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Transliteration key

, – أ	d - ض
ĩ-ā	- t
b - ب	ج - ظ
t - ت	` -ع
th - ث	ż- gh
j	f - ف
- ^h	q - ق
kh - خ	<u>+</u> J - k
d - د	1 – ل
dh - ذ	- m
r - ر	ن - n
z - ز	w, ū - w, ū
s - س	• - h
sh - ش	- y, ī
ڊ - ص	

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Introduction

By Mowlānā Khālid Maḥmūd Siyālkotī

All praise belongs to Allah, peace and salutations upon His chosen servants.

Allah Taʿālā has placed much emphasis upon maintaining family ties in the Noble Qurʾān. In the early years before the advent of Islam, a person would associate the lineage of his adopted son to himself and not the biological father. This untrue association of lineage was deemed opposite to the natural system of Islam. In the cultural norms of the Hindus, the children of one's wife, born from another marriage, would be ascribed to the present husband. Islam abolished the incorrect cultural practices of many creeds, making declaration of correct lineage and abstaining from incorrect attribution a compulsory principle of the natural order of Islam. It is also a fact that one possessing sound intellect feels no honour in having another's children attributed to him. Allah Taʿālā says in the noble Qurʾān:

اُدْعُوْهُمْ لِأَبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللَّهِ

Call them by (the names of) their fathers; it is more just in the sight of Allah. $^{\scriptscriptstyle 1}$

The wisdom behind this decree is so that there will remain no doubt with regards to biological relations and as a result there will be no doubt or confusion with regards to the laws pertaining thereto. Therefore the correct course of action would be to ascribe children to their biological fathers.

This does not apply to men only — that there should be no confusion with regards to their lineage — but the same ruling applies to women as well; they too are required to attribute the children to their biological father. General laws such as these which are spelt out in the Noble Qur'ān apply to both male and female.

¹ Sūrah al-Aḥzāb: 5

The Arabs were extremely passionate regarding genealogy and lineage, Islam intended to raise this passion more meticulously, Rasūlullāh حَالَتْنَعَدُوتَكُمُ thus said:

من ادعى الى غير ابيه و هو يعلم انه غير ابيه فالجنة عليه حرام

Whoever ascribes his lineage to another besides his biological father, and he is aware that he is not his biological father, then Jannah is $Har\bar{a}m$ on such a person.¹

Rasūlullāh سَتَأَلَنَدْعَلَيْهُوَسَتَمَر also said:

من ادعى الى غير ابيه و انتمى الى غير مواليه فعليه لعنة الله المتتابعة الى يوم القيمة

Whoever ascribes his lineage to another besides his biological father and claims to be a slave other than his true master; the curse of Allah is upon him until the Day of $Qiy\bar{a}mah$.²

This clear declaration of Islam was so pertinent that the adopted son of Rasūlullāh - who was up to this point referred to as Zayd, the son of Muḥammad - now became Zayd, the son of Ḥārithah; and the law was set forth that one's lineage will be attributed to the biological father. This is just and closest to the truth. Maintaining family ties is a fundamental teaching of Islam, which is only possible if the family relation of each is recognised. Thus, learning about one's genealogy is incumbent. Sayyidunā Abū Hurayrah

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تعلموا من انسابكم ما تصلون به ارحامكم فان صلة الرحم محبة في الاهل مثرات في المال و منسأة في الاثر
```

Learn of your genealogy such that you will be able to maintain family ties; because maintaining family ties creates love amongst your family, blessing in wealth, and increases one's lifespan.

¹ Sunan Abī Dāwūd vol. 2 pg. 350

² ibid

It was in this environment that the Ahl al-Bayt of Rasūlullāh عَالَمَا سَعَالَمُ اللهُ was raised. The call of Islam also reached the ears of the four daughters of Rasūlullāh عَالَمَا اللهُ الللهُ اللهُ اللهُ

When Zayd نواعد could no longer remain Zayd ibn Muḥammad but had to now be referred to as Zayd ibn Ḥārithah; then how is it possible that these four noble women, despite being the daughters of another, came to be known as the daughters of Rasūlullāh مَرَاسَتَهُ وَمَا

In light of the decrees of the Qur'ān and guidance of the aḥādīth, it is impossible that Rasūlullāh حَالَيْتَ بَعَنَا لَمَ اللَّهُ عَلَيْهُ عَلَى اللَّهُ اللَّهُ عَلَيْتَ اللَّهُ عَلَيْهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَى اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّهُ اللَّهُ اللَ continued referring to these 'adopted' daughters as the daughters of Rasūlullāh مَالَيْتَكَيْهُ مِنْهُ مِنْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْ مُاللَيْتَكَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْتَعُالِيهُ عَلَيْ مُاللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْ عَلَيْ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللَّالَةُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّا عَلَيْهُ اللَّا اللَّالَةُ عَلَيْهُ اللَّا عَلَيْهُ اللَّا عَلَيْ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْ عَلَيْ مَالَيْ عَلَيْهُ عَلَيْ عَلَيْهُ عَلَيْهُ عَلَيْ

Thus, it is a fact that these pure honourable women were the biological daughters of Rasūlullāh حَرَّاتَنَعَبُوتَتَّر. How is it possible for one to ascribe her lineage to a nonbiological father when it is established that one will be summoned forth on the Day of Qiyāmah by the name of one's father, then too such an act is perceived to emanate from the house of the Rasūl مَرَاتَنَكَبُوتَدَةُ It can never be that the very household of the Nabī

Sayyidunā Abū Dardā' حَطَيْنَهُمَا مَعَالَمُ narrates that Rasūlullāh حَطَيَنَهُمَا said:

انکم تدعون باسمائکم و اسماء ابائکم

Verily (on the Day of Qiyāmah) you will be called forth by your names and the names of your fathers'. $^{\rm 1}$

Rasūlullāh مَرَاتَعَكَمَوَتَ would have definitely announced the purity of his lineage, cleared the blemish from his name and declared his honour. There would have been no fault on him in doing so, or any accusation of pursuing a personal agenda. Rasūlullāh has said:

وَقَالَ انا انفسكم نسبا وصهرا وحسبا لَيْسَ فِي آبَائِي من لدن آدم سفاح كلنا نِكَاح

I am the purest in terms of descendants, in-laws and lineage, there is none in my ancestors from \bar{A} dam parts who was born from adultery, all were born in wedlock.²

When Rasūlullāh مَرَاتَعَكَمَوْتَ was so particular with regards to his genealogy, describing its uniqueness and purity, how can it be envisaged that he would conceal the true lineage of Sayyidah Zaynab, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm مَرَاتَعَكَمَ . This is impossible.

Furthermore, this is not just one daughter; the true lineage of three daughters is brought into question, and for years they are left in this condition; not in just any home but in the home of Rasūlullāh متألتنا بالمنافر , which is an example for all creation.

It is in no way logical that Allah, Who did not permit Rasūlullāh المَنْسَنَعُومَتُ to attribute his single adopted son to him, would then permit Rasūlullāh مَوَاللَّهُ عَلَيْهُ مَا مُعَاللَّهُ to attribute three daughters to him, thus including them amongst his Ahl al-Bayt. If it was permissible to do so then there would have been a clear unambiguous announcement as such, in the same manner as it was announced for Sayyidunā Zayd ibn Ḥārithah

¹ Sunan Abī Dāwūd vol. 2 pg. 328

² Zurqānī, Sharaḥ Mawāhib vol. 1 pg. 67

The Child Resembles the Father

ان اثر تلك اللقمة من الشاة كان باقيا تعتريه حتى الوفاة – اذ كان يعرف ذلك بتغير لون اللهوات

The effects of this poison remained until his demise, as the effects of this poison were recognised by the colour change in the palate.

In his final illness, Rasūlullāh سَرَاللَّعَنَدِوَتَدَ felt the full effects of this poison and it was on account of this that the senior Ṣaḥābah regarded Nabī سَرَاللَّهُ عَدِوَتَدَ to be a shahīd (martyr). Mowlānā Ashraf ʿAlī Thānwī تحمَّالَنَّهُ writes: "Rasūlullāh مَرَاللَّهُ also said that the effects of this poison continued (from the time it was consumed) but now it has fulfilled its purpose. In light of this, Rasūlullāh مَرَاللَهُ attained martyrdom through poisoning. ʿAbd Allāh ibn Masʿūd مَوَاللَّهُ عَدَاللَّهُ عَدَاللَّهُ مَاللَهُ وَاللَّهُ مَاللَهُ مَاللُّهُ عَدَاللَّهُ مَاللُّهُ مُعَاللُّهُ مَاللُّهُ مُنْ مُنْ مُعَاللُّهُ مَاللُّهُ مَاللُّهُ مَاللُّهُ مَاللُّهُ مَاللُّهُ مَاللُّهُ مَاللُّهُ مُعَالُمُعُلَيْهُ مَاللُّ

Harmful effects being suppressed and then emerging at the time of demise was also seen in the daughter of Rasūlullāh حَالَتُنْعَادَهُمُ , Sayyidah Zaynab حَالَقَ . The difficulties she had to endure when performing hijrah was acknowledged by Rasūlullāh حَالَتَنْعَادَ himself, he said:

¹ Refer to Ṣaḥīḥ Bukhārī vol. 1 pg. 1356, vol. 2 pg. 610

² Nash al-Ṭīb pg. 203

خير بناتي اصيبت فيّ

The best of my daughters, who suffered on account of me.

In the same manner that Rasūlullāh المَالَنَةُ felt the intense effects of the poison in his final illness, Sayyidah Zaynab المَالَى also experienced something similar; the wounds she had suffered when migrating (the effects of which had been suppressed) again began to pain her and resulted in her departing from this world as a martyr. This was a unique physical resemblance between Rasūlullāh مَالَنَاتَةُ عَالَةُ and his daughter, Sayyidah Zaynab

فلم تزل وجعة حتى ماتت من ذلك الوجع فكانوا يرون انها شهيدة

The pain did not subside up until she passed away from that very pain. Everyone considered her to be martyr.¹

Ibn Kathīr also referred to her as a martyr:

ماتت شهيدة

She passed away as a martyr.²

These incidents inform us that Sayyidah Zaynab المعلية resembled her father, Rasūlullāh متاليتية بنيتر , very closely in physical condition. This physical resemblance is an undeniable fact and serves as surma (antimony) for those who wish to view this discussion with perfect eyesight. Thus there is no doubt whatsoever that Sayyidah Zaynab متاليتية بنيتر (was the biological daughter of Rasūlullāh متالية) and that she bore a definite physical similarity to Rasūlullāh . This similarity between the two martyrs, father and daughter, is exceptionally clear.

In addition, consider that the husband, Abū al-ʿĀṣ ibn al-Rabīʿ, of Sayyidah Zaynab نکائنگنیدندهٔ was amongst the prisoners of Rasūlullāh نکائنگنیدندهٔ in the Battle of Badr

¹ Majmaʿ al-Zawā'id vol. 9 pg. 216

² Al-Bidāyah wa al-Nihāyah vol. 5 pg. 308

and Rasūlullāh عَالَتُعَادَيَنَا showed such sympathy towards him on account of his daughter Zaynab عَالَتُعَادَى . Her concern became his. It's obvious that such heartfelt consideration and care would not be shown to the step-children from one's wife, and more so when that wife is no longer alive and the step-father has married others thereafter.

The truth is that Rasūlullāh المستقلة المست

The Difference Between Most Virtuous and Most Superior

The incidents which transpired at Badr and during hijrah, that is the difficulties which Sayyidah Zaynab was endured, resulted in Sayyidunā Abū al-ʿĀṣ was embracing Islam. The virtue of Sayyidah Zaynab was guided Sayyidunā Abū al-ʿĀṣ was and it is in this quality that he she surpassed her other three sisters, whose husbands were already Muslim. Sayyidah Zaynab's was husband, on the other hand, was not yet a Muslim and even participated in the Battle of Badr on the side of the mushrikīn, where he was then captured. Sayyidah Zaynab was forwarded his ransom from Makkah — which was the necklace of Sayyidah Khadījah was — and ultimately became the means of her being able to migrate to Madīnah, which is a well-known amongst the learned. Thereafter whatever good deeds and sacrifices were performed by Sayyidunā Abū al-ʿĀṣ was will count as a virtue for Sayyidah Zaynab was.

The words most virtuous and most superior should be considered carefully. The most superior of all Rasūlullāh's مَالَيَّ daughters is Sayyidah Fāṭimah مَالَيْ – her rank and status being extremely lofty – but the most virtuous will be Sayyidah Zaynab مَالَيْ . Possessing enumerable meritorious traits is a separate matter altogether, and one's inherent qualities affecting another this is termed being virtuous. Mullā ʿAlī Qārī مَالَيَ writes:

فباب الخيرية و هي الطاعة للحق و المنفعة للخلق متعد و باب الفضيلة لازم

Virtuous, which is adherence to the truth and benefitting others is Mutaʿadī and possessing meritorious traits is lāzim.

In other words, possessing meritorious traits does not require benefitting others (which is termed $l\bar{a}zim$) whereas being virtuous necessitates benefitting others (which is termed *Mutaʿadī*).

The most superior (possessing enumerable praiseworthy and meritorious traits) was Sayyidah Fāṭimah 🏎 – the wife of Sayyidunā ʿAlī – and the most virtuous was Sayyidah Zaynab – the mother-in-law of Sayyidunā ʿAlī . Sayyidunā ʿAlī married the daughter of Sayyidah Zaynab , Sayyidah Umāmāh , in accordance with the bequest of Sayyidah Fāṭimah (after her demise). This is yet another example of the virtuous nature of Sayyidah Zaynab which extended towards Sayyidunā ʿAlī in this instance, as well as Sayyidunā Ḥusayn , who continued to receive motherly affection on account of this union. If we look closely then from this angle Sayyidunā ʿAlī can also be dubbed *Dhū al-Nūrayn* (possessor of two lights); the most superior of the daughters of Rasūlullāh being his wife and the most virtuous being his mother-in-law.

The prestigious Kaʿbah is the epicentre of Islam and the qiblah of the Muslims. The day Makkah was conquered, Rasūlullāh المَنْسَعَيْنَ entered Makkah with his grandson, ʿAlī ibn Abī al-ʿĀṣ (the son of Sayyidah Zaynab المَنْسَى) seated behind him. Ibn Ḥajar al-ʿAskalānī مَمْسَاتَ writes:

توفي علي بن ابي العاص و قد ناهز الحلم و كان النبي صلى الله عليه و سلم اردفه على راحلته يوم الفتح

... ʿAlī ibn Abī al-ʿĀṣ passed away, and he was a recipient of great affection (from Rasūlullāh حَالَتَنْعَلَيْهُوَسَلَّهُ). Nabī حَالَتَنْعَلَيْهُوَسَلَّهُ seated him on his steed the day Makkah was conquered.¹

¹ Al-Iṣābah vol. 2 pg. 503

The Marriage of Sayyidah Ruqayyah and Sayyidah Umm Kulthūm to 'Utbah and 'Utaybah

Rasūlullāh مَوَاللَّ had wedded his beloved daughters, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm مَوَاللَّ وَاللَّ وَاللَّهُ وَاللَّهُ وَاللَّ وَاللَّ وَاللَّ وَاللَّ وَاللَّ وَاللَّ وَاللَّالَ وَاللَّا وَاللَّاللَ وَاللَّا وَاللَّالَ وَاللَّا وَاللَّالَ وَاللَّالَ وَاللَّاللَ وَاللَّالِيَّا وَاللَّالِي وَاللَّالَ وَاللَّالِي وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ وَلَيْ وَاللَّا وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَيْلَةُ وَاللَّ وَوَالْعَالَيْوَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ وَاللَّالَ

The shame of one's step-daughters or adopted daughters was never a blemish on one's honour or a target of scorn from one's enemies, and their shame was never regarded to be a shame upon the step-father. Whereas Abū Lahab instructed his sons to divorce the daughters of Rasūlullāh مَتَاتَعَانَهُ مَعَانَ اللَّهُ مَعَانَا وَعَانَ اللَّهُ مَعَانَ مُعَانَ مَعَانَ مُعَانَ مُعَانَ مُعَانَ مُعَانَ مُعَانَ مَعَانَ مَعَانَ مَعَانَ مُعَانَ مَعَانَ مَعَانَ مَعَانَ مَعَانَ مَعَانَ مَعَانَ مَعَانَ مُعَانَ مُعانَ مُعَانَ never become the target of the enmity one holds for another, it is only those who share blood relations who become the target. The risālat of Rasūlullāh مُعانَ مُعانَ مُعَانَ مُعَانَ مُعَانَ مُعانَ مُعَانَ مُعَانُ مُعَانَ cause harm to Rasūlullāh حَالَتَهُ . It would make no sense for him to direct this anger towards the orphaned children of Sayyidah Khadījah مَالَتَهُ . Thus, 'Utbah and 'Utaybah divorcing Sayyidah Ruqayyah and Sayyidah Umm Kulthūm screams out that they were the biological daughters of Rasūlullāh never his step or adopted daughters. Step-daughters will never become a target of one's honour, as was the case here, nor is there any example of such in the history of the Arabs.

The Grief of Sayyidunā ʿUthmān on the Demise of Sayyidah Ruqayyah

'Umar کی passed by 'Uthmān کی and he was extremely forlorn. 'Umar کی asked: "What depresses you so?" 'Uthmān کی replied: "Why should I not be depressed when my marital link between me and Rasūlullāh کی این has been broken."This was when the daughter of Rasūlullāh کی passed away.¹

Rasūlullāh مَاللَّعَةَبَوَيَّهُ was not pleased with this sadness Sayyidunā 'Uthmān مَاللَّعَةَبُوَيَّهُ and so wedded his other daughter, Sayyidah Umm Kulthūm مَاللَكُ to him. In the history of man, Sayyidunā 'Uthmān مُنْكَ is the only person to have ever married

عن الهيثم عن موسى بن كثير ان عمر مر بعثمان رضي الله عنه و هو حزين قال ما يحزنك قال الا احزن و قد انقطع الصهر بيني و بين رسول الله و ذلك حدثان ماتت بنت رسول الله

¹ Musnad Imām Aʻzam pg. 205

سَرَاللَّهُ عَلَيْهُ وَسَلَّمُ Distinctiveness of the Daughters of Rasūlullāh

It has very rarely occurred that the two wives of one man lived lovingly and graciously with each other. Co-wives usually gaze upon each other with envy and if ever they were to fight, will they belittle each other's husbands? Of course not, there husband is the same. Will they attack the in-laws of each other? Again, this would be absurd as they share this too, instead they will attack the parents of the latter as this is unique to each.

Now ponder, whichever woman will become a co-wife to the daughters of Rasūlullāh حَالَتَنَعَيْدَيَالَهُ , there will be the possibility of her harbouring enmity to the parents of the latter, which in this case will be Rasūlullāh مَالَتَنَعَيْدَيَالُهُ himself. Now, if on account of natural jealousy she were to bear some form of enmity however minute — towards Rasūlullāh مَالَتَنَعَيْدَوَنَالُ , what would become of her īmān? One might ask at this juncture: What protocols have been instituted by Islam to prevent this from happening?

The only solution to this would be that the daughters of Rasūlullāh تَسَلَّسْتَعَبَدُوَسَدُ should not be co-wife to any other, so the jealousy and enmity of the other will never be directed to their father (who in this case is Rasūlullāh سَلَسْتَعَبُدُوَسَدُ light, it is yet another quality unique to Rasūlullāh تَسَلَّعَبُدُوَسَدُ will not share wedlock with any other woman and the daughters of Rasūlullāh سَرَاسْتَعَبُدُوَسَدُ

Jalāl al-Dīn al-Suyūṭī مَعْنَاسَة has written a chapter in al-Khaṣā'iṣ al-Kubrā:

The unique quality of Rasūlullāh المستقدة that his daughters will not be cowives.

As long as Sayyidah Ruqayyah 🕬 was in the wedlock of Sayyidunā ʿUthmān

never married. Similarly, as long as Sayyidah Fāṭimah 🕬 was in wedlock with Sayyidunā ʿAlī 🏎 he took no other wife.

After the demise of Sayyidah Umm Kulthūm After the demise of Sayyidah Umm Kulthūm المنتقرق Sayyidunā 'Uthmān married other women and after the demise of Sayyidah Fāṭimah المنتقرق Sayyidah Umm Kulthūm did the same. This too proves that Sayyidah Ruqayyah and Sayyidah Umm Kulthūm were the daughters of Rasūlullāh المنتقرق If they were the daughters of Sayyidah Khadījah المنتقرق from previous marriage then it would not have been impermissible for him to marry others while she was in his wedlock. After the demise of Sayyidah Umm Kulthūm, he married many others; Fāṭimah bint Walīd, Fākhitah bint Ghazwān, Ramlah bint Shaybah, and Nā'ilah were his wives.

May Allah Taʿālā reward Mowlānā Muḥammad Nāfiʿ abundantly and make his efforts a means of benefit to all. He has executed his duty in explaining the lives, traits and rank of the beloved daughters of Rasūlullāh عَالَيْنَا in such an amazing manner that without a doubt publishing this book would add to the scholastic legacy of this age. Mowlānā's method of elucidation is not merely propagatory but analytical as well, and in the manner of a historian explains matters to the minutest detail. After *Ruhamā' Baynahum* this piece of research is a gift of knowledge to the world. May Allah accept this effort and protect from all trials and jealous eyes.

Khālid Maḥmūd (While on a visit to Pakistan) Lahore

صَلَّالَنَّهُ عَلَيْهُ وَسَمَلَمَ The Four Daughters of Rasulullah

بِسْمِ اللَّهِ ٱلرَّحْمَزِ ٱلرَّحِيمِ

الحمد لله رب العالمين و الصلوة و السلام على سيد الاولين والاخرين و خاتم النبيين و على ازواجه المطهرات و بناته الاربعة الطاهرات الطيبات زينب و رقية و ام كلثوم و فاطمة و على اهل بيته و جميع اصحابه و اتباعه باحسان الى يوم الدين

Necessity for Writing this Book

The purpose of writing this book is to bring to the fore the biographies and noble lives of the four daughters of Rasūlullāh حَالَتَنَعَيْنَارُ, with the help of Allah. A few prejudiced individuals unjustly consider Rasūlullāh حَالَتَعَيْنَارُ to have only one daughter, namely Sayyidah Fāṭimah مَوَالَتَنَابَةُ, excluding the other three — Sayyidah Zaynab, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm مَالَتُنَعَيْنَاتُ biological daughters and instead referring to them as his adopted daughters or step-daughters. They do so despite the instruction of Allah Taʿālā:

اُدْعُوْهُمْ لِأْبَآئِهِمْ هُوَ آَقْسَطُ عِنْدَ اللَّهِ

Call them (your adopted children) by (the names of) their fathers. This is more just in the sight of your Rabb.¹

The necessity of this divine decree is that children should be ascribed to their biological parents and never to any other. This injunction applies equally to both men and women.

Ascribing the true biological daughters of Rasūlullāh سَلَسَعَيْسَتُ to another sheer obstinacy and discarding the teachings of the Qur'ān and Islam.

This era is one filled with many trials and tribulations and traversing the path of īmān and upholding the teachings of Islam has become extremely difficult. Efforts

¹ Sūrah al-Aḥzāb: 5

are underway to distort and alter the clear unanimously accepted teachings of Islam. As for the belief structure of Islam, there is a tireless endeavour to distort this completely.

The daughters of Rasūlullāh سَالَقَنْعَانَةُ have been shamelessly made a target of accusation and derision, and the sacred blood of this noble family has been questioned. There honour has been slandered with the most demeaning of statements.

In light of these conditions, it was thought only prudent to discuss the true lineage of all four daughters of Rasūlullāh حَرْالَتَعَدِينَةُ and thereafter present the biography of each of these noble ladies so as to highlight the lofty status of these pure personalities.

Composition of the Book

We have opted to present this information in the following manner. After concluding the preludes and introductory discussions, first the nobility of the first blessed wife of Rasūlullāh — Sayyidah Khadījah \longrightarrow — will be discussed as well as the previous husbands and children born from those unions.

This will be followed by a discussion on the children she bore for Rasūlullāh مَكَانَتُنَعَدُونَالُ as well as mention of her merits and virtues. The content for these discussion were derived from the books of both factions — Sunnī and Shīʿah — especially citing references from fourteen Shīʿī books , considered reliable by them, which clearly mention and prove these pure ladies to be the daughters of Rasūlullāh.

Thereafter a biography of each of the daughters of Rasūlullāh المنظنية will be discussed in sequence, which will also address commonly raised objections and misconceptions against them. When concluding the biography of Sayyidah Fāțimah المنظنية a few additional dissertations were added which seek to clarify the merit of Sayyidah Fāțimah The book concludes with a chapter dedicated to the removal of misconceptions which some people have raised in their exertion to prove that Rasūlullāh سَرَاسَتَ وَعَالَيْهُ عَالَيْهُ وَعَالَى only had one daughter. These misconceptions were replied to and all misgivings laid to rest, and all praise belongs to Allah.

It should be kept in mind that I have attempted in all instances to site references from both Sunnī and Shī ī books so as to ease understanding of the true reality of the four daughters of Rasūlullāh daughters and attain conviction thereof.

The True Substantiation

The fundamental proof for this discussion whether Rasūlullāh حَالَتَنْعَلَى وَعَالَمَ had four daughters or not is the noble Qur'ān. When Allah Taʿālā was issuing the instruction of ḥijāb, Allah addressed his beloved Nabī حَالَتَنَعَلَى وَوَعَالَ in the following manner:

يْمَايَّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنْتِكَ وَ نِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلابِيْهِيَّ

O Nabī (ک), tell your wives and **your daughters** and the women of the believers to bring down over themselves of their outer garments.

This verse is explicit in that the order of ḥijāb is for all of the wives of Rasūlullāh مَكَانَسْتَعْدِوسَدُ , all of his daughters and all of the believing women. This verse informs us that Rasūlullāh مَكَانَسْتَعْدِوسَدُ has more than one wife and similarly more than one daughter, just as there are more than one believing woman.

To discard the clear purport of the verse and render some alternate interpretation or explanation is denial of the text of the Qur' $\bar{a}n$, which is impermissible for a Muslim.

In this verse, the wives, daughters and believing women are plural, and it is this very plural meaning which is intended here. If any one of them were considered to be singular in meaning (despite being plural), let us say for example the word daughters, and claim that the plural form of the word was used not to indicate multiplicity but nobility then it would be possible to claim the same for all those mentioned in this verse. One may also then go on to claim that Rasūlullāh مَتَالَقَ عَلَيْهُ مَتَالَقَ مُعَالَقُ only had one wife and wherever the plural word was used (which denote multiple wives) such as in the verses:

His (Nabī مَكَاللَّعَادِينَة) wives are their (believers') mothers.

Say (O Muḥammad صَاَلَقَنَعَدَوَسَلَة) to your wives.

As well as many other verses, only one wife is implied and the plural was used to denote nobility. Thus, just as this substantiation is incorrect so too claiming that the word "daughters" is singular in meaning and is only plural to denote nobility will also be one hundred percent incorrect.

In those instances where the plural has denoted a singular meaning, it was on account of clear and ambiguous indications as such. This is sorely lacking in this case and such indications are absent. In fact, in this particular case it is contradicted by authentic aḥādīth, History, as well the study of genealogy.

One Principle

A principle to remember is:

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الاخذ بالنص مقدم على الاخذ بالاستنباط
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Deriving laws from the actual text takes precedence over deriving laws from the interpretation of the text. $^{\rm 1}$

Accordingly, Rasūlullāh dutlimetric dutlimetric data and that they were data that they were

¹ Fatḥ al-Bārī vol. 9 pg. 229

more than one has been proven by the text of the Qur'ān, regarding which no alternate interpretation or substantiation is permitted. Whatever proofs will be cited henceforth, whether they are authentic aḥādīth, biographies, genealogy or history, they all serve to support what is stated clearly in the Qur'ān.

We now begin with the book in accordance to the sequence mentioned, first with the biography of Sayyidah Khadījah نافت then the four daughters of Rasūlullāh المتقابينية and finally concluding with a discussion on commonly raised misconceptions and the reply thereto.

Umm al-Mu'minīn Sayyidah Khadījah

Sayyidah Khadījah bint Khuwaylid bin Asad seese belonged to the well-known tribe of Banū Asad. She was an honourable and respected woman, known to be one of the wealthiest women of that era. Due to the nobility of her tribe and refined conduct, she was highly respected admired. She is regarded to be amongst the most blessed and pious women of history.

Previous Husbands

Prior to having the good fortune of coming into the wedlock of Rasūlullāh سَالَمَنَعَيْسَةُ Ad been married twice previously. A brief synopsis of these marriages is as follows:

Abū Hālah Hind ibn Nabāsh ibn Zurārah: Sayyidah Khadījah ﷺ was married to Abū Hālah and from this union two children were born; a son – Hind ibn Abī Hālah and a daughter – Hālah bint Abī Hālah.

ʿ**Atīq ibn ʿĀ'id al-Makhzumī:** Sayyidah Khadījah also married ʿAtīq ibn ʿĀ'id and from this union one daughter was born: Hind bint ʿAtīq.

These were the children of Sayyidah Khadījah ناف who were born before her marriage to Rasūlullāh تاف , and this fact has been attested to by both the Ahl al-Sunnah wa l-Jamāʿah and Shīʿah. There is however one difference of opinion amongst the historians and that is whether Sayyidah Khadījah ناف married Abū Hālah first or ʿAtīq. Whatever the case may be, the children born from these two unions have been mentioned in accordance with the well-known narrations. Other narrations have also been mentioned in some books:

- 1. Al-Haythamī: Majmaʿ al-Zawā'id vol. 9 pg. 219
- 2. Abū Jaʿfar al-Baghdādī: Kitāb al-Muḥabbar pg. 78, 79
- 3. Ibn Saʿd: Ṭabaqāt vol. 8 pg. 8
- 4. Al-Balādhurī: Ansāb al-Ashrāf vol. 1 pg. 406

5. Al-Bayhaqī: al-Sunan al-Kubrā vol. 7 pg. 71

Shīʿī books

- 1. Niʿmat Allāh al-Jazāʾirī: al-Anwār al-Nuʿmāniyyah vol. 1 pg 367
- 2. Bāqir al-Majlisī: Ḥayāt al-Qulūb vol. 2 pg. 768

Note:- I think it only appropriate to mention for the research scholars that there is a difference of opinion regarding the name of Sayyidah Khadījah's previous husband whether it is ' \bar{A} 'id (with a ' $_{3}$ ') or ' \bar{A} 'idh (with a ' $_{3}$ '). If you seek a satisfactory verdict on this difference then refer to *Sharḥ Mawāhib al-Laduniyyah* of Muḥammad al-Zurqānī. The honourable Shaykh has recorded excellent research in this regard.

The Honour of Being a Spouse of Rasūlullāh سَاللَّنْعَيْدُوْسَةُ and the Sublimeness of Khadījah

- 1. When the age of Sayyidah Khadījah بالمنتخفين drew close to forty, fortune knocked her door and the chit chatter of the praises and description, honour and truthfulness, honesty and trustworthiness of Rasūlullāh المنتخفين reached her, she herself then sent a marriage proposal to Rasūlullāh المنتخفين الله Rasūlullāh متاللة المنتخفين مركبة مركبة المنتخفين مركبة accepted her marriage proposal and as per custom of those days the marriage was contracted with the consent of 'Umar ibn Asad the paternal uncle of Khadījah منتخفين was blessed with this honour of being the consort of Rasūlullāh مركبة والمنتخفين المنتخفين المنتخذ المنتخفين المنتخذ المنتخفين المنتخفين المنتخفين المنتخفين المنتخفين المنتخفين المنتخفين المنتخفين المنتخذ المنتذ المنتخذ المنذ المنتخذ المنتخذ الم
- Rasūlullāh's blessed age at the time of nikāḥ was 25, while according to some 30. This was prior to the advent of nubuwwah. According to Ḥakīm ibn Ḥizām, Khadījah بطالة was 15 years elder than Rasūlullāh عَالَيْنَا بَعَانَ . From this the 'ulamā' deduce that Khadījah المنافقة was approximately 40 years of age.¹

¹ *Țabaqāt Ibn Sa'd* vol. 8 pg. 9-10 – Mention of Khadījah, *Țabaqāt Ibn Sa'd* vol.8 pg.8 – Mention of Khadījah, *al-Iṣābah ma'ahū al-Istī'āb* vol. 4 pg. 274 – Mention of Khadījah, *Ṭabaqāt of Ibn Sa'd* vol. 8 pg. 156 – The number of wives of Rasūlullāh المنتخبينية.

3. At the advent of nubuwwah, the degree of unshakable assistance lent by Khadījah نافعت to Rasūlullāh المالية لله has been recorded in much detail and depth by the Muḥaddithīn, the 'ulamā' of sīrah (biography of Rasūlullāh المالية) and the Muslim historians. The scholars are fully aware of those details. In the hardships of the beginning stages of Islam, the steadfastness and consolation of Khadījah المالية has been described by the 'ulamā' of this subject in many different ways. The author of Zād al-Maʿād has written:

هي التي وازرته على النبوة و جاهدت معه و واسته بنفسها و مالها ...

Khadījah المنهجة helped Rasūlullāh المنهجة through the difficulties of nubuwwah, became a firm support for him and stood together with him through his sufferings. She supported him with her life and wealth and displayed her well-wishing for Rasūlullāh المنهجة at every level. It was her perfect display of preference to Rasūlullāh المنهجة over herself which served as an aid and support in the spreading and dissemination of Islam in the most cumbersome of times.¹

4. One of the virtues of Umm al-Mu'minīn Khadījah لمنافعة has been mentioned thus that Allah Taʿālā through the medium of Jibrīl المنافعة instructed Rasūlullāh منافعة: "Convey my salām to Khadījah منافعة and that of Jibrīl and give her the glad tidings of a fantastic palace in Jannah."

The conveying of the salām of Allah Taʿālā and Jibrīl تنهاتية through the medium of the angels and the giving of glad tidings in this very world of a fabulous palace in Jannah is an accolade of great honour and virtue in her favour.

5. Anas ibn Mālik نوالله reports that Rasūlullāh ترالله has announced: "Khadījah نوالله has been given the glad tidings of such a palace in Jannah where there will be neither hustle and bustle nor will fatigue overcome one."²

¹ Zād al-Maʿād by Ibn Qayyim vol. 1 pg. 26 – The chapter regarding the wives of Rasūlullāh مَتَالَقَعَةُ وَاللَّهُ عَالَيَهُ عَالَمُ اللَّهُ عَالَمُ عَالَمُ اللَّهُ عَالَهُ عَال

² Bukhārī vol. 2 pg. 787 Kitāb al-Nikāḥ – The chapter regarding the self-honour of women and their anger. *Mishkāt* pg.573 – The chapter concerning the accolades of the wives of Rasūlullāh حَالَيْتَنْجَيْجَالُ

6. Another great virtue of Khadījah المنتخفة has been mentioned in Zād al-Maʿād. Rasūlullāh المنتخفية did not marry a second wife in the lifetime of Khadījah نتخف until she passed away.¹

This is a great proof of her sublimeness and a sign of the lofty status she enjoined in the sight of Rasūlullāh. May Allah Taʿālā be pleased with her.

- 7. The privilege of enjoying the honour of being the consort of Rasūlullāh مَنْ اللهُ اللهُ for Khadījah المُنْتَعَا المُعَالَى lasted for approximately 24 years and a few months. She passed away in Makkah three days after the demise of the paternal uncle of Rasūlullāh مَاللهُ اللهُ الللهُ اللهُ اللهُ
- 8. When Umm al-Mu'minīn Khadījah بالمنتخبة passed away, Rasūlullāh بالمنتخبة was extremely grieved and sorrowful at the separation of his life partner. Preparations for the burial of Khadījah بالمنتخبة took place at a place called Hujūn. When the blessed grave was ready, Rasūlullāh بالمنتخبة himself descended into the grave to lower Khadījah بالمنتخبة. Hakīm ibn Hizām³ بالمنتخبة

¹ Zād al-Ma'ād by Ibn Qayyim vol. 1 pg. 26 – The chapter regarding the wives of Rasūlullāh المنتخبين , Jāmi Masānīd al-Imām al-A'ẓam vol. 1 pg. 207 – The fourth chapter regarding virtues, Zād al-Ma'ād by Ibn Qayyim vol. 1 pg. 26 – The chapter regarding the wives of Rasūlullāh المنتخبين .

² Al-Maʿārif by Ibn Qutaybah pg.59 – The wives of Rasūlullāh تعانيني . Tārīkh Ibn Jarīr al-Ṭabarī vol. 13 pg.2 extracted from the book Dhayl al-Muzīl by Abū Jaʿfar al- Ṭabarī, Ṭabaqāt of Ibn Saʿd vol. 8 pg. 156 – The number of wives of Rasūlullāh عانينيني .

³ His full name is Ḥakīm ibn Ḥizām ibn Khuwaylid ibn Asad. He is the biological nephew of Khadījah i.e. Khadījah is his paternal aunt. The scholars of this science have mentioned one of his specialities that he is known as the one born in the Ka'bah. Just as it is famous about ʿAlī www that his birth took place in the Ka'bah, similarly Ḥakīm ibn Ḥizām www was also born in the Ka'bah. He accepted Islam at the conquest of Makkah [*Kitab al- Muḥabbar* of Abu Ja'far al-Baghdādī pg.176 – The heading; The counsel of Quraysh; *Al-Iṣābah fī Tamīz al-Ṣaḥabah* of Ibn Ḥajar pg. 348 – The heading Ḥakīm ibn Ḥizām ibn Khuwaylid; *Al-Ikmāl fī Asmā' al-Rijāl* of the author of *Mishkāt* pg. 591 – The heading Ḥakīm ibn Ḥizām]

was also present at that burial with Rasūlullāh عَلَيْسَتَعَدِيسَةُ. Until then, the shar ī law of Ṣalāt al-Janāzah had not yet been prescribed.¹

9. One of the virtues mentioned in favour of Khadījah نحقاقة is that Rasūlullāh مكانئة في is that Rasūlullāh نحقاقة and Khadījah bint Khuwaylid نحقاقة:

Maryam was the best woman from the women of her time and Khadījah with is the best woman from the women of her time.²

This declaration of Rasūlullāh تَسْتَعَيْنَةُ in praise of Khadījah تَسْتَعَيْنَةُ holds high esteem which exalts Khadījah تَسْتَعَانَةُ to the highest pedestal among the women of her time. The person to narrate this is the nephew of ʿAlī viz. ʿAbd Allāh ibn Jaʿfar

Regarding this matter, more detail will follow after mention of Sayyidah Fāțimah \mathbb{F}

The Children of Rasūlullāh متألقناعتدوتناتر from Sayyidah Khadījah

The first blessed wife of Rasūlullāh سَلَسَّنَدَينَتُهُ is Khadījah سَلَسَتَعَدَينَتُهُ. She enjoys the honour of being the first wife of Rasūlullāh سَلَسَّعَدِينَتُهُ from the other pure wives. Furthermore, all the children of Rasūlullāh سَلَسَّعَدِينَتُهُ besides Ibrāhīm سَلَسَّعَدِينَتَهُ are born from her.³

¹ Al-Maʿārif by Ibn Qutaybah pg.59 – The wives of Rasūlullāh تاللنتينية. Tārīkh Ibn Jarīr al-Ṭabarī vol. 13 pg.2 extracted from the book Dhayl al-Muzīl by Abū Jaʿfar al-Ṭabarī, Ṭabaqāt of Ibn Saʿd vol. 8 pg. 156 – The number of wives of Rasūlullāh على المنتينية.

² Al-Muşannaf Abd al-Razzāq vol. 7 pg. 492, 493 – The chapter regarding the wives of Rasūlullāh بالمنتخبة (Bukhāri vol. 1 pg. 538 – The chapter concerning the marriage of Rasūlullāh بالمنتخبة to Khadījah بالمنتخبة and her virtue, Muslim vol. 2 pg. 284 – The chapter concerning the virtues of Khadījah بالمنتخبة (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh المنتخبة (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh المنتخبة (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh المنتخبة (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh المنتخبة (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh المنتخبة (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh المنتخبة (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh (Mishkāt pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh (Mishkāt pg.573 – First portion gg.573 – First portion gg.573 – First portion gg.573 – First por

³ Majma' al-Zawā'id vol. 9 pg. 220 – The chapter concerning the virtue of Khadījah bint Khuwaylid 🕬.

After mentioning some of the virtues and accolades of Khadījah 🕬 , mention of the illustrious children who were born from Khadījah 🕬 will ensue.

The Children of Rasūlullāh سَأَلَسْتَعَدَّهِ وَسَلَمَ According to the Muḥaddithīn

The Muḥaddithīn have elaborated upon the discussion of the blessed children of Rasūlullāh سَلَسَنَعَيْدَوَسَدَّ under numerous headings. The famous Muḥaddith al-Haythamī مَعَاسَدُ has written regarding this discussion in the following manner:

The first son of Rasūlullāh in to be born from the blessed womb of Khadījah in was Qāsim in the was the eldest. Thereafter, his daughter Zaynab in was born. Then 'Abd Allāh is was born. He is also called Țayyib and Țāhir. He was born after nubuwwah and passed away in infancy. Then his daughter Umm Kulthūm is was born. Then Fāṭimah infancy. Then his daughter, Ruqayyah is was born. In this sequence were the children born. (According to some, this is the sequence.) Then, the first son Qāsim is passed away in Makkah. Thereafter 'Abd Allāh passed away. (Ţabrānī has recorded this with reliable narrators.)¹

An Apology

At this juncture, an apology is extended to the honoured readers i.e. numerous Muḥaddithīn have mentioned Rasūlullāh's سَأَلَنْنَا لَعَانَتُ blessed children including the four daughters in their respective writings. Here, we have sufficed on recording the reference of ʿAllāmah al-Haythamī مَعَانَتُ , whereas, in the Ṣihāh Sittah (the six famous compilations of ḥadīth) and other books, their respective mention has been recorded at several places.

The Children of Rasūlullāh سَلَاتَتْعَتَدُوتَسَةُ According to the Historians

Ibn Hishām has mentioned the discussion of the children from Khadījah 🕬 in Sīrah Nabawiyyah under a separate heading in the following words:

¹ Majma' al-Zawā'id of al-Haythamī vol. 9 pg. 217 – The chapter regarding the children of Rasūlullāh

All the children of Nabī All the children of Nabī All the children of Nabī All the agnomen of Rasūlullāh Abū al-Qāsim began), Ṭayyib and Ṭāhir Abī, then Zaynab All, Ruqayyah, Umm Kulthūm All Fāțimah All we were born.¹

In the above mentioned narration, there is a slight difference. Nevertheless, there is consensus upon the fact that Nabī's مَاللَقَاعَةُ four daughters were born from the blessed womb of Khadījah مَاللَقَاعَةُ and these are the biological children of Rasūlullāh مَوَاللَقَاعَةُ , not from another husband, that they be referred to with words like foster or adopted.

Ibn Qayyim نَعْنَى is one of the most renowned historians. He compiled the sīrah in a fiqhī sequence. One separate chapter has been dedicated to the mention of the blessed offspring of Rasūlullāh نَاسَعَنَوْنَ wherein it is recorded that the very first son Qāsim نَعْنَى was born from the blessed womb of Khadījah نَاسَى By his name, the agnomen of Rasūlullāh نَاسَعَنَوْنَ Abū al-Qāsim نَعْنَى became famous. He passed away in infancy. Some have recorded that he lived to such an age that he was able to sit on a conveyance. Thereafter, Zaynab نَعْنَى was born. Some 'ulamā' are of the view that she was elder than Qāsim نَعْنَى. Then Ruqayyah نَعْنَى, Umm Kulthūm نَعْنَى and Fāțimah

... و هؤلاء كلهم من خديجة

All the above-mentioned blessed children were from Khadījah المنتقبة المعنية ا معنينة المعنية المعنينية المعنينية المعنية م معنينة المعنية ال معنينة المعنية المعنية

¹ Sīrah Nabawiyyah of Ibn Hishām vol.1 pg.190 – The hadith concerning the marriage of Rasūlullāh نهینه to Khadījah نهینه and his children being from Khadījah نهینه, *Kitāb al-Thiqāt* of Ibn Ḥibbān vol. 1 pg.46,47 – The mention of Rasūlullāh's نهینه journey to Shām.

with a slave. Ibrāhīm نقلقة passed away in infancy prior to being weaned. 1

After quoting the texts of the Muḥaddithīn and the scholars of sīrah, now the writings of the genealogists will be presented. Read them carefully so that there remains no doubt that the four daughters of Rasūlullāh حَالَيْنَعَيْدَوْسَلَمُ are his own biological offspring.

The Children of Rasūlullāh سَلَنَسْعَتَدوتِسَةُ According to the Genealogists

The scholars are aware of this, however for the benefit of the general masses, it needs to be mention that whatever ancestry and family trees etc. are recorded by the genealogists in their ancestral books are recorded from the perspective of genealogy. The lineage is not recorded according to some sect (e.g. the views of Shīʿah or Ahl al-Sunnah) and there is absolutely no interference of religious favouritism in the genealogical details. Whatever is recorded in the books of genealogy has been compiled and sequenced from the perspective of historical facts.

After this humble explanation, we wish to relate the discussion of the offspring of Rasūlullāh المنتخفين who were born from Khadījah المنتخفين from the great genealogists. The objective of this is to make it explicitly clear to the readers that whatever rumours people are spreading nowadays amongst the masses regarding the children of Rasūlullāh المنتخفين i.e. that three daughters of Rasūlullāh منتخفين are not his biological offspring, but in fact the offspring of the previous husbands of Khadījah منتخفين or that they are the nieces of Khadījah منتخفين are completely false. This is in stark conflict to reality and a slander upon the offspring of Rasūlullāh منتخفين . Injustice is being done to the biological sisters of Fāțimah منتخفين . These three daughters are the biological offspring of Rasūlullāh

¹ Zād al-Maʿād of Ibn Qayyim vol. 1 pg. 25, 26 – The chapter regarding the children of Rasūlullāh سوالمنظيمة.

The readers should research this matter from the books of the great scholars of this science and be rest assured. The research of the genealogists regarding this matter are presented in sequence hereunder. Read carefully with full attention. The six authentic references of the genealogists are presented. These books are reckoned on the level of the primary sources of this science.

1. *Ṭabaqāt* of Ibn Saʿd has the following:

كان اول من ولد لرسول الله صلى الله عليه و سلم بمكة قبل النبوة القاسم و به كان يكنى ثم ولد له زينب ثم رقية ثم فاطمة ثم ام كلثوم ثم ولد له في الاسلام عبد الله فسمى الطيب و الطاهر و امهم جميعا خديجة بنت خويلد بن اسد

The first son of Rasūlullāh here born in Makkah prior to nubuwwah was Qāsim www. By him, the agnomen of Rasūlullāh here became Abū al-Qāsim. Thereafter, Zaynab www was born. Then Ruqayyah www, then Fāțimah www and then Umm Kulthūm www. Thereafter, in the era of Islam, Rasūlullāh's son 'Abd Allāh www was born. He is known as Ţayyib and Ţāhir. The mother of all these children is Khadījah bint Khuwaylid ibn Asad www.¹

 Al-Mus'ab al-Zubayrī (d. 236 A.H) — one of the early genealogists — has recorded the offspring of Rasūlullāh توالله from Khadījah والله in the following way:

و اما خديجة بنت خويلد فولدت لرسول الله صلى الله عليه و سلم القاسم و كان يقال له الطاهر و الطيب ولد بعد النبوة و مات صغيرا و اسمه عبد الله و فاطمة و زينب و ام كلثوم و رقية بنى رسول الله صلى الله عليه و سلم

¹ *Țabaqāt* of Ibn Saʿd vol. 1 pg. 85 – portion one under mention of the children of Rasūlullāh ماللنتينية and their names, *Ṭabaqāt* of Ibn Saʿd vol. 8 pg. 156 – under mention of the number of wives of Rasūlullāh ماللتينيية

² Nasab Quraysh of Al-Mus'ab al-Zubayrī pg. 231 under the children of Asad ibn 'Abd al-'Uzzā.

3. Abu Jaʿfar al-Baghdādī (d. 245 A.H) is a famous genealogist. He has written regarding the discussion of the offspring of Rasūlullāh مكاللة in his famous book, *al-Muḥabbar*, in the following words. He writes in the biography of Khadījah نافية:

فولدت للنبي الله صلى الله عليه و سلم القاسم و زينب و ام كلثوم و فاطمة و عبد الله و هو الطيب اسم واحد و كان عليه السلام يوم تزوجها ابن خمس و عشرين سنة و هي بنت اربعين سنة

Khadījah ﷺ gave birth¹ to Qāsim ﷺ, Zaynab ﷺ, Umm Kulthūm ﷺ, Fāṭimah ﷺ, and 'Abd Allāh ﷺ — who is known as Ṭayyib. At the time of marriage, Rasūlullāh ﷺ was 25 years of age and Khadījah ﷺ was 40 years of age.²

 A famous renowned scholar of this field Ibn Quțaybah al-Dīnwarī (d. 276 A.H) writes in his book, *al-Maʿārif*, concerning the offspring of Rasūlullāh:

و ولد لرسول الله صلى الله عليه و سلم من خديجة القاسم و به كان يكنى و الطاهر و طيب و فاطمة و زينب و رقية و ام كلثوم و من مارية القبطية ابراهيم

The children of Rasūlullāh ﷺ from Khadījah 🦇 are Qāsim (through which his agnomen became Abū al-Qāsim), Ṭāhir and Ṭayyib , Fāṭimah ﷺ, Zaynab ﷺ, Ruqayyah ﷺ and Umm Kulthūm ∰. Ibrāhīm ∰ was born from Māriyyah Qibṭiyyah ∰.³

¹ Abu Ja'far al-Baghdādī has at this juncture – under the lives of the wives of Rasūlullāh in the juncture – under the lives of the wives of Rasūlullāh in the list of Rasūlullāh in the list of daughters. Only this amount of explanation is needed to clear any misgiving; the scribe from the original work has made a typing error. The proof of this is that the author of the *Kitāb al-Muḥabbar* has written further where mention has been made of those women who pledged allegiance to Rasūlullāh in the function is readed to clear and the mane of Rasūlullāh in the saturd in the function for the second and the second and the second at the second allegiance to Rasūlullāh in the function of the second and the second and the second at the second and the second at the second

² *Kitāb al-Muḥabbar* pg. 79 under the wives of Rasūlullāh منتشقة of Abū Jaʿfar Muḥammad ibn Ḥabīb al-Baghdādī.

³ Al-Maʿārif pg. 61

He mentioned Khadījah bint Khuwaylid ibn Asad Files first coupled with her children in numerical order:

- I. The son of Rasūlullāh, Qāsim المنتقفة was born from Khadījah المنتقفة.
- II. Then, the daughter of Rasūlullāh مَاللَّن Zaynab تَعَلَيْن was born. She was the eldest daughter of Rasūlullāh. She was married to Abū al-ʿĀs ibn Rabī مَاللَكُ who was her maternal cousin i.e. the son of Hālah ibn Khuwaylid ibn Asad.
- III. Then Ruqayyah المنظفة the daughter of Rasūlullāh سألمنتغير from Khadījah المنظفة was born.
- IV. Then Umm Kulthūm مَالَسَنَةُ the daughter of Rasūlullāh مَالَسَنَةُ from Khadījah مَالَسَنَةُ was born.
- V. Then Fāṭimah تخطيك was born from Khadījah كخطيكة.

Balādhurī here has given the detailed biography of each. $^{\scriptscriptstyle 1}$

6. Ibn Ḥazam al-Andalūsī (d. 456 A.H) has dedicated a separate chapter to the blessed lineage of Rasūlullāh مَتَاتَبَعَتَ in his book Jamharah Ansāb al-ʿArab titled: This is the lineage of ʿAbd Allāh ibn ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf. Under this title, he has discussed this issue in the following words:

و كان له عليه السلام من البنات زينب اكبرهن و تاليها رقية و تاليها فاطمة و تاليها ام كلثوم ام جميع ولده حاشي ابراهيم خديجة ام المؤمنين بنت خويلد بن اسد بن عبد العزي بن قصي

Rasūlullāh مَرْتَعَبَينَهُ had four daughters; Zaynab هوالله the eldest followed

¹ Kitāb Ansāb al-Ashrāf vol.1 pg.397, 398, 401, 402 - The wives and children of Rasūlullāh مَأَلَنَّ المَ

by Ruqayyah ﷺ, then Fāṭimah ﷺ and then Umm Kulthūm ﷺ. The mother of all of his children besides Ibrāhīm ﷺ was Khadījah ﷺ — the mother of the believers — bint Khuwaylid ibn Asad ibn ʿAbd al-ʿUzzā ibn Quṣayy.¹

The readers have read the discussion regarding the daughters of Rasūlullāh المستخدمة in the light of the research of the genealogists. All of the genealogists have attributed the four daughters of Rasūlullāh المستخدمة to Khadījah المستخدمة. From here it becomes clearly evident that the propaganda of them being foster or adopted children is baseless. These are the biological daughters of Rasūlullāh المستخدمة and Khadījah المستخدمة.

Adequate clear texts of the Muḥaddithīn, historians and genealogists have come before you proving that Rasūlullāh حَالَتَنْعَدَوَسَاتُ had four biological daughters.

Hereafter, now at the service of the readers, the writings of the leaders of the Shīʿah, their illustrious Mujtahidīn and senior scholars will be produced so that the authenticity of this discussion becomes apparent in front of the readers from both sides.

And my capability comes only from Allah!

The Children of Rasūlullāh سَيَالَتَنَعَدِيوسَدَ According to the Shīʿī Scholars

The majority of Shīī scholars and their famous Mujtahidīn and historians have concurred with the scholars of Ahl al-Sunnah with regards to the daughters of Rasūlullāh born from Khadījah and have stated that all the children besides Ibrāhīm are born from Khadījah and have stated that all the children is regarding the sequence of birth of the blessed children. Therefore, we wish to include the texts of the Shīī scholars only as much as is needed. Whether it be their 'infallible' leaders, or early scholars or historians; we desire to quote their texts thereby solidifying this discussion. In this manner, the readers will be

¹ Jamharah Ansāb al-ʿArab pg.16 - The heading: This is the lineage of ʿAbd Allāh ibn ʿAbd al-Muṭṭalib.

fully assured regarding this discussion that the scholars of both groups testify to the truthfulness of the fact that the four daughters of Rasūlullāh نال المعالية المعالية

May Allah Taʿālā grant each and every Muslim the ability to have correct conviction and belief regarding this pure family which will be beneficial in the hereafter and may He save us from wrong belief which will be a cause of great loss in the hereafter.

 Firstly, this discussion will be taken from the Shīʿī book Uṣūl al-Kāfī. Uṣūl al-Kāfī is the highest ranking of their four principles which also has the affirmation of their 'absent Imām' and the authentication of all the Shīʿī scholars and Mujtahidīn who accept its narrations and contents. The author of the book Muḥammad ibn Yaʿqūb al-Kulaynī al-Rāzī has written in the section titled Kitāb al-Ḥujjah of this book in the chapter concerning the birth of Rasūlullāh (المَالَةُ عَالَيَةُ عَالَيةُ عَالَيةًا عَالَيّةًا عَالَيةًا عَالَيْنَالِيّةًا عَالَيةًا عَالَيةًا عَالَيةًا عَالَيةًا عَالَيةًا عَالَيةًا عَالَيْنَالَيْنَالِيَّالَيْعَالَيْنَالَيْ عَالَيْ أَنْ عَالَيْنَالِيَّالَيْنَا عَالَيْ عَالَيْنَا عَالَيْ عَالَيْ عَالَيْنَا عَالَيْنَا عَالَيْنَا عَالَيْ عَالَيْ العَالَيْنَا عَالَيْ عَالَيْ عَالَيْ عَالَيْنَا عَالَيْ عَالَيْنَا عَالَيْنَا عَالَيْنَا عَالَيْ عَالَيْنَا عَالَيْ عَالَيْنَا عَالَيْنَا عَالَيْنَا عَالَيْ عَالَيْنَا عَالَيْ عَالَيْنَا عَالَيْ عَالَيْنَا عَالَيْنَا عَالَيْنَا عَالَيْنَا عَالَيْ عالَمْ عَالَيْنَا عَالَيْ عَالَيْنَا عَالَيْ عَالَيْنَا عَالَيْ عَالَيْ عَالَيْنَا عَالَيْنَا عَالَيْنَا عَالَيْ

و تزوج الخديجة و هو ابن بضع و عشرين سنة فولد له منها قبل مبعثه القاسم و رقية و زينب و ام كلثوم و ولد له بعد المبعث الطيب و الطاهر و فاطمة عليه السلام

He married Khadījah 🦋 when he was 25 years old. Prior to nubuwwah, Qāsim, Ruqayyah, Zaynab and Umm Kulthūm 🕬 were born to him from Khadījah ﷺ. After nubuwwah, Ṭayyib, Ṭāhir and Fāṭimah ﷺ were born to him. May peace be upon them all.¹

This authentic narration of *Uṣūl al-Kāfī* has made this discussion clear in explicit words that Rasūlullāh المَالَيَ has four daughters who were all born from Khadījah المَالَيَة i.e. they are not born from the previous husbands of Khadījah مَالَيَة

The commentators of *Uṣūl al-Kāfī* have commented and elaborated on this narration in a very beautiful way. It has many commentaries in Arabic e.g. *Mir'āt al-ʿUqūl Sharḥ Uṣūl* of Bāqir al-Majlisī and its famous commentary in Persian *al-Ṣāfī Sharḥ Uṣūl al-Kāfī* of Khalīl al-Qazwīnī. All of the commentators have accepted the above narration and commented accordingly i.e. they did not term it to be weak and reject it but rather accepted it.

Now if some Shī ah of the fourteenth century want to term this narration as weak and reject it then they should firstly present a suitable reason for its weakness which is accepted by the scholars of this field. Otherwise, this will be committing treachery with their previous Mujtahidīn and leaders and this will be synonymous to making the nation opposed to their seniors.

We will now relate the commentary of the above mentioned narration of $U s \bar{u} l a l K \bar{a} f \bar{i}$ from $a l s \bar{a} f \bar{i}$ in the words of Khalīl al-Qazwīnī so that the readers are rest assured that the correct meaning of this narration is what we have reproduced. Khalīl al-Qazwīnī elaborates:²

بزنی خواست خدیجة را داد فرزند بست ساله و کسری بودیس زاده شد برائے او از خدیجة پیش از رسالت او قاسم و

¹ Ușul al-Kāfī pg. 279 Kitāb al-Ḥujjah – The chapter concerning the birth of Rasulullāh المنتشينية.

² Al-Ṣāfī fī Sharḥ Uṣūl al-Kāfī, Kitāb al- Ḥujjah vol. 3 sec. 2 pg. 147 – The chapter concerning the birth of Rasūlullāh ماللتنبينة.

Khalīl's text has the same implication as what we have mentioned under the original text i.e. the children of Rasūlullāh from Khadījah ress are as follows; prior to nubuwwah — Qāsim ress, Ruqayyah ress, Zaynab and Umm Kulthūm ress were born and after nubuwwah — Ṭayyib ress, Ṭāhir ress and Fāțimah ress were born.

 Secondly, the famous Shaykh al-Ṣadūq ibn Bābūwayh al-Qummī, one of the authors of the four canonical works of the Shīʿah, has mentioned this discussion many times in his famous book *Kitāb al-Khiṣāl*. He reports from Jaʿfar al-Ṣādiq المانية:

عن ابى عبد الله عليه السلام قال ولد لرسول الله صلى الله عليه و سلم من خديجة القاسم و الطاهر و هو عبد الله و ام كلثوم و رقية و زينب و فاطمة و تزوج على بن ابى طالب فاطمة و تزوج ابو العاص بن الربيع و هو رجل من بنى امية زينب و تزوج عثمان بن عفان ام كلثوم و ماتت و لم يدخل بها و لما ساروا الى بدر زوجه رسول الله رقية

Qāsim, Ṭāhir — who is ʿAbd Allāh — Umm Kulthūm, Ruqayyah, Zaynab and Fāṭimah ﷺ were born to Rasūlullāh ﷺ from Khadījah ﷺ. ʿAlī ibn Abī Ṭālib ﷺ married Fāṭimah ﷺ. Abū al-ʿĀṣ ibn Rabī ﷺ who is a man from the Banī Umayyah married Zaynab ﷺ. 'Uthmān ibn 'Affān ﷺ married Umm Kulthūm ﷺ who passed away before consummation of the marriage. When they proceeded to Badr, Rasūlullāh

 At this juncture, Shaykh al-Şadūq has mentioned a statement of Rasūlullāh مَوَاللَّعَلَيْهِ عَلَيْهُ عَلَيْ عَلَيْهُ عَلَيْ عَلَيْهُ عَلَيْ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْ عَلَيْهُ عَلَيْ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلًا عَلَيْ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْ عَلَى عَلَيْ عَلَيْ عَلَيْهُ عَلَيْ ع

فان الله تبارك و تعالى بارك في الولود الودود و ان خديجة رحمها الله ولدت منى طاهرا و هو عبد الله و هو المطهر و ولدت مني القاسم و فاطمة و رقية و ام كلثوم و زينب

Allah Taʿālā has blessed the woman who bears many children and has excessive love for her husband and kids. May Allah have mercy on Khadījah www who bore for me children viz. Ṭāhir — who is ʿAbd Allāh and Muṭahhar

¹ Kitāb al-Khisāl of Shaykh al-Ṣadūq pg. 375 7th section

– Qāsim, Fāṭimah, Ruqayyah, Umm Kulthūm and Zaynab.¹

Shaykh al-Ṣadūq has clearly elaborated regarding this discussion on the four biological daughters of Rasūlullāh سَلَقَنْعَا مَعَانَ in these two texts and has refuted them being from earlier husbands.

4. Furthermore, Shaykh al-Ṣadūq has in *al-Amālī*, related a sermon of Rasūlullāh حَالَسَتَعَدَّوَتَكُ which he delivered to the people. Shaykh ʿAbd Allāh al-Māmaqānī in the end of *Tanqīḥ al-Maqāl* has mentioned this same virtue regarding the daughter of Nabī, Zaynab حَالَسَتَعَدَوَتَكَ. Mentioned therein is:

يا معشر الناس الا ادلكم على خير الناس خالا و خالة قالوا بلى يا رسول الله قال الحسن و الحسين فان خالهما القاسم بن رسول الله و خالتهما زينب بنت رسول الله ثم قال بيده هكذا يحشرنا الله ثم قال اللهم انك تعلم ان الحسن فى الجنة و الحسين فى الجنة و جدهما فى الجنة و جدتها فى الجنة و اباهما فى الجنة و امهما فى الجنة و عمهما فى الجنة و عمتها فى الجنة و خالهما فى الجنة و خالتهما فى الجنة

O people! Should I not inform you of the best of people with regards to having the best maternal uncle and aunt?" The people replied in the affirmative. He معلمه said, "Hasan and Husayn for indeed their maternal uncle is Qāsim ibn Rasūlillāh علمه and their maternal aunt is Zaynab bint Rasūlillāh معلم "." He then made a gesture with his hand stating: "Allāh will gather us all." He then said: "O Allah! You have full knowledge that Hasan is in Jannah, Husayn is in Jannah, their maternal grandfather is in Jannah, their maternal grandmother is in Jannah, their father is in Jannah, their mother is in Jannah, their paternal uncle (Jaʿfar al-Ṭayyār) is in Jannah, their paternal aunt (Umm Hānī) is in Jannah, their maternal uncle (Qāsim) is in Jannah and their maternal aunt (Zaynab) bint Rasūlillāh المعلم في المعلم الم

¹ ibid

² Al-Amālī of Shaykh al-Ṣadūq pg.262 Majlis 67, *Tanqīḥ al-Maqāl* by ʿAbd Allāh al-Māmaqānī pg.79 – The end of third volume, the virtue of women, under Zaynab bint Rasūlillāh حاللتنبيت . *Muntahā al-Maqāl* of Abū ʿAlī pg.434 – The chapter of the wives of Rasūlullāh حاللتنبيت , under Zaynab bint Rasūlillāh حاللتنبيت .

The above mentioned sermon has been narrated by innumerable $Sh\bar{1}$ scholars. We have only included a few references here. By this prophetic words, it is established that:

- » Zaynab تَعَلَيْهُ is the biological daughter of Rasūlullāh مَطَلِقَهُمَا اللهُ عَلَيْهُ وَسَلَّرَ
- » She is the respected aunt of Hasan and Husayn
- » This is also established that Zaynab bint Rasūlillāh will be gathered in the company of Rasūlullāh تكَاتَنْتَ وَمَاتَ on the Day of Judgement.
- » She will be with her nephews; Hasan and Husayn 🕬 in Jannah.
- » The glad tidings of Zaynab with being in Jannah is established explicitly in this narration.

Note: - Presently, some Shīī authors are claiming very boldly and brazenly in their writings:

No virtue at all can be located in any Sunnī or Shīʿī books regarding the three daughters of Rasūlullāh بالمنتخبط viz. Zaynab منتخب Ruqayyah منتخب and Umm Kulthūm منتخب

After reading these narrations, the readers will judge for themselves what truth is found in the writings of those who reject them. Is it that their esteemed leaders and grand Mujtahidīn who are mentioning the virtues of each of the three daughters over and over are speaking the truth or are these amateurs saying this as an open challenge that no virtue can be located in the books?

The intelligent and far-sighted will through this discussion find out vividly if there is any difference between speaking the truth and blurting out drivel — and there is definitely polarity between the two — and will be able to distinguish between truth and falsehood.

5. Amongst the disciples of Hasan al-'Askarī is the famous Shī'ī scholar 'Abd Allāh ibn Ja'far al-Himyarī al-Qummī. In his 'famous' and 'reliable' book Qurb al-Asnād, he has recorded the statement of Ja'far al-Ṣādiq المنافة just as how his father al-Bāqir منافة has narrated it. Ja'far al-Ṣādiq narrates from his father Muḥammad al-Bāqir who states:

ولد لرسول الله صلى الله عليه و سلم من خديجة القاسم و الطاهر و ام كلثوم و رقية و فاطمة و زينب و تزوج على عليه السلام فاطمة عليها السلام و تزوج بن الربيع و هو من بنى امية زينب و تزوج عثمان بن عفان ام كلثوم و لم يدخل بها حتى هلكت و زوجه رسول الله صلى الله عليه و اله مكانها رقية

Rasūlullāh ﷺ had the following children from Khadījah ﷺ viz. Qāsim, Ṭāhir — who is 'Abd Allāh — Umm Kulthūm, Ruqayyah, Zaynab and Fāṭimah ﷺ. 'Alī ibn Abī Ṭālib ﷺ married Fāṭimah ﷺ. Abū al-ʿĀṣ ibn Rabī ﷺ who is a man from the Banī Umayyah married Zaynab "Uthmān ibn 'Affān ﷺ married Umm Kulthūm ﷺ who passed away before consummation of the marriage. Then Rasūlullāh kuqayyah ﷺ to him in her place.¹

This narration of the A'immah has explained this discussion in detail that Rasūlullāh المَالَّيَّةُ had four biological daughters who were all born from the blessed womb of Khadījah (المَالَيَةُ Neither from any previous husband nor the daughters of Khadījah's مَالَيَةُ sister.

A ploy or crippled excuse

It is appropriate to inform the readers that since this statement of Ja'far al-Ṣādiq $\frac{1}{2}$ is detrimental to some Shī'ī folk, hence the previous Shī'ī scholars would explain that this statement of the Imām is a form of *Taqiyyah* (dissimulation). They had no other ploy besides this.

Now some of the cunning $Sh\bar{i}\bar{i}$ of the fourteenth century have opted for this path that the narrator of this narration is weak and in order to detect

¹ *Qurb al-Asnād* of Abū 'Abbās 'Abd Allāh ibn Ja'far al-Ḥumayrī pg.6 – The children of Rasūlullāh موالانتينيتر - احمالانتينيت

the reason of weakness have presented a crude recommendation that the narrator's name is so and so who is an $(\bar{A}m\bar{i}$ (Sunn \bar{i}). Hence, this narration is not acceptable.

Subḥan Allāh! This amazing scheme has been adopted to reject the statement of the Imām. Narrators having the same name is not something extra-ordinary. There are scores of narrators who possess the same name. An intelligent man sees whether the narrator who I am regarding weak, is he the exact same one or some other person. Due to a similarity of names we are rejecting it. This means that clarification is necessary and if this is not carried out then this is deception. Here we have done the very same thing that on the basis of a name, we have rejected 'Mus'idah' whereas this man is a 'devout Shī'ī', who is a 'dedicated disciple' of Ja'far al-Ṣādiq, whose narrations are accepted.

Matters that need attention

- » This narrator, Mus'idah ibn Ṣadaqah, on account of whom this narration is being rejected; his narrations appear copiously in this very same book. And all those narrations are accepted. Moreover, countless narrations of this narrator – Mus'idah – are recorded in books considered reliable by the Shī'ah such as al-Kāfī, Kitāb al-Khiṣāl, al-Amālī of Shaykh al-Ṣadūq and Man la Yahḍuruhu al-Faqīh etc., which are all accepted by the Shī'ah. If it is correct to reject this narration under discussion because of him being an 'Āmī (i.e. a Sunnī) then all the above mentioned dozens of narrations will have to be rejected as well, whereas all of his narrations are accepted.
- » Secondly, the Shīʿī Mujtahidīn have cited this narration of Qurb al-Asnād in their respective writings as a form of support. For example, Bāqir al-Majlisī has in Hayāt al-Qulūb (ch. 15 vol. 2 pg. 718) Shaykh ʿAbbā al-Qummī has in Muntahā al-Aʿmāl (ch. 8 vol. 1 pg. 108) and Shaykh ʿAbd Allāh al-Māmaqānī has in the end of Tanqīḥ

al-Maqāl under the chapter Umm Kulthūm bint Rasūlillāh مَكَاللَّ with reference to *Qurb al-Asnād* authored by al-Ḥimyarī. When the above mentioned Shīʿī scholars have mentioned this narration to lend support, and not in order to reject it, then this is another proof of the authenticity of this narration and a sign of its acceptance. Otherwise, their senior scholars would have rejected this narration on the grounds of it being weak.

» Thirdly, this narration conforming to other narrations in this discussion according to the Shīī scholars and Shīī Mujtahidīn is a clear proof of its authenticity. If for arguments sake there is some weakness in this narration due to the isnād (chain of narrators), then since this narration conforms to other narrations, it is accepted. And there is no logical reason to reject it. Now those who wish to reject it by tactic of a weak narrator are trying to reject their senior Mujtahidīn and deeming the works of the philosophers of the Shīī religion as false.

The Shīʿah should now themselves judge whether their early senior scholars were truthful or these contemporary amateurs? Their senior scholar authors who dealt favourably with this narration was this correct or just a ploy?

An early famous Shī'ī historian al-Yaʿqūbī (who passed away in the third century) has written about Rasūlullāh's عَالَمَنْعَيْدَوَمَا children who were born from Khadījah (المَوَافَعَةُ in *Tārīkh al-Yaʿqūbī* in the following words:

و تزوج رسول الله صلى الله عليه و سلم خديجة بنت خويلد و له خمس و عشرون سنة و قيل تزوجها و له ثلاثون سنة و ولدت له قبل ان يبعث القاسم و رقية و زينب و ام كلثوم و بعد ما بعث عبد الله و هو الطيب و الطاهر لانه ولد في الاسلام و فاطمة

Rasūlullāh ﷺ married Khadījah bint Khuwaylid ﷺ when he was 25 years of age. It is said that he married her at the age of 30. Qāsim, Ruqayyah,

Zaynab and Umm Kulthūm ﷺ were born to him before nubuwwah while after nubuwwah ʿAbd Allāh ﷺ — who is called Ṭayyib and al-Ṭāhir since he was born in the period of Islam — and Fāṭimah ﷺ.¹

6. A famous historian Shīʿī historian of the third century —considered reliable by the Shīʿah —has recorded the discussion of the blessed children in very clear words, differentiating between pre and post nubuwwah in a very explicit way. All the daughters being mothered by Khadījah 🕬 is an accepted fact which is being announced by both the Shīʿah and Ahl al-Sunnah.

To deem the three daughters as children of previous husbands is tantamount to falsifying the entire history of Islam which is not befitting for any intelligent Muslim.

 After the Shīʿī historian, Yaʿqūbī, now the text of another famous Shīʿī historian, Masʿūdī, regarding these noble children will be quoted. He has written in his famous book, *Murūj al-Dhahab*:

و كل او لاده صلى الله عليه و سلم من خديجة خلا ابراهيم و ولد له صلى الله عليه و سلم القاسم و به كان يكنى و كان اكبر بنيه سنا و رقية و ام كلثوم و كانتا تحت عتبة و عتيبة ابنى ابى لهب عمه فطلقاهما لخبر يطول ذكره فتزوجهما عثمان ابن عفان واحدة بعد واحدة و زينب و كانت تحت ابى العاص بن ربيع

All the children of Rasūlullāh All the children of Rasūlullāh save Ibrāhīm and are from Khadījah All the children of Rasūlullāh save Ibrāhīm and are from Khadījah All the children of Asū al-Qāsim. He was the eldest child. Ruqayyah and Umm Kulthūm were then born, who were married to 'Utbah and 'Utaybah — the sons of his uncle Abū Lahab (which was done according to a custom prior to the advent of Islam). They divorced them prior to consummation of the marriage. Thereafter 'Uthmān ibn 'Affān married them one after the other. And Zaynab was born who was married to Abū al-ʿĀṣ ibn Rabī.²

¹ *Tārīkh al-Yaʿqūbī* of Aḥmad ibn Abī Yaʿqūb ibn Jaʿfar ibn Wāḍiḥ al-Kātib al-ʿAbbāsī known as al-Yaʿqūbī vol. 2 pg. 20 – The chapter of the marriage to Khadījah bint Khuwaylid.

² *Murūj al-Dhahab* vol. 2 pg. 298 – The chapter concerning matters and events from the birth to the demise of Rasūlullāh مكاتشكينية

Masʿūdī has mentioned Fāṭimah المنتخفة in detail together with these three daughters. By the text of Masʿūdī, it is established without an iota of doubt that the four daughters born from the blessed womb of Khadījah المنتخفة are the noble offspring of Rasūlullāh مكتنفينية.

The famous Shīʿī historians (Yaʿqūbī, Masʿūdī, etc.) have reproduced the discussion of the four daughters in a wonderful manner leaving no scope for rejection or objection. After reading all of these details, if they are not regarded as the offspring of Rasūlullāh and them being from the previous husbands of Khadījah is echoed, then this is not just obstinacy but in fact a display of hostility to Islamic history and a motive to disprove it. An intelligent person does not reject his history, but rather protects historic narrations.

8. The book *Nahj al-Balāghah* is considered to be a famous and authentic compilation of the speech of 'Alī is by the Shī'ī brotherhood. And in the sight of their scholars it is very authentic. Therein, at one place, 'Alī is addresses 'Uthmān ibn 'Affān is saying:

و انت اقرب الى رسول الله صلى الله عليه و اله و شيجة رحم منهما و قد نلت من صهره ما لم ينالا

O 'Uthmān! You enjoy closer relation to Rasūlullāh المستخبينة than Abū Bakr and 'Umar and you have the honour of being the son-in-law of Rasūlullāh المستخبينة which was not attained by Abū Bakr and 'Umar (i.e. the two daughters of Rasūlullāh المستخبينة were married to you one after the other).¹

By this statement of ʿAlī نَعْنَيْتُهُ (recorded in *Nahj al-Balāghah*) it is clearly established that ʿAlī عَنَيْتُهُ considers ʿUthmān عَنَيْتُهُ to enjoy closer proximity to Rasūlullāh مَعْنَيْهُمُ in relation to Abū Bakr مَعْنَيْهُ and ʿUmar مَعْنَيْهُمُ مُعْلَمُ

¹ a) *Nahj al-Balāghah* vol. 1 pg. 303 – The chapter concerning the speech of 'Alī 🏎 when the people gathered by him and began complaining about 'Uthmān 🕬

b) Tarjamah wa Sharḥ Nahj al-Balāghah vol. 3 pg. 516-519

verifies 'Uthmān مَرَاتَتُعَدَوَتَدُ being the son-in-law of Rasūlullāh مَرَاتَتَعَدوَتَدُ which is well-known i.e. the two daughters of Rasūlullāh مَرَاتَتَعَدوَتَدُ to 'Uthmān مَرَاتَتَعَدوَتَدُ one after the other. The discussion on the daughters of Rasūlullāh مَرَاتَتَعَدوَتَدُ has been completely verified by this statement. After finding these clear-cut attestations, rejection of the biological daughters of Rasūlullāh مَرَاتَعَدِوتَدُ is pure falsehood and refutation of the above statement of 'Alī

It is appropriate to inform the readers that the commentators of *Nahj al-Balāghah* (viz. Ibn Abī al-Ḥadīd, Ibn Mitham al-Baḥrānī and the author of *Durrah Najafiyyah*, etc.) under the commentary of the above text of *Nahj al-Balāghah* have recorded the daughters of Rasūlullāh نال viz. (Ruqayyah and Umm Kulthūm نال عنه عنه being in the marriage of 'Uthmān نال المعادية one after the other. All of these commentators accept all the biological daughters of Rasūlullāh المال المعادية being from Khadījah نال الله مال المعادية being from Khadījah نال المعادية is the true son-in-law of Rasūlullāh مال المعادية مال المعادية مال المعادية مال المعادية مال المعادية المعادية

9. A famous Shīʿī scholar of the fourth century Shaykh al-Mufīd has stated in his book al-Irshād under the accolades of ʿAlī مَوَاللَهُ لَعَانَهُ that when the kuffār forced Rasūlullāh مَرَاللَهُ عَانَهُ لَعَانَهُ to emigrate, Rasūlullāh مَرَاللَهُ found no one in his family and people more trustworthy than ʿAlī مَوَاللَهُ who would return the trusts of the people to them without any deduction whatsoever.

فاستخلفه فی رد الودائع الی اربابها و قضا ما کان علیه من دین لمستحقیه و جمع بناته و نساء اهله و ازواجه و هاجر بهم الیه

Thus, Rasūlullāh المنتخبين chose ʿAlī المنتخبين to return all trusts and to settle all debts. Moreover, Rasūlullāh المنتخبين emigrated and selected ʿAlī منتخبين to bring his daughters and the rest of his family to him. Shaykh al-Mufīd says, that to fulfil all those responsibilities:

فقام على به احسن القيام و رد كل وديعة الى اهلها و اعطى كل ذى حق حقه و حفظ بنات نبيه صلى الله عليه و سلم و حرمه و هاجر بهم ماشيا على قدميه يحوطهم من الاعداء حتى اوردهم اليه المدينة

'Alī prepared himself for this responsibility, returned the trusts to their respective owners, fulfilled the rights of the rightful, protected the daughters and family of Rasūlullāh and emigrated on foot with them. He guarded them from the enemy, defended them from opposition and escorted them to the presence of Rasūlullāh in Madīnah under maximum security.¹

It becomes apparent from the text of Shaykh al-Mufīd that Rasūlullāh had more than one daughter who emigrated to Madīnah Munawwarah in the security of ʿAlī نوافق. Sayyidah Fāṭimah نوافق was one of the women who emigrated and the emigration of all these sisters happened at once.

10. A renowned Shīʿī scholar, ʿAlī ibn ʿĪsā al-Arbīlī wrote a book in the seventh century titled Kashf al-Ghummah fī Maʿrifat al-Aʾimmah. He dedicated a chapter to the virtues of Khadījah in the second volume of this book. He writes in the end of that chapter:

و كانت اول امراة تزوجها رسول الله صلى الله عليه و اله و اولاده كلهم منها الا ابراهيم فانه من مارية القبطية²

A Shī'ī translator has translated it into Persian in the following words:

و اول زنے بود که احضرت خواسته بود وہمه اولاد احضرت خواسته از او بود ند الا ابراهیم که از ماریہ قبطیه بود

¹ a) Al-Irshād pg. 23 – The chapter concerning the speciality of 'Alī

b) Al-Irshād pg. 23 – The section concerning Rasūlullāh لمستقبقة being the trust keeper of the Quraysh 2 Kashf al-Ghummah fī Maʿrifat al-A'immah vol. 2 pg. 80 with translation of al-Manāqib (Persian) – The

chapter of the final virtues of Khadījah 🕬

Khadījah ﷺ was the first wife whom Rasūlullāh ﷺ married. All of his children (sons and daughters) were born from her except Ibrāhīm who was born from Māriyyah Qibțiyyah. (Translated by ʿAlī ibn Ḥusayn Zawwārī)

The writer of this book ʿAlī ibn ʿĪsā al-Arbilī and translator ʿAlī ibn Ḥusayn Zawwārī – both senior Shīʿī scholars – have agreed to all the daughters of Rasūlullāh مَنْسَعَدُوسَةُ being from Khadījah مَنْسَعَدُوسَةُ and have not noted any difference of opinion in this matter.

The above author is a renowned $Sh\bar{1}\bar{1}$ scholar and mujtahid of the seventh century and the above commentator and translator is a distinguished scholar of the ninth century.

The readers should consider how all the Shīī scholars of all the eras relate the discussion on the daughters of Rasūlullāh مَنْ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ مَنْ اللَّهُ and in what form are the contemporary writers presenting it, and accept that which appears to be the truth. In other words, the contemporary writers have made it a practice to refute their senior mujtahidīn and have opted to disprove their elders. Now, only the considerate and understanding of the Shīī sect will be able to judge as to who is truthful and who is false.

11. Another renowned and distinguished scholar and mujtahid of the Shīʻī sect Bāqir al-Majlisī al-Iṣfahānī (a renowned mujtahid of the 11th century) writes in chapter 52 of his book Ḥayāt al-Qulūb:

پس اول فرزندے کہ از برانے او بہم رسید عبد اللہ بود کہ اورا بعبد اللہ و طیب و طاهر ملقب ساختند و بعد از او قاسم متولد شدو بعضے گفتند کہ قاسم از عبد اللہ بزرگ تر بود و چہار دختر از برانے حضرت اورد زینب و رقبہ و ام کلثوم و فاطمہ

The first son of Rasūlullāh المعتمدين born from Khadījah was 'Abd Allāh who was titled Ṭayyib and Ṭāhir. Thereafter Qāsim was born. Some 'ulamā'

say that Qāsim was elder than ʿAbd Allāh. Four daughters were born, viz. Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah .1

Bāqir al-Majlisī has spoken highly about the four daughters of Rasūlullāh مَرْاَسَتَكَمُوسَاً at several places in his book. The readers should peruse yet another text:

Ibn Bābūwayh al-Qummī relates with an authentic chain from Imām Jaʿfar Ṣādiq that these children of Rasūlullāh المنتخبين were born from Khadījah: Qāsim, Ṭāhir whose name was ʿAbd Allāh, Umm Kulthūm, Ruqayyah, Zaynab and Fāṭimah. ʿAlī married Fāṭimah and Abū al-ʿĀṣ — who was from the Banū Umayyah — married Zaynab. ʿUthmān ibn ʿAffān married Umm Kulthūm. Before she could go to his house, she reached the mercy of Allah (i.e. she passed away). Thereafter, when Rasūlullāh

Just as Bāqir al-Majlisī has at other places clarified this matter, similarly, he has clarified the narrations of the above two scholars as well i.e. the four daughters of Rasūlullāh متشتینیند are biological, born from Khadījah نوشینی; neither from a previous husband of Khadījah نوشینی nor the nieces of Khadījah نوشینی.

The readers should pay attention to the fact that Bāqir al-Majlisī has

¹ *Ḥayāt al-Qulūb* vol. 2 pg. 728 ch. 52 – The chapter concerning the number of daughters of Rasūlullāh موالانتينية

² *Ḥayāt al-Qulūb* vol. 2 pg. 718 ch. 51 – The chapter concerning the biographies of the children of Rasūlullāh المُتَعَبَّيْنَ اللهُ

sternly rebutted both views (the daughters being the children of previous husbands and being nieces). He thus writes in the same chapter 51 of $Hay\bar{a}t$ al-Qul $\bar{u}b$: "Authentic narrations reject both these claims."¹

12. A prominent Shīʿī Muḥaddith of the 11th century Sayyid Niʿmat Allāh al-Jazāʾirī states in volume 1 of his recognised book *al-Anwār al-Nuʿmāniyyah*:

انما ولدت له ابنان و اربع بنات زينب و رقية و ام كلثوم و فاطمة

Khadījah bore two sons and four daughters of Rasūlullāh متشتينية viz. Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah.²

A prominent Shīī scholar Niʿmat Allāh al-Jazā'irī has lent support to this discussion i.e. these four are the biological daughters of Rasūlullāh متشتيونية born from none other than Khadījah متشتيونية; not the children of the previous husbands of Khadījah تشتيد.

13. An eminent author of the Shīʿah, ʿAbd Allāh al-Māmaqānī, in his famous work *Tanqīḥ al-Maqāl fī Aḥwāl al-Rijāl* has titled a separate section at the end of the third volume as *al-Nisā*'. Therein under mention of Umm Kulthūm bint Rasūlillāh ﷺ he has written the following, *Muntahā al-Maqāl* of Abū ʿAlī has the same quote:

و كانت خديجة اذ تزوجها رسول الله بنت اربعين سنة و ستة اشهر و كان رسول الله يومئذ ابن احدى و عشرين سنة و ولدت له اربع بنات كلهن ادركن الاسلام و هاجرن و هن زينب و فاطمة و رقية و ام كلثوم (انتهى كلامه في مجمع البحرين)

When Rasūlullāh المنتخبين married Khadījah, her age was forty years and six months and Rasūlullāh نستنجن was twenty one years old. She bore four daughters of his, all of them lived till the era of Islam and migrated

¹ *Ḥayāt al-Qulūb* vol. 2 pg. 719 ch. 51 - The chapter concerning the biographies of the children of Rasūlullāh حرائلت يتوتع

² Al-Anwār al-Nuʿmāniyyah vol. 1 pg. 367

to Madīnah. Their illustrious names are Zaynab, Fāṭimah, Ruqayyah and Umm Kulthūm.¹

'Abd Allāh al-Māmaqānī has at this juncture included relative biographies under the name of each daughter. And for the information of the scholars and researchers; Shaykh al-Māmaqānī has at all of those junctures strongly rejected the daughters being step-daughters.

Furthermore, Abū ʿAlī under this section (i.e. the biography of Khadījah and Zaynab modern by of *Muntahā al-Maqāl* has mentioned these in a proficient manner which efficiently refutes the ideologies of modern day Shīʿī eulogy writers.

14. One renowned scholar of the later Shīī scholars Muḥammad Hāshim ibn Muḥammad ʿAlī al-Khurāsānī (d. 1352 A.H) who is called the 'pillar of Islam and the Muslims' in (ch. 1 sec. 5) his famous history book — considered authentic by the Shī ah — Muntakhab al-Tawārīkh has discussed in detail the illustrious children of Rasūlullāh متَاسَتَنَدَوَمَاتَهُ. Therein he writes:

اِں بزرگوار صلی اللہ علیہ و سلم از خدیجۃ الکبری سہ پسر داشت و چہار دختر جناب قاسم و زینب و رقیہ و ام کلثوم کہ قبل از بعثت متولد شدند و جناب طیب و طاہر و فاطہہ زہرا کہ بعد از بعثت متولد شدند

Khadījah bore three sons and four daughters of Rasūlullāh viz. Qāsim, Zaynab, Ruqayyah, Umm Kulthūm prior to nubuwwah and Ṭayyib, Ṭāhir and Fāṭimah al-Zahrā' after nubuwwah.²

Mention is made, to make the readers aware, that just as the senior $Sh\bar{1}$ scholars, Muḥammad Hāshim al-Khurasānī — a renowned $Sh\bar{1}$ scholar of

 ¹ a) Tanqīḥ al-Maqāl vol. 3 pg. 73 - The section of women, chapter al-Hamzah; Umm Kulthūm bint Rasūlillāh عكاتشتينينة

b) Muntahā al-Maqāl pg. 434 – chapter his wives; Khadījah bint Khuwaylid 🕬

² Muntakhab al-Tawārīkh vol. 1 pg. 23 ch. 1 sec. 5 – The chapter concerning the offspring of Rasūlullāh مواللا عليه

that era — at this point of Muntakhab al-Tawārīkh has also mentioned a detailed biography of each of the four daughters of Rasūlullāh wherein he has spoken about their husbands including details on the different years of demise of the four daughters. Whichever scholar has perused this point of this book will be fully aware of the details. This section five alone is a sufficient answer to the 'one daughter' propaganda on condition that the fervour to belie their seniors is not overwhelming their disposition and that they have not made their objective rejection of their elders.

Shaykh ʿAbbās al-Qummī is one of the Shī'ī Mujtahidīn of the 14th century. In his book *Muntahā al-Āmāl* (vol. 1 ch. 8) he discusses the offspring of Rasūlullāh عَالَنْتَعَدِّهِ مَعَالَنَهُ in the following words:

از حضرت صادق عليه السلام روايت شده است از برائے رسول خدا صلى اللہ عليہ و سلم از خديجہ متولد شدند طاہر و قاسم و فاطمہ و ام كلثوم و رقيہ و زينب و تزويج نمود فاطمہ را بحضرت امير المؤمنين عليہ السلام و زينب را بابى العاص بن ربيع از بنى اميہ بود و ام كلثوم را بعثمان بن عفان

Şādiq من العنه reports that the children of Rasūlullāh المنه born from Khadījah are Ṭāhir, Qāsim, Fāṭimah, Umm Kulthūm, Ruqayyah and Zaynab.
Fāṭimah was married to ʿAlī; Zaynab was married to Abū al-ʿĀṣ ibn Rabī from the Banū Umayyah and Umm Kulthūm was married to ʿUthmān ibn ʿAffān. When she passed away, Ruqayyah was then married to him.¹

Shaykh ʿAbbās al-Qummī has written here about the four daughters of Rasūlullāh المراقبة in different ways. By these details, the readers are fully satisfied that the biological daughters of Rasūlullāh المراقبة from Khadījah المراقبة are four. There is no doubt in this! And the propaganda of them being foster or step-daughters is absolute drivel even according to the Shīʿah and is rejection and denial of the seniors of the Shīʿī creed.

¹ *Muntahā al-Āmāl* vol. 1 pg. 108 sec. 8 – The chapter concerning the biographies of the offspring of Rasūlullāh متلقنة عنائية

Summary

The readers have read the texts of approximately 14/15 geologists besides the honoured A'immah, great mujtahids and the historians. These references are merely a sample. To present all the views of the Shī ah on this discussion was a lengthy task. But to ascertain the truthfulness of this discussion, this amount is sufficient.

It is quite apparent that these are not scholars of one era. In fact, these are the quotations of the senior Shīʿah of every era from the 'infallible' A'immah and early scholars to the 14th century hijrī. All have stated that the four pure daughters are biological in a very explicit manner, rather than them being foster. Now, no just and intelligent person will have the slightest doubt regarding them being the biological offspring of Rasūlullāh مَتَاسَتُوَسَتَرَاعَةُ اللَّهُ

For the benefit of the unprejudiced readers, a fair amount of reliable material from the Shīʿī books has been reproduced to determine the truthfulness and veracity of this discussion. Consensus of every era is found in these references which no sane person will reject.

Think for yourselves; were their A'immah truthful or the modern day eulogy writers? Were their great mujtahidīn truthful or the modern day orators? Were their senior scholars of the creed speaking the truth or these mourners of the lowest category? Similarly, the high calibre historians and geologists of the Shī ah religion are correct or these Shī ī zealots?

Keep this saying in front of you "If you cannot differentiate between statuses, this is apostasy," and in accordance to justice and truth, decide for yourself. There is no need for any explanation.

Note:-

The majority of Shīī authors have included the statements of their A'immah regarding the four daughters. Consensus of every era is found therein, which we

have quoted sufficiently and we have presented nearly all of their texts so that the scholars are at ease with regards to references.

Nevertheless, there are some people like the author of *al-Istighāthah fi Bidʻi al-Thalāthah*, Abū al-Qāsim ʻAlī ibn Aḥmad al-ʿAlawī al-Kūfī etc. who have opposed their honourable A'immah, great mujtahidīn and renowned scholars and have devised an odd obscure view that the only biological daughter of Rasūlullāh المنافية is Sayyidah Fāṭimah al-Zahrā' نهنانه. The other three daughters are adopted, step-children or the nieces of Khadījah نهناه الم

To rebut these type of odd views, we have produced sufficient material from reliable Shīī books and have presented the consensus of the different eras which is the accurate answer. Go back and be satisfied. References are reproduced correctly.

Now, we will produce answers to this odd view from the senior $Sh\bar{1}$ scholars and their reliable books to ascertain what the great thinkers of the $Sh\bar{1}$ creed have said regarding such drivel.

Shaykh ʿAbd Allāh al-Māmaqānī has at the end of *Tanqīḥ al-Maqāl* written a detailed answer to Abū al-Qāsim al-ʿAlawī. Kindly read through it carefully:

و لسيد ابى القاسم العلوى الكوفى فى الاستغاثة فى بدع الثلثة كلام طويل اصرفيه على ان زينب التى كانت تحت ابى العاص بن ربيع و رقية التى كانت تحت عثمان ليستا بنتيه بل ربيبتاه لم يات الا بما زعمه برهانا حاصله عدم تعقل كون رسول الله قبل البعثة على دين الجاهلية بل كان فى زمن الجاهلية على دين يرتضيه الله من غير دين الجاهلية و حينئذ فيكون محالا ان يزوج ابنته من كافر من غير ضرورة دعت الى ذلك و هو مخالف لهم فى دينهم عارف بمكرهم و الحادهم ثم اخذ فى نقل ما يقضى بوجود بنتين لاخت خديجة من امها اسمهما زينب و رقية و انهما اللتان كانتا تحت ابى العاص و عثمان و هذا لب كلامه تركنا نقله لطوله و هو ان اتعب نفسه الا انه لم يات بما يغنى عن تكلف النظر و الثبوت و انه كبيت العنكبوت اما اولا فلانه يشبه الاجتهاد فى قبال النصوص من الفريقين عى النبى و عن ائمتنا عليهم السلام و اما ثانيا فلانا و ان كنا نسلم ان رسول الله لم يكن فى زمان الجاهلية على دين الجاهلية بل على دين يرضيه الله من قبل نفسه حكما و الاحكام كانت تنزل تدريجا و عند تزويجه زينب و رقية لم يكن الكفائة من قبل نفسه حكما و الاحكام كانت تنزل تدريجا و عند تنويجه و ين المانيان من قبل نفسه حكما و الاحكام كانت تنزل تدريجا و عند تزويجه زينب و رقية لم يكن الكفائة فى الايمان تنكحوا المشركين حتى يؤمنوا ففرق بين ابى العاص و بين زينب و لو كانت الكفائة فى الاسلام شرطا قبل ذلك لما انزل الله سبحانه الاية فما ذكره لا وجه له و اما ثالثا فلانه لا شبهة فى كون زينب و رقية اللتين تحت ابى العاص و عثمان مسلمتين كما لا شبهة فى كون تزويجهما من رسول الله باذنه و اجازته فلا يفرق الحال بين ان تكونا بنتيه او ربيبتيه او بنتى اخت خديجة من امها او غير ذلك لاشتراك الجميع فيما جعله علة للانكار فما ذكره ساقط بلا شبهة ¹

We have quoted the exact text of al-Māmaqānī for the benefit of the 'ulamā'. The meaning of the above text is as follows:

Sayyid Abū al-Qāsim al-ʿAlawī al-Kūfī has brought a lengthy discussion in his book *al-Istighāthah fī Bidʿī al-Thalāthah*. He adamantly claims that Zaynab — the wife of Abū al-ʿĀṣ ibn Rabī´ — and Ruqayyah — the wife of ʿUthmān — are not the biological daughters of Rasūlullāh i but are in fact his foster children. The gist of the proof furnished by Abū al-Qāsim for his claim is:

It is impossible for Rasūlullāh المنتقبة to be on the dīn of jāhiliyyah (ignorance) prior to nubuwwah. In fact, in the era of jāhiliyyah Rasūlullāh المنتقبة was on such a path opposed to the dīn of jāhiliyyah which was pleasing to Allah Taʿālā. In that period, for Rasūlullāh المنتقبة to give his daughter in the marriage of a kāfir without any pressing need is impossible since Rasūlullāh المنتقبة was opposed to their dīn and well aware of their treachery and atheism.

Thereafter, Abū al-Qāsim began producing such evidences which prove that those two girls were the daughters of the sister of Khadījah whose names were Zaynab and Ruqayyah and who were married to Abū al-ʿĀṣ ibn Rabī and ʿUthmān. This is the gist of his explanation. Due to the length of his research, we have opted not to fully reproduce it.

Although Abū al-Qāsim tried his utmost best, but he was unable to furnish reliable proofs free from stretching things. His proof is just like a spider's web, because:

¹ Tanqīḥ al-Maqāl fī ʿilm al-Rijāl vol. 3 pg. 79 – chapter 7, 8, 9 – Section of women; Zaynab bint Rasūlillāh موالشتينية

Firstly, he presents his ijtihād in direct conflict to the clear statements of Rasūlullāh المتعمية and our honoured A'immah.

Secondly, we accept that in the era of jāhiliyyah, Rasūlullāh مَرَاتَتُعَهُوَتَدُ did not follow the dīn of jāhiliyyah, but rather followed the dīn loved by Allah. And he would not give any new command; but complied fully with the command which was revealed. He would not fabricate any new law. In that time, commandments were being revealed slowly after intervals. At the time of the marriage of Zaynab and Ruqayyah there was no condition in the sharī ah for the spouses to be on īmān. Hence, Rasūlullāh wedded his daughters to those two men in conformity with the correct sharī ah of that time.

Thereafter, when the command was revealed that until a mushrik does not become a mu'min, do not marry (your daughter to) him, Rasūlullāh المعتقدة separated Abū al-ʿĀṣ and Zaynab. If unity in Islam was a condition for marriage before the revelation of this Āyah, Allah Taʿālā would not have revealed this command.

Thirdly, just as there is no doubt that Zaynab and Ruqayyah got married with the permission of Rasūlullāh , similarly there is no doubt that Zaynab and Ruqayyah were believers when they were married to Abū al-ʿĀṣ and ʿUthmān.

Moreover, the cause of rejection furnished by Abū Al-Qāsim is present in all these instances whether Zaynab and Ruqayyah are Rasūlullāh's foster daughters or biological daughters or the daughters of Khadījah's sister. There is no difference in these instances.

(Meaning that if Islām was a condition in marriage and for this reason the daughters of Rasūlullāh عَالَيْتَعَبَيْتُ Zaynab and Ruqayyah were unable to get married to Abū al-ʿĀṣ and ʿUthmān, then this condition is still present even if they were the foster daughters of Rasūlullāh عالية مالي or the daughters of Khadījah's sister.)

Hence, the proof furnished by Abū Al-Qāsim is baseless.¹

¹ Al-Māmaqānī vol. 3 pg. 79 - Section of women; Zaynab bint Rasūlillāh مَالَشَعَيْدِوَسَةُ

The proof of Abū al-Qāsim was rejected by his own Shaykh 'Abd Allāh al-Māmaqānī and Shaykh has clearly pointed out the weakness and flaw in his proof. There is no need for us now to further scrutinise it.

Nonetheless, we feel it appropriate to produce the views of the senior Shīʿah regarding Abū al-Qāsim al-ʿAlawī al-Kūfī, author of *al-Istighāthah*, so that his religious and academic level may become apparent to all, the weight of his writings according to the Shīʿah known and his unworthiness evident.

Abū al-Qāsim al-ʿAlawī al-Kūfī according to the Shīʿī scholars

The Shīʿī scholarly giants have mentioned the following qualities of 'Alī ibn Aḥmad Abū al-Qāsim al-Kūfī besides others. Examine them carefully.

- 1. This man is from the people of $K\bar{u}fah$ and he claimed to be from the family of $Ab\bar{u}\,\bar{7}\bar{a}lib.$
- 2. Towards the end of his life, he became extreme in his ideologies and his creed became fallacious.
- 3. He has written quite a number of books which are mainly based on falsehood.
- 4. According to the statement of al-Ghadā'irī, he was a liar in his claim to being 'Alawī; he was extreme and an innovator. He has scores of books which are not worth a glance.
- 5. He adopted the ideology of takhmīs. The meaning of takhmīs as defined by their scholars is: Salmān Fārsī, Miqdād, Abū Dhar, 'Ammār and 'Umar ibn Umayyah al-Damarī ﷺ; Allah Taʿālā has handed over His entire universe's affairs to these five persons. (i.e. all the matters of the world have been given in their control.) People with such ideologies are called Mukhammisah and Abū al-Qāsim al-ʿAlawī was fully supportive of this corrupt ideology.

6. Abū Al-Qāsim died in Jumād al-Ūlā 352 A.H and was buried in Karmī in the district of Fusāh which is close to Shīrā z^1

To summarise the above, we have mentioned the individual views of some Shī ah which was followed by pointing out his mistakes and deviances by the help of the opinions of the senior scholars. Thereafter, we made it clear to the readers the religious and academic level of Abū al-Qāsim according to the Shī ah. It is hoped that this will be sufficient material to let the hearts be satisfied and so that the position of the individual viewers are centred and so that there remains no need for us to scrutinise and criticise. There is no difficulty for the intelligent and just to come to a conclusion. Remember:

The corrupt ideology of there being only one daughter fabricated by the Shī ah of this age and time; their fundamental proof and primary source is this author of *al-Istighāthah* — the commentary on whose beliefs, actions and writings the writers have heard from the tongues of the senior Shī scholars. After knowing this dimension of the discussion at hand, no intelligent sensible man will be deceived and will not be affected by this propaganda.

Now the biography of each daughter will be presented separately. Firstly, the eldest daughter Sayyidah Zaynab's will be written followed by the biographies of the other three daughters in sequence. Allah willing.

¹ a) Rijāl al-Najāshī pg. 188, 189

b) *Rijāl al-Tafrishī* pg. 226 – ʿAlī ibn Aḥmad

c) Jāmiʿ al- Ruwāt vol. 1 pg. 553

d) Muntahā al-Maqāl fī ʻIlm al-Rijāl pg 275, 276 - ʻAlī ibn Aḥmad Abū al-Qāsim al-Kūfī

e) Tanqīḥ al-Maqāl fī Aḥwāl al-Rijāl vol. 2 pg. 265 – The chapter of ʿAyn ʿAlī ibn Aḥmad al-Kūfī

The Biography of Sayyidah Zaynab bint Rasūlillāh

The eldest daughter of Rasūlullāh سَكَلَمَا بَعَنَا was Zaynab بَعَنَا whose honoured mother was Sayyidah Khadījah bint Khuwaylid ibn Asad مَكَلَمَا مُ

Blessed Birth

The marriage of Rasūlullāh تراتشکیدیتهٔ to Sayyidah Khadījah نوبی was in accordance with the custom prevalent before the advent of Islam. According to the report of some historians, after five years of this blessed marriage Sayyidah Zaynab نوبی was born when the blessed age of Rasūlullāh ترابی closed in on thirty. At the advent of Islam, the age of Sayyidah Zaynab reached about 10 years. After the proclamation of nubuwwah, firstly Khadījah was honoured with Islam coupled with the children of Rasūlullāh تراتشکیدیتهٔ. Naturally, the mother has an effect on the thoughts and preferences of children. Accordingly, all the daughters being honoured with Islam is manifest and in accordance to the principles of nature.

The 'ulamā' state that Sayyidah Zaynab lived up to the era of Islam and accepted the faith, and when the time to migrate came, she migrated. The incident of her migration will come further on. The natural attachment one has with one's elder children is well known. Rasūlullāh حَالَتُعَادِينَا would display special love to his eldest daughter. This has been recorded by Ibn 'Abd al-Barr which also appears in the book of Muḥib al-Ṭabarī Dhakhā'ir al-'Uqbā. Al-Shaykh Ḥusayn Dayyār al-Kubrā writes in Tārīkh al-Khamīs:

عبيد الله بن محمد بن سليمان الهاشمي يقول ولدت زينب بنت رسول الله صلى الله عليه و سلم في سنة ثلاثين من مولد النبي صلى الله عليه و سلم و ادركت الاسلام و اسلمت و هاجرت و كان رسول الله صلى الله عليه و سلم محبا فيها

ʿUbayd Allāh ibn Muḥammmad ibn Sulaymān al-Hāshimī relates: "Zaynab bint Rasūlillāh was born thirty years after the birth of Rasūlullāh نائنینید. She lived until the era of Islam, accepted the faith and migrated. Rasūlullāh سَأَلَسْتَعَدِيسَةُ used to love her dearly."

The Narration Regarding the Marriage of Sayyidah Zaynab

عن عائشة رضى الله عنها قالت كان ابو العاص بن ربيع من رجال مكة المعدودين مالا و تجارة و امانة فقالت خديجة لرسول الله صلى الله عليه و سلم زوجه و كان رسول الله صلى الله عليه و سلم لا يخالفها و ذلك قبل ان ينزل عليه الوحي فزوجه زينب فلما اكرم الله نبيه صلى الله عليه و سلم بنبوته امنت خديجة و بناته

Some narrations are related from Sayyidah ʿĀ'ishah 🕬 who says: "Abū al-ʿĀṣ ibn Rabī⁻² (ibn ʿAbd al-ʿUzzā ibn ʿAbd al-Shams ibn ʿAbd Manāf)

- 2
- Some say that the full name of Abū al-ʿĀṣ was Laqīț while others have said Muqassim. His lineage is as follows: Abū al-ʿĀṣ ibn Rabī ibn ʿAbd al-ʿUzzā ibn ʿAbd al-Shams ibn ʿAbd Al-Manāf, i.e. Abū al-ʿĀṣ's lineage meets with Rasūlullāh متاشخيت and ʿAlī متشخية at the fourth forefather.
- Regarding the demise of Abū al-ʿĀṣ ﷺ the scholars have written that it took place in the khilāfah of Abū Bakr ﷺ in Dhū al-Ḥijjah 12 A.H while others say that Abū al-ʿĀṣ ﷺ was martyred in the Battle of Yamāmah.
- Abū al-ʿĀṣ ﷺ is the nephew of Khadījah ﷺ. His mother's name is Hālah bint Khuwaylid ibn Asad, who is the sister of Khadījah ﷺ and Khadījah is the aunt of Abū al-ʿĀṣ ﷺ.
- Abū al-ʿĀṣ نتهم is the cousin of Sayyidah Zaynab منهم and a very loyal and dignified son-inlaw of Rasūlullāh المنهمين د Allah willing, points regarding his loyalty will ensue.
- Since Sayyidah Zaynab and Fāṭimah are biological sisters, Abū al-ʿĀṣ and ʿAlī
 become brothers-in-law joint by this honourable relationship.
- Just as Abū al-ʿĀṣ ibn Rabī نوا الله is the son-in-law of Rasūlullāh المستعمر , similarly ʿAlī مالله is Abū al-ʿĀṣ's مالله son-in-law (*Kitāb al-Muḥbir* pg. 99).
- Sayyidah Fāțimah com bequeathed 'Alī com prior to her demise that if you marry after me then marry my niece i.e. Umāmah bint Abī al-'Aş com. Hence, 'Alī com practiced on this bequest and married Umāmah bint Abī al-'Aş com. More detail will come further, Allah willing.
- Sayyidunā Abū al-ʿĀṣ ibn Rabī´ is the father-in-law of Sayyidunā ʿAlī and Sayyidah Zaynab
 due to this marriage becomes his mother-in-law. These family relationships are not temporary but rather permanent. *Continued…*

¹ Dhakhā'ir al-'Uqbā pg. 156 sec. 4 – Zaynab bint Rasūlillāh مَاللَّتَعَبَيْتَ Al-Istī ab vol. 4 pg. 305 – The daughter of Rasūlullāh مَاللَّتَعَبِيتَ المَاللَةُ مُعَاللَةُ مُعَاللًهُ عَلَيْتُ المَاللَةُ مُعَاللًهُ عَلَيْتُ المَاللُّهُ عَلَيْتُ عَلَيْ

The Services of Sayyidah Zaynab in the Initial Stages of Nubuwwah

When Rasūlullāh كَالْسَعَيْدَةُ began inviting the people to dīn and called the Quraysh towards Islam, they were extremely angered. They were not at all prepared to listen to the call of Islam and were at the forefront in harming Rasūlullāh مَالَيْتَكَمُوْتَكُ Accordingly, an incident of this era is narrated in the ḥadīth from which the services of Sayyidah Zaynab

ʿAllāmah al-Haythamī with reference to Ṭabarānī narrates the words of Ḥārith ibn al-Ḥārith:

My father and I once reached Makkah. People were surrounding a man who they were calling $s\bar{a}b\bar{i}$ (one who has renounced his faith). This man

[•] The readers should notice that we mentioned briefly about Sayyidah Zaynab and Sayyidunā Abū al-ʿĀṣ in *Ruḥamā' Baynahum* the section of al-Ṣiddīq pg. 166, 167. Here again in the biography of Zaynab they are mentioned.

[•] When Abū al-ʿĀṣ is the son of Hālah bint Khuwaylid and his marriage takes place with Sayyidah Zaynab constraints the it becomes evident that the narration of Zaynab constraints being the daughter of Hālah is absolutely false otherwise brother and sister will be getting married which is not permissible in any religion or creed.

² a) Dhakhā'ir al-'Uqbā pg. 157 - Chapter regarding her marriage (Zaynab bint Rasūlillāh عالية)
b) Al-Bidayah vol. 3 pg. 311 - Section regarding the news of the adversities of the participants of Badr
c) Sīrah Ibn Hishām vol. 1 pg. 651, 652 - Chapter regarding the reason why Abū al-ʿĀṣ married Zaynab

was Rasūlullāh معند who was inviting the people towards the oneness and belief in Allah. However, the people were belying Rasūlullāh معند and were trying to harm him. This continued until noon when the people dispersed from Rasūlullāh معند of concern and worry) threw her scarf behind her. She was carrying a large bowl of water and a scarf. She presented this to Rasūlullāh معند معند drank the water and wiped his face. He then lifted his gaze and said: "My beloved daughter! Place your scarf over your chest and do not fear destruction for your father in these circumstances. (Allah Taʿālā is the protector and helper.)" We asked: "Who is this girl?" to which the people replied: "This is the daughter of Rasūlullāh (Narrated by Ṭabarānī with reliable narrators.)¹

Regarding this portion of the incident, plenty narrations appear in the aḥādīth. The original text of one authentic narration is presented for the benefit of the scholars.

عن الحارث بن الحارث قال قلت لابى ما هذه الجماعة قال هؤلاء القوم الذين اجتمعوا على صابى لهم قال فنزلنا فاذا رسول الله صلى الله عليه و سلم يدعوا الناس الى توحيد الله عز و جل و الايمان و هم يردون عليه و يؤذونه حتى انتصف النهار و انصرع الناس عنه اقبلت امراة قد بدا نحرها تحمل قدحا و منذيلا فتناوله منها فشرب و توضا ثم رفع راسه فقال يا بنيه خمرى عليك نحرك و لا تخافين على ابيك قلنا من هذه قالوا هذه زينب بنته

The following points are deduced from this incident:

Sayyidah Zaynab کمی always remained busy in helping her beloved father in the hardships and difficulties of the initial stages of Islam and according to her capacity lent her full service. At that stage, to help Rasūlullāh کمی و even a little was a mammoth task. In fact, it was synonymous to throwing oneself into destruction. In those most challenging stages, Rasūlullāh کمی المنابع consoles his beloved against the fears of his destruction that we should not dread

¹ *Majmaʿal-Zawāʾid* vol. 6 pg. 21 – The book of battles, section regarding Rasūlullāh المنتشرية spreading the message he was sent with and his perseverance while doing this

or fear, for Allāh is our protector and helper. The enemies of $d\bar{n}n$ cannot harm us in anyway.

Just as this era was the most arduous for the last Rasūl of Allah just as tough for his children and beloved daughters. Those innocent pure souls remaining diligent in supporting the truth in trying situations and continuing to aid in the problematic stage of Islam is a lofty paragon of their religious status and practical assistance which is a thing of great envy for all the Muslim women of the ummah and an example to follow.

It should be noted that an incident similar to this has been related by the Muḥaddithīn regarding Sayyidah Fāṭimah al-Zahrā 🏎 which will be mentioned in her biography, Allah willing.

The Sincere Services of Abū Al-ʿĀṣ During the Boycott (as mentioned in Shīʿī books)

The scholars of history have written among the incidents that took place in the *Shiʿab* (valley) of Abī Ṭālib:

Abū al-ʿĀṣ ibn Rabī', the son-in-law of Rasūlullāh منتخبين , at the time of poverty and wont of the people ostracised in the valley, would bring camel loads of wheat and dates to help and assist them. He would call out and leave the supplies at the entrance of the valley so that it could enter the valley and would then return from there. In this manner, Abū al-ʿĀṣ would help the ostracised people and would arrange for food to be delivered to them. For this very reason, Rasūlullāh منتخبين would remark: "Abū al-ʿĀṣ has duly considered our in-law relationship and has fulfilled its right."¹

¹ Hayāt al-Qulūb vol. 2 pg. 337 sec. 26 – Section regarding entering the gorge of Abū Ṭālib

Numerous Shī'ī scholars have narrated this incident in their writings. Hereunder, the original text of this incident is presented from the book $Hay\bar{a}t$ al-Qul $\bar{u}b$ of Mullā Bāqir al-Majlisī, Shaykh 'Abbās al-Qummī has also related this incident:

و از کسا نیکہ گا ہے برا<u>ن ا</u>نہا خوردنی مے فرستاد ابو العاص بن ربیع داماد پیغمبر صلی اللہ علیہ و سلم و ہشام بن عمرو و حکیم بن حزام بن خویلد برادر زادہ خدیجہ بود

و نقل شدہ کہ ابو العاص شتران از گندم و خرما حمل دادہ بشعب مے برد و رہا مے کرد و ازیجنا است کہ حضرت پیغمبر صلی اللہ علیہ و اِلہ فرمودہ کہ ابو العاص حق دامادی ما بگزاشت

Among the good people who would send food were Abū al-ʿĀṣ ibn Rabī' who was the son-in-law of Rasūlullāh المالية, Hishām ibn ʿAmr and Ḥakīm ibn Ḥizām ibn Khuwaylid المنتقبة the cousin of Sayyidah Khadījah المنتقبة, It has been reported that Abū al-ʿĀṣ would bring camel loads of wheat and dates and leave it by the valley. For this very reason, Rasūlullāh المنتقبة would comment, "Abū Al-ʿĀṣ has fulfilled the responsibility of a son-in-law.

Shaykh ʿAbbās al-Qummī has in the above quotation clarified that amongst those who arranged for food to be taken to the ostracised people in the valley of Abū Ṭālib was Abū al-ʿĀṣ ibn Rabīʿ who was the son-in-law of Rasūlullāh سَلَسَنَعَدَمَتَهُ Hishām ibn ʿAmr and Ḥakīm ibn Ḥizām ibn Khuwaylid المنتقد the cousin of Sayyidah Khadījah تشتَخَدَى

To summarise the above, Abū al-ʿĀṣ ibn Rabī albā specially assisted Rasūlullāh and the other ostracised people of the Banū Hāshim in this most challenging time and fulfilled the right of kinship in the most beautiful manner. This is proof of the sincerity and noble habit of Abū al-ʿĀṣ and an admirable example of caring and sympathy. This incident is counted among the special feats of Abū al-ʿĀṣ

The renowned Shīʿī scholar Mullā Bāqir al-Majlisī has mentioned this subject in his book *Mirʾāt al-ʿUqūl Sharḥ al-Usūl* vol. 5 pg. 183 under the chapter concerning the birth of Rasūlullāh مكَاتِنَعَةُ مُوَتَعَةً.

The Assistance of Ḥakīm ibn Ḥizām in the Valley of Abū Ṭālib

Ibn Kathīr المعلقة has mentioned this in *al-Bidāyah wa al-Nihāyah* (vol. 8 pg. 68) under the chapter of Ḥakīm ibn Ḥizām in the following words:

كان حكيم (بن حزام) يقبل بالعير يقدم من الشام فيشتريها بكمالها ثم يذهب بها فيضرب ادبارها حتى يلج الشعب يحمل الطعام و الكسوة تكرمة لرسول الله صلى الله عليه و سلم و لعمته خديجة بنت خويلد

Hakīm (ibn Hizām) would approach the caravans coming from Shām and buy the entire caravan. He would then ride them until he entered the valley carrying food and clothes as a form of honouring Rasūlullāh and his paternal aunt, Khadījah bint Khuwaylid

The Scheme to Incite $Ab\bar{u}$ al-' $\bar{A}s$ to Divorce Zaynab and his Open Rejection

Rasūlullāh عَالَى went through extremely challenging times in Makkah. All the residents of Makkah and the surrounding areas were averse to Islamic teachings. This populace was not at all prepared to listen and understand the injunctions of tawḥīd and risālat and harboured deep hatred for the Muslims. The hatred for Islam and the Muslims had reached its peak. In these difficult times, just as Rasūlullāh مَرَاسَعَوَيَتَ continued the efforts to spread Islamic teachings and dīn, he fulfilled social responsibilities in a kind loving way.

According to the prevalent custom of the Arabs, Rasūlullāh مَاللَّن got his daughters married in his family and tribe. The Makkans opposed Islam and made it their objective and goal to put obstacles in every step of the way. Even in the matter of marriage, they adopted the path of opposition and made a firm intention to incite those who were married to the daughters of Rasūlullāh مَاللَّن تَعْلَيْ وَاللَّهُ مَاللُّ

فلما نادي قريشا بامر الله تعالى اتوا ابا العاص بن ربيع فقالوا فارق صاحبتك و نحن نزوجك باي امراة شئت من قريش فقال لا و الله لا افارق صاحبتي و ما يسرني ان لي بامراتي افضل امراة من قريش The eldest daughter of Rasūlullāh ﷺ Sayyidah Zaynab ﷺ was already married to Sayyidunā Abū Al-ʿĀṣ ibn Rabīʿ ﷺ. The leaders of the Quraysh compelled Sayyidunā Abū al-ʿĀṣ ﷺ to divorce Zaynab bint Rasūlillāh ﷺ, and promised to marry him to whichever woman of the Quraysh he desired. Abū al-ʿĀṣ ﷺ replied that he will not separate from Zaynab and divorce her, and that he does not like nor desire any woman from the Quraysh in lieu of her.¹

The Sincerity of Sayyidunā Abū al-ʿĀṣ to Maintain Family Ties and Rasūlullāh's مَالَسْتَعَبُوسَةُ

Sayyidunā Abū al-ʿĀṣ ibn Rabī نَعَنَّ عَنَا اللهُ at this instance displayed his full steadfastness notwithstanding the coercion extended by the Quraysh to terminate that relation he enjoyed with Rasūlullāh عَنَا عَنَا عَنَا عَنَا مَعَانَ مَعَانَ اللهُ عَنْهُ is worthy of being congratulated a thousand times, more so when this was his attitude despite having not embraced Islam yet. When the people forced the issue of divorce and separation from his wife, he considered the relationship he enjoyed with Rasūlullāh عَالَيْتَعَانَ مَعَانَ اللهُ

فقال لا و الله اذا لا افارق صاحبتي

By Allāh! I will never separate from my wife (Sayyidah Zaynab 🕬)!2

At this juncture, the historians write in favour of Abū al-ʿĀṣ:

و كان ابو العاص بن ربيع مواخيا لرسول الله صلى الله عليه و سلم مصافيا له و كان صلى الله عليه و سلم قد شكر مصاهرة و اثنى خيرا حين ابي ان يطلق زنب لما سالته قريش ذلك

This steadfastness of Abū al-ʿĀṣ is worthy of appreciation. Sayyidunā Abū

¹ a) Dhakhā'ir al-ʿUqbā pg. 157 – Chapter regarding her marriage (i.e. Zaynab bint Rasūlillāh سَالَة علين الم

b) Al-Bidāyah vol. 3 pg. 311 – Section regarding the news of the adversities of the participants of Badr
 c) Tārīkh al-Khamīs vol. 1 pg. 273 – Mention of Zaynab @@%

² Al-Bidāyah vol. 3 pg. 311 - Section regarding the news of the adversities of the participants of Badr

al-ʿĀṣ ماللته fully appreciated Rasūlullāh ماللته and sincerely maintained the family relation he enjoyed with Rasūlullāh ماللتتهيئة.

Rasūlullāh كَالَمَنْعَنِينَةُ also expressed his thankfulness and appreciation in sublime words and praised Abū al-ʿĀṣ عَالَمَا اللهُ اللهُ . These statements of Rasūlullāh كَالَمَا اللهُ were made at that time when the Quraysh persuaded him to divorce Sayyidah Zaynab which Abū al-ʿĀṣ عَالَمَا المُعَالِيَةُ flatly refused. ¹

The Arduous Life of Makkah

When the hatred of the Makkans for the Muslims reached its peak, the command of Allah Taʿālā descended and permission was granted to Rasūlullāh حياًيَتَعَيَّدُوَتَمَ the Muslims to migrate to Madīnah Munawwarah. Accordingly, this migration continued until with the command of Allah, Rasūlullāh متَاتَعَيَّدُوَتَمَةُ also made hijrah.

After hijrah, a second phase of Islam began. After reaching Madīnah Munawwarah, the Most Beneficent Master gave permission to fight the kuffār. In the Madanī period, great battles took place between Islam and kufr, and several battles were fought. One famous battle is known as the Battle of Badr where on one side, the Quraysh — fully prepared — came to Badr to fight the Muslims and on the other side the Muslims under the leadership of Rasūlullāh i came from Madīnah to the battlefield. The details of this battle (Badr) is well known to the general scholars. There is no need to mention them here. Only one incident will be narrated here which deals with Abū al-ʿĀṣ i and Zaynab i.

The Episode of the Necklace of Khadījah تعظيفة

When the Muslims were victorious in the Battle of Badr then according to the laws of war, the Muslims imprisoned the defeated kuffār who were according to custom brought to the base of Islam, Madīnah. Judgement was passed by the

¹ a) Dhakhā'ir Al-ʿUqbā pg. 158 – Chapter concerning the Islam of her husband Abū al-ʿĀṣ

b) *Al-Bidāyah wa al-Nihāyah* vol. 3 pg. 311, 312 – Section regarding the news of the adversities of the participants of Badr

Muslims that a fair ransom be taken from those people who were imprisoned at Badr after which they will be freed. Sayyidunā Abū al-ʿĀṣ ibn Rabī نقيقة had also been captured at the hands of the Muslims and brought to Madīnah and Sayyidunā ʿAbbās ibn ʿAbd al-Muṭṭalib نقيقة the paternal uncle of Rasūlullāh was also among the captives.

It should be remembered that Sayyidunā 'Abbās ibn 'Abd al-Muṭṭalib ﷺ and Sayyidunā Abū al-'Āṣ ibn Rabī' ﷺ were such individuals who were forced to come with the kuffār. However, they did not kill any of the Muslims. Nevertheless, they were counted among the enemy. The people of Makkah sent ransoms to Madīnah to free their captives. Sayyidah Zaynab ﷺ sent her necklace (which was gifted to her by her mother Sayyidah Khadījah ﷺ as ransom to free her husband, Abū al-'Āṣ.

عن عائشة قالت لما بعث اهل مكة في فداء اسرائهم بعثت زينب في فداء ابي العاص بمال و بعثت فيه بقلادة كانت خديجة ادخلتها بها على ابي العاص حين بنا عليها فلما راها رسول الله صلى الله عليه و سلم رق لها رقة شديدة و قال ان رايتم ان تطلقوا لها اسيرها و تردوا عليها الذي لها فافعلوا قالوا نعم يا رسول الله فاطلقوه و ردوا عليها الذي لها و كان رسول الله صلى الله عليه و سلم قد اخذ عليه او وعد رسول الله صلى الله عليه و سلم ان يخلى زينب اليه¹

 ¹ a) Dalā'il al-Nubuwwah vol. 2 pg. 423, 424 – The narrations regarding Zaynab bint Rasūlillāh المنتشخة
 b) Musnad Aḥmad vol. 6 pg. 276 – The musnadāt of ʿĀishah نعافة

c) Abū Dāwūd vol. 2 pg. 367 – Section concerning ransoming the captives with wealth

d) *Mishkāt* pg. 346 – The chapter concerning the ruling regarding captives – sec. 2 with reference to Ahmad and Abū Dāwūd

e) *Al-Bidāyah wa al-Nihāyah* vol. 3 pg. 312 – Section regarding the news of the adversities of the participants of Badr

wish to free Abū al-ʿĀṣ and return the necklace of Sayyidah Zaynab wish to free Abū al-ʿĀṣ and return the necklace of Sayyidah Zaynab wish acceded to the proposition of Rasūlullāh wise and decided to free Abū al-ʿĀṣ without any ransom and return the necklace of Sayyidah Zaynab wise. Rasūlullāh wise then took a vow and promise from Abū al-ʿĀṣ that as soon as he reaches Makkah, he will grant Sayyidah Zaynab wise permission to come to him. Abū al-ʿĀṣ made this vow. Hence, Abū al-ʿĀṣ was released without ransom and the necklace of Sayyidah Khadījah wise was returned to Sayyidah Zaynab wise.

This episode has been narrated by the great Muḥaddithīn and famous historians in their own respective ways. Only a few references will be quoted here. Firstly, references of the Ahl al-Sunnah have been presented, which will now be followed by the texts of the Shīʿī scholars for corroboration. The Shīʿī scholars write:

ابو العاص در جنگ بدر اسیر شد و زینب قلاده کہ حضرت خدیجہ باد داده بود بنزد حضرت رسول اللہ صلی اللہ علیہ و سلم فرستاد برائے فدائے شوہبر خود چوں حضرت نظرش بر قلاده افتاد خدیجہ را یا و نہود و رقت کرد و از صحابہ طلب نہود کہ فدائے اورا بخشند و ابو العاص ہے فدا رہا کنند صحابہ چنیں کردند حضرت از ابو العاص شرط گرفت کہ چوں بہکہ بر گرد و زینب را بخدمت اِنحضرت فرستد او شرط خود وفا نہود زینب را فرستاد بعد ازاں خود بہدینہ اِمدو مسلہان شد

Abū al-ʿĀṣ was captured in the Battle of Badr. Thus, Zaynab sent to Rasūlullāh المنتخبة the necklace given to her by her mother, Sayyidah Khadījah as ransom of her husband (Abū al-ʿĀṣ). When Rasūlullāh saw the necklace, the memories of Khadījah were refreshed, which had an emotional effect on the pure body of Rasūlullāh درالته در Rasūlullāh خالات expressed his wish to the Ṣaḥābah to free Abū al-ʿĀṣ without any ransom. Thus, the Ṣaḥābah conformed to this request. Rasūlullāh took a pledge from Abū al-ʿĀṣ that when he goes to Makkah, he will send Zaynab to Rasūlullāh مال في in Madīnah Munawwarah which Abū al-ʿĀṣ fulfilled. When he reached Makkah, he sent Zaynab. Thereafter, he himself migrated to Madīnah and became a Muslim.¹

¹ Footnotes of Muntahā al-Āmāl vol. 1 pg. 108 sec. 8

In this episode, after taking this pledge, $Ab\bar{u} al-A\bar{s}$ was freed coupled with the necklace of Zaynab with being returned.

و بعث رسول الله صلى الله عليه و سلم زيد بن حارثة و رجلا من انصار فقال كونا ببطن يأجج حتى تمر بكما زينب فتصحباها حتى تأتيا بها

After a few days, Rasūlullāh seems sent Zayd ibn Hārithah and another Anṣāri to bring Sayyidah Zaynab seems with orders to wait at a certain place in a certain valley. (Some Muḥaddithīn say that the valley's name was Ya'jaj.) It was his command that Sayyidah Zaynab seems will come to that valley. She will accompany you until you bring her here to Madīnah.¹

A Point of Reflection

If a daughter is step, then family connection with her remains until the wife (her mother) is alive. The above episode is long after Sayyidah Khadījah المنتخفة had passed away. At that time, Rasūlullāh المنتخفية had left his homeland already. Now in this situation, the desire for Sayyidah Zaynab نخفية to return and come to Madīnah after the demise of her mother is a display of fatherly love and affection. If Sayyidah Zaynab نفاية was the daughter of the first husband of Khadījah نفاية, Rasūlullāh نكانتخفية would have never called her to Madīnah after conditions have changed.

The Incident of the Migration of Sayyidah Zaynab and the Attack of Habbār ibn Aswad

When Sayyidunā Abū al-ʿĀṣ ibn Rabī ﷺ after being set free reached Makkah, he informed Sayyidah Zaynab ﷺ about what happened. Abū al-ʿĀṣ ﷺ told Sayyidah Zaynab ﷺ that he grants her permission to go happily to her beloved father. Sayyidah Zaynab ﷺ began preparations for the migration. When her preparations were complete and the promised days came, Abū al-ʿĀṣ her in the protection of his brother Kinānah ibn Rabīʿ. Sayyidah Zaynab

¹ a) $Ab\bar{u}\,D\bar{a}w\bar{u}d$ vol. 2 pg. 367 – Section concerning ransoming the captives with wealth

b) Ṭabaqāt Ibn Saʿd vol. 8 pg. 20

mounted the camel. Kinānah took a bow and quiver etc. with him. Kinānah was walking ahead of her pulling the reigns of the camel. Sayyidah Zaynab was on the palanquin on top of the conveyance. In the meanwhile, the people of Makkah were informed that Sayyidah Zaynab was is migrating. (This happened during the day.) When Sayyidah Zaynab was reached the valley of Dhū Ṭuwā, the Makkans reached there to assault her.

و كان اول من سبق اليها هبار بن الاسود بن المطلب بن اسد بن عبد العزى الفهرى فروعها هبار بالرمح و هى فى الهودج و كانت حاملا فيما يزعمون فطرحت برك حموها كنانة و نثر كنانة ثم قال و الله لا يدنوا منى رجل الا وضعت فيه سهما فتكركر الناس عنه

The first person who began the assault was Habbār ibn Aswad¹ who plunged his spear. Zaynab was in the palanquin and she was with child. The historians explain that Sayyidah Zaynab was fell off the camel onto a rock. Due to the severe blow, blood began to ooze out and she was injured very badly. At this, Kinānah pulled out his quiver and began firing arrows at the opponents shouting: "Whoever comes close will be ripped to pieces with arrows!" They then softened up and fell back.²

Due to the fierce assault, Sayyidah Zaynab 🕬 had to return. The people of Makkah could not accept Sayyidah Zaynab's 🕬 open migration. For this reason, Sayyidah Zaynab

قد عفوت عنك و قد احسن اليك حيث هداك الى الاسلام و الاسلام يجب ما قبله

I have forgiven you. Indeed Allah has been extremely kind to you that He guided you to Islam. Islam wipes out all previous sins. [*al-Iṣābah* vol. 3 pg. 566 - Habbār ibn Aswad]

¹ Regarding Habbār ibn Aswad, Ḥāfiẓ Ibn Ḥajar has recorded in *al-Iṣābah* that Habbār came into the presence of Rasūlullāh متشتيتين and testified to tawhīd and risālat. He then sincerely apologised for his previous crimes and sins, acknowledged his ignorance and sought forgiveness. Rasūlullāh متشتيتين told him:

² a) Al-Bidāyah wa al-Nihāyah vol. 3 pg. 330 – Section regarding the migration of Zaynab bint Rasūlillah موللا يتبوينار تاريخي from Makkah to Madīnah

b) Majmaʻal-Zawā'id vol. 9 pg. 215, 216 – Chapter concerning the virtues of Zaynab 🕬

c) Nasab Quraysh pg. 219 – Biography of Habbār ibn Aswad

فاقامت ليال حتى اذا هدأت الاصوات خرج بها ليلا حتى اسلمها الى زيد بن حارثة و صاحبه فقدما بها على رسول الله صلى الله عليه و سلم

1 a) Bukhārī vol. 1 pg. 438 - The chapter concerning the armour of Rasūlullāh سَأَلْسَتَعْدِيسَةُ

2 It is important to clarify this point that when Rasūlullāh freed Abū al-'Āṣ <table-cell> from the captives of Badr and returned to him the necklace of Khadījah is, he took a pledge from Abū al-'Āṣ is that when he reaches Makkah, he will send Rasūlullāh's is adaughter Zaynab is to him in Madīnah. Abū al-'Āṣ is promised to fulfil this pledge. Hence, when Abū al-'Āṣ is reached Makkah, he despatched Zaynab is to Madīnah in compliance with the pledge. This is the reason why Rasūlullāh's is would say:

Indeed I married (my daughter) to Abū al-ʿĀṣ ibn Rabīʿ. He promised me and was true to his promise.

In the narration of Ibn Hishām, it appears thus, Musawwar says:

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سمعت رسول الله صلى الله عليه و سلم ذكر صهرا له من بني عبد الشمس فاثني عليه في مصاهرته اياه فاحسن قال حدثني و صدقني و وعدني
فوفي لي
```

I heard Rasūlullāh المنتخبين speaking about his son-in-law from Banū 'Abd al-Shams. He praised him for upholding this relationship and appreciated his kindness. He said: "He promised me and was true to his promise and vowed to me and fulfilled his vow."

In short, Rasūlullāh المنتشكية would praise Abū al-ʿĀṣ منتشدة for being his son-in-law and would appreciate his fulfilment of promises. This is a great attestation in favour of Abū al-ʿĀṣ's منتشدة noble practice and an appreciation of his relationship. The attestation and confirmation of someone on the blessed tongue of Rasūlullāh منتشدة is no ordinary thing. It is a grand accolade which speaks volumes of his noble traits. [*Al-Bidāyah* vol. 6 pg, 345 - Abū al-ʿĀṣ ibn Rabī']

b) Bukhārī vol. 1 pg. 528 - The chapter of virtues; in laws of Rasūlullāh مَالَنَّتَ عَلَيْهُ عَلَى ال

c) Musnad Ahmad vol. 4 pg. 326 - The narrations of Musawwar ibn Makhramah

A Special Virtue of Sayyidah Zaynab

Similar to how the Muslim men endured great hardships in their journey of hijrah, the Muslim women also underwent severe difficulties in the incident of hijrah. Due to woman being the more sensitive gender and naturally weaker and frailer in comparison to men, they get very worried and fearful in the face of a little harm.

The fearful incidents of the hijrah of the daughter of Rasūlullāh عَنَانَعَنَدُونَاً، Sayyidah Zaynab عَنَانَعَنَدُونَا, have been narrated above. This noble woman bore all of these adversities only for the cause of dīn and only because she was the daughter of Rasūlullāh عَنَانَعَنَدُونَاً، she had to undergo grave suffering. Her being stopped during her hijrah and being treated so harshly was only because she was the daughter of Rasūlullāh عَنَانَا مَعَانَاً لَعَانَاً لَعَانَ لَعَانَاً لَعَانَاً لَعَانَاً لَعَانَاً لَعَانَاً لَعَانَاً لَعَانَا لَعَانَاً لَعَانَا لَعَانَا لَعَانَاً لَعَانَاً لَعَانَاً لَعَانَاً لَعَانَاً لَعَانَا لَعَانَا لَعَانَا لَعَانَا لَعَانَا لَعَانَاً لَعَانَاً لَعَانَاً لَعَانَاً لَعَانَا لَعَانَ مَا عَانَا لَعَانَا لَعَانَ

هی خیر بناتی اصیبت فی

Some narrations have the wording:

She is the best of my daughters who suffered the most because of me.¹

This exclamation of Rasūlullāh مَتَأَلَّتُعَلَّهُ was after the hijrah of Sayyidah Zaynab

¹ a) Majmaʿal-Zawā'id vol. 9 pg. 213 – The chapter concerning the virtue of Zaynab bint Rasūlillāh

b) Dalā'il al-Nubuwwah vol. 2 pg. 426 - The chapter concerning Zaynab bint Rasūlillāh مَالَشَتَيْسِيَةُ

which has been documented by numerous 'ulamā' in their books. We have sufficed on reproducing the quotations of only two authors which is sufficient. Herein, Rasūlullāh استَقَيَّعَانَ has proclaimed a great virtue in favour of Sayyidah Zaynab

In regard to Islam, conviction and īmān, Sayyidah Zaynab 🕬 enjoys a lofty rank, the glad tidings of which have been proclaimed from the station of nubuwwah.

For the benefit of the readers, we would like to clarify this point that this virtue mentioned in favour of Sayyidah Zaynab المنتخفين from the blessed tongue of Rasūlullāh مراتبته is with regards to bearing adversities and undergoing hardships and the great virtue of Sayyidah Fāțimah المنتخفين articulated on the tongue of Rasūlullāh مراتبته is with relation to superiority. Often is the case that a father is present and is superior to his son, but due to other factors the son becomes the leader of the people. To be superior is one thing and to be a leader is something else. Both these daughters' virtue on its place is accepted. There is no need to compare the two. The Arabic proverb is most apt here:

انزلوا الناس على قدر منازلهم

Treat people according to their status

Thus, to practice accordingly from every angle is correct.

Furthermore, this explanation may also be extended that the words of virtue in favour of Sayyidah Zaynab المنتخفين mentions a partial virtue attained by her lengthy companionship with Rasūlullāh المنتخفين whereas the words narrated regarding Sayyidah Fāțimah المنتخفين is an encompassing virtue. This daughter of his lived after his demise and Rasūlullāh متألفتين was only survived by her. Therefore, there is no polarity between the two statements. Alla willing, this will be further discussed in the biography of Sayyidah Fāțimah

Caution

At this point, the dialogue between Sayyidunā 'Urwah and Sayyidunā Zayn al-'Ābidīn which is found is *mudraj*¹ from some narrators and their own speech. The evidence for this is that in the lifetime of Rasūlullāh and the Ṣaḥābah issue, deficiency in the right of Fāṭimah had not been an issue. In fact, this issue only popped up after that blessed era, which was then falsely attributed to the seniors. To recognise the addition of words in a narration is the work of alert Muḥaddithīn. Any addition or subtraction should not be adopted in this matter. The matter is clarified itself just as we have explained above.

The Incident Regarding the Protection Extended by Sayyidah Zaynab Followed by the Islam of Abū al-ʿĀṣ

Abū al-ʿĀṣ remained in Makkah and did not enter the fold of Islam while Sayyidah Zaynab with her father in Madīnah. The people of Makkah would travel to Syria for business. A business caravan left for Syria which Sayyidunā Abū al-ʿĀs ibn Rabī 🕬 joined. The capital of the Quraysh was with him. When this caravan returned from Syria after conducting business, the Muslims came to know of their arrival. They detained this caravan in Jumādā al-Ūlā 6 A.H and took possession of their wealth. Abū al-ʿĀs slipped away from the caravan and reached Madīnah Munawwarah before the caravan and then sought protection by Sayyidah Zaynab نوائية، Sayyidah Zaynab نوائية gave him protection. The rest of the caravan reached Madīnah thereafter. The general Muslims came to know of this after Rasūlullāh مَكَانَسْتَنْدُوسَمَّ led the Ṣaḥābah مَوَانَسْتَعَدُوسَمَّ in the Fajr Ṣalāh. After making salām, Sayyidah Zaynab 🕬 called out from the rows of the women: "O Muslims! Abū al-ʿĀṣ is under my protection." When Rasūlullāh مَتَالَقَمُ heard this he turned to the congregation and asked them if they had heard what he just heard. They replied in the affirmative. Thereafter Rasūlullāh مَأَلَقَمُعَدِمُوسَلَمُ swore on oath that he had no knowledge of this before. And after even the lowest ranking

¹ *Idrāj*: Refers to the inclusion of the commentary of the narrator into a narration, which is not part of the actual narration. This addition is then termed as Mudraj.

Muslim gives protection to someone, his protection is accepted and upheld. Therefore, the protection of Sayyidah Zaynab for Abū al-ʿĀṣ is correct which should be respected by the Muslims.

Thereafter, Rasūlullāh کالنتیک went to the house of his daughter Sayyidah Zaynab and addressed her: "O my beloved daughter! Treat him well and serve him with honour. However, avoid matrimonial relations with him." Rasūlullāh then sent a messenger to those Ṣaḥābah کالنتیک who had captured the wealth of Abū al-ʿĀṣ and had it in their possession. Rasūlullāh's کالنتیک command was to return all of Abū al-ʿĀṣ's wealth to him without hoarding even a cent. Therefore, Abū al-ʿĀṣ was returned all of his wealth after which he proceeded to Makkah. After reaching Makkah Mukarramah, he called all the people whose wealth he had and gave them the same. He then asked them, "O people of Quraysh! Do I still have any outstanding wealth or have you all received your wealth?" They all replied that he had none of their wealth.

فجزاك الله خيرا قد وجدناك وقيا

May Allah Taʿālā reward you well. We found you to be very noble and loyal.

Subsequently, Ab \bar{u} al-' \bar{A} s announced in front of the gathering of Quraysh:

I bear witness that there is no deity except Allah and that Muḥammad is the servant and Rasūl of Allah. By Allah! Only this prevented me from accepting Islam in Madīnah that it should not happen that you think that I had the intention to usurp your wealth. After Allah Taʿālā returned your wealth to you and the job is completed, I now embrace Islam.

Sayyidunā Abū al-ʿĀṣ^ī نَعْنَى then left Makkah and came into the presence of Rasūlullāh عَالَمُنْعَدِينَة. His Islam was then strengthened and beautified. Rasūlullāh returned Sayyidah Zaynab تَعَلَيْهُمَ to Sayyidunā Abū al-ʿĀṣ ibn Rabī مَالَمُ

¹ Siyar Aʿlām al-Nubalā' by al-Dhahabi vol. 2 pg. 176 – The biography of Sayyidah Zaynab 🕬

Corroboration of These Incidents from the Shīʿī historians

For the benefit of the scholars, the text of the Shīʻī historian, al-Yaʻqūbī will be reproduced verbatim:

و اقبل ابو العاص بن ربيع حتى دخل المدينة فاستجار بزينب بنت رسول الله صلى الله عليه و سلم فلما صلى رسول الله الغداة نادت زينب الا انى قد اجرت ابا العاص بن ربيع فقال رسول الله حين انصرف اسمعتم؟ قالوا نعم قال قد اجرت من اجارت ان ادنى المؤمنين يجير اقصاهم و قام فدخل عليهما فقال لا يفوتنك اكرمى مثواه و رد عليه ما اخذ له فرجع الى مكة فرد الى كل ذى حق حقه ثم اسلم و رجع الى رسول الله فرد عليه زينب بالنكاح الاول

When the Muslims captured the Quraysh's caravan and took possession of their wealth, Abū al-ʿĀs ibn Rabīʿ fled to Madīnah Munawwarah and sought protection with Sayvidah Zavnab مكاتشكين When Rasūlullāh مكاتشكين completed the Fair salāh, Sayyidah Zaynab 🕬 announced that she had given protection to Abū al-ʿĀṣ ibn Rabī', whereupon Rasūlullāh مَالْسَتَنِيسَةُ exclaimed: "O gathering of Muslims! Have you heard?" Everyone replied in the affirmative. Rasūlullāh الماللة then said: "I have given protection to whom my daughter has given protection. Even if a low ranking Muslim wishes to give protection, he is free to do so." Rasūlullāh مَالَقَتَعَدَوَمَةُ then exited from the Masjid and went to Sayyidah Zaynab 🕬 and Abū al-ʿĀṣ. He then addressed her saying: "O Zaynab! Do not fail in serving him and treat him with honour and respect." Rasūlullāh with honour and respect." Rasūlullāh al-ʿĀṣ which was captured to him. Abū al-ʿĀṣ then returned to Makkah and paid back all of those he owed. He thereafter embraced Islam and returned to Rasūlullāh مَالَمَتْعَيْدِوَسَةُ in Madīnah Munawwarah. Rasūlullāh مَالمَتْعَيْدِوَسَةُ returned Sayyidah Zaynab 🕬 to Abū al-ʿĀṣ 🅬 in their primary marriage.¹

Some Points Regarding this Incident

This incident regarding Sayyidah Zaynab 🕬 and Sayyidunā Abū al-ʿĀṣ ibn Rabīʿ المُعَانَة holds great importance in Islamic history.

¹ Tārīkh al-Yaʿqūbī vol. 2 pg. 71 – The leaders of the contingents

- Abū al-ʿĀṣ 延延 flees from the Muslims and seeks protection with Sayyidah Zaynab 延延.
- Sayyidah Zaynab تفايقة gives him protection which is announced in the presence of Rasūlullāh متواللت عليه وتسلّم .
- Rasūlullāh سَأَلْنَهُ عَلَيْهُ وَسَلَّهُ accepts this protection.
- Rasūlullāh المستشفية then goes to the house of Sayyidah Zaynab المستشفية and Abū al-ʿĀṣ متشقية and gives them some relevant advice.
- He commands Sayyidah Zaynab 🕬 to look after and honour him.
- He orders that all the wealth of Abū al-ʿĀṣ المعنية be returned to him.
- Abū al-ʿĀṣ نتيتَنَة then returns to Makkah and pays back the dues of those he owes. He then embraces Islam which is accepted by Rasūlullāh.
- He is then honoured by Sayyidah Zaynab www being given to him in their primary marriage or a new marriage according to the different views.

Donning Expensive Clothing

The books of aḥādīth have this documented regarding Sayyidah Zaynab that on some occasions she wore expensive clothing. In Islam, it is permissible for a woman to wear such expensive garments.

عن انس بن مالك قال رايت على زينب بنت رسول الله صلى الله عليه و سلم قميص حرير سيراء

Thus, the servant of Rasūlullāh المستعمد , Sayyidunā Anas ibn Mālik المستعمد relates at one place: "I saw Zaynab bint Rasūlillāh بالتعبينا wearing a striped

dress made of silk.1

Some narrations have a silk shawl instead of a dress.

Mention of the Children of Sayyidah Zaynab

Sayyidah Zaynab ﷺ bore many children of Sayyidunā Abū al-ʿĀṣ ibn Rabī' ﷺ. Among them was a boy by the name of ʿAlī and a girl by the name of Umāmah bint Abī al-ʿĀṣ ﷺ. We will speak about Umāmah further on. Besides these, Abū al-ʿĀṣ ﷺ had another child from Sayyidah Zaynab ∰ who passed away in infancy. The Muḥaddithīn narrate an incident regarding this infant which we will reproduced to the readers.

The Love of Rasūlullāh سَيَاتَعَتَدِوَتَهُ Possessed for the Children of Sayyidah Zaynab

The Muḥaddithīn write on the authority of Usāmah ibn Zayd عَنَانَتُ that an infant of the daughter of Rasūlullāh مَنَانَتَ بَعَيْدَمَةُ was on his deathbed. She sent a message to Rasūlullāh مَنَانَتَ requesting him to come to her home. Rasūlullāh مَنَانَتَ بَعَيْدَوَمَةُ in response sent salām and this message:

Be patient. Whatever Allah takes belongs to Him and whatever Allah gives belongs to Him. Every person has an appointed time recorded by Allah. Adopt patience in every situation.

Sayyidah Zaynab تعلیقی was restless. Hence, she sent someone and took an oath that Rasūlullāh تراک would definitely come to her. Rasūlullāh تراک stood up. With him were Sa'd ibn 'Ubādah, Mu'ādh ibn Jabal, Ubay ibn Ka'b, Zayd ibn Thābit ترکی , etc., who also accompanied him to the residence of Sayyidah

¹ a) *Al-Sunan li al-Nasā 'i* pg. 252 – The chapter concerning giving the women (to their husbands) while wearing silk garments

b) Kitāb al-Maʿrifah wa al-Tārīkh

c) Ṭabaqāt Ibn Saʿd vol. 8 pg. 22 - The chapter concerning Zaynab bint Rasūlillāh مَالَشَتَيْسِيَالُ

Zaynab کالله که . The infant was in his last moments. He was placed in the blessed lap of Rasūlullāh کالله while he was breathing his last and about to leave this world. Seeing this, tears began to flow from the eyes of Rasūlullāh کالله . Sa'd ibn 'Ubādah کالله asked: "O Rasūlullāh! What is this? You also cry?" Rasūlullāh replied: "This is mercy which Allah placed in the hearts of His servants."

فانما يرحم الله من عباده الرحماء

Allah only has mercy on those who are merciful.¹

The readers should be aware that this very incident where Rasūlullāh ترابعة out of love, affection and mercy accompanied by his Ṣaḥābah نوابعة goes to the house of Sayyidah Zaynab نوابع , whose child is on his deathbed, weeps and encourages her to have patience, has been narrated with all its details by the senior Shīʿī scholars with their chains going right until Sayyidunā ʿAlī نوابع.²

By this incident, the immense love and affection Rasūlullāh حَالَتَنَعَيْمُوَسَدُ for his daughter Sayyidah Zaynab مَعَلَيْهَا and her children and the strong deep loving connection he had with them is clearly evident.

Brief Biography of the Son of Sayyidah Zaynab & Sayyidunā ʿAlī ibn Abī al-ʿĀṣ

His name was ʿAlī ibn Abī al-ʿĀṣ ibn Rabīʿ ibn ʿAbd al-ʿUzzā ibn 'Abd al-Shams. His beloved mother was Sayyidah Zaynab bint Rasūlillāh 🕬 and he was the brother of Umāmah bint Abī al-ʿĀṣ

فكان على مترضعا في بني غاضره فضمه رسول الله صلى الله عليه و سلم اليه

He was sent to the tribe of Banū Ghāḍirah to be breastfed. After the

¹ *Mishkāt*pg.150–Thechapterconcerningcryingoverthedeceased(withreferenceto*Bukhārī*and*Muslim*) *Abū Dāwūd* vol. 2 pg. 90 – The chapter concerning crying over the deceased

² Al-Ja'fariyyāt wa al-Ash'athiyyāb pg. 208 – The chapter concerning leeway in crying without wailing

breastfeeding period had ended, Rasūlullāh كالتنابيتية kept him at his house.

At this time Abū al-ʿĀṣ مَنْتَعَنَّهُ was still residing in Makkah. He had not yet accepted Islam. ʿAlī ibn Abī al-ʿĀṣ مَنْتَعَنَّهُ was brought up under the guardianship of Rasūlullāh مَاتَعَنَّهُ and obtained training from him. After the Conquest of Makkah, Rasūlullāh مَاتَعَنَّهُ put him to sit at the back of his conveyance. Some ʿulamā' state that he passed away in the lifetime of Rasūlullāh مَاتَعَنَّهُ whilst others are of the opinion that he passed away just before reaching puberty.¹

Biography of Sayyidah Umāmah bint Abī al-ʿĀṣ

Her name was Umāmah bint Abī al-ʿĀṣ ibn Rabīʿ ﷺ and her mother is Sayyidah Zaynab bint Rasūlillāh ﷺ.

She was born in the sacred era of Rasūlullāh حَالَتَنْعَلِيوَتَمُ and was nurtured in the blessed house of Rasūlullāh مَتَالَتُعَلِيوَتَمُ The Shīīscholars even write that Rasūlullāh مَتَالَتُعَلِيوَتَمُ would show great affection and love to Sayyidah Umāmah مَتَالِيَتَاتِهِوَتَمُ.

Abū Qatādah al-Anṣāri تَعَلَيْنَهُ reports:

Rasūlullāh جالتنگیند came to us [to lead the ṣalāh] whilst Umāmah bint Abī al-ʿĀṣ من الله was on the blessed shoulders of Rasūlullāh المنتخبين Rasūlullāh continued to performed ṣalāh. When Rasūlullāh المنتخبين would go into rukūʿ, he would place her on the ground and when he would stand up, he would pick her up.

The aḥādīth books are replete with incidents regarding Rasūlullāh مَكَاللَّتَعَذِينَةُ carrying Sayyidah Umāmah مَكَاللَّتَعَذِينَةُ. Rasūlullāh مَكَاللَّعَذِينَةُ would show great love and affection to this small girl. Check the following references:

a. Tanqīḥ al-Maqāl vol. 3 pg. 69 – The section concerning women, sec. 4

¹ a) Usd al-Ghābah vol. 4 pg. 41 – ʿAlī ibn Abī al-Āṣ 🏎

b) Al-Iṣābah vol. 2 pg. 503 – ʿAlī ibn Abī al-Āṣ سنينية

c) Nasab Quraysh pg. 22 – The children of ʿAbd Allāh ibn ʿAbd al-Muṭṭalib

- b. *Bukhārī* vol. 1 pg. 74 The chapter if a person carries a young girl on his shoulder while performing ṣalāh
- c. *Bukhārī* vol. 1 pg. 74 –The chapter of having mercy for a child, kissing him and hugging him
- d. *Muslim* vol. 1 pg. 205 *Kitāb al-ṣalāh*, chapter concerning the permissibility of carrying children in ṣalāh
- e. Musnad Abū Dāwūd Ṭayālisī pg. 85 Under the ḥadīth of Zayd ibn Thābit
- f. Abū Dāwūd vol. 1 pg. 132 The chapter concerning actions during ṣalāh
- g. *Ṣaḥīḥ Ibn Ḥibbān* vol. 2 pg. 313 Mention of the narration proving the non-obligation of performing ablution after touching
- h. *Al-Muşannaf* '*Abd al-Razzāq* vol. 2 pg. 33, 34 Chapter concerning the breakers of şalāh

In these narrations, mention is made of how Rasūlullāh المستقبة displayed affection to Sayyidah Umāmah المستقبة and how he repeatedly picked her up with love. Just as Rasūlullāh المستقبة would carry Sayyidunā Ḥasan المستقبة and Sayyidunā Ḥusayn المستقبة on his blessed shoulders, he would carry their cousin, Sayyidah Umāmah المستقبة . All these children benefitted from the kindnesses of Rasūlullāh المستقبة المنافقة and this display of love remained intact. Just as how Sayyidunā Ḥasan المستقبة متالية المعنية والمعالية المعنية والمستقبة المعالية المستقبة المستقبة المستقبة المستقبة المعالية المستقبة المستقبة المعالية المستقبة ال

Another amazing incident about Sayyidah Umāmah bint Abī al-ʿĀṣ هَوَالَعَانَةُ has been recorded by the Muḥaddithīn and the writers in their respective words. Sayyidah ʿĀʾishah المَالَيَةُ narrates that an expensive necklace was given to Rasūlullāh أَوَالَعَانَةُ as a gift. By coincidence, all the pure wives of Rasūlullāh resent. Sayyidah Umāmah مَالَيَاتَهُ was a little girl playing on one side of the house. Rasūlullāh أوالا الله asked, "How precious is this necklace?" We replied: "We have not seen anything more valuable than it! It is extremely precious." Rasūlullāh أوالا لله مالية الله مالية المالية الما

لادفعنها الي احب اهلي الي

I will give it to my most beloved family member.

All the pure wives مَنْتَعَنَّهُ anxiously waited as to who will receive this necklace. Rasūlullāh مَالَمَتَعَنِّينَةُ called his granddaughter, Sayyidah Umāmah مَوَالَمَتَعَنِينَةُ and put the necklace on her.

This incident can be viewed in the following references with slight variations:

- Al-Fatḥ al-Rabbānī Tartīb Musnad Aḥmad vol. 22 pg. 420 Chapter concerning the biography of Umāmah bint Zaynab bint Rasūlillāh 🕬 🖉
- Usd al-Ghābah vol. 5 pg. 400 Umāmah bint Abī al-ʿĀṣ المنتقفة
- Al-Iṣābah vol. 4 pg. 230 The daughter of Abū al-ʿĀṣ ibn Rabī 🏭

The degree of love Rasūlullāh المنتقدينة possessed for the daughter of Sayyidah Zaynab تراكية (Sayyidah Umāmah مراكية), is abundantly clear from this incident. Rasūlullāh مراكية referred to her by the words "my most beloved family member". What words of affection in the favour of daughter and mother, and what a high level of fondness!

All of this is due to Sayyidah Zaynab جناب . Thus the lofty status Sayyidah Zaynab enjoys in the sight of Rasūlullāh ترابع is clearer than daylight. All of the pure wives نابع and Ṣaḥābah نابع were well aware of these virtues. They informed the Muslim ummah of these and the consensus of Muslims was upon this. But sadly, today some 'mourners' are rejecting these great virtues of the offspring of Rasūlullāh مرابع . Remember that the honour and nobility of these blessed offspring will not be decreased by these rejections.

If in broad daylight, you cannot see the light, Then what sin is it of the sunlight?

The Bequest of Sayyidah Fāțimah in Favour of Sayyidah Umāmah

Although the following incident occurred after the demise of Sayyidah Fāṭimah ﷺ, however, since the biography of Sayyidah Umāmah ﷺ is being mentioned, hence to mention this incident here is quite appropriate. Sayyidah Umāmah ﷺ is the daughter of Sayyidunā Abū al-ʿĀṣ ﷺ from Sayyidah Zaynab ﷺ.¹ Sayyidunā Abū al-ʿĀṣ ﷺ passed away at the end of 12 A.H.

و امامة بنت ابي العاص و اوصى بها ابو العاص الى الزبير بن عوام

He bequeathed before his death that his daughter Sayyidah Umāmah 🕬 be given in the guardianship and care of Sayyidunā Zubayr ibn ʿAwwām

Sayyidah Fāṭimah ﷺ bequeathed to Sayyidunā ʿAlī ﷺ that if he were to marry after her demise, then he should marry her sister Sayyidah Zaynab's ﷺ daughter, Sayyidah Umāmah ﷺ. She will be her replacement for her children. The Shīī scholars have written about this incident several times. These words appear in the book of Sulaym ibn Qays, Sayyidah Fāṭimah ﷺ requests Sayyidunā ʿAlī

و انا اوصیك ان تزوج بنت اختى زينب تكون لولدى مثلى

I bequest you to marry my sister Zaynab's daughter. She will be my replacement for my children. $^{\scriptscriptstyle 3}$

Therefore, Sayyidunā ʿAlī نها in compliance with this bequest married Sayyidah Umāmah bint Abī al-ʿĀṣ نها نه in 12 A.H. Sayyidunā Zubayr ibn ʿAwwām نها for factoria got her married to ʿAlī under his supervision. This marriage is agreed upon by both

¹ a) Al-'Ibar vol. 1 pg. 15

b) Jamharah Ansāb pg. 77, 78

² Kitāb Nasab Quraysh pg. 22 – The children of 'Abd Allāh ibn 'Abd al-Muțțalib

³ Kitāb Sulaym ibn Qays al-Kūfī pg. 226 – The chapter of the bequest of Fāṭimah 🕬 to ʿAlī

parties. The Ahl al-Sunnah and the Shīʿah relate this incident respectively. Read the following books of the Shīʿah scholars for confirmation of this marriage:

- a. *Murūj al-Dhahab* vol. 2 pg. 298 The chapter concerning matters and events from the birth to the demise of Rasūlullāh حَالَة عَلَيْهُ ع
- b. Anwār al-Nuʿmāniyyah vol. 1 pg. 367

Sayyidah Umāmah bint Abī al-ʿĀṣ remained in the nikāḥ of Sayyidunā ʿAlī ﷺ. However, it was Allah's decree that he had no children from her. When Sayyidunā ʿAlī was martyred in Kūfāh, among the wives of ʿAlī she was even alive. After the martyrdom of Sayyidunā ʿAlī , she was married to Sayyidunā Mughīrah ibn Nowfal ibn Ḥārith ibn ʿAbd al-Muṭṭalib . She passed away while in Mughīrah's nikāḥ.¹

Point of Reflection

If we ponder at this point, the following family connections were built due to Sayyidah Umāmah bint Abī al-ʿĀṣ \widetilde{As} :

- Sayyidah Umāmah نفل was the niece of Sayyidah Fāṭimah نفل was the niece of Sayyidah Fāṭimah المنابعة
- (Prior to nikāḥ) she is the daughter of Sayyidunā ʿAlī's ﷺ sister-in-law, Sayyidah Zaynab and after nikāḥ the wife of Sayyidunā ʿAlī
- Sayyidunā Abū al-ʿĀṣ نَعَلَيْنَكَ becomes the father-in-law of Sayyidunā ʿAlī نَعَلَيْكَ أَنْ الْمُعَالَيَةُ أَعْلَى مُعَالَيَهُمُ أَعْلَى مُعَالَيَهُمُ أَعْلَى مُعَالَيَهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ عَنَا وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْنُهُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُمُ مُعَالًى وَعَالَيْهُ مُعَالًى وَعَالَيْنُهُ مُعَالًى وَعَالَيْنُ مُعَالًى وَعَالًا وَعَالَيْهُ مُعَالًا مُعَالًا وَعَالَيْهُ مُعَالًا وَعَالَيْهُ مُعَالًا مُعَالًا مُعَالًا مُعَالًى وَعَالَيْهُ مُعَالًا وَعَالَيْهُ مُعَالًا وَعَالَيْهُ مُعَالًا وَعَالًا وَعَالَيْهُ مُعَالًا وَعَالَيْهُ مُعَالًا وَعَالَيْهُ مُعَالًا وَعَالَيْهُ مُعَالًا وَعَالًا وَعَالَيْهُ مُعَالًا وَعَالَيْهُ مُعَالًا وَعَالَيْهُ مُعَالًا وَعَالَيْهُ مُعَالًا وَعَالَيْ وَعَالَيْهُ مُعَالًا وَعَالًا وَعَال مُعَالُو عَالَيْهُ مُعَالًا وَعَالًا وَعَالَيْهُ مُعَالًا وَعَالَيْهُ مُعَالًا وَعَالَيْهُ مُعَالًا وَعَالًا مُعُ مُعَالًا م مُعَالُو عَالَيْهُ وَعَالًا وَعَالَيْهُ مُعَالًا وَعَالَهُ مُعَالًا وَعَالَيْنُ وَعَالَيْهُ مُعَالًا وَعَالًا مُعَالًا وَعَالَهُ مُعَالًا وَعَالًا وَعَالَيْ وَعَالًا وَعَالَيْ وَعَالًا وعَالَيْ وَعَالًا وعَالَيْكُمُ مُعَالًا وعَالَيْ مُعَالًا وعَالَي مُعَالًا مُعَالًا وعَالًا وعَالَيْكُمُ مُعَالًا م مُعَالُو مُعَالًا مَعَالًا مُ مُعَالًا مُعَالًا مُعَالًا مُعَالًا مُعَالَيْ مُعَ
- She is the cousin of Sayyidunā Hasan and Sayyidunā Husayn www prior to nikāh and their step mother after nikāh, making Sayyidunā Abū al-ʿĀṣ
 their step grandfather.

Due to Sayyidah Umāmah ﷺ, many family links were made between Sayyidunā Abū al-ʿĀṣ ﷺ and Sayyidunā ʿAlī ﷺ and his children which have to be honoured and respected.

¹ a) Al-Iṣābah vol. 3 pg. 433 – Mughīrah ibn Nowfal

b) Usd al-Ghābah vol. 4 pg. 407, 408 – Mughīrah ibn Nowfal

The Demise of Sayyidah Zaynab

According to the familiar view, Sayyidah Zaynab bint Rasūlillāh نَعَانَهُ was the eldest daughter of Rasūlullāh حَالَتَهُ She was a noble woman and was blessed with the honour of īmān in the initial stages of Islam. She is reckoned among the early Muslim women. She also has the privilege of pledging allegiance to Rasūlullāh مَالَةُ Abū Jaʿfar al-Baghdādī has enumerated all the four daughters of Rasūlullāh مَالَةُ viz. Sayyidah Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah

The Cause of Death

After emigrating from Makkah Mukarramah, she stayed in Madīnah Munawwarah. She bore the difficulties of hijrah with great perseverance. In that incident, she was severely wounded at the hands of enemy. The historians write that this very wound of hers was healing at one stage but then opened up and proved fatal. She passed away in Madīnah Munawwarah in 8 A.H.

Encouragement to Adopt Patience and the Prohibition of Complaining

The 'ulamā' write that Sayyidah Zaynab تعلیق passed away in Madīnah Munawwarah in 8 A.H. Due to her demise, Rasūlullāh المنتقب was extremely sorrowful and her surviving sisters viz. Sayyidah Umm Kulthūm and Sayyidah Fāṭimah مراقب were stricken with grief and perturbed due to this sudden calamity. The other Muslim women gathered at the demise of Sayyidah Zaynab مراقب and began to cry uncontrollably until they began to wail and scream. Sayyidunā 'Umar نواف began to forbid the women harshly. Rasūlullāh تعلي stopped Sayyidunā 'Umar نواف and prevented him from being harsh at such occasions.

و قال مهلا يا عمر ثم قال اياكن و نعيق الشيطين ثم قال انه مهما كان من العين و من القلب فمن الله عز و جل و من الرحمة و ما كان من اليد و من اللسان فمن الشيطان رواه احمد

"O 'Umar! Do not adopt such harshness." Rasūlullāh ماللتنبيت addressed the

¹ Kitāb al-Muḥbir pg. 406 - The names of the women who pledged allegiance to Rasūlullāh سَالَقَنَاعَةِ وَاللَّ

women saying: "Refrain from making satanic sounds." He then said: "The tears that flow from the eyes and the grief stricken heart are from Allah and due to mercy. And whatever wrong is done by the hands or uttered by the tongue [i.e. striking the chest with the hands and complaining with the tongue] is from Shayṭān."

In short, at the death of his daughter, Rasūlullāh سَلَسَّعَنَهُ taught the ummah that to display impatience by the actions of the hand and statements of the tongue is never permissible for a Muslim. These are the customs of the era of ignorance which they would do at the death of their friends and close ones. Islam came and encouraged patience and perseverance which are found in these statements of Rasūlullāh مَتَسَتَّنَهُ المَ

Arrangements for the Ghusl and Kafn of Sayyidah Zaynab

Preparations for the ghusl of Sayyidah Zaynab نوا took place under the supervision of Rasūlullāh سيالتكيميت . In this virtuous ghusl, Umm al-Mu'minīn Sayyidah Sowdah bint Zamaʿah, Umm al-Mu'minīn Umm Salamah and the pious lady Umm Ayman نوا were active participants who carried out the ghusl of this chaste woman in a dignified and praiseworthy manner.²

In some hadīth books, it is recorded that Umm ʿAṭiyyah Anṣāriyyah 🕬 also participated in this ghusl. Umm ʿAṭiyyah 🅬 relates:

When Sayyidah Zaynab passed away, Rasūlullāh came to us and said: "Arrange for the ghusl of Zaynab. Prepare water and lotus tree leaves. Bath her in the boiled water thereof three of five times and apply scented camphor at the end. When you are complete, inform me."

فلما فرغنا اذناه فاعطانا حقوه فقال اشعرنها اياه تعنى ازاره

When we were complete, we informed him مَاللَّهُ اللهُ اللهُ اللهُ وَاللهُ عَلَيْهُ اللهُ اللهُ وَاللهُ وَالللهُ وَاللهُ وَالللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَا

¹ Mishkāt pg. 152 - The chapter concerning crying upon the deceased, section 3

² Ansāb al-Ashrāf vol. 1 pg. 400 - The wives and children of Rasūlullāh مَكَاللَّهُ عَلَيْهُ عَلَيْهُ الم

us (one of) his lower garments with orders to place it in her kafn (shroud).¹

Deriving Blessings

At this juncture, Hāfiz Ibn Hajar al-ʿAsqalānī mentioned something amazing:

ولم يناولهن إياه أولا ليكون قريب العهد من جسده الكريم حتى لا يكون بين انتقاله من جسده إلى جسدها فاصل أوهو أصل في التبرك بآثار الصالحين

Rasūlullāh المستعمد did not remove his lower garment and give it to them from the very beginning to put it in the kafn but rather informed them that when they are complete, they should inform him. The wisdom behind this is that so the lower garment can remain on the blessed body of Rasūlullāh for a longer period and as soon as it is removed from his body it should be placed on Sayyidah Zaynab's المستعمد body; there should be no delay in this. This is the basis for deriving blessings from the belongings of the pious.²

Coffin Built for Sayyidah Zaynab

When the ghusl and kafn of Sayyidah Zaynab was completed, Sayyidah Asmā' bint 'Umays was (who was at that time the consort of Sayyidunā Ja'far al-Ṭayyār was present. She suggested: "We saw in Ḥabshah that to veil women, a type of coffin was placed over their body so that the size of the woman should not become apparent." In compliance with her suggestion, a type of coffin was arranged to be placed on the body of Sayyidah Zaynab was. This was the

¹ a) *Bukhārī* vol. 1 pg. 167 – The chapter concerning washing the deceased and making his ablution with water and lotus tree leaves

b) Muslim vol. 1 pg. 304 – Kitāb al-Janā'iz

c) Ṭabaqāt Ibn Saʿd vol. 8 pg. 334 – Umm ʿAṭiyyah Ansāriyyah 🕬

d) Ṭabaqāt Ibn Saʿd vol. 8 pg. 22 – Zaynab 🕬

e) Muṣannaf ibn Abī Shaybah vol. 3 pg. 243 – Kitāb al-Janā'iz

Similarly, this incident can be found in other books of hadīth

² Fatḥ al-Bārī Sharḥ Bukhārī vol. 3 pg. 101 – Kitāb al-Janā'iz, the last chapter concerning washing and performing ablution of the deceased

first Muslim woman whose bier was lifted with such honour and veneration.

Al-Balādhurī has narrated this incident is Ansāb al-Ashrāf:

و جعل لها نعش فكانت اول من اتخذ لها ذلك و الذي اشارت باتخاذه اسماء بنت عميس رأته بالحبشة و هي مع زوجها جعفر بن ابي طالب

A coffin was prepared for her. She was the first woman for whom a coffin was made. The one who suggested to make it was Asmā' bint 'Umays who had seen this in Habshah while she was there with her husband Ja'far ibn Abī \bar{T} ālib.¹

The suggestion to make a coffin to veil the deceased, which Sayyidah Asmā' suggested here, was suggested again by Sayyidah Asmā' suggested here, was suggested again by Sayyidah Asmā' suggestion. This will be mentioned further on in the biography of Sayyidah Fāṭimah suggestion. Allah willing. Remember that Sayyidah Asmā' suggestion. This Bakr al-Ṣiddīq sat the demise of Sayyidah Fāṭimah suggestion.

The Janāzah of Sayyidah Zaynab and the Participation of Sayyidah Fāțimah

When the bier of Sayyidah Zaynab نَاسَتَنَبَسَلُ was ready, Rasūlullāh سَالَمَتَنَبَسَلُ himself performed the Ṣalāt al-Janāzah on Sayyidah Zaynab نَشَيْبَة, which is a great honour attained by only the special individuals of the ummah.

و صلى عليها رسول الله صلى الله عليه و سلم

Rasūlullāh himself performed the Ṣalāt al-Janāzah on Sayyidah Zaynab .²

¹ Ansāb al-Ashrāf vol. 1 pg. 400 – The wives and children of Rasūlullāh مَالَشَعَيْنِينَةُ

² Ansāb al-Ashrāf vol. 1 pg. 400 – The wives and children of Rasūlullāh مَالَشَعَيْدِوَسَةُ

Just as the Muslim men of Madīnah Munawwarah participated in the blessed funeral of Sayyidah Zaynab (1), the Muslim women of Madīnah also participated in performing the Ṣalāt al-Janāzah. All of these women came with Sayyidah Fāțimah (1), who participated in the Ṣalāt al-Janāzah of her eldest sister and gave full substantiation to her love and affection for her sister.

This incident of the Ṣalāt al-Janāzah has been documented by the Shīʿī scholars in full detail. Hereunder, some texts will be reproduced from their uṣūl arbaʿah so that there remains no uncertainty whatsoever.

فقال يا ابا عبد الله اتصلى النساء على الجنازة قال فقال ابو عبد الله عليه السلام و ان زينب بنت النبي صلى الله عليه و اله توفيت و ان فاطمة عليها السلام خرجت في نسائها فصلت على اختها

Someone asked Imām Jaʿfar al-Ṣādiq: "Can women participate in the Ṣalāt al-Janāzah?" Sayyidunā Jaʿfar al-Ṣādiq replied: "When the daughter of Rasūlullāh ﷺ, Zaynab passed away, Fāṭimah ﷺ accompanied by the women came and performed came and Ṣalāt al-Janāzah on her sister.¹

From the above it is clear that Rasūlullāh المكتشينية himself performed the Ṣalāt al-Janāzah of the pure and chaste Sayyidah Zaynab المنتقبة and sought forgiveness on her behalf wherein there is no room to doubt that Sayyidah Fāṭimah المنتقبة performed the Ṣalāt al-Janāzah on her sister, thereby fulfilling the right of sisterhood. She sought forgiveness for her together with the Muslim men and women of Madīnah. These are great noble accolades in favour of Sayyidah Zaynab المنتقبة which cannot be denied by any Muslim. If the pathetic mourners and eulogy writers of today deny these virtues, then it is befitting for them who have no concern for the actions and statements of Rasūlullāh المنتقبة, no need for the actions and statements of their leaders and the Ahl al-Bayt and no respect for the rulings of the Shīʿī mujtahidīn. In fact, they are self-appointed mujtahids who do

¹ Tahdhīb al-aḥkām pg. 215 – The last chapter concerning ṣalāh upon the deceased Kitāb al-Istibṣār vol. 1 pg. 245 – The chapter concerning ṣalāh upon the deceased by a woman Muntahā al-Maqāl pg. 434 – The women related to Rasūlullāh مكانتينين

not have the support of their seniors.

Descending into the Grave of Sayyidah Zaynab and Supplicating

After the Ṣalāt al-Janāzah of Sayyidah Zaynab was complete, her burial took place. The 'ulamā' have narrated this incident with much detail from the Ṣaḥābah

Sayyidunā Anas مَوَاللَهُ narrates: "When the daughter of Rasūlullāh مَوَاللَهُ Sayyidah Zaynab مَوَاللَهُ passed away, we – the group of Ṣaḥābah – were present with Rasūlullāh مَوَاللَهُ at her burial. We reached the grave. Rasūlullāh مَوَاللَهُ عَذِيبَ مُوَاللَهُ مَعْنَ was extremely grieved. None of us had the courage to utter a word in front of Rasūlullāh مَوَاللَهُ مَعْنَا اللهُ مُعْنَا مُعْنَا اللهُ مُ مُعْنَا مُعْنَا اللهُ مُعْن

فقلنا یا رسول الله رایناك مهتما حزینا فلم نستطع ان نكلمك ثم رایناك سرى عنك فلم ذلك قال كنت اذكر ضيق القبر و غمه و ضعف زينب فكان ذلك يشق على فدعوت الله عز و جل ان يخفف عنها ففعل

We submitted: "O Rasūlullāh المستخطرة! We saw that you were stricken with grief and sorrow, hence did not have the courage to speak to you. We now see that you are happy. What is the reason for this?" Rasūlullāh answered: "The narrowness and terror of the grave was in front of me and I knew well the weakness and feebleness of Zaynab. This was troubling me. I thus supplicated to Allah to make it easy for her. Allāh accepted (and removed the terror from Zaynab)."¹

¹ Majma' al-Zawā'id vol. 3 pg. 47 – The chapter concerning the squeeze of the grave Kanz al-'Ummāl vol. 8 pg. 120 – The questioning in the grave and the punishment therein Usd al-Ghābah vol. 5 pg. 468 – Zaynab bint Rasūlillāh میکنتینیند Dhakhā'ir al-'Uqbā pg. 160 – The death of Zaynab bint Rasūlillāh

The above narration has been documented by the Shīʿah in their reliable books. The text from the Shīʿī books will be quoted verbatim for the benefit of the readers so that they are rest assured that this incident is agreed upon by both the Shīʿah and Sunnī sects.

Al-Māmaqānī writes in the biography of Sayyidah Zaynab

ماتت سنة ثمان في حيوة رسول الله صلى الله عليه و سلم و اله و نزل في قبرها و هو مهموم محزون فلما خرج سرى عنه و قال كنت ذكرت زينب و ضعفها فسالت الله تعالى ان يخفف عنها ضيق القبر و غمسه ففعل و هون عليها

She passed away in the lifetime of Rasūlullāh المستعمد in the year 8 A.H. Rasūlullāh المستعمد descended into her grave, stricken with grief and sorrow. When he came out, he was relieved. He المستعمد explained: "I was concerned about the weakness of Zaynab. Hence, I supplicated to Allah to lessen the narrowness and terror of the grave. Allah accepted and made it easy for her."

It is clear from the books of both sects the amount of affection and love displayed by Rasūlullāh سَرَاتَسَتَدَعَدَوَتَهُ for his beloved daughter from the time of demise right until her burial. The kind gestures of Rasūlullāh سَرَاتَسَتَدَعَدَتَهُ were present at every step which were explained in detail in the above references. In the last stage, the grave, Rasūlullāh سَرَاتَسَتَدَعَدَتَ gave special attention and with his special intercession made this stage of Sayyidah Zaynab's سَرَاتَسَتَنَ journey towards the hereafter easy for her and announced the acceptance of his intercession right here in this world.

This is a great accolade in favour of Sayyidah Zaynab نوی from the station of nubuwwah and a reason for the Muslim women to reflect. The reason being that the stage of the grave is no playground. To contemplate about it and prepare for it is an important part of dīn. When these are the experiences of the children of Rasūlullāh مركانيتينيوريتر, then there is a great need to give special thought about these situations.

¹ Tanqīḥ al-Maqāl vol. 3 pg. 79 – The section concerning women, Zaynab bint Rasūlillāh مَالَنْتَعَيْنَ

The Special Virtue of Sayyidah Zaynab of Being Termed Shahīdah

A brief biography of Sayyidah Zaynab bint Rasūlillāh wie has been presented before the readers. Every event in her life carries much weight. From the initial days of Islam until hijrah is the first phase and the period after hijrah is the second phase of her life. If we look at those incidents which took place while living in Madīnah, we will find that the most arduous was her hijrah wherein she was severely injured which she bore with unrelenting perseverance. The 'ulamā' write that it was the same injury she suffered in hijrah which freshened prior to her demise and proved fatal. Therefore, renowned senior authors have used these words in her favour:

فلم تزل وجعة حتى ماتت من ذلك الرجع فكانوا يرون انها شهيدة

She remained ill due to that wound until she passed away because of it. Hence, the Muslims regard her to be a *Shahīdah* (martyr).¹

Hāfiẓ Ibn Kathīr 🎬 has articulated the very same message in *al-Bidāyah* vol. 5 under the biography of Sayyidah Zaynab 🕬 in the following words:

فكانوا يرونها ماتت شهيدة

They (the Muslims) are of the opinion that she died a martyr.²

A Synopsis of the Biography of Sayyidah Zaynab

The biography of the beloved daughter of Rasūlullāh سَيَسَنَعَيْسَةُ Sayyidah Zaynab نعيَسَتَعَيْسَتَهُ was mentioned before. We wish to present a synopsis of it to the readers so that the different aspects of her life can appear in one glance.

The 'ulamā' have written:

¹ Majmaʿal-Zawā'id vol. 9 pg. 216 – The chapter concerning the virtue of Zaynab bint Rasūlillāh 🕬

² Al-Bidāyah vol. 5 pg. 308 - The chapter of the children of Rasūlullāh مَالَشْتَنْدِيسَةُ

- 1. Sayyidah Zaynab مَعَلَيْهُ was the eldest daughter of Rasūlullāh مَتَأَلِقَهُ عَلَيْهُ وَعَلَيْهُ عَلَيْهُ وَاللهُ عَلَيْهُ وَاللّهُ عَلَيْهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللَّا عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ عَلَيْهُ وَاللّهُ وَاللّ
- 2. She was born when Rasūlullāh صَالَتَنْ عَلَيْهُ عَلَى was 30 years of age.
- 3. She was brought up and nurtured by her respected mother Sayyidah Khadījah 🕬 S.
- 4. She reached her adolescence and became mature in her care.
- 6. When Rasūlullāh مَنْسَعَنَهُ announced his nubuwwah, Umm al-Mu'minīn Sayyidah Khadījah مَنْسَعَنهُ accepted Islam from the very beginning and his daughters were honoured with Islam together with their mother. All of them witnessed the arduous days and bore the difficulties thereof.
- Some points were enumerated regarding the son-in-law of Rasūlullāh مَاللَّعَاتَهُ عَلَيْهُ (in the footnotes).
- 8. The Mushrikīn of Makkah plotted to get Sayyidunā Abū al-ʿĀṣ نتينيَة to divorce Sayyidah Zaynab نتينية using every possible means and to achieve this presented different girls to him. Sayyidunā Abū al-ʿĀṣ نتينية remained steadfast and was not prepared to severe the relationship he enjoyed with Rasūlullāh حَالَيَتَ .
- 9. The Battle of Badr took place in the year 2 A.H. Until then, Sayyidunā Abū al-ʿĀṣ نتش had not yet accepted Islam. He joined the battle after being coerced by the kuffār and was captured at the hands of the Muslims and brought to Madīnah. Sayyidah Zaynab نش sent her necklace as ransom to free Sayyidunā Abū al-ʿĀṣ نتش which she gave as a wedding gift to her daughter, Sayyidah Zaynab نش which she gave as a wedding gift to her daughter, Sayyidah Zaynab نش he became extremely emotional and the memory of Sayyidah Khadījah نش was revived. After consulting the Ṣaḥābah in the sentimental necklace was returned after which Rasūlullāh in the sentimental necklace was returned after which returned after where was returned after where was retur

took a pledge from Sayyidunā Abū al-ʿĀṣ نقيقة that Sayyidah Zaynab نهينة will be sent to him in Madīnah.

- 10. Therefore, Sayyidunā Abū al-ʿĀṣ made arrangements to dispatch Sayyidah Zaynab to Madīnah. The kuffār stood as an obstacle in the journey of Sayyidah Zaynab . Habbār ibn Aswad severely injured her. Sayyidah Zaynab passed through those trying times, traversed that strenuous journey with utmost perseverance and reached Madīnah Munawwarah accompanied by Zayd ibn Ḥārithah , etc.
- After this incident, Rasūlullāh مَنْتَسْتَنْهُ duly praised his son-in-law, Sayyidunā Abū al-ʿĀṣ المنتقدة, and appreciated the fulfilment of his pledge
- 12. Rasūlullāh عَالَمَتَعَمَّدَةُ expressed his gratitude in favour of Sayyidah Zaynab مَالَقَتَعَمَّد

هی خیر بناتی اصیبت فی هی افضل بناتی اصیبت فی

She is the best or the most superior of my daughters who suffered on account of me.

The tongue of nubuwwah gave testimony of enduring hardships in favour of Sayyidah Zaynab www.and announced this great virtue

- 13. Once, Sayyidunā Abū al-ʿĀṣ نَعَنَيْنَةُ reached Madīnah and was given protection by Sayyidah Zaynab نَعَنَيْهُ which was acknowledged and passed by Rasūlullāh مَالَشَعَيْهِمَارُ. This is a great accolade in her favour.
- 14. After this incident, Sayyidunā Abū al-ʿĀṣ بکالکتنهٔ went to Makkah, returned the trusts of the people, accepted Islam and then returned to Madīnah in the service of Rasūlullāh مکالکتکته وکتار
- 15. In a footnote, mention was made about Sayyidah Zaynab 🕬 been given back to Sayyidunā Abū al-ʿĀṣ 🅬 in a new nikāḥ with a new dowry. Other views are also found regarding this.
- 16. Some points regarding Sayyidah Zaynab المنظفة and Sayyidunā Abū al-ʿĀṣ

يَخَالِيَّهُ عَنْهُ were noted.

- 17. Mention has been made of the children of Sayyidah Zaynab (2006), a brief biography of Sayyidah Umāmah bint Abī al-'Āş (2006), and Sayyidanā 'Alī ibn Abī al-'Āş (2006), together with Sayyidah Fāțimah's (2006), bequest in favour of Sayyidah Umāmah (2006).
- 18. The death of Sayyidah Zaynab www took place in 8 A.H in Madīnah. The injury sustained in hijrah ripened which proved fatal. The 'ulamā' explain that Sayyidah Zaynab www reached the age of approximately 30 years.
- 19. The women began to wail at her demise which was forbidden by the statement of Rasūlullāh مَكَاتَنْتُ عَلَيْهُ عَلَيْ
- 20. The ghusl and kafn of Sayyidah Zaynab نطاقة took place under the supervision of Rasūlullāh مكالتك by Umm al-Mu'minīn Sayyidah Umm Salamah تطلقة etc.
- 21. The shawl of Rasūlullāh حَالَتَنَعَدِينَةُ was placed in her kafn which is a great source of blessings.
- 22. Sayyidah Fāṭimah 🕬 participated in the Ṣalāt al-Janāzah of her sister, Sayyidah Zaynab 🕬.
- 23. Rasūlullāh حَالَتَنَعَيْدَوَعَلَمُ descending into the grave of Sayyidah Zaynab مَالَتَعَيَّدَوَعَلَمُ supplicating for her and announcing the acceptance of his supplication are great accolades for her.
- 24. In the virtues of Sayyidah Zaynab 🕬 , the 'ulamā' mention that she is a woman who was martyred in the path of Allah and titled as Shahīdah

رضي الله تعالى عنها و عن جميع اخواتها

May Allah Taʿālā be pleased with her and all her sisters!

Ponder for a Moment

The readers have read about Sayyidah Zaynab Files. She has attained all of

these virtues and excellences. She bore adversities and difficulties for the sake of dīn and steadfastness was her trait. She spent her entire life in serving and obeying her father عَالَيْتَعَبِّدَينَةُ Rasūlullāh. تَالَيْتَعَبِّدَينَةُ referred to her with the unique compliments of 'my best daughter' and 'my most superior daughter' due to her accepted actions. The kind gaze of Rasūlullāh تَالَيْتَعَبِّدَينَةُ Rasūlullāh تَالَيْتَعَبِّدَينَةُ kindness and affection reached its peak after her death in all the stages of kafn and burial until Rasūlullāh تَالَيْتَعَبِّدَينَةُ himself descended into her grave and announced the glad tidings of the acceptance of his honoured intercession.

Some contemporaries spoil their tongues by slandering these daughters مَاسَتَعَيَّدَمَا and write that these are the customary daughters of Rasūlullāh مَاسَتَعَيَّدَمَا and there is no virtue in their favour in the Qur'ān and ḥadīth. They mean to say that Sayyidah Zaynab, Umm Kulthūm and Ruqayyah مَاسَتَعَيَّدَمَا are not the offspring of Rasūlullāh مَاسَتَعَيَّدَمَاتُ

استغفر الله العظيم

O readers! This is the indecent attitude they display to the blessed children of the merciful kind Nabī عَلَنَتْ عَلَيْهُ عَلَيْهُ عَلَى . They openly reject the relationship of Rasūlullāh with these daughters. They have absolutely no fear for Allāh. And they have the audacity to claim that no virtue of these girls can be found in the books, neither in Shīī books nor in Sunnī books, when the reality is quite the opposite.

I have gathered these incidents from Islamic books and presented it to the readers together with references from reliable $Sh\bar{1}\bar{1}$ sources. A just, noble, sensible man should decide for himself as to what the truth is and what has been fabricated. There is no need for further elucidation and explanation. But a little fear of Allah is necessary, and if one is somehow able to obtain such fear then — and all praise belongs to Allah — hold on to it firmly.

Hereafter, the title 'removing doubts' will be discussed.

Removing Doubts Regarding Sayyidah Zaynab

We have mentioned a sufficient amount of the biography; virtues, accolades and actions of the biological daughter of Rasūlullāh مَالَيَ بَعَنْهُمُ , Sayyidah Zaynab سَوَاللَّهُ عَلَيْهُ اللَّهُ الللَّهُ اللَّهُ اللَّ And the conclusion that she is the biological daughter of Rasūlullāh اللللللللَّهُ الللَّهُ اللَّهُ عَلَيْ اللَّهُ اللَّهُ اللَّهُ عَلَيْ الللَّهُ اللَّهُ اللَّالِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ اللَّا اللَّالِي اللَّالِي اللَّالِي اللَّالِ اللَّالِي الللَّالِ اللَّالِ اللَّالِي اللَّالِي اللَّ اللَّالَاللَّا اللَّالَةُ اللَّالِي اللَّالِي اللَّالِي اللَّالِي الللَّاللَّالِي اللَّالَةُ اللَّالِي اللَّالَ

With regards to this discussion, we have previously listed the references of the Ahl al-Sunnah in sequence coupled with the references of the Shīʿah of every generation. Now everyone has the opportunity to contemplate and ponder over this discussion.

We will now unearth the reality of the claim of those who wish to establish that Sayyidah Zaynab with is a step daughter. Do they have any worthy proof or are their proofs fallacious? Kindly have a look at what they regard as proofs. Thereafter, the reality of it will be presented. The readers will then come to a conclusion themselves.

An Odd View of Some Historians

Some present a report from the history books that among the children of Umm al-Mu'minīn Sayyidah Khadījah نوایی from her previous husband, Abū Hālah ibn Mālik, were a daughter by the name of Zaynab bint Abī Hālah and a son by the name of Hind ibn Abī Hālah. Due to this report, they opted that Sayyidah Zaynab نوایی is not the biological daughter of Rasūlullāh the late husband of Sayyidah Khadījah ﷺ, Abū Hālah. The entire claim rests on this report. They have no other proof besides this.

Explanations

For the benefit of the readers, a few important points are mentioned here. After understanding them thoroughly, one will, Allah willing, be satisfied regarding this discussion.

- This report that Zaynab is the daughter of Abū Hālah and whose mother is Sayyidah Khadījah as been documented by some historians like Ibn Hishām. Neither a sanad has been presented for it nor has it been referred to by anyone, e.g. this is the view of a Ṣaḥābī or Tābiī or Tabaʿ Tābiʿī nor has the name of any reliable Muḥaddith or historian been recorded. In short, it is unknown whose statement this is. Whoever's statement this is, it has no sanad which holds absolutely no weight.
- 2. Whoever has recorded this view from the historian Ibn Hishām, none of them have presented a sanad nor has anyone correctly attributed it to anyone.
- 3. A point to consider is that scores of Muḥaddithīn, historians and geologists have listed the children of the previous husbands of Sayyidah Khadījah www but none of them have listed Zaynab as one of them. This is strong evidence that Abū Hālah had no daughter by the name of Zaynab from Sayyidah Khadījah www. Otherwise, the scholars would have definitely recorded it. We will now present references of these scholars from their books to satisfy the readers. We will firstly present references of the Ahl al-Sunnah 'ulamā' followed by the statements of Shīʿī authors and Shīʿī mujtahidīn to substantiate it.

References

This discussion appears in *Ṭabaqāt Ibn Saʿd* in these words:

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فولدت خديجة لابي هالة رجلا يقال هند و هالة رجل ايضا ثم خلف عليها بعد ابي هالة عتيق بن عائذ
بن عبد الله
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Sayyidah Khadījah ﷺ gave birth to a son for Abū Hālah by the name of Hind and Hālah was another son. After Abū Hālah, she got married to ʿAtīq ibn ʿĀ'idh ibn ʿAbd Allāh.¹

و اخوة ولد رسول الله صلى الله عليه و سلم لامهم هند بن عتيق بن عائذ بن عبد الله و هند بن ابي هالة و نباش بن زرارة و هالة بنت ابي هالة

The uterine siblings of the children of Rasūlullāh are Hind ibn 'Atīq ibn 'Ā'idh ibn 'Abd Allāh, Hind ibn Abī Hālah, Nabbāsh ibn Zurārah and Hālah bint Abī Hālah.²

There is no mention of a daughter by the name of Zaynab.

We will only list the references hereunder, because reproducing the text takes too much of time. All of these references have the same subject matter.

- 1. Kitāb al-Muḥabbar pg. 78 The wives of Rasūlullāh صَلَاللَهُ عَلَيْهُ وَسَلَمَ
- 2. *Kitāb al-Muḥabbar* pg. 452 The names of the women who married three or more men
- Al-Ma^ʿārif pg. 58, 59 The lineage of Sayyidunā Muḥammad ibn ʿAbd Allāh
 مَتَاللَّنْعَاتِيوَتَمَاتَرُ
- 4. Kitāb Ansāb al-Ashrāf vol. 1 pg. 406, 407
- 5. Jamharat Ansāb al-ʿArab pg. 142, 143
- 6. Al-Sunan al-Kubrā vo. 7 pg. 71 Kitāb al-Nikāḥ, the names of the wives and

¹ Țabaqāt Ibn Sa'd vol. 8 pg. 8 - Naming the Muslim women emigrants

² Kitāb Nasab Quraysh pg. 22 – The children of ʿAbd Allāh ibn ʿAbd al-Muṭṭalib

صَلَّالَنَّهُ عَلَيْهُ وَسَلَّة مَا يَعَوَي مَعَلَيْهُ وَسَلَّة مَا يَعَانِي فَعَلَيْهُ وَسَلَّة مَا وَالم

- 7. *Majmaʿ al-Zawāʾid* vol. 9 pg. 219 The virtues of Khadījah bint Khuwaylid
- 8. Al-Istīʿāb with al-Iṣābah vol. 3 pg. 568 Hind ibn Abī Hālah
- Al-Rowd al-Unf vol. 1 pg. 124 The marriage of Rasūlullāh حَالَنَمَتَ وَعَالَمَ to Khadījah
- 10. Usd al-Ghābah vol. 5 pg. 434 Khadījah Umm al-Mu'minīn 🕬
- 11. Al-Bidayah vol. 5 pg. 293, 294 The wives and children of Rasūlullāh مَوَالَنَّهُ عَلَيْهُ مَوَا
- 12. Al-Iṣābah vol. 4 pg. 410 Hind ibn ʿAtīq
- 13. Sīrah Ḥalabiyyah vol. 1 pg. 167 The marriage of Rasūlullāh سَأَلَنْهُ عَدَيْهُ عَدَى لَمَا اللهُ عَلَيْهُ عَدَيْهُ عَدَى اللهُ اللهُ عَدَى اللهُ عَدى اللهُ ع

The above authors have listed the names of the children of Abū Hālah and 'Atīq from Sayyidah Khadījah ﷺ. However, none of them have listed a daughter by the name of Zaynab anywhere. Therefore, Ibn Hishām is the only person to list Zaynab as one of the daughters of the previous husbands.

Shīʿī References

Some references of the Shīʿī scholars and Mujtahidīn will be written so that this discussion becomes explicitly clear in front of all and everyone can consider.

1. ʿAlī ibn ʿĪsā Arbīlī has written under the virtues of Sayyidah Khadījah 🕬 in vol. 2 of *Kashf al-Ghummah*:

كانت خديجة قبل ان يتزوج بها رسول الله صلى الله عليه و اله عند عتيق بن عائذ بن عبد الله بن عمرو بن مخزوم يقال ولدت له جارية و هي ام محمد بن صيفي المخزومي ثم خلف عليها بعد عتيق ابو هالة هند بن زرارة التميمي فولدت له هند بن هند ثم تزوجها رسول الله صلى الله عليه و سلم

Before Rasūlullāh المستخطرة married Khadījah, she was married to ʿAtīq ibn ʿĀ'idh ibn ʿAbd Allāh ibn ʿAmr ibn Makhzūm. It is said that she gave birth to a daughter for him who is the mother of Muḥammad ibn Ṣayfī al-Makhzūmī. After ʿAtīq, she got married to Abū Hālah Hind ibn Zurārah al-Tamīmī. She bore for him Hind ibn Hind. Then, Rasūlullāh ستائنتينيت married her.¹

2. Shaykh Niʿmat Allāh al-Jazāʾirī in vol. 1 of *al-Anwār al-Nuʿmāniyyah* under Nūr Mowlūdī has written:

فاول امراة تزوجها خديجة بنت خويلد و كانت قبله عند عتيق بن عائذ المخزومي فولدت له جارية ثم تزوجها رسول الله صلى الله عليه و اله و ربي ابنها هندا

The first woman he (Rasūlullāh (مَاللَّنَكَوَبَتُكُ) got married to was Khadījah bint Khuwaylid. Previously she was married to 'Atīq ibn 'Ā'idh al-Makhzūmī. She bore a daughter for him. Then Rasūlullāh المَاللَيْنَا married her and nurtured her son Hind.²

 Mullā Bāqir al-Majlisī has mentioned in vol. 3 chapter 52 of Hayāt al-Qulūb:

Prior to Rasūlullāh المنتخفين marrying her, she was married to ʿAtīq ibn ʿĀ'idh al-Makhzūmī. She bore a daughter for him. She then married Abū Hālah Asadī. She bore for him Hind ibn Abī Hālah. Rasūlullāh المنتخفين then married her and nurtured her son Hind.³

4. Shaykh 'Abbās al-Qummī has written in vol. 1 ch. 8 of his book *Muntahā al-Āmāl*:

و اِن مخدره دختر خویلد بن اسد بن عبد العزی بوده و نخست زوجه عتیق بن عائذ المخزومی بود و فرزندے ازاو اِورد که

2 Al-Anwār al-Nuʿmāniyyah vol. 1 pg. 367 – Nūr Mowlūdī; the biography of Khadījah bint Khuwaylid 🕬

¹ Kashf al-Ghummah fī Maʿrifat al-Aʾimmah vol. 2 pg. 76 with translation of al-Manāqib (Persian) – The chapter of the virtues of Khadījah 🕬

عَالَمَتْنَعَيْدُوسَدَّ A Hayāt al-Qulūb vol. 2 pg. 728 ch. 52 - The wives of Rasūlullāh مَالَمَتْنَعَيْدُوسَدَّ

She was the daughter of Khuwaylid ibn Asad ibn 'Abd al-'Uzzā. Her first husband was 'Atīq ibn 'Ā'idh al-Makhzūmī. She had a child whose name was Jāriyah. After 'Atīq, she married Abū Hālah ibn Mundhir al-Asadī and bore Hind ibn Abī Hālah for him.¹

The synopsis of the above Shī ī references is that a daughter was born for the first husband of Sayyidah Khadījah کی 'Atīq by the name of Jāriyah. She has also been known as Umm Muḥammad ibn Ṣayfī. After 'Atīq, Sayyidah Khadījah کی married Abū Hālah. She had a son from him by the name of Hind ibn Abī Hālah. Then Rasūlullāh کی ستینی married Umm al-Mu'minīn Sayyidah Khadījah

None of these Shī ah have recorded any daughter by the name of Zaynab from the previous husbands of Sayyidah Khadījah (2006). Hence, we know that whoever wrote that Zaynab is the daughter of Abū Hālah has opposed the consensus of the Ahl al-Sunnah and Shī ī 'ulamā' and mentioned his own odd view and on top of that not recorded any sanad thereof. It is evident that odd views are not accepted. In the terminology of the 'ulamā' it will be stated:

هذا قول شاذ لا يتابع عليه

This statement of Ibn Hishām is obscure and odd. No support is found for it.

Therefore, the general 'ulamā' (Muḥaddithīn, historians and geologists) have not mentioned it. Hence, such an odd view can never be accepted because of the rule:

الثقة اذا شذ لا يقبل ما شذ فيه

If a reliable narrator mentions an odd view, his odd view is not accepted.²

¹ *Muntahā Al-Āmāl* vol. 1 pg. 45 sec. 8 – The incidents and events of the blessed life of the seal of Prophets

² *Mirqāt Sharḥ Mishkāt* vol. 6 pg. 328 – The chapter of 'iddah, section one under the narrations of Fāțimah's bint Qays 🕬

Eliminating a Confusion

Those who oppose the children of Rasūlullāh المعنونية have created many doubts amongst Muslims. One doubt regarding the daughter of Rasūlullāh متراكفية والمعنونية Sayyidah Zaynab تعنونية, is that in the time of nubuwwah, there were many women with the name Zaynab one of them being the daughter of Umm al-Mu'minīn Umm Salamah تعنونية from her previous husband Abū Salamah نعنونية. When the 'ulamā' mentioned her, they referred to her as the step daughter of Rasūlullāh متراكفية مركانية يونية (This daughter of Umm Salamah معنونية). When the 'ulamā' mentioned her, they referred to her as the step daughter of Rasūlullāh مركانية يونية (This daughter of Umm Salamah معنونية). Hence, she is known as the step child of Rasūlullāh مركانية يونية (Sayyidah Zaynab نه معنونة), by saying that Zaynab is the step daughter of Rasūlullāh محافية (Sayyidah Zaynab); محافية الله step daughter of Rasūlullāh (محافية); whereas Sayyidah Zaynab's mother is Sayyidah Khadījah تعنونية and from the offspring of Rasūlullāh محافية and her father is Abū Salamah

If you wish to verify this, refer to the book of Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī المنافع Al-Isābah.¹ Ibn Athīr al-Jazarī المنافع has elucidated further on this point that the step daughter, Zaynab's المنافع husband's name was ʿAbd Allāh ibn Zamaʿah.² It is well known that the husband of the daughter of Rasūlullāh منافع , Sayyidah Zaynab نفاف , was Sayyidunā Abū al-ʿĀṣ ibn Rabīʿ

By studying these texts, the heart will be at rest and the doubt raised by the objectors due to the similarity of names will be totally obliterated. For further satisfaction, read the 'reliable' book of the Shīī scholar *Tanqīḥ al-Maqāl* vol. 3 regarding Zaynab bint Abī Salamah where the biography of Zaynab bint Abī Salamah has been clearly documented i.e. her mother's name was Umm Salamah and her father's name was Abū Salamah and her original name was Barrah

¹ *Al-Iṣābah* vol. 4 pg. 210 – Zaynab bint Abī Salamah *Usd al-Ghābah* vol. 5 pg. 468 – Zaynab bint Abī Salamah

² Usd al-Ghābah vol. 5 pg. 469

³ Ansāb al-Ashrāf vol. 1 pg. 430

Ṭabaqāt Ibn Saʿd vol. 8 pg. 338 – Zaynab bint Abī Salamah

which Rasūlullāh سَأَلَسْتَعَدِيرَ changed to Zaynab. When Umm Salamah emigrated to Habshah (with her husband Abū Salamah) this daughter Zaynab was born there. She then came with her mother to Madīnah Munawwarah. She was a great faqīhah of the women of her time and a renowned intelligent woman with regards to laws of jurisprudence. She is titled Hasanah al-Hāl

These are the statements of the Shīī scholars. Have a look at the original text of al-Māmaqānī so that you attain the highest level of conviction and the matter is settled upon by both sects.

زينب بنت ابى سلمة عدها الشيخ الطوسى فى رجاله و ابن عبد البر و ابن مندة و ابو نعيم من صحابة رسول الله صلى الله عليه و سلم و هى على ما صرحوا به زينب بنت ابى سلمة بن عبد الاسد القريشية المخزومية و هى ربيبة رسول الله صلى الله عليه و سلم و امها ام سلمة زوجة النبى صلى الله عليه و سلم كان اسمها برة فسماها رسول الله صلى الله عليه و سلم زينب ولدتها امها بارض الحبشة حين هاجرت اليها مع زوجها و قدمت بها معها و قد قيل انها كانت من افقه زمانها و انى اعبرها حسنة الحال

Zaynab bint Abī Salamah – Shaykh al-Ṭūsī in his book , Ibn 'Abd al-Barr, Ibn Mandah and Abū Nu'aym have listed her amongst the companions of Rasūlullāh المنتخب . She is, as they have explicitly mentioned, Zaynab bint Abī Salamah ibn 'Abd al-Asad al-Qurashiyyah al-Makhzūmiyyah. She is the step daughter of Rasūlullāh المنتخب and her mother is Umm Salamah the wife of Nabī المنتخب . Her name was Barrah. Rasūlullāh المنتخب named her Zaynab. Her mother gave birth to her in the land of Ḥabshah when she emigrated there with her husband and came with her to Madīnah. It is said that she was amongst the most learned of her time and I give her the title Ḥasanah al-Ḥāl.¹

The readers know fully well that we have removed this doubt in the book *Ruḥamā' Baynahum* (vol. 1 Ṣiddīqī section, pg. 167) but we have reproduced it here in the biography of Sayyidah Zaynab club due to its connection. We have established from the books of both parties Sunnī and Shī'ah that Zaynab the daughter of Umm Salamah club is another personality whose husband's name was 'Abd Allāh ibn

¹ Tanqīḥ al-Maqāl vol. 3 pg. 78 – Zaynab bint Abī Salamah, section 7, 10, 11 of women

Zamaʿah and that Sayyidah Zaynab تعقیقة the daughter of Rasūlullāh تعقیقی is another personality whose mother's name is Sayyidah Khadījah تعقیقة and whose husband's name is Sayyidunā Abū al-ʿĀṣ ibn Rabī

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اگر درخانہ کس است ہمیں گفتہ بس است
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If there is a person in the house, then sufficient is our speech.

The biography of Sayyidah Zaynab 🕬 terminates here. Hereafter, the biography of Sayyidah Ruqayyah 🕬 will be mentioned, Allah willing.

The biography of Sayyidah Ruqayyah bint Rasūlillāh

Sayyidah Ruqayyah's Birth

Sayyidah Ruqayyah که is younger than Sayyidah Zaynab که الله . Her mother is Umm al-Mu'minīn Sayyidah Khadījah bint Khuwaylid ibn Asad که د. The scholars write that Sayyidah Ruqayyah که was born three years after her eldest sister Sayyidah Zaynab که مکاتشکیه when the age of Rasūlullāh که مکاتف was close to 33.¹

Sayyidah Ruqayyah's Nurturing

She was nurtured and reached maturity together with her sisters in the care of her father Rasūlullāh حكائلة . The nurturing of her parents was the main source for the upcoming achievements in her life.

Accepting Islam and Pledging Allegiance

The first woman to accept Islam was Sayyidah Khadījah نشینه . Her daughters followed suite. When their mother was favoured with Islam, they were also favoured with the same and had the honour of pledging allegiance at the hands of Rasūlullāh متاللت .

When Sayyidah Khadījah bint Khuwaylid المنتخبة accepted Islam, Sayyidah Ruqayyah المنتخبة accepted and she pledged allegiance to Rasūlullāh المنتخبة coupled with her sisters when the women pledged allegiance.²

¹ Tārīkh al-Khamīs vol. 1 pg. 274 – Ruqayyah bint Rasūlullāh 🕬

² Ţabaqāt Ibn Sa'd vol. 8 pg. 24 – Ruqayyah bint Rasūlullāh construints Al-Işābah vol. 4 pg. 297 – Ruqayyah bint Rasūlullāh construints Tafsīr Aḥkām al-Qur'ān vol. 14 pg. 242 – under the verse, "O Nabī, tell your wives and your daughters" (Sūrah al-Aḥzāb)

Sayyidah Ruqayyah's Nikāḥ

According to the custom prevalent in those days, Rasūlullāh سَلَمَنْعَيْسَتُ got two of his daughter's viz. Sayyidah Ruqayyah مَنْفَيْتَهُ and Sayyidah Umm Kulthūm مَنْفَيْتَهُ married to the sons of his uncle, Abū Lahab, viz. 'Utbah and 'Utaybah respectively. The marriages were only contracted and were not consummated.

The era of Islam began, and revelation came to Rasūlullāh سَرَاللَّنْ عَلَيْهُ عَلَيْهُ مَنْ اللَّعُ وَاللَّعُ of Towḥīd were revealed. The despicability of kufr and shirk was announced, right until Sūrah al-Lahab was revealed. Due to this, the animosity of the kuffār towards the Muslims reached its peak and the anger and rage of Abū Lahab tore the borders of character.

فلما بعث رسول الله صلى الله عليه و سلم و انزل الله نَبَّتْ يَدَآ أَبِيْ لَهَبٍ وَّ تَبَّ قال له ابوه ابو لهب راسى من راسك حرام ان لم تطلق ابنته ففارقها و لم يكن دخل بها

When Allah sent Rasūlullāh سيَسْتَعَيْنَا (with nubuwwah) and revealed, "May the hands of Abū Lahab be ruined and ruined is he," his father (Abū Lahab) warned his son: "If you do not divorce the daughter of Muḥammad, I will not show you my face nor will I look at you." He thus divorced her prior to consummation of the marriage.¹

The divorce was at that time an unseen honour for these daughters. It was the decree of the Almighty that these chaste girls should not go to 'Utbah and 'Utaybah. Because of the warning of their father, 'Utbah and 'Utaybah divorced the pure daughters of Rasūlullāh viz. Sayyidah Ruqayyah will and Sayyidah Umm Kulthūm will This relation was severed only due to animosity and hatred for Islam.

¹ Tabaqāt Ibn Sa'd vol. 8 pg. 24 – Ruqayyah bint Rasūlullāh منتخب المنتخبين المناس ال

There was no error or mistake on the part of Sayyidah Ruqayyah المنتخفين and Sayyidah Umm Kulthūm المنتخفين Only due to them being the children of Rasūlullāh المنتخفين were they treated in this harsh way. For a woman to be divorced without any valid reason is a source of great pain and they are usually emotionally scarred. However, these chaste pure women bore all of these for the sake of dīn. Nonetheless, in this divorce was hidden their honour and physical protection from being handed over to the kuffār. May Allah Taʿālā be pleased with them.

This Incident According to the Shīʿah

The 'ulamā' of the Ahl al-Sunnah have documented this incident as well as the Shī'ī scholars, who have mentioned further details regarding this incident.

و اما رقية فتزوجها عتبة بن ابي لهب فطلقها قبل ان يدخل بها و لحقها منه اذي فقال النبي صلى الله عليه و سلم اللهم سلط على عتبة كلبا من كلابك فتناوله الاسد من بين اصحابه

'Utbah ibn Abī Lahab married Ruqayyah but then divorced her prior to consummation of the marriage. Due to this unbecoming behaviour of 'Utbah, Ruqayyah was very hurt. Thus, Rasūlullāh الملاقة cursed 'Utbah, "O Allah! Let one of Your beasts loose on 'Utbah¹ (who would tear him to pieces)." The curse of Rasūlullāh الملاقة was accepted. Once, 'Utbah was with his comrades. A lion came and tore 'Utbah ibn Abī Lahab to pieces.

¹ At this juncture, we find it necessary to clarify as to which son of Abū Lahab was killed by the beast. Our 'ulamā' have mentioned the following which will clarify this matter. Ḥāfiẓ Ibn Ḥajar al-ʿAsqalānī شريح and other 'ulamā' have written that on the day of the Conquest of Makkah, 'Utbah ibn Abī Lahab and his brother Muʿattab ibn Abī Lahab ran away from Makkah due to fear and went somewhere else. Rasūlullāh المن والمنافرة enquired from ʿAbbās ibn ʿAbd al-Muṭṭalib as to the whereabouts of his nephews who replied that out of fear, they absconded. Rasūlullāh المن ordered that they be called. Thus, 'Abbās went in search of them and brought both 'Utbah and Muʿattab. Both of them came into the presence of Rasūlullāh المنافرة and accepted Islam. It is even recorded that after the Conquest of Makkah, these brothers participated in the Battle of Ḥunayn and were awarded with booty. 'Ulamā' also write that these were among those who remained steadfast in the Battle of Ḥunayn. Thereafter, both of them lived in Makkah.

continued....

In reality, these were the emotional scars of Sayyidah Ruqayyah وهيالية which were articulated in the form of a curse on the tongue of Rasūlullāh سَرَاللَّهُ عَلَيْهُ وَسَلَّهُ which was accepted by the All-Powerful.

The Marriage of Sayyidah Ruqayyah to Sayyidunā 'Uthmān ibn 'Affān

After the sons of Abū Lahab divorced Sayyidah Ruqayyah کی and Sayyidah Umm Kulthūm کی جھی Rasūlullāh کی married Sayyidah Ruqayyah کی to Sayyidunā 'Uthmān ibn 'Affān کی in Makkah Mukarramah. Concerning this, 'ulamā' have recorded some narrations under the virtues of Sayyidunā 'Uthmān نی which are reproduced hereunder:

'Abd Allāh ibn 'Abbās relates that Rasūlullāh تركانتك said: "Allah Ta'ālā revealed to me that I should marry my beloved daughter Ruqayyah to 'Uthmān ibn 'Affān." Therefore, Rasūlullāh تركانتك married Sayyidah Ruqayyah تحكين to Sayyidunā 'Uthmān ibn 'Affān نحكين in Makkah and sent her to his place.¹

It is a well-known fact that Rasūlullāh المنتشفين married two of his daughter's viz. Sayyidah Ruqayyah المنتشف and Sayyidah Umm Kulthūm المنتشف one after the other to Sayyidunā 'Uthmān ibn 'Affān المنتشف. First, the marriage of Sayyidah Ruqayyah المنتشف was contracted which took place in Makkah Mukarramah prior to the hijrah to Madīnah. After Sayyidah

continued from page 117

Al-Iṣābah vol. 2 pg. 448, 449 – ʿUtbah ibn Abī Lahab 🏎

Al-Iṣābah vol. 3 pg. 422, 423 – Muʿattab ibn Abī Lahab 🕮

We learn from this that if the incident of the beast is true (as mentioned by some 'ulamā') then it happened to 'Utaybah who died prior to the Conquest of Makkah and did not embrace īmān. It is not regarding 'Utbah. And Allāh knows the truth.

¹ Kanz al-'Ummāl vol. 6 pg. 375 – The virtues of Dhū al-Nūrayn 'Uthmān المعنية Dhakhā'ir al-'Uqbā pg. 162, 163 – Mention of who married Ruqayyah bint Rasūlullāh المعنية المعنية Tārīkh Al-Khamīs vol. 1 pg. 274 – Ruqayyah bint Rasūlullāh المعنية (Ṭabarānī has narrated it in his Mu'jam)

Ruqayyah's was contracted which will be discussed further on.

2. Sayyidunā ʿAlī نفلية mentioned regarding Sayyidunā ʿUthmān نفلية:

و زوجه رسول الله صلى الله عليه و سلم واحدة بعد واحدة

Rasūlullāh سَالِمُتَعَبِينَةُ married one daughter after another to him.1

Rasūlullāh كَاللَّعَيْدَوَتَكُ wonderful fate and remarkable fortune for him. Sayyidunā 'Uthmān had the grand honour of being the son-in-law of Rasūlullāh عَالَيْنَا بَدَوَتَكَ Moreover, admirable enough is that Sayyidunā 'Uthmān's كَالَيْنَا فَتَكَانَ connection with Rasūlullāh remained blissful his whole life with no altercations whatsoever. And in this state, he met a beautiful end.

Praises for Sayyidah Ruqayyah on the Tongues of the Women of Quraysh

The historians write that Allah Taʿālā favoured Sayyidah Ruqayyah with exceptional beauty. The author of *Tārīkh al-Khamīs* in his history book and Muḥib al-Ṭabarī in *Dhakhā'ir al-ʿUqbā* articulated it in the following words:

و کانت ذات جمال رائع

Sayyidah Ruqayyah 🕬 was a woman of exceptional beauty.²

و تزوجها عثمان بن عفان و کانت نساء قریش یقلن حین تزوجها عثمان احسن شخصین رای انسان رقیة و بعلها عثمان

When Sayyidunā ʿUthmān نظيمَة got married to her, the women of Quraysh

¹ *Kanz al-ʿUmmāl* vol. 6 pg. 379 with reference to Ibn ʿAsākir narration no. 5875 – Chapter regarding the virtues of Dhū al-Nūrayn ʿUthmān

² Tārīkh al-Khamīs vol. 1 pg. 274 – Ruqayyah bint Rasūlullāh بالمنطقة على 274 – Ruqayyah bint Rasūlullāh المنطقة بالمعادية المعادية ا معادين المعادية المع معادية المعادية المعادي

of those days would envy this couple and express their beauty in the following words:

The most beautiful couple ever seen by man, is Ruqayyah with her husband 'Uthmān.'

An incident similar to this will be mentioned under the chapter 'sending a gift', Allah willing.

Emigration to Abyssinia

This was the initial stages of Islam and the Muslims were being oppressed in different forms and they had to face various types of difficulties.

قال لهم لو خرجتم الى الارض الحبشة فان بها ملكا لا يظلم عنده احد و هى ارض صدق حتى يجعل الله لكم فرجا مما انتم فيه فخرج عند ذلك المسلمون من اصحاب رسول الله صلى الله عليه و سلم الى ارض الحبشة مخافة الفتنة و فرارا الى الله بدينهم فكانت اول هجرة كانت فى الاسلام

During this period, Rasūlullāh على advised those who had become Muslims that it was better for them to emigrate to Abyssinia, for the king of Abyssinia is a noble man who does not oppress and people will live with peace and comfort there. It is a place where no oppression is meted out to people and it is full of peace. Allah Taʿālā will then open a way for you.² Some Ṣaḥābah of Rasūlullāh المنتخبينة left Makkah with the intention to emigrate to Abyssinia. These people wanted to protect themselves from the persecutions of the Makkans and left their homes in the hope to save Allah's dīn. This was the first emigration for the Muslims.

In the Glorious Qur'ān, many verses express the great virtue of the emigrants. One such verse reads:

¹ Tafsīr al-Qurțubī vol. 14 pg. 242 - (Sūrah al-Ahzāb)

² *Al-Bidāyah Wa al-Nihāyah* vol. 3 pg. 66 – The chapter of hijrah; who emigrated from Makkah to the land of Abyssinia

Tafsīr al-Qurțubī vol. 14 pg. 242 – (Sūrah al-Aḥzāb)

وَالَّذِيْنَ هَاجَرُوْا فِي اللَّهِ مِنْ بَعْدٍ مَا ظُلِمُوْا لَـنُبَوَّ نَتَّهُمْ فِي الدُّنْيَا حَسَنَةً * وَ لَأَجْرُ الْأُخِرَةِ أَكْبَرُ ^

And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the hereafter is greater, if only they could know.

These verses of the Qur'ān are general and encompass all those emigrations which take place for the sake of dīn, thus making the emigrants to Abyssinia rightful addressees thereof. They are the bearers of these virtues which Allah Ta'ālā grants upon adversities and difficulties; and Allah has blessed them with great favours.

فكان اول من خرج من المسلمين عثمان بن عفان و زوجته رقية بنت رسول الله صلى الله عليه و سلم

Among those who emigrated from Makkah were 'Uthmān ibn 'Affān 🕬 coupled with his wife Sayyidah Ruqayyah bint Rasūlillāh 🕬.

This was the first group to emigrate in the path of Allah, which took place in the fifth year after nubuwwah. Among the daughters of Rasūlullāh سَلَسَعَهُ , Sayyidah Ruqayyah نَعَانَ was the first to have the honour of emigrating. She enjoys this fortune together with her husband. For the sake of the protection of dīn, to bear the hardships of journey is no ordinary honour and sacrifice. Allah Taʿālā has prepared an enormous reward for it.

Enquiring About the Condition of Sayyidah Ruqayyah

خرج عثمان بن عفان و معه امراته رقية بنت رسول الله صلى الله عليه و سلم الى ارض الحبشة فابطا على رسول الله صلى الله عليه و سلم خبرهما فقدمت امراة من قريش فقالت يا محمد قد رايت ختنك و معه امراته قال على اى حال رايتها قالت رايته قد حمل امراته على حمار من هذه الدبابة و هو يسوقها فقال رسول الله صلى الله عليه و سلم ان عثمان اول من هاجر باهله بعد لوط عليه السلام

After emigrating to Abyssinia, the condition of the emigrants was not known for some time. Rasūlullāh مرات was concerned about them. Meanwhile, a woman from Quraysh returned to Makkah from Abyssinia. Rasūlullāh مرات asked her regarding the condition of the emigrants. She responded: "O Muḥammad! I saw your son-in-law and your daughter." "In what condition did you see them," questioned Rasūlullāh المعالية . She explained: "'Uthmān was taking his wife on a conveyance and goading the conveyance from behind." Upon this Rasūlullāh المعالية supplicated: "May Allah Taʿālā be their companion! 'Uthmān is the first man to emigrate with his wife after Lūt معالية."¹

Corroboration from the Shīʿī scholars

The Shī'ī scholars have documented the incident of the emigration to Abyssinia in the following way:

Eleven men and four women in secret emigrated to Abyssinia from the kuffār of Makkah. Among them was 'Uthmān ibn 'Affān accompanied by his wife, Ruqayyah bint Rasūlillāh cass.²

Al-Bidāyah vol. 3 pg. 66, 67 – The chapter of hijrah; who emigrated from Makkah to the land of Abyssinia Usd al-Ghābah vol. 5 pg. 457 – Ruqayyah &
 Dhakhā'ir al-'Uqbā pg. 63 – Her emigration Sharḥ Mawāhib al-Laduniyyah vol. 3 pg. 198 – Ruqayyah &
 Tārīkh al-Khamīs vol. 1 pg. 275 – Ruqayyah bint Rasūlullāh
 Kanz al-'Ummāl vol. 6 pg. 381 narration 5885 – The virtues of 'Uthmān
 Hayāt al-Qulūb vol. 2 pg. 330 ch. 22 – The Emigration to Abyssinia

Al-Anwār al-Nuʿmāniyyah vol. 1 pg. 367 – Nūr Mowlūdī

Warning

Some ignoramuses have for no reason raised an objection that in the emigration of Abyssinia, Sayyidunā ʿUthmān ﷺ was not accompanied by Sayyidah Ruqayyah ﷺ but rather by Sayyidah Ramlah bint Shaybah .

To answer this objection, it is sufficient to mention that the place where this objection was taken from possesses the answer i.e. the 'ulamā' have strongly rejected that narration with proofs. This obscure view is *matrūk* (discarded) which opposes authentic narrations and matrūk views are unacceptable. Therefore, the truth is that in the emigration to Abyssinia, Sayyidunā 'Uthmān was accompanied by his wife, Sayyidah Ruqayyah was, as cited above in the references of both Sunnī and Shī´ī scholars.

Returning from Abyssinia

After spending a long period in Abyssinia, the emigrants returned to Makkah; Sayyidunā ʿUthmān ibn ʿAffān ﷺ accompanied by his wife, Sayyidah Ruqayyah ﷺ, as well. Meanwhile, Rasūlullāh Makkah to Madīnah Munawwarah. Sayyidunā ʿUthmān ibn ʿAffān ﷺ prepared for the emigration and accompanied by his wife (Sayyidah Ruqayyah migrated to Madīnah.

و الذي عليه اهل السير ان عثمان رجع الى مكة من حبشة مع من رجع ثم هاجر باهله الى المدينة

The historians are of the opinion that 'Uthmān returned to Makkah from Abyssinia with those who returned. He then emigrated with his family to Madīnah.¹

¹ Al-Iṣābah vol. 4 pg. 298 – Ruqayyah 🕬

Majmaʻ al-Zawā'id vol. 9 pg. 217 – The chapter concerning Ruqayyah bint Rasūlullāh 🕬 Dhakhā'ir al-ʿUqbā pg. 162 – Mention of who married Ruqayyah bint Rasūlullāh 🅬

The Honour of Emigrating Twice

Worthy to mention is that Allah Taʿālā favoured Sayyidunā ʿUthmān ibn ʿAffān سنان and his wife with emigrating twice in the path of Allah for the sake of dīn, once to Abyssinia and then to Madīnah. To emigrate twice is a magnificent virtue conferred upon them by Allah. The virtue of emigrating twice is established from the ḥadīth wherein mention is made of the incident of Sayyidah Asmā' bint Umays سنان . Once Sayyidunā 'Umar نام المعانية told Sayyidah Asmā' bint Umays that they preceded her in the emigration from Makkah to Madīnah, thus making them more rightful of Rasūlullāh مراكبة . Hearing this, Sayyidah Asmā' bint Umays نام was enraged and went to Rasūlullāh مراكبة to complain about what Sayyidunā 'Umar

و له و لاصحابه هجرة واحدة و لكم انتم اهل السفينة هجرتان

He and his companion have one emigration, whereas you - O people of the ship¹ - have two emigrations (double rewards).²

The Children of Sayyidah Ruqayyah

و كانت قد اسقطت من عثمان سقطا ثم ولدت بعد ذلك عبد الله و كان عثمان يكنى به في الاسلام و بلغ سنين فنقره ديك في وجهه فمات و لم تلد له شيئا بعد ذلك

¹ There was a need to board a ship in the emigration to Abyssinia. There was no way to get to Abyssinia in those days without ships. Hence, the emigrants to Abyssinia are also called 'the people of the ship'.

² Muslim vol. 2 pg. 304 - The chapter concerning the virtues of Ja'far and Asmā' bint 'Umays

in Madīnah after his mother in Jumād al-Ūlā 4 A.H.) She did not have any other children after this.¹

The Shīʿī scholars have written regarding the son of Sayyidunā ʿUthmān , ʿAbd Allāh, born from Sayyidah Ruqayyah in similar words:

Niʿmat Allah al-Jazā'irī — a Shīʿī mujtahid — writes:

فولدت له عبد الله و مات صغيرا نقره ديك على عينيه فمرض و مات

She bore for him 'Abd Allāh who passed away in infancy. A cock injured him with its beak in his eye through which he fell ill and passed away.²

The famous Shīʿī historian al-Masʿūdī has clarified:

و كان له من الولد عبد الله الاكبر و عبد الله الاصغر امها رقية بنت رسول الله صلى الله عليه و اله

'Uthmān had two sons from Sayyidah Ruqayyah. The first son was called 'Abd Allāh al-Akbar and the second 'Abd Allāh al-Aşghar.³

The Janāzah and burial of 'Abd Allāh

Al-Balādhurī and other scholars have written that when ʿAbd Allāh ibn ʿUthmān كَالْسَنَعَادِينَةُ passed away, Rasūlullāh كَالْسَنَعَادِينَةُ was extremely grieved.

¹ Tafsīr al-Qurṭubī vol. 14 pg. 242 - (Sūrah al-Aḥzāb)

رَضَأَلِيَّنُهُ عَنَهَ Usd al-Ghābah vol. 5 pg. 456 - Ruqayyah رَضَأَلِيَّهُ

Tabaqāt Ibn Saʿd vol. 8 pg. 24 - Ruqayyah رَضَوَلَيْكُمَنْهُ

Al-Bidāyah vol. 3 pg. 37 - The section concerning the children of Nabī صَاَلَتَهُ عَلَيْهُ وَسَالَمَ

Tabaqāt Ibn Saʿd vol. 3 pg. 37 - 'Uthmān ibn 'Affān رَحَوَلَيْهُ عَنَهُ

² Al-Anwār al-Nuʿmāniyyah vol. 1 pg. 80 – Nūr Murtaḍwī

Al-Anwār al-Nuʿmāniyyah vol. 1 pg. 367 – Nūr Mowlūdī

³ Murūj al-Dhahab vol. 2 pg. 341 – 'Uthmān; his lineage and a glimpse into his life and biography

و اما عبد الله بن عثمان فان رسول الله صلى الله عليه و سلم وضعه في حجره و دمعت عليه عينه و قال انما يرحم الله من عباده الرحماء

Regarding ʿAbd Allāh ibn ʿUthmān, Rasūlullāh ﷺ picked him up and placed him in his lap. With tears flowing from his eyes he commented: "Indeed, Allah Taʿālā shows mercy upon His compassionate servants."¹

و صلى عليه رسول الله صلى الله عليه و سلم و نزل عثمان في حضرته

Rasūlullāh ﷺ performed the Ṣalāt al-Janāzah upon him and ʿUthmān ﷺ descended into the grave.

Rasūlullāh حَالَمَتَعَبِّوَتَعَرُ participated in these sorrowful moments. He issued guidelines regarding his grandchild and accordingly all arrangements were made.

Man has a natural bond with his offspring. Whenever a calamity befalls them, he is worried. This phase can only be crossed with perseverance and calmness which was displayed here.

Sayyidah Umm ʿAyyāsh

Rasūlullāh حَالَمَتَعَدَّوَسَدَّ had a servant by the name Sayyidah Umm ʿAyyāsh مَالَمَتَعَدُوَسَدَ would be at his service and take care of household chores. Sayyidah Umm ʿAyyāsh says:

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قالت كنت اوضى رسول الله صلى الله عليه و سلم و انا قائمة و هو قاعد (اخرجها الثلاثة)
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I would pour water for the wuḍū' of Rasūlullāh while standing and he was sitting. 2

Regarding Sayyidah Umm ʿAyyāsh, narrations mention that Rasūlullāh مَكَاللَّعَيْسَيَّسَ gave her as a gift to Sayyidah Ruqayyah ومَكَاللَّهُ Sayyidah Umm ʿAyyāsh would live

¹ Ansāb al-Ashrāf vol. 1 pg. 401 – The daughters of Rasūlullāh 🕬 Tārīkh al-Khamīs vol. 1 pg. 275 – Ruqayyah 🕬

² Usd al-Ghābah vol. 5 pg. 607 – Umm ʿAyyāsh 🕬

at Sayyidunā 'Uthmān's نشینه place to serve Sayyidah Ruqayyah نشینه . It was a very kind action of Rasūlullāh تشتیموستر to specially gift a servant to Sayyidah Ruqayyah نشینه to make her household chores easy.

Rasūlullāh مَرَاتَنَعَدَيتَدَ sent her with his daughter to 'Uthmān.1

مَتَأَلِّنَدَّ عَلَيْهُ وَسَتَلَة مَوَاسَلَة مَعَانَدُه وَسَتَلَة مَا مَعَانَ مُعَانَده وَسَتَلَة مُ

Rasūlullāh ا سَأَسْتَعَيَّسَتَلُ had a servant by the name Sayyidunā Usāmah ibn Zayd المَسْتَعَيَّسَتَلُ who was the son of Sayyidunā Zayd ibn Ḥārithah عَنْسَعَا مَا reckoned among the distinct attendants of Rasūlullāh مَاسَتَعَيَّسَتَلُ.

Sayyidunā Usāmah wie says: "Rasūlullāh intervention once sent me with a plate of meat to 'Uthmān. When I entered his place, he was sitting with Ruqayyah. I have never seen a couple more beautiful than them.²

A Gift from Sayyidunā 'Uthmān

و قال ليث بن ابى سليم اول من خبص الخبيص عثمان خلط بين العسل و النقى ثم بعث به الى رسول الله صلى الله عليه و سلم الى منزل ام سلمة فلم يصادفه فلما جاء وضعوه بين يديه فقال من بعث هذا قالوا عثمان قالت فرفع يديه الى السماء فقال اللهم ان عثمان يترضاك فارض عنه

Layth ibn Abī Sulaym says: "The first person to prepare *Khabīş*³ was Sayyidunā 'Uthmān : who mixed honey and naqī. He then sent it to

¹ Usd al-Ghābah vol. 5 pg. 607 – Umm ʿAyyāsh 🕬

² Dhakhā'ir al-ʿUqbā pg. 162 – Mention of who married Ruqayyah bint Rasūlullāh 🕬 Kanz al-ʿUmmāl vol. 6 pg. 380 with reference to Baghawī – The virtues of Dhū al-Nūrayn ʿUthmān ibn ʿAffān

³ Some linguistics say it is a type of dish made from dates and butter.

Rasūlullāh was not home at that time. When he came home, Sayyidah Umm Salamah was not home at that time. When he came home, Sayyidah Umm Salamah was placed it in front of him. He enquired as to who had sent it. The reply was 'Uthmān. Sayyidah Umm Salamah says: 'He lifted his hands to the sky and prayed, O Allah! 'Uthmān wishes to please You so be pleased with him.'''

Gifting a servant and sharing gifts clearly show the amount of love, kindness and affection Rasūlullāh مَكْتَسَعَدُوسَدُ displayed to his daughter Sayyidah Ruqayyah مَكْتَسَعَدُوسَدُ and his son-in-law. This relationship remained strong right till the end.

Sayyidah Ruqayyah's Service to Her Husband

Rasūlullāh مَكَاتِنَا would visit his daughter at her home and would enquire about her condition.

ان رسول الله صلى الله عليه و سلم دخل على ابنته و هي تغسل راس عثمان

Once Rasūlullāh بالمنتخطية went to her house while she was washing the head of Sayyidunā ʿUthmān منتخد.²

يا بنية احسني الى ابي عبد الله فانه اشبه اصحابي بي خلقا (طب عن عبد الرحمن بن عثمان القرشي)

Rasūlullāh من advised her: "O my daughter! Treat Abū ʿAbd Allāh well, for he resembles me in character the most."

We learn from here the deep affection and love Rasūlullāh كالمنتشيسة had for his daughter, that he would visit her often. Moreover, we see the harmony between the spouses and the service she offered to her husband which is a teaching of Islam that the wife should serve the husband well. We also realise the strong bond Rasūlullāh كالمنتشيسة had with Sayyidunā ʿUthmān

¹ Al-Bidāyah vol. 7 pg. 212 – The narrations concerning the virtues of 'Uthmān

² Kanz al-ʿUmmāl vol. 6 pg. 149 narration 2442 – The virtues of ʿUthmān

favour that he resembles him the most in character. This is a great compliment in Sayyidunā 'Uthmān's and favour on the tongue of nubuwwah.

The Sickness of Sayyidah Ruqayyah

While living in Madīnah Ṭayyibah, the Battle of Badr took place in the second year of hijrah where Rasūlullāh مَالَمَتَعَبَوْتَ participated in person. Meanwhile, Rasūlullāh's مَالَمَتَعَبُوتَ daughter Sayyidah Ruqayyah نَعْنَى suddenly fell ill. The 'ulamā' explain that she had measles. On the other hand, preparations were being made for the Battle of Badr. The Ṣaḥābah مَالَمَتَعَبُوتَ were prepared to join Rasūlullāh مَالَمَتَعَبُوتَ in the Battle of Badr. Rasūlullāh مَالَمَتَعَبُوتَ ordered Sayyidunā 'Uthmān مَالَمَتَعَبُوتَ to remain in Madīnah to take care of Sayyidah Ruqayyah مَالمَتَعَبُوتَ to remain behind in Madīnah to assist.

Sayyidunā ʿUthmān ibn ʿAffān نهي had the burning desire to have attained the honour of participating in the Battle of Badr. Rasūlullāh مركانة consoled him by declaring:

ان لك اجر رجل ممن شهد بدرا و سهمه

Certainly, you will receive the reward of a participant of Badr and a share of booty. $^{1} \ \ \,$

Sayyidunā ʿUthmān Receiving an Equal Share as the Participants of Badr

The scholars write that Rasūlullāh تراتشنیدیند prevented Sayyidunā 'Uthmān نشنینه from participating in Badr, hence Sayyidunā 'Uthmān نشنین stayed behind to take care of Sayyidah Ruqayyah نشنین under the instruction of Rasūlullāh رسانیندیند. Sayyidunā 'Uthmān نشنین was then awarded with a share from the spoils of

¹ Bukhārī vol. 1 pg. 523 – The virtues of 'Uthmān 🏎

Bukhārī vol. 1 pg. 442 – The chapter concerning when a leader sends a messenger for his work *Bukhārī* vol. 2 pg. 582 – Under the commentary of verse 155 of Sūrah Āl ʿImrān.

Badr just as the other mujāhidīn. Regarding the reward of participating in Badr, Rasūlullāh سَالِمَعْنَدُوَمَةُ emphatically stated that Sayyidunā ʿUthmān نَالَيْنَا وَمَا is an equal partner in the reward as if the reward for taking care of Sayyidah Ruqayyah was equated with jihād. This is a high merit for Sayyidah Ruqayyah that serving her is equal to participating in the Battle of Badr. This is solely the honour of Sayyidah Ruqayyah فَالْمَا اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّ

Hāfiẓ Nūr al-Dīn al-Haythamī المنتقة has written in Majmaʿ al-Zawā'id:

و تخلف عن بدر عليها باذن رسول الله صلى الله عليه و سلم و ضرب له رسول الله صلى الله عليه و سلم سهمان اهل بدر و قال و اجرى يا رسول الله قال و اجرك

'Uthmān remained behind from Badr in compliance with the instruction of Rasūlullāh المنتخفين (for he was ordered to serve Sayyidah Ruqayyah منتخفين). Rasūlullāh المنتخفين then apportioned for him a share equal to the share of the participants of Badr. When 'Uthmān enquired as to his reward, Rasūlullāh المنتخفين proclaimed: "Your reward is also equal to them!"

This subject has been discussed by many authors. Whoever desires to research this topic further may refer to the following references.

- 1. Usd al-Ghābah vol. 5 pg. 456 Ruqayyah 🕬
- Al-Bidāyah vol. 5 pg. 308, 309 The section concerning the children of Nabī المعادة المعادة
- 3. *Al-Bidāyah wa al-Nihāyah* vol. 3 pg. 347 The section mentioning some events
- 4. *Kanz al-ʿUmmāl* vol. 6 pg. 382 narration 5903 The virtues of Dhū al-Nūrayn ʿUthmān ibn ʿAffān 🐲

¹ *Majmaʿ al-Zawāʾid* vol. 9 pg. 217 – The chapter concerning the biography of Ruqayyah bint Rasūlullāh

Corroboration from the Shīʿah

The Shī'ī scholars have written about this subject in a similar way. They have given further detail as well. For the benefit of the scholars, the text of the Shī'ī historian al-Masʿūdī is presented verbatim:

و ضرب لثمانية نفر باسهمهم لم يشهدوا القتال و هم عثمان بن عفان تخلف عن بدر لمرض رقية بنت رسول الله صلى الله عليه و اله فضرب له بسهمه فقال يا رسول الله و اجري قال و اجرك

Eight individuals were unable to participate in the battle but were nevertheless rewarded with an equal share of booty by Rasūlullāh من المنابعة. One of them was 'Uthmān ibn 'Affān, who could not participate due to the illness of Sayyidah Ruqayyah من المنابعة. Rasūlullāh من apportioned for him an equal share. He asked: "O Rasūlullāh المنابعة! And my reward?" Rasūlullāh من المنابعة replied: "You will get your reward."

Warning

Some people shut their eyes and object against Sayyidunā ʿUthmān نَفَيْنَةُ that he did not participate in the Battle of Badr, hence he is deprived of the virtues of Badr. The above narration has clarified that Sayyidunā ʿUthmān نَفَيْنَةُ could not join due to serving the daughter of Rasūlullāh مَاتَنَةُ Sayyidah Ruqayyah This was in accordance to the instruction of Rasūlullāh مَاتَنَةُ . Notwithstanding him not participating, Rasūlullāh مَاتَنَةُ بودَاللَّهُ reckoned him equal in reward and in the shares of booty. Hence, Sayyidunā ʿUthmān نُوَاتَنَةُ is not deprived from the virtues and rewards of Badr.

If you wish to understand this discussion better, then observe the following event. In the Battle of Tabūk — the virtues of which have been announced by the Qur'ān and Sunnah — Sayyidunā ʿAlī نتي تعني could not participate and remained behind in Madīnah. Sayyidunā ʿAlī's نتي remaining behind in Madīnah and not joining the Battle of Tabūk was in compliance to the instruction of Rasūlullāh متي . In the

¹ Al-Tanbīh wa al-Ashrāf pg. 205 – The second year of hijrah

exact same way, the non-participation of Sayyidunā ʿUthmān in the Battle of Badr is the same. In short, just as how Sayyidunā ʿAlī is free from blame in Tabūk, Sayyidunā ʿUthmān ibn ʿAffān is exempt from objection here.

The Demise of Sayyidah Ruqayyah

The Battle of Badr took place in Ramaḍān 2 A.H where Rasūlullāh المنافعة together with his Ṣaḥābah نوافع were on the battlefield while on the other hand, the sickness of Sayyidah Ruqayyah نوافع intensified and in the absence of Rasūlullāh intensified and in the absence of Rasūlullāh is she passed away. Preparations for her shrouding and burial were made under the supervision and orders of Sayyidunā 'Uthmān نوافع. The books of ḥadīth and sīrah have related that when Sayyidunā Zayd ibn Ḥārithah and Sayyidunā 'Abd Allāh ibn Rawāḥah نوافع reached Madīnah with the glad tidings of victory at Badr, those who buried Sayyidah Ruqayyah نوافع were dusting their hands after her burial.

The Date of Demise

The scholars explain that 17 months after the hijrah to Madīnah, Sayyidah Ruqayyah as passed away.¹ Other scholars are of the opinion that she passed away one year and ten months after the hijrah². To Allah do we belong and unto Him shall we return.

The Prohibition of Complaining and Wailing

After a few days, Rasūlullāh حَالَمَتَعَدَّوَتَكَمُ reached Madīnah Ṭayyibah and went to the grave of Sayyidah Ruqayyah حَالَيَتَعَادُوَتَكُمُ at Jannat al-Baqī'. Due to the coming of Rasūlullāh حَالَيَتَعَادُوَتَكُمُ many women gathered.

¹ *Țabaqāt Ibn Sa*'d vol. 8 pg. 24, 25 – Sayyidah Ruqayyah 🕬

Tafsīr al-Qurṭubī vol. 14 pg. 242 – (Sūrah al-Aḥzāb)

² *Musnad Abū Dāwūd Ṭayālisī* pg. 351 – The musnadāt of Yūsuf ibn Mahrān narrating from Ibn ʿAbbās

و بكت النساء على رقية فجعل عمر ينهاهن يضربن فقال رسول الله صلى الله عليه و سلم مه يا عمرقال ثم قال اياكن و نعيق الشيطين فانه مهما يكون من العين و القلب فمن الرحمة و ما يكون من اللسان و اليد فمن الشيطان

They began crying over Sayyidah Ruqayyah as When the cries of the women intensified, Sayyidunā 'Umar as forbade them. Rasūlullāh said: "Enough 'Umar!" He then stated: "Beware of satanic cries. When it is from the eyes and heart then it is mercy. But when it is (wailing) from the tongue and (rage) from the hands then it is from shayṭān."

Sayyidah Fāțimah Weeping Upon the Death of Sayyidah Ruqayyah

Sayyidah Fāṭimah ﷺ accompanied her father to the grave of Sayyidah Ruqayyah .

قال و جعلت فاطمة رضى الله عنها تبكى على شفير قبر رقية فجعل رسول الله صلى الله عليه و سلم يمسح الدموع وجهها باليد او قال بالثوب

Sayyidah Fāṭimah ﷺ began crying at the side of Sayyidah Ruqayyah's ﷺ grave. Rasūlullāh ﷺ began wiping the tears from the face of Sayyidah Fāṭimah al-Zahrā ﷺ with his hands or clothes. He consoled her and advised her to be patient.²

¹ Manḥat al-Maʿbūd fī Tartīb Musnad al-Ṭayālisī Abī Dawūd vol. 1 pg. 159 – The chapter concerning leeway to cry without wailing and screaming

Dhakhā'ir al-ʿUqbā pg. 163 – Mention of Ruqayyah's 🕬 demise

Ţabaqāt Ibn Saʿd vol. 8 pg. 24 – Sayyidah Ruqayyah 電道師

Wafā' al-Wafā' vol. 3 pg. 895 – The grave of Ruqayyah bint Rasūlullāh 🕬

² Manḥat al-Maʿbūd fī Tartīb Musnad al-Ṭayālisī Abī Dawūd vol. 1 pg. 159 – The chapter concerning leeway to cry without wailing and screaming

Al-Sunan al-Kubrā vo. 4 pg. 71 – *Kitāb al-Janā'iz*; the chapter furnishing those narrations which prove the permissibility of crying after death

Tabaqāt Ibn Saʿd vol. 8 pg. 24 – Sayyidah Ruqayyah به المعالية

Wafā' al-Wafā' vol. 3 pg. 895 – The grave of Ruqayyah bint Rasūlullāh 🕬

A Special Address

At the demise of Sayyidah Ruqayyah عَنَاتُ بَعَنَاتُ , Rasūlullāh مَنَاتَعَاتُ was stricken with grief and sorrow and extremely perturbed. One main reason for this was that she passed away in his absence and he was not present in those last moments and did not participate in her shrouding and burial. When Rasūlullāh مَنَاتَكَ returned to Madīnah, he visited the grave of Sayyidah Ruqayyah مَنَاتَكَ and expressed words of regret to his beloved daughter.

الحقى بسلفنا عثمان بن مظعون

[O Ruqayyah!] Join our pious forerunner 'Uthmān ibn Maẓʿūn.1

A Brief Introduction of Sayyidunā ʿUthmān ibn Maẓʿūn

Sayyidunā ʿUthmān ibn Maẓʿūn عَنْيَعَنَّهُ is one of the early Muslims and a Ṣaḥābī of great authority. He accepted Islam after thirteen individuals, and had the virtue and honour of participating in the emigration to Abyssinia. He is the first among the Muhājirīn to pass away in Madīnah Ṭayyibah and to be buried in Jannat al-Baqīʿ. When he left this world, Rasūlullāh تَالَيَنْعَادِهُوَالَّهُ kissed Sayyidunā 'Uthmān ibn Maẓʿūn تَوَالَيْهُ For this reason, Rasūlullāh تَوَالَيْهُ referred to Sayyidunā 'Uthmān ibn Maẓʿūn as his pious forerunner.²

Corroboration from the Shīʿah

The events around the demise of Sayyidah Ruqayyah bint Rasūlillāh فلي just as they have been briefly recorded in the books of the 'ulamā' of the Ahl al-Sunnah, the Shī'ī scholars have narrated these events with a direct link from their leaders.

¹ Ṭabaqāt Ibn Saʿd vol. 8 pg. 24 – Sayyidah Ruqayyah 🕬 Al-Iṣābah vol. 4 pg. 297 – Sayyidah Ruqayyah 🕬

Al-Zarqānī Sharḥ Mawāhib al-Laduniyyah vol. 3 pg. 199 – Sayyidah Ruqayyah 🕬

Wafā' al-Wafā' vol. 3 pg. 894 – The grave of Ruqayyah bint Rasūlullāh 🕬

² *Al-Iṣābah* vol. 2 pg. 457 – Sayyidunā ʿUthmān ibn Maẓʿūn 🏎

Thus, from their canonical works, $Fur\bar{u}$ $al-K\bar{a}f\bar{i} - Kit\bar{a}b al-Jan\bar{a}'iz$, the chapter regarding questioning in the grave – we will reproduce some texts which will elucidate the lofty status that Sayyidah Ruqayyah with enjoyed in the sight of Rasūlullāh and enlighten the readers of the deep connection and love Sayyidah Fāțimah with her sister.

The Shī'ī scholars write:

قال لما مات رقية ابنة رسول الله صلى الله عليه و اله و سلم قال رسول الله صلى الله عليه و اله الحقى بسلفنا الصالح عثمان بن مظعون و اصحابه قال و فاطمة عليها السلام على شفير القبر تبحذر دموعها فى القبر و رسول الله صلى الله عليه و اله يتلقاه بثوبه قائم يدعو قال انى لاعرف ضعفها و سالت الله عز و جل ان يجيرها من ضمة القبر

When Sayyidah Ruqayyah bint Rasūlillāh ﷺ passed away, Rasūlullāh addressed Sayyidah Ruqayyah ﷺ: "O Ruqayyah! Join our pious forerunner 'Uthmān ibn Maẓʿūn and his comrades." Fāṭimah ﷺ stood at the side of the grave while her tears fell into her grave. Rasūlullāh wiped her tears with his clothes and stated: "I know fully well her weakness. I thus asked Allah

At another place in this book, $Fur\bar{u}$ al- $K\bar{a}f\bar{i}$, a narration has been reported from Imām Jaʿfar al-Ṣādiq مَعْنَاتَكُ

وقف رسول الله صلى الله عليه و اله على قبرها رفع راسه الى السماء فدمعت عيناه و قال للناس انى ذكرت هذه و ما لقيت فرققت لها و استوهبتها من ضمة القبر قال فقال اللهم هب لى رقية من ضمة القبر فوهبها الله له

Rasūlullāh المنتخبين stopped at her grave. He lifted his gaze towards the skies while tears rolled down his cheeks. He then addressed the people: "I thought of her and the sufferings she bore. I felt pity for her and beseeched for her to be saved from the torment of the grave." Rasūlullāh المنتخبين supplicated: "O Allah! Spare Ruqayyah from the torment of the grave." Thus, Allah spared her.²

Furūʿ al-Kāfī vol. 1 pg. 133 – Kitāb al-Janā'iz; the chapter concerning questioning in the grave
 Furūʿ al-Kāfī vol. 1 pg. 129 – Kitāb al-Janā'iz; the chapter concerning questioning in the grave

These are few narrations documented by the early Shīīscholars. A few narrations from the later Shīīscholars will be written so that everyone is rest assured that these virtues of Sayyidah Ruqayyah will have been narrated by all the scholars, former and latter. Although, some 'mourners' fail to see this.

Shaykh 'Abbās al-Qummī is a famous and renowned mujtahid of the fourteenth century. He writes, translating the text of the A'immah:

چون رقیه دختر رسول خدا صلی الله علیه و اله وفات یافت حضرت رسول اورا خطاب نهود که ملحق شوبگزشتگان شائسته عثمان بن مظعون و اصحاب شائسته او و جناب فاطمه علیها السلام بر کنار قبر رقیه نشسته بود و اِب ازدیدهٔ خود اش در قبر می ریخت حضرت رسول صلی الله علیه و اِله اِب ازدیده نور دیدهٔ خود پاک میکردو در کنار قبر ایستاده بود و دعا میکرد پس فرمود که من داستم ضعف و توانانی اورا و از حق تعالی خواستم که اورا امان دېدازفشار قبر

When the daughter of Rasūlullāh بتنتينية, Ruqayyah, passed away; Rasūlullāh متاتبة addressed her: "O Ruqayyah! Join our pious forerunner 'Uthmān ibn Maẓʿūn and his comrades." Sayyidah Fāṭimah بتنتين sat at the side of the grave of her sister crying while her tears were falling into the grave.¹ Rasūlullāh بتنتين stood at the side of the grave and wiped the tears of his beloved Fāṭimah. He supplicated: "I know about the weakness and frailty of Ruqayyah. I thus asked Allah متنتين to protect her from the torment of the grave."²

یحمل علی انه اتی قبرها بعد ان جاء من بدر

After returning from Badr, Rasūlullāh مَكَاتَعَانَيوَسَةُ came to the grave of Ruqayyah and these events transpired.

Refer to:

¹ A doubt may arise in minds of some that since Rasūlullāh المنظمة at the demise of Ruqayyah منظفة was at Badr how can the above mentioned events be true? The brief answer to this, as stated by our 'ulamā', is as follows:

Ţabaqāt Ibn Saʿd vol. 8 pg. 25 – Sayyidah Ruqayyah 電道師

Al-Iṣābah vol. 4 pg. 297 – Sayyidah Ruqayyah 🕬

Sharḥ Mawāhib al-Laduniyyah vol. 3 pg. 199 – Sayyidah Ruqayyah 🕬

Perhaps this might satisfy the Shī'ī scholars. This is dependent upon their reliability.

² Muntahā al-Āmāl vol. 1 pg. 108 sec. 8 - The chapter concerning the children of Rasūlullāh مَالَشَتَكِيمَةُ

Conclusion

In short, the above mentioned Shīī narrations explaining the events around the death of Sayyidah Ruqayyah المنظقة , the daughter of Rasūlullāh ستألقت , these points are apparent:

- Sayyidah Ruqayyah حَطَالَتُعَاتِي was the biological daughter of Rasūlullāh رَطَالَتَهُ عَلَي هُوَ اللهُ عَلَي المُعَالِي مُعَالِي المُعَالِي المُعَالِي عَلَي المُعَالِي عَلَي المُعَالِي المُعَالِي عَلَي المُعَالِي المُعَالِي المُعَالِي المُعَالِي عَلَي المُعَالِي المُعَالِي عَلَي عَلَي المُعَالِي عَلَي المُعَالِي عَلَي المُعَالِي المُعَالِي المُعَالِي المُعَالِي عَلَي عَلَي المُعَالِي عَلَي عَلَي المُعَالِي عَلَي مُعَالِي المُعَالِي عَلَي المُعَالِي عَلَي عَلَي مُعَالِي المُعَالِي عَلَي مُعَالِي عَلَي عَلَي مُعَالِي عَلَي مُعَالِي عَلَي مُعَالِي عَلَي مُعَالِي المُعَالِي عَلَي مُعَالِي عَلَي عَلَي مُعَالِي عَلَي عَلَي عَلَي مُعَالِي عَلَي مُعَالِي عَلَي عَلَي مُعَالِي عَلَي عَلَي مُعَالِي عَلَي مُعَالِي عَلَي عَلَي عَلَي عَلَي عَلَي عَلَي مُعَالِي ع
- He addressed her by saying that she should join his pious forerunners.
- Sayyidah Fāṭimah 🕬 was present at the burial of her sister.
- Rasūlullāh سَاتَعَتَدُوتَكُ supplicated for Sayyidah Ruqayyah توتَعَتَدُوتَكُ and those supplications were certainly answered.

The Command to Send Salutations on Sayyidah Ruqayyah

We will now mention another discussion from the Shīī elders. The Shīī elders have narrated from their leaders that salutations be sent on both the daughters of Rasūlullāh المنتخفين viz. Sayyidah Ruqayyah متشقين and Sayyidah Umm Kulthūm نقاقي We will reproduce the exact words of these forms of salutations. May Allah Taʿālā guide all the Muslims and grant them correct reliance on and love for the close family and relatives of Rasūlullāh. تماتشتيدينار. Āmīn.

In the renowned book of the four early canonical Shīʿī works *Tahdhīb al-Aḥkām*, under the section of Tasbīḥāt in Ramaḍān of *Kitāb al-Ṣalāh* it is written:

O Allah! Send salutations upon the two sons of Your Nabī, Qāsim and Ṭāhir. O Allah! Send salutations upon Ruqayyah, the daughter of Your Nabī, and curse the one who hurts Your Nabī in respect to her. O Allah! Send salutations on the daughter of Your Nabī, Umm Kulthūm, and curse the one who hurts Your Nabī in respect to her.¹ (May Allah Taʿālā protect us!)

¹ Tahdhīb al-Aḥkām pg. 154 – Kitāb al-Ṣalāh; the tasbīhāt in Ramaḍān

This salutation is found in scores of their authentic and reliable books. For corroboration, we will reproduce it from another book *Tuhfat al-ʿAwām* so that it becomes clear to the people that these people have been recording these curses religiously from their first four canonical works until *Tuhfat al-ʿAwām*:

اللهم صل على القاسم و الطاهر ابنى نبيك اللهم صل على رقية بنت نبيك و العن من اذى نبيك فيها اللهم صل على ام كلثوم بنت نبيك و العن من اذى نبيك فيها

O Allah! Send salutations upon the two sons of Your Nabī Qāsim and Ṭāhir. O Allah! Send salutations upon Ruqayyah, the daughter of Your Nabī, and curse the one who hurts Your Nabī in respect of her. O Allah! Send salutations on the daughter of Your Nabī, Umm Kulthūm, and curse the one who hurts Your Nabī in respect of her.¹ (May Allah Taʿālā protect us!)

A Synopsis of the Biography of Sayyidah Ruqayyah

- 1. Sayyidah Ruqayyah المنتقافة was born 3 years after Sayyidah Zaynab المنتقافة.
- She was nurtured and reached maturity in the care of her father Rasūlullāh عَالَمُعْتَمَا مَعَالَمُ and her mother Sayyidah Khadījah عَالَمُعَادَمَة.
- She accepted Islam with her mother Sayyidah Khadījah نفائلة and pledged allegiance to Nabī متاليتمانيدوسَة.
- In her childhood, she was married to 'Utbah, the son of Abū Lahab. Thereafter, due to his animosity for Islam, she was divorced prior to consummation of the marriage.

¹ Tuhfat al-ʿAwām ch. 19 – Blessed month of Ramaḍān sec. 7 by Ḥājī Ḥasan ʿAlī Shīʿī

- 5. Sayyidah Ruqayyah نفائل was then married to Sayyidunā 'Uthmān نفائل and the nikāḥ was performed by Rasūlullāh مكاللتنظيموت in compliance with the command of Allah.
- 6. The women of Quraysh praised the beauty of Sayyidah Ruqayyah
- 7. Sayyidah Ruqayyah and Sayyidunā 'Uthmān wie were favoured with the virtue of hijrah to Abyssinia. They bore hardships in the path of Allah and are counted among the first emigrants who are deserving of being rewarded in the Hereafter.
- Meanwhile, Rasūlullāh تراتشتان would enquire about them and supplicate for them: "May Allah Taʿālā be their companion."
- 9. After some time, they returned from Abyssinia and emigrated to Madīnah, thus attaining the honour of emigrating twice.
- 10. Sayyidah Ruqayyah تعنیک had children. 'Abd Allāh was born who after a few years passed away in 4 A.H in Madīnah Ṭayyibah. His shrouding, burial, etc. was completed under the supervision of Rasūlullāh متالية عليه وسترا
- 11. Rasūlullāh كَاللَّعَانِينَةُ gifted Sayyidah Ruqayyah المَاللَّهُ with a slave girl Umm ʿAyyāsh كَالَيَّعَانَ
- 12. Rasūlullāh مَتَاتَنَعَتَمُوَسَمَ would send cooked food to the house of Sayyidah Ruqayyah تطلقته Sayyidunā 'Uthmān متَلَقَعَة would also send food to Rasūlullāh مَتَاتَعَتَمُوَسَمَة as a gift.
- 13. Sayyidah Ruqayyah 🕬 would serve her husband. Her father specially advised her in this regard.
- 14. Sayyidah Ruqayyah استَلَقَعَنَوْنَا fell ill in 2 A.H. Rasūlullāh استَلَقَعَنَوْنَا وَالله الله الله المعالية (Uthmān نَقَيَعَنَهُ to remain behind to take care of her. Sayyidunā 'Uthmān المقتلة received the same reward as the participants of Badr and was awarded with an equal share of booty.
- 15. Sayyidunā ʿUthmān ﷺ remained behind from Badr just as Sayyidunā ʿAlī نشائة remained behind from Tabūk.

- 16. Sayyidah Ruqayyah 🕬 passed away during this time 17 months after the emigration to Madīnah in 2 A.H.
- 17. Rasūlullāh المنظنة visited the grave of Sayyidah Ruqayyah المنطقة and was accompanied by the women who were then forbidden from wailing and complaining.
- 18. Sayyidunā Fāṭimah 🕬 came to the grave of her sister and wept.
- 19. Rasūlullāh مَالَسْعَنِيوَسَةُ addressed Sayyidah Ruqayyah مَالَسْعَنِيوَسَةُ: "Join our pious forerunner, 'Uthmān ibn Maẓʿūn."
- 20. The discussion on sending salutations on Sayyidah Ruqayyah (only recorded in the books of the Shīʿah).

Removing Doubts

Many misgivings have been created by the Shīʿah regarding Sayyidah Ruqayyah weile. After mentioning her biography, we feel it appropriate to clarify these doubts.

1. Firstly, it is claimed that Sayyidah Ruqayyah 🕬 is not the biological daughter of Rasūlullāh is but rather a child from the previous husband of Sayyidah Khadījah 🕬 and some even say that she is the niece of Sayyidah Khadījah 🅬.

In the beginning of this book, we have discussed this topic in detail. The discussion on the children from the previous husbands of Sayyidah Khadījah المنتخفين and the children of Rasūlullāh المنتخفين from Sayyidah Khadījah المنتخفين , these two topics were discussed in detail and it was established from the references of the books of both sects that they are the biological daughters of Rasūlullāh المنتخفين in a manner which utterly eliminated this doubt. There is no need to repeat it here. Refer to the previous discussion, which will put one at ease. 2. Secondly, they claim that no virtue can be located about Sayyidah Ruqayyah نفي in any Islamic book, neither amongst the literary works of the Shīʿah nor the Ahl al-Sunnah, which is in stark contrast to reality. It is only propagated due to animosity and hatred. Otherwise, the reality is that she has the honour of being the child of Rasūlullāh مَتَسْتَعْدَوْسَةُ. Her detailed biography mentioned before is sufficient testimony to this fact.

Carefully examine each discussion under the biography of Sayyidah Ruqayyah (which are approximately 20) and you will be convinced that the objection of her having no virtue is utterly baseless and entirely false. The irony is that we have at most places recorded the virtues from the life of Sayyidah Ruqayyah (from many Shīī books so that no one may have the opportunity to utter a word. If you do not have the time to read the entire biography of Sayyidah Ruqayyah (for the just have a look at 'A synopsis of the biography of Sayyidah Ruqayyah (documented at the end of her biography and it will become evident to you that those who claim that Sayyidah Ruqayyah (for the biography and it will become evident to you that those who have deceived the masses. What a blasphemous fabrication they have made regarding the noble offspring of Rasūlullāh

3. Thirdly, they claim that Sayyidunā 'Uthmān '' awfully oppressed Sayyidah Ruqayyah '' and tyrannized, persecuted and harassed her until she died in this pitiful condition. For this reason, they curse and vilify Sayyidunā 'Uthmān ''.

This story of oppression on Sayyidah Ruqayyah is blatant vilification and a groundless insult and in direct conflict to the truth. No intelligent person will be prepared to believe it for the following reasons:

 Rasūlullāh حَالَتُعَدِيتَةُ awarded Sayyidunā 'Uthmān عَالَتَهُ with an equal share to the participants of Badr and equated him with them in reward too. In these very days, Sayyidah Ruqayyah المعالية passed away. If the death of Sayyidah Ruqayyah was due to the oppression of Sayyidunā 'Uthmān willion, how can being counted equally in reward and in booty be correct in that case?

- After the demise of Sayyidah Ruqayyah مَعَنَيْهُ , Rasūlullāh مَكَانَتُعَنِيرَةُ , Rasūlullāh مَكَانَتُهُ , gave his other daughter Sayyidah Umm Kulthūm مَعَنَيْهُ to Sayyidanā 'Uthmān نَعَنَيْهُ in marriage (as will be mentioned in the biography of Sayyidah Umm Kulthūm مَعَنَيْهُ). It is indeed strange that if the first daughter died due to his oppression and tyranny, why then would Rasūlullāh مَالَي قَالَةُ give another daughter to such a tyrant son-in-law? This opposes sanity and intelligence and clashes with the traits of the noble.
- Rasūlullāh حَالَتَعَيَّدَيَتَ has mentioned countless virtues and praises of Sayyidunā 'Uthmān ibn 'Affān نتقيقة at different occasions and has announced his perpetual happiness with Sayyidunā 'Uthmān 'نقاقة Regarding this, some narrations are recorded here. Rasūlullāh مَتَالَعَانَيْنَا اللهُ اللهُ اللهُ اللهُ المُحَالَقَةُ للهُ اللهُ مُعَالَمُ اللهُ اللهُ مُعَالَةُ اللهُ ا

ان لكل نبى رفيقا و ان رفيقي في الجنة عثمان

» Every Nabī has a companion and my companion in Jannah will be $`Uthm\bar{a}n.^{1}$

عن عبد الرحمن بن عوف ان النبي صلى الله عليه و سلم قال ابو بكر في الجنة و عمر في الجنة و عثمان في الجنة و على في الجنة

» Abū Bakr is in Jannah, ʿUmar is in Jannah, ʿUthmān is in Jannah, ʿAlī is in Jannah $...^2$

¹ *Mishkāt* pg. 561 – The chapter concerning the virtues of 'Uthmān ﷺ, section 2 *Kanz al-'Ummāl* vol. 6 pg. 151 narration 2473, 2474 – The virtues of 'Uthmān Dhū al-Nūrayn

² *Mishkāt* pg. 566 with reference to *Tirmidhī* and *Ibn Mājah* – The chapter concerning the virtues of the 'Asharah Mubasharah ﷺ, section 2

These are *marfū*['] (sound unbroken) narrations which have been quoted wherein it is stated that Sayyidunā 'Uthmān نوافع will be the companion of Rasūlullāh موافع in Jannah. Jannah is that station which is attained as the result of Allah and His Rasūl being pleased with a person. Rasūlullāh موافع was pleased with Sayyidunā 'Uthmān نوافع, hence he is given the glad tidings of being his companion in Jannah. If Rasūlullāh موافعة displeased with Sayyidunā 'Uthmān موافعة on some account, he would not receive these glad tidings. This happiness is also narrated from Sayyidunā 'Umar نوافع.

- » Sayyidunā 'Umar states: "No one can be more deserving of khilāfah than those whom Rasūlullāh were pleased with when he passed away." Sayyidunā 'Umar were then took their names: "'Alī, 'Uthmān, Zubayr, Ṭalḥah, Saʿd and ʿAbd al-Raḥmān."¹
- 4. Sayyidunā ʿUthmān نعَالِيَّةُ mentions regarding himself:

وتوفى رسول الله صلى الله عليه و سلم و هو عنى راض

Rasūlullāh مَرَاتَتَعَدِيرَة passed away in a condition that he was pleased with me.²

It becomes clearly evident from the above that Rasūlullāh سَلَسَنَعَيْدَيَتَدُ pleased with Sayyidunā 'Uthmān نَعَلَيْنَتْ and Rasūlullāh سَلَسَتَعَيْدَيَتَدُ displeased withhimatall.Sayyidunā'Uthmān's relation withRasūlullāh سَلَسَتَعَيْدَيَتَدُ

¹ *Mishkāt* pg. 565 – The chapter concerning the virtues of the 'Asharah Mubasharah ﷺ, section 1 *Ṭabaqāt Ibn Saʿd* vol. 3 pg. 42 – Sayyidunā 'Uthmān ﷺ; mention of the consultative assembly and their matters

² Kanz al-'Ummāl vol. 6 pg. 371 narration 2473, 2474 - The virtues of Dhū al-Nūrayn نظائفة and Ḥilyah

We learn from this explanation that the story of oppression is a blasphemous fabrication propagated to cause bad thoughts about Sayyidunā 'Uthmān . There is not an atom of truth in it.

'Uthmān was at the peak of generosity, compassion and munificence and spent freely on close and far relatives.¹

From the words of the Shīīal-Masʿūdī, is it evident that Sayyidunā ʿUthmān www was a man of noble traits, compassion, kindness and generous to his close and far kith and kin. These qualities show that Sayyidunā ʿUthmān www was neither a tyrant and a murderer nor one who oppresses his subordinates. The slander against him that he oppresses his wife is

¹ Murūj al-Dhahab vol. 2 pg. 241 –Dhū al-Nūrayn 🕮

a blatant lie and vilification. It is such a wicked fabrication which no sensible just man will ever be prepared to believe. The very narrations of the Shīʿah reject it. The senior Shīʿī scholars use the title Dhū al-Nūrayn for Sayyidunā ʿUthmān نهايت which is due to the honour of him marrying two daughters of Rasūlullāh متالت .

The Biography of Sayyidah Umm Kulthūm

Blessed Name

This is the third daughter of Rasūlullāh عَنَاسَتَعَادَتَكَ. Her mother is Sayyidah Khadījah المَوَاتَكَ . Her name is Umm Kulthūm and she is known with this agnomen. No other name is known of her. Many 'ulamā' have clearly mentioned this. Peruse the following:

و هي ممن عرف بكنيته و لم يعرف لها اسم

She is among those who are known by an agnomen. Her name is not known. $^{\scriptscriptstyle 1}$

Blessed Birth

The majority of scholars are of the opinion that Sayyidah Umm Kulthūm نهایه is elder than her sister Sayyidah Fāṭimah نهایه and younger than her sister Sayyidah Ruqayyah نهایه while others are of the opinion that she is elder than Sayyidah Ruqayyah نهایه. However, this is an odd view. The first view is more famous and reliable.²

Her Islam and Pledge of Allegiance

It has been reported previously in the biographies of the sisters of Sayyidah Umm Kulthūm تعلیقی that they grew up in the care and with the nurturing and upbringing of Rasūlullāh مركلة عليه ورفية and Sayyidah Khadījah علية المعالية المعامين announced his nubuwwah, all these sisters accepted Islam with their

¹ Tārīkh al-Khamīs vol. 1 pg. 275 – Umm Kulthūm bint Rasūlullāh ﷺ Sharḥ Mawāhib al-Laduniyyah vol. 3 pg. 199 – Umm Kulthūm ﷺ Dhakhā'ir al-ʿUqbā pg. 164 – Umm Kulthūm bint Rasūlullāh ﷺ; section 6

² Usd al-Ghābah vol. 5 pg. 612 – Umm Kulthūm 🕬 Tārīkh al-Khamīs vol. 1 pg. 275 – Umm Kulthūm bint Rasūlullāh 🅬

mother and pledged allegiance at their father's hands with the other women. She remained in Makkah Mukarramah until hijrah.

فلم تزل بمكة مع رسول الله صلى الله عليه و سلم و اسلمت حين اسلمت امها و بايعت رسول الله صلى الله عليه و سلم مع اخواتها حين بايعه النساء

She remained in Makkah with Rasūlullāh المستعمَّة and accepted Islam when her mother accepted. She pledged allegiance to Rasūlullāh المستعمَّة with her sisters when the women pledged allegiance.¹

Sayyidah Umm Kulthūm's First Marriage and Divorce

Prior to nubuwwah, according to the custom prevalent in those days, Rasūlullāh سَرَاللَّهُ married his daughter Sayyidah Umm Kulthūm العنونة to 'Utaybah — the son of his uncle, Abū Lahab — while Sayyidah Ruqayyah نوات was married to 'Utbah. After the advent of Islam, when Rasūlullāh المالية proclaimed his nubuwwah and the Qur'ān began to be revealed which condemned shirk and announced the evil fate of the mushrikīn, Abū Lahab was in the forefront of the enemies against Islam. In condemnation of Abū Lahab, Allah Taʿālā revealed an entire sūrah, i.e. Sūrah Lahab. In this concise sūrah, the wickedness of Abū Lahab and lis wife, Umm Jamīl, was asserted. Both husband and wife — Abū Lahab and Umm Jamīl — coerced their son, 'Utaybah, to divorce the daughter of Rasūlullāh

قالت ام جميل لابنيها ان رقية و ام كلثوم قد صبتا فطلقاهما ففعلا فطلقاهما قبل الدخول بهما

Umm Jamīl said to her sons: "Indeed Ruqayyah and Umm Kulthūm have renounced their faith. Thus, divorce them. The sons complied and divorced them before consummation.²

¹ Tafsīr Aḥkām al-Qur'ān vol. 14 pg. 242 - (Sūrah al-Aḥzāb) Ṭabaqāt Ibn Saʿd vol. 8 pg. 24 - Sayyidah Ruqayyah 🕬

² Usd al-Ghābah vol. 5 pg. 612 – Umm Kulthūm کا الله منافعه Al-Bidāyah vol. 5 pg. 309 – The section concerning the children of Nabī منافعه المعامين Tafsīr al-Qurṭubī vol. 14 pg. 242 – (Sūrah al-Aḥzāb)

It was the divine plan of Allah that these pure girls be protected from going to the house of those filthy mushrikīn. As mentioned earlier in the biography of Sayyidah Ruqayyah کمک , these girls were divorced for no reason. They did not commit any crime. The sons of Abū Lahab did this to hurt Rasūlullāh and out of hatred for Islam. These chaste girls bore this hardship with much perseverance for the sake of Islam. They are deserving of the greatest reward for these sacrifices. They remained at the service of their father with steadfastness and patience. They have a lofty rank in the Sight of Allah. May Allah Taʿālā be pleased with her, her sisters and their mother!

Emigrating to Madīnah Ṭayyibah

With the permission of Rasūlullāh سَأَلْتَهُ عَلَيْهِ وَسَلَّرٌ, she emigrated from Makkah Mukarramah to Madīnah Munawwarah. In the journey of hijrah, Sayyidunā Abū Bakr مَعَانَيْهُ was the companion of Rasūlullāh مَعَانَيْهُ عَانَدُوسَلَمُ . In the initial days of Madīnah, Rasūlullāh مَرَالَتَهُعَلَيهوسَدَرَ lived at the place of Sayyidunā Abū Ayyūb al-Anṣārī and Sayyidunā Abū Bakr مَوَاللَّهُ عَلَيهُ وَمَاللَهُ عَلَيهُ وَمَاللَهُ عَلَيهُ وَمَاللَهُ عَلَيهُ وَاللَّعَان had the desire to متَالمُنْعَلِيدُوسَلَّهُ were still in Makkah. After some time, Rasūlullāh متَالمُن call the rest of his family to Madīnah. Rasūlullāh سَأَلْتَهُ عَلَيْهُ وَسَلَّةُ thus prepared Sayyidunā Abū Rāfiʿ and Sayyidunā Zayd ibn Hārithah to Makkah. He also gave them extra conveyances and some silver coins for the journey expenses. Some 'ulamā' have clarified that Rasūlullāh مَالَسْمَالِدِهِوَاسَلَمْ sent two camels for conveyance and five hundred silver coins for expenses. The silver coins were gifted to Rasūlullāh متَأَنَّسُمَتَ by Sayyidunā Abū Bakr متَأَنَّسُمَتَ Rasūlullāh. gave instructions to Sayyidunā Abū Rāfiʿ and Sayyidunā Zayd ibn Ḥārithah صَاَئَتَهُ عَلَىهُ وَعَالَهُ to bring his family from Makkah. Meanwhile, Sayyidunā Abū Bakr sent Sayyidunā ʿAbd Allāh ibn Urayqit al-Di'alī with two camels. He also wrote to his son, ʿAbd Allāh ibn Abī Bakr 🕬 hat he should send his family with them i.e. both families should emigrate together to Madīnah Mukarramah.

Sayyidunā Abū Rāfiʿ and Sayyidunā Zayd ibn Ḥārithah نشتینی reached Makkah and prepared to emigrate with the family of Rasūlullāh ترکی viz. Umm al-Mu'minīn Sayyidah Sowdah bint Zamaʿah, Sayyidah Umm Kulthūm and Sayyidah Fāṭimah المعنانية to Madīnah. Sayyidunā Zayd ibn Ḥārithah brought his wife, Sayyidah Umm Ayman, and his son, Usāmah ibn Zayd نوافع في به with the family of Rasūlullāh حمالة المعنانية المعن المعنانية المعن المالية المعنانية الم

Sayyidah Zaynab ﷺ was stopped by her husband Sayyidunā Abū al-ʿĀṣ ibn Rabīʿﷺ. She emigrated later on. Sayyidah Ruqayyah ﷺ emigrated with her spouse, Sayyidunā ʿUthmān ﷺ, as mentioned before.¹

It is mentioned in some narrations that when Sayyidunā Zayd ibn Ḥārithah and his companion reached Makkah, they met Sayyidunā Ṭalḥah ibn ʿUbayd Allāh. When they asked his condition they found out that he is also prepared for hijrah. Hence, all of them with Sayyidunā Ṭalḥah ibn ʿUbayd Allāh undertook the journey of hijrah.²

We learn from the above incident:

 Just as Sayyidunā Abū Bakr نوالتشاعيدينية accompanied Rasūlullāh مرالتشاعيدينية in hijrah, the family of Sayyidunā Abū Bakr نوالتشاعيدينية accompanied the family of Rasūlullāh مرالتشاعيدينية viz. Umm al-Mu'minīn Sayyidah Sowdah bint Zamaʿah, Sayyidah Umm Kulthūm and Sayyidah Fāṭimah نوالتشانيدينية. This shows the

¹ Ṭabaqāt Ibn Saʿd vol. 8 pg. 118, 119 – The houses of the wives of Rasūlullāh تعقیقی Al-Bidāyah vol. 3 pg. 202 – The section concerning Rasūlullāh المنتقب entering Madīnah Ansāb al-Ashrāf vol. 1 pg. 269 – The daughters of Rasūlullāh بتنقیق

² *Majmaʿ al-Zawāʾid* vol. 9 pg. 227 – The chapter concerning the virtue of ʿĀʾishah Umm al-Muʾminīn

inseparable strong connection between these families and depicts complete attachment and unity in times of prosperity and adversity.

- The expenses of the hijrah of the family of Rasūlullāh حَالَتَنْعَدُونَةُ were paid for by Sayyidunā Abū Bakr المنظنية who earned the rewards of both worlds.
- Sayyidah Umm Kulthūm and Sayyidah Fāṭimah and Sayyidah Fāṭimah and Sayyidah Taynab and Sayyidah Ruqayyah
 The virtues expounded in the Qur'ān and narrated in Islam regarding the Muhājirīn are established for these daughters who are equal recipients of the rewards of hijrah.

The Marriage of Sayyidah Umm Kulthūm

Firstly, an introductory narration will be quoted which will be followed by other narrations.

Once, Rasūlullāh تَاللَّنْ اللَّعَانَةُ mentioned concerning the marriages of his daughters:

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ما انا ازوج بناتي و لكن الله تعالى يزوجهن
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I do not give my daughters in marriage to anyone out of my own fancy, rather the decision of their marriage is directly from Allah Taʿālā.¹

By this narration, it is clear as daylight that the marriage of Sayyidah Umm Kulthūm في to Sayyidunā 'Uthmān ' was in conformity with the instruction of Allah just as the marriage of the other daughters viz. Sayyidah Zaynab, Sayyidah Ruqayyah and Sayyidah Fāṭimah . This is a specialty for the daughters of Rasūlullāh المنافية that their marriages are contracted by the command of Allah and no other woman is married [by their husbands] as long as they are married. Consequently, some 'ulamā'

¹ Al-Mustadrak vol. 4 pg. 49 – Umm Kulthūm bint Rasūlullāh 🕬 Kitāb Maʿrifah al-Ṣaḥābah

have reproduced this matter with reference to Ibn Hajar زَحَمُ أَلَكُ

قال ابن حجر لا يبعد ان يكون من خصائصه صلى الله عليه و سلم منع التزويج على بناته

Ibn Ḥajar المنتقبينية says: "It is not far-fetched that Rasūlullāh مواللتقبينية has the speciality to prevent another marriage in the presence of his daughters."

 First Sayyidah Ruqayyah bint Rasūlillāh نفائه was married to Sayyidunā 'Uthmān نفائه:. She passed away while the Battle of Badr was taking place as mentioned in her biography. Sayyidunā 'Uthmān نفائه had the desire to perpetuate the connection he had with Rasūlullāh مرائه Due to the death of Sayyidah Ruqayyah نفائه he was grief stricken and in a realm of sorrow and distress.

عن ام عياش و كانت امة لرقية بنت رسول الله صلى الله عليه و سلم قالت قال رسول الله صلى الله عليه و سلم ما زوجت ام كلثوم من عثمان الا بوحى من السماء و بهذا الاسناد عن ام عياش قالت وضأت رسول الله صلى الله عليه و سلم و انا قائمة و هو قاعد

Umm 'Ayyāsh, who was the slave girl of Sayyidah Ruqayyah bint Rasūlillāh www, relates that Rasūlullāh married to 'Uthmān in compliance with divine revelation.'' With the same sanad, Umm 'Ayyāsh says: "I poured water for the ablution of Rasūlullāh while I was standing and he was sitting.''² (Her mention was made under the biography of Sayyidah Ruqayyah www.)

¹ *Al-Khaṣā'iṣ al-Kubr*ā vol. 2 pg. 255 – The chapter of the speciality of Rasūlullāh المنتشقة that his daughters cannot be remarried

² Al-Tārīkh al-Kabīr vol. 2 pg. 281 section 1 – The chapter concerning the soul

Kanz al-'Ummāl vol. 6 pg. 148 narration 2418 with reference to Umm 'Ayyāsh – The virtues of Dhū al-Nūrayn 'Uthmān

Kanz al-ʿUmmāl vol. 6 pg. 149 narration 2430 with reference to Ibn Mandah, Khaṭīb, Ibn ʿAsākir – The virtues of Dhū al-Nūrayn ʿUthmān ﷺ

Sharḥ Mawāhib al-Laduniyyah vol. 3 pg. 200 – Umm Kulthūm 🕬

Tārīkh Baghdād vol. 12 pg. 364 – The virtue of Ibn Jaʿfar ibn ʿAbd Allāh

Majmaʻ al-Zawā'id vol. 9 pg. 83 – Umm Kulthūm 🕬

- 3. Rasūlullāh عَالَن addressed Sayyidunā 'Uthmān عَالَيْ نَعَادَهُ: "O 'Uthmān! Here is Jibrīl مَالتَن who is informing me that Allah has commanded me to give Umm Kulthūm in your wedlock. The same dowry stipulated for Ruqayyah will be binding for Umm Kulthūm and she will be treated and looked after just as her."1
- 4. Some narrations relate the following incident. When the daughter of Sayyidunā 'Umar :: Sayyidah Ḥafṣah's : Jaka husband passed away

فعرضها على عثمان حين ماتت رقية بنت النبى صلى الله عليه و سلم قال ما اريد ان اتزوج اليوم فذكر عمر لرسول الله صلى الله عليه و سلم قال يتزوج حفصة من هو خير من عثمان و يتزوج عثمان من هو خير من حفصة

When Ruqayyah bint Rasūlillāh passed away; 'Umar offered her (his daughter) to 'Uthmān . 'Uthmān ' responded: "I do not wish to marry now." 'Umar mentioned this to Rasūlullāh ' who said: "Someone superior than 'Uthmān will marry Ḥafṣah while 'Uthmān will marry someone superior than Ḥafṣah."²

Accordingly, Rasūlullāh مَرَاتَسَتَهُ married Sayyidah Ḥafṣah مَرَاتَسَتَهُ who was then counted among the pure chaste wives of Rasūlullāh مَرَاتَسَتَدِيسَةُ and Rasūlullāh مَرَاتَسَتَدِيسَةُ wedded his daughter Sayyidah Umm Kulthūm مَوَاتَسَتَنْ to Sayyidunā 'Uthmān مُوَاتَسَتَدَ.

¹ Usd al-Ghābah vol. 5 pg. 613 – Umm Kulthūm 🕬

Dhakhā'ir al-'Uqbā fī Manāqib Dhawī al-Qurbā pg. 165 – Umm Kulthūm bint Rasūlullāh ﷺ; section 6 Muḥibb al-Ṭabarī said: "Ibn Mājah al-Qazwīnī, al-Ḥāfiẓ Abū al-Qāsim al-Dimishqī and al-Imām Abū al-Khayr al-Qazwīnī al-Mālikī have documented it."

Kitāb al-Maʿrifah wa al-Tārīkh vol. 3 pg. 159

Kanz al-ʿUmmāl vol. 6 pg. 375 narration 5285– The virtues of Dhū al-Nūrayn ʿUthmān 🕮

Al-Mustadrak vol. 4 pg. 49 – Umm Kulthūm bint Rasūlullāh 🕬

Kanz al-'Ummāl vol. 6 pg. 149 narration 2429– The virtues of 'Uthmān

² Al-Işābah vol. 4 pg. 264 – Sayyidah Hafsah bint 'Umar ﷺ Sharh Mawāhib al-Laduniyyah vol. 3 pg. 200 – Umm Kulthūm ﷺ Tārīkh al-Khamīs vol. 1 pg. 276 – Umm Kulthūm bint Rasūlullāh ﷺ Nasab Quraysh pg. 352 – Sayyidah Hafşah bint 'Umar ﷺ

In this manner, Sayyidunā ʿUthmān نطالله was blessed yet again with being the son-in-law of Rasūlullāh ستألقت , thus fulfilling the divine commandment made regarding this marriage.

Another point is that Rasūlullāh سَالَسْتَعَيْدِينَةُ used the word 'superior' for Sayyidah Umm Kulthūm سَعَنَيْتَ in the above quotation which is a great honour and complement to her. Those who have respect for the children of Rasūlullāh أَسْتَعَيْدِينَةُ in their hearts appreciate this compliment and understand its value while those who are hell-bent on deleting the three daughters from the offspring of Rasūlullāh أَسْتَعَيْدِينَةُ, how can they have any respect?

The following is established from the above:

- Many narrations are found regarding Sayyidah Umm Kulthūm wie in hadīth and history books, the references of which were quoted above. We learn from this that this blessed marriage took place in compliance with the commandment of Allah which is a great merit for this couple viz. Sayyidunā 'Uthmān wie and Sayyidah Umm Kulthūm wie.
- 2. It was clarified that the same dowry was stipulated for Sayyidah Umm Kulthūm www which was stipulated for Sayyidah Ruqayyah www and the same conditions of caring for her were upheld. From this it is clear that the tales of oppression on Sayyidah Ruqayyah www fabricated by the opposition is utterly false and in stark contrast to reality.

The Date of Marriage of Sayyidah Umm Kulthūm

و كان نكاحه اياها في ربيع الاول من سنة ثلاث و بني بها في الجمادي الاخرى من السنة (ثلاث)

The marriage of Sayyidunā ʿUthmān 🕬 to Sayyidah Umm Kulthūm 🕬 took place in Rabīʿ al-Awwal 3 A.H. He consummated the marriage in Jumād al-Ūlā of the same year.¹

Corroboration from the Shīʿī scholars

Niʿmat Allāh Al-Jazā-irī has written in his book Al-Anwār al-Nuʿmāniyyah:

و اما ام كلثوم فتزوج ايضا عثمان بعد اختها رقية و توفيت عنده

Regarding Umm Kulthūm, ʿUthmān married her after her sister, Ruqayyah, and she passed away in his marriage.²

Having no Offspring

The secrets of the world are known to Allah Taʿālā alone and are in the perfect power and wisdom of Allah Taʿālā. Our tiny minds cannot fathom them since they are beyond our finite minds and restricted intellect. Accordingly, some children of Rasūlullāh مَرَاسَتَهُوَمَةُ had no offspring while others had, who later on passed away. Nevertheless, Rasūlullāh's مَرَاسَتَهُوَمَةُ lineage continued from the children born from Sayyidah Fāṭimah مَرَاسَتَهُوَمَةُ Allah willing.

Regarding Sayyidah Umm Kulthūm ﷺ, it is mentioned that her first marriage to ʿUtaybah ibn Abī Lahab was not consummated. Hence, it is quite obvious that no children were born. She was then married to Sayyidunā ʿUthmān ﷺ and the marriage was consummated. However, Sayyidah Umm Kulthūm ﷺ did not

¹ Usd al-Ghābah vol. 5 pg. 612 – Umm Kulthūm bint Rasūlullāh 🕬 Tabagāt Ibn Saʿd vol. 8 pg. 25 – Umm Kulthūm 🕬

² Al-Anwār al-Nuʿmāniyyah vol. 1 pg. 367 – Nūr Mowlūdī

bear any children of Sayyidunā ʿUthmān . This matter was clarified under this heading.

Notice

Sayyidunā 'Uthmān نفاق was a man of sublime character, embracing kindness and nobility. The family relation he enjoyed with Rasūlullāh نال was sincerely maintained. Hence, as long as he was married to Sayyidah Ruqayyah نفاق and Sayyidah Umm Kulthūm نفاق , he did not marry another woman since generally there are rifts between co-wives which lead to many fights and arguments. Thus, the safest way to protect his family from all these was the method adopted by Sayyidunā 'Uthmān نفاق . Only out of honour and respect for Rasūlullāh نوا not even consider taking a second wife whereas after their demise Sayyidunā 'Uthmān in married a number of women who bore children for him. For example: Fākhitah bint Ghazwān, Fāṭimah bint Walīd, Ramalah bint Shaybah, Nā'ilah bint Farāfiḍah, etc. were all married by Sayyidunā 'Uthmān in the saiges.

Wearing an Expensive Shawl

اخبرني انس بن مالك انه راي على ام كلثوم بنت رسول الله صلى الله عليه و سلم برد حرير سيراء

Anas ibn Mālik and reports that he saw Sayyidah Umm Kulthūm bint Rasūlillāh www.wearing a striped silken garment.¹

From here we learn that the clothing of Sayyidah Umm Kulthūm was elegant. Living with a wealthy husband like Sayyidunā 'Uthmān was, an elegant lifestyle like this is quite expected. This indicates to her happy domestic life as well as her blissful marital life.

¹ Bukhārī vol. 2 pg. 868 - Kitāb al-Libās; the chapter of silk for women

Al-Sunan li al-Nasa'i pg 252 – The chapter concerning giving the women (to their husbands) while wearing silk garments

Tabaqāt Ibn Saʿd vol. 8 pg. 25 – Umm Kulthūm بتنقيقة

Kitāb al-Maʿrifah wa al-Tārīkh vol. 3 pg. 164

Al-Iṣābah fī Tamīz al-Ṣaḥabah vol. 4 pg. 466 – Umm Kulthūm bint Rasūlullāh 🕬

The Demise of Sayyidah Umm Kulthūm

Rasūlullāh's كَاللَّعَانِينَا daughter Sayyidah Ruqayyah كَاللَّعَانِينَا passed away in 2 A.H, while Sayyidah Zaynab عَالَيْ passed away in 8 A.H as mentioned in their biographies. The divine judgement from the Supreme Court and the Will of Allah Taʿālā was that the third daughter of Rasūlullāh كَاللَّنَا يَعْنَا لَكُوْنَا لَكُوْنَا لَكُوْنَا لَكُوْنَا لَكُوْنَا المَالَةُ عَالَيْهُ also passes away in his lifetime.

و توفيت ام كلثوم في حيات النبي صلى الله عليه و سلم في شعبان سنة تسع من الهجرة

She undertook her journey to the hereafter in the lifetime of Rasūlullāh سلمان in the month of Shaʿbān 9 A.H.¹

All these three daughter passing away in the lifetime of Rasūlullāh مَرَاللَكُ is an amazing occurrence. All the sons of Rasūlullāh مَرَاللَكُ also passed away in his blessed lifetime. The emotions of sorrow and grief experienced by Rasūlullāh were only natural and human. However, the ambiyā' always remain patient and grateful to the decree of their Kind Owner and encourage their nations to bear patiently in the face of hardships. Hence, Rasūlullāh displayed the highest level of patience and gratefulness at the demise of his beloved daughter, Sayyidah Umm Kulthūm مَرَاللَكُ , Sayyidah Fāțimah مَرَاللَكُ , remained alive. All the other daughters and sons had passed on.

The hadith explains:

The persons put through the severest of trials are the ambiy \bar{a} ' and then those who are closest to them.

¹ Tafsīr al-Qurṭubī vol. 14 pg. 242, 243 – (Sūrah al-Aḥzāb) Kitāb al-Thiqāt vol. 2 pg. 105 – The ninth year Al-Bidāyah vol. 5 pg. 39 – The ninth year Tabaqāt Ibn Saʿd vol. 8 pg. 25 – Umm Kulthūm

Here, the exact thing was demonstrated. An example was set for the condolence and solace of the ummah that if all the children save one daughter of our beloved leader Rasūlullāh حَالَتُنْعَادِهِمَا passed away, then if the same adversity comes our way, we should bear patiently and calmly and remain pleased with the decree of Allah Taʿālā.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ

There has certainly been for you in the $\ensuremath{\mathsf{Rasul}}$ of Allah an excellent pattern.

Sympathising with Sayyidunā 'Uthmān

It is mentioned in the books of ḥadīth that at the demise of Sayyidah Umm Kulthūm تعلیه کری Sayyidunā 'Uthmān نوی was grief stricken and distressed at the termination of the relation he enjoyed with Rasūlullāh مرکز در Rasūlullāh نرکز thus consoled him:

If I had ten daughters, I would have married them one after the other to ${}^{^{\mathrm{t}}}\mathrm{U}thm\bar{a}n.{}^{^{\mathrm{1}}}$

Other narrations record a higher number.

This shows the deep attachment and love Rasūlullāh سَأَسْتَعَيْدُوَسَمُ possessed with Sayyidunā ʿUthmān نَعَلَيْتُكُمْ , and the amount of grief and distress experienced by both sides at the termination of this relation.

Thus, it is evident that the tales of oppression on Sayyidah Ruqayyah and Sayyidah Umm Kulthūm www have been fabricated by some and are fictitious

¹ Ṭabaqāt Ibn Saʿd vol. 8 pg. 25 - Umm Kulthūm (مَعَالِيَكُهُ عَمَا

Majmaʿ al-Zawāʾid vol. 9 pg. 217– Narration concerning Ruqayyah and her sister Umm Kulthūm 🕬

and baseless. Had any of these been true, the relationship between Rasūlullāh مَكَانَسْتَنْهُ and Sayyidunā ʿUthmān مَكَانَسْتَنْهُ would have been spoilt, but the reality proves the opposite.

The Ghusl of Sayyidah Umm Kulthūm

Arrangements for the ghusl and burial of Sayyidah Umm Kulthūm المنتخفين were made by Rasūlullāh المنتخفين . The women who participated in the ghusl of Sayyidah Umm Kulthūm المنتخفين are found in various narrations. The summary is that Sayyidah Ṣafiyyah bint 'Abd al-Muṭṭalib, Sayyidah Asmā' bint 'Umays, Sayyidah Laylā bint Qānif al-Thaqafiyyah and Sayyidah Umm 'Aṭiyyah المنتخفين all participated in the ghusl.

Sayyidah Umm ʿAṭiyyah¹ says: "I was present at the ghusl of Sayyidah Umm Kulthūm تراكلت Rasūlullāh مراكلة ordered us to wash her body three, five or seven times with water boiled with lotus tree leaves. At the end, we should apply camphor and then inform him. We conformed and then informed Rasūlullāh

It is possible that she was present at both the ghusls (of Sayyidah Zaynab and Umm Kulthūm (شنائنة).

Fatḥ al-Bārī Sharḥ Bukhārī vol. 3 pg. 99 – The chapter concerning washing and performing ablution of the deceased

ʿAllāmah Ibn ʿAbd al-Barr has written in the chapter of Sayyidah Umm ʿAṭiyyah 🕬:

بانها كانت غاسلة الميتات

She would give ghusl to the deceased.

Hence, for Sayyidah Umm 'Aṭiyyah ﷺ to be present at several ghusls is non objectionable. Sharḥ Mawāhib al-Laduniyyah vol. 3 pg. 201 – Umm Kulthūm ﷺ Tahdhīb al-Asmā' wa al-Lughāt pg. 364 – Umm 'Aṭiyyah ﷺ

¹ There is need for a little detail regarding Sayyidah Umm 'Aṭiyyah al-Ansāriyyah . In the ghusl of Sayyidah Zaynab it was related about Sayyidah Umm 'Aṭiyyah al-Ansāriyyah that she participated and she mentioned the details regarding the cloths of kafn (as mentioned with reference to *Bukhārī* and *Muslim* in the biography of Sayyidah Umm Kulthūm). The 'ulamā' state regarding Sayyidah Umm 'Aṭiyyah Ansāriyyah :

مَوَالَسْعَيْدَوَسَةُ Rasūlullāh مَوَاللَّعَيْدَوَسَةُ gave us the sheets for the kafn in this sequence, firstly a sheet, then a shirt, then a scarf, then a sheet followed by a big sheet which covered the whole body. Rasūlullāh مَوَاللَّهُ تَعْدَوَسَةُ stood at the door of the place and had the sheets which he passed to us one by one. She was shrouded accordingly."

The following references document this incident. Scholars may peruse them.

- 1. Musnad Aḥmad vol. 6 pg. 380 The ḥadīth of Laylā bint Qānif al-Thaqafiyyah
- 2. Al-Sunan al-Kubrā vo. 4 pg. 6, 7 The chapter of shrouding the deceased
- 3. Sharh al-Sunnah vol. 5 pg. 313, 314 The chapter of shrouding
- 4. *Al-Bidāyah* vol. 5 pg. 39 The ninth year of hijrah
- 5. Usd al-Ghābah vol. 5 pg. 612 Umm Kulthūm bint Rasūlillāh 🕬
- 6. Dhakhā'ir al-ʿUqbā pg. 166, 167 The death of Umm Kulthūm 🕬

From these narrations, the illustrious fuqahā' have deduced rulings regarding the ghusl and shrouding, and included them in the books of fiqh.

The Ṣalāt al-Janāzah of Sayyidah Umm Kulthūm

قال ابن سعد و صلى عليها ابوها صلى الله عليه و سلم

Ibn Saʿd المنافق states: "Her father بالمنافق performed Ṣalāt al-Janāzah upon her."

This is great virtue in Sayyidah Umm Kulthūm's تشکیک favour that Rasūlullāh مکاکنت performed the Ṣalāt al-Janāzah upon her and sought forgiveness for her. Together with Rasūlullāh مکاکنت , the illustrious Ṣaḥābah کشکیک also participated

¹ Sharḥ Mawāhib al-Laduniyyah vol. 3 pg. 200 – Umm Kulthūm ﷺ Tārīkh al-Khamīs vol. 1 pg. 276 – Umm Kulthūm bint Rasūlullāh ﷺ Ṭabaqāt Ibn Saʿd vol. 8 pg. 26 – Umm Kulthūm ﷺ

in the supplication. These are all signs of acceptance which indicate to a blessed ending. May Allah Taʿālā forgive her and her sisters.

The Burial of Sayyidah Umm Kulthūm

After the completion of her Ṣalāt al-Janāzah, Sayyidah Umm Kulthūm نَعْنَى was brought to Jannat al-Baqī for burial. Rasūlullāh المنتية عن was present. When the grave was ready, Sayyidunā Abū Ṭalḥah al-Anṣārī نَعْنَى descended into the grave to bury her. Some narrations mention that Sayyidunā ʿAlī, Sayyidunā al-Faḍl ibn ʿAbbās and Sayyidunā Usāmah ibn Zayd مَعْنَى descended into the grave and assisted in her burial.

Rasūlullāh's مترَالَتَهُ عَلَيْهِ وَسَلَمَ Grief and Heartache

عن انس رضى الله عنه قال شهدنا بنت رسول الله صلى الله عليه و سلم تدفن و رسول الله صلى الله عليه و سلم جالس على القبر فرايت عينيه تدمعان

Sayyidunā Anas المنتخفة reports: "We were present at the burial of the daughter of Rasūlullāh المنتخفية . Rasūlullāh منتخفية sat at the graveside and I saw his eyes flowing with tears."

In short, Rasūlullāh مَرْتَسَعَيْدُوَسَمُ was present at the demise, ghusl, shrouding, Ṣalāt al-Janāzah and burial of Sayyidah Umm Kulthūm مَرْتَسَعَيْدُوَسَمُ. All these were completed with the orders of Rasūlullāh مَرْتَسَعَيْدُوَسَمُ. This is a great merit and honour for Sayyidah Umm Kulthūm مَرْتَسَعَيْدُوَسَمُ. May Allah Taʿālā be pleased with her, her sisters and her mother.

The title Removing Doubts will now be discussed as discussed at the end of the other biographies.

 ¹ Mishkāt pg. 149 – The chapter regarding burying the deceased; section 3
 Sharḥ al-Sunnah vol. 5 pg. 394 – The chapter regarding a male descending into a woman's grave
 Țabaqāt Ibn Sa'd vol. 8 pg. 26 – Umm Kulthūm
 Tafsīr al-Qurtubī vol. 14 pg. 242, 243 – (Sūrah al-Aḥzāb)

Removing Doubts

Some people create this doubt that Sayyidah Umm Kulthūm نعنی was the daughter of Umm al-Mu'minīn Sayyidah Umm Salamah نعنی from her previous husband Sayyidunā Abū Salamah متن and due to her being nurtured in the house of Rasūlullāh متناه , she is referred to as his daughter i.e. she is the step daughter of Rasūlullāh متناه which is known as rabībah in Arabic.

The answer to this is that majority of scholars do not include Umm Kulthūm as one of the children of Sayyidah Umm Salamah ﷺ from Sayyidunā Abū Salamah ﷺ. The children of Abū Salamah are two sons, Salamah and 'Umar and two daughters, Zaynab and Durrah ﷺ. Nonetheless, some scholars have included Umm Kulthūm as one of the children. However, this is an obscure view. Even if it is accepted that Sayyidah Umm Salamah ﷺ had a daughter by the name Umm Kulthūm, it does not mean that she became the wife of Sayyidunā 'Uthmān ﷺ. The Umm Kulthūm whose mother was Sayyidah Umm Salamah ﷺ is different, while the first Umm Kulthūm's mother is Sayyidah Khadījah ﷺ and father is Rasūlullāh ﷺ just as we have mentioned in detail previously. They are two different people.

Thus, the base of this objection is only on similarity in name which has no teeth. Such flimsy conjecture and similarity in name is not sufficient to denounce an important accepted fact of history.

2. The objectors have spread this propaganda that no virtue is found in Islamic books regarding these three daughter viz. Sayyidah Zaynab, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm کی ایک . Every page of the writings of Shīʿah and Sunnī scholars are devoid of their mention and there is no display of love and affection of Rasūlullāh کی to any of them, etc.

To answer this objection, one has to only look through the biographies of all of these three daughters and peruse every title then the reality will dawn and the baselessness of this objection will be understood.

Some points are mentioned hereunder for the benefit of the readers. Ponder over them.

• We have reproduced 48 references from our own books and about 24 references from the books of senior Shīīī scholars regarding the lives of these three daughters, the list of which is documented in the beginning or ending of this book. From the shelf of books, we have sufficiently quoted regarding them and have included the original text at many of the places so that the readers are fully satisfied and contented.

After reading through these, intelligent scholars can ascertain the veracity of the claim that $Sh\bar{1}$ and $Sunn\bar{1}$ books have no mention of these three daughters and can determine the truthfulness of the audacious claim of the non-existence of any virtue in their favour.

- You can view a synopsis of the lives of the three daughters that:
 - a. They are the noble offspring and from the honourable lineage of Rasūlullāh سَأَلَسْتَعَيْدُوسَدَّ
 - b. They have been nurtured, raised and tutored in the blessed home of Rasūlullāh متَاتِنَتَ يَدَوَسَدَ .
 - c. They were honoured with Islam and pledging allegiance to Rasūlullāh مَالَشَتَيْهِوَسَةُ.
 - d. They bore the difficulties of hijrah and are deserving of the rewards and virtues of the Muhājirīn.
 - e. They were married off by Rasūlullāh حَالَتُعَلَّيُوَسَلَّ who displayed an abundance of affection and love to them.

- f. The love and kindness Rasūlullāh سَوَاللَّهُ عَلَيْهُ وَعَالَمُ displayed to their children.
- g. The praises of Rasūlullāh سَتَأَلْنَدُعَلَيْهُ وَسَتَلَمَ in their favour.
- h. Rasūlullāh المنتقبينية being present at their burial, besides that of Sayyidah Ruqayyah المنتقبين his participation in grief and sorrow and presenting himself at the grave of Sayyidah Ruqayyah المنتقبة.
- i. Rasūlullāh سَالَسَعَيْدِوَسَارَ making the arrangements for their shrouding and burial and on some occasions gifting his shawl to be inserted in the shroud.
- j. Rasūlullāh تَرَاتَعَنَدُوَتَلَهُ performing their Ṣalāt al-Janāzah and supplicating for their forgiveness.
- k. Making arrangements for their burial, descending in the grave and making special supplications for them.
- l. Sayyidah Fāṭimah's 🕬 participating and mourning at the sorrowful occasions of the departing of her dear sisters.

The above points are regarded as accolades of much goodness and blessings by the scholars and the just pious people who appreciate these incidents of virtue and merit. Turning a blind eye to all of this, some people audaciously claim that no virtue is found in the books regarding them and these are the step daughters and the customary daughters of Rasūlullāh مراكفة مع مال there is no mention of Rasūlullāh's مراكفة natural love and affection to these daughters; all these claims are in stark contrast to reality, in direct conflict with the sīrah of Rasūlullāh and contradict historical Islamic facts. It is flagrant oppression and unashamed injustice to the noble offspring of Rasūlullāh of inner hatred for the blessed descendants of Rasūlullāh of inner hatred for the blessed descendants of Rasūlullāh sisters is being rejected and that the virtues and honour of these blessed women and being discarded and the family of Rasūlullāh مراكفته the sing harassed which scars and wounds the hearts of the Muslims and mu'minīn. Oh how regretful!

The biography of Sayyidah Fāțimah al-Zahrā'

Previously, the biography of the three daughters of Rasūlullāh ترابع viz. Sayyidah Zaynab, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm نوابع were documented, by which the honour and status of these pure chaste women is clearly depicted. We will now mention the biography of the fourth daughter of Rasūlullāh ترابع (Sayyidah Fāṭimah توابع). Under the details of the children of Sayyidah Khadījah ترابع in the previous pages, mention was made of her in brief. We now wish to write a detailed sequenced biography of her. Her virtues and merits (which are accepted by the consensus of scholars) will also be noted. However, the object is to concentrate on her character, actions and social life. (With the help of Allah Taʿālā)

Blessed Birth

There is a difference of opinion among the historians regarding the year of birth of Sayyidah Fāṭimah bint Rasūlillāh محققة. Some write that Sayyidah Fāṭimah بالمعقة was born during the period the Quraysh of Makkah were rebuilding the Kaʿbah which happened approximately 5 years prior to the nubuwwah of Rasūlullāh مركة المعارفة. At that time, the age of Rasūlullāh scholars, her birth was close after nubuwwah when the age of Rasūlullāh was 41. There are other views as well.²

Her Name and Titles

According to the preferred view, Sayyidah Fāṭimah مَا عَنَيْنَهُ is the youngest daughter of Rasūlullāh عَانَيْنَا لَعَانَهُ . Her name is Fāṭimah and her famous titles are Zahrā' and Batūl. All these four daughters viz. Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah

¹ Țabaqāt Ibn Sa'd vol. 8 pg. 11 – Fāțimah 🥬 Al-Ișābah vol. 4 pg. 365 – Fāțimah 🕬 Tafsīr al-Qurțubī vol. 14 pg. 242, 243 – (Sūrah al-Aḥzāb)

² Al-Işābah fī Tamīz al-Ṣaḥābah vol. 4 pg. 365 – Fāṭimah al-Zahrā' 🕬

are the children of Sayyidah Khadījah منتخف and are biological sisters who were brought up in the blessed environment of the house of Rasūlullāh متراكفت . They reached maturity in the care of their mother and benefitted from the lofty personalities of their parents.

Character and Personality

The Muḥaddithīn document the style and manner of Sayyidah Fāṭimah \Im in the ḥadīth books as:

فاقبلت فاطمة تمشى ما تخطئ مشية رسول الله صلى الله عليه و سلم شيئا

When Sayyidah Fāṭimah المنتقد used to walk, her walk resembled the walk of Rasūlullāh منتقد المنتقدين الم

The same subject has been documented in *Tirmidhī* from Sayyidah ' \bar{A} 'ishah al-Ṣiddīqah in the following words:

عن عائشة قالت ما رايت احدا اشبه سمتا و لا هديا برسول الله صلى الله عليه و سلم

I have not seen anyone who resembles Rasūlullāh المنتشخط in his personality and character more than Fāțimah.

An Incident in Childhood

The enmity of Quraysh towards Islam was from the very beginning who anticipated an opportunity to disgrace and humiliate the Muslims.

Sayyidunā Ibn Masʿūd عَالَمَنْ narrates: "Once Rasūlullāh مَالَمَنْ was performing ṣalāh in the ḥaram near the Kaʿbah. Some evil Quraysh made an evil plot. They took the intestines of a camel and put it on the back of Rasūlullāh مَالَمَنْ عَدَيْتَ while he was in sajdah. The Quraysh began laughing among themselves over this evil act.

¹ *Muslim* vol. 2 pg. 290 – The virtues of Sayyidah Fāṭimah ﷺ *Al-Istī* āb vol. 4 pg. 363, 364 – Sayyidah Fāṭimah ﷺ *Hilyat al-Awliyā*' vol. 2 pg. 39 – Sayyidah Fāṭimah

و عن عبد الله بن مسعود قال ... فانطلق منطلق الى فاطمة و هى جويرية فاقبلت تسعى و ثبت النبى صلى الله عليه و سلم ساجدا حتى القته عنه و اقبلت عليهم تسبهم فلما قضى رسول الله صلى الله عليه و سلم الصلوة قال اللهم عليك بقريش اللهم عليك بقريش

Someone went to Fāṭimah to inform her. She was a small girl. She came running while Rasūlullāh ستنتين remained prostrate. She threw the intestines off him and began cursing the Quraysh. When Rasūlullāh متالينين completed his ṣalāh, he cursed: 'O Allah, deal with the Quraysh! O Allah, deal with the Quraysh!'¹ This curse was accepted and majority of them were killed in the Battle of Badr.'"

Hijrah to Madīnah Ṭayyibah

The famous historical hijrah which took place could be found in much detail in the books of history. Rasūlullāh المنتخفينية accompanied by Sayyidunā Abū Bakr متاسبت emigrated to Madīnah before his family. After some time, Rasūlullāh made arrangements to bring his family and the family of Sayyidunā Abū Bakr المنتخفين from Makkah which has been mentioned previously in the biography of Sayyidah Umm Kulthūm المنتخفين. Here we will document the incident of the hijrah to Madīnah of Sayyidah Fāțimah

ʿAllāmah al-Dhahabī نَعَنَّكُ has documented this incident in vol. 2 of Siyar Aʿlām al-Nubalā' in the following words:

عن عائشة قالت لما هاجر رسول الله صلى الله عليه و سلم الى المدينة خلفنا و خلف بناته فلما قدم المدينة بعث الينا زيد بن حارثة و ابا رافع و اعطاهم بعيرين و خمسمائة دراهم اتخذها من ابى بكر ليشتريان بها ما تحتاج اليه من الظهر و بعث ابو بكر معهما عبد الله بن اريقط الليثى ببعيرين او ثلاثة و كتب الى ابنه عبد الله يامره ان يحمل اهله ام رومان و انا و اختى اسماء فخر جوا فلما انتهوا الى قدير اشترى بتلك الدراهم ثلاثة ابعرة ثم دخلوا مكة و صادفوا طلحة يريد الهجرة بال ابى بكر فخر جنا جميعا و خرج زيد و ابو رافع بفاطمة و ام كلثوم و سودة و ام ايمن و اسامة فاصطحبنا جميعا

Umm al-Mu'minīn Sayyidah ʿĀ'ishah المنتقبة narrates: "When Rasūlullāh ستنتقبت emigrated to Madīnah, he left us and his daughters behind. When

¹ Bukhārī vol. 1 pg. 74 - The chapter concerning a woman throwing off some filth from a muşallī

he reached Madīnah, he sent Zayd ibn Ḥārithah and Abū Rāfiʿ to us giving them two camels and five hundred silver coins he took from Sayyidunā Abū Bakr ﷺ in order so that they could buy any conveyances needed. Abū Bakr sent Sayyidunā ʿAbd Allāh ibn Urayqiṭ al-Laythī with two or three camels and wrote to his son ʿAbd Allāh commanding him to bring his wife Umm Rūmān, me and my sister, Asmā'. They thus left. When they reached Qadīr, they purchased three camels with the silver coins. They then reached Makkah and met Ṭalḥah who intended to emigrate with Abū Bakr's family. We all then left together and Sayyidunā Zayd and Abū Rāfiʿ left with Fāṭimah, Umm Kulthūm, Sowdah, Umm Ayman and Usāmah ﷺ. We then all met up."¹

The Marriage of Sayyidah Fāțimah

After living in Madīnah Ṭayyibah for some time, Rasūlullāh كَاللَّنْعَنِينَةُ gave attention to the marriage of Sayyidah Fāṭimah مَوَالَقَةُ in 2 A.H.

عن جعفر بن سعد عن ابيه ان عليا قال لما خطبت فاطمة قال النبي صلى الله عليه و سلم هل لك من مهر قلت عندي راحلتي و درعي فبعتهما باربعمائة و قال اكثروا من الطيب لفاطمة فانها امراة من النساء

Sayyidunā ʿAlī al-Murtaḍā ﷺ relates: "When I proposed for Fāṭimah's hand in marriage, Nabī asked me: "Do you have money for dowry?" I said that I have my conveyance and my armour. I thus sold them in lieu of four hundred (silver coins). Rasūlullāh مانية advised me: "Apply much perfume for Fāṭimah for she is but a woman (who love the smell of perfume)."²

In *Sunan* of Saʿīd ibn Manṣūr, a narration with the subject matter similar to the above can be found.³

¹ Siyar A'lām al-Nubalā' vol. 2 pg. 109 – Sayyidah ʿĀ'ishah Umm al-Mu'minīn Al-Bidayah vol. 3 pg. 202 – The chapter of his حَالَقَتَبَعَبَوَتَهُ entry into Madīnah and where he stayed

² *Al-Tārīkh al-Kabīr* vol. 2 pg. 61 section 2 – Bāb al-ʿAyn

³ Kitāb al-Sunan vol. 3 pg. 154 – The chapter concerning dowry

Preparing the House of Sayyidah Fāțimah

Regarding the house of Sayyidah Fāṭimah ﷺ, Rasūlullāh ﷺ commanded Sayyidah ʿĀ'ishah ﷺ to decorate it for Sayyidah Fāṭimah ﷺ. Sayyidah Umm Salamah ﷺ assisted her in this task. Sayyidah ʿĀ'ishah ﷺ reports that they began preparations and brought good quality sand from Wādī Baṭḥā' with which they plastered the walls. They then cleaned and straightened the barks of datepalm tree and made two cushions out of them and prepared a dish with dates and raisins and a drink of sweet water. They then placed a stick in the corner of the room to hang clothes and leather water-skin. When these arrangements were completed, Sayyidah ʿĀ'ishah commented:

فما راينا عرسا احسن من عرس فاطمة

We never saw a marriage more exquisite than that of Fāțimah.¹

The Marriage Gift to Sayyidah Fāțimah

With regards to the preparations of domestic belongings by Rasūlullāh سَيَسَعَبُونَدُ for Sayyidah Fāṭimah المَضَيَّة, there is a separate heading in the books titled the wedding gift of Sayyidah Fāṭimah المَضَيَّة. Accordingly, we will reproduce the narration from Sayyidunā ʿAlī مَنْتَنَة in this regard.

Sayyidunā ʿAlī reports that when Rasūlullāh ﷺ married Sayyidah Fāṭimah to him, he sent with them a big sheet, a leather cushion stuffed with barks of the date palm or *idhkhir* (scented) grass, a grinder, a leather skin and two jars.²

¹ Al-Sunan Ibn Mājah pg. 139 – Kitāb al-Nikāḥ, the chapter of walīmah

² Musnad Aḥmad vol. 1 pg. 104 – The musnadāt of ʿAlī Al-Fatḥ al-Rabbānī Tartīb Musnad Aḥmad vol. 21 pg. 44, 45 Musnad Abī Yaʿlā al-Mowşalī vol. 1 pg. 202 – The musnadāt of ʿAlī continued

This was the concise wedding gift to Sayyidah Fāṭimah ﷺ.¹ To fulfil her marital needs, these were all the belongings she had. From here, we learn about the simplicity of their lifestyle. No expensive ornaments or decorations are seen here. This is a lesson and example of simplicity for the ummah. Living in this poverty is a practical manifestation that the main factor for a Muslim is concern for ākhirah. This life is temporary – there is no need for great efforts and exertions to attain it.

Contracting the Nikāh and the Spouses' Age

When the preparations were made and the house and belongings of Sayyidah Fāṭimah ﷺ was ready, Rasūlullāh ﷺ contracted the nikāḥ between Sayyidunā ʿAlī ﷺ and Sayyidah Fāṭimah ﷺ. In the light of general narrations, 400 mithqāl was stipulated as dowry. According to Fāḍil Zarqānī, etc. senior Ṣaḥābah (Sayyidunā Abū Bakr, Sayyidunā ʿUmar, Sayyidunā ʿUthmān ﷺ, etc.) were invited for the nikāḥ and were witnesses to it. This nikāḥ ceremony was very simple. Neither any formalities were carried out nor any customs.

After the nikāḥ was performed, Rasūlullāh المنتقبينية sent his daughter with Sayyidah Umm Ayman المنتقبينية to Sayyidunā 'Alī's نتقبينية house. Sayyidah Fāṭimah المنتقبينية went walking. No arrangements were made for a conveyance or carriage. It is written in her biography that the nikāḥ of Sayyidunā 'Alī took place after the Battle of Badr in Ramaḍān 2 A.H and the marriage was consummated a few months later in Dhū al-Ḥijjah of the same year. According to some historians, Sayyidah Fāṭimah's نتقاقة age at that time was 15 years and 5 months while others

continued from page 169

¹ Dalā'il al-Nubuwwah vol. 2 pg. 430, 431 – The narrations concerning the marriage of Sayyidah Fāṭimah کوانه the daughter of Rasūlullāh المنافعة

Al-Bidāyah vol. 3 pg. 346 – The section of Sayyidunā 'Alī ibn Abī Ṭālib 🚟 consummating the marriage with Sayyidah Fāṭimah 🕬

Al-Bidāyah vol. 6 pg. 332 - Concerning who passed away in the year 11 A.H

Al-Sunan li al-Nasā'ī vol. 2 pg 77 – The chapter concerning a man giving his daughter a wedding gift

say that she was 18 years old. There are other views as well. The age of Sayyidunā ʿAlī سَبْحَاتُوْقَالَ according to the widely accepted view was 21.¹ And Allah سُبْحَاتُوْقَالَ knows the truth.

Note

Regarding the marriage of Sayyidunā ʿAlī ﷺ and Sayyidah Fāṭimah ﷺ, we have mentioned only a few brief headings with sufficient material. Other authors have documented innumerable lengthy narrations; the authenticity of which is unknown. After scrutinizing those baseless narrations, the ʿulamā' have indicated to abstain from them. Ibn Kathīr ﷺ writes:

و قد وردت احادیث موضوعة في تزويج على بفاطمة لم نذكر رغبة عنها

Scores of fabricated narrations are related about Sayyidunā 'Alī's was marriage to Sayyidah Fāṭimah was which we have not mentioned refraining from them.²

Their Bedding

After the marriage of Sayyidah Fāṭimah 🕬 to Sayyidunā ʿAlī 🅬 was contracted, their marital life began. Many narrations indicate that they did not possess any smart bedding and the spouses did not have separate sleeping clothes. The following narration of Sayyidunā ʿAlī

¹ *Tafsīr al-Qurțubī* vol. 14 pg. 242 – under the āyah O Prophet, tell your wives and your daughters (Sūrah Aḥzāb)

Al-Ikmāl fī Asmāʿ al-Rijāl pg. 613 – Sayyidah Fāṭimah Zahrāʾ 🕬

Tahdhīb al-Asmā' wa al-Lughāt – Sayyidah Fāṭimah Zahrā' 🕬

Sharḥ Mawāhib al-Laduniyyah vol. 2 pg. 203 – The marriage of Sayyidunā ʿAlī 🕬 to Sayyidah Fāṭimah

² Al-Bidāyah wa al-Nihāyah vol. 6 pg. 332 – The incidents of this year

عن مجالد بن شعبة قال انا من سمع عليا رضي الله عنه يقول على المنبر نكحت ابنة رسول الله صلى الله عليه و سلم و ما لنا فراش ننام عليه الا جلدة شاة ننام عليه بالليل و نعلف عليه الناضح بالنهار

Mujālid ibn Shuʿbah ﷺ says, "I heard Sayyidunā 'Alī ﷺ declaring while on the pulpit, 'I married the daughter of Rasūlullāh ﷺ and our condition was that we had no bedding to sleep upon besides sheepskin. We would sleep on it at night and we would place fodder on it during the day for the camel."¹

Household Chores

Household chores are necessary in marital life. Until these are not carried out properly, the affairs of the house do not run smoothly.

قضي رسول الله صلى الله عليه و سلم على ابنته فاطمة بخدمة البيت و قضى على على (رضى الله عنه) بما كان خارجا من البيت من خدمة

Rasūlullāh ﷺ decided that his daughter Sayyidah Fāṭimah ﷺ will handle internal household chores while Sayyidunā 'Alī ﷺ will handle external household chores.²

Another narration from Sayyidunā ʿAlī ﷺ states that he told his mother Fāṭimah bint Asad ﷺ, "I will fulfil the outside needs of the house while Sayyidah Fāṭimah ﷺ will serve you in the house by grinding flour, kneading flour, baking bread, etc."³

Regarding this, the Shīʿah ʿulamāʾ also write regarding them that Sayyidah Fāṭimah would take care of the inside household chores while Sayyidunā ʿAlī would manage the outside household chores.⁴

¹ *Kitāb al-Sunan* vol. 3 pg. 154 – The chapter concerning dowry *Ṭabaqāt Ibn Saʿd* vol. 8 pg. 13 – Sayyidah Fāṭimah

² *Ḥilyat al-Awliyā*' vol. 6 pg. 104 narration 340 – Pamarah ibn Ḥabīb

³ Siyar A'lām al-Nubalā' vol. 2 pg. 91 – Sayyidah Fāṭimah bint Rasūlillāh ﷺ Al-Iṣābah vol. 4 pg. 398, 399 – Sayyidah Fāṭimah bint Asad ﷺ the mother of Sayyidunā ʿAlī

⁴ Kitāb al-Amālī vol. 2 pg. 274 - The majlis of Friday, 23rd of Rajab

Requesting for a Slave for Household Chores

When Sayyidah Fātimah with began living with her husband, she would complete the household chores all by herself as mentioned before. It was the beginning stages of Islam. Sometimes, slaves and slave girls would come after conquests and would be distributed among the Muslims. Once, some slaves came into the possession of Rasūlullāh مَتَأَنَّسُتَنَدُوسَمَر , and Sayyidunā 'Alī وَطَنَقَعَتُهُ advised Sayyidah Fāțimah تَوَاللَّهُ to go to Rasūlullāh مَاللَّهُ عَلَيْهُ and request for a slave who could assist in her household chores; thus absolving her of the burden. Thus, Sayyidah Fāțimah مَعَالَلْتُعَدَّدُوتَسَلَّم went to Rasulullah مَعَالَلْتُعَدَّدُوتَسَلَّم but there were some other people by him talking to him. Sayyidah Fāțimah with thus returned and was unable to make her request. After some time, Rasūlullāh مَتَأَيْفَكَ وَمَنْ went to the house of مَوَاللَّهُ عَلَيْهُ وَمَالَ Sayyidah Fātimah وَوَاللَّعَة . Sayyidunā ʿAlī وَوَاللَّعَة was also present. Rasūlullāh رَوَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ asked Sayyidah Fāțimah 🕬 the reason for coming to him. Out of modesty, Sayyidah Fāṭimah 🕬 remained silent. Sayyidunā ʿAlī 🕬 took up the courage to tell Rasūlullāh مَكَالَتُعَدَّدَوَسَلَمَ and explained, "Sayyidah Fātimah مَكَالَتُعَدَدَوَسَلَمَ house work herself. She grinds the mill which have caused calluses on her hands. She carries water bags of water which have left marks on her body. Some slaves have come to you so I advised her to request for a slave so that she can be saved from these burdens." In reply, Rasūlullāh مَتَأْلَنْتُعَلَيْهُوَسَلَمْ advised his daughter to do her house work herself. He then told her that when she intends sleeping at night, she should recite Subhān Allāh 33 times, Al-Hamdu li Allāh 33 times and Allāhu Akbar 34 times which equal to a 100. These are better for you than a slave. Sayyidah Fāṭimah جنائة replied, "I am pleased with Allāh and His Rasūl."

Many 'ulamā' have related this incident. The following references may be checked.

- Abū Dāwūd vol. 2 pg. 64 Kitāb al-Khirāj; the chapter of the recipients of a fifth and the share of the relatives of Rasūlullāh متالقتينية
- 2. *Bukhārī* vol. 1 pg. 439 The chapter concerning the proof that a fifth is for different works of the state

- 3. *Bukhārī* vol. 2 pg. 807, 808 The chapter concerning a woman working in her husband's house
- 4. Musnad Abū Dāwūd Ṭayālisī vol. 1 pg. 16 The aḥādīth of Sayyidunā ʿAlī
- 5. Musnad Aḥmad vol. 1 pg. 146, 147, 153 The musnadāt of ʿAlī 🏎

There is a great lesson for women in this incident. The households which were lofty in Islam, their women folk lived with simplicity. They would do housework themselves and are deserving of great rewards. They have set an example for the upcoming ummah.

The Poverty Stricken Life of this Woman of Jannah and her Insufficient Clothes

Similar incidents of her poverty stricken life have been documented by many authors. An incident regarding the simple dress of Sayyidah Fāṭimah ﷺ is reported by Sayyidunā Anas

عن انس ان النبى صلى الله عليه و سلم اتى فاطمة بعبد قد وهبه لها قال و على فاطمة ثوب اذا قنعت به راسها لم يبلغ رجليها و اذا غطت به رجليها لم يبلغ راسها فلما راى النبى صلى الله عليه و سلم ما تلقى قال انه ليس عليك باس انما هو ابوك و غلامك

Sayyidunā Anas an narrates that Rasūlullāh subset brought a slave – which he had gifted Sayyidah Fāṭimah subset – to her. She was wearing a piece of cloth (which was small) that if she had to cover her head, her feet would be exposed and if she covered her feet, her head would be exposed. When Rasūlullāh subset saw her plight he consoled her saying, "Do not worry. It is only your father and your slave."

We learn from this that the clothes of Sayyidah Fāṭimah \Im at home were barely sufficient. There were no formalities in clothing. Whatever was available

¹ *Al-Sunan by Abū Dāwūd* vol. 2 pg. 213 – The chapter regarding a slave seeing the hair of his woman master; *Kitāb al-Libās*

was worn. We also learn that it is permissible for a woman to come in front of her maḥārim with her body being partially uncovered [e.g. the hands, face, etc.]. And if this happens within the confines of the house, it is alright.

It is appropriate to mention here that primarily Rasūlullāh كَاللَّنْعَيْسَتَمَ declined the request for a slave of Sayyidah Fāṭimah تَنْسَيَّهُ. This was in the initial stages of Islam. Thereafter, when conditions became better, Rasūlullāh كَاللَّنْ gave Sayyidah Fāṭimah تَنْسَيَّهُ a slave. Therefore, there is neither contradiction nor objection in these narrations.

Service in the Battle of Uhud

The Battle of Uḥud is one of the famous battles fought in Islam. It was a fearsome offensive attack of the kuffār upon the Muslims wherein the Muslim warriors fought bravely and the Muslim women participated by serving in this arduous battle. Thus, Umm al-Mu'minīnSayyidah ʿĀ'ishah Ṣiddīqah, Umm Sayṭ and other women مواقعة assisted and helped the mujāhidīn to a great extent. In this very battle, when the blessed tooth of Rasūlullāh مواقعة brought water and Sayyidah Fāṭimah مواقعة began cleaning the wound of Rasūlullāh مواقعة.

Sayyidah Fāṭimah ﷺ – the daughter of Rasūlullāh – was cleaning the wound while Sayyidunā ʿAlī ﷺ was pouring water from a shield. When Sayyidah Fāṭimah ﷺ saw that the water was only increasing the flow of blood, she took a piece of straw mat, burnt it and applied it to the wound which caused the flow of blood to cease.¹

كانت فاطمة بنت رسول الله صلى الله عليه و سلم تغسله و على يسكب الماء بالمجن فلما رات فاطمة ان الماء لا يزيد الدم الا كثرة اخذت قطعة من حصير فاحرقتها و الصقتها فاستمسك الدم

¹ Bukhārī vol. 2 pg. 584 – Kitāb al-Maghāzī; narrations concerning the Battle of Uḥud

Condolence to the Bereaved

Sayyidunā ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ تَعَلَيْنَهُ is a companion of Rasūlullāh تَكَالَنْتَعَدِيرَتَدُ He relates that they accompanied Rasūlullāh تَكَالَنْتَعَدِيرَتَدُ a deceased. When they were complete with the burial and Rasūlullāh returned, we joined him. As Rasūlullāh مَكَالَنْتَعَدِيرَتَدُ was coming – the daughter of Rasūlullāh مَكَالِنَّهُ تَدَعَدَيُوَتَدُ

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فقال لها رسول الله صلى الله عليه و سلم ما اخرجك يا فاطمة من بيتك؟ قالت اتيتك يا رسول الله اهل
هذا البيت فرحمت اليهم ميتهم او عزيتهم به
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Rasūlullāh على asked her, "O Fāṭimah! What is the reason for you exiting your home?" She replied, "O Rasūlullāh! I went to the family of the deceased, spokes words of mercy to them regarding their deceased and consoled them."

From this we learn the permissibility of a woman going to the bereaved for condolence and praying. This brings solace to the bereaved, they are comforted somewhat and social ties are maintained which is a source of great rewards.

Presence at her Sacrificial Animal

عن ابى سعيد قال قال رسول الله صلى الله عليه و سلم يا فاطمة قومى الى اضحيتك فاشهديها فان لك بكل قطرة تقطر من دمها ان يغفر لك ما سلف من ذنوبك قالت يا رسول الله النا خاصة اهل البيت او لنا و للمسلمين؟ قال بل لنا و للمسلمين

Sayyidunā Abū Saʿīd al-Khudrī نوا reports that Rasūlullāh مالله said, "O Fāṭimah! Stand up and go witness the slaughtering of your sacrificial animal. Every drop of blood that falls will earn you forgiveness of your past sins." She enquired, "O Rasūlullāh! Is this specially for us, the ahl albayt or for us and the other Muslims?" "For us and the Muslims," replied Rasūlullāh بينيني 2

¹ Al-Sunan by Abū Dāwūd vol. 2 pg. 213 – The chapter regarding condolence; Kitāb al-Janā'iz

² Al-Fath al-Rabbānī Tartīb Musnad Ahmad vol. 13 pg. 59 - The chapter of sacrificing and encouraging it

To be present at the sacrifice of an animal is an act of splendid rewards. To witness this scene with sincerity brings great virtue and is the cause of forgiveness of a Muslim's sins. This is established from this narration.

Veiling Rasūlullāh سَنَالَنْهُ عَلَيْهُ وَسَمَرَ While he Bathed

ام هانى بنت ابى طالب تحدث انها ذهبت الى رسول الله صلى الله عليه و سلم عام الفتح فوجدته يغتسل و فاطمة بنته تستره بثوب قالت فسلمت عليه و ذلك ضحى قال رسول الله صلى الله عليه و سلم من هذه فقلت انا ام هانى قالت فلما فرغ من غسله قام فصلى ثمان ركعات

Umm Hānī ﷺ relates that at the Conquest of Makkah in 8 A.H, she went to Rasūlullāh and found him bathing while Sayyidah Fāṭimah his daughter was veiling him. She says, "I greeted him with salām, and it was late morning. Rasūlullāh Umm Hānī." She continues, "When he completed his bath, he stood up and performed 8 rakaʿāt of ṣalāh."¹

The Permissibility of Eating the Meat of a Sacrificial Animal

Sayyidah Umm Sulaymān المنتخفي reports, "Once I went to Umm al-Mu'minīn Sayyidah 'Ā'ishah Ṣiddīqah نها منتخف and asked a ruling regarding the meat of a sacrificial animal. Sayyidah 'Ā'ishah Ṣiddīqah المنتخف explained that initially Rasūlullāh أراكت forbid the storing of the meat, but thereafter allowed it. The story is that once Sayyidunā 'Alī المنتخف returned home from a journey. Sayyidah Fāṭimah محقق presented cooked meat of a sacrificial animal upon which Sayyidunā 'Alī محقق asked, 'Did Rasūlullāh محقق asked Rasūlullāh Sayyidunā 'Alī محقق asked Rasūlullāh محقق المعاق المعند المحقق المحقق المحقق المحقق محقق المحقق المحقق

¹ Al-Sunan of Dāramī pg. 177 – Bāb al-Ṣalāt al-Đuḥā

Al-Sīrah al-Nabawiyyah vol. 2 pg. 411 – The reason prompting the march towards Makkah and the Conquest of Makkah

Mishkāt pg. 149 with reference to Bukhārī and Muslim – The chapter regarding amnesty; section 1 Al-Bidāyah vol. 4 pg. 300 – The conditions around his ألمانتينية entry into Makkah

² Musnad Aḥmad vol. 6 pg. 282 – The aḥādīth of Fāṭimah bint Rasūlillāh 🕬

This narration was related previously from the book Ruḥamā'u Baynahum Hiṣṣah Ṣiddīqī pg. 69 to show the mutual confidence and trust between Sayyidah ʿĀ'ishah Ṣiddīqah and Sayyidah Fāṭimah .

The Sunnah of Reciting Salutations and Supplicating When Entering and Leaving the Masjid – The Narration of Sayyidah Fāṭimah

Sayyidah Fāṭimah تَوَاللَّهُ reports, "When Rasūlullāh مَرَاللَّهُ would enter the Masjid, he would pray:

صلى على محمد و سلم و قال اللهم اغفرلي ذنوبي و افتح لي ابواب رحمتك

'May salutations and mercy descend upon Muḥammad. O Allāh! Forgive my sins and open for me the doors of Your mercy.'

And when Rasūlullāh مَتَأَنَّتُمَعَيَّهُ would exit the Masjid, he would pray:

صلى على محمد و سلم و قال اللهم اغفرلي ذنوبي و افتح لي ابواب فضلك

'May salutations and mercy descend upon Muhammad. O Allāh! Forgive my sins and open for me the doors of Your grace.'" $^{\!\!\!1}$

From this narration, the recitation of ṣalāh upon Rasūlullāh مَالَسْتَعَيْدِوَسَةُ and reading the duʿāʾ when entering and leaving the Masjid is established. Rasūlullāh مَالَسْتَعَيْدِوَسَةُ reciting ṣalāh upon himself is also proven from this narration.

Displaying Compassion for Sayyidah Fāțimah

Sayyidah ʿĀʾishah Ṣiddīqah تعليقة narrates that when Sayyidah Fāṭimah مكلية would come to Rasūlullāh تركيتيتينة, he would stand (in respect for her), hold her hand lovingly, kiss her and make her sit on his seat. And when Rasūlullāh would go to Sayyidah Fāṭimah تعليمتية, she would stand out of respect, kiss his blessed hand and allow him to sit on her place.²

¹ Musnad Aḥmad vol. 6 pg. 286 - The musnadāt of Fāṭimah 🕬

² Mishkāt pg. 402 with reference to Abū Dāwūd – The chapter regarding shaking hands and embracing

From the above narration, the love Rasūlullāh سَنَاسَنَعَيدَوَتَكُ had and displayed for his beloved daughter and the mercy and compassion he exhibited for her sake is apparent.

Abstention from Decorations

Rasūlullāh مَتَأَلَّسَمَتَكُ وَمَتَلَّ was averse to worldly adornment and embellishment. There were no ornaments or decorations in the house of Rasūlullāh مَتَأَلَّسَتَكُ وَمَتَلَاً مُعَالًا مُعَ

عن سفينة ان رجلا ضاف على ابن ابى طالب فصنع له طعاما فقالت فاطمة لو دعونا رسول الله صلى الله عليه و سلم فاكل معنا فدعوه فجاء فوضع يديه على عضادتى الباب فراى القرام فد ضرب ناحية البيت فرجع قالت فاطمة فتبعته فقلت يا رسول الله ما ردك قال انه ليس لى او للنبى ان يدخل بيتا مزوقا (رواه احمد و ابن ماجة)

Sayyidunā Safīnah sees reports that a man visited Sayyidunā 'Alī ibn Abī Țālib sees. Sayyidunā 'Alī sees prepared some food for him. Sayyidah Fāṭimah sees suggested, "Should we not invite Rasūlullāh seese to eat with us?" Thus, they invited him. He came and placed his hands on the door frame. He saw a decorated cloth hanging on one side of the house upon which he returned. Sayyidah Fāṭimah sees says, "I followed him and asked, O Rasūlullāh, what made you return?" He replied, "It is not appropriate for me or for a Nabī to enter a decorated house." [Narrated by Aḥmad and Ibn Mājah]¹

We learn from this that worldly glitter and glimmer had no value in the eyes of Rasūlullāh عَالَمَتُ مَعَالَمَ , but instead there was aversion to it. It is also understood that it is not permissible to attend a gathering where some forbidden matter is present.

Encouraging Love Towards Sayyidah ʿĀ'ishah Ṣiddīqah

Once, the wives of Rasūlullāh مَوَاللَّهُ sent Sayyidah Fāṭimah مَوَاللَّهُ to him to sort out some affair. Rasūlullāh مَرَاللَّهُ عَلَى مَاللَهُ عَلَى مَاللَّهُ عَلَيْهُ مَاللَّهُ عَلَيْهُ مَاللَّهُ مُ

¹ Mishkāt pg. 278 – The chapter regarding walīmah; section 2

ʿĀʾishah Ṣiddīqah نَعَنَيْعَةُ، Sayyidah Fāṭimah نَعَنَيْعَةُ spoke about the matter, upon which Rasūlullāh مَالتَعَيْمَةُ said:

اى بنية الست تحبين ما احب قالت بلى قال فاحبى هذه

O my beloved daughter! Do you not love what I love? She replied, "Most definitely." Then love her (i.e. Sayyidah 'Ā'ishah Ṣiddīqah).¹

We learn that Sayyidah Fāṭimah تعَلَيْتَهَ would certainly respect and honour Sayyidah ʿĀ'ishah Ṣiddīqah تَعَلَيْتَهَا دَمَالَتَنَعَادَ since she was Umm al-Mu'minīn and this was emphasised by Rasūlullāh مَالَتَنَعَادَ . Rasūlullāh مَالَتَنَعَادَ commanded her to love Sayyidah ʿĀ'ishah Ṣiddīqah تعَلَيْتَعَادَ and maintain a healthy relation with her. Whoever Rasūlullāh مَالَتَعَادِينَاءُ loves deserves to be loved.

A Grievous Incident

ان على بن ابى طالب خطب بنت ابى جهل على فاطمة فسمعت رسول الله صلى الله عليه و سلم يخطب الناس فى ذلك على منبره هذا و انا (مسور بن مخرمة) يومئذ لمحتلم فقال ان فاطمة منى و انا اتخوف ان تفتن فى دينها ثم ذكر صهرا له من بنى عبد شمس فاثنى عليه فى مصاهرته اياه قال حدثنى فصدقنى و وعدنى فوفى لى و انى لست احرم حلالا و لا احل حراما و لكن الله لا تجمع بنت رسول الله و بنت عدو الله ابدا عند رجل واحد فترك على خطبة

[After the Conquest of Makkah,] Sayyidunā ʿAlī ibn Abī Ṭālib ﷺ proposed to marry the daughter of Abū Jahl – Juwayriyyah. I heard Rasūlullāh addressing the people regarding this while on his pulpit. This man and I (Musawwar ibn Makhramah) were in our teens then. Rasūlullāh declared, "Indeed, Fāṭimah is from me. I fear that she be trialled in her dīn (due to self-honour)." He then spoke about his son-in-law from Banū ʿAbd Shams and praised him for maintaining good relations with him saying, "He told me and was true to his word. He promised me and fulfilled his

¹ Muslim vol. 2 pg. 285 – The chapter concerning the virtues of Sayyidah 'Ā'ishah Al-Sunan li al-Nasåi vol. 2 pg 78 – The chapter concerning treating women Musnad Abī Ya'lā al-Mowşalī vol. 4 pg. 471 narration 4934 – The musnadāt of Sayyidah 'Ā'ishah Siddīqah Abī Ya'lā al-Mowşalī vol. 4 pg. 471 narration 4934 – The musnadāt of Sayyidah 'Ā'ishah

promise." He مراتشتینی continued, "Neither do I prohibit a permissible action nor allow a forbidden action. However, Allah will not join the daughter of the Rasūl of Allah with the daughter of the enemy of Allah in one man's wedlock." Hence Sayyidunā ʿAlī

This incident is mentioned at many other places of *Bukhārī* for example vol. 2 pg. 787, the chapter concerning a man defending his daughter out of self-honour and justice. Rasūlullāh عَالَنَهُ said, "Banū Hāshim bin Mughīrah sought my permission from me to marry their daughter to ʿAlī ibn Abī Ṭālib. I flatly refused." He repeated this several times.

Due to the apprehension of the anger of Rasūlullāh سَوَاللَّنَعَيْسَتَمُ and Sayyidah Fāṭimah سَوَاللَّهُ Sayyidunā ʿAlī مَوَاللَّهُ cancelled his plan. They reconciled and the matter dissolved. There is one thing to clarify here which will be done under the heading removing doubts in shā Allāh مُنْبَعَاتُوَتَعَالَ.

It should be noted that there were altercations between the spouses. Sometimes Rasūlullāh مَالَيَّنَا would come and make peace and harmony between them. Stories of this nature can be found in the books of both sects. And this is an indispensable element of marital life that there are ups and downs. At another occasion, there was a rift between them. Sayyidunā ʿAlī approach, so Sayyidah Fāṭimah مَالَيَ complained to Rasūlullāh مَالَي who instructed her, "O my daughter, you should be obedient to your husband. Which woman has such a husband that will just remain silent? He has the right to reprimand and admonish."²

¹ Bukhārī vol. 1 pg. 438 – The narrations concerning the armour, staff and sword of Rasūlullāh مكاتئة المتعادية الم

Bukhārī vol. 1 pg. 528 – The in-laws of Rasūlullāh المنتشينة among whom is Sayyidunā Abū al-ʿĀṣ ibn Rabī س

² *Țabaqāt Ibn Saʿd* vol. 8 pg. 16 – Sayyidah Fāṭimah 🕬 Al-Iṣābah vol. 4 pg. 398 – Sayyidah Fāṭimah 🕬

Emphasising Good Deeds

In the terminal illness of Rasūlullāh عَلَيْسَعَدُونَكُمْ , he issued many commands and orders and emphasised the fulfilment of these by the ummah. These guidelines are referred to as prophetic bequests. The muḥaddithīn and historians have recorded these in their books. We will reproduce the bequest to Sayyidah Fāṭimah and Sayyidah Ṣafiyyah bint ʿAbd al-Muṭṭalib مَكَيَّتَكُونَكُ. Rasūlullāh مَكَيَّتَكُونُ emphasized upon them, amongst other things, the carrying out of good actions, declaring:

يا فاطمة بنت رسول الله يا صفية عمة رسول الله اعملا لما عند الله اني لا اغنى عنكما من الله شيئا

O Fāṭimah bint Rasūlillāh! O Ṣafiyyah bint ʿAbd al- Muṭṭalib! Prepare for accountability before Allāh. I cannot help you in any way in this regard.¹

This bequest has a close relation with the life of every person. Rasūlullāh مَتَأَلِّنَة عَذِيتَةُ declaring that

- accountability will be taken from every individual
- (after īmān) preparation of good deeds is compulsory upon every Muslim male and female
- it is not permissible to fall short in carrying out good deeds by relying on one's family and lineage

Besides this, intercession is another aspect which is correct on its place and will take place with the permission of Allah سُبْحَاتُهُوْتَعَانَ . The aim of this declaration was not to reject intercession.

The Secret

In the last days of Rasūlullāh مَكَاللَّعَنِينَةُ, an incident occurred which has been narrated by Sayyidah ʿĀ'ishah Ṣiddīqah (مَكَاللَّهُ وَاللَّهُ عَنْهُ اللَّهُ مَعَالَيْهُ عَنْهُ الْمُعَالِي مُ

¹ *Ṭabaqāt Ibn Saʿd* vol. 2 pg. 46 sect. 2 – The chapter concerning the bequest of Rasūlullāh المنظنينين in his final illness

resting at home and we were present at his side. Sayyidah Fāṭimah مَكْلَنَكُ came – and at that time she was the only living child of Rasūlullāh حَالَنَكُ . Her walk resembled the walk of Rasūlullāh مَكَلَنَكُ . When Rasūlullāh مَكَلَنَكُ saw Sayyidah Fāṭimah مَكَلَنَكُ مُوَاللَهُ مَعْلَنَكُ مُوَاللُهُ مَعْلَى اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ whispering something to her, due to which she began weeping uncontrollably. When Rasūlullāh مَكَلَنَكُ مَوَاللُهُ مَعْلَنَكُ مُوَاللُهُ مَاللُهُ مُعْلَكُ مُعْلَنَكُ مُواللُهُ مُعْلَنُهُ مُعْلَنَهُ مُوَاللُهُ مُعْلَنَهُ مُعْلَنَهُ مُعْلَنَهُ مُوَاللُهُ مُوَاللُهُ مُعْلَنُهُ مُعْلَنُهُ مُوَاللُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُوَاللُهُ مُوَاللُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُوَاللُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُواللُهُ مُعْلَنُهُ مُعْلَنُهُ مُواللُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُواللُهُ مُواللُهُ مُعْلَنُهُ مُعْلَنُهُ مُواللهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُواللُهُ مُعْلَنُهُ مُعْلُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَيْهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلُكُولاللُهُ مُواللُهُ مُعْلَيْهُ مُعْلَنُهُ مُواللُهُ مُعْلَيْهُ مُعْلَنُهُ مُواللُهُ مُعُولاً مُعْلَنُهُ مُعُلالًا مُعُلالًا مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُعْلَنُهُ مُواللُهُ مُعْلَنُهُ مُعْلُولُهُ مُعْلُولُهُ مُعْلُولُهُ مُعْلُولُهُ مُعْلُولُهُ مُعْلُولُهُ مُعْلُولُهُ مُواللُهُ مُعْلُولُهُ مُعْلُولُهُ مُعْلَالُهُ مُعْلُكُ مُعْلِلُهُ مُواللُهُ مُواللُهُ مُعْلُولُهُ مُعْلُولُ مُعْلُولُهُ مُعْلُولُهُ مُعْلُولُهُ مُعْلُولُهُ مُعْلُولُهُ مُعُولُولُهُ مُعُلُولُهُ مُعُلُولُهُ مُعُلُولُهُ مُعُلُولُهُ مُعُلُولُهُ مُعُلُولُهُ مُعُولُ

When Rasūlullāh سَأَلَشْتَنَعَنَوْسَلُمُ left the gathering, Sayyidah 'Ā'ishah Ṣiddīqah نَحْنَقَنَعَ asked Sayyidah Fāṭimah كَانَقَنَعَة the secret. She responded, "I cannot disclose the secret of Rasūlullāh مَالَقَاتَهُوَسَدُ

After the demise of Rasūlullāh مَاللَهُ بَعَانَةُ (Sayyidah 'Ā'ishah مَاللَهُ took an oath on the right she has over Sayyidah Fāṭimah مَاللَهُ to tell her the secret. Sayyidah Fāṭimah مَاللَهُ responded, "The first time Rasūlullāh مَاللَهُ whispered something to me he said, 'Jibrīl مَاللَهُ comes every year and we revise the Qur'ān once – I listen to him and he listens to me. However, this year we revised it twice. I divine from this that my death is close. O Fāṭimah! Fear Allāh and exercise patience. I am the best forerunner for you.' I began weeping on hearing this. When Rasūlullāh مَاللَهُ observed my uneasiness and worry, he whispered to me that, O Fāṭimah, are you not pleased of being the queen of the women of Jannah." Other narrations mention, "Rasūlullāh مَاللَهُ told me that Allāh مُاللَهُ had informed him that he was to pass away in this illness, hence I wept. He then whispered to me, 'O Fāțimah, you will be the first person from my family to join me.' Hearing this, I was elated."¹

The readers should be aware that this incident took place in the last days of Rasūlullāh عَلَيْتَعَبِينَدُ shortly after which Rasūlullāh عَلَيْتَعَبِينَدُ left the world. The narration establishing the high rank and honour of Sayyidah Fāṭimah بَعَلَيْتَهُ is related by none other than Sayyidah Umm al-Mu'minīn'Ā'ishah Ṣiddīqah بَعَنَيْتَهُ. The ummah learnt of this only from her. Sayyidah ʿĀ'ishah Ṣiddīqah بَعَنَيْهُ left no

¹ Mishkāt pg. 568 – The chapter concerning the virtues of the Ahl al-bayt; section 1

stone unturned to enquire about this from Sayyidah Fāṭimah and inform the whole ummah. Furthermore, the relation and bond of those pure women remained blissful until the final stages. They would visit one another and had honour and respect for one another. The inheritance of Fadak, etc. did not cause any rifts between them, nor were their hearts soiled thereby.

سَيَّالَسَنْعَلَيْهُوَسَلَّہ Expressing Grief at the Demise of Rasūlullāh

The sickness of Rasūlullāh حَالَتَعَيَّدَيَّةُ increased. When it intensified, Sayyidah Fāṭimah تَعَلَّيْتَكَدِيتَةُ said in anguish, "O the pain of my father!" Rasūlullāh مَالَتَعَيَدِيتَةُ comforted her by saying, "There will be no discomfort for your father after today." Rasūlullāh مَالَتَعَيْدِيتَةُ then left this ephemeral world for the everlasting one.

اللهم صل على محمد و على ال محمد و بارك و سلم

The demise of Rasūlullāh حَالَتَنَعَبُونَةُ was the most catastrophic calamity the ummah faced and was an unbearable pain for the entire ummah. The wives of Rasūlullāh مَالَتَعَبُونَةُ, his relatives and the Ṣaḥābah مَالَتَعَبُونَةُ were all in a state of shock and devastation the details of which can be read in ḥadīth and history books. Here, we will only mention about Sayyidah Fāțimah

After the death of Rasūlullāh حَالَتَنَا مَعَالَمُ , she lamented, "O my beloved father! You answered the call of your Rabb! O my beloved father! Jannah al-Firdows will be your abode! O my beloved father! We will convey the news of your death to Jibrīl اعَدَالَتَكَرُ

The shrouding, burial, janāzah ṣalāh, etc. of Rasūlullāh المنتشيسة took place and then Rasūlullāh المنتشيسة was buried in the blessed home of Sayyidah ʿĀ'ishah Ṣiddīqah بالمنتشيسة. After the burial, when the Ṣaḥābah منتشق were returning, Sayyidah Fāțimah المنتشق in devastation and grief addressed Sayyidunā Anas ibn Mālik يا انس ا طابت انفسكم ان تحثوا على رسول الله صلى الله عليه و سلم التراب (رواه البخاري)

O Anas! Were you pleased to throw sand on Rasūlullāh المنتشخصية? (Narrated by *Bukhārī*)¹

انا لله و انا اليه راجعون

Rasūlullāh's سَأَلْسَنَعَتَدِوسَلَة Bequest to Sayyidah Fāṭimah

In the last days, Rasūlullāh أَسَالَيَكُ made several bequests to Sayyidah Fāṭimah أَسَالَيكُ One special bequest was regarding the prohibition of mourning that no traditional mourning should be carried out upon his death. As a result, many senior Shīī scholars have narrated this from their leaders. We will present a few references from their authentic books in the following lines. Read carefully.

Muḥammad ibn Yaʿqūb Kulaynī Rāzī narrates from Imām Muḥammad Bāqir

Rasūlullāh told Sayyidah Fāṭimah : "When I pass away, do not scrape your face (out of grief), do not allow your hair to be disheveled, do not complain and do not allow a professional crier to cry over me.²

The renowned scholar Shaykh Ṣadūq has narrated this same prophetic narration from Imām Muḥammad Bāqir ﷺ:

¹ *Mishkāt* pg. 547 – The chapter concerning the demise of Rasūlullāh المنتشقة; section 1 narrated from Anas المنتقفة

مَالْتَعَيْدِينَةُ Al-Sunan by Dāramī pg. 23 - The chapter concerning the demise of Rasūlullāh مَالَت

² Furūʿ Kāfī vol. 2 pg. 228 – Kitāb al-Nikāḥ; the chapter concerning the manner the women pledged allegiance to Rasūlullāh حَالَتُنْعَدُونَ

قال ان رسول الله صلى الله عليه و اله قال لفاطمة اذا انا مت فلا تخمشي على وجها و لا ترخى على شعرا و لا تنادى بالويل و لا تقيمي على نائحة

Rasūlullāh told Sayyidah Fāṭimah cost: "When I pass away, do not scrape your face (out of grief), do not allow your hair to be disheveled, do not complain and do not allow a professional crier to cry over me.¹

The meaning of the above bequest has been written by Bāqir Majlisī in his famous book $Hayāt al-Qul\bar{u}b$ with the following text:²

ابن بابویہ القہی بسند معتبر از امام محمد باقر روایت کردہ است کہ حضرت رسول در بینگام وفات خود بحضرت فاطمہ گفت کہ اے فاطمہ چوں بمیرم ردے خود را براۓ من مخراش و گیسوۓ خود را پریشان مکن و واویلا مگو و بر من نوحہ مکن و نوحہ گراں را مطلب

In this bequest, Rasūlullāh أَوَاللَّهُ has sternly forbidden all types of traditional mourning viz. scraping and smacking the face, opening the hair, complaining, wailing and shouting, etc. Through the medium of Sayyidah Fāṭimah أوالله المعالية المعالية

سَزَالتَّنْعَلِيُوسَلَّة The Era Following the Demise of Rasulullah سَرَالتَنْعَلِيوسَلَة

The era following the demise of Rasūlullāh تراتشتینیند was an extremely difficult time for Sayyidah Fāṭimah نواتشته emotionally. Sayyidah Fāṭimah's مراتب mother had passed away while she was an infant and her sisters had also left this world

¹ Kitāb Maʿānī al-Akhbār pg. 111 sec. 245

² Hayāt al-Qulūb vol. 2 pg. 852 sec. 63 – The chapter concerning the bequest of Rasūlullāh سَالِقَمَا الم

in her lifetime. Thereafter, the demise of Rasūlullāh سَلَسَنَيْ was a colossal blow for her. Sayyidah Fāṭimah المَسَنَيْ displayed much perseverance and endurance. She only lived a few months after the demise of Rasūlullāh سَلَسَنَيْ , the details of which will ensue in the following pages. In this brief span, some important matters faced by Sayyidah Fāṭimah المَسَنَعَة will be mentioned in sequence.

Sayyidah Fāṭimah's Claim for Wealth

After the demise of Rasūlullāh مَرَاللَّ بَعَيْدَتُمُ, Sayyidunā Abū Bakr نَوَاللَّ فَعَانَ was appointed to be his undisputed khalīfah which was agreed upon by the seniors of Banū Hāshim with the consensus of the noble Ṣaḥābah مَوَاللَّهُ . He thereafter began executing the duties of khilāfah. The khalīfah would lead the five times daily ṣalāh and all the Ṣaḥābah of Madīnah including the Banū Hāshim مَوَاللَّهُ would perform behind him. Jumuʿah and other occasions were arranged under his supervision and the disputes of the ummah were settled by the judgement of the khalīfah of Rasūlullāh.

In those days, a claim of Sayyidah Fāṭimah نواب of her right in the wealth of fay' came to Sayyidunā Abū Bakr نواب . The income of Fadak was part of this wealth. The stance of Sayyidah Fāṭimah نواب in this claim was that the wealth of fay' from which they would get a share in the time of Rasūlullāh مراب should be given to them as inheritance. In response, Sayyidunā Abū Bakr نواب informed her of the statement of Rasūlullāh مراب :

نحن معاشر الانبياء لانورث ما تركنا فهو صدقة

We the assembly of Ambiyā, our wealth is not distributed as inheritance. Whatever we leave behind is charity. (It is waqf in the path of Allah for the Muslims.)

Nonetheless, you will continue getting the share you used to get in the time of Rasūlullāh مَتَاتِنَةُ عَلَيْهُ مَتَاتَهُ

After receiving this satisfactory response to her claim, Sayyidah Fāṭimah 🕬 kept silent and did not make a claim for the rest of her life.

Regarding this discussion, more details will ensue in the following pages in shā Allāh سُبَحَاهُوَهَال

Sayyidah Fāṭimah's Conveying Glad Tiding to Sayyidunā Abū Bakr

The relation between Sayyidah Fāṭimah ﷺ and the first Khalīfah Sayyidunā Abū Bakr ﷺ was harmonious. There was no rifts between them. After the claim of wealth, Sayyidah Fāṭimah ﷺ harboured no ill-feeling for Sayyidunā Abū Bakr ﷺ. To emphasise this, I will narrate the following incident.

قال دخلت فاطمة على ابي بكر فقالت اخبرني رسول الله صلى الله عليه و سلم اني اول اهله لحوقا به

Once, Sayyidah Fāṭimah ﷺ went to Sayyidunā Abū Bakr ﷺ. She stated, "Rasūlullāh ﷺ informed me that after his demise, I will be the first person from his family to join him."

The Bequest of Sayyidah Fāṭimah in Favour of Sayyidah Umāmah

Sayyidah Umāmah bint Abī al-ʿĀṣ is the daughter of Sayyidah Zaynab and the biological niece of Sayyidah Fāṭimah . Her brief mention was made in the biography of Sayyidah Zaynab .

In her last days, Sayyidah Fāṭimah made a bequest to Sayyidunā ʿAlī regarding Sayyidah Umāmah , "After I pass away, if you wish to remarry, then marry my niece Sayyidah Umāmah ." This bequest has been recorded by many ʿulamā'. We report from *Usd al-Ghābah*. Ibn Athīr Jazarī writes:

When Umāmah grew up, Sayyidunā ʿAlī ibn Abī Ṭālib ﷺ married her after the death of Sayyidah Fāṭimah ﷺ who had bequeathed ʿAlī to marry her. Hence, when Sayyidah Fāṭimah ﷺ passed away, her married her.²

¹ Musnad Aḥmad vol. 6 pg. 283 – The musnadāt of Fāṭimah bint Rasūlillāh 🕬

² Usd al-Ghābah fī maʻrifat al-Ṣaḥābah vol. 5 pg. 400 – Umāmah bint Abī al-ʿĀṣ ibn Rabī' 🕬

Corroboration from the Shīʿah

The Shī ah have corroborated the narration regarding the above bequest and have recorded it in their authentic books. Thus, it is mentioned in $Fur\bar{u}$ Kāfi:

عن ابي جعفر عليه السلام قال اوصت فاطمة الي على عليه السلام ان يتزوج ابنة اختها من بعدها ففعل

Abū Jaʿfar المعنية relates, "Fāṭimah bequeathed ʿAlī المعنية to marry her niece after her death. He thus fulfilled the bequest."

We have mentioned many references from Shī ah books before under the heading the bequest of Sayyidah Fāṭimah ﷺ in favour of Sayyidah Umāmah ﷺ in the biography of Sayyidah Zaynab ﷺ. Here, we just briefly touched on it. Those who desire to read a detailed account may peruse that section.

The Terminal Illness of Sayyidah Fāțimah and Caring for her

As mentioned previously, after the demise of Rasūlullāh سَالَمَعَنِيسَةُ, Sayyidah Fāṭimah نفاق was grief stricken and passed those days with patience and perseverance. 'Ulamā' write that she was only 28 or 29 years of age and her children were still young. In her sickness, Sayyidah Asmā' bint 'Umays نفاق – the wife of Sayyidunā Abū Bakr

Sayyidah Asmā' bint 'Umays ﷺ is that fortunate woman who was firstly married to Sayyidunā Ja'far Ṭayyār ﷺ and bore children for him. After Sayyidunā Ja'far ﷺ was martyred in the Battle of Mūtā, Sayyidunā Abū Bakr ﷺ married her. After the demise of Rasūlullāh Asmā' bint 'Umays ﷺ would look after her. At this time, she was in the wedlock of Sayyidunā Abū Bakr ﷺ. After his demise, she married Sayyidunā 'Alī

Corroboration from the Shīʿah

It is also accepted by the Shīʿah that Sayyidah Asmāʾ bint ʿUmays 🕬 the wife

¹ Furūʿ Kāfī vol. 2 pg. 243 – Bāb al-Ghawādir

of Sayyidunā Abū Bakr ﷺ cared for Sayyidah Fāṭimah ﷺ in her terminal illness. Shaykh Ṭūsī has emphatically stated in his book *al-Amālī* that Sayyidunā ʿAlī ﷺ would care for Sayyidah Fāṭimah ∰ in her sickness and

و تعينه على ذلك اسماء بنت عميس رحمهما الله على استمرار بذلك

Sayyidah Asmā' bint 'Umays \fbox would assist him which she did till the very end.1

Shaykhayn's Visit to Sayyidah Fāṭimah in her Illness

One of the early Shīʿah scholars Sulaym ibn Qays has written in his book:

و كان يصلى في المسجد الصلوات الخمس فلما صلى قال له ابو بكر و عمر كيف بنت رسول الله (صلى الله عليه و سلم) الى ان ثقلت فسالا عنها

Sayyidunā ʿAlī would perform the five daily ṣalāh in Masjid Nabawī (in congregation). Once, when Sayyidunā ʿAlī completed his ṣalāh, Sayyidunā Abū Bakr and Sayyidunā ʿUmar asked him, "What is the condition of the daughter of Rasūlullāh

It is clear from this narration that:

- Sayyidunā ʿAlī with the other Ṣaḥābah ﷺ would perform the five times daily ṣalāh in Masjid Nabawī behind Sayyidunā Abū Bakr
- Sayyidunā Abū Bakr and Sayyidunā 'Umar www were aware of the illness of Sayyidah Fāṭimah www, hence they would visit her and enquire about her condition
- Sayyidunā Abū Bakr, Sayyidunā 'Umar and Sayyidunā 'Alī ﷺ were on talking terms

¹ Kitāb al-Amālī vol. 1 pg. 107 – Section 4

² Kitāb Sulaym ibn Qays pg. 224, 225

I mentioned this previously in the book $Ruham\bar{a}$ Baynahum sec. 1 pg. 69. Details can be found there.

The Demise of Sayyidah Fāṭimah

Sayyidah Fāṭimah ﷺ got ill 6 months after the demise of Rasūlullāh and remained ill for a few days. She passed away on Monday night 3rd of Ramaḍān 11 A.H. Her age at that time according to the scholars was 28/29 years. Many views are recorded regarding the age and date of death of Sayyidah Fāṭimah by the historians. We have relied on the most authentic and accepted view regarding these.¹

Sayyidah Fāṭimah تَعَلَّقَتَهُ was the last child of Rasūlullāh مَالَنَّتَ to pass away. The only biological trace of Rasūlullāh مَالَنَّتَ وَتَعَالَ وَاللَّهُ اللَّهُ عَالَهُ وَتَعَالَى وَاللَّهُ عَالَهُ وَعَالَيْهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَيْهُ عَالَهُ وَعَالَيْهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَيْهُ عَالَهُ وَعَالَهُ وَعَالَهُ عَالَهُ وَعَالَيْهُ عَالَهُ وَعَالَيْهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَيْهُ عَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ وَعَالَيْهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَيْنُونُ وَعَالَهُ عَالَهُ عَالَهُ وَعَالَيْهُ عَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَيْهُ عَالَهُ وَعَالَيْهُ وَعَالَيْهُ عَالَهُ عَالَيْهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ وَعَالَى وَاللَّهُ عَالَهُ وَعَالَهُ عَالَهُ عَالَهُ وَعَالَيْنُوا وَعَالَهُ عَالَهُ عَالَهُ عَالَهُ وَعَالَهُ عَالَهُ عَالَهُ وَعَالَهُ عَالَهُ عَالَهُ وَعَالَهُ وَعَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ وَعَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ وَعَالَهُ وَعَالَهُ وَعَالَهُ وَعَالَهُ وَعَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ وَعَالَكُوا عَالَهُ عَالَهُ وَعَالَهُ عَالَهُ وَعَالَهُ عَالَهُ عَالَهُ وَعَالَهُ عَالَهُ عَالَهُ عَالَهُ وَعَالَهُ عَالَهُ عَالَهُ وَعَالَهُ عَالَهُ عَلَيْهُ وَعَالَهُ عَالَهُ وَعَالَهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ وَعَالَهُ عَالَهُ عَالَهُ وَعَالَهُ عَالًا عَالَهُ وَعَالَهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ عَالَهُ عَالُكُول

The death of Sayyidah Fāṭimah نه was a great blow especially to the Muslims of that era. There was no limit to the pain and grief of the noble companions present in Madīnah at that time and there devastation had crossed the limits. All the inhabitants of Madīnah were affected by this loss, especially the Ṣaḥābah نوبي who understood that the last biological trace of Rasūlullāh نوبي is now no more. Now, the only trace of Rasūlullāh نوبي that remains is the pure wives – the Ummahāt al-Mu'minīn. In this state, it was the desire of everyone to attain the honour of participating in the janāzah of the beloved daughter of Rasūlullāh المالية المالية المالية. The scholars write that Sayyidah Fāṭimah نوبي passed away between Maghrib and 'Ishā'. In this short span of time, those who were present all gathered.

The Ghusl of Sayyidah Fāțimah and the Service of Sayyidah Asmā' bint 'Umays

Prior to leaving this world, Sayyidah Fāṭimah 🕬 bequeathed Sayyidah Asmā' bint 'Umays 🕬 to give her ghusl after she passes away with the help

¹ Al-Bidāyah wa al-Nihāyah vol. 6 pg. 334 – The incidents in 11 A.H Wafā' al-Wafā' vol. 3 pg. 905 – The grave of Fāțimah bint Rasūlillāh 🕬

of Sayyidunā ʿAlī نالغنيَّة. Accordingly, Sayyidah Asmāʾ bint ʿUmays نالغيَّة arranged her ghusl with other women like Salmā, the wife of Abū Rāfiʿ who is the slave of Rasūlullāh حَالَيْنَا مَعَالَيْنَا مِرَالَيْنَا مِعَالَى رَحَالَيْنَا مُوَالَى رَحَالَيْنَا مُوَالَى مُعَالَيْنَ entire ghusl.¹

Some narrations concerning the bequests of Sayyidah Fāṭimah 🕬 regarding her ghusl are totally unreliable. As a result, the scholars have written:

و ما روى من انها اغتسلت قبل وفاتها و اوصت ان لا تغسل بعد ذلك فضعيف لا يعول عليه الله اعلم

What has been narrated that she bathed prior to her death and bequeathed that she should not be bathed thereafter is extremely weak and cannot be relied upon. And Allah knows best.² (The reason for its weakness is the *tafarrud*³ of Ibn Ishāq)

Regarding the ghusl, what has been mentioned previously is authentic and correct i.e. Sayyidah Asmā' bint 'Umays with the help of other women bathed her after her demise in accordance with the shar'ī ruling since this is the shar'ī ruling regarding the deceased.

The Janāzah Ṣalāh of Sayyidah Fāṭimah and the Participation of Sayyidunā Abū Bakr and Sayyidunā ʿUmar

After her ghusl and kafn was complete came the moment of her janāzah ṣalāh. Sayyidunā Abū Bakr and Sayyidunā ʿUmar and other Ṣaḥābah نهيت gathered. Sayyidunā Abū Bakr نهيت told Sayyidunā ʿAlī نهيت to lead the ṣalāh. In response, Sayyidunā ʿAlī نهيت said that in front of the khalīfah of Rasūlullāh ميت said that in front of the khalīfah of Rasūlullāh cannot go forward to perform the janāzah. Only you have the right to perform

¹ Usd al-Ghābah vol. 5 pg. 478 – Salmā the wife of Abū Rāfi' ﷺ Al-Bidāyah wa al-Nihāyah vol. 6 pg. 333 – The incidents in 11 A.H Ḥilyah al-Awliyā' vol.2 pg. 43 – Sayyidah Fāțimah Zahrā' ∰

² Al-Bidāyah wa al-Nihāyah vol. 6 pg. 333 – Regarding who passed away in the year 11 A.H

³ When something is narrated from only one person

the janāzah, hence step forward and perform it. Accordingly, Sayyidunā Abū Bakr نفی stepped forward and performed the janāzah ṣalāh of Sayyidah Fāṭimah نفی with four takbīr's while everyone followed.

This has been mentioned by scores of authors with reliable references. We will reproduce some text for the benefit of the scholars:

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عن حماد عن ابراهيم قال صلى ابو بكر الصديق على فاطمة بنت رسول الله صلى الله عليه و سلم فكبر
عليها اربعا
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Hammād شنج narrates from Ibrāhīm شنج who says, "Abū Bakr al-Ṣiddīq performed janāzah ṣalāh upon Fāṭimah – the daughter of Rasūlullāh مشتبينا – and read the takbīr four times.¹

عن جعفر بن محمد عن ابيه قال ماتت فاطمة بنت النبي صلى الله عليه و سلم فجاء ابو بكر و عمر ليصلوا فقال ابو بكر لعلى بن ابي طالب تقدم فقال ما كنت لاتقدم و انت خليفة رسول الله صلى الله عليه و سلم فتقدم ابو بكر و صلى عليها

Jaʿfar ibn Muḥammad الملاح narrates from his father who explains, "Sayyidunā Fāṭimah الملاح – the daughter of Nabī الملاح – passed away. Sayyidunā Abū Bakr and ʿUmar الملاح came to perform ṣalāh. Sayyidunā Abū Bakr الملاح told Sayyidunā ʿAlī ibn Abī Ṭālib الملاح to lead the ṣalāh. He said, "It is not appropriate for me to go forward whereas you are the khalīfah of Rasūlullāh الملاحية." Accordingly, Sayyidunā Abū Bakr الملاح stepped forward and performed her janāzah ṣalāh.²

It is befitting to quote a third text which Muḥibb al-Ṭabarī has mentioned in his book *Riyāḍ al-Naḍirah*:

عن مالك عن جعفر بن محمد عن ابيه عن جده على بن حسين قال ماتت فاطمة بين المغرب و العشاء فحضرها ابو بكر و عمر و عثمان و الزبير و عبد الرحمن بن عوف فلما وضعت ليصلى عليها قال على

¹ Ṭabaqāt Ibn Saʿd vol. 8 pg. 19 sec. 2 – Sayyidah Fāṭimah 🕬

² *Kanz al-ʿUmmāl* vol. 6 pg. 318 – A letter of the narrators of Mālik; The virtues of Ṣiddīq ﷺ; The musnadāt of ʿAlī ﷺ; The virtues of the Ṣaḥābah

تقدم يا ابا بكر قال و انت شاهد يا ابا الحسن؟ قال نعم تقدم فوالله لا يصلى عليها غيرك فصلى عليها ابو بكر رضي الله عنهم اجمعين و دفنت ليلا خرجه البصري و خرجه ابن السمعان في الموافقة

Mālik as narrates from Ja'far ibn Muḥammad as who narrates from his father who in turn narrates from his grandfather – 'Alī ibn Ḥusayn - who explains, "Sayyidunā Fāṭimah as passed away between Maghrib and 'Ishā'. Sayyidunā Abū Bakr, 'Umar, 'Uthmān, Al-Zubayr and 'Abd al-Raḥmān ibn 'Awf as attended. When her body was placed for ṣalāh to be performed, Sayyidunā 'Alī as said, "Go forward, O Abū Bakr!" Sayyidunā Abū Bakr stated, "While you are present, O Abū al-Ḥasan?" Sayyidunā 'Alī as stated, "Yes. Step forward. No one besides you will perform her janāzah ṣalāh." Accordingly, Sayyidunā Abū Bakr secorded her janāzah ṣalāh. She was buried at night. Al-Baṣarī has recorded this as well as Ibn al-Sammān in Al-Muwāfaqah.¹

It appears in *Ṭabaqāt Ibn Saʿd*:

عن مجالد عن الشعبي قال صلى عليها ابو بكر رضي الله عنه و عنها

Mujālid ﷺ narrates from Al-Shaʿbī ﷺ who states, "Sayyidunā Abū Bakr performed her janāzah ṣalāh – May Allah be pleased with him and her."²

The Burial of Sayyidah Fāțimah

After the janāzah ṣalāh was complete, Sayyidah Fāṭimah ﷺ was taken to Jannah al-Baqīʿ and buried at night according to the general narrations. Sayyidunā ʿAlī, Sayyidunā ʿAbbās and Sayyidunā Faḍl ibn ʿAbbās ﷺ descended into her grave to bury her. Regarding the burial and grave, many diverse narrations are found. We have recorded the above according to the generally accepted narrations.³

¹ Riyāḍ al-Naḍirah vol. 1 pg. 156 – The demise of Sayyidah Fāṭimah 🕬

² Țabaqāt Ibn Sa'd vol. 8 pg. 19 – Sayyidah Fāțimah 🕬

³ Al-Iṣābah vol. 4 pg. 398 – Sayyidah Fāṭimah 🕬

We have mentioned these few narrations regarding the janāzah of Sayyidah Fāṭimah . Prior to this, in the kitāb *Ruḥamā'u Baynahum* hiṣṣah awwal Ṣiddīqī under the heading The discussion regarding the janāzah of Sayyidah Fāṭimah from page 170 to 176 we have mentioned this in detail including these narrations. If you wish to know more, kindly refer to that kitāb. We will briefly mention some points regarding these narrations here.

- a. The news of the death of Sayyidah Fāṭimah نفاق must have reached all the senior Ṣaḥābah نفاق , especially Sayyidunā Abū Bakr نفاق who via the medium of his wife Sayyidah Asmā' bint 'Umays نفاق was informed of all the happenings of Sayyidah Fāṭimah
- b. Sayyidunā Abū Bakr, Sayyidunā ʿUmar and other Ṣaḥābah attended and participated in her janāzah ṣalāh
- c. Sayyidunā Abū Bakr Şiddīq as performed her janāzah salāh with four takbīrs
- d. The body of Sayyidah Fāṭimah 🕬 was buried at night to veil and conceal her and the sharʿī ruling of hastening in burial was adhered to
- e. There were no rifts between Sayyidunā Abū Bakr, Sayyidunā 'Umar, Sayyidunā 'Alī and Sayyidah Fāṭimah ﷺ. The above narrations are clear and solid testimony to this

What appears in some narrations that Sayyidah Fāṭimah 🕬 was angry with Sayyidunā Abū Bakr 🅬 , hence he was not informed of her illness, death, janāzah and burial. These are false, and contrary to reality. These are the conjectures of some narrators which they have inserted into authentic narrations and propagated.

The Offspring of Sayyidah Fāțimah

The first wife of Sayyidunā ʿAlī was Sayyidah Fāṭimah . In her life, he did not marry anyone else. This was done to please and honour the daughter of

Rasūlullāh حَيَّاتَعَتِيوَسَدُ. Similarly, the other sons-in-law maintained this honour i.e. Sayyidunā Abū al-ʿĀṣ and Sayyidunā ʿUthmān تحَيَّاتَتَهُ:

The scholars have written regarding the children of Sayyidunā ʿAlī from Sayyidah Fāṭimah that their first son was Sayyidunā Ḥasan, the second was Sayyidunā Ḥusayn and the third son was Sayyidunā Muḥsin who passed away in infancy. It is written in Nasab Quraysh that Sayyidunā Ḥasan was born in the middle of Ramaḍān 3 A.H while Sayyidunā Ḥusayn was born in Shaʿbān 4 A.H.¹ Sayyidah Fāṭimah has two daughters viz. Sayyidah Zaynab bint ʿAlī and Umm Kulthūm bint ʿAlī . Some scholars have recorded another daughter – Sayyidah Rūqayyah. However, according to the accepted view, she only had 2 daughters. Sayyidah Fāṭimah named her daughters after her sisters so that their remembrance remains fresh in her home. Sayyidah Umm Kulthūm bint ʿAlī was married to Sayyidunā ʿUmar in 17 A.H whereas Sayyidah Zaynab bint ʿAlī married Sayyidunā ʿAbd Allāh ibn Jaʿfar Ṭayyār .

Important Discussions

We wish to briefly discuss few points regarding Sayyidah Fāṭimah wish will serve as a conclusion to her biography. Some points have been mentioned before, but will be further clarified. Other new points will be discussed which will remove the doubts of the readers and the true truth will be revealed regarding some exaggerated beliefs.

Discussion 1: The Sorrow of Sayyidah Fāțimah

Previously, under the heading A grievous incident it was mentioned that this incident needs to be further clarified. We will present a short explanation.

Sayyidunā ʿAlī proposed to the family to marry the daughter of Abū Jahl. This is called khiṭbah in Arabic. When Sayyidah Fāṭimah learnt about it,

¹ Nasab Quraysh pg. 24, 25 – The offspring of Sayyidah Fāṭimah 🕬

² Nasab Quraysh pg. 25 – The offspring of Sayyidah Fāṭimah 🕬

she was extremely perturbed and out of natural self honour, she was enraged, thus went to her father Rasūlullāh المنتقينية to complain. Seeing the worry and anxiety of her made him grieve. He delivered a sermon regarding this expressing his anger and confirmed the anger of Sayyidah Fāṭimah منتقد to be his anger.

The objection raised here is that in Islam when a man has the right to marry four women, then why the anger and tension over the intention of Sayyidunā 'Alī \sim ?

Clarification

We wish to clarify few points which will answer this objection.

 When did this incident take place? The muḥaddithīn have stated that this took place after the Conquest of Makkah in 8 A.H. Sayyidah Fāṭimah's www mother Sayyidah Khadījah www had passed away long ago and her sisters had all left this world. She was alone.¹ Fāḍil al-Zarqānī has noted this in his kitāb Sharḥ Mawāhib al-Laduniyyah in the following words which we reproduce in support of Fatḥ al-Bārī for the benefit of the scholars.

This incident i.e. the proposal of Sayyidunā ʿAlī ເມ to the daughter of Abū Jahl was after the Conquest of Makkah. At that time, no daughter of Rasūlullāh contact was alive besides her and she was devastated after the loss of her mother by the loss of her sisters. Thus, igniting her self-honour would increase her devastation.²

¹ *Fatḥ al-Bārī Sharḥ Bukhārī* vol. 9 pg. 270, 271 – *Kitāb al-Nikāḥ*; The chapter concerning a man defending his daughter out of self-honour and justice

Fatḥ al-Bārī Sharḥ Bukhārī vol. 7 pg. 69 – Abwāb al-Manāqib; The chapter concerning the in-laws of Rasūlullāh مكاللتقينية among whom is Sayyidunā Abū al-ʿĀṣ ibn Rabī مكاللتقينية

² Sharḥ Mawāhib al-Laduniyyah vol. 3 pg. 205 –Sayyidah Fāṭimah 🕬

- 2. The daughter of Abū Jahl who Sayyidunā ʿAlī proposed to; her name was Juwayriyyah, Jamīlah, Al-ʿAwrāʾ or Al-Ḥayfāʾ according to different views. These four names are mentioned by the hadīth commentators.¹
- 3. The paternal uncles of the daughter of Abū Jahl who are called Banū Hishām ibn Mughīrah – one of them is Hārith ibn Hishām and the other is Salamah ibn Hishām. Sayyidunā ʿAlī نوالله extended his proposal via them. Both these brothers approached Rasūlullāh ألما and asked his permission to marry their niece to Sayyidunā ʿAlī.
- 4. Rasūlullāh عَالَمُ , out of grief, repeatedly pronounced that he does not allow it. He then delivered a sermon regarding it the gist of it which is that "I married my daughter to Sayyidunā Abū al-ʿĀṣ ibn Rabīʿ who maintained a healthy relation with me. He told me and was true to his word and promised me and fulfilled his promise. (After praising his character, he said) Neither do I prohibit a permissible action nor allow a forbidden action. However, by Allah, the daughter of the Rasūl of Allah and the daughter of the enemy of Allah will not join in one man's wedlock. Fāṭimah is part of me. What hurts her, hurts me. I fear that out of self-honour, she will be trialled in her dīn (i.e. out of honour and anger, she might do something contrary to the sharīʿah.)"³

¹ Fatḥ al-Bārī Sharḥ Bukhārī vol. 7 pg. 69 – Abwāb al-Manāqib; The chapter concerning the in-laws of Rasūlullāh متلقنة عنوسَدً

² Fatḥ al-Bārī Sharḥ Bukhārī vol. 9 pg. 269 – Kitāb al-Nikāḥ; The chapter concerning a man defending his daughter out of self-honour and justice

³ Bukhārī vol. 2 pg. 787 – Kitāb al-Nikāḥ; The chapter concerning a man defending his daughter out of self-honour and justice

Bukhārī vol. 1 pg. 438 - *Kitāb al-Jihād*; The narrations concerning the armour, staff and sword of Rasūlullāh مكاتلة الم

Bukhārī vol. 1 pg. 438 – Kitāb al-Manāqib; The chapter concerning the in-laws of Rasūlullāh مَالَفَتَيْسَةُ among whom is Sayyidunā Abū al-ʿĀṣ ibn Rabī

Fatḥ al-Bārī Sharḥ Bukhārī vol. 9 pg. 270, 271 – *Kitāb al-Nikāḥ*; The chapter concerning a man defending his daughter out of self-honour and justice

Fatḥ al-Bārī Sharḥ Bukhārī vol. 7 pg. 69 – Abwāb al-Manāqib; The chapter concerning the in-laws of Rasūlullāh مالله عاميني among whom is Sayyidunā Abū al-ʿĀṣ ibn Rabī نقيق

Al-Bidāyah vol. 6 pg. 333 - Regarding who passed away in the year 11 A.H

From the sermon of Rasūlullāh سَلَاللَّعَانِهِ وَسَلَرَ , the following is deduced:

- i. The relationship of Sayyidunā Abū al-ʿĀṣ عَلَيْنَةُ with Rasūlullāh مَرَاللَّهُ عَلَيْهُ عَلَى المَعْتَى مَاللَّهُ عَلَيْهُ عَلَى مَاللَهُ عَلَى مَاللَهُ عَلَى مَاللَهُ عَلَى مُعَالَى مَاللَهُ عَلَى مَاللَهُ عَلَى مَاللَهُ عَلَى مَاللَهُ مَالللَهُ مَاللَهُ مَالللللللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللًا مَاللَهُ مَال مَاللَّهُ مَاللَهُ مَا مَالَكُمُ مَاللللَهُ مَاللَهُ مُواللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَالَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَ مَالللللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَالَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَال مَاللَّهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَّهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَ مُوالَعُ مَا مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَهُ مَ مَالَةُ مَالَةُ مَاللَّهُ مَالَةُ مَالَةُ مَالَةُ م
- ii. From the words part of me etc. it is evident that whatever hurts and upsets Sayyidah Fāṭimah حَيْنَيْنَا اللهُ الللهُ اللهُ ال اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ لاللهُ اللهُ لاللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ للللهُ اللهُ لللهُ اللهُ لللهُ اللهُ لللهُ اللهُ لللهُ اللهُ الللهُ اللهُ اللهُ الللهُ للللللللهُ اللهُ لللهُ لللهُ للللللل
- iii. She will be trialed in her dīn words of this nature indicate that Rasūlullāh مَتَاسَتَوَا was worried about her dīn and was concerned about her peace of heart. He wanted to protect her from agitation and tension. In those days, there was no support for Sayyidah Fāțimah نَتَاسَتَوَا by her family besides Rasūlullāh مَتَاسَتَوَا who she could confide in and who could console her. Her mother and sisters, one after the other, left his transitory life for the eternal life. It was very necessary for Rasūlullāh مَتَاسَتَوَا to consider her emotions at that time which he did.

There are some masā'il found in Islam which are exclusive to Rasūlullāh مَكَاللَّتَ وَعَالَمَ which the scholars refer to as the specialties of Rasūlullāh مَكَاللَّتَ وَعَالَيْ وَعَالِي وَعَالَيْ وَعَالَيْهُ وَعَالَيْ وَ وَعَالَيْهُ وَعَالَيْهُ وَعَالَيْهُ وَعَالَيْهُ وَعَالَيْهُ وَعَالَيْهُ وَعَالَيْهُ وَعَالَيْهُ وَعَالَيْهُ وَعَ daughters' husbands are not allowed to have co-wives; this is counted among his specialties. Thus, senior 'ulamā' have clearly stated this. 'Allāmah Ibn Ḥajar al-ʿAsqalāni مَعَالَيْهُ writes:

و الذي يظهر لي انه لا يبعد في خصائصه صلى الله عليه و سلم منع التزوج على بناته

It is apparent to me that it is not unlikely that one of the specialties of

Rasūlullāh مَاللَّتَعَيْدَوَمَا is that no one can marry upon his daughters.¹

ʿAllāmah Sūyūṭī المنافق has with reference to Ibn Ḥajar written in his book *Al-Khaṣāʾiṣ al-Kubrā*:

لا يبعد في خصائصه صلى الله عليه و سلم منع التزوج على بناته

It is not improbable that one of the specialties of Rasūlullāh - is that no one can marry upon his daughters.²

- a. The ruling of the daughters of Rasūlullāh عَلَّاتَتَعَدَيوَتَلَهُ is different to the general principle of marrying up to 4 wives
- b. In this ruling, the natural likes of the daughters of Rasūlullāh نواللغانية المحالية have been considered to save them from the demands of self-honour with co-wives and they remain protected from falling into fitnah with regards to their dīn. Owing to this wisdom and betterment, the son-in-laws of Rasūlullāh مواللغانية viz. Sayyidunā Abū al-ʿĀṣ نواللغانية and Sayyidunā 'Uthmān نوالله did not get married again, and in fact did not even desire to get married again (while being married to his مواللغانية daughters)
- c. This is also a possibility that the prevention of co-wives for his daughters is not only for the sake of his daughters but rather for the sake of the protection of the īmān of the upcoming co-wives. When co-wives have rifts, they do not speak evil about one another's husband or in-laws but rather in a fit of rage, they attack one another's family. For example, if Sayyidah Fāṭimah come speaks something bad about Abū Jahl and thereupon out of family honour,

¹ *Fatḥ al-Bārī Sharḥ Bukhārī* vol. 9 pg. 270 – *Kitāb al-Nikāḥ*; The chapter concerning a man defending his daughter out of self-honour and justice

² *Al-Khaṣā'iṣ al-Kubrā* vol. 2 pg. 255 – The speciality of Rasūlullāh كالمنتبينية that no one can marry upon his daughters

her co-wife thinks evil or harbours ill-feelings about the parents of Sayyidah Fāṭimah مَالَيْتَكَيْمُوَسَمَّةُ, then won't her īmān be at jeopardy? Thus, Rasūlullāh مَالَيْتَكَيْمُوَسَمَّةُ prevented co-wives upon his daughters to save them from losing their īmān. The heart that holds ill-feelings towards Rasūlullāh مَالَيْتَكَيْمُوَسَمَّةُ is not the heart of a Muslim.

Discussion 2: Superiority of Women

We wish to discuss as to which woman was the best of women, hence the title superiority of women.

Concerning this, few important points will be noted here in the light of the discussions of senior 'ulamā'. The scholars are well aware of this discussion, however it will be appropriate to mention this for the benefit of the masses. We have adopted the path of moderation – with the help of Allāh i = - saving ourselves from the other two extremes.

Different narrations of Rasūlullāh متألقة علاموسياً are found in this regard.

- Ibn ʿAbbās تكليمي narrates that Rasūlullāh تكليمي stated, "The best women of Jannah are Khadījah, Fāțimah, Maryam (bint ʿImrān) and Āsiyah bint Muzāḥim."¹
- Another marfū² narration is related from Ibn ʿAbbās منافعة that Rasūlullāh عنافية mentioned, "After Maryam bint 'Imrān, the queens of the women of Jannah are Fāțimah, Khadījah and then Āsiyah bint Muzāḥim."³

¹ Fath al-Bārī Sharh Bukhārī vol. 6 pg. 347 – Kitāb Aḥādīth al-Ambiyā'; The chapter concerning the statement of Allāh المنتخفين And Allāh presents an example of those who believed: the wife of Pharaoh Fath al-Bārī Sharh Bukhārī vol. 7 pg. 106 – Kitāb al-Manāqib; The marriage of Rasūlullāh المنتخفين to Sayyidah Khadījah بخفين and her virtue

Fatḥ al-Bārī Sharḥ Bukhārī vol. 6 pg. 367 – *Kitāb Aḥādīth al-Ambiyā*'; under the āyah And [mention] when the angels said, "O Mary, indeed Allāh has chosen you

² The words of Rasūlullāh سَنَالِتَهُ عَلَيْهِ وَسَنَّةً

³ *Majmaʿ al-Zawāʾid* vol. 9 pg. 201 with reference to Ṭabarānī in *Al-Awsaț* and *Al-Kabīr* – The chapter concerning virtues; the virtues of Sayyidah Fāṭimah Zahrāʾ 🕬

3. Ibn ʿAbbās مَاللَّهُ explains, "Once, Rasūlullāh مَاللَّهُ drew four lines on the ground and then asked the people as to what it was. Those present said that Allah and His Rasūl know best. Rasūlullāh مَاللَّهُ then explained, 'The most superior women of Jannah are Khadījah bint Khuwaylid, Fāțimah bint Muḥammad, Maryam bint 'Imrān and Āsiyah bint Muzāḥim.'" (Narrated by Aḥmad, Abū Yaʿlā and Al-Ṭabarānī and their narrators are authentic.)¹

This Discussion According to the Shīʿah

The renowned Shīī scholar Shaykh Ṣadūq has related the above mentioned narration from Ibn ʿAbbās in his book *Kitāb al-Khiṣāl*. He writes:

- Ibn 'Abbās نوالله در explains, "Once, Rasūlullāh المحالية drew 4 lines on the ground and then asked the people as to what this was. Those present said that Allāh and His Rasūl know best. Rasūlullāh المحالية then said, 'The most superior women are four: Khadījah bint Khuwaylid, Fāțimah bint Muḥammad, Maryam bint 'Imrān and Āsiyah bint Muzāḥim (the wife of Fir'own).""²
- Another narration from Ibn 'Abbās : "Rasūlullāh 'Abbās' drew 4 lines on the ground and then proclaimed, 'The most superior women are four: Maryam bint 'Imrān, Khadījah bint Khuwaylid, Fāțimah bint Muḥammad and Āsiyah bint Muzāḥim (the wife of Firʿawn).""³
- Sayyidunā Abū Hurayrah عنه reports the saying of Rasūlullāh بالتنفيخ "The best women of the world are four viz. Maryam, Āsiyah, Khadījah and Fāțimah."⁴

- 2 *Kitāb al-Khisāl* pg. 187 Chapter four
- 3 Kitāb al-Khisāl pg. 187 Chapter four
- 4 Al-Iṣābah vol. 4 pg. 366 Sayyidah Fāṭimah Zahrā' 🕬 Tahdhīb al-Tahdhīb vol. 12 pg. 441 – Sayyidah Fāṭimah Zahrā' 🅬

¹ Majmaʿal-Zawā'id vol. 9 pg. 223 – The chapter concerning the virtue of Khadījah bint Khuwaylid Al-Iṣābah vol. 4 pg. 366 – Sayyidah Fāṭimah Zahrā' Tahdhīb al-Tahdhīb vol. 12 pg. 441 – Sayyidah Fāṭimah Zahrā' Siyar Aʿlām al-Nubalā' vol. 2 pg. 92 – Sayyidah Fāṭimah bint Rasūlillāh

4. Imām Shaʿbī ﷺ narrates from Sayyidunā Jābir ﷺ that four women of the women of the entire world are sufficient in virtue and then mentioned the above four names.

Other narrations are:

 Sayyidunā ʿAlī منه narrates that Rasūlullāh منه stated, "The best woman (of her era) is Maryam and the best woman of this ummah is Khadījah."

This narration has been narrated previously under the virtues of Sayyidah Khadījah ﷺ. Other muḥaddithīn like Muslim, Tirmidhī, etc. have also recorded it.

 Hāfiẓ Ibn Hajar المنتخ has recorded in Fath al-Bārī that Sayyidunā 'Ammār ibn Yāsir المنتخ narrates from Rasūlullāh المنتخب , "Khadījah has been given virtue over all the women of my ummah just as Maryam has been given superiority over the women of the entire world."²

Similarly, some narrations appear regarding Umm al-Mu'minīn Sayyidah ʿĀ'ishah Ṣiddīqah :

Sayyidunā Anas ibn Mālik منافعة narrates that he heard Rasūlullāh المنافعة stating, "The superiority of ʿĀ'ishah upon all other women is like the superiority of tharīd over other foods."

(Tharīd is an excellent dish of that era prepared by mixing pieces of bread into meat gravy which was the best and most delicious dish of those days.)³

¹ Bukhārī vol. 1 pg. 538 – The marriage of Rasūlullāh المنتشخطة to Sayyidah Khadījah منتشخصة and her virtue Al-Muṣannaf ʿAbd al-Razzāq vol. 7 pg. 492, 493 – The chapter concerning the wives of Rasūlullāh

Mishkāt pg. 573 – The chapter concerning the virtues of the wives of Rasūlullāh بالمنابقة; section 1 Musnad Abī Ya'lā al-Mowṣalī vol. 1 pg. 301 – The musnadāt of Sayyidunā ʿAlī ibn Abī Ṭālib

² Fatḥ al-Bārī Sharḥ Bukhārī vol. 7 pg. 106 – Kitāb al-Manāqib; The marriage of Rasūlullāh المنتشخة to Sayyidah Khadījah منتشفة and her virtue

³ Bukhārī vol. 1 pg. 532 – Kitāb al-Manāqib; The chapter concerning the virtues of Sayyidah ʿĀ'ishah

- Rasūlullāh المستجدية addressed Sayyidah ʿĀ'ishah على المعلية ("O ʿĀ'ishah! Jibrīl المحلية has come and conveyed his salām to you." Sayyidah ʿĀ'ishah replied,
 "May peace and the mercy of Allah be upon him." She explains further,
 "Rasūlullāh المعلية was seeing that which I could not see i.e. Jibrīl المحلية."
- 3. Sayyidunā ʿAmr ibn al-ʿĀṣ نوا says, "I asked Rasūlullāh عنه as to which person was the most beloved to him. He replied, "Ā'ishah.' I then asked as to who was most beloved among the men to which he replied, 'Her father (i.e. Abū Bakr نوا المنه)."²
- Sayyidunā Abū Burdā narrates from his father Sayyidunā Abū Mūsā ..., "When we the companions were faced with any complex fiqh ruling, we would refer to Sayyidah 'Ā'ishah ..., where we would find the answer and solution."³
- 5. ʿAllāmah al-Zuhrī ﷺ declares, "If the knowledge of all the Ummahāt al-Mu'minīn and women were weighed against the knowledge of Sayyidah ʿĀ'ishah , ʿĀ'ishah's knowledge would supersede."⁴

There are other innumerable virtues and merits of Sayyidah ' \bar{A} 'ishah \tilde{a} 'is

Similarly, there are scores of narrations extolling the great virtue and superiority of Sayyidah Fāṭimah جَنَيْنَهُمْ , some of which have been mentioned previously. A famous virtue in favour of Sayyidah Fāṭimah تَنَيْنَهُمْ mentioned by Rasūlullāh أَنْ أَنْ أَسْتَعْهُوْسَةُ in an authentic narration before is that at the time of leaving this world, Rasūlullāh أَنَا أَسْتَعْهُوْسَةُ informed her about something which made her cry out of grief and worry. To console her, Rasūlullāh

¹ Bukhārī vol. 1 pg. 532 – Kitāb al-Manāqib; The chapter concerning the virtues of Sayyidah 'Ā'ishah 🕬 Muslim vol. 2 pg. 287 – The virtues of Sayyidah 'Ā'ishah 🅬 Mishkāt pg. 573 – The chapter concerning the virtues of the Ahl bayt; section 1

² Tahdhīb al-Tahdhīb vol. 12 pg. 435 – Sayyidah ʿĀ'ishah Ṣiddīqah 🕬

³ Al-Iṣābah vol. 4 pg. 349 – Ḥarf al-ʿAyn; Sayyidah ʿĀ'ishah Ṣiddīqah 🕬

⁴ Tahdhīb al-Tahdhīb vol. 12 pg. 435 – Sayyidah ʿĀ'ishah Ṣiddīqah 🕬

اما ترضين ان تكون سيدة نساء اهل الجنة

Will it not please you that you will be the queen of the women of Jannah?¹

We have sufficed on mentioning these few virtues of Sayyidah Fāțimah φ_{a} because the object is not to enumerate all of her virtues.

We have not touched upon Qur'ānic verses yet, but have just mentioned the virtues found in aḥādīth mentioning the virtues of Sayyidah Maryam, Sayyidah Āsiyah, Umm al-Mu'minīn Sayyidah Khadījah, Sayyidah ʿĀ'ishah and Sayyidah Fāțimah المنافية.

A Principle

Now comes the very sensitive stage as to which of these women enjoy superiority over the others. Firstly, the principle accepted by the 'ulamā' of the ummah is that the rank of qat'iyyāt² holds precedence over <code>zanniyyāt³</code>. The virtues categorically extolled in scores of Qur'ānic āyāt about someone will hold precedence over the virtues of another found in authentic <code>zannī</code>, mash-hūr or āḥād narrations.

There are diverse ranks of superiority among the pure wives of Rasūlullāh عَالَيْنَا يَعَالَى اللَّهُ المَعَانِ Sayyidah Khadījah and Sayyidah ʿĀ'ishah Ṣiddīqah نَعَانَهُ enjoy a superior and higher rank to the rest of the wives. Similarly, there are diverse ranks of superiority among the blessed daughters of Rasūlullāh عَانَي Sayyidah Fāṭimah تَعَانَهُ is the most superior of them in rank and status while Sayyidah Zaynab enjoys the title of being most superior with regards to bearing difficulties, undergoing hardships and steadfastness on dīn.

¹ Bukhārī vol. 1 pg. 512 – Kitāb al-Manāqib; The last chapter concerning the signs of nubuwwah in Islam Muslim vol. 2 pg. 290 – The virtues of Sayyidah Fāṭimah 🏎 Mishkāt pg. 561 – The chapter concerning the virtues of the Ahl bayt

² categorical evidences

³ speculative evidences

Consideration of an Intellectual Exception

Sayyidah Fāṭimah ﷺ is the queen of all the women with exception to her biological mother and spiritual mothers and her superiority is general. This exception is intellectual and traditional, which needs no elucidation. Just as Sayyidunā Ḥasan and Sayyidunā Ḫusayn ﷺ are referred to as the leaders of the youth of Jannah, which is totally correct, however all the Ambiyā' especially Rasūlullāh ﷺ, Sayyidunā Abū Bakr, Sayyidunā 'Umar, Sayyidunā 'Uthmān and Sayyidunā ʿAlī ﷺ are intellectually and traditionally an exception to this. The commentators of ḥadīth have unequivocally stated this exception. We will reproduce the contextual evidence for the benefit of the scholars.

Read the text of the author of *Mirqāt* – the commentary of *Mishkāt*:

حدثنا ابو سعيد الحذري قال قال رسول الله صلى الله عليه و سلم الحسن و الحسين سيدا شباب اهل الجنة الا ابني خالة عيسي بن مريم و يحيى بن زكريا

Abū Saʿīd al-Khudrī من من narrates that Rasūlullāh من stated, "Al-Ḥasan and al-Ḥusayn are the leaders of the youth of Jannah with an exception to the cousins ʿĪsā ibn Maryam and Yaḥyā ibn Zakariyyā."¹

و انهما سيدا اهل الجنة سوى الانبياء و الخلفاء الراشدين و ذلك لان اهل الجنة كلهم في سن واحد و هو الشباب و ليس فيهم شيخ و لا كهل

They are the leaders of the people of Jannah except for the Ambiyā' and rightly guided khulafā'. This is because all the inhabitants of Jannah will be of same age which is youth. There will be no old aged nor middle aged among them.²

¹ Al-Maʻrifah wa al-Tārīkh vol. 2 pg. 644

Hilyah al-Awliyā' vol. 5 pg. 71 – ʿAbd al-Raḥmān ibn Abī Nuʿaym

² *Al-Mirqāt Sharḥ Mishkāt* vol. 11 pg. 390 – The chapter concerning the virtues of the Ahl bayt of Rasūlullāh متَلْتَعَيْنَتَكَمُونَةُ; section 2

Consideration of Different Aspects

Advice to Adopt Tawaqquf

Since there are diverse narrations regarding this matter which appear to conflict one another, many 'ulamā' have opted to adopt tawaqquf regarding this matter. The meaning of this is that we cannot judge in this matter and hand it over to Allah متحققة. We have respect and honour for all these honourable women. Although considering the above principle there is definitely diversity in rank.

Discussion 3: The Claim for Wealth

Previously, this subject was touched upon, we now wish to clarify this further. Under this heading, many aspects are included viz. the wealth of fay', the entitlement to a fifth of the booty (which is referred to as the share of the relatives), the wealth of Banū Naḍīr, etc. In all of this wealth, the share of the family members and relatives of Rasūlullāh مَرْسَنَعَيْمَوْتَ had being given to them accordingly in the era of the three khulafā'. We will adequately discuss this matter in the ensuing lines. If one wishes to read a detailed discussion he may refer to my book *Ruḥamā' Baynahum*; sec. 1 (Ṣiddīqī) under the heading the protection of wealth entitlement from page 87 to 155.

The Type of Entitlement to Wealth

Corroboration from the Shīʿah

We wish to corroborate this matter from the Shīʿah. Senior Shīʿī scholars have narrated this ḥadīth from Imām Jaʿfar al-Ṣādiq حَمْالَةُ in many books with many chains of narration. He says: "The wealth of the ambiyā' of Allah مُتْحَالَةُوْتَعَالًا is not inherited. They do not leave gold and silver coins behind as inheritance. Their knowledge is inherited."²

Here, this fact is established on the tongue of Imām Jaʿfar al-Ṣādiq that the wealth of the ambiyā' is not inherited. This is exactly what Sayyidunā Abū Bakr

2 Uşūl al-Kāfī pg. 17 – The chapter of the quality of knowledge Uşūl al-Kāfī pg. 18 – The chapter of the reward of the scholar and the learner Al-Amālī pg. 37 majlis: 14 Qurb al-Asnād pg. 44 Başā'ir al-Darajāt pg. 3 – The chapter of the reward of the scholar and the learner Basā'ir al-Darajāt pg. 10, 11

¹ Bukhārī vol. 1 pg. 526 – Kitāb al-Manāqib; The chapter concerning the family of Rasūlullāh مَاللَنَ Bukhārī vol. 2 pg. 576 – Kitāb al-Maghāzī; The chapter concerning the narration of Banū Naḍīr

stated in response. Thus, according to the Shīʿah, the answer of Sayyidunā Abū Bakr نقية is correct and his stance is accurate.

Authority over the Entitlement of Khums

Refer to the following books:

- 1. Kitāb al-Kharāj pg. 20 The chapter regarding distribution of booty
- 2. Abū Dāwūd vol. 2 pg. 61 The discussion of the recipients of khums
- 3. Musnad Aḥmad vol. 1 pg. 84, 85 The musnadāt of ʿAlī نظلَنَكَ اللهُ

The Banū Hāshim received their share from the fifth in the era of the three khulafā' just as they would receive it in the lifetime of Rasūlullāh حَالَيْنَ عَلَيْهُ . Sayyidunā 'Alī نَالَيْنَ فَالْمُعَالِيَةُ would distribute their shares to them and this remained the case in his khilāfah as well.

Authority over the Wealth of Madīnah, Banū Nadīr, etc.

The share of the relatives of Rasūlullāh مَنْاسَنَةُ from the wealth of fay' which was acquired from the outskirts of Madīnah i.e. Banū Naḍīr, etc. would be distributed

to them accordingly, and Sayyidunā ʿAlī and his children www were made trustees thereof so that they may take possession of the wealth and distribute it to its rightful recipients. Refer to the following references:

- 1. Bukhārī vol. 2 pg. 576 The chapter under the ḥadīth of Banū Naḍīr
- 2. *Al-Sunan al-Kubrā* vol. 6 pg. 299 The chapter regarding the recipients of four fifth of fay'

From the above it is evidently clear that all the relatives of Rasūlullāh مَتَاسَتَعَيَدوسَةُ including Sayyidah Fāṭimah would receive their shares from the wealth of Fadak, and the fifth, etc. without any deficiency.

Corroboration from the Shīʿah

The senior Shīʿī scholars and jurists have recorded the discussion of this wealth in the same manner. They write that Sayyidunā Abū Bakr and take the wealth of Fadak and distribute it among the relatives of Rasūlullāh according to their needs and he would distribute the rest to the needy and deserving Muslims. Sayyidunā 'Umar and Sayyidunā 'Uthmān way would do the same as well as Sayyidunā ʿAlī

- Sharh Nahj al-Balāghah vol. 5 pg. 107 Maqşad 8 of 18; The letter of Sayyidunā 'Alī al-Murtadā as to 'Uthmān ibn Hanīf, the governor of Başrah.
- 2. *Sharḥ Nahj al-Balāghah* vol. 4 pg. 111 The discussion regarding the narrations and battles concerning Fadak; section 1.
- 3. *Al-Durrah al-Najafiyyah* pg. 232 The letter of Sayyidunā ʿAlī al-Murtaḍā to ʿUthmān ibn Ḥanīf, the governor of Baṣrah.

Fayḍ al-Islām ʿAlī al-Naqī has mentioned this discussion in the following words:

خلاصہ ابو بکر غلہ و سوداں فدک گرفتہ بقدر کفایت باہل بیت علیہم السلام مے داد و خلفاء بعد از او ہم براں اسلوب رفتار نمودند

The gist of this is that $Ab\bar{u}$ Bakr would distribute the wealth of Fadak i.e. grain, etc. to the Ahl al-Bayt according to their needs. The khulafā' after him followed suit.¹

The above Sunnī and Shīʿah references make it clearly evident that Sayyidah Fāṭimah المنتخفة and the other relatives of Rasūlullāh المنتخفة would receive their respective share (including the income of Fadak) without any deficiency whatsoever. Moreover, the distribution of the wealth had been entrusted to Sayyidunā ʿAlī منتخفة and his children by the three khulafā'. A proper organised system was implemented.

Fulfilling Promises in the Time of al-Ṣiddīq

The first khalīfah, Sayyidunā Abū Bakr عَانَيْنَةُ, enjoyed a healthy relation with the family members and relatives of Rasūlullāh عراكة, maintained excellent social ties with them and gave their rights priority. We will narrate few incidents of that era which clearly depict his outstanding social ties with individuals and the populace and his excellent conduct and character.

1. The Muḥaddithīn state that after Rasūlullāh مَاللَّهُ اللهُ اللل اللهُ الللهُ اللهُ الللهُ اللهُ الل اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللللهُ الل

¹ Tarjamah wa Sharḥ Fārsī Nahj al-Balāghah vol. 5 pg. 960

 $^{2~\}textit{Bukh}\bar{a}r\bar{i}$ vol. 1 pg. 443 – The chapter concerning he who says that a proof that a fifth is for the affairs of the Muslims

Mishkāt pg. 416 – Bāb al-Waʿd

- 2. Sayyidunā Abū Juḥayfah عَانَتُ says: "Rasūlullāh تَالَيْنَعَيْدُوْسَةُ promised us thirteen young camels. We did not receive the camels yet and Rasūlullāh تَالَيْنَعَيْدُوْسَةُ passed away. Abū Bakr then assumed the reigns of khilāfah. He made an announcement that whosoever Rasūlullāh تَالَيْنَعَيْدُوْسَةُ promised something and it has yet not been fulfilled should come to him. Therefore, I went and mentioned the promise to Abū Bakr who fulfilled it."¹
- 3. Abū Bashīr al-Māzinī عَالَمَنْ says: "Once Rasūlullāh عَالَمَنْ promised to give me some money as soon as he received any. When Abū Bakr announced after becoming khalīfah that whoever wishes to collect something from Rasūlullāh عَالَمَنْ وَعَلَيْهُ (according to a promise made by him) should come to him, I went to Abū Bakr and informed him about the promise of Rasūlullāh مَالَمَنْ مَالَى دَعَالَهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ مَالًا مَالًا عَلَيْهُ مَالًا عَلَيْهُ مَالًا عَلَيْهُ مَالَةًا عَلَيْهُ عَلَيْهُ
- 4. Senior 'ulamā' write that Rasūlullāh حَالَتَعَبَيوَتَهُ had made a pact with the Christians of Najrān that they will give the Muslims 1000 suites of clothing every Rajab and they will demolish interest; and their lives, wealth and honour will be protected and their churches will be safeguarded, etc. After the demise of Rasūlullāh مَالَتَعَبَيوَتَهُ , the Christians of Najrān came to Sayyidunā Abū Bakr مَالَقَكَ and made mention of the pact and requested its approval. Sayyidunā Abū Bakr مَالَقَكَ عالمَةُ مَالَى عَالَمُ مَالَى مَالَى مَالَى مَالَى مَالَى مَالَمُ مَالًا مُعَالًا مُعَالًا مُعَالًا مُنْ مَالَمُ مَالَلُهُ مَالَمُ مَالَعُ مَالَمُ مَالَمُ مَالَمُ مَالَعُ مَالَ مَالَمُ مَالَمُ مَالَمُ مَالَلُهُ مَالَمُ مَالَمُ مَالَعُ مَالَمُ مَالَمُ مَالَمُ مَالَمُ مَالَمُ مَالَمُ مَالَمُ مَالَمُ مَالَمُ مَالَعُ مَالَمُ مَالًا مُعْلَمُ مَالَمُ مَالًا مُعْلَمُ مَالَةًا مُعْلَمُ مَالًا مُعْلَمُ مَالًا مُعْلَمُ مَالًا مُعْلَمُ مَالًا مُعْلَمُ مَالَمُ مُعْلَمُ مَالًا مُعْلَمُ مَالًا مُعْلَمُ مَالُمُ مَالًا مُعْلَمُ مَالُلُكُ مُعْلَمُ مَالْمُ مَالُمُ مَالًا مُعْلَمُ مَالْمُ م

These few stories establish the fact that the undisputed khalīfah, Sayyidunā Abū Bakr المستقابة بعنه , would fulfil the promises of Rasūlullāh ستقابة and honour the pacts made by him. This was his responsibility which he fulfilled to the letter. Owing to this, we believe with certainty and declare with full conviction that the

¹ Mishkāt pg. 416 - Bāb al-Waʿd; section 2

² *Kanz al-ʿUmmāl* vol. 3 pg. 134 with reference to Ibn Saʿd narration 2291 – *Kitāb al-Khilāfah*; under the khilāfah of Sayyidunā Abū Bakr Ṣiddīq

³ Kitāb al-Amwāl pg. 189

person who fulfils the promises made by Rasūlullāh مَوَاللَّكُ to individuals and laymen, who honours the pacts made with the People of the Book and who does not withhold the right of any Jew or Christian, he will never ever withhold the rights of the relatives and family members of Rasūlullāh مَوَاللَّكُ , he will never discontinue the running practice of Rasūlullāh مَوَاللَّكُ and will never severe the social ties of Rasūlullāh مَوَاللَّكُ . How can it ever be possible that he respects the rights of others and tramples upon the rights of the relatives of Rasūlullāh مَوَاللَّكُ This is impossible. The incidents of his khilāfah belie this supposed oppression, as you have seen. Therefore, it is proven without a doubt that the relatives of Rasūlullāh مَوَاللَّكُ – including Sayyidah Fāṭimah مُوَاللَّكُ – would receive their allocated shares.

A Synopsis of this Discussion

- Fadak was part of the wealth of fay' and was not the inheritance of Rasūlullāh سَالَتُعَيْدِوسَدَ . Its income was distributed among the Ahl al-Bayt and relatives of Rasūlullāh سَالَتَعَيْدِوسَدَ and the rightful recipients were given their share. However, the income of Fadak was not distributed as inheritance.
- The stance and verdict of Sayyidunā Abū Bakr and to the claim of Sayyidah Fāṭimah and sunnī and Shī ī books. Thus, Sayyidah Fāṭimah remained silent about this matter and did not claim thereafter. The following proofs are sufficient for the veracity of the verdict of Sayyidunā Abū Bakr
 - a. All the Ṣaḥābah عنه accepted this verdict of Sayyidunā Abū Bakr عنه. That is why not even a single Ṣaḥābī raised his voice to disagree with this verdict in that era.
 - b. The seniors of the Banū Hāshim, more specifically Sayyidunā ʿAlī, Sayyidunā ʿAbbās , etc. accepted it and did not object. If they are any narrations mentioning claims and arguments then these

are with regards to the distribution of the income, not against the verdict of Sayyidunā Abū Bakr منتقعة.

- c. The verdict of Sayyidunā Abū Bakr www was not altered in the time of Sayyidunā ʿAlī www. This is a practical corroboration for the verdict of Sayyidunā Abū Bakr www.
- d. Similarly, in the six month khilāfah period of Sayyidunā Ḥasan ibn ʿAlī , no steps were taken to change or alter the verdict of Sayyidunā Abū Bakr regarding Fadak.
- e. All the Mufassirīn, Muḥaddithīn, fuqahā' of the Ahl al-Sunnah wa al-Jamāʿah and reliable historians unanimously agree that the verdict of Sayyidunā Abū Bakr نتش was correct. ʿAllāmah Fakhr al-Dīn al-Rāzī نشخ writes:

و انعقد الاجماع على صحة ما ذهب اليه ابو بكر فسقط هذا السؤال الله اعلم

There is consensus upon the verdict of Abū Bakr $\approx 40\%$. Hence, this objection is baseless. And Allah knows best. 1

Another Angle of This Discussion

If the opposition's objection is accepted that Sayyidunā Abū Bakr 4466 rejected the claim of Sayyidah Fāṭimah 4666 due to which she became angry and did not speak to him till her death, then consideration of the following points will — Allah willing — answer this objection.

Sayyidah Fāțimah's Silence upon Sayyidunā Abū Bakr's Answer

Previously, we have mentioned the correctness of the stance of Sayyidunā Abū Bakr هوافعه in detail together with furnishing incidents as proof. Here Sayyidunā Abū Bakr مرافعة furnished the statement of Rasūlullāh أستانية in answer to Sayyidah Fāṭimah's موافعة claim. Now to get angry after learning about the

¹ Tafsīr al-Kabīr vol. 3 pg. 230 – Under the verse Allāh instructs you concerning your children.

prophetic statement is contrary to reported and rational evidences. The reality is that when the truth of the matter became apparent to Sayyidah Fāṭimah ﷺ, she was satisfied, hence she remained silent. However, the narrators termed her silence as anger and incorrectly assumed that she was angry. Thus, this caused the confusion whereas the reality is the total opposite.

If for arguments sake we accept that Sayyidah Fāṭimah was grieved and angry due to human nature and natural tendency, then this type of anger of Sayyidah Fāṭimah was displayed to Sayyidunā ʿAlī on at least four occasions which I have recorded in my book *Ruḥamā' Baynahum* (Ṣiddīqī section) from page 139 to 145. And under discussion one, an incident of this nature was related wherein Sayyidah Fāṭimah was extremely angry with Sayyidunā ʿAlī . The answer to this anger offered by the opposition will be the answer here i.e. Sayyidah Fāṭimah was later pleased. Therefore, this matter has been resolved, that if she was sad and angry, it faded away thereafter and her heart harboured no ill feelings to Sayyidunā Abū Bakr .

Narrations Proving her Happiness

We will now briefly present narrations proving the happiness of Sayyidah Fāṭimah سنایی with Sayyidunā Abū Bakr شنایی , firstly from our books and then from Shīī sources to clear the air on both sides.

Sunnī Books

ʿĀmir Shaʿbī المَالَى says that when Sayyidah Fāṭimah المَالَى fell ill, Sayyidunā Abū Bakr المَالَى entered after seeking her permission. He apologized to her, thus Sayyidah Fāṭimah المَالَي became pleased with him.

- 1. Țabaqāt Ibn Saʿd vol. 8 pg. 17 Sayyidah Fāṭimah 🕬
- 2. Al-Sunan al-Kubrā vol. 6 pg. 301
- 3. Al-Iʿtiqād ʿalā Madhhab al-Salaf pg. 181

- 4. Al-I'tiqād 'alā Madhhab al-Salaf pg. 354
- 5. Siyar A'lām al-Nubalā' vol. 2 pg. 89, 94 Sayyidah Fāṭimah bint Rasūlillāh
- Riyāḍ al-Naḍirah fī Manāqib al-ʿAsharah al-Mubasharah vol. 1 pg. 156 The chapter that Sayyidah Fāṭimah 🕬 passed away happy with Sayyidunā Abū Bakr 🅬.
- 7. *Tafsīr al-Kabīr* vol. 3 pg. 230 Under the verse Allah instructs you concerning your children.
- 8. *Tafsīr Rūḥ al-Maʿānī* vol. 4 pg. 220, 221 Under the verse Allah instructs you concerning your children.
- 9. Al-Bidāyah vol. 5 pg. 289 and vol. 6 pg. 333
- 10. Fath al-Bārī Sharh Bukhārī vol. 6 pg. 151 Kitāb Fard al-Khums; second hadīth
- 11. *ʿUmdat al-Qārī Sharḥ al-Bukhārī* vol. 15 pg. 20 *Kitāb Farḍ al-Khums*; second ḥadīth.
- 12. *Wafā' al-Wafā'* vol. 3 pg. 996 Sayyidah Fāṭimah's com demanding the sadaqāt of her father from Sayyidunā Abū Bakr com.
- 13. *Maʿārij al-Nubuwwah* vol. 2 pg. 573 The grief and pain of the separation of Rasūlullāh متَاسَتَعَيَّدُوتَاتُ.
- 14. Sīrah al-Ḥalabiyyah vol. 3 pg. 399 The conditions around the demise of Rasūlullāh مترَاتِنَعَتِدوَسَدَ
- 15. *Tuḥfah Ithnā* ʿAshariyyah Fārsī pg. 277 The answer to the 13th allegation; The chapter of the allegations against Sayyidunā Abū Bakr ﷺ.

Narrations proving her happiness are found in many other books. We have, however, sufficed on fifteen references proving that she was happy with Sayyidunā Abū Bakr

Shīʿī Books

The senior Shīʿī scholars have stated the happiness of Sayyidah Fāṭimah with Sayyidunā Abū Bakr wie very emphatically and profoundly. Thus, Ibn Mītham al-Baḥrānī writes in his commentary of *Nahj al-Balāghah*:

Abū Bakr said: "O Fāṭimah! For the sake of Allah, you have a right upon me. I will discharge the income of Fadak just as Rasūlullāh المنتخفين had discharged it."

فرضيت بذلك و اخذت العهد عليه به

Thus, Sayyidah Fāṭimah φ_{abs} became pleased with this and made a promise and acknowledgement thereof to Abū Bakr.¹

We learn from the above that the disagreement between Sayyidah Fāṭimah and Sayyidunā Abū Bakr and Sayyidunā Abū Bakr and harboured no ill feelings for one another and they were mutually happy.

Was Fadak a Gift?

When the opposition are unsuccessful in proving inheritance with regards to Fadak, they adopt another route that Rasūlullāh ترالله وتلاعية gifted Fadak to Sayyidah Fāṭimah ترالله and according to other narrations, he wrote a document and handed it over to her as well. The khulafā' then trampled on this gifted right of hers, tore up the document and are hence oppressors and tyrants. (Allah forbid!)

Considering Principles

We firstly state as a principle that we are only responsible to answer those narrations which are authentic and reliable according to the laws of this science,

¹ *Sharḥ Nahj al-Balāghah* vol. 5 pg. 107 – Maqṣad 8 of 18; The letter of Sayyidunā 'Alī al-Murtaḍā 🕬 to 'Uthmān ibn Ḥanīf, the governor of Baṣrah, "Indeed, Fadak was in our hands."

Durrat al-Najfiyyah Sharḥ Nahj al-Balāghah pg. 331, 332 – The letter of Sayyidunā ʿAlī al-Murtaḍā ﷺ to ʿUthmān ibn Ḥanīf, the governor of Baṣrah.

whereas those narrations — which are unreliable according to the laws of this science and which have been criticized by the scholars — do not stand as a proof against us and we are not obliged to answer them. Every type of narration is found in the books regarding these matters. But until a narration's authenticity is not established, we will not consider it and it will not serve as a proof against us. Those narrations which are in theory correct will be accepted while those which are criticised and disapproved will be rejected.

Evaluating the Narration of Sayyidunā Abū $\mathrm{Sa}\hat{}\,\mathrm{Id}$ al-Khudrī

After evaluating the chain of those narrations which are attributed to Sayyidunā Abū Saʿīd al-Khudrī ﷺ regarding the gift, it became clear that in reality these are not his words. The reason being is that the student of Sayyidunā Abū Saʿīd ﷺ is indicated to be ʿAṭiyyah al-ʿAwfī. The ʿulamāʾ of rijāl have investigated him and declared that he makes profuse errors and is extremely weak. Hence, it is impermissible to accept or to write his narrations. However, if they are narrated just to show their shocking reality, then it is no problem. This man was a Shīʿī — deviated from the straight path — who would take narrations from the well-known fabricator Muḥammad ibn Sāʾib al-Kalbī and coined his agnomen as Abū Saʿīd. Thus, whenever he narrated from him, he would use this agnomen referring to the fabricator al-Kalbī, and cause a misunderstanding and confusion with the name of the Ṣaḥābī Sayyidunā Abū Saʿīd al-Khudrī ﷺ, so that people may be duped and wholly accept his narration.¹

Further explanation on ʿAṭiyyah ibn Saʿd can be studied in the second print of my book Ḥadīth Thaqalayn from page 49 to 52 under the isnād of Ṭabaqāt Ibn Saʿd.

Originally, these narrations of Abū Saʿīd are quoted coupled with the verse And give the relative his right and it is stated that when this verse was revealed, Rasūlullāh called Sayyidah Fāṭimah حَالَتُنَعَدَ

¹ *Tahdhīb al-Tahdhīb* vol. 7 pg. 225, 226 – ʿAṭiyyah ibn Saʿd al-ʿAwfī al-kūfī *Mīzān al-Iʿtidāl* vol. 2 pg. 201 – ʿAṭiyyah ibn Saʿd al-ʿAwfī

note that this sūrah (al-Isrā') is Makkī as is this verse. At the time when this was revealed hijrah to Madīnah had not yet taken place nor was Khaybar conquered. So how was Fadak then gifted to Sayyidah Fāṭimah 🕬 ? This is contrary to historic evidence, hence it is rejected.¹

Similar to the narration of Abū Saʿīd, some narrations are reported from other Ṣaḥābah and Tābiʿīn wherein it is mentioned that Rasūlullāh المنتينية gifted Fadak to Sayyidah Fāṭimah المنتينية Some narrations state that Sayyidah Fāṭimah المنتينية says that Rasūlullāh المنتينية stipulated Fadak for her while other narrations mention that after she claimed for it from Sayyidunā Abū Bakr المنتينية, he asked for witnesses and accordingly Sayyidah Umm Ayman and Sayyidunā ʿAlī bore witness, yet Sayyidunā Abū Bakr المنتينية rejected these testimonies. Regarding all of these narrations, read the following:

Senior 'ulamā' have studied these narrations and criticised them. For example:

a. Hāfiz Badr al-Dīn al-ʿAynī al-Hanafī has in ʿUmdat al-Qārī — the commentary of Bukhārī — criticised these narrations and written that the narration regarding Sayyidunā Abū Bakr and the witness of Sayyidunā ʿAlī
 in the claim of Sayyidah Fāțimah and the saseless and fabricated.

هذا لا اصل له ... انما هو امر مفتعل لا يثبت

This narration has no basis. It is a fabrication which is not proven. $\ensuremath{^2}$

b. Our seniors have emphatically stated that these types of narrations are unauthentic and are the product of Shīī narrators who are extremely weak. Many narrators are totally unreliable and have Shīī ideologies.

¹ Tuḥfah Ithnā ʿAshariyyah Fārsī pg. 44 – 32nd Chapter

² *'Umdat al-Qārī Sharḥ al-Bukhārī* vol. 15 pg. 20 – Kitāb Farḍ al-Khums; second ḥadīth Tuḥfah Ithnā *'Ashariyyah Fārsī* pg. 277 – The answer to the 13th allegation

Shāh ʿAbd al-ʿAzīz تحفائلَة says: "These narrations are not found in the reliable authentic books of the Ahl al-Sunnah. They are nothing but Shīʿī fabrications. To attack the Ahl al-Sunnah using these narrations and demand an answer from them shows a lack of intellect."

Furthermore, it is written in $Fat\bar{a}w\bar{a}$ ' $Az\bar{z}z\bar{z}$: "The narrations claiming that Fadak was gifted are extremely weak and are the product of the alteration and distortion of the Shī ah. Narrations of this nature have been reproduced from Ma ' $\bar{a}rij$ al-Nubuwwah."¹

A Ruling regarding Gifts

An accepted ruling by the Sunnī and Shī ah regarding gifts is that until the *mowhūb lahu* (the recipient of the gift) has not taken possession of the item, the deal is not complete and correct according to the sharī ah. Since Fadak was not given in the possession of Sayyidah Fāṭimah المنتخفة during Rasūlullāh's المنتخفين lifetime but remained in the possession of Rasūlullāh منتخفين , thus the deal was not complete.² If for arguments sake it is accepted that Sayyidah Fāṭimah المنتخفين had possession over Fadak — as claimed by Shī ī propaganda — then why did she claim it from Sayyidunā Abū Bakr

The Story of Tearing of the Receipt

After the Shīʿah lose hopelessly in their above efforts, they bring forth yet another claim that Sayyidunā Abū Bakr ﷺ wrote a receipt after the claim of Sayyidah Fāṭimah ﷺ stating that "Fadak has been handed over to Fāṭimah ﷺ as her father's inheritance." Thereafter, Sayyidunā ʿUmar ibn al-Khaṭṭāb ﷺ came, grabbed the receipt from Sayyidah Fāṭimah ﷺ and tore it up saying

¹ Fatāwā ʿAzīzī Fārsī vol. 2 pg. 100

² *Minhāj al-Sunnah* vol. 2 pg. 166 – The answer to gifting Fadak.

Tuḥfah Ithnā ʿAshariyyah Fārsī pg. 278 – The answer to the 13th allegation.

³ Mīzān al-Iʿtidāl vol. 2 pg. 228 – ʿAlī ibn ʿAbbās al-Arzaq al-Asadī al-Kūfī

to Sayyidunā Abū Bakr ﷺ: "The Arabs have prepared to wage war against you. From where will you get money to spend on the Muslims?"

Read the following points and this objection will be answered.

- a. This narration is the fabrication of the Shīʿah related from Abū al-Ḥasan Mūsā in the book *Uṣūl al-Kāfī* (vol. 1 pg. 355) under the chapter of fay', spoils of war and the interpretation of khums. The same has been included in our books by some *taqiyyah* (dissimulation) experts such as Sibṭ ibn al-Jowzī, etc. Sibṭ ibn al-Jowzī's name is Yūsuf ibn Farghalī or Farādghalī regarding whom I have written in detail in the book *Ḥadīth Thaqalayn* (pg. 190 192 of the first print and pg. 185 187 of the second print) that he would be Sunnī among the Sunnī and Shīʿī among the Shīʿah. Sometimes, he would even author books on ḥanafi fiqh for the Sunnī. He was a cunning man who was bought out for money and a master of taqiyyah.
- b. Wherever our 'ulamā' have narrated this incident from Sibț ibn al-Jowzī, they have clarified that this is his fabrication, not our narration.

Thus is it clarified that if the receipt narration is found in our books, it has been narrated from these taqiyyah experts. The 'ulamā' should be vigilant regarding the schemes and plots of such individuals who cunningly deceive and manipulate.

Waqf of Fadak

When the opposition cannot establish their claim by their above trickery, they claim that Fadak was given as waqf to Sayyidah Fāṭimah ﷺ and in order to establish it from our books, they display a shocking manipulation; claiming that the narration of the waqf of Fadak can be found on a certain page of *Fatāwā* '*Azīzī* of Shāh 'Abd al-'Azīz Dehlawī ﷺ and those who deny the Ahl al-Bayt cannot erase it, etc.

The readers should remember that:

1. Shāh 'Abd al-'Azīz Dehlawī at that place in his Fatāwā 'Azīzī is answering

the narrations of the Shīʿah and this waqf narration comes third, which the contemporary Shīʿah are using as a proof.

- 2. This narration has been reproduced for rebuttal, and has been criticized.
- 3. It has always been the practice to firstly quote the views and objections of the opposition which is thereafter rebutted. Here the Shī'ah have furnished verification for their compound ignorance and have adopted a completely new deceptive style by presenting as a proof the very same narration which the author has debunked after quotation. Like this they wish to please their folks and be congratulated.
- Shāh ʿAbd al-ʿAzīz Dehlawī لَحَمَاتَكَ has rejected this waqf narration by stating that:
 - a. This narration has been taken from *Maʿārij al-Nubuwwah* which is unreliable and unauthentic (a package of every type of narration).
 - b. The wording of this narration does not conform to ancient Arabic language i.e. texts of the era of Rasūlullāh سَالَسْتَعَيْدُوسَةً. It thus looks like a fabrication.
 - c. And if for arguments sake, we accept that the narration of the waqf of Fadak is authentic, then it opposes the Shīʿah Imāmiyyah doctrine because it will mean that the village (Fadak) was neither inheritance nor a gift, but in fact waqf. This is the exact thing the Ahl al-Sunnah are saying from the beginning that all the wealth Rasūlullāh المَالَيَةُ العَالَيةُ عَالَيةُ العَالَيةُ العَالَيةُ العَالَيةُ العَالَيةُ العَالَيةُ العَالَيةُ العَالَيةُ العَالَيةُ عَالَيْنَالِيةُ العَالَيةُ عَالَيْنَا العَالَيةُ العَالَيةُ العَالَيةُ العَالَيةُ عَالَيْنَا العَالَيةُ العَالَيةُ العَالَيةُ عَالعَالَيةُ العَالَيةُ العَالَيةُ عَالَيْنَالِيقُلْعُالِيقُولُيْنَا العَالَيةُ عَالَيْ عَالَيْ عَالَيْنَالَيْنَا العَالَيةُ عَالَيْنَا العَالَيْ العَالَيْنَا العَالَيْنَا العَالَيْنَا عَالَيْ عَالَيْنَا العَالَيْ العَالَيْ العَالَيْنَا العَالَيْ العَالَيْ العَالَيْ العَالَيْنَا العَالَيْنَا العَالَيْنَا العَالَيْلَيْنَا العَالَيْنَا العَالَيْنَا العَالَيْنَا العَالَيْنَا العَالَيْنَا العَالَيْ العَالَيْنَا العَالَيْلَةُ عَالَيْنَا العَالَيْنَا العَالَيْنَا اللهُ عَالَيْنَا اللهُ عَالَيْ العَالَيْنَا اللهُ عَالَيْنَا اللهُ عَالَيْن

Finally, for the information of the scholars, the author of Maʿārij al-Nubuwwah claims Sayyidunā ʿAlī عَلَيْنَا لَعَالَهُ to be the executor of Rasūlullāh's عَلَيْنَا لَعَالَهُ estate which is the doctrine of the Shīʿah, not of the Sunnī. A person with such convoluted ideologies; his narrations cannot be proof against us and cannot be accepted. Peruse the following text for the executor discussion.¹

¹ Maʿārij al-Nubuwwah vol. 3 pg. 85, 86 rukn 4 ch. 14 sec. 5 – The incidents after the demise of Rasūlullāh مَالْعَقِينَةُ

Note

It is beneficial to mention here that Sayyidunā ʿAlī نوا لله being the executor of Rasūlullāh's تركت estate and his undisputed imāmah being compulsory is a significant ideology of the senior Shīʿah. We feel it appropriate to point this out from their earliest books. Senior Shīʿī ʿulamā' of the third and fourth era have mentioned this ideology. Thus, the author of *Rijāl al-Kashshī* in his book; and ʿAllāmah Abū Muḥammad al-Ḥasan ibn Mūsā al-Nowbakhtī in *Firaq al-Shīʿah* have stated this in the following words. The later Shīʿī scholars like ʿAllāmah al-Māmaqānī has also stated this in *Tanqīḥ al-Maqāl*:

و ذكر اهل العلم ان عبد الله بن سبا كان يهوديا فاسلم و والى عليا عليه السلام و كان يقول و هو على يهوديته فى يوشع بن نون وصى موسى بالغلو فقال فى اسلامه بعد وفات رسول الله صلى الله عليه و اله فى على عليه السلام مثل ذلك و كان اول من اشهر بالقول بفرض امامة على عليه السلام و اظهر البرأة من اعدائه و كاشف مخالفيه و اكفرهم

The Shīī scholars have stated that 'Abd Allāh ibn Saba' was a Jew who (outwardly) accepted Islam and befriended 'Alī Alī . While being a Jew, he would say that Yūsha' ibn Nūn was the executor of Mūsā. After accepting Islam, he claimed the same thing about 'Alī after the death of Rasūlullāh . He is the first person to propagate the ideology of the compulsion of the imāmah of 'Alī, to declare exemption from his enemies and to declare them as infidels.¹

The synopsis of this is that:

- 1. This ideology of Sayyidunā ʿAlī 🏎 being the executor is a fabrication of the senior Shīʿah.
- 2. Sayyidunā ʿAlī's 🕮 imāmah being compulsory is also their fabrication.
- 3. The senior $Sh\overline{1}$ scholars have accepted both these fallacious ideologies.

¹ Rijāl Kashshī pg. 71 - 'Abd Allāh ibn Sabā Firaq al-Shī'ah pg. 44 - The Sabàiyyah Tanqīḥ al-Maqāl vol. 2 pg. 184 - 'Abd Allāh ibn Sabā

The aim of mentioning all of this is to show that the belief and ideology of Sayyidunā ʿAlī ﷺ being the executor and his undisputed imāmah is not the belief of the Ahl al-Sunnah wa l-Jamāʿah but rather an exclusive belief of the Shīʿah. Therefore, the statements of authors with such corrupt ideologies cannot serve as proof against us.

Remember that the Shīʿī scholars have written to this extent that in that era 'Abd Allāh ibn Saba' would call Sayyidunā 'Alī ﷺ a deity and would call himself his Nabī. He also acknowledged this in the presence of Sayyidunā 'Alī ﷺ who gave him three days respite to repent and seek forgiveness. However, he did not abandon his belief and was thus thrown in the fire and burnt.1 Ibn Saba' was executed because of his belief in the divinity of Sayyidunā 'Alī ﷺ and in his own nubuwwah. Notwithstanding this, his two corrupt ideologies of executorship and imāmah are wholly accepted by the Shīʿah.

Fadak and Rasūlullāh's مَتَأَلِّنَدُعَلَيْهُوتَسَلَّم Bequest

When all of the schemes, plots and manipulations of the Shīʿah do not work regarding Fadak, they use yet another scheme that Rasūlullāh حَالَتَنَعَيْنَ bequeathed Fadak to Sayyidah Fāṭimah تَعَلَيْتَهُ, but Sayyidunā Abū Bakr أَعَلَيْتَ did not fulfil this bequest and thus disobeyed Rasūlullāh عَالَتَنَعَانَةُ. To answer this criticism we say:

- 1. To establish this claim, it is necessary for them to furnish authentic narrations from reliable books of the Ahl al-Sunnah. No attention will be given to this claim if backed by weak and baseless narrations. Now, if any narrations of this type are found, they do not meet the standards of this science, and hence are not worthy of been given attention.
- Secondly, Sunnī and Shī ah declare a bequest as the sister of inheritance. Accordingly, the wealth which cannot be inherited cannot be bequeathed. This is because after the demise of the person making the bequest,

¹ *Rijāl al-Kashsh*ī pg. 70 – ʿAbd Allāh ibn Sabā *Tanqīḥ al-Maqāl* vol. 2 pg. 184 – ʿAbd Allāh ibn Sabā

ownership is transferred to the one whom the bequest was made for or the heir. Whereas, after the passing away of the ambiyā', they do not remain owners of their wealth, instead their wealth is Allah's and is kept in the *bayt al-māl*¹. Thus, when the wealth of the ambiyā' cannot be inherited then it cannot be bequeathed all the more since inheritance is stronger than a bequest.²

- 3. If for arguments sake we accept that Rasūlullāh نال did make this bequest and Sayyidunā Abū Bakr نال did not fulfil it and acted contrary, then why did Sayyidunā ʿAlī نال not fulfil it in his khilāfah and distribute it among the heirs of Sayyidah Fāțimah نال To establish this fact, study the following references written by the senior Shīʿah (wherein it is mentioned that Sayyidunā ʿAlī نال did not distribute Fadak among the heirs of Sayyidah Fāțimah نال did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā ʿAlī نال did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā ʿAlī نال did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā ʿAlī did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā ʿAlī did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā ʿAlī the did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā ʿAlī the did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā ʿAlī the did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā ʿAlī the did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā ʿAlī the did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā ʿAlī the did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā ʿAlī the did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned that Sayyidunā the did not distribute Fadak among the heirs of Sayyidah Fāțimah (wherein it is mentioned the did not distribute Fadak among the heirs did not distribute Fa
 - Kitāb al-Rowḍah (in the last section of Furūʿ al-Kāfī) vol. 3 pg. 29 The khuṭbah of Amīr al-Mu'minīn متياتكر.
 - Talkhīș al-Shāfī vol. 3 pg. 144 Not returning Fadak.
- 4. Why did Sayyidunā Ḥasan 🕬 not fulfil this bequest in his khilāfah?
- 5. It is surprising that the Ṣaḥābah المنتقدة and the ummah of Rasūlullāh منتقدة exhausted all their efforts to fulfil the other bequests of Rasūlullāh متاللة ومنتقدة, so why did they including the Banū Hāshim adopt this lax attitude with regards to fulfilling the bequest in favour of Sayyidah Fāṭimah متاللة عندان ?

Synopsis

In this discussion we wished to discuss the claim for wealth made by Sayyidah Fāṭimah ﷺ to Sayyidunā Abū Bakr ﷺ which we have sufficiently did. In short, Sayyidah Fāṭimah's ﷺ claim was for inheritance. Sayyidunā Abū Bakr

¹ Public treasury.

² Tuhfah Ithnā ʿAshariyyah Fārsī pg. 279– The answer to the 14th allegation

pointed out to her that the wealth of the ambiyā' is not inherited, but rather it is waqf and given in charity and the share she would get in the lifetime of Rasūlullāh المنتخبينة will be given to her in full. After this, she was satisfied with the answer and remained silent denoting her acknowledgment. Thereafter, neither did she claim this again nor did Sayyidunā 'Alī نشتینه and the other members of Banū Hāshim object. This is a practical verification and proof of the correctness of the verdict of Sayyidunā Abū Bakr

Discussion 4: Burning the House of Sayyidah Fāțimah 🕬

The objectors have brazenly alleged in the biography of Sayyidah Fāṭimah that after the demise of Rasūlullāh sent Sayyidunā 'Umar accompanied by other Ṣaḥābah to Sayyidunā 'Alī bo summon him to pledge allegiance. When Sayyidunā 'Umar bo got to the house, he had a very violent and aggressive encounter with Sayyidunā 'Alī warned to burn the house if he did not comply. He also behaved insolently and disrespectfully to Sayyidah Fāṭimah be also became violent with her and caused her much pain (Allah forbid). This slander is hurled at both Sayyidunā Abū Bakr and Sayyidunā 'Umar be also became violent with her and caused her much pain (Allah forbid). This slander is hurled at both Sayyidunā Abū Bakr and Sayyidunā 'Umar be also became violent with her and caused her much pain (Allah forbid). This slander is hurled at both Sayyidunā Abū Bakr and Sayyidunā 'Umar be also became violent be attitude to the Ahl al-Bayt is a significant historic event for the Shī ah.

A few points will be discussed to discover the reality of this slander which — with the help of Allah سُبْحَانَةُوْتَعَانَ — will totally debunk this slander. Firstly, the narration will be discussed followed by the event.

Scrutinising the Narration

1. The narration which the slander is based upon is not found in authentic hadīth books. There is absolutely no trace of such an incident in authentic books, and the books from which this narration has been taken hold no weight in this science and are totally unreliable.

- 2. Moreover, those narrations which mention this fabrication, according to the terminology of the scholars and Muḥaddithīn is termed munqați' with regards to sanad and munkar with regards to text. The scholars understand this fully. However, for the benefit of the laymen we will briefly comment. Those who relate this incident were not present at that time, and whoever supposedly relate this to them is unknown; only Allah knows who the narrator of this incident is. Whatever has been narrated here is in direct conflict to authentic narrations of that era. Other incidents at that time do not support this fairy-tale. Shortly, testimonies and evidences to this will be presented. Furthermore, there are many narrators therein who are, expert liars while others have been severely criticised.
- 3. Regarding these narrations, senior 'ulamā' have emphatically declared:

ایں قصہ سراسر واہی و افتراء است ہیچ اصلے نہ دارد

This story is only a fabrication, a lie and a slander. It is utterly baseless.¹

Mowlānā ʿAbd al-ʿAzīz Parhārwī ﷺ has written in *Nabrās*, the commentary of *Sharḥ ʿAqā'id*:

قلنا كذب محض

We declare that it is a blatant lie.²

Some Shīʿī scholars have also declared this story to be unreliable and fallacious. Thus, Ibn Abī al-Ḥadīd al-Shīʿī writes in his commentary of *Nahj al-Balāghah*:

¹ Tuḥfah Ithnā ʿAshariyyah Fārsī pg. 292 - The allegations against Farūqī; the answer to the 2nd allegation.

² Nabrās pg. 529 – Under the text, It is not a condition for the imām to be fallible. Sharḥ Nahj al-Balāghah vol. 4 pg. 631 – Under the text of the statement of him ﷺ to ʿAmmār ibn Yāsir where he heard him repeating the words, leave him O ʿAmmār!

و اما ما ذكره من الهجوم على دار فاطمة و جمع الحطب لتحريقها فهو خبر واحد غير موثوق به لا معول عليه في حق الصحابة بل و لا في حق احد من المسلمين ممن ظهرت عدالته

What has been narrated about the crowding outside the house of $F\bar{a}$ țimah and gathering firewood to burn it is a single odd narration which is unreliable and fallacious. It cannot be fathomed with regards to the Ṣaḥābah, in fact not even with regards to any Muslim whose justice (and righteousness) is apparent.

Scrutinising the Event

This story of causing harm and behaving indecently to Sayyidah Fāṭimah and Sayyidunā ʿAlī is totally fallacious. There is not an atom of truth in it. This narration has been fabricated in order to criticise the senior Ṣaḥābah is.

- a. If we accept this story to be true, then this is a tarnish to the self-honour and valour of Sayyidunā 'Alī and is also contrary to what actually transpired. It is an accepted fact that Sayyidunā 'Alī and 'Alī and 'Alī' to those khulafā', would perform the five daily ṣalāh behind them and he attended the consultations and presented his opinions and was seen many times in the consultation. He would also take money and gifts from the bayt al-māl and maintained a healthy relationship with those khulafā'.¹
- b. Why did the seniors of Banū Hāshim remain silent upon that catastrophic incident whereas this is contrary to their family honour and assisting their family?
- c. Similarly, why did the senior Ṣaḥābah not assist and display their solidarity to Sayyidah Fāṭimah and Sayyidunā ʿAlī ? Why did they back off from aiding the truth against Sayyidunā Abū Bakr and Sayyidunā ʿUmar ? Why did they remain silent? It is impossible for the people of tawātur to unite on pure falsehood and oppression. In reality, the truth is what Mowlānā Ḥaydar ʿAlī has written regarding this

¹ Kitāb Tanzīh al-Ambiyā' pg. 132

story in his book Muntahā al-Kalām:

All these allegations and slanders are from senior Jews and are the fabrications of the fire-worshippers of Iran who were injured at the hands of Sayyidunā 'Umar , for whom they harbour deep enmity in their hearts. You are acquainted from reliable sources that when Sayyidunā Abū Bakr decided to crackdown on those who denied zakāh, Sayyidunā 'Umar stood at his side testifying to his truthfulness. So do you think that such a personality will abandon helping the Ahl al-Bayt and speaking the truth due to Sayyidunā Abū Bakr so holding the reigns of khilāfah? This can never be possible.¹

In reality, the matter of allegiance to the khilāfah of Sayyidunā Abū Bakr www. was at hand. It was under discussion and deliberation which in fact was nothing bad. No argumentation and squabbling took place. The Ṣaḥābah www.including the Banū Hāshim quickly pledged allegiance at the hands of Sayyidunā Abū Bakr www.and this matter was brilliantly resolved within three days. If by chance, there was difference of opinion at that juncture — which is no vice according to the intelligent — then it was superbly settled in a short space of time. Manipulating it and stretching it for six months is the product of the narrators.

Discussion 5: The Janāzah of Sayyidah Fāțimah

The Shī ah boldly claim that when Sayyidah Fāṭimah ﷺ passed away, Sayyidunā 'Alī ﷺ performed her Ṣalāt al-Janāzah and buried her the very same night because Sayyidah Fāṭimah ﷺ was angry with Sayyidunā Abū Bakr ﷺ. Thus, Sayyidunā 'Alī ﷺ neither informed him nor any of the other Ṣaḥābah nor did he allow them to participate in her funeral. To remove this doubt, a few points are mentioned hereunder.

 Sayyidah Fāṭimah تشتقة passed away approximately six months after the demise of Rasūlullāh مكالتك between Maghrib and 'Ishā' on Monday night, the 3rd of Ramadān 11 A.H. This happened in Madīnah and the house of

¹ Muntahā al-Kalām pg. 53

Sayyidunā ʿAlī was adjacent to the Masjid on the east. The house of Sayyidunā AbūBakr was adjacent to the Masjid on the west. Only Masjid Nabawī separated their houses. Moreover, Sayyidunā ʿAlī would pray the five daily ṣalāh in the Masjid with congregation. It is very obvious that he would meet Sayyidunā Abū Bakr .1 Furthermore, very important to note is that the wife of Sayyidunā Abū Bakr , Sayyidah Asmā' bint 'Umays , would go to Sayyidah Fāṭimah's house to care for her in her sickness. All this points to the fact that Sayyidunā Abū Bakr was well aware of the happenings and was certainly well informed of her demise. For him to be unaware of her demise is contrary to historical evidences.

From this explanation, we learn that definitely Sayyidunā Abū Bakr متنقعة and the other Ṣaḥābah were present at her burial and performed the Ṣalāt al-Janāzah of the beloved daughter of Rasūlullāh متاللة عنه proven by the following references:

- Sayyidunā Abū Bakr ﷺ performed the Ṣalāt al-Janāzah on Sayyidah Fāțimah ﷺ with four takbīrs.²
- After the demise of Sayyidah Fāṭimah ﷺ, Sayyidunā ʿAlī ﷺ held the shoulder of Sayyidunā Abū Bakr ﷺ and put him forward to perform the Ṣalāt al-Janāzah. He performed the ṣalāh after which Sayyidah Fāṭimah ﷺ was buried at night.³

- 2 *Țabaqāt Ibn Saʿd* vol. 8 pg. 19 Sayyidah Fāṭimah 🕬 *Al-Mabsū*ṭ vol. 2 pg. 63 – The chapter of washing the deceased
- 3 Al-Sunan al-Kubrā vol. 4 pg. 29 Kitāb al-Janā'iz Kanz al-'Ummāl vol. 7 pg. 114 – The virtues of Sayyidah Fāțimah Kanzal-'Ummālvol. 7 pg. 318–The virtues of Şiddīq Kanzal-'Ummālvol. 7 pg. 318–The virtues of Şiddīq Riyād al-Nadirah fī Manāqib al-'Asharah al-Mubasharah vol. 1 pg. 156 – The chapter of the demise of Sayyidah Fāțimah Hilyah al-Awliyā' vol. 4 pg. 96 – Maymūn ibn Mahrān
 - Hilyah al-Awliya' vol. 4 pg. 96 Maymun ibn Mahra
 - Al-Badā'i' wa al-Ṣanā'i' vol. 1 pg. 313
 - Tuḥfah Ithnā ʿAshariyyah Fārsī pg. 45 The last answer to the 14th allegation against Ṣiddīq 🚟

¹ Kitāb Sulaym ibn Qays al-Shīʿī pg. 224, 225

From this we understand that Sayyidunā Abū Bakr and performed the Ṣalāt al-Janāzah of Sayyidah Fāṭimah and performed the Ṣalāt al-Janāzah of Sayyidah Fāṭimah and setting the setting the setting objection of his non participation in the funeral is false.

2. An Islamic Principle

An Islamic Principle regarding this matter is that the khalīfah has the right of imāmah in leading the five times daily ṣalāh, Ṣalāt al-Janāzah and any other congregational ṣalāh. If the khalīfah is not present or cannot be present in time, then the one appointed by him will have the right. In accordance with this ruling, Sayyidunā Ḥusayn appointed by put Sayyidunā Muʿāwiyah's representative, Sayyidunā Saʿīd appointed to perform the Ṣalāt al-Janāzah of Sayyidunā Ḥasan appointed.

This principle is widely accepted from the beginning of Islam and in every era thereafter. Both Sunnī and Shīʿī ʿulamā' accept this ruling and mention it in the books under the chapter of imāmah. Study the following references and be rest assured. Only 2 Shīʿah references will be given here:

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Imām Jaʿfar Ṣādiq رَحْمَدُأَنَتَهُ says:
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When the Amīr of the time is present at a janāzah, he has right over all the people to lead the salāh. $^{\rm 1}$

On the date of the demise of Sayyidah Fāṭimah ﷺ, Sayyidunā Abū Bakr ﷺ was present in Madīnah Ṭayyibah and was not on a journey. He certainly knew about her funeral and came for it.² According to the above principle, the first khalīfah Sayyidunā Abū Bakr ﷺ had the first right to

¹ *Furū*[°] *al-Kāfī* vol. 1 pg. 93 – *Kitāb al-Janā'iz*; the chapter concerning the person most rightful to perform şalāh upon the deceased.

Al-Ashʿathiyyāt pg. 210 with Qurb al-Isnād – The chapter concerning the person most rightful to perform şalāh upon the deceased

² Kitāb Sulaym ibn Qays al-Hilālī al-Shīʻī pg. 226

perform her Ṣalāt al-Janāzah. Hence, he performed it thereby maintaining the ties of friendship he enjoyed with Rasūlullāh عَالَيْنَا عَالَيْ اللَّهُ عَالَى اللَّهُ اللَّهُ عَالَى اللَّهُ اللَّهُ عَالَى اللَّهُ وَاللَّهُ اللَّهُ اللَ المَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَالَيْهُ اللَّهُ عَالَيْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

3. Historical evidence

According to the shar 'ī rule, in the early stages of Islam, the Amīr or governor of the time would perform all Ṣalāt al-Janāzah, including those of the Banū Hāshim. I will furnish historical evidences hereunder to prove that the khulafā' of the time performed the Ṣalāt al-Janāzah's of the Banū Hāshim.

- Sayyidunā Nowfal ibn Hārith ibn 'Abd al-Muțțalib ibn Hāshim as passed away in Madīnah in 15 A.H and the khalīfah of the time, Sayyidunā 'Umar al-Fārūq as performed his Ṣalāt al-Janāzah.¹
- Sayyidunā 'Abbās ibn 'Abd al-Muțțalib passed away in Madīnah in 32 A.H. Sayyidunā 'Uthmān and the context of the second se
- Sayyidunā Hasan ibn 'Alī see passed away in Madīnah in 50 A.H, according to some narrations. The khalīfah of the time Sayyidunā Mu'āwiyah see was in Shām, whose governor for Madīnah was Amīr Sa'īd ibn al-'Āṣ al-Umawī see . Sayyidunā Husayn ibn 'Alī see was present but when the Ṣalāt al-Janāzah was ready, Sayyidunā Husayn see put Sayyidunā Sa'īd see forward saying:

If this was not a Sunnah practice, I would not put you forward. You are the Amīr of the time, so perform the Ṣalāt al-Janāzah.

¹ Țabaqāt Ibn Sa'd vol. 2 pg. 31, 32 – Nowfal ibn Ḥārith ibn ʿAbd al-Muṭṭalib

Mustadrak vol. 3 pg. 246 – The demise of Nowfal ibn <code>H</code>ārith

² Țabaqāt Ibn Saʿd vol. 4 pg. 22 – ʿAbbās ibn ʿAbd al-Muṭṭalib

Al-Istīʿāb vol. 3 pg. 100, 101 with Al-Iṣābah – ʿAbbās ibn ʿAbd al-Muṭṭalib

Tārīkh al-Islām by Dhahabī vol. 2 pg. 99 – ʿAbbās ibn ʿAbd al-Muṭṭalib

Thus, Sayyidunā Saʿīd ibn al-ʿĀṣ performed the Ṣalāt al-Janāzah of Sayyidunā Ḥasan while Sayyidunā Ḥusayn followed him.

For the benefit of the scholars, the exact words of Sayyidunā Ḥusayn will be quoted which is accepted by both sects.

لولا انها السنة لما قدمتك

If this was not a Sunnah practice, I would not put you forward.¹

The senior $Sh\bar{i}$ scholars have also recorded this statement of his in the following places.

- » Maqātil al-Ṭālibīn vol. 1 pg. 51 Sayyidunā Ḥasan ibn ʿAlī المنتقبة
- » Sharḥ Nahj al-Balāghah vol. 4 pg. 25 The death of Sayyidunā Ḥasan's ﷺ death and burial
- Sayyidunā 'Abd Allāh ibn Ja'far al-Ṭayyār نفي passed away in Madīnah in 80 A.H. At that time, Sayyidunā Abbān ibn 'Uthmān نفي was appointed as governor over Madīnah by 'Abd al-Malik ibn Marwān المنجي Sayyidunā Abbān المنابع performed his Ṣalātal-Janāzah.²

The Shīʿī scholars have recorded the very same thing about the Ṣalāt al-Janāzah of Sayyidunā ʿAbd Allāh ibn Jaʿfar that it was performed by Sayyidunā Abbān ibn ʿUthmān .³

For further detail, study my book *Ruḥamā' Baynahum* (Ṣiddīqī section from pg. 183 to 190).

Al-Istíāb vol. 1 pg. 373 – Imām Hasan
 Al-Sunan al-Kubrā pg. 29 – Kitāb al-Janā'iz
 Al-Mabsūţ vol. 2 pg. 62 – The chapter of washing the deceased

² Al-Istī āb vol. 2 pg. 267 – Sayyidunā 'Abd Allāh ibn Ja'far Ṭayyār Usd al-Ghābah vol. 3 pg. 135 – Sayyidunā 'Abd Allāh ibn Ja'far Ṭayyār

^{3 &#}x27;Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib pg. 38 – The discussion of the progeny of Sayyidunā Jaʿfar Ṭayyār 🏎 Muntahā al-Āmāl vol. 1 pg. 205 sec. 7 – Sayyidunā ʿAbd Allāh ibn Jaʿfar Ṭayyār 🕬

After studying these historical evidences it is quite evident that the khalīfah of the Muslims has the right to perform the Ṣalāt al-Janāzah just as he has the right to perform the five times daily ṣalāh. The statement and practice of Sayyidunā Ḥusayn المنافق has authenticated this. According to this rule which is practiced by all the Muslims especially the Banū Hāshim, Sayyidunā Abū Bakr المنافق performed the Ṣalāt al-Janāzah of Sayyidah Fāțimah المنافق while Sayyidunā ʿAlī

4. Removing Doubts

Some narrations mention that Sayyidunā ʿAlī ﷺ performed the Ṣalāt al-Janāzah of Sayyidah Fāṭimah ﷺ and buried her at night and did not inform Sayyidunā Abū Bakr ﷺ about it.

- a. The readers should remember that these words have been added by the narrator as a commentary on the narration. It is not the words of the actual narration. All other narrations are sufficient testimony to this. The narrator who added words to the original narration is Ibn Shihāb al-Zuhrī who has thrown the masses into confusion.
- b. The underlined words are not the words of a Ṣaḥābī. It is only the product of the conjecture of Ibn Shihāb al-Zuhrī. And the practice of the Ṣaḥābah, the Banū Hāshim and the ummah does not support it or verify it whatsoever, but rather contradicts it as explained above.
- c. Worthy to mention is that Ibn Shihāb al-Zuhrī is the only one to add those words. No other narrator has backed him. Such odd statements of narrators are not accepted and are considered as the warped opinions of the narrator which are not proof against anyone. Even if a narrator is reliable, his added words are not proof. Thus, the opinion of al-Zuhrī is abandoned. The correct version is what has been stated above that according to the sharʿī principle; Sayyidunā Abū Bakr ﷺ performed the Ṣalāt al-Janāzah of Sayyidah Fāțimah .

Speculations and Assumptions

Some people have spread utter confusion among the masses by claiming that Rasūlullāh مَرَاسَعَهُوسَدُ had only one daughter. I found a need to remove this speculation and confusion under a separate heading. Answers will be provided where needed. Firstly, the speculation will be mentioned followed by its answer.

Speculation 1: Da'wat al-'Ashīrah

Allah سُبْحَانَهُ وَتَعَالَى states in the Qur'an

وَ أَنْذِرْ عَشِيْرَتَكَ الْأَقْرَبِيْنَ ﴿٢١٤﴾ '

And warn, [O Muḥammad], your closest kindred.1

This discussion is termed as the discussion of daʿwat al-ʿAshīrah. When this verse was revealed, Rasūlullāh عَالَيْتَعَانِيوَسَدُ called his close relatives, invited them to towḥīd and risālah, warned them about the punishment of the hereafter, kindled concern in them about their actions and turned their attention towards accountability in the hereafter, thereby fulfilling the responsibility given to him of having to warn his closest kindred. On this occasion, Rasūlullāh مَالَيْتَعَانَيْ took the names of the chief tribes of Quraysh individually and addressed them. For example, He said: "O Quraysh, O Banī Kaʿb, O Banī Murrah, O Banī ʿAbd Manāf, O Banī ʿAbd Shams, O Banī Hāshim, O Banī ʿAbd al-Muṭṭalib, etc. and invited them. Regarding this incident, the narrations of the şiḥāḥ² mention one thing while the narrations of other books have something else.

In some narrations of *Bukhārī* and *Muslim*, from among these tribes, the names of three individuals have been taken viz. Sayyidunā ʿAbbās (the uncle of Rasūlullāh

¹ Sūrah al-Shuʿarā: 214

² The six authentic books of ḥadīth viz. Bukhārī, Muslim, Tirmidhī, Abū Dāwūd, Sunan al-Nasā'ī and Ibn Mājah.

لَّسَتَعَيَّوَيَسَلَّ), Sayyidah Ṣafiyyah (bint ʿAbd al-Muṭṭalib, his aunt) and Sayyidah Fāṭimah bint Rasūlillāh نَظَيَّتُهُ No other person's name from the other tribes was taken individually. Yes, the name of the tribe was mentioned.

The Proof of the Shīʿah

The contemporary Shīʿah create a doubt here that in this gathering of close relatives, only Sayyidah Fāṭimah ﷺ was invited. Had there been any other biological daughters, they would have definitely been called, i.e. if Sayyidah Zaynab, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm ﷺ were biological daughters, they would be included in this special gathering. This is the proof for Rasūlullāh having only one biological daughter viz. Sayyidah Fāṭimah

Answer

Different narrations are found in this regard. The narrations recorded in books besides the ihah are not worthy of consideration. With regards to those narrations recorded in the ihah, some of the following are found therein.

In some authentic narrations, only the tribes of Quraysh were called by name, however, no individual's name was taken. In other narrations, Sayyidah Fāṭimah's in ame has been taken individually, while in others the names of Sayyidunā ʿAbbās and Sayyidah Ṣāfiyyah and Sayyidah Fāṭimah in taken.

An accepted principle is: the non-mention of something does not necessitate its non-existence. Only Sayyidunā ʿAbbās's مَنْ اللهُ اللهُ اللهُ paternal uncles of Rasūlullāh عَنْ اللهُ ا اللهُ Similarly, only the name of one aunt of Rasūlullāh مَنَاسَعَيْسَنُ has been taken viz. Ṣafiyyah جَنَسَعَة. This is not a proof that the other aunts viz. 'Ātikah, Barrah, Umm Ḥakīm, Bayḍā', etc. were not present and are not the biological aunts of Rasūlullāh أَسْتَعْيَسُتُ

In the narrations of books besides the siḥāḥ, only the name of Sayyidunā ʿAlī نفظينية is mentioned. This is not proof that the other brothers viz. Jaʿfar, ʿAqīl, etc. were not present and are not biological cousins of Rasūlullāh أيتنتينيوتير.

Likewise, the sole mention of Sayyidah Fāṭimah فلي does not prove the nonexistence of her sisters and is not evidence to show that Sayyidah Zaynab, Ruqayyah and Umm Kulthūm عن عنه are not the biological daughters of Rasūlullāh . How can such a proof be correct?

A Reasonable Reason

The Shī'ah have demanded an answer as to why the other sisters of Sayyidah Fāṭimah ﷺ were not present at the gathering of daʿwat al-ʿAshīrah whereas they were all alive, sane, mature and residents of Makkah at that time.

To answer this, the following points should be studied.

In this gathering, it appears that only Sayyidunā ʿAbbās ﷺ and Abū Lahab were present from the men of Banū Hāshim and Banū ʿAbd al-Muṭṭalib. Others have not been mentioned. The reason given for their non-mention by you will be the same answer given for the non-mention of the three daughters by us.

The Banū Hāshim and Banū Muṭṭalib consisted of many women. However, only one of their senior women seems to be present at da'wat al-'Ashīrah viz. Sayyidah Ṣafiyyah . All the others were absent. The answer you give to this is the very same answer to your question.

Among the lads of the family, it seems that only Sayyidunā ʿAlī the was present. All of his brothers were not. Kindly present a reasonable reason for their non-

mention and non-participation. Were there no youngsters of the family living that time?

Only one girl's name of the family i.e. Sayyidah Fāṭimah www has been mentioned. So if the other daughters' or other girls' names are not mentioned, then the reason for this will be found in the answers to our questions.

Firstly, we have to find out the reason for the non-presence and non-mention of the other uncles, aunts, cousins who were alive and present in Makkah at that time since the invitation of Rasūlullāh عَالَسْتَعَدِّوَاللَّهُ not invite them and if he did, why did he not address them individually? Your answer is our answer.

The Proof of the Shīʿah for the Undisputed Khilāfah

The early Shīʿī scholars and Mujtahidīn under the verse "And warn, [O Muḥammad], your closest kindred" with support from a narration found in the non-ṣiḥāḥ prove the immediate khilāfah of Sayyidunā ʿAlī نَعْنَى َنَالَتُنَعَامَ َنَالَتُعَامَ َنَالَتُعَامِ َنَالَ invited all his close relatives for a meal. His idea was to call them towards Islam but unfortunately did not get the chance because everyone dispersed after eating. Thereafter, on several occasion was this feast prepared. Sayyidunā ʿAlī مَالَتَ مَالَعَانَةُ arranged the gathering. On the last occasion, Rasūlullāh مَالَعَانَةُ said: "I have brought to you the goodness of this world and the next. Allah مُنْحَانَةُ مُنْحَانَةُ مُنْحَانَةُ مُنْحَانَةُ مُنْحَانَةُ مُنْحَانًا مُعَانَةُ مُنْحَانًا مُعَانَةُ other said:

و ایکم یوازرنی علی امری و یکون اخی و وصیتی و خلیفتی

Who of you will help me in my endeavour and be by brother, my executor and my successor?

Everyone was silent at this plea. Sayyidunā ʿAlī نوافعَنَهُ allegedly the said: "I was the youngest of them. I spoke out that I will be your assistant in this matter." Rasūlullāh مَرَاتَتُعَادِيرَتَارُ held my neck and announced:

ان هذا اخي و وصيتي و خليفتي فيكم فاسمعوا له و اطيعوا

This is my brother, executor and successor among you. Thus, listen to and obey him.

From the words executor and successor, the Shīʿah prove the immediate khilāfah of Sayyidunā ʿAlī نظر المنافقة.

Removing this Speculation

- a. Let us first examine the verse regarding which this narration is related. The issue of khilāfah is not established from this verse nor is there any evidence of khilāfah in it. The only thing mentioned in the verse is the command to warn his relatives. It has no connection whatsoever with khilāfah.
- b. With regards to the narration, the name of Sayyidunā ʿAlī 🏎 does not feature in the narrations of siḥāḥ as mentioned previously.
- c. Regarding the non-ṣiḥāḥ narration concerning the verse which mentions about the invitation and wherein the words executor and successor do appear, such narrations do not meet the standards of this science. Narrators likes 'Abd al-Ghaffār ibn Qāsim, Minhāl ibn 'Amr, etc. are criticised and unreliable and have been accepted to be Shīʿah by the Shīʿī scholars. Our 'ulamā' have labelled them as *matrūk*¹, great liars, Shīʿī, and Rāfiḍī. To establish the immediate khilāfah from such flimsy narrations with such weak narrators is not correct, whereas according to us, these narrations — on account of severe criticism — are matrūk and non-acceptable. Only those narrations can be furnished as proof against the opposition which are reliable and accepted.

Note:-

Countless 'ulamā' have rejected this narration labelling it as matrūk. There is a

¹ Discarded

long list of such 'ulamā'. Only a few will be mentioned here which can be checked to gain satisfaction.

- 1. Al-Layālī al-Maṣnūʿah pg. 197, 198 Under this narration
- 2. Al-Sīrah al-Ḥalabiyyah vol. 3 pg. 309 The narration of ghadīr khum
- 3. Al-Mowḍūʿāt al-Kabīr pg. 79 Under this narration
- 4. Mowdūʿāt Qādī Showkānī pg. 125 Under this narration
- 5. Qurrat al-ʿAynayn fī Tafḍīl al-Shaykhayn pg. 279 Under this discussion

Synopsis

In the verse under discussion, neither Rasūlullāh المستقبة having only one daughter can be established nor can the issue of the undisputed khilāfah of Sayyidunā ʿAlī نه والله be proven. Thus, the flimsy fallacious proof cannot establish the claim. Moreover, it is a different matter that Sayyidunā ʿAlī المستقبة never cited this verse to prove his immediate khilāfah. The narrations presented by the Shīʿah are matrūk, hence unacceptable.

Speculation 2: The Verse of Mawaddah

قُلْ لَّآ اَسْئُلُكُمْ عَلَيْهِ اَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبِي *

I do not ask you for this message any payment [but] only good will through kinship.¹

Meaning that I do not ask any reward for conveying the Qur'ān but consideration for ties of kinship (maintain family ties with me) and do not harm me.

The Proof of the Shīʿah

Regarding this verse, some narrations are found in the books attributed to

¹ Sūrah al-Shūrā: 23

Sayyidunā Ibn ʿAbbās تخطَيَّة stating: "When this verse was revealed, people asked: 'O Rasūlullāh استَلَقَعَتُ وَتَعَلَّقَهُ المُ

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من هؤلاء الذين وجبت علينا مؤدتهم؟ قال على و فاطمة و ابناهما
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Who are these people we have to love?' "Alī, Fāṭimah and their two sons,' was his reply."

In the light of this, the ${\rm Sh}\bar{\rm i}$ ah deduce the following rulings, presenting this verse as proof.

The word kinship in the verse refers to four persons viz. Sayyidunā ʿAlī, Sayyidah Fāṭimah, Sayyidunā Ḥasan and Sayyidunā Ḥusayn and loving them is compulsory. And whoever's love is compulsory, his obedience is compulsory. And whoever's obedience is compulsory; he is the rightful imām and deserving of khilāfah.

Secondly, in the above narration, only Sayyidah Fāṭimah's منظقة name appears which shows that she is the only biological daughter of Rasūlullāh مكالتنظيرية. Had there been other daughters, their names would have appeared here as well as their husbands' names who would all be included in kinship.

Removing this Doubt

There is no inference whatsoever in the verse to khilāfah, forget about an undisputed khilāfah. Moreover, no mention is made of one or four daughters of Rasūlullāh عَالَسْتَعَدَّوْتَ in this verse. Yes, the issue regarding love to the family members of Rasūlullāh مَالَسْتَعَدّوْتَ is discussed.

Firstly, we will mention the correct meaning and purport of this verse and then the answer to their narration followed by related issues.

The Correct Purport of the Verse

The correct meaning and purport of this verse will be mentioned according to the consensus of the Mufassirīn, Muḥaddithīn and senior 'ulamā'.

The verse instructs Rasūlullāh المستخفية to inform the kuffār of Quraysh: I do not ask you for anything for conveying this message and advising you. However, I only desire this from you that you consider our family ties and stop harassing me and allow me to convey my message. If you cannot assist me, then at least consider our family relation and do not harm me.¹

<code>Hāfi</code>z ibn <code>Hajar</code> in *Fath al-Bārī* has commentated on this verse in the following manner:

و المعنى الا ان تودوني لقرابتي فتحفظوني و الخطاب لقريش خاصة و القربي قرابة العصوبة و الرحم فكانه قال احفظوني للقرابة ان لم تبعوني للنبوة و جزم بان الاستثناء منقطع

The meaning is: except that you love and befriend me due to my family relation, hence safeguard me (from your evil). The address is to the Quraysh specifically. And kinship is the kinship of close and distant family. As if he is saying that if you cannot follow my nubuwwah, then at least protect me (from your evil) due to family ties. He has emphatically mentioned that the istithnā^{'2} is munqați^{'3}.⁴

For further detail, we reproduce the commentary of this verse from *Tuḥfah Ithnā* 'Ashariyyah. Shāh 'Abd al-ʿAzīz writes:

عن ابن عباس نیز ایں روایت در بخاری موجود است و بتفصیل مذکور است کہ ہیچ بطنے از بطون قریش نبود الا اِنحضرت را بایشاں قرابتی بود اِن قرابت را یا دوبا نیدند و ادانے حقحق اِن قرابت لا اقل ترک ایذا کہ ادنی مراتب

2 Exception

3 Unrelated

¹ *Tafsīr Ibn Kathīr* vol. 4 pg. 111, 112 – Under the verse, I do not ask you for this message any payment [but] only good will through kinship

⁴ *Fatḥ al-Bārī* vol. 8 pg. 458 – Under the verse, I do not ask you for this message any payment [but] only good will through kinship.

صله رحم است از ایشان درخواستند پس استثنا منقطع است امام فخر رازی و جمیع مفسرین متاخرین بهمین معنی را پسندیدا اند

The narration narrated from Sayyidunā 'Abd Allāh Ibn 'Abbās in Bukhārī; therein it is mentioned with detail that Rasūlullāh in the family ties with all the tribes of Quraysh. Reminding them of this family relation, it was said to them to consider the rights of this relationship and at least abandoning causing harm which is the lowest form of maintaining family ties. Thus the istithnā' here is munqați'. Imām Fakhr al-Dīn al-Rāzī and the latter Mufassirīn have preferred this meaning.¹

The narration of Sayyidunā ʿAbd Allāh Ibn ʿAbbās ﷺ which Shāh ʿAbd al-ʿAzīz has quoted from *Bukhārī* in *Tuḥfah Ithnā ʿAshariyyah* is also recorded in *Musnad Aḥmad*. Peruse the following references.

- 1. *Bukhārī* vol. 2 pg. 713 *Kitāb al-Tafsīr*; under the verse, I do not ask you for this message any payment [but] only good will through kinship.
- 2. Musnad Imām Aḥmad vol. 1 pg. 229 The musnadāt of ʿAbd Allāh ibn ʿAbbās

The Answer to their Narration

The readers should remember that the narrations from Sayyidunā ʿAbd Allāh Ibn ʿAbbās ﷺ which are authentic and by which the purport of the verse becomes manifest have been quoted above under the commentary of the verse. This is reliable and is to be found in *Bukhārī*, *Musnad Aḥmad*, etc.

¹ *Tuḥfah Ithnā ʿAshariyyah* pg. 205 – Under the commentary of the verse, I do not ask you for this message any payment [but] only good will through kinship.

The narration attributed to Sayyidunā Ibn 'Abbās wiew which is quoted by the opposition from our books, wherein mention is made of those whose love is necessary, the following points are presented regarding it by which the baselessness and invalidity of their proof will be manifest. Senior 'ulamā' have criticised this narration.

1. Ḥāfiẓ Ibn Ḥajar المنافع has written at one place in *Fatḥ al-Bārī* regarding this narration:

و اسناده ضعيف و هو ساقط لمخالفته هذا الحديث الصحيح

Its isnād is weak and it is invalid due to it contradicting this authentic narration. $\ensuremath{^1}$

Further on, Hāfiz Ibn Hajar حَمَّاللَهُ states:

و اسناده واه فيه ضعيف و رافضي

Its isnād is fallacious for it has a weak narrator and a Rāfidī.

2. ʿAllāmah Ḥāfiẓ Ibn Kathīr حَمَالَكُ writes regarding it:

هذا اسناد ضعيف فيه مبهم لا يعرف عن شيخ شيعي محترق و هو حسين الاشقر و لا يقبل خبره في هذا المحل

This is a weak isnād. It has an unclear unknown narrator narrating from his burnt Shīʿī Shaykh Ḥusayn al-Ashqar. His narrations are not accepted here.²

¹ *Fatḥ al-Bārī Sharḥ al-Bukhārī* vol. 8 pg. 458 – *Kitāb al-Tafsīr*; under the verse, I do not ask you for this message any payment [but] only good will through kinship.

² *Tafsīr Ibn Kathīr* vol. 4 pg. 112 – Under the verse, I do not ask you for this message any payment [but] only good will through kinship.

3. The Shīʿah have specifically quoted this narration from *al-Ṣawāʾiq al-Muḥriqah* by Ibn Ḥajar al-Haythamī and have committed treachery by not mentioning the criticism of Ibn Ḥajar al-Haythamī adjacent to this narration. He writes:

و فی سندہ شیعی غال

There is an extremist Shīʿī in its isnād.1

ʿAllāmah al-Haythamī has pointed out its flaw after narrating it, but the Shīʿah have left out this portion.

The narrator is an extremist Shīʿī. Thus, this narration cannot be a proof against us because it is unaccepted.

 The criticism made by Shāh 'Abd al-'Azīz منائلة on this narration in *Tuḥfah Ithnā* 'Ashariyyah will be quoted verbatim:

طبرانی و احمد از ابن عباس ہمیں قسم روایت کردہ اند لیکن جمهور محدثین ایں روایت را تضعیف نمودہ اندزیر انکہ ایں سورت یعنی سورہ شوری بتمامہا مکی است و دراں جا جا امام حسن و حسین نہ بودند و نہ حضرت فاطمہ را علاقئے زوجیت با حضرت علی بہم رسیدہ بود و در سلسلہ ایں روایت بعضی شیعہ غالی واقع اند

Țabarānī and Aḥmad have related a narration from Ibn ʿAbbās of this nature. However, all the Muḥaddithīn have deemed it as weak because the entire Sūrah al-Shūrā is Makkī and at that time neither Imām Ḥasan nor Imām Ḥusayn were born as yet, nor was Sayyidah Fāṭimah married to Sayyidunā ʿAlī . Moreover, there is an extremist Shīī in its isnād.²

Due to these reasons, the narration presented by the ${\rm Sh}\overline{\rm i}$ ah is unacceptable.

¹ *Al-Ṣawā'iq al-Muḥriqah* by Ibn Ḥajar al-Haythamī pg. 101 – under the 14th verse, I do not ask you for this message any payment [but] only good will through kinship.

² *Tuḥfah Ithnā ʿAshariyyah* pg. 204 – Under the commentary of the verse, I do not ask you for this message any payment [but] only good will through kinship.

In short, this narration opposes reality as stated by Ibn Kathīr and Shāh 'Abd al-'Azīz ﷺ for the verse is Makki and at that time neither was Sayyidah Fāṭimah married, nor did Sayyidunā 'Alī ﷺ have any offspring. So it is neither correct for people to ask about them nor is it correct to answer in their favour. Even if we overlook this, this narration is still a fabrication of Shī'ī narrators and has no authentic isnād, as mentioned by the senior scholars. Countless 'ulamā' have criticised this narration. We have sufficed on reproducing only four.

The Issue of Only One Daughter

It is have been clarified above that there is absolutely no mention of khilāfah in the verse. Similarly, there is absolutely no trace of there being only one daughter of Rasūlullāh مَتَاسَتُعَادِينَاً. Love for the relatives is the only thing mentioned.

And the narration presented by the Shīʿah to prove that there was only one daughter does not meet the standards of acceptance as explained above, i.e. its isnād has a disparaged narrator and an extremist Shīʿī Rāfiḍī.

If for arguments sake we accept the narration, then the mention of only Sayyidah Fāțimah and does not necessitate the rejection and denial of the other sisters. And if we accede to this proof, then the mention of only Sayyidunā ʿAlī and the denial of his other brothers viz. Sayyidunā Jaʿfar, Sayyidunā ʿAqīl, etc. which even the Shīʿah will not accept, as this contradicts reality. Therefore, this method of substantiation is totally flawed.

Speculation 3: The Purport of Verse of Tathir

Allah سَبْحَانَةُوْتَعَانَ has revealed a special rukū' in Sūrah al-Aḥzāb regarding the pure wives of Rasūlullāh سَبْحَانَةُوْتَعَانَ i.e. his Ahl al-Bayt. Therein, Allah سُبْحَانَةُوْتَعَانَ has clearly explained the etiquette, honour, virtue, merit and status of these noble women.

When the Muslims became affluent due to the innumerable conquests made by them, the pure wives of Rasūlullāh delta requested for an increase in

their spending in order to terminate their lives of wont and poverty. The Most Beneficent Allah was not pleased with their slight inclination to this transitory world thus revealed an entire ruk \bar{u} ^{\circ} in their favour. The verse of tath \bar{n} r being one of these verses. These verses were revealed in 5 A.H considering incidents surrounding them. We will firstly present a brief synopsis of these verses so that the purport and meaning of the said verse can be understood in context.

Synopsis

- The pure blessed wives of Rasūlullāh حَالَتَنْعَادَوَمَا were not desirous of the glitter and glimmer of this world, but were desirous of the pleasure of Allah للمنتحاتية and His Rasūl and aspired for the high stages in the hereafter. If this were not the case then Rasūlullāh مَالَي would have separated from them as per the command of Allah مَالَي المَالِي . However, he did not divorce them; hence confirming that these women had pure intentions and performed good deeds and Allah مُنْتَحَاتَوْتَعَالَ has prepared a grand reward for them.
- 2. For every good deed they do, the pure wives receive a double reward and will obtain generous sustenance in the hereafter. If per chance, they have to commit any act of immorality or disobedience, their punishment will be doubled. This illustrates their lofty status and great rank.
- 3. No woman of this ummah can compare to them in status if they adopt taqwā. And when they speak to men in case of necessity, they should not adopt a soft tone, so that no evil thought may creep into the hearts of man.
- 4. They have been commanded to remain in their houses and have been prohibited from exhibiting their beauty outdoors as was the custom of the era of ignorance.
- They have been ordered to establish five times daily ṣalāh, pay zakāh and be obedient to Allah شَبْعَانَدُوْتَعَالَ and Rasūlullāh مُبْتَعَانَدُوْتَعَالَ.
- Allah مُتَحَمَّدُوتَعَالَ wishes to remove the filth of evil character, love for this world, etc. from them and intensely purify them and keep them pure.

- 7. The honour of being the spouse of Rasūlullāh مَنْ اللهُ عَلَيْهُ is perpetual, and taqwā and purity are their intrinsic qualities. Owing to this, they have always been referred to as the *azwāj muṭahharāt* (pure wives).
- They have been commanded to continue revising the verses and wisdom of Allah مُتِحَاتُمُوتَعَانَ is the treasury of wisdom and the fountain of guidance.
- 9. The enormous bounty of divine revelation would only take place in their blessed homes, not in the homes of others. No one else besides them enjoys this privilege. Moreover, Sayyidah 'Ā'ishah 🏎 has the unique speciality of divine revelation descending on her bed. (*Tafsīr Ibn Kathīr*)
- 10. Together with their etiquette and virtues, a special aspect of their honour and respect has been revealed in the beginning of this sūrah which the entire Muslim ummah has to religiously adhere to. Allah سُبَحَانَةُوَتَعَالَ has stated:

اَلَنَّبِقُ اَوْلَى بِالْمُؤْمِنِيْنَ مِنْ أَنْفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهٰ تُهُمْ مُ

The Nabī is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.¹

Coupled with their other virtues is the command to revere the renowned lofty status of them being the mothers of all the Muslims.

After having a look at this entire rukūʻ it becomes vividly clear that here the address is to the beloved wives of Rasūlullāh سَرَاسَتَ عَدَيْنَا لَعَالَى . With explaining their etiquette and conduct, their virtues and merits have been extolled portraying their lofty status.

The Proof of the Opponent

The Shī´ah have used only half of the verse of taṭhīr as proof for the deductions which will be expounded upon shortly.

¹ Sūrah al-Aḥzāb: 6

إِنَّمَا يُرِيْدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا ﴿٣٣%

Allah intends only to remove from you the impurity [of sin], O people of the [Rasūl's] household, and to purify you with [extensive] purification.¹

Manner of Substantiating

Narrations state that when this verse was revealed, Rasūlullāh سَأَسْمَتَيُوسَدَّ Sayyidah Fāṭimah, Sayyidunā Ḥasan, Sayyidunā Ḥusayn and Sayyidunā ʿAlī (مَالَيَتَعَامُ أَلَا اللَّهُ مُعَالًا المُعَامُ المُعَالَةُ المُعَالَةُ المُعَالَةُ المُعَالِينَ المُعَالِينَ وَالمُعَالَةُ المُعَالَةُ المُعَالَةُ المُعَالَةُ المُعَالَةُ المُعَالِينَ مُعَالًا المُعَالَةُ المُعَالَةُ المُعَالَةُ المُعَالَةُ المُعَالَةُ المُعَالَةُ مُعَالًا مُعَالَةُ مُعَالًا مُعَاللُهُ مُعَالًا مُعَالًا مُعَالًا مُعَالًا مُعَالَةُ مُعَالًا مُعَالًا مُعَالًا مُعَالَمُ مُعَالًا مُ

O Allah, this is my Ahl al-Bayt (household). Remove dirt from them and purify them.

The Shī ah claim that the following is established from the above:

- Rasūlullāh مَاللَّهُ عَلَيْهُ مَاللَهُ عَلَيْهُ مَاللَهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ مَاللَهُ عَلَيْهُ عَلَيْ عَلَيْهُ عَلَيْ المَعْتَعَا عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْهُ عَلَيْ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْهُ عَلَيْ عَلَيْهُ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْ عَلْ الْعُنَا عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْ عَلَيْكَ عَلَيْ عَلَى عَلَيْ
- We also learn that if Rasūlullāh حَالَتُعَدَّوَتَكُ had any other daughter; he would have covered them with his shawl as well, thus including them in the Ahl al-Bayt. This is proof that Sayyidah Fāțimah مَالَتَهُ is his only daughter.
- 3. It is clear as daylight that these personalities are free from sin and their purification has been established from nass (categorical evidence).

Removing this Speculation

We present a few points which will disclose the shallowness and weakness of the proof of the opponent.

¹ Sūrah al-Aḥzāb: 33

To outline our claim, it is essential to clarify that the purport of Ahl al-Bayt in this verse of the Qur'ān is primarily the pure wives of Rasūlullāh حَلَّاتَنْ عَلَيْهُ عَدْمُ اللَّهُ عَدْمُ اللَّهُ مَكْلَنَا عَدْمُ اللَّهُ مَعْلَمُ اللَّهُ مَعْلَمُ اللَّهُ مُعْلَمُ اللَّهُ اللَّهُ مُعْلَمُ اللَّهُ مُعْلَمُ مُعْلَمُ اللَّهُ مُعْلَمُ مُعْلَمُ اللَّهُ مُعْلَمُ مُعْلَمُ مُعْلَمُ اللَّهُ مُعْلَمُ اللَّهُ مُعْلَمُ مُعْلَمُ مُعْلَمُ اللَّهُ مُعْلَمُ اللَّهُ مُعْلَمُ اللَّهُ اللَّهُ مُعْلَمُ مُعْلَمُ اللَّهُ مُعْلَمُ اللَّهُ مُعْلَمُ اللَّهُ مُعْلَمُ اللَّهُ مُعْلَمُ مُعْلَمُ مُعْلَمُ اللَّهُ مُعْلَمُ اللَّهُ مُعْلَمُ الللَّالَ وَاللَّالَ اللَّعُانَةُ مُعْلَمُ اللللَّهُ عَلَيْهُ مُعْلَمُ اللَّالَةُ اللَّالَةُ مُعْلَمُ اللَّ by a *khabar wāḥid*¹. We will present evidences to prove that the primary purport of Ahl al-Bayt is the wives of Rasūlullāh مَتَاسَمُونَهُ مُعْلَمُ وَاللَّهُ مُعْلَمُونَا اللَّالَةُ عَلَيْهُ وَاللَّالَةُ اللَّ

a. At another juncture in the Noble Qur'ān, the word Ahl al-Bayt has been used to refer to a wife. An angel appointed by Allah شبتكانةوتقان addressed Sārah, the wife of Sayyidunā Ibrāhīm تقيالتكام:

ٱتَعْجَبِيْنَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكْتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ *

Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, Ahl al-Bayt (people of the house).

Here the term Ahl al-Bayt has been used for the wife of Sayyidunā Ibrāhīm تَسَاسَلَاً. Similarly, the term Ahl al-Bayt has been used to refer to a wife in other verses as well. However, we suffice on one verse due to brevity.

b. Rasūlullāh كالمنتشر used the term Ahl al-Bayt to refer to his wives in the authentic hadīth. The incident is that Rasūlullāh كالمنتشر married Sayyidah Zaynab bint Jahsh تعالي . There was a walīmah feast on this occasion. After the completion of the walīmah, Rasūlullāh مراكبة went to Sayyidah Zaynab . He then exited her house and went to the room of Sayyidah 'Ā'ishah نامية and said:

السلام عليكم اهل البيت فقالت و عليك و رحمة الله كيف وجدت اهلك بارك الله لك

"Peace be upon you, Ahl al-Bayt." She replied: "And upon you and the mercy of Allah. How did you find your spouse to be? May Allah bless you!"²

¹ A lone narration – which does not reach the level of mashūr or mutawātir.

² *Bukhārī* vol. 2 pg. 707 – The chapter concerning the statement of Allah بيتفاؤلا, O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal.

Here, Rasūlullāh سَأَلْتَلْمَا يَعَوَسَدُ used the term Ahl al-Bayt to refer to his wife.1

From these references we learn that it is correct to use the term Ahl al-Bayt to refer to one's wife.

The words فَى بُيُؤِنَّكُنَّ (in your houses) before the verse of taṭhīr and

وَ اذْكُرْنَ مَا يُتْلَى فِيْ بْيُوْ بِكُنَّ

Now, the wives of Rasūlullāh تَرَاتَعَهُوَمَا cannot be excluded from Ahl al-Bayt by a khabar wāḥid. Nevertheless, the children can be secondarily included in the purport of Ahl al-Bayt by this narration on condition that this narration meets the standards of authenticity of the Muḥaddithīn.

Furthermore, the "al" prefix in the word al-bayt is termed *alīf lām ʿahd khārijī*² according to rules of syntax which according to usage refers to the houses of the wives of Rasūlullāh عَالَنَا اللَّهُ اللَّهُ عَالَيْهُ اللَّهُ اللَّهُ عَالَيْهُ اللَّهُ اللَّهُ عَالَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَالَهُ اللَّهُ عَالَيْهُ اللَّهُ عَالَيْهُ ع

Removing a Doubt

It is appropriate to mention here that in the words يُطَهِّرُكُمْ (from you) and يُطَهِّرُكُمْ (purify you) of the verse of taṭhīr, the plural masculine pronoun حُمْ (you) has been used. Using this, the Shīʿah create this doubt that had the addressees been

¹ *Bukhārī* vol. 2 pg. 707 – The chapter concerning the statement of Allah المنتحقيقة, O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal.

² Common noun referring to an external entity

the wives of Rasūlullāh سَأَلَسْتَنَدُوسَةَ, a plural feminine pronoun should have been used instead of a plural masculine pronoun, which has not been done and this is contrary to the rules of grammar.

To answer this we say that:

a. In another verse of the Noble Qur'ān, the plural masculine pronoun has been used with reference to Sārah.

رَحْمَتُ اللَّهِ وَبَرَكْتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

May the mercy of Allah and His blessings be upon you, people of the house.

b. Similarly, in the Noble Qur'ān, Mūsā عَلَيهَ اللَّهُ addresses his wife:

إِذْ قَالَ مُوْسِى لِآهِلِهِ إِنِّي أُنَّسْتُ نَارًا سُأْتِيْكُمْ مَّنْهَا بِخَبَرٍ أَوْ أَتِنْكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُوْنَ ﴿٧﴾

[Mention] when Mūsā said to his family: "Indeed, I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warm yourselves."¹

Here also a woman is addressed with a plural masculine pronoun instead of a feminine one.

c. Previously, under this discussion, a narration of *Bukhārī* was quoted with the words:

Peace be upon you, O Ahl al-Bayt.²

Rasūlullāh سَأَلِتَلَمَا يَدوسَدَ used the plural masculine pronoun to refer to his wife.

¹ Sūrah al-Naml: 7

² *Bukhārī* vol. 2 pg. 707 – The chapter concerning the statement of Allah بيتفاؤلا, O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal.

d. Similarly, there is a narration in Muslim where Rasūlullāh حَالَسْتَعَدِيسَدَ uses a plural masculine pronoun to refer to his wives:

فقال هو عليها صدقة و لكم هدية فكلوه

He said: "It is charity for her (Barīrah) and a gift for you, thus you may eat it."

e. Once, Rasūlullāh مَالَسْمَاتِدِهِ مَالَسْمَاتِ came to Sayyidah 'Ā'ishah وَعَلِيْفَاتُهُ and asked:

هل عندكم شيء؟ قالت لا الا ان نسيبة بعثت الينا

"Do you have anything to eat?" She replied: "No, except that which Nusaybah sent."

Here, Rasūlullāh مَتَأَلِّتُعَدِّوَسَلَة used the plural masculine pronoun for his wife.

In the above verse and ahadith, the plural masculine pronoun has been used to refer to their wives whereas it ought to be feminine. The answer given by the Shīʿah here will be the answer to their objection.

Corroboration from the Shīʿah

The Shīʿī scholars have written regarding using a plural masculine pronoun to address a woman. In Amālī of Shaykh al-Ṭūsī, on the occasion of the marriage of Sayyidah Fāṭimah and Sayyidunā ʿAlī مكاللتغيريتيارَ addressed his wives:

Make preparations for my daughter and cousin.²

A plural masculine pronoun has been used here as well for women.

¹ Muslim vol. 1 pg. 345 - Kitāb al-Zakāh; the chapter concerning the permissibility of gifts

² Amālī by Shaykh al-Ṭūsī pg. 40 – The incident of Sayyidah Fāṭimah 🕬 going to her marital home

The Term Ahl al-Bayt

- According to language, the term Ahl al-Bayt is masculine. Although, it refers to females i.e. the wives of Rasūlullāh عَلَى المُعَدَدِينَة. Nonetheless, considering the term, plural masculine pronouns may be used to refer to it.
- Rasūlullāh سَالَسْتَعَيْدُوسَةُ 's honoured person is also included in the term Ahl al-Bayt since he lived therein. Hence, a plural masculine pronoun may be used taghlīban.¹
- Moreover, it is found in Arab practice that although the context demands a feminine pronoun, a masculine pronoun is used to show love and honour.

Thus, due to the above usages, it is evident that the usage of a plural masculine pronoun in the verse of taṭhīr is absolutely grammatically correct and non-objectionable. Thus, the objection or doubt has been removed successfully.

Our Stance Regarding the Verse of Tațhīr and Ḥadīth of the Shawl

Our 'ulamā' of the Ahl al-Sunnah emphatically declare that the verse of taṭhīr (with regards to its context) is regarding the wives of Rasūlullāh سَالِسَنَةِ who are the primary addressees. After this verse was revealed and the wives gained this honour, Rasūlullāh سَالَسَتَهِ included the four personalities viz. Sayyidah Fāṭimah, Sayyidunā Ḥasan, Sayyidunā Ḥusayn and Sayyidunā 'Alī نَعَانَ has mentioned this in the following text of his tafsīr:

فهذه دعوة من النبي صلى الله عليه وسلم لهم بعدنز ول الاية احب ان يدخلهم في الاية التي خوطب بها الازواج

This is a supplication of Rasūlullāh - for them after the revelation of the verse. He desired to include them in the verse which addresses the wives.²

¹ Giving priority to masculine over feminine.

² *Tafsīr al-Qurṭubī* (*Al-Jāmiʿ al-Aḥkām al-Qurʾān*) vol. 14 pg. 183, 184 – Under the verse, And remember what is recited in your houses of the verses of Allah.

ʿAllāmah al-Dhahabī المَعْنَاتَةُ has mentioned the very same thing in *al-Muntaqā.*¹ In a similar way, Shāh ʿAbd al-ʿAzīz مَعَاتَةُ writes in *Tuḥfah Ithnā ʿAshariyyah*:

ام سلمه گفت که مرا نیز شریک بکن فرمود که انت علی خیر او انت علی مکانک دلیل صریح است بر اِنَکه نزول ایت در حق ازواج بود و اِنحضوت این چپار کس را نیز بدعائے خود دریں وعده داخل ساحت و اگر نزول ایت در حق اینها می بود حاجت بدعا چه بود؟ و اِنحضرت چرا تحصیل حاصل می فرمود؟ و لہٰذا ام سلمه را دریں دعا شریک نه کرد که در حق او ایں دعا را تحصیل حاصل دانست

Sayyidah Umm Salamah ﷺ requested: "Include me also." Rasūlullāh said: "You are on goodness and you are on your place." This is a clear-cut proof that the verse is regarding the wives of Rasūlullāh supplication. If the verse was revealed regarding the four personalities, then what was the need for the supplication and why would Rasūlullāh supplication that already obtained (termed Taḥṣīl al-Ḥāṣil)? This is the reason why Rasūlullāh supplication, since it would be attempting to obtain that which was already obtained.²

Elimination of Doubt 2

The second point which the Shīʿah deduce from here is that Rasūlullāh تَسَتَعَيْنَةُ had only one daughter, namely Sayyidah Fāṭimah تَشْتَعُيْنَةُ. If he had another daughter, then he would have covered them with the shawl and included them in the Ahl al-Bayt.

Ponder over the following points:

a. The verse of taṭhīr has no mention of the number of daughters of Rasūlullāh عَوَالَسْتَعَدِّوَتَكُ whatsoever. This verse has no connection with mentioning their number. Mention here is only about the wives of Rasūlullāh عَوَالَسْتَعَدِّوَتَكُ explained before.

¹ Al-Muntaqā pg. 428 - The discussion of the verse of taṭhīr.

² Tuḥfah Ithnā ʿAshariyyah Fārsī pg. 203 – Under the commentary of the verse of taṭhīr.

- b. Similarly, the ḥadīth of the shawl mentions only one daughter. However, this does not necessitate the denial of the other daughters of Rasūlullāh متَاتَنَعَيْدوَسَدَ nor is this narration's purport to mention the number of daughters of Rasūlullāh. This narration is reported to depict superiority only.
- c. In the same vein, this narration by mentioning only one son-in-law of Rasūlullāh حَالَتَنْ does not negate his other son-in-laws. This relation is a widely accepted historical fact. If by this narration, someone enjoys virtue over another, this still does not negate other family links.
- d. This narration does not exclude the other children of Sayyidunā ʿAlī from Sayyidah Fāṭimah viz. Zaynab bint ʿAlī, Umm Kulthūm bint ʿAlī etc. by mentioning only Sayyidunā Ḥasan and Sayyidunā Ḥusayn . If someone claims that Sayyidah Zaynab bint ʿAlī is not from the Ahl al-Bayt since she was not under the shawl and is not the biological sister of Sayyidunā Ḥusayn ; what a flimsy argument this will be.

In short, non-participation does not necessitate rejection of the other daughters, nor has it been said to do this. Besides Ḥasan and Ḥusayn برايتناني , no other children were included. Likewise, no other relatives of Rasūlullāh برايت , such as Sayyidah Ṣafiyyah bint ʿAbd al-Muṭṭalib and Sayyidunā ʿAbbās ibn ʿAbd al-Muṭṭalib, etc. were invited or covered with the shawl whereas they are all the relatives and close kindred of Rasūlullāh مرايت

In short, to include those four personalities in the virtue does not change the honour and merit of the other relatives of Rasūlullāh سَأَلْنَا عَانَيْهُ عَالَى and has no effect on the honour and virtue enjoyed by the three sisters in Islam who are the biological children of Rasūlullāh سَأَلْنَا عَالَهُ عَالَى . Each one of them has her own status and rank.

Elimination of Doubt 3

The third point the Shī ah wishe to establish from here is that since the verse of taṭhīr refers to these four personalities, their infallibility is established by this verse i.e. they are flawless and cannot err.

Study the following which will answer this doubt:

First of all, this verse has nothing to do with these four persons and they feature nowhere in the context. Instead, all the verses of this ruk \bar{u} were revealed regarding the pure wives of Rasūlullāh $d\bar{d}$ as mentioned above.

To understand flawlessness from the words of the verse: to remove from you the impurity [of sin], O people of the [Prophet's] household and to purify you with [extensive] purification is not correct since these words have been used for others as well e.g. the Ṣaḥābah of Badr:

وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لَّيُطَهِّرَكُمْ بِم وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطِنِ

He sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestion] of Shayțān.

وَلٰكِنْ يُرِيْدُ لِيُطَهِّرَكُمْ وَلِيْتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ

But He intends to purify you and complete His favour upon you that you may be grateful.

If these words show flawlessness, then those Ṣaḥābah ﷺ who are addressed in these verses ought to be infallible whereas notwithstanding their lofty rank, no Sunnī or Shīʿah believes them to be infallible. This has been documented by Shāh ʿAbd al-ʿAzīz ﷺ in *Tuḥfah Ithnā ʿAshariyyah* at the end of the discussion of the verse of taṭhīr in the following words:

If these words show flawlessness, then all the Ṣaḥābah ﷺ especially the participants of the Battle of Badr ought to be infallible then due to the following:

وَلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَلِيْتِمَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ

But He intends to purify you and complete His favour upon you that you may be grateful.

وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآعِ مَآء لَّيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطِنِ

He sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestion] of Shay $tan.^1$

In brief, in the verse of taṭhīr, it is mentioned regarding the family of Rasūlullāh عَالَيْتَ Allah intends only to remove from you the impurity of sin and to purify you with [extensive] purification. Thus and Allah knows best, the meaning implied here is that the intention or implication of this verse is that which conforms to Sharī ah just as in other rulings this is implied. For example:

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يُرِيْدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ
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Allah intends for you ease and does not intend for you hardship.²

The linguistic or literal meaning is not implied here, as is the case with all verses of aḥkām. Thus, in the following verse, difficulty does not mean that which we find difficult, we may abandon; but what is deemed difficult by Sharī ah, Allah has created ease in it.

Anyways, to deduce infallibility from this verse is incorrect. This belief is neither correct in the right of the wives of Rasūlullāh سَأَلَسْتَعَيْسَاتُ and nor his children.

Finally, it is another matter that Sayyidah Fāṭimah تعقیقة never claimed to be the only daughter of Rasūlullāh مرکانتیکیوسته and did not use the verse of taṭhīr to substantiate her claim. Make a mental note of this.

¹ Tuhfah Ithnā ʿAshariyyah pg. 204 – Under the commentary of the verse of taṭhīr.

² Sūrah al-Baqarah: 185

Speculation 4: The Verse of Hijāb

يُّايَّهَا النَّبِيُّ قُلْ لَأَزْوَاجِکَ وَ بَنتکَ وَ نِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْهِنَّ ^لْذٰلِکَ اَدْنَى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ *وَكَانَ اللَّهُ غَفُوْرًا رَّحِيْمًا

O Nabī حَالَتَعَبَّدَة, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.

The Shīʿah have used the words "your daughters" to prove that Sayyidah Fāṭimah نستنه was the only daughter of Rasūlullāh مستنه and to disprove the others being his daughters. In direct conflict to this categorical evidence, they attempt to prove their fallacious claim. To remove their fallacy, a few points are mentioned. Pay attention.

Removing the Doubt

This verse is categorically stating that the ruling of veiling oneself is for all the wives and daughters of Rasūlullāh سَرَاتَنَا الله and all the believing women who had accepted Islam. These are the primary addressees while all the women of the upcoming ummah are included in this ruling secondarily.

The text of this verse clearly points to the fact that Rasūlullāh المَالَيْنَا لَعَانَ had many wives and daughters and there were many women who were all commanded to veil themselves. The words of the verse viz. wives, daughters and women are all plural. Hence, this ruling is for them all. Moreover, all the words being in plural form is conceivable, and there is no reason to consider the plural as a form of honour and respect, thus deeming the subject to be singular.

The Mufassirīn have spoken highly of the daughters of Rasūlullāh حَالَتَنَعَدُونَتُمُ in the commentary of this verse. Accordingly, ʿAllāmah al-Qurṭubī حَمْانَتُ has spoken highly about all the four daughters and included their biographies too which is a clear sign that according to the Mufassirīn, the word daughters refers to a number of daughters of Rasūlullāh حَالَتَنَعَبُونَكُمُ and not only one daughter is meant. We have also written about the three of them with reference to *Tafsīr al-Qurṭubī* in their biographies.¹

At the revelation of this verse, it is verified that three daughters of Rasūlullāh were alive as documented in their biographies coupled with bringing the statements of the Shīī leaders, scholars and mujtahidīn for corroboration. Therefore, usage of the word "daughters" is grammatically correct. To interpret this plural as singular is without valid reason and unnecessary, and this adulterates the correct meaning of this verse. Real life historical facts also belie this. And to belie, in fact deny your seniors, is an abhorred practice. To interpret the word "daughters" to be plural to accord more respect is incorrect because wherever this happens, it generally appears in a masculine form whereas here the feminine form is used which indicates to the falseness of this interpretation.

Another misconception created by interpreting daughters as plural to accord respect is that someone might think that just as the word "daughters" is actually singular, so is "wives" thus duping one into believing that Rasūlullāh حَالَيْنَعَيْدِيَالَ had only one wife. This interpretation will not be accepted by the opposition, so in the same way, the interpretation of "daughters" as being singular is incorrect. The reason for this is clear that this is contrary to the prophetic Sunnah and Islamic history.

The rule is that the original meaning of a word will be understood, not diverting to any other meaning unless there is a reason which necessitates the inability to realise the original meaning, then only will its second meaning be taken; and there is no such reason in the above verse.

This ruling will apply to the words daughters and wives mentioned in this verse,

¹ Tafsīr Aḥkām al-Qur'ān vol. 14 pg. 242, 243 – Under the verse, O Nabī كالمنتشخصة, tell your wives and your daughters (Sūrah al-Aḥzāb).

as then the correct meaning and purport of the verse will not be understood. It is not permissible to improperly prove something from the Noble Qur'ān. This shows the crookedness and warped proof of the Shī'ah.

Speculation 5: Not Receiving from the Khums

The Shīʿah claim that these three daughters would not be given from the share of the relatives of Rasūlullāh مَالَنَكَ , nor were their husbands included in the khums, whereas Sayyidah Fāṭimah مَالَنَكَ and her husband would always be given a share from the shares of the relatives of Rasūlullāh مَالَنَكَ . This proves that Rasūlullāh مَالَنَكَ had only one daughter viz. Sayyidah Fāṭimah مَالَنَكَ and only one son-in-law viz. Sayyidunā ʿAlī مَالَكَ . Had there been any other daughters or son-in-laws, they would have been given this share. This is their proof and method of substantiation.

Eliminating this Speculation

The relatives of Rasūlullāh عَالَيْتَابَدُونَ would be given from a fifth of the booty and this practice remained even after the demise of Rasūlullāh عَالَيْتَابَدُونَا. However, the basis for being deserving of this share was poverty and wont. Thus, those relatives who were poor were rightfully deserving of the fifth. We learn from this that Sayyidah Fāṭimah and Sayyidunā ʿAlī مَاتَ مُعَانَيْنَ would receive shares from the fifth due to their poverty. Owing to the affluence of the other three daughters and their husbands, they would not receive a share. The aḥnāf ʿulamā' have mentioned two forms of proof for this.

One is the practice of the rightly guided khulafā' who would only give a share of khums to the poor relatives of Rasūlullāh مَرْسَمَنَة مَعْرَاتُهُ and not to the affluent ones. 'Allāmah Badr al-Dīn al-ʿAynī مَحْمَاتَهُ in Sharḥ Hidāyah has mentioned the following text in this regard: ثم قسم ابو بكر و عمر و عثمان و على رضى الله عنهم ثلاثة اسهم سهم لليتامى و سهم للمساكين و سهم لابناء السبيل و كان ذلك بمحضر من الصحابة و لم ينكر عليهم احد فحل الاجماع و كفى بهم قدوة

Thereafter, Abū Bakr, 'Umar, 'Uthmān and 'Alī Kass divided it into three shares viz. one third for the orphans, one third for the needy and one third for the wayfarers. This was unanimously decided by the gathering of Ṣaḥābah and no one objected. Thus consensus was reached and they are sufficient as leaders.¹

Abū Bakr al-Jaṣāṣ al-Rāzī المنافق has written in his book Aḥkām al-Qur'ān that a person asked Imām Muḥammad al-Bāqir:

ما فعل على بسهم ذوى القربى حين ولى فقال سلك به سبيل ابى بكر و عمر ... قال ابو بكر الجصاص لو لم يكن هذا رأيه لما قضى به ... فثبت ان رأيه و رأيهما كان سواء فى ان سهم ذوى القربى انما يستحقه الفقراء منهم و لما اجمع الخلفاء الاربعة عليه ثبتت حجته باجماعهم لقوله صلى الله عليه و سلم عليكم بسنتى و سنة خلفاء الراشدين من بعدى

"What did 'Alī do with the share of the relatives of Rasūlullāh 'and when he was appointed as khalīfah?" Imām Muḥammad al-Bāqir replied: "He treaded the path of Abū Bakr and 'Umar." Abū Bakr al-Jaṣāṣ says: "Had this not been his opinion, he would have not judged according to it. Thus it is evident that his opinion and their opinion was the same that only the poor among the relatives deserve this share. When the four khulafā' have reached consensus upon it, it serves as a proof, on account of the saying of Rasūlullāh 'and 'Hold firmly to my sunnah and the sunnah of the rightful guided khulafā' after me."²

Ibn Humām has in *Fatḥ al-Qadīr* narrated an incident that a man asked Imām Muḥammad al-Bāqir as to the practice of Sayyidunā ʿAlī نوافع regarding the share of the relatives of Rasūlullāh المالية when he was the judge and khalīfah to which Imām Muḥammad al-Bāqir replied:

¹ ʿAynī Sharḥ Hidāyah vol. 2 pg. 835 – Kitāb al-Siyar

² Aḥkām al-Qur'ān by Jaṣāṣ vol. 3 pg. 78 – The chapter concerning the distribution of khums.

سلك به و الله سبيل ابي بكر و عمر

By Allah! He followed the path of Abū Bakr and ʿUmar.¹

He did not make up his own way, and would give a portion of khums to the needy and poor of his family and not to the rich.

Secondly, the statement of Sayyidunā ʿAlī نفي is an authentic narration. In the time of Sayyidunā ʿUmar نفي , when a fifth was taken out from the booty and it was told to Sayyidunā ʿAlī نفي , "Here is the right of the relatives of Rasūlullāh رَالَتُعَبُونَدُ ," Sayyidunā ʿAlī

ان بنا العام عنه غني و بالمسلمين اليه حاجة

We are not in need of it this year. Other Muslims are in need of it.²

These clear narrations make it evident that the relatives who were poor and needy were given a share from khums. Due to this, the only daughter of Rasūlullāh to be given was Sayyidah Fāṭimah المنتخفين and her husband Sayyidunā ʿAlī فکیکیت because of their poverty. The other daughters and their husbands were not in need and were rather affluent; hence they were not given from the khums.

Now to use this to establish that Rasūlullāh حَالَتَعَبَّوَتَكُ had only one daughter and to substantiate it by the distribution of khums is totally erroneous. The Shī'ah have given a wrong shade to this and used it as a proof which is not correct from any angle. The readers should also be aware that the issue of the share of the relatives has been discussed in *Ruḥamā' Baynahum* (Ṣiddīqī section) which may be studied for further details.

¹ Fatḥ al-Qadīr vol. 4 pg. 329 – Kitāb al-Siyar

² Musnad Imām Aḥmad vol. 1 pg. 84, 85 - The musnadāt of ʿAlī 🕮

Abū Dāwūd vol. 2 pg. 61 – The discussion of the recipients of the distribution of khums.

Kitāb al-Kharāj by Imām Abū Yūsuf pg. 20 – The chapter regarding distribution of booty.

Speculation 6: The Call to Mubāhalah

The Noble Qur'ān states:

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكذبيْنَ

Say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves. Then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."

This verse is known as the verse of mubāhalah. This incident took place between the Muslims and the Christians of Najrān in 9 A.H who began debating with the Muslims regarding few matters especially regarding Nabī 'Īsā نَعَالَتُهُ . They were not satisfied with what the Noble Qur'ān and Rasūlullāh تَعَالَتُهُ had to say. Thus, this verse was revealed. Rasūlullāh تَعَالَتُهُ asked them if they would participate in this mubāhalah as directed in the Qur'ān wherein it is the command for both the Muslims and Christians to bring their sons, daughters and themselves and all will supplicate fervently to Allah مَالَةُ to curse those who are the liars. The Christians after deliberating the matter were not ready for mubāhalah; hence it did not take place. The Christians accepted to pay the jizyah and returned. The details of this event may be found in the books of tafsīr under this verse. Narrations suggest that when Rasūlullāh مَالَةُ وَعَالَتُوا يَعَالُونُ وَعالَتُ وَعَالَتُ وَعَالَتُ وَعَالَتُ وَعَالَتُ وَعَالَتُ وَعَالَتُوا يُعالَى الله وَعالَتُ اله وَعالَتُ الله وَعالَتُ اله وَعالَتُ اله وَعالَتُ اله وَعالَتُ اله وَعالَتُ اله وَعالَتُ اله وَعالَتُ وَعالَتُ وَعالَتُ اله وَعالَتُ اله وَعالَتُ وَعالَتُ اله وَعالَتُ اله وَعالَتُ اله وَعالَتُ اله وَعاله وَعالَتُ اله وَعالَتُ اله وَعالَتُ اله وَعالُتُ اله وَ

The Proof of the Shīʿah

The Shīʿah establish from the incident of mubāhalah that Rasūlullāh تراتيني had only one daughter by claiming that Rasūlullāh مركات only brought Sayyidah Fāṭimah, Sayyidunā ʿAlī, Sayyidunā Ḥasan and Sayyidunā Ḥusayn نواتيني for the mubāhalah. If other daughters did truly exist then he would have brought them as well. And if they all had passed away, he would at least called their husbands. By only calling Sayyidah Fāṭimah and Sayyidunā ʿAlī Rasūlullāh مَرَاتَيَنَتُوَاتَ had only one biological daughter and son-in-law.

Elimination of the Speculation

To understand this matter, some points will be noted briefly which after considering will reveal the reality to the fallaciousness of the proof of the Shīʿah and the essence of this matter will be learnt.

Firstly, they attempt to use this verse as a proof for their ridiculous claim. The word daughters do not even feature in this verse. The words "women" and "sons" are used but there is no mention of the word daughters. So the Qur'ān does not make mention of calling your daughters at all. So how can their substantiation of one daughter from this verse be correct?

Secondly, mention is only made in the narration of Sayyidah Fāṭimah 🕬 being called forth; this is using the narration as proof and not the verse.

Thirdly, there are many narrations in this regard. To keep all of them in mind is the demand of truthfulness. To rely on some narrations while deeming other narrations as unreliable is contrary to justice. One narration mentions that Rasūlullāh متاسبتين only called Sayyidah Fāṭimah, Sayyidunā ʿAlī, Sayyidunā Ḥasan and Sayyidunā Ḥusayn نها أنه for the occasion of mubāhalah. This narration is correct and authentic, and from it the Shīʿah deduce that Rasūlullāh had only one biological daughter and his true son-in-law was only Sayyidunā ʿAlī iiiii; had there been any other biological daughter or sons-in-law, they would have been called as well.

An important aspect to note is that according to the Shī ah, this incident took place in 9 A.H and according to another view in 10 A.H. This appears in *Talkhīs al-Shāfī* — pg. 383 (old print) and vol. 3 pg. 7 (new print) — in the chapter that amīr al-mu'minīn Kulthūm Kulthūm Kulthūm Fayada away in 9 A.H before the incident of mubāhalah. Hence, the non-participation of these daughters is evident. For this reason, only Sayyidah Fāṭimah <table-cell> was taken with. Moreover, it should be noted that only mention of Sayyidah Fāṭimah <table-cell> from the women and Sayyidunā ʿAlī that only mention of Sayyidunā Ḥasan and Sayyidunā Ḥusayn does not exclude everyone else from participation in this event. The non-mention of something does not necessitate its non-existence.

Other narrations of this incident state:

عن جعفر بن محمد عن ابيه في هذه الاية فَقُلْ تَعَالَوْا نَدْعُ الاية قال فجاء بابي بكر و ولده و بعمر و ولده و بعثمان و ولده و بعلي و ولده

Jaʿfar (al-Ṣādiq) ibn Muḥammad المنتين narrates from his father (al-Bāqir) المنتين regarding the verse, "Come, let us call our sons…" that Rasūlullāh المنتينين came with Abū Bakr and his son, 'Umar and his son, 'Uthmān and his son and 'Alī and his son (for the mubāhalah).¹

The ʿulamā' have recorded yet another narration from Sayyidunā ʿUmar المنتقافة:

عن عمر رضى الله عنه انه قال النبي صلى الله عليه و سلم لولا عنتهم يا رسول الله بيد من كنت تاخذ؟ قال صلى الله عليه و سلم اخذ بيد على و فاطمة و الحسن و الحسين و عائشة و حفصة

'Umar نوانت معنه narrates that he told Rasūlullāh نوانت "O Rasūlullāh! Had you done mubāhalah with them, who would you take with?" "I would take the hand of ʿAlī, Fāṭimah, Ḥasan, Ḥusayn, ʿĀ'ishah and Ḥafṣah," replied Rasūlullāh مانتينية.²

We learn from the above that besides 'Alī (War and 'Uthmān accompanied by their children) were called on this occasion and had the

¹ Tafsīr al-Durr al-Manthūr vol. 2 pg. 40 – Under the verse, Say, "Come …" Tafsīr Rūḥ al-Maʿānī vol. 3 pg. 190 – Under the verse, Say, "Come …" Tafsīr al-Showkānī vol. 3 pg. 48 – Under the verse of mubāhalah

² Sīrah Ḥalabiyyah vol. 3 pg. 240 – The chapter concerning what has been narrated regarding the delegations that came to Rasūlullāh متَلَقَنْعَتَمَوْتَدَ

mubāhalah actually taken place then these three personalities with their children would have participated.

Similarly, Sayyidah ʿĀ'ishah and Sayyidah Ḥafṣah were included with Sayyidah Fāṭimah , and had the mubāhalah taken place then they too would have participated.

We learn from this that the specialties deduced by the Shīʿah by only looking at a few narrations is useless and their deduction of Rasūlullāh حَالَيْتَ عَالِيَةُ only having one biological daughter and son-in-law is not correct from any angle. This is only the production of exaggerated faith and nothing else.

The Proof of the Shīʿah for the Immediate Khilāfah

The early Shīī scholars have deduced the immediate khilāfah of Sayyidunā 'Alī www.from this incident whereas this is also futile and flawed, and has no weight whatsoever since the verse of mubāhalah does not mention a word of khilāfah and nor does the narration speak about it. Furthermore, Sayyidunā 'Alī never ever used this verse and narration to prove his khilāfah nor did he claim it.

No doubt, Rasūlullāh المَاسَنَةِيسَةُ honoured Sayyidunā ʿAlī, his children and Sayyidah Fāṭimah المَاسَنَةُ by inviting them for this event. This is an honour we also recognise and in the light of other narrations, the three khulafā', Sayyidah ʿĀ'ishah and Sayyidah Ḥafṣah المَاسَيَةُ were also honoured with this noble invitation. Therefore, all of these personalities should be honoured and appreciated.

If from the word "ourselves" of the verse of mubāhalah, it is claimed that Sayyidunā ʿAlī نَعَنَى َنَهُ is implied — as the Shīʿah claim — and then it is established to actually refer to Rasūlullāh مَرَاسَتَنَهُ مَا and equality is accepted between Rasūlullāh أور مكانتك من ما Sayyidunā ʿAlī will have to be accepted that Sayyidunā ʿAlī will have to be accepted that Sayyidunā ʿAlī أسلى possesses all the qualities of nubuwwah such as being the seal of nubuwwah, being sent to the entire creation, etc.; which is absolutely false and conflicts with reality. In other words, to accept Sayyidunā ʿAlī عَالَمَتَعَانَةُ as being equal to Rasūlullāh عَالَمَتَعَانَةُ in a few qualities is not beneficial and does not establish the original object.

Similarly, if for arguments sake we accept that this verse is a proof for the khilāfah and Imāmah of Sayyidunā ʿAlī (مولليتينة, then it is imperative that he be the khalīfah of Rasūlullāh مركليتيتيوتية during Rasūlullāh's مركليتيتيوتية lifetime. This is also incorrect and in conflict with reality.

Thus, the word "ourselves" in this verse refers to your own people, your own brotherhood and your own religious nation just as in other verses of the glorious Qur'ān:

وَلَا تُخْرِجُوْنَ أَنْفُسَكُمْ مِّنْ دِيَارِكُمْ

Do not evict one another from your homes.

ثُمَّ اَنْتُمْ هْـؤُلَاءِ تَقْتُلُوْنَ أَنْفُسَكُمْ

Then, you are those [same ones who are] killing one another.

وَلَا تَلْمِزُوٓا أَنْفُسَكُمْ

And do not insult one another.

In short, this verse has nothing to do with khilāfah, leave alone it being proof for it. Therefore, it is incorrect to cite it as a proof for the immediate khilāfah of Sayyidunā ʿAlī . In academic terms, this proof does not establish the claim.

Speculation 7: Scarcity of Virtuous Narrations

In this belated age, due to their base inner-self overpowering their intellect, people have begun to reject realities and certainties and do not feel the slightest apprehension to contradict the Qur'ān, Sunnah and Islamic history. Accordingly,

this ideology is being brazenly and boldly propagated that Rasūlullāh مَكَاللَّتَعَذِيوَسَةُ had only one daughter, i.e. Sayyidah Fāṭimah مَكَاللَّتَعَانِيوَسَةُ, while her other three sisters' lineage to Rasūlullāh مَكَاللَّتَعَانِيوَسَةُ is rejected.

Their Proof

Since the virtues and merits of Sayyidah Fāṭimah ﷺ are found in many different books while the books are empty of virtues for the others, it becomes a 'proof' that she was the only daughter and that Sayyidah Zaynab, Ruqayyah and Umm Kulthūm are not biological daughters, but are traditional customary daughters.

Eliminating this Speculation

To remove this doubt, peruse the following and you will realise the fallaciousness of their proof:

- 1. The readers are well aware that we have previously written detailed biographies of all the daughters mentioning every aspect of their lives wherein their virtues and merits were extolled. Have another look at their biographies for satisfaction and you will realise the falsehood and deception of these Shīʿah. We have recorded their biographies from birth till death from both Sunnī and Shīʿī books. This is sufficient to prove the fallaciousness of their claim.
- 2. The abundance of virtue of one individual is not a basis to reject the lineage of another. For example, Sayyidunā 'Alī's نما المعنى virtues have been mentioned quite extensively whereas the virtues of his brothers, Sayyidunā Ja'far and Sayyidunā 'Aqīl محمد , are relatively less. Now can someone reject the lineage of his brothers on this basis? This is an erroneous method of proving something. Similarly, Nabī Dāwūd محمد , In the same way, Nabī Ya'qūb محمد had twelve sons, but there are scores of virtues of Nabī Yūsuf محمد . It is not correct to reject the lineage of the other sons on this basis. Similarly, the virtues of Sayyidan Fāțimah are found in

abundance whereas the virtues of the other three daughters are relatively less; to make this the basis to reject their lineage is fallacious, deceptive and false. This self-styled rule that absence of many virtues necessitates rejection of lineage is theoretically and practically erroneous.

3. Another point to consider is that in the last days of Rasūlullāh مَاللَكُ 's life, Sayyidah Fāțimah ناف الله المعالية المع

Speculation 8: Narration of Durr al-Manthūr

The Shīʿah have reproduced a narration from *Tafsīr al-Durr al-Manthūr* to prove the one daughter fallacy and have termed it as an open heavenly proof. The narrator of this narration is Farqad al-Subkhī and Ibn Abī Ḥātim المكتفية has recorded it.

Farqad al-Subkhī says: "It was revealed to Nabī Tsā تلواتيك in the Injīl that the final messenger's lineage will be from one blessed wife who will bear one daughter and that daughter will bear two sons."

This narration mentions the final messenger only having one daughter. This is an open heavenly proof.

Removing this Speculation

 The scholars are fully aware that *Tafsīr al-Durr al-Manthūr* has every sort of narration, and generally the author does not comment on the authenticity of the narrations. ʿAllāmah al-Suyūtī المنافع mentions the Muḥaddith who has recorded it and the name of the narrator only and allows the readers to investigate the authenticity of the narration from the specific Muḥaddith and narrator.

- 2. The narrator here is Farqad al-Subkhī al-Baṣrī (ibn Yaʿqūb). The ʿulamā' have written the following about him, which depicts his unreliability and untrustworthiness.
 - Ibn Abī Hātim Rāzī نَصْنَاتُهُ says that Farqad al-Subkhī is not a Muḥaddith i.e. he has no status among the Muḥaddithīn. He narrates *munkar*¹ narrations which conflict well known narrations. He is weak in ḥadīth.²
 - It is written in *Ṭabaqāt Ibn Saʿd* that this person is weak, narrates munkar narrations and is not a Muḥaddith.³
 - Ibn Ḥajar al-ʿAsqalānī المنافق writes in *Taqrīb* that Farqad is a weak narrator and makes many blunders.⁴
 - *Tahdhīb* records that Farqad has no standing in ḥadīth. He narrates munkar aḥādīth. He is not a proof in aḥkām and sunan. He would deem *mursal*⁵ narrations as *marfū*⁶ and *mowqūf*⁷ narrations as *musnad*⁸ and would not be aware thereof. Therefore, it is erroneous to use him as a proof.⁹

¹ Rejected

² Kitāb al-Jarḥ wa al-Taʿdīl vol. 3 pg. 81, 82 sec. 2 - Farqad al-Subkhī

³ *Ṭabaqāt Ibn Saʿd* vol. 7 pg. 11 sec. 2 – Farqad ibn Yaʿqūb al-Subkhī

⁴ *Taqrīb* pg. 414 – Farqad ibn Yaʻqūb

⁵ A narration wherein a Tābiʿī omits the link between himself and Rasūlullāh مكاللتكينية and narrates it directly from Rasūlullāh ماللتكينية, without mentioning who related it to him.

⁶ The words of Rasūlullāh سَيَالِتَهُ عَلَيْهِ وَمِنَالَمُ مُعَالَمُهُ مَعَالَهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالللَّهُ وَاللَّهُ وَاللَّاللَةُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّ

⁷ The words of a Ṣaḥābī and not of Rasūlullāh مَتَأَيَّتُهُ عَلَيْهُ وَعَلَيْهُ مَنْ اللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ عَلَيْهُ وَاللَّهُ وَاللَيْعُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَيْعُ وَاللَيْلُونُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّاللُولُولُ وَاللَّهُ وَاللْعُلَيْنُوا وَاللَّالِيلُولُ وَاللَّهُ وَاللَّهُ وَاللَيْلُولُولُولُولُولُولُولُ

⁸ The chain of narrators goes directly to Rasūlullāh مَوَاللَّهُ عَنْدَوَيَتُمُ without a break in between.

⁹ *Tahdhīb al-Tahdhīb* vol. 8 pg. 263, 264 – Farqad ibn Yaʻqūb

According to the senior 'ulamā' of this science including Ibn Abī Ḥātim, this narrator is weak, makes plenty mistakes, narrates munkar narrations and is totally unreliable. Thus, his narration cannot be used as a proof. It is imperative to furnish authentic narrations to prove something. Thus an authentic narration according to the Muḥaddithīn should be presented.

3. If for argument's sake, we accept this narration to be authentic. The Arabic text of this narration is:

انما نسله من المباركة يعنى خديجة ... لها ابنة يعنى فاطمة لها ابنان فيستشهدان يعنى الحسن و الحسين

His lineage will be from a blessed woman i.e. Khadījah who will have a daughter i.e. Fāțimah who will bear two sons who will be martyred i.e. Ḥasan and Ḥusayn.

After studying this text, it becomes apparent that the commentaries on the words "blessed woman, daughter and sons" are the words of a narrator. It is not part of the original narration.

Glad tidings are being given in this narration that the progeny of the final Rasūl سَرَاللَّنَا يَعَانُ will be from a blessed woman, who will have one such daughter that will bear two sons who will be martyred. The object here is only to mention the future lineage of Rasūlullāh مَرَاللَّنَا يَعْنَا وَمَاللَّهُ مَاللَّهُ مَاللَّهُ مَاللَّهُ مَاللَّهُ مَاللَّهُ مَاللَّهُ مَاللَّهُ مَاللَهُ مُعْلِيهُ مَاللَّهُ مَاللَهُ مَاللَهُ مَاللَهُ مَاللَّهُ مَالللللَّهُ مَاللَهُ مُعْلاللُهُ مَاللَهُ مَاللَهُ مُعْلاللُهُ مَاللَهُ مُنْ مُنْ مُ

Speculation 9: No Mention in Friday Sermon

The Shīʿah raise this doubt to prove their one daughter fallacy that only one daughter's name of Rasūlullāh عَلَيْنَعَيْدِينَةُ appears in the sermons of Jumuʿah and ʿĪd, i.e. the name of Sayyidah Fāṭimah عَرَاسَتَعَيْدِينَةُ. This proves that Rasūlullāh مَرَاسَتَعَيْدِينَةُ had only one daughter because if there had been other daughters, their names would have appeared in the sermons.

Eradicating this Speculation

The general mention of one daughter in the sermons does not reject the other daughters. The rule is that the non-mention of something does not necessitate its non-existence. Secondly, some sects, such as the Khawārij, Nāşibiyyah, etc., had incorrect beliefs regarding Sayyidah Fāṭimah and would not revere and respect her. Thus, the 'ulamā' mentioned her virtues in the sermons to counter the evil ideologies they possessed. Before our era, no one had anything against the other three daughters. Hence, it was assumed that their mention was not necessary in the sermons.

Now things have changed and new corrupt ideologies are being formed to the extent that the lineage of three daughters of Rasūlullāh حَالَتَنَعَدُونَالَ is being rejected and they are being mentioned with base and ignoble titles like traditional and customary, adopted and step; it has become imperative that all four daughters of Rasūlullāh مَالَتَنَعَدُونَالَ be mentioned in the sermons to remove the corrupt ideologies of the people and so that the correct belief regarding the family of Rasūlullāh مَالَتَنَاعَدُونَالَ نَائِعَانَ is maintained.

Changes of times bring change to rulings and verdicts. For example, the names of the righteous khulafā' were included in the sermons due to the need in that era. Due to conditions prevalent in our times, the names of all four daughters should be included.

Speculation 10: The Reference of Waḥīd al-Zamān Hyderābādī

Some Shīʿah have used the text of Waḥīd al-Zamān Hyderabādī to prove this one daughter ideology where it is mentioned that Sayyidah Fāṭimah مَوَالَقَعَةُ is the only daughter of Rasūlullāh مَرَالَقَعَةُ مَعَالَ

Originally, the one daughter ideology was fabricated by some Shīʿah. Hence, those affected by Shīʿī ideologies also mention such absurd things. We will now briefly present the ideologies of Waḥīd al-Zamān Hyderabādī (the translator of the *ṣiḥāḥ*) from his own writings. It is important to note that Waḥīd al-Zamān was at one

stage a Sunnī Ḥanafī. In this time he wrote *Nūr al-Hidāyah*, the translation of *Sharḥ al-Wiqāyah*.

His biographer writes that he had a mixed personality. He lived as a muqallid (following the ḥanafī madh-hab) for some time after which he became a *ghayr muqallid* (not conforming to any madh-hab). In this time he wrote the translations of the ṣiḥāḥ. After a long period, he was affected by the writing of Mullā Muʿīn Sindhī Tahtahwī, *Dirāsāt al-Labīb*, and developed Shīʿī ideologies. In this era, he wrote *Anwār al-Lughah*, also known as *Waḥīd al-Lughāt*. In many places of this book, he revealed his Shīʿī ideologies. Some texts will be reproduced which will reveal his erroneous beliefs.

Waḥīd al-Zamān writes concerning the khilāfah:

Sayyidunā ʿAlī considered himself most worthy of khilāfah, and he was. Due to his close relationship, virtue and valour he was most befitting of taking the place of Rasūlullāh . Nonetheless, because Rasūlullāh did not issue any emphatic statement regarding the khilāfah at the time of his death and the Ṣaḥābah chose Sayyidunā Abū Bakr as khalīfah based on their opinions and considering the need of the time, Sayyidunā ʿAlī adopted patience and kept silent. Had he unsheathed his sword and fought, Islam would have been obliterated.¹

He writes elsewhere:

There is difference of opinion regarding this matter from the early days as to who is more virtuous between Sayyidunā 'Uthmān and Sayyidunā 'Alī . The majority of the Ahl al-Sunnah regards Shaykhayn (Sayyidunā Abū Bakr and Sayyidunā 'Umar) to be superior to Sayyidunā 'Alī whereas I do not find any categorical proof for this. This matter does not form the basis or pillars of dīn, yet the *mutakallimīn* (theologists) forcefully included it into 'aqā'id.²

¹ Anwār al-Lughat regarding the quality of weakness

² Anwār al-Lughat regarding the quality of sin

Waḥīd al-Zamān exposes his beliefs regarding Sayyidunā Muʿāwiyah

Amazing! How can Muʿāwiyah's analogy be on those pure souls whereas he was neither from the Muhājirīn nor from the Anṣār? He did not serve Rasūlullāh in nor sacrifice his life for him but instead continued opposing him. He accepted Islam on the day of the Conquest of Makkah out of fear. After the demise of Rasūlullāh in the day of the Conquest of Makkah out of fear. After the demise of Rasūlullāh in the advised Sayyidunā 'Uthmān is to assassinate 'Alī, Ṭalḥah and Zubayr is. Thereafter, he oppressively and tyrannically trampled the right of the rightful one and without consultation appointed himself as the khalīfah and ruler. He killed thousands of Ṣaḥābah, tābiʿīn and friends of Allah. He remained obstinate on his deviation and became an enemy to the Ahl al-Bayt from whom he got this honour. He would brazenly revile and curse Sayyidunā 'Alī on the pulpit and issued orders to all the orators to revile and curse Sayyidunā 'Alī (Allah forbid!).'

He writes further on the same page:

Can the heart of any true Muslim who has a spark of love for Rasūlullāh ever tolerate to praise Muʿāwiyah? Nevertheless, the method of us Ahl al-Sunnah is that we observe silence with regard to the Ṣaḥābah. Accordingly, to observe silence regarding Muʿāwiyah is our way which is the safest and most cautious path. However, to praise and compliment him and to celebrate words of honour for him like Sayyidunā or "May Allah be pleased with him" is brazen audacity and nerve. May Allah protect!²

Moreover, Waḥīd al-Zamān exposing his hidden beliefs has used words like oppressor and transgressor for Sayyidunā Muʿāwiyah and Sayyidunā ʿAmr ibn al-ʿĀṣ . He writes:

We — the Ahl al-Sunnah wa l-Jamāʿah — do not declare Muʿāwiyah, ʿAmr ibn al-ʿĀṣ and Ḥajjāj, etc. to be infidels nor do we feel it better to curse

¹ Anwār al-Lughat mulaqqab sec. 18 regarding the quality of honour

² Anwār al-Lughat mulaqqab sec. 18 regarding the quality of honour

them. Nonetheless, we consider them as oppressors and transgressors and hand their affair over to Allah. If He wishes, He may pardon them for He is the Most Merciful of those who show mercy. Those who have deemed Muʿāwiyah and ʿAmr ibn al-ʿĀṣ to be worthy of honour and praise because of being companions are in manifest error.¹

Some shallow minded scholars present this fallacious proof that Sayyidah 'Ā'ishah, Sayyidunā Ṭalḥah and Zubayr ﷺ also fought Sayyidunā 'Alī ﷺ. So whatever is their ruling is the ruling regarding Muʿāwiyah. The answer to this is that those three personalities made an ijtihādī mistake which they retracted from, repented and regretted not like Muʿāwiyah who remained the enemy and rival to the Ahl al-Bayt ﷺ until death and who issued orders to all the orators to curse Sayyidunā 'Alī ﷺ.²

We will present one text at the end which depicts the strong belief of Waḥīd al-Zamān regarding mourning. He writes:

Most people have reckoned Muḥarram as the beginning of the hijrī year. However, after the martyrdom of Imām Ḥusayn took place in Muḥarram, it no longer remained a month of happiness. If all the Muslims together begin the year from Shawwāl, it will be more appropriate. The first of Shawwāl will be the first day of the year. On that day, people can be happy and eat and drink. The month of Muḥarram has become a month of grief due to the martyrdom. Other nations celebrate on the first day of the year while Muslims cry and grieve on this day.³

To answer all these allegations, studying my book *Mas'alah Aqribā' Nawāzī*, the chapter of Sayyidunā Amīr Muʿāwiyah will prove beneficial. These allegations

 $^{1\ \}textit{Anwār}\ al-Lughah$ regarding the quality of patience

² Anwār al-Lughah regarding the quality of patience

³ Anwār al-Lughah regarding the quality of reversion

have been taken from unfounded and baseless narrations and the 'ulamā' have replied to them. Here, we wish not to answer them. Our object of reproducing the above texts was to reveal the concealed ideologies and beliefs of Waḥīd al-Zamān, who in his final stages had Shī'ī beliefs. The Shī'ah believe Sayyidah Fāṭimah was the only daughter, which is his preferred view also.

Who can prevent him from acting in direct opposition to the Qur'ān, Sunnah and Islamic history? A man, who was first a Sunnī Ḥanafī, then became a ghayr muqallid and then went into further deviation by becoming a Shī'ah; what credibility is there in the words of such a chameleon? May Allah مَجْعَانَةُوْعَالُ grant the Muslims steadfastness on the basic essentials of dīn.

Final Word

The book *Banāt Arbaʿah*, i.e. The Four Daughters, has come to its culmination; all Praise belongs to Allah, wherein effort was made to document the biographies of all four daughters نهزه in sequence. After the introduction, details regarding Umm al-Mu'minīn Sayyidah Khadījah نهزه was documented followed by details of her children. For corroboration, a number of references from senior Shīʿī scholars were taken from reliable books. Thereafter, the biography of each daughter was mentioned in sequence coupled with removing doubts regarding each one. After the biography of Sayyidah Fāṭimah نهزه , a few important matters were discussed, followed by eliminating some speculations and assumptions of the contemporary Shīʿah, with the help of Allah نهزه

This was a small effort to explain the status and rank of the children of Rasūlullāh مَنْ مَالَمَةُ عَلَيْهُ وَعَلَى اللهُ عَلَيْهُ وَعَلَى اللهُ اللهُ accept it and make it beneficial for all the Muslims and make it a means of attaining those personalities' intercession on the Day of Qiyāmah.

Muḥammad Nāfiʿ (May Allah forgive him) Shaʿbān al-Muʿaẓẓam 1404 A.H May 1984

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