad.’ Ibn Abbās, may Allah be pleased with them both, said: ‘You have hastily answered. There cannot be a subdivision of the Quraysh except that there is kinship between them and Allah’s Messenger. He said: {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23). That is: except that you connect kinship between me and you.”

Ibn Māhawiya narrates in his *Musnad* on the authority of Abid b. Hamīd [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with them both, that he said regarding {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23): “...except that you have affection for me regarding my kinship and not just love for me.”

Abid related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with them both: “...except that you connect to my kin and you don’t belie them.”

Al-Haytham b. Abil-Haytham al-Qādi related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him, said regarding the statement of the Mighty and Majestic {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23): “...except that you connect to me regarding my kinship.”

Abu Rajā as-Subkhi related to us in his Qur’anic exegesis [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with them both: “Allah’s Messenger, peace and blessings be upon him and his progeny, went to Medina without anything in his possession. Deputies were deputed as well as rights. He used to sponsor it while he did not have anything. The Ansār said regarding such: ‘This is a man who Allah has guided you by his hand, and he is the son of your sister. He has deputed deputies and rights while he doesn’t have much. A group of you should collect some money and give it to him for what he has deputed.’ They did such and gave it to him. Then it was revealed {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23). This means: ‘For me is the oath, and the Qur’an is the price.’ He said: ((Provision. There is none due except affection for my kin after me)). Then, something occurred in the hearts of the people due to that. They said: ‘That which is in our hands suffices’ meaning ‘He urges us towards his kin after him?’ They left. Then Gabriel, upon him be peace, descended and informed him: ‘Verily, the people were concerned about what you said, so send for them.’ So they came to him and he said to them: ((I implore you by Allah and the religion to which He has guided you! Were you concerned about that which I told you regarding my kindred?)) They said: ‘No, O Messenger of Allah! You are truthful and righteous according to us.’ Then it was revealed {**...or do they say a falsehood about Allah, lying?**} (Q. 42:23). Afterwards, all the people stood up and said: ‘O Messenger of Allah, verily we testify that you are truthful but there occurred something in our hearts and you told us about it. We therefore, seek Allah’s forgiveness and repent to Him.’ Then it was revealed {**And He is the One who accepts repentance from His slaves**} (Q. 42:25).”

Aqīl b. al-Hussein related to us [with a complete chain of narrators to] Ibn Abbās: “When Allah’s Messenger, peace and blessings be upon him and his progeny, went to Medina, deputies were deputed as well as rights. He did not have anything. The Ansār said: ‘That man is one whom Allah has guided you by his hand, and he is the son of your sister. He has deputed deputies and rights while he doesn’t have any portion of it. A group of you should collect some of your money and give it to him for what he has deputed. There is no harm on you if you do such. We will go to him with it and give it to him from some of the rights.’ They collected 800 dinar and gave it to him. They said: ‘O Messenger of Allah, you are the son of our sister and Allah has guided us by your hand. Deputies and rights are deputed, but you don’t have any portion. A group of us collected some money for you, and we give it to you as a portion deputed to you.’ Then it was revealed {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23). This means: ‘I don’t seek anything from you for belief and the Qur’an. Nor do I seek provision except affection for my kin)), which means ‘...except that you love me and my *Ahl al-Bayt* and my kin.’ Then, something occurred in the hearts of the hypocrites of the Medinians due to that. They said: ‘What does he mean when he said except love for his *Ahl al-Bayt* and that we should follow them after him?’ They left and Gabriel, upon him be peace, descended upon the Prophet and informed him of what the people said. Then Allah revealed {**...or do they say a falsehood about Allah, lying?**} (Q. 42:23). Afterwards, all the people stood up and said: ‘O Messenger of Allah, verily we testify that you are truthful in what you said.’ Then it was revealed {**And He is the One who accepts repentance from His slaves**} (Q. 42:25).

It is also narrated on the authority of the Commander of Believers, upon him be peace. Abu Bakr related to us [with a complete chain of narrators to] Ali, upon him be peace: “Regarding us, the Progeny of Muhammad, there is a verse that prescribes affection towards us, the *Ahl al-Bayt*, for every believer.” Then, he recited {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23). Misbah b. Halqām narrated it on the authority of Abdul-Ghaffūr with its chain of narrators to the Prophet, peace and blessings be upon him and his progeny.

It is narrated from the exegetes among the Followers. Muhammad b. Musa b. Shadhān related to us [with a complete chain of narrators to] Ikrima: “There is no womb from the wombs of the Quraysh except that it belongs to the Prophet, peace and blessings be upon him and his progeny, in respect to kinship. {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23)”, “...except that you connect to my kin.”

Abu Bakr b. Abbās related to us [with a complete chain of narrators to] Amr b. Shu'ayb regarding {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23): “This is regarding the kin of Allah’s Messenger, peace and blessings be upon him and his progeny.”

Abid b. Humayd narrated in his exegesis: “Ubaydullah b. Musa related to us [with a complete chain of narrators to] Amr b. Shu'ayb about the statement of Allah {...**save affection toward the kin.**} (Q. 42:23): ‘This is regarding the kin of Allah’s Messenger, peace and blessings be upon him and his progeny.’”

Shabābah related to us on the authority of Warāqa—Ibn Abi Najīh—Mujāhid regarding {...**save affection toward the kin.**} (Q. 42:23): “...except that you follow me and connect to my relations.” Umar b. Sa’d related to us on the authority of Ya’qūb—Ja’far—Sa’id regarding {...**save affection toward the kin.**} (Q. 42:23): “Do not harm me regarding my kindred.”

It is narrated in *Kitāb al-Umdat*, a book with authentic reports by Sheikh Abul-Hussein Yahya b. al-Hasan al-Batrīq al-Asadi al-Hilli, may Allah be merciful to him:

It is from the *Musnad Ahmed b. Hanbal* with the following chain of narrators: Abdullah b. Ahmed b. Hanbal related to us [with a complete chain of narrators to] Sa’id b. Jubayr—Ibn Abbās, may Allah be pleased with him, said that when the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) was revealed, they asked: “O Messenger of Allah, who is your kin that it is obligatory for us to have affection?” He replied: ((Ali, Fātima and their two sons)).

It is from *Sahīh Muslim* with the following chain of narrators from the fifth volume of the copy regarding the exegesis of the statement of the Exalted {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) that Ibn Abbās was asked about this verse and Ibn Jubayr said: “It is the kin of Muhammad’s Progeny.”

It is also narrated in the exegesis of ath-Tha’labi regarding the statement of the Exalted {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23): “There is a disagreement regarding the kindred of Allah’s Messenger, peace and blessings be upon him and his progeny, for who Allah commands us to show affection. It is narrated [with a complete chain of narrators to] Sa’id b. Jubayr—Ibn Abbās, may Allah be pleased with them both, said: ‘When the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) was revealed, they said: “O Messenger of Allah, who is your kin that it is obligatory for us to have affection?” He replied: ((Ali, Fātima and their two sons)).’

The proof of this interpretation is what is narrated to us from Abu Mansūr al-Hamshādi [with a complete chain of narrators to] Zayd b. Ali b. al-Hussein—his father—his grandfather—Ali b. Abi Tālib, upon them be peace: “I complained to Allah’s Messenger, peace and blessings be upon him and his progeny, about the people being envious towards me. He said: ((Are you not pleased to be the fourth of the four? The first to enter Paradise will be me, you, al-Hasan and al-Hussein. Our wives will be on our right and left, our descendants will be behind our wives and our partisans will be behind our descendants)).”

It is narrated in *Kitāb Manāqib* of Ibn al-Maghāzali ash-Shāfi’, may Allah be merciful to him:

Abu Tālib Muhammad b. Ahmed b. Uthmān related to us [with a complete chain of narrators to] Sa’id b. Jubayr—Ibn Abbās, may Allah be pleased with both of them, said: ‘When the verse {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23) was revealed, they said: “O Messenger of Allah, who is your kin that it is obligatory for us to have affection?” He replied: ((Ali, Fātima and their two sons)).’

It is narrated in the book *Durar as-Simtayn* of az-Zarnadi Muhammad b. Yusuf:

Ali b. Abi Tālib, upon him be peace, said: “Regarding us, the Progeny of Muhammad, there is a verse that prescribes affection towards us, the *Ahl al-Bayt*, for every believer.” Then, he recited {**Say: “I ask thee for no reward save affection toward the kin.”**} (Q. 42:23).

Some unique virtues of those who hold to belief and righteous deeds among Muhammad's Progeny and their followers

Regarding the Progeny of Muhammad and their partisans, the statement of the Exalted was revealed **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)**.

It is narrated in *Shawāhid at-Tanzīl*:

Al-Hākim Abu Abdullah al-Hāfiz related to us [with a complete chain of narrators to] Yazīd b. Sharāhīl al-Ansā'ari, one of the scribes of Ali: "I heard Ali, upon him be peace, say: 'Allah's Messenger, peace and blessings be upon him and his progeny, related to me while I was supporting him on my chest ((O Ali, have you heard Allah say **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)**? They are you and your partisans. I have an appointment and you have an appointment at the Basin. When you meet the group for the accounting, you will be called the foremost of the radiant (*ghurra al-muhajjilīn*)).'"

It is also narrated on the authority of Ibn Abbās. Abu Bakr al-Hārith related to us [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with them both, said: "When the verse **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)** was revealed, the Prophet said to Ali: ((They are you and your partisans. You and your partisans will come on the Day of Judgement pleased. Your enemies will come angry and disfigured)). He said: 'O Messenger of Allah, who are my enemies?' He replied: ((The one who disassociates from you and curse you)). Then Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Whoever says 'May Allah be merciful to Ali' will receive the mercy of Allah))." Al-Fazl b. Shādhān al-Maqri narrated it on the authority of Hafs. Similar is narrated from Abu Umayr [with a complete chain].

It is also narrated on the authority of Suleiman b. Nazla al-Aslami Ibn Abi Barza. Abu Bakr b. Abul-Hasan related to us [with a complete chain of narrators to] Abi Barza: "Allah's Messenger, peace and blessings be upon him and his progeny, recited **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)** and said: ((They are you and your partisans, O Ali. There is an appointment between me and them at the Basin))."

It is also narrated on the authority of Burayda b. Hasīb al-Aslami. Al-Hākim Abu Abdullah al-Hāfiz related to us [with a complete chain of narrators to] Burayda: "Allah's Messenger, peace and blessings be upon him and his progeny, recited **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)** and placed his hand on Ali's shoulder. He said: ((It is you and your partisans, O Ali. You and they will meet me on the Day of Judgement. They will quench their thirst, and your enemies will be dragged thirsty))."

It is also narrated on the authority of Abu Ja'far al-Bāqir, upon him be peace. I read from Ibn Ibrāhīm al-Kūfi [with a complete chain of narrators to] Abu Ja'far Muhammad b. Ali, upon them be peace: "Allah's Messenger, peace and blessings be upon him and his progeny, said regarding **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)**: ((They are you and your partisans, O Ali))."

Ismā'īl b. Ibrāhīm al-A'tār, Ja'far b. Muhammad al-Fazāri and Ahmed b. al-Hasan b. Sabīh related to us [with a complete chain of narrators to] Abu Ja'far, upon him be peace: "Allah's Messenger, peace and blessings be upon him and his progeny, said regarding **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)**: ((They are you and your partisans, O Ali))."

The unique virtue of Ali and his family and the unique virtues of his partisans

Al-Hussein b. al-Hakam related to us [with a complete chain of narrators to] Abu Ja'far—the Prophet, peace and blessings be upon him and his progeny: ((Come Ali, **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)**. You and your partisans will return to me. You and partisans will be pleased)).

Ja'far al-Ahmash related to me [with a complete chain of narrators to] Abu Ja'far Muhammad b. Ali, upon them be peace: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((O

Ali! Allah has revealed the verse **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)**. They are you and your partisans, O Ali)).”

Abu Abdullah ash-Shīrāzi related to us [with a complete chain of narrators to] Abu Ja’far, upon him be peace: “Allah’s Messenger, peace and blessings be upon him and his progeny, said regarding **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)**: ((They are Ali and his partisans)).” Abu Nu’aym al-Fazl b. Dakayn al-Malā’i also narrated it on the authority of Shadād b. Rashīd [with a complete chain of narrators].

It is also related by Jābir al-Ansāri. Ahmed b. Isa b. Hārūn related to us [with a complete chain of narrators to] Jābir al-Ansāri: “We were with Allah’s Messenger, peace and blessings be upon him and his progeny, when Ali b. Abi Tālib approached. When he looked at him, peace and blessings be upon him and his progeny, he said: ((My brother comes to you)). Then he looked at the Ka’ba and said: ((By the Lord of this, he and his partisans are the victorious on the Day of Judgement!)) Then, he approached us and said: ((By Allah, he is the foremost of you who believe in Allah. He is the most established of you upon the commands of Allah. He is the most mindful of you regarding the covenant of Allah. He is the most expert in judgements than you regarding the rulings of Allah. He is the most fair of you in equality. He is the most just of you in subjects. He is the greatest of you in virtue according to Allah)). Then Allah revealed **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)**. It was Ali, upon him be peace. When he approached, the Companions of Muhammad, peace and blessings be upon him and his progeny, said: ‘Here comes the best of humankind after Allah’s Messenger, peace and blessings be upon him and his progeny!’”

Ahmed b. Ubayd b. Salām related to us [with a complete chain of narrators to] Jābir b. Abdullah al-Ansāri, may Allah be pleased with him: “Allah’s Messenger, peace and blessings be upon him and his progeny, was teaching us one day in the mosque of Medina. He mentioned some of the companions of Paradise. Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Verily, Allah has a banner of light and a pillar of green emerald. He created the both of them one thousand years before creating the heavens. Written on one side of the banner is: *There is no God but Allah. Muhammad is the Messenger of Allah. The Progeny of Muhammad are the best of humankind. The holder of the banner is the imam of the people.*)) Ali, upon him be peace, said: ‘Praise be to Allah, the One who guided us by you and ennobled us!’ The Prophet, peace and blessings be upon him and his progeny, said to him: ((O Ali, do you know that whoever loves us and is preoccupied with our love—Allah will cause such person to reside with us?)) and he recited this verse **{...in a seat of truth, in the presence of a Mighty King} (Q. 54:55)**.

It is also narrated on the authority of Jābir, may Allah be pleased be him. As-Sayyid b. al-Hasan al-Hasani related to us [with a complete chain of narrators to] Atiya al-Awfi: “We entered upon Jābir b. Abdullah al-Ansāri, may Allah be pleased with them both, and his eyebrows had fallen over his eyes due to old age. We said to him: ‘Inform us about Ali, upon him be peace.’ He raised his eyebrows above his eyes and said: ‘He is among the best of humankind.’”

It is also narrated in the chapter on the authority of Abu Sa’īd al-Khudri, may Allah be pleased him. Abu Amr al-Bistāmi related to us [with a complete chain of narrators to] Abu Sa’īd: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Ali is the best of humankind)).”

It is also narrated on the authorities of Ibn Abbās and Mu’adh. Farān b. Ibrāhīm related to us [with a complete chain of narrators to] Mu’adh said regarding **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)**: “It is Ali b. Abi Tālib, upon him be peace. No one disagrees to that.” Muhammad b. Imrān related to us [with a complete chain of narrators to] Ibn Abbās said regarding **{Verily, those who believe and perform righteous deeds—they art those who art the best of humankind} (Q. 98:7)**: “It is Ali and his partisans.”

In the exegesis compiled by al-Hairi, it says:

This is related in Al-Atīq on the authority of Sa’īd b. Abi Sa’īd al-Balkhi [with a complete chain of narrators to] Ibn Abbās said regarding **{they art those who art the best of humankind} (Q. 98:7)**: “It was revealed regarding Ali and his family.”

Ahmed b. Yahya related to us [with a complete chain of narrators to] Ibn Abbās said regarding **{they art those who art the best of humankind} (Q. 98:7)**: “It was revealed regarding Ali b. Abi Tālib,

upon him be peace.” As-Sabi’i narrated it his chain of narrators on the authority of Hasān—al-Kalbi—Abu Sālih—Ibn Abbās regarding **{they art those who art the best of humankind} (Q. 98:7)**: “It was revealed regarding Ali and his partisans.”

Al-Qadi Abdul-Muhsin at-Tunīsi narrated in his *Kitāb al-Fā’iq* that the Prophet, peace and blessings be upon him and his progeny, said:

((Allah created the Prophets from a variety of trees, and He created me and Ali from the same tree. I am its root, and Ali is its branch. Al-Hasan and al-Hussein are its fruits, and their partisans are the leaves. Whoever attaches himself to some of its parts will be saved, and whoever separates from it will perish)).

It is narrated in the book *Dhakhā’ir al-‘Uqba* on the authority of Abdul-Azīz with its chain of narrators:

The Prophet, peace and blessings be upon him and his progeny, said: ((I and my *Ahl al-Bayt* are a tree in Paradise. Its branches are in this world. Whoever holds on to us will be taken to his Lord)). Abu Sa’d related it in *Sharaf an-Nubuwwa*.

In *Durar as-Simtayn*, it says:

It is narrated on the authority of Ibrāhīm b. Shayba al-Ansāri: “I sat with al-Asbagh b. Nabāta and he asked ‘Shall I read to you what was dictated to Ali b. Abi Tālib, may Allah be pleased with him?’ A scroll was brought out to me and on it was written: *In the Name of Allah, the Most Compassionate, the Most Merciful. This is what Muhammad, Allah’s Messenger, bequests to his Ahl al-Bayt and his Ummah. He bequests that his Ahl al-Bayt be wary of Allah and adhere to His obedience, and he bequests his Ummah to adhere to his Ahl al-Bayt. He bequests that his Ahl al-Bayt take their Prophet as a safeguard and that their partisans take them as a safeguard til the Day of Judgement. He bequests that they will never cause you to enter the door of misguidance and that they will never cause you to exit the the door of guidance.*”

It is also narrated by Muhammad b. Sawqa on the authority of Abu at-Tufayl—Ali, upon him be peace: “This *Ummah* will divide into seventy-three sects. The most evil of them is the one who falsely claims our love but deviates from our command.”

Concerning the traditions that have been narrated from Allah’s Messenger that he left for the Muslims the Book of Allah, his Sunnah and his Descendants among his *Ahl al-Bayt* as well as an explanation of his *Ahl al-Bayt* and that which is obligatory upon the Muslims in their regard

It is narrated in *Majmu’ Zayd b. Ali*, upon him be peace, on the authority of Ali, upon him be peace:

When the sickness of Allah’s Messenger got worse and the house became crowded with those in it, he said: ((Call al-Hasan and al-Hussein for me)). I called them and he started to kiss the two of them and then fell unconscious. The two of them were lifted to the face of Allah’s Messenger, peace and blessings be upon him and his progeny, and he opened his eyes. He then said: ((They are a pleasure for me, and I am a pleasure for them. Verily, they will be afflicted after me)). Then he said: ((O people, I leave behind the Book of Allah, my Sunnah and my Descendants from my *Ahl al-Bayt*. Forfeiting the Book of Allah is like forfeiting my Sunnah, and forfeiting my Sunnah is like forfeiting my Descendants. As for that, they will never separate until meeting at the Basin)).

In *Al-Kāmil al-Munīr*, it says:

It is narrated from the Prophet, peace and blessings be upon him and his progeny, that he said in a long hadith ((Verily, I ask you to answer me about the two weighty things. Consider how you treat them after me)). They said: “O Messenger of Allah, what are the two weighty things?” He replied: ((The greatest of them is the Book of Allah. It is a rope between the heavens and the earth. At one end is the Hand of Allah and at the other end are your hands. Therefore, hold to it and do not go astray or substitute. The smallest of them is my Descendants, my *Ahl al-Bayt*. Verily, the Most Subtle and All Aware informed me that the two of them will never separate until they return to me at the Basin)).

Al-Hādi ila al-Haqq, upon him be peace, narrated this report in *Al-Ahkām*. Its wording is:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Verily, I leave you that by which if you hold on to it, you will never go astray after me: the Book of Allah and my Descendants,

my *Ahl al-Bayt*. Verily, the Most Subtle and All Aware informed me that they will never separate until they meet me at the Basin)).

In *Al-Jāmi' al-Kāfi*, it says:

Al-Hasan b. Yahya b. al-Hussein b. Zayd b. Ali b. al-Hussein b. Ali b. Abi Tālib, upon them be peace, said: “Whenever the *Ummah* agrees upon of the obligations, their agreement is a proof over that in which they disagree. This is because the Prophet, peace and blessings be upon him and his progeny, said: ((Allah will not cause my *Ummah* to agree upon misguidance. They will not differ regarding it on the religiously permissible, prohibited, judgement or Sunnah)). The proof of Allah’s Messenger, peace and blessings be upon him and his progeny, regarding that is established by his statement: ((Verily, I leave you two weighty things: the Book of Allah and my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they meet me at the Basin)). This is a proof for them from him. This report is well-known and agreed upon by the *Ummah*, and no one disagrees.”

It is also narrated on the authority of al-Hasan b. Yahya, upon them be peace: “Then the Prophet, peace and blessings be upon him and his progeny, said: ((Verily, I leave you that by which if you hold on to it, you will never go astray: the Book of Allah and my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they meet me at the Basin, they are the two successors (*khalīfatayn*) after me)).”

It is narrated in *Sahīfa Ali b. Musa ar-Rida* on the authorities of his ancestors to Ali, upon him be peace:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((It is as I am being called and I must answer. Verily, I leave you two weighty things—one is greater than the other: the Book of Allah, which is a rope that extends from the heavens to the earth, and my Descendants, my *Ahl al-Bayt*. Consider how you treat them after me)).

Imam Mu’ayyad Billah, upon him be peace, narrated in *Sharh at-Tabsira*:

The Prophet, peace and blessings be upon him and his progeny, said: ((Verily, I leave you two weighty things that if you hold on to them, you will never go astray after me: the Book of Allah and my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they meet me at the Basin)).

It is narrated in *Amāli al-Murshid Billah*, upon him be peace, [with a complete chain of narrators to] Zayd b. Arqam:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Verily, I leave you two weighty things: the Book of Allah and my Descendants, my *Ahl al-Bayt*. Consider how you treat them after me)). I asked him: “O Messenger of Allah, who are your *Ahl al-Bayt*?” He replied: ((The family of Ali, the family of Ja’far, the family of al-Abbās and the family of Aqīl)).

[The same is narrated with another chain of narrators] except without the wording “...my *Ahl al-Bayt*.”

It is also narrated [with a complete chain of narrators to] Abu Sa’īd:

The Prophet, peace and blessings be upon him and his progeny, said: ((O people, I have left you that by which if you hold on to it, you will never go astray. One is greater than the other: the Book of Allah, which is a rope that extends from the heavens to the earth, and my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they meet me at the Basin)).

It is also narrated [with a complete chain of narrators to] Abu Sa’īd al-Khudri, Ḥabīb b. Thābit and Zayd b. Arqam:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((I leave you that by which if you hold on to it, you will never go astray after me: the Book of Allah, which is a rope that extends from the heavens to the earth, and my Descendants, my *Ahl al-Bayt*. They will never separate until they meet me at the Basin. Consider how you treat them after me)).

It is narrated in the book *Al-Muhā bil-Imāma*:

It is narrated with the chain of narrators we mentioned in many places—on the authority of an-Nāsir lil-Haqq, upon him be peace, [with a complete chain of narrators to] Abu Sa’īd al-Khudri: “I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((O people, I have left you that by which if you hold on to it, you will never go astray—the two weighty things. One is greater than the other: the Book of Allah, which is a rope that extends from the heavens to the earth, and my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they meet me at the Basin)).

It is also narrated [with a complete chain of narrators to] Zayd b. Thābit al-Ansāri:

I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((Verily, I leave you the two weighty things: the Book of Allah and my Descendants, my *Ahl al-Bayt*. They are the two successors after me. Verily, they will never separate until they meet me at the Basin)).

The author of *Al-Muhīṭ* said:

It is narrated with that chain of narrators on the authorities of Zayd b. Arqam, Abu Dharr, Jubayr b. Muta'm and others. The narrations in this chapter are many.

It is narrated in *Haqā'iq al-Ma'rifa* of Imam Ahmed b. Suleiman, upon him be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The *ummah* of my brother, Moses, separated into seventy-one sects. The *ummah* of my brother, Jesus, separated into seventy-two sects. My *Ummah* will separate into seventy-three sects after me; all of them will perish except one)). When the Muslims heard that from him, they began wringing their forearms and started to cry. They turned to him and said: "O Messenger of Allah, how can we belong to the truth and attain the path of salvation after you? How can we recognise the saved sect so that we can hold on to it?" He replied: ((Verily, I leave you that by which if you hold on to it, you will never go astray after me: the Book of Allah and my Descendants, my *Ahl al-Bayt*. Verily, the Most Subtle and All Aware informed me that they will never separate until they meet me at the Basin)). The *Ummah* agrees on the authenticity of this report, and every sect of Islam mutually agrees on its acceptability.

Muslim related on the authority of Yazīd b. Hayyān:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Verily, I leave you the two weighty things: the first of them is the Book of Allah—It is the rope of Allah and whoever follows it will be upon guidance; whoever abandons it will be upon misguidance—and my Descendants, my *Ahl al-Bayt*)). We asked him [i.e. Zayd b. Arqam] who his *Ahl al-Bayt* was, and was it his wives. He replied: "No, by Allah! Verily a woman is with a man for a period of time. Then, he divorces her, and she returns to her parents and remains with them. His *Ahl al-Bayt* is his kindred and offspring from whom it is prohibited to accept charity after him."

In *Al-Jāmi' as-Saghīr* of as-Suyūṭi,

It is narrated that Zayd b. Thābit said: "The Prophet, peace and blessings be upon him and his progeny, said: ((Verily, I leave you the two successors: the Book of Allah—the rope extended between the heavens and earth—and my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they meet me at the Basin))." Ahmed narrated it in his *Musnad*, and at-Tabarāni narrated it in his *al-Kabīr*.

It is narrated on the authority of Zayd b. Arqam that the Prophet said: ((As to what follows: O people, I am simply a human being. I fear that a Messenger of my Lord has come to me and I must answer. Verily, I leave you the two weighty things: the first of them is the Book of Allah. In it is guidance and light. Whoever holds to it and takes it will be upon guidance. Whoever abandons it will be astray. Take the Book of Allah and hold to it. [I also leave] my Descendants, my *Ahl al-Bayt*. Remember Allah regarding my *Ahl al-Bayt*! Remember Allah regarding my *Ahl al-Bayt*)). Ahmed related it in his *Musnad*, as well as Abid b. Hamīd and Muslim.

In the fourth edition of the book *Jawāhir al-Uqdayn* of Imam Allama Ali b. Abdullah b. al-Hussein al-Hasani as-Samhūdi ash-Shāfi', a great transmitter:

It is narrated on the authority of Zayd b. Arqam, may Allah be pleased with him, that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Verily, I leave you that by which if you hold on to it, you will never go astray. One of the two things is greater than the other: the Book of Allah, which is a rope that extends from the heavens to the earth, and my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they meet me at the Basin. Consider how you treat them after me)). At-Tirmidhi related it in his collection and said that it was graded "good."

Ahmed related the same meaning in his *Musnad* on the authority of Abu Sa'īd al-Khudri, may Allah be pleased with him, with the following wording: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((I fear that I am being called and I must answer. Verily, I leave among you two weighty things: the Book of Allah, which is a rope that extends from the heavens to the earth, and my Descendants, my *Ahl al-Bayt*. Verily, the Most Subtle and All Aware informed me that the two of them will never separate until they return to me at the Basin. Therefore, consider how you treat the both of

them after me)).” At-Tabarāni also related it in *al-Awsat*, as well as Abu Ya’la and others. There is not problem in its chain of narrators. It was also related by al-Hāfiz Abu Muhammad Abdul-Azīz b. al-Akhdar in *Ma’ālim al-‘Itra an-Nabawiya*.

It is also narrated that the Prophet, peace and blessings be upon him and his progeny, said that in his farewell Hajj and added: ((Its likeness (i.e. the Book of Allah) is the Ark of Noah; whoever boards it will be saved. Their likeness (i.e. his *Ahl al-Bayt*) is like the Gate of the Hitta; whoever enters it will have their sins forgiven)). However, in *Sahīh Muslim* and other texts, it is narrated on the authority of Zayd b. Arqam, may Allah be pleased with him: “Allah’s Messenger, peace and blessings be upon him and his progeny, stood among us and addressed us at a pool called Khumm between Mecca and Medina. He praised and exulted Allah. He then admonished and reminded. Then he said: ((As to what follows: O people, I am simply a human being. I fear that a Messenger of my Lord has come to me and I must answer. Verily, I leave you the two weighty things: the first of them is the Book of Allah. In it is guidance and light. Whoever holds to it and takes it will be upon guidance. Whoever abandons it will be astray. Take the Book of Allah and hold to it. [I also leave] my Descendants, my *Ahl al-Bayt*. Remember Allah regarding my *Ahl al-Bayt*! Remember Allah regarding my *Ahl al-Bayt*)).” It was then said to Zayd: “Who are his *Ahl al-Bayt*? Are not his wives his *Ahl al-Bayt*?” He replied: “Indeed. His wives are among the people of his household; however, his *Ahl al-Bayt* are those from whom it is prohibited to accept charity after him.” It was asked: “And who are they?” He replied: “They are the family of Ali, the family of Aqīl, the family of Ja’far and the family of ‘Abbās, may Allah be pleased with them.” He was asked: “Are all of them prohibited from charity?” He replied: “Yes.” This was narrated by Muslim in his *Sahīh* with a chain of narrators.

Its wording in the first report was “We asked him (i.e. Zayd): ‘Who are the *Ahl al-Bayt*—his wives?’ He replied: ‘No, by Allah! Verily a woman is with a man for a period of time. Then, he divorces her, and she returns to her parents and remains with them. His *Ahl al-Bayt* is his kindred and offspring from whom it is prohibited to accept charity after him.’

Al-Hākim related it in *Al-Mustadrak* with three different chains of narrators; he graded each one of them “authentic according to the conditions of the two sheikhs [i.e. al-Bukhāri and Muslim] though they did not relate it.” The wording of the first report is: When the Prophet returned from the farewell Hajj and came upon the pond (*ghadīr*) of Khumm. When he passed by some large trees, he stopped and said: ((I am being called and I must answer. I have left for you two weighty things: the first of them is greater than the other—the Book of Allah and my Descendants. Consider how you treat them after me; for they will never separate until they meet me at the Basin)). Then he said: ((Verily Allah is my Guardian, and I am the guardian of every believer)).

The wording of the second report is: Allah’s Messenger, peace and blessings be upon him and his progeny, disembarked between Mecca and Medina near some bushes and five large trees. Some of the people began sweeping under the bushes. Allah’s Messenger, peace and blessings be upon him and his progeny, rested for a moment. He then prayed and stood to address us. He praised and exulted Allah. He reminded, admonished and said what Allah willed him to say. Then, he said: ((O people, I leave you two matters; if you follow them, you will never go astray. They are the Book of Allah and my *Ahl al-Bayt*, my Descendants)).

The wording of the third is: ((Verily, I leave among you two weighty things: the Book of Allah and my *Ahl al-Bayt*. They will never separate until they meet me at the Basin)).

At-Tabarāni related it with the addition at the end: ((...They will never separate until they meet me at the Basin. I asked my Lord about them both. Do not precede them or you will be destroyed. Do not underestimate them or you will be destroyed. Do not teach them for they are more knowledgeable than you)).

Al-Hāfiz Jamāluddīn Muhammad b. Yusuf az-Zarandi al-Madani narrated in his book *Nazam Durar as-Simtayn* the hadith of Zayd from a different chain of narrators without any criticism and the wording is: It is narrated that Zayd b. Arqam said: “Allah’s Messenger, peace and blessings be upon him and his progeny, came on the farewell Pilgrimage and said: ((Verily, I will precede you at the Basin and you will follow me. You will fear separating from me at the Basin. I will ask you about the two weighty things. How did you treat them after me?)) A man from the Emigrants stood up and asked ‘What are

the two weighty things?’ He replied: ((The greater of the two is the Book of Allah, the Exalted; one end is in the hand of Allah and the other end is in your hands. Therefore, hold fast to it. The lesser of the two are my Descendants. Whoever turns towards my qibla and answers my call—let such person treat them well)) or as Allah’s Messenger said elsewhere ((Do not kill them. Do not overwhelm them. Do not underestimate them. I have asked the Most Subtle and All Aware regarding them. He granted me that they will meet me at the Basin like this)) and he held together his two index fingers. ((Whoever aids them has aided me, and whoever abandons them has abandoned me. Whoever supports them has supported me, and whoever opposes them has opposed me)).

It has been narrated from Abdullah b. Zayd—his father—the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever desires to be oblivious of his appointed time and enjoy that which Allah has given him, let him treat my family well after me. Whoever is not mindful of them in that respects, such person will shorten their lifespan, and he will come to me on the Day of Judgement with a dark face)). This is what has been related in the book of al-Hāfiz Jamāluddīn Muhammad b. Yusuf az-Zarandī al-Madani

In the chapter, it is narrated on the authority of more than twenty Companions. It is narrated on the authority of Jābir b. Abdullah al-Ansāri, may Allah be pleased with him: “I saw Allah’s Messenger, peace and blessings be upon him and his progeny, on the day of Arafat while he was on his riding camel. He was delivering a sermon and I heard him say: ((O people, I leave you two matters; if you hold to them, you will never go astray. They are the Book of Allah and my *Ahl al-Bayt*, my Descendants)).”

At-Tirmidhi related it and said: “Its grading is good.” Ibn Uqda related it in his *Al-Mawālāt* except that he includes the wording: “We were with Allah’s Messenger, peace and blessings be upon him and his progeny, in the farewell pilgrimage. When he returned to Juhfa, he passed by some trees and stood under them. Then he began addressing the people saying: ((As to what follows: O people, I fear that I am being called and I must answer. I will be asked and you will be asked. What do you say?)) They said: ‘We bear witness that you have delivered [the message], advised and called.’ He then said: ((I will precede you and you will gather around me at the Basin. I leave for you two weighty things...)).”

It is also narrated on the authority of Hudhayfa b. Usayd al-Ghaffāri, may Allah be pleased with him, or Zayd b. Arqam: “When Allah’s Messenger, peace and blessings be upon him and his progeny, proceeded from the farewell Hajj pilgrimage, he halted his Companions at some trees in a valley. They descended under them. He went to them and stood under the trees while leaning on them. He then prayed under them, and afterwards said: ((O people, I have been informed by the All-Subtle and All-Aware that no Prophet lived beyond half the years of the Prophet before him. I fear that I am being called and I must answer. I will be asked and you will be asked; then what would you say?)) They said: ‘We bear witness that you have conveyed, struggled and advised! May Allah reward you!’ He then said: ((Do you not bear witness that there is no God but Allah and that Muhammad is His slave and messenger? [Do you not bear witness] that His Paradise is true, His Hellfire is true, death is true, the resurrection after death is true, the Final Hour is undoubtedly approaching and that Allah will resurrect those in the graves?)) They said: ‘Indeed, we bear witness to that!’ He then said: ((O Allah, bear witness!)) Afterwards, he said: ((O people, verily Allah is my Guardian, I am the guardian of the believers. I have more right over them than they have themselves. Then, whomsoever I am his guardian, this one is his guardian)) By that, he meant Ali, upon him be peace. He then said: ((O Allah, be an ally to the one who is his ally, and be an enemy to the one who is his enemy)). He then said: ((O people, I will precede you at the Basin, and you will come to me at the Basin. The Basin is more apparent than any creation that you can see, and in it are a number of stars and silver goblets. Verily, I will ask you about the two weighty things when you come to me at the Basin. Therefore, consider how you treat them. The greatest weighty thing is the Book of Allah. One end of it is in the Hand of Allah and the other end is in your hands, so hold fast to it and do not deviate from it or substitute it. And the other is my Descendants, my *Ahl al-Bayt*. The All-Subtle and All Aware informed me that they will never separate until they reach me at the Basin)).”

At-Tabarāni related it in *al-Kabīr* as well as ad-Diyā in *Al-Mukhtāra* on the authority of Salama b. Kuhayl—Abu Tufayl, may Allah be pleased with them both. Both of them are among the narrators of the authentic collections. It is also narrated on the authority of Hudhayfa or Zayd with doubt. Abu

Nu'aym also related it in *Al-Hilaya* and others from the hadith of Zayd b. al-Hasan al-Anmāti—Ma'rūf b. Kharbūdh—Abu Tufayl. The both of them are narrators of the authentic collections. It is also narrated on the authority of Hudhayfa and there is no doubt in him.

It is also narrated on the authority of Abu Tufayl, may Allah be pleased with him, that Ali, upon him be peace, stood up and praised Allah. He then said: "I implore you by Allah! Whoever witnessed the day of the pond of Khumm, stand up! No one should stand if he says: 'I was informed' or 'It has reached me'. Rather, it should be the one who heard it with his own ears and understood it with his own heart!" Seventeen men stood up. Among them were Khuzayma b. Thābit, Sahl b. Sa'd, Uday b. Hātim, Uqba b. Amr, Abu Ayyub al-Ansāri, Abu Sa'īd al-Khudri, Abu Shurayh al-Khazā'i, Abu Qudama al-Ansāri, Abu Layla, Abul-Haytham b. Tayhān, and some men from Quraysh. Then Ali, upon him be peace, said: "What did you hear?" They replied: "We bear witness that we accompanied Allah's Messenger on the farewell Hajj pilgrimage until it was noon. The Messenger, peace and blessings be upon him and his progeny, commanded that some bushes be spread out. He laid a garment over them and called for the prayer. We came out and prayed. He then stood up and praised Allah and said: ((O people, what do you say?)) They replied: 'You have conveyed!' He then said: ((O Allah, bear witness!)) three times. He then said: ((I fear that I am being called and I must answer. I will be asked and you will be asked! Verily, your blood and wealth are prohibited from each other just as this day and month is sacred. I admonish you regarding wives! I admonish you regarding neighbours! I admonish you regarding slaves! I admonish you regarding justice and fairness! O people, I leave for you two weighty things: the Book of Allah and my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they reach me at the Basin. The All-Subtle All-Aware informed me of this)) The hadith of his, peace and blessings be upon him and his progeny, continues until ((Then, whomsoever I am his guardian, Ali is his guardian))." Ali, upon him be peace, then said: "You have told the truth! I am also a witness to that!" This was related by Ibn Uqda with the chain of narrators including Muhammad b. Kathīr—Qatar—Abul-Jarūd. Both of them are narrated on the authority of Abu Tufayl.

It is narrated on the authority of Zayd b. Thābit: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Verily, I leave behind for you two caliphs: the Book of Allah—a rope which stretches between the heavens and the earth—as well as my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they reach me at the Basin))." Ahmed related it in his *Musnad* as well as Abid b. Hamīd with an excellent chain of narrators. The latter's wording is ((...I leave behind for you that which if you were to hold to it, you will never go astray after me: the Book of Allah and my Descendants, my *Ahl al-Bayt*)). At-Tabarāni related it in *al-Kabīr* with reliable narrators and his wording is: ((Verily, I leave behind for you two caliphs: the Book of Allah and my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they reach me at the Basin)).

It is narrated on the authority of Ḍamra al-Aslami: "When Allah's Messenger, peace and blessings be upon him and his progeny, proceeded from the farewell Hajj pilgrimage, he commanded that they halt at some trees in a valley of Khumm. He addressed the people saying: ((As to what follows: O people! I fear that I am being called and I must answer. Therefore, what do you say?)) They said: 'We bear witness that you have conveyed, called and advised!' He then said: ((Verily, I leave you that by which if you hold on to it, you will never go astray: the Book of Allah and my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they meet me at the Basin. Consider how you treat them after me)). Ibn Uqda related it in *Al-Mawālāt*.

It is also narrated on the authority of Amr b. Layla b. Ḍamra and Hudhayfa b. Usayd, may Allah be pleased with them both: "When Allah's Messenger, peace and blessings be upon him and his progeny, proceeded from the farewell Hajj and he had not made any other Hajj pilgrimage, he continued until he was in Juhfa. He halted at some nearby trees in a valley. They remained under them inasmuch that when a group of people descended, others took their places. He went to them and stood under them [i.e. the trees]. The heat was so intense on the peoples' heads that when the call to prayer was made, they stood under the [trees] and he prayed there. Then, he departed to the people which was on the day of the pond of Khumm—Khum is in Juhfa. There is a well-known mosque there. He then said: ((O people, I have been informed by the All-Subtle and All-Aware that no Prophet lived beyond half the years of the Prophet before him. I fear that I am being called and I must answer. I will be asked and you will be asked: 'Have I conveyed?')) They said: 'We will say that you have conveyed, struggled and advised! May Allah reward you!' He then said: ((Do you not bear witness that there is no God but Allah and that

Muhammad is His slave and messenger? [Do you not bear witness] that His Paradise is true, His Hellfire is true, death is true, the resurrection after death is true, the Final Hour is undoubtedly approaching and that Allah will resurrect those in the graves?)) They said: ‘Indeed, we bear witness to that!’ He then said: ((O Allah, bear witness!)) Afterwards, he said: ((O people, do you not hear me? Verily, Allah is my Guardian, and I have more right over you than you have yourselves. Then, whomsoever I am his guardian, this one is his guardian)) He took the hand of Ali, upon him be peace, and raised it so that all the people could see. He then said: ((O Allah, be an Ally to the one who is his ally, and be an enemy to the one who is his enemy)). He then said: ((O people, I will precede you at the Basin, and you will come to me at the Basin. The Basin is more apparent than any creation that you can see, and in it are a number of stars and silver goblets. Verily, I will ask you about the two weighty things when you come to me at the Basin. Therefore, consider how you treat them)). They asked: ‘What are the two weighty things, O Messenger of Allah?’ He replied: ((The greatest weighty thing is the Book of Allah. One end of it is in the Hand of Allah and the other end is in your hands, so hold fast to it and do not deviate from it or substitute it. And the other is my Descendants, my *Ahl al-Bayt*. The All-Subtle and All-Aware informed me that they will never separate until they reach me at the Basin. And I asked that Allah grant that to them and me. Do not precede them or you will be destroyed, and do not teach them for they are more knowledgeable than you)).” Ibn Uqda related it in his *Al-Mawālāt* by way of Abdullah b. Sinān on the authority of Abu Tufayl.

It is narrated on the authority of Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, said: ((I have left among you that which if you were to take it, you will never go astray: the Book of Allah—a rope which is in His Hand and your hands—as well as my *Ahl al-Bayt*)). Ishaq b. Lāhawaya related it in his *Musnad* by way of Kathīr b. Zayd on the authority of Muhammad b. Umar b. Ali b. Abi Tālib—his father—his grandfather, Ali, upon him be peace. This chain of narrators is graded as very good.

Similar is narrated by ad-Dawlābi in *Adh-Dhariya at-Tāhira*. Al-Ja’ābi also narrated it in *at-Tālibiyīn* from the hadith of Abdullah b. Musa—his father—Abdullah b. Hasan—his father—his grandfather—Ali, upon them be peace, and the wording is: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((I leave behind among you that which if you hold to it, you will never go astray: the Book of Allah—one end is in the Hand of Allah and the other end is in your hands—and my Descendants, my *Ahl al-Bayt*. They will never separate from each other until they reach me at the Basin)).”

Al-Bazzār narrated it and its wording is: ((I am constrained (*maqḥūẓ*). I have left you two weighty things—meaning the Book of Allah and my Descendants, my *Ahl al-Bayt*. You will never go astray after the two of them. The Final Hour will not be established until the Companions of Allah’s Messenger, peace and blessings be upon him and his progeny, goes astray just as a lost animal goes astray but is not found)).

It is narrated on the authority of Abu Dharr, may Allah be pleased with him, that he took the ring of the door of the Ka’aba and said: “I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((Verily I leave for you two weighty things: the Book of Allah and my Descendants. They will never separate from each other until they reach me at the Basin. Therefore, consider how you treat them after me)).” At-Tirmidhi alluded to it in his collection, and it was related by Ibn Uqda by way of Sa’d b. Tarayf—Asbagh b. Nabāta—on his [i.e. Abu Dharr’s] authority.

It is also narrated on the authority of Abu Rāfi’ the freed-slave of Allah’s Messenger, peace and blessings be upon him and his progeny. He said: “When Allah’s Messenger, peace and blessings be upon him and his progeny, descended on the pond of Khumm while proceeding from the farewell Hajj, he stood addressing the people. He said: ((O people, I leave for you two weighty things: the greatest weighty thing and the lesser weighty thing. As for the greater weighty thing, the Hand of Allah is on one end and your hands are on the other end. It is the Book of Allah—the Mighty and Majestic. If you hold to it, you will never go astray or be debased. As for the lesser weighty thing, it is my Descendants, my *Ahl al-Bayt*. Verily Allah is the All-Aware and He informed me that the two will never separate until they reach me at the Basin. You will be asked about them both. The Basin is more apparent than any creation that you can see, and in it are containers that’s the number of stars. Allah will ask you how you

treated His Book and my *Ahl al-Bayt*)).” This hadith has been related by Ibn Uqda by way of Muhammad b. Abdullah b. Abi Rāfi’—his father—his grandfather.

It is also narrated on the authority of Abu Hurayra. He said: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Verily I leave behind for you two things with which you will never go astray after them: the Book of Allah and my Issue. They will never separate from each other until they reach me at the Basin)).” Al-Bazzār related it in his *Musnad*.

It is also narrated on the authority of Umm Hāni, may Allah be pleased with her. She said: “Allah’s Messenger, peace and blessings be upon him and his progeny, returned from his Hajj until he reached the pond of Khumm. He commanded that the trees be cleared. Then he stood addressing the pilgrims: ((As to what follows: O people, I fear that I am being called and I must answer. Verily, I leave for you that with which you will never go astray after me: the Book of Allah—on one end is His Hand and on the other end is your hands—and my Descendants, my *Ahl al-Bayt*. Remember Allah regarding my *Ahl al-Bayt*! They will never separate from each other until they reach me at the Basin)).” Ibn Uqda related it from the hadith of Amr b. Sa’id b. Amr b. Ju’dā b. Habīra—his father—his mother. He heard it from her.

It is also narrated on the authority of Umm Salama, may Allah be pleased with her. She said: “Allah’s Messenger, peace and blessings be upon him and his progeny, took the hand of Ali on the day of the pond of Khumm and raised it insomuch that you could see the white of his armpit. He then said: ((For whomsoever I am his guardian, Ali is his guardian)). Then he said: ((O people, I leave behind for you two weighty things: the Book of Allah and my Descendants. They will never separate until they reach me at the Basin)).” Ibn Uqda related it from the hadith of Urwa b. Khārija—Fātima bint Ali—on her [i.e. Umm Salama’s] authority.

Muhammad b. Ja’far al-Bazzār narrated it on her authority with the wording: “I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say during his fatal sickness when his room was filled with his Companions: ((O people, I fear that I will be taken in death hastily and set free. I have established a word to you and excused you. I leave behind for you the Book of my Lord and my Descendants, my *Ahl al-Bayt*)). Then he took the hand of Ali and raised it saying: ((This Ali is with the Qur’an, and the Qur’an is with Ali. They will never separate until they reach me at the Basin. You will be asked about these two that I left you)).”

Here ends that which we have transmitted from the book, *Al-Jawāhir al-Uqdayn*.

In the book *Al-Umdat* by al-Hilli, he says:

And from *Sahīh Muslim*, he said Zuhayr b. Harb and Shujā’ b. Mukhalid related to me [with complete chains of narrators to] Zayd b. Arqam that Hussein b. Sabra and Umar b. Muslim came and sat with Zayd. Hussein said to the latter: “You have achieved much good, O Zayd! You saw Allah’s Messenger, peace and blessings be upon him and his progeny. You heard his hadith, fought alongside him and prayed behind him! You have achieved much good, O Zayd! Relate to us a hadith that you heard from Allah’s Messenger, O Zayd!” He replied: “O nephew, by Allah, I have grown old in age and my time is approaching. I have forgotten some of what I used to hear from Allah’s Messenger, peace and blessings be upon him and his progeny. Therefore, whatever hadith I relate to you, accept it. Whatever I don’t, don’t hold me accountable.” Then he said: “Allah’s Messenger, peace and blessings be upon him and his progeny, stood before us at a watering hole called Khumm between Mecca and Medina. He then praised and exulted Allah. He admonished and engaged in remembrance. Then he said: ((As to what follows: O people, I am simply a human being. I fear that a Messenger of my Lord has come to me and I must answer. Verily, I leave you the two weighty things: the first of them is the Book of Allah. In it is guidance and light. Whoever holds to it and takes it will be upon guidance. Whoever abandons it will be astray. Take the Book of Allah and hold to it. [I also leave] my Descendants, my *Ahl al-Bayt*. Remember Allah regarding my *Ahl al-Bayt*! Remember Allah regarding my *Ahl al-Bayt*! Remember Allah regarding my *Ahl al-Bayt*!)).” Hussein then said to Zayd: “O Zayd, who are his *Ahl al-Bayt*? Are not his wives his *Ahl al-Bayt*?” He replied: “Indeed. His wives are among the people of his household; however, his *Ahl al-Bayt* are those from whom it is prohibited to accept charity after him.”

It is also related with its chain of narrators to Muslim who said: “Abu Bakr b. Abi Shayba related to us [with a complete chain of narrators to] Ismā’īl with an addition in the hadith of Jarīr: ((...the Book of

Allah. In it is guidance and light. Whoever holds to it and takes it will be upon guidance. Whoever abandons it will go astray...)).”

[It is also related with a chain of narrators to] Yazīd b. Hayyān: “We entered upon [Zayd b. Arqam] and said: ‘You accompanied Allah’s Messenger, peace and blessings be upon him and his progeny. And prayed behind him...’” The remainder of the hadith is like the hadith of Ibn Hayyān except that it includes “...((Verily I leave for you two weighty things: the first of them is the Book of Allah. It is the rope of Allah. Whoever follows it will be upon guidance. Whoever abandons it will be upon misguidance...)). We then asked: ‘Who is the *Ahl al-Bayt*? His wives?’ He replied: ‘No. How can it be when a wife can be with a man for a period of time and then he divorces her and she returns to her parents? Rather, his *Ahl al-Bayt* is his family and kin for whom charity is prohibited after him.’”

Also, it is narrated in *Tafsīr ath-Tha’labī* regarding the exegesis of **{O Messenger, convey what hath been revealed unto thee from thy Lord} (Q. 5:67)**: “Abu Ja’far Muhammad b. Ali, upon them be peace, said that the meaning of the verse **{convey what hath been revealed unto thee from thy Lord}** is regarding the virtue of Ali b. Abi Tālib, upon him be peace.” In another copy, he said that the verse **{O Messenger, convey what hath been revealed unto thee from thy Lord}** was revealed about Ali. He said: “This is what was revealed.” It is also narrated that Ja’far b. Muhammad, upon them be peace, said that when this verse was revealed, Allah’s Messenger, peace and blessings be upon him and his progeny, took the hand of Ali, upon him be peace, and said: ((For whomsoever I am his guardian, Ali is his guardian)).

It is narrated with the aforementioned chain of narrators [with a complete list of narrators to] Al-Barā b. Azib: “When we went with Allah’s Messenger, peace and blessings be upon him and his progeny, in his farewell Hajj pilgrimage to the pond of Khumm, it was called out that the congregational prayer is to be performed. Under two trees were swept for the Prophet, peace and blessings be upon him and his progeny. He then took the hand of Ali, upon him be peace, and said: ((Do I not have more authority over the Muslims than they have over themselves?)) They replied: ‘Indeed, O Messenger of Allah!’ He asked: ((Do I not have more authority over the believer than he has over himself?)). They replied: ‘Indeed!’ He then said: ((This one is the guardian over the one for whom I am the guardian! O Allah, be an Ally to the one who is his ally, and be an enemy to the one who is his enemy)). Then Umar came to him and said: ‘Hearty congratulations, O Abul-Hasan! You have become the guardian of every believing man and woman!’”

It is also narrated with the aforementioned chain of narrators [with a complete list of narrators to] Ibn Abbās, may Allah be pleased with both, that the verse **{O Messenger, convey what hath been revealed unto thee from thy Lord} (Q. 5:67)** was revealed regarding Ali b. Abi Tālib, upon him be peace. The Prophet, peace and blessings be upon him and his progeny, was commanded to convey this regarding him. Then Allah’s Messenger, peace and blessings be upon him and his progeny, took the hand of Ali, upon him be peace, and said: ((For whomsoever I am his guardian, Ali is his guardian. O Allah, be an ally to the one who is his ally, and be an enemy to the one who is his enemy)).

It is also narrated from *Tafsīr ath-Tha’labī* with the aforementioned chain of narrators regarding the exegesis of the verse **{And a questioner asked regarding the punishment to occur} (Q. 70:1)**. Sufyān b. ‘Uyayna was asked about the statement of Allah **{And a questioner asked regarding the punishment to occur} (Q. 70:1)** and for whom was it revealed. He replied: “Verily, you asked me a question which no one else before you asked! Ja’far b. Muhammad related to me from his forefathers that when Allah’s Messenger, peace and blessings be upon him and his progeny, was at the pond of Khumm, he called the people. When they gathered, he took the hand of Ali and said: ((For whomsoever I am his guardian, Ali is his guardian. So publish that and spread it in the cities)). When this reached al-Hārith b. an-Nu’mān al-Fihri, Allah’s messenger, peace and blessings be upon him and his progeny, was on his camel. When he came to the valley, he descended his camel and tied it. Then the Prophet, pbuh, approached while he was among a group of his Companions. Then, he [i.e. al-Harith] said: ‘O Muhammad! You commanded us from Allah to testify that there is no god but Allah and that you are the Messenger of Allah, and we accepted that from you. You commanded us to pray five times, and we accepted that from you. You commanded us to fast for a month, and we accepted that from you. You commanded us to perform the Hajj pilgrimage to the House, and we accepted that from you. Then you were not pleased with this until you raised the hand of your cousin and gave him more virtue than us!’

When you said ((For whomsoever I am his guardian, Ali is his guardian)), was this from you or from Allah?’ He, peace and blessings be upon him and his progeny, replied: ((By the One with whom there is no god but He, this was a command from Allah!)). Al-Hārith b. an-Nu’mān turned his riding beast and said: ‘O Allah! If that which Muhammad is saying is true, rain down stones upon me from the sky or cause a terrible punishment to come to me!’ He did not continue until Allah launched a huge stone to fall on his head and exit from his anus and kill him. And Allah revealed **{And a questioner asked regarding the punishment to occur} (Q. 70:1).**

It is also narrated in *Al-Jama’ bayna as-Sahīhayn* of al-Humaydi the fifth hadith from the individual narrators of Muslim from Musannad b. Ubayy or from the aforementioned chain of narrators to Yazīd b. Hayyān: “Hussein b. Sabra, Umar b. Muslim and I went to Zayd b. Arqam. When we sat down with him, Hussein said: ‘You have achieved much good, O Zayd! Relate to us a hadith that you heard from Allah’s Messenger, O Zayd!’ He replied: ‘O nephew, by Allah, I have grown old in age and my time is approaching. I have forgotten some of what I used to hear from Allah’s Messenger, peace and blessings be upon him and his progeny. Therefore, whatever hadith I relate to you, accept it. Whatever I don’t, don’t hold me accountable.’ Then he said: ‘Allah’s Messenger, peace and blessings be upon him and his progeny, stood before us at a watering hole called Khumm between Mecca and Medina. He then praised and exulted Allah. He admonished and engaged in remembrance. Then he said: ((As to what follows: O people, I am simply a human being. I fear that a Messenger of my Lord has come to me and I must answer. Verily, I leave you the two weighty things: the first of them is the Book of Allah. In it is guidance and light. Whoever holds to it and takes it will be upon guidance. Whoever abandons it will be astray. Take the Book of Allah and hold to it. [I also leave] my Descendants, my *Ahl al-Bayt*. Remember Allah regarding my *Ahl al-Bayt*! Remember Allah regarding my *Ahl al-Bayt*! Remember Allah regarding my *Ahl al-Bayt*!)).’ Hussein then said to Zayd: ‘O Zayd, who are his *Ahl al-Bayt*? Are not his wives his *Ahl al-Bayt*?’ He replied: ‘His wives are not among the people of his household; rather, his *Ahl al-Bayt* are those from whom it is prohibited to accept charity after him.’” Al-Humaydi then said that there was an addition to the hadith of Jarīr: ((...the Book of Allah, and in it is divine guidance and light. Whoever holds to it and takes it will be upon guidance. Whoever abandons it will go astray...)).

In the hadith of Sa’īd b. Masrūq on the authority of Yazīd b. Hayyān, similar is narrated that he said: ((I leave for you two weighty things. The first of them is the Book of Allah. It is the rope of Allah. Whoever follows it will be upon divine guidance and whoever abandons it will be upon misguidance)). And in it it says: “We then asked: ‘Who is the *Ahl al-Bayt*? His wives?’ He replied: ‘No. How can it be when a wife can be with a man for a period of time and then he divorces her and she returns to her parents? Rather, his *Ahl al-Bayt* is his family and kin for whom charity is prohibited after him.’”

And Also, in *Al-Jama’ bayna as-Sihāh as-Sitta* in the third volume compiled by Abul-Hasan Razīn al-Abdari, the imam of the Two Sanctuaries (*al-Haramayn*) in the chapter on the unique virtues of the Commander of Believers, Ali b. Abi Tālib—which is a third of the book: “From the authentic collection of Abu Dāwud as-Sijistāni which is his *Sunan* and from *Sahīh at-Tirmidhi*, it says that it is narrated on the authorities of Abu Sarha and Zayd b. Arqam that Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((For whomsoever I am his guardian, Ali is his guardian)).”

It is also narrated with the aforementioned chain of narrators on the authority of Razīn from the aforementioned book and chapter from the authentic collection of Abu Dāwud, *As-Sunan* as well as *Sahīh at-Tirmidhi*. It is narrated on the authority of Hussein b. Sabra that he said to Zayd b. Arqam: “You have achieved much good, O Zayd! Relate to us a hadith that you heard from Allah’s Messenger, O Zayd!” He replied: “O nephew, by Allah, I have grown old in age and my time is approaching. I have forgotten some of what I used to hear from Allah’s Messenger, peace and blessings be upon him and his progeny. Therefore, whatever hadith I relate to you, accept it. Whatever I don’t, don’t hold me accountable.” Then he said: “Allah’s Messenger, peace and blessings be upon him and his progeny, stood before us at a watering hole called Khumm between Mecca and Medina. He then praised and exulted Allah. He admonished and engaged in remembrance. Then he said: ((As to what follows: O people, I am simply a human being. I fear that a Messenger of my Lord has come to me and I must answer. Verily, I leave you the two weighty things: the first of them is the Book of Allah. In it is guidance and light. Whoever holds to it and takes it will be upon guidance. Whoever abandons it will be astray. Take the Book of Allah and hold to it. [I also leave] my Descendants, my *Ahl al-Bayt*.

Remember Allah regarding my *Ahl al-Bayt*! Remember Allah regarding my *Ahl al-Bayt*! Remember Allah regarding my *Ahl al-Bayt*!))” Hussein then said to Zayd: “O Zayd, who are his *Ahl al-Bayt*? Are not his wives his *Ahl al-Bayt*?” He replied: “His wives are not among the people of his household; rather, his *Ahl al-Bayt* are those from whom it is prohibited to accept charity after him.” In the narration of Jarīr, it includes: ((...the Book of Allah. In it is guidance and light. Whoever holds to it and takes it will be upon guidance. Whoever abandons it will go astray...)).

In the *Manāqib* of the jurist Abul-Hasan Ali b. al-Maghāzali al-Wāsiṭi ash-Shāfi’ with the aforementioned chain of narrators [with a complete list of narrators to] Zayd b. Arqam: “Allah’s Prophet, peace and blessings be upon him and his progeny, proceeded from Mecca after his farewell Hajj pilgrimage until he descended upon a pond in Juhfa, which is between Mecca and Medina. He commanded that the area under some trees be swept due to thorn bushes, and he stood under them. The call for the congregational prayer was made. We went to Allah’s Messenger, peace and blessings be upon him and his progeny, when the heat of the day was intense insomuch that some of us placed our cloaks over our heads and under our feet because of the intense heat. When we went to Allah’s Messenger, peace and blessings be upon him and his progeny, he led us in the noon prayer. Afterwards, he came to us and said: ((All praise be to Allah! We praise Him, we seek His aid, we believe in Him and we rely on Him. We seek refuge in Him from the evil of ourselves and from the evil of our deeds. He is the One with whom is no guide for the one He allows to be misguided, nor is there one who can misguide the one whom He guides. I bear witness that there is no god but Allah and that Muhammad is His Slave and Messenger. As to what follows: O people, there is no Prophet that lived beyond half the years of the Prophet before him. Jesus, the son of Mary, did remain with his people forty years. I have exceeded that by twenty years; however, I fear that I will be separated from you. I will be asked and you will be asked. Have I conveyed to you? What would you say?)) Every single person answered saying: ‘We bear witness that you are the Slave of Allah and His Messenger! You have conveyed His message, and you have struggled in His way! You have executed His command and you have worshipped Him until certainty reached you! Allah has sufficed you for us just as He sufficed a Prophet for his community!’ Then he, peace and blessings be upon him and his progeny, said: ((Do you not bear witness that there is no god but Allah, the One without partners, and do you not bear witness that Muhammad is His Slave and Messenger? Do you not bear witness that Paradise is true, the Hellfire is true and that you believe in the whole Book?)) They said: ‘Indeed!’ He then said: ((I bear witness that I have told the truth to you and that you have told the truth to me! Verily, I will precede you at the Basin, and you will follow me. You will come to me at the Basin, and I will ask you about the two weighty things when you meet me and how you treated them after me)). We were confused as to what the two weighty things were. Insomuch that a man from the Emigrants said: ‘May my mother and father be sacrificed for you, O Messenger of Allah! What are the two weighty things?’ He, peace and blessings be upon him and his progeny, replied: ((The greater of the two is the Book of Allah. It is a rope with one end in the Hand of Allah and the other end is in your hands. Therefore, hold on to it; you will never deviate or go astray. The lesser of the two is my Descendants. Whoever faces my qibla and responds to my call should not kill them, overwhelm them or underestimate them. The All-Aware and Most-Subtle will ask about them. Help them. The one that abandons the two of them will be abandoned. The one that aids them will be aided by me and the one who opposes them will be opposed by me. Verily, no community before you was destroyed until they were led by their desires, came out against their Prophets and killed those who established justice among them. He then took the hand of Ali b. Abi Tālib, upon him be peace, and raised it. He then said: ((For whomsoever I am his guardian, this one is his guardian! O Allah, be an ally to the one who is his ally and be an enemy to the one who is his enemy!)) He said this three times and ended his sermon.”

Here ends what was transmitted in *Al-Umdat*.

Ibn al-Maghāzali also said in his *Al-Manāqib*:

Abu Tālib Muhammad b. Ahmed b. Uthmān al-Azhārī related to us [with a complete chain of narrators to] Zayd b. Arqam: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Verily I leave for you two weighty things: the Book of Allah and my Descendants, my *Ahl al-Bayt*. They will not separate until they reach me at the Basin)).”

Al-Hasan b. Ahmed b. Musa al-Andajāni related to us [with a complete chain of narrators to] Abu Sa’īd al-Khudri, may Allah be pleased with him: “Allah’s Messenger, peace and blessings be upon him and his

progeny, said: ((I fear that I am being called and I must answer. Verily I leave for you two weighty things: the Book of Allah and my Descendants, my *Ahl al-Bayt*. Consider how you treat them after me)).”

Abu Ghālib Muhammad b. Ahmed b. Sahl an-Nahwi related to us [with a complete chain of narrators to] Abu Saʿīd al-Khudri, may Allah be pleased with him: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((I fear that I am being called and I must answer. Verily I leave for you two weighty things: the Book of Allah—a rope that extends from the heaven to the earth—and my Descendants, my *Ahl al-Bayt*. Consider how you treat them after me)).”

Abu Ghālib Muhammad b. Ahmed b. Sahl an-Nahwi also related to us [with another complete chain of narrators to] Abu Saʿīd al-Khudri, may Allah be pleased with him: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((I fear that I am being called and I must answer. Verily I leave for you two weighty things: the Book of Allah—a rope that extends from the heaven to the earth—and my Descendants, my *Ahl al-Bayt*. Verily the All-Aware and Most-Subtle informed me that they will not separate until they reach me at the Basin. Consider how you treat them after me)).”

Abu Tālib Muhammad b. Ahmed b. Uthmān al-Azhārī also related to us [with a complete chain of narrators to] Zayd b. Arqam: “Allah’s Messenger, peace and blessings be upon him and his progeny, stood before us and addressed us saying: ((As to what follows: O people, I fear that I am being called and I must answer. Verily I leave for you two weighty things. The first of them is the Book of Allah. In it is guidance and light; therefore, take the Book of Allah and hold to it...)) He urged and prompted regarding the Book of Allah. He then said: ((...and my *Ahl al-Bayt*. Remember Allah regarding my *Ahl al-Bayt*!)). He said this three times.”

Here ends what was mentioned by Ibn al-Maghāzali in his book *Al-Manāqib*.

It is narrated in *Dhakāʾir al-Uqba*:

It is related on the authority of Zayd b. Arqam: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Verily, I leave you two weighty things that by which if you hold on to it, you will never go astray after me. One of the two things is greater than the other: the Book of Allah, which is a rope that extends from the heavens to the earth, and my Descendants, my *Ahl al-Bayt*. Verily, they will never separate until they meet me at the Basin. Consider how you treat them after me)). At-Tirmidhi related it in his collection.

It is also related on the authority of Zayd b. Arqam: “The Prophet stood and addressed us. He praised and exulted Allah and then said: ((As to what follows: O people, I am simply a human being. I fear that a Messenger of my Lord has come to me and I must answer. Verily, I leave you the two weighty things: the first of them is the Book of Allah. In it is guidance and light. Whoever holds to it and takes it will be upon guidance. Whoever abandons it will be astray. Take the Book of Allah and hold to it. [I also leave] my Descendants, my *Ahl al-Bayt*. Remember Allah regarding my *Ahl al-Bayt*! Remember Allah regarding my *Ahl al-Bayt*)) three times.” Muslim related it.

Ahmed also related a similar meaning on the authority of Abu Saʿīd al-Khudri, and the wording is as follows: “He, peace and blessings be upon him and his progeny, said: ((Verily I fear that I am being called and I must answer. I leave for you two weighty things: the Book of Allah, which is a rope that extends from the heavens to the earth, and my Descendants, my *Ahl al-Bayt*. Verily, the All-Aware and Most-Subtle informed me that they will never separate until they reach me at the Basin. Consider how you treat them after me!))”

It is narrated in *Shifā bi Taʾrīf Huqūq al-Mustafa* by Qadi Iyād that he, peace and blessings be upon him and his progeny, said:

((Verily I leave for you that which if you hold to them, you will never go astray: the Book of Allah and my Descendants, my *Ahl al-Bayt*. Consider how you treat them after me)).

It is narrated in *Al-Jāmiʾ al-Kabīr* of as-Suyūti:

At-Tabarāni and al-Hākim related on the authority of Zayd b. Arqam that the Prophet, peace and blessings be upon him and his progeny, said: ((Verily, I have been called and I must answer. I leave behind for you two weighty things. The first of them is greater than the other; they are the Book of Allah and my Descendants, my *Ahl al-Bayt*. Consider how you treat them after me, for they will never separate until they reach me at the Basin. Verily Allah is my Guardian, and I am the guardian of every

believer. For whomsoever I am his guardian, Ali is his guardian. O Allah, be an ally to the one who is his ally and be an enemy to the one who is his enemy!)).”

Concerning a number of narrations of the Messenger’s hadith: ((My *Ahl al-Bayt* among you are like Noah’s ark...)) and similar narrated traditions

Al-Hādi, upon him be peace, narrated in his *Al-Ahkām* that the Prophet said:

((My *Ahl al-Bayt* among you are like Noah’s ark. Whoever boards upon them will be saved and whoever doesn’t, will be drowned)).

He also narrated that he, peace and blessings be upon him and his progeny, said:

((The stars are a means of safety to the people of the heavens. When the star goes from the sky, it is a promise to the people of the heavens. My *Ahl al-Bayt* are a means of safety to the people of the earth. When my *Ahl al-Bayt* go from the earth, it is a promise to the people of the earth)).

It is narrated in the *Sahīfā* of Ali b. Musa ar-Rida on the authority of his ancestors with a continuous chain from father to father to Ali, upon him be peace:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* among you are like Noah’s ark. Whoever boards upon them will be saved and whoever doesn’t, will be immersed in the Hellfire)).

It is also narrated in *An-Nihāya* of Ibn al-Athīr:

((My *Ahl al-Bayt* among you are like Noah’s ark. Whoever boards upon them will be saved and whoever doesn’t, will be immersed in the Hellfire)).

It is also narrated in the *Sahīfā* of Ali b. Musa ar-Rida on the authority of his ancestors, upon them be peace, that Allah’s Messenger, peace and blessings be upon him and his progeny, said:

((The stars are a means of safety for the people of the heavens and my *Ahl al-Bayt* are a means of safety for the people of the earth)).

It is narrated in the *Amāli* of Sayyid Abu Tālib, upon him be peace, [with a complete chain of narrators to] Abu Dharr, who took hold of the door of the Ka’ba and said:

O people! Whoever knows me knows me. Whoever objects to me, I am Abu Dharr! I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((My *Ahl al-Bayt* among you are like Noah’s ark. Whoever boards upon them will be saved and whoever doesn’t will perish)).

It is narrated in the *Amāli* of al-Murshid Billah, upon him be peace, [with a complete chain of narrators to] Abu Dharr:

I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((My *Ahl al-Bayt* among you are like Noah’s ark. Whoever boards upon them will be saved and whoever doesn’t, will drown. Whoever fights us in the end of time—such person will be as one who fights alongside the Antichrist)).

It is also narrated [with a complete chain of narrators to] Abu Sa’īd al-Khudri, may Allah be pleased with him:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* are like the Door of repentance. Whoever enters it will be forgiven)).

It is also narrated [with a complete chain of narrators to] Musa b. Ja’far b. Muhammad—Ja’far b. Muhammad—Muhammad b. Ali—his father, Ali b. al-Hussein—his father—Ali, upon them be peace:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* are a means of safety for the people of the earth just as the stars are a means of safety for the people of the heavens. Woe be to the one who abandons or opposes them!))

It is also narrated [with a complete chain of narrators to] Salama b. al-Akwa—his father:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((The stars are a means of safety for the people of the heavens and my *Ahl al-Bayt* are a means of safety for the people of the earth from my *Ummah*)).

It is also narrated [with a complete chain of narrators to] Hanish b. al-Mu’tamir:

I saw Abu Dharr, may Allah be pleased with him, taking hold of the side of the Ka’ba’s door and said: “Whoever knows me knows me. Whoever does not know me, I am Abu Dharr al-Ghaffāri. I heard Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* among

you are like Noah's ark among the people of Noah. Whoever boards upon them will be saved and whoever doesn't will perish. They are like the Door of repentance among the Children of Israel))."

Al-Hasan b. Badrudīn, upon him be peace, narrated on the authority of Ali, upon him be peace, from the sermon of az-Zahrā:

There was no Prophet that was sent in the early times or later times except that there was a guide after him. Verily, Moses was the addressee (*kalīm*) of Allah and Muhammad, peace and blessings be upon him and his progeny, was the chosen of Allah. The guided guide who took the place of Moses was his maternal brother, Aaron, upon them be peace. I am the guided guide who took the place of Muhammad, peace and blessings be upon him and his progeny. I am his equal except that I am not a Prophet. I was left behind for you just as Aaron was left behind for the Children of Israel. Allah afflicted them with trial and they differed by following the Samiri. As a result, they were punished by fighting. Whoever killed himself out of repentance was a martyr. Whoever disliked to fight was punished by splintering into sects and leaving the religion. They broke into seventy-two sects, and all of them were astray, perished and destroyed except the progenies of Moses and Aaron. They are the guided communities about whom Allah says: **{And from the people of Moses was a community that guided by the truth and acted justly} (Q. 7:159)**. They were the ones who acted justly and guided, and Allah did not allow that the people go astray after him. This community will divide into seventy-three sects, and each sect will be upon seventy-three religions. Each religion will be misled and misleading except the one who takes me as a safeguard and His Messenger's *Ahl al-Bayt* as well as His Book, his Sunnah and follow the small cord and large cord.

It is narrated in the *Manāqib* of Ibn al-Maghāzali [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* among you are like Noah's ark. Whoever boards upon them will be saved and whoever doesn't will perish)).

It is also narrated [with a complete chain of narrators to] Salama b. al-Akwa:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* among you are like Noah's ark. Whoever boards upon them will be saved)).

It is also narrated [with a complete chain of narrators to] Abu Dharr, may Allah be pleased with him:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* are like Noah's ark. Whoever boards upon them will be saved and whoever doesn't will drown)).

It is also narrated [with another complete chain of narrators to] Ibn Abbās, may Allah be pleased with him:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* are like Noah's ark. Whoever boards upon them will be saved and whoever doesn't will drown)).

It is also narrated [with another complete chain of narrators to] Abu Dharr, may Allah be pleased with him:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* are like Noah's ark. Whoever boards upon them will be saved and whoever doesn't will drown. Whoever fights us in the end of time—such person will be as one who fights alongside the Antichrist)).

Here ends that which is narrated by Ibn al-Maghāzali.

It is also related in the third volume of the book *Jawāhir al-Uqdayn*:

It is narrated on the authority of Ayās b. Salama b. al-Akwa—his father, may Allah be pleased with him: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The stars are a means of safety for the people of the heavens and my *Ahl al-Bayt* are a means of safety for the people of the earth))." Musaddad related it as well as Ibn Abi Shayba and Abu Ya'la in their collections.

At-Tabarāni related on the authority of Anas: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The stars are a means of safety for the people of the heavens and my *Ahl al-Bayt* are a means of safety for the people of the earth. When my *Ahl al-Bayt* dies, there will come to the people of the earth signs that they were threatened with))." Ibn al-Muzaffir related it from the hadith of Abdullah b. Ibrāhīm al-Ghaffāri.

It is also related on the authority of Ali b. Abi Tālib, may Allah bless him, that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The stars are a means of safety for the people of the heavens and my *Ahl al-Bayt* are a means of safety for the people of the earth. When my *Ahl al-*

Bayt vanishes, the people of the earth will vanish)). Ahmed related it in ***Al-Manāqib*** and it is narrated in ***Dhakhā'ir al-'Uqba*** with the same wording.

It is related on the authority of Qatāda—Atā—Ibn Abbās, may Allah be pleased with him: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((The stars are a means of safety from drowning for the people of the earth and my *Ahl al-Bayt* are a means of safety from disagreement for my *Ummah*. When a tribe from the Beduins differ from them, they will be the party of the Devil)).” Al-Hākim related it and al-Hākim said in ***Al-Mustadrak***: “This hadith has an authentic chain of narrators although the two of them [i.e. al-Bukhārī and Muslim] didn’t relate it.”

It says in ***Dhakhā'ir al-'Uqba***:

It is narrated on the authority of Ayās b. Salama b. al-Akwa—his father: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((The stars are a means of safety for the people of the heavens and my *Ahl al-Bayt* are a means of safety for my *Ummah*)).” Abu Amr al-Ghafārī related it.

It is also related on the authority of Abu Ishāq as-Sabi’i—Hanish b. al-Mu’tamir as-Sana’ani—Abu Dharr, may Allah be pleased with him: “I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((My *Ahl al-Bayt* among you are like Noah’s ark among the people of Noah. Whoever boards upon them will be saved and whoever doesn’t will drown. They are like the Door of repentance among the Children of Israel)).” Al-Hākim related it from two different paths on the authority of Abu Ishāq. This is the wording of one of them. The wording of the other is as follows: ((Verily, my *Ahl al-Bayt* among you are like Noah’s ark...)) without the wording ((They are like the Door of repentance among the Children of Israel)). It is narrated like this by Abu Ya’la in his ***Musnad***.

At-Tabarāni related it in ***as-Saghīr*** and ***al-Awsat*** from the path of al-A’mash. He narrated it in ***al-Awsat*** also from the path of al-Hasan b. Amr al-Fuqaimi and Abu Nu’aym on the authority of Abu Ishāq. It is also narrated from the path of Samāk b. Harb on the authority of Hanish. Abu Ya’la related it also from the hadith of Abu Tufayl on the authority of Abu Dharr, may Allah be pleased with him, with the wording: ((Verily my *Ahl al-Bayt* among you are like the ark of Noah, upon him be peace. Whoever boards on it will be saved and whoever doesn’t will drown. Verily my *Ahl al-Bayt* among you are like the Door of repentance)). Al-Bazzār related similar from the path of Sa’īd b. al-Musayyab on the authority of Abu Dharr, may Allah be pleased with him. It was related this way al-Faqīh Abul-Hasan al-Maghāzali with the addition ((...Whoever fights us in the end of time—such person will be as one who fights alongside the Antichrist)).

It is also narrated on the authority of Abu-Suhbā—Sa’īd b. Jubayr—Ibn Abbās, may Allah be pleased with him: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* among you are like the ark of Noah, upon him be peace. Whoever boards on it will be saved and whoever doesn’t will drown)). It is related by at-Tabarāni, Abu Nu’aym in ***Al-Hilaya***, al-Bazzār and others.

Al-Faqīh Abul-Hasan al-Maghāzali related it in ***Al-Manāqib*** [with a complete chain of narrators to] Ibn Abbās, may Allah be pleased with him: ((...whoever abandons it will perish)). It is also related on the path of Ayās b. Salama b. al-Akwa—his father: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* are like Noah’s ark. Whoever boards it will be saved)).” It is also narrated on the authority of Abdullah b. az-Zubayr: “The Prophet, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* are like Noah’s ark. Whoever boards it will be secure. Whoever abandons it will drown)).” This was related by al-Bazzār.

It is also narrated on the authority of Abu Sa’īd al-Khudri, may Allah have mercy on him: “I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((Verily, my *Ahl al-Bayt* among you are like Noah’s ark. Whoever boards it will be saved. Whoever doesn’t will drown. Verily, my *Ahl al-Bayt* are like the Door of repentance among the Children of Israel; whoever enters it will be forgiven)).” It is narrated by at-Tabarāni in ***as-Saghīr*** and ***al-Awsat***. It was preceded by the hadith of the two weighty: ((...the Book of Allah and my *Ahl al-Bayt*)). Hāfiz Abdul-Azīz b. al-Akhdar related it with the addition: ((Its [i.e. the Book of Allah] likeness is that of Noah’s ark; whoever boards it will be saved. Their [i.e. *Ahl al-Bayt*] likeness is that of the Door of repentance. Whoever enters it will be forgiven of their sins)).

Here ends what was narrated by Allama Ali b. Abdullah al-Hasani as-Samhūdi ash-Shāfi’.

It is related in *Al-Jāmi' as-Saghīr* of as-Suyūṭi:

It is narrated on the authority of Abu Dharr, may Allah be pleased with him, that the Prophet, peace and blessings be upon him and his progeny, said: ((Verily, my *Ahl al-Bayt* among you are like Noah's ark. Whoever boards it will be saved, and whoever doesn't will perish)). It was related by al-Hākim.

It is also narrated on the authorities of Ibn Abbās, may Allah be pleased with both, and Ibn az-Zubayr that the Prophet, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* among you are like the ark of Noah, upon him be peace. Whoever boards on it will be saved and whoever doesn't will drown)). It was related by al-Bazzār. It was also related by al-Hākim on the authority of Abu Dharr, may Allah be merciful to him.

It is related in the second volume of the book *Al-Jawāhir* of ash-Shuqaiḥi:

It is narrated on the authority of Ibn Abbās, may Allah be pleased with him, that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* among you are like the ark of Noah, upon him be peace. Whoever boards on it will be saved and whoever doesn't will drown)). Al-Mulā related it in his *Sīra*.

It is also narrated on the authority of Ali, upon him be peace: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* among you are like Noah's ark. Whoever boards upon them will be saved and whoever doesn't, will be immersed in the Hellfire. Whoever connects to them will be successful))." It was related by Ibn as-Suri.

Here ends what was narrated by ash-Shuqaiḥi, may Allah have mercy on him.

It is related in *Sharḥ Qassas al-Haqq* by Ibn Burhān:

Our master, upon him be peace, said: The hadith ((My *Ahl al-Bayt* are like Noah's ark)) was related by al-Hākim from two paths on the authority of Abu Dharr, may Allah be pleased with him. The wording of it is as follows: "I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((My *Ahl al-Bayt* among you are like Noah's ark among his people. Whoever boards upon them will be saved and whoever doesn't will drown. They are like the Door of repentance of the Children of Israel))." In the other path, it is similar except it excludes the phrase ((They are like the Door of repentance...)).

Abu Ya'la related it in his *Musnad*, at-Tabarāni in *as-Saghīr* and *al-Awsat* with a different chain, al-Fuqaymi and Abu Nu'aym similarly. Abu Yala also narrates it on the authority of Abu Dharr, may Allah be pleased with him, as well as al-Bazzār, Ibn al-Maghāzali Abul-Hasan, The addition ((Whoever fights us in the end of time is like the one who fights alongside the Antichrist)) was related by at-Tabarāni, Abu Nu'aym in *al-Hilaya*, al-Bazzār and others on the authority of Ibn Abbās, may Allah be pleased with both, as well as others. Ibn al-Maghāzali related it on the authority of Salama b. al-Akwa. Al-Bazzār also related it on his authority. At-Tabarāni narrated it in *as-Saghīr* and *al-Awsat* on the authority of Abu Sa'īd al-Khudri.

It is related in *Dhakā'ir al-'Uqba*:

Ali, upon him be peace, said: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* among you are like Noah's ark. Whoever boards upon them will be saved and whoever doesn't, will be immersed in the Hellfire. Whoever connects to them will be successful))." It was related by Ibn Suri.

It is narrated on the authority of Ibn Abbās, may Allah be pleased with both: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((My *Ahl al-Bayt* are like Noah's ark. Whoever boards them will be saved, and whoever doesn't will drown))." Al-Mulā related it in his *Sīra*.

It is narrated in *Al-Kashshāf* and *Mafūṭh al-Ghayb* regarding the exegesis of the Exalted's statement {**Say: "I ask thee for no reward save affection toward the kin."**} (Q. 42:23):

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Whoever dies upon the love of Muhammad's progeny dies as a martyr. Whoever dies upon the love of Muhammad's progeny dies forgiven. Whoever dies upon the love of Muhammad's progeny dies as a penitent. Whoever dies upon the love of Muhammad's progeny dies as a believer with complete faith. Whoever dies upon the love of Muhammad's progeny dies with the good news of Paradise from the Angel of death and then Munkar and Nakīr. Whoever dies upon the love of Muhammad's progeny will be ushered into Paradise as a bride is ushered to the home of her husband. Whoever dies upon the love of Muhammad's

progeny—the door to Paradise will be opened in his grave. Whoever dies upon the love of Muhammad’s progeny—Allah will make his grave a place of visitation for the Angels of mercy. Whoever dies upon the love of Muhammad’s progeny dies upon the Sunnah and collective. Whoever dies upon the hatred of Muhammad’s progeny will come on the Day of Judgement with the lack of Allah’s Mercy written between his eyes. Whoever dies upon the hatred of Muhammad’s progeny will be a disbeliever. Whoever dies upon the hatred of Muhammad’s progeny will never smell the fragrance of Paradise)).

Ath-Tha’labi narrated similar in his exegesis, and al-Mansūr Billah, upon him be peace, mentioned this hadith in *Ash-Shāfi* and *Ishrāq al-Isbāh* on the authority of Jarīr b. Abdullah al-Bajali.

It is narrated in *Shifā Bi Ta’rīf Huqūq al-Mustafa* of al-Qādi Iyād:

The Prophet, peace and blessings be upon him and his progeny, said: ((Gnosis of Muhammad’s progeny is freedom from the Hellfire. Love of Muhammad’s progeny is permission on the Bridge (*as-Sirāt*). Association with Muhammad’s progeny is safety from the punishment)). Also some of the scholars say that their gnosis refers to knowledge of their position from the Prophet, peace and blessings be upon him and his progeny. When one knows them by such, one is obligated to observe their rights and respect because of it.

It is related in *Al-Jāmi’ al-Kabīr* of as-Suyūti:

Abu Nu’aym narrated in *Al-Hilaya* as well as ar-Rāfi’ on the authority of Ibn Abbās, may Allāh be pleased with both: “The Prophet, peace and blessings be upon him and his progeny, said: ((Whoever wishes to live my life, die my death, dwell in the Paradise of Eden that my Lord prepared—he should ally himself with Ali after me and ally himself with his appointee. He should hold to my *Ahl al-Bayt* after me for they are my Descendants who were created from my clay and bestowed with my understanding and knowledge. Woe to the one from my *Ummah* who belies their virtue and cut short my connection regarding them! I will not intercede for them)).

Concerning ((This knowledge is religion, so consider from whom you take your religion))

It is related in *Amāli Abi Tālib*, upon him be peace:

It is narrated [with a complete chain of narrators to] Anas: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((This knowledge is religion, so consider from whom you take your religion)).”

This hadith with this wording is also related in *Al-Jāmi’ as-Saghīr* of as-Suyūti who says:

Al-Hākim narrated it on the authority of Anas—the Prophet, peace and blessings be upon him and his progeny. As-Sajzi narrated it on the authority of Abu Hurayra—the Prophet, peace and blessings be upon him and his progeny.

It is also narrated on the authority of Ibn Umar: “The Prophet, peace and blessings be upon him and his progeny, said: ((This knowledge is religion and the prayer is religion, so consider from whom you take your religion and how you pray this prayer. You will be asked about it on the Day of Judgement)).” It is narrated by ad-Daylami in *Al-Firdaws*.

I say that the proof of the authenticity of these reports is the statement of Allah, the Exalted: **{And from those around thee amongst the Bedouins are hypocrites. And amongst the people of Medina are those who are constant in hypocrisy} (Q. 9:101) and {Verily if ye were to follow the majority of those in the earth, they will but leave thee astray from the path of Allah} (Q. 6:116).**

It is narrated in the *Amāli* of al-Murshid Billah, upon him be peace, [with a complete chain of narrators to] Anas:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((The scholars are the trustees of the Prophets, and they should not intermix with the rulers and meddle in this world’s life. If they intermix with the rulers, you should beware of them and take caution from them in your religion)).

It is related in *Al-Jāmi’ as-Saghīr*:

It is narrated on the authority of Anas: “The Prophet, peace and blessings be upon him and his progeny, said: ((The scholars are the trustees of the Messengers, and they should not intermix with the rulers and meddle in this world’s life. If they intermix with the rulers and meddle in this world’s life, they have betrayed the Messengers. Therefore, you should take caution from them in your religion)).” Al-Hasan b. Sufyān narrated it as well as al-Bayhaqi in *As-Sunan*.

I say that the proof of the authenticity of these two reports is the statement of the Exalted: **{And incline not to those who do wrong [or “oppress”] lest the Fire touch thee} (Q. 11:113) and {Amongst thee is he who desires this world and amongst thee is he who desires the hereafter} (Q. 3:152).**

The Exalted says regarding the one who desired this world **{Whosoever desired the life of this world and its ornaments—We shall recompense them for their deeds in it and they shall not be deprived of their just due therein. They are those who shall have naught in the hereafter save the Fire! Vain shall be what they accomplished in it, and invalid shall be what they did} (Q. 11:15).**

A summary of what is understood from the aforementioned verses and narrated traditions

All of the aforementioned verses and reports that agree with them in the well-known books of the imams establish the obligation to hold to the doctrine (*madhhab*) of Muhammad’s progeny. They call to that which Allah has obligated as well as that which is claimed by Allah and His Messenger, peace and blessings be upon him and his progeny. They establish the obligation to hold to the judgements of the Book; the known Sunnah of the Messenger, peace and blessings be upon him and his progeny; the mass-transmitted reports or that whose acceptance is agreed-upon. It also obligates to return to Allah and His Messenger in the case of disagreement. Regarding that, Allah says: **{Then if ye dispute on a thing, refer to Allah and the Messenger} (Q. 4:59).**

It has reached us from the Commander of Believers, Ali b. Abi Tālib, may Allah bless him:

Referring to Allah is referring to His decisive Book, and referring to His Messenger is referring to his Sunnah collectively and not individually. Allah says: **{O ye who believe, respond to Allah and the Messenger when He summons thee to that which quickens thee} (Q. 8:24).**

This is Allah’s straight path that Allah says: **{“Verily, this is My straight path.” Therefore, follow it and follow not other paths lest ye be separated from His path} (Q. 6:153).**

It is related in *Al-Jāmi’ as-Saghīr* of as-Suyūṭi:

It is narrated on the authority of Ibn Abbās, may Allah be merciful to him, that the Prophet said: ((Whoever follows the Book of Allah will be guided by Allah from misguidance. He will be delivered from the evil of the Accounting on the Day of Judgement)). At-Tabarāni related it in *al-Awsat*.

This is the way of Muhammad, peace and blessings be upon him and his progeny. The Exalted has said: **{Say: “This is my way. I call on Allah with insight—I and whosoever follows me. Glorified be Allah! And I am not amongst the idolaters!”} (Q. 12:108).** We therefore call to that, and we respond to our call to it. We do not differ from the truth, and we will never differ from it, God willing.

Moreover, we have not been spared by those who oppose our madhhab, and they avoided taking the narrations from our ancestors and our partisans, may Allah be pleased with them. Instead, they took from the callers to the Hellfire. This is based on reliable narrations from the two sects as is narrated by Ahmed b. Hanbal and al-Bukhārī on the authority of Abu Sa’īd al-Khudri that the Prophet, peace and blessings be upon him and his progeny, said: ((Poor Ammār! You will be killed by a transgressing faction! He will call them to Paradise and they will call him to Hellfire)).

They also held to the view of taking from the Children of Israel, but did not hold to the view of taking from the Progeny of Muhammad or their partisans. They relied upon the Jews based upon what was related by Ahmed, al-Bukhārī and at-Tirmidhi on the authority of Ibn Umar attributed to the Prophet: ((Relate from me even if it is a verse, and relate hadith from the Children of Israel. There is no difficulty)). It is also based on what is related by al-Bukhārī, Muslim and Abu Dāwūd on the authority of Ibn Abbās, may Allah be pleased with him:

The Prophet, peace and blessings be upon him and his progeny, came to Medina and saw the Jews fasting on Ashūra. He said: ((What is this?)) They said: “It is the great day that Allah saved Moses and the Children of Israel from their enemies, so they fast on it.” He, peace and blessings be upon him and his progeny, then said: ((I have more of a right to Moses than you)). He then fasted and commanded to fast.

They therefore relied on the narrations of the Jews in this report. We seek refuge in Allah from misguidance!

The proofs that one is obligated to act upon

Know that the proofs that one is obligated to act on are the Book of Allah; the Sunnah of Allah’s Messenger, peace and blessings be upon him and his progeny; consensus and analogy. As for the obligation of acting upon the Book of Allah and the Sunnah, it is from the necessary knowledge of the religion.

As for consensus, the proof of its obligation is the statement of the Exalted **{And as such, We made thee a middle community that ye may be witnesses unto humankind} (Q. 2:143)** as well as his statement, peace and blessings be upon him and his progeny: ((A faction of my *Ummah* will always remain apparently on the truth)). It is narrated in *Majmu' Zayd b. Ali* on the authority of his ancestors—Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The one who applies this knowledge will be protected from every disagreement; he will be excluded from the distortion of the exaggerators, the deception of the invalidators and the interpretation of the ignorant)).

It is also related by al-Bukhāri and Muslim on the authority of al-Mughīra:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((There will be a group of people from my *Ummah* who will be fighting for the truth until there comes to them the matter of Allah while they are fighting for the truth)).

At-Tirmidhi related on the authority of Mu'wayya b. Qurra:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((When the people of the Levant are corrupt, there will be no good in you. There will be a group from my *Ummah* that will be aided, and they will not be harmed from abandonment until the Hour is established)).

Abu Dāwūd related on the authority of Imrān b. Husayn:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((A group among my *Ummah* will remain fighting for the truth and overcome their oppressors until the last of them are killed by the Antichrist)).

Abu Dāwūd related on the authority of Abu Mālik:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Allah has protected you from three things: that your Prophet should not supplicate against you and you all be destroyed, that the people of falsehood should not prevail over the people of truth, and that you should not all agree to an error)).

It is related in *Al-Jāmi' as-Saghīr* of as-Suyūti:

It is narrated on the authority of Abu Hurayra: "The Prophet, peace and blessings be upon him and his progeny, said: ((A group from my *Ummah* will remain establishing the command of Allah and the one who fights them will not harm them))." It was related by Ibn Māja.

((A group from my *Ummah* will remain fighting for the truth until the establishment of the Hour)). This was related by al-Hākim on the authority of Umar—the Prophet, peace and blessings be upon him and his progeny.

The consensus of the Purified Descendants is proven by what we previously mentioned from the Verse of Mutual Affection [Q. 42:23], the Verse of Purification [Q. 33:33], the reports of holding to them [i.e. the Hadith of Two Weighty Things], the reports of the ark [i.e. the Hadith of Noah's Ark] and others from the mass-transmitted reports. Any scholar of knowledge cannot reject them out of doubt or uncertainty.

As for analogy, that which proves the obligation to act upon it is the statement of the Exalted: **{And on whatsoever ye may differ, the judgement is to Allah} (Q. 42:10)**. That is, one is to refer to what has come from Allah in His decisive Book and upon the tongue of Allah's Messenger, peace and blessings be upon him and his progeny. It is also based on the statement of the Exalted: **{Then if ye dispute on a thing, refer to Allah and the Messenger} (Q. 4:59)**. That is, one is to refer to the Book of Allah and the Sunnah of His Messenger, peace and blessings be upon him and his progeny. Referring to the foundation of the Book and Sunnah is the reality of analogy when one cannot find any explicit reference.

Zayd b. Ali narrated on the authority of his ancestors to Ali, upon them be peace:

The first source of judgement is that which is in the Book of Allah. Then it is that which was said by Allah's Messenger, peace and blessings be upon him and his progeny. Afterwards, it is that which is agreed upon by the righteous. If one cannot find in the Book of Allah, the Sunnah or the consensus of the righteous—the imam is to exert scholarly effort (*ijtihad*). He is to be tireless towards precaution, subjectivity and analogy in some matters. But when the truth is made clear to him, he is to proceed with it. The jurist in all of that is to be the imam.

This hadith is narrated by al-Mu'ayyad Billah in *Sharh at-Tajrīd*, and it is also in *Usūl al-Ahkām* and *Shifā*.

Al-Mu'ayyad Billah, upon him be peace, said in *Sharh at-Tajrīd*:

It is narrated that he, peace and blessings be upon him and his progeny, sent Mu'adh to Yemen. He asked him: ((How will you judge between them?)) He replied: "I will judge between them by the Book of Allah." He then asked: ((What if you can't find it in the Book of Allah?)) He replied: "Then, by the Sunnah of Allah's Messenger." He then asked: ((And if it is not in the Sunnah of Allah's Messenger?)). He said: "I will use my opinion after tireless scholarly effort." He then patted his chest and said: ((Praise be to Allah! The messenger of Allah's Messenger has stopped at what Allah's Messenger is pleased with!))

This is also related in *Usūl al-Ahkām* and *Shifā*.

Abu Dāwud and at-Tirmidhi related on the authority of al-Hārith b. Umar who attributed it to Mu'adh that when Allah's Messenger, peace and blessings be upon him and his progeny, sent the latter to Yemen, he asked: ((How will you judge when a case is presented to you?)) He replied: "I will judge by the Book of Allah." He then asked: ((What if you can't find it there?)) He replied: "Then, I will judge by the Sunnah of Allah's Messenger." He then asked: ((And if you cannot find it in the Sunnah of Allah's Messenger?)). He said: "I will tirelessly exert scholarly effort and use my opinion." Allah's Messenger, peace and blessings be upon him and his progeny, then patted his chest and said: ((Praise be to Allah! The messenger of Allah's Messenger has stopped at what Allah's Messenger is pleased with!))

It says in the *Talkhīs* of Ibn Hajar:

This hadith of Mu'adh is related by Ahmed b. Hanbal, Abu Dāwud, at-Tirmidhi, Ibn Uday, at-Tabarāni and al-Bayhaqi.

It was also narrated by Imam al-Haramayn who said:

The hadith [meaning the report of Mu'adh] was recorded in the authentic collections, and its authenticity is agreed upon. No one debates the interpretation.

He also said in the same book of his:

Abul-Abbās b. al-Qādi used as a proof of its authenticity that the imams of jurisprudence and scholarly effort have agreed upon its acceptance. This amounts to the lack of criticism of this narration. Other than the *Talkhīs* of Ibn Hajar, Ibn Kathīr has said regarding this hadith: "This hadith is well-known and relied upon by the imams. It has been mentioned and related in a singular volume."

I say that some have tried to weaken this hadith, and this is contrary to what Imam al-Haramayn has said. However, the two aforementioned Qur'anic verses testify to its authenticity.

In these two reports are a number of noteworthy points: First, everything that is generally in the Book supercedes that which is specifically in the Sunnah. Second, it establishes analogy because it refers to the Book and the Sunnah. As for the proof of that in the first hadith, it is clear. As for the proof in the second hadith, one is to refer to one's opinion to the fundamentals of the Book and Sunnah; this takes precedence over opinion alone. Third, it is that the reading of a hadith to a sheikh and repeating what was read does not contradict the hadith of Mu'adh; the difference between the two is establishing the judgement. Fourth, the statement of Ali in the report proves that consensus is a proof. Fifth, consensus supercedes analogy. Sixth, it is obligatory upon the scholar of independent judgement and researcher as well as the seeking of proof over sequence.

Concerning the intellect to which one refers when determining the good and bad when there's no basis in the Book and Sunnah

Allah, the Exalted, says: **{By the soul and that which perfects it and inspired it with its evils and its God-wariness} (Q. 91:7-8)**. It is related in *Al-Jāmi' as-Saghīr*

It is narrated on the authority of Ibn Abbās, may Allah be pleased with both: "The Prophet, peace and blessings be upon him and his progeny, said: ((O Allah I ask You for a mercy from Yourself...Inspire me with that which will rectify me))." It was related by at-Tirmidhi, Muhammad b. Nasr in *As-Salāt*, at-Tabarāni and al-Bayhaqi in *Ad-Da'wāt*.

It says in *Sihāh al-Jawhari*: "Inspiration is that which is found in the heart." It says in *Al-Qāmūs*: "Allah inspires one with good means that He gives one understanding." It also says: "Understanding refers to speedy comprehension." Also, Ibn al-Athīr said in *An-Nihāya*:

Inspiration refers to the commands or avoidances of an action that Allah places in the soul. It is a type of divine inspiration that Allah specifies whom He wills of His slaves.

It says in *Al-Kashshāf* regarding the exegesis of this verse:

The inspiration towards evil and God-wariness is its understanding and intellect. One of them is good and the other is evil. The possibility of choosing what one wants is proven from the verse: **{Successful is the one who purifies it and lost is the one who corrupts it} (Q. 91:9-10).**

It says in *Mafāṭih al-Ghayb*:

The inspiration towards evil and God-wariness is its understanding and intellect. One of them is good and the other is evil. The possibility of choosing what one wants between the two is as the Exalted says: **{And We guided him to two paths} (Q. 91:10).** This interpretation conforms to that of the Mu'tazila school. They say that it is proven by the statement of the Exalted: **{Successful is the one who purifies it and lost is the one who corrupts it} (Q. 91:9-10).** This perspective is narrated from Ibn Abbās and all of the greatest exegetes.

Al-Wāhidi said: "Inspiration is something that Allah places in the heart of the slave. When He placed it in his heart, He suggests it to him." The root of the word 'inspiration' when someone says "He inspired something" is he swallowed it. He was inspired to do something means he was made to swallow it; this is the root. Then, it was used to denote that which Allah places in the heart because it is similar to coveyance.

This proves that the intellect is referred to when determining good and bad in the case that there is no basis to refer to in the Book and Sunnah. It also proves that the referential opinion refers to the rule of the intellect. It supercedes opinion alone. And Allah is the Guide!

The Obligation of Intention in Worship

Allah—the Exalted—says: **{They were commanded not save to worship Allah being sincere to Him in religion} (Q. 98:5)**. There is no doubt that any deed with lapses, heedlessness and associating partners with Allah is not sincere. Therefore, proper intention is religiously obligatory.

Abul-Abbās al-Hasani related to us [with a complete chain of narrators] to Ja’far b. Muhammad—his father—his ancestors—Ali:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((There is no word except by deed. There is no word or deed except by intention. There is no word, deed or intention except by adhering to the Sunnah)).

This also appears in the *Usūl al-Ahkām* and *Shifā*.

Also included is the well-known statement of the Prophet, peace and blessings be upon him and his progeny: ((Deeds are by intention. One only gets what one intends)). This is also in *Usūl al-Ahkām*. In *Shifā*, it is narrated from the Prophet, peace and blessings be upon him and his progeny: ((Deeds are by their intentions)). It also says that it is narrated from the Prophet, peace and blessings be upon him and his progeny: ((Deeds are only by their intentions)).

Al-Bukhārī, Muslim, Abu Dāwud, at-Tirmidhi and an-Nisā’i related on the authority of Ibn Umar that the Prophet, peace and blessings be upon him and his progeny, said:

((Deeds are only by their intentions. A person only gets what he intends. Whoever emigrates to Allah and His Messenger, his immigration is to Allah and His Messenger. Whoever emigrates for some worldly matter or to marry a woman, his immigration is for what he emigrated for)).

Ibn Hajar said: “There is no one among the authors of the reliable books who doesn’t narrate this except Mālik.”

Al-Bukhārī and Muslim also narrated on the authority of Ibn Umar:

((When Allah sends down punishment to a people, the punishment afflicts them. Then, they are raised according to their intentions)).

It is narrated in *Majmu’ Zayd b. Ali* on the authority of Zayd b. Ali—his father—his grandfather—Ali:

Whoever is sincere to Allah for forty days, eats only the permissible, spends the day fasting and spends the nights in prayer—Allah will reward him by having springs of wisdom gush forth from his heart to his tongue.

Razin narrated from Ibn ‘Abbās, may Allah be pleased with him:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Whoever is sincere to Allah for forty days—Allah will reward him by having springs of wisdom gush forth from his heart to his tongue)).

Ritual Purity

Explanation of the meaning of ritual purity

Allah says: **{And thy raiment purify} (Q. 74:3)**; that is, purify from filth. The omission of that which connects to the verb implies every type of filth—whether from ritual impurities or acts of disobedience. The literal meaning of ‘purify the raiment’ is: purify the clothes from filth and from an act of disobedience such as unlawful usurpation. The metaphorical meaning is: purify the soul from filth and acts of disobedience.

Al-Jawhari mentioned a meaning outside of the literal when he said:

A man purifying his clothes means blamelessness. The proof of that is the statement of the wife of Qays: “The clothing of the Bani ‘Awf are pure and clean / And their faces are white as a dazzling traveller.”

That being the case, it is necessary to apply the meaning of purifying the clothes and body to mean purification from all ritual impurities and acts of disobedience. It is impermissible to restrict its meaning without proof. Similar is the case with the statement of the Exalted: **{Verily Allah and His Angels send prayers upon the Prophet} (Q. 33:56)**. The verse differs in the word **{send prayers}** when referring to the action of Allah and the Angels. The meaning in respect to Allah is: bestow great mercy. The meaning in respect to the Angels is: seek forgiveness.

Another proof of that in the language is the statement of the poet: “Therefore, he watered the *Ghadā* and cinders / though they were kindled between the two ribs.” *Ghadā* refers to the hard part of a tree and its cultivation when he said: ‘he watered.’ But when he said ‘and cinders,’ he meant great stones as he said ‘were kindled.’

Allah, the Exalted, says: **{And shun filth} (Q. 74:5)**. That is: stay away from impurity, which is contamination and acts of disobedience that earns Allah’s wrath and punishment. And the obligation applies to both as was previously mentioned.

Ritual impurities

Freeing oneself from urine

It is narrated in *Amāli Ahmed b. ‘Isa*, upon him be peace, [with a complete chain of narrators until] Zayd b. Ali—his forefathers—Ali, upon them be peace:

Punishment in the grave is from three things: urine, debt and tale-bearing (*namīma*).

It is narrated in *Jāmi’ al-Kāfi*:

It has reached us from the Prophet, peace and blessings be upon him and his progeny, that he said: ((You should free yourself from urine because one experiences the punishment in the grave due to not doing so)).

It is also narrated in *Sharh at-Tajrīd* on the authority of Ibn ‘Abbās, may Allah be pleased with him, that the Prophet, peace and blessings be upon him and his progeny, passed by two graves and said:

((Verily they are being punished. The reason why one of them is being punished is because he didn’t free himself from the traces of urine)).

It is also narrated [with a chain of narrators to] Ibn ‘Abbās, may Allah be pleased with him:

The Prophet, peace and blessings be upon him and his progeny, passed by two graves and said: ((Verily they are being punished. The reason why one of them is being punished is because he didn’t free himself from the traces of urine. The other is being punished because he used to engage in tale-bearing)).

It is also in *Usūl al-Ahkām* and *Shifā*.

It is also narrated in the same book that Abu Bakr b. Abi Shayba narrated [with a chain of narrators to] A’isha:

Make your spouses used to washing away the traces of defecation and urine, for Allah’s Messenger, peace and blessings be upon him and his progeny, did this. That will be enough for them.

This report is also narrated in *Usūl al-Ahkām* and *Shifā*.

Ibn Hajar narrated in *Bulūgh al-Marām*:

It is related on the authority of Abu Hurayra who said that Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((You should free yourself from urine because one experiences the

punishment in the grave for not doing so)). Dārquṭni narrated it, and al-Hākīm related: ((The majority of the punishment of the grave is due to urine)).

It is narrated in ***Tuhfat al-Muhtāj***:

It is related on the authority of Anas that Allāh's Messenger, peace and blessings be upon him and his progeny, said: ((You should free yourself from urine because one experiences the punishment in the grave for not doing so)). Ad-Dārquṭni reported it with a good chain of narrators.

Types of ritual impurities that one must clean

It is narrated in ***Sharh at-Tajrīd***:

Abu Bakr al-Jassās narrated in his book ***Sharh Mukhtasar at-Tahāwī*** with a chain to Ammār b. Yāsir, may Allāh be pleased with him: "Allāh's Messenger, peace and blessings be upon him and his progeny, passed by me as I was washing my garment from phlegm. He said ((You only wash your garment from urine, faeces, prostatic fluid, impure water, blood and vomit))."

This is also narrated in ***Usūl al-Ahkām*** and ***Shifā***.⁴

It is narrated in the ***Majmu az-Zawā'id*** on the authority of Ammār b. Yāsir, may Allāh be pleased with him:

Allāh's Messenger, peace and blessings be upon him and his progeny, saw me while I was watering my riding beast from a watering skin I had. Then, I started to expectorate phlegm and some of it got on my garment. Then I started to wash my garment with the watering skin I had. The Prophet, peace and blessings be upon him and his progeny, said: ((O Ammār, the water from your watering skin is not for the phlegm you expectorate and the tears from your eyes. You only wash your garment from urine, faeces, prostatic fluid, impure water, blood and vomit)).

It is narrated by at-Tabarānī in ***al-Awsat*** and ***al-Kabīr***. Abu Ya'la also narrates it. In the narration of al-Bazzār, the same report says: "Allāh's Messenger, peace and blessings be upon him and his progeny, saw me while I was on a camel and washing myself from the watering skin. He said to me: ((What are you doing?)) I replied: 'O Messenger of Allāh, I am washing my garment from phlegm.' He replied: ((O Ammār, you only wash your garment from urine, faeces, blood and vomit))."

Al-Bukhārī, Muslim, Abu Dāwūd, at-Tirmidhī and an-Nisā'ī narrated on the authority of A'isha:

I used to wash a major ritual impurity [i.e. semen] from the garment of Allāh's Messenger, peace and blessings be upon him and his progeny, and he would leave for the prayer with his garment still wet from the water.

Mālik narrated on the authority of Yahya b. Abdur-Rahmān that he performed the minor pilgrimage (*'umra*) with Umar b. al-Khattāb in a caravan. Among them was Amr b. al-'As. Umar dismounted on the way to some water. Umar b. al-Khattāb had a wet dream, and it was almost morning. He was not able to find anyone in the caravan who had water. The caravan continued until they came to water. He then washed the traces he saw of the wet dream until it was clean. Amr b. al-'As said to him: "It is morning and there are clothes with us, so allow your garment to be washed." Umar b. al-Khattāb said to him: "I am amazed at you, Ibn al-As! Even if you could find a garment, would everybody be able to find them? By Allāh, if I were to do it, it would become a sunnah. No, I wash what I see, and I sprinkle with water what I do not see."

The author of ***Al-Lubāb fī al-Jama' bayna as-Sunnah wa al-Kitāb*** used this narration as a proof. Mālik also related with a number of chains that Umar used to wash his garment from wet dreams.

The authors of the "Six Authentic Collections" narrated on the authority of Asmā bint Abi Bakr:

A woman came to the Prophet, peace and blessings be upon him and his progeny, and said: "One of us soiled our garment with menstrual blood. What should we do?" He replied: ((Rub it and then wash it with water using the fingers. Afterwards, douse it with water and pray in it)).

⁴ Some scholars of hadith have criticised this report due to the presence of the sub narrators **Thābit b. Hamād** and **Ali b. Zayd b. Jad'an**, both of whom are weakened by some scholars. The traditionalist adh-Dhahabī said of **Thābit b. Hamād**: "He was a great imam and a mufti of the Basrans." Muslim narrated from him. Ibn Hajar also related this hadith of Ammār with **Thābit** in its chain in his ***Al-Mutālib al-Aliya*** regarding the purity of phlegm. As for **Ali b. Zayd**, at-Tirmidhī declared him "extremely truthful (*saddūq*)" and al-Mundhārī narrated hadith from him and declared his hadith authentic. Even if one were to weaken the hadith due to these two narrators, at-Tabarānī narrated the same hadith of Ammār on the authority of Ibn Musayyab and no one weakened it.

It is narrated in *Sharh at-Tajrīd* on the authority of Ibn Mas'ūd:

Allah's Messenger, peace and blessings be upon him and his progeny, went to take care of his need and said: ((I need three stones)). I found two stones and a dried piece of excrement and brought it to him. He took the two stones, threw away the excrement, and said: ((It is insufficient for a ritual impurity)).

Al-Bukhārī, at-Tirmidhi and an-Nisā'ī narrated on the authority of Ibn Mas'ūd:

Allah's Messenger, peace and blessings be upon him and his progeny, went to defecate and he commanded me to bring three stones. I found two stones but was unable to find a third one. So, I took a piece of dried excrement. I came to him with it but he only took the two stones and threw away the dried excrement. He said: ((It is insufficient for a ritual impurity)).

Ruling concerning that which exits the two openings of edible and nonedible animals

There is no disagreement amongst the scholars of the Muslim *Ummah* concerning the ritual impurity of that which exits the two openings except in the case of prostatic fluid—which we already presented the proof—as well as the urine of an infant. The narration of Asmā bint Abi Bakr proves that 'dousing it' refers to washing it. Similarly, the word for 'sprinkle' refers to washing because it means 'dousing' as well. They also differ regarding the ritual impurity of that which exits the two openings of an edible animal. The proponents of that view use as a proof the general sense of the Prophetic hadith narrated by al-Hākim: ((The punishment of the grave increases due to urine)).

However, we say that this is specific based upon the following reports. It is narrated in the *Amāli Ahmed b. 'Isa*, upon him be peace, [with its chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

Regarding the camel, cow, sheep and other edible animals, there is no problem drinking their milk and urine. There is no problem if they soil your garments.

It is also narrated [with its chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

I saw Allah's Messenger walk through moist camel dung. He wiped it with earth and prayed without renewing his ritual ablution or washing his feet.

It is narrated in *Sharh at-Tajrīd* [with its chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

The Prophet, peace and blessings be upon him and his progeny, said: ((There is no problem with the urine of camels, cows, sheep or anything else whose meat is permissible to eat, if it gets on your clothes)).

This is also narrated in *Usūl al-Ahkām* and *Shifā*.

It is also narrated [with its chain of narrators to] al-Barā:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((There is no problem with the urine of that in whose meat you eat)).

This is also narrated in *Usūl al-Ahkām* and *Shifā*.

It is also narrated from Abul-'Abbās al-Hasani [with its chain of narrators to] Abdullah b. al-Hasan, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The meat, excrement and urine of everything that chews cud are permissible)).

This is also narrated in *Usūl al-Ahkām* and *Shifā*.

Ahmed and at-Tirmidhi related on the authority of Amr b. Khārijah:

The Prophet, peace and blessings be upon him and his progeny, addressed us in Mina while he was on his riding beast. It began to defecate while he was on its shoulders.

At-Tirmidhi authenticated it, and Ibn Hajar used it as a proof in *Bulūgh al-Marām*.

It is narrated in *Sharh at-Tajrīd* on the authority of Abul-'Abbās al-Hasani [with its chain of narrators to] Anas:

A group of people came from 'Urayna and presented themselves to the Prophet, peace and blessings be upon him and his progeny. The Prophet, peace and blessings be upon him and his progeny, said to them: ((Drink its urine and milk)) meaning the camel.

It is also narrated that Abu Bakr al-Maqri related [with its chain of narrators to] Anas:

A group of people came from 'Urayna to present themselves to Allah's Messenger, peace and blessings be upon him and his progeny, in Medina. When they arrived, he said: ((If you were to depart to a camel pasture (*dhuud*) with us, you can drink from their milk)).

It is mentioned on the authority of Qatāda that he remembered ((...from its urine)).

At-Tirmidhi related on the authority of Anas:

A group of people from 'Urayna went to Medina. When they arrived, the Prophet, peace and blessings be upon him and his progeny, sent a camel to them as charity and said ((Drink from its urine and milk)) and they were healed.

It is narrated in *Sharh at-Tajrīd* [with its chain of narrators to] Abu Khālid al-Wāsiṭi that Zayd b. Ali, upon him be peace, said regarding camels, cows' sheep and anything else permitted to eat: "There is no problem with drinking their milk and urine, nor is there a problem if it soils your garments."

It is also narrated [with its chain of narrators to] Muhammad b. Ali, upon them be peace: "There is no problem with the urine of a camel, cow or sheep." It is also narrated that Abu Bakr al-Maqri related [with its chain of narrators to] 'Ata: "There is no problem with the urine of any animal you eat."

The permissibility to pray in sheep pens

It is also narrated that Abul-Hussein Ali b. Ismā'īl related [with its chain of narrators to] Abdullah b. al-Mughaffal:

We used to be ordered to pray in the sheep pens. We did not pray in the camel pastures; it was created from the devils.

Muslim related on the authority of Jābir b. Samura:

A man asked Allah's Messenger, peace and blessings be upon him and his progeny, "Can I pray in sheep pens?" and he replied: ((Yes)). He then asked "Can I pray in camel pastures?" and he replied: ((No)).⁵

Abu Dāwud narrated on the authority of al-Barā:

He [i.e. the Prophet] was asked about praying in camel pastures and he said ((Do not pray in camel pastures for they are from the devils)). Then he was asked about praying in sheep pens, and he said: ((Pray in them for they are a blessing)).

It is narrated in *Al-Jāmi' as-Saghūr* of as-Suyūṭi:

The Prophet, peace and blessings be upon him and his progeny, said: ((Pray in sheep pens, but do not pray in camel pastures)). This was narrated by at-Tirmidhi on the authority of Abu Hurayra. Ibn Māja narrated it on the authority of Abdullah b. al-Mughaffal.

It is also narrated in *Al-Jāmi' as-Saghūr*:

The Prophet, peace and blessings be upon him and his progeny, said: ((Pray in sheep pens and wipe its dust)). Ibn Uday narrated it in *Al-Kāmil*, and al-Bayhaqi narrated it in his *As-Sunan* on the authority of Abu Hurayra.

It is also narrated

The Prophet, peace and blessings be upon him and his progeny, said: ((Pray in sheep pens, but do not wash with their milk. Do not pray in camel pastures but you can wash with their milk)). It is narrated by at-Tabarāni in *al-Kabīr* on the authority of Usayd b. Hazīr.

These narrations prove the ritual purity of that which exits the openings of those animals whose meat can be eaten including their urine and dung. As for the prohibition from praying in camel pastures, it is due to dirtiness of other than them [i.e. camels]. It is said that it is because they [i.e. the people who tend to camels] normally defecate there⁶ as well as due to its harm. This is because of the aforementioned explicit text regarding the ritual purity of the dung and urine. Therefore, consider well.

⁵ Although this narration appears in texts such as *Majmu' Imam Zayd*, it was declared inauthentic by imams such as al-Qāsim ar-Rassi and al-Hādi. After declaring the inauthenticity of this report, Imam al-Hādi, upon him be peace, said in his *Al-Ahkām*:

The people agree that the urine or dung of a camel do not render the clothes ritually impure if it were soiled by them. Therefore, how can it be discouraged to pray in camel stalls as long as there are no traces of ritual impurities, such as flowing blood? How could the earth be rendered ritually impure by their dung and urine while those things do not render the clothes ritually impure? They claim that the sun purifies that which falls on the earth but do not say that it purifies that which falls on the clothes? So how can it be permissible to pray in clothing with cattle urine but not permissible to do so in a camel pen with puddles and heaps?

By the life of their fathers! Such statement is invalidated by analogy. What they say swerves from the path of truth and correctness, and the rule of intellect negates it from the truth. It is therefore impermissible to mention it in connection with the Messenger and ascribe such to him. This is due to disagreement and its being far from truth and correctness.

⁶ It is mentioned in *Usūl al-Ahkām*: "...it is well known that the people who tend the camel stalls defecate and urinate there."

Regarding the ritual purity of remains (*al-asār*)

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Abu Jārūd, may Allah have mercy on him:

I heard Abu Ja'far, upon him be peace, say: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The cat is among the people of the house)). Abu Ja'far said: "You can make ablution and drink from its remains."

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Kabsha bint Ka'b that she poured water for Abu Qatāda so that he can make ablution. Suddenly, a cat came and drank from it and leaned in the pot. She looked to see if anyone else saw that. He replied: "O my dear niece, are you surprised? Allah's Messenger, peace and blessings be upon him and his progeny, said: ((It [i.e. a cat] is not ritually impure. It is amongst the roamers around you)).

Ibn Hajar used this report as a proof in his *Bulūgh al-Marām*. He said that it was related by the four—meaning Abu Dāwud, at-Tirmidhi, an-Nisā'i and Ibn Māja. He also said: "It was authenticated by at-Tirmidhi and Ibn Khuzayma." Sheikh Sirāj ad-Dīn also used this as a proof in his book *Tuhfat al-Muhtāj*. He said that it was related by Mālik and the four—meaning Abu Dāwud, at-Tirmidhi, an-Nisā'i and Ibn Māja. He stated: "It was authenticated by at-Tirmidhi, Ibn Khuzayma, Ibn Hibbān, al-Hākim and al-Bayhaqi."

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] A'isha that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The one who approaches the pot where a cat is can make ablution from the excess)). It is narrated in *Usūl al-Ahkām*.

It is also narrated by Dāwud b. al-Hasān on the authority of Jābir that Allah's Messenger, peace and blessings be upon him and his progeny, was asked: "Can one make ablution from the excess of donkeys?" He replied: ((Yes, as well as the excess of a predatory animal)). It is narrated in *Usūl al-Ahkām* and *Shifā*.

Mālik related on the authority of Umar b. al-Khattāb regarding the predatory animal: "That which it takes in his belly belongs to it, and that which is left over is for us to drink and eat from."

Regarding the ritual impurity of intoxicants

Allah, the Exalted, says: **{Verily, wine (*al-khamr*), games of chance, idols and divining arrows are only impurities of Satan's handiwork. Therefore, refrain from them that ye may succeed} (Q. 5:90)**. It is narrated in *Usūl al-Ahkām* in the chapter concerning drinks:

Muhammad b. Mansūr, may Allah be merciful to him, narrated with his chain of narrators that Ibn Umar said: "I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((Every intoxicant is considered wine))." At-Tahāwi narrated it.

This report is also narrated with the same wording in *Shifā*. It is also narrated in *Shifā* on the authority of Ibn Umar and Ibn Mas'ūd that the Prophet, peace and blessings be upon him and his progeny, said: ((Every intoxicant is prohibited)).

Ahmed, Muslim, Abu Dāwud, at-Tirmidhi, an-Nisā'i and Ibn Māja related on the authority of Ibn Umar that the Prophet, peace and blessings be upon him and his progeny, said: ((Every intoxicant is considered wine)). As-Suyūti mentioned it in *Al-Jāmi' as-Saghīr* as a hadith of his.

The imams of language say that wine is called *khamr* because it colludes (*khamara*) the intellect; that is, it fogs it. This proves that all things that apply to it with the name of *khamr* are considered ritually impure. Also, Allah—the Exalted—commands that one stay away from it; therefore, its judgement is that of a ritual impurity. Amīr al-Hussein, upon him be peace, reported:

There is consensus among the earliest authorities of Muhammad's Progeny that the judgement of ritual impurity applies to all intoxicants.

Regarding the ritual impurity of disbelievers

Allah, the Exalted, says: **{Verily, the idolaters are impure so suffer them not to come near the Sacred Mosque after their final year...} (Q. 9:28)**. The Jews and Christians are considered idolaters. Allah, the Exalted, says: **{They hath taken their rabbis and their monks as lords beside Allah as well as [taken] Jesus the son of Mary. They were commanded naught save to worship one God} (Q. 9:31)**.

Abu Tālib, upon him be peace, narrated in his *Al-Amāli* [with a complete chain of narrators to] Uday b. Hātim: I came to Allah's Messenger, peace and blessings be upon him and his progeny, and asked him (or "he was asked") about the statement of Allah, the Exalted: **{They hath taken their rabbis and their monks as lords beside Allah}**. Allah's Messenger, peace and blessings be upon him and his progeny, said: ((It is not that they used to worship them; however, it is that they [i.e. the rabbis and monks] would make permissible that which Allah has prohibited and prohibit that which Allah has made permissible. They [i.e. the people] would thus consider the permissible prohibited and the prohibited permissible)).

It is also narrated in *Al-Kashshāf* on the authority of Uday b. Hātim:

I came to Allah's Messenger, peace and blessings be upon him and his progeny, with a golden cross around my neck.⁷ He said: ((Do they not make prohibited what Allah has permitted and permissible what Allah has prohibited, and you thus consider the permissible prohibited and the prohibited permissible?)) And I said: "Indeed." He said: ((In this way do they worship them)).

Whoever does not judge based upon what Allah has revealed is considered a disbeliever. Allah, the Exalted, says: **{Whoever judges not by that which Allah hath revealed—such are disbelievers}** (Q. 5:44). The Exalted also says: **{Or have they partners who hath legislated from the religion that for which Allah hath not permitted?}** (Q. 42:21). Allah—Glorified be He—says regarding the hypocrites: **{They shall swear by Allah unto thee, when ye return unto them, that ye may leave them be. Leave them be, for verily they are filthy (rijs)}** (Q. 9:95).

That which is narrated regarding the ritual purity of the disbelievers is in contradiction to the Mighty Book such as the two aforementioned noble verses. As for the statement of the Exalted **{And the food of those who received the Book is lawful for thee}** (Q. 5:5), the intended meaning is that one should not declare permissible that which Allah has declared prohibited and one should not declare prohibited that which Allah has declared permissible. It is not those who take rabbis, monks or Allah's Prophet, Jesus the son of Mary, as their lords instead of Allah. This is because His statement **{Verily, the idolaters...}** applies to the People of the Book as we previously mentioned. It is specific based upon the statement of the Exalted: **{And the food of those who received the Book is lawful for thee}**. This specification is more authoritative because it is sound knowledge due to the verse judging them to be impure is one of restriction and the verse declaring their food to be permissible is one of permissibility. Therefore, acting upon a permissibility with the soundness of their being idolaters is not a sound knowledge.⁸ As Allah—Glorified be He—says: **{Follow not that whereof ye hath no knowledge}** (Q. 17:36).

The ritual impurity of dogs

The entire dog is ritually impure⁹. The proof of that is what is narrated by al-Mu'ayyad Billah, upon him be peace, in *Sharh at-Tajrīd* [with a complete chain of narrators to] Abdullah b.al-Mughaffal:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((If a dog licks a container, wash it seven times and rub dust on it the eighth time)).

It is also in *Usūl al-Ahkām* and *Shifā*.

⁷ Imam Fakhrudīn ar-Rāzi narrated in his exegesis of this verse:

It is related that Uday b. Hātim used to be a Christian, and he came to Allah's Messenger, peace and blessings be upon him and his progeny. He [the Prophet] recited *Al-Barā'a* (Q. 9), and when he came to this verse, he said: "We do not worship them."

Then the narration continues with the following wording.

⁸ A principle of the fundamentals of jurisprudence (*usūl al-fiqh*) commonly utilised throughout this text is that which is explicitly stated takes precedence over that which is implicitly denoted. It is also a principle that one is to act upon the prohibition rather than the permitted.

⁹ The Maliki School is alone in holding to the ritual purity of dogs. They use as their proof the verse of the Qur'an **{And those predatory animals which you hath trained as dogs (mukalibīn) teaching them as ye hath been taught by Allah—eat of what they seize for thee}** (Q. 5:4). They argue from the verse that because dogs are used for hunting and we are permitted to eat what they catch, it necessitates that they are ritually pure. Otherwise, they say, we wouldn't be able to eat from them. Imam al-Mu'ayyad Billah argues from his *Sharh at-Tajrīd*:

This does not prove that it is not obligatory to wash that which the dog catches just as it does not prove that it is not obligatory to wash it from blood. Have you not considered that Allah permits us to eat what we have slaughtered [from the prey of predatory animals] with His statement: **{...save that which ye hath slaughtered...}** (Q. 5:3)? However, this does not prove that it is not obligatory to wash the place of slaughter from blood.

It is also narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, said: ((If a dog licks a container, one should wash it seven times)). This report appears in *Usūl al-Ahkām*.

It is also narrated on the authority of Ibn Sirīn—Abu Hurayra:

The Prophet, peace and blessings be upon him and his progeny, said: ((When one of you wants to purify a container after it was licked by a dog, wash it seven times)).

It is also in *Usūl al-Ahkām* and *Shifā*.

Muslim related on the authority of Abu Hurayra:

The Prophet, peace and blessings be upon him and his progeny, said: ((When one of you wants to purify a container after it was licked by a dog, wash it seven times. The first time should be with dust)).

The Six narrate it with different wording but the same meaning. Ibn Hajar used it as a proof in his *Bulūgh al-Marām*. Ad-Dārquṭni narrated on the authority of Ali, may Allah ennoble his face:

The Prophet, peace and blessings be upon him and his progeny, said: ((When a dog licks a container, one of you should wash it seven times. The first time should be with dust)).

Sheikh Sirāj ad-Dīn mentioned it in his book *Tuhfat al-Muhtāj*.

The ritual impurity of pigs, carcass and blood

The entire pig is ritually impure. Allah, the Exalted, says: {...or the flesh of swine. It is impure} (Q. 6:145); that is, the pig. Allah, the Exalted, says: {Forbidden unto thee is carcass, blood, the flesh of swine, that which hath been dedicated unto other than Allah, the strangled, that which was beaten to death, that which died by falling from a height, that which hath been killed by horns, that devoured by wild beasts save that which ye hath slaughtered, and that which hath been sacrificed unto idols. And (forbidden is it) that ye swear by the divining arrows. This is for thee open disobedience} (Q. 5:3). This noble verse proves the ritual impurity of carcass, blood, pig meat and that livestock which you have not reached to slaughter.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Abdullah b. Ukaym:

A treatise of Allah's Messenger, peace and blessings be upon him and his progeny, was read to us while we were in Juhayna while I was a small boy: ((There's no benefit one can attain from a carcass; in its hide or its nerves)).

It is narrated in *Amāli Abi Tālib*, upon him be peace, [with a complete chain of narrators to] Abdullah b. Ukaym:

Allah's Messenger, peace and blessings be upon him and his progeny, wrote to us that there's no utilising a carcass; in its hide or its nerves.

It is also narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Abdullah b. Ukaym:

Some elders of Juhayna related to us: "A treatise came to us from Allah's Messenger, peace and blessings be upon him and his progeny, (or 'was read to us...') that there is no use of any part of carcass."

It is also narrated that the treatise of Allah's Messenger, peace and blessings be upon him and his progeny, was sent a month before his death. It is also narrated with the wording 'two months'. This is in *Usūl al-Ahkām*. The narration of Abdullah b. Ukaym appears in *Shifā* with three different chains of narration. Abu Dāwūd, at-Tirmidhi and an-Nisā'i related this hadith.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zayd b. Ali—his ancestors—Ali:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Do not utilise carcass for its hide or nerves)). When the next day came, we went out and on the road we came across discarded lamb remains. He said: ((These people utilised something from its hide)). I then said: "O Messenger of Allah, what about your statement yesterday?" He replied: ((One can utilise some of it)).

It is said that 'some of it' refers to its wool. It is also said that it was slaughtered correctly before it died and one could therefore utilise its hide. Allah knows best! This report is also in *Usūl al-Ahkām*. It is also narrated [with a complete chain of narrators to] Jābir: "Allah's Messenger, peace and blessings be upon him and his progeny, forbade the use of any part of carcass."

Al-Mu'ayyad Billah, upon him be peace, said regarding the prohibition of using the skin of carcass: "The apparent is that it is the consensus of the *Ahl al-Bayt*, upon them be peace." I say that contrary has been narrated

in *Al-Jāmi' al-Kāfi* from Ahmed b. Isa, upon them be peace, regarding the skin of carcass and predatory animals¹⁰ as well as from al-Hasan b. Yahya b. al-Hussein b. Zayd, upon them be peace, regarding the skin of edible animals mixed with carcass. He did not permit that one could sell such mixture. The most cautionary view is what we previously mentioned.

Al-Qāsim, upon him be peace, used as a proof [of the ritual impurity of carcass] the statement of the Exalted **{Forbidden unto thee is carcass} (Q. 5:3)**. Carcass is not to be considered ritually prohibited itself in reality; rather, it is only ritually prohibited due to what we do with it. That is because carcass is amongst the actions of Allah which would be impossible to consider religiously permissible or prohibited. Once that is established, the prohibition applies to every action we do with it—the ritual prohibition of tanning it, coming into contact with it and utilising it for anything. Have you not seen that there is no matter that is discussed amongst what we do, except that there is an exception to it? It is the nature of exceptions that they stem from things that if it were not for them, then the matter [at hand] is necessary [clear cut]. If what we said is proven, then its impurity is proven. Anything which is impermissible to use in every form is necessarily [ritually] impure.

As for what is narrated in a traceable chain attributed to the Prophet ((The hide which is tanned is considered pure)) and ((When hide is tanned, it is considered pure)), the general sense of the verse is restriction and the general sense of the two narrations is permission. There's no doubt that the verse is explicitly stated and the narration is implicitly denoted. Referring to the restriction over the permission is more cautionary and sound.

As for what is narrated from the Prophet, peace and blessings be upon him and his progeny, regarding the skins of carcass and its purification due to tanning, Ikrima, the freed slave of Ibn Abbās, is in some of the chains of narrations. He was an excessive liar, as is mentioned in some of the books of hadith criticism. He used to hate Ali, upon him be peace, and only the hypocrite hates him. Also az-Zuhri is in some of the chains of narrators, and he was an official of the Bani Umayya. There is no disagreement among the people that he used to take payment from them. Yunus b. Yazīd, the freed slave of Mu'awiya, used to narrate from him. Waki' said: "He had a bad memory." Ibn Hanbal narrated from him and said: "He narrated objectionable traditions." Ibn Sa'd said: "He is not a proof, and perhaps he came with something objectionable." Sālih b. Kaysān also narrated it from Ikrima, and there is discussion about him. Dārqutni said: "He narrated deceptive traditions."

It is narrated on the authority of Maslama b. al-Muhabbīq that the Prophet, peace and blessings be upon him and his progeny, called for water from a woman. She said: "There's no water except what's in this carcass skin." He replied: ((Isn't it tanned?)) She said: "Yes." He then said: ((It is pure by its being tanned)). This hadith from Maslama is contradictory because at times it is said to have taken place at the battle of Tabuk and at other times it says that it is to have taken place at the battle of Khaybar. Once we know that, the general sense of the verse prohibiting carcass includes tanned skins. These narrated reports even with their weakness clash with the apparent sense of the verse. Also, the narrated report of Abdullah b. Ukaym testifies to the soundness of the general sense of the verse.

The ritual purity of the hair, wool and fur of carcass

As for their hair, wool and fur, it is considered ritually pure if it is washed. This is based on what al-Mu'ayyad Billah, upon him be peace, narrated in *Sharh at-Tajrūd* [with a complete chain of narrators to] Umm Salama, may Allah be pleased with her:

I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((There is no problem with the wool and hair of carcass as long as it is washed)).

This is also in *Usūl al-Ahkām* and *Shifā*.

This is authentic due to its agreement with the statement of the Exalted: **{...and from their wool, fur and hair as articles of comfort for a time} (Q. 16:80)**. This is not something taken from a living creature; it therefore differs from that taken from skin, flesh and bone which would be considered carcass and therefore prohibited. Therefore, wool is not ritually prohibited.

¹⁰ It is narrated in *Al-Jāmi' al-Kāfi* [1:17]:

Ahmed b. Isa, upon them be peace, said: "I do not see a problem with praying in the skin of a fox or any other predatory animal as long as it was tanned. I hold to the view that tanning it purifies it based upon the hadith of the Prophet, peace and blessings be upon him and his progeny."

It is well-known that the Prophet, peace and blessings be upon him and his progeny, immigrated to Medina with the Emigrants. They came with the skins of their slaughtered animals and used the skins for their receptacles, cases and containers. They were not commanded to refrain from that nor substitute them. This proves the ritual purity of the skins and wet things of the disbelievers due to Islam.

Some of them use this as a proof for the ritual purity of the skins which have entered the lands of Islam although slaughtered in the lands of disbelief as well as that which the Muslims used after the conquering of Khaybar. Allah has made them pure through the victory of Islam. And Allah knows best!

The judgement regarding flies and other similar creatures which are in food

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zayd b. Ali—his ancestors—Ali, upon him be peace:

Allah's Messenger came to a bowl of food. He then found it to have beetles or flies in it. He commanded it to not be thrown away and said: ((Eat from it because there is nothing prohibited in it)).

It is also in *Usūl al-Ahkām* and *Shifā*.

It is narrated in *Al-Ahkām*:

It has reached us that Allah's Messenger came to a bowl of food. He then found it to have beetles or flies in it. He commanded it to not be thrown away and said: ((Eat from it because there is nothing prohibited in it)).

It is also in *Usūl al-Ahkām* and *Shifā*.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Salmān, may Allah be pleased with him:

Allah's Messenger, peace and blessings be upon him and his progeny, said to me: ((Verily, all of the food and drink of an animal without blood who just died is permissible to eat, drink and make ablution from it)).

It is also in *Usūl al-Ahkām* and *Shifā*.

It is narrated in *Usūl al-Ahkām* that the Prophet, peace and blessings be upon him and his progeny, said:

((If a fly lands in one of your pots, dip it in it because in one of its wings is the disease and in the other wing is the medicine)).

This report is also in the *Shifā* with the same wording.

Al-Bukhārī, Abu Dāwud and Ibn Māja related on the authority of Abu Hurayra that Allah's Messenger, peace and blessings be upon him and his progeny, said:

((If a fly lands in one of your pots, dip it in it because in one of its wings is the disease and in the other wing is the medicine. If you fear from one of its wings in which is the disease, dip all of it)).

Sheikh Sirāj ad-Dīn Umar b. Hasan as-Shāfi' al-Masri used this as a proof in *Tuhfat al-Muhtāj ila Adilla al-Minhāj*. Ibn Hajar also used it as a proof in *Bulūgh al-Marām* as well as the author of *Al-Lubāb fī al-Jama'a Bayna as-Sunnah wa al-Kitāb* also used it as a proof in Hanafi jurisprudence. This proves the ritual purity of that which doesn't have blood.

Water

Allah—Exalted be He—says: **{And We hath sent down from the heavens water for purity} (Q. 25:48)** and **{We send down upon thee from the heavens water that ye may purify thyself thereby} (Q. 8:11)**. [The Prophet], peace and blessings be upon him and his progeny, said regarding the ocean: ((Its water is pure and its carcass is permissible)). Al-Mu'ayyad Billah narrated it and said that it was well known from the Prophet, peace and blessings be upon him and his progeny. It is also in *Usūl al-Ahkām*.

Ibn Hajar narrated in *Bulūgh al-Marām* on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, said: ((It is pure and its carcass is permissible)). He also said that it was related in the four; meaning Abu Dāwud, at-Tirmidhi, an-Nisā'i and Ibn Māja. He also said that Ibn Abi Shayba narrated it and that its wording was authenticated by Ibn Khuzayma and at-Tirmidhi.

Sheikh Sirāj ad-Dīn used this as a proof in his book *Tuhfat al-Muhtāj*. He said that Ahmed and Ibn Māja narrated it. He also said that Ibn Hibbān authenticated it and that al-Hāfiz Abu Ali as-Sakan said that it was the most authentic report in the chapter. [Sheikh Sirāj ad-Dīn] said that it is narrated on the authority of Abu Hurayra

in four of the books of authentic narrations—Abu Dāwud, at-Tirmidhi, an-Nisā'i and Ibn Māja. He also said that it was authenticated by at-Tirmidhi, Ibn Khuzayma, Ibn Hibbān and Ibn as-Sakan.

This proves the obligation to purify with water. It also proves that it is a necessity known in the religion and that it is impermissible to purify oneself with anything other than water. As for what is narrated on the authority of Ibn Mas'ūd that the Prophet, peace and blessings be upon him and his progeny, commanded to make the ritual ablution with fermented date juice on the Night of the Jinn, even if its authenticity is assumed, then it is abrogated due to the prohibition of intoxicants and the Exalted's statement: **{If ye find not water, take to high pure earth} (Q. 4:43)**. This is because the Night of the Jinn was after the Prophet, peace and blessings be upon him and his progeny, was ousted from Tā'if before the Migration. However, *Mā'ida* was revealed in Medina.

The judgement of a mouse dying in a well

Muhammad b. al-Mansūr narrated in *Al-Jāmi' al-Kāfi* from Abul-Buhtari that Ali, upon him be peace, said: "If a dead mouse falls in the well, remove it [i.e. the water] until the majority of the water is gone." It is also narrated in *Sharh at-Tajrīd* [with a complete chain of narrators] to Ali: "If it dies in the well, remove it [i.e. the water] until the majority of the water is gone." It is also narrated in *Sharh at-Tajrīd* [with a complete chain of narrators] to Ali: "If a mouse or beast falls in the well, remove it [i.e. the water] until the majority of the water is gone."

The judgement of urine in stagnant water

It is also narrated in the same book [with a complete chain of narrators] on the authority of Abdur-Rahmān al-'Araj that he heard Abu Hurayra narrate from Allah's Messenger, peace and blessings be upon him and his progeny: ((No one should urinate in water that does not flow and then wash with it)). It is also narrated [with a complete chain of narrators] to Jābir that the Prophet, peace and blessings be upon him and his progeny, prohibited urinating in stagnant water and then making ritual ablution with it. Both of these reports are also narrated in *Usūl al-Ahkām*.

It is narrated in *Al-Jāmi' al-Kāfi* on the authority of Ibn Umar that the Prophet, peace and blessings be upon him and his progeny, said: ((Do not urinate in standing water)). Al-Bukhārī narrated on the authority of Abu Hurayra that the Prophet, peace and blessings be upon him and his progeny, said: ((No one should urinate in water that does not flow and then wash with it)). Muslim narrated similar except with the wording: ((...then washes with it)). Similar is narrated in *Sunan Abu Dāwud* except with the wording: ((And do not wash with it to remove the state of major ritual impurity)). Ibn Hajar used this hadith as a proof in *Bulūgh al-Marām*. The author of *Al-Lubāb fī al-Jama'a Bayna as-Sunnah wa al-Kutāb* also used it as a proof in Hanafi jurisprudence.

That which contaminates water

Ibn Māja related on the authority of Abu Umāma:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Water is not rendered ritually impure by anything except that which alters its smell, taste or colour)).

Al-Bayhaqi related from him, peace and blessings be upon him and his progeny: ((Water is pure except that which is altered in smell, colour or taste by a ritual impurity)). Ibn Hajar establishes the authenticity of these two reports in his book *Bulūgh al-Marām*.

These reports prove the prohibition of using water contaminated by ritual impurities when using it amounts to the use of ritual impurities due to its [i.e. water's] small amount and the lack of purity insomuch that it is altered due to it. As for that which is abundantly water and one does not assume that the use of such amounts to the use of a ritual impurity and it is not altered by such, there is no objection in purifying oneself with it.

Know that water that is considered 'abundant' by the attribution of the small amount of ritual impurity that fell in it insomuch that one does not assume the use of water amounts to the use of it [i.e. the ritual impurity] due to its small amount. However, that water is considered 'a small amount' based upon the consideration of the large amount of ritual impurity that fell in it with the assumption that using it would amount to using the ritual impurity.

It is related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Abu Sa'īd al-Khudri:

The Prophet, peace and blessings be upon him and his progeny, that he came to a pond with a rotting carcass in it and said: ((Give others drink and drink from it, for the water is not rendered ritually impure)).

It is also in *Usūl al-Ahkām*.

It is also in *Usūl al-Ahkām* that the Prophet, peace and blessings be upon him and his progeny, was asked about pools between Mecca and Medina that are frequented by dogs and predatory animals. He replied: ((What is in its belly belongs to it; what is left over is pure)). This is in *Jāmi' Al Muhammad*, and the wording is similar to this with the same meaning.

It is related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Abu Sa'īd al-Khudri, may Allah be pleased with him, that Allah's Messenger, peace and blessings be upon him and his progeny, used to make ablution with the excess water of a well. It was said to him: "O Messenger of Allah, there is a carcass in it and it was touched by a menstruating woman." Then he replied: ((The water is not rendered impure by anything)).

It is also related [with a complete chain of narrators to] Abu Sa'īd al-Khudri:

It was said: "O Messenger of Allah, the well that you are using to get water is a well in which there are the filth of people, the menstruation of women and the flesh of dogs!" He replied: ((The water is pure; nothing renders it impure)).

This report is alluded to in the *Shifā*. It says: "Allah's Messenger, peace and blessings be upon him and his progeny, used to make ablution with the excess water of a well..." It is also in *Usūl al-Ahkām* with the wording:

Allah's Messenger, peace and blessings be upon him and his progeny, used to make ablution with the excess water of a well. It was said to him: "O Messenger of Allah, there is a carcass in it and it was touched by a menstruating woman." Then he replied: ((The water is not rendered impure by anything)).

It is narrated in *Tuhfat al-Muhtāj ila Adilla al-Minhāj*:

It is narrated on the authority of Sahl b. Sa'd that they said: "O Messenger of Allah, you are making ablution from a well in which is the waste of people, menstruation and filth." Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The water is not rendered impure by anything)). It was also narrated by Qāsim b. Asbagh. It is the best thing narrated regarding excess of a well. It is with three of the narrated traditions of Abu Sa'īd al-Khudri. At-Tirmidhi declared it 'good,' and Ahmed and others authenticated it.

Abu Dāwūd, at-Tirmidhi and an-Nisā'i related on the authority of Abu Sa'īd al-Khudri, may Allah be pleased with him:

It was said: "O Messenger of Allah, the well that you are using to get water is a well in which there are the flesh of dogs, the menstruation cloths of women and the filth of people!" Allah's Messenger, peace and blessings be upon him and his progeny, replied: ((The water is pure; nothing renders it impure)).

Ahmed and others authenticated it.

Fulfilling a need

Seeking refuge, remembrances and traditional supplications when fulfilling a need

It is narrated in *Amāli Ahmed b. 'Isa*, upon him be peace, [with a complete chain of narrators until] Zayd b.

Ali—his forefathers—Ali, upon them be peace, that he used to enter the privy and say:

Bismillāhi. Allahumma A'ūdhu bika min ar-rijs an-najas al-khabīth al-makhabbith ash-shaytānir-rajīm
(Tr. "In the Name of Allah. O Allah, I seek refuge in You from the impurity, filth, and nastiness of the filthy and rejected Satan!").

This is also in *Sharh at-Tajrīd*, *Usūl al-Ahkām* and *Shifā*.

It is also narrated in *Amāli Ahmed b. 'Isa* [with the same chain of narrators] that Ali used to exit the privy and say:

Alhamdulillāhi ladhī 'āfāni fī jasadī. Alhamdulillāhi ladhī amāt 'anīl-adhi. (Tr. "All praise is due to Allah, the One who has brought health to my body! All praise is due to Allah, the One who has removed harm from me!").

This is in *Al-Jāmi' al-Kāfi*.

It is narrated in *Al-Jāmi' al-Kāfi* from Ali, upon him be peace, that the Prophet used to say when entering the privy ((O Allah, I seek refuge in you from the male and female devils of filthiness!)) and when exiting the privy ((*Alhamdulillāhi ladhī amāt 'anīl-adhi. Wa kafāni al-mu'anna* (Tr. "All praise is due to Allah, the One who has removed harm from me and made gentleness sufficient for me!))). And when he finished urinating, he would say: ((*Alhamdulillāhi ladhī hanāni dukhūlah wa sahhil alayya khurūjah* (Tr. "All praise is due to Allah, the One who has felicitated for me its entrance and facilitated for me its exit!))).

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Anas:

When Allah's Messenger, peace and blessings be upon him and his progeny, would enter the privy, he would say: ((O Allah, I seek refuge in you from the male and female devils of filthiness!)).

This is also in *Usūl al-Ahkām*. It was also related by Ahmed b. Hanbal, al-Bukhārī, Muslim, Abu Dāwud, an-Nisā'ī, at-Tirmidhi and Ibn Māja. Ibn Hajar used it as a proof in his *Bulūgh al-Marām*. The author of *Tuhfat al-Muhtāj ila Adilla al-Minhāj* used it as a proof for the Shāfi'ites. Ibn Sakin also narrated it, and the beginning was ((Bismillah...)).

It is narrated in the *Sharh* of Mu`ayyad Billah, upon him be peace, [with a complete chain of narrators to] Zayd b. Arqam:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Verily, these are the dwelling places of the devils. When one of you enters, say: "O Allah, I seek refuge in you from the male and female devils of filthiness")).

It is also in *Usūl al-Ahkām* and *Shifā*.

Covering the private parts when entering the privy

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Anas:

When entering the privy, Allah's Messenger, peace and blessings be upon him and his progeny, used to not lift his garment until he was close to the ground.

It is also in *Usūl al-Ahkām* and *Shifā*.

Abu Dāwud and at-Tirmidhi also related on the authority of Anas:

When entering the privy, Allah's Messenger, peace and blessings be upon him and his progeny, used to not lift his garment until he was close to the ground.

It is narrated in *Al-Jāmi' al-Kāfi*:

Muhammad [b. Mansūr] said: "When a man wants to defecate or urinate, he should not lift his garment until he is close to the ground. He should cover what he can of his private parts. This has reached us from the Prophet, peace and blessings be upon him and his progeny.

It is also narrated with the chain of narrators to the Prophet, peace and blessings be upon him and his progeny, that he said: ((When one of you urinates, he should cover himself)) three times.

Urinating sitting and freeing oneself from urine

It is also narrated by Muhammad [b. Mansūr] with his chain of narrators to the Prophet, peace and blessings be upon him and his progeny, that he used to urinate sitting while covering with a something shaped like a shield. Then, Amr b. al-'As said that Allah's Messenger, peace and blessings be upon him and his progeny, urinated sitting just as a woman urinates and afterwards the Prophet, peace and blessings be upon him and his progeny, said:

((Shall I not teach you what happened to a person from the Children of Israel? When they soiled themselves with urine they would cut the soiled place with shears. He prevented them from that and was punished in his grave as a result)).

Abu Dāwud and an-Nisā'ī related on the authority of Abdur-Rahmān b. Hasana—Abu Musa:

Allah's Messenger, peace and blessings be upon him and his progeny, came out to us and in his hand was the shape of a shield. He placed it down and then sat down behind it and urinated. Some of the people said: "Look how he urinates like a woman!" He heard them and said: ((Shall I not teach you what befell a companion from the Children of Israel? When they soiled themselves with any urine, they would cut it with shears. Their companion would prohibit them from that and was punished in his grave as a result)).

It is narrated in *Al-Jāmi' al-Kāfi* that the Prophet, peace and blessings be upon him and his progeny, used to urinate sitting and make space between his legs. Then a man said to him: "Verily, you have made things difficult on yourself."

It is also narrated that he, peace and blessings be upon him and his progeny, said: ((Free yourselves of urine because the punishment of the grave is due to urine)). It is also narrated that he, peace and blessings be upon him and his progeny, said: ((The punishment of the grave is from three things: urine, debt and tale-bearing)).

It is narrated in the *Amāli Ahmed b. Isa* [with a complete chain of narrators to] A'isha:

Whoever related to you that Allah's Messenger, peace and blessings be upon him and his progeny, urinated standing has not told the truth. Rather, he only used to urinate sitting.

It was also related by at-Tirmidhi and an-Nisā'i.

It is narrated in *Al-Jāmi' al-Kāfi* by Muhammad [b. Mansūr] with his chain of narrators to A'isha:

Whoever related to you that Allah's Messenger, peace and blessings be upon him and his progeny, urinated standing has not told the truth. Rather, he only used to urinate sitting.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] A'isha:

Allah's Messenger, peace and blessings be upon him and his progeny, did not urinate standing since the Qur'an was revealed to him.

It is also narrated [with a complete chain of narrators to] al-Abbās b. Abdul-Muttalib that the Prophet, peace and blessings be upon him and his progeny, said: ((I was prohibited from walking while naked)).

I say that the one who narrated that the Prophet, peace and blessings be upon him and his progeny, urinated while standing was criticised as a liar by A'isha. It is related by at-Tirmidhi on the authority of Umar:

Allah's Messenger, peace and blessings be upon him and his progeny, saw me while I was urinating standing. He said: ((O Umar! Do not urinate standing!)) I did not urinate standing afterwards.

It says in *Shifā* that Allah's Messenger, peace and blessings be upon him and his progeny, prohibited a man from urinating while standing.

The prohibition from turning one's back or front to the *qibla* when fulfilling a need and some of the judgements of cleansing the private parts

Al-Hādi narrated in *Al-Muntakhab* that the Prophet, peace and blessings be upon him and his progeny, said:

((When one of you goes to defecate, do not face the *qibla* or turn your back to it. Rather, face the east or the west)).

Ahmed b. Hanbal, Mālik, al-Bukhāri, Muslim, Abu Dāwud, at-Tirmidhi, an-Nisā'i and Ibn Māja related it with similar wording on the authority of Abu Ayūb—the Prophet, peace and blessings be upon him and his progeny.

It is narrated in *Al-Ahkām*:

...it has reached us on the authority of Allah's Messenger, peace and blessings be upon him and his progeny, that he prohibited his Companions from relieving themselves while facing the *qibla* or turning their backs towards it and from cleansing their private parts with their right hands.

It is narrated in the *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Salmān:

Some of the idolaters said to me derisively: "Your companion teaches you how to defecate!" I replied: "Indeed! He commanded us to not face the *qibla*, not cleanse our private parts with our right hands and not suffice without using three stones upon which is no faeces." (a previous report includes "...and using dried dung.")

It is related by Muslim, Abu Dāwud, at-Tirmidhi and an-Nisā'i that the idolaters said to Salmān, "We see that your companion teaches you how to defecate!" He replied:

Indeed! He prohibited us from cleansing the private parts with the right hand and from facing the *qibla* when defecating or urinating. He also prohibited us from using dried dung and bones. He said: ((Neither one of should use cleanse oneself with less than three stones)).

It is related by Abu Dāwud and an-Nisā'i on the authority of Ruwayfi' that Allah's Messenger, peace and blessings be upon him and his progeny, said:

((O Ruwayfi', perhaps your life would be extended after me. Therefore, inform the people that whoever knots his beard, wears a cord around his neck [to ward off the evil eye], or cleanse himself with dried dung or bone—Muhammad, peace and blessings be upon him and his progeny, is free of such person)).

Ad-Dārqutni narrated on the authority of Abu Hurayra that Allah's Messenger, peace and blessings be upon him and his progeny, prohibited cleansing oneself with bone or dried dung. He said: ((These two things do not purify)). Ad-Dārqutni authenticated it.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Atā b. Zayd al-Laythi:

I heard Abu Ayyūb al-Ansāri say: “Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Do not face the *qibla* when you urinate or defecate; rather, face the east or west)). We headed to the Levant and found some latrines built in the direction of the *qibla*, we turned them and asked Allah for forgiveness.

It is also narrated [with a complete chain of narrators to] Abdur-Rahmān b. Yazīd:

It was said to Salmān: “Your Prophet teaches you everything, even about defecation.” He said: “Yes, we were prohibited from facing the *qibla* while urinating and defecating.”

These two reports are in *Usūl al-Ahkām* and *Shifā*.

As for those reports that are on the authorities of Jābir and Ibn Umar that they saw Allah’s Messenger relieve himself while facing the *qibla* and that of Ibn Umar who said that he turned his back to the *qibla*, it is impermissible to hold to them for a number of reasons. One of them is that he, peace and blessings be upon him and his progeny, knew where the *qibla* was better than they so he could have turned from it a little. Another possibility is that he, peace and blessings be upon him and his progeny, forgot just as he forgot in the prayer. Another possibility is that he was excluded from certain rulings and this is one of them. Another possibility is that covering while relieving oneself is lawful so he did so in this case. However, this is not the case in the terms of instruction because the case of instruction is that an apparent action takes place so that viewers can see and imitate it.

As for what is narrated from A’isha that he, peace and blessings be upon him and his progeny, said: ((Turn my seat towards the *qibla*)), the narrator is Irāk b. Mālīk and he said “A’isha related to me...” Ahmed b. Hanbal said that Irāk never heard hadith from A’isha except through Urwa between them. Therefore, his statement “A’isha related to me...” is a lie. Also, due to its indecency, this hadith cannot be appropriate for anyone who has intellect—let alone the Master of Messengers because ‘seat’ refers to the buttocks and private parts.

It is narrated in *Al-Jāmi’ al-Kāfi* that the Prophet, peace and blessings be upon him and his progeny, said: ((When you use stones to purify yourself, use an odd number)). Muslim narrated on the authority of Jābir:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((When anyone of you uses stones to purify yourselves, he should use an odd number)).

It is narrated in *Al-Jāmi’ al-Kāfi* on the authority of Muhammad to the Prophet, peace and blessings be upon him and his progeny, said: ((When anyone of you enters the privy, he should not touch his penis with the right hand)). It is also narrated in *Sharh at-Tajrīd* on the authority of Abul-Hussein Ali b. Ismā’īl [with a complete chain of narrators to] Abu Qatāda that the Prophet, peace and blessings be upon him and his progeny, said: ((When anyone of you enters the privy, he should not touch his penis with the right hand)).

It is also narrated on the authority of Abu Bakr b. Abi Shayba [with a complete chain of narrators to] Abdur-Rahmān b. Yazīd:

They said to Salmān: “Your Prophet teaches you everything—even defecation!” He replied: “Indeed. We were prohibited from cleansing our private parts with the right hand.”

Al-Bukhārī, Muslim, Abu Dāwūd, at-Tirmidhi and an-Nisā’i related that the Prophet, peace and blessings be upon him and his progeny, said:

((When anyone of you urinates, he should not touch his penis with the right hand, cleanse his private parts with his right hand or breathe in a container)).

It is narrated in *Al-Jāmi’ al-Kāfi*:

It has reached us from the Prophet, peace and blessings be upon him and his progeny, that he used to take a place for his urinating just as he took a place for his house.

The meaning of ‘take a place’ is assume a position so that he was covered. It is also narrated:

It has reached us that he, peace and blessings be upon him and his progeny, used to have with him something to dig a hole with in a rough place when he wanted to urinate.

The prohibition of exposing oneself in places where people can see

It is narrated in the *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Zayd b. Ali—his ancestors—Ali, upon them be peace:

The Prophet, peace and blessings be upon him and his progeny, forbade that a man from among us would expose himself among graves, under fruit trees or at the banks of rivers.

This is also in *Shifā*. At-Tabrānī also related the prohibition of exposing oneself under trees or at the banks of rivers from the hadith of Ibn Umar. It is narrated in *Shifā* that Allah's Messenger, peace and blessings be upon him and his progeny, prohibited exposing oneself in frequented places, the middle of roads and in the shade of fruit-bearing trees.

It is related by Abu Dāwud on the authority of Abu Hurayra:

The Prophet, peace and blessings be upon him and his progeny, said: ((Be on guard from three places that promote cursing: defecating on roads, watering places and shades)).

Muslim and Abu Dāwud related on the authority of Abu Hurayra:

The Prophet, peace and blessings be upon him and his progeny, said: ((Be on guard from two places that promote cursing)). He was asked: "What are those places that promote cursing?" He replied: ((It is those roads which are frequented by people or under their shade)).

Abu Dāwud adds the word ((...roads...)) on the authority of Mu'ādh. Ahmed includes on the authority of Ibn Abbās ((...near watering holes...)). And in the narration of Ibn Munda ((in the road of the Muslims or their sitting places)). Then he said: "Its chain of narrators is authentic."

It says in *Shifā*:

Allah's Messenger, peace and blessings be upon him and his progeny, prohibited that one should urinate in a hole. It is related by Abu Dāwud and an-Nisā'i on the authority of Abdullah b. Sarjis with the same wording.

Cleansing oneself with water

Allah, the Exalted, says: **{And if ye find not water, then take to high, pure earth} (Q. 5:6)**. It is impermissible to refrain from water in any of the purifications except that one uses dust in the absence of water. Zayd b. Ali narrated on the authority of his ancestors—Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((A woman cannot purify herself with anything except water unless she cannot find water)).

This is also in *Al-Jāmi' al-Kāfi*. It is also narrated in *Amāli Ahmed b. Isa* and *Sharh at-Tajrīd* on the authority of Zayd b. Ali—his ancestors—Ali, upon them be peace, that a woman asked the Prophet, peace and blessings be upon him and his progeny: "Is it valid for a woman to cleanse herself with anything but water?" He replied: ((No; unless she cannot find water)). It is also in *Usūl al-Ahkām*.

It is narrated in *Sharh at-Tajrīd* from Abu Bakr b. Abi Shayba [with a complete chain of narrators to] Abdul-Malik b. Umayr:

Ali, upon him be peace, said: "The ones before you ate a small variety of small amounts. You eat a large variety of large amounts. So, use stones and water."

This is also in *Usūl al-Ahkām* and *Shifā*.

It is also narrated from Abu Bakr b. Abi Shayba [with a complete chain of narrators to] A'isha said to some women:

Make your spouses used to washing away the traces of defecation and urine, for Allah's Messenger, peace and blessings be upon him and his progeny, used to do this. And I am more bashful than them.

This is also in *Usūl al-Ahkām* and *Shifā*.

Ahmed, at-Tirmidhi and an-Nisā'i related on the authority of A'isha that she said to some women:

Make your spouses used to cleansing themselves with water. And I am more bashful than them. Allah's Messenger, peace and blessings be upon him and his progeny, used to do this.

At-Tirmidhi said: "The hadith is authentic." Ibn Hibbān also authenticated it.

Al-Bukhārī, Muslim, Abu Dāwud and an-Nisā'i related on the authority of Anas:

Allah's Messenger, peace and blessings be upon him and his progeny, used to depart to fulfil his need. I and some of our servants used to follow him. We had buckets of water with us (meaning, to cleanse himself with).

This is the wording of al-Bukhārī and Muslim.

An-Nisā'i related on the authority of Jarīr:

I was with the Prophet, peace and blessings be upon him and his progeny, and he went to the privy. He fulfilled his need and said: ((O Jarīr, come so I may purify myself)). I came to him with water and he cleansed his private parts with his hand. He rubbed them with some of the earth.

It is related by Abu Dāwud and an-Nisā'i on the authority of Sufyān b. al-Hakim ath-Thaqafi or al-Hakim b. Sufyān:

Allah's Messenger, peace and blessings be upon him and his progeny, used to wash himself and sprinkle when he urinated.

This is the wording of Abu Dāwud.

It is related in *Al-Jāmi' al-Kāfi*:

The Prophet, peace and blessings be upon him and his progeny, said to the people of Quba: ((Verily, Allah has praised you all for purifying yourselves well. He says: **{In it are men who love to purify themselves} (Q. 9:108).**)) They said: "Verily, we found it written in the Torah according to us." By this they meant cleansing the private parts with water.

A report with similar meaning is also in *Shifā al-Awām*.

It is related in *Jāmi' al-Usūl*:

It is narrated on the authority of Anas: "Allah's Messenger, peace and blessings be upon him and his progeny, said to the people of Quba: ((Verily, Allah has praised you all for purifying yourselves well. Why is that?)) They said: 'It is because we join the use of water and stones when we cleanse our private parts.'" It was related by Razīn.

At-Tirmidhi related on the authority of Abu Hurayra:

The Prophet, peace and blessings be upon him and his progeny, said: ((Gabriel came to me and said: "O Muhammad, when you wash, pour with water.")).

Ritual Ablution (*al-Wudu*)

Allah—Glorified and Exalted be He—says: **{O ye who believe, when ye stand for the prayer, wash thy faces and thy hands to the elbows, wipe thy heads and [wash] thy feet to the ankles} (Q. 5:6).** It is related in *Majmu' Zayd b. Ali* that Ali, upon him be peace, said:

((Allah does not accept the prayer except by the purification dues. Allah does not accept the prayer except by reciting Qur'an. Allah does not accept the prayer except by ritual purification. Allah does not accept charity out of malevolence)).

It is related in *Al-Ahkām*:

It has reached us on the authority of Zayd b. Ali—his ancestors—Ali b. Abi Tālib, upon them be peace: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The prayer is not accepted except by ritual purification. The prayer is not accepted except by reciting Qur'an. The prayer is not complete except by the purification dues. Charity is not accepted out of malevolence))."

I say that this report agrees with the statement of the Exalted: **{Verily, Allah only accepts from the God-wary} (Q. 5:27).**

The obligations of the ritual ablution

I. Intention

The obligation of intention is proven by what we previously mentioned from the Book and Sunnah.

II. The mention of Allah's Name (*at-tasmiyya*)

Regarding this, al-Hādi narrated in *Al-Ahkām* that Ali, upon him be peace, used to say when he sat down to perform the ritual ablution: "In the Name of Allah! And with Allah! And upon the path of Allah's Messenger!"

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators] to Ali, upon him be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((There is no prayer for the one without ritual ablution, and there's no ritual ablution for the one who does not mention Allah's Name)).

It is also narrated [with a complete chain of narrators to] Hudhayfa:

The Prophet, peace and blessings be upon him and his progeny, said: ((There's no ritual ablution for the one who does not mention the Name of Allah in it)).

It is also narrated [with a complete chain of narrators to] Anas:

The Prophet, peace and blessings be upon him and his progeny, said: ((There's no ritual ablution for the one who does not mention the Name of Allah in it)).

It is related in *Al-Jāmi' al-Kāfi*:

Muhammad [al-Mansūr] said: "The Name is to be recited when one begins washing one's hand before entering it into the container. That has reached us from the Prophet, peace and blessings be upon him and his progeny."

Muhammad said: "The key to the ritual ablution is the mention of the Name, and the key to the prayer is ritual purity. That has reached us from the Prophet, peace and blessings be upon him and his progeny."

Muhammad narrated with his chain of narrators to Ali, Hudhayfa and Anas that the Prophet, peace and blessings be upon him and his progeny, said: ((There is no ritual ablution for the one who does not mention the Name of Allah, the Mighty and Majestic)).

Al-Mu'ayyad Billah, upon him be peace, narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ali, upon him be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((There is no prayer without ritual purity and no ritual ablution for the one who does not mention the Name of Allah in it)).

This is also in *Usūl al-Ahkām* and *Shifā*.

It is also narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Sufyān b. Huwaytab—his grandmother—her father:

I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((There is no prayer for the one without ritual ablution, and there's no ritual ablution for the one who does not mention Allah's Name in it)).

It is also narrated [with a complete chain of narrators to] Ibn Mas'ūd:

I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((When one of you purifies himself, he should mention Allah's Name in it. One may purify the body but if he had not mentioned Allah's Name in it, one would not have purified anything except that which the water passed over)).

This is also in *Usūl al-Ahkām* and *Shifā*.

It is narrated in *Tajrīd al-Usūl* on the authority of Abu Hurayra:

I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((The one who mentions Allah's Name in the beginning of his ritual ablution will purify all the body. If one does not mention Allah, nothing will be purified except that which the water passed over)).

It is related in *Al-Jāmi' as-Saghīr* of as-Suyūti on the authority of Abdur-Razzāq—al-Hasan al-Kufi with a traceable chain to the Prophet, peace and blessings be upon him and his progeny:

((The one who mentions Allah's Name in the ritual ablution will purify all the body. If one does not mention Allah, nothing will be purified except that which the water is poured over)).

Ahmed, Abu Dāwud and Ibn Māja related on the authority of Abu Hurayra:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((There is no ritual ablution for the one who does not mention the Name of Allah)).

At-Tirmidhi related similar on the authorities of Sa'īd b. Zayd and Abu Sa'īd. Also, Ad-Dārquṭni related:

It is narrated on the authority of Ya'qūb b. Maslama—his father—A'isha: "Allah's Messenger, peace and blessings be upon him and his progeny, used to begin his ritual ablution by the Name of Allah and then he would pour water on his hands." Abu Dāwud related on the authority of Abu Hurayra that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((There is no ritual ablution for the one who does not mention the Name of Allah)).

III. Washing the face

Washing the face is from the noble Qur'anic verse, and rinsing the mouth and nostrils is a part of it. One cannot wash the face with a ritual impurity on the hand until one cleans it. It is related in the *Amāli Ahmed b. Isa* [with a

complete chain of narrators to] Ali, upon him be peace: “The first thing that one begins with in the ritual ablution is washing the hands.” It is in *Al-Jāmi’ al-Kāfi*.

It is related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Muhammad b. al-Hanafiyya:

I entered upon my father, Ali b. Abi Tālib, and on his right was a container of water. He mentioned Allah’s Name, poured water on his right hand and then cleansed his private parts...He then said: “O my son, do what I did.”

This report is also in *Usūl al-Ahkām*.

It is related in the *Amāli Ahmed b. Isa* [with a complete chain of narrators] that Ali, upon him be peace, was brought a water container in a brass vessel. He placed his hand in the vessel and washed it three times. Then, he rinsed his mouth and nostrils with the same hand three times. He washed his face three times and then his forearms three times. Then he placed his hand in the container and wiped his head and washed his feet three times. He then said: “This is the ritual ablution of your Prophet, peace and blessings be upon him and his progeny; so do thus.”

It is related in *Majmu’ Zayd b. Ali*:

My father Ali b. al-Hussein related to me from his father, al-Hussein b. Ali—his father, Ali b. Abi Tālib, upon them be peace: “I saw Allah’s Messenger, peace and blessings be upon him and his progeny, perform the ritual ablution. He washed his face and forearms three times, he rinsed his mouth and nostrils three times, he wiped his head and ears and then washed his feet three times.”

It is related in the *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Ibn Abbās:

Allah’s Messenger, peace and blessings be upon him and his progeny, used to rinse his mouth and nostrils with one handful.

It is also narrated [with a complete chain of narrators to] ar-Rabi’ bint Mu’ādh b. Afra:

She said: “We came to Allah’s Messenger, peace and blessings be upon him and his progeny, and I poured water for his ritual ablution. He rinsed his mouth and nostrils three times. He washed his face three times and his forearms three times. He wiped his head twice beginning with front to back and then he brought it back to the front. He then wiped the front of his ears to the back. He entered his fingers into his ears and then he washed his feet three times.” This report was related by Abu Dāwud.

The command to rinse the mouth and nostrils

It is related in *Al-Jāmi’ al-Kāfi*:

It is related on the authority of Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, said: ((Rinsing the nose and the mouth is among the integral parts of the ritual ablution. It is incomplete without them both)).

It is narrated that Ali, upon him be peace, used to rinse his mouth and nostrils three times. It is also narrated that the Prophet, peace and blessings be upon him and his progeny, used to rinse his mouth and nostrils with one handful.

It is related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zayd b. Ali—his ancestors—Ali, upon them be peace:

I sat while making ablution. Allah’s Messenger, peace and blessings be upon him and his progeny, came in front of me while I began making ablution. He then said: ((Rinse your mouth and inhale water in your nostrils and blow it out)).

This is also in *Usūl al-Ahkām*.

It is also related [with a complete chain of narrators to] Asim b. Luqīt—his father:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((When you perform the ablution, inhale the water deep in your nostrils; and not those of you who are fasting)).

This is also in *Usūl al-Ahkām*.

It is also related [with a complete chain of narrators to] Asim b. Luqīt—his father:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((When you perform the ablution, rub water between the fingers, inhale the water deep in your nostrils; except if you are fasting)).

This is also in *Usūl al-Ahkām*. And it is related in *Shifā* that the Prophet, peace and blessings be upon him and his progeny, said: ((Rinse the nose and the mouth)).

It is related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Suleiman b. Musa:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Rinse your mouth and nostrils, and wipe your ears with your head)).

This is also in *Usūl al-Ahkām*.

It is also related [with a complete chain of narrators to] Ali, upon him be peace: "The first part of ablution is rinsing the mouth and nostrils." This is also in *Usūl al-Ahkām*.

It is also related [with a complete chain of narrators to] Ubaydullah b. Abdullah b. Utba:

Allah's Messenger, peace and blessings be upon him and his progeny, made ablution and went to pray. As he started to pray, he said ((*Allahu Akbar*)) but then discontinued it. He said: ((I forgot something from the ablution that should be done)). He rinsed his mouth and nostrils, and then he returned to the prayer.

This is also in *Usūl al-Ahkām*.

It is related in *Shifā* that the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever makes the ritual ablution should rinse the mouth and nostrils)). And it is related that he, peace and blessings be upon him and his progeny, said: ((Rinsing the mouth and nostrils is a part of the ablution; Allah does not accept the prayer without it)).

An-Nisā'i related on the authority of Ali b. Abi Tālib that he called to make the ritual ablution. He then rinsed his mouth and nostrils and blew it out with his left hand. He said: "This is the ritual ablution of Allah's Messenger, peace and blessings be upon him and his progeny."

Abu Dāwud related on the authority of Talha b. Musarraf—his father—his grandfather:

I entered upon Allah's Messenger, peace and blessings be upon him and his progeny, while he was performing the ritual ablution. The water flowed from his face and beard to his chest. I saw him differentiate between rinsing the mouth and the nostrils.

At-Tirmidhi related from Abdullah b. Zayd:

I saw Allah's Messenger, peace and blessings be upon him and his progeny, rinse his mouth and nostrils with one hand, and he did such three times.

It is related in the "Authentic Six" on the authority of Abu Hurayra:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The one who performs the ritual ablution should blow the water out of his nose)).

This is the wording of al-Bukhāri. In the narration of Muslim, it says: ((When any of you perform the ritual ablution, he should place water in his nose and blow it out)). And in another, it says: ((...he should rinse his nostrils with a handful of water and then blow it out)).

Abu Dāwud, at-Tirmidhi and an-Nisā'i related on the authority of Abu Khayr:

We came to Ali b. Abi Tālib, upon him be peace, while he was praying. He then called for something to perform the ritual ablution. We then said: "Why is he performing the ritual ablution after having prayed? He only intends to teach us." I came with a container of water and a brass vessel. I poured the water from the container onto his right hand and he washed his hands three times. Then he rinsed his mouth and nostrils three times. He would use rinse the mouth and nose with the hand with which he took it [i.e. the water]. He would then wash his face three times. He washed his right arm three times and then his left arm three times. Then, he placed his hand in the container and wiped his head once. He washed his right foot three times and his left foot three times. Then he said: "Whoever wants to see the ritual ablution of Allah's Messenger, peace and blessings be upon him and his progeny—this is it."

This is the wording of Abu Dāwud.

Abu Dāwud related in another report on the authority of Ibn Abbās:

Ali b. Abi Tālib entered and water had been boiled. He called to perform the ritual ablution. We came to him with a clay pot of water. He then said: "O Ibn Abbās, would you like for me to show you how Allah's Messenger, peace and blessings be upon him and his progeny, performed the ritual ablution?" I replied: "Indeed." I poured the water on his hands and he washed them. Then, he placed his right hand in and wet his left hand with it. He then washed his hands. Afterwards, he rinsed his mouth and nostrils. He then placed both hands in the container and brought out water in his cupped hands. He splashed his face with them and then put his thumb in the place in front of his ears. He did similar a second time and then a third time. Afterwards, he cupped the water with his right hand and poured it on his forelock

allowing it to run down his face. He washed his forearms to the elbows three times. Then he wiped his head [and the outside of his ears]¹¹, entered both hands [in the water container]. He took a handful of water, splashed it on his feet with a sandal on it, and did the same with the other foot. I [i.e. a sub-narrator] asked: “With two sandals?” He [i.e. the narrator] said: “With two sandals.”

In an-Nisā’i, it is narrated: “...then he rinsed his mouth and his nostrils with one handful three times...” In the narration of Abu Dāwud on the authority of Ibn Abbās, it says:

[Ali said:] “Would you like for me to show you how Allah’s Messenger, peace and blessings be upon him and his progeny, performed the ritual ablution?” He called for a container of water. He poured a handful on his right hand and rinsed his mouth and nose. Then he took another and cupped both hands together. Afterwards, he washed his face and took another and washed his right hand. Then he took another and washed his left hand. He got a handful of water, shook his hand and wiped his head and ears with it. Then he took another handful of water and splashed his right foot with it while wearing a sandal. He then wiped it with both hands with one hand over the foot and the other under the sandal. Afterwards, he did the same with the left foot.

In another report on the authority of ar-Rabi’ bint Ma’ūdh:

He washed his hands three times and cleansed his face three times as well as rinsed his mouth and nose once. He cleansed his hands three times and wiped his head twice. He began from the front of his head to the back and then came back to the front. He also included all of the ears. He purified them both [i.e. the ears] along with it [i.e. the head]. Then, he cleansed his feet three times.

Al-Bukhārī, Muslim, Abu Dāwud and an-Nisā’i related that Uthmān called for a container and poured water on his hands three times and he washed them. Then he placed his hands in the container rinsed his mouth and nose. Afterwards, he washed his face three times as well as his hands to the elbows three times. Then, he wiped his head and washed his feet to the ankles three times. Then he said: “If you want to see the ritual ablution of Allah’s Messenger, then watch this ablution of mine.”

Abu Dāwud, at-Tirmidhi, an-Nisā’i and Ibn Māja who authenticated it related on the authority of Luqīt b. Sabra, may Allah be pleased with him:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((When you perform the ablution, rub water between the fingers, inhale the water deep in your nostrils; except if you are fasting)).

It was authenticated by Ibn Māja, Ibn Hibbān, al-Hākim and Ibn Sakin.

In the narration of Hāfiz Ibn Bashir ad-Dūlābi in his collection of hadith of ath-Thawri:

((When you perform the ablution, inhale the water deep in your nostrils; and not those of you who are fasting)). Ibn al-Qittān said: “Its chain of narrators is authentic.” Sheikh Hāfiz Sirāj ad-Dīn mentioned it in his book *Tuhfat al-Muhtāj ila Adillat al-Minhāj*.

The command to permeate the beard

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Anas b. Mālik:

Allah’s Messenger, peace and blessings be upon him and his progeny, used to permeate his beard with water. He said: ((My Lord commanded me to do this)).

This hadith with the same wording is also narrated in *Jāmi’ Āl Muhammad*. It is also narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Ja’far—his father:

Ali, upon him be peace, used to describe the ritual ablution of Allah’s Messenger, peace and blessings be upon him and his progeny. He didn’t leave out the saturation of his extremities three times.

It is narrated in *Jāmi’ Āl Muhammad* that the Prophet, peace and blessings be upon him and his progeny, used to permeate his beard from under his chin. In *Shifā*, during the ritual ablution, he, peace and blessings be upon him and his progeny, used to take water with his hand and insert it under his chin penetrating his beard with it. And then he said: ((My Lord commanded me to do this)).

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Anas that the Prophet, peace and blessings be upon him and his progeny, said:

¹¹ This bracketed portion does not appear in the text however it is present in the *Sunan* of Abu Dāwud.

((Gabriel, upon him be peace, came to me and said: “When you perform the ritual ablution, permeate your beard.”)).

This hadith is also in *Usūl al-Ahkām* and *Shifā*.

It is also narrated [with a complete chain of narrators to] Abi Asim—an unnamed man:

Ali, upon him be peace, passed by a man who was performing the ritual ablution, and he said to him: “Permeate your beard.”

This is in *Usūl al-Ahkām*.

It is also narrated [with a complete chain of narrators to] Ja’far b. Muhammad—his father—his grandfather—Ali that he passed by a man performing the ritual ablution and he stopped and watched him. He hadn’t permeated his beard. He then said to him:

How is it that people wash their faces before growing a beard, but when they grow a beard, they avoid such in their ritual ablution?

This is also in *Usūl al-Ahkām* and *Shifā*.

It is narrated in *Shifā* that the Prophet, peace and blessings be upon him and his progeny, used to permeate his beard in the ritual ablution and rubbed the sides of his face with some of the the rubbing. It is also narrated on the authority of Ibn Abbās that the Prophet, peace and blessings be upon him and his progeny, used to perform the ritual ablution, take the water and splash it on his two cheeks and let it flow. He would then place his thumbs at the base of his ears and let the water flow.

At-Tirmidhi related on the authority of Hassān b. Bilāl:

I saw Ammār b. Yāsir, may Allah be pleased with him, and he permeated his beard. It was said to him (or: I said to him) “Are you penetrating your beard?” He replied: “Why are you preventing me? I saw Allah’s Messenger, peace and blessings be upon him and his progeny, permeate his beard.”

This hadith was narrated by the author of *Al-Lubāb* and he used it as a proof.

At-Tirmidhi and Ibn Māja related on the authority of Uthmān that Allah’s Messenger, peace and blessings be upon him and his progeny, used to permeate his beard. At-Tirmidhi said: “Good and authentic.” Ibn Hibbān and al-Hākim also authenticated it. Al-Bukhārī said: “It is the most authentic thing in the chapter.” The collective authentically related the hadith that his noble beard was thick and full. Sheikh Sirāj ad-Dīn mentioned this in *Tuhfat al-Muhtāj*.

At-Tirmidhi related on the authority of Uthmān that the Prophet, peace and blessings be upon him and his progeny, used to permeate his beard in the ritual ablution. He then said: “Authentic; Ibn Khuzayma also authenticated it.”

Abu Dāwūd related on the authority of Anas:

The Prophet, peace and blessings be upon him and his progeny, used to perform the ritual ablution and take a handful of water, insert his hand under his chin, permeate his beard with it and say: ((My Lord—Mighty and Majestic be He—commanded me to do this)).

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Ja’far—his father:

Allah’s Messenger, peace and blessings be upon him and his progeny, used to drip water on the place of his prostration.

IV. Washing the arms

It is narrated in *Al-Jāmi’ al-Kāfi*:

Muhammad [b. al-Mansūr] said: “And wash the forearms to the elbows three times. Begin with the right and then the left. Cause water to flow over the elbows in the ritual ablution.” Then he said: “This is narrated from the Prophet, peace and blessings be upon him and his progeny.”

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Jābir b. Abdullah:

When performing his ritual ablution, Allah’s Messenger, peace and blessings be upon him and his progeny, used to cause water to flow over his elbows.

This report is in *Usūl al-Ahkām* and *Shifā*.

It is narrated in *Shifā* on the authority of Abu Ja’far [Muhammad] al-Bāqir that the Prophet, peace and blessings be upon him and his progeny, used to pour water over his arms and cause it to flow over his elbows. He [i.e. the author] said: “It is narrated from him in *Al-Ulūm*.”

Al-Bukhāri, Muslim and an-Nisā'i related on the authority of Abu Hurayra:

The Prophet, peace and blessings be upon him and his progeny, said: ((Verily, my *Ummah* will be called on the Day of Judgement with streaks of light from the traces of the ritual ablution. Therefore, whoever among you who can prolong his streaks should do so)).

In another, it says:

I saw Abu Hurayra perform the ritual ablution. He washed his face and hands until he almost reached his shoulders. Then he washed his feet until he raised to his shins. Afterwards, he said: ((I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((Verily, my *Ummah* will be called on the Day of Judgement with streaks of light...))

This hadith is related with this wording by al-Bukhāri and Muslim.

It is related by Muslim:

He [i.e. Abu Hurayra] said: "I heard Allah's Messenger, peace and blessings be upon him and his progeny, say: ((The adornment of the believer will reach the places where the ritual ablution reaches))."

Ad-Dārqutni related on the authority of Jābir b. Abdullah that when the Prophet, peace and blessings be upon him and his progeny, used to perform the ritual ablution, he used to cause water to flow over his elbows. Ibn Hajar narrated it in *Bulūgh al-Maram*. And ad-Dārqutni as well as al-Bayhaqi related on the authority of Jābir, may Allah be pleased with him: "I saw the Prophet, peace and blessings be upon him and his progeny, cause water to flow over his elbows." Sheikh Sirāj ad-Dīn narrated it in the book *Tuhfat al-Muhtāj*.

V. The command to permeate between the fingers

Regarding their ermeation, the explicit text has previously been narrated. Also, in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Permeate between the fingers [or "toes"]¹² before they are permeated by the Hellfire)).

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Permeate between the fingers [or "toes"] before they are permeated by the Hellfire)).

This is also in *Usūl al-Ahkām*.

It is also narrated [with a complete chain of narrators to] Zayd b. Ali—his ancestors—Ali, upon them be peace:

One day I was sitting while making the ablution in front of Allah's Messenger, peace and blessings be upon him and his progeny,...I was washing my feet and Allah's Messenger, peace and blessings be upon him and his progeny, said: ((O Ali, permeate between your toes so the Fire won't permeate them)).

This is related in *Usūl al-Ahkām* and *Shifā*.

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Abu Hamza: "I saw Ibn Abbās perform the ritual ablution. When he washed his feet, he permeated between his toes."

It is narrated in *Al-Jāmi' al-Kāfi*:

It has reached us that the Prophet, peace and blessings be upon him and his progeny, used to command that one permeate between the toes and that he used to say: ((Woe unto the heeld from the Hellfire!)).

At-Tirmidhi and Ibn Māja narrated on the authority of ibn Abbās, May Allah be pleased with him, that the Prophet, peace and blessings be upon him and his progeny, said:

((When you perform the ritual ablution, permeate between the fingers of your hand and the toes of your feet)).

Sheikh Sirāj ad-Dīn narrated it in his book, *Tuhfat al-Muhtāj*.

¹² The Arabic word for 'fingers' and 'toes' is the same. Although most of the references pertaining to permeating them refer to the toes, the proof of permeating, or running the wet fingers, between the fingers is established from a linguistic standpoint as well as analogically.

VI. Wiping the entire head

It is wiping the entire head—the front, back and sides—including the outer and inner ears. We have compiled the following reports:

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zayd b. Asim al-Māzini that Allah's Messenger, peace and blessings be upon him and his progeny, took some water with his hand in the ritual ablution for the prayer. He began wiping at the front of his head and then brought his hands to the back of the head. Then, he returned them to the front. This is also in *Usūl al-Ahkām* and *Shifā*.

It is also narrated [with a complete chain of narrators to] Talha b. Musarraf—his father—his grandfather:

I saw Allah's Messenger, peace and blessings be upon him and his progeny, wipe the front of his head until he reached the nape of his neck.

This is related in *Usūl al-Ahkām*.

It is also related on the authority of Ali, upon him be peace, that when he taught the people the ritual ablution of Allah's Messenger, he wiped his head—front and back. This is related in *Usūl al-Ahkām* and *Shifā*.

It is also related [with a complete chain of narrators to] Abu Umāma al-Bāhali that Allah's Messenger, peace and blessings be upon him and his progeny, performed the ritual ablution and wiped his ears along with his head. He then said: ((The ears are a part of the head)). This is also related in *Usūl al-Ahkām* and *Shifā*.

It is also related [with a complete chain of narrators to] Ibn Umar: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The ears are a part of the head))." This is related in *Usūl al-Ahkām*.

It is similarly narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Amr b. Shu'ayb—his father—his grandfather:

A man came to Allah's Prophet, peace and blessings be upon him and his progeny, and asked: "How is the ritual purification?" Allah's Messenger, peace and blessings be upon him and his progeny, then called for water and performed the ritual ablution. He placed two of his index fingers in his ears. He wiped the outside of his ears with his two thumbs and the inside of his ears with his two index fingers.

This is related in *Usūl al-Ahkām* and *Shifā*.

It is narrated in *Shifā*:

It is narrated by al-Miqdām b. Mu'adi Karib that the Prophet, peace and blessings be upon him and his progeny, wiped his head and ears—outsides and insides. He inserted his fingers in the insides of his ears.

Mālik, al-Bukhārī, Muslim, Abu Dāwud, at-Tirmidhi and an-Nisā'i related on the authority of Abdullah b. Zayd b. Asim that when he was asked to demonstrate the ritual ablution of Allah's Messenger, peace and blessings be upon him and his progeny, he called for a container. He did similar to what was previously mentioned. He then wiped his head from the front with his hands as well as the back. He began with the front portion of his head and then went to the back with them. Afterwards, he returned to the place from which he began wiping.

Abu Dāwud related on the authority of al-Miqdām that he wiped his ears—outsides and insides—and inserted his fingers in the inside of his ears. Abu Dāwud also related on the authority of the son of Amr b. al-As, and it is a proof against our opponents:

A Bedouin came to Allah's Messenger, peace and blessings be upon him and his progeny, and asked him about the ritual ablution... Then he wiped his hand and he inserted his two index fingers in his ears. He wiped the outer part of his ears with his thumbs and the inner part of the ears with his index fingers. Whoever exceeds that has done wrong and sinned (or "sinned and done wrong").

At-Tirmidhi and Abu Dāwud related on the authority of Hiba:

I saw Ali, upon him be peace, perform the ritual ablution. He washed and cleansed his hands and then rinsed his mouth and nose three times. He washed his face three times as well as his forearms three times. He wiped his head once and then washed his feet to the ankles. Then, he stood and took the excess water from the ritual ablution and drank it while standing. He then said: "I wanted to show you the ritual ablution of Allah's Messenger, peace and blessings be upon him and his progeny."

We derived from this report the permissibility of drinking while standing. This was mentioned in the book *Al-Lubāb* of the Hanafites and it is used as a proof.

VII. Washing the feet to the ankles

As for washing the feet to the ankles, the following reports have been compiled:

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Abu Hamza: “I saw Ibn Abbās perform the ritual ablution...then he washed his feet and permeated between his toes.” It is narrated in the report of ar-Rabi’ bint Mu’ādh that Allah’s Messenger, peace and blessings be upon him and his progeny, washed his feet three times as was previously mentioned.

It is related in *Al-Jāmi’ al-Kāfi*:

Ahmed b. Isa was asked about the prayer of the Prophet, peace and blessings be upon him and his progeny, and how it was before the revelation of *Surah al-Mā’ida* (Q. 5). “Was it with the ritual ablution or just wiping?” He replied: “Verily, Gabriel, upon him be peace, descended and taught the Prophet the complete ritual ablution. He used to perform the complete ritual ablution and pray with it. Then, Allah revealed the verse of the ritual ablution in *Surah al-Mā’ida* to confirm the first ritual ablution. And the Qur’an was revealed with the washing.”

It is related in *Al-Jāmi’ al-Kāfi* [with a complete chain of narrators to] that al-Qāsim said:

The consensus of the Progeny of Allah’s Messenger is that the feet are washed and that one is prohibited from wiping over leather socks (*al-khuffayn*), feet, headscarfs, turbans and caps. According to them, all of such is considered invalid for ritual purification—whether men or women.

It is also narrated that Muhammad b. al-Mansūr said:

Wiping over the sandals, feet, turban and headscarf are not valid; washing the feet with water is religiously incumbent according to us. We have heard from Ali, Ibn Mas’ūd and others among the Companions and Followers that they used to recite **{...and [wash] thy feet} (Q. 5:6)** in the accusative case. They also said: “The command returns to the verb ‘wash’.”

It is also narrated:

Muhammad said: “I asked Ahmed b. Isa, upon them be peace, about the boundaries of the ritual ablution. He mentioned some words to the point where he said ((Woe to the heels from the Fire!)). He then said that a judgement was narrated with a chain of narrators to the Prophet, peace and blessings be upon him and his progeny, in which he issued a judgement regarding a stream of Muhzuur. It was for the palm-owners of Ka’abīn and for crop-owners to Shārikīn.”

It is also narrated that Ali, upon him be peace, said:

Allah’s Messenger, peace and blessings be upon him and his progeny, saw a man praying and said: ((O performer of the prayer, I saw that the side of your heel was dry. If it came into contact with water, then your prayer is sound. However, if it hadn’t come into contact with it, then depart from the prayer)). He [i.e. the man] said: “O Messenger of Allah, would the ritual purification be accepted?” He, peace and blessings be upon him and his progeny, replied: ((No. Rather, wash what remained)).

It is related in *Al-Ahkām*:

It has reached us that Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Woe to the heels from the Fire!)) and ((Woe to the inside of the feet from the Fire!)). By that, he, peace and blessings be upon him and his progeny, intended to urge that they should be washed. The heels are made obligatory by stressing the avoidance of it or part of it.

He also said:

Regarding that, it has reached us that Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Permeate the toes with water before you are permeated with the Fire!)).

It is related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Abdullah b. Ubaydullah b. Abi Rabi’—his father—his grandfather:

I saw Allah’s Messenger, peace and blessings be upon him and his progeny, perform the ritual ablution and he washed his feet three times.

This is in *Usūl al-Ahkām*.

It is also related [with a complete chain of narrators to] Abdullah b. Yazīd:

I heard al-Mustawrid b. al-Qurayshi say: “I saw Allah’s Messenger, peace and blessings be upon him and his progeny, rub his pinky between his toes.”

This is in *Usūl al-Ahkām*.

It is also related [with a complete chain of narrators to] Abdu Khayr:

Ali, upon him be peace, went to Rahba and he said to his servant: "I would like to purify myself." He gave him water to make ablution and he washed his feet three times. He then said: "This is the method of purification performed by Allah's Messenger, peace and blessings be upon him and his progeny."

This is in *Usūl al-Ahkām*.

Abu Dāwud and an-Nisā'i related on the authority of Anas:

The Prophet, peace and blessings be upon him and his progeny, saw a man who had a dry spot on his foot that seemed as if he hadn't come into contact with water. He said to him: ((Return and complete your ritual ablution)).

Wiping over a splint

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Zayd b. Ali—his ancestors—Ali, upon them be peace:

I injured one of my forearms while I was with Allah's Messenger, peace and blessings be upon him and his progeny, and I bandaged it. I then asked: "O Messenger of Allah, how do I perform the ablution?" He replied: ((Wipe over the splint)). I then asked: "How about one that is in the state of ritual impurity?" He replied: ((Do likewise)).

This is in *Majmu' Zayd b. Ali*.¹³

What is related regarding wiping over the leather socks

It is narrated in *Majmu' Zayd b. Ali* on the authority of his father—grandfather—Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, used to wipe before the revelation of *Surah al-Mā'ida* (Q. 5). After it was revealed, he did not wipe.

It is related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zayd b. Ali—his ancestors—Ali, upon them be peace:

During the government of Umar, Sa'd b. Abi Waqqās came and said: "O the Commander of Believers, I found something strange from Ammār." [Umar] said: "What was it?" He replied: "When I left, some people went out with me. I ordered one of them to make the call for prayer. The call for the noon prayer was made and I went to purify myself. As I was doing so, I wiped over my leather socks (*khuff*) and proceeded to pray. Ammār confronted me. He did not cease censuring me and didn't leave me. He would even call out to me from behind me saying: "O Sa'd, is ablution contrary to prayer?" Umar said: "O Ammār, have you derived this from something?" [Ammār] replied: "Yes. The wiping [of the leather socks] was before the revelation of *al-Mā'ida*." Umar then said: "O Abul-Hasan, what do you say?" Ali replied: "I say that Allah's Messenger, peace and blessings be upon him and his progeny, used to wipe [his leather socks] in the house of Ā'isha, then *al-Mā'ida* was revealed in her house." Umar then sent for Ā'isha and she said: "The wiping was before the revelation of *al-Mā'ida*. I swear by Allah that the cutting of my feet would be preferred to me rather than wiping over them [i.e. the leather socks]!" Umar replied to her: "I do not take the statement of a woman!" She said: "O Allah, bear witness that a woman witnessed to the wiping of the Messenger, peace and blessings be upon him, as being established. Eighteen men saw Allah's Messenger, peace and blessings be upon him, wipe [the leather socks]. He had on a Syrian cloak (*jubba*) with the hands inside of it. He took his hands from under it and wiped over his leather socks." Umar then said: "What's your opinion, Abul-Hasan?" [Ali] replied: "Ask them whether it was before or after the revelation of *al-Mā'ida*." They said: "We don't know." Ali, upon him be peace, replied: "O Allah, bear witness that a Muslim woman knew that the wiping took place before the revelation of *al-Mā'ida*. This was established by twenty-two people, yet the people differed. Those that were established said: 'We will not leave what we saw.' Everyone else said: 'We won't leave what we saw.'"

This is in *Usūl al-Ahkām*.

It is related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ibn Abbās:

Allah's Messenger, peace and blessings be upon him and his progeny, wiped his leather socks. However, ask those that claim such: "Was this before or after the revelation of *al-Mā'ida*?" He did not

¹³ This report also appears in texts such as *Sunan Ibn Māja*, *As-Sunan* of al-Bayhaqi and the *Sunan ad-Dāruqutni*.

wipe after the revelation of *al-Mā'ida*. Verily, wiping over the skin of a donkey is more beloved to me than wiping over the leather socks.

This is in *Usūl al-Ahkām*.

It is also related [with a complete chain of narrators to] Ja'far—his ancestors—Ali, upon them be peace: “The Book [i.e. the Qur'ān] abrogated [wiping over] the leather socks.” This is in *Usūl al-Ahkām* and *Shifā*.

It is also related [with a complete chain of narrators to] Ibn Abbās: “The Book [i.e. the Qur'ān] abrogated [wiping over] the leather socks.” This is in *Usūl al-Ahkām* and *Shifā*.

It is also related [with a complete chain of narrators to] Abu Razīn:

Abu Hurayra said to me: “What is better: wiping over the skin of my leather sock or wiping over the skin of a donkey?”

It is also related [with a complete chain of narrators to] A'isha:

Verily, severing them with swords is more preferred to me than wiping over them [by that she means the leather socks].

This is in *Usūl al-Ahkām* and *Shifā*.

It is also related [with a complete chain of narrators to] A'isha:

Verily, severing them (or “severing my toes”) with swords would be more preferred to me than wiping over them.

Abu Bakr Muhammad b. Musa al-Hāzimi narrated in the book *Al-I'tibār fī Nāsikh al-Hadīth wa Mansūkhīhi* [with a complete chain of narrators to] Uways b. Abi Umayy that he saw the Prophet, peace and blessings be upon him and his progeny, approach a pond and perform the ritual ablution. He used to wipe over his feet. Hashīm [a sub-narrator] said: “He used to do this in the beginning of Islam.” It is also narrated:

As for the narrated traditions regarding the washing of the feet, they are very many along with being authentic.

It is related in *Al-Ahkām*:

It was related to me on the authority of my father that his father said: “I have never seen anyone from the Progeny of the Messenger, peace and blessings be upon him and them, doubt that the recitation of Allah's Messenger, peace and blessings be upon him and his progeny; Ali b. Abi Ṭālib, may Allah be merciful to him; their progeny; and the Emigrants was {...and [wash] thy feet} with the phrase in the accusative case. The conjunctive {and} connects it back to the washing of the face.”

It is also related:

“If the word {feet} was pronounced as the object of the preposition, then wiping would have been obligatory. Yet, how could the wiping be obligatory when Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Woe to the heels and inside of the feet from the Fire!))? It is because he, peace and blessings be upon him and his progeny, intended that the feet be washed. For certain, Allah commanded that they be washed. Regarding that, it is narrated that he [i.e. the Prophet] said: ((Permeate the toes with water before you are permeated with the Fire!)).”

VIII. The sequence of the ritual ablution

The obligations are performed in sequence. We have previously compiled the aforementioned reports in that regard, and in them was the beginning with the right before the left for both the hands and feet. The Prophet, peace and blessings be upon him and his progeny, performed the ritual ablution time after time and performed it in sequence. Then, he said: ((This is the ritual ablution. Allah does not accept the prayer except by it)). God willing, we will set out to prove the obligation of sequence because this report makes clear the verse. The conjunctive ‘and’ indicates sequence such as the statement of the Exalted {Verily Allah chose Adam and Noah} (Q. 3:23) and the collective verbs as in the two verses about the gate of repentance.¹⁴ Also, with the conventional use of the conjunction ‘and’ to indicate sequence, there is nothing to preclude that as the intended meaning. There is no proof for substituting the meaning from this application.

¹⁴ The two verses referred to are {And when We said: "Enter this village and eat abundantly therein its food as ye will. And enter the gate prostrating and say, "Repentance." We shall forgive thy faults and amply reward the good-doers."} (Q. 2:58) and {And when it was said to them: "Dwell in this village and eat therein as ye wish, but say 'Repentance' and enter the gate prostrating: We shall forgive thy faults; We shall increase for the good-doers."} (Q. 7:161). The conjunctive ‘and’ indicates sequence in these verses and others.

Moreover, the action associated with it is securely known and anything contrary to that is unknown. The Exalted says: **{Follow not that whereof ye hath no knowledge} (Q. 17:36)**. The sequence of the action is agreed upon and there is disagreement regarding the avoidance of such; it is therefore no doubt that there is strength in the sequence of the action and weakness in avoiding it. Therefore, consider well. There is nothing to justify acting contrary to the sequence in the verse. And the Prophet, peace and blessings be upon him and his progeny, said regarding the Hajj pilgrimage ((Begin with what Allah begins with)) and precede to Safa before Marwa. We will dwell on that, God-willing.

It is related in *Al-Jāmi' al-Kāfi*:

Muhammad said: "It is narrated that the Prophet, peace and blessings be upon him and his progeny, used to begin with his right even when dressing and putting on his sandals." Al-Hasan b. Yahya said: "And he began with the hands before the face. And that is considered beginning by that which Allah began with."

Abu Dāwud, an-Nisā'i, at-Tirmidhi and Ibn Māja related on the authority of Abu Hurayra:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((When you perform your ritual ablution, begin with your right)).

Ibn Khuzayma authenticated it.

Al-Bukhārī and Muslim related on the authority of A'isha:

Allah's Messenger, peace and blessings be upon him and his progeny, used to favour his right in putting on his sandals, combing his hair and purification in all of his matters.

It is related in *Sharh at-Tajrīd*:

The proof of the sequence of right before left is that which is narrated on the authority of Abu Hurayra: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((When you perform your ritual ablution, begin with your right))."

This is also in *Usūl al-Ahkām*.

It is also related:

It is narrated that he, peace and blessings be upon him and his progeny, said: ((When you dress and perform your ritual ablution, begin with your right)).

The traditional acts (*sunan*) of the ritual ablution

The second and third times being traditional and virtuous

The proof of that is what is narrated in *Al-Jāmi' al-Kāfi* from the Prophet, peace and blessings be upon him and his progeny. Muhammad b. al-Mansūr narrated on the authority of Jābir that the Prophet, peace and blessings be upon him and his progeny, used to perform the ritual ablution of each limb once, twice and thrice.

It is also narrated on the authority of al-Hasan al-Basri that the Prophet, peace and blessings be upon him and his progeny, performed the ritual ablution of each limb once and said: ((This is the ritual ablution. Allah does not accept the prayer except by it)). Then he performed the ritual ablution of each limb twice and said: ((This is the ritual ablution by which Allah doubles its reward)). Then he performed the ritual ablution of each limb thrice and said: ((This is the ritual ablution of the Messengers before me)).

It is related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Jābir, may Allah be pleased with him:

Allah's Messenger, peace and blessings be upon him and his progeny, used to perform the ritual ablution of each limb once, twice and thrice.

It is related in *Shifā* that the Prophet, peace and blessings be upon him and his progeny, said: ((The ritual ablution upon the ritual ablution is the light upon light)). It is related in *Sharh at-Tajrīd*:

Regarding it, is the well-known hadith in which Allah's Messenger, peace and blessings be upon him and his progeny, used to perform ritual ablution of each limb once and said: ((This is the ritual ablution. Allah does not accept the prayer except by it)). Then he performed the ritual ablution of each limb twice and said: ((This is the ritual ablution by which Allah doubles its reward)). Then he performed the ritual ablution of each limb thrice and said: ((This is the ritual ablution of the Prophets before me)).

Similar is also in *Usūl al-Ahkām* except that it says: ((...Whoever performs the ritual ablution of each limb twice, Allah will give him twice the reward...)). It is in *Shifā* with the same wording as *Usūl al-Ahkām*.

It says in *Shifā*:

This is because Ali, upon him be peace, used to perform the ritual ablution and then wipe his head thrice. He then said: “Whoever wants to see the complete ritual ablution of Allah’s Messenger, peace and blessings be upon him and his progeny, then look at this.”

It also says on the authority of Uthmān b. Affān that he wiped his head thrice and said: “This is what I saw Allah’s Messenger do.”

It is related on the authority of Thābit b. Abi Saḥīyya:

I asked Abu Ja’far Muhammad al-Bāqir: “Did you relate from Jābir that the Prophet, peace and blessings be upon him and his progeny used to perform the ritual ablution of each limb once, twice and thrice?” and he replied: “Yes.”

It is related in *Al-Jāmi’ as-Saghīr* on the authority of Mu’ādh that the Prophet, peace and blessings be upon him and his progeny, used to perform the ritual ablution on each limb once, twice and thrice. He used to do all of such. He [i.e. the author] said: “At-Tabarāni narrated it in *al-Kabīr*.” That proves that the doubling and tripling of the limbs in the ritual ablution are traditional from the beginning.

Section regarding the tooth-stick (*as-siwāk*)

It is narrated on the authority of Zayd b. Ali in his *Majmū’* from his father—his grandfather—Ali, upon them be peace: Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((If I didn’t fear the burden on my community, I would have made using the tooth-stick obligatory with purification. Don’t abandon it, O Ali!))

This is in *Shifā*, *Usūl al-Ahkām* and *Sharh at-Tajrīd* except without ((I didn’t fear)) and ((Don’t abandon it, O Ali)). The same is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Zayd b. Ali—his father—his grandfather—Ali, upon them be peace, except the end of the hadith is: ((...Whoever can tolerate the tooth-stick during the purification should not abandon it)).

It is also narrated in *Al-Ahkām*: “It has reached us on the authority of Zayd bin Ali—his forefathers—Ali bin Abi Tālib, may Allah be pleased with him, said that Allah’s Messenger, peace and blessings be upon him and his progeny, said...” and he mentioned the hadith with the wording of the *Amāli*. It is also with the same wording in *Al-Jāmi’ al-Kāfi*.

Mālik, al-Bukhārī, Muslim, Abu Dāwūd, at-Tirmidhi and an-Nisā’i related on the authority of Abu Hurayra:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((If I didn’t fear the burden on my community, I would have commanded them to use the tooth-stick with every prayer)).

This is the wording of al-Bukhārī and Muslim. In some narrations, it says: ((...with every ritual ablution)). Ibn Khuzayma authenticated it.

I say that although there could be no religious obligation except that which Allah obligates, the meaning of his statement ((I would have made using the tooth-stick obligatory upon them)) is that Allah makes incumbent upon us every righteous deed that Allah’s Messenger, peace and blessings be upon him and his progeny, chooses for us. Similarly, we refrain from everything that he prohibits us from. Allah, the Exalted, says: **{Whatsoever the Messenger gives thee, take it. Whatsoever he prohibits thee from, leave it. And be wary of Allah. Verily, Allah is severe in punishment} (Q. 59:7).** This is similar to Allah prohibiting the Children of Israel from that which they prohibited from themselves as is mentioned in the Mighty Book.

It is related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zayd b. Ali—his ancestors—Ali, upon them be peace:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Whoever can tolerate the tooth-stick with the ritual ablution should not abandon it)).

This is in *Usūl al-Ahkām*.

It is also related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ali, upon him be peace:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Verily, your mouths are the paths of the Qur’an; therefore, you should purify it with the tooth-stick)).

This is in *Usūl al-Ahkām*.

It is related in *Majmu' Zayd b. Ali* on the authority of his ancestors—his grandfather—Ali, upon them be peace: Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The Muslim does not wake up at the middle of the night, clean his teeth with his tooth-stick, purify himself for the prayer with a complete ablution, and establish the prayer in one of the houses of Allah except that an angel comes to him and places his mouth on his mouth. Nothing will leave his abdomen except that which enters from the angel's abdomen. He will bring him on the Day of Judgment as a martyr and intercessor)).

It is related in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Ali, upon him be peace: Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The Muslim does not wake up at the middle of the night, clean his teeth with his tooth-stick, purify himself for the prayer with a complete ablution, and establish the prayer in one of the houses of Allah except that an angel comes to him and places his mouth on his mouth. Nothing will leave his abdomen except that which enters from the angel's abdomen. He will bring him on the Day of Judgment as a martyr and intercessor)).

It is related in *Al-Jāmi' al-Kāfi*:

It is narrated that Ibn Abbās said: "Allah's Messenger, peace and blessings be upon him and his progeny, continued to command us to use the tooth-stick until we assumed that something would be revealed to him regarding it."

It is narrated from Mujāhid: "Divine inspiration ceased to come to Allah's Messenger, and he asked: ((How can it come to you when you have not used the tooth-stick?))"

Muhammad said: "It is narrated that the Prophet, peace and blessings be upon him and his progeny, said: ((It is sufficient to use the finger in the place of the tooth-stick when performing the ritual ablution))."

It is related in *Shifā*:

It is narrated that the Prophet, peace and blessings be upon him and his progeny, said: ((Do not enter upon me while you are *qulha*)). The word *qulha* means 'with yellow teeth.'

It is narrated on the authority of Ali, upon him be peace, that the Prophet, peace and blessings be upon him and his progeny, used to mention the tooth-stick with twelve distinct virtues: it is from the Sunnah, it purifies the mouth, it pleases the Most Merciful, it whitens the teeth, it removes gum disease, it strengthens the gums, it makes food more appetising, it removes phlegm, it increases protection, it doubles good deeds, it pleases the Angels and it brings Angels near.

He, peace and blessings be upon him and his progeny, said: ((The prayer with the tooth-stick is better than seventy prayers without the tooth-stick)).

It is related by at-Tabarāni in *al-Kabīr* on the authority of Ibn Abbās:

The Prophet, peace and blessings be upon him and his progeny, said: ((I was commanded to use the tooth-stick until I feared for my teeth)).

As-Suyūti mentioned this in *Al-Jāmi' as-Saghīr*.

It is also narrated on the authority of Ahmed—Wāthila:

The Prophet, peace and blessings be upon him and his progeny, said: ((I was commanded to use the tooth-stick until I feared that it would be made obligatory upon me)).

It is also narrated on the authority of Ahmed—Abu Bakr ash-Shāfi' as well as from an-Nisā'i, Ibn Hibbān, al-Hākim and al-Bayhaqi on the authority of A'isha as well as Ibn Māja on the authority of Umāma:

The Prophet, peace and blessings be upon him and his progeny, said: ((The tooth-stick is a purification for the mouth and a source of pleasure for the Lord)).

At-Tabarāni narrated it in *al-Awsat* on the authority of Ibn Abbās from the Prophet, peace and blessings be upon him and his progeny, with the addition: ((...and clarity of sight)).

Wiping the nape

It is related in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Zayd b. Ali—his ancestors—Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Whoever performs the ritual ablution and wipes his nape with water, he will be safe from extreme thirst on the Day of Judgement)).

It is also related [with a complete chain of narrators to] Talha—his father—his grandfather:

I saw Allah's Messenger, peace and blessings be upon him and his progeny, perform the ritual ablution and he wiped his head until he came to the nape of his neck.

It is related in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zayd b. Ali—his ancestors—Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Whoever performs the ritual ablution and wipes his nape with water, he will be safe from extreme thirst on the Day of Judgement

This is also in *Usūl al-Ahkām* and *Shifā*.

It is also related in *Sharh at-Tajrīd* that Muhammad b. al-Hanafīyya related on the authority of his father Ali a long hadith and said that when the latter wiped his head, he wiped his neck and said after completing his ritual ablution: "Do as I did."

Discouragement from excess in the ritual ablution

It is related in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Abu Jārūd:

I said to Abu Ja'far [Muhammad al-Bāqir], upon him be peace: "I saw al-Mughīra b. Sa'īd perform the ritual ablution with a large earthenware jar" or close to that. He replied: "That is a punishment that Allah will punish him with!"

This is also in *Al-Jāmi' al-Kāfī*.

It is narrated in *Al-Jāmi' al-Kāfī* on the authority of Ibrāhīm: "We used to say that abundant washing is from Satan." It is also related that he, peace and blessings be upon him and his progeny, used to perform the ritual ablution without mentioning washing his privates. It is also narrated that he, peace and blessings be upon him and his progeny, used to perform the ritual wash with a *ṣā* of water.

Al-Bukhārī, Muslim, Abu Dāwūd and an-Nisā'i related on the authority of Anas that Allah's Messenger, peace and blessings be upon him and his progeny, used to perform the ritual wash with a *ṣā* to five *mudds* and that he performed the ritual ablution with a *mudd*. In one narration, it says: "...with five drinking cups and the ritual ablution with one drinking cup (*makūk*)." According to Abu Dāwūd, he used to perform the ritual ablution with a container that measures two *ratls* and the ritual wash with a *ṣā*.

Muslim and at-Tirmidhi related on the authority of Shu'ba:

Allah's Messenger, peace and blessings be upon him and his progeny, used to wash himself from major ritual impurity using a *ṣā* and used to perform the ritual ablution using a *mudd*.

It is narrated in *Al-Jāmi' al-Kāfī*:

Muhammad said: "It has reached us that the Prophet, peace and blessings be upon him and his progeny, used to sprinkle water on his bush after purification. This refers to the inside of his beard. He said: ((Gabriel, upon him be peace, commanded me to do so))."

It has reached us that Ali, upon him be peace, used to use the excess water from his palms onto the place of his prostration after purification.

Supplication during and after the ritual ablution

It is narrated in *Al-Ahkām*:

It is encouraged for one to engage in the remembrance of Allah's Name when beginning the purification, as well as the middle and the end. One says what has been related from the Commander of Believers—upon him be the prayers of the Lord of Creation!

It has reached us that he used to say at the place of ritual ablution: "In the Name of Allah, by means of Allah, and upon the path of Allah's Messenger, peace and blessings be upon him and his progeny." Then, he would wash his private parts and say: "O Allah, by Your Mercy, protect my private parts from

disobedience to You!” Then he would rinse his mouth and say: “O Allah, my declaration is my proof on the Day of meeting You!” Then, he would rinse his nose and say: “O Allah, do not prevent me from the scents of Paradise!” Then he would wash his face and say: “O Allah, whiten my face on the day that faces are whitened and faces are blackened!” Then he would wash his right hand and say: “O Allah, give me my book in my right hand and forgive my sin!” and wash his left hand and say: “O Allah, do not give me my book in my left hand and pass over all of my deeds!” He then would wipe his head and say: “O Allah, cover me with Your Mercy and complete for me Your Favour!” He would then pass his hand over his nape and say: “O Allah, quench my thirst on the Day of Accounting!” Then he would wash his feet to the ankles and say: “O Allah, establish my feet on the straight path on the Day that feet will fail! O Possessor of Majesty and Nobility!” He would rub the water between his toes and begin the washing with his right.

It is narrated in the **Amāli Ahmed b. Isa**:

It is narrated [with the chain of narrators to] Abu Ja’far that Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Whoever says at the completion of his ritual ablution “O Allah, make me from among the repentant and make me among those who purify themselves constantly! Forgive me for You have power over all,” Paradise will be made obligatory upon him and his sins will be forgiven even if they are like the foam of the sea!))

It has been related to us [with a complete chain of narrators to] Zayd b. Ali—his ancestors—Ali, upon them be peace, said: “The Muslim does not make the ritual ablution and then say afterwards *Glorified and Praised be You, O Allah! I bear witness that there’s no god but You! I seek forgiveness in You and repent to You! O Allah, make me from amongst those who constantly repent and make me from amongst those who constantly purify themselves! Forgive me! Verily, You have power over all things*, except that it is written in a scroll (*raqq*), sealed, and placed under the Divine Throne. On the Day of Judgment, the seal will be removed.”

It has been related [with a complete chain of narrators] to Muhammad b. al-Hanifiyya: “I entered upon my father, Ali b. Abi Tālib, upon him be peace, and to his right was a container of water. He called for it and poured it over his right hand and washed it. Then, he cleansed his privates. He said: *O Allah, protect my private parts and cover my nakedness and do not allow my enemies to gloat over me!* Then, he washed his mouth and nose and said: *O Allah, my declaration is my proof and do not prevent me from the scents of Paradise!* Then he washed his face and said: *O Allah, whiten my face on the day that faces are blackened and whiten my face on the day that faces are blackened!* Then, he poured water on his right hand and said: *O Allah, give me my book in my right hand and not the left!* Then, he poured water on his left hand and said: *O Allah, don’t give me my book in my left hand and don’t make it chained to my neck!* Then, he wiped his head and said: *O Allah, cover us with Your mercy for verily we fear Your punishment! O Allah, do not join our forelocks to our feet!* He then wiped the nape of his neck and said: *O Allah, save us from the severances of the Fire and its extreme thirst!* Then he washed his feet and said: *O Allah, establish my feet on the straight path on the Day that feet will fail!* Then he returned to the standing position and said: *O Allah, just as we have purified ourselves with water, purify us from our sins!* Then he indicated with his hands like this with water dripping from his fingertips and said: *O my dear son, do as I have done for there is no drop of water from your fingertips except that Allah will create an Angel to seek forgiveness for you til the Day of Judgement! And it will be a reward will be an Angel glorifying Allah for you on the Day of Judgement! O my dear son, it is from this action of mine that sins fall just as the leaves of a tree fall on a windy day!”*

This is also in **Al-Jāmi’ al-Kāfi**.

It is narrated in **Al-Jāmi’ al-Kāfi** that Ali, upon him be peace, said:

The Muslim does not make the ritual ablution and then say afterwards *Glorified and Praised be You, O Allah! I bear witness that there’s no god but You! I seek forgiveness in You and repent to You! O Allah, make me from amongst those who constantly repent and make me from amongst those who constantly purify themselves! Forgive me! Verily, You have power over all things*, except that it is written in a scroll, sealed, and placed under the Divine Throne. On the Day of Judgment, the seal will be removed.

It is narrated in **Ash-Shifā** on the authority of Abu Sa’id:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Whoever performs the ritual ablution and says *Glorified and Praised be You, O Allah! I bear witness that there’s no god but*

You! I seek forgiveness in You and repent to You, it will be written on a scroll and sealed with a seal. It will not be removed until the Day of Judgement)).

Al-Hākim narrated in his ***Al-Mustadrak*** on the authority of Abu Sa'īd al-Khudri:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Whoever performs the ritual ablution and says *Glorified and Praised be You, O Allah! I bear witness that there's no god but You! I seek forgiveness in You and repent to You*, it will be written on a scroll and sealed with a seal. It will not be removed until the Day of Judgement)).

Al-Hākim said: "This hadith is authentic." Sheikh Sirāj ad-Dīn used it as a proof in his book ***Tufhat al-Muhtāj ila al-Minhāj***.

Razīn al-A'bdari related on the authority of Abu Sa'īd al-Khudri:

He, peace and blessings be upon him and his progeny, said: ((Whoever performs the ritual ablution and says *Glorified and Praised be You, O Allah! I bear witness that there's no god but You! I seek forgiveness in You and repent to You*, it will be written on a scroll and sealed with a seal. It will be raised and will not be removed until the Day of Judgement)).

Muslim, Abu Dāwūd, at-Tirmidhi and an-Nisā'i related on the authority of 'Uqba b. Āmr in a hadith whose chain reaches the Prophet, peace and blessings be upon him and his progeny:

We were entrusted with tending the camels. On my turn to tend to them when I came back in the night after grazing them in the pastures, I came upon Allah's Messenger, peace and blessings be upon him and his progeny, standing and addressing the people. I heard this from his statement: ((A Muslim does not perform ablution well, stand and pray two units with his heart in it and his face, except that Paradise would be obligatory on him)). I said: "How generous this is!"

Someone who was in front of me said: "There was something before it that was even more generous than this!" When I looked, I saw that it was Umar b. al-Khattāb. He said: "I see that you have just come and observed. [The Prophet said]: ((None of you performs the ablution, and then completes the ablution well and says: *I bear witness that there is no god but Allah and that Muhammad is His Slave and Messenger* except that the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes))."

This is the wording of Muslim.

Abu Hātim narrated on the authority of Anas:

I entered upon Allah's Messenger, peace and blessings be upon him and his progeny, and there was a pot of water in front of him. He said: ((O Anas, come close and I will teach you the extent of the ritual ablution)). I came close to Allah's Messenger, peace and blessings be upon him and his progeny. When he washed his hands, he said: ((In the Name of Allah; by means of Allah; praise be to Allah; there is no strength nor power except by Allah!)). When he washed his private parts, he said: ((O Allah, protect my private parts and make my affair easy!)). Then, he rinsed his mouth and nose and said: ((O Allah, my declaration is my proof and do not prevent me from the scents of Paradise!)). When he washed his face, he said: ((O Allah, whiten my face on the Day when faces will be whitened!)). When he washed his forearms, he said: ((O Allah, give me my book in my right hand!)). When he wiped his hand over his head, he said: ((O Allah, cover us with Your mercy and prevent us from Your punishment!)). When he washed his feet, he said: ((O Allah, establish my feet on the Day that feet will fail!)).

Then, the Prophet, peace and blessings be upon him and his progeny, said: ((By the One who sent me as a Prophet, a slave does not say such during his ablution without water drops from his fingers except that Allah will create for him an Angel from that who glorifies Allah with seventy tongues. Those glorifications will be reward for the performer on the Day of Judgement)).

Ibn Hibbān narrated it in his history book regarding the biography of Ubād b. Suhayb. Sheikh Sirāj ad-Dīn said:

However, Abu Dāwūd said regarding him: "He is a Qadari who is most truthful in what he narrated."

Ahmed said: "He was not a liar." There are other clear chains that that were mentioned in the extraction (*takhrīj*) of the hadith of ar-Rāfi'.

Sheikh Sirāj ad-Dīn mentioned this in his book ***Tufhat al-Muhtāj*** and used it as a proof.

Ibn Hajar narrated in ***Bulūgh al-Marām***:

It is narrated on the authority of Umar that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((None of you performs the ablution, and then completes the ablution well and says: *I*

bear witness that there is no god but Allah, the One without partners, and I bear witness that Muhammad is His Slave and Messenger except that the eight gates of Paradise would be opened for him)).

Muslim and at-Tirmidhi related it and included the addition: ((O Allah, make me among those who constantly repent and make me among those who constantly purify themselves!)).

Ibn Hajar also used it as a proof.

The completion of the ritual ablution and its great reward

Al-Hādi, upon him be peace, said:

Regarding the completion of the ritual ablution, it has reached us that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((A believer does not perform the ritual ablution in an excellent way and then prays except that Allah forgives him for his sins between that prayer and the next)).

He, upon him be peace, also said in his *Al-Ahkām*:

Concerning the completion of ablution, it has also reached us that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Shall I not inform you of what causes Allah to efface transgressions and raise ranks? It is the completion of the ritual ablution, the taking of many steps to the mosques and the waiting for the prayer after the prayer. That is the fortress for you)).

It is narrated in the *Amāli Abi Tālib* [with a complete chain of narrators to] Ali, upon him be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Shall I not show you that by which Allah will efface your sins and errors? It is the completion of the ritual ablution at hateful times, increasing the steps to the mosques and waiting for the prayer after the previous prayer. That is a fortress for you! That is a fortress for you!)).

Muslim also related this hadith on the authority of Abu Hurayra from the Prophet, peace and blessings be upon him and his progeny.

Muhammad narrated in *Al-Jāmi' al-Kāfi* with his chain of narrators to Abu Umāma that the Prophet, peace and blessings be upon him and his progeny, said: ((The ritual ablution expiates for what was before it and the supererogatory prayer)).

It is also narrated that he, peace and blessings be upon him and his progeny, said:

((When a man performs the ritual ablution, his sins depart from his ears, sight, hands and feet. Even if he sits, he sits pardoned and forgiven)).

It is also narrated that he, peace and blessings be upon him and his progeny, said:

((When his hands is washed, he is forgiven for what his hands have done. When the mouth and nose are rinsed, he is forgiven for what his tongue has said. When the face is washed, Allah expiates for that which his eyes have seen. When the head and ears are wiped, Allah expiates for that which his ears have heard. When the feet are washed, Allah expiates for that to which his feet have walked)).

It is narrated in *Amāli Abi Tālib* [with a complete chain of narrators to] Abdullah:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((When the believing slave performs the ritual ablution, sin departs from his face until it leaves from under his eyelids. When he washes his hands, sin departs from his hands until it leaves from under his fingernails. When he wipes his head, sin departs from his head until it leaves from his ears. When he washes his feet, sin departs from his feet until it leaves from under his toenails)). Then, he said; ((Then, walking to the mosque is an extra for him)).

It is related by Mālik, Muslim and at-Tirmidhi on the authority of Abu Hurayra:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((When a Muslim slave or believer washes his face, every sin which he committed with his eyes will be washed away from his face with water, or with the last drop of water. When he washes his hands, every sin which was committed by his hands will be removed from his hands with the water, or with the last drop of water. When he washes his feet, every sin his feet committed will be washed away with the water, or with the last drop of water. Insomuch that he finally emerges cleansed of all sins)).

This is the wording of Muslim.

It is related by al-Bukhāri and Muslim on the authority of Uthmān:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Whoever performs the ritual alution and perfects the ritual ablution—sin will be removed from his body until it departs from under his toenails)).

In another narration, Uthmān performed the ritual ablution and then said:

I saw Allah's messenger, peace and blessings be upon him and his progeny, perform the ritual ablution similar to my ritual ablution. He, peace and blessings be upon him and his progeny, then said: ((Whoever performs the ritual ablution like this will have his former sins forgiven, and his prayer and walk to the mosque will be considered extra)).

Muslim related on the authority of Amr b. Abasa

((None of you who uses water for ablution and rinses his mouth, snuffs up water and blows it, but the sins of his face, mouth and nostrils depart. When he washes his face, as Allah has commanded him, the sins of his face depart from the end of his beard with water. Then, he washes his forearms up to the elbows, and the sins of his arms depart with the water from his fingertips. And when he wipes his head, the sins of his head depart from the points of his hair with the water. And he washes his feet up to the ankles, and the sins of his feet depart from his toes along with water. And when he stands to pray and praises Allah, as well as exults and glorifies Him with what becomes Him and shows wholeheartedness to Allah, his sins would depart leaving him as pure as he was on the day his mother gave birth to him)).

Mālik and an-Nisā'i related on the authority of Abdullah as-Sunabihi:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((When the believing slave performs the ritual ablution and rinses his mouth, his sins depart from his mouth. When he sniffs water into his nose and blows it out, his sins depart from his nose. When he washes his face, his sins depart from his face, even from under his eyelashes. When he washes his hands, his sins depart from his hands, even from under his fingernails. When he wipes his head, his sins depart from his head, even from his ears. When washes his feet, his sins come from his feet, even from under his toenails. Then his walking to the mosque and his prayer will be extra reward for him)).

Muslim and an-Nisā'i related on the authority of Abu Umāma al-Bāhili:

I heard Amr b. Abasa say: "I asked Allah's Messenger, peace and blessings be upon him and his progeny: 'How is the ritual ablution?' He replied: ((As for the ritual ablution, when you perform the ritual ablution and wash your hands and clean them, your sins will depart from your fingernails. When you rinse your mouth and nostrils and wash your face and hands up to the elbows, wipe your head and wash your feet up to the ankles, you are cleansed of all your sins and purified from your sins like the day your mother gave birth to you))." I said: "O Amr b. Abasa! Look at what you are saying! Was all of that given in one sitting?" He replied: "By Allah, I have grown old, my appointed time is near and I am not so poor that I should lie about Allah's Messenger, peace and blessings be upon him and his progeny! I heard it with my own ears and understood it in my heart from Allah's Messenger."

This is the wording of an-Nisā'i.

I say that these reports are in agreement with the statement of the Exalted: **{Verily, good deeds annul bad deeds. That is a reminder for the mindful} (Q. 11:114).**

That which is narrated regarding drying after the ritual ablution

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Thawban, the freed slave of Allah's Messenger, peace and blessings be upon him and his progeny:

I saw Allah's Messenger, peace and blessings be upon him and his progeny, wipe his face with his garment and then pray in it.

At-Tirmidhi related on the authority of A'isha:

Allah's Messenger, peace and blessings be upon him and his progeny, used to have a cloak and dried himself with it after the ritual ablution.

At-Tirmidhi also related on the authority of Mu'ādh:

I saw Allah's Messenger, peace and blessings be upon him and his progeny, wipe his face with a piece of his garment.

That which necessitates and nullifies the ritual ablution for the prayer

Allah, the Exalted, says: {O ye who believe, when ye stand for the prayer, wash thy faces and thy hands to the elbows, wipe thy heads and [wash] thy feet to the ankles} (Q. 5:6).

Praying with the ritual ablution is more than prayer without nullifying it

It is narrated in *Al-Jāmi' al-Kāfi*:

The Prophet, peace and blessings be upon him and his progeny, used to perform the ritual ablution for every prayer except on the Opening of Mecca. Then he would pray five prayers with one ritual ablution.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Burayda:

The Prophet, peace and blessings be upon him and his progeny, used to perform the ritual ablution for every prayer. When Mecca was opened, he would pray the prayers with one ritual ablution.

It is narrated in *Al-Jāmi' al-Kāfi*:

It is related that Ali, upon him be peace, used to perform the ritual ablution for each prayer. We narrated from the Prophet, peace and blessings be upon him and his progeny, a well known report that he used to pray five prayers with one ritual ablution on the day of the opening of Mecca and that he used to pray two prayers with one ritual ablution on the day of Arafat. He would also pray two prayers with one ritual ablution on the night of Muzdalifa.

Nullifiers of the ritual ablution

It is also narrated from Muhammad on the authority of Zakariya b. Salām—Ubayd b. Hasān and Hamza b. Sinān:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((One renews the ritual ablution for seven things: flowing blood, inducing vomit, vomit (*dasa'*) filling the mouth, deep sleep, laughing during the prayer, urination or any impure occurrence (*hadath*))).

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

I asked: “O Messenger of Allah, has Allah prescribed the ritual ablution for us for occurrences of impurity only?” He replied: ((No. It pertains to seven things: occurrences of ritual impurity, urination, flowing blood, inducing vomit, vomit filling the mouth, deep sleep and laughing during the prayer)).

This is also narrated in *Usūl al-Ahkām* and *Ash-Shifā*.

It is also narrated [with a complete chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Vomit (*al-qalas*) invalidates the ablution)).

This is also narrated in *Amāli Ahmed b. Isa* with this same chain of narrators as well as in *Usūl al-Ahkām*.

It is also narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] A'isha:

The Prophet, peace and blessings be upon him and his progeny, said: ((If one of you vomits in his prayer, you should depart and make ablution)).

Also, in *Usūl al-Ahkām*, it is narrated on the authority of A'isha:

The Prophet, peace and blessings be upon him and his progeny, said: ((If one of you vomits or has a nosebleed in his prayer, you should depart and make ablution)).

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ali, upon him be peace:

The one who has a nosebleed while praying should discontinue, make ablution, and repeat the prayer.

This is narrated in the *Ahkām* of al-Hādī with this chain of narrators as well as in *Usūl al-Ahkām*.

Abu Dāwud and at-Tirmidhi related on the authority of Abu Dardā that Allah's Messenger, peace and blessings be upon him and his progeny, vomited while he was fasting and he performed the ritual ablution. Mu'dān said:

I met Thawbān in the mosque of Damascus and asked him about it. He replied: “It is true. I poured water for his ritual ablution.”

Regarding sleep

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ali, upon him be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Since the eye [of drowsiness] is the support (*wakā*) of the anus and the eye of the sleeper applies to the support, the one who sleeps should perform the ritual ablution)).

It is also in *Usūl al-Ahkām* and *Ash-Shifā*.

Abu Dāwud narrated on the authority of Ali, upon him be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The two eyes are the supports for the anus. Therefore, whoever sleeps should perform the ritual ablution)).

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ibn Abbās: "Ablution is obligatory for all types of sleep except the one who nods once (*khafaqa*) or twice." Al-Mu'ayyad Billah, upon him be peace, said:

This is known from Ibn Abbās and there is nothing contrary related from the Prophet, peace and blessings be upon him and his progeny.

Regarding penile discharge (*al-wadī*), prostatic discharge (*al-madhī*) and semen (*al-mani*)

It is also narrated [with a complete chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

I used to emit prostatic discharges frequently and felt shy to ask Messenger of Allah, peace and blessings be upon him and his progeny, about it. So I requested Al-Miqdād b. Al-Aswad to ask him about it. Al-Miqdād asked him and he replied: ((It could be three matters. The first of them is penile discharge, which is something that precedes urine; it looks like semen. One should purify oneself [by ablution] if this occurs; however, one does not take the purification wash because of it. The second of them is prostatic discharge, which is something that one sees or notices from the penis. One should purify oneself [by ablution] if this occurs; however, one does not take the purification wash because of it. The third of them is semen, a flowing liquid which occurs as a result of sexual passion. The purification wash is obligatory because of this)).

This is also in the *Amāli Ahmed b. Isa* on the authority of Muhammad b. Mansūr with the rest of the chain. It is in *Usūl al-Ahkām*, *Ash-Shifā* as well as *Majmu' Zayd b. Ali* with its chain of narrators on the authorities of his forefathers, upon them be peace.

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Abu Ja'far:

Ali was a man who used to emit prostatic discharges frequently, so he said to Umar: "I know the position of Fātima, so I was shy to ask Allah's Messenger, peace and blessings be upon him and his progeny, about it. So ask him." He [i.e. Umar] mentioned it to the Prophet and he responded: ((If it is a flow of semen, then the purification bath is due. However, if it is prostatic discharge, then wash it and make your ritual ablution for the prayer)).

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ali, upon him be peace:

I used to get prostatic discharges frequently and I requested Al-Miqdād b. Al-Aswad to ask the Prophet, peace and blessings be upon him and his progeny, about it. I was shy to ask him about it because of my relation with his daughter. He [i.e. the Prophet] said: ((Every stallion (*fahl*) secretes fluid. If it is prostatic discharge, one only makes ablution. If it is semen, one performs the purification wash)).

It is also in *Usūl al-Ahkām*.

It is narrated in *Ash-Shifā* on the authority of Ali, upon him be peace:

I used to increase in the purification wash due to prostatic discharge until it broke my back [i.e. it was very difficult]. I asked Allah's Messenger, peace and blessings be upon him and his progeny, about it and he said: ((It is sufficient for you to clean your private parts and perform the ritual ablution for the prayer)).

It is also narrated on the authority of Ali, upon him be peace:

I was a man who used to emit prostatic discharge frequently. I would perform the purification bath during the winter until it broke my back. I mentioned it to Allah's Messenger, peace and blessings be upon him and his progeny. He replied: ((Do not do that. When you see prostatic discharge, clean your penis and perform the ritual ablution for the prayer. When you emit semen, perform the purification wash)).

Mālik, al-Bukhārī, Muslim, Abu Dāwud, at-Tirmidhi and an-Nisā'i related on the authority of Muhammad b. al-Hanifiya:

Ali, upon him be peace, said: "I was a man who used to emit prostatic discharge frequently. I know the position of his daughter, so I was shy to ask Allah's Messenger, peace and blessings be upon him and

his progeny, about it. I asked Miqdād to do so. He, peace and blessings be upon him and his progeny, said: ((Wash your penis and perform the ritual ablution)).”
This is the wording of al-Bukhāri and Muslim.

In the narration of *Al-Muwatta* and Abu Dāwud on the authority of Miqdād, Ali asked him to ask Allah’s Messenger, peace and blessings be upon him and his progeny, about a man close to his family who has frequent prostatic discharge. What is obligatory upon him? Ali, upon him be peace, said: “I have the daughter of Allah’s Messenger, peace and blessings be upon him and his progeny, so I am shy to ask him.” Miqdād said: “I’ll ask Allah’s Messenger, peace and blessings be upon him and his progeny.” He replied: ((When any of you find that, sprinkle water on your private parts and perform the ritual ablution for the prayer)).

In a narration of Abu Dāwud, there is an addition: ((...one should wash one’s private parts and testicles)). In another Ali, upon him be peace, said:

I was a man who used to emit prostatic fluid frequently. I would perform the purification wash until it broke my back. I mentioned it to the Prophet, peace and blessings be upon him and his progeny, (or “it was mentioned to him”). He replied: ((Do not do that. When you see prostatic discharge, clean your penis and perform the ritual ablution for the prayer. When you emit semen, perform the purification wash)).

Abu Dāwud and at-Tirmidhi related on the authority of Sahl b. Hunayf:

I suffered from a severe and troubling case of prostatic discharge. I performed the purification wash often because of it. So I mentioned that to Allah’s Messenger, peace and blessings be upon him and his progeny, and asked him about it. He said: ((You only need to perform the ritual ablution for that)). I said: “O Messenger of Allah! How about when it gets on my clothes?” He said: ((It is sufficient for you to take a handful of water and sprinkle it on your garment wherever you see that it has touched it)).

Abu Dāwud related on the authority of Abdullah b. Sa’d al-Ansāri:

I asked Allah’s Messenger, peace and blessings be upon him and his progeny, as to what necessitates the purification wash and about the fluid that flows after fluid. He replied: ((That is prostatic fluid. Prostatic fluid flows from every stallion. You should wash your private parts and testicles because of it and perform the ablution for prayer)).

Mālik related on the authority of Umar:

Verily, I find it [i.e. prostatic discharge] dropping from me like small beads. When you find that, wash your penis and perform the ritual ablution as for the prayer.

Major acts of disobedience nullify the ritual ablution

Major acts of disobedience necessitate the renewal of the ritual ablution. This is because the ritual ablution is an act of righteousness and that is known as a necessity in the religion. Allah—the Exalted—says: **{Render not thy deeds as naught} (Q. 47:33)**. That is, do not nullify them by committing major acts of disobedience. Included are intentional lying, back-biting, tale-bearing, harming a Muslim, playing chess and backgammon as well as types of gambling. This is because these are acts of disobedience.

The basis of this from the Sunnah is what is narrated by al-Mu`ayyad Billah, upon him be peace, in *Sharh at-Tajrīd* [with a complete chain of narrators to] Anas:

Allah’s Messenger, peace and blessings be upon him and his progeny, commanded us that ablution should be made because of an impure occurrence and harming a Muslim.

It is also in *Usūl al-Ahkām* and *Ash-Shifā*.

It is narrated in *Ash-Shifā*:

It is narrated on the authority of Zayd b. Thābit that the Prophet, peace and blessings be upon him and his progeny, said: ((Backbiting and lying both invalidate the ritual ablution)).

It is narrated on the authority of Abul-Aliya that the Prophet, peace and blessings be upon him and his progeny, was praying in front of his companions. Suddenly, a blind man came and he tripped and fell into a well. A group of people laughed. Allah’s Messenger, peace and blessings be upon him and his progeny, commanded the people who laughed to renew their ablution and prayers.

It is also in *Usūl al-Ahkām*.

It is narrated in *Sharh at-Tajrīd* with a traceable chain to Abul-Aliya:

Allah's Messenger, peace and blessings be upon him and his progeny, was praying in front of his companions. Suddenly, a blind man came and he tripped and fell over a basket into a well. A group of people laughed. The Prophet, peace and blessings be upon him and his progeny, commanded the people who laughed to renew their ablution and prayers.

It is also in *Usūl al-Ahkām*.

It is related by ad-Dārquṭni on the authority of Abul-Aliya ar-Rabāhi:

A blind man came and fell into a well while Allah's Messenger, peace and blessings be upon him and his progeny, was praying in with his Companions. A group of people who were praying with the Prophet laughed. The Prophet, peace and blessings be upon him and his progeny, commanded the people who laughed to renew their ablution and prayers.

The author of *Al-Lubāb* narrated this and used it as a proof.

The reason for the obligation of renewing the ritual ablution was the act of disobedience that occurred. Therefore, any act of disobedience that one commits necessitates that one renews the ritual ablution because of it.

Touching the private parts does not nullify the ritual ablution

Touching the private parts does not nullify ritual purity. Zayd b. Ali narrated in his *Majmu'* on the authority of his father—grandfather—Ali, upon them be peace: "There's no ablution for the one who touched his penis." It is also narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Qays b. Talq—his father that Allah's Messenger, peace and blessings be upon him and his progeny, was asked whether one who touched the penis has to perform the ritual ablution. He replied: ((No)). This is in *Usūl al-Ahkām* and *Ash-Shifā*.

It is also narrated [with a complete chain of narrators to] Qays b. Talq—his father:

A man asked Allah's Messenger, peace and blessings be upon him and his progeny: "O Messenger of Allah, what do you say about a man who touches his penis after performing the ritual ablution?" The Prophet, peace and blessings be upon him and his progeny, replied: ((Is it not a part of you?)).

This is also in *Usūl al-Ahkām* and *Ash-Shifā*.

It is also narrated [with a complete chain of narrators to] Abu Umāma that the Prophet was asked about touching the penis and he replied ((Is it not a part of your body?)). This is also in *Usūl al-Ahkām* and *Ash-Shifā*.

It is also narrated [with a complete chain of narrators to] Ali, upon him be peace: "What is the difference between touching the ear, nose, or penis?" This is also in *Usūl al-Ahkām* and *Ash-Shifā*.

It is narrated on the authority of five Companions of the Prophet, peace and blessings be upon him and his progeny, which include: Ali, Ibn Mas'ūd, Hudhayfa, Imrān b. Huṣayn, and another man,¹⁵ that touching the penis does not invalidate the ablution. They didn't hold the view that touching the penis necessitated the ritual ablution. This is also in *Usūl al-Ahkām* and *Ash-Shifā*. It is the consensus of the *Ahl al-Bayt*¹⁶ and the consensus of the Companions.

Ahmed, Abu Dāwud, at-Tirmidhi, an-Nisā'i and Ibn Māja related on the authority of Talq b. Ali:

We came upon Allah's Messenger, peace and blessings be upon him and his progeny, and a man who seemed like a Bedouin came to him and asked: "O Messenger of Allah, what do you say about a man who touches his penis after performing the ritual ablution?" He, peace and blessings be upon him and his progeny, replied: ((Is it not a part of you?)).

This is the wording of Abu Dāwud and an-Nisā'i, and Ibn Hibbān authenticated it.

Response to the contrary narrations

Ibn Madini said:

It is better than the hadith of Busra. The obligation of the ritual ablution for touching the penis in the narration of Busra bint Safwān. It is said that she was from the tribe of Bani Asad, and it is said that she was from the tribe of Kanān. She was the wife of Mu'awiya b. al-Mughīra b. Abil-Āṣ. The narrator said that she was the maternal grandmother of Abul-Malik b. Marwān. And this narration's chain goes to

¹⁵ The *Majmu' az-Zawā'id* also records that this was the opinion of Ibn Abbās. Maybe he is the "another man" mentioned. These Companions are recorded as making the same or similar statement as Ali: "What is the difference...?"

¹⁶ In *Sharh at-Tajrīd*, Imam Ahmed, upon him be peace, said regarding the doctrine that touching the private parts doesn't invalidate the ablution: "It is the position of the *Ahl al-Bayt*, upon them be peace, and no contrary position is related from any of them."

her. This is because it was mentioned to Marwān, and Urwa objected to it. Marwān sent police to Busra and they related it from her to him. This is the proof of its invalidity and the invalidity of acting on it.

A narration similar to that of Busra is narrated from Abu Hurayra. However, in its chain of narrators is Yazīd b. Abdul-Malik al-Hāshimi and there is a lot of discussion regarding him by the scholars of hadith criticism. Also in its chain of narrators is Sa'īd al-Maqbari, and it is said that he was objectionable and conflicting.

As for Abu Hurayra, he used to forget a lot, and Umar b. al-Khattāb used to threaten him for narrating many reports. He was the governor of Medina before the transgressing faction killed Ammār b. Yāsir, may Allah have mercy on him.

Amr b. Shu'ayb narrated it on the authority of his father from his grandfather. However, there are a lot of concerns about him since he was with the transgressing faction that killed Ammār b. Yāsir, may Allah have mercy on him. Also, the narrations of this Amr on the authority of his father from his grandfather were weakened. He is the one who said to Umar b. Abdul-Azīz when the latter tried to discontinue the cursing of Ali: "The Sunnah! The Sunnah!"

It was also narrated by Mu'ammār al-Hindi from the Prophet, peace and blessings be upon him and his progeny. However, there is discussion about him as well.

Touching a woman doesn't nullify the ritual ablution

Touching a woman doesn't nullify ritual purity. It is narrated in *Jāmi' al-Kāfi* by Muhammad b. Mansūr with his chain to Zaynab as-Sahmiya that the Prophet, peace and blessings be upon him and his progeny, used to kiss [his wives] and pray without performing the ritual ablution. It is also narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] A'isha that Allah's Messenger, peace and blessings be upon him and his progeny, used to kiss some of his wives and not perform the ritual ablution. This is also in *Usūl al-Ahkām* and *Ash-Shifā*.

It is also narrated [with a complete chain of narrators to] A'isha:

Allah's Messenger, peace and blessings be upon him and his progeny, would kiss me and pray but he would not renew his ritual ablution.

This is in *Usūl al-Ahkām* and *Ash-Shifā*.

It is also narrated [with a complete chain of narrators to] Umm Salama that Allah's Messenger, peace and blessings be upon him and his progeny, used to kiss her while he was fasting and it didn't break his fast nor did he renew the ritual ablution. Similarly, Abu Dāwud, at-Tirmidhi and an-Nisā'i related on the authority of A'isha that the Prophet, peace and blessings be upon him and his progeny, used to kiss one of his wives and then depart for the prayer without performing the ritual ablution. Urwa [a sub-narrator] said: "And who was it but you?" And she laughed.

Ahmed, Abu Dāwud and an-Nisā'i related on the authority of A'isha that the Prophet, peace and blessings be upon him and his progeny, used to kiss some of his wives and then pray without performing the ritual ablution. As-Suyūti narrated it in *Al-Jāmi' as-Saghīr*.

It is narrated in *Sharh at-Tajrīd* on the authority of A'isha that she sought out the Prophet, peace and blessings be upon him and his progeny, one night and said: "I placed my hand on his feet while he was prostrating and he said such-and-such." This is also in *Usūl al-Ahkām* and *Ash-Shifā* except with the wording: "I placed my hand on the soles of his feet." Muslim related similar.

It is narrated in *Sharh al-Umdat* of Ibn Daqīq al-Eid on the authority of A'isha:

I was asleep in front of Allah's Messenger, peace and blessings be upon him and his progeny, and my feet were in front of him. When he prostrated, he would nudge me and move my feet. When he stood, I would straighten them. The houses during those days didn't have lanterns.

The intended meaning of 'touching women'

When Allah says in His Book {...or ye **hath touched women...**} (Q. 4:43), the meaning of 'touching women' that nullifies the ritual purity is sexual intercourse and not touching with the hand. It is similar to the statement of the Exalted: {**O ye who believe, when ye wed believing women and then divorce them before having touched them...**} (Q. 33:49) and {**There is no sin upon thee if ye divorce women without having touched them...**} (Q. 2:236) and {**And if ye divorce them before having touched them...**} (Q. 2:237) and {...then he

freeing of a slave before they touch one another...} (Q. 58:3) and {...then he fasts for two months continuously before they touch one another} (Q. 58:4).

In all of these verses, the intended meaning of ‘touch’ is sexual intercourse and not touching with the hand. That is from the etiquette of the Qur’an. It is similar to the statement of the Exalted: **{...and approach them not until they hath purified themselves} (Q. 2:222).** That is, do not have sexual intercourse with them. It is as what has reached us from Allah’s Messenger, peace and blessings be upon him and his progeny, that he was with one of his wives and she started to menstruate and jumped up. He said to her: ((Are you bleeding?)) and he returned her back to him. We will look at this report later, if Allah wills.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] A’isha:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Touching refers to sexual intercourse)).

It is also in *Usūl al-Ahkām* and *Ash-Shifā*. It is also narrated that al-Mu’ayyad Billah, upon him be peace, related [with a complete chain of narrators to] Ibn Abbās: “It refers to sexual intercourse.”

The purification wash

The judgement of the purification wash and its manner

Allah—the Exalted—says: **{And if ye art in the state of major ritual impurity, purify thyself} (Q. 5:6).** It is narrated in Majmū’ Zayd b. Ali—his father—his grandfather—Ali, upon them be peace:

The purification bath for major ritual impurity is obligatory. The washing for the one who bathes the dead is sunnah, but the ritual ablution is sufficient for you. There’s washing for the two Eids, and it’s preferable for one to not avoid that. There’s washing for Friday, and it’s preferable for one to not avoid that. This is because I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((When Friday approaches, one should wash oneself)).

Abu Khālid said:

I asked Zayd, upon him be peace, about the purification wash from major ritual impurity and he said: “Wash your hands three times. Then, cleanse your private parts and perform the ritual ablution as you would for the prayer. Then, wash your head three times and pour water over the rest of your body three times. Afterwards, wash your feet. My father related this to me from his father—his grandfather—Ali bin Abi Tālib, may Allah ennoble his face—the Prophet, peace and blessings be upon him and his progeny.

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

The purification bath for the funeral preparation is obligatory. There’s washing for the one who bathes the dead, but ritual ablution is sufficient for you. There’s washing for the one who left the latrine, but ritual ablution is sufficient for you. There’s washing for cupping, but ritual ablution is sufficient for you. There’s washing for the two Eids, and it’s preferable for one to not avoid that. There’s washing for Friday, and it’s preferable for one to not avoid that. This is because I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((When Friday approaches, one should wash oneself)).

It is narrated in *Sharh at-Tajrīd*:

It is narrated in a well-known hadith on the authority of ibn Abbās: “Bathe on Friday, for it is excellent and beautiful. The one who does not bathe is not sinful because it is not obligatory. I will relate to you how it was when people used to exert great effort and used to clothe themselves with wool. They were known by their outward appearance. There was lack of space in the mosque and the roof was close to them. Allah’s Messenger, may the blessings of Allah be upon him, would go out to them in the heat of the day, and the people would be sweating. The people used to hurt some of them with insults, and this used to hurt the Prophet, peace and blessings be upon him and his progeny. So he said: ((O people, when you are like this, bathe yourselves and some of you should apply some scented oils)).

Similar to this is narrated on the authority of A’isha, and this is in *Usūl al-Ahkām*.

It is narrated in the *Amāli Ahmed b. Isa* [with a complete chain of narrators until] Zayd—his forefathers—Ali, upon them be peace:

During the government of Umar, a group from Kufa came before him. He [i.e. Umar] said: “Who are you people?” They said: “We are a group of Iraqis.” He said: “[Did you come] with permission or without permission?” They said: “No. With permission.” He said: “If that weren’t the case, then I would kill you

because that is the punishment for a breach.” They said: “We came to ask you about something.” He said: “Go ahead.” They said: “We want to ask you about the purification wash from major ritual impurity and the matters related to it.” He replied: “Woe unto you! Are you bewitched? You asked me about things which I had not asked Allah’s Messenger, peace and blessings be upon him and his progeny, about! Are you not present, O Abul-Hasan?” I said: “Indeed.” He said: “Then answer with that which Allah’s Messenger, peace and blessings be upon him and his progeny, replied with. You are better at remembering that than I.”

I then said: “I asked him, upon him be peace, about the purification wash from major ritual impurity, and he said: ((You wash your hands before placing them in your container. Then, you wipe your private parts with your hand until it is clean. Then you rub the earth with your hands. Afterwards, you wash it with water. Rinse your nose and mouth three times. You then wash your face and arms three times. Wipe your head and then wash your feet. Pour water over your head three times. Then, pour water over your body. Then rub your whole body with both hands. Afterwards, you move from the place which you poured water over your body and then wash your feet)).”

Similar is narrated in *Al-Ahkām* on the authority of his forefathers that Allah’s Messenger, peace and blessings be upon him and his progeny, did such for the purification wash from major ritual impurity.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Maymūna:

I screened the Prophet, peace and blessings be upon him and his progeny, while he was taking a purification wash for ritual impurity. He washed his hands by pouring water from his right hand over his left. Then, he washed his private parts. He, then, rubbed his hand over a wall or the earth, and performed the ritual ablution similar to that for the prayer but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet.

This is also in *Usūl al-Ahkām* and *Ash-Shifā*. Al-Bukhāri, Muslim, Abu Dāwud, at-Tirmidhi and an-Nisā’i related similar on the authority of Maymūna. Sheikh Sirāj ad-Dīn used it as a proof in his *Tuhfat al-Muhtāj*, and Ibn Hajar used it as a proof in *Bulūgh al-Marām*.

Mālik, al-Bukhāri, Muslim, Abu Dāwud, an-Nisā’i and at-Tirmidhi related on the authority of A’isha:

When the Prophet, peace and blessings be upon him and his progeny, took a purification wash from the state of major ritual impurity, he began by washing his hands. Then he performed the ritual ablution as he would perform the ritual ablution for the prayer. Then he inserted his fingers in the water and rub it through the roots of his hair until he assumed that it was completely moistened. He then poured water over it three times. Then, he washed the rest of his body and afterwards, his feet.

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

A man came to Allah’s Messenger, peace and blessings be upon him and his progeny, and said: “O Messenger of Allah, I entered the state of major ritual impurity. Then I washed my head and sat down until my head dried. Should I repeat washing my head and body?” He replied: ((No. It is sufficient that you washed your head from before)).

This is also in the *Majmu’ Zayd b. Ali*, but the wording is: ((Certainly not. It is sufficient. . .)).

Obligation of the purification wash for sexual intercourse even without ejaculation

It is narrated in the *Majmu’ Zayd b. Ali* on the authority of his father—his grandfather—Ali, upon them be peace:

When the two circumcised parts meet and the penis enters, the purification wash is obligatory—whether he ejaculated or not.

He [i.e. Zayd] said; “How can one obligate the penal code but not the purification wash?”¹⁷

It is also narrated in *Usūl al-Ahkām* on the authority of Ali, upon him be peace, that he obligated the purification wash when the two circumcised parts meet. It is narrated in *Amāli Ahmed b. Isa* and *Al-Jāmi’ al-Kāfi* that Muhammad b. Mansūr said:

We heard from the Prophet, peace and blessings be upon him and his progeny, and Ali, upon him be peace, that when a man has sexual intercourse with his wife and the two circumcised parts meet and penis enters, the purification wash is obligatory—whether he ejaculated or not.

¹⁷ This statement is made against those who hold to the opinion that one is not obligated to perform the ritual ablution if the man hadn’t ejaculated. The logic is if the punishment for unlawful intercourse is applied whether the man ejaculated or not, then how much more so the purification wash.

It is narrated in the *Amāli Ahmed b. 'Isa* [with a complete chain of narrators to] Abul-Jārūd who said:

I heard Abu Ja'far say that the Quraish and the Ansār met. The Ansār came forward and said "Water is from water."¹⁸ The Quraish said: "When the two circumcised parts meet, the purification wash is obligatory." They raised the issue to Ali, upon him be peace. Ali said: "O Ansār, is the penal code obligatory?" They said: "Yes!" He then asked: "Is the bridal dowry obligatory?" They said: "Yes." He then said: "What is with you that the penal application and bridal dowry are obligatory but not the water? Therefore, do so." And they did so.

This is also in *Al-Jāmi' al-Kāfi* and *Ash-Shifā*.

Ibn Māja related on the authority of A'isha and Ibn Umar that the Prophet, peace and blessings be upon him and his progeny, said: ((When the two circumcised parts meet, the purification wash is obligatory)). As-Suyūti narrated it in *Al-Jāmi' al-Kabīr*.

It is also related in *Majmu' az-Zawā'id*:

It is narrated on the authority of Abu as-Samit: "I heard Bilal say: 'O Messenger of Allah, when I had sexual intercourse with my wife, we had intercourse without ejaculation. Is there a purification wash for this?' He replied: ((Yes)). I did that with my wife and hadn't ejaculated. So, we took the purification wash." At-Tabarāni narrated it in *al-Awsat*.

It is narrated on the authority of Abu Umāma: "Allah's Messenger, peace and blessings be upon him and his progeny, said: ((When one circumcised part meets another circumcised part, the purification wash is obligatory))." At-Tabarāni narrated it in *al-Kabīr*.

It is narrated that Ali, Abdullah b. Mas'ūd and A'isha used to say: "When one circumcised part meets another circumcised part, the purification wash is obligatory."

It is narrated on the authority of Ibrāhīm: "Abdullah was asked about a man who has intercourse with his wife but doesn't ejaculate. He replied: 'As for me, when I do it with my wife, I take the purification wash.'" Sufyān said: "The collective agrees to perform the purification wash." At-Tabarāni narrated it in *al-Kabīr* and its narrators are reliable.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] A'isha:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((When anyone sits between the four parts [of a woman] and the two circumcised parts meet, a purification wash becomes obligatory)).

This is also in *Usūl al-Ahkām* and *Ash-Shifā*.

It is also narrated [with a complete chain of narrators to] A'isha:

The Prophet, peace and blessings be upon him and his progeny, said: ((When one circumcised part meets another circumcised part, the purification wash becomes obligatory)).

This is also in *Usūl al-Ahkām* and *Ash-Shifā*.

Al-Mu'ayyad Billah, upon him be peace, said in *Sharh at-Tajrīd* [after relating the chain of narrators] that Ubayy b. Ka'b al-Ansāri said:

Verily Allah's Messenger, peace and blessings be upon him and his progeny, made washing only due to ejaculation (*al-mā min al-mā*) a dispensation in the beginning of Islam, but later prohibited it and commanded them to make the purification wash absolutely.

This is also in *Usūl al-Ahkām*, and similar is in *Ash-Shifā*.

Abu Dāwud and at-Tirmidhi related on the authority of Ubayy b. Ka'b:

Only washing due to ejaculation was a dispensation in the beginning of Islam. Afterwards, it was prohibited. Washing due to ejaculation was regarding wet dreams.

It is narrated in *Amāli Ahmed b. 'Isa* [with a complete chain of narrators to] Rafā' b. Rāfi':

We were sitting with Umar when a man entered and said: "O Commander of Believers, this Zayd b. Thābit is issuing edicts to people from his opinion regarding the purification wash for major ritual impurity. He says that one only washes due to ejaculation!" He sent Ali to him and summoned him. It is a lengthy hadith until the point where Umar congregated the Emigrants and Ansār to him and informed them about that. They gave their opinions that there was no problem with that and that one can perform

¹⁸ By the assertion of the Ansār, the purification wash was only due to ejaculation. However, the Quraish argued that it was due whether one ejaculated or not.

the ritual ablution due to ejaculation only. They all agreed with that except Ali b. Abi Tālib and Mu'adh b. Jabal who both said: "When the two circumcised parts meet, the purification wash is obligatory."

Then the hadith continued to the point where he, upon him be peace, said: "O Commander of Believers, there is no one who knows better about this than the wives of the Prophet, peace and blessings be upon him and his progeny. Therefore, ask them." He replied: "That's true." Umar sent for Hafsa, but she said: "I don't know." He sent for A'isha and she said: "Yes. When the two circumcised parts meet, the purification wash becomes obligatory." Umar became enraged and said: "If I hear of anyone doing that and not performing the purification wash, I will beat them!"

This lengthy narration also appears in *Majmu' az-Zawā'id* and he [i.e. Ibn Hajar, the author] said: "At-Tabarāni narrated it in *al-Kabīr* and part of it is authentic."

It is narrated in *Ash-Shifā* that the Companions differed and referred to the wives of the Prophet, peace and blessings be upon him and his progeny. When they asked them about it, they informed them that Allah's Messenger, peace and blessings be upon him and his progeny, used to perform the purification wash because of it [i.e. intercourse].

It is related by Mālik, al-Bukhārī, Muslim, Abu Dāwud and an-Nisā'i on the authority of Abu Hurayra that Allah's Messenger, peace and blessings be upon him and his progeny, said:

((When anyone sits between the four parts [of a woman] and exhausts her, the purification wash becomes obligatory—even if he does not ejaculate)).

This is the wording of al-Bukhārī and Muslim. Ibn Hajar used it as a proof in *Bulūgh al-Marām*. Also, according to Abu Dāwud, the wording is ((...four parts and the circumcised parts meet, the purification wash becomes obligatory)).

In the *Muwatta* of Mālik, it is narrated on the authority of A'isha:

When the two circumcised parts meet, the purification wash becomes obligatory. Allah's Messenger, peace and blessings be upon him and his progeny, and I used to do that and we would perform the purification wash.

It is narrated in *Tuhfat al-Muhtāj* of Sheikh Sirāj ad-Dīn:

It is reported on the authority of A'isha that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((When one circumcised part meets another circumcised part, the purification wash becomes obligatory)). It is narrated by Ibn Hibbān and at-Tirmidhi. At-Tirmidhi said: "It is authentic."

The obligation of washing the whole body

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ali, upon him be peace:

The Prophet, peace and blessings be upon him and his progeny, said: ((The one who leaves a part of his body with ritual impurity even the size of a piece of hair from and not bathe, such and such will be in the Hellfire)). Then, I was opposed to having hair. (Ali used to cut his hair.)

This is also in *Usūl al-Ahkām*.

Abu Dāwud related on the authority of Ali, upon him be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The one who leaves a part of his body with ritual impurity even the size of a piece of hair from and not bathe, such and such will be in the Hellfire)). Then, I was opposed to having hair. Then, I was opposed to having hair. Then, I was opposed to having hair. (Ali used to cut his hair.)

Sheikh Sirāj ad-Dīn used it as a proof in his book *Tuhfat al-Muhtāj*. In it, he had the addition: "...He used to cut his hair." He said: "Abu Dāwud narrated it, and al-Qurtubi authenticated it in his commentary of Muslim."

The obligation of the purification wash for a man or woman who has a wet dream

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, and I entered upon A'isha—before she was commanded to seclude herself from others—and with her were some women from the Quraish and Ansār. A'isha said: "O Messenger of Allah, these women came to me to ask you about some things that they are too shy to mention." He replied: ((Verily, Allah is not shy from the truth)). She said: "When a woman sees in her dream what a man sees, is the purification wash obligatory upon her?" He said: ((The

purification wash is obligatory upon her. Her fluid is like that of a man. However, Allah conceals her fluid and manifests the man's fluid. When her fluid manifests like that of a man's, there is a resemblance. When his fluid manifests like that of hers, there is a resemblance. When their two fluids mix, there is a resemblance. Therefore, when her fluid manifests like that of a man's, she must perform the purification wash. Otherwise it would be from their evil!)).

This is also in *Ash-Shifā* except without the phrase "Otherwise it would be from their evil!"

It is related in *Ash-Shifā*:

It is narrated on the authority of Umm Sulaym al-Ansāri, the mother of Anas b. Mālik, that she said: "O Messenger of Allah, Allah is not shy from the truth. If a woman saw in her dream what a man saw, does she perform the purification wash or not?" A'isha came to me and said: "Shame on you! Does a woman dream of such?" Allah's Messenger, peace and blessings be upon him and his progeny, came to me and said: ((May your right hand be smeared with dust, O A'isha!¹⁹ From where is family resemblance?)).

It is narrated in *Al-Jāmi' al-Kāfi*:

Muhammad b. Mansūr said: "When one sees in his dream that he is having intercourse with his wife and finds traces of semen, he is to perform the purification wash. Regarding that, there are narrated traditions from the Prophet, peace and blessings be upon him and his progeny, and Ali, upon him be peace. However, if one does not find traces of semen, he is not obligated to perform the purification wash. When a woman sees in her dream what a man sees and ejaculates, she must perform the purification wash." Muhammad b. Mansūr narrated similar from Ali, upon him be peace.

It is narrated in *Ash-Shifā*:

The Prophet, peace and blessings be upon him and his progeny, was asked about a man who finds traces of semen in a dream without remembering if he had a wet dream. He, peace and blessings be upon him and his progeny, replied: ((He is to perform the purification wash)). He was then asked: "O Messenger of Allah, what if a person has a wet dream but does not find any traces of semen?" He replied: ((He is not obligated to perform the purification wash)). Umm Sulaym al-Ansāri asked: "If a woman dreams of such, does she have to perform the purification wash?" He replied: ((Yes. Women are simply the doubles (*shaqā'iq*) of men)).

Abu Dāwud and at-Tirmidhi related on the authority of A'isha:

Allah's Messenger, peace and blessings be upon him and his progeny, was asked about a man who finds the traces of semen but does not remember the wet dream. He replied: ((He is to perform the purification wash)). He was asked about a man who has a wet dream but does not find any traces of semen. He replied: ((He is not obligated to perform the purification wash)). Umm Sulaym asked: "Does a woman dream of such?" He replied: ((Yes. Women are simply the doubles of men)).

Mālik, Muslim, Abu Dāwud and an-Nisā'i narrated on the authority of A'isha that Umm Sulaym asked Allah's Messenger, peace and blessings be upon him and his progeny, about a woman who sees in a dream what a man sees in his dream and whether she has to perform the purification wash. He replied: ((Yes, if you were to see a liquid)). A'isha said: "I said to her: 'May your hand be smeared with dust!'" Allah's Messenger, peace and blessings be upon him and his progeny, said to her:

((Leave her! Isn't there a resemblance before that? If the female's liquid overtakes that of the male, the male will resemble his paternal uncles. If the male's liquid overtakes the females, it will resemble his maternal uncles)).

This is the wording of Muslim. He has another narration that says:

((...the man's liquid is thick and white, and the woman's liquid is thin and yellow. The one whose liquid overtakes and precedes, the child would resemble that one)).

¹⁹ "May your right hand be smeared with dust!" was a common imprecation among the Arabs. It denotes that the one who says it desires that the person be unsuccessful or not attain good. [Ref. *Lane's Arabic English Lexicon*] It is noteworthy that a published English translation of *Sunan Abu Dāwud* renders a portion of the account "In the meantime, the Messenger of Allah, peace and blessings be upon him and his progeny, came upon me [i.e. Umm Sulaym, the narrator] and said: ((May your right hand be covered with dust!))" as if to imply the statement was made to Umm Sulaym! However, the Arabic text clearly says: ((May your right hand be covered in dust, O A'isha!)). Also, there have been attempts to negate the apparent curse. The English translation of *Sahih al-Bukhari* by Dr Muhammad Muhsin Khan renders the imprecation as: ((May your right hand be saved!))

The obligation for the ejaculating man to urinate before the purification wash

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Ja'far—his forefathers:

Allah's Messenger, peace and blessings be upon him and his progeny, said; ((When a man has intercourse, he shouldn't perform the purification bath until he urinates. This is the case unless there is constant semen. Then, it must be an ailment and there is no treatment for him)).

The same is narrated in *Sharh at-Tajrīd* [with a longer chain of narrators]. It is also in *Usūl al-Ahkām* and *Ash-Shifā*.

Section

The purification from menstruation is obligatory. Allah—Glorified and Exalted—says: **{And when they hath purified themselves, approach them from where Allah hath commanded thee} (Q. 2:222)**. That is to say, when they have washed themselves. This is from the necessary knowledge of the religion.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] A'isha that the Prophet, peace and blessings be upon him and his progeny, said to her while she was menstruating: ((Unloosen your hair and wash yourself)). This is also in *Usūl al-Ahkām*.²⁰

The duration of lochia

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ja'far b. Muhammad—his forefathers—Ali, upon them be peace:

The maximum time for lochia is forty days. When you complete the forty days, wash yourself and pray. In the case of post-lochia bleeding, you can fast, pray and approach your spouses.

It is narrated in *Al-Jāmi' al-Kāfī* that al-Hasan b. Yahya and Muhammad said:

That which we take is that the one with lochia refrains from the prayer for forty days and then wash and pray. This is the case unless you see purity before that. That is narrated from the Prophet, peace and blessings be upon him and his progeny, as well as from Ali, upon him be peace.

The manner of washing from menstruation

It is related by al-Bukhāri, Muslim, Abu Dāwud and an-Nisā'i that A'isha said:

An Ansāri woman asked the Prophet, peace and blessings be upon him and his progeny, about the purification wash from menstruation and he discussed the manner of the purification wash by saying: ((Take a piece of cotton wool scented with musk and purify yourself with it)). She said: "How should I purify myself with it?" He said: ((Purify yourself with it)). She said: "How should I purify myself with it?"). Allah's Messenger, peace and blessings be upon him and his progeny, said: ((Glorified be Allah!)) and turned away from her to me. I said: "You should remove the traces of blood with it."

In another narration, it says: "...((Take a piece of cotton wool scented with musk and wash three times)) and then the Prophet, peace and blessings be upon him and his progeny, was shy and turned his face." This is the wording of al-Bukhāri and Muslim.

The obligation of performing the ritual ablution after the purification wash for the one who wants to pray

It is obligatory to repeat the ritual ablution after the purification wash for the one who wants to pray. It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ali, upon him be peace:

Whoever washes from the state of major ritual impurity and then approaches the prayer should perform the ritual ablution.

This is also in *Ash-Shifā*.

Also, in *Ash-Shifā*, it says that it is narrated in the Ahkām of al-Hādī on the authority of his father—grandfather that the Prophet, peace and blessings be upon him and his progeny, used to repeat the ritual ablution after performing the purification bath. It is similarly narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ali, upon him be peace, that he used to perform the ritual ablution after the purification bath.

These narrated reports which obligate the ritual ablution after the purification wash agree with the Mighty Book. This is because it is known that one can wash himself from the state of major ritual impurity and no longer be in the state of major ritual impurity or have ritual impurities on his body without having performed the ritual ablution for

²⁰ It is also related in *Sahīh al-Bukhāri*, *Sahīh Muslim*, *Sunan Abu Dāwud*, *Sunan an-Nisā'i*, *Sunan al-Bayhaqi* and *Musnad Ahmed*.

the prayer. However, Allah—the Exalted—says: {...when ye stand for the prayer, wash thy faces...} (Q. 5:6). Therefore, this specific form of purification is obligatory for the prayer. Coupled with that is the fact that acting on it is more precautionary and taking the opinion of the consensus.

Types of purification wash

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zādān:

I asked Ali, upon him be peace, about the wash. He replied: ((You wash when you wish)). I then said: “I am asking about the wash that is the purification wash.” He said: (([You take the purification wash] on Friday, the day of Arafat, the day of breaking the Ramadan fast (*yawm al-fīṭr*), and the day of sacrifice)).

This is also in *Usūl al-Ahkām*.

It is also narrated [with a complete chain of narrators to] al-Barā b. Āzib:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Amongst the rights on the Muslim is that he bathes on Friday and applies scents, for he will be amongst people. If one does not have scents, then water is scent)).

At-Tirmidhi related it on the authority of al-Barā with this wording.

It is also narrated [with a complete chain of narrators to] Anas b. Mālik:

The Prophet, peace and blessings be upon him and his progeny, said: ((The one who makes ablution on Friday will have blessings in it and is close to an obligation. The purification wash is best for the one who performs the wash)).

Abu Dāwud, at-Tirmidhi and an-Nisā’i related it on the authority of Samura b. Jundub with the same wording.

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

The purification bath for the funeral preparation is obligatory. There’s washing for the one who bathes the dead, but ritual ablution is sufficient for you. There’s washing for the one who left the latrine, but ritual ablution is sufficient for you. There’s washing for cupping, but ritual ablution is sufficient for you. There’s washing for the two Eids, and it’s preferable for one to not avoid that. There’s washing for Friday, and it’s preferable for one to not avoid that. This is because I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((When Friday approaches, one should wash oneself)).

It is also narrated [with the same chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

I heard Allah’s Messenger, peace and blessings be upon him and his progeny, say: ((When Friday approaches, one should wash oneself)). It’s preferable for one to not avoid that.

It is narrated in *Amāli Abu Tālib* [with the same chain of narrators to] Ja’far b. Muhammad—his father—his grandfather—Ali, upon them be peace:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((There are six things that Allah hates and these six things are hated by the imams from my descendants and the leaders of their partisans. They are the following: fiddling around in the prayer, liberality (*al-mann*) in charity, obscenity in fasting, laughing in the graveyards, glancing around in homes and approaching the mosques in the state of major ritual impurity)).

The impermissibility of the menstruating woman and one in state of major ritual impurity to enter mosques and recite the Qur’an

Abu Dāwud related [with a complete chain of narrators to] A’isha:

Allah’s Messenger, peace and blessings be upon him and his progeny, came and the entrances of his Companions’ houses were facing the Mosque. He said: ((Turn the face of these houses from the Mosque)). Then, the Prophet, peace and blessings be upon him and his progeny, entered and none of the people did anything hoping that a dispensation was revealed regarding them. Allah’s Messenger, came out and said: ((Turn the face of these houses from the Mosque! Verily, it is not permissible for a menstruating woman or one in the state of major ritual impurity to enter this Mosque!))

The author of *Al-Lubāb* for the Hanafites used this verse as a proof.

I say that this report is in agreement with the statement of the Exalted: {...in houses Allah commanded to be raised...} (Q. 24:36). The meaning of {raised} is ‘respected’ and ‘honoured.’ It is out of respect and honour for them that the one in the state of major ritual impurity or menstruating woman does not enter them. The judgement

of the one in the state of major ritual impurity and menstruating woman is the same regarding touching a copy of the Qur'an. Allah—the Exalted—says: **{None touches it save the purified} (Q. 56:79)**. This means purified from menstruation and the state of major ritual impurity.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ali, upon him be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, used to recite the Qur'an in every state except the state of major ritual impurity.

This is also in *Usūl al-Ahkām*.

It is also narrated [with a complete chain of narrators to] Ali, upon him be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, used to teach us the Qur'an in every state except the state of major ritual impurity.

This is also in *Usūl al-Ahkām*.

It is also narrated [with a complete chain of narrators to] Ibn Umar:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The one in the state of major ritual impurity and the menstruating woman do not recite the Qur'an)).

This is also in *Usūl al-Ahkām*.

It is also narrated in *Usūl al-Ahkām* that the Prophet, peace and blessings be upon him and his progeny, commanded Asmā bint Umayy—when she had lochia from delivering Muhammad b. Abu Bakr—to do everything that a pilgrim on Hajj would do except enter the Sanctified Mosque.

In *Ash-Shifā*, it says:

It is narrated that the Prophet, peace and blessings be upon him and his progeny, used to not refrain from reciting the Qur'an except in the state of major ritual impurity. It is also narrated on the authority of Ali, upon him be peace: "Allah's Messenger, peace and blessings be upon him and his progeny, used to exit from the privy and recite the Qur'an to us. He would eat meat with us and not conceal himself." Or he said: "...he would not refrain from reciting any of the Qur'an when he was not in the state of major ritual impurity."

Mālik, al-Bukhārī, Muslim, Abu Dāwūd, at-Tirmidhi and an-Nisā'i related on the authority of A'isha that she used to walk with the Prophet, peace and blessings be upon him and his progeny, while she was menstruating. He would be in religious seclusion (*i'tikāf*) in the mosque, and she would be in her quarters braiding his hair.

It is also narrated in *Ash-Shifā* that the Prophet, peace and blessings be upon him and his progeny, entered the mosque and called out with a loud voice: ((The mosque isn't permitted to the menstruating woman or the one in the state of major ritual impurity!)). Umm Salama narrated it from him.

It is narrated in *Majmu' Zayd b. Ali* from Ali, upon them be peace:

A woman came to Allah's Messenger, peace and blessings be upon him and his progeny, and she claimed that she had post-menstrual bleeding. (The lengthy hadith continues until it says) Allah's Messenger, peace and blessings be upon him and his progeny, said to her: ((Establish the days of your menstruation for every month. Do not pray, fast, enter the mosque or recite the Qur'an during it)).

It is also narrated in *Usūl al-Ahkām* that the Prophet, peace and blessings be upon him and his progeny, said to a woman who had bleeding: ((Establish the days of your menstruation)). In some reports, it says: ((...the days of your menses)).

Dust purification (*at-Tayammum*)

Allah—the Exalted—says: **{If ye cannot find water, then purify thyself by striking high, pure earth} (Q. 5:6)**.

The earth as a place of prostration and purity

It is narrated in *Majmu' Zayd b. Ali* on the authority of Ali, upon him be peace:

((I was given three things that was not given to any Prophet before me: The earth was made a place of prostration and a source of purification, for Allah says: **{If ye cannot find water, then purify thyself by striking high, pure earth} (Q. 5:6)**; War booty has been made lawful for me, for Allah says: **{Know that from anything thou obtain as war booty, one-fifth is for Allah, His Messenger, and the near kin...} (Q. 8:42)**; and I have attained victory by means of the enemies' awe for a month's distance. I have been favoured over the other prophets, upon them be peace, on the Day of Judgment with three things: The members of my Community will come on Judgment Day triumphant with the signs of ritual ablution upon

them insomuch that they will be distinguished from other Communities; The callers to prayer will come on the Day of Judgment as people with long necks proclaiming the testimony “There’s no god but Allah and that Muhammad is Allah’s Messenger”; and third, there’s no Prophet that will not be reckoned for his faults except me, for Allah says: **{So that Allah may forgive thee for thy past faults and what is to come} (Q. 48:2))**.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((The earth was made a place of prostration for me as well as a means of purification, for Allah says: **{If ye cannot find water, then purify thyself by striking high, pure earth} (Q. 5:6))**).

This is also in *Usūl al-Ahkām*.

It is also narrated [with a complete chain of narrators to] Hudhayfa:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((Its dust has been made a means of purification for us when one cannot find water)).

It is also narrated [with a complete chain of narrators to] Abu Dharr:

((The high and pure [earth] purifies the one who cannot find water. If one is in extreme difficulty and then finds water, one wipes with it)).

This is also in *Usūl al-Ahkām* and *Ash-Shifā*.

It is narrated in *Majmu’ Zayd b. Ali* on the authority of his father—grandfather—Ali, upon them be peace, said regarding the one in the state of major ritual impurity who cannot find water:

He purifies himself with dust purification and prays. If he were to then find water, he performs the purification wash and not repeat the prayer.

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Abu Ja’far:

Allah’s Messenger, peace and blessings be upon him and his progeny, departed. Ammār was with him and started to roll around in the sand. He said: ((What is with you? Are you rubbing sand like the rubbing of a donkey?)) He replied: “I have become in the state of major ritual impurity.” He then said: ((It is sufficient for you to do this)), and he struck it with his hands three times and performed the dust purification.

It is also narrated [with a complete chain of narrators to] Abu Dharr:

I said: “O Messenger of Allah, I have sexual intercourse with my wife but I don’t have water.” He replied: ((Have sexual intercourse with your wife. Even if you can’t find water for ten years, the dust would be sufficient for you)).

Al-Bukhārī, Muslim and an-Nisā’i related on the authority of Jābir:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((I have been given five things that no one before me has been given...the earth has been made a place of prostration and a means of purification)).

Muslim related on the authority of Hudhayfa:

Allah’s Messenger, peace and blessings be upon him and his progeny, said: ((We have been given virtue over other people in the matter of three things: our prayer lines are like the lines of the Angels, the whole earth has been made a place of prostration and its dust has been made a means of purification for us)).

The manner of dust purification

Abu Dāwud and an-Nisā’i related on the authority of Ammār:

Allah’s Messenger, peace and blessings be upon him and his progeny, stopped to rest at the end of the night in Uwat Al-Jaysh. A’isha was with him and her Zifar bead necklace broke and fell. The army was detained looking her necklace until the break of dawn and the people had no water with them. Abu Bakr got angry with her and said: “You have detained the people and they do not have any water!” Then Allah revealed the dispensation of allowing dust purification with high, pure earth. So the Muslims got up with Allah’s Messenger, peace and blessings be upon him and his progeny, and struck the earth with their palms. Then they raised their hands and wiped their faces and arms up to the shoulders and from the inner side of their arms up to the armpits.

In the narration of an-Nisā’i, it says: “...and did not strike them together to knock off any dust...”

In another narration of Abu Dāwud, it says:

They wiped themselves with it while Allah's Messenger, peace and blessings be upon him and his progeny, was with them to perform the dawn prayer. They struck the high, pure earth with their palms and wiped their faces with the inner parts of their hands to their shoulders and armpits.

In another narration, Ibn Layth said: "...to the tops of their shoulders."

Al-Bukhārī, Muslim, Abu Dāwud and an-Nisā'i related on the authority of Abdur-Rahmān b. Abzā:

A man came to Umar and said: "I have entered the state of major ritual impurity and can't find water." Umar replied by saying: "Don't pray." Ammar said to Umar: "O Commander of Believers, don't you remember that you and I were together on a journey and you didn't pray but I rolled on the ground and prayed? I informed the Prophet, peace and blessings be upon him and his progeny, about it and he said: ((It would have been sufficient for you to do like this)). The Prophet, peace and blessings be upon him and his progeny, then struck the earth with his hands and then blew off the dust and passed his hands over his face and hands." Umar replied to him by saying: "Fear Allah, O Ammar!" He replied: "If you want, I won't relate the hadith." Umar then said: "We will hold you responsible for what you take upon yourself!"

This is the wording of al-Bukhārī and Muslim.

According to Abu Dāwud, the wording is: "...and he wiped his face with it and arms up to half the arm. And he did not reach the shoulders with one strike." And in another: "...to the shoulders."

At-Tirmidhi related in a hadith that Allah's Messenger, peace and blessings be upon him and his progeny, commanded that the dust purification is for the face and hands. He said that it was related on his authority that he said: "We performed the dust purification with Allah's Messenger, peace and blessings be upon him and his progeny, to the elbows and armpits."

It is related by al-Bukhārī, Muslim and an-Nisā'i on the authority of Imrān b. Husayn:

Allah's Messenger, peace and blessings be upon him and his progeny, saw a man staying away and not praying with the people. He asked the man: ((O so-n-so, what prevents you from praying with the people?)) He replied: "O Messenger of Allah, I have entered the state of major ritual impurity and there is no water." He, peace and blessings be upon him and his progeny, replied: ((Then high, pure earth is obligatory upon you. It is sufficient for you)).

This is their wording.

Abu Dāwud related on the authority of Abu Dharr:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((High, pure earth is the ritual ablution of the Muslim even if he cannot find water for ten years. If he does find it, let him wipe it on his skin. For, that is best)).

It says in the abridgment of *Jāmi' al-Usūl*: "This is the wording of at-Tirmidhi."

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Asla' at-Tamīmī:

I was with Allah's Messenger, peace and blessings be upon him and his progeny, on a journey. He said to me: ((O Asla', set out on a journey with us)). I replied: "O Messenger of Allah, this would be difficult on me because I am in the state of major ritual impurity." At that point, Gabriel, blessings of Allah be upon him, came down with the verse of purification by pure, clean earth. Then he [i.e. the Prophet] said to me: ((O Asla', purification by earth is when you strike the high, pure earth twice. Strike it the first time for your face and the second time for your forearms; the outer and inner parts)). Then we later came across water and he [i.e. the Prophet] said: ((O Asla', wash yourself with it)).

This is also in *Usūl al-Ahkām* and *Ash-Shifā*.

It is also narrated by Yahya al-Hādī, upon him be peace, on the authority of his father—his grandfather, al-Qāsim b. Ibrāhīm, may Allah be pleased with them:

Abu Bakr b. Abi Uwais related to me from al-Hussein b. Abdullah b. Ğumayra—his father—his grandfather—Ali, upon him be peace: "The limbs of the dust purification are the face and arms to the elbows."

This is also in *Usūl al-Ahkām*.

It is also narrated [with a complete chain of narrators to] Jābir:

The Prophet, peace and blessings be upon him and his progeny, said: ((For the purification by clean earth, there is a strike for the face and a strike for the forearms up to the elbows)).

This is also narrated in *Majmu' Zayd b. Ali* as a statement of Ali, upon him be peace. It is also in *Usūl al-Ahkām* and

Ash-Shifā.

The dust purification for one prayer and supererogatory prayer

It is also narrated [with a complete chain of narrators to] Ibn Abbās:

From the sunnah is for a man to pray only one prayer with purification by earth. He then purifies himself with earth and prays the next prayer.

This is also in *Usūl al-Ahkām* and *Ash-Shifā*.

It is also narrated [with a complete chain of narrators to] Ali, upon him be peace: “Perform the dust purification for every prayer.” This is also in *Usūl al-Ahkām*.

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Ali, upon him be peace:

The one in the state of major ritual impurity is to wait until the end of the prayer time. If he finds water, he performs the purification wash and prays. If he does not find water, he performs the dust purification and prays. If he finds water afterwards, he performs the purification wash and does not repeat the prayer.

It is also narrated [with a complete chain of narrators to] Ja’far—his forefathers:

The past Sunnah is that one only prays one prayer and its supererogatory prayer with the dust purification.

It is also narrated [with a complete chain of narrators to] Ali, upon him be peace, said regarding a man with only a small amount of water: “He keeps it for himself and performs the dust purification.”

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon him be peace, that a man came to him and said: “My nephew has smallpox. If he enters the state of major ritual impurity, what does he do?” He replied: “He performs the dust purification.” This is also in *Majmu’ Zayd b. Ali* and *Usūl al-Ahkām*.

The obligation of dust purification when one fears harm from using water

Allah—the Exalted—says: **{...and kill not thyself} (Q. 4:29)** and **{And make not thine own hands contribute to destruction} (Q. 2:195)**. This proves the obligation of dust purification if a morally responsible person fears ruin from using water due to the reason of its harm or one’s need for it.

Similar is the case if one fears harm. This is based upon what al-Hādī, upon him be peace, narrated in *Al-Ahkām* that the Prophet, peace and blessings be upon him and his progeny, said: ((There is no harming or reciprocating harm in Islam)). That is to say that in the judgements of Islam, there is no harming or reciprocating harm. Therefore, the use of water with harm is not from the judgements of Islam.

This report is also in *Ash-Shifā*. The wording in *Usūl al-Ahkām* from the Prophet, peace and blessings be upon him and his progeny, is: ((There is no harming or reciprocating harm)) without mentioning “...in Islam.” Ahmed and Ibn Māja narrated it on the authority of Ibn Abbās with the same wording used in *Usūl al-Ahkām*. Ibn Māja also narrated it on the authority of Ubāda b. as-Sāmit and attributed it to the Prophet, peace and blessings be upon him and his progeny.

It is narrated in *Majmu’ Zayd b. Ali* on the authority of his father—grandfather—Ali, upon them be peace:

If you are travelling and have water with you but you fear thirst, then perform the dust purification. Save the water for yourself.

It is like the dispensation that Allah’s Messenger, peace and blessings be upon him and his progeny, gave them regarding avoiding the fast if one fears ruin and harm when Allah revealed the obligation of fasting. This is forthcoming, if Allah wills. It is also similar to the aforementioned report about the person with smallpox. These fundamentals testify to its authenticity.

Some of the conditions of the dust purification

It is obligatory for the one without water to seek it from the number of springs for the people of a village, place or road even if that means that such person would be diverted from the path. This is because it would be included in those things that is within one’s ability, and Allah says: **{Allah burdens not a soul except with what it can bear} (Q. 2:286)**. That is only obligatory in the absence of fear, as in the case of the way to the Hajj pilgrimage.

Section

If the one without water anticipates the passing of the reason that necessitates the dust purification, he is to wait until the end of the prayer time with the hope that he will eventually find water and use it without harm. This is from the necessary knowledge of the Prophet’s religion that the dust purification is not valid except with the absence of water

within the time of the obligatory prayer, and it is not valid unless there is fear of harm from using the water. As for the one who does not anticipate the passing of the reason within the prayer time, he is to pray with the dust purification even if it is at the beginning of the prayer time.

Menstruation

The duration and judgement of menstruation

Al-Hādi, upon him be peace, said in *Al-Ahkām*:

The minimum time for the menstruation is three nights, and the maximum time for the menstruation is ten nights.²¹

I say that this is not due to independent scholarly judgement devoid of explicit textual proof.

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators] to Abu Umāma:

The Prophet, peace and blessings be upon him and his progeny, said: ((The minimum of the menstruation for the young woman—virgin or non-virgin—is three days and the majority of the menstruation is ten days. If the blood continues more than ten days, it is non-menstrual bleeding)).

It is in *Sharh at-Tajrīd* with the same chain of narrators but without the wording "...or non-virgin..." It is also in *Usūl al-Ahkām* and *Ash-Shifā* without the wording "...or non-virgin."

It is narrated in *Ash-Shifā*:

It is related by Wāthila b. al-Asqa' that the Prophet, peace and blessings be upon him and his progeny, said: ((The minimum of menstruation is three and the maximum is ten)).

It is related by Mu'adh that the Prophet, peace and blessings be upon him and his progeny, said: ((The minimum of menstruation is three days and the maximum is ten days)).

It says in *Kutāb al-Lubāb* of the Hanafites:

Ad-Dārquṭni narrated on the authority of Anas: ((Its minimum is three and its maximum is ten)). It is also narrated on the authority of Anas: ((Menstruation is three, four, five, six, seven, eight, nine and ten. The minimum of purification is ten days and there is no maximum)).

The judgement of non-menstrual vaginal bleeding

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Ali, upon him be peace, that a man came to him and said: "O Commander of Believers, I divorced my wife and she claimed that she menstruated three times in one month." Ali, upon him be peace, then said to Shurayh who was sitting near him: "Judge between them." He replied: "Shall I judge between them while you are here, O Commander of Believers?" He replied: "You should judge between them." He [i.e. Shurayh] said: "Verily, I went to investigate the matter with her people in order to see if they were pleased with her religion and trustworthiness. They bore witness that she indeed menstruated three times a month and that she purified herself before each prayer and prayed. Therefore, it is as she said; otherwise, she would be a liar." Ali, upon him be peace, said: "The word *qālūn* is Persian and it means: 'You are truthful'." This is also narrated in *Al-Jāmi' al-Kāfi* and *Usūl al-Ahkām*.

It is also narrated [with a complete chain of narrators to] A'isha that Fatima bint Abi Hubaysh came to Allah's Messenger, peace and blessings be upon him and his progeny, and said: "I have vaginal bleeding and the blood doesn't stop." He commanded her to refrain from the prayer during the days of her established time. Then, she wash commanded to wash herself and perform the ritual ablution for each prayer. She was commanded to pray even if a drop of blood falls on her prayer mat. This is also in *Usūl al-Ahkām* and *Ash-Shifā*.

It is also narrated [with a complete chain of narrators to] Uday b. Thābit—his father—his grandfather:

The Prophet, peace and blessings be upon him and his progeny, said: ((The one with vaginal bleeding is to avoid the prayer during the days of her menstruation and then perform the purification bath, perform the ritual ablution for each prayer, pray and fast)).

This is also in *Ash-Shifā* on the authority of Ali, upon him be peace. Similar is narrated on the authority of Uday from Ali, upon him be peace.

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

A woman came to Allah's Messenger, peace and blessings be upon him and his progeny, and claimed that

²¹ The same judgement is mentioned from Imam Zayd b. Ali, upon them be peace, in *Majmu' Zayd b. Ali*.

she had an issue of bleeding. Allah's Messenger, peace and blessings be upon him and his progeny, said: ((This is an agitation in your womb from Satan! Do not leave the prayer)). She then asked: "What should I do, O Messenger of Allah?" He replied: ((Establish the days that you usually menstruate every month. Do not pray, fast, recite Qur'an or enter the mosque during that time. When your days pass in which you observe this, make that the extent of the days that you observe this. Then wash for the dawn prayer, insert cotton and apply musk that a man uses. Then, pray the dawn prayer and delay the noon prayer until the end of its prayer time. Afterwards, insert cotton, apply musk that a man uses and pray the noon prayer at the point where the afternoon prayer time commences. Then pray the afternoon prayer also. Delay the sunset prayer until the end of its time and then wash, insert cotton, apply musk that a man uses and then pray the sunset prayer at the time the evening prayer commences and pray)). She began to cry and said: "O Messenger of Allah, I can't do that!" Allah's Messenger, peace and blessings be upon him and his progeny, then looked at her and said: ((Wash for each purification as you have done, and it would be considered as an injury to your body. Whatever occurs with the blood at that point would be considered pure. However, do not abandon the cotton or musk. Once that is completed, you can enter the mosque, recite the Qur'an, pray the prayers and complete the rituals)).

This is also in *Majmu' Zayd b. Ali* and *Ash-Shifā*.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] A'isha that Fatima bint Abi Hubaysh came to Allah's Messenger, peace and blessings be upon him and his progeny, and said: "O Messenger of Allah, I have vaginal bleeding for a month and two months." Allah's Messenger, peace and blessings be upon him and his progeny, said:

((Verily, that is not menstruation; it is simply a flowing of your blood. When the menstruation approaches, refrain from the prayer. When it ends, perform the purification wash for your purity and then make the ritual ablution for each prayer)).

This is also in *Usūl al-Ahkām*.

It is related by Mālik, Abu Dāwud and an-Nisā'i on the authority of Umm Salama that a certain woman during the time of the Allah's Messenger, peace and blessings be upon him and his progeny, used to bleed profusely. So Umm Salama consulted the Prophet, peace and blessings be upon him and his progeny, on her behalf. He said:

((She should calculate the number of nights and days a month that she used to menstruate before it started happening, and she should abandon the prayer for that much of the month. When she has completed that she should perform the purification wash, bind her private parts with a garment and then pray)).

It is narrated in *Al-Jāmi' al-Kāfi* [with a complete chain of narrators to] Hamna:

I said: "O Messenger of Allah, I have a very strong prolonged flow of blood." He prevented me from prayer and fasting. "So what is your view?" He said: ((Insert cotton and it will remove the blood)). I said: "It is too much for that." He replied: ((Then bind yourself with a garment)). I said: "It is too much for that. It flows copiously." He then said: ((Well, I will present you with two matters—any one of them you choose will be sufficient. If you have the strength to them, you know better. This is an agitation from Satan. So observe your menses for six or seven days, then perform the purification wash until you see that you are pure. Pray for twenty-four or twenty-three nights and days and fast, and that will suffice you. Do so every month just as the other women menstruate. But if you are strong enough to delay the noon prayer and advance the afternoon prayer, then perform the purification wash when you are purified and combine the noon and afternoon prayers together. Then delay the sunset prayer and advance the evening prayer, perform the purification wash and combine the two prayers. Do so, and then perform the purification wash at dawn and pray the dawn prayer. This is how you may pray and fast if you have the strength to do so)). I said: "O Messenger of Allah, this is the better of the two matters to me!"

Abu Dāwud and at-Tirmidhi related on the authority of Hamna bint Jahsh:

I had a very strong prolonged flow of blood. So I came to Allah's Messenger, peace and blessings be upon him and his progeny, for a decision and informed him. I found him in the house of my sister, Zaynab bint Jahsh. I said: "O Messenger of Allah, I am a woman who menstruates in great quantity and it is severe, so what do you think about it? It has prevented me from praying and fasting." He said: ((I suggest that you insert cotton and it will remove the blood)). She replied: It is too much for that. It flows copiously." Allah's Messenger, peace and blessings be upon him and his progeny, said: ((I will present to you two matters—whichever of them you choose, it will be sufficient for you without the other, but you know best whether you are strong enough to follow both of them. This is an agitation of Satan, so observe your menses for six or seven days, Allah knows best which it should be. Then wash and when you see that you

are purified and clean, pray during twenty-three or twenty-four days and nights and fast; that will be sufficient for you. Do so each month, just as women menstruate and are purified at the time of their menstruation and their purification. But if you are strong enough to delay the noon prayer and advance the afternoon prayer, wash and then combine the noon and the afternoon prayer, do so. Similarly, if you are strong enough to delay the sunset prayer and advance the night prayer, wash and combine the two prayers, do so. Similarly, if you are strong enough to wash at dawn, do so. And fast if you are able)). Then Allah's Messenger, peace and blessings be upon him and his progeny, said: ((This is the better of the two matters to me)).

In some narrations, it says: "Hamna said: 'This is the better of the two matters to me.'"

I say that his statement ((This is an agitation from Satan)) simply means that Satan used this way to cause confusion to her regarding the matter of her religion, purity and prayer. This meaning is alluded to in that which was narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Abu Khālid:

We were sitting with Abu Ja'far—meaning al-Bāqir, upon him be peace—and a man said to him: "I have a relative that has had vaginal bleeding for years!" He said: "What is with her?" He replied: "She has an issue of blood." He said: "Tell her that she is to complete it like the completion of an idolater." He asked: "How does she do that?" He replied: "She establishes her days that she establishes in it..." to the end of his statement, upon him be peace.

I say—and success is with Allah—that there is no doubt that this is an affliction and a result of disobedience. Allah—the Glorified—says: **{Whatsoever befalls thee of affliction is due to what thy hands hath earned} (Q. 42:30)**. Another recitation says **{...is therefore due to what thy hands hath earned}**, that is, from acts of disobedience. Acts of disobedience are from Satan, so this is the meaning of ((This is an agitation from Satan)).

I also say that the wash in these reports is not the purification wash. It is not obligatory because of his statement, peace and blessings be upon him and his progeny: ((I will present to you two matters—whichever of them you choose, it will be sufficient for you)). This is the judgement of one who knows its time and number.

The judgement of vaginal bleeding when she doesn't know the duration of her menstruation

As for the one who doesn't know its time and number while she has vaginal bleeding, she refers to discretion. Then, she relies upon what is normal with women like the blood of menstruation. She counts the menstruation up to ten, and anything that exceeds that is considered vaginal bleeding.

The extent of sexual intercourse with a menstruating woman

One is to not have intercourse with one's wife during the days of her menstruation nor after its completion until after she purifies herself. This is clearly articulated in the Qur'an when He says: **{And they asketh thee about menstruation. Say: "It is a harm so stay away from women during menstruation and approach them not until they hath purified themselves. And when they hath purified themselves, approach them from where Allah hath commanded thee"} (Q. 2:222)**.

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Zayd b. Ali—his forefathers—Ali, upon them be peace:

During the government of Umar, a group from Kufa came before him. They said: "We came to ask you about some things. We want to ask you about a man and what would be permissible for him while his wife is menstruating." He asked: "Are you not present, O Abul-Hasan?" I said: "Indeed." He said: "Then answer with that which Allah's Messenger, peace and blessings be upon him and his progeny, replied with." I said: "I then asked him what is for you while your wife is menstruating. He, peace and blessings be upon him and his progeny, said: ((Anything above the sarong. Everything below it is not to be engaged)).

It is narrated in *Al-Jāmi' al-Kāfi* by Muhammad with his chain of narrators to Ibn Abbās, may Allah be pleased with him:

A man asked: "O Messenger of Allah, what is for me from my wife while she is menstruating?" He replied: ((Fasten her sarong tightly and then do what you want with her)).

Al-Hādi, upon him be peace, narrated in *Al-Ahkām* that the Prophet, peace and blessings be upon him and his progeny, “used to engage with his wives except what was under the sarong when they were menstruating. The Prophet, peace and blessings be upon him and his progeny, had more control.”

It is narrated in *Sharh at-Tajrīd* on the authority of Anas:

The Prophet, peace and blessings be upon him and his progeny, said: ((Do anything except sexual intercourse)).”

It is also in *Usūl al-Ahkām*.

It is narrated on the authority of A’isha that the Prophet, peace and blessings be upon him and his progeny, used to fondle his wives in one sarong while they were menstruating. This is also in *Ash-Shifā*.

It is narrated in *Ash-Shifā* on the authority of A’isha that when she was menstruating and Allah’s Messenger, peace and blessings be upon him and his progeny, wanted to fondle her, he would command her to fasten her sarong tightly and then fondle her. “Be mindful of your control like Allah’s Messenger, peace and blessings be upon him and his progeny, had control!” This was also related by Mālik, al-Bukhārī, Muslim, Abu Dāwud, at-Tirmidhi and an-Nisā’i. The author of *Al-Lubāb* used it as a proof for the Hanafites.

It is related by Razīn on the authority of Mu’ādh:

I asked: “O Messenger of Allah, what is permissible for me regarding my wife while she is menstruating?” He replied: ((What is above her sarong. But refraining from such would be better)).

It is related by Muslim, Abu Dāwud, at-Tirmidhi and an-Nisā’i on the authority of Anas that when a Jew’s wife was menstruating, he would not go near them or congregate with them in their houses. The Prophet’s Companions asked him about that, and Allah revealed {**And they asketh thee about menstruation. Say: “It is a harm so stay away from women during menstruation...”**} (Q. 2:222). Then, he, peace and blessings be upon him and his progeny, said: ((Do everything except sexual intercourse)).

What is encouraged for the menstruating woman during the prayer times

During the prayer times, it is encouraged for a menstruating woman perform ritual ablution, face the *qibla* and glorify Allah by saying *Subhān Allah* as well as declare His Oneness by saying *Lā ilaha ila Allah*. It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Abu Jārūd:

I said to Abu Ja’far that al-Mughīra said that the righteous slave said: “Why is it that the fast is made up but not the prayer?” Abu Ja’far said: “By Allah, al-Mughīra lied on Allah’s Messenger, His wives, his daughters, us and our women! By Allah, neither the wives of Allah’s Messenger, his daughters or our women prayed. Rather, we command them to purify themselves, face the *qibla* and declare Allah’s Oneness by saying *Lā ilaha ila Allah* as well as declare His greatness by saying *Allahu Akbar*.”

This is also related in *Ash-Shifā*.

Menstruating women are encouraged during the prayer times to perform the ritual ablution, face the *qibla* and glorify Allah by saying *Subhān Allah* as well as declare His Oneness by saying *Lā ilaha ila Allah*. It is mentioned in *Ash-Shifā* that this is praiseworthy by consensus.

The menstruating woman makes up the fast but not the prayer

It is related by al-Bukhārī, Muslim, Abu Dāwud, at-Tirmidhi and an-Nisā’i on the authority of A’isha:

A woman asked: “Are we supposed to make up the prayer once we are pure?” I replied: “Are you a Harūri?”²² When we menstruated with the Prophet, peace and blessings be upon him and his progeny, he commanded us to make up the fast but not make up the prayer.”

Abu Dāwud related on the authority of Umm Bisa, also known as Mussa, the Azdi woman:

I performed the Hajj pilgrimage and entered upon Umm Salama. I said: “O Mother of the Believers, Samura b. Jundub orders menstruating women to make up the prayer.” She replied; “The menstruating woman does not make up the prayer. One of the wives of the Prophet, peace and blessings be upon him and his progeny, established forty nights as lochia and hadn’t prayed during that time. The Prophet, peace and blessings be upon him and his progeny, didn’t command her to make up the prayer due to lochia.”

This is also in *Ash-Shifā*.

²² Harūri refers to a sect of the Kharijites. By A’isha’s rhetorical question, she was implying that the woman was exceeding the bounds in the religion similar to the Kharijites.

It is narrate in *Al-Jāmi' al-Kāfi*:

It is Allah's judgement and the way of Allah's Messenger, peace and blessings be upon him and his progeny, that the menstruating woman and the woman with lochia make up the fast and not the prayer. This is the consensus of the scholars of Muhammad's Community.

It is narrated [with a complete chain of narrators] that al-Qāsim b. Ibrāhīm al-Hasani was asked about a menstruating woman and whether it was obligatory for her to make up the prayer as she makes up the fast. He replied: "No. Allah does not obligate her to make up the prayer."

Muhammad [b. al-Mansūr] said: "It is the consensus of the scholars of Muhammad's Community that the menstruating woman and woman with lochia break the fast during Ramadan—whether they eat or don't eat. Then, they make it up.

Lochia

It is narrated in *Amāli Ahmed b. Isa* [with a complete chain of narrators to] Anas b. Mālik:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The lochia is established for forty days unless one notices purity before that)).

This is also in *Al-Ahkām* of al-Hādi, upon him be peace.

It is also narrated in the *Amāli* [with another chain of narrators to] Anas b. Mālik:

Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The lochia is established for forty days unless one notices purity before that)).

This is also in *Sharh at-Tajrīd* with this chain of narrators as well as in *Usūl al-Ahkām* and *Ash-Shifā*.

It is also narrated in the *Amāli* [with a complete chain of narrators to] Umm Salama:

During the time of Allah's Messenger, peace and blessings be upon him and his progeny, the women with lochia used to wait for forty days. We used to anoint our faces with *wars* to remove spots.

It is also in *Sharh at-Tajrīd*, *Usūl al-Ahkām* and *Ash-Shifā*.

It is also in the *Amāli* [with a complete chain of narrators to] A'isha:

Allah's Messenger, peace and blessings be upon him and his progeny, used to count the time of lochia as forty days.

It is also narrated [with a complete chain of narrators to] Abu Ja'far—his forefathers—Ali, upon them be peace:

Allah's Messenger, peace and blessings be upon him and his progeny, used to count the time of lochia as forty days. If it exceeded forty, she is to perform the purification wash and pray. It would be similar to non-menstrual vaginal bleeding—she prays, fasts and can have intercourse with her husband.

This is also in *Al-Ahkām* of al-Hādi, upon him be peace.

It is narrated in *Sharh at-Tajrīd* [with a complete chain of narrators to] Zayd b. Ali—Mussa, the Azdi woman:

I asked Umm Salama: "Have you ever asked Allah's Messenger about lochia and how long one should wait for the lochia?" She replied: "Yes. I asked him and he said: ((You wait forty nights unless you notice purity before that))."

This is also in *Usūl al-Ahkām* and *Ash-Shifā*.

It is narrated in *Ash-Shifā*:

It is related on the authority of Ibn Umar that Allah's Messenger, peace and blessings be upon him and his progeny, said: ((The women with lochia wait for forty nights. If they see purity before that, they are considered pure. If it exceeds forty, it is considered as non-menstrual bleeding)).

It is related by Abu Dāwud and at-Tirmidhi on the authority of Umm Salama

During the time of Allah's Messenger, peace and blessings be upon him and his progeny, the women with lochia used to wait for forty days. We used to anoint our faces with *wars* to remove spots.