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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Fatimah al-Zahra [6]

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)**

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.

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’

Safiyyah the daughter of Shaybah narrates that Ayeshah (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

Ayeshah (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 Jibraeel 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.'"

Masruq narrates from the Mother of the Believers Ayeshah (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.*”

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

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.”

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
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).”

Salih (ra) narrates that Ayeshah (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

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

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

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.”

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”

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.”

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

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

Muhammad bin Ali narrates that the Messenger of Allah (saw) said, “Indeed Fatimah is a part of me. Hence, whosoever angers her angers me.”
22. 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)

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.
The Mother of the Believers Ayeshah (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)

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)

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).
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.”

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

Jumai bin Umair Taymi (ra) narrates that he visited Ayeshah (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).”

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).
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 Muhammed.’”

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.”

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)
The Mother of the Believers Ayeshah (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.”

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

Ayeshah (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.”

Masruq (ra) narrates that the Mother of the Believers, Ayeshah (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)

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.”

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)

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)

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)

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

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)

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.”

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.”
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

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

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

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).”

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.”
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.”

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)
Ayeshah (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 Jibraeel 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.’”
Ayeshah (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, ‘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

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.”

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)

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.”

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

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

Ans bin Malik (ra) narrates that when the Messenger of Allah (saw) was in the mosque, he said to Ali (as), “This is Jibraeel 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.”

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

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.’”
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.”

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)

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.”

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)

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)

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.”
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)

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.'"

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.”

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

The Mother of the Believers Ayeshah (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.” Ayeshah (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.’”

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

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)

علي رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: إذا كان يوم القيامة نادي من وراء الحجاب: يا أهل الجمع! غضوا أبصاركم عن فاطمة بنت محمد صلى الله عليه وسلم حتى نمر.

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.’”

علي رضي الله عنه قال: قال النبي صلى الله عليه وسلم: إذا كان يوم القيامة، قيل: يا أهل الجمع! غضوا أبصاركم لتمر فاطمة بنت رسول الله صلى الله عليه وسلم فتنفس و عليها رينتان خضروان.

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.”

أبو مسلم قال: قال لي أبو قلابة وكان معنا عبد الحميد أنه قال: حمراءوان.

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.”

علي رضي الله عنها قال: قال النبي صلى الله عليه وسلم: نادي من وراء: غضوا أبصاركم.

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.’”

علي رضي الله عنها...مرضى...إذا كان يوم القيامة نادي من بَنْت رُسُلِ الله صلى الله عليه وسلم.

Ayeshah (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

87. عن أبي أبو بكر الأنصاري رضي الله عنه: إذا كان يوم القيامة نادى من بطن العرش: يا أهل الجمع! نكسوا رؤوسكم و غضوا أبصاركم حتى تمر فاطمة بنت محمد صلى الله وسلم على السراغ، فتم و معها سبعون ألف جارية من الحور العين كالبرق العالم.

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.”

88. عن علي رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: تحشر إبنتى فاطمة يوم القيامة و عليه حلة الكرامة قد عنجزت بماء الحيوان، فتنتظر إليها الخلق، فيتعمبون منها، ثم تكسى حلة من حلال الجنة [تشتمل] على ألف حلة مكتوبة [عليها] بخط أخضر: أدخلوا بنت محمد صلى الله عليه وسلم الجنة على أحسن صورة و أكمل هيئة و أتم كرامة و أوفر حظ. فنزف 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)

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

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

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.”

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

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)

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.’”

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

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)

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.”

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

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.”

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

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

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-Musnnaf (6:388#32272)

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

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

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

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

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 thiqah (men of integrity).

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi ash-sharf (p.117)
Daylami, al–Firdaws bi mathur al–khitab (1:346#1385)

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


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)


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)

1. Muslim, as–Sahih (4:1886#2430)

2. Bukhari, as–Sahih (3:1265, 1388#3249, 3604)
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’s eye who was the leader of all the prophets and the whole universe.

Secondly, she was the wife of the Lion of Allah, 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 one who was the leader of the caravan of love and passion.

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

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

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

Shawkani said in Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.279) Hakim narrated it in al-Mustadrak.
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)
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)
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)
1. Nasai, as-Sunan-ul-kubra (5:391,392#9236, 9237)
Ibn Hibban, as-Sahih (15:403#6953)
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 graded it sahih (sound) according to the conditions of Bukhari and Muslim.

26

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

This tradition is hasan (fair).

Tabarani, al-Mujam-ul-awsat (7:343#7675)
Haythami said in Majma-uz-zawaid (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-zawaid (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, Tadhkirat-ul-khawas (p.275, 276)

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

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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)
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)

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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)

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

Muslim, as-Sahih (4:1905#2450)
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.’”

Bukhari, as–Sahih (3:1361#3510)
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)

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-zawaid (9:203) Tabarani has narrated this tradition with a hasan (fair) chain of narrators.

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

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

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

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

Maqzadi, 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)

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-zawaid (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–zawaid (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.

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


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


51

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

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

Haythami, Majma–uz–zawaid (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.

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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)
Ibn Yala, al-Musnad (12:122#6755)
Tabarani, al-Mujam-ul-kabir (22:420#1036)
Haythami said in Majma-uz-zawaid (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)

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)

Tabarani, al-Mujam-ul-kabir (20:25#30)
Tabarani, al-Mujam-ul-kabir (22:405#1014)
Tabarani, al-Mujam-ul-kabir (22:420#1035)
Tabarani, al-Mujam-ul-kabir (3:41#2625)

Tabarani, al-Mujam-ul-kabir (3:41#2625)
Haythami, Majma-uz-zawaid (9:202)

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)
Tabarani, al-Mujam-ul-kabir (22:420#1035)
Tabarani, al-Mujam-ul-kabir (3:41#2625)

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)

Bazzar, al-Musnad (5:223#1829)
Hakim, al-Mustadrak (3:165#4726)
Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:188)

Bazzar, al-Musnad (5:223#1829)
Hakim, al-Mustadrak (3:165#4726)
Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:188)

Dhahabi, Siyar alam an-nubala (2:132)
Manawi, Fayd-ul-qadir (2:463)

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

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

Haythami said in Majma-uz-zawaid (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)


Ibn Jawzi has transmitted it in Tadhkirat-ul-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)

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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, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.71)

65


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

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Muhibb Tabari, Dhakhair-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)

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)

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 Awanah, 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-zawaid (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-zawaid (9:185) Tabarani has narrated it. Further he commented that he did not know its narrators.

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

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

 Mizzi, Tahdhib-ul-kamal (6:400)
Khatib Baghdadi’s book Tarikh Baghdad (11:285) contains the words “abu hum” instead of “wallu hum”.

Haythami, Majma–uz–zawaid (4:224)

Haythami, Majma–uz–zawaid (9:172,173)

Mizzi, Tahdhib–ul–kamal (19:483)

Hindi, Kanz–ul–ummal (12:116#34266)

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

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

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

Haythami, Majma–uz–zawaid (4:224)

Haythami, Majma–uz–zawaid (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)

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)

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

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

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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-zawaid (10:17)

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

77
Tabarani, al-Mujam-ul-kabir (11:243#11621)

Haythami said in Majma-uz-zawaid (9:173) that Tabarani related it and its transmitters are thiqah (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)

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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-zawaid (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-zawaid (9:212)

Khatib Baghdadi, Tarikh Baghdad (8:142)

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

86
Hindi, Kanz-ul-ummal (12:106#34210) said that Abu Bakr narrated it in al-Ghilaniyat through Abu Ayyub Ansari.

Khatib Baghdadi related it in Tarikh Baghdad (8:141) through Ayeshah 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-Iraqiyin.

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

Ibn Jawzi related it in Tadhkirat-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.

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).

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Ibn Asakir, Tarikh Dimashq al-kabir (14:61)

Hindi, Kanz-ul-ummal (12:98#34167)

97

Haythami, Majma-uz-zawaid (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–zawaid (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–zawaid (9:174) that he did not know its narrators. Tabarani has also narrated it.

Tabarani, al–Mujam–ul–kabir (3:41#2623)

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Tabarani, al–Majma–ul–awsat (3:137#2721)

Haythami said in Majma–uz–zawaid (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)

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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

Radiyallahu anhu — Allah is pleased with him; used after the names of Companions of the Prophet (saw).

Radiyallahu anha — Allah is pleased with her; used after the name of a female Companion of the Prophet (saw).

Radiyallahu anhum — Allah is pleased with all of them; used after the names of more than two male Companions of the Prophet (saw).

Radiyallahu anhuma — Allah is pleased with both of them; used after the names of two Companions of the Prophet (saw), irrespective of their gender.

U alayh-is-salam — Allah’s peace is on him; used after the names of Allah’s messengers, prophets and angels.

Musalas alayhim-as-salam — Allah’s peace is on both of them; used after the names of two messengers, prophets and angels.

A sallallahu layhi wa alihi wa sallam — Allah sends blessings and salutations on him and his children; is used after the name of the Last Messenger of Allah (saw).

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 Israeel “the Children of Israeel”. 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 hadīth, 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 angel Gabriel. Jibrail was appointed by Allah to convey His Messages to His prophets and messengers.

Kabah 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 Ibraham (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 pulpit 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 shādh (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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