

Charitable Foundation for the
Prophet`s family and Companions

40 Traditions expounding the virtues of the Ahl Al Bayt

ترجمة كتاب

الأربعين في فضائل أهل البيت

اللغة الانجليزية

By:

ʿAbd Allāh ibn Ṣāliḥ ibn Muḥammad al-ʿUbayd

Translated by:

The Mahajjah Research Institute

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In the Name of Allāh,
the Most Beneficent,
the Most Merciful

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Transliteration key

أ إ - ’	ض - ḍ Ḍ
آ – ā Ā	ط - ṭ Ṭ
ب - b	ظ - ẓ
ت - t	ع - ʿ
ث - th	غ - gh
ج - j	ف - f
ح - ḥ Ḥ	ق - q
خ - kh	ک - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ی - y, ī
ص - ṣ	

Introduction

All praise is for Allah سُبْحَانَهُوَتَعَالَىٰ who has favoured this ummah by way of the pure Ahl al-Bayt and afforded them a distinction of the Master of those long-gone and those yet to come صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. I praise Him with complete devotion and thank Him with utter humility. There is nothing that precedes Him and no one that matches His grace and munificence.

Peace and salutations be upon His choicest creation, his Companions, and family.

Loving the Ahl al-Bayt forms part of life with the contrary resulting in a faceless existence, it is a display of one's character, and a sign of one's untainted soul. The pious predecessors and general Muslim populous have always shown great respect for them, maintained an affinity with them, called towards their words and actions, and have related their virtues and doings.

Hereunder are some examples of this exemplary character displayed towards the Ahl al-Bayt by other eminent personalities:

ʿAlī رَضِيَٱللَّهُعَنْهُ said to Abū Bakr رَضِيَٱللَّهُعَنْهُ regarding the pledge of allegiance:

وكنا نرى لقرابتنا من رسول الله صلى الله عليه وسلم نصيبا، حتى فاضت عينا أبي بكر،

فلما تكلم أبو بكر قال: والذي نفسي بيده، لقرابة رسول الله صلى الله عليه وسلم أحب

إلي أن أصل من قرابتي.

...And we thought we had a right (to be consulted) on account of our kinship with the Messenger of Allah سُبْحَانَهُوَتَعَالَىٰ. He continued to talk to Abū Bakr in this vein until the latter's eyes welled up with tears. Then Abū Bakr spoke and said, "By Allah, in Whose

Hand is my life, the kinship of the Messenger of Allah سُبْحَانَهُ وَتَعَالَى is dearer to me than the kinship of my own people…"[1]

Another statement of Abū Bakr رَضِيَ اللَّهُ عَنْهُ is as follows:

ارقبوا محمدا صلى الله عليه وسلم في أهل بيته.

Show reverence to the Messenger of Allah سُبْحَانَهُ وَتَعَالَى through honouring members of his family. [2]

Here is the reverence ʿUmar and ʿUthmān رَضِيَ اللَّهُ عَنْهُمَا showed to ʿAbbās رَضِيَ اللَّهُ عَنْهُ:

يا عباس، فو الله لإسلامك يوم أسلمت كان أحب إلي من إسلام الخطاب لو أسلم، وما بي إلا أني قد عرفت أن إسلامك كان أحب إلى رسول الله صلى الله عليه وسلم من إسلام الخطاب لو أسلم.

O Abbas, by Allah! Your accepting Islam is more beloved to me than if Khaṭṭāb came into the creed, simply because your acceptance brings more pleasure to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [3]

كان العباس إذا مر بعمر بن الخطاب أو بعثمان بن عفان وهما راكبان نزلا حتى يجاوزهما إجلالا لعم رسول الله صلى الله عليه وسلم.

When Amīr al-Mu'minīn ʿUmar and ʿUthmān رَضِيَ اللَّهُ عَنْهُمَا would pass by ʿAbbās رَضِيَ اللَّهُ عَنْهُ they would dismount from their conveyances till he would pass out of respect for the uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [4]

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[1] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3998.
[2] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3509.
[3] *Sīrah ibn Hishām*, pg. 403.
[4] *Tarīkh Dimashq*, Ḥadīth: 26794.

ʿUrwah ibn Zubayr says:

عن عروة بن الزبير قال: ذهب عبد الله بن الزبير مع أناس من بني زهرة إلى عائشة، وكانت أرق شيء عليهم، لقرابتهم من رسول الله صلى الله عليه وسلم.

ʿAbd Allāh ibn Zubayr رَضِيَ اللَّهُ عَنْهُ went with some people from the Zuhrah tribe to ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا who respected them greatly due to their relation to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. [5]

The following authentic narration has been recorded in *Ṭabaqāt ibn Saʿd*:

سمعتُ فاطمة بنت علي بن أبى طالب ذكرتْ عمر بن عبد العزيز فأكثرت الترحّم عليه وقالت: دخلتُ عليه وهو أمير المدينة يومئذٍ فأخرج عنى كلّ خَصي وحَرَسي حتى لم يبقَ في البيت أحد غيري وغيره، ثمّ قال: يابنة علي! والله ما على ظهر الأرض أهل بيت أحبّ إليَّ منكم ولأنتم أحبّ إليَّ من أهل بيتي.

Fāṭimah bint ʿAlī ibn Abī Ṭālib mentioned ʿUmar ibn ʿAbd al-ʿAzīz with great fondness, prayed for him and said, "I had come to him when he was the Amīr of Madinah. He emptied the room of all and sundry and said to me, 'By Allah, O daughter of ʿAlī, there is no family on the face of this earth more beloved to me than your family. Your family is more beloved to me than my own family.' [6]

Narrations such as these are untold and encapsulating them all would prove to be tedious. The ways of Allah سُبْحَانَهُ وَتَعَالَى with regards to people's relationship with the Ahl al-Bayt is well documented. Those that truly love and respect them garner love and honour from Allah

[5] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3312.
[6] *Ṭabaqāt ibn Saʿd*, vol. 5 pg. 388.

سُبْحَانَهُ وَتَعَالَى, whilst those harbour ill towards them are disgraced by Allah سُبْحَانَهُ وَتَعَالَى.

Ibn Abī al-Dunyā and others have narrated the following:

أن رجلا نال من علي، فنهاه سعد، فلم ينته، فدعا عليه سعد، فما برح حتى جاء بعير ناد، فخبطته حتى مات.

A man spoke ill of ʿAlī رَضِيَ اللَّهُ عَنْهُ upon which Saʿd رَضِيَ اللَّهُ عَنْهُ promptly commanded he refrain from doing so. The man did not take heed so Saʿd رَضِيَ اللَّهُ عَنْهُ supplicated against him. It was not long thereafter that a camel came and trampled him till he died.[7]

When the scholars of the early and latter times would pen down any book in beliefs, ḥadīth, or history, they would make it a point to narrate the virtues of the Ahl al-Bayt citing it as an integral part of faith. Those that truly love the Ahl al-Bayt are sure to follow their way; the way of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This can only be achieved through following the guidance of the Qur'ān, ḥadīth, Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, and the pious predecessors. This would also be inclusive of their worship, remembrance of Allah, sublime character, and giving preference to others over themselves.

Though the virtues of the Ahl al-Bayt cannot be denied and the narrations thereof are many and successive, they would continuously warn the masses of adopting extremism in this regard. The greatest of the Ahl al-Bayt, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself warned:

لا تطروني، كما أطرت النصارى ابن مريم، فإنما أنا عبده، فقولوا: عبد الله ورسوله.

[7] *Siyar Aʿlām al-Nubalā'.* , vol. 1 pg. 116.

Do not adopt extremism in praising me as the Christians had done with Ibn Maryam. I am nought but the slave of Allah سُبْحَانَهُوَتَعَالَىٰ. So call me, the slave of Allah and His Messenger. [8]

The following has been recorded in *Al-Ṭabaqāt al-Kubrā* of Ibn Saʿd with an authentic chain of narration:

سمعتُ الحسن بن الحسن يقول لرجل ممّن يغلو فيهم: ويحكم أحِبّونا لله فإن أطعنا الله فأحِبّونا، وإن عصينا الله فأبغضونا. قال: فقال له رجل: إنّكم قرابة رسول الله وأهلُ بيته. فقال: ويْحك لو كان الله مانعًا بقرابة من رسول الله أحدًا بغير طاعة الله لنفع بذلك مَن هو أقرب إليه منّا أبًا وأمًّا، والله إني لأخاف أن يضاعف للعاصي منّا العذاب ضِعْفَيْن، وإني لأرجو أن يُؤتَى المحسن منّا أجره مرّتين. ويلكم اتّقوا الله وقولوا فينا الحقّ، فإنّه أبلغ فيما تريدون ونحن نرضى به منكم. ثمّ قال: لقد أساء بنا آباؤنا إن كان هذا الذي تقولون من دين الله ثمّ لم يُطْلِعونا عليه ولم يُرْغِبونا فيه.

I heard al-Ḥasan ibn al-Ḥasan saying to a man who used to show excessive love to them, i.e. the Ahl al-Bayt, "Woe unto you people! Love us (only) for the pleasure of Allah. If we are obedient to Allah, then love us. And if we are disobedient to Allah, then do not love us."

The man said to Hassan, "You are related to the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and from his family!"

Hassan said, "Woe unto you! If Allah were to prevent anyone from not worshipping Allah on account of his family ties with the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, then those that are paternally and maternally closer to him than us would (also) benefit. By Allah, I

[8] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3261.

fear that a sinner from among us will be given double punishment. Still, I hope that a good-doer among us will be given his reward twice. Woe unto you! Fear Allah and speak the truth about us, for this is closer to what you (actually) desire. We are well-pleased if that comes from you."

He continued saying, "If what you people are saying (about us) is considered to be a part of Allah's Dīn, and our forefathers neither informed us about it nor encouraged us, then they misunderstood us." [9]

ʿAlī ibn al-Ḥusayn has similarly said:

يا أيها الناس، أحبونا حب الإسلام، فما برح بنا حبكم حتى صار علينا عارا.

O people! Love us by of our faith. Your extremism in love for us has turned this into a nightmare for us. [10]

This book in front of you, dear reader, is a collection of Forty Aḥādīth regarding the virtues of the Ahl al-Bayt, a token of gratitude to their services to the faith and unparalleled honour. I have further commented on these narrations, thereby extracting its pearls and hidden meanings.

May Allah سُبْحَانَهُوَتَعَالَى be pleased with them all, raise their status in the hereafter, benefit the those of the latter times through them just as those of the former times had benefitted from them. May Allah سُبْحَانَهُوَتَعَالَى make this book a source of gaining closeness to him for the reader and author and may He resurrect us with the Ahl al-Bayt, the Prophets, martyrs, and pious.

Āmīn.

[9] *Ṭabaqāt ibn Saʿd*, vol. 7 pg. 314.
[10] *Siyar Aʿlām al-Nubalā'*, vol. 4 pg. 389.

The First Narration

Wāthilah ibn al-Asqaʿ رَضِيَ اللَّهُ عَنْهُ reports that he heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying:

إن الله اصطفى كنانة من ولد إسماعيل، واصطفى قريشا من كنانة، واصطفى من قريش بني هاشم، واصطفاني من بني هاشم.

I heard Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying: Verily Allah granted eminence to Kināna from amongst the descendants of Ismā'īl, and he granted eminence to the Quraysh amongst Kināna, and he granted eminence to Banū Hāshim amongst the Quraysh, and he granted me eminence from the tribe of Banū Hāshim. [11]

This narration has been recorded thus in *Ṣaḥīḥ Muslim*. Those that have attributed it to *Ṣaḥīḥ al-Bukhārī* are mistaken.

Commentary and Lessons Learnt from this Narration:

1. The eminence of the descendants of Ismā'īl عَلَيْهِ السَّلَام over all other lineages. Many other narrations have explicitly cited this as well.
2. Similarly, the eminence of the Kināna.
3. Similarly, the eminence of the Quraysh.
4. Similarly, the eminence of the Banū Hāshim.
5. The eminence of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ over the entire creation.
6. Eminence is attained through the grace of Allah سُبْحَانَهُ وَتَعَالَى as and when he wishes. No other has the right nor ability to bestow such. Allah سُبْحَانَهُ وَتَعَالَى says:

[11] *Ṣaḥīḥ Muslim*, Ḥadīth: 2276.

﴿وَرَبُّكَ يَخۡلُقُ مَا يَشَآءُ وَيَخۡتَارُۗ مَا كَانَ لَهُمُ ٱلۡخِيَرَةُۚ سُبۡحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ﴾

And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him. [12]

7. By granting eminence to Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ Allah سُبۡحَانَهُوَتَعَالَىٰ has, by extension, granted the eminence to the Ahl al-Bayt. Conviction of this forms part of one's faith in Allah سُبۡحَانَهُوَتَعَالَىٰ.
8. The one chosen for such becomes the beloved as this eminence emanates from Allah سُبۡحَانَهُوَتَعَالَىٰ; the true beloved.
9. The belief of the Ahl al-Sunnah is that the most blessed lineage is that of the Banū Hāshim and thus demands greater reverence than all the other offshoots of the Quraysh. The Quraysh though enjoy privilege over all other clans.
10. Allah سُبۡحَانَهُوَتَعَالَىٰ foreshadowed this honour of the Quraysh by placing them amongst the revered of the Arab clans before the advent of Islam. Other clans would look up to the Quraysh citing their virtue and maintenance of the Kaʿbah. After the advent of Islam, when Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ informed the Arabs of the eminence of the Quraysh, no one disputed this.
11. The lineage of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ is honourable and noble.
12. The nurturing of a noble family has a lasting effect on both body and soul.
13. "Granted me eminence" is an indication to the love Allah سُبۡحَانَهُوَتَعَالَىٰ had for His Messenger صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. This is an honour unmatched.
14. The eminence of the Arabs over all other nations.

[12] Sūrah al-Qaṣaṣ: 68.

The Second Narration

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

أنا سيد ولد آدم يوم القيامة، وأول من ينشق عنه القبر، وأول شافع وأول مشفع.

I shall be leader amongst the descendants of Ādam on the Day of Resurrection, I will be the first whose grave will open, I will be the first intercessor, and the first whose intercession will be accepted (by Allah). [13]

Commentary and Lessons Learnt from this Narration:

1. The distinction of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ over the peoples of the world.
2. 'First intercessor' indicates to the fact that the Ahl al-Bayt will be the first recipients of intercession. This is supported by the narration of Jābir رَضِيَ اللَّهُ عَنْهُ as recorded by al-Ṭabarānī in *al-Awṣat*:

أنا سيد ولد آدم ولا فخر، وأول من تنشق عنه الأرض ولا فخر، وأول من ينفض التراب عن رأسه ولا فخر، وأول داخل الجنة ولا فخر، ما بال أقوام يزعمون أن رحمي لا تنفع، ليس كما زعموا، إني لأشفع، وأشفع حتى إن من أشفع له ليشفع فيشفع، حتى إن إبليس ليتطاول في الشفاعة.

I shall be leader amongst the descendants of Ādam, and (I say this) without pride. I will be the first whose grave will open, and (I say this) without pride. The first from whose forehead sand will be

[13] *Ṣaḥīḥ Muslim*, Ḥadīth: 2278.

dusted off, and (I say this) without pride. I will be the first to enter Jannah, and (I say this) without pride. I am the leader of the descendants of Ādam, and (I say this) without pride. Why is it that some people believe that my family will not benefit? It is not so, I will intercede and my intercession will be accepted. Those for whom I intercede, their intercession too will be accepted. Iblīs too, will desire my intercession. [14]

[The Thirtieth Narration of this book also lends strength to this view.]

3. The desirability to intercede on the behalf of others in this world, As this forms part of good conduct. Those that carry out good in this world will be worthy of such in the hereafter. Furthermore, the Ahl al-Bayt are those that follow their master; Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the highest degree.
4. Taking pride in a manner that does not lead to bigotry or undue nationalism is permissible. In other narrations Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has established this by saying:

ولا فخر.

And (I say this) without pride.

5. The permissibility of a man referring to himself as 'I'.
6. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned himself as the leader on the Day of Resurrection to further drive the point that he is the leader of the entire humanity. This was to remove the notion some may have had that he was only the leader of the people in his era.
7. This narration depicts the high status of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Sharī'ah. His leadership of humanity further establishes him to be the best amongst the children of Ādam عَلَيْهِ السَّلَامُ.

[14] *Al-Mu'jam al-Awṣat*. Ḥadīth: 5224.

8. The permissibility of referring to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as ‘Sayyid’. As for the narration wherein Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sought to institute this title only for Allah سُبْحَانَهُ وَتَعَالَى, that was to reinforce the greatness of Allah سُبْحَانَهُ وَتَعَالَى into the hearts of those who had just recently accepted Islam. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prevented them from a permissible act in order to save them from an impermissible act; unduly praising him. The Messenger of Allah سُبْحَانَهُ وَتَعَالَى impressed on them that dedicated, extraordinary praise is only for Allah سُبْحَانَهُ وَتَعَالَى.
9. The opening of the grave in this narration establishes the desirability of carrying out the funeral rites of the dead in conformity to the Sharīʿah; in a most respectful manner.

The Third Narration

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا says:

خرج النبي صلى الله عليه وسلم غداة وعليه مرط مرحل من شعر أسود، فجاء الحسن بن علي فأدخله، ثم جاء الحسين فدخل معه، ثم جاءت فاطمة فأدخلها، ثم جاء علي فأدخله، ثم قال: {إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا}.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out one morning wearing a striped cloak (made) of a black camel's hair. Ḥasan ibn ʿAlī came and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed him under it. Then came Ḥusayn and he entered (the cloak) with him. Then came Fāṭimah and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed her under it. Then came ʿAlī and he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed him under it. Then he said, "Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification."[15]

Commentary and Lessons Learnt from this Narration:

1. This narration holds great virtue for those that were covered in this sheet; they were chosen and purified by Allah سُبْحَانَهُ وَتَعَالَى.
2. The term Ahl al-Bayt has three applications:
   a. Those that were under the cloth. This narration and others attest to this.
   b. The Honourable Consorts of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; the Mothers of the Believers. The Qur'ān speaks of them in the following manner:

[15] *Ṣaḥīḥ Muslim*, Ḥadīth: 2424.

﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذۡهِبَ عَنكُمُ ٱلرِّجۡسَ أَهۡلَ ٱلۡبَيۡتِ وَيُطَهِّرَكُمۡ تَطۡهِيرًا﴾

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. [16]

﴿وَٱذۡكُرۡنَ مَا يُتۡلَىٰ فِي بُيُوتِكُنَّ مِنۡ ءَايَٰتِ ٱللَّهِ وَٱلۡحِكۡمَةِۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things [17]

The narrations also support this fact that the Honourable Consorts of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ are included in the Ahl al-Bayt.

c. Those with regards to whom receiving sadaqah is impermissible as is mentioned in the Fifth Narration. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ referred to them as the Ahl al-Bayt as well.

3. Allah سُبۡحَانَهُوَتَعَالَىٰ intending to purify them holds the meaning of a command to hold fast to the Sharīʿah. It is as though Allah سُبۡحَانَهُوَتَعَالَىٰ is saying, "I command you to practice upon the pure Sharīʿah so that you may remain pure from all types of sin and evil."
4. A pious person has a direct effect on his family and descendants. Through him Allah سُبۡحَانَهُوَتَعَالَىٰ favours those around him. A point to ponder over.
5. When a slave increases his worship, appropriating servitude to Allah سُبۡحَانَهُوَتَعَالَىٰ, humility, and leaving out sin, he becomes pure

[16] Sūrah Aḥzāb: 33.
[17] Sūrah Aḥzāb: 34.

and complete in the sight of Allah سُبْحَانَهُ وَتَعَالَى. The opposite remains true as well.

6. This narration establishes the desirability of keeping oneself, clothes, house, and surroundings clean as well.
7. This narration and others refute the notion that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ concealed the virtues of the Ahl al-Bayt. All the narrations in this book refute this falsity!
8. The permissibility of wearing a black garment.
9. The permissibility of using the verses of the Qur'ān or ḥadīth as proof when done correctly.

The Fourth Narration

Saʿd ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ narrates:

لما نزلت هذه الآية: {فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ}، دعَا رَسولُ الله صلى الله عليه وسلم عَلِيًّا وفاطمةَ وحَسَنًا وحُسَينًا، فقال: "اللَّهُمَّ هؤُلاءِ أهلي".

When the verse was revealed

Say, "*Come, let us call our sons and your sons...*"[18]

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn and said, "O Allah! This is my family!" [19]

This narration has been recorded by Imām al-Tirmidhī and Imām Muslim. The narration of *Ṣaḥīḥ Muslim* is lengthier.

Commentary and Lessons Learnt from this Narration:

1. This narration is a lesson in the respect and virtue of the Ahl al-Bayt.
2. Those that were in the cloak are special even amongst the Ahl al-Bayt.
3. The immense love Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had for those in the cloak is evident by him being prepared to invoke the curse of Allah سُبْحَانَهُ وَتَعَالَى on the disbelievers by way of their presence. (*Mubāhalah*). [20]

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[18] Sūrah Āl ʿImrān: 61.
[19] *Sunan al-Tirmidhī*, Ḥadīth:2999
[20] This is referring to the act of *Mubāhalah* (invocation of God's curse) which was mentioned as a decisive solution to the dispute over Jesus between the Christians of Najrān and Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

4. The Sharīʿah that Rasūlullāh صَلَّىٰٱللَّٰهُعَلَيْهِوَسَلَّمَ brought, coupled with his efforts in proclaiming the message of Allah سُبْحَانَهُوَتَعَالَىٰ, and exercising patience in face of hardships is a source of pride for the Ahl al-Bayt.
5. The Ahl al-Bayt are, to a greater degree, responsible for the protection of the faith by removing from it the distortions of the excessive ones, the false claims of the liars, and the false interpretations of the ignorant people.
6. The principle in Sharīʿah is to call to Islam with wisdom and good kind speech. Invoking curses though is an exception to be used against lying oppressors.
7. The Ahl al-Bayt are generally calm and collected, however, they too need to—at times—make a display of strength through Allah سُبْحَانَهُوَتَعَالَىٰ.
8. Getting to the truth of the matter through the correct channels and people is extremely important for the Ahl al-Bayt, so they may have conviction in what has reached them. This conviction is a necessity for Mubāhalah. If it wasn't for this conviction, Rasūlullāh صَلَّىٰٱللَّٰهُعَلَيْهِوَسَلَّمَ would not have done Mubāhalah with the Christians of Najrān. Just as Rasūlullāh صَلَّىٰٱللَّٰهُعَلَيْهِوَسَلَّمَ was on the truth then, so too it is imperative for the Ahl al-Bayt to be on the truth now.
9. If there be a need for Mubāhalah, the pious of the Ahl al-Bayt or the pious from the general populous should do this.
10. Mubāhalah is something to be done in great and grave matters only.

The Fifth Narration

Yazīd ibn Ḥayyān says:

انطلقت أنا وحصين بن سبرة، وعمرو بن مسلم، إلى زيد بن أرقم، فجلسنا إليه، فقال له حصين: يا زيد رأيت رسول الله صلى الله عليه وسلم، وصليت خلفه، وسمعت حديثه، وغزوت معه لقد أصبت يا زيد خيرا كثيرا. حدثنا يا زيد حديثا سمعت رسول الله صلى الله عليه وسلم، وما شهدت معه قال: بلى، ابن أخي، لقد قدم عهدي، وكبرت سني، ونسيت بعض الذي كنت أعي من رسول الله صلى الله عليه وسلم، فما حدثتكم فاقبلوه، وما لم أحدثكموه، فلا تكلفوني قال: قال: قام فينا رسول الله صلى الله عليه وسلم يوما خطيبا بماء يدعى خم فحمد الله وأثنى عليه، ووعظ وذكر، ثم قال: " أما بعد، أيها الناس، فإنما أنا بشر يوشك أن يأتيني رسول ربي فأجيبه، وإني تارك فيكم الثقلين: أولهما كتاب الله، فيه الهدى والنور، من استمسك به وأخذ به كان على الهدى، ومن تركه وأخطأه كان على الضلالة، وأهل بيتي أذكركم الله في أهل بيتي، ثلاث مرات ". قال حصين: فمن أهل بيته يا زيد؟ أليست نساؤه من أهل بيته؟ قال: «بلى، نساؤه من أهل بيته، ولكن أهل بيته من حرم الصدقة» قال: من هم؟ قال: " آل علي، وآل عقيل، وآل جعفر، وآل العباس قال حصين: وكل هؤلاء حرم الصدقة؟ قال: «نعم».

Ḥuṣayn ibn Sabrah, ʿAmr ibn Muslim, and I all went to visit Zayd ibn Arqam. As we sat at his side Ḥuṣayn (ibn Sabrah) said to him, “O Zayd! You saw the Messenger of Allah ﷺ, prayed behind him in ṣalāh, heard his speech, participated in military campaigns with him. You

witnessed much good O Zayd! Relate to us some of what you had heard from and witnessed by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

He responded, "O my nephew! By Allah, I have become very old and a long time has passed (since the Prophet's passing) and I have forgotten some of what I used to remember from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Accept from me what I relate and do not impose upon me (to narrate) what I no longer remember."

He went on to say, "One day the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up to deliver a sermon at a watering stop known as Khumm. He praised and glorified Allah, admonished and reminded us and said, 'Listen, O people, I am merely a human being. A Messenger from my Lord will soon approach me and I will respond to his call. I am leaving behind two weighty things; the First is the Book of Allah which contains guidance and illumination. Whoever hold firmly to it, will be guided and whoever leaves it will be misguided."

Then he said, '(And the second is) My family (Ahl al-Bayt). I remind you of Allah with regards to fulfilling the rights of my family. He said this three times'"

Ḥuṣayn said to Zayd, "O Zayd! Who is his family? Aren't his wives not part of his family?"

Zayd responded, "Yes! His wives are part of his family, but his family (in terms of blood relation) are those whom charity is unlawful for."

Ḥuṣayn asked, "Who are they?"

Zayd replied, "They are the family of ʿAlī, family of ʿAqīl, family of Jaʿfar, and the family of Ibn 'Abbas."

Ḥusayn then asked, “Is it not permitted to give charity to all of them?”

Zayd replied, “Yes.[21]

This narration appears thus in *Ṣaḥīḥ ibn Khuzaymah*. It has also been recorded in *Ṣaḥīḥ Muslim*.

Commentary and Lessons Learnt from this Narration:

1. This narration includes the Honorable Consorts of Rasūlullāh ﷺ in the Ahl al-Bayt, though not primarily as is understood from the statement ‘His wives are part of his family, but...’. It is due to this that sadaqah is impermissible for them but permissible for their freed slaves whilst the freed slaves of primary individuals from the Ahl al-Bayt cannot accept sadaqah. This is further substantiated by the ḥadīth of Barīrah رضي الله عنها found in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, “It charity is her right and sadaqah is our right.”
2. Rasūlullāh ﷺ mentioned the Ahl al-Bayt concurrent with the Qur’ān to emphasize their esteemed status.
3. The repetition of Rasūlullāh ﷺ was to stress the sincerity of his love and compassion. Furthermore, this would ensure that no one would have an excuse to fall lax in this regard.
4. Another reason for the repetition was so that the ummah would exercise patience with the Ahl al-Bayt on any pitfall of theirs.
5. This narration holds glad tidings for the Ahl al-Sunnah wa al-Jamaʿah who have held on firmly to these parting advices of Rasūlullāh ﷺ. They have practiced upon the Qur’ān,

[21] *Ṣaḥīḥ ibn Khuzaymah*, Ḥadīth: 2357.

revered the Ahl al-Bayt, and stuck by their character and jurisprudic capabilities. This is in stark contrast to the other groups, two of whom are notable. One, who ceased practicing upon the Qur'ān, proclaimed the Muslims; disbelievers, and murdered many of the Muslims. The other, who claimed love for the Ahl al-Bayt whilst blatantly attributing falsities to them, interpolating their faith, and waged war against their beliefs.

6. This narration is a sign of the true prophet hood of Rasūlullāh ﷺ. He prophesied the misguidance of those who do not hold firmly to the Qur'ān and do not revere the Ahl al-Bayt. History remains proof of the truth of his ﷺ statement.
7. The desirability of pronouncing the virtues of the Ahl al-Bayt, especially on public platforms.
8. Refraining from adopting extreme beliefs regarding the Ahl al-Bayt. Rasūlullāh ﷺ referring to himself said, 'I am merely a human being' and thus the Ahl al-Bayt too are nothing more.
9. The narration is explicit that the Banū Hāshim fall part of the Ahl al-Bayt. The statement of Zayd رضي الله عنه in this narration will be considered as the statement of Rasūlullāh ﷺ. Other narrations give strength to this fact as well. [22]
10. This narration further unequivocally declares sadaqah as impermissible for the Banū Hāshim. The statement of Zayd is not one that can be logically deduced. It is of the speech of Rasūlullāh ﷺ. There are many other narrations like this some of which will be explained in this book.
11. The desirability of giving a sermon whilst traveling if the need presents itself. If not, one should exercise restraint from extra activities in travel.

[22] See ḥadīth fifteen and thirty-one of this book.

The Sixth Narration

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

من سره أن يكتال بالمكيال الأوفى، إذا صلى علينا أهل البيت، فليقل: اللهم صل على محمد، وأزواجه أمهات المؤمنين، وذريته وأهل بيته، كما صليت على آل إبراهيم إنك حميد مجيد.

> If anyone would like to have the fullest measure granted to him when he invokes blessings on us, the members of the prophet's family, he should say: O Allah, send peace upon Muḥammad, his wives who are the Mothers of the Faithful, his offspring, and Ahl al-Bayt as you have sent peace upon the family of Ibrāhīm. You are indeed praiseworthy and glorious. [23]

This narration has been recorded by Imām Abū Dāwūd and others. Imām Aḥmad and ʿAbd al-Razzāq have recorded it from a Companion of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and have the following addition:

وبارك على محمد وعلى أهل بيته وأزواجه وذريته.

> And send blessings upon Muḥammad, his family, wives, and offspring.

Commentary and Lessons Learnt from this Narration:

1. This narration, like no other, seeks to expressly outline the parameters of the Ahl al-Bayt.

[23] *Sunan Abū Dāwūd*, Ḥadīth: 982.

2. Ibn al-Qayyim writes in *Jilā' al-Afhām*:

فجمع بين الأزواج والذرية والأهل وإنما نص عليهم بتعيينهم ليبين أنهم حقيقيون بالدخول في الآل وأنهم ليسوا بخارجين منه بل هم أحق من دخل فيه وهذا كنظائره من عطف الخاص على العام وعكسه تنبيها على شرفه وتخصيصا له بالذكر من بين النوع لأنه من أحق أفراد النوع بالدخول فيه.

This narration is inclusive of the wives, offspring, and family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. All of them are expressly mentioned so that one may know that they are all included in the Ahl al-Bayt. None of the above mentioned are excluded from the Ahl al-Bayt. Mentioning them separately was to denote the virtue of them all, one after the other. [24]

3. The theme of this narration is the expression of the importance the Ahl al-Bayt carry in the ummah. Peace and salutations are sent upon them in every prayer, a virtue specific to them, which is obligatory according to the views of Imām Shafi'ī and Aḥmad رَحِمَهُ اللَّهُ.
4. The reverence that ought to be displayed towards the Ahl al-Bayt can be understood from this narration. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared that complete reward would be attained through including the Ahl al-Bayt when sending salutations upon him. A ruling to remain till the end of times.
5. The desirability of pleasing the Ahl al-Bayt and being pleased with what pleases them.
6. Al-Shawkānī says:

فيه دليل على أن هذه الصلاة أعظم من غيرها وأوفر ثوابا.

[24] *Jilā' al-Afhām*, pg. 112.

This goes to prove that this salutation is more rewarding than others.[25]

7. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ termed this salutation as one that carries the fullest reward. This refutes those that have worded their own salutations and considered it to be the most rewarding.
8. Sending salutations on Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and the Ahl al-Bayt simultaneously complement each other.
9. The permissibility of sending salutations on an individual from the Ahl al-Bayt. There is contention, however, if this is a salient feature of theirs. The view that seems most appropriate is that it shouldn't be so, as there is no recollection of this amongst the early Muslims. Imām Mālik says:

لم يكن ذلك من عمل من مضى.

This was not an act of the early Muslims.

10. The desirability of recompensing the Ahl al-Bayt in the best possible manner when favoured by them, especially in matters of religion.
11. Using the term Ahl al-Bayt and defining it thereafter with his wives as progeny refutes the view of those that consider all those that follow him, the Ahl al-Bayt. They also deem the virtues that apply to the Ahl al-Bayt to apply to the ummah. This view is based upon the following narration wherein Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was asked:

من آل محمد؟ قال: كل مؤمن تقي.

"Who are the family of Muḥammad?"

He said, "Every pious believer".

[25] *Nayl al-Awṭār*, vol. 2 pg. 326.

Al-ʿUqaylī has recorded this narration which is munkar, has no basis and is a fabrication as attested to by Ibn Taymiyyah. Furthermore, this narration would then leave no place and meaning for the aḥādīth wherein Rasūlullāh ﷺ commanded the ummah to take good care of his family or those wherein he had declared sadaqah impermissible for them. The improbability of this narration is also strengthened by the slaughtering of Rasūlullāh ﷺ; he slaughtered one for his ummah and one for his family. Al-Bayhaqī has written in *Al-Shuʿab al-Imān*:

وفي هذا دلالة على أن اسم الآل للقرابة الخاصة لا لعامة المؤمنين.

> This shows that the term 'Āl' is specific to close relatives and does not include general Muslims.

The term 'Āl' though, at times, includes the Ṣaḥābah رضي الله عنهم and the ummah as established from the ḥadīth of Wāthilah رضي الله عنه when Rasūlullāh ﷺ said:

هؤلاء أهلي، قال واثلة: قلت: يا رسول الله وأنا من أهلك؟ قال: وأنت من أهلي. قال واثلة: إنها لمن أرجى ما أرجو.

> "These are my family." I (Wāthilah) said, "O Rasūlullāh ﷺ and am I from your family?" He replied, "And you are from my family." [26]

There is difference between the term 'Āl' with regards to the general meaning of the word and the actual use of the word. There are many other such examples in the Qur'ān and aḥādīth.

12. Seeking the blessings of Allah سبحانه وتعالى for Muḥammad ﷺ and his family foreshadowed the great number of his

[26] *Al-Sunan al-Kubrā*, vol. 2 pg. 217.

descendants. Barakah which is translated as blessings has been defined as increase and growth by Khalīl ibn Aḥmad.

13. As a result of seeking blessings for the Ahl al-Bayt, they are a family imbued with virtue and piety that by far surpasses any other family. This has in turn led to great achievements in knowledge and raising the banner of Islam. Their contributions to the Islamic legacy by way of pen and sword is more than can be captured by words. May Allah سُبْحَانَهُ وَتَعَالَىٰ continue sending his choicest mercies upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his family.

The Seventh Narration

عن ابن شهاب أن علي بن حسين حدثه: أنهم حين قدموا المدينة من عند يزيد بن معاوية، مقتل حسين بن علي رحمة الله عليه، لقيه المسور بن مخرمة، فقال له: هل لك إلي من حاجة تأمرني بها؟ فقلت له: لا، فقال له: فهل أنت معطي سيف رسول الله صلى الله عليه وسلم، فإني أخاف أن يغلبك القوم عليه، وايم الله لئن أعطيتنيه لا يخلص إليه أبدا حتى تبلغ نفسي، إن علي بن أبي طالب خطب ابنة أبي جهل على فاطمة عليها السلام، فسمعت رسول الله صلى الله عليه وسلم يخطب الناس في ذلك على منبره هذا، وأنا يومئذ محتلم، فقال: (إن فاطمة مني، وأنا أتخوف أن تفتن في دينها). ثم ذكر صهرا له من بني عبد شمس، فأثنى عليه في مصاهرته إياه. قال: (حدثني فصدقني، ووعدني فوفى لي، وإني لست أحرم حلالا، ولا أحل حراما، ولكن والله لا تجتمع بنت رسول الله صلى الله عليه وسلم وبنت عدو الله أبدا).

On the authority of Ibn Shihāb who says that ʿAlī ibn al-Ḥusayn narrated to him that when they arrived in Madinah after departing from Yazīd ibn Muʿāwiyah, following the martyrdom of Husayn ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ.

Al-Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ met him and said to him, “Do you have any need from me which you might command me?”

He replied in the negative.

He said, “So are you going to give me the sword of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for I fear that the people will dominate you over it. And by Allah, if you give it to me, it

will never reach them as long as I live. Indeed, ʿAlī ibn Abi Ṭālib proposed to the daughter of Abū Jahl while married to Fāṭimah رَضِيَ اللَّهُ عَنْهَا. Subsequently, I heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressing the people while on this pulpit regarding this, when I was still a young man. He said, 'Certainly, Fāṭimah is from me and I fear that she will be trialled in her din.' He thereafter mentioned his in-law from Banū ʿAbd al-Shams [i.e. Abū al-ʿĀṣ ibn Rabīʿ] and complimented him for maintaining his ties of relationship to himself saying, 'He gave me his word and was true to the same. He promised me and fulfilled his promise. I neither forbid a permissible action nor do I permit a forbidden one. However, by Allah, the daughter of the Messenger of Allah and the daughter of the enemy of Allah will never unite [in the wedlock of the same man]! [27]

The narration of *Ṣaḥīḥ Muslim* has the following addition:

إنما فاطمة بضعة مني، يؤذيني ما آذاها.

Fāṭimah is from me and what hurts her, hurts me. [28]

Commentary and Lessons Learnt from this Narration:

1. The great reverence held by the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
2. The great virtue of Fāṭimah رَضِيَ اللَّهُ عَنْهَا. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ referring to her said, 'She is part of me'.
3. This deep connection shared by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Fāṭimah رَضِيَ اللَّهُ عَنْهَا is one of love and hurt; those that revile or

[27] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2943.
[28] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2943.

speak ill of Fāṭimah رَضِيَ اللَّهُ عَنْهَا are a cause of hurt to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

4. The Ahl al-Bayt should not involve themselves with people of ill repute as this may result in speculative tale carrying which mostly leaves a bitter taste.
5. Those that hurt the feelings or attack the integrity of the Ahl al-Bayt are in fact causing hurt to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. According to the Thirty Eighth narration this reprehensible act leaves such people liable for Hell Fire.
6. This narration spells out honour and virtue in the right of Abū al-ʿĀṣ ibn Rabīʿ رَضِيَ اللَّهُ عَنْهُ, the husband of Zaynab رَضِيَ اللَّهُ عَنْهَا; daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
7. Those that marry into the Ahl al-Bayt and remain noble are truly honourable.
8. **Question:** If this was to do with the Ahl al-Bayt why did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say it on the pulpit in front of everyone.

   Answer: Fāṭimah رَضِيَ اللَّهُ عَنْهَا had told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that the talk of the town is that you do not get angry for your daughters. To remove this false notion Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave this message from the pulpit.

9. In the narration Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ referred to Fāṭimah رَضِيَ اللَّهُ عَنْهَا as part of him. It is for this reason that Imām Shafiʿī رَحِمَهُ اللَّهُ has declared the witness of a father for his child as unacceptable as the child is part of and from the father.
10. Al-Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ says, “It will never reach them, as long as I live”. This is an indication of how important those things that had a connection to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. Imām al-Bukhārī has brought this under a chapter entitled ‘The chapter that discusses the armour, staff, sword, bowl, and ring of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the use of these items by the Khulafā’ which had not been distributed.

Also the hair, sandals, and utensil of Rasūlullāh ﷺ through which the Ṣaḥābah رضي الله عنهم and others sought blessings after his passing'.

11. "For I fear that the people will dominate you over it". The Ahl al-Bayt are held to a higher standard compared to other people when it comes to protecting and furthering the faith. Allah سبحانه وتعالى says:

﴿يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ﴾

O wives of the Prophet, you are not like anyone among women.[29]

12. Ibn al-Qayyim writes:

وفي منع علي من الجمع بين فاطمة رضي الله عنها وبين بنت أبي جهل حكمة بديعة، وهي أن المرأة مع زوجها في درجته تبع له، فإن كانت في نفسها ذات درجة عالية، وزوجها كذلك، كانت في درجة عالية بنفسها وبزوجها، وهذا شأن فاطمة وعلي رضي الله عنهما، ولم يكن الله عز وجل ليجعل ابنة أبي جهل مع فاطمة رضي الله عنها في درجة واحدة لا بنفسها ولا تبعا، وبينهما من الفرق ما بينهما، فلم يكن نكاحها على سيدة نساء العالمين مستحسنا لا شرعا ولا قدرا، وقد أشار صلى الله عليه وسلم إلى هذا بقوله: «والله لا تجتمع بنت رسول الله وبنت عدو الله في مكان واحد أبدا».

There remains great wisdom behind the prohibition of ʿAlī رضي الله عنه marrying the daughter of Abū Jahl whilst married to Fāṭimah رضي الله عنها. A woman is considered to be on the same status as her husband. In this instance, Fāṭimah رضي الله عنها and her husband ʿAlī رضي الله عنه were considered to be of a very lofty state. Allah سبحانه وتعالى did not wish to then place the

[29] Sūrah al-Aḥzāb: 32.

daughter of Abū Jahl on the same status as Fāṭimah رَضِيَ اللَّهُ عَنْهَا when the difference between them is self-evident. This prohibition was therefore borne out of prudence. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ indicated towards this by saying, "By Allah, the daughter of the Messenger of Allah and the daughter of the enemy of Allah will never unite [in the wedlock of the same man]." [30]

[30] *Zād al-Maʿād*, vol. 5 pg. 107.

The Eighth Narration

عن عائشة قالت: «كن أزواج النبي صلى الله عليه وسلم عنده لم يغادر منهن واحدة، فأقبلت فاطمة تمشي ما تخطئ مشيتها من مشية رسول الله صلى الله عليه وسلم شيئا، فلما رآها رحب بها فقال: مرحبا بابنتي - ثم أجلسها عن يمينه أو عن شماله، ثم سارها فبكت بكاء شديدا، فلما رأى جزعها سارها الثانية فضحكت، فقلت لها: خصك رسول الله صلى الله عليه وسلم من بين نسائه بالسرار، ثم أنت تبكين، فلما قام رسول الله صلى الله عليه وسلم سألتها ما قال لك رسول الله صلى الله عليه وسلم؟ قالت: ما كنت أفشي على رسول الله صلى الله عليه وسلم سره. قالت: فلما توفي رسول الله صلى الله عليه وسلم قلت: عزمت عليك بما لي عليك من الحق لما حدثتني ما قال لك رسول الله صلى الله عليه وسلم! فقالت: أما الآن فنعم، أما حين سارني في المرة الأولى فأخبرني أن جبريل كان يعارضه القرآن في كل سنة مرة أو مرتين، وإنه عارضه الآن مرتين، وإني لا أرى الأجل إلا قد اقترب فاتقي الله واصبري، فإنه نعم السلف أنا لك! قالت: فبكيت بكائي الذي رأيت، فلما رأى جزعي سارني الثانية فقال: يا فاطمة، أما ترضين أن تكوني سيدة نساء المؤمنين - أو سيدة نساء هذه الأمة؟ قالت: فضحكت ضحكي الذي رأيت.».

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا narrates, "The wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were with him [during his final illness]; none of them departed. Fāṭimah approached; her gait precisely matched the gait of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

When he saw her, he welcomed her saying, 'Welcome my daughter.' He seated her on his right—or left.

He then whispered to her something and she began to sob profusely. When he saw her restlessness, he whispered to her a second time and she laughed.

I told her, Rasūlullāh ﷺ has favoured you with a secret over his wives, and you cried.'

When Rasūlullāh ﷺ stood up, I asked her, 'What did Rasūlullāh ﷺ tell you?' She replied, 'It is not becoming of me to disclose the secret of Rasūlullāh ﷺ.'

After Rasūlullāh ﷺ passed away, I said to her, 'I have taken a determination upon you of the right that I have over you that you will inform me of what Rasūlullāh ﷺ told you.'

She said, 'Now I will inform you. When Rasūlullāh ﷺ whispered to me the first time, he informed me that Jibrīl would recite the Qur'ān to him once—or twice—every year and he recited it to him this year twice. He commented, 'I divined from this my imminent demise. So fear Allah and bear patiently, for I am the best forerunner for you.' Fāṭimah رضي الله عنها continued, 'I then sobbed as you witnessed. When he saw my restlessness, he whispered to me a second time and said, 'O Fatimah! Are you not pleased to be the queen of the Muslim women—or the queen of the women of this ummah?' I then laughed as you saw.' [31]

[31] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4433; *Ṣaḥīḥ Muslim*, Ḥadīth: 2450

Commentary and Lessons Learnt from this Narration:

1. The virtue of Rasūlullāh's ﷺ daughter over the women of the world.
2. Her immense patience at the news of the imminent death of Rasūlullāh ﷺ. A loss to the ummah that cannot be quantified.
3. All the other children of Rasūlullāh ﷺ passed away during his life time upon which he displayed patience and attained great rewards. As for Fāṭimah رضي الله عنها, she endured the passing of Rasūlullāh ﷺ with patience and thus attained great rewards. This is most probably the reason why she has been crowned Queen in the above mentioned ḥadīth.
4. The Ahl al-Bayt would always give preference to the hereafter over this world.
5. The ḥadīth states, "The queen of the women of this ummah". This serves as a proof for those that opine Fāṭimah رضي الله عنها to be is the most virtuous of women; more than her mother Khadījah and ʿĀ'ishah رضي الله عنها.
6. Good conduct dictates that on should hasten to greet the Ahl al-Bayt. "When he saw her, he welcomed her."
7. Welcoming the Ahl al-Bayt with pleasantries should be the norm.
8. Rasūlullāh ﷺ gave her space to sit next to him. From this we understand that the Ahl al-Bayt should be given preference by affording them the opportunity to sit at the front of the gathering.
9. The Ahl al-Bayt should endeavour to complete at least two recitals of Qur'ān in the month of Ramaḍān.
10. The permissibility of disclosing the secret of one after their death as long as it doesn't result in any evil.
11. 'O Fatimah! Are you not pleased to be the queen of the Muslim women—or the queen of the women of this ummah?' An

honour unparalleled and a sign of the love of Allah سُبْحَانَهُ وَتَعَالَىٰ. Such virtue and honour doesn't need fabricated narrations which claim any status greater than this in her regard. Those that do so are indeed fabricating words against Allah سُبْحَانَهُ وَتَعَالَىٰ and his Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Allah سُبْحَانَهُ وَتَعَالَىٰ says:

﴿فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge? Indeed, Allah does not guide the wrongdoing people. (32)

12. Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا is referred to as the 'Queen of the women of this ummah', which refutes what Imām al-Ṭaḥāwī has recorded regarding Zaynab رَضِيَ ٱللَّهُ عَنْهَا being more virtuous.
13. This narration places Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا as the most virtuous of women. Other narrations cite Maryam bint ʿImrān as an exception to this:

إلا مريم بنت عمران

This exception however does not mean Maryam bint ʿImrān is better than Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا as the Arabic language doesn't necessitate this. At times exceptions (استثناء) in the Arabic language gives the meaning of equality (تساوي) and at others it is to give preference of any one of the other when there is an outside indication towards this. As for the verse:

(32) Sūrah al-Anʿām: 144.

﴿وَإِذۡ قَالَتِ ٱلۡمَلَٰٓئِكَةُ يَٰمَرۡيَمُ إِنَّ ٱللَّهَ ٱصۡطَفَىٰكِ وَطَهَّرَكِ وَٱصۡطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلۡعَٰلَمِينَ﴾

And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.

The word ال is of ʿAhd here and not for Jins (catergory) which means

that Maryam bint ʿImrān is the best of women in relation to her era. The narration of *Ṣaḥīḥ al-Bukhārī* attests to this:

خير نسائها مريم ابنة عمران، وخير نسائها خديجة

The best women of her era is Maryam and the best women of her era is Khadījah. [33]

One may ask, what of the following narration of Ibn ʿAsākir:

سيدة نساء أهل الجنة مريم بنت عمران، ثم فاطمة

The queen of the women of Jannah is Maryam bint ʿImrān then Fāṭimah.

The answer to this apparent contradiction is that this narration of Ibn ʿAsākir is unfounded due to Muḥammad ibn al-Ḥasan ibn Zabālah who has been suspected of lying.

14. Rasūlullāh ﷺ advised Fāṭimah رضي الله عنها thus, "So fear Allah and bear patiently...". This serves a reminder that the Ahl al-Bayt too are at times in need of advice and reminders. This does not affect their status in the least.

[33] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3249.

15. Rasūlullāh ﷺ used the title of Sayyidah in favour of Fāṭimah رضي الله عنها which proves the permissibility of using the title ‘Sayyidah’ when referring to her.

The Ninth Narration

Abū Hurayrah رَضِيَٱللَّهُعَنْهُ narrates:

قام رسول الله صلى الله عليه وسلم حين أنزل الله: {وأنذر عشيرتك الأقربين}. قال: (يا معشر قريش، أو كلمة نحوها، اشتروا أنفسكم، لا أغني عنكم من الله شيئا، يا بني عبد مناف لا أغني عنكم من الله شيئا، يا عباس بن عبد المطلب لا أغني عنك من الله شيئا، ويا صفية عمة رسول الله لا أغني عنك من الله شيئا، ويا فاطمة بنت محمد صلى الله عليه وسلم، سليني ما شئت من مالي، لا أغني عنك من الله شيئا)

When Allah سُبْحَانَهُوَتَعَالَىٰ revealed the verse:

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾

And warn, [O Muhammad], your closest kindred. [34]

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ stood addressing at the top of his voice:

O people of Quraysh! Save yourselves (from Hellfire) as I cannot save you from Allah's Punishment; O Banū ʿAbd Manāf! I cannot save you from Allah's Punishment, O Ṣafiyyah, the Aunt of Allah's Apostle! I cannot save you from Allah's Punishment; O Fāṭimah bint Muḥammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment. [35]

Another tradition recorded in *Ṣaḥīḥ al-Bukhārī*, narrated on the authority of Ibn ʿAbbās has the following addition:

[34] Sūrah al-Shuʿarā': 214
[35] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4493.

فقال أبو لهب: تبا لك سائر اليوم، ألهذا جمعتنا، فنزلت: {تبت يدا أبي لهب وتب. ما أغنى عنه ماله وما كسب}

Abū Lahab then said, “Did you gather us for this?” Sūrah Lahab was then revealed. [36]

Commentary and Lessons Learnt from this Narration:

1. The high status of Fāṭimah رَضِيَ اللَّهُ عَنْهَا is evident as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed her directly on the occasion first daʿwah in the history of Islam.
2. Similar is the status of Ṣafiyyah رَضِيَ اللَّهُ عَنْهَا, the aunt of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
3. Similar is the status of ʿAbbās رَضِيَ اللَّهُ عَنْهُ, the uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
4. Similar is the status of the Banū ʿAbd Manāf.
5. Similar is the status of the Quraysh.
6. This narration serves as a warning to rely on their lineage. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned Ṣafiyyah and Fāṭimah رَضِيَ اللَّهُ عَنْهُمَا of this. Those that come after them are to heed this to a greater extent.
7. The importance of holding fast to the tenants of Sharīʿah, chiefly the most important; Tawḥīd. The warning of shirking in this regard has been one, the severity of which cannot be overstated. Though this principle applies to all of humanity, it rings especially true to the Ahl al-Bayt. Those of the Ahl al-Bayt that do not adhere to monotheism face the fate of Abū Lahab and will not benefit from the intercession of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[36] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4492.

8. One of the reasons Rasūlullāh ﷺ singled out the high and noble from his family in this daʿwah was to impress upon them the significance of accepting the Islamic faith. This faith was to spread to the distant lands and reach every corner of the globe. Multitudes of people would accept this faith and imbue within themselves Islamic principles. If his own near and dear ones did not accept this message their loss would be great and their punishment severe.
9. The worry and compassion Rasūlullāh ﷺ had for his family and the ummah at large. His concern was for pure monotheism to reign supreme, the only ticket to paradise.
10. Intercession will not benefit those who associate partners with Allah سُبْحَانَهُ وَتَعَالَى, even if the intercessor is Rasūlullāh ﷺ and the one on behalf intercession is being made is his own daughter; the queen of all women. Rasūlullāh ﷺ made this clear by saying, "Ask me anything from my wealth, but I cannot save you from Allah's Punishment.
11. The Ahl al-Bayt are to be primarily concerned in earning rewards for the hereafter, not in earning the paltry gains of this world.
12. The lesson of Tawḥīd was so deeply embedded in the heart of Rasūlullāh ﷺ, that he suspended the success of his own daughter solely on Allah سُبْحَانَهُ وَتَعَالَى. Those to come after can thus only hope for salvation through the mercy of Allah سُبْحَانَهُ وَتَعَالَى.
13. No one and nothing can grant a person salvation except Allah سُبْحَانَهُ وَتَعَالَى. Those that believe certain saints or others to be their saviours are truly misguided. Furthermore, one's own actions are not enough to guarantee success in the hereafter. Ponder over the following narration:

لن ينجو أحد منكم بعمله. قالوا: يا رسول الله، ولا أنت؟ قال: ولا أنا، إلا أن يتغمدني الله برحمة

None amongst you can attain salvation because of his deeds alone.

They said, “Allah’s Messenger, not even you?”

Thereupon he said, “Not even I, except that Allah should wrap me in His Mercy.” [37]

[37] *Ṣaḥīḥ Muslim*, Ḥadīth: 2816.

The Tenth Narration

Saʿd ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ says:

أن رسول الله صلى الله عليه وسلم خرج إلى تبوك، واستخلف عليا، فقال: أتخلفني في الصبيان والنساء؟ قال: (ألا ترضى أن تكون مني بمنزلة هارون من موسى؟ إلا أنه ليس نبي بعدي)

Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ set out for Tabūk appointing ʿAlī رَضِيَ اللَّهُ عَنْهُ s his deputy (in Madinah).

ʿAlī رَضِيَ اللَّهُ عَنْهُ said, "Do you want to leave me with the children and women?"

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Will you not be pleased that you will be to me like Hārūn to Mūsā? Except there will be no prophet after me." [38]

Commentary and Lessons Learnt from this Narration:

1. The honourable status of Amīr al-Mu'minīn ʿAlī رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ compared him to Hārūn عَلَيْهِ السَّلَامُ in aspects besides prophethood.
2. Prophethood is not something that can be achieved through any amount of effort. It is solely by the discretion and appointment of Allah سُبْحَانَهُ وَتَعَالَى. One can therefore, not hope for nor pray for such.
3. The Ahl al-Bayt should not shirk from any good deed even though it may seem small.

[38] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4154; *Ṣaḥīḥ Muslim*, Ḥadīth: 4421.

4. The desirability of following in the footsteps of ʿAlī رَضِيَ اللَّهُ عَنْهُ. He is a role model for the ummah whose actions and character are worthy emulation. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says:

عليكم بسنتي وسنة الخلفاء الراشدين

Hold fast to my ways and the ways of the rightly guided Khulafā'. [39]

5. This ḥadīth establishes the fallibility of ʿAlī رَضِيَ اللَّهُ عَنْهُ as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has clearly declared prophethood to have ended.
6. The fervour and love to go out and fight in the path of Allah سُبْحَانَهُ وَتَعَالَى was entrenched in the heart of ʿAlī رَضِيَ اللَّهُ عَنْهُ. Some narrations have recorded him crying on this occasion of not going out to fight with the Muslim army. Bravery and complete submission to Allah سُبْحَانَهُ وَتَعَالَى were his defining characteristics.
7. The desirability of deputising a pious and capable man of the Ahl al-Bayt in the absence of the Imām.
8. Leaving a pious man to take charge of the affairs whilst the Muslims are out in jihad does not negatively affect his status nor his piety.
9. The narration states that ʿAlī رَضِيَ اللَّهُ عَنْهُ is in relation to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ how Hārūn عَلَيْهِ السَّلَامُ was to Mūsa عَلَيْهِ السَّلَامُ. Some have concluded through this that ʿAlī رَضِيَ اللَّهُ عَنْهُ should have been the khalīfah after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This conclusion does not seem logical though. For one, Hārūn عَلَيْهِ السَّلَامُ was not the leader after Mūsā عَلَيْهِ السَّلَامُ. Islamic and other sources place the passing of Hārūn عَلَيْهِ السَّلَامُ before that of Mūsā عَلَيْهِ السَّلَامُ.

   Another point to consider is that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ appointed ʿAlī رَضِيَ اللَّهُ عَنْهُ as his deputy to see to the affairs of

[39] *Sunan al-Tirmidhī*, Ḥadīth: 2619.

Madīnah during the Tabūk campaign and not as the khalīfah after him. Deputizing an individual to a specific task does not translate into anointing him as the khalīfah. Many other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were at different times put in charge of Madinah. No one claims khilāfah on their behalf!

10. This narration is an example of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ defending the honour of the Ahl al-Bayt. During the reign of ʿAlī رَضِيَ اللَّهُ عَنْهُ a group called the Nawāṣib opposed him and spread horrible lies regarding him. Due to this the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ began expounding his virtues. Many traditions of this kind are narrated by different Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, this by way of Saʿd ibn Abī Waqqās رَضِيَ اللَّهُ عَنْهُ. Ḥāfiẓ ibn Ḥajar writes in *Fatḥ al-Bārī*:

قال أحمد، وإسماعيل القاضي، والنسائي، وأبو علي النيسابوري: لم يرد في حق أحد من الصحابة بالأسانيد الجياد أكثر مما جاء في علي وكأن السبب في ذلك أنه تأخر، ووقع الاختلاف في زمانه وخروج من خرج عليه، فكان ذلك سببا لانتشار مناقبه من كثرة من كان بينها من الصحابة ردا على من خالفه

Aḥmad, Ismāʾīl al-Qāḍī, Nasaʾī, and Abū ʿAlī al-Nīsābūrī have said, "The amount of narrations pertaining to the virtue of ʿAlī رَضِيَ اللَّهُ عَنْهُ that have been recorded with sound chains of transmission are much more than any of the other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. This was due to the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ expounding his virtues in his era due to the extremists that opposed him." [40]

11. The scholars, wise, and pious should endeavour to expound the virtues of the Amīr during times of discord. They should make an allied effort to instill within the people the respect and love

[40] *Fatḥ al-Bārī*, Ḥadīth: 3498.

of the Amīr with the sole purpose of uniting the ummah and saving it from civil strife.

12. The civilian population and activities of a nation whose armed forces are engaged in war should be under the supervision of a strong, trustworthy, and capable man. If such a candidate is found amongst the family of the Amīr, then he should be chosen. The campaign of Tabūk heralded the greatest superpower the Muslims would face yet; the Romans. Rasūlullāh ﷺ led this campaign and left behind a capable, trustworthy deputy, Amīr al-Mu'minīn ʿAlī رضي الله عنه.
13. Children and women do not have an active part to play in battle and war.

The Eleventh Narration

عن سهل رضي الله عنه قال: قال النبي صلى الله عليه وسلم يوم خيبر: (لأعطين الراية غدا رجلا يفتح على يديه، يحب الله ورسوله ويحبه الله ورسوله). فبات الناس ليلتهم: أيهم يعطى، فغدوا كلهم يرجونه، فقال: (أين علي). فقيل: يشتكي عينيه، فبصق في عينيه ودعا له، فبرأ كأن لم يكن به وجع، فأعطاه، فقال: أقاتلهم حتى يكونوا مثلنا؟ فقال: (انفذ على رسلك حتى تنزل بساحتهم، ثم ادعهم إلى الإسلام، وأخبرهم بما يجب عليهم، فوالله لأن يهدي الله بك رجلا، خير لك من أن يكون لك حمر النعم)

On the day of the Battle of Khaybar the Prophet ﷺ said, "Tomorrow I will give the flag to somebody who will be granted victory, he loves Allah and His Messenger, and Allah and His Messenger love him.

The people spent the night wondering as to who would receive the standard. They awoke in the morning hoping to be that person.

Allah's Messenger ﷺ asked, "Where is ʿAlī?"

He was told that ʿAlī was suffering from eye-trouble. So the Prophet ﷺ applied saliva to his eyes and supplicated for him. He was (immediately) cured. It was as if he had no prior ailment. The Prophet ﷺ handed him the flag.

ʿAlī said, "Should I fight them till they become like us (i.e. Muslim)?

> The Prophet ﷺ said, "Approach them steadily till you enter their lands. Then, invite them to Islam, and inform them about what is incumbent upon them; for, by Allah, if Allah grants (even) one person guidance through you, it is better for you than possessing red camels (i.e. a vast treasure)." [41]

Imām al-Bukhārī and Muslim have recorded this narration.

Commentary and Lessons Learnt from this Narration:

1. This narration spells out great virtue for ʿAlī رضي الله عنه as the beloved of Allah سبحانه وتعالى and His Messenger ﷺ.
2. The Ahl al-Bayt ought to be ahead of others in calling people towards Islam.
3. Allah سبحانه وتعالى assists some of the Ahl al-Bayt with divine assistance and guidance that others aren't privy to.
4. Forbearance and a calm composure should be the hallmark of the Ahl al-Bayt. Rasūlullāh ﷺ addressed ʿAlī رضي الله عنه thus, "Approach them steadily...".
5. The Ahl al-Bayt are held to a greater standard of monotheism, sincerity, and worshipping Allah سبحانه وتعالى than others.
6. The patience of ʿAlī رضي الله عنه in the face of adversity whilst in the path of Allah سبحانه وتعالى is truly inspiring.
7. Allah سبحانه وتعالى works in strange ways when appointing leaders in the ummah. Those that campaign for themselves aren't afforded the position whilst those that are capable and shy away are given the position.

[41] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2942; *Ṣaḥīḥ Muslim*, Ḥadīth: 2406.

8. Calling towards Allah سُبْحَانَهُ وَتَعَالَىٰ is of the most blessed acts of piety. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emphasised this by taking an oath on Allah سُبْحَانَهُ وَتَعَالَىٰ.
9. Part and parcel of honouring the Ahl al-Bayt is supplicating for them, especially when they have taken ill.
10. The permissibility of buying luxurious items such as red camels. The Arabs consider the red camel as the most exclusive of commodities. This permissibility is a blanket one; for the Ahl al-Bayt and others.
11. Though ʿAlī رَضِيَ اللَّهُ عَنْهُ is from amongst the select of the Ahl al-Bayt, at times some laws of Sharīʿah remained unknown to him as well. This can be understood from the question posed to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by ʿAlī رَضِيَ اللَّهُ عَنْهُ.
12. This narration refutes the falsities of the Nawāṣib who hold erroneous beliefs and display hatred to ʿAlī رَضِيَ اللَّهُ عَنْهُ. One guaranteed the love of Allah سُبْحَانَهُ وَتَعَالَىٰ and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has attained the loftiest of ranks.
13. Vicious and wild enemies should be counted with fierce, brave, politically aware, and outstanding military tacticians
14. Allah سُبْحَانَهُ وَتَعَالَىٰ loves and is loved. He loves in accordance to his greatness. Allah سُبْحَانَهُ وَتَعَالَىٰ says:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

There is nothing like unto Him, and He is the Hearing, the Seeing.[42]

Furthermore, this narration indicates to the love the ummah should have and display to the Ahl al-Bayt.

15. The clean hearts and conscience of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ can be understood from this ḥadīth. Though they all wanted this

[42] Sūrah al-Shūrā: 11.

distinction, none were jealous or green eyed that ʿAlī رَضِيَ اللَّهُ عَنْهُ had received it. Rather, they narrated this distinction of his wholeheartedly.

16. Loving Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is not complete without loving ʿAlī رَضِيَ اللَّهُ عَنْهُ.
17. Those of the Ahl al-Bayt who are afflicted by sickness or difficulty should not make it apparent to all and sundry. They should anticipate reward and hand over their matters to Allah سُبْحَانَهُ وَتَعَالَى, being pleased with his decision. This ḥadīth clearly shows that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not aware that ʿAlī رَضِيَ اللَّهُ عَنْهُ was suffering from an ailment of the eye.
18. The Islamic faith is one of mercy. Fighting and waging war was always the last option when all others had been exhausted. Daʿwah towards the true religion of Islam was the first approach of the Muslims, then and now. This faith has come to remove humanity from the servitude of mankind to the servitude of the creator of mankind. Plundering, looting, and terrorism was never the way of this ummah. Not against those that bowed to them not against those who refused. This is in contrast to the disbelievers and those who call themselves 'Muslims' whilst oppressing and terrorizing the world over.
19. The Ahl al-Bayt are to be a mercy to mankind, not a source of difficulty and chastisement.
20. To err is human. Even those who are masters in their fields make mistakes, this though does not result in the stripping of their titles and virtue.

The Twelfth Narration

Abū Ṭufayl ʿĀmir ibn Wāthilah رَضِيَ اللَّهُ عَنْهُ says:

جمع علي الناس في الرحبة فقال: «أنشد بالله كل امرئ سمع رسول الله صلى الله عليه وسلم يقول يوم غدير خم ما سمع، فقام أناس فشهدوا أن رسول الله صلى الله عليه وسلم» قال يوم غدير خم: «ألستم تعلمون أني أولى بالمؤمنين من أنفسهم؟، وهو قائم، ثم أخذ بيد علي» فقال: «من كنت مولاه فعلي مولاه اللهم وال من والاه، وعاد من عاداه» قال أبو الطفيل: «فخرجت وفي نفسي منه شيء، فلقيت زيد بن أرقم، فأخبرته» فقال: «أوما تنكر؟ أنا سمعته من رسول الله صلى الله عليه وسلم»

ʿAlī رَضِيَ اللَّهُ عَنْهُ gathered the people in the public square and said, "I entreat in the name of Allah every person who heard Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying what he said on the day of Ghadīr Khum."

Many people stood up—and gave testimony that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said on the day of Ghadīr Khum whilst standing, "Do you not know that I am closer to the believers than themselves?"

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then took hold of ʿAlī رَضِيَ اللَّهُ عَنْهُ's hand and announced, "Whoever's friend I am, ʿAlī is his friend. O Allah, befriend whom he befriends and be at war with the one who shows him hostility."

Abū al-Ṭufayl says, I left the gathering with some uncertainty. I then met Zayd ibn Arqam whom I related my

uncertainty to. He said, "Why the uncertainty? I have personally heard this from Rasūlullāh ﷺ."[43]

The chain of narrators of this ḥadīth are strong. Many other similar narrations have been recorded.

Commentary and Lessons Learnt from this Narration:

1. The meaning of this narration is as follows:

   Whomsoever I love and assist, ʿAlī will love and assist. Therefore, whoever befriends and loves me should befriend and love ʿAlī. The supplication was to emphasise the sentiment, "O Allah love and assist that person who loves and assists ʿAlī and be at war with the one who shows him hostility."

2. This narration holds great virtue in favour of ʿAlī رضي الله عنه. Rasūlullāh ﷺ proclaimed their bond to be an inseparable one.

   Yes, some other Ṣaḥābah رضي الله عنهم do share this virtue, such as Julaybīb رضي الله عنه regarding whom Rasūlullāh ﷺ said,

   هذا مني وأنا منه

   He is from me and I am from him.[44]

   And Zayd ibn Ḥārithah رضي الله عنه to whom Rasūlullāh ﷺ said,

   أنت أخونا ومولانا

[43] *Al-Sunan al-Kubrā* li al-Nasa'ī, Ḥadīth: 8424; *Sunan Abū Dāwūd*.
[44] *Ṣaḥīḥ Muslim*, Ḥadīth: 2472.

You are our brother and friend. [45]

However, in the case of ʿAlī رَضِيَ اللَّهُ عَنْهُ Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emphasised this deep connection by the aforementioned supplication.

3. This narration is a sign of the true prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The result of the supplication made by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was that those who showed hostility to ʿAlī رَضِيَ اللَّهُ عَنْهُ on religious issues are remembered by history as downtrodden failures. On the other hand, all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and others who had an affinity for him are remembered by history as heroes of the Islamic cause. They conquered the east and the west with droves of people accepting Islam due to them. All the good actions of those who came into the fold of Islam due to them will be credited to their account as well.
4. **Question:** If all those that opposed ʿAlī رَضِيَ اللَّهُ عَنْهُ fall under the ambit of the downtrodden, what of those Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who fought against him? Weren't they on the straight path? Did they not benefit multitudes of people prior to and after the battles against ʿAlī رَضِيَ اللَّهُ عَنْهُ? Furthermore, did they not attain the help of Allah سُبْحَانَهُ وَتَعَالَى?

   Answer: This apparent contradiction had led many scholars, including Ibn Taymiyyah, to declare the supplication in this ḥadīth as an unacceptable addition. However, this view leaves much to be desired as many ḥadīth scholars declared it as authentic. The answer to this apparent contradiction is better understood in this manner: Both groups of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ had interpreted their view through logic based on the sources of Sharīʿah; of which they were masters. Two groups had formed due to them coming to different conclusions which led

[45] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4005.

to the fighting between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. The principle of Sharīʿah is clear, one who comes to a conclusion based on an interpretation provided he possesses the necessary skills and knowledge to do so will not be held accountable if he errs. The safest path to traverse when coming upon the battles fought by the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ against each other, is to adopt silence. The pious predecessors would prefer to not comment on this issue. This is the safest path which also lends much respect to the Noble Companions رَضِيَ اللَّهُ عَنْهُمْ.

5. If the Ahl al-Bayt encounter some of the masses ignoring their virtue, they should proclaim their virtue so that these and other people do not become accursed through the supplication of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
6. If there is discord amongst the masses the Imām should remind them of his status and virtue. This will not be considered as inflating one's ego, it will rather be considered to be an attempt to protect the unity of the ummah.
7. The desirability of defending the honour of the Ahl al-Bayt without being prompted to do so.
8. The permissibility of recounting the virtues of the Ahl al-Bayt in gatherings. If circumstances are such that people are attempting to vilify the Ahl al-Bayt, such gathering will become highly emphasised.
9. The encouragement of spreading knowledge whilst traveling.
10. A believer should take offense at one rejecting the ḥadīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
11. Entertaining evil thoughts of the Ahl al-Bayt is objectionable at the very least.

The Thirteenth Narration

ʿAlī رَضِيَ اللَّهُ عَنْهُ says:

شكت إلي فاطمة من الطحين، فقلت: لو أتيت أباك فسألتيه خادما، قال: فأتت النبي صلى الله عليه وسلم، فلم تصادفه، فرجعت مكانها، فلما جاء أخبر، فأتانا وعلينا قطيفة إذا لبسناها طولا خرجت منها جنوبنا، وإذا لبسناها عرضا، خرجت منها أقدامنا ورؤوسنا، قال: "يا فاطمة، أخبرت أنك جئت، فهل كانت لك حاجة؟ " قالت: لا، قلت: بلى، شكت إلي من الطحين، فقلت: لو أتيت أباك فسألتيه خادما، فقال: "أفلا أدلكما على ما هو خير لكما من خادم؟ إذا أخذتما مضاجعكما تقولان ثلاثا وثلاثين، وثلاثا وثلاثين، وأربعا وثلاثين، تسبيحة، وتحميدة، وتكبيرة"

Fāṭimah complained to me about (her hands becoming calloused due to milling) the flour. I said to her, “Why don’t you go to your father and request a slave from him.”

She came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but did not find him upon which she returned. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came back he was informed (that Fāṭimah had come looking for him). He came to us whilst we were covered with a sheet which exposed our sides if put vertically and exposed our feet and head if put horizontally.

He said, “O Fāṭimah, I have been told that you came to see me. Did you need something?”

She said, “No.”

I said, “But yes, she complained to me about (her hands becoming calloused due to milling) the flour upon which I

said to her Why don't you go to your father and request a slave from him."

He said, "Shall I not show you that which is better for you than a salve? When you go to bed at night say Subḥān Allah 33 times, Alḥamdu li Allah 33 times, and Allah Akbar 34 times." (46)

The narration of *Ṣaḥīḥ Muslim* has the following addition:

قال علي: ما تركته منذ سمعته من النبي صلى الله عليه وسلم، قيل له: ولا ليلة صفين؟

قال: ولا ليلة صفين.

ʿAlī رَضِيَ اللَّهُ عَنْهُ says, "I have never left this practice since I heard it from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

It was asked of him, "Not even the night of Ṣiffīn?"

He replied, "Not even the night of Ṣiffīn." (47)

Commentary and Lessons Learnt from this Narration:

1. The poverty and chaste nature of the Ahl al-Bayt.
2. It is the responsibility of the women to see to the affairs of the house. If this wasn't the case Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would have acceded to her request and not shown her that which would help her in fulfilling her household duties.
3. If the Queen of Paradise would do the household chores, other women are tasked with the same to a greater extent.
4. If the Ahl al-Bayt are in need of something, they should seek assistance from pious amongst them. They should not resort to asking others for help.

(46) *Ṣaḥīḥ ibn Ḥibbān*, Ḥadīth: 6922.
(47) *Ṣaḥīḥ Muslim*, Ḥadīth: 2727.

5. The patience displayed by the Ahl al-Bayt in this narration serves as a role model for their descendants.
6. This dhikr prescribed to them is better than a slave as mentioned in the ḥadīth. Ibn al-Qayyim writes quoting Ibn Taymiyyah:

بلغنا أنه من حافظ على هذه الكلمات لم يأخذه إعياء فيما يعانيه من شغل ومن غير

Those that are punctual in reciting this do not tire in their occupation and work. [48]

The narration is a reflection of this statement as servants bar their masters from fatigue by doing their work throughout the day. This dhikr is even better than a servant who is at hand and at call day and night. The principle of attaining strength through dhikr can be found in the Qur'ān. Allah سُبْحَانَهُوَتَعَالَىٰ says:

﴿وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ﴾

And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals." [49]

7. Refraining from seeking assistance from the creation creates a special bond with Allah سُبْحَانَهُوَتَعَالَىٰ. One then continues to rely solely on his Creator whilst attaining so much more than one would have from people.
8. Whoever remembers Allah سُبْحَانَهُوَتَعَالَىٰ in times of ease, Allah سُبْحَانَهُوَتَعَالَىٰ will remember him in times of difficulty.

[48] *Al-Wābil al-Ṣayyib min al-Kalim al-Ṭayyib*, pg. 97.
[49] Sūrah Hūd: 52.

9. The protection afforded by Allah سُبْحَانَهُ وَتَعَالَى to his Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Ahl al-Bayt in this world is an extension of their virtue.
10. The Ahl al-Bayt are famed for giving preference to others over themselves even when they are in dire need. The narrations show that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sold the slaves whom Fāṭimah رَضِيَ اللَّهُ عَنْهَا had come to seek out and spent that money on the Ahl al-Ṣuffah who were going through tough times.
11. The Ahl al-Bayt should advise their children with that which would benefit them to a greater extent in the hereafter even if that goes against his and their hopes and desires.
12. The desirability of seeing to the needs and necessities of the Ahl al-Bayt together with comforting them in the best possible manner.
13. The Sunnah is to show humility to the Ahl al-Bayt and visit them at their homes.
14. At times the select of the Ahl al-Bayt may aspire for something of this world whilst Allah سُبْحَانَهُ وَتَعَالَى may not wish for it to materialise.

The Fourteenth Narration

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ relates:

أن رسول الله صلى الله عليه وسلم دخل على فاطمة ذات يوم وعلي نائم، وهي مضطجعة وأبناؤها إلى جنبها، فاستسقى الحسن، فقام رسول الله صلى الله عليه وسلم إلى لقحة فحلب لهم فأتى به فاستيقظ الحسين، فجعل يعالج أن يشرب قبله حتى بكى فقال رسول الله صلى الله عليه وسلم: «إن أخاك استسقى قبلك» ، فقالت فاطمة: كأن الحسن آثر عندك، قال: «ما هو بآثر عندي منه، وإنما هما عندي بمنزلة واحدة، وإني وإياك وهما وهذا النائم لفي مكان واحد يوم القيامة»

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to the home of Fāṭimah رَضِيَ اللَّهُ عَنْهَا one day. ʿAlī رَضِيَ اللَّهُ عَنْهُ was sleeping and she was laying down with her sons next to her. Ḥasan رَضِيَ اللَّهُ عَنْهُ sought something to drink so Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up, milked the camel, and brought some milk. Ḥusayn رَضِيَ اللَّهُ عَنْهُ then woke up and cried to drink before Ḥasan رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, "Your brother asked before you."

Fāṭimah رَضِيَ اللَّهُ عَنْهَا said, "It seems as though you have a preference for Ḥasan."

He replied, "I don't prefer one over the other, they are both equal to me. Myself, you, these two boys, and this one sleeping (ʿAlī) will be in one place on the Day of Judgement." [50]

[50] *Al-Mu'jam al-Kabīr li al-Ṭabrānī*, Ḥadīth: 1016.

The chain of narration is sound. Imām Aḥmad and others have recorded this narration as well.

Commentary and Lessons Learnt from this Narration:

1. Those of the shawl, [ʿAlī, Fāṭimah, Ḥasan, and Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ] enjoy the great privilege of being with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Jannah.
2. No matter what status one reaches, serving the Ahl al-Bayt will always be a means of attaining closeness to Allah سُبْحَانَهُ وَتَعَالَى.
3. In the case of the Ahl al-Bayt having differences, others will not give preference to one over another. They will be considered to be of one status.
4. If the Ahl al-Bayt differ, their arguments will be weighed against the Sharīʿah even if their schools of thought are different. Those besides the Ahl al-Bayt will more so be required to measure their differences against the yardstick of Sharīʿah.
5. "They are both equal to me". This shows that Ḥasan, and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا will not be weighed against each other to assume a greater status of one over the other. The narration which proclaims them both to be the leaders of the youth of Jannah gives strength to this view. Yes, the narrations that depict the virtue of Ḥasan رَضِيَ اللَّهُ عَنْهُ are greater in number and more famous. It is for this reason that Ibn Taymiyyah has, in *Minhāj al-Sunnah*, noted Ḥasan as more virtuous than Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا. He has also claimed consensus of the Ahl al-Sunnah and the Shīʿah on this.

   One should note, however, that these kinds of differences of opinion have no practical application. And Allah سُبْحَانَهُ وَتَعَالَى knows best.

6. If an individual of the Ahl al-Bayt seeks something to drink it is Sunnah to stand and offer them such, even if it is for a child.
7. This narration refutes the falsities of the Nawāṣib who deem Amīr al-Mu'minīn ʿAlī رَضِيَ اللَّهُ عَنْهُ to have turned renegade. How does their slanderous statements compare with the ḥadīth of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who guaranteed ʿAlī رَضِيَ اللَّهُ عَنْهُ companionship in Jannah? What greater misguidance can there possibly be? Allah سُبْحَانَهُ وَتَعَالَى save us from such folly.
8. The select amongst the Ahl al-Bayt should not give preference to one over another, especially with regards to those in their immediate family.
9. An objection of preference given to Ḥasan رَضِيَ اللَّهُ عَنْهُ does not hold any water as this was not preference based on different personalities. It was preference based upon the legal maxim; 'he who asks first shall receive first'.
10. The Ahl al-Bayt weren't rigid in the observance of formalities. We see in this narration that no one woke ʿAlī رَضِيَ اللَّهُ عَنْهُ up who was sleeping in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They were thus quite informal with each other.
11. If one doesn't fully understand the reason behind some act of the Ahl al-Bayt, one should not hasten to conclusions. Open lines of communication with the scholars is key to not falling onto the trap of confusion that may lead to improper assumptions.
12. The most virtuous of the Ahl al-Bayt can at times make mistakes in judgment. Fāṭimah رَضِيَ اللَّهُ عَنْهَا assumed that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ preferred Ḥasan to Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا which certainly wasn't the case.

The Fifteenth Narration

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates:

أن الحسن أخذ تمرة من تمر الصدقة، فجعلها في فيه، فقال له رسول الله صلى الله عليه وسلم: " كخ كخ، ألقها، أما شعرت أنا لا نأكل الصدقة "

> Ḥasan took some dates from the dates of charity and placed it in his mouth. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed him to take it out from his mouth and said, "Do you not know, we the Ahl al-Bayt do not eat of charity." [51]

This narration is authentic and has been recorded by Imām Aḥmad, Imām al-Bukhārī, Imām Muslim and others.

Commentary and Lessons Learnt from this Narration:

1. The children of the Ahl al-Bayt should be purified of all types of impurities; physical and spiritual.
2. The great virtue of Ḥasan رَضِيَ اللَّهُ عَنْهُ by the following:
   a. Him being pure from charity which is the impurity of people's wealth.
   b. His relation to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is by lineage and as a direct grandchild unlike any other. One's lineage will generally go through their father, in this case it bypassed the parents to go directly to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
   c. His virtue over other children of the Ahl al-Bayt as he was the reason for this specific law of Sharī'ah to be enacted.

[51] *Musnad Imām Aḥmad*, Ḥadīth: 9053.

d. The principle of not hitting children can be understood from this interaction of his with Rasūlullāh ﷺ. Ḥasan رَضِيَ اللَّهُ عَنْهُ had gone to partake of that which was impermissible, Rasūlullāh ﷺ did not hit him, he rather advised him.
e. Even though this was an incident of childhood together with him being hungry he was barred from eating charity. A means of protecting the Ahl al-Bayt from the impermissible and the Bayt al-Māl from misappropriation. This lesson in the economics of the state is directly understood due to this incident of Ḥasan رَضِيَ اللَّهُ عَنْهُ.

3. Teaching children Islamic injunctions by its proper, even technical, names.
4. The impermissibility of taking farḍ sadaqah [zakāt] by the Ahl al-Bayt.
5. Small amounts of sadaqah are impermissible for the Ahl al-Bayt just as large amounts are.
6. Sadaqah given by the Banū Hāshim or by others hold the same law, i.e. the origin of the sadaqah does not affect the impermissibility of taking it. Wherever it comes from, the Ahl al-Bayt cannot take it.

Question: Does this prohibition apply to voluntary charity as well?

Answer: There is a difference of opinion on this issue. Those that are of the opinion that the prohibition only applies to zakāt use the following proofs to give strength to their view. Allah سُبْحَانَهُ وَتَعَالَى says:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ﴾

Take, [O, Muḥammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. [52]

The verbs used in this verse supposes compulsion. 'Take', 'purify', and 'invoke' are verbs not used in voluntary acts. Furthermore, voluntary charity is given whilst compulsory charity is taken.

Ibn ʿAbd al-Barr writes in *al-Tamhīd*:

ومما يدلك على صحة ذلك أن عليا والعباس وفاطمة رضي الله عنهم وغيرهم تصدقوا،

وأوقفوا أوقافا على جماعة من بني هاشم، وصدقاتهم الموقوفة معلومة مشهورة

The fact that ʿAlī, ʿAbbās, and Fāṭimah رَضِيَ اللَّهُ عَنْهُمْ gave charity and endowed much to many of the Banū Hāshim indicates the permissibility for them accepting voluntary sadaqah.[53]

7. The narration that seeks to establish the permissibility for them accepting zakāt from each other as reported from ʿAbbās رَضِيَ اللَّهُ عَنْهُ is hard to establish. Many of the scholars have deemed it a fabrication. Al-Shawkānī has discussed this at length in *Sharḥ al-Muntaqā*.
8. On one side, there is a general prohibition of one giving zakat and sadaqah to the Ahl al-Bayt and on the other side, their needs are not fulfilled through any specific allocated funds. The result is a Sayyid experiencing poverty which itself is a painful experience.

   While the respect and modesty of a Sayyid prevents him from stretching his hands before anyone, at times he is driven by desperation to beg. The act of begging is so humiliating and more so for a Sayyid. Can one imagine, the family and blood of

[52] Sūrah al-Tawbah: 103.
[53] *Al-Tamhīd*, vol. 3 pg. 93.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stretching his hands before the Ummah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ!

In view of the painful experience of poverty and humiliation of begging, many jurists have considered the *ʿillah* (cause) of the prohibition of zakat was to actually save the family from humiliation and dishonour. Thus, the jurists have permitted giving zakāt to the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when they are in dire straits.

9. Staying away from even the minutest amount of Ḥarām has been the hallmark of the Prophets and pious.
10. The Ahl al-Bayt should be constant and repetitive in advising and building the character of their children. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed Ḥasan رَضِيَ اللَّهُ عَنْهُ to remove the date from his mouth and followed that up with advice and reasoning.
11. The grandchildren of the Ahl al-Bayt should be given special care. There should be no dilly dallying in their spiritual development.
12. Children should be taught the reasoning behind the laws of Sharīʿah. This is great for the intellectual growth and stimulation of the child.
13. One carrying out a wrong action should not be given a free pass even if it is consuming a perishable. The wastage of the perishable does not justify the sin.
14. When prohibiting a child from something, if the child is able to understand, one should also give them the reason of prohibition.
15. The leaders will be taken to account by Allah سُبْحَانَهُ وَتَعَالَىٰ to the extent of a single date from the public treasury.

The Sixteenth Narration

Ḥasan al-Baṣrī says

استقبل والله الحسن بن علي معاوية بكتائب أمثال الجبال، فقال عمرو بن العاص: إني لأرى كتائب لا تولي حتى تقتل أقرانها، فقال له معاوية – وكان والله خير الرجلين – أي عمرو، إن قتل هؤلاء هؤلاء، وهؤلاء هؤلاء، من لي بأمور الناس، من لي بنسائهم، من لي بضيعتهم، فبعث إليه رجلين من قريش، من بني عبد شمس، عبد الرحمن بن سمرة وعبد الله بن عامر بن كريز، فقال: اذهبا إلى هذا الرجل، فاعرضا عليه، وقولا له، واطلبا إليه. فأتياه فدخلا عليه، فتكلما وقالا له، فطلبا إليه، فقال لهما الحسن بن علي: إنا بنو عبد المطلب، قد أصبنا من هذا المال، وإن هذه الأمة قد عاثت في دمائها. قالا: فإنه يعرض عليك كذا وكذا، ويطلب إليك ويسألك، قال: فمن لي بهذا؟ قالا: نحن لك به، فما سألهما شيئا إلا قالا: نحن لك به، فصالحه. فقال الحسن: ولقد سمعت أبا بكرة يقول: رأيت رسول الله صلى الله عليه وسلم على المنبر، والحسن بن علي إلى جنبه، وهو يقبل على الناس مرة وعليه أخرى، ويقول: (إن ابني هذا سيد، ولعل الله أن يصلح به بين فئتين عظيمتين من المسلمين)

Ḥasan رَضِيَ اللَّهُ عَنْهُ faced Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ with military squadrons like mountains. ʿAmr رَضِيَ اللَّهُ عَنْهُ said, “By Allah! I see military squadrons that will not turn back until they kill their opponents.”

Then Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ, who was better of the two men (better than ʿAmr) said, “O ʿAmr! If these people are killed then who will assist me with governing the people, who

will assist me with their women, who will assist me with their vulnerable?"

Then he sent to him two men from the Quraysh, from Banū ʿAbd al-Shams (tribe); ʿAbd al Rahman al-Samurah and ʿAbd Allāh ibn ʿĀmir ibn Kurayz. He said (to them), "Go to this man and present (the option of a peace treaty to him), and plead with him, and request it from him!" They went to him and got his audience and pleaded with him and requested from him.

Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ said, "We are the Banū ʿAbd al-Muṭṭalib, we have acquired some of this wealth and this Ummah has squandered a lot of it in its blood."

They said, "He offers you 'this and that,' and requests from you 'this and that'."

He said, "Who will guarantee for me this (the fulfilment of this agreement)?"

They said, "We guarantee you that."

He did not ask them anything except that they said, "We guarantee you that."

He then entered into the peace treaty with him

Ḥasan al-Baṣrī says, "I heard Abū Bakrah saying, 'I saw the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the pulpit while Ḥasan ibn ʿAlī was by his side. He faced the people and then faced Ḥasan and said, 'Indeed this son of mine is a leader. Perhaps Allah will reconcile between two groups of Muslims because of him.[54]

[54] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2557.

Commentary and Lessons Learnt from this Narration:

1. There is great virtue for Ḥasan رَضِيَ اللَّهُ عَنْهُ recorded in this narration as one to reconcile between two groups, both claiming right to the khilāfah. The Islamic principle of unity cannot be stressed enough just as the disdain for disunity cannot be clear enough. Those who cause disunity receive no praise from any sacred texts as opposed to those who champion the cause of harmony.
2. Imām Abū Ḥafṣ ibn Shāhīn says, "This virtue is specific to Ḥasan رَضِيَ اللَّهُ عَنْهُ, no one from amongst the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ has been afforded the title of 'Sayyid' by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ besides Ḥasan رَضِيَ اللَّهُ عَنْهُ." The title of 'Sayyid/Leader' here is not applicable in every sense of the word and at every occasion as there are other instances where the same word was used to describe other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. For example, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed the Anṣār to stand for their 'Sayyid', Saʿd ibn Muʿādh. [55]
3. Abū Bakr al-Bayhaqī says in *al-Iʿtiqād*:

قال سفيان بن عيينة: قوله(فئتين من المسلمين) يعجبنا جداً، قال أبوبكر البيهقي: وإنما أعجبهم لأن النبي سماهما جميعا مسلمين.

Sufyān says, "The portion of the narration, two large groups of Muslims, pleases us to no end." Abū Bakr al-Bayhaqī says, "The reason it pleased him so much was that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called both opposing groups **Muslims**." [56]

[55] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5907.
[56] *Al-Iʿtiqād*, pgs. 533/544.

In this narration there is a prophecy that predicts Ḥasan رَضِيَ اللَّهُ عَنْهُ giving over the right of khilāfah to Muʿāwiyah رَضِيَ اللَّهُ عَنْهُ."

4. The greater the right a person gives up the greater recompense will be. Ḥasan رَضِيَ اللَّهُ عَنْهُ gave up his right to khilāfah in this world which raised him to be the leader of the youth in paradise.

(الجزاء من جنس العمل)

Actions are recompensed by the like thereof.

5. This narration teaches us to mention the feats and achievements of the Ahl al-Bayt in the khuṭbah.
6. This narration is a sign of the true prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He prophesied the event that took place thirty years later.
7. The narration states, "squandered a lot of its blood" meaning much killing has taken place amongst the ummah. The wisdom of Ḥasan رَضِيَ اللَّهُ عَنْهُ shines through here, he pacified the uncertainty of the masses by empowering them and distributing wealth amongst them.
8. Subḥān Allāh! Ḥasan رَضِيَ اللَّهُ عَنْهُ is undoubtedly a leader of great virtue. A leader of unity and love. The books of history will forever remember him as someone who played an integral role in uniting the ummah in what has come to be known as *ʿĀm al-Jamāʿah* (the year of reconciliation). The Muslims were overjoyed by this unification after having split into groups, bringing back the Muslim armies as one, conquering lands and fighting the enemies of Islam.
9. This narration shows the permissibility of electing a leader even though there are others worthier of the position than him.
10. Ibn al-Ḥajar says:

وفيه إطلاق الابن على ابن البنت، وقد انعقد الإجماع على أن امرأة الجد والد الأم محرمة على ابن بنته، وأن امرأة ابن البنت محرمة على جده، وإن اختلفوا في التوارث.

The general usage of the word 'son' can be for the 'grandson' (Daughter`s son). And there has been consensus that the wife of the grandfather, i.e. father of the mother, will be ḥarām on the grandson (i.e. the son of his (the grandfather's) daughter (who is the mother). And similarly, the wife of the grandson will be ḥarām upon his maternal grandfather. (One cannot marry his mother's father's wife, and the maternal grandfather cannot marry the grandson's wife.) [57]

11. Abū Dāwūd has recorded the following addition to this narration, "Mahdī, who will emerge at the end of times will be from the progeny of Ḥasan رَضِيَ اللَّهُ عَنْهُ." This added portion is considered weak. If it is established as authentic though, it would raise a pertinent point; Ḥasan رَضِيَ اللَّهُ عَنْهُ gave up the khilāfah for the sake of Allah سُبْحَانَهُ وَتَعَالَى, he was therefore recompensed with it returning to his progeny at the end of times. This reign at the end of times will be of the whole earth, spreading peace and justice throughout just as oppression and anarchy had been widespread.
12. Following the traditions of the Ahl al-Bayt in securing peace is by firstly resorting to reconciliation. Those that claim to follow them but have no intent of reconciliation are false in their claims.

[57] *Fatḥ al-Bārī*, vol. 13 pg. 72.

The Seventeenth Narration

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ says:

أتي عبيد الله بن زياد برأس الحسين بن علي عليه السلام، فجعل في طست، فجعل ينكت، وقال في حسنه شيئا، فقال أنس: كان أشبههم برسول الله صلى الله عليه وسلم، وكان مخضوبا بالوسمة.

The head of Ḥusayn رَضِيَ اللَّهُ عَنْهُ was brought to ʿUbayd Allāh ibn Ziyād and placed in a dish. He began poking it and said something about his beauty. Anas رَضِيَ اللَّهُ عَنْهُ observed, "He was the closest in resemblance to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." His hair was dyed with indigo. [58]

Imām al-Bukhārī has narrated it thus. The narration of Abū Yaʿlā is as follows:

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ says:

لما أتي برأس الحسين بن علي إلى عبيد الله بن زياد، جعل ينكت بقضيب في يده، ويقول: إن كان لحسن الثغر. فقلت: والله لأسوءنك، لقد رأيت رسول الله صلى الله عليه وسلم يقبل موضع قضيبك من فيه ".

ʿUbayd Allāh ibn Ziyād began playing with a stick at the nose and mouth of Ḥusayn رَضِيَ اللَّهُ عَنْهُ and saying something about his handsome features. I said to him, "By Allah! I will

[58] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3748.

retaliate, lift your hand, I had seen the Messenger of Allah ﷺ kiss the place your hand is on." [59]

A similar narration has been recorded by al-Ṭabrānī on the authority of Zayd ibn Arqam.

Commentary and Lessons Learnt from this Narration:

1. This narration holds great virtue for Ḥusayn رضي الله عنه as the one who resembled Rasūlullāh ﷺ the most. Other narrations though cite Ḥasan رضي الله عنه as the one that resembled Rasūlullāh ﷺ the most. Anas رضي الله عنه himself says:

لم يكن أحد أشبه بالنبي صلى الله عليه وسلم من الحسن بن علي.

There was no one who resembled Rasūlullāh ﷺ more than Ḥasan ibn ʿAlī. [60]

The scholars have interpreted this to mean that Ḥasan رضي الله عنه resembled Rasūlullāh ﷺ's upper body more whilst Ḥusayn رضي الله عنه resembled Rasūlullāh ﷺ's lower body to a greater degree. They cite the statement of ʿAlī رضي الله عنه to support this which has been reported by al-Tirmidhī.

Others, however, have reconciled the contradiction between these two narrations by saying, 'There wasn't anyone that had a greater resemblance to Rasūlullāh ﷺ than Ḥasan رضي الله عنه, period. However, after he had passed away the only one to resemble Rasūlullāh ﷺ to such a high degree was Ḥusayn رضي الله عنه.

[59] *Musnad Abū Yaʿlā*, Ḥadīth: 3981; Al-Ṭabrānī in *al-Kabīr*, Ḥadīth: 2878.
[60] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3752.

This view is supported by other narrations recorded by al-Tirmidhī and others that cite Ḥusayn رَضِيَ اللَّهُ عَنْهُ as one of those that resembled Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the most. This proves that Ḥasan رَضِيَ اللَّهُ عَنْهُ did, in fact, bear a greater resemblance to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2. Ḥusayn رَضِيَ اللَّهُ عَنْهُ was murdered in cold blood. He is a martyr who preferred to not spill the blood of another Muslim; just like the better of the two sons of Ādam عَلَيْهِ السَّلَامُ.
3. How fortunate was he that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had kissed him.
4. The Ahl al-Bayt held a lofty status in the hearts of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and the pious predecessors.
5. The virtue of the Ahl al-Bayt should be professed in front of those evil paganistic men who are hell bent on being blind to it.
6. Those that harm the Ahl al-Bayt will be punished with an act the like thereof and worse! The narrations mention ʿUbayd Allāh ibn Ziyād and his people met their end at the hands of Ibrāhīm ibn al-Ashtar. Their heads were put on spikes and thrown at the feet of Muktār al-Thaqafī. Their bodies were then taken to Makkah and burned. The narration of al-Tirmidhī also mentions that a snake had entered through the nostrils of ʿUbayd Allāh ibn Ziyād after his death.
7. This is the last authentic narration that has been recorded on the whereabouts of the blessed head of Ḥusayn رَضِيَ اللَّهُ عَنْهُ. Other narrations that specify the location after this are all fabrications which have no proper chain of narration. Furthermore, there is no need to delve into the issue of the whereabouts of his body and head as these issues have no practical application. Yes, one should supplicate for these pure souls.

8. The above recorded narrations and others depicts the displeasure and extreme frustration of Anas ibn malik, Zayd ibn Arqam, and Abū Barzah رَضِيَٱللَّهُعَنْهُمْ in the presence of ʿUbayd Allāh ibn Ziyād. This incident had therefore occurred in Iraq and not in Shām in the presence of Yazīd ibn Muʿāwiyah as some have stated. Will Yazīd be responsible for the actions of ʿUbayd Allāh ibn Ziyād as the governor? Some have cursed him due to this whilst others have taken the path of solemn silence on this issue. Whatever the case may be, this was a great loss for the ummah. To Allah do we belong and to Him is our return.
9. Ibn al-Taymiyyah writes in *Minhāj al-Sunnah*:

وأما ما ذكره من سبي نسائه والذراري ، والدوران بهم في البلاد ، وحملهم على الجمال بغير أقتاب، فهذا كذب وباطل: ما سبى المسلمون – ولله الحمد – هاشمية قط، ولا استحلت أمة محمد صلى الله عليه وسلم سبي بني هاشم قط، ولكن أهل الهوى والجهل يكذبون كثيرا.

The statements that seem to imply the imprisonment of the women and children of the Ahl al-Bayt and going with them through the cities upon camels, with no saddles. These are all lies and fabrications. It is the grace of Allah سُبْحَانَهُوَتَعَالَىٰ that no Hāshimī has ever fallen a prisoner to as Muslim nor has the ummah ever declared a free for all on their lives. The ignorant and flagrant are never short of lies. [61]

10. Ḥusayn رَضِيَٱللَّهُعَنْهُ had followed the Sunnah in dyeing his beard. The difference of opinion in using black dye is famous amongst the Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ and those after them.

[61] *Minhāj al-Sunnah*, vol: 4, pg. 558.

The Eighteenth Narration

ʿAbd Allāh ibn Nujayy narrates from his father who said:

أنه سار مع علي، وكان صاحب مطهرته، فلما حاذى نينوى وهو منطلق إلى صفين، فنادى علي: اصبر أبا عبد الله، اصبر أبا عبد الله، بشط الفرات. قلت: وما ذا؟ قال: دخلت على النبي صلى الله عليه وسلم ذات يوم وعيناه تفيضان، قلت: يا نبي الله، أغضبك أحد، ما شأن عينيك تفيضان؟ قال: " بل قام من عندي جبريل قبل، فحدثني أن الحسين يقتل بشط الفرات " قال: فقال: " هل لك إلى أن أشمك من تربته؟ " قال: قلت: نعم. فمد يده، فقبض قبضة من تراب فأعطانيها، فلم أملك عيني أن فاضتا.

He was marching with ʿAlī رَضِيَ اللَّهُ عَنْهُ towards Ṣiffīn and when we reached Nineveh, ʿAlī رَضِيَ اللَّهُ عَنْهُ cried in a loud voice, “O Abū ʿAbd Allāh! Be patient. O Abū ʿAbd Allāh! Be patient beside the River Euphrates.”

I asked him, “For what?”

He said, “Once when I went to the Prophet, I saw tears in his eyes and asked him, ‘O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who has made you upset? Why are your eyes moist with tears?’”

He said, “A while ago [the Archangel] Jibrīl left. He has informed me that indeed Ḥusayn will be killed beside the River Euphrates.”

Then he said, “Do you like to smell part of his soil [where Ḥusayn رَضِيَ اللَّهُ عَنْهُ will be killed].”

I said, “Yes.”

He stretched his hand and taking a fistful of soil gave it to me. As a result, tears started rolling down uncontrollably from my eyes.[62]

Commentary and Lessons Learnt from this Narration:

1. This narration holds great virtue for Ḥusayn رَضِيَ اللَّهُ عَنْهُ as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cried on his behalf. An indication to him being killed in cold blood.
2. Ḥusayn رَضِيَ اللَّهُ عَنْهُ was killed at Karbalā' in Iraq.
3. This narration is a sign of the prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ being true. He prophesised the incident of Karbalā' exactly as it happened.
4. The prophecy of conquering Iraq was also fulfilled. Another sign of the true prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
5. The loss of this grandson of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was truly a day of darkness in Islamic history. However, doing anything more than what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had done—shedding some tears—is an unacceptable form of mourning. Screaming, hitting, hating, and rendering Muslims apostate who do not involve themselves in such senseless activities are all acts of disobedience to Allah سُبْحَانَهُ وَتَعَالَى.
6. Our reaction to any such loss as Muslims should be those dictated to us by the Qur'ān and Sunnah. Exercising patience, engaging in ṣalāh, and reciting the Sunnah supplications. Imām Aḥmad and others have recorded the following narration on the authority of Fāṭimah bint al-Ḥusayn—who was with her father when he was martyred— from her father:

[62] *Musnad Imām Aḥmad*, Ḥadīth: 633.

ما من مسلم، ولا مسلمة يصاب بمصيبة، فيذكرها، وإن طال عهدها – قال عباد: قدم عهدها – فيحدث لذلك استرجاعا، إلا جدد الله له عند ذلك، فأعطاه مثل أجرها يوم أصيب بها

Any Muslim, male or female, who suffers a loss and thereafter upon remembering it, be it after a long while recites *We belong to Allah and to Him we shall return* will receive the same reward from Allah سُبْحَانَهُوَتَعَالَىٰ as received on the day of the loss. (63)

The following narration has been recorded by Imām Muslim:

"ما من مسلم تصيبه مصيبة فيقول: ما أمره الله: إنا لله وإنا إليه راجعون. اللهم! أجرني في مصيبتي وأخلف لي خيرا منها – إلا أخلف الله له خيرا منها"

When a Muslim suffers from a calamity and utters, 'We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss, and give me something better in exchange for it,' then Allah سُبْحَانَهُوَتَعَالَىٰ surely compensates him with reward and better substitute. (64)

Hereunder is the narration of Ibn ʿAbbās's رَضِيَٱللَّهُعَنْهُمَا reaction to a loss he suffered:

نعي إلى ابن عباس ابن له وهو في سفر فقال: إنا لله وإنا إليه راجعون، ثم نزل فصلى ركعتين، ثم قال: فعلنا ما أمر الله به، وتلا هذه الآية {واستعينوا بالصبر والصلاة}

Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُمَا when given the news of the passing of his son he recited, *We belong to Allah and to Him we shall return*,

(63) *Musnad Imām Aḥmad*, Ḥadīth: 1736.
(64) *Ṣaḥīḥ Muslim*, Ḥadīth: 1531

dismounted from his conveyance read ṣalāh, and said, "We have done what Allah سُبْحَانَهُوَتَعَالَىٰ has commanded us to do." He then recited the verse:

﴿وَٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ﴾

And seek help through patience and prayer. [65]

7. "Do you like to smell part of his soil?" Smelling of this soil, is not in the literal sense. Presenting the soil was meant, as established through other narrations.

   Smelling the soil has not been established by any narration, expect one narrated by al-Ṭabarānī with a weak chain of narrators. Even if this narration was accepted as true, it would not give virtue to the soil of Karbalā' as the same narration has Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ criticising it.

8. Some have used this narration to somehow try to prove the blessed nature of the sand of Karbalā' calling it *al-Turbah al-Ḥusayniyyah* (The soil of Ḥusayn). However, this does not prove its blessedness by any measure. Consider the following:
   a. The narration only specifies the handling of the soil, a point of emphasis not virtue.
   b. There is absolutely no mention of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ having sought blessings by it, reading ṣalāh on it, or seeking a cure through it.
   c. If this soil held such prominence, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ would have surely expressed it to the Ahl al-Bayt and the ummah. If not, he would not have fulfilled his responsibility which is unthinkable.
   d. There is no sound narration that depicts the Ahl al-Bayt respecting the soil.

[65] *Taʿẓīm Qadr al-Ṣalāh*, Ḥadīth: 201.

e. Besides, the narration mentions the soil of a specific area which until known renders the entire theory irrelevant.

9. **Question:** Why didn't the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ prevent the martyrdom of Ḥusayn رَضِيَ اللَّهُ عَنْهُ even though they were present?

Answer: The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ that were in Makkah, such as Ibn ʿAbbās and Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُمَا had warned Ḥusayn رَضِيَ اللَّهُ عَنْهُ not to go to Iraq. They tried their utmost in discouraging him but he carried on to Iraq. On the other hand, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ that were in Iraq such as, Anas and Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُمَا only came to know of the atrocities carried out against him when his head lay in front of ʿUbayd Allāh ibn Ziyād. They were beside themselves in agony when they saw this scene of oppression.

Furthermore, the tyranny of ʿUbayd Allāh ibn Ziyād is well known. He murdered many of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and Tābiʿīn. No one, not even the Ahl al-Bayt, were able to prevent him from the craze of tyranny that had gripped him.

Question: Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ knew that of Ḥusayn رَضِيَ اللَّهُ عَنْهُ would be martyred as is established from the ḥadīth. Why did he then not supplicate for him to be saved from such?

Answer: Allah سُبْحَانَهُ وَتَعَالَى has predestined matters for the creation fifty thousand years before he created them. When he wishes for a matter to occur, no one is able to prevent it. The martyrdom of Ḥusayn رَضِيَ اللَّهُ عَنْهُ is a glaring example of this. Allah سُبْحَانَهُ وَتَعَالَى had predestined his martyrdom at a particular time and place which was not to be brought forth nor postponed by a moment. This objection is therefore one that objects against the sovereignty of Allah سُبْحَانَهُ وَتَعَالَى.

One's intelligence would rather search for the wisdom of Allah سُبْحَانَهُ وَتَعَالَى in such instead of objecting against it. Amongst these

wisdoms is the fact that Allah سُبْحَانَهُوَتَعَالَىٰ tests his close servants so their status may be raised and their rewards may be great. Since death is inevitable, death as a martyr is the best end one could hope for. Allah سُبْحَانَهُوَتَعَالَىٰ says:

﴿وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ﴾

So that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers. [66]

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, the best of creation, did not seek to alter the destiny of his grandchild nor did he utter a word of displeasure after coming to know of it. This stance adopted by Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is a clear indication that the martyrdom of Ḥusayn رَضِيَٱللَّهُعَنْهُ was a foregone concluded matter that had no possibility of change. Since Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ did not object and neither did Amīr al-Mu'minīn ʿAlī رَضِيَٱللَّهُعَنْهُ object, it would therefore be nothing short of folly for those after them to raise such absurd objections.

Ibn Taymiyyah writes:

وأما مقتل الحسين رضي الله عنه فلا ريب أنه قتل مظلوما شهيدا، كما قتل أشباهه من المظلومين الشهداء. وقتل الحسين معصية لله ورسوله ممن قتله أو أعان على قتله أو رضي بذلك، وهو مصيبة أصيب بها المسلمون من أهله وغير أهله، وهو في حقه شهادة له، ورفع درجة، وعلو منزلة ; فإنه وأخاه سبقت لهما من الله السعادة، التي لا تنال إلا بنوع من البلاء، ولم يكن لهما من السوابق ما لأهل بيتهما، فإنهما تربيا في حجر

[66] Sūrah Āl ʿImrān: 140.

الإسلام، في عز وأمان، فمات هذا مسموما وهذا مقتولا، لينالا بذلك منازل السعداء وعيش الشهداء.

Ḥusayn رَضِيَٱللَّهُعَنْهُ is no doubt a martyr who was murdered in cold blood. He did not intend fighting, his killers, those who assisted and those who are pleased with it are all sinners. His martyrdom was a blow to his family and the ummah. Him and his brother are the princes of the youth in paradise and grew up when Islam was flourishing. They did not experience the early persecutions, jihād, and hijrah which the other Ahl al-Bayt experienced. Allah سُبْحَانَهُوَتَعَالَىٰ honoured them with martyrdom as a means of completing their honour and raising their status. [67]

10. The patience of ʿAlī رَضِيَٱللَّهُعَنْهُ can perhaps be understood from this narration. He carried within his heart the grief of the knowledge of his son's martyrdom throughout his life.
11. Those that stay close to the great scholars—especially those of the Ahl al-Bayt—are granted blessings in their knowledge and happen upon the finer points of the Qur'ān and Sunnah.

[67] *Minhāj al-Sunnah* vol. 2 pg. 355.

The Nineteenth Narration

Ibn Abī Nuʿm says:

كنت شاهدا لابن عمر، وسأله رجل عن دم البعوض، فقال: ممن أنت؟ فقال: من أهل العراق، قال: انظروا إلى هذا، يسألني عن دم البعوض، وقد قتلوا ابن النبي صلى الله عليه وسلم، وسمعت النبي صلى الله عليه وسلم يقول: (هما ريحانتاي من الدنيا)

I was present when a man asked Ibn ʿUmar about the blood of mosquitoes.

Ibn ʿUmar said, "From where are you?"

The man replied, "From Iraq."

Ibn ʿUmar said, "Look at that! he is asking me about the blood of Mosquitoes while they (the Iraqis) have killed the (grand) son of the Prophet.

I have heard the Prophet ﷺ saying, "They (Ḥasan and Ḥusayn) are my two sweet-smelling flowers in this world."[68]

Commentary and Lessons Learnt from this Narration:

1. The virtue of Ḥusayn رضي الله عنه being linked to Rasūlullāh ﷺ.
2. The desirability to hold one's child close and inhale their scent—especially for the Ahl al-Bayt—as has been reported in many aḥādīth.

[68] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5648.

3. Calling them his sweet-smelling flowers lends virtue to the Ahl al-Bayt. Virtuous offspring indicate towards a pure lineage. Sweet smelling flowers emerge from unadulterated soil. Allah سُبْحَانَهُ وَتَعَالَىٰ says:

﴿وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ﴾

And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. (69)

4. Ibn Rajab writes:

أنَّ التدقيقَ في التوقف عن الشبهات إنَّما يَصْلُحُ لمن استقامت أحواله كلها، وتشابهت أعمالُه في التقوى والورع، فأما مَنْ يقع في انتهاك المحرَّمات الظاهرة، ثم يريد أنْ يتورَّعَ عن شيء من دقائق الشُّبَهِ، فإنَّه لا يحتمل له ذلك، بل يُنكر عليه.

Discerning what perhaps may be doubtful can be understood with regards to men of absolute piety. As for those that indulge in the impermissible openly have no reason to sweat the negligible. They will be rebuked on such hogwash. (70)

5. The Ahl al-Bayt should strive to be meticulous.
6. That which does not have flowing blood will not be impure, provided it is not borne through impurity.
7. The Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ would not curse a specific wrongdoer. The narrations suggest that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ taught the same. He prohibited cursing those upon whom capital punishment was carried out.

(69) Sūrah al-Aʿrāf: 58.
(70) *Jāmiʿ al-ʿUlūm wa al-Ḥikam* vol. 2 pg. 303.

8. When a majority of a city is a cause for someone's death, they will all be associated to that death.
9. Staying aloof from the scholars and wise men has perhaps been the singular worst cause for dissention amongst the ummah.
10. Hurtling head long towards dissension and woe is the ways of the unlearned and unwise.
11. Trials and tribulations result in the passing of the best in the ummah.

The Twentieth Narration

Ḥudhayfah رَضِيَٱللَّهُعَنْهُ says:

سألتني أمي منذ متى عهدك بالنبي صلى الله عليه وسلم؟ قال: فقلت لها: منذ كذا وكذا، قال: فنالت مني وسبتني، قال: فقلت لها: دعيني، فإني آتي النبي صلى الله عليه وسلم فأصلي معه المغرب، ثم لا أدعه حتى يستغفر لي ولك، قال: فأتيت النبي صلى الله عليه وسلم فصليت معه المغرب، فصلى النبي صلى الله عليه وسلم العشاء، ثم انفتل فتبعته، فعرض له عارض فناجاه، ثم ذهب، فاتبعته فسمع صوتي، فقال: " من هذا؟ " فقلت: حذيفة، قال: " ما لك " فحدثته بالأمر، فقال: " غفر الله لك ولأمك " ثم قال: " أما رأيت العارض الذي عرض لي قبيل؟ " قال: قلت: بلى. قال: " فهو ملك من الملائكة لم يهبط الأرض قط قبل هذه الليلة، استأذن ربه أن يسلم علي، ويبشرني أن الحسن والحسين سيدا شباب أهل الجنة، وأن فاطمة سيدة نساء أهل الجنة "

My mother asked me, “When do you plan to meet the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ?”

I said, “I have not had a planned time to see him since such and such time.”

She rebuked me, so I said to her, “Let me go to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ so that I may perform Maghrib (prayer) with him, and ask him to seek forgiveness for you and I.”

So, I came to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, and I prayed Maghrib with him, then he prayed until he prayed ʿIshā. Then he turned and left, I followed him and saw someone come to him and speak in a soft tone.

He then heard my voice and said, “Who is this?”

I said, “Ḥudhayfah?”

He asked, “What is your need?”

I told him what had occurred, and he said, “May Allah forgive you and your mother.”

He then said, “Did you not see someone had come to me?”

I replied in the affirmative.

He said, “Indeed, it was an Angel that never descended to the earth ever before tonight. He sought permission from his Lord to greet me with peace and to give me the glad tidings that Ḥasan and Ḥusayn are the leaders of the youths of the people of paradise and that Fāṭimah is the leader of the women of paradise.” [71]

The chain of narration is authentic. Imām Aḥmad and others have recorded it through different chains, from Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ and others.

Commentary and Lessons Learnt from this Narration:

1. There is explicit mention of Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا being the leaders of the youth in paradise. This is a great accolade to the Ahl al-Bayt.
2. This narration stands as proof for those that opine Fāṭimah رَضِيَ اللَّهُ عَنْهَا to be the most virtuous of women. Other narrations such as this and the fact that she is the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ strengthens their view.

[71] *Musnad Imām Aḥmad*, Ḥadīth: 22818.

3. Fāṭimah رَضِيَ اللَّهُ عَنْهَا being the leader of the women of paradise, as is in this narration, refutes the notion of those who believe in the prophethood of women, as the status of a pious person cannot be greater than a prophet.
4. Making haste in giving glad tidings to the Ahl al-Bayt is a favourable quality.
5. The virtue of one who is a source of pleasure for the Ahl al-Bayt.
6. To always greet those of the Ahl al-Bayt first. However, if someone has cut communications then the individual of the Ahl al-Bayt will greet first as this is amongst the noble traits referred to in the narrations. Together with it being a trait of nobility it is the start of reconciliation which Ḥasan رَضِيَ اللَّهُ عَنْهُ is a champion of as is understood from the Sixteenth Narration.
7. This narration is a sign of the true prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He prophesied them to be grow into the prime of their youth and be the leaders of the youth of Jannah whilst they were still young children.
8. This narration portrays the immense love the angels have for the Ahl al-Bayt.
9. The inspiring nurturing of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in inculcating the love of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned the angel's message to Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ; a lesson to the ummah that loving his family is loving him.
10. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was a human and as such some things remained out of his knowledge. His knowledge was not all-encompassing as is the knowledge of Allah سُبْحَانَهُ وَتَعَالَى. He therefore asked, "Who is this?" to which Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ replied with his name. The eminent personalities of the Ahl al-Bayt, the Imāms, were more so not keepers of divine all-encompassing knowledge.

11. This narration indicates to a great virtue of ʿAlī رَضِيَ اللَّهُ عَنْهُ that no one else can match. He was married to the leader of the women in paradise and his sons are the leaders of the youth in paradise.
12. A condensed version of this narration appears in *Sunan al-Nasa'ī al-Kubrā* and other books by way of Abū Saʿīd رَضِيَ اللَّهُ عَنْهُ. The wording of this narration is as follows:

الحسن والحسين سيدا شباب أهل الجنة، إلا ابني الخالة عيسى بن مريم، ويحيى بن زكريا

> Ḥasan and Ḥusayn are the two leaders of the youth of Paradise, except for the two cousins, ʿĪsā ibn Maryam and Yaḥyā ibn Zakariyyā.

Ḥakm ibn ʿAbd al-Raḥmān is a narrator in this chain. Whilst some have recorded him having a weak memory and weak, there remains consensus that the Prophets عَلَيْهِ السَّلَامُ enjoy a higher status than the pious.

The Twenty First Narration

Abū Hurayrah رَضِيَٱللَّهُعَنْهُ says:

كنا نصلي مع رسول الله صلى الله عليه وسلم العشاء الآخرة، فإذا سجد وثب الحسن والحسين على ظهره، فإذا رفع رأسه، أخذهما بيده من خلفه أخذا رفيقا، فيضعهما على الأرض، فإذا عاد عادا، حتى قضى صلاته، أقعدهما على فخذيه، قال: فقمت إليه، فقلت: يا رسول الله، أردهما؟ فبرقت برقة، فقال لهما: " الحقا بأمكما ". قال: فمكث ضوؤها حتى دخلا.

We would pray ʿIshā ṣalāh with Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. When he would go into sajdah, Ḥasan and Ḥusayn would jump on his back. When he would lift his head, he would gently take them and place them on the earth. They would repeat and this and so would he until he would complete his ṣalāh whereupon he would seat them on his thighs.

I came to him and said, “O Rasūlullāh, should I take them back?” Just then a flash of lightning struck so he told them, “Go to your mother.”

The light [of the lightning] remained until they entered [the house]. [72]

[72] *Musnad Imām Aḥmad*, Ḥadīth: 10659.

Commentary and Lessons Learnt from this Narration:

1. Allah سُبْحَانَهُ وَتَعَالَىٰ showers His special mercies upon the children of the Ahl al-Bayt during their upbringing. Taking special care when young results in piety when grown.
2. The great virtue of Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا even as children.
3. Though young, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ displayed kindness towards them in front of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. In this, there was a lesson for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and the ummah.
4. One should be especially compassionate towards the Ahl al-Bayt.
5. One should hasten towards serving the Ahl al-Bayt even if they haven't asked.
6. The permissibility of holding a child whilst praying.
7. A child should not be disciplined by physical punishment even if they make a mistake over and over.
8. Shifting in ṣalāh due to a need is permissible, be it more than once.
9. Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated this ḥadīth, a testament to the love he had for the Ahl al-Bayt. If he harboured ill feeling toward the Ahl al-Bayt—an impossibility—he would not have related this ḥadīth to us.
10. The permissibility of bringing children to the masjid for ṣalāh. As for the narrations that discourage this practice, one will apply it to instances wherein the child will cause disruptions and perhaps even may mess the place. Though, they should be placed in the last rows, especially the younger ones. Because Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the Imām, Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا were not disturbing anyone in the row.

The Twenty Second Narration

Abū Hurayrah رَضِيَٱللَّهُعَنْهُ says:

> أتى جبريل النبي صلى الله عليه وسلم فقال: يا رسول الله، هذه خديجة قد أتت، معها إناء فيه إدام أو طعام أو شراب، فإذا هي أتتك فاقرأ عليها السلام من ربها ومني، وبشرها ببيت في الجنة من قصب لا صخب فيه ولا نصب.

> On one occasion, Jibrīl عَلَيْهِٱلسَّلَامُ came to the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ and said, "O Messenger of Allah, Khadījah is coming with a bowl of soup (or food or drink) for you. When she comes to you, give her greetings of peace from her Lord and from me, and give her the good news of a palace of jewels in Jannah, where there will be neither any noise nor any fatigue." [73]

The narration of Anas رَضِيَٱللَّهُعَنْهُ states her reply as:

> إن الله هو السلام، وعلى جبريل السلام، وعليك السلام ورحمة الله وبركاته.

> Allah is salām, to Jibrīl peace, and to you peace with the mercy and blessings of Allah.

Commentary and Lessons Learnt from this Narration:

1. This narration heralds immense virtue on behalf of Khadījah رَضِيَٱللَّهُعَنْهَا. Allah سُبْحَانَهُوَتَعَالَىٰ conveyed His salām specifically to her.

[73] *Ṣaḥīḥ al-Bukhārī*, 3610, *Ṣaḥīḥ Muslim*, 2432.

Ibn al-Kathīr writes:

ومن خصائصها: أن الله، سبحانه، بعث إليها السلام مع جبريل، فبلغها رسول الله صلى الله عليه وسلم ذلك... وهذه لعمر الله خاصة، لم تكن لسواها.

Amongst the specific virtues of Khadījah رَضِيَٱللَّهُعَنْهَا is that Allah سُبْحَانَهُوَتَعَالَىٰ sent his salām to her with Jibrīl and it was conveyed to her by Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. This! A virtue unprecedented. [74]

2. Affording respect to women is not by speaking to them directly. Part of revering women is to send a message to them through somebody. Allah سُبْحَانَهُوَتَعَالَىٰ says in the Qur'ān:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّۚ﴾

And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts.[75]

3. Umm al-Mu'minīn Khadījah رَضِيَٱللَّهُعَنْهَا saw to the needs of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in such a complete manner that until she passed away he did not take another wife.
4. Ibn al-Ḥajar has said:

قال العلماء: في هذه القصة دليل على وفور فقهها، لأنها لم تقل: وعليه السلام كما وقع لبعض الصحابة حيث كانوا يقولون في التشهد: السلام على الله فنهاهم النبي صلى الله

[74] Ibn Kathīr: Sūrah al-Aḥzāb: 28/29.
[75] Sūrah al-Aḥzāb: 53.

عليه وسلم وقال: إن الله هو السلام، فقولوا: التحيات لله فعرفت خديجة لصحة فهمها أن الله لا يرد عليه السلام كما يرد على المخلوقين؛ لأن السلام اسم من أسماء الله، وهو أيضا دعاء بالسلامة، وكلاها لا يصلح أن يرد به على الله فكأنها قالت: كيف أقول: عليه السلام والسلام اسمه، ومنه يطلب ومنه يحصل؟ فيستفاد منه أنه لا يليق بالله إلا الثناء عليه فجعلت مكان رد السلام عليه الثناء عليه، ثم غايرت بين ما يليق بالله وما يليق بغيره فقالت: وعلى جبريل السلام.

This incident portrays her deep understanding. She did not reply to the salām of Allah سُبْحَانَهُ وَتَعَالَى by saying, 'And upon Him be salām' as had occurred with some of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ who had said 'salām be upon Allah' in their tashahhud. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade them from doing so saying, "Verily Allah is Himself salām. So say, *al-taḥiyyāt li Allāh*." Khadījah رَضِيَ اللَّهُ عَنْهَا understood that the reply to Allah سُبْحَانَهُ وَتَعَالَى would not be like the reply one gives to the creation as 'salām' is one of the names of Allah سُبْحَانَهُ وَتَعَالَى and a prayer for peace, both of which would not apply to Allah سُبْحَانَهُ وَتَعَالَى. It is as though she said, 'How can I reply with salām when it is His name and [peace] is sought and attained from him. Therefore, one can only praise Allah سُبْحَانَهُ وَتَعَالَى.' She thus chose to replace the reply with a praising him and clearly differentiated between him and the creation by replying to the greeting of Jibrīl separately.[76]

Some have questioned the authenticity of the ḥadīth wherein Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ says, "Many men have achieved (greatness), however amongst women not many have achieved (greatness) besides

[76] *Fatḥ al-Bārī*, vol: 7, page: 139.

Khadījah bint Khuwaylid." This will be discussed further in the Twenty Fourth Narration. But questioning the veracity of this narration does not take away the great status of Khadījah رَضِيَٱللَّهُعَنْهَا which is established through many other narrations.

5. Ibn al-Kathīr writes:

> ومن خصائص خديجة رضي الله عنها: أنه لم تسؤه قط، ولم تغاضبه، ولم ينلها منه إيلاء، ولا عتب قط، ولا هجر، وكفى بهذه منقبة وفضيلة.
>
> And from Khadījah's رَضِيَٱللَّهُعَنْهَا special qualities, is that she never hurt him–ever, and she never made him angry, and he never swore not to have sexual relations with her, nor did he reprimand her, nor cut relations with her–and sufficient is that as a virtue and merit. [77]

It is as though the recompense of this was a palace in Jannah wherein there is no noise nor fatigue as actions are recompensed the like thereof.

6. Some scholars have deduced the virtue of Khadījah رَضِيَٱللَّهُعَنْهَا to be greater than ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا from this ḥadīth as she had received greetings from Allah سُبْحَانَهُوَتَعَالَىٰ. An honour unmatched. However, a specific virtue cannot be used as a blanket ruling. When looking at status, all virtue must be considered.
7. Khadījah's رَضِيَٱللَّهُعَنْهَا palace will be of hollow pearls; other narrations indicate towards this.
8. Suhaylī mentions her palace in Jannah is a reflection and reward for the calm and tranquil environment that she herself

[77] Ibn Kathīr: Sūrah al-Aḥzāb: 28/29.

generated for her husband. Neither did she raise her voice above his, nor did she cause him distress.[78]

9. She gave her house for the dīn of Allah سُبْحَانَهُ وَتَعَالَىٰ and thus Allah سُبْحَانَهُ وَتَعَالَىٰ gave her a better home in Jannah. And actions are recompensed the like thereof.
10. Handing herself and her affairs over to Allah سُبْحَانَهُ وَتَعَالَىٰ and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was an outstanding feature of Khadījah رَضِيَ اللَّهُ عَنْهَا. This total subjugation is a hallmark of a true believer. The salām of Allah سُبْحَانَهُ وَتَعَالَىٰ was a reflection of her surrendering herself to Allah.
11. Due to her endless effort in her home and suffering much for the faith, her palace would be the epitome of serenity with no feelings of fatigue. Any women today too—of the Ahl al-Bayt or otherwise—who endures difficulty by way of Islam and perseveres the integrity of her home will be entitled to the same.
12. Ḥāfiẓ ibn al-Ḥajar has mentioned that the narration of al-Ṭabarānī suggests a similar incident of salām with regards to ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا. However, this narration is considered to be *shādh* (irregular).

[78] *Al-Bidāyah wa al-Nihāyah*, vol. 3 pg. 128. Ibn Kathīr has narrated it in his book on Sīrah as well, vol. 2 pg. 133

The Twenty Third Narration

Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates:

خط رسول الله صلى الله عليه وسلم في الأرض أربعة خطوط، قال: " تدرون ما هذا؟ " فقالوا: الله ورسوله أعلم. فقال رسول الله صلى الله عليه وسلم: " أفضل نساء أهل الجنة: خديجة بنت خويلد، وفاطمة بنت محمد، وآسية بنت مزاحم امرأة فرعون، ومريم ابنة عمران ".

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made four lines on the earth and asked, "Do you know what is this?"

The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ replied, "Allah and His Messenger know best."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The best of the women of paradise, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Āsiyah bint Mazāḥim the wife of Pharaoh, and Maryam bint ʿImrān." [79]

Commentary and Lessons Learnt from this Narration:

1. This narration holds great virtue in favour of Fāṭimah bint Muḥammad and her mother Khadījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهُمَا as they are considered one with Āsiyah and Maryam رَضِيَ اللَّهُ عَنْهُمَا.
2. 'The best' as recorded in this narration serves as a proof for those who regard Khadījah and Fāṭimah رَضِيَ اللَّهُ عَنْهُمَا to enjoy a higher status than ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا. A group of scholars hold this

[79] *Musnad Imām Aḥmad*, Ḥadīth: 2568. *Ṣaḥīḥ Ibn Ḥibbān*, Ḥadīth: 7010. *Musnad Abū Yaʿlā*, Ḥadīth: 2722.

view. Ḥāfiẓ ibn al-Ḥajar has given strength to this view by relating the following narration of al-Bazzār and al-Ṭabarānī in *Fatḥ al-Bārī* on the authority of ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ:

لقد فضِّلت خديجة على نساء أمتي كما فضِّلت مريم على نساء العالمين.

Khadījah enjoys virtue over the women of my ummah just as Maryam enjoys virtue over the women of the world. [80]

This narration has been attested to as sound by Ibn al-Ḥajar.

However, this is disputable as the correct reference for this narration is al-Ṭabarī, Ibn al-Ḥajar was therefore mistaken or had an omission when referencing. Another point of contention is that the narration is recorded on the authority of ʿAmmār ibn Saʿd al-Qaraẓ and not ʿAmmār ibn Yāsir رَضِيَ اللَّهُ عَنْهُ. Furthermore, those who have included the former amongst the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are mistaken. Also, the one narrating from him is Abū Yazīd al-Ḥumayrī Miṣrī who is an unknown narrator. How can this chain then be sound?

In fact, there is no need to go to lengths in establishing this ḥadīth as sound when the ḥadīth of this chapter clearly institutes their status.

There are three opinions on this matter from the early scholars:

a. Khadījah and Fāṭimah رَضِيَ اللَّهُ عَنْهُمَا both enjoy a higher status than ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا.
b. ʿĀ'ishah holds a higher status than both of them
c. There is no difference as each one enjoys their own unique status.

[80] *Fatḥ al-Bārī*, Ḥadīth: 3685.

One should note however that these kinds of differences of opinion have no practical application. And Allah سُبْحَانَهُوَتَعَالَىٰ *knows best.*

3. Some scholars have attempted to prove the virtue of Maryam over Khadījah and Fāṭimah based upon the narration recorded in *Azwāj al-Nabī* with the following chain of narration, Zubayr ibn Bakkār— from **Muḥammad ibn al-Ḥasan** — from ʿAbd al-ʿAzīz ibn Muḥammad — from Mūsa ibn ʿUqbah — from Kurayb — from Ibn ʿAbbās رَضِيَٱللَّهُعَنْهُ — narrating from Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ who said:

سيدة نساء أهل الجنة مريم بنت عمران، ثم فاطمة، ثم خديجة، ثم آسية امرأة فرعون.

The leaders of the women of Jannah are Maryam bint ʿImrān then Fāṭimah then Khadījah then Āsiyah the wife of Pharaoh.

This narration would resolve the difference of opinion held by the scholars if it were sound. However, this is not so as the narrator **Muḥammad ibn al-Ḥasan, ibn Zabālah** has been accused of lying by more than just one of the scholars.

Yes, Abū Dāwūd has also recorded this narration with a sound chain which does not feature 'then' between the names. A point of note here, Abū al-ʿAbbās Qurṭubī has recorded this in *al-mufhim* from Ibn ʿAbd al-Barr's *al-Istīʿāb* with the chain of narration thus, Zubayr ibn Bakkār— from **Muḥammad ibn al-Ḥusayn** which is a mistake and due to which Qurṭubī has authenticated it. **Muḥammad ibn al-Ḥasan, ibn Zabālah** would be the correct chain, who as we have mentioned is a fabricator who changes the chain as well as subject matter of the aḥādīth.

Ibn al-Ḥajar commenting on this ḥadīth has used the words (ليس بثابت)

which is a display of laxity. The narration is baseless.

4. **Question:** What was the reason for drawing the four lines?

   Answer: One looking at the teaching methodology of Rasūlullāh ﷺ will conclude that when he would intend emphasizing a particular point he would complement his speech with an act thereby leaving a lasting impression in the minds of the Ṣaḥābah رضي الله عنهم.

5. The narration holds great virtue in favour of Āsiyah and Maryam رضي الله عنهما. They have been named the leaders of the women of paradise.
6. This narration refutes the notion of those that consider Maryam to be a prophet. If she truly was a prophet, she would not have been mentioned alongside other pious [non prophet] women in this manner as the status of a Prophet is far greater than the status of a pious person by the consensus of the ummah.

   Question: What do we then make of the verse:

   ﴿وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ﴾

   And [mention] when the angels said, "O Maryam". [81]

   Answer: An angel addressing one does not necessitate prophethood. Inspiration from Allah سبحانه وتعالى does not necessitate prophethood either! Ponder over the following verse:

   ﴿وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ﴾

   And your Lord inspired to the bee. [82]

[81] Sūrah Āl ʿImrān: 42
[82] Sūrah al-Naḥl: 68.

Another glaring detail that refutes proving the prophethood of women through the purport of this verse is that the angels would greet some of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as well, whom nobody considers prophets.

Consider the following verse and the clear distinction it makes between prophethood and piety:

﴿مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ﴾

The Messiah, son of Maryam, was not but a Messenger; [other] Messengers have passed on before him. And his mother was a supporter of truth. (83)

Another verse that clarifies this misconception by perpetuating prophethood to be solely amongst males is:

﴿وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ﴾

And We sent not before you except men to whom We revealed [Our message]. (84)

Imām al-Nawawī has written the following in his commentary on *Ṣaḥīḥ Muslim*:

القول بنبوتهما غريب ضعيف، وقد نقل جماعة الإجماع على عدمهما.

The opinion that Maryam and Āsiyah were prophets is weak and strange. Many have stated consensus on the implausibility of it. (85)

7. Two of the four leaders of the women of Jannah are from this ummah whilst the other two are from all the previous nations. This is a great blessing for this ummah.

(83) Sūrah al-Māidah: 75.
(84) Sūrah al-Naḥl: 43.
(85) *Al-Minhāj Sharḥ Muslim*, vol. 15 pg. 199.

8. The Ahl al-Bayt are a household and family of immense virtue. Their virtue cannot be shared by any other family in the world. Khadījah and Fāṭimah رَضِيَ اللَّهُ عَنْهُمَا form part of the leaders of the women in paradise, whilst both are from the Ahl al-Bayt. This virtue only adds to that of the Ahl al-Bayt.

The Twenty Fourth Narration

Abū Mūsa al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

كمل من الرجال كثير، ولم يكمل من النساء: إلا آسية امرأة فرعون، ومريم بنت عمران، وإن فضل عائشة على النساء كفضل الثريد على سائر الطعام.

Many amongst men attained perfection but amongst women none attained perfection except Maryam, the daughter of ʿImrān; and Āsiyah, the wife of Firʿawn. And the superiority of ʿĀ'ishah to other women is like the superiority of *tharīd*[86] over all other dishes. [87]

Commentary and Lessons Learnt from this Narration:

1. Great virtue is dedicated to ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا in this narration. Her excellence over other women has been given similitude to the excellence of tharīd over other food.
2. The virtue of Maryam and Āsiyah رَضِيَ اللَّهُ عَنْهُمَا shines through as women who had achieved excellence.
3. Ibn al-Qayyim writes, "Bread is the best filler and meat the best curry. Tharīd is made of the two. When they come together there's nothing better."
4. Imām Nawawī writes in his commentary on *Ṣaḥīḥ Muslim*, "In this narration perfection is in the sense of piety and taqwā."
5. The scholars commentating on this have said that other women not having attained perfection is specific to their time and not a general rule throughout.

[86] An Arabic dish prepared from meat and bread.
[87] *Ṣaḥīḥ al-Bukhārī*, 3230; *Ṣaḥīḥ Muslim*, 2431.

This opinion makes sense when the narrations that have Khadījah and Fāṭimah رَضِيَ اللَّهُ عَنْهُمَا as the best women of Jannah are taken into consideration.

Some scholars have added to the narration of this chapter the name of Khadījah رَضِيَ اللَّهُ عَنْهَا after that of Maryam, the daughter of ʿImrān; and Āsiyah,the wife of Firʿawn.

Ibn Kathīr has recorded it in his *Tafsīr* with referenced to *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

Many scholars have quoted the narration as such referencing Tafsīr ibn Kathīr which in fact is a mistake on their part, May Allah سُبْحَانَهُ وَتَعَالَىٰ have mercy on them. There is, in fact, no mention of Khadījah رَضِيَ اللَّهُ عَنْهَا in the books of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

Yes, it has been narrated in this manner by Ibn Jarīr in his *Tafsīr* from — al-Muthannā ibn Ibrāhīm al-Āmilī from — Ādam ibn Abī Iyās — from Shuʿbah. He has the following addition in this narration:

وخديجة بنت خويلد، وفاطمة بنت محمد.

And Khadījah bint Khuwaylid and Fāṭimah bint Muḥammad.

Many others have narrated the same from — Ādam ibn Abī Iyās and — from Shuʿbah *without* the addition. Also, al-Muthannā is an unknown.

However, Abū Usāmah Ḥammād ibn Abī Usāmah has narrated it in a similar fashion as al-Muthannā from Shuʿbah as recorded by Thaʿlabi in his *Tafsīr*. Ibn Kathīr has also recorded it in *al-Bidāyah wa al-Nihāyah*, attesting to the veracity of its chain till Shuʿbah, from Ibn Mardawayh's Tafsīr from — Shuʿbah from —

Muʿāwiyah ibn Qurrah from — his father Qurrah ibn Iyās — with the wording:

إلا ثلاث: مريم بنت عمران، وآسية امرأة فرعون وخديجة بنت خويلد.

Except three: Maryam bint ʿImrān, Āsiyah—the wife of Firʿawn, and Khadījah bint Khuwaylid.

If this addition is accepted, then so will be its meaning and vice versa. And Allah سُبْحَانَهُ وَتَعَالَىٰ knows best.

6. Crowning both Maryam bint ʿImrān and Āsiyah رَضِيَ اللَّهُ عَنْهُمَا has a subtle indication which has been mentioned by scholars such as Ibn Kathīr. Both reached this great status and both looked after and saw to the needs of a prophet in their childhood
7. The common characteristic between these noble women their fervour to spread and assist the dīn of Allah سُبْحَانَهُ وَتَعَالَىٰ. It is perhaps this that led to their great status.
8. Ibn Kathīr has mentioned that the last portion of the ḥadīth of this chapter alludes to the virtue of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا over all other women including those mentioned before her. Or, it could mean that her virtue supersedes all others besides those mentioned before her. Then outside proof will be sought to decide the greater status between them.
9. **Question:** Why was ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا given similitude to tharīd?

Answer: The Arabs consider tharīd to be the best food due to its many benefits and its ability to satiate one's hunger with much less. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ indicated to the independence of this food and the similitude was given thus; just as tharīd needs nothing else to complement it similarly, ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا will have attained complete knowledge of Sharīʿah coupled with enviable piety. This prophecy of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to light with ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا giving much knowledge to the

ummah, so much so that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were in need of her knowledge time and time again.

10. The knowledge of Sharīʿah when attained by a woman, grants her a status unmatched. It was this knowledge and deep understanding of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا that bolstered her into a league of her own. Knowledge benefits just as tharīd does, the benefit ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا passed on to this ummah is just like, if not much greater, than the benefit tharīd gives to the body.

Abū Mūsa al-Ashʿarī رَضِيَ اللَّهُ عَنْهُ paying tribute to her knowledge says:

ما أَشْكَلَ علينا أصحابَ رسولِ اللهِ صلى الله عليه وسلم حديثٌ قَطُّ، فسألنا عائشةَ، إلا وجدنا عِندها منه عِلْمًا.

When we—the Ṣaḥābah—were faced with difficulty in understanding any narration, we went to ʿĀ'ishah and promptly found her to have some knowledge regarding it.[88]

[88] *Jāmiʿ al-Tirmidhī*, 3883.

The Twenty Fifth Narration

عن الزهري قال: أخبرني سعيد بن المسيب، وعروة بن الزبير، وعلقمة بن وقاص، وعبيد الله بن عبد الله بن عتبة بن مسعود، عن حديث عائشة زوج النبي صلى الله عليه وسلم حين قال لها أهل الإفك ما قالوا قال: فبرأها الله وكلهم حدثني بطائفة من حديثها، وبعضهم كان أوعى لحديثها من بعض، وأثبت اقتصاصا، وقد وعيت عن كل واحد منهم الحديث الذي حدثني، وبعض حديثهم يصدق بعضا، ذكروا أن عائشة زوج النبي صلى الله عليه وسلم قالت: كان رسول الله صلى الله عليه وسلم إذا أراد أن يخرج سفرا أقرع بين نسائه، فأيتهن خرج سهمها خرج بها رسول الله صلى الله عليه وسلم معه قالت عائشة : فأقرع بيننا في غزاة غزاها، فخرج فيها سهمي فخرجت مع رسول الله صلى الله عليه وسلم وذلك بعد ما أنزل الله علينا الحجاب، وأنا أحمل في هودجي، وأنزل فيه فسرنا حتى إذا فرغ رسول الله صلى الله عليه وسلم من غزوه قفل، ودنونا من المدينة، آذن ليلة بالرحيل فقمت حين آذنوا بالرحيل فمشيت حتى جاوزت الجيش، فلما قضيت شأني، أقبلت إلى رحلي، فإذا عقد لي من جزع ظفار قد انقطع فالتمست عقدي، فحبسني ابتغاؤه، وأقبل الرهط الذين كانوا يرحلون بي فحملوا الهودج فرحلوه على بعيري الذي كنت أركب، وهم يحسبون أني فيه قال: وكانت النساء إذ ذاك خفافا فلم يهبلن، ولم يغشهن اللحم، إنما يأكلن العلقة من الطعام، فلم يستنكر القوم ثقل الهودج حين رحلوه ورفعوه، وكنت جارية حديثة السن، فبعثوا الجمل وساروا به، ووجدت عقدي بهما بعدما استمر الجيش، فجئت منازلهم وليس بها داع ولا مجيب، فتيممت منزلي الذي كنت فيه، وظننت أن القوم سيفقدوني فيرجعون إلي، فبينا أنا جالسة في منزلي غلبتني عيناي فنمت حتى أصبحت، وكان صفوان بن المعطل السلمي ثم الذكواني قد عرس من وراء الجيش فادلج فأصبح عندي، فرأى سواد إنسان نائم فأتاني فعرفني حين رآني وقد كان رآني قبل أن يضرب علي الحجاب، فما استيقظت إلا باسترجاعه،

حين عرفني فخمرت وجهي بجلبابي، ووالله ما كلمني كلمة غير استرجاعه حتى أناخ راحلته فوطئ على يديها فركبتها، فانطلق يقود بي الراحلة حتى أتينا الجيش بعدما نزلوا موغرين في نحر الظهيرة فهلك من هلك في شأني، وكان الذي تولى كبره عبد الله بن أبي ابن سلول، فقدمت المدينة فتشكيت حين قدمتها شهرا، والناس يخوضون في قول أهل الإفك، ولا أشعر بشيء من ذلك وهو يريبني في وجعي، أني لا أعرف من رسول الله صلى الله عليه وسلم اللطف الذي كنت أرى منه حين أشتكي، إنما يدخل رسول الله صلى الله عليه وسلم فيسلم ويقول: «كيف تيكم؟»، فذلك الذي يريبني، ولا أشعر حتى خرجت بعدما نقهت، وخرجت معي أم مسطح قبل المناصع وهو متبرزنا، ولا نخرج إلا ليلا إلى ليل، وذلك قبل أن تتخذ الكنف قريبا من بيوتنا، فانطلقت أنا وأم مسطح وهي ابنة أبي رهم بن عبد المطلب بن عبد مناف وأمها أم صخر بن عامر خالة أبي بكر الصديق، وابنها مسطح بن أثاثة بن عباد بن عبد المطلب بن عبد مناف فأقبلت أنا وابنة أبي رهم قبل بيتي حين فرغنا من شأننا، فعثرت أم مسطح في مرطها، فقالت: تعس مسطح، فقلت لها: بئس ما قلت أتسبين رجلا شهد بدرا؟ قالت: أي هنتاه أو لم تسمعي ما قال: قالت: قلت: وماذا قال؟ قالت: فأخبرتني بقول أهل الإفك فازددت مرضا إلى مرضي، فلما رجعت إلى بيتي دخل علي رسول الله صلى الله عليه وسلم فسلم، ثم قال: «كيف تيكم؟»، قلت: أتأذن لي أن آتي أبوي؟ قالت: وأنا حينئذ أريد أن أتيقن الخبر من قبلهما، فأذن لي رسول الله صلى الله عليه وسلم فجئت أبوي، فقلت لأمي: يا أمه ما يتحدث الناس؟ فقالت: أي بنية هوني عليك فوالله لقلما كانت امرأة قط وضيئة عند رجل يحبها، ولها ضرائر إلا أكثرن عليها، قلت: سبحان الله أو قد يحدث الناس بهذا؟ قالت: نعم قالت: فبكيت تلك الليلة لا يرقأ لي دمع، ولا أكتحل بنوم، ثم أصبحت أبكي، ودعا رسول الله صلى الله عليه وسلم علي بن أبي طالب، وأسامة بن زيد حين استلبث الوحي يستشيرهما في فراق أهله قالت: فأما أسامة فأشار على رسول الله صلى الله عليه وسلم بالذي يعلم من براءة أهله، وبالذي يعلم في نفسه من الود لهم، فقال: يا رسول الله صلى الله عليه وسلم

هم أهلك ولا نعلم إلا خيرا، وأما علي، فقال: لم يضيق الله عليك والنساء سواها كثيرة وإن تسأل الجارية تصدقك قالت: فدعا رسول الله صلى الله عليه وسلم بريرة، فقال: «أي بريرة هل رأيت من شيء يريبك من أمر عائشة؟»، فقالت له بريرة: والذي بعثك بالحق إن رأيت عليها أمرا قط أغمصه عليها أكثر من أنها جارية حديثة السن، تنام عن عجين أهلها، فتأتي الداجن فتأكله قالت: فقام رسول الله صلى الله عليه وسلم فاستعذر من عبد الله بن أبي ابن سلول قالت: فقال رسول الله صلى الله عليه وسلم وهو على المنبر: «يا معشر المسلمين من يعذرني من رجل قد بلغ أذاه في أهل بيتي، فوالله ما علمت على أهل بيتي إلا خيرا، ولقد ذكروا رجلا ما علمت عليه إلا خيرا، وما كان يدخل على أهلي إلا معي» ، فقام سعد بن معاذ الأنصاري، فقال: أعذرك منه يا رسول الله إن كان من الأوس ضربنا عنقه، وإن كان من إخواننا من الخزرج أمرتنا ففعلنا أمرك قالت: فقام سعد بن عبادة وهو سيد الخزرج وكان رجلا صالحا، ولكنه حملته الجاهلية، فقال لسعد بن معاذ: لعمر الله لا تقتلنه ولا تقدر على قتله، فقام أسيد بن حضير وهو ابن عم سعد بن معاذ فقال لسعد بن عبادة: كذبت لعمر الله لنقتلنه، فإنك منافق تجادل عن المنافقين قالت: فثار الحيان الأوس والخزرج حتى هموا أن يقتتلوا، ورسول الله صلى الله عليه وسلم قائم على المنبر، فلم يزل يخفضهم حتى سكتوا وسكت النبي صلى الله عليه وسلم قالت: ومكثت يومي ذلك لا يرقأ لي دمع، ولا أكتحل بنوم وأبواي يظنان أن البكاء فالق كبدي قالت: فبينا هما جالسان عندي وأنا أبكي، استأذنت علي امرأة، فأذنت لها، فجلست تبكي معي، فبينما نحن على ذلك دخل علينا رسول الله صلى الله عليه وسلم، ثم جلس قالت: ولم يجلس عندي منذ ما قيل وقد لبث شهرا لا يوحى إليه قالت: فتشهد رسول الله صلى الله عليه وسلم حين جلس، ثم قال: «أما بعد يا عائشة فإنه قد بلغني عنك كذا وكذا فإن كنت بريئة فسيبرئك الله، وإن كنت ألممت بذنب فاستغفري الله وتوبي إليه، فإن العبد إذا اعترف بذنبه، ثم تاب تاب الله عليه» قالت: فلما قضى رسول الله صلى الله عليه وسلم مقالته قلص دمعي حتى ما أحس منه قطرة، فقلت لأبي: أجب عني رسول الله صلى الله

عليه وسلم فيما قال، فقال: والله ما أدري ما أقول لرسول الله صلى الله عليه وسلم، فقلت لأمي: أجيبي عني رسول الله صلى الله عليه وسلم قالت: والله ما أدري ما أقول لرسول الله صلى الله عليه وسلم، فقلت: وأنا جارية حديثة السن لا أقرأ من القرآن كثيرا، إني والله لقد عرفت أنكم قد سمعتم بهذا الأمر حتى استقر في أنفسكم وصدقتم به، فلئن قلت لكم إني بريئة والله يعلم براءتي لا تصدقوني بذلك، ولئن اعترفت لكم بذنب والله يعلم أني بريئة لتصدقوني، وإني والله ما أجد لي ولكم مثلا إلا كما قال أبو يوسف: فصبر جميل والله المستعان على ما تصفون قالت: ثم تحولت فاضطجعت على فراشي، وأنا والله حينئذ أعلم أني بريئة، وأن الله مبرئي ببراءتي، ولكن والله ما كنت أظن أن ينزل في شأني وحي يتلى، ولشأني كان أحقر في نفسي من أن يتكلم الله في بأمر يتلى، ولكن كنت أرجو أن يرى رسول الله صلى الله عليه وسلم في المنام رؤيا يبرئني الله بها قالت: فوالله ما رام رسول الله صلى الله عليه وسلم مجلسه ولا خرج من أهل البيت أحد حتى أنزل الله على نبيه صلى الله عليه وسلم، فأخذه ما كان يأخذه من البرحاء عند الوحي حتى أنه ليتحدر منه مثل الجمان في اليوم الشات من ثقل الوحي الذي أنزل عليه قالت: فلما سري عن رسول الله صلى الله عليه وسلم سري عنه وهو يضحك، وكان أول كلمة تكلم بها أن قال: «أبشري يا عائشة أما والله قد أبرأك الله». فقالت لي أمي: قومي إليه، فقلت: لا والله لا أقوم إليه، ولا أحمد إلا الله هو الذي أنزل براءتي قالت: فأنزل الله تبارك وتعالى: {إن الذين جاءوا بالإفك عصبة منكم} عشر آيات، فأنزل الله هذه الآيات في براءتي قالت: فقال أبو بكر: ـ وكان ينفق على مسطح لقرابته منه وفقره ـ والله لا أنفق عليه شيئا أبدا بعد الذي قال لعائشة، فأنزل الله: {ولا يأتل أولو الفضل منكم والسعة} إلى قوله: {ألا تحبون أن يغفر الله لكم} [النور: 22]. فقال أبو بكر: والله إني لأحب أن يغفر الله لي فرجع إلى مسطح النفقة التي كان ينفق عليه وقال: والله لا أنزعها أبدا قالت عائشة: وكان رسول الله صلى الله عليه وسلم سأل زينب ابنة جحش زوج النبي صلى الله عليه وسلم عن أمري ما علمت أو ما رأيت؟ فقالت: يا رسول الله أحمي سمعي وبصري والله ما علمت إلا خيرا

قالت عائشة: وهي التي كانت تساميني من أزواج النبي صلى الله عليه وسلم، فعصمها الله بالورع، وطفقت أختها حمنة ابنة جحش تحارب لها فهلكت فيمن هلك، قال الزهري: «فهذا ما انتهى إلينا من أمر هؤلاء الرهط».

Ibn Shihāb says: ʿUrwah ibn al-Zubayr, Saʿīd ibn al-Musayyab, ʿAlqamah ibn Waqqās, and ʿUbayd Allāh ibn ʿAbd Allāh ibn ʿUtbah ibn Masʿūd reported to me the ḥadīth of Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, regarding the accusation levelled against her by the slanderers which Allah سُبْحَانَهُ وَتَعَالَى exonerated her from. Each of them reported to me a portion of the ḥadīth. They corroborate each other, although some of them retain it better than others. Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, the wife of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, stated:

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to leave on a journey, he would draw lots between his wives. And whoever's name came out, he would take her on the journey with him.

Accordingly, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cast lots between us on an expedition he was undertaking and my name came out. I thus accompanied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the journey. And this took place after [the law of] hijab was revealed. I would be lifted while sitting on my carriage and would remain there. In this way we travelled. After Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ concluded his expedition, he returned.

One night, while we were approaching Madinah on our return, the announcement to proceed was made. I stood up after the announcement to proceed was given and walked until I passed the army [in order to relieve myself]. After I finished, I came to my conveyance and found that a necklace of mine made with Yemeni pearls had broken off. I went in search of my necklace which delayed me. Meanwhile, the group that would lift my carriage onto my camel came, picked up my carriage and placed it upon my camel which I was riding upon, thinking that I am in it. Women in those days were light;

they had no fat. They would eat very little. That is why, the group did not find the lightness of the carriage strange. Also, I was a young girl at the time. They made the camel stand and proceeded. I only found my necklace after the army had moved on. So I came to where they were stationed, but there was not a soul present. I advanced to the place I was present at and thought that they will realise that I am missing, so they will return to fetch me. While sitting at that place, sleep overtook me.

Ṣafwān ibn Muʿaṭṭal al-Sulamī then al-Dhakwānī was the rear-guard of the army. He travelled from the early portion of the morning and reached where I was in the morning. He saw the form of a person sleeping. So he approached me, and recognised me as soon as he saw me, as he had seen me prior to [the law of] hijab. He said, "To Allah do we belong and unto Him shall we return," which woke me, which he recited as soon as he recognised me. Subsequently, I covered my face with my jilbāb[89]. By Allah, he did not speak a word to me, nor did I hear a word from him besides his saying "To Allah do we belong and unto Him shall we return." He made his camel kneel on its front legs, and I mounted it. He then walked leading the camel with me until we reached the army after they had alighted at midday. And destroyed were those who were destroyed [by initiating and spreading the slander]. The one to initiate the slander was ʿAbd Allāh ibn Ubay ibn Salūl.

Finally, we reached Madinah and I fell ill for a month from the time we reached. People were speaking about the slander extensively, and I was totally oblivious of everything. Although, one thing did concern me in my sickness. I did not observe the affection Rasūlullāh ﷺ would normally display when I was sick. He would just come to me, make salām and ask, "How are you?" Then he would

[89] Loose fitting outer garment.

leave. This would worry me. However, I never suspected anything evil. Not until I left the house one day after recovering.

Umm Mistaḥ came with me towards the place where we would relieve ourselves. We would go out every night. And this was before toilets were built close to our houses.

Anyways, Umm Mistaḥ and I were walking. She was the daughter of Abū Ruhm ibn ʿAbd Manāf and her mother was the daughter of Sakhr ibn ʿĀmir, who is the maternal aunt of Abū Bakr al-Ṣiddīq. Her son is Mistaḥ ibn Uthāthah ibn ʿAbbād ibn ʿAbd al-Muṭṭalib ibn ʿAbd Manāf.

We were coming back home after relieving ourselves when Umm Mistaḥ slipped on her shawl. She exclaimed, "May Mistaḥ perish!"

"What an evil statement you made," I countered, "are you cursing a man who witnessed Badr?"

She said, "Oh you! Did you not hear what he said?"

I asked, "And what did he say?"

She then informed me of the slander, hearing which my sickness intensified. As I returned home and Rasūlullāh ﷺ came to me, he made salām and asked, "How are you," I said, "Will you permit me to go to my parents?"

At that moment, I wished to verify the information from them. Rasūlullāh ﷺ awarded me permission so I came to my parents and said to my mother, "O beloved mother, what are people speaking?"

She said, "O my beloved daughter! Take it easy upon yourself. By Allah, very seldom is a pretty woman with a man who loves her, and she has co-wives, except that they take advantage of her."

I exclaimed in disbelief, "Purity belongs to Allah! Are people actually discussing this?"

I cried that whole night until morning; my tears were incessant and I never had a wink of sleep. The next morning, I was still weeping.

Meanwhile, Rasūlullāh ﷺ summoned ʿAlī ibn Abī Ṭālib and Usāmah ibn Zayd رضي الله عنهما during the pause of revelation, to consult them with regards to separating from his wife. Usāmah ibn Zayd expressed to Rasūlullāh ﷺ his knowledge of his family's innocence and the love he possessed for them. He submitted, "O Messenger of Allah! It is your family. We know nothing but good about them."

With regards to ʿAlī ibn Abī Ṭālib, he said, "O Messenger of Allah! Allah did not constrain for you. And there are plenty women besides her. Nonetheless, if you ask the slave girl, she will tell you the truth."

Accordingly, Rasūlullāh ﷺ called Barīrah and said, "O Barīrah! Did you see anything suspicious?"

Barīrah replied, "No, by the Being who sent you with the truth. I did not see anything in her which I could denounce her for except than she is a young girl who sleeps [thus displaying negligence] from the dough of the house, and then the sheep comes and eats it."

Rasūlullāh ﷺ stood up and sought relief from ʿAbd Allāh ibn Ubay ibn Salūl on that day. Rasūlullāh ﷺ announced while on the pulpit, "O gathering of Muslims! Who will rid me of a man who has hurt me regarding my family? By Allah, I know nothing but good about my family. And they have mentioned a man, about whom I know nothing but good, and he would only enter my house with me."

Saʿd ibn Muʿādh al-Anṣārī رضي الله عنه stood up and said, "O Messenger of Allah, I will relieve you of him. If he be from the Aws, I will cut off his neck. And if he is from our brothers, the Khazraj, then command us and we will comply."

Upon this, Saʿd ibn ʿUbādah stood up, the head of the Khazraj—and he was a righteous man all along. However, tribalism seized him. He said to Saʿd, "You lied! By Allah's oath, you will not kill him and you will not be able to!"

Usayd ibn Huḍayr, the nephew of Saʿd ibn Muʿādh, then stood up and said to Saʿd ibn ʿUbādah, "Nay, you are lying. By Allah's oath, we will most certainly slay him. You are a hypocrite defending the hypocrites."

The two tribes, Aws and Khazraj, were provoked to the extent that they wanted to fight each other. Meanwhile, Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was standing on the pulpit. He continued hushing them until they kept quiet, after which he kept quiet.

I wept that entire day. My tears flowed incessantly and I had not a wink of sleep. My parents came to me next morning. And now I had cried for two nights and a day; I had not a wink of sleep and my tears flowed incessantly. They thought that weeping will rapture my liver.

While they were sitting with me, and I was crying, a woman from the Anṣār sought permission to enter and I acceded to her request. She sat down and cried with me. We were in this condition, when Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ entered upon us. He made salām and then sat down. Prior to this, he had not sat at my side from the inception of the slander. He waited a month, but received no revelation concerning me.

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ recited the shahādah after he sat and then said, "After praising Allah, O ʿĀ'ishah! Such and such has reached me about you. If you are innocent, then soon Allah will exonerate you. And if you have committed a sin, then seek Allah's forgiveness and repent to Him. When a bondsman acknowledges his sin and then repents to Allah, Allah سُبۡحَانَهُوَتَعَالَىٰ accepts his repentance.

When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ completed his address, my tears dried up to the extent that I could not even sense a drop. I said to my father, "Answer what Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said!"

He submitted, "By Allah, I do not know what to say to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

So I said to my mother, "Answer Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!"

She submitted, "I do not know what to say to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

So I said, I was young and of tender age; and I had not memorised much Qur'ān, "Certainly, by Allah, I know that you have listened to this rumour so much that it has settled in your hearts and you have believed it. If I say to you that I am innocent—and Allah knows that I am innocent—you will not believe me. On the other hand, if I attest before you to something, and Allah knows that I am innocent of it, you will believe me. By Allah, I do not find any example for you except the statement of Yusuf's father:

﴿فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾

> *So patience is most fitting. And Allah is the one sought for help against that which you describe."*

I then turned around and lay on my bed.

At that moment, I knew I was innocent and that Allah سُبْحَانَهُ وَتَعَالَى will exonerate me. However, by Allah I did not think that Allah would reveal concerning me Qur'ān which will be recited. I viewed myself unworthy of Allah سُبْحَانَهُ وَتَعَالَى speaking about me in the Qur'ān that will be recited. Yet, I hoped that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will see a dream wherein Allah exonerates me.

By Allah, neither did Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ move nor did anyone of the household leave and revelation began to descend upon him. The

intense difficulty that would seize him seized him until droplets of perspiration which resembled pearls would flow down his face on a cold day due to the weight of the Speech being revealed upon him.

When Rasūlullāh ﷺ was relieved of it, he began to smile. The first sentence he spoke was, "O ʿĀ'ishah! By Allah! Allah سُبْحَانَهُ وَتَعَالَىٰ has exonerated you."

My mother said, "Stand up to him."

I said, "By Allah, I will not stand up to him. I will only praise Allah, He has revealed my innocence."

Allah – the Powerful and Magnificent – revealed:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾

Indeed, those who came with falsehood are a group among you.

10 verses in total. [90]

[90] The rest of the verses are as follows:

﴿لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَٰهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾﴾ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ

After Allah سُبْحَانَهُ وَتَعَالَىٰ revealed this in my innocence, Abū Bakr al Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, who would spend on Mistaḥ ibn Uthāthah due to the latter's relationship with him and poverty, said, "By Allah, I will not spend a cent on Mistaḥ ever again after what he said about ʿĀ'ishah!" Subsequently, Allah revealed:

﴿وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُواْ وَلْيَصْفَحُوٓاْ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۚ﴾

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you?

Abū Bakr said, "Indeed! By Allah, I will certainly love Allah to forgive me."

أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ وَلَا يَأْتَلِ أُوْلُواْ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓاْ أُوْلِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُواْ وَلْيَصْفَحُوٓاْ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof – for him is a great punishment. Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"? Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars. And if it had not been for the favour of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment. When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"? Allah warns you against returning to the likes of this [conduct], ever, if you should be believers. And Allah makes clear to you the verses, and Allah is Knowing and Wise. Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know. And if it had not been for the favour of Allah upon you and His mercy... and because Allah is Kind and Merciful. (Sūrah al-Nūr: 11-22)

He then returned to Mistaḥ the spending he would give him. And he said, "By Allah, I will never withhold it away from him ever."

Rasūlullāh ﷺ questioned Zaynab bint Jaḥsh about my matter. He asked, "O Zaynab! What do you know or what did you see?"

She answered, "O Messenger of Allah, I protect my hearing and sight. I know nothing but good."

And she was the same one to compete with me from the wives of Rasūlullāh ﷺ. But Allah safeguarded her due to her cautiousness and piety. On the other hand, her sister Ḥamnah, however, opposed her and she was undone along with others.

This chain of narration is authentic as recorded in *Muṣannaf ʿAbd al-Razzāq*. [91] Imām al-Bukhārī and Muslim have also recorded this narration.

Commentary and Lessons Learnt from this Narration:

There are many lessons to be taken from this ḥadīth, hereunder are some of them:

1. The virtue and status of Ṣiddīqah bint al-Ṣiddīq, ʿĀ'ishah bint Abū Bakr رضي الله عنها, can be understood from this narration as Allah سبحانه وتعالى Himself exonerated her. Allah سبحانه وتعالى announced her purity in the Qur'ān by verses that will be recited in every corner of the globe until the Last Day.
2. The obligation of having good thoughts about the Ahl al-Bayt and the Ṣaḥābah رضي الله عنهم.
3. An evil thought regarding another is the starting point of sin, injustice, and social imbalance.

[91] *Musannaf ʿAbd al-Razzāq*, Ḥadīth: 9748.

4. Those that adopt taqwā will always be victorious at the end. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Ahl al-Bayt, and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ suffered much oppression. Yet, they adopted patience and hoped for rewards in Allah سُبْحَانَهُ وَتَعَالَى which resulted in the direct aid of Allah سُبْحَانَهُ وَتَعَالَى. He saved them from the evil of this slander and gave them honour and prominence.
5. Amongst the greatest of sins is to attempt to disparage one's brother Muslim. This rings especially true when it comes to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his family. Extreme caution should be exercised in this matter. Looking at the end result of those that accused ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا is sufficient as a deterrent.
6. When one hears some evil regarding another, the principle of Sharīʿah is to think good of such a person and not make a rash decision regarding their character. This is contrary to our behaviour today where we take relish in speaking of the 'supposed' evils of all and sundry. Allah سُبْحَانَهُ وَتَعَالَى says in the Qur'ān:

﴿لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ﴾

Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?

7. By and large, the rumours that are circulated regarding the believers are unfounded. Searching for any proofs of such allegations is a fruitless activity. Therefore, Allah سُبْحَانَهُ وَتَعَالَى revealed the following verse after the previous one mentioned:

﴿لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ﴾

Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars.

8. One of the gauges of piety is the ability to keep oneself safe from attacking the honour of a fellow Muslim. We see in the narration that Zaynab رَضِيَ اللَّهُ عَنْهَا kept herself away from the rumours due to which she was safe from any repercussions, on the other hand her sister did not do the same and was granted the same fate as those who had slandered ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا.
9. Forgiving others is a way to secure honour in this world and the next. Overlooking the faults of others has always been the way of the pious as can be seen from the actions of Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Over and above this forgiving others results in forgiveness from Allah سُبْحَانَهُ وَتَعَالَى. Consider the following verse:

﴿وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۚ﴾

Pardon and overlook. Would you not like that Allah should forgive you?

10. Rumours result in the spread of evil and punishment for the carriers of such.
11. The value of monotheism was so deeply entrenched into the hearts of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and the Ahl al-Bayt that ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said, "By Allah, I will not stand up to him. I will only praise Allah—He has revealed my innocence."

Ḥabbān ibn Mūsa al-Marwazī the student of Ibn al-Mubarak displayed his amazement at this statement of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا. Ibn al-Mubarak replied:

وَلَّتِ الحمدَ أهلَه.

She has reserved praise for the one worthy of it. [92]

12. Those that attempt to vilify the Ahl al-Bayt or try to plot against them share the character of the hypocrites. Their plots will fall back on them. Allah سُبْحَانَهُوَتَعَالَىٰ says:

﴿لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ﴾

For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof – for him is a great punishment

﴿وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ﴾

But the evil plot does not encompass except its own people. [93]

13. Being tested through one's life and honour is nothing new, this has always been the case. Reward does not automatically follow hardships; reward is dependent on the reaction to hardship. If one faces such just as the beloveds of Allah سُبْحَانَهُوَتَعَالَىٰ had done, reward will be attained.
14. male who assists the females of the Ahl al-Bayt in ascending a conveyance should not speak to them; a sign of respect and honour.
15. The virtue of those who protect the Ahl al-Bayt, especially in times of difficulty. Imām al-Nawawī writes:

فيه فضائل ظاهرة لصفوان بن المعطل رضي الله عنه بشهادة النبي صلى الله عليه وسلم له بما شهد وبفعله الجميل في إركاب عائشة رضي الله عنها وحسن أدبه في جملة القضية.

[92] *Maʿarifah ʿUlūm al-Ḥadīth li al-Ḥākim*, pg:67.
[93] Sūrah Fāṭir: 43.

This narration is clear in conveying the virtue of Ṣafwān ibn Muʿaṭṭal رَضِيَ اللَّهُ عَنْهُ as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave testimony on his behalf. And due to him assisting ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا in mounting the conveyance in a most respectable manner.[94]

16. When challenges such as this arise, the young should endeavour to remain silent in voicing their opinion. The scholars and elders are tasked with resolving such issues.
17. Imām al-Nawawī says:

براءة عائشة رضي الله عنها من الإفك وهي براءة قطعية بنص القرآن العزيز فلو تشكك فيها إنسان والعياذ بالله صار كافرا مرتدا بإجماع المسلمين. قال ابن عباس وغيره: لم تزن امرأة نبي من الأنبياء صلوات الله وسلامه عليهم أجمعين وهذا إكرام من الله تعالى لهم.

The exoneration of ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا is through the explicit text of the Qur'ān. If anyone has doubts regarding it—Allah سُبْحَانَهُ وَتَعَالَى save us from such folly—will become a renegade disbeliever by the consensus of the Muslims. Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا says, "No wife of a Prophet عَلَيْهِ السَّلَامُ ever committed adultery, an honour Allah سُبْحَانَهُ وَتَعَالَى blessed them with."[95]

18. The women of the Ahl al-Bayt are held to a higher standard when it comes to the laws of ḥijāb as they are role models for the daughters of the ummah.
19. The utmost humility of the Ahl al-Bayt can be understood from this narration. ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا says, "By Allah I did not think that Allah will reveal concerning me Qur'ān which will be recited. I viewed myself unworthy of Allah سُبْحَانَهُ وَتَعَالَى speaking

[94] *Sharḥ Ṣaḥīḥ Muslim* vol. 17 pg. 117.
[95] *Sharḥ Ṣaḥīḥ Muslim* vol. 17 pg. 117-118.

about me in the Qur'ān that will be recited." Ibn Kathīr comments on this in his *Tafsīr*:

فما ظنك بمن قد صام يوما أو يومين، أو شهرا أو شهرين، قد قام ليلة أو ليلتين، فظهر عليه شيء من الأحوال، ولاحظوا أنفسهم بعين استحقاق الكرامات، وأنهم ممن يتبرك بلقائهم، ويغتنم بصالح دعائهم، وأنهم يجب على الناس احترامهم وتعظيمهم وتعزيزهم وتوقيرهم، فيتمسح بأثوابهم، ويقبل ثرى أعتابهم، وأنهم من الله بالمكانة التي تنتقم لهم لأجلها من تنقصهم في الحال، وأن يؤخذ من أساء الأدب عليهم من غير إمهال، وإن إساءة الأدب عليهم ذنب لا يكفره شيء إلا رضاهم. ولو كان هذا من وراء كفاية لهان، ولكن من وراء تخلف، وهذه الحماقات والرعونات نتاج الجهل الصميم، والعقل غير المستقيم.

What do you think then of a person who fasts for a day or two or stands in prayer for a day or two and begins to think of himself as one entitled to supernatural abilities. He considers himself to be a blessing to those that meet him and that people ought to request his prayers. Such people believe that others have an obligation to respect them, hold on their garments, and kiss their doorstep; whilst they hold a revered position by Allah سُبْحَانَهُوَتَعَالَىٰ who will take immediate revenge on their part if anyone shows disrespect to them. They consider disrespecting them a sin that cannot be expiated except by gaining their pleasure. This is the result of pure ignorance, intellectual deficiency, and unfounded haughtiness. [96]

20. At times the Ahl al-Bayt too may develop feelings of jealousy. This should not be a catalyst for oppression though.

[96] *Tafsīr ibn Kathīr,* Sūrah Aḥzāb: 29.

The Twenty Sixth Narration

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ says:

كانت زينب بنت جحش تفخر على نساء النبي صلى الله عليه وسلم تقول: إن الله عز وجل أنكحني من السماء، وفيها نزلت آية الحجاب.

Zaynab bint Jaḥsh would take pride over the wives of Nabī ﷺ by saying, "Verily Allah سُبْحَانَهُ وَتَعَالَى ordained my marriage from the heavens." And it was due to her that the verses of ḥijāb were revealed. [97]

Imām al-Nasa'ī has recorded this with a sound chain of narration. Imām al-Bukhārī has recorded it with the following addition:

وأطعم عليها يومئذ خبزا ولحما.

The Prophet gave the walīmah meal which was of bread and meat. [98]

Another narration of *Ṣaḥīḥ al-Bukhārī* has the following detail:

جاء زيد بن حارثة يشكو، فجعل النبي صلى الله عليه وسلم يقول: (اتق الله، وأمسك عليك زوجك). قال أنس: لو كان رسول الله صلى الله عليه وسلم كاتما شيئا لكتم هذه.

Zayd ibn Ḥārithah came to the Prophet ﷺ complaining about his wife. The Prophet ﷺ kept on saying (to him), "Be afraid of Allah and keep your wife." Anas said, "If Allah's Messenger ﷺ were to conceal

[97] *Sunan al-Nasa'ī*, Ḥadīth: 3252.
[98] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6985.

anything (of the Qur'ān) he would have concealed this (verse)." [99]

Commentary and Lessons Learnt from this Narration:

1. This narration holds great virtue in favour of Umm al-Mu'minīn Zaynab رَضِيَ اللَّهُ عَنْهَا as the only woman in history to have been married without a witness and any formal proceedings.
2. A blessing for the Ahl al-Bayt as Allah سُبْحَانَهُ وَتَعَالَى himself conducted the marriage of Zaynab رَضِيَ اللَّهُ عَنْهَا. No other family can boast of such honour.
3. The obligation of ḥijāb. Allah سُبْحَانَهُ وَتَعَالَى revealed this injunction in the Qur'ān and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ would refer to it outlining the time before and after the injunction was revealed as ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا says, "As he had seen me prior to [the law of] hijab."
4. If the need arises, or one has knowledge of an issue it will be permissible to speak of one's own actions.
5. The marriages of the Ahl al-Bayt should be carried out in the eye of the public without any sort of secrets.
6. The walīmah meal amongst the Ahl al-Bayt was moderate without any extravagance. They desired blessings in their marriage by spending minimally on the wedding. The most that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had prepared was in the case of Zaynab رَضِيَ اللَّهُ عَنْهَا, a sheep.
7. The humility of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He married the former wife of his freed slave.
8. Anas رَضِيَ اللَّهُ عَنْهُ says:

[99] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6984.

لما انقضت عدة زينب قال رسول الله صلى الله عليه وسلم لزيد "فاذكرها علي" قال: فانطلق زيد حتى أتاها وهي تخمر عجينها. قال: فلما رأيتها عظمت في صدري. حتى ما أستطيع أن أنظر إليها إن رسول الله صلى الله عليه وسلم ذكرها. فوليتها ظهري ونكصت على عقبي. فقلت: يا زينب! أرسل رسول الله صلى الله عليه وسلم يذكرك. قالت: ما أنا بصانعة شيئا حتى أوامر ربي. فقامت إلى مسجدها. ونزل القرآن. وجاء رسول الله صلى الله عليه وسلم فدخل عليها بغير إذن.

When the ʿIddah of Zaynab was over, Allah's Messenger ﷺ said to Zayd to make a mention to her about him. Zayd went on until he came to her and she was kneading her flour. He (Zayd) said, "As I saw her I felt in my heart an idea of her greatness so much so that I could not look towards her (simply for the fact) that Allah's Messenger ﷺ had made a mention of her. So I turned my back towards her and I turned upon my heels, and said, 'Zaynab, Allah's Messenger ﷺ has sent me with a message to you.' She said, 'I will not do anything until I solicit the will of my Lord. So she stood at her place of worship and the verses of the Qur'ān (pertaining to her marriage) were revealed, and Allah's Messenger ﷺ came to her without permission." (100)

- Zayd ibn Ḥārithah رضي الله عنه, amongst the other Ṣaḥābah رضي الله عنهم had a great amount of reverence for the Ahl al-Bayt.
- This narration mentions the way the marriage was conducted; from the heavens.
- Her first husband was the one to take the proposal to her.

(100) *Ṣaḥīḥ Muslim*, Ḥadīth: 2567.

9. This is, as Ibn Ḥajar has mentioned, "Whoever gives his affairs over to Allah سُبْحَانَهُ وَتَعَالَىٰ, will be favoured with the most beneficial for him in this world and the next."
10. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed on every injunction received from Allah سُبْحَانَهُ وَتَعَالَىٰ. Consider the following verse:

﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا﴾

And [remember, O Muḥammad], when you said to the one on whom Allah bestowed favour and you bestowed favour, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished. [101]

If Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was to hide anything it would have been this verse.

11. The verses of ḥijāb being revealed due to her refers to the following verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ ۚ

[101] Sūrah al-Aḥzāb: 37.

وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّۚ وَمَا كَانَ لَكُمْ أَن تُؤْذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴿

O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behaviour] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity. [(102)]

She was the catalyst for the revelation of this verse as is understood from the narrations and Tafsīr.

[(102)] Sūrah al-Aḥzāb: 53.

The Twenty Seventh Narration

لما توفي رسول الله صلى الله عليه وسلم، جاءه مال من البحرين، فقال أبو بكر: من كان له على رسول الله صلى الله عليه وسلم، شيء أو عدة فليقم فليأخذ، فقام جابر فقال: إن رسول الله صلى الله عليه وسلم قال: «إن جاءني مال من البحرين لأعطيتك هكذا وهكذا ثلاث مرار وحثى بيده»، فقال له أبو بكر: قم فخذ بيدك، فأخذ فإذا هي خمسمائة درهم، فقال: عدوا له ألفا، وقسم بين الناس عشرة دراهم عشرة دراهم، وقال: إنما هذه مواعيد وعدها رسول الله صلى الله عليه وسلم الناس، حتى إذا كان عام مقبل، جاءه مال أكثر من ذلك المال، فقسم بين الناس عشرين درهما عشرين درهما، وفضلت منه فضلة، فقسم للخدم خمسة دراهم خمسة دراهم، وقال: إن لكم خداما يخدمونكم ويعالجون لكم، فرضخنا لهم، فقالوا: لو فضلت المهاجرين والأنصار لسابقتهم، ولمكانهم من رسول الله صلى الله عليه وسلم، فقال: «أجر أولئك على الله، إن هذا المعاش الأسوة فيه خير من الأثرة»، قال: فعمل بهذا ولايته حتى إذا كانت سنة ثلاث عشرة في جمادى الآخرة من ليال بقين منه مات رضي الله عنه، فعمل عمر بن الخطاب ففتح الفتوح وجاءته الأموال، فقال: إن أبا بكر رأى في هذا الأمر رأيا، ولي فيه رأي آخر، لا أجعل من قاتل رسول الله صلى الله عليه وسلم كمن قاتل معه، ففرض للمهاجرين والأنصار ممن شهد بدرا خمسة آلاف خمسة آلاف، وفرض لمن كان له الإسلام كإسلام أهل بدر ولم يشهد بدرا أربعة آلاف أربعة آلاف، وفرض لأزواج النبي صلى الله عليه وسلم، اثني عشر ألفا اثني عشر ألفا إلا صفية وجويرية، فرض لهما ستة آلاف ستة آلاف، فأبتا أن تقبلا، فقال لهما: إنما فرضت لهن للهجرة، فقالتا: إنما فرضت لهن لمكانهن من رسول الله صلى الله عليه وسلم وكان لنا مثله ; فعرف ذلك عمر ففرض لهما اثني عشر ألفا اثني عشر ألفا، وفرض للعباس اثني عشر ألفا، وفرض لأسامة بن زيد أربعة آلاف، وفرض لعبد الله بن عمر ثلاثة آلاف، فقال: يا أبت، لم زدته علي ألفا؟ ما كان لأبيه من الفضل ما لم

يكن لأبي، وما كان له لم يكن لي، فقال: إن أبا أسامة كان أحب إلى رسول الله صلى الله عليه وسلم من أبيك، وكان أسامة أحب إلى رسول الله صلى الله عليه وسلم منك، وفرض لحسن وحسين خمسة آلاف خمسة آلاف، وألحقهما بأبيهما لمكانهما من رسول الله صلى الله عليه وسلم، وفرض لأبناء المهاجرين والأنصار ألفين ألفين، فمر به عمر بن أبي سلمة فقال: زيدوه ألفا، فقال له محمد بن عبد الله بن جحش: ما كان لأبيه ما لم يكن لآبائنا، وما كان له ما لم يكن لنا، فقال: إني فرضت له بأبيه أبي سلمة ألفين، وزدته بأمه أم سلمة ألفا، فإن كانت لك أم مثل أمه زدتك ألفا، وفرض لأهل مكة وللناس ثمانمائة ثمانمائة، فجاءه طلحة بن عبيد الله بأخيه عثمان، ففرض له ثمانمائة، فمر به النضر بن أنس فقال عمر: افرضوا له في ألفين، فقال طلحة: جئتك بمثله ففرضت له ثمانمائة درهم وفرضت لهذا ألفين؟ فقال: إن أبا هذا لقيني يوم أحد فقال لي: ما فعل رسول الله صلى الله عليه وسلم؟ فقلت: ما أراه إلا قد قتل، فسل سيفه فكسر غمده وقال: إن كان رسول الله صلى الله عليه وسلم قد قتل فإن الله حي لا يموت، فقاتل حتى قتل، وهذا يرعى الشاء في مكان كذا وكذا، فعمل عمر بدأ خلافته حتى كانت سنة ثلاث وعشرين حج تلك السنة فبلغه أن الناس يقولون: لو مات أمير المؤمنين قمنا إلى فلان فبايعناه، وإن كانت بيعة أبي بكر فلتة، فأراد أن يتكلم في أوسط أيام التشريق، فقال له عبد الرحمن بن عوف: يا أمير المؤمنين، إن هذا مكان يغلب عليه غوغاء الناس ودهمهم ومن لا يحمل كلامك محمله، فارجع إلى دار الهجرة والإيمان، فتكلم فيستمع كلامك، فأسرع فقدم المدينة فخطب الناس وقال: يا أيها الناس، أما بعد، فقد بلغني ما قاله قائلكم: لو مات أمير المؤمنين قمنا إلى فلان فبايعناه، وإن كانت بيعة أبي بكر فلتة، وايم الله، إن كانت لفلتة وقانا الله شرها، فمن أين لنا مثل أبي بكر نمد أعناقنا إليه كمدنا إلى أبي بكر، إنما ذاك تفرة ليفتل، من بايع أمير أمور المسلمين من غير مشورة فلا بيعة له، ألا وإني رأيت رؤيا ولا أظن ذاك إلا عند اقتراب أجلي، رأيت ديكا يرى لي فنقرني ثلاث نقرات، فتأولت لي أسماء بنت عميس، قالت: يقتلك رجل من أهل هذه الحمراء، فإن أمت فأمركم إلى هؤلاء الستة الذين توفي

رسول الله صلى الله عليه وسلم وهو عنهم راض: إلى عثمان وعلي وطلحة والزبير وعبد الرحمن بن عوف وسعد بن أبي وقاص، فإن اختلفوا فأمرهم إلى علي، وإن أعش فسأوصي، ونظرت في العمة وبنت الأخ ما لهما، يورثان ولا يرثان، وإن أعش فسأفتح لكم أمرا تأخذون به، وإن أمت فسترون رأيكم، والله خليفتي فيكم، وقد دونت لكم دواوين، ومصرت لكم الأمصار، وأجريت لكم الطعام إلى الخان، وتركتكم على واضحة، وإنما أتخوف عليكم رجلين: رجلا قاتل على تأويل هذا القرآن يقتل، ورجلا رأى أنه أحق بهذا المال من أخيه فقاتل عليه حتى قتل، فخطب نهار الجمعة وطعن يوم الأربعاء.

After Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had passed away the wealth of Bahrain came upon which Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "Whoever had any debt or promise due upon the Prophet, should come and take it."

Jābir رَضِيَ اللَّهُ عَنْهُ stood up and said, "Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had said, 'If the revenue of Bahrain should come, I will give you so-much and so much,' repeating 'so much' thrice indicating handfuls."

Abū Bakr رَضِيَ اللَّهُ عَنْهُ said to him, "Stand and take with your hands." He took what amounted to five hundred Dirhams.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "Give him a thousand." He then gave ten Dirhams each to the people and said, "This is a prophecy which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had prophesised."

The following year more wealth came compared the previous year. He distributed twenty Dirhams amongst the people and some was left. He gave five Dirhams each to the servants and said, "Verily we have given something to these servants of yours as they serve you and work for you."

The people then requested, "Why don't you give more to the Muhājirīn and Anṣār as they were the early Muslims and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ held them in high esteem.

Abū Bakr رَضِيَ اللَّهُ عَنْهُ said, "Their rewards are reserved by Allah سُبْحَانَهُ وَتَعَالَى, in this world equality is better than giving preference." This was the practice throughout the period of his khilāfah. This continued till the Thirteenth year, when he passed away at the end of Jumadā al-Ākhirah.

After Abū Bakr رَضِيَ اللَّهُ عَنْهُ passed away, ʿUmar رَضِيَ اللَّهُ عَنْهُ succeeded him and Allah سُبْحَانَهُ وَتَعَالَى granted the Muslims numerous conquests and even more wealth poured into Madinah.

ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "While Abū Bakr رَضِيَ اللَّهُ عَنْهُ had his opinion on the distribution of this wealth, I hold a different opinion. I do not hold those who fought against Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the same esteem that I hold those who fought alongside him."

He therefore gave preference to the Muhājirīn, Anṣār, and those who fought at Badr stipulating for them five thousand a piece. He further stipulated four thousand for those who had accepted Islam before Badr but had not participated in the battle. He stipulated twelve thousand for the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ besides, Ṣafiyyah and Juwayriyyah رَضِيَ اللَّهُ عَنْهُمَا for whom he had stipulated six thousand. However, the two ladies refused to accept the amount. ʿUmar رَضِيَ اللَّهُ عَنْهُ explained to them that he had stipulated more for the others on the account of their hijrah, whereas they had not performed the hijrah.

They said, "You have stipulated their amount due to the relationship they shared with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and not because of their hijrah. We too share the same relationship with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

ʿUmar رَضِيَ اللَّهُ عَنْهُ thought over the matter and then stipulated twelve thousand for them as well. He also stipulated twelve thousand for ʿAbbās رَضِيَ اللَّهُ عَنْهُ, four thousand for Usāmah رَضِيَ اللَّهُ عَنْهُ, and three thousand for his son ʿAbd Allah رَضِيَ اللَّهُ عَنْهُ.

His son said to him, "O my father, why did you stipulate a thousand more for him, whereas his father didn't enjoy a higher status than my father, nor does he enjoy a higher status to me.

ʿUmar رَضِيَ اللَّهُ عَنْهُ replied, "His father was more beloved to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than your father and he was more beloved to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than you."

He stipulated five thousand each for Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا, an amount equal to that which their father received because of their relationship with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He also stipulated two thousand for the sons of the veterans of Badr. When ʿUmar ibn Abī Salamah passed by, ʿUmar رَضِيَ اللَّهُ عَنْهُ instructed his servants to give him an additional thousand.

To this Muḥammad, the son of ʿAbd Allah ibn Jaḥsh رَضِيَ اللَّهُ عَنْهُ enquired, "Why are you giving him more than us when his father had no more status than our fathers?" ʿUmar رَضِيَ اللَّهُ عَنْهُ replied, "I stipulated two thousand for him because of (his father) Abū Salamah رَضِيَ اللَّهُ عَنْهُ and then increased a further thousand because of (his mother) Umm Salamah رَضِيَ اللَّهُ عَنْهَا (the wife of Rasūlullāh). If you had a mother like Umm Salamah, I would have also given you another thousand."

ʿUmar رَضِيَ اللَّهُ عَنْهُ stipulated eight hundred for the people of Makkah. When ʿUthmān ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ the brother of Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ came he stipulated eight hundred for him. Naḍr ibn Anas رَضِيَ اللَّهُ عَنْهُ then passed by and ʿUmar رَضِيَ اللَّهُ عَنْهُ said, "Give him two thousand."

To this Ṭalḥah ibn ʿUbayd Allāh رَضِيَ اللَّهُ عَنْهُ remarked, "When someone like ʿUthmān comes to you, you stipulate eight hundred for him but when a youngster from the Anṣār comes to you, you include him amongst those who receive two thousand?"

ʿUmar رَضِيَ اللَّهُ عَنْهُ replied, "I met the father of that youngster on the battlefield of Uḥud and he asked me about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When I told him that I assumed that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had been martyred, he drew his sword, broke the scabbard and said, 'If Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is dead, then Allah سُبْحَانَهُ وَتَعَالَى is still alive and can never die.' He then fought until he was martyred. On the other hand, this person, was grazing goats at the time. Do you expect me to have the same regard for both persons?" ʿUmar رَضِيَ اللَّهُ عَنْهُ maintained this practice throughout his period of Khilāfah.

In the 23rd year he performed ḥajj where he was informed that people were saying "When ʿUmar رَضِيَ اللَّهُ عَنْهُ passes away, we shall pledge our allegiance to a certain man because the pledge of allegiance taken to Abū Bakr رَضِيَ اللَّهُ عَنْهُ was a very sudden thing and came to a completion (I shall also do so all of a sudden and he will automatically become the Khalīfah)."

ʿUmar رَضِيَ اللَّهُ عَنْهُ intended to address the people on this issue during the days of ḥajj however, ʿAbd al-Raḥmān ibn ʿAwf رَضِيَ اللَّهُ عَنْهُ said, "Do not do that, O Amīr al- Mu'minīn because ḥajj brings together the riff-raff and people of low understanding who will give your words interpretations they were never intended to mean. Return to the place of hijrah and Imān (Madīnah) where your words will be heard (properly and appropriately).

He returned to Madīnah and addressed the people thus, "The news has reached me that some of you have said that when the Amīr al-Mu'minīn dies, we will instantly pledge allegiance to a certain person just as people instantly pledged allegiance to Abū Bakr. Although the pledge of allegiance to Abū Bakr took place very suddenly Allah سُبْحَانَهُ وَتَعَالَى saved the people from any evil (that would have been the result of it being delayed). Where will we find another person like Abū Bakr to whom we would be prepared to fully submit ourselves as we did for Abū Bakr رَضِيَ اللَّهُ عَنْهُ? One who does so leaves himself open to

murder. Whoever declares himself the Amīr without consulting the Muslims will not be worthy of allegiance. I have seen a dream and I perceive my end to be near. I have seen a cock peck me thrice. I asked Asmā' bin ʿUmays the interpretation of this dream and she said, 'A man of reddish complexion will kill you.' If I die then your matters is to these six with whom Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was pleased when he left this world: ʿUthmān, ʿAlī, Ṭalḥah, Zubayr, ʿAbd al-Raḥmān ibn ʿAwf, and Saʿd ibn Abī Waqqās. If they have a dispute, then they should refer to ʿAlī, and if I live, I will make a bequest. I have looked into the matter of the paternal aunt and paternal niece, they will be inherited from, but will not inherit. If I still live, I will explain matters further and if I die, then you should apply your minds and I leave you in the care of Allah سُبْحَانَهُ وَتَعَالَى. I have created indexes and catalogues, established cities, expanded your routes of trade till the shores, and have left a clear path for you. And I fear two types of people over you, a man who fights on interpretations of the Qur'ān and is killed and one who fights his brother over wealth thinking himself more worthy of it until he kills him." [103]

He gave this sermon on Friday afternoon and was stabbed on Wednesday.

This narration has been recorded in *Muṣannaf ibn Abī Shaybah* with a sound chain of narration.

The portion of the narration that states, 'If they have a dispute, then they should refer to ʿAlī', is worthy of scrutiny.

Commentary and Lessons Learnt from this Narration:

1. The great respect ʿUmar رَضِيَ اللهُ عَنْهُ and the other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ had for Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his family.

[103] *Muṣannaf ibn Abī Shaybah*, Ḥadīth: 4832.

2. The ruler should give the Ahl al-Bayt their right from the treasury and give them preference over others.
3. The Ahl al-Bayt should keep records of their lineage so that no person can claim their lineage as has become common in these times. The narration of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* is clear, Rasūlullāh ﷺ has said:

من ادعى إلى غير أبيه وهو يعلم أنه غير أبيه فالجنة عليه حرام.

Whoever knowingly claims a lineage that isn't his own then Jannah his ḥarām for him. [104]

4. This narration indicates to the consensus of the Ṣaḥābah رضي الله عنهم and the ummah after them that all the Ṣaḥābah رضي الله عنهم are just and their narrations accepted. Abū Bakr رضي الله عنه did not seek proof from any of the Ṣaḥābah رضي الله عنهم neither by number nor verification. The other Ṣaḥābah رضي الله عنهم that were there also accepted this.
5. The deep knowledge and understanding of ʿUmar رضي الله عنه can be understood from this narration. He gave preference to the beloveds of Rasūlullāh ﷺ after his passing. He revered the Ahl al-Bayt and fulfilled the advices of Rasūlullāh ﷺ. Ponder over how he distributed large amounts amongst the Noble Consorts of Rasūlullāh ﷺ, ʿAbbās رضي الله عنه, and how he raised the status of Ḥasan and Ḥusayn رضي الله عنهما to that of the senior Muhājirīn and Anṣār in spite of their young age.
6. The difference of approach taken by Abū Bakr and ʿUmar رضي الله عنهما in distributing the wealth was based on the differing needs of the era, place, and conditions.

[104] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 6385.

7. An Amīr is appointed by his predecessor or by the men of repute taking the pledge of allegiance at his hand.
8. Sensitive political matters should not be addressed in front of the general masses. Leaders should conduct such discussions amongst men of knowledge and wisdom.
9. Discord occurs to a greater degree when unity is sought through a dangerous ideology compared to differences in opinion on minor issues.
10. A wise scholar will unite the ummah, not cause dissention. Those that open the door to dissention are the riff raff and people of low understanding, not the pious and scholars.
11. Causation and wisdom behind rulings of Sharīʿah can sometimes be lost to the greats of the ummah as well. A reason to increase in one's sincerity and humility to Allah سُبْحَانَهُ وَتَعَالَىٰ, The Wise.
12. Erroneous interpretations of the Qur'ān are the greatest cause of disunity in the ummah. Some that haven't even passed the primary levels of Islamic education want to delve into the intricacies of the Sharīʿah and fight the rest of the ummah on conclusions that are a result of their incomplete understanding.
13. The virtue of ʿAlī رَضِيَ اللَّهُ عَنْهُ and his status amongst the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and ʿUmar رَضِيَ اللَّهُ عَنْهُ.
14. This narration is a clear refutation of those who allege the usurpation of ʿUmar رَضِيَ اللَّهُ عَنْهُ in the wealth of Fadak. How can this claim have any sort of truth to it whereas ʿUmar رَضِيَ اللَّهُ عَنْهُ gave the Ahl al-Bayt preference in the distribution of wealth?

Ibn Taymiyyah says:

وتفضيله لهم أمر مشهور عند جميع العلماء بالسير، لم يختلف فيه اثنان، فمن تكون هذه مراعاته لأقارب الرسول وعترته، أيظلم أقرب الناس إليه، وسيدة نساء أهل الجنة وهي

مصابة [به] في يسير من المال، وهو يعطي أولادها أضعاف ذلك المال، ويعطي من هو أبعد عن النبي صلى الله عليه وسلم منها ويعطي عليا؟

His (ʿUmar) preferring them (Ahl al-Bayt) is famed amongst the scholars, no two disagree on this. Can one who has such respect for the Ahl al-Bayt ever oppress the one closest to Rasūlullāh ﷺ, the Queen of Jannah, Fāṭimah رضي الله عنها with regards to a small amount of wealth, whereas he gives many times the amount to her children?! He further gives those that are even further to Rasūlullāh ﷺ and to ʿAlī رضي الله عنه?[105]

15. This narration proves that the pledge of allegiance taken by ʿAlī رضي الله عنه and the others of the Ahl al-Bayt at the hands of ʿUmar رضي الله عنه was a pledge recognised by the Sharīʿah. If, as some say (Allah سبحانه وتعالى save us from such folly) ʿUmar رضي الله عنه had turned renegade then taking the pledge at his hands wouldn't have been permissible, nor would taking the wealth coming from him be ḥalāl.

[105] *Minhāj al-Sunnah* vol. 6 pg. 33.

The Twenty Eighth Narration

ʿAbd al-Muṭṭalib ibn Rabīʿah says:

دخل العباس على رسول الله صلى الله عليه وسلم، فقال: يا رسول الله، إنا لنخرج فنرى قريشا تحدث، فإذا رأونا سكتوا. فغضب رسول الله صلى الله عليه وسلم، ودر عرق بين عينيه، ثم قال: " والله، لا يدخل قلب امرئ إيمان حتى يحبكم لله ولقرابتي "

ʿAbbās رَضِيَ اللَّهُ عَنْهُ came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Rasūlullāh, we come and see the Quraysh talking, when they see us they discontinue their discussion." Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became angry and the vein on his forehead became pronounced and then he said, "By Allah! Faith does not enter a man's heart until he loves you for the sake of Allah, and for the sake of my relationship." [106]

This narration is sound at attested to by al-Tirmidhī, al-Ḥākim, and Ibn Taymiyyah.

Commentary and Lessons Learnt from this Narration:

1. Loving the Ahl al-Bayt forms part of a person's īmān.
2. Loving every believer will attract the love of Allah سُبْحَانَهُ وَتَعَالَى, however, this rings true to a greater degree with the Ahl al-Bayt.
3. The incident mentioned in this ḥadīth is with regards to those from the Quraysh who had just recently accepted Islam and had carried over their tribal tensions. These tensions amongst

[106] *Musnad Imām Aḥmad*, Ḥadīth: 1708.

the tribes of the Quraysh were intensified not long before due to their losses at battle at the hands of the Muslims. Another issue of contention had been that prophethood had come to the Banū Hāshim. It is for this reason that Abū Quḥāfah رَضِيَ اللَّهُ عَنْهُ asked at the ascension of Abū Bakr رَضِيَ اللَّهُ عَنْهُ to the seat of khilāfah:

أو رضيت بنو عبد مناف وبنو مخزوم؟ قالوا: نعم. قال: ذلك فضل الله يؤتيه من يشاء،

أو كما قال. ولهذا جاء أبو سفيان إلى علي فقال: أرضيتم أن يكون هذا الأمر في بني تيم؟

فقال: يا أبا سفيان إن أمر الإسلام ليس كأمر الجاهلية

"Have the Banū ʿAbd Manāf and Banū Makhzūm accepted his khilāfah?"

The people replied, "Yes".

He said, "That is the bounty of Allah, which He gives to whom He wills."

Abū Sufyān رَضِيَ اللَّهُ عَنْهُ then came to ʿAlī رَضِيَ اللَّهُ عَنْهُ and said, "Are you okay with the khilāfah being in the Banū Taym?"

He replied, "O Abū Sufyān, Islam hasn't kept things as they were in Jāhiliyyah (tribal feuds are a thing of the past)." [107]

However, when Islam became firm in their hearts the ill feelings that persisted in Jāhiliyyah dissipated and they became one.

4. This narration holds great virtue for the uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ʿAbbās رَضِيَ اللَّهُ عَنْهُ.
5. One is encouraged to display anger when the Ahl al-Bayt are harmed even if it be to a small degree.

[107] *Al-Mustadrak li al-Ḥākim*, vol. 3 pg. 78.

6. The obligation of defending the Ahl al-Bayt against those who harbour ill feelings towards them. Having such sentiments indicates to one's weakness of īmān.
7. This narration refutes the Nawāṣib who hate the Ahl al-Bayt. They have made themselves targets of the anger of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ in this world and cannot dream of his intercession on the Day of Qiyāmah.
8. The family of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ holds virtue over any other individual's family. Ibn Taymiyyah says:

وإذا كانوا أفضل الخلق فلا ريب أن أعمالهم أفضل الأعمال. وكان أفضلهم رسول الله صلى الله عليه وسلم الذي لا عدل له من البشر ففاضلهم أفضل من كل فاضل من سائر قبائل قريش والعرب بل ومن بني إسرائيل وغيرهم.

Since they are the best of creation, their actions are the most virtuous as well. The best amongst them is one who no other creation is equal to; Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. The virtuous amongst them are better than the virtuous from the other Arab tribes, the Banū Isrā'īl, and others. [108]

9. The Ahl al-Bayt will always refer to Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ in matters and disagreements, no matter what status they reach. After the passing of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ this will be attained by referring to his way of life and the pristine Sharī'ah he had left behind.
10. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ would not take oaths except in grave and important matters.
11. Similarly, Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ would not become angry except in grave and important matters.

[108] *Majmū' Fatāwā ibn Taymiyyah*,vol. 27 pg. 472.

The Twenty Ninth Narration

Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ says:

أن عمر بن الخطاب: كان إذا قحطوا استسقى بالعباس بن عبد المطلب، فقال: اللهم إنا كنا نتوسل إليك بنبينا صلى الله عليه وسلم فتسقينا، وإنا نتوسل إليك بعم نبينا فاسقنا، قال: فيسقون.

Whenever drought threatened them, ʿUmar ibn al-Khaṭṭāb would seek rain by the virtue of ʿAbbās ibn ʿAbd al-Muṭṭalib.

He used to say, "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah! Bless us with rain." And so it would rain. [109]

Commentary and Lessons Learnt from this Narration:

1. Duʿās are accepted through the pious amongst the Ahl al-Bayt.
2. The desirability of seeking rain by the supplication of the select amongst the Ahl al-Bayt. The people should say āmīn to their supplication as the jurist have mentioned. A group of scholars have attested to this such as al-Baghawī.
3. When faced with specific or general problems the supplications of the pious should be sought.
4. The select amongst the Ahl al-Bayt should be treated with the respect one treats their parents with.
5. The consensus of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in revering the Ahl al-Bayt and their consensus on the fact that ʿUmar رَضِيَ اللَّهُ عَنْهُ revered

[109] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3507.

them. Furthermore, the consensus of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ is deemed a proof in Sharīʿah. A lesson worth pondering over.

6. Karāmat is established in the right of ʿAbbās رَضِيَ اللَّهُ عَنْهُ, the uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
7. The virtue of ʿUmar رَضِيَ اللَّهُ عَنْهُ in his humility displayed to ʿAbbās رَضِيَ اللَّهُ عَنْهُ. This virtue has been attested to by al-Ḥāfiẓ in *Fatḥ* and al-Amīr in *al-Subul*.
8. Seeking of goodness through the virtue of the pious is an established practice of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as seen from this ḥadīth.
9. General mass gatherings will only be permitted by the concession of the leader. The people asked ʿUmar رَضِيَ اللَّهُ عَنْهُ to seek for rain as they had asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Al-ʿAynī says:

أن الخروج إلى الاستسقاء والاجتماع لا يكون إلا بإذن الإمام لما في الخروج والاجتماع من الآفات الداخلة على السلطان، وهذه سنن الأمم السالفة قال تعالى: {وأوحينا إلى موسى إذ استسقاه قومه}.

Going out to seek rain and gatherings would only take place with the permission of the Imām. As this can have negative consequences. This has also been the way of the past nations as Allah سُبْحَانَهُ وَتَعَالَى says:

﴿وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ﴾

And We inspired to Mūsā when his people implored him for water.[110], [111]

[110] Sūrah Aʿrāf: 160.
[111] *ʿUmdat al-Qārī*, vol. 7 pg. 23.

The Thirtieth Narration

Mustaẓil ibn Ḥuṣayn says:

أن عمر بن الخطاب خطب إلى علي ابنته، فاعتل عليه بصغرها، فقال: إني أعددتها لابن أخي جعفر. قال عمر: إني والله ما أردت بها الباه، إني سمعت رسول الله صلى الله عليه وسلم يقول: كل سبب ونسب يقطع يوم القيامة غير سببي ونسبي.

ʿUmar ibn al-Khaṭṭāb sent a proposal to ʿAlī for his daughter. He excused her citing her young age and said, "I had kept her for my brother's son, (ʿAbd Allāh ibn Jaʿfar). ʿUmar said, "I intend marrying her because I heard Rasūlullāh ﷺ saying, 'Every tie of kinship, and every association will be cut off on the Day of Qiyāmah, except my kinship and my association." (112)

This narration is sound even though in the chain of narrators there is Sharīk who is considered weak as this ḥadīth has been narrated by many other Ṣaḥābah رضي الله عنهم with different chain of narrations. It has also been reported that the Ṣaḥābah رضي الله عنهم congratulated ʿUmar رضي الله عنه on this marriage of his.

Imām Aḥmad has proven through this narration that Muʿāwiyah رضي الله عنه too is included as he was the brother in-law of Rasūlullāh ﷺ, and also shared tribal relations with him.

The daughter of ʿAlī رضي الله عنه mentioned in this narration is Umm Kulthūm as is expressly mentioned in other narrations.

(112) *Al-Mukhtārah* of al-Imām al-Maqdisī, Ḥadīth: 281.

Commentary and Lessons Learnt from this Narration:

1. The Ahl al-Bayt are unique in the sense that it is only their kinship that will hold weight on the Day of Judgment. No other family relation will benefit on that day.
2. This narration and the following verse seem contradictory:

﴿فَإِذَا نُفِخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ﴾

So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another. [113]

In an attempt to reconcile between the ḥadīth and this verse **some** have refuted the ḥadīth which is not correct to say the least. **Some** have said that *sabab* and *nasab* as mentioned in this narration is in the meaning of the Qur'ān and aḥādīth, whilst **others** have opined that the narration speaks of the people of this ummah specifically as they have a special connection with Rasūlullāh ﷺ.

The Ṣaḥābah رضي الله عنهم and the Khulafā understood this narration to be specific with the Ahl al-Bayt which is the correct view.

Question: What then of the following narration:

ومن بطأ به عمله لم يسرع به نسبه

He who lags behind in doing good deeds, his noble lineage will not make him go ahead. [114]

Answer: This narration is general in its meaning whilst the narration of the chapter is specific.

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[113] Sūrah al-Mu'minūn: 101.
[114] *Ṣaḥīḥ Muslim*, Ḥadīth: 2699.

Question: The narration of the chapter is refuted by the following statement of Rasūlullāh ﷺ addressing the Banū Hāshim:

لا يأتيني الناس بأعمالهم وتأتوني بأنسابكم

It should not be that people come with their deeds and you come with your lineage.

Answer: This narration is not found with this wording. For arguments sake if one were to believe it to be a sound narration, it was a warning sounded by Rasūlullāh ﷺ and not a negation of their unique speciality. If this was the case, then the understanding of the Ṣaḥābah رضي الله عنهم and the Khulafā' would be wrong.

Question: What would one make of the following narration:

يا بني عبد مناف لا أغني عنكم من الله شيئا

O Banū ʿAbd Manāf, I cannot avail you against Allah. [115]

Answer: This was part of a sermon delivered at the initial stages of prophethood where the Quraysh were called towards monotheism. Refusal to this call would result in Rasūlullāh ﷺ not being able to assist them. It is for this reason that Abū Lahab did not benefit in anyway though he was the uncle of Rasūlullāh ﷺ. The answer is thus, whoever attests to the Islamic creed will be worthy of special treatment whilst those who do not will not be worthy of such.

3. The desirability of intermarrying into the Ahl al-Bayt. The greats amongst the Ṣaḥābah رضي الله عنهم attained this blessing. The four rightly guided Khulafā' had all attained this accolade.

[115] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4493.

4. This narration does not necessarily mean that no one from the Ahl al-Bayt will be punished on their misdeeds. It is possible that Rasūlullāh ﷺ will intercede on their behalf after their punishment or that the mercy of Allah سُبْحَانَهُ وَتَعَالَىٰ will envelop them after the atonement for their sins.
5. The Ahl al-Bayt should by no means rely on this ḥadīth whilst committing to a sinful lifestyle. Doing so will result in the fears of Ibrāhīm عَلَيْهِ السَّلَامُ coming true:

﴿وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ﴾

And do not disgrace me on the Day they are [all] resurrected. [116]

6. What disgrace can be greater than people come with good deeds whilst the Ahl al-Bayt come with evil deeds on the Day of Qiyāmah.
7. Intermarrying amongst the Ahl al-Bayt is better unless the proposal is from the likes of ʿUmar رَضِيَ اللَّهُ عَنْهُ.
8. The honorable wives of Rasūlullāh ﷺ will remain as his wives in the hereafter as well as established by other aḥādīth. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and the scholars of the ummah have a consensus on this matter.
9. The extreme adherence to the Sunnah of Rasūlullāh ﷺ by ʿUmar رَضِيَ اللَّهُ عَنْهُ and his love for being included as one who married into the Ahl al-Bayt even though he was elderly at the time.
10. Generally young girls would not be married till they had matured. However, there were most definitely exceptions to this rule.
11. The permissibility of taking oaths on important issues.

[116] Sūrah al-Mu'minūn: 101.

The Thirty First Narration

ʿAbd al-Muṭṭalib ibn Rabīʿah ibn al-Ḥārith narrates:

أخبرني عبد الله بن الحارث بن نوفل الهاشمي أن عبد المطلب بن ربيعة بن الحارث بن عبد المطلب أخبره: أن أباه ربيعة بن الحارث وعباس بن عبد المطلب قالا لعبد المطلب بن ربيعة وللفضل بن عباس: ائتيا رسول الله صلى الله عليه وسلم، فقولا له: يا رسول الله، قد بلغنا من السن ما ترى، وأحببنا أن نتزوج، وأنت يا رسول الله أبر الناس وأوصلهم، وليس عند أبوينا ما يصدقان عنا، فاستعملنا يا رسول الله على الصدقات، فلنؤد إليك ما يؤدي العمال، ولنصب ما كان فيها من مرفق، قال: فأتى علي بن أبي طالب ونحن على تلك الحال، فقال لنا: إن رسول الله صلى الله عليه وسلم، قال: لا والله لا يستعمل منكم أحدا على الصدقة، فقال له ربيعة: هذا من أمرك، قد نلت صهر رسول الله صلى الله عليه وسلم، فلم نحسدك عليه، فألقى علي رداءه، ثم اضطجع عليه، فقال: أنا أبو حسن القرم، والله لا أريم حتى يرجع إليكما ابناكما بجواب ما بعثتما به إلى النبي صلى الله عليه وسلم، قال عبد المطلب: فانطلقت أنا والفضل حتى نوافق صلاة الظهر قد قامت، فصلينا مع الناس، ثم أسرعت أنا والفضل إلى باب حجرة رسول الله صلى الله عليه وسلم، وهو يومئذ عند زينب بنت جحش، فقمنا بالباب، حتى أتى رسول الله صلى الله عليه وسلم، فأخذ بأذني وأذن الفضل، ثم قال: "أخرجا ما تصرران"، ثم دخل فأذن لي وللفضل، فدخلنا، فتواكلنا الكلام قليلا، ثم كلمته، أو كلمه الفضل، -قد شك في ذلك عبد الله- قال: كلمه بالذي أمرنا به أبوانا، فسكت رسول الله صلى الله عليه وسلم ساعة ورفع بصره قبل سقف البيت حتى طال علينا أنه لا يرجع إلينا شيئا، حتى رأينا زينب تلمع من وراء الحجاب بيدها، تريد: أن لا تعجلا، وإن رسول الله صلى الله عليه وسلم في أمرنا، ثم خفض رسول الله صلى الله عليه وسلم رأسه، فقال لنا: "إن هذه الصدقة إنما هي أوساخ الناس، وأنها لا تحل لمحمد، ولا لآل

محمد، ادعوا لي نوفل بن الحارث"، فدعي له نوفل بن الحارث، فقال: "يا نوفل أنكح عبد المطلب"، فأنكحني نوفل، ثم قال النبي صلى الله عليه وسلم "ادعوا لي محمية بن جزء" وهو رجل من بني زبيد، كان رسول الله صلى الله عليه وسلم استعمله على الأخماس، فقال رسول الله صلى الله عليه وسلم لمحمية: " أنكح الفضل" فأنكحه، ثم قال رسول الله صلى الله عليه وسلم: "قم فأصدق عنهما من الخمس كذا وكذا" لم يسمه لي عبد الله بن الحارث.

His father, Rabīʿah ibn al-Ḥārith, and ʿAbbās ibn al-Muṭṭalib said to ʿAbd al-Muṭṭalib ibn Rabīʿah and al-Faḍl ibn al-Abbas, “Go to the Messenger of Allah ﷺ and tell him, ‘O Messenger of Allah, we are now of age as you see, and we wish to marry. Messenger of Allah, you are the kindest of the people and the most skilled in matchmaking. Our fathers have nothing with which to pay our dower. So appoint us collector of ṣadaqah (zakāt), Messenger of Allah, and we shall give you what the other collectors give you, and we shall have the benefit accruing from it.’”

ʿAlī came to us while we were in this condition. He said, “The Messenger of Allah ﷺ said, ‘No, I swear by Allah, he will not appoint any of you as collectors of ṣadaqah (zakāt).”

Rabīʿah said to him, “This is your opinion; you have gained your relationship with the Messenger of Allah ﷺ by marriage, but we do not deem you jealous.”

ʿAlī then put his cloak on the earth and lay on it. He then said, “I am the father of Ḥasan, the chief. I swear by Allah; I shall not leave this place until your sons come with a reply (to the question) for which you have sent them to the Prophet ﷺ.

ʿAbd al-Muṭṭalib said, “So I and al-Faḍl went towards the door of the room of the Prophet ﷺ. We found that the noon prayer in congregation had already started. So we prayed along with the people.

I and al-Faḍl then hastened towards the door of the room of the Prophet ﷺ. He was (staying) with Zaynab bint Jaḥsh, that day. We stood until the Messenger of Allah ﷺ came. He caught my ear and the ear of al-Faḍl.

He then said, 'Reveal what you conceal in your hearts.'

He then entered and permitted me and al-Faḍl (to enter). So we entered and for a little while we asked each other to talk. I then talked to him, or al-Faḍl talked to him (the narrator, ʿAbd Allāh was not sure).

He said, 'He spoke to him concerning the matter about which our fathers ordered us to ask him.'

The Messenger of Allah ﷺ remained silent for a moment and raised his eyes towards the ceiling of the room. He took so long that we thought he would not give any reply to us. Meanwhile we saw that Zaynab was signaling to us with her hand from behind the veil, asking us not to be in a hurry, and that the Messenger of Allah ﷺ was (thinking) about our matter.

The Messenger of Allah ﷺ then lowered his head and said to us, "This ṣadaqah is filth of the people. It is legal neither for Muḥammad nor for the family of Muḥammad. Call Nawfal ibn al-Ḥārith to me."

So Nawfal ibn al-Ḥārith was called to him.

He said, "Nawfal, marry Abdul Muṭṭalib (to your daughter)."

So Nawfal married me (to his daughter).

The Prophet ﷺ then said, "Call Maḥmiyyah ibn Jaz' to me."

He was a man of Banū Zubayd, whom the Messenger of Allah ﷺ had appointed collector of the *khums* (one fifth of the spoils of war).

The Messenger of Allah ﷺ said to Maḥmiyyah, "Marry al-Faḍl (to your daughter)." So he married him to her.

The Messenger of Allah ﷺ said, "Stand up and pay the dower from the khums so-and-so on their behalf."

ʿAbd Allāh ibn al-Ḥārith did not specify it (i.e. the amount of the dowry). [117]

This narration is authentic and has been recorded in *Sunan Abū Dāwūd* and *Ṣaḥīḥ Muslim*.

Commentary and Lessons Learnt from this Narration:

1. The cousins of Rasūlullāh ﷺ form part of the Ahl al-Bayt.
2. The impermissibility of giving alms to the Banū Hāshim which is inclusive of the family of ʿAlī, ʿAbbās, Jaʿfar, and ʿAqīl as mentioned before.
3. Imām Aḥmad and Shafiʿī رحمه الله have included the Banū al-Muṭṭalib in this prohibition due to their share of the khums being equal as opposed to the Banū ʿAbd al-Shams and Banū Nawfal. Furthermore, Rasūlullāh ﷺ had grouped the Banū al-Muṭṭalib and the Banū Hāshim as one entity in ignorance and Islam.
4. Rasūlullāh ﷺ prohibited for them the wealth of charity yet gave them from the wealth of khums. This serves as proof for Imām Abū Ḥanīfah رحمه الله who approves the wealth of khums for those who are prohibited from taking from charity. A group of scholars from the other schools of thought hold the same view.

[117] *Ṣaḥīḥ Muslim*, Ḥadīth: 1072; *Sunan Abū Dāwūd*, Ḥadīth: 2985.

5. The self-respect of the Ahl al-Bayt is evident from this narration. Al-Faḍl and ʿAbd al-Muṭṭalib did not ask for help, rather they asked for a wage in lieu of work.
6. Abū al-ʿAbbās al-Qurṭubī says in *al-mufhim* explaining the naming of ṣadaqah as the filth of people:

إنما كانت الصدقة كذلك لأنها تطهرهم من البخل، وأموالهم من إثم الكنز، فصارت كأنها الغسالة التي تعاب.

This is because it cleanses them of miserliness and their wealth from the effects of hoarding. [118]

7. Imām al-Nawawī writes explaining their exchange with Rasūlullāh ﷺ in this narration:

دليل على أنها محرمة سواء كانت بسبب العمل أو بسبب الفقر والمسكنة وغيرهما من الأسباب الثمانية وهذا هو الصحيح عند أصحابنا، وجوز بعض أصحابنا لبني هاشم وبني المطلب العمل عليها بسهم العامل لأنه إجارة وهذا ضعيف أو باطل وهذا الحديث صريح في رده.

This shows that (zakāt) charity will not be permissible for them be it by way of work, poverty or any of the other eight causes. This is the correct view according to our scholars. Some have permitted such wealth for the Banū Hāshim and the Banū al-Muṭṭalib if it is in lieu of work performed by them as it will be a contract of ijārah. This is an extremely weak view which is refuted by this ḥadīth.[119]

8. This narration has the statement of Rabīʿah:

[118] *Al-Mufhim*, vol. 3 pg. 128.
[119] *Al-Minhāj*, vol. 7 pg. 179.

هذا من أمرك.

This is your opinion.

However, this narration has been recorded by Imām Aḥmad and Ibn Khuzaymah with a good chain of narrators with the following words:

هذا من حسدك.

This is due to your jealousy.

Abū ʿUbayd, Ibn Zanjawayh, and al-Ṭabarānī have recorded it with the following words:

هذا من حسدك وبغيك.

This is due to your jealousy and hate.

This particular narration has ʿAbd Allāh ibn Ṣāliḥ, the scribe of Layth, who errs a lot. Thus it seems as though the wordings of the latter two narrations mentioned have been narrated *bī al-maʿnā* (Transmission by meaning, i.e. not verbatim). This is also understood by the fact that the narration of the chapter has this portion followed by, 'but we do not deem you jealous'.

Although we, by no means, hold the belief that the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are infallible, it is quite farfetched that such words be said to ʿAlī رَضِيَ اللَّهُ عَنْهُ.

9. A father will marry his son off if able to do so. Equality between children will not apply in this case as this will form part of expenditure and not gift giving. If the father is not able to though, this will not be demanded of him.

10. Al-Faḍl and ʿAbd al-Muṭṭalib asked Rasūlullāh ﷺ for work; however, they received something much better in turn. Ibn al-Qayyim says:

وهذا اقتداء منه بربه تبارك وتعالى فإنه يسأله عبده الحاجة فيمنعه إياها، ويعطيه ما هو أصلح له وأنفع منها، وهذا غاية الكرم والحكمة.

Rasūlullāh ﷺ followed in the example of Allah سُبْحَانَهُوَتَعَالَىٰ here. The slave asks Allah سُبْحَانَهُوَتَعَالَىٰ his needs which is not given to him. Allah سُبْحَانَهُوَتَعَالَىٰ then gives him something much better and better suited to him. [120]

11. When a Muftī prohibits someone from something impermissible, he should direct him to a permissible alternative.

[120] *Iʿlām*, vol. 4 pg. 160.

The Thirty Second Narration

Abū Rāfiʿ narrates that:

عن أبي رافع: أن رسول الله صلى الله عليه وسلم بعث رجلا من بني مخزوم على الصدقة، فقال لأبي رافع: اصحبني كيما تصيب منها، فقام، فقال: حتى آتي النبي صلى الله عليه وسلم، فأسأله، فانطلق إلى النبي صلى الله عليه وسلم، فسأله، فقال: «إن الصدقة لا تحل لنا، وإن مولى القوم من أنفسهم».

The Messenger of Allah ﷺ sent a man from Banū Makhzūm to collect charity, so he said to Abū Rāfiʿ, "Accompany me so that perhaps you may have some of it."

So he said, "Not until I ask the Messenger of Allah."

So he went to the Prophet ﷺ to ask him, and he said, "Charity is not lawful for us, and the freed slaves of a people are from them." [121]

The chain of narration of this ḥadīth is authentic and has been recorded in *Jāmiʿ al-Tirmidhī*, *Musnad Imām Aḥmad*, and other books.

Commentary and Lessons Learnt from this Narration:

1. A virtue for the Ahl al-Bayt in that charity is impermissible for their freed slaves.
2. The virtue of the freed slaves of the Ahl al-Bayt, as they remain pure from the filth of people.
3. Serving the Ahl al-Bayt is an honour.
4. Ibn Taymiyyah says:

[121] *Amālī al-Maḥāmilī* pg. 334; *Sunan Abū Dāwūd*, Ḥadīth: 1560.

وأما تحريم الصدقة فحرمها عليه وعلى أهل بيته تكميلا لتطهيرهم ودفعا للتهمة عنه كما لم يورث فلا يأخذ ورثته درهما ولا دينارا بل لا يكون له ولمن يمونه من مال الله إلا نفقتهم وسائر مال الله يصرف فيما يحبه الله ورسوله وذوو قرباه يعطون بمعروف من مال الخمس والفيء الذي يعطى منه في سائر مصالح المسلمين لا يختص بأصناف معينة كالصدقات.

The impermissibility of charity for the freed slaves of the Ahl al-Bayt and the Ahl al-Bayt is a measure of complete purity. Just as he does not leave behind inheritance, similarly neither he, nor those who are under his care will receive any wealth besides that which Allah سُبْحَانَهُ وَتَعَالَىٰ has decreed for them by way of their expenditure, khums, and spoils of war. [122]

5. Another reason, besides what Ibn Taymiyyah has mentioned as quoted above, is to close of any and all paths that may lead to the contamination of their wealth. This is through prohibiting charity to immediate family members and others who could be a means of funneling wealth in, such as freed slaves.
6. The freed slaves of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had a huge amount of respect for him and brought their matters before him to decide.
7. The empathy shared between the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, especially during times of need.
8. The love the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ had for the Ahl al-Bayt was inclusive of their freed slaves as well.
9. The worthiest of positions in Sharīʿah are the Ahl al-Bayt and the pious that associate with them.

[122] *Majmūʿ Fatāwā ibn Taymiyyah*, vol. 17 pg. 31.

10. This narration proves the impermissibility of charity for the freed slaves of the Ahl al-Bayt, with the exception of the freed slaves of the Ummahāt al-Mu'minīn as is understood from the incident of Barīrah رَضِيَ اللَّهُ عَنْهَا. A point to understand here is that after attaining freedom if they come into ownership of a slave and free such a slave, that freed slave will no longer be prohibited from taking charity. Since the freed slaves of the Ummahāt al-Mu'minīn aren't constricted, these freed slaves are further in connection to the Ahl al-Bayt and will not be constricted as well.

The Thirty Third Narration

ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا says:

لما بعث أهل مكة في فداء أسراهم بعثت زينب في فداء أبي العاص بمال، وبعثت فيه بقلادة لها كانت عند خديجة أدخلتها بها على أبي العاص، قالت: فلما رآها رسول الله صلى الله عليه وسلم رق لها رقة شديدة، وقال: "إن رأيتم أن تطلقوا لها أسيرها وتردوا عليها الذي لها" فقالوا: نعم، وكان رسول الله صلى الله عليه وسلم أخذ عليه، أو وعده، أن يخلي سبيل زينب إليه، وبعث رسول الله صلى الله عليه وسلم زيد بن حارثة ورجلا من الأنصار، فقال: "كونا ببطن يأجج حتى تمر بكما زينب فتصحباها حتى تأتيا بها".

When the people of Makkah sent about ransoming their prisoners Zaynab sent some property to ransom Abū al-ʿĀṣ, sending among it a necklace of hers which Khadījah had, and (which she) had given to her when she married Abū al-ʿĀṣ.

When the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ saw it, he felt great tenderness about it and said, "If you consider that you should free her prisoner for her and return to her what belongs to her, (it will be well)."

They said, "Yes."

The Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ made an agreement with him that he should let Zaynab come to him, and the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sent Zayd ibn Ḥārithah and a man of the Anṣār with the instruction, "Wait in the valley

of Ya'jij[123] till Zaynab passes you, then you should accompany her and bring her back." [124]

This chain of narration is sound as recorded by Abū Dāwūd, Imām Aḥmad, ibn al-Jārūd, al-Ḥākim, al-Ṭabarānī and others.

Commentary and Lessons Learnt from this Narration:

1. The virtue of the daughter of Rasūlullāh ﷺ, Zaynab رضي الله عنها through the following:
   - ❖ The great love Rasūlullāh ﷺ had for her.
   - ❖ Her loyalty to her husband.
   - ❖ Her sublime character.
   - ❖ Her giving preference to her husband over herself.
   - ❖ Giving away her necklace to ransom which had a tremendous amount of sentimental value attached to it.
   - ❖ Leaving her husband in spite of loving him, conforming to the directives of Rasūlullāh ﷺ.
2. Any believer who sees any individual of the Ahl al-Bayt in dire straits should respond with empathy and an effort to assist them to one's ability.
3. The daughter of Rasūlullāh ﷺ had an upbringing which allowed her to hold firm onto her Islamic values whilst being so far away from the Muslims.
4. The virtue of the son-in-law of Rasūlullāh ﷺ, Abū al-ʿĀṣ ibn al-Rabīʿ, and his transcendent character.
5. This narration establishes the implausibility of the assumption that Zaynab رضي الله عنها migrated with her father.

[123] A valley in Makkah.
[124] *sunan Abū Dāwūd*, Ḥadīth: 2692.

6. **Question:** How is it that the daughter of Rasūlullāh ﷺ travelled without a maḥram?

Answer: Ḥāfiẓ writes in *Fatḥ al-Bārī* quoting al-Baghawī:

لم يختلفوا في أنه ليس للمرأة السفر في غير الفرض إلا مع زوج أو محرم إلا كافرة أسلمت في دار الحرب أو أسيرة تخلصت. وزاد غيره أو امرأة انقطعت من الرفقة فوجدها رجل مأمون، فإنه يجوز له أن يصحبها حتى يبلغها الرفقة

There is no difference of opinion that a woman can only travel—besides that which is compulsory—with her husband or her maḥram. This law will not apply to a woman who accepts Islam living in enemy territory or a prisoner who breaks free. Scholars have added to this such a woman who has been separated from her family and is found by a trustworthy man. It will be permissible for him to accompany her till her destination. [125]

Imām al-Nawawī writes in his commentary on *Ṣaḥīḥ Muslim*:

واتفق العلماء على أنه ليس لها أن تخرج في غير الحج والعمرة إلا مع ذي محرم إلا الهجرة من دار الحرب فاتفقوا على أن عليها أن تهاجر منها إلى دار الإسلام وإن لم يكن معها محرم والفرق بينهما أن إقامتها في دار الكفر حرام إذا لم تستطع إظهار الدين وتخشى على دينها ونفسها وليس كذلك التأخر عن الحج

There is consensus of the scholars that a woman will not travel—besides for ḥajj and ʿumrah—by herself except with a maḥram. The exception to this law is for a woman who is migrating from enemy territory. The scholars agree that such a woman will travel to the Islamic state, be it without a

[125] *Fatḥ al-Bārī*, vol. 4 pg. 90.

maḥram. This is because staying in enemy territory will result in her having to keep her religion secret for fear of losing her faith or life. [126]

Furthermore, staying in enemy territory poses a greater threat to her than travelling alone does. Also, Rasūlullāh ﷺ sent two persons to accompany her. The above explanation sufficiently answers the question.

7. The love the Ṣaḥābah رضي الله عنهم had for the Ahl al-Bayt and preferring the Ahl al-Bayt over themselves.
8. The compassion of Rasūlullāh ﷺ toward the weak, especially those of the Ahl al-Bayt.
9. The permissibility of returning prisoners without any ransom if the Imām finds some reason for doing so. At times this may bring more benefit than taking the ransom. In this incident for instance, the daughter of Rasūlullāh ﷺ was returned and Abū al-ʿĀṣ ibn al-Rabīʿ رضي الله عنه became a Muslim soon thereafter.
10. Interceding in matters of faith is an exemplary act as much good is realised through it.
11. The Ahl al-Bayt should marry their daughters to compatible, noble persons even though they may not be of the Ahl al-Bayt.
12. The mutual understanding and compassion of the Ṣaḥābah رضي الله عنهم shines through in this narration.

[126] *Al-Minhāj*, vol. 9 pg. 104.

The Thirty Fourth Narration

Jābir ibn ʿAbd Allāh رَضِيَٱللَّهُعَنْهُ narrates that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

أفضل الشهداء حمزة بن عبد المطلب، ورجل قام إلى إمام جائر فأمره ونهاه فقتله

> The best of the martyrs is Ḥamzah ibn ʿAbd al-Muṭṭalib and then a man who stands up to a tyrant whilst commanding him to do good and forbidding him from evil due to which he is killed. [127]

This narration has a sound chain of narrators. Many of the scholars have pronounced it authentic such as Ibn al-Ḥajar in *Fatḥ al-Bārī*. Some have narrated it with the wording:

سيد الشهداء

The leader of the martyrs.

Commentary and Lessons Learnt from this Narration:

1. The great virtue of the uncle and foster brother of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, Hamzah رَضِيَٱللَّهُعَنْهُ, as one who had attained the highest stages of martyrdom.
2. The virtue of the Ahl al-Bayt as they are the only family that can boast having the leader of martyrs amongst them.
3. The immense virtue of calling towards Allah سُبْحَانَهُوَتَعَالَىٰ.
4. Calling towards good and forbidding from evil is *farḍ al-kifāyah* (a compulsory duty imposed on the ummah as a whole).
5. All martyrs are not of one status. Their status differs according to their sincerity of intention, submission, and piety.

[127] *Tārīkh Baghdad li al-Khaṭīb; Al-Amālī al-Muṭlaqah li ibn al-Ḥajar*, Ḥadīth: 182.

6. Advising tyrant rulers holds a special reward as it can be a means of betterment for an entire nation. The status of such a martyr is befitting.
7. Rebellion against a tyrant ruler is not a praiseworthy act. If it were so Rasūlullāh ﷺ would have instructed thus. He ﷺ, however, instructed to simply advise them. One can therefore understand that advising tyrant rulers forms part of the Sharīʿah whilst rebelling against them does not.
8. Issues attributed to the Imām should be investigated and established and not merely rumours of the mill. If one admonishes the Imām on mere rumours he will be doing an act of evil instead of good.
9. The innumerable virtues of one who is killed whilst advising a tyrant ruler.
10. One who advises a tyrant ruler and is killed reaches the highest stages of martyrdom.
11. This narration is cited as proof for those that deem anyone unjustly killed a martyr. Other narrations support this view as well. Take for example the ḥadīth of the *Muwaṭṭa'* wherein Zayd ibn Aslam says:

> أن عمر بن الخطاب كان يقول: «اللهم إني أسألك شهادة في سبيلك، ووفاة ببلد رسولك»
>
> ʿUmar ibn al-Khaṭṭāb used to make the following supplication, "O Allah, I ask you for martyrdom in your path and death in the city of your prophet." [128]

Abū al-Walīd al-Bājī says:

[128] *Muwaṭṭa'*, Ḥadīth: 1680.

وقد أجمع المسلمون على أن هذا الدعاء مستجاب، وأنه رضي الله عنه شهيد، وهذا يقتضي أن من قتل على هذا الوجه، وإن لم يقتل في حرب ولا مدافعة، فإنه شهيد

There remains consensus that this supplication of his was accepted and that he رَضِيَٱللَّهُعَنْهُ was a martyr. This means that whoever is killed in this manner, even though it may not be battle, will be a martyr. [129]

[129] *AlMuntaqā*, vol. 3 pg. 209.

The Thirty Fifth Narration

اعتمر النبي صلى الله عليه وسلم في ذي القعدة، فأبى أهل مكة أن يدعوه يدخل مكة، حتى قاضاهم على أن يقيم بها ثلاثة أيام، فلما كتبوا الكتاب كتبوا: هذا ما قاضى عليه محمد رسول الله صلى الله عليه وسلم، فقالوا: لا نقر بها، فلو نعلم أنك رسول الله ما منعناك، لكن أنت محمد بن عبد الله، قال: (أنا رسول الله، وأنا محمد بن عبد الله). ثم قال لعلي: (امح: رسول الله). قال: لا والله لا أمحوك أبدا، فأخذ رسول الله صلى الله عليه وسلم الكتاب، فكتب: (هذا ما قاضى عليه محمد بن عبد الله، لا يدخل مكة سلاح إلا في القراب، وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه، وأن لا يمنع أحدا من أصحابه أراد أن يقيم بها). فلما دخلها ومضى الأجل، أتوا عليا فقالوا: قل لصاحبك اخرج عنا فقد مضى الأجل، فخرج النبي صلى الله عليه وسلم، فتبعتهم ابنة حمزة: يا عم يا عم، فتناولها علي، فأخذ بيدها، وقال لفاطمة عليها السلام: دونك ابنة عمك احمليها، فاختصم فيها علي وزيد وجعفر، فقال علي: أنا أحق بها، وهي ابنة عمي، وقال جعفر: ابنة عمي وخالتها تحتي، وقال زيد: ابنة أخي، فقضى بها النبي صلى الله عليه وسلم لخالتها، وقال: (الخالة بمنزلة الأم). وقال لعلي: (أنت مني وأنا منك). وقال لجعفر: (أشبهت خلقي وخلقي). وقال لزيد: (أنت أخونا ومولانا)

Barā ibn ʿĀzib رَضِيَ اللَّهُ عَنْهُ narrates, "When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went for ʿumrah in the month of Dhū al-Qaʿdah, the people of Makkah did not allow him to enter Makkah till he agreed to conclude a peace treaty with them by virtue of which he would stay in Makkah for three days only [in the following year].

When the agreement was being written, the Muslims wrote, 'This is the peace treaty, which Muḥammad, the Messenger of Allah, has concluded.'

The infidels said (to the Rasūlullāh ﷺ, 'We do not agree with you on this, for if we knew that you are the Messenger of Allah, we would not have prevented you from anything, but you are Muḥammad, the son of ʿAbd Allāh.'

Rasūlullāh ﷺ said, 'I am the Messenger of Allah and I am Muḥammad, the son of ʿAbd Allāh.'

Rasūlullāh ﷺ then said to ʿAlī, 'Erase Messenger of Allah'

ʿAlī said, 'No, by Allah, I will never erase you [i.e. your name].'

Then Rasūlullāh ﷺ took the writing sheet—and he did not know how to write—and he wrote [got the following written], "This is the peace treaty which Muḥammad, the son of ʿAbd Allāh, has concluded: Muḥammad should not bring arms into Makkah except sheathed swords, and should not take with him any person of the people of Makkah, even if such a person wanted to follow him, and if any of his Companions wants to stay in Makkah, he should not forbid him.'

[In the next year] When Rasūlullāh ﷺ entered Makkah and the allowed period of stay elapsed, the infidels came to ʿAlī and said, 'Tell your Companion [Rasūlullāh ﷺ] to go out, as the allowed period of his stay has finished.'

So Rasūlullāh ﷺ departed [from Makkah] and the daughter of Ḥamzah followed him shouting, 'O Uncle, O Uncle!'

ʿAlī took her by the hand and said to Fatimah, 'Take the daughter of your uncle.'

So she made her ride on her horse.

[When they reached Madinah] ʿAlī, Zayd, and Jaʿfar quarrelled about her.

ʿAlī said, 'I took her for she is the daughter of my uncle.'

Jaʿfar said, ‘She is the daughter of my uncle and her aunt is my wife.’

Zayd said, ‘She is the daughter of my brother.’

On that, Rasūlullāh ﷺ gave her to her aunt and said, ‘The aunt is of the same status as the mother.’

He then said to ʿAlī, ‘You are from me, and I am from you.’

He said to Jaʿfar, ‘You resemble me in appearance and character.’

And he said to Zayd, ‘You are our brother and our freed slave.’” [130]

Commentary and Lessons Learnt from this Narration:

1. There is virtue in this narration for a group of the Ahl al-Bayt namely, Ḥamzah, ʿAlī, Jaʿfar, and the beloved freed slave Zayd رضي الله عنهم.
2. The virtue of Jaʿfar ibn Abī Ṭālib رضي الله عنه with Rasūlullāh ﷺ giving him the mantle of resemblance, “You resemble me in appearance and character”. This is an accolade not granted to anyone besides him. Allah سبحانه وتعالى says regarding the character of Rasūlullāh ﷺ:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

And indeed, you are of a great moral character. [131]

3. Another virtue of Jaʿfar رضي الله عنه which can be gleamed from this narration is his correct judgment which Rasūlullāh ﷺ upheld.

[130] Reported by al-Bukhārī as above, Muslim only reported the portion pertaining to Ḥudaybiyyah.
[131] Sūrah al-Qalam: 4.

4. When the Ahl al-Bayt come to the Imām with a disagreement, he should, after judging according to the teachings of the Sharīʿah, appease them all. A token of gratitude to their lineage and following in the footsteps of Rasūlullāh ﷺ. In cases that involve others the same would not be emphasised.
5. This narration refutes the notion that some hold regarding the infallibility of some individuals amongst the Ahl al-Bayt. Rasūlullāh ﷺ said to Jaʿfar رضي الله عنه, "You resemble me in appearance and character". However, this did not result in any of the Ṣaḥābah رضي الله عنهم or the Tābiʿīn invoking his infallibility.
6. The virtue of Ḥamzah's رضي الله عنه daughter by the following:
   - ❖ The love of Rasūlullāh ﷺ for her and his attention to her case.
   - ❖ The love of ʿAlī and Fāṭimah رضي الله عنهما for her and their care for her. They looked after her on the journey from Makkah to Madinah.
   - ❖ Her love for the Messenger of Allah ﷺ and the Ahl al-Bayt.
   - ❖ Her being the means of many laws of Sharīʿah been enacted.
7. Rasūlullāh ﷺ decided that she would stay with Jaʿfar رضي الله عنه as his wife, Asmā' bint ʿUmays, was her maternal aunt. The maternal aunt is just like the mother in compassion. This is a virtue in the right of both husband and wife.
8. The female claiming custody of the female child will be entitled to custody, as long as her marriage is to a close relative of the child as opined by Imām Aḥmad.
9. The statement of Rasūlullāh ﷺ to ʿAlī, "You are from me, and I am from you" has many connotations to it. Ḥāfiẓ writes in *Fatḥ al-Bārī*:

> In lineage, relationship through marriage, love and other aspects. A connection based solely on family

relations was not intended here as Jaʿfar and ʿAlī رَضِيَ اللَّهُ عَنْهُمَا were the same in that facet.

10. Zayd رَضِيَ اللَّهُ عَنْهُ called her my brother's daughter due to the brotherhood Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had established between him and Ḥamzah رَضِيَ اللَّهُ عَنْهُ before the hijrah and after as mentioned by Ibn al-Qayyim. This establishment of brotherhood is expressly mentioned in other narrations of this incident in *al-Musnad* and other books on the authority of Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا.
11. The daughter of Ḥamzah رَضِيَ اللَّهُ عَنْهُ called Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 'O uncle' out of respect as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was actually her cousin. Another reason could be that because Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Ḥamzah رَضِيَ اللَّهُ عَنْهُ were foster brothers she had known him as her uncle. This is clear from other narrations wherein ʿAlī رَضِيَ اللَّهُ عَنْهُ asked Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ if he would marry the daughter of Ḥamzah upon which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "She is the daughter of my foster brother."
12. Situations of ease cannot be equated to situations of difficulty. Similarly, times of power cannot be equated to times of weakness. The Imām can therefore agree to terms in times of weakness that would not be allowed in times of strength. Just as this is the teachings of the Sharīʿah, it is also logical and holds much wisdom.
13. ʿAlī رَضِيَ اللَّهُ عَنْهُ took her by her hand as she was a child at the time as is established by other narrations. If she wasn't young, ʿAlī رَضِيَ اللَّهُ عَنْهُ would not have held her as she was his cousin and therefore not his maḥram. The narrations also indicate that he suggested Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ marry her after she had reached a marriageable age.

The Thirty Sixth Narration

ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمَا narrates:

عن ابن عباس قال: كنت عند خالتي ميمونة زوج النبي صلى الله عليه وسلم فدخل رسول الله صلى الله عليه وسلم لقضاء الحاجة فأتيته بماء، فقال رسول الله صلى الله عليه وسلم لميمونة: «من فعل هذا؟» فقالت: عبد الله بن عباس، فقال رسول الله صلى الله عليه وسلم: «اللهم فقهه في الدين وعلمه التأويل»

I was by my aunt Maymūnah, the wife of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to relieve himself and I brought his water.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Maymūnah, "Who did this?"

She replied, "ʿAbd Allāh ibn ʿAbbās."

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Allah grant him the understanding of dīn and teach him the interpretation." (132)

The chain of narration is authentic as recorded in *Musnad Isḥāq ibn Rahawayh*. Imām Aḥmad and others have also narrated it.

Those that reference this narration with these wordings to *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* are mistaken. The following wording appears in *Ṣaḥīḥ al-Bukhārī*:

اللهم علمه الحكمة

O Allah, teach him wisdom.

Imām al-Bukhārī says:

الحكمة: الإصابة في غير النبوة

(132) *Musnad Isḥāq ibn Rahawayh*, Ḥadīth: 1833.

Ḥikmah means to come to the correct conclusions without being a prophet.

The narration of al-Ṭabarī in *Tahdhīb al-Āthār* has the wording:

تأويل القرآن

Interpretation of the Qur'ān.

Commentary and Lessons Learnt from this Narration:

1. The virtue of Ibn ʿAbbās who was the recipient of this accepted supplication of Rasūlullāh ﷺ. He thus went on to be counted amongst the most knowledgeable of the Qur'ān and Sunnah.
2. Correct conclusions in interpreting the injunctions of Sharīʿah is not merely by ability. Ability matched with divine assistance is a prerequisite.
3. Going over and above in reciprocating good to the Ahl al-Bayt is highly emphasised.
4. The desirability of staying in the company of the scholars and adopting their character. Especially those of the Ahl al-Bayt.
5. When a scholar sees potential in a student he should supplicate for him.
6. The interpretation of the Qur'ān as explained by Ibn ʿAbbās is superior than others due to the following factors as explained by Muḥammad ibn Ibrāhīm al-Wazīr in *al-Īthār*:

منها: دعوة النبي صلى الله عليه وسلم له، ومنها: أن التأويل قد جاء عنه تفسيرا كاملا، ولم يتفق مثل ذلك لغيره من الصدر الأول الذين عليهم في مثل ذلك المعول. ومتى صح الإسناد إليه كان تفسيره من أصح التفاسير مقدمة على كثير من الأئمة والجماهير. ومنها: اتفاق الصحابة على تعظيمه في العلم عموما، وفي التفسير خصوصا، وسموه البحر والحبر،

وقصة عمر معه رضي الله عنهما مشهورة في إدخاله مع أكابر الصحابة. ومنها: كونه من أهل بيت النبوة ومعدن الرسالة. ومنها: أنه لا يستحل التأويل بالرأي حتى إنه قال: من قال في القرآن برأيه فليتبوأ مقعده من النار.

- ❖ The supplication of Nabī ﷺ for him.
- ❖ The interpretation of the Qur'ān has come from him in a more complete manner than anyone else from that era. When the chain of narrators of such explanations are authentic, the interpretation will be authentic.
- ❖ The consensus of the Ṣaḥābah رضي الله عنهم of his great stature in knowledge especially in the science of tafsīr. The incident of ʿUmar رضي الله عنه with him and the other elder Ṣaḥābah رضي الله عنهم in this regard is famous.
- ❖ His being from the Ahl al-Bayt.
- ❖ He would deem interpretations by mere intellect unlawful. He would say, "Whoever interprets the Qur'ān by mere intellect should prepare his abode in the fire." (133)

7. Ibn al-Qayyim writes:

والفرق بين الفقه والتأويل أن الفقه هو فهم المعنى المراد، والتأويل إدراك الحقيقة التي يئول إليها المعنى التي هي أخيته وأصله، وليس كل من فقه في الدين عرف التأويل، فمعرفة التأويل يختص به الراسخون في العلم، وليس المراد به تأويل التحريف وتبديل المعنى؛ فإن الراسخين في العلم يعلمون بطلانه والله يعلم بطلانه

The difference between Fiqh and interpretation is that the former applies to understanding the intended meaning whilst the latter applies to understanding the reality of the principle behind such. Not everyone who has the knowledge of Fiqh

(133) *Īthār al-Ḥaqq*, pg. 147.

grasps the science of interpretation. Only those who have a firm understanding of all the sciences of Sharīʿah will be capable of this branch of knowledge. Such interpretation is not interpolation of the text and meaning. [134]

8. Those in positions of authority should know who has done good to them so they may befittingly recompense them.
9. Spending time in the company of the pious scholars leaves one with a sound understanding of Sharīʿah and grants one the ability to attain the knowledge of Sharīʿah.
10. This narration is a prime example of the benefits one receives by serving the scholars.
11. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated for wisdom as not every person is blessed with it. Allah سُبْحَانَهُ وَتَعَالَى says:

﴿يُؤْتِي ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ﴾

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. [135]

A person's wisdom only becomes apparent in times of trials and tribulations.

12. Wisdom can be attained through learning and the intelligent will grasp the aspects of wisdom much quicker than others.

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[134] *Iʿlām al-Muwaqqiʿīn* vol. 1 pg. 250.
[135] Sūrah al-Baqarah: 269.

The Thirty Seventh Narration

Isḥāq ibn ʿAbd Allāh ibn Abī Ṭalḥah narrates:

عن إسحق بن عبد الله بن أبي طلحة، أنه سمع أنس بن مالك يقول: قال أبو طلحة لأم سليم: لقد سمعت صوت رسول الله صلى الله عليه وسلم ضعيفا، أعرف فيه الجوع، فهل عندك من شيء؟ فقالت: نعم، فأخرجت أقراصا من شعير، ثم أخذت خمارا لها، فلفت الخبز ببعضه، ثم دسته تحت يدي، وردتني ببعضه، ثم أرسلتني إلى رسول الله صلى الله عليه وسلم قال: فذهبت به، فوجدت رسول الله صلى الله عليه وسلم جالسا في المسجد، ومعه الناس، فقمت عليهم، فقال رسول الله صلى الله عليه وسلم: «آرسلك أبو طلحة؟» قال فقلت: نعم، قال: «للطعام؟» فقلت: نعم، فقال رسول الله صلى الله عليه وسلم لمن معه، قوموا، قال: فانطلق وانطلقت بين أيديهم حتى جئت أبا طلحة فأخبرته، فقال أبو طلحة: يا أم سليم، قد جاء رسول الله صلى الله عليه وسلم بالناس، وليس عندنا من الطعام ما نطعمهم، فقالت: الله ورسوله أعلم، قال: فانطلق أبو طلحة حتى لقي رسول الله صلى الله عليه وسلم، فأقبل رسول الله صلى الله عليه وسلم وأبو طلحة معه، حتى دخلا فقال رسول الله صلى الله عليه وسلم: «هلمي يا أم سليم ما عندك؟» فأتت بذلك الخبز، فأمر به رسول الله صلى الله عليه وسلم ففت وعصرت عليه أم سليم عكة لها فآدمته، ثم قال رسول الله صلى الله عليه وسلم: ما شاء الله أن يقول، ثم قال: «ائذن لعشرة بالدخول»، فأذن لهم، فأكلوا حتى شبعوا، ثم خرجوا، ثم قال: «ائذن لعشرة»، فأذن لهم، فأكلوا حتى شبعوا، ثم خرجوا، ثم قال: «ائذن لعشرة»، فأذن لهم، فأكلوا حتى شبعوا ثم خرجوا، ثم قال: «ائذن لعشرة»، فأذن لهم، فأكلوا حتى شبعوا، ثم خرجوا، ثم قال: «ائذن لعشرة» حتى أكل القوم كلهم وشبعوا، والقوم سبعون رجلا أو ثمانون رجلا

He heard Anas ibn Mālik say that Abū Ṭalḥah had said to Umm Sulaym, "I have just been listening to the Messenger of Allah ﷺ and his voice was weak. I recognised hunger in it, so, do you have anything?"

She replied, "Yes," and brought out some barley loaves. She took her long head scarf and wrapped up the bread with part of it and put it into my (Anas's) hand and gave me part of it to wear. Then she sent me to the Messenger of Allah, ﷺ.

Anas continued, "I took it, and I found the Messenger of Allah ﷺ sitting in the masjid with some people. I stood by them.

The Messenger of Allah ﷺ said, 'Did Abū Ṭalḥah send you?'

I replied, 'Yes.'

He said, 'For food?'

I said, 'Yes.'

The Messenger of Allah ﷺ said to those with him, 'Let us go.'

He set off and I went among them until I came to Abū Ṭalḥah and told him.

Abū Ṭalḥah said, 'Umm Sulaym! The Messenger of Allah ﷺ has brought people and we have no food to feed them.'

She said, 'Allah and His Messenger know best.'"

Anas continued, "Abū Ṭalḥah went out and met the Messenger of Allah ﷺ and the Messenger of Allah ﷺ approached with Abū Ṭalḥah until they entered.

The Messenger of Allah ﷺ said, 'Umm Sulaym, bring out what you have'

She brought out bread. The Messenger of Allah ﷺ ordered it to be broken into pieces, and Umm Sulaym squeezed out clarified butter into a container.

Then the Messenger of Allah ﷺ said whatever Allah wished him to say, and said, 'Will you give permission for ten of them to come

in?' He gave them permission, and they ate until they were full and then left.

He said, 'Give permission to ten more.' He gave them permission, and they ate until they were full and left.

Then he said, 'Give permission to ten more.' He gave them permission and they ate until they were full and left.

Then he said, 'Give permission to ten more.' He gave permission and they ate until they were full and left. There were seventy or eighty men.'" [136]

Imām al-Bukhārī and Muslim have also recorded this narration.

Commentary and Lessons Learnt from this Narration:

1. The impoverished condition of the Ahl al-Bayt. Despite hunger, Rasūlullāh ﷺ did not make it known until it had, by itself, become apparent.
2. The virtue of the Ahl al-Bayt on their patience when facing hard times.
3. When noticing a need of the Ahl al-Bayt one should make the necessary arrangements to fulfil their need.
4. The result of fulfilling the need of the Ahl al-Bayt is blessings in one's provisions.
5. Rasūlullāh ﷺ and the Ahl al-Bayt complained to no one besides Allah سُبْحَانَهُ وَتَعَالَىٰ and hoped for reward from him. They did not make people aware of their needs, nor did their dire needs stop them from fulfilling their religious duties.
6. The Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, due to their intense love, would recognise the signs of need of Rasūlullāh ﷺ and the Ahl al-Bayt.

[136] *Muwaṭṭa' Imām Mālik*, Ḥadīth: 1675.

7. The virtue of Umm Sulaym, her perfection of faith, and submission to Allah سُبْحَانَهُ وَتَعَالَىٰ and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
8. A flash of brilliance, a miracle of prophethood.
9. The true prophethood of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. His lifestyle was not that of the kings and emperors. The scarcity of provisions did not affect his actions one bit; a tell-tale sign of his truthfulness.
10. Ease follows difficulty; periods of prosperity must follow that of austerity.
11. Those that call towards Allah سُبْحَانَهُ وَتَعَالَىٰ will experience that which the Prophets عَلَيْهِمُ السَّلَامُ faced; albeit to a lesser degree. They will experience fear, hunger, loss of wealth, and loss of lives. These difficulties should be faced with patience, a hope for reward, and a disposition of internal happiness at their similitude to the Prophets عَلَيْهِمُ السَّلَامُ. Assistance follows patience and ease is borne out of difficulty.
12. When gifting to the Ahl al-Bayt, four etiquettes should be adhered to. Three are mentioned in this narration and a fourth in another:
    - ❖ The gift should be appropriate: bread with purified butter offers nourishment.
    - ❖ The manner of gifting should be appropriate: the bread was sent in a manner that not everyone would notice, not to give false hope in times of hardship.
    - ❖ The appropriate messenger should be sent with the gift: she sent Anas as he was her son and the close confidant and servant of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
    - ❖ One should, in the correct manner, appease the guest and afford him a high status. This can be understood from the following ḥadīth wherein Umm Sulaym says, “This is a humble gift for you,” i.e. not befitting to your exemplary status:

عن أنس بن مالك قال: « تزوج رسول الله صلى الله عليه وسلم، فدخل بأهله، قال: فصنعت أمي أم سليم حيسا، فجعلته في تور، فقالت: يا أنس اذهب بهذا إلى رسول الله صلى الله عليه وسلم، فقل: بعثت بهذا إليك أمي، وهي تقرئك السلام، وتقول: إن هذا لك منا قليل يا رسول الله. قال: فذهبت بها إلى رسول الله صلى الله عليه وسلم، فقلت: إن أمي تقرئك السلام، وتقول: إن هذا لك منا قليل...

Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ says, "Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got married and he went to his wife. My mother Umm Sulaym prepared ḥays (a sweet dish made from cheese, dates, and purified butter) and placed it in an earthen vessel and said, "Anas, take it to Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and say, 'My mother has sent that to you and she offers greetings to you, and says that it is a humble gift for you on our behalf...'" [137]

All these four etiquettes were adhered to by Umm Sulaym رَضِيَ اللَّهُ عَنْهَا. This is an indication to her love for Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and her intellect.

13. When a servant is rendered weak, together with the exhaustion of his material possession and means but has a strong connection with Allah سُبْحَانَهُ وَتَعَالَى will be delivered from his difficulty through the help of Allah سُبْحَانَهُ وَتَعَالَى. Such a person will continuously be under the supervision of Allah سُبْحَانَهُ وَتَعَالَى. Divine assistance will come to him from unthought-of avenues.

The ḥadīth under discussion occurred during the Battle of Aḥzāb as established through various other narrations. A time wherein the material possessions and means were depleted. The connection that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Ṣaḥābah

[137] *Ṣaḥīḥ Muslim*, Ḥadīth: 1428.

رَضِيَ اللَّهُ عَنْهُمْ shared with Allah سُبْحَانَهُ وَتَعَالَى turned the tables of the battle and left the Muslims with an outstanding and miraculous victory.

14. The narration of *Ṣaḥīḥ Muslim* is with the following wording:

فذهبت إلى أبي طلحة، وهو زوج أم سليم بنت ملحان، فقلت: يا أبتاه، قد رأيت رسول الله صلى الله عليه وسلم عصب بطنه

I went to Abū Ṭalḥah, the husband of Umm Sulaym bint Milḥān, and I said, "O father, I saw Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had tied his stomach..."[138]

This shows the permissibility of calling one's step father, father.

[138] *Ṣaḥīḥ Muslim*, Ḥadīth: 2040.

The Thirty Eighth Narration

Abū Saʿīd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

والذي نفسي بيده، لا يبغضنا أهل البيت أحد إلا أدخله الله النار

By the one in whose hands my life lies, Allah سُبْحَانَهُ وَتَعَالَى will enter into the fire whoever hates us, the Ahl al-Bayt. [139]

This narration is sound as narrated by Ibn Ḥibbān. The authenticity has been verified by him, al-Ḥākim and others.

Commentary and Lessons Learnt from this Narration:

1. The unforgiving end result of those who harbour hate for the Ahl al-Bayt.
2. The great rewards for those who love the Ahl al-Bayt. If hating them equals entrance into Hell, loving them equates entrance into Paradise.
3. The sentiment of dislike towards the Ahl al-Bayt was prevalent during the time of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a direct result of the hypocrites. This is understood from incidents such as the Ifk incident which has been discussed previously. This ḥadīth was a warning for Muslims to not fall into these traps of Shayṭān.
4. Hate is a feeling. If by a feeling one can be doomed to Hell, then what of those who attempt to harm the Ahl al-Bayt by their speech and actions?
5. This narration is a stern warning for the Nawāṣib, a faction that harbours hatred for the Ahl al-Bayt.

[139] *Ṣaḥīḥ ibn Ḥibbān*, vol. 15 pg. 435.

6. A feeling of dislike may develop in a Muslim too, which is why Rasūlullāh ﷺ sounded this warning. As for the disbelievers, they will forever hate the Ahl al-Bayt.
7. One of the Mogul ministers asked Ibn Taymiyyah, "What do you say regarding one who hates the Ahl al-Bayt?"

   He replied, "The curses of Allah سُبْحَانَهُ وَتَعَالَىٰ, the angels, and all of humanity is upon the one who hates them. Neither his obligatory acts, nor his optional acts will be accepted by Allah سُبْحَانَهُ وَتَعَالَىٰ."

8. The following narration is recorded in *Muṣannaf ibn Abī Shaybah*:

   لا يحبنا منافق، ولا يبغضنا مؤمن

   A hypocrite will never love us and a believer will never hate us. (140)

   The following appears in *Ṣaḥīḥ Muslim*:

   قال علي: « والذي فلق الحبة وبرأ النسمة إنه لعهد النبي الأمي صلى الله عليه وسلم إلي:

   أن لا يحبني إلا مؤمن ولا يبغضني إلا منافق »

   ʿAlī رَضِيَ اللَّهُ عَنْهُ says, "By him who split the seed and created life, the unlettered Prophet ﷺ gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse a grudge against me." (141)

9. Those who profess their undying love for the Ahl al-Bayt, yet secretly harbour ill feelings towards them are worse than those who openly hate the Ahl al-Bayt. This is because whilst

(140) *Muṣannaf ibn Abī Shaybah*, Ḥadīth: 32779.
(141) *Ṣaḥīḥ Muslim*, Ḥadīth: 78.

professing love for them they go against every teaching of theirs. They go against the teachings of sincerity, truthfulness, love for the creation, continuous servitude, seeking forgiveness on behalf of those who have passed on, prayer for the Muslims, bravery against the enemies of Islam, striving for unity, not harming the believers, having a clean heart, honouring people especially the weak, protecting the Book of Allah سُبْحَانَهُوَتَعَالَىٰ, and following in the footsteps of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

If these teachings are not found, yet the cry of love for the Ahl al-Bayt is sounded, then know these are the enemies of Islam who are attempting to rip the fabric of Islamic values from the inside; an act that champions the cause of hypocrisy. Allah سُبْحَانَهُوَتَعَالَىٰ says:

﴿قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُواْ يَكْسِبُونَ﴾

Those before them had already said it, but they were not availed by what they used to earn. (142)

10. Ibn Ḥibbān has brought this ḥadīth under a chapter titled, 'Mention of the everlasting punishment in Hell of those who hate the family of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ'.

The ḥadīth does not mention everlasting punishment, nor does entry into Hell necessitate everlasting punishment. The explicit texts of the Qur'ān and the aḥādīth support this as well. It is by the decision of Allah سُبْحَانَهُوَتَعَالَىٰ. If He wishes, He will punish and if He wishes He will forgive. Allah سُبْحَانَهُوَتَعَالَىٰ says:

(142) Sūrah al-Zumar: 50.

﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا﴾

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray. [143]

Similarly, the scholars all agree that by asking for forgiveness, one's sins are wiped out. See the following verse:

﴿إِن يَنتَهُواْ يُغۡفَرۡ لَهُم مَّا قَدۡ سَلَفَ﴾

If they cease, what has previously occurred will be forgiven for them.[144]

The reason Ibn Ḥibbān brought this ḥadīth under such a chapter heading was because those that harbouring ill feeling toward the Ahl al-Bayt are, by and large, not Muslims at all. They are hypocrites through and through, who will remain in Hell for eternity. The Ahl al-Bayt are a family that assisted the faith and gave their all for it. Thus no one besides a true hypocrite will hate them. Such people are out to harm the faith of Islam even if they make a show of love. A similar narration is found in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*:

لا يحبهم إلا مؤمن، ولا يبغضهم إلا منافق

> Only a believer loves them and only a hypocrite hates them. [145]

Ibn Taymiyyah has written much on this in his book *al-Ṣārim al-Maslūl*.

[143] Sūrah al-Nisā': 116.
[144] Sūrah al-Anfāl: 38.
[145] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3572.

11. Rasūlullāh ﷺ would only take oaths on important matter.

The Thirty Ninth Narration

Rifāʿah al-Anṣārī narrates that Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ exclaimed:

«أيها الناس، إن قريشا أهل أمانة، ومن بغاها العواثر أكبه الله لمنخريه». يقولها ثلاث مرات

O People! The Quraysh are people of trustworthiness. If anyone seeks to finds fault with them, Allah will upend him on his face. He repeated that three times. [146]

This narration has been recorded with a sound chain of narration in *Musnad al-Imām al-Shafiʿī*. Imām al-Bukharī has recorded it in *al-Adab al-Mufrad*. It has also been recorded in *Muṣannaf ʿAbd al-Razzāq*, *Muṣannaf ibn Abī Shaybah*, *al-Mustadrak* and others. Al-Ḥākim has authenticated it and al-Bazzār has deemed it sound.

Commentary and Lessons Learnt from this Narration:

1. One who seeks to find fault with the Quraysh will be overturned by Allah سُبۡحَانَهُوَتَعَالَىٰ on his face. What of those then that attempt to harm them by speech and action?
2. This ḥadīth deals with the general people of the Quraysh, what of the chosen amongst them, the Ahl al-Bayt? What of those who hurt or press the Ahl al-Bayt? What will their punishment be?
3. The narration proves that the predisposition of the Quraysh is honesty and trustworthiness. This will stand true until otherwise proven.
4. This and other similar narrations serve as a shield for the Ahl al-Bayt. The Quraysh serve as a protection for the Ahl al-Bayt.

[146] *Musnad al-Imām al-Shafiʿī Tartīb al-Sindī*, Ḥadīth: 695.

5. An encouragement to protect and keep track of the lineage of both the Quraysh and the Ahl al-Bayt.
6. The desirability of using men and women of the Ahl al-Bayt due to their strength and trust; invaluable traits when hiring someone.
7. The impermissibility of seeking faults of others. Such an act is a major sin and is the character of the people headed for Jahannam.
8. A person who seeks out the faults of others will be rendered despicable in his eyes and others.
9. The virtue of the Quraysh over all other tribes.
10. Dishonesty and distrust are found to a much lesser degree amongst the Quraysh.
11. Trustworthiness and honesty forms part of sublime character. This is why every Prophet had these qualities to the highest degree.
12. Rasūlullāh ﷺ would only repeat statements of great importance.
13. One who intends explaining a matter of great importance should first turn the people's attention towards him so that they may understand its gravity and pass it on in the same manner.

The Fortieth Narration

ʿAbd Allāh ibn Buraydah رَضِيَ اللَّهُ عَنْهُ narrates from his father:

عن عبد الله بن بريدة، عن أبيه قال: بعث رسول الله صلى الله عليه وسلم عليا رضي الله عنه إلى خالد بن الوليد رضي الله عنه ليقبض الخمس، فأخذ منه جارية، فأصبح ورأسه يقطر، قال خالد لبريدة: ألا ترى ما يصنع هذا؟ قال: وكنت أبغض عليا رضي الله عنه، فذكرت ذلك لرسول الله صلى الله عليه وسلم، فقال: " يا بريدة، أتبغض عليا؟ " قال: قلت: نعم، قال: " فأحبه؛ فإن له في الخمس أكثر من ذلك "

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent ʿAlī رَضِيَ اللَّهُ عَنْهُ to Khālid رَضِيَ اللَّهُ عَنْهُ to retrieve the khums. He took one girl from there. In the morning, he came with water dripping from his head.

Khālid said to me, "Don't you see him (i.e. ʿAlī)?" At that time, I disliked ʿAlī رَضِيَ اللَّهُ عَنْهُ.

When we reached the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ I mentioned that to him.

He said, "O Buraydah! Do you dislike ʿAlī?"

I said, "Yes."

He said, "Do not dislike him, for he deserves more than that from the khums." [147]

This narration is authentic as recorded in *Sunan al-Kubrā* by al-Bayhaqī. Imām al-Bukhārī has also recorded it.

In another narration the following appears:

[147] *Sunan al-Kubrā*, Ḥadīth: 12598.

فوالذي نفس محمد بيده لنصيب آل علي في الخمس أفضل من وصيفة وزاد: قال: فما كان أحد من الناس أحب إلي من علي

By the being in whose hands the life of Muḥammad lies, the portion of the family of ʿAlī is greater than just a servant girl. Buraydah then says, "Thereafter no one was more beloved to me than ʿAlī رَضِيَ اللَّهُ عَنْهُ.[148]

The meaning intended by 'water dripping from his head' is that he had just had an obligatory bath.

Commentary and Lessons Learnt from this Narration:

1. The virtue of the Ahl al-Bayt, especially ʿAlī رَضِيَ اللَّهُ عَنْهُ as Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ defended his actions.
2. It is incumbent upon every believer to love ʿAlī رَضِيَ اللَّهُ عَنْهُ, spread his love, and defend his honour by disseminating his virtues which have reached us through authentic channels and denying those that are fabrications.
3. The virtue of ʿAlī رَضِيَ اللَّهُ عَنْهُ in his deep understanding and knowledge. He was of the opinion that a slave girl will not have to wait, till she knows she is not carrying a child, before having relations with her master when her previous master attests that she is not with child.
4. The encouragement to have good thoughts regarding the Ahl al-Bayt. Things ring true to a greater extent when it comes to the leaders of the Ahl al-Bayt.
5. Having a difference of opinion with the pious amongst the Ahl al-Bayt in matters the scholars have differed upon does not render one a disbeliever. This is why Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did

[148] *Musnad Aḥmad,* Ḥadīth: 22967.

not cite Buraydah رَضِيَ اللَّهُ عَنْهُ a renegade. He rather channelled his emotions in a positive direction, changing hate to dislike. Difference of opinion is okay, one should, however, be careful not to develop sentiments of hate.

6. The Ahl al-Bayt are deserving of the khums by divine decree. It is not a favour upon them by the creation, it is a declaration for them by the Creator.
7. The virtue of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in where their loyalties lay. Above all was the pleasure of Allah سُبْحَانَهُ وَتَعَالَى. They accepted the truth without any ill feelings nor hypocrisy. They regarded the decision of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as final in their matters and adopted whatever he decided.
8. Anyone doing wrong will be corrected, without looking who the personality is.
9. A scholar should not reproach another scholar of greater standing until he fully understands the law in question together with its principles and effects. Khālid and Buraydah رَضِيَ اللَّهُ عَنْهُمَا criticised ʿAlī رَضِيَ اللَّهُ عَنْهُ who is of a greater standing than both of them. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then approved the ruling of ʿAlī رَضِيَ اللَّهُ عَنْهُ in the matter.

   They knew that one cannot have relations with a slave girl until one period passes which is why they criticised him. ʿAlī رَضِيَ اللَّهُ عَنْهُ in the other hand understood the operative cause behind the law which is knowing the womb to be empty which can be ascertained by other means. When this had become evident, he had relations with her.

   This is what ʿAlī رَضِيَ اللَّهُ عَنْهُ had meant when he told Abū Juḥayfah the following as recorded in *Ṣaḥīḥ al-Bukhārī*:

   عن أبي جحيفة قال: قلت لعلي: هل عندكم كتاب؟ قال: لا، إلا كتاب الله، أو فهم أعطيه رجل مسلم

Abū Juḥayfah said, "I asked ʿAlī, 'Have you got any book (which had been revealed to the Prophet ﷺ apart from the Qur'ān)?' ʿAlī رضي الله عنه replied, 'No, except Allah's Book or the power of understanding which has been bestowed (by Allah) upon a Muslim...'" [149]

10. When a scholar of repute feels the need to dispute an act of the Ahl al-Bayt, he should do it secretly not in front of all and sundry. This is the Sunnah method.
11. When erudite scholars have a difference of opinion, they should refer to the Qur'ān and the aḥādīth in order to resolve their difference. This is a constant and will not change no matter what levels of knowledge or piety they reach.
12. Al-Shawkānī writes:

وفيه منقبة لبريدة، لمصير علي أحب الناس إليه، وقد صح «أنه لا يحبه إلا مؤمن ولا يبغضه إلا منافق» ، كما في صحيح مسلم وغيره

This narration holds great virtue for Buraydah رضي الله عنه as ʿAlī رضي الله عنه became the most beloved to him which is a sign of īmān as is expressly mentioned in *Ṣaḥīḥ Muslim* and other books. [150]

13. Those that have gained much virtue and made great sacrifices for Islam should be treated in a different light compared to those who haven't. Their mistakes should be overlooked and their good accepted. This is the reason Rasūlullāh ﷺ said to Buraydah رضي الله عنه, "He deserves more than that from the khums." Similar is case of the Ahl al-Bayt, they have much more virtues than we have mentioned here.

[149] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 111.
[150] *Nayl al-Awṭār*, vol. 7 pg. 113.

May Allah سُبْحَانَهُ وَتَعَالَىٰ gather us with them in the highest stages of Jannah.

Amīn.

This is the end of the Forty Narrations

All praise is for Allah سُبْحَانَهُوَتَعَالَىٰ, the Lord of the worlds.

May Peace and Salutations be upon Muḥammad, his Family, Companions, and those who follow in his way.

The gathering of these Forty Narrations with their explanations was completed in the beginning of Rabīʿ al-Ākhir, 1430 A.H. at the Jāmiʿ al-Kabīr in Madinah al-Munawwarah, May Allah سُبْحَانَهُوَتَعَالَىٰ protect it.



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