

The Virtues of Sayyidah Fatimah (sa)

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A collection of hadith by a Sunni Scholar on the virtues and status of Sayyidah Fatimah (sa), the blessed daughter of Prophet Muhammad (saw).

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The Author

Dr. Muhammad Tahir-ul-Qadri is in need of no introduction to those affiliated to the many fields, which he has mastered during a small period of time. He is the founding leader of Minhaj-ul-Quran International (MQI), which exists in over 80 countries of the world.

Its main aims are working for global peace and human rights, reviving Islamic values, teachings and traditions and striving for the unity of the Ummah through a social, educational and spiritual struggle.

As Dr. Tahir-ul-Qadri is presenting the true peaceful message of Islam pure from innovations added into it and internal and external political influences, his work, message and call are accepted with open arms. The main reasons being that he has portrayed Islam as a truly moderate faith in its original form, free from any form of extremism, fanaticism and terrorism.

As part of his vast struggle for equality, equity and equal human rights for all, he has written over three hundred books on all kinds of modern, religious, spiritual and secular issues in English, Urdu and Arabic.

Dr. Tahir-ul-Qadri is accepted as one of the highest authorities in the world on Islam, Islam and the West, Islam and Science and many other subjects, which is why he has delivered over 5000 lectures in international conferences, universities and institutions all over the world on all types of issues which are available on DVDs, Video/Audio cassettes and VCDs.

Although he is a scholar and a religious leader for whom there is no match, his educational and social

efforts have also penetrated society.

Unlike any other religious personality, Dr. Tahir-ul-Qadri and his mission have attracted people from varying sects and religions. He and his organisation are the sole hope for inter-sect and interfaith peace, harmony and unity.

In a growing international atmosphere of anti-Islamism, political conflicts between Western and Muslim countries and the distance between the West and Islam seeming to be increasing, Dr. Tahir-ul-Qadri is the one man who can bridge the gap between the West and Islam. Not only can he solve the problems of the Muslim world but in doing so he will also solve the problems faced by Western nations.

The entire income of Dr. Muhammad Tahir-ul-Qadri's books, recorded audio/video cassettes and CDs of his lectures/addresses, is donated on his behalf to Minhaj-ul- Quran International (MQI).

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Introduction

In this day and age Muslims are fully inundated upon the biographies of celebrities, sports stars and actors yet do they have the same amount of information about the members of the Prophet's family, companions and other important Islamic personalities?

The sad fact is that Muslims, particularly in the West, are unfamiliar with even the names of such great people let alone have a detailed account of their lives which they can use as guides on how to perfect their own life styles.

To put an end to this alienation of important personalities of Islam, Shaykh-ul-Islam Dr. Muhammad Tahir-ul-Qadri has compiled a series of hadith books on them. This book is one of those collections of traditions.

The status of Sayyedah Fatimah (sa), the blessed daughter of the Prophet Muhammad (saw), is so great that those who are oblivious to it are not only doing injustice to themselves by depriving themselves from her teachings but are also unknowingly showing disregard to the Prophet (saw).

At a time when Muslim women are flooded with so-called female role models, who rather than encouraging a modest and pure lifestyle, practice and preach the contrary, it is indeed time for Muslim women to adopt the life style of Sayyedah Fatimah (sa) who received divine praise for her morality.

People will be shocked to learn of the high esteem which she was held by the Prophet (saw) and how divine commandments were revealed to the Prophet (saw) which were specifically regarding Sayyedah Fatimah (sa).

One of the main reasons for the downfall of the Muslims over the past centuries is that they have forgotten their true models and ideals instead adopting bogus and imperfect ones. Shaykh-ul-Islam Dr. Tahir-ul-Qadri, in this book and many others in the series, has presented a cure for this cancer. The choice is now ours whether we want the true cure or opt for artificial ones.

General Note

For the ease of common readers the following formula has been used for Arabic words and names.

Various transliteration symbols which are commonly used have not been used in this book as not everyone is familiar with exactly what they stand for. For a few words where there has been no other way but to use an apostrophe, it has been used such as Ka'b and Mu'adh.

Other than the omission of transliteration symbols, all other rules of transliteration have been applied.

The Arabic form of names has been used rather than the European ones such as Ibrahim and not Abraham.

1) The Family of Fatimah (sa) is the Ahl-ul- Bait (People of the House)

عن أنس بن مالك رضي الله عنه: أن رسول الله صلى الله عليه وسلم كان يمر بباب فاطمة ستة أشهر إذا خرج إلى صلاة الفجر، يقول: الصلاة! يا أهل البيت! (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلُ الْبَيْتِ وَيُطَهِّرُكُمْ تَطْهِيرًا).

Ans bin Malik (ra) narrates that when the Holy Prophet (saw) used to come out for Fajr (dawn) prayer, as

he passed the door of Fatimah (sa), he used to say, “O ‘people of the house’, perform your prayer” and then he used to recite the following verse from the Holy Quran:

“Allah only desires to keep away (all kinds of) impurity from you, O ‘people of the house’! (the Prophet’s family) and to totally purify you,” [al-Ahzab 33:33]

(He did this) for six months.

عن أبي سعيد الخدري رضي الله عنه في قوله: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذَهِّبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ) قال: نزلت في 2. خمسة: في رسول الله صلى الله عليه وسلم و علي و فاطمة و الحسن و الحسين رضي الله عنهم

Abu Saeed Khudri (ra) has said about the verse, “Allah only desires to keep away (all kinds of) impurity from you, O ‘people of the house’!”, that it was revealed in honor of the following five personalities: the Messenger of Allah (saw), Ali (as), Fatimah (sa), Hasan (ra) and Husain (ra).

2) The Family of Fatimah (sa) are ‘the People of Kisaa’

عن صفية بنت شيبة، قالت: قالت عائشة رضي الله عنها: خرج النبي صلى الله عليه وسلم غداة وعليه مرت 3. مرحلاً من شعر أسود. فجاء الحسن بن علي فأدخله، ثم جاء الحسين فدخل معه ثم جاءت فاطمة رضي الله عنها فأدخلها، ثم جاء علي فأدخله، ثم قال: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذَهِّبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرُكُمْ تَطْهِيرًا).

Safiyyah the daughter of Shaybah narrates that Ayesah (ra) said, “The Holy Prophet (saw) came out one morning wearing a cloak which had camel saddles woven on to it with black wool. Then Hasan bin Ali (ra) came and the Holy Prophet (saw) took him under the cloak, then Husain (ra) came and entered beneath it with the Holy Prophet (saw). Then Fatimah (sa) came and the Holy Prophet (saw) took her under the cloak.

Next Ali (as) came and the Holy Prophet (saw) also included him beneath it. Then the Holy Prophet Muhammad (saw) recited the verse:

“Allah only desires to keep away (all kinds of) impurity from you, O ‘people of the house’! (the Prophet’s family) and to totally purify you,’ [al-Ahzab 33:33].”

Umar bin Abi Salamah (ra) who was brought up by the Prophet (saw) narrates that when the verse,

“Allah only desires to keep away (all kinds of) impurity from you, O ‘people of the house!’ (the Prophet’s family) and to totally purify you,” (al-Ahzab 33:33),

Was revealed to the Holy Prophet (saw) at the home of Umm Salamah (ra), he (saw) called Fatimah (sa), Hasan (ra) and Husain (ra) and covered them with a cloak. Ali (as) was behind him (saw), the Holy Prophet (saw) also covered him under the same cloak and then said, “Oh Allah! These are my ahl-ul-bait (‘people of the house’) so keep impurity away from them and totally purify them.”

3) Fatimah (sa) is the leader of all women

عن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم قال وهو في مرضه الذي توفي فيه: يا فاطمة! ألا 5. ترضين أن تكوني سيدة نساء العالمين وسيدة نساء هذه الأمة و سيدة نساء المؤمنين

Ayesah (ra) narrates that the Holy Prophet (saw) said during the illness in which he passed away, “Oh Fatimah (sa)! Are you not pleased with the fact that you are the leader of the women of all the worlds, the leader of the women of this ummah (nation) and the leader of the women of all the believers.”

عن عائشة رضي الله عنها قالت: أقبلت فاطمة تمشي كأن مشيتها مشي النبي صلى الله عليه وسلم فقال النبي 6. صلى الله عليه وسلم: مرحباً بابنتي. ثم أجلسها عن يمينه أو عن شماله، ثم أسر إليها حديثاً فبكت فقلت لها: لم تبكي؟ ثم أسر إليها حديثاً فضحكـتـ، فقلـتـ: ما رأـيـتـ كالـيـوـمـ فـرـحـاـ أـقـرـبـ مـنـ حـزـنـ، فـسـأـلـتـهاـ عـمـاـ قـالـ، فـقـالـتـ: مـاـ كـنـتـ لـأـقـشـيـ سـرـ رـسـوـلـ اللهـ صـلـىـ اللهـ عـلـيـهـ وـسـلـمـ حـتـىـ قـبـضـ النـبـيـ صـلـىـ اللهـ عـلـيـهـ وـسـلـمـ فـسـأـلـتـهاـ، فـقـالـتـ: أـسـرـ إـلـيـ: إـنـ جـبـرـيـلـ كـانـ يـعـارـضـنـيـ الـقـرـآنـ كـلـ سـنـةـ مـرـةـ، وـإـنـهـ عـارـضـنـيـ الـعـامـ مـرـتـيـنـ، وـلـأـرـاهـ إـلـاـ حـضـرـ أـجـلـيـ، وـإـنـكـ أـوـلـ أـهـلـ بـيـ لـحـاقـ بـيـ. فـبـكـتـ، فـقـالـ: أـمـاـ تـرـضـيـنـ، أـنـ تـكـوـنـ سـيـدـةـ نـسـاءـ أـهـلـ الـجـنـةـ، أـوـ نـسـاءـ الـمـؤـمـنـيـنـ! فـضـحـكـتـ لـذـلـكـ

Ayesah (ra) narrates, “Fatimah (sa) came and her way of walking was just like that of the Holy Prophet (saw). The Holy Prophet (saw) welcomed his beloved daughter and seated her on his right hand side or on the left hand side*. Then he whispered something to her which made her cry. So I asked her why she was crying. Then the Holy Prophet (saw) whispered something to her and she laughed. So I said, ‘I have never seen happiness so close to sadness as I have seen today.’ I asked (Fatimah (sa)), ‘What did the Holy Prophet (saw) say?’ She replied, ‘I cannot disclose the secret of the Messenger of Allah (saw).’ When the Holy Prophet (saw) passed away I asked her again (about this incident) and she replied, ‘The Holy Prophet (saw) whispered to me, ‘Every year Jibreel recites the whole of the Quran with me once but this year he has recited it twice. I am sure that the end of my time in this world has come and indeed you are the first from my family who will come to me.’ This made me cry. Then the Holy Prophet (saw) whispered, ‘Are you not happy with the fact that you are the leader of the women of Paradise or the

leader of all Muslim women*.’ To this I laughed.”

عن مسروق: حدثني عائشة أم المؤمنين رضي الله عنها، قالت: قال رسول الله صلى الله عليه وسلم: يا فاطمة! 7.
ألا ترضين أن تكوني سيدة نساء المؤمنين، أو سيدة نساء هذه الأمة!

Masruq narrates from the Mother of the Believers Ayesah (ra) that the Holy Prophet (saw) said, “Fatimah, are you not happy that you are the leader of the women of all the believers or the leader of the women of this ummah.”*

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: إن ملكا من السماء لم يكن زارني، 8.
فاستأذن الله في زيارتي، فبشرني أو أخبرني: أن فاطمة سيدة نساء أمتي.

Abu Hurairah (ra) narrates that the Holy Prophet (saw) said, “An angel in the skies who had not seen me requested permission from Allah (SWT) to see me (which he was granted); he told me the good news or brought me the news* that Fatimah (sa) is the leader of all women in my nation.”

4) Fatimah (sa) is the leader of women in Paradise

عن حذيفة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: إن هذا ملوك لم ينزل الأرض قط قبل هذه الليلة استأذن ربي أن يسلم عليّ و يبشرني بأن فاطمة سيدة نساء أهل الجنة، وأن الحسن والحسين سيدا شباب أهل الجنة. 9.

Hudhaifah (ra) narrates that the Holy Prophet (saw) said, “There is an angel who before tonight had never come down to earth, asked permission from his Lord to offer salam (salutations) to me and to deliver the good news to me that Fatimah (sa) is the leader of all women of Paradise and Hasan (ra) and Husain (ra) are the leaders of all the youngsters in Paradise.”

عن علي ابن أبي طالب رضي الله عنه أن النبي صلى الله عليه وسلم قال لفاطمة رضي الله عنها: ألا ترضين 10.
أن تكوني سيدة نساء أهل الجنة و ابناك سيدا شباب أهل الجنة.

Ali (as), the son of Abu Talib, narrates that the Holy Prophet (saw) said to Fatimah (sa), “Are you not happy that you are the leader of all women in Paradise and both of your sons are leaders of all youth in

Paradise.”

عن بن عباس رضي الله عنه، قال: خط رسول الله صلى الله عليه وسلم في الأرض أربعة خطوط. قال: تدرون 11. ما هذا؟ فقالوا: الله و رسوله أعلم. فقال رسول الله صلى الله عليه وسلم: أفضل نساء أهل الجنة: خديجة بنت خويلد، و فاطمة بنت محمد، و آسية بنت مزاحم امرأة فرعون، و مريم ابنة عمران رضي الله عنهن أجمعين.

Abdullah bin Abbas (ra) narrates that the Holy Prophet (saw) drew four lines in the ground and asked, “Do you know what this is?” The companions replied, “Allah (SWT) and His Messenger (saw) know better.” Then the Holy Prophet (saw) said, “From the women of Paradise four are superior to others: Khadijah the daughter of Khuwaylid, Fatimah the daughter of Muhammad, Asiyah the daughter of Mazahim the wife of Pharaoh and Maryam the daughter of Imran (ra).”

عن صالح قال: قالت عائشة لفاطمة بنت رسول الله صلى الله عليه وسلم: ألا أبشرك أني سمعت رسول الله صلى الله عليه وسلم يقول: سيدات أهل الجنة أربع: مريم بنت عمران، و فاطمة بنت رسول الله صلى الله عليه وسلم، خديجة بنت خويلد، و آسية امرأة فرعون.

Salih (ra) narrates that Ayesah (ra) said to Fatimah (sa), “Shall I not tell you some good news? I have heard the Holy Prophet (saw) say that only four women are the leaders of the women of Paradise: Maryam bint Imran, Fatimah bint Messenger of Allah (saw), Khadijah bint Khuwaylid and Pharaoh’s wife, Asiyah.”

5) Allah (SWT) has forbidden Hell Fire for Fatimah (sa) and her family

عن بن عباس رضي الله عنهمما قال: قال رسول الله صلى الله عليه وسلم لفاطمة رضي الله عنها: إن الله غير معذبك ولا ولدك.

Abdullah bin Abbas (ra) narrates that the Holy Prophet (saw) said to Fatimah (sa), “Allah (SWT) will not punish you and your children.”

عن عبد الله بن مسعود رضي الله عنهمما قال: قال رسول الله صلى الله عليه وسلم: إن فاطمة حصنت فرجها 14. فحرمتها الله و ذريتها على النار.

Abdullah bin Masud (امهنج هلا يضر) narrates that the Holy Prophet (saw) said, “Indeed Fatimah has protected her honour and purity in such a way that Allah has protected her and her children from the Fire.”

عن جابر بن عبد الله رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: إنما سميت بنتي فاطمة لأن الله عزوجل فطمها و فطم محبها عن النار 15.

Jabir (ra) narrates that the Messenger of Allah (saw) said, “My daughter was named Fatimah because Allah (SWT) has totally separated her and those who love her from the Fire.”

6) The mother of Fatimah (sa) is the best of all women

عن عبد الله بن جعفر، قال سمعت علي بن أبي طالب رضي الله عنه يقول: سمعت رسول الله صلى الله عليه وسلم يقول: خير نسائها خديجة بنت خويلد، و خير نسائها مريم بنت عمران 16.

Abdullah bin Jafar (ra) narrates that he heard Ali (as) say that the Holy Prophet (saw) said, “The most superior woman from the women of her time was Khadijah bint Khuwaylid (ra) and the most superior woman from the women of her time was Maryam bint Imran.”

عن عبد الله بن جعفر، سمعت عليا رضي الله عنه بالكوفة، يقول: سمعت رسول الله صلى الله عليه وسلم يقول: خير نسائها مريم بنت عمران، و خير نسائها خديجة بنت خويلد 17.

قال أبو كريب: وأشار وكيع إلى السماء والأرض.

Abdullah bin Jafar narrates that he heard Ali (as) say in Kufah that he heard the Messenger of Allah (saw) say that Maryam bint Imran and Khadijah bint Khuwaylid are better than all women (in the heavens and on earth).

The narrator, Abu Kuraib, states that (whilst narrating this tradition) Waki pointed towards the ground and the skies.

7) “Fatimah! My mother and father be sacrificed for you”

عن ابن عمر رضي الله عنهما: أن النبي صلى الله عليه وسلم كان إذا سافر كان آخر الناس عهدا به فاطمة، و 18. إذا قدم من سفر كان أول الناس به عهدا فاطمة رضي الله عنها. فقال لها رسول الله صلى الله عليه وسلم: فداك أبي و أمي.

Abdullah bin Umar (ra) narrates that whenever the Holy Prophet (saw) went on a journey, the last person he would speak to from his (saw) family before setting off would be Fatimah (sa). When he (saw) returned from a journey, the first person the Holy Prophet (saw) would come to would be Fatimah (sa) and the Messenger of Allah (saw) would say to her (sa), “(Oh Fatimah!) My mother and father be sacrificed for you.”

عن عمر بن الخطاب رضي الله عنه: أن النبي صلى الله عليه وسلم قال لفاطمة: فداك أبي و أمي. 19.

Umar bin Khattab (ra) (also) narrates that the Holy Prophet (saw) used to say to Fatimah (sa), “(Oh Fatimah!) My mother and father be sacrificed for you.”

8) Fatimah (sa), a part of the Prophet (saw)

عن المسور بن مخرمة: رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: فاطمة بضعة مني، فمن 20. أغضبها أغضبني.

Miswar bin Makhramah (ra) narrates that the Messenger of Allah (saw) said, “Fatimah is a part of me. Therefore, whosoever angers her angers me.”

عن محمد بن علي قال: قال رسول الله صلى الله عليه وسلم: إنما فاطمة بضعة مني، فمن أغضبها أغضبني. 21.

Muhammad bin Ali narrates that the Messenger of Allah (saw) said, “Indeed Fatimah is a part of me. Hence, whosoever angers her angers me.”

عن علي رضي الله عنه أنه كان عند رسول الله صلى الله عليه وسلم، فقال: أي شيء خير للمرأة؟ فسكتوا، فلما رجعت قلت لفاطمة: أي شيء خير للنساء؟ قالت ألا يراهن الرجال. فذكرت ذلك للنبي صلى الله عليه وسلم فقال: إنما فاطمة بضعة مني.

Ali (as) narrates, “He was present in the company of the Messenger of Allah (saw) when the Holy Prophet (saw) asked, ‘What is best for a woman’ on this the companions remained quiet. When I returned home I asked Fatimah, ‘Tell me what is best for a woman?’ Fatimah (sa) replied, ‘It is best for a woman that no men (i.e. outside of one’s immediate family: brothers, father, uncle, husband, sons) see her.’ I mentioned this to the Holy Prophet (saw) and he (saw) said, ‘Indeed Fatimah is a part of me.’”

9) The Holy Prophet (saw) used to stand up for Fatimah (sa)

عن عائشة أم المؤمنين رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم إذا رأها قد أقبلت رحباً بها، ثم قام إليها فقبلها، ثم أخذ بيدها فجاء بها حتى يجلسها في مكانه: و كانت إذا رأت النبي صلى الله عليه وسلم رحبت به، ثم قامت إليه فقبلته صلى الله عليه وسلم.

The Mother of the Believers Ayeshah (ra) narrates that when the Holy Prophet (saw) used to see Fatimah coming he would welcome her, then he (saw) would stand up for her, kiss her, bring her inside by holding her hand and seat her in his (saw) own place. Whenever Fatimah (sa) saw the Holy Prophet (saw) arrive, she used to welcome him (saw), stand up for him (saw) and kiss the Holy Prophet (saw).

عن أم المؤمنين عائشة رضي الله عنها أنها قالت: كانت [فاطمة] إذا دخلت عليه صلى الله عليه وسلم رحباً بها وقام إليها فأخذ بيدها فقبلها و أجلسها في مجلسه.

The Mother of the Believers Ayeshah (ra) narrates that when Fatimah (sa) used to arrive in the presence of the Holy Prophet (saw), he (saw) used to welcome her by standing up and used to hold her hand and kiss it then seat her where he (saw) was sitting.

عن عائشة أم المؤمنين رضي الله عنها قالت: كانت فاطمة إذا دخلت عليه صلى الله عليه وسلم قام إليها فقبلها و رحباً بها و أخذ بيدها، فأجلسها في مجلسه، وكانت هي إذا دخل عليها رسول الله صلى الله عليه وسلم قامت إليه مستقبلاً و قبلت يده.

The Mother of the Believers Ayesah (ra) narrates that when Fatimah (sa) used to visit the Holy Prophet (saw), he used to stand up to welcome her, kiss her and by holding her hand used to seat her where he (saw) was sitting. When the Holy Prophet (saw) visited Fatimah's (sa) house, she (sa), in welcoming the Holy Prophet (saw), used to stand up and kiss the blessed hand of the Holy Prophet (saw).

10) The Holy Prophet (saw) laid out his cloak for Fatimah (sa)

عن علي رضي الله عنه أنه دخل على النبي صلى الله عليه وسلم وقد بسط شملة، فجلس عليها هو و فاطمة و علي و الحسن و الحسين، ثم أخذ النبي صلى الله عليه وسلم بمجامعه فعقد عليهم، ثم قال: اللهم ارض عنهم كما أنا عنهم راض.

Ali (as) narrates that he arrived in the company of the Holy Prophet (saw) and the Holy Prophet A had already laid out a cloak. The Holy Prophet (saw), Ali (as), Fatimah (sa), Hasan (ra) and Husain (ra) sat on it. Then the Holy Prophet (saw) got hold of the corners of the cloak, placed the corners over them and tied a knot. Then he (saw) said, "Oh Allah, be satisfied with them in the same manner as I am pleased with them."

11) The journey of the Holy Prophet (saw) started and ended at the house of Fatimah (sa)

عن ثوبان مولى رسول الله صلى الله عليه وسلم، قال: كان رسول الله صلى الله عليه وسلم إذا سافر كان آخر عهده بإنسان من أهله فاطمة، وأول من يدخل عليها إذا قدم فاطمة.

Thawban (ra), the Slave* of the Messenger of Allah (saw), narrates that whenever the Holy Prophet (saw) intended to go on a journey, the last person he would speak to from his (saw) family before setting off would be Fatimah (sa). Once he (saw) returned from a journey, the first person the Holy Prophet (saw) would come to would be Fatimah (sa).

عن ابن عمر رضي الله عنهم: أن النبي صلى الله عليه وسلم كان إذا سافر كان آخر الناس عهدا به فاطمة، و 28. إذا قدم من سفر كان أول الناس به عهدا فاطمة رضي الله عنها. فقال لها رسول الله صلى الله عليه وسلم: فداك أبي وأمي.

Abdullah bin Umar (ra) narrates that when the Holy Prophet (saw) set out on a journey, the last person he would speak to from his (saw) family before setting off would be Fatimah (sa). Once he (saw) returned from a journey, the first person the Holy Prophet (saw) would come to would be Fatimah (sa) and he (saw) would say to her (sa), “(Oh Fatimah!) My mother and father be sacrificed for you.”

عن ابن عباس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا قدم من سفر قبل إبنته فاطمة. 29.

Abdullah bin Abbas (ra) narrates that when the Holy Prophet (saw) returned from a journey, he (saw) used to kiss his daughter Fatimah (sa).

12) Fatimah (sa): the centre of love for the Holy Prophet (saw) on earth

عن جمِيع بن عُمير التيمي، قال: دخلت مع عمتي على عائشة، فسُئلتُ أَيُّ النَّاسِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم؟ قالت: فاطمة، فقيل: من الرجال؟ قالت: زوجها، إنْ كَانَ مَا عَلِمْتَ صَوَاماً قَوَاماً

Jumai bin Umair Taymi (ra) narrates that he visited Ayesah (ra) in the company of his paternal aunt and asked her, “Who was the most beloved to the Holy Prophet (saw)?” The Mother of the Believers (ra) replied, “Fatimah.” “And who from among the men?” she was asked again. She replied, “Her husband. As far as I know he fasts a great deal and he often stays awake at length during nights in order to worship Allah (SWT).”

عن ابن بريدة، عن أبيه، قال: كان أحب النساء إلى رسول الله صلى الله عليه وسلم فاطمة و من الرجال على. 31.

Buraidah (ra) narrates that from women Fatimah was the most beloved to the Holy Prophet (saw) and from the men Ali (as) was most dear to him (saw).

عن أبي سلمة بن عبد الرحمن، قال أخبرني أسامة بن زيد، قال: كنت جالساً إذ جاء علي و العباس رضي الله عنهما يستأذنان، فقال: يا أسامة! استأذن لنا على رسول الله صلى الله عليه وسلم، قلت: يا رسول الله! على و

العباس يستأذنان، فقال: أتدرى، ما جاء بهما؟ قلت: لا، فقال النبي صلى الله عليه وسلم لكتي أدرى، فأذن لهما، فدخلوا، فقال: يا رسول الله! جئناك نسألك أي أهلك أحب إليك؟ قال: فاطمة بنت محمد.

Abu Salamah bin Abd-ur-Rahman (ra) narrates that Usamah bin Zaid (ra) told him, “I was sitting when Ali (as) and Abbas (ra) came to seek permission and said, ‘Usama, request permission from the Holy Prophet (saw) for us to enter.’ I said, ‘O Messenger of Allah! Ali and Abbas request permission to enter.’ The Holy Prophet (saw) said, ‘Do you know why they have come?’ ‘No,’ I replied. He (saw) said, ‘But I know. Let them in.’ both gentlemen entered and they said, ‘Oh Messenger of Allah! We have come to you to ask you that who from ‘the people of your house’ is most beloved to you.’ The Holy Prophet (saw) replied, ‘Fatimah daughter of Muhammad.’”

عن أبي هريرة رضي الله عنه، قال: قال علي بن أبي طالب رضي الله عنه: يا رسول الله! أيما أحب إليك: أنا أم فاطمة؟ قال: فاطمة أحب إلي منك، وأنت أعز علي منها. 33.

Abu Hurairah (ra) narrates Ali (as) asked the Holy Prophet (saw), “Oh Messenger of Allah (saw), who is more beloved to you from Fatimah and me?” The Holy Prophet (saw) replied, “Fatimah is more beloved to me than you are and you are dearer to me than she is.”

عن بن أبي نجيح عن أبيه، قال: أخبرني من سمع عليا رضي الله عنه على منبر الكوفة يقول: دخل علينا رسول الله صلى الله عليه وسلم فجلس عند رؤوسنا فدعا بإناء فيه ماء فأتي به فدعا فيه بالبركة ثم رشة علينا، فقلت: يا رسول الله! أنا أحب إليك أم هي؟ قال: هي أحب إلي منك و أنت أعز علي منها. 34.

Ibn Abu Najeeh narrated from his father that the person who told him had heard Ali (as) say on the pulpit in Kufah, “The Holy Prophet (saw) came to our house and sat with us beside the cushions and asked for water in a container. It was brought to him and he (saw) performed a prayer on it for blessings and sprinkled this water upon us. I asked, ‘O Messenger of Allah (saw), do you have more love for me or for Fatimah?’ The Prophet A replied, ‘She is more beloved to me than you and you are more honourable to me than she is.’”

13) Nobody's habits resembled more to the Holy Prophet (saw)

عن عائشة أم المؤمنين رضي الله عنها، قالت: ما رأيت أحداً أشبه سمتاً و دلاً و هدياً برسول الله صلى الله عليه وسلم. 35.

عليه وسلم في قيامها و قعودها من فاطمة بنت رسول الله صلى الله عليه وسلم.

The Mother of the Believers Ayesah (ra) narrates, “I have not seen anyone who resembled the Holy Prophet (saw) more in manners, habits, character and in the method of sitting and standing than Fatimah the daughter of the Messenger of Allah.”

عن عائشة أم المؤمنين رضي الله عنها، قالت: ما رأيت أحداً من الناس كان أشبه بالنبي صلى الله عليه وسلم 36. كلاماً ولا حديثاً ولا جلسة من فاطمة.

The Mother of the Believers Ayesah (ra) narrates, “I have not seen anyone from the people who bears closer resemblance to the Prophet (saw) in talking and sitting than Fatimah (sa).”

عن أنس بن مالك رضي الله عنه، قال: لم يكن أحد أشبه برسول الله صلى الله عليه وسلم من الحسن بن علي، 37. و فاطمة صلوات الله عليهما أجمعين.

Ans bin Malik narrates that nobody showed more resemblance to the Holy Prophet (saw) than Hasan bin Ali (ra) and Fatimah (sa).

عن عائشة رضي الله عنها قالت: اجتمع نساء النبي صلى الله عليه وسلم، فلم يغادر منهن امرأة، فجاءت فاطمة تمشي كأن مشيتها مشية رسول الله صلى الله عليه وسلم، فقال: مرحباً بابنتي: فأجلسها عن يمينه أو عن شماله.

Ayesah (ra) narrates, “All of the wives of Holy Prophet (saw) were present and no one from among them was absent when Fatimah (sa), whose style of walking was exactly like the walking of the Holy Prophet (saw), came. The Prophet (saw) said, ‘Welcome my daughter,’ and then seated her on his right side or on his left side.”

عن مسروق: حدثني عائشة أم المؤمنين رضي الله عنها، قالت: إننا كنا أزواج النبي صلى الله عليه وسلم عنده 39. جميراً، لم تغادر منا واحدة، فأقبلت فاطمة عليها السلام تمشي، ولا والله ما تخفي مشيتها من مشية رسول الله صلى الله عليه وسلم.

Masruq (ra) narrates that the Mother of the Believers, Ayesah (ra) narrated to him, “We, the wives of the Holy Prophet (saw), were all with him (saw) and none of us were absent when Fatimah came. I swear by Allah that her style of walking was in no way different to that of the Holy Prophet (saw).”

14) The pleasure of Fatimah (sa) is the pleasure of the Holy Prophet (saw)

عن المسور بن مخرمة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إنما فاطمة شجنة مني. 40. ييسطني ما ييسطها ويقبضني ما يقبضها.

Miswar bin Makhramah (ra) narrates that the Holy Prophet (saw) said, “Indeed, Fatimah is my fruitful branch; whatever makes her happy also makes me happy. Whatever hurts her hurts me.”

عن سعيد بن أبي القرضي، قال: دخل عبد الله بن حسن بن علي بن أبي طالب على عمر بن عبد العزيز، وهوحدث 41. السن وله وفرة، فرفع عمر مجلسه وقبل عليه، وقضى حوائجه، ثم أخذ عكته من عكته، فغمزها حتى أوجعه، وقال: اذكرها عندك للشفاعة. فلما خرج لامه قومه وقالوا: فعلت هذا بغلام حدث! فقال: إن الثقة حدثني حتى كأني أسمعه من في رسول الله صلى الله عليه وسلم: إنما فاطمة بضعة مني، يسرني ما يسرها. وأنا أعلم أن فاطمة رضي الله عنها لو كانت حية، لسرها ما فعلت بإبنتها. قالوا: فما معنى غمزك بطنه، وقولك ما قلت؟ قال: إنه ليس أحد من بني هاشم إلا وله شفاعة، فرجوت أن أكون في شفاعة هذا.

Saeed bin Aban Qarshi narrates that Abdullah bin Hasan bin Hasan bin Ali bin Abi Talib (ra), who was still a young boy with his hair reaching his ears, went to Umar bin Abd-ul-Aziz (ra). (On his arrival) Umar bin Abd-ul-Aziz (ra) concluded his meeting and welcomed his guest and fulfilled his needs. He then pressed the stomach of the boy to the extent that the boy felt some pain. Umar bin Abd-ul-Aziz said, “(On the Day of Judgement) at the time of intercession remember this.” On the departure of the boy, the people taunted Umar bin Abd-ul-Aziz and said, “You showed so much respect to a young boy?” On this Umar bin Abd-ul-Aziz said, “I have heard a saying of the Holy Prophet (saw) from an authentic narrator; it is as though I have heard it directly from the Messenger of Allah (saw) (saying), ‘Indeed, Fatimah is a part of me and whatever pleases her pleases me.’” (Umar bin Umar bin Abd-ul-Aziz then added), “I am sure that if Fatimah (sa) was alive today, she would be happy at the way I treated her son.” Then the people asked, “What is the meaning of your squeezing the boy’s stomach and what did you mean by the word that you said?” To this Umar bin Abd-ul-Aziz replied, “There is not a single person from the clan of Bani Hashim who has not been given the power to intercede. I just wanted to earn the right to the boy’s intercession.”

15) Whoever angers Fatimah (sa) angers the Messenger of Allah (saw)

عن المسور بن مخرمة رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: فاطمة بضعة مني، فمن أغضبها أغضبني. 42.

Miswar bin Makhramah narrates that the Holy Prophet (saw) said, “Fatimah is a part of me so whoever angers her angers me.”

16) The pleasure of Fatimah (sa) is the pleasure of Allah (SWT)

عن علي رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم لفاطمة: إن الله يغضب لغضبك، ويرضى لرضاك. 43.

Ali (as) narrates that the Holy Prophet (saw) said to Fatimah (sa), “Indeed Allah becomes angry when you are angry and He is pleased when you are pleased.”

17) Whoever hurts Fatimah (sa) hurts the Holy Prophet (saw)

عن المسور بن مخرمة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إنما فاطمة بضعة مني، يؤذني ما آذها. 44.

Miswar bin Makhramah narrates that the Messenger of Allah (saw) said, “Fatimah is a part of me. Whatever hurts her hurts me.”

عن عبد الله بن الزبير رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: إنما فاطمة بضعة مني، 45. يؤذيني ما آذتها، و ينصبني ما أنصبها.

Abdullah bin Zubair narrates that the Messenger of Allah (saw) said, “Fatimah is a part of me. Whatever hurts her hurts me and whatever puts her in difficulty puts me in difficulty.”

عن أبي حنظلة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: إنما فاطمة بضعة مني، فمن آذها 46. فقد آذني.

Abu Hanzalah (ra) narrates that the Messenger of Allah (saw) said, “Indeed, Fatimah is a part of my body. Whoever hurts her hurts me.”

18) The enemy of Fatimah (sa) is the enemy of the Holy Prophet (saw)

عن زيد بن أرقم رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال لعلي و فاطمة و الحسن و الحسين 47. رضي الله عنهم: أنا حرب لمن حاربتم، و سلم لمن سالمتم.

Zaid bin Arqam (ra) narrates that the Messenger of Allah said to Ali (as), Fatimah, Hasan and Husain (ra), “I will fight against whoever fights against you and I will make peace with whoever makes peace with you.”

عن زيد بن أرقم رضي الله عنه أن النبي صلى الله عليه وسلم قال لفاطمة و الحسن و الحسين: أنا حرب لمن 48. حاربكم و سلم لمن سالمكم.

Zaid bin Arqam (ra) narrates that the Messenger of Allah (saw) said to Fatimah, Hasan and Husain (ra), “Whoever fights against you, I will fight against them and I will make peace with whomever you make peace.”

عن أبي هريرة رضي الله عنه قال: نظر النبي صلى الله عليه وسلم إلى علي و فاطمة و الحسن و الحسين، 49. فقال: أنا حرب لمن حاربكم و سلم لمن سالمكم.

Abu Hurairah (ra) narrates that the Holy Prophet (saw) looked at Ali, Fatimah, Hasan and Husain and said, “Whoever goes to war against you, I will declare war on him. Whoever makes peace with you, I will make peace with him (i.e. whoever is your enemy is my enemy and whoever is your friend is my friend).”

19) The enemy of the family of Fatimah (sa) is a hypocrite, cursed and bound for Hell

عن أبي سعيد الخدري رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: من أبغضنا أهل البيت فهو منافق. 50.

Abu Saeed Khudri (ra) narrates that the Holy Prophet (saw) said, “Whoever holds hatred against us the ‘people of the house’ is a hypocrite.”

عن زر قال: قال علي رضي الله عنه: لا يحبنا منافق و لا يبغضنا مؤمن. 51.

Zirr narrates that Ali (as) said, “A hypocrite does not love us and a believer does not hate us.”

عن جابر بن عبد الله الانصاري رضي الله عنهما قال: خطبنا رسول الله صلى الله عليه وسلم وهو يقول: أيها الناس! من أبغضنا أهل البيت حشره الله يوم القيمة يهوديا. فقلت: يا رسول الله صلى الله عليك وسلم! و إن صام وصلى؟ قال: وإن صام و صلى.

Jabir bin Abdullah narrates that the Holy Prophet (saw) delivered a sermon to us during which he (saw) was saying, “Whoever holds enmity against us the ‘people of the house’, on the Day of Judgement his fate will be that of the Jews.” I asked, “O Messenger of Allah (saw), even if he fasts and performs prayer?” The Holy Prophet (saw) replied, “Yes! Even if he fasts and performs prayer (because he is the enemy of the ‘people of the house’, Allah (SWT) will reject his worship and raise him on the Day of Judgement with the Jews).”

عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: والذى نفسي بيده! لا يبغضنا أهل البيت أحد إلا أدخله الله النار. 53.

Abu Saeed Khudri (ra) narrates that the Holy Prophet (saw) said, “I swear by the Lord in whose hands my life is in! Whoever has hatred for us the ‘people of the house’, Allah (SWT) will send him to Hell.”

عن ابن عباس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لو أن رجلا صاف بين الركن و المقام، 54. فصلى و صام، ثم لقى الله وهو مبغض لأهل بيته محمد دخل النار.

Abdullah bin Abbas (ra) narrates that the Messenger of Allah (SWT) said, “Even if anybody performs prayer between Rukn Yamani and Maqam Ibrahim and he (also) fasts, he then dies, having hatred for the ahl-ul-bait (the people of the house) of Muhammad, he will go to the Fire.”

عن معاوية بن حديج، عن الحسن بن علي رضي الله عنهم، أنه قال له: يا معاوية بن حديج! إياك وبغضنا، 55. فإن رسول الله صلى الله عليه وسلم قال: لا يبغضنا ولا يحسدنا أحد إلا نزيد عن الحوض يوم القيمة بسياط من نار.

Muawiyah bin Hudeej narrates that Hasan bin Ali (ra) said, “Oh Muawiyah bin Hudeej! Refrain from having hatred against us because the Messenger of Allah (saw) said, ‘There is not a single person who has hatred and jealousy for us, who will not be whipped away by fire at the Kauther (Pond) on the Day of Judgement.’”

20) Fatimah (sa) beholder of the secret of the Messenger of Allah (saw)

عن عائشة رضي الله عنها قالت: اجتمع نساء النبي صلى الله عليه وسلم، فلم يغادر منهن امرأة، فجاءت فاطمة تمشي كأن مشيتها مشية رسول الله صلى الله عليه وسلم، فقال: مرحبا بابنتي. فأجلسها عن يمينه أو عن شماله، ثم إنه أسر إليها حديثا فبكت فاطمة، ثم انه سارها فضحتك أيضا، فقلت لها: ما يبكيك؟ فقالت: ما كنت لأفشي سر رسول الله صلى الله عليه وسلم. فقلت: ما رأيت كال يوم فرحا أقرب من حزن. فقلت لها حين بكت: أخصك رسول الله صلى الله عليه وسلم بحديثه دوننا ثم تبكين؟ وسألتها عما قال، فقالت: ما كنت لأفشي سر رسول الله صلى الله عليه وسلم. حتى إذا قبض سألتها، فقالت: إنه كان حدثني أن جبريل كان يعارضه بالقرآن كل عام مرة، وإنه عارضه به في العام مرتين، ولا أراني إلا قد حضر أجي، وإنك أول أهلي لحوقا بي، ونعم السلف أنا لك. فبكيت لذلك. ثم انه سارني، فقال: ألا ترضين أن تكون

سيدة نساء المؤمنين، أو سيدة نساء هذه الأمة. فضحتك لذلك.

Ayesah (ra) narrates, “All the wives of the Holy Prophet (saw) were present and no one was absent when Fatimah (sa), whose way of walking was just like the Holy Prophet (saw), came. The Holy Prophet (saw) said, ‘welcome my daughter’ and seated her on his right or left side. Then he quietly whispered something into her ear because of which Fatimah started to cry. The Holy Prophet (saw) again whispered something into her ear upon which she then laughed. I asked her (sa), ‘What made you cry?’ She replied, ‘I will not disclose the secret of the Messenger of Allah (saw).’ I said, ‘I have never seen happiness so close to sadness as was the case today.’ Then I said, ‘The Messenger of Allah (saw) said something to you specifically without telling us yet you are crying.’ I asked Fatimah, ‘What did the Holy Prophet (saw) say?’ Fatimah replied, ‘I cannot disclose the secret of the Messenger of Allah (saw).’ When the Holy Prophet (saw) passed away, I asked her again and she replied, ‘The Holy Prophet (saw) whispered to me that every year Jibreel recited the Quran with him once but this year he has recited it with him twice. (She said that the Prophet (saw) said) I am sure that the time of my passing away is near and indeed you are the first from my family who will meet me and I am the best forerunner for you. To this I cried. Then the Holy Prophet (saw) whispered, ‘Are you not happy with the fact that you are the leader of all Muslim women or the leader of the women of this ummah (nation).’ To this I laughed.”

عن عائشة رضي الله عنها قالت: دعا النبي صلى الله عليه وسلم فاطمة ابنته في شُكُواه الذي قبض فيها، 57. فسارها بشيء فبكت، ثم دعاها فسارها فضحتك، قالت: فسألتها عن ذلك، قالت: سارني النبي صلى الله عليه وسلم فأخبرني: أنه يقبض في وجعه الذي توفي فيه، فبكت، ثم سارني فأخبرني: أنني أول أهل بيته، أتبعه فضحتك.

Ayesah (ra) narrates, “During his illness in which he passed away the Holy Prophet (saw) called for Fatimah and whispered something to her. Upon this she began to cry. Then he (saw) called her nearer and whispered something to her and she laughed.” Ayesah (ra) then says, “I asked Fatimah regarding that incident and Fatimah said, ‘The Holy Prophet (saw) said into my ear that He (saw) would pass away due to this illness. Thus I began to cry. Then he (saw) whispered and told me that from the ‘people of the house’ I will be the first to come after him. To this I laughed.”

عن عائشة رضي الله عنها قالت: بينما أنا مع رسول الله صلى الله عليه وسلم في بيت يلاعنى وألاعبه إذ دخلت علينا فاطمة، 58. فأخذ رسول الله صلى الله عليه وسلم بيدها فأقعدها خلفه و ناجها بشيء لا أدرى ما هو، فنظرت إلى فاطمة تبكي، ثم أقبل إلى رسول الله صلى الله عليه وسلم فحدثني ولا عبني، ثم أقبل عليها فلاعبها و ناجها بشيء فنظرت إلى فاطمة و إذا هي تضحك، فقام رسول الله صلى الله عليه وسلم فخرج، فقلت لفاطمة: ما الذي ناجاك به رسول الله صلى الله عليه وسلم؟ قالت: ليس كلاما أسر إلى رسول الله صلى الله عليه وسلم فخرج، قلت: أذكرك الله و الرحمن، قالت: أخبرني: أنه مقبوض قد حضر أجله، فبكت

لفارق رسول الله صلى الله عليه وسلم، ثم أقبل إلى فناجاني: أني أول من يلحق به من أهل بيته، فضحك للقاء رسول الله صلى الله عليه وسلم.

Ayesah (ra) narrates, “I was at home with the Messenger of Allah (saw) and we were in a humorous mood with each other when Fatimah (sa) came in. The Holy Prophet (saw) took hold of her hand and seated her behind him and whispered something to her. I do not know what was whispered. Then I looked at Fatimah (sa) and she was crying. Then the Holy Prophet (saw) turned his attention to me and he talked and joked with me. The Holy Prophet (saw) then turned towards Fatimah, joked with her and whispered something to her. When I looked at Fatimah I noticed that she (sa) was laughing. When the Holy Prophet (saw) got up and went outside, I asked Fatimah, ‘What did the Messenger of Allah (saw) whisper to you?’ She replied, ‘Whatever the Messenger of Allah (saw) whispered to me, I will not tell you about it.’ I said, ‘For the sake of Allah and my close relation to you (please tell me).’ Then she said, ‘The Messenger of Allah (saw) told me that the time of his passing away has come near. The very thought of separation from the Messenger of Allah (saw) made me cry. Then he (saw) turned to me and whispered that from the ‘people of the house’ I will be the first who will meet him again. In anticipation of meeting him, I laughed.’”

21) Fatimah (sa) is the fruitful branch of the tree of Prophethood

عن المسور رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: فاطمة شجنة مني يبسطها و 59. يقبضها ما قبضها.

Miswar (ra) narrates that the Messenger of Allah (saw) said, “Fatimah is my fruitful branch, I am pleased with what pleases her and I am troubled by whatever troubles her.”

عن ابن عباس رضي الله عنهم رفعه: أنا شجرة، و فاطمة حملها، و علي لقادها، و الحسن و الحسين ثمرها، 60. و المحبون أهل البيت ورقها من الجنة حقاً حقاً.

Abdullah bin Abbas (ra) narrates this marfu tradition in which the Holy Prophet (saw) said, “I am a tree, Fatimah is its branch, Ali is its flower, Hasan and Husain are its fruit and the lovers of the ‘people of the house’ are its leaves. All of them will be in Paradise. This is the truth, this is the truth.”

22) The Prophet (saw) himself is a witness to the chastity and honour of Fatimah (sa)

عن عبد الله قال: قال رسول الله صلى الله عليه وسلم: إن فاطمة أحصنت فرجها، فحرم الله ذريتها على النار. 61.

Abdullah bin Masud (ra) narrates that the Holy Prophet (saw) said, “Fatimah has protected her honour and purity in such a way that Allah (SWT) has forbidden the Fire for her children.”

عن عبد الله رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: إن فاطمة حصنت فرجها و إن الله عزوجل أدخلها بإحسان فرجها و ذريتها الجنة. 62.

Abdullah (ra) narrates that the Holy Prophet (saw) said, “Fatimah has protected her honour and chastity in such a way that Allah (SWT) has entered her and her family into Paradise because of her protecting her honour and chastity.”

23) Allah (SWT) ordained the marriage of Fatimah (sa) to Ali (as)

عن عبد الله بن مسعود رضي الله عنهما، عن رسول الله صلى الله عليه وسلم، قال: إن الله أمرني أن أزوج فاطمة من علي. 63.

Abdullah bin Masud (ra) narrates that the Holy Prophet (saw) said, “Allah (SWT) has ordered me to arrange Fatimah’s (sa) marriage with Ali (as).”

قال رسول الله صلى الله عليه وسلم: يا أنس! أتدرى ما جاءنى به جبريل من صاحب العرش؟ قال: إن الله أمرني أن أزوج فاطمة من علي. 64.

The Holy Prophet (saw) said, “Oh Ans! Do you know what message Jibreel has brought from the Owner of the Throne?” Then he (saw) said, “Allah (SWT) has ordered me to arrange Fatimah’s (sa) marriage with Ali (as).”

24) Fatimah's (sa) marriage ceremony at the Upper Heavens with the participation of forty thousand angels

عن أنس رضي الله عنه، قال: بينما رسول الله صلى الله عليه وسلم في المسجد، إذ قال لعلي: هذا جبريل. 65. يخبرني أن الله عزوجل زوجك فاطمة، وأشهد على تزويجك أربعين ألف ملك، وأوحى إلى شجرة طوبى أن أثمرى عليهم الدر والياقوت، فنشرت عليهم الدر والياقوت، فابتدرت إليه الحور العين يلتقطن في أطباقي الدر والياقوت، فهم يتهادونه بينهم إلى يوم القيمة.

Ans bin Malik (ra) narrates that when the Messenger of Allah (saw) was in the mosque, he said to Ali (as), "This is Jibreel who is telling me that Allah (SWT) has performed your marriage ceremony to Fatimah (sa) in the presence of forty thousand angels as witnesses to the marriage ceremony. He (SWT) said to the tree of tuba (blessing) to rain pearls and rubies on them. The tree showered them with pearls and rubies. Then women with beautiful eyes gathered the pearls and rubies in trays which the angels (present in the ceremony) will present to each other as gifts until the Day of Judgement."

عن علي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: أتاني ملك، فقال: يا محمد! إن الله تعالى يقرأ عليك السلام، ويقول لك: إني قد زوجت فاطمة ابنتك من علي بن أبي طالب في الملايين الأعلى، فزوجها منه في الأرض. 66.

Ali (as) narrates that the Messenger of Allah (saw) said, "An angel came to me and said: Oh Muhammad, Allah (SWT) sends peace upon you and says, 'I have had your daughter married to Ali bin Abu Talib in the Upper Heavens and now you also arrange the marriage ceremony of Fatimah with Ali on earth.'"

25) Prayers of the Holy Prophet (saw) for Fatimah (sa) and her descendants

عن أنس بن مالك رضي الله عنه، قال: دعا رسول الله صلى الله عليه وسلم لفاطمة اللهم! إني أعيذها بك و ذريتها من الشيطان الرجيم. 67.

Ans bin Malik (ra) narrates that the Holy Prophet (saw) performed a special prayer for Fatimah (sa), “Oh Allah! I seek your protection for her and her children from the rejected Devil.”

عن بريدة رضي الله عنه، قال: فلما كان ليلة البناء قال: يا علي! لا تحدث شيئاً حتى تلقاني، فدعا النبي صلى الله عليه وسلم بماء فتوضاً منه ثم أفرغه على علي، فقال: اللهم! بارك فيهما وبارك عليهما وبارك لهما في شبلهما. و في رواية عنه: و بارك لهما في نسلهما.

Buraidah (ra) narrates that the Holy Prophet (saw), on the night of Ali (as) and Fatimah's (sa) wedding, said to Ali (as), “Do not do anything without consulting me.” Then he (saw) asked for water and performed ablution. He (saw) then sprinkled the remaining water on Ali (as) and said, “Oh Allah! Bless their relationship, shower them with blessings and bless both of them regarding their children.”

In another narration also narrated by Buraidah (ra) the words are: “Bless both of them regarding their coming generations.”

26) Ali (as) was not allowed to marry again during the lifetime of Fatimah (sa)

أن المسور بن مخرمة رضي الله عنه حدثه، أنه سمع رسول الله صلى الله عليه وسلم على المنبر، وهو يقول: 69. إن بني هشام بن المغيرة استأذنوني أن ينكحوا ابنتهم علي بن أبي طالب، فلا آذن لهم، ثم لا آذن لهم، ثم لا آذن لهم..... وقال صلى الله عليه وسلم: فإنما ابنتي بضعة مني، يربيني ما رايتها و يؤذيني ما آذتها.

Miswar bin Makhramah narrates that he heard the Messenger of Allah (saw) say on the pulpit, “Banu Hashim bin Mughirah have sought my permission for Ali to marry their daughter. I do not permit them, again I do not permit them and again I do not permit them.”... The Holy Prophet (saw) then said, “My daughter is a part of me, whatever disturbs her disturbs me and whatever gives her pain gives me pain.”

أن المسور بن مخرمة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن فاطمة بضعة مني، وإنني أكره أن يسوعها، والله لا تجتمع بنت رسول الله صلى الله عليه وسلم و بنت عدو الله عند رجل واحد.

Miswar bin Makhramah (ra) narrates that the Holy Prophet (saw) said, “Fatimah is a part of me and I do not like anyone making her sad. I swear by Allah, the daughter of the Messenger of Allah (saw) and the daughter of the enemy of Allah cannot be together with one man.”

27) Fatimah's sons the inheritors of the attributes of the Prophet (saw)

عن فاطمة بنت رسول الله صلى الله عليه وسلم أنها أنت بالحسن والحسين إلى رسول الله صلى الله عليه 71. وسلم في شکواه الذي توفي فيه، فقالت: يا رسول الله صلى الله عليك وسلم! هذان ابنيك فورثهما شيئاً، فقال: أما الحسن فله هيبيتي و سؤدي و أما حسین فله جرأتي و جودي.

Fatimah (sa) the daughter of the Messenger of Allah (saw) narrates that she took Husain and Hasan to the Holy Prophet (saw) during his illness in which he passed away and said, “Oh Messenger of Allah (saw)! These two are your sons so make them inheritors of something.” The Holy Prophet (saw) said, “For Hasan is my overpowering personality and leadership and for Husain is my courage and generosity.”

28) The children of Fatimah (sa) are the children of the Prophet (saw)

عن فاطمة الزهراء رضي الله عنها، قالت: قال رسول الله صلى الله عليه وسلم: كل بنى أم ينتمون إلى عصبة. 72. إلا ولد فاطمة، فأنا ولهم، و أنا عصبتهم.

Fatimah az-Zahra (sa) narrates that the Holy Prophet (saw) said, “The lineage of every mother’s children is attributed to their father except for Fatimah’s children. So I am their guardian and I am their lineage.”

عن عمر رضي الله عنه، قال سمعت رسول الله صلى الله عليه وسلم يقول: كل بنى أنتي فإن عصبتهم لأبيهم ما 73. خلا ولد فاطمة، فإني أنا عصبتهم و أنا أبوهم.

Umar (ra) narrates, "I heard the Holy Prophet (saw) say, 'The family tree of the children of every woman is attributed to their father except for Fatimah's children. I am their family and I am their father.'"

عن جابر رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: لكل بنى أم عصبة ينتمون إليهم إلا ابني. 74.

فاطمة، فأنا ولديها و عصبتهم.

Jabir bin Abdullah (ra) narrates that the Holy Prophet (saw) said, “It is the father that every woman’s children are attributed to, except for Fatimah’s sons. I am their guardian and I am their lineage.”

29) On the Day of Judgement all family ties will be broken except for those of Fatimah (sa)

عن عمر بن الخطاب رضي الله عنه، إنني سمعت رسول الله صلى الله عليه وسلم يقول: كل نسب و سبب. 75. ينقطع يوم القيمة إلا ما كان من سببي و نسبي.

Umar bin Khattab (ra) states, "I heard the Messenger of the Allah (saw) say, 'Except for my family and my relationship, every family and relationship will be broken on the Day of Judgement.'"

عن عبد الله بن الزبير رضي الله عنهما، قال: قال رسول الله صلى الله عليه وسلم: كل نسب و صهر منقطع. 76. يوم القيمة إلا نسبي و صهري.

Abdullah bin Zubair narrates that the Messenger of Allah said, “On the Day of Judgement every family and relationship will come to an end except for my family and relationship.”

عن ابن عباس رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: كل سبب و نسب منقطع يوم القيمة إلا سببي و نسبي. 77.

Abdullah bin Abbas narrates that the Messenger of Allah (saw) said, “Except for my family and my relationship, every family and relationship will come to an end on the Day of Judgement.”

30) Fatimah (sa) will be the first to meet the Holy

Prophet (saw) after his passing away

عن عائشة رضي الله عنها، قالت: دعا النبي صلى الله عليه وسلم فاطمة ابنته في شکواه التي قبض فيها. 78.

فسارها بشيء فبكت، ثم دعاها فسارها فضحتك، قالت: فسألتها عن ذلك، فقالت: سارني النبي صلى الله عليه وسلم فأخبرنى أنه يقبض في وجعه الذي توفي فيه، فبكت، ثم سارنى فأخبرنى أنى أول أهل بيته أتبعه، فضحتك

The Mother of the Believers Ayesah (ra) narrates, “During the illness in which the Holy Prophet (saw) passed away, he (saw) called for Fatimah, his daughter, and whispered to her and she began to cry. Then he (saw) called her nearer and whispered something to her and she laughed.” Ayesah (ra) says, “I asked Fatimah regarding this incident and she said, ‘The Holy Prophet (saw) whispered to me that that he (saw) would pass away during this illness so I began to cry. Then he (saw) whispered to me and told me that from the ‘people of the house’ I will be the first to come after him and meet him. To this I laughed.’”

عن عائشة رضي الله عنها، عن فاطمة رضي الله عنها: أن النبي صلى الله عليه وسلم قال لها: أنت أول أهلي لحوقا بي، فضحتك لذلك. 79.

Ayesah (ra) narrates from Fatimah (sa), “The Holy Prophet (saw) said to her, ‘From the people of my house you will be the first to meet me (after I have passed away).’ To this good news I laughed.”

عن بن عباس رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم لفاطمة رضي الله عنها: أنت أول أهلي لحوقا بي. 80.

Abdullah Ibn Abbas (ra) narrates that Holy Prophet (saw) said to Fatimah (sa), “From my household you will be the first to join me.”

عن بن عباس رضي الله عنه، قال: لما نزلت (إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ) دعا رسول الله صلى الله عليه وسلم. 81.

فاطمة، فقال: قد نعيت إلى نفسي، فبكت، فقال: لا تبكي، فإنك أول أهلي لحاقاً بي فضحتك فرآها بعض أزواج النبي صلى الله عليه وسلم، فقلن: يا فاطمة! رأيناك بكير، ثم ضحكت، قالت: إنه أخبرني أنه قد نعيت إليه نفسه بكير، فقال لي: لا تبكي، فإنك أول أهلي لاحق بي فضحتك.

Ibn Abbas narrates that when the Quranic verse, “When the help of Allah and victory comes...”, was revealed, the Messenger of Allah (saw) called Fatimah (sa) and said, “The news of my passing away has come.” She started to cry. The Holy Prophet (saw) said, “Don’t cry. Indeed from my household you will be the first to join me.” She started to laugh. This incident was witnessed by some of the wives and they asked, “Fatimah! We saw you cry and then you smiled.” Fatimah replied, “The Messenger of Allah (saw) told me that the time of his passing away has arrived. To this I cried. Then he (saw) said, ‘Do not cry. You will be the first to meet me from my household.’ To this I laughed.”

31) Fatimah (sa) was aware of her own death

عن أم سلمي رضي الله عنها قالت: اشتكت فاطمة شعورها التي قبضت فيها، فكانت أمراً صحيحاً يوماً 82. كأمثل ما رأيتها في شعورها تلك، قالت: وخرج علي لبعض حاجته، فقلت: يا أمي! اسكتي لي غسلاً، فسكتت لها غسلاً فاغتسلت كأحسن ما رأيتها تغتسل، ثم قالت: يا أمي! أعطيني ثيابي الجدد، فأعطيتها فلبستها، ثم قالت: يا أمي! قدمي لي فراشى وسط البيت، ففعلت واضطجعت واستقبلت القبلة وجعلت يدها تحت خدتها، ثم قالت: يا أمي! أني مقبوسة الآن وقد تطهرت، فلا يكشفني أحد فقبضت مكانها، قالت: فجأة علي فأخبرته

Umm Salma (ra) narrates, “When Fatimah (sa) had the illness which took her life, I nursed her. During this time, on one occasion her condition was slightly better one morning. Ali (as) had gone out for some job. Fatimah said, ‘O mother! Bring some water for me to bathe.’ I brought some water and as far as I saw she bathed perfectly. Then she said, ‘O mother, bring me new clothes’ so I gave her clothes to her and she put them on. Then she said, ‘O mother! Make my bed for me in the middle of the house,’ so I did accordingly. Then she laid down, faced towards the Kabah, placed her hand under her cheek and said, ‘O mother! It is time for my death and I have purified myself. Do not let anybody undress me.’ Fatimah (sa) passed away in that very position.” Umm Salmah continues, “Then Ali (as) came back and I informed him of Fatimah’s (sa) death.”

32) On Judgement Day, everyone will lower their gaze on the arrival of Fatimah (sa)

عن علي رضي الله عنه، قال: سمعت النبي صلی الله علیه وسلم يقول: إذا كان يوم القيمة نادى مناد من وراء 83. الحجاب: يا أهل الجمع! غضوا أبصاركم عن فاطمة بنت محمد صلی الله علیه وسلم حتى تمر.

Ali (as) narrates: I heard the Holy Prophet (saw) say, “On the Day of Judgement an announcer will announce from behind a veil, ‘Oh people of mahshar! Lower your gazes until Fatimah the daughter of Muhammad (saw) passes.’”

عن علي رضي الله عنه، قال: قال النبي صلی الله علیه وسلم: إذا كان يوم القيمة، قيل: يا أهل الجمع! غضوا 84. أبصاركم لتمر فاطمة بنت رسول الله صلی الله علیه وسلم فتتمر و عليها ريطتان خضراوان. قال أبو مسلم: قال لي أبو قلابة وكان معنا عبد الحميد أنه قال: حمراوان

Ali (as) narrates that the Holy Prophet (saw) said, “On the Day of Judgement it will be said, ‘Oh people of mahshar! Lower your gazes so that the daughter of the Messenger of Allah (saw) may pass.’ She will pass through wearing two green garments.”

Abu Muslim said that when Abd-ul-Hameed was with us, Qalabah told me that the Holy Prophet (saw) said, “(Fatimah [sa] will pass wearing) two red garments.”

عن عائشة رضي الله عنها، قالت: قال النبي صلی الله علیه وسلم: ينادى مناد يوم القيمة: غضوا أبصاركم 85. حتى تمر فاطمة بنت محمد النبي صلی الله علیه وسلم

Ayeshah (ra) narrates that the Holy Prophet (saw) said, “On the Day of Judgement an announcer will announce, ‘Lower your gazes so that Fatimah the daughter of Muhammad (saw) can pass.’”

عن أبي هريرة رضي الله عنه....مرفوعا....إذا كان يوم القيمة نادى مناد من بُطnan العرش: يا أهل الجمع! 86. نكسوا رؤسكم و غضوا أبصاركم حتى تجوز فاطمة إلى الجنة

Abu Hurairah (ra) narrates this marfu tradition that on the Day of Judgement a voice from the depths of the Throne will call out, “Oh people of mahshar! Bow your heads and lower your gazes until Fatimah (sa) passes through towards Paradise.”

33) Fatimah will cross the Bridge accompanied with seventy thousand Hurs

عن أبي أويوب الأنصاري رضي الله عنه: إذا كان يوم القيمة نادى مناد من بطنان العرش: يا أهل الجمع! 87. نكسوا رؤسكم وغضوا أبصاركم حتى تمر فاطمة بنت محمد صلى الله عليه وسلم على الصراط، فتمر و معها سبعون ألف جارية من الحور العين كالبرق الالامع.

Abu Ayyub Ansari narrates the Holy Prophet (saw) said, “On the Day of Judgement an announcer from the depths of the Throne will announce, ‘Oh people! Bow your heads and lower your gazes so that Fatimah daughter of Muhammad (saw) can cross the Bridge (sirat).’ She will pass in the company of seventy thousand servants from the hur-ul-in (superior female servants in Paradise) who will be like flashes of lightning.”

عن علي رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: تحشر إبنتي فاطمة يوم القيمة وعليها حلة. 88. الكريمة قد عجنت بماء الحيوان، فتتضرر إليها الخائق، فيتعجبون منها، ثم تكسى حلة من حل الجنة [تشتمل] على ألف حلة مكتوب [عليها] بخط أخضر: أدخلوا بنت محمد صلى الله عليه وسلم الجنة على أحسن صورة وأكمل هيبة و أتم كرامة و أوفر حظ. فترتفع إلى الجنة كالعروس حولها سبعون ألف جارية.

Ali (as) narrates that the Holy Prophet (saw) said, “On the Day of Resurrection my daughter will be raised wearing the dress of honour washed in the ‘Water of Life’. The whole creation will be amazed on seeing her. Then she will be given the dress of Paradise, each layer comprising of a thousand layers. Each layer will read in green, ‘Take the daughter of Muhammad to Paradise in the best form, great dignity, high esteem and deep respect.’ She will be beautified like a bride and will be taken to Paradise surrounded by seventy thousand hurs (beautiful women of Paradise).”

34) On Judgement Day Fatimah (sa) will sit in the carriage of the Holy Prophet (saw)

عن علي بن أبي طالب رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: إذا كان يوم القيمة حملت على البراق و حملت فاطمة على ناقة العصباء. 89.

Ali (as) narrates the Holy Prophet (saw) said, “On the Day of Judgement I will be seated on Burraq and Fatimah will be seated on my she-camel Uzba.”

عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: تبعث الأنبياء يوم القيمة على الدواب. 90. ليوافوا بالمؤمنين من قومهم المحسن، و يبعث صالح على ناقته، و أبعث على البراق خطوها عند أقصى طرفها، و تبعث فاطمة أمami.

Abu Hurairah (ra) narrates the Holy Prophet (saw) said, “The Prophets on the Day of Judgement will be brought on their rides to accompany the believers of their nation at mahshar. Salih (u) will be brought on his she-camel and I will be brought on Burraq, who strides as far as the eye can see, and Fatimah will be brought in front of me.”

عن بريدة رضي الله عنه، قال معاذ بن جبل رضي الله عنه: يا رسول الله صلى الله عليك وسلم! وأنت على العصباء؟ [قال: أنا] على البراق يخصني الله به من بين الأنبياء، و فاطمة ابنتي على العصباء. 91.

Buraidah (ra) narrates that Muadh bin Jabal said, “Oh Messenger of Allah! Will you ride your she-camel Uzbah (on the Day of Judgement)?” The Holy Prophet (saw) replied, “I will be on Burraq which from among the Prophets will be specifically given to me. My daughter Fatimah (sa) will be on my she-camel Uzbah.”

35) Fatimah (sa) is the handle of the scale

عن ابن عباس رضي الله عنهم، قال: قال رسول الله صلى الله عليه وسلم: أنا ميزان العلم، وعلي كفاته، و 92. الحسن و الحسين خيوطه، و فاطمة علاقته، و الأئمة من بعدي عموده يوزن به أعمال المحبين لنا و المبغضين لنا.

Abdullah bin Abbas (ra) narrates that the Holy Prophet (saw) said, “I am the scale of knowledge, Ali is its pans, Hasan and Husain are its ropes, Fatimah is its handle and the leaders (of the ahl-ul-bait) after me are its rods. The deeds of those who love us or have hatred against us will be weighed on this scale.”

36) Fatimah (sa) and her family will be the first to enter Paradise with the Holy Prophet (saw)

عن علي رضي الله عنه، قال: أخبرني رسول الله صلى الله عليه وسلم: أن أول من يدخل الجنة أنا و فاطمة و 93. الحسن و الحسين. قلت: يا رسول الله صلى الله عليك وسلم! فمحبونا؟ قال: من ورائكم.

Ali (as) narrates, “The Holy Prophet (saw) told me, ‘The first people entering Paradise will be myself, Ali, Fatimah, Hasan and Husain.’ I asked, ‘Oh Messenger of Allah (saw)! What about our lovers?’ The Messenger of Allah replied, ‘They will be behind you.’”

عن أبي هريرة رضي الله عنه، قال رسول الله صلى الله عليه وسلم: أول شخص يدخل الجنة فاطمة. 94.

Abu Hurairah (ra) narrates that the Messenger of Allah (saw) said, “The first person to enter Paradise will be Fatimah.”

عن أبي يزيد المدنى، قال: قال رسول الله صلى الله عليه وسلم: أول شخص يدخل الجنة: فاطمة بنت محمد، و 95. مثيلها في هذه الأمة مثل مريم في بنى إسرائيل.

Abu Yazid Madani narrates that the Holy Prophet (saw) said, “Fatimah will be the first person to enter Paradise and she is to this ummah (nation) as Maryam was to the ‘Children of Israeel’.”

37) On the Day of Judgement Fatimah's residence will be a white dome under the Throne of Allah (SWT)

عن عمر بن الخطاب رضي الله عنه، قال: قال رسول الله: إن فاطمة و عليا و الحسن و الحسين في حظيرة. 96. القدس في قبة بيضاء سقفها عرش الرحمن.

Umar bin Khattab (ra) narrates that the Holy Prophet (saw) said, “Indeed, Fatima, Ali, Hasan and Husain

will live in a white dome in Paradise. The Throne of Rahman will be its roof.”

عن أبي موسى الأشعري رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: أنا و علي و فاطمة و الحسن و الحسين يوم القيمة في قبة تحت العرش. 97.

Abu Musa Ashari (ra) narrates that the Holy Prophet (saw) said, “On the Day of Judgement Ali, Fatimah, Hasan and Husain will live in a dome under the Throne.”

38) The ‘Holy Five’ and their lovers will be together on the Day of Judgement

عن علي رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم لفاطمة: إني و إياك وهذين و هذا الراقد في مكان واحد يوم القيمة. 98.

Ali (as) narrates that the Holy Prophet (saw) said to Fatimah (sa), “Myself, you and these two (Hasan and Husain) and this sleeping one (Ali [as] as he just woke up at that time) will be in one place on the Day of Judgement.”

عن علي رضي الله عنه، عن النبي صلى الله عليه وسلم، قال: أنا و علي و فاطمة و حسن و حسين مجتمعون. 99.
و من أحبنا، يوم القيمة تأكل و نشرب حتى يفرق بين العباد.

Ali (as) narrates that the Holy Prophet (saw) said, “Myself, Ali, Fatimah, Hasan and Husain and all those who hold love for us will be together at one place on the Day of Judgement. We will eat and drink together until people will be separated from each.”

39) Ayeshah (ra): Fatimah (sa) is the most superior personality after the Prophet (saw)

عن عائشة رضي الله عنها، قالت: ما رأيت أفضل من فاطمة رضي الله عنها غير أبيها. 100.

Ayesah (ra) narrates, “I have not seen anyone superior to Fatimah (sa) other than her father (saw).”

عن عمرو بن دينار، قال: قالت عائشة رضي الله عنها: ما رأيت أحداً قد أصدق من فاطمة غير أبيها. 101.

Amr bin Dinar (ra) narrates that Ayehsah (ra) said, “I have never seen anyone who is more truthful than Fatimah (sa) except for her father (saw).”

40) Umar bin Khattab (ra): After the Messenger of Allah (saw) Fatimah (sa) is the most beloved personality

عن عمر رضي الله عنه أنه دخل على فاطمة بنت رسول الله صلى الله عليه وسلم، فقال: يا فاطمة! والله! ما رأيت أحداً أحب إلى رسول الله صلى الله عليه وسلم منك، والله! ما كان أحد من الناس بعد أبيك صلى الله عليه وسلم أحب إلى منه.

Umar bin Khattab (ra) says that he went to the house of Fatimah the daughter of the Messenger of Allah and said, “Oh Fatimah! I swear by Allah that I have not seen anyone who is dearer to the Messenger of Allah (SWT) than you. I swear by Allah that nobody is dearer to me than you after your father (saw).”

Note: ‘Ahl-ul-bait’ literally means the ‘people of the house’. In the context of the book it means the family of the Holy Prophet Muhammad (A).

1.

Tirmidhi, al-Jami-us-sahih (5:352#3206)

Ahmad bin Hambal, al-Musnad (3:259,285)

Ahmad bin Hambal, Fadail-us-sahabah (2:761#1340, 1341)

Ibn Abi Shaybah, al-Musnaf (6:388#32272)

Shaybani, al-Aahad wal-mathani (5:360#2953)

Abd bin Humaid, al-Musnad (p.367#1223)

Hakim, al-Mustadrak (3:172#4748)

Tabarani, al-Mujam-ul-kabir (3:56#2671)

Bukhari related it from Abul Hamra in al-Kuna (p.25# 205). In the tradition this routine of the Prophet (A) was carried out for a period of nine months.

Abd bin Humayd has related the same tradition from Bukhari in al-Musnad (p. 173# 475).

2.

Tabarani, al-Mujam-ul-awsat (3:380#3456)

Tabarani, al-Mujam-us-saghir (1:231#375)

Ibn Hayyan, Tabaqat-ul-muhadditheen bi Asbhan (3# 384)

Khateeb Baghdadi, Tareekh Baghdad (10:278)

Tabari, Jami-ul-bayan fi tafsir al-Quran (22:6)

3

Muslim, as-Sahih (4:1883#2424)

Ibn Abi Shaybah, al-Musannaf (6:370#36102)

Ahmad bin Hambal, Fadail-us-sahabah (2:672#1149)

Ibn Rahawayh, al-Musnad (3:678#1271)

Hakim, al-Mustadrak (3:159#4705)

Bayhaqi, as-Sunan-ul-kubra (2: 149)

Tabari, Jami-ul-bayan fi tafsir al-Quran (22:6,7)

Baghawi, Maalim-ut-tanzil (3:529)

Ibn Kathir, Tafsir-ul-Quran al-azim (3:485)

Suyuti, ad-Durr-ul-manthur fit-tafsir-bil-mathur (6:605)

4

1. Tirmidhi, al-Jami-us-sahih (5:351,663#3205, 3787)

Ahmad bin Hambal, al-Musnad (6:292)

Ahmad bin Hambal, Fadail-us-sahabah (2:587#994)

Bayhaqi related it with slightly different words in as-sunan-ul-kubra (2: 150).

Hakim, al-Mustadrak (2:451#3558)

Hakim, al-Mustadrak (3: 158#4705)

Tabarani, al-Mujam-ul-kabir (3:54#2662)

Tabarani, al-Mujam-ul-kabir (9:25#8295)

Tabarani, al-Mujam-ul-awsat (4: 134#3799)

Baihaqi, al-Itiqad (p.327).

5

Hakim has declared it sahih (sound) in al-Mustadrak (3: 170# 4740) while Dhahabi has supported it.

Nasai, as-Sunan-ul-kubra (4:251#7078)

Nasai, as-Sunan-ul-kubra (5: 146#8517)

Ibn Sa‘d, at-Tabaqat-ul-kubra (2:247,248)

Ibn Sad, at-Tabaqat-ul-kubra (8:26,27)

Ibn Athir, Usad-ul-ghabah fi-marifah as-sahabah (7:218)

6

1. Bukhari, as-Sahih (3:1326, 1327#3426, 3427)

Muslim, as-Sahih (4: 1904#2450)

Ahmad bin Hambal, al-Musnad (6:282)

The narrator is unsure of the exact words of the Prophet (A).

7

Bukhari, as-Sahih (5:2317#5928)

Muslim, as-Sahih (4: 1905#2450)

Nasai, Fadail-us-sahabah (p.77#263)

Ahmad bin Hambal, Fadail-us-sahabah (2:762#1342)

Tayalisi, al-Musnad (p. 196#1373)

Ibn Sad, at-Tabaqat-ul-kubra (2:247)

Dawlabi, az-Zurriyah at-tahirah (p. 101, 102#188)

Abu Nauym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:39, 40)

Dhahabi, Siyar alam an-nubala (2:130)

The narrator is unsure of the exact words of the Prophet (A)

8

Tabarani, al-Mujam-ul-kabir (22:403#1006)

Bukhari, at-Tarikh-ul-kabir (1:232#728)

Haythami said in Majma-uz-zawa'id (9:201) this tradition has been narrated by

Tabarani and has declared its narrators sahih (sound) except Muhammad bin Marwan Zahli. While Ibn Hibban has declared Muhammad bin Marwan Zahli as very sound.

Dhahabi, Siyar alam an-nubala (2:127)

Mizzi, Tahdhib-ul-kamal (26:391)

9

1. Tirmidhi, al-Jami-us-sahih (5:660#3781)

2. Nasai, as-Sunan-ul-kubra (5:80, 95#8298, 8365)

Nasai, Fadail-us-sahabah (p.58, 72#193,260)

Ahmad bin Hambal, al-Musnad (5:391)

Ahmad bin Hambal, Fadail-us-sahabah (2:788#1406)

Ibn Abi Shaybah, al-Musannaf (6:388#32271)

7. Hakim, al-Mustadrak (3: 164#4721, 4722)

Tabarani, al-Mujam-ul-kabir (22:402#1005)

Bayhaqi, al-Itiqad (p.328)

Muhibb Tabari, Dhakhair-ul-uqba fi-manaqib dhaw-il-qurba (p.224)

10

Haythami, Majma-uz-zawaid (9:201)

Bazzar, al-Musnad (3: 102#885)

11

1. Ahmad bin Hambal, al-Musnad (1:293,316)

2. Nasai, as-Sunan-ul-kubra (5:93, 94#8355, 8364)

Nasai, Fadail-us-sahabah (p.74, 76#250,259)

Ibn Hibban, as-Sahih (15:470#7010)

Hakim, al-Mustadrak, (2:539#3836)

6. Hakim, al-Mustadrak (3: 174,205#4754, 4852)

Ahmad bin Hambal, Fadail-us-sahabah (2:760,761# 1339)

Abu Yala, al-Musnad (5: 110#2722)

Shaybani, al-Aahad wal-mathani (5:364#2962)

Abd bin Humayd, al-Musnad (1:205#597)

12

Ahmad bin Hambal, Fadail-us-sahabah (2:760#1336)

13

Tabarani, al-Mujam-ul-kabir (11:210#11685)

Haythami said in Majma-uz-zawaid (9:202) this tradition has been narrated by Tabarani and its narrators are thiqa (men of integrity).

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi ash-sharf (p. 117)

14

Tabarani, al-Mujam-ul-kabir (22:407#1018)

Bazzar, al-Musnad (5:223#1829)

Hakim al-Mustadrak (3: 165#4726)

Abu Nuaym, Hilat-ul-awliya wa tabaqat-ul-asfiya (4: 188)

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p. 115, 116)

15

Daylami, al-Firdaws bi mathur al-khitab (1:346#1385)

Hindi narrated it in Kanz-ul-ummah (12: 109#34227) and said Daylami has narrated the tradition through Abu Hurairah.

Sakhawi said in Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p.96) Daylami narrated it through Abu Hurayrah.

16

Tirmidhi, al-Jami-us-sahih (5:702#3877)

Ahmad bin Hambal, al-Musnad (1: 116, 132)

Abu Yala, al-Musnad (1:455)

Ahmad bin Hambal, Fadail-us-sahabah (2:852#1580)

Ibn Abd-ul-Barr, al-Istiab fi marifah al-ashab (4: 1823)

Dhahabi, Siyar alam an-nubala (2:113)

Asqalani, Fath-ul-bari (6:447)

Asqalani, Fath-ul-bari (7:107)

Asqalani, al-Isabah fi tamyiz as-shabah (7:602)

17

1. Muslim, as-Sahih (4: 1886#2430)

2. Bukhari, as-Sahih (3: 1265, 1388#3249, 3604)

Nasai, as-Sunan-ul-kubra (5:93#8354)

Ahmad bin Hambal, al-Musnad (1:84, 143)

Abd-ur-Razzaq, al-Musannaf (7:492#14006)

Ibn Abi Shaybah, al-Musannaf (6:390#32289)

Bazzar, al-Musnad (2:115#468)

Abu Yala, al-Musnad (1:399#522)

Nasai, Fadail-us-sahabah (p.74#249)

Ahmad bin Hambal, Fadail-us-sahabah (2:847,852# 1563, 1579, and 1583)

Explanatory Note

Traditions in this chapter are no contrast to those in chapter three and four. The excellence of Asiyah, Maryam and Khadijah was in relation to their own periods. The greatness of the Leader of all women, Fatimah, is beyond time and space.

The poet of East, Allama Iqbal, also pays her homage as the world's most perfect woman. The gist of his poem runs as follows:

Maryam's relation with prophet Isa alone brought her the crown of excellence while the daughter of the Master of the Universe, Muhammad, had three honours to her credit. First, she was the light of the Prophet's¹ eye who was the leader of all the prophets and the whole universe.

Secondly, she was the wife of the Lion of Allah², who was the Master of all the Believers. Her husband was such a content person as his whole home consisted of no more than a sword and a shield. And thirdly, she was the mother of the one³ who was the leader of the caravan of love and passion.

18

Hakim, al-Mustadrak (3:170#4740)

Ibn Hibban, as-Sahih (2:470,471#696)

Haythami, Mawarid-uz-zaman (p.631#2540)

19

Shawkani said in Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.279) Hakim narrated it in al-Mustadrak.

20

Bukhari, as-Sahih (3:1361#3510)

Bukhari, as-Sahih (3:1374#3556)

Muslim, as-Sahih (4:1903#2449)

Ibn Abi Shaybah narrated it in al-Musannaf (6:388# 32269) through Ali (as)

Abu Awanah, al-Musnad (3:70#4233)

Shaybani, al-Aahad wal-mathani (5:361#2954)

Tabarani, al-Mujam-ul-kabir (22:404#1013)

Hakim, al-Mustadrak (3:172#4747)

Bayhaqi, as-Sunan-ul-kubra (10:201)

Daylami, al-Firdaws bi mathur al-khitab (3:145#4389)

21

Ibn Abi Shaybah, al-Musannaf (6:388#32269)

Ahmad bin Hambal, Fadail-us-sahabah (2:755,756# 1326)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.80,81)

22

Bazzar, al-Musnad (2:160#526)

Haythami, Majma-uz-zawaid (4:255)

Haythami, Majma-uz-zawaid (9:202)

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:40, 41,175)

Darqutni, Sualat Hamzah (p.280#409)

23

1. Nasai, as-Sunan-ul-kubra (5:391,392#9236, 9237)

Ibn Hibban, as-Sahih (15:403#6953)

Shaybani, al-Aahad wal-mathani (5:367#2967)

Tabarani, al-Mujam-ul-awsat (4:242#4089)

Hakim, al-Mustadrak (4:303#7715)

Bukhari, al-Adab-ul-mufrad (p.326#947)

Dawlabi, az-Zurriyah at-tahira (p. 100#184)

24

Hakim, al-Mustadrak (3: 167#4732)

Nasai, Fadail-us-sahabah (p.78#264)

Ibn Rahawayh, al-Musnad (1:8#6)

Bayhaqi, as-Sunan-ul-kubra (7: 101)

Bayhaqi, Shuab-ul-iman (6:467#8927)

Maqri, Taqbil-ul-yad (p.91)

Asqalani said in Fath-ul-bari (11:50) the tradition has been narrated by Abu Dawud and Tirmidhi and has termed it hasan (fair) while Ibn Hibban and Hakim have declared it sahih (sound).

25

Hakim, al-Mustadrak (3: 174#4753)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.85)

Haythami, Mawarid-uz-zaman (p.549#2223)

Asqalani, Fath-ul-bari (11:50)

Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.279)

Hakim graded it sahih (sound) according to the conditions of Bukhari and Muslim.

26

Tabarani, al-Mujam-ul-awsat (5:348#5514)

Haythami said in Majma-uz-zawa'id (9:169) Tabarani narrated this tradition and its narrators are sahih (sound) except Ubayd bin Tufayl who is thiqah (credible). His nickname is Abu Saydan.

27

Abu Dawud, as-Sunan (4:87#4213)

Ahmad bin Hambal, al-Musnad (5:275)

Bayhaqi, as-Sunan-ul-kubra (1:26)

Zayd Baghdadi, Tarkat-tun-nabi (p.57)

‘Slave of the Messenger of Allah’ was his title. He was given this because he was brought to the Prophet (A) as a slave but the Prophet (A) freed him.

28

1. Hakim, al-Mustadrak (3: 169, 170#4739, 4740)

Hakim, al-Mustadrak (1:664#1798)

Hakim also narrated it in al-Mustadrak (3: 169#4737) through Abu Thalbah Khashny with different words.

Ibn Hibban, as-Sahih (2:470,471#696)

Haythami, Mawarid-uz-zaman (p.631#2540)

Ibn Asakir narrated this tradition in Tarikh Dimashq al-kabir (43: 141) through Abu Thalbah Khashny.

29

Tabarani, al-Mujam-ul-awsat (4:248#4105)

Abu Yala, al-Musnad (4:352#2466)

Haythami said in Majma-uz-zawai (8:42) the tradition has been narrated by Tabarani in al-Awsat and its chain of narrators is thiqa (credible).

Ibn Athir, Usad-ul-ghabah fi-marifah as-sahabah (7:219)

Suyuti, al-Jami-us-saghir fi ahadith al-bashir an-nadhir (p. 189#303)

Manawi, Fayd-ul-qadir (5: 155)

30

1. Tirmidhi, al-Jami-us-sahih (5:701#3874)

2. Tabarani, al-Mujam-ul-kabir (22:403,404#1008, 1009)

Hakim, al-Mustadrak (3: 171#4744)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.77)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:219)

Dhahabi, Siyar alam an-nubala (2:125)

Mizzi, Tahdhib-ul-kamal (4:512)

Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.273)

31

Tirmidhi, al-Jami-us-sahih (5:698#3868)

Nasai narrated this tradition in as-Sunan-ul-kubra (5: 140# 8498) with different words.

Tabarani, al-Mujam-ul-awsat (7: 199#7262)

Hakim, al-Mustadrak (3: 168#4735)

Dhahabi, Siyar alam an-nubala (2:131)

Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.274)

32

Tirmidhi, al-Jami-us-sahih (5:678##3819)

Bazzar, al-Musnad (7:71#2620)

Tayalisi, al-Musnad (p.88#633)

Tabarani, al-Mujam-ul-kabir (22:403#1007)

Hakim, al-Mustadrak (2:452#3526)

Maqdasi, al-Ahadith-ul-mukhtarah (4: 160,162#1379,1380)

Ibn Kathir, Tafsir-ul-Quran al-azim (3:489,490)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.78)

This tradition is hasan (fair).

Tabarani, al-Mujam-ul-awsat (7:343#7675)

Haythami said in Majma-uz-zawa'id (9:173) Tabarani has narrated this tradition in al-Awsat. Haythami also commented he did not know Salamah bin Aqabah, one of the chain of narrators. The rest of the narrators are thiqah (credible).

Haythami said in Majma-uz-zawa'id (9:202) Tabarani has narrated this tradition in al-Awsat.

Husaini said in al-Bayan wat-tarif (2:118#1238) Tabarani has narrated it in al-Awsat and Haythami termed its narrators sahih (sound).

Manawi said in Fayd-ul-qadir (4:422) Haythami has declared its narrators sahih (sound).

34

Ahmad bin Hambal, Fadail-us-sahabah (2:631,632# 1076)

Nasai narrated it in as-Sunan-ul-kubra (5:150#8531) briefly.

Humaidi, al-Musnad (1:22#38)

Shaybani narrated it briefly in al-Aahad wal-mathani (5:360#2951).

Ibn Jawzi, Tadkirat-ul-khawas (p.275, 276)

Ibn Athir narrated it briefly in Usad-ul-ghabah fi marifah as-sahabah (7:219).

35

Tirmidhi, al-Jami-us-sahih (5:700#3872)

Abu Dawud, as-Sunan (4:355#5217)

Nasai, Fadail-us-sahabah (p.77, 78#264)

Hakim, al-Mustadrak (4:303#7715)

Bayhaqi, as-Sunan-ul-kubra (5:96)

Ibn Sa'd narrated this tradition in at-Tabaqat-ul-kubra (2:248) through Umm Salmah with slightly different words.

Ibn Jawzi, Sifat-us-safwah (2:6, 7)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.84, 85)

36

Bukhari, al-Adab-ul-mufrad (p.326,337#947,971)

Nasai, as-Sunan-ul-kubra (5:391#9236)

Ibn Hibban, as-Sahih (15:403#6953)

4. Hakim, al-Mustadrak (3: 167,174#4732,4753)

Tabarani, al-Mujam-ul-awsat (4:242#40809)

Bayhaqi, as-Sunan-ul-kubra (7: 101)

Ibn Rahawayh, al-Musnad (1:8#6)

Ibn Abd-ul-Barr, al-Istiab fi marifah al-as hab (4: 1896)

Dhahabi, Siyar alam an-nubala (2: 127)

37

Ahmad bin Hambal, al-Musnad (3: 164)

1. Muslim, as-Sahih (4: 1905, 1906#2450)

Bukhari, as-Sahih (5:3217#5928)

Ibn Majah, as-Sunan (1:518#1620)

Nasai, as-Sunan-ul-kubra (4:251#7078)

5. Nasai, as-Sunan-ul-kubra (5:96,146#8368, 8516, 8517)

Nasai, Fadail-us-sahabah (p.77#263)

Nasai, Kitab-ul-wafat (p.20#2)

Ahmad bin Hambal, Fadail-us-sahabah (2:762, 763#1343)

Shaybani, al-Aahad wal-mathani (5:368#2968)

Ibn Rahawayh, al-Musnad (1:6,7#5)

39

Bukhari, as-Sahih (5:2317#5928)

Muslim, as-Sahih (4: 1905#2450)

Nasai, Fadail-us-sahabah (p.77#263)

Ahmad bin Hambal, Fadail-us-sahabah (2:762#1342)

Tayalisi, al-Musnad (p. 196#1373)

Ibn Sad, at-Tabaqat-ul-kubra (2:247)

Dawlabi, az-Rurriyah at-tahirah (p. 101, 102#188)

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:39, 40)

Dhahabi, Siyar alam an-nubala (2:130)

40

Hakim, al-Mustadrak (3: 168#4734)

Ahmad bin Hambal, al-Musnad (4:332)

Ahmad bin Hambal, Fadail-us-sahabah (2:765#1347)

Shaybani, al-Aahad wal-mathani (5:362#2956)

Tabarani, al-Mujam-ul-kabir (20:25#30)

Haythami, Majma-uz-zawa'id (9:203)

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (3:206)

Dhahabi, Siyar alam an-nubala (2:132)

Asqalani, Fath-ul-bari (9:329)

Ibn Kathir, Tafsir-ul-Quran al-azim (3:257)

41

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi sh-sharf (p.96,97). Sakhawi narrated an event on p. 150, through Abdullah bin Hasan: “I visited Umar bin Abd-ul-Aziz in connection with a need. He asked me: ‘Whenever you are in need of anything, send somebody to me or simply write to me. I feel ashamed before Allah that I find you at my door.’”

42

Bukhari, as-Sahih (3: 1361#3510)

Bukhari, as-Sahih (3: 1374#3556)

Muslim, as-Sahih (4: 1903#2449)

Ibn Abi Shaybah narrated this tradition in al-Musannaf (6:388#32269) through Ali.

Abu Awanah, al-Musnad (3:70#4233)

Shaybani, al-Aahad wal-mathani (5:361#2954)

Tabarani, al-Mujam-ul-kabir (22:404#1012)

Hakim, al-Mustadrak (3: 172#4747)

Daylami, al-Firdaws bimathur al-khitab (3: 145#4389)

Ibn Jawzi, Sifat-us-safwah (2:7)

43

Hakim, al-Mustadrak (3: 167#4730)

Abu Yala, al-Mujam (p. 190#220)

Shaybani, al-Aahad wal-mathani (5:363#2959)

Tabarani, al-Mujam-ul-kabir (1:108#182)

Tabarani, al-Mujam-ul-kabir (22:401#1001)

Dawlabi, az-Zurriyah at-tahirah (p. 120#235)

Qazwini, at-Tadwin fi akhbar qazwin (3: 11)

Haythami said in Majma-uz-zawa'id (9:203) Tabarani has narrated this tradition with a hasan (fair) chain of narrators.

Ibn Jawzi, Tadkirat-ul-khawass (p.279)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:219)

44

Muslim, as-Sahih (4: 1903#2449)

Nasai, as-Sunan-ul-kubra (5:97#8370)

Bayhaqi, as-Sunan-ul-kubra (10:201)

Shaybani, al-Aahad wal-mathani (5:361#2955)

Tabarani, al-Mujam-ul-kabir (22:404#1010)

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:40)

Andlusi, Tuhfat-ul-muhtaj (2:585#1795)

Asqalani, al-Isabah fi tamyiz as-sahabah (8:56)

Ibn Jawzi, Tadkirat-ul-khawass (p.279)

45

Tirmidhi narrated this hasan (fair) sahih (sound) tradition in al-Jami-us-sahih (5:698#3869).

Ahmad bin Hambal, al-Musnad (4:5)

Ahmad bin Hambal, Fadail-us-sahabah (2:756#1327)

Hakim, al-Mustadrak (3: 173#4751)

Maqdasi, al-Ahadith-ul-mukhtarah (9:314,315#274)

Asqalani, Fath-ul-bari (9:329)

Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.274)

46

Ahmad bin Hambal, Fadail-us-sahabah (2:755#1324)

Ahmad bin Hambal has narrated it in Fadail-us-sahabah (2:756#1327) through Abdullah bin Zubayr as well.

Ahmad bin Hambal, al-Musnad (4:5)

Hakim, al-Mustadrak (3: 173#4750)

Shaybani, al-Aahad wal-mathani (5:362#2957)

Tabarani, al-Mujam-ul-kabir (22:405#1013)

Bayhaqi, as-Sunan-ul-qubra (10:201)

Tirmidhi, al-Jami-us-sahih (5:699#3870)

Ibn Majah, as-Sunan (1:52#145)

Hakim, al-Mustadrak (3: 161#4714)

Tabarani, al-Mujam-ul-kabir (3:40#2619, 2620)

Tabarani, al-Mujam-ul-kabir (5: 184#5030, 5031)

Tabarani, al-Mujam-ul-awsat (5: 182#5015)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.62)

Dhahabi, Siyar alam an-nubala (2:125)

Dhahabi, Siyar alam an-nubala (10:432)

Mizzi, Tahdhib-ul-kamal (13: 112)

Ibn Hibban, as-Sahih (15:434#6977)

Tabarani, al-Mujam-ul-awsat (3: 179#2854)

Tabarani, al-Mujam-us-saghir (2:53#767)

Haythami said in Majma-uz-zawai (9: 169) Tabarani has narrated it in al-Awsat.

Haythami, Mawarid-uz-zaman (p.555#2244)

Mahamili, al-Amali (p.447#532)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah

Ahmad bin Hambal, al-Musnad (2:442)

Ahmad bin Hambal, Fadail-us-sahabah (2:767#1350)

Hakim graded it hasan (fair) in al-Mustadrak (3: 161#4713) while Dhahabi kept silent about it.

Tabarani, al-Mujam-ul-kabir (3:40#2621)

Khatib Baghdadi, Tarikh Baghdad (7:137)

Dhahabi, Siyar alam an-nubala (2:122)

Dhahabi, Siyar alam an-nubala (3:257,258)

Haythami has said in Majma-uz-zawaид (9:169) that Ahmad and Tabarani have related it. All the transmitters are rijal sahih (trustworthy) except for Talyid bin Sulaiman upon whom there is a difference of opinion.

50

Ahmad bin Hambal, Fadail-us-sahabah (2:661#1126)

Muhibb Tabari, ar-Riyadh-un-nadhrat fi manaqib-il-ashrah (1:362)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.51)

Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (7:349)

51

Ibn Abi Shaybah, al-Musannaf (6:372#32116)

Tabarani, al-Mujam-ul-awsat (4:212#4002)

Haythami, Majma-uz-zawaид (9:172)

Jurjani, Tarikh Jurjan (p.369)

53

Hakim, al-Mustadrak (3:162#4717)

Ibn Hibban, as-Sahih (15:435#6978)

Dhahabi, Siyar alam an-nubala (2:123)

Hakim graded it sahih (sound) according to the conditions of Imam Bukhari and Imam Muslim.

54

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.51)

Faswi, al-Marifah wat-tarikh (1:505)

55

Tabarani, al-Mujam-ul-awsat (3:39#2405)

Tabarani, al-Mujam-ul-kabir (3:81#2726)

56

1. Muslim, as-Sahih (4: 1905, 1906#2450)

Bukhari, as-Sahih (5:2317#5928)

Ibn Majah, as-Sunan (1:518#1621)

Nasai, as-Sunan-ul-kubra (4:251#7078)

5. Nasai, as-Sunan-ul-kubra (5:96, 146#8368, 8516, 8517)

Nasai, Fadail-us-sahabah (p.77#263)

Nasai, Kitab-ul-wafat (p.20#2)

Ahmad bin Hambal, Fadail-us-sahabah (2:762, 763#1343)

Shaybani, al-Aahad wal-mathani (5:368#2968)

Ibn Rahawayh, al-Musnad (1:6,7#5)

57

Bukhari, as-Sahih (3: 1361#3511)

Bukhari, as-Sahih (3: 1327#3427)

Bukhari, as-Sahih (4: 1612#4170)

Muslim, as-Sahih (4: 1904#2450)

Nasai, Fadail-us-sahabah (p.77#296)

Ahmad bin Hambal, al-Musnad (6:77)

Ahmad bin Hambal, Fadail-us-sahabah (2:754#1322)

Ibn Hibban, as-Sahih (15:404#6954)

Abu Yala, al-Musnad (12: 122#6755)

Tabarani, al-Mujam-ul-kabir (22:420#1036)

Tabarani, al-Mujam-ul-kabir (22:420#1035)

59

Ahmad bin Hambal, al-Musnad (4:332)

Ahmad bin Hambal, Fadail-us-sahabah (2:765#1347)

Hakim, al-Mustadrak (3: 168#4734)

Shaybani, al-Aahad wal-mathani (5:362#2956)

Tabarani, al-Mujam-ul-kabir (20:25#30)

Tabarani, al-Mujam-ul-kabir (22:405#1014)

Haythami said in Majma-uz-zawaид (9:203) Tabarani has related it. Umm Bakr bint Miswar has been neither criticised nor declared reliable. The rest of the narrators of the tradition have been declared *thiqah* (trustworthy).

Dhahabi, Siyar alam an-nubala (2: 132)

60

Daylami, al-Firdaws bima thur al-khitab (1:52#135)

Sakhawi, Istijlab irtiqa al-ghuraf bi hubb aqriba ar-rasul wa dhawi s-sharf (p.99)

61

Bazzar, al-Musnad (5:223#1829)

Hakim, al-Mustadrak (3: 165#4726)

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4: 188)

Dhahabi declared it as a *marfu* hadith in Mizan-ul-itidal fi naqd ar-rijal (5:261) through Abdullah bin Masud.

Manawi, Fayd-ul-qadir (2:462)

62

Tabarani, al-Mujam-ul-kabir (3:41#2625)

Haythami, Majma-uz-zawaيد (9:202)

Manawi, Fayd-ul-qadir (2:463)

63

Tabarani, al-Mujam-ul-kabir (10:156#10305)

Tabarani, al-Mujam-ul-kabir (22:407#1020)

Haythami said in Majma-uz-zawa'id (9:204) Tabarani has transmitted it and its narrators are thiqah (trustworthy).

Halabi, al-Kashf-ul-hasis (1:174)

Hindi, Kanz-ul-ummal (#32891,32929)

6. Hindi, Kanz-ul-ummal (13:681,682#37753)

Ibn Jawzi has transmitted it in Tadhkira-t-ut-khawass (p.276) through Hadrat Abdullah bin Buraydah.

Husaini said in al-Bayan wat-tarif (1:174#455) that both Ibn Asakir and Khatib Baghdadi related it through Anas bin Malik.

Manawi, Fayd-ul-qadir (2:215)

64

Husaini said in al-Bayan wat-tarif (2:301#1803) that Qazwini, Khatib Baghdadi and Ibn Asakir have transmitted it through Ans bin Malik.

Muhibb Tabari, Dhakhira-ul-uqba fi manaqib dhaw-il-qurba (p.71)

65

Muhibb Tabari said in ar-Riyad-un-nadrah fi manaqib al-ashrah (3: 146) Mulla related it in as-Sirah.

Muhibb Tabari, Dhakhira-ul-uqba fi manaqib dhaw-il-qurba (p.72)

66

Muhibb Tabari, Dhakhira-ul-uqba fi manaqib dhaw-il-qurba (p.72)

67

1. Ibn Hibban, as-Sahih (15:394,395#6944)

Tabarani, al-Mujam-ul-kabir (22:409#1021)

Ahmad bin Hambal related it in Fadail-us-sahabah (2:762# 1342) through Asma daughter of Umays with a slight difference of words.

Haythami, Mawarid-uz-zaman (p.549, 551#2225)

Ibn Jawzi related it briefly in Tadhkirat-ul-khawass (p.277)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.67)

68

Nasai, as-Sunan-ul-kubra (2:76#10088)

Nasai, Amal-ul-yawm wal-laylah (p.253#258)

Ruyani, al-Musanad (1:77#35)

Tabarani, al-Mujam-ul-kabir (2:20#1153)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:217)

Ibn Sad, at-Tabaqat-ul-kubra (8:21)

Haythami said in Majma-uz-zawaid (9:209) Bazzar and Tabarani related it.

Asqalani said in al-Isabah fi tamyiz as-sahabah (8:56) Dawlabi has narrated the tradition with a sound chain of narrators.

Dawlabi, az-Zurriyah at-tahirah (p.65#94)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.74)

69

Muslim, as-Sahih (4:1902#2449)

Tirmidhi, al-Jami-us-sahih (5:698#3867)

Abu Dawud, as-Sunan (2:226#2071)

Ibn Majah, as-Sunan (1:643#1998)

Nasai, as-Sunan-ul-kubra (5:147#8518)

Ahmad bin Hambal, al-Musnad (4:328)

Ahmad bin Hambal, Fadail-us-sahabah (2:756#1328)

Abu Awana, al-Musnad (3:69, 70#4231)

Bayhaqi, as-Sunan-ul-kubra (7:307)

Bayhaqi, as-Sunan-ul-kubra (10:288)

70

Bukhari, as-Sahih (3:1364#3523)

Muslim, as-Sahih (4:1903#2448)

Ibn Majah, as-Sunan (1:644#1999)

Ahmad bin Hambal, Fadail-us-sahabah (2:759#1335)

5. Ibn Hibban, as-Sahih (15:407,408,535#6956, 6957, and 7060)

Tabarani, al-Mujam-ul-kabir (20:18, 19#18, 19)

Tabarani, al-Mujam-ul-kabir (22:405#1013)

Tabarani, al-Mujam-us-saghir (2:73#804)

Haythami, Majma-uz-zawaид (9:203)

Dawlabi, az-Zurriyah at-tahirah (p.47,48#56)

71

Tabarani, al-Mujam-ul-kabir (22:423#1041)

Tabarani narrated it in al-Mujam-ul-awsat (6:222,223# 6245) through Abu Rafi.

Shaybani, al-Aahad-wal-mathani (1:299#408)

Shaybani, al-Aahad-wal-mathani (5:370#2971)

Haythami said in Majma-uz-zawaيد (9: 185) Tabarani has narrated it. Further he commented that he did not know its narrators.

Asqalani, al-Isabah fi tamyiz as-sahabah (7:674)

Asqalani, Tahdhid-ut-tahdhid (2:299)

Mizzi, Tahdhib-ul-kamal (6:400)

Hindi, Kanz-ul-ummah (12:117#34272)

72

Tabarani, al-Mujam-ul-kabir (3:44#2632)

Tabarani, al-Mujam-ul-kabir (22:423#1042)

Abu Yala, al-Musnad (12:109#6741)

Daylami, al-Firdaws bima thur al-khitab (3:264#4787)

Khatib Baghdadi's book Tarikh Baghdad (11:285) contains the words "abu hum" instead of "wallu hum".

Haythami, Majma-uz-zawa'id (4:224)

Haythami, Majma-uz-zawa'id (9:172,173)

Mizzi, Tahdhib-ul-kamal (19:483)

Hindi, Kanz-ul-ummah (12:116#34266)

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p. 129)

73

Tabarani, al-Mujam-ul-kabir (3:44#2631)

Ahmad bin Hambal, Fadail-us-sahabah (2:626#1070)

Haythami, Majma-uz-zawa'id (4:224)

Haythami, Majma-uz-zawa'id (6:301)

Sakhawi copied it from Tabarani in Itijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p. 127) and declared the chain of narrators thiqah (trustworthy).

Husaini, al-Bayan wat-tarif (2:144#1314)

Shawkani, Nayl-ul-awtar sharh Muntaqa al-khbar (6:139)

Manawi, Fayd-ul-qadir (5:17)

74

Hakim, al-Mustadrak (3:179#4770)

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p.130)

75

Hakim, al-Mustadrak (3: 153#4684)

Ahmad bin Hambal, Fadail-us-sahabah (2:625,626# 1069, 1070)

Ahmad bin Hambal narrated it in Fadail-us-sahabah (2:758#1333) through Miswar bin Makhramah as well.

Bazzar, al-Musnad (1:397#274)

Tabarani, al-Mujam-ul-kabir (3:44,45#2633, 2634)

Tabarani, al-Mujam-ul-awsat (5:376#5606)

Tabarani, al-Mujam-ul-awsat (6:357#6609)

Daylami, al-Firdaus bi mathur al-khitab (3:255#4755)

Maqdasi, al-Ahadith-ul-mukhtarah (1:198#102)

Haythami said in Majma-uz-zawai (9: 173) Tabarani narrated it in al-Awsat and al- Kabir and its chain of transmitters is thiqah (trustworthy).

76

Tabarani, al-Mujam-ul-awsat (4:257#4132)

Tabarani narrated it in al-Mujam-ul-kabir (11:243# 11621) with different words through Abdullah bin Abbas.

Tabarani has also narrated it in al-Mujam-ul-kabir (20:27#33) through Miswar bin Makhramah.

Khilal declared the tradition narrated by Miswar bin Makhramah as hasan (fair) in his book as-Sunnah (2:433#655).

Khatib Baghdadi related it in Tarikh Baghdad (10:271) through Abdullah bin Abbas.

Haythami, Majma-uz-zawai (10:17)

Asqalani, Talkhis-ul-Hubayr (3: 143#1477)

77

Tabarani, al-Mujam-ul-kabir (11:243#11621)

Haythami said in Majma-uz-zawa'id (9:173) that Tabarani related it and its transmitters are thiqa (authentic).

Khatib Baghdadi, Tarikh Baghdad (10:271)

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf, p.133

78

1. Bukhari, as-Sahih (3: 1327, 1361#3427, 3511)

Bukhari, as-Sahih (4: 1612#4170)

Muslim, as-Sahih (4: 1904#2450)

Nasai, as-Sunan-ul-kubra (5:95#8366)

Nasai, Fadail-us-sahabah (77#262)

Ahmad bin Hambal, al-Musnad (6:240,282)

Ahmad bin Hambal also related it in al-Musnad (6:283) through Jafar bin Amr bin Umayyah.

Ahmad bin Hambal, Fadail-us-sahabah (2:754#1322)

Ibn Hibban, as-Sahih (15:404#6954)

Ibn Abi Shaybah, al-Musannaf (6:388#3270)

79

Ibn Abi Shaybah, al-Musannaf (7:269#35980)

Shaybani, al-Aahad wal-mathani (5:357,358#2942, 2945)

80

Ahmad bin Hambal, Fadail-us-sahabah (2:764#1345)

Ahmad bin Hambal narrated the same tradition in al-Ilal wa marifat-ur-rijal (2:408#2828) through Jafar bin Amr bin Umayyah as well.

Abu Nuaym, Hilayat-ul-awliya wa tabaqat-ul-asfiya (2:40)

81

Darmi, as-Sunan (1:51#79)

Ibn Kathir, Tafsir-ul-Quran al-azim (4:561)

82

Ahmad bin Hambal, Fadail-us-sahabah (2:629,725# 1074, 1243)

Dulabi, az-Zurriyah at-tahirah (p.113)

Haythami, Majma-uz-zawaид (9:211)

Zaylai, Nasb-ur-rayah (2:250)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.103)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:221)

83

Hakim, al-Mustadrak (3: 166#4728)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.94)

Ibn Athir, Usad-ul-ghabah fi-marifah as-sahabah (7:220)

Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:101#263)

84

Hakim, al-Mustadrak (3: 175#4757)

Ahmad bin Hambal, Fadail-us-sahabah (2:763#1344)

Tabarani, al-Mujam-ul-kabir (1:108#180)

Tabarani, al-Mujam-ul-kabir (22:400#999)

Tabarani, al-Mujam-ul-awsat (3:35#2386)

Haythami, Majma-uz-zawaид (9:212)

Khatib Baghdadi, Tarikh Baghdad (8:142)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.94)

86

Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:101#263)

Hindi, Kanz-ul-ummal (12:106#34211)

Hindi said in Kanz-ul-ummal (12:106#34210) that Abu Bakr narrated it in al- Ghilaniyat through Abu Ayyub Ansari.

Khatib Baghdadi related it in Tarikh Baghdad (8:141) through Ayesah with slightly different words.

Haytami said in as-Sawaiq-ul-muhriqah (2:557) Abu Bakr narrated it in al- Ghilaniyat.

87

1. Muhibb Tabari said in Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.94) Abu Said Naqqash related this tradition in Fawaid-ul-Iraqiyyin.

2. Hindi, Kanz-ul-ummal (12:105,106#34209, 34210)

Ibn Jawzi related it in Tadkirat-ul-khawass (p.279) with slightly different words through Abdullah bin Umar.

Haytami said in as-Sawaiq-ul-muhriqah (2:257) Abu Bakr narrated it in al-Gilaniyat.

Manawi, Fayd-ul-qadir (1:420,429)

88

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.95)

89

Ibn Asakir, Tarikh Dimashq al-kabir (10:353)

90

Hakim said in al-Mustadrak (3:166#4727) the tradition is sahih (sound) in accordance with the conditions of Imam Muslim.

91

Ibn Asakir, Tarikh Dimashq al-kabir (10:352,353)

Hindi said in Kanz-ul-ummal (11:499#32340) Abu Nuaym and Ibn Asakir narrated it.

Daylami, al-Firdaws bi mathur al-khitab (1:44#107)

Ajlawni said in Kashf-ul-khifa wa muzil-ul-ilbas (1:236) Daylami narrated it through Abdullah bin Abbas as a marfu tradition.

93

Hakim, al-Mustadrak (3: 164#4723)

Ibn Asakir, Tarikh Dimashq al-kabir (14: 173)

Hindi, Kanz-ul-ummal (12:98#34166)

Haytami said in as-Sawaiq-ul-muhriqah (2:448) Ibn Sad narrated it.

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.214)

94

Dhahabi said in Mizal-uz-itidal fi naqd ar-rijal (4:351) that Abu Salih Muazzin narrated it in Manaqib Fatimah.

Asqalani also said the same in Lisan-ul-mizan (4: 16).

95

1. Qazwini, at-Tadwin fi akhbar qazwin (1:457) 2. Hindi, Kanz-ul-ummal (12:110#34234)

96

Ibn Asakir, Tarikh Dimishq al-kabir (14:61)

Hindi, Kanz-ul-ummal (12:98#34167)

97

Haythami, Majma-uz-zawa'id (9: 174)

Zurqani, Sharh-ul-Muwatta (4:443)

Asqalani, Lisan-ul-mizan (2:94)

98

Ahmad bin Hambal, al-Musnad (1:101)

Bazzar, al-Musnad (3:29,30#779)

Ahmad bin Hambal, Fadail-us-sahabah (2:692#1183)

Haythami commented in Majma-uz-zawa'id (9:169,170) that one of Ahmad bin Hambal's narrators, Qays bin Rabi, is controversial while the rest of the narrators are thiqah (authentic).

Shaybani, as-Sunnah (2:598#1322)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:220)

Haythami said in Majma-uz-zawa'id (9:174) that he did not know its narrators. Tabarani has also narrated it.

Tabarani, al-Mujam-ul-kabir (3:41#2623)

100

Tabarani, al-Majma-ul-awsat (3: 137#2721)

Haythami said in Majma-uz-zawa'id (19:201) that Tabarani and Abu Yala also transmitted it and its chain of narrators is sahih (sound).

Shawkani, Darr-us-sahabah fi-manaqib al-qarabah was-sahabah (p.277#24)

101

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:41, 42)

102

Hakim, al-Mustadrak (3: 168#4736)

Ibn Abi Shaybah, al-Musannaf (7:432#37045)

Shaybani, al-Aahad wal-mathani (5:360#2952)

Ahmad bin Hambal, Fadail-us-sahabah (1:364#532)

Khatib Baghdadi, Tarikh Baghdad (4:401)

1. i.e. his daughter, Fatimah

2. i.e. Ali, the fourth Commander of the Faithful

3. i.e. Imam Husain

Glossary

هُنَّ الَّذِينَ رَضِيَ اللَّهُ عَنْهُمْ radiyallahu anhu — Allah is pleased with him; used after the names of Companions of the Prophet (saw).

هُنَّ الَّذِينَ رَضِيَ اللَّهُ عَنْهُمْ radiyallahu anha — Allah is pleased with her; used after the name of a female Companion of the Prophet (saw).

مَنْهُنَّ الَّذِينَ رَضِيَ اللَّهُ عَنْهُمْ radiyallahu anhum — Allah is pleased with all of them; used after the names of more than two male Companions of the Prophet (saw).

أَمْنَهُنَّ الَّذِينَ رَضِيَ اللَّهُ عَنْهُمْ radiyallahu anhuma — Allah is pleased with both of them; used after the names of two Companions of the Prophet (saw), irrespective of their gender.

عَلَيْهِ السَّلَامُ alayhi salam — Allah's peace is on him; used after the names of Allah's messengers, prophets and angels.

عَلَيْهِمَا السَّلَامُ alayhim-as-salam — Allah's peace is on both of them; used after the names of two messengers, prophets and angels.

سَلَّمَ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sallallahu layhi wa alihia wa sallam — Allah sends blessings and salutations on him and his children; is used after the name of the Last Messenger of Allah (saw).

هَبْرُوكْ هَلْلَوْ مَرْكَ هَهْجُو radiyallahu anhu — Title reserved for Ali alone. It means, 'Allah has honoured him.'

Ahl kisaa "the people of the garment/cloak/mantle". According to a tradition, the Holy Prophet went out one morning at the time of the visit of the Najran delegation in 10/631 wearing a figured black cloak; first Fatimah, then Ali and then Hasan and Husain came and he took them under his cloak. It is called hadith al-kisaa (the tradition of the mantle/cloak/ garment).

Ahl-ul-bait "the People of the House". A term used in the Quran (33:33) and in traditions for the Holy Prophet's Household. Together with the wives of the Prophet, it includes Ali, Fatimah, Hasan and Husain.

Ar-Rukn al-Yamani "the Yamanite Pillar" of the Kabah.

Arsh the term used in the Quran for the Throne of Allah: "He is the Lord of the mighty throne (arsh). (Quran 4:131)"

Bani Israel "the Children of Israel". The phrase is applied to the children of Yaqub.

Burraq a heavenly animal made of light, bigger than a donkey and smaller than a horse, on which the

Holy Prophet Muhammad (saw) went for the Miraj.

Fajr dawn or early morning before sunrise; Morning Prayer.

Hadith (pl. ahadith) lit. Tradition. The sayings, practice and silent approval of the Holy Prophet Muhammad (saw).

Hasan a hadith, narrated by a reliable chain of narrators though not reaching the grade of sahih (sound) hadith, but records a complete chain of narrators up to the Prophet (saw).

Hur (the plural of haura) very fair women of Paradise.

Isnad chain of transmission of a tradition.

Jahiliyyah “ignorance”. The term refers to pre-Muslim period.

Jibrail/Jibril the angle Gabriel. Jibrail was appointed by Allah to convey His Messages to His prophets and messengers.

Kubah a cube-shaped building –at the centre of al-Masjid-ul-Haram (the great mosque at Makkah)– towards which all Muslims face in prayer which is why it is also known as the qiblah. It is also known as the House of Allah.

Kawthar lit. “Abundance”. A pond in Paradise known as the Haud-ul-Kawthar or “the Pond of Abundance”.

Kufah a city on the west bank of the river Euphrates, about four days march from Baghdad. It was the capital town of the Commander of the Believers, Ali.

Mahshar the place where people will gather together on the Day of Judgement.

Maqam Ibrahim the stone at Makkah within the boundary of al-Masjid-ul-Haram, which has the impression of the footprints of the Prophet Ibrahim (saw). This is the stone on which Ibrahim (u) stood while he and his son, the prophet Ismail (u), were building the kabah.

Marfu a tradition which is traced back to the Holy Prophet (saw) without any defect in transmission.

Maryam the mother of prophet Isa; Mary.

Mimbar a pulpil in a mosque from which a sermon is delivered.

Qiblah direction one faces in prayer, towards Makkah.

Rahman “the Infinite Beneficence or Goodness of Allah”. It is one of the ninety-nine names or attributes of Allah. Ar-Rahman is a more exalted attribute than ar-Rahim. It expresses that the universal attribute

of mercy which the Almighty extends to all mankind, the wicked and the good, believers and unbelievers.

Rawi a transmitter of traditions.

Sahih "sound". A hadith with an unbroken chain of narrators reported from the Prophet Muhammad (saw) through reliable narrators without being shādhdh (odd) or muallal (faulty) in between any two relaters.

Shafaah "intercession". The belief of the Muslims that the Holy Prophet is an Intercessor and that he will intercede on the behalf of the Believers on the Day of Judgement by the permission of Allah.

Sirat lit. "a road". It is commonly used for the bridge across the Hell-Fire. It is finer than a hair and sharper than a sword. The righteous will pass over it with the swiftly, but the wicked will lose their footing and fall into the fire of hell.

Sunnah It is exclusively referred to the practice and ways of the Messenger of Allah, Muhammad (saw).

Umm Salma one of the wives of the Holy Prophet (saw). She was the widow of Abu Salmah. Abu Salmah was martyred at Uhud, and the Messenger of Allah married his widow four months later.

Ummah "nation, people, generation, community". It is used in reference to the community of Believers or Muslims.

Umm-ul-muminim "the Mother of the Believers". A title in the Quran which is applied to each of the wives of the Holy Prophet:

"...his (the Prophet's) wives are their mothers... (Quran 33:6) "

Wali legal guardian.

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