

The Four Daughters of Rasūlullāh ﷺ

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Transliteration key

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

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Introduction

By Mowlānā Khālid Maḥmūd Siyālkotī

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

Allah Ta'ālā has placed much emphasis upon maintaining family ties in the Noble Qur'ān. 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 Ta'ālā says in the noble Qur'ān:

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ

Call them by (the names of) their fathers; it is more just in the sight of Allah.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 ﷺ 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 Ḥarām on such a person.¹

Rasūlullāh ﷺ also said:

من ادعى الى غير ابيه و انتهى 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 Qiyāmah.²

This clear declaration of Islam was so pertinent that the adopted son of Rasūlullāh ﷺ — who was up to this point referred to as Zayd, the son of Muḥammad — now became Zayd, the son of Ḥāriṭhah; 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 رَضِيَ اللهُ عَنْهُ has narrated that Rasūlullāh ﷺ has said:

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 ﷺ was raised. The call of Islam also reached the ears of the four daughters of Rasūlullāh ﷺ — Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah رَضِيَ اللَّهُ عَنْهَا — and those who referred to them as the four daughters of Rasūlullāh ﷺ could not discard this principle of Islam, resulting in a practice contrary to Islamic teachings coming into vogue, nor could history arrive at a decision contrary to reality. It is impossible that these honourable ladies were the daughters of another and then incorrectly dubbed to be the daughters of Rasūlullāh ﷺ, who in turn approved of this attribution (despite the prohibition of the Qur’ān). If Rasūlullāh ﷺ did not act upon the Qur’ān or upon his own blessed instructions, then who would thereafter?

When Zayd رَضِيَ اللَّهُ عَنْهُ 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 ﷺ?

In light of the decrees of the Qur’ān and guidance of the aḥādīth, it is impossible that Rasūlullāh ﷺ, the Ummahāt al-Mu’minīn, and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ all continued referring to these ‘adopted’ daughters as the daughters of Rasūlullāh ﷺ, and Rasūlullāh ﷺ — who was sent as a universal nabī — failed to practice upon the injunctions of the Qur’ān and apply its teachings in his own home.

Thus, it is a fact that these pure honourable women were the biological daughters of Rasūlullāh ﷺ. How is it possible for one to ascribe her lineage to a non-biological 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 ﷺ? It can never be that the very household of the Nabī ﷺ are unmindful of the teachings of risālat.

Sayyidunā Abū Dardā’ رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh ﷺ said:

انکم تدعون باسمائکم و اسماء اباکم

Verily (on the Day of Qiyāmah) you will be called forth by your names and the names of your fathers'.¹

Rasūlullāh ﷺ 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 انفسکم نسبا و صهرا و حسبا لیس فی آباي من لدن آدم سفاح کلنا نکاح

I am the purest in terms of descendants, in-laws and lineage, there is none in my ancestors from Ādam ﷺ who was born from adultery, all were born in wedlock.²

When Rasūlullāh ﷺ 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 رَضِيَ اللهُ عَنْهُنَّ. 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 ﷺ, which is an example for all creation.

It is in no way logical that Allah, Who did not permit Rasūlullāh ﷺ to attribute his single adopted son to him, would then permit Rasūlullāh ﷺ 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 رَضِيَ اللهُ عَنْهُ.

1 Sunan Abī Dāwūd vol. 2 pg. 328

2 Zurqānī, *Sharah Mawāhib* vol. 1 pg. 67

The Child Resembles the Father

It is common knowledge that some of the physical features and peculiarities are inherited by the child, such that doctors are able to perform blood transfusions between father and child, as most often their blood types are the same. Sayyidunā Anas ibn Mālik رضي الله عنه narrates that a Jewess (Zaynab bint Hārith) presented some lamb meat before Rasūlullāh صلى الله عليه وسلم which contained poison. Rasūlullāh صلى الله عليه وسلم consumed from it. Allah Ta‘ālā informed Rasūlullāh صلى الله عليه وسلم about it and he pulled his hand away¹. Rasūlullāh صلى الله عليه وسلم was saved from its dreadful effects but the Ṣaḥābah could tell that it had entered the blood stream of Rasūlullāh صلى الله عليه وسلم. The Muḥaddithīn wrote:

ان اثر تلك اللقمة من الشاة كان باقيا تعتربه 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 صلى الله عليه وسلم felt the full effects of this poison and it was on account of this that the senior Ṣaḥābah regarded Nabī صلى الله عليه وسلم to be a shahīd (martyr). Mowlānā Ashraf ‘Alī Thānwī رحمه الله writes: “Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم attained martyrdom through poisoning. ‘Abd Allāh ibn Mas‘ūd رضي الله عنه as well as a few others of the pious predecessors were also of this opinion.”²

Harmful effects being suppressed and then emerging at the time of demise was also seen in the daughter of Rasūlullāh صلى الله عليه وسلم, Sayyidah Zaynab رضي الله عنها. The difficulties she had to endure when performing hijrah was acknowledged by Rasūlullāh صلى الله عليه وسلم 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 في

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

In the same manner that Rasūlullāh ﷺ felt the intense effects of the poison in his final illness, Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا 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 ﷺ and his daughter, Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا:

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 رَضِيَ اللهُ عَنْهَا resembled her father, Rasūlullāh ﷺ, 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 رَضِيَ اللهُ عَنْهَا was the biological daughter of Rasūlullāh ﷺ and that she bore a definite physical similarity to Rasūlullāh ﷺ. This similarity between the two martyrs, father and daughter, is exceptionally clear.

In addition, consider that the husband, Abū al-‘Āṣ ibn al-Rabī, of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا was amongst the prisoners of Rasūlullāh ﷺ in the Battle of Badr

1 *Majma‘ al-Zawā‘id* vol. 9 pg. 216

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

and Rasūlullāh ﷺ showed such sympathy towards him on account of his daughter Zaynab رَضِيَ اللهُ عَنْهَا. 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 ﷺ fulfilled the role of both father and mother in terms of the affection he showered upon his daughters after the demise of Khadījah رَضِيَ اللهُ عَنْهَا. He said with tenderness: “She is the most virtuous of my daughters, who suffered on account of me.”

The Difference Between Most Virtuous and Most Superior

The incidents which transpired at Badr and during hijrah, that is the difficulties which Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا endured, resulted in Sayyidunā Abū al-‘Āṣ رَضِيَ اللهُ عَنْهُ embracing Islam. The virtue of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا guided Sayyidunā Abū al-‘Āṣ رَضِيَ اللهُ عَنْهُ and it is in this quality that he she surpassed her other three sisters, whose husbands were already Muslim. Sayyidah Zaynab's رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهَا forwarded his ransom from Makkah — which was the necklace of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا — 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-‘Āṣ رَضِيَ اللهُ عَنْهُ will count as a virtue for Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا.

The words most virtuous and most superior should be considered carefully. The most superior of all Rasūlullāh's ﷺ daughters is Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا — her rank and status being extremely lofty — but the most virtuous will be Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا. Possessing enumerable meritorious traits is a separate matter altogether, and one's inherent qualities affecting another this is termed being virtuous. Mullā ‘Alī Qārī رَضِيَ اللهُ عَنْهُ writes:

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

In other words, possessing meritorious traits does not require benefitting others (which is termed *lāzim*) whereas being virtuous necessitates benefitting others (which is termed *Muta'adī*).

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

The prestigious Ka'bah is the epicentre of Islam and the qiblah of the Muslims. The day Makkah was conquered, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Makkah with his grandson, 'Alī ibn Abī al-Āṣ (the son of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا) seated behind him. Ibn Ḥajar al-'Askalānī رحمته الله writes:

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

... 'Alī ibn Abī al-Āṣ passed away, and he was a recipient of great affection (from Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ seated him on his steed the day Makkah was conquered.¹

1 *Al-Iṣābah* vol. 2 pg. 503

In short, we only wish to point out that the daughter whom Rasūlullāh ﷺ referred to as the most virtuous of his daughters; her virtue touched the entire ummah. This is the reason why Rasūlullāh ﷺ seated his grandson, ‘Alī ibn Abī al-‘Āṣ ﷺ, with him the day Makkah was conquered. Such affection for a step-daughter or the daughter of one’s sister-in-law is not found in the history of the Arabs, more so when this wife — their mother — no longer lives and the ‘step-father’ has married someone else. Therefore the truth of the matter is that this is the true grandson of Rasūlullāh ﷺ and Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was the true daughter of Rasūlullāh ﷺ, and most deserving of the love and affection which her father showed to her.

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

Rasūlullāh ﷺ had wedded his beloved daughters, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, to the sons of Abū Lahab, ‘Utbah and ‘Utaybah before the advent of nubuwwah, but they had not yet been sent off to their marital homes. When Sūrah Lahab was revealed, Abū Lahab became more obstinate and increasing in his ignorance wished to retaliate against Rasūlullāh ﷺ. He summoned his sons and instructed them both; invoking his right as their father, to divorce the daughters of Rasūlullāh ﷺ, Sayyidah Ruqayyah and Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا.

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 ﷺ, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, so as to harm Rasūlullāh ﷺ. Step-daughters 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 ﷺ was the topic of discussion and the Qur’ān had been revealed to him, which contained Sūrah Lahab; the primary cause which set Abū Lahab on a path to

cause harm to Rasūlullāh ﷺ. It would make no sense for him to direct this anger towards the orphaned children of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا. Thus, ‘Utbah and ‘Utaybah divorcing Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهُمَا screams out that they were the biological daughters of Rasūlullāh ﷺ and 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 ‘Uthmān on the Demise of Sayyidah Ruqayyah

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was grief-stricken on the demise of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا and at the centre of this grief was that his link to the house of Rasūlullāh ﷺ — being his son-in-law — had been severed. This in truth is a tragedy. If Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا was the step daughter of Rasūlullāh ﷺ then he was never the son-in-law of Rasūlullāh ﷺ and thus this link was not severed, leaving no reason for him to grieve over it. However this is a reality — undeniable too at that — that the grief of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was on account of his link to Rasūlullāh ﷺ being severed. Imām Abū Ḥanīfah رَحِمَهُ اللهُ reports from Haytham ibn Ḥabīb al-Ṣarfī:

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

‘Umar رَضِيَ اللهُ عَنْهُ passed by ‘Uthmān رَضِيَ اللهُ عَنْهُ and he was extremely forlorn. ‘Umar رَضِيَ اللهُ عَنْهُ asked: “What depresses you so?” ‘Uthmān رَضِيَ اللهُ عَنْهُ replied: “Why should I not be depressed when my marital link between me and Rasūlullāh ﷺ has been broken.” This was when the daughter of Rasūlullāh ﷺ passed away.¹

Rasūlullāh ﷺ was not pleased with this sadness Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ and so wedded his other daughter, Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا, to him. In the history of man, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is the only person to have ever married

1 Musnad Imām Aḥmad pg. 205

two daughters of a nabī. The honour of being Dhū al-Nūrayn is an honour that belongs to Sayyidunā ‘Uthmān رضي الله عنه alone.

Distinctiveness of the Daughters of Rasūlullāh صلى الله عليه وسلم

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 صلى الله عليه وسلم, there will be the possibility of her harbouring enmity to the parents of the latter, which in this case will be Rasūlullāh صلى الله عليه وسلم himself. Now, if on account of natural jealousy she were to bear some form of enmity — however minute — towards Rasūlullāh صلى الله عليه وسلم, 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 صلى الله عليه وسلم 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 صلى الله عليه وسلم). In this light, it is yet another quality unique to Rasūlullāh صلى الله عليه وسلم that his daughters will not share wedlock with any other woman and the daughters of Rasūlullāh صلى الله عليه وسلم will not be co-wife to anyone.

Jalāl al-Dīn al-Suyūṭī رحمه الله has written a chapter in *al-Khaṣā’iṣ al-Kubrā*:

The unique quality of Rasūlullāh صلى الله عليه وسلم that his daughters will not be co-wives.

As long as Sayyidah Ruqayyah رضي الله عنها was in the wedlock of Sayyidunā ‘Uthmān رضي الله عنه he took no other wife, then as long as Umm Kulthūm was in his wedlock he

never married. Similarly, as long as Sayyidah Fāṭimah رضي الله عنها was in wedlock with Sayyidunā ‘Alī رضي الله عنه he took no other wife.

After the demise of Sayyidah Umm Kulthūm رضي الله عنها, Sayyidunā ‘Uthmān married other women and after the demise of Sayyidah Fāṭimah رضي الله عنها, Sayyidunā ‘Alī رضي الله عنه did the same. This too proves that Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رضي الله عنها were the daughters of Rasūlullāh صلى الله عليه وسلم. If they were the daughters of Sayyidah Khadījah رضي الله عنها 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 Ta‘ālā reward Mowlānā Muḥammad Nāfi‘ 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 صلى الله عليه وسلم 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.

Discussing the family of Rasūlullāh صلى الله عليه وسلم in this manner that it creates love and honour for them in the hearts of the readers is a clear proof of the deep affection and regard that the author has for the Ahl al-Bayt of Rasūlullāh صلى الله عليه وسلم. We have high hopes that this book will grant the readers contentment and gratification. It is the unique trait of the family of Rasūlullāh صلى الله عليه وسلم that reading about them creates peace of heart and increases one’s love for Rasūlullāh صلى الله عليه وسلم.

Khālid Maḥmūd

(While on a visit to Pakistan)

Lahore

The Four Daughters of Rasūlullāh ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين و الصلوة و السلام على سيد الاولين و الاخرين و خاتم النبيين و على ازواجه
المطهرات و بناته الاربعة الطهارات النبيات 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 ﷺ, with the help of Allah. A few prejudiced individuals unjustly consider Rasūlullāh ﷺ to have only one daughter, namely Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, excluding the other three — Sayyidah Zaynab, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا — from the list of Rasūlullāh's ﷺ biological daughters and instead referring to them as his adopted daughters or step-daughters. They do so despite the instruction of Allah Ta'ālā:

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ 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 ﷺ 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

1 Sūrah al-Aḥzāb: 5

īmān and upholding the teachings of Islam has become extremely difficult. Efforts 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 ﷺ have been shamelessly made a target of accusation and derision, and the sacred blood of this noble family has been questioned. Their 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 ﷺ 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 رَضِيَ اللهُ عَنْهَا — 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 ﷺ as well as mention of her merits and virtues. The content for these discussions were derived from the books of both factions — Sunnī and Shī'ah — especially citing references from fourteen Shī'ī books, considered reliable by them, which clearly mention and prove these pure ladies to be the daughters of Rasūlullāh ﷺ.

Thereafter a biography of each of the daughters of Rasūlullāh ﷺ will be discussed in sequence, which will also address commonly raised objections and misconceptions against them. When concluding the biography of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا a few additional dissertations were added which seek to clarify the

merit of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا.

The book concludes with a chapter dedicated to the removal of misconceptions which some people have raised in their exertion to prove that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 Shīʿī books so as to ease understanding of the true reality of the four daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and attain conviction thereof.

The True Substantiation

The fundamental proof for this discussion whether Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had four daughters or not is the noble Qurʾān. When Allah Taʿālā was issuing the instruction of ḥijāb, Allah addressed his beloved Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the following manner:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِئِهِنَّ ۗ

O Nabī (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, all of his daughters and all of the believing women. This verse informs us that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has more than one wife and similarly more than one daughter, just as there are more than one believing women.

To discard the clear purport of the verse and render some alternate interpretation or explanation is denial of the text of the Qurʾān, 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 ﷺ only had one wife and wherever the plural word was used (which denote multiple wives) such as in the verses:

وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

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

قُلْ لَأَزْوَاجِكَ

Say (O Muḥammad ﷺ) 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:

الاحذ بالنص مقدم على الاحذ بالاستنباط

Deriving laws from the actual text takes precedence over deriving laws from the interpretation of the text.¹

1 *Fath al-Bārī* vol. 9 pg. 229

Accordingly, Rasūlullāh ﷺ having many daughters and that they were 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 رَضِيَ اللهُ عَنْهَا then the four daughters of Rasūlullāh ﷺ 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 رضي الله عنها 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 and 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 صلى الله عليه وسلم, Sayyidah Khadījah رضي الله عنها had been married twice previously. A brief synopsis of these marriages is as follows:

Abū Hālah Hind ibn Nabāsh ibn Zurārah: Sayyidah Khadījah رضي الله عنها 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.

'Atīq ibn 'Ā'id al-Makhzumī: Sayyidah Khadījah رضي الله عنها also married 'Atīq ibn 'Ā'id and from this union one daughter was born: Hind bint 'Atīq.

These were the children of Sayyidah Khadījah رضي الله عنها who were born before her marriage to Rasūlullāh صلى الله عليه وسلم, and this fact has been attested to by both the Ahl al-Sunnah wa l-Jamā'ah and Shī'ah. There is however one difference of opinion amongst the historians and that is whether Sayyidah Khadījah رضي الله عنها married Abū Hālah first or 'Atīq. 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: *Majma' al-Zawā'id* vol. 9 pg. 219
2. Abū Ja'far al-Baghdādī: *Kitāb al-Muḥabbar* pg. 78, 79
3. Ibn Sa'd: *Ṭabaqāt* vol. 8 pg. 8
4. Al-Balādhurī: *Ansāb al-Ashraf* vol. 1 pg. 406

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

Shī'ī books

1. Ni'mat Allāh al-Jazā'irī: *al-Anwār al-Nu'māniyyah* 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 'Ā'id (with a 'i') or 'Ā'idh (with a 'h'). If you seek a satisfactory verdict on this difference then refer to *Sharḥ Mawāhib al-Dīniyyah* of Muḥammad al-Zurqānī. The honourable Shaykh has recorded excellent research in this regard.

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

1. When the age of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا 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 ﷺ reached her, she herself then sent a marriage proposal to Rasūlullāh ﷺ. Rasūlullāh ﷺ 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 رَضِيَ اللهُ عَنْهَا — in lieu of 12 ūqiyah (480 silver coins). In this way Khadījah رَضِيَ اللهُ عَنْهَا was blessed with this honour of being the consort of Rasūlullāh ﷺ.
2. 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 رَضِيَ اللهُ عَنْهَا was 15 years elder than Rasūlullāh ﷺ. From this the 'ulamā' deduce that Khadījah رَضِيَ اللهُ عَنْهَا was approximately 40 years of age.¹

1 Ṭabaqāt Ibn Sa'd vol. 8 pg. 9-10 – Mention of Khadījah, Ṭabaqāt 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 ﷺ.

3. At the advent of nubuwwah, the degree of unshakable assistance lent by Khadījah رَضِيَ اللَّهُ عَنْهَا to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been recorded in much detail and depth by the Muḥaddithīn, the ‘ulamā’ of *sīrah* (biography of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 رَضِيَ اللَّهُ عَنْهَا has been described by the ‘ulamā’ of this subject in many different ways. The author of *Zād al-Ma‘ād* has written:

هي التي وازرته على النبوة وجاهدت معه وواسته بنفسها و مالها ...

Khadījah رَضِيَ اللَّهُ عَنْهَا helped Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at every level. It was her perfect display of preference to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللَّهُ عَنْهَا has been mentioned thus that Allah Ta‘ālā through the medium of Jibrīl عَلَيْهِ السَّلَام instructed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “Convey my salām to Khadījah رَضِيَ اللَّهُ عَنْهَا and that of Jibrīl and give her the glad tidings of a fantastic palace in Jannah.”

The conveying of the salām of Allah Ta‘ālā and Jibrīl عَلَيْهِ السَّلَام 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 رَضِيَ اللَّهُ عَنْهُ reports that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has announced: “Khadījah رَضِيَ اللَّهُ عَنْهَا 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-Ma‘ād* by Ibn Qayyim vol. 1 pg. 26 – The chapter regarding the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

6. Another great virtue of Khadījah رَضِيَ اللَّهُ عَنْهَا has been mentioned in *Zād al-Ma'ād*. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not marry a second wife in the lifetime of Khadījah رَضِيَ اللَّهُ عَنْهَا 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 Ta'ālā be pleased with her.

7. The privilege of enjoying the honour of being the consort of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for Khadījah رَضِيَ اللَّهُ عَنْهَا 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — Abū Ṭālib — after the month of Ramaḍān. Her age at that time was close to 65 years. This occurred three years prior to the migration to Madīnah.²
8. When Umm al-Mu'minīn Khadījah رَضِيَ اللَّهُ عَنْهَا passed away, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was extremely grieved and sorrowful at the separation of his life partner. Preparations for the burial of Khadījah رَضِيَ اللَّهُ عَنْهَا took place at a place called Ḥujūn. When the blessed grave was ready, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself descended into the grave to lower Khadījah رَضِيَ اللَّهُ عَنْهَا. Ḥakīm ibn Ḥizām³ رَضِيَ اللَّهُ عَنْهُ

1 *Zād al-Ma'ād* by Ibn Qayyim vol. 1 pg. 26 – The chapter regarding the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, *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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2 *Al-Ma'ārif* by Ibn Qutaybah pg.59 – The wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, *Tārīkh Ibn Jarīr al-Ṭabarī* vol. 13 pg.2 extracted from the book *Dhayl al-Muzīl* by Abū Ja'far al- Ṭabarī, *Ṭabaqāt* of Ibn Sa'd vol. 8 pg. 156 – The number of wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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 'Alī رَضِيَ اللَّهُ عَنْهُ that his birth took place in the Ka'bah, similarly Ḥakīm ibn Ḥizām رَضِيَ اللَّهُ عَنْهُ was also born in the Ka'bah. He accepted Islam at the conquest of Makkah [*Kitāb 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 Asm' al-Rijāl* of the author of *Mishkāt* pg. 591 – The heading Ḥakīm ibn Ḥizām]

was also present at that burial with Rasūlullāh ﷺ. 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 رَضِيَ اللهُ عَنْهَا is that Rasūlullāh ﷺ declared regarding Maryam bint ‘Imrān رَضِيَ اللهُ عَنْهَا and Khadījah bint Khuwaylid رَضِيَ اللهُ عَنْهَا:

Maryam was the best woman from the women of her time and Khadījah رَضِيَ اللهُ عَنْهَا is the best woman from the women of her time.²

This declaration of Rasūlullāh ﷺ in praise of Khadījah رَضِيَ اللهُ عَنْهَا holds high esteem which exalts Khadījah رَضِيَ اللهُ عَنْهَا to the highest pedestal among the women of her time. The person to narrate this is the nephew of ‘Alī viz. ‘Abd Allāh ibn Ja‘far رَضِيَ اللهُ عَنْهُ.

Regarding this matter, more detail will follow after mention of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا.

The Children of Rasūlullāh ﷺ from Sayyidah Khadijah

The first blessed wife of Rasūlullāh ﷺ is Khadījah رَضِيَ اللهُ عَنْهَا. She enjoys the honour of being the first wife of Rasūlullāh ﷺ from the other pure wives. Furthermore, all the children of Rasūlullāh ﷺ besides Ibrāhīm رَضِيَ اللهُ عَنْهُ are born from her.³

1 *Al-Ma‘ārif* by Ibn Qutaybah pg.59 – The wives of Rasūlullāh ﷺ. *Tārīkh Ibn Jarīr al-Ṭabarī* vol. 13 pg.2 extracted from the book *Dhayl al-Muzīl* by Abū Ja‘far al- Ṭabarī, *Ṭabaqāt* of Ibn Sa‘d vol. 8 pg. 156 – The number of wives of Rasūlullāh ﷺ.

2 *Al-Muṣannaf ‘Abd al-Razzāq* vol. 7 pg. 492, 493 – The chapter regarding the wives of Rasūlullāh ﷺ, *Bukhārī* vol. 1 pg. 538 – The chapter concerning the marriage of Rasūlullāh ﷺ to Khadījah رَضِيَ اللهُ عَنْهَا and her virtue, *Muslim* vol. 2 pg. 284 – The chapter concerning the virtues of Khadījah رَضِيَ اللهُ عَنْهَا, *Mishkāt* pg.573 – First portion of the chapter concerning the accolades of the wives of Rasūlullāh ﷺ.

3 *Majma’ al-Zawā‘id* vol. 9 pg. 220 – The chapter concerning the virtue of Khadījah bint Khuwaylid رَضِيَ اللهُ عَنْهَا.

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

The Children of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ According to the Muḥaddithīn

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

The first son of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to be born from the blessed womb of Khadījah رَضِيَ اللَّهُ عَنْهَا was Qāsim رَضِيَ اللَّهُ عَنْهُ. He was the eldest. Thereafter, his daughter Zaynab رَضِيَ اللَّهُ عَنْهَا was born. Then ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ was born. He is also called Ṭayyib and Ṭāhir. He was born after nubuwwah and passed away in infancy. Then his daughter Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا was born. Then Fāṭimah رَضِيَ اللَّهُ عَنْهَا was born. Thereafter, Ruqayyah رَضِيَ اللَّهُ عَنْهَا was born. In this sequence were the children born. (According to some, this is the sequence.) Then, the first son Qāsim رَضِيَ اللَّهُ عَنْهُ passed away in Makkah. Thereafter ‘Abd Allāh passed away. (Ṭabrānī 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ blessed children including the four daughters in their respective writings. Here, we have sufficed on recording the reference of ‘Allāmah al-Haythamī رَحِمَهُ اللَّهُ, whereas, in the *Ṣiḥāh Sittah* (the six famous compilations of ḥadīth) and other books, their respective mention has been recorded at several places.

The Children of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ According to the Historians

Ibn Hishām has mentioned the discussion of the children from Khadījah رَضِيَ اللَّهُ عَنْهَا 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

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

All the children of Nabī ﷺ besides Ibrāhīm were born from Khadījah ﷺ. Qāsim ﷺ (through his name, the agnomen of Rasūlullāh ﷺ Abū al-Qāsim began), Ṭayyib and Ṭāhir ﷺ, then Zaynab ﷺ, Ruqayyah, Umm Kulthūm ﷺ and Fāṭimah ﷺ were born.¹

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

Ibn Qayyim رحمه الله is one of the most renowned historians. He compiled the *sīrah* in a *fiḥī* sequence. One separate chapter has been dedicated to the mention of the blessed offspring of Rasūlullāh ﷺ wherein it is recorded that the very first son Qāsim ﷺ was born from the blessed womb of Khadījah ﷺ. By his name, the agnomen of Rasūlullāh ﷺ Abū al-Qāsim ﷺ 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 ﷺ was born. Some 'ulamā' are of the view that she was elder than Qāsim ﷺ. Then Ruqayyah ﷺ, Umm Kulthūm ﷺ and Fāṭimah ﷺ were born.

... و هؤلاء كلهم من خديجة

All the above-mentioned blessed children were from Khadījah ﷺ. Besides Khadījah ﷺ, Rasūlullāh ﷺ had no children from the other pure wives. Thereafter in Madīnah, Ibrāhīm was born from one of the slave girls of Rasūlullāh ﷺ by the name of Māriyyah Qibṭiyyah, who was sent as a gift by al-Maqawqas. This happened in 8 A.H. Abū Rāfi' ﷺ came to give the glad tidings of the birth of Ibrāhīm ﷺ. Upon this, Rasūlullāh ﷺ gifted Abū Rafi' ﷺ

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

with a slave. Ibrāhīm ﷺ 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 ﷺ are his own biological offspring.

The Children of Rasūlullāh ﷺ 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 Shī'ah 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 ﷺ who were born from Khadījah رَضِيَ اللهُ عَنْهَا 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 ﷺ i.e. that three daughters of Rasūlullāh ﷺ are not his biological offspring, but in fact the offspring of the previous husbands of Khadījah رَضِيَ اللهُ عَنْهَا or that they are the nieces of Khadījah رَضِيَ اللهُ عَنْهَا are completely false. This is in stark conflict to reality and a slander upon the offspring of Rasūlullāh ﷺ. Injustice is being done to the biological sisters of Fāṭimah رَضِيَ اللهُ عَنْهَا. These three daughters are the biological offspring of Rasūlullāh ﷺ who were born from the blessed womb of Khadījah رَضِيَ اللهُ عَنْهَا. They are the real sisters of Fāṭimah رَضِيَ اللهُ عَنْهَا.

1 Zād al-Ma'ād of Ibn Qayyim vol. 1 pg. 25, 26 – The chapter regarding the children of Rasūlullāh ﷺ.

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 Sa'd has the following:

كان اول من ولد لرسول الله صلى الله عليه وسلم 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 ﷺ born in Makkah prior to nubuwwah was Qāsim ﷺ. By him, the agnomen of Rasūlullāh ﷺ became Abū al-Qāsim. Thereafter, Zaynab ﷺ was born. Then Ruqayyah ﷺ, then Fāṭimah ﷺ and then Umm Kulthūm ﷺ. Thereafter, in the era of Islam, Rasūlullāh's son 'Abd Allāh ﷺ was born. He is known as Ṭayyib and Ṭāhir. The mother of all these children is Khadījah bint Khuwaylid ibn Asad ﷺ.¹

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

و اما خديجة بنت خويلد فولدت لرسول الله صلى الله عليه وسلم 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 وسلم

Regarding Khadījah ﷺ bint Khuwaylid. She gave birth for Rasūlullāh ﷺ to Qāsim ﷺ, who was known as Ṭāhir, Ṭayyib ﷺ — who was born after Nubuwwah and passed away in infancy and whose name was 'Abd Allāh — Fāṭimah ﷺ, Zaynab ﷺ, Umm Kulthūm ﷺ and Ruqayyah ﷺ.²

1 *Ṭabaqāt* of Ibn Sa'd vol. 1 pg. 85 – portion one under mention of the children of Rasūlullāh ﷺ and their names, *Ṭabaqāt* of Ibn Sa'd vol. 8 pg. 156 – under mention of the number of wives of Rasūlullāh ﷺ

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

3. Abu Ja'far al-Baghdādī (d. 245 A.H) is a famous genealogist. He has written regarding the discussion of the offspring of Rasūlullāh ﷺ in his famous book, *al-Muḥabbar*, in the following words. He writes in the biography of Khadījah رَضِيَ اللَّهُ عَنْهَا:

فولدت للنبي الله صلى الله عليه وسلم 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 رَضِيَ اللَّهُ عَنْهَا gave birth¹ to Qāsim رَضِيَ اللَّهُ عَنْهُ, Zaynab رَضِيَ اللَّهُ عَنْهَا, Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, Fāṭimah رَضِيَ اللَّهُ عَنْهَا, and 'Abd Allāh رَضِيَ اللَّهُ عَنْهُ — who is known as Ṭayyib. At the time of marriage, Rasūlullāh ﷺ was 25 years of age and Khadījah رَضِيَ اللَّهُ عَنْهَا was 40 years of age.²

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

و ولد لرسول الله صلى الله عليه وسلم 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 رَضِيَ اللَّهُ عَنْهَا are Qāsim رَضِيَ اللَّهُ عَنْهُ (through which his agnomen became Abū al-Qāsim رَضِيَ اللَّهُ عَنْهُ), Ṭāhir and Ṭayyib رَضِيَ اللَّهُ عَنْهُ, Fāṭimah رَضِيَ اللَّهُ عَنْهَا, Zaynab رَضِيَ اللَّهُ عَنْهَا, Ruqayyah رَضِيَ اللَّهُ عَنْهَا and Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا. Ibrāhīm رَضِيَ اللَّهُ عَنْهُ was born from Māriyyah Qibṭiyyah رَضِيَ اللَّهُ عَنْهَا.³

1 Abu Ja'far al-Baghdādī has at this juncture – under the lives of the wives of Rasūlullāh ﷺ – mentioned the children of Rasūlullāh ﷺ (born from Khadījah رَضِيَ اللَّهُ عَنْهَا) but he did not mention the name of Ruqayyah 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 ﷺ: “The daughters of Rasūlullāh ﷺ: Zaynab, Umm Kulthūm, Fatima and Ruqayyah and Safiyyah ‘Abd al-Muṭṭalib.” He mentioned the names of all four daughters including Ruqayyah. (*Kitāb al-Muḥabbar* pg.406).

2 *Kitāb al-Muḥabbar* pg. 79 under the wives of Rasūlullāh ﷺ of Abū Ja'far Muḥammad ibn Ḥabīb al-Baghdādī.

3 *Al-Ma'ārif* pg. 61

5. The prominent genealogists of the third century Aḥmad ibn Yaḥya al-Balādhurī (d. 277 A.H) has dedicated a special chapter in volume two of his book *Ansāb al-Ashrāf*, entitled: The wives and children of Rasūlullāh ﷺ.

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

- I. The son of Rasūlullāh, Qāsim رَضِيَ اللهُ عَنْهُ was born from Khadījah رَضِيَ اللهُ عَنْهَا.
- II. Then, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Zaynab رَضِيَ اللهُ عَنْهَا was born. She was the eldest daughter of Rasūlullāh. She was married to Abū al-‘Ās ibn Rabī رَضِيَ اللهُ عَنْهُ who was her maternal cousin i.e. the son of Hālāh ibn Khuwaylid ibn Asad.
- III. Then Ruqayyah رَضِيَ اللهُ عَنْهَا the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from Khadījah رَضِيَ اللهُ عَنْهَا was born.
- IV. Then Umm Kulthūm رَضِيَ اللهُ عَنْهَا the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from Khadījah رَضِيَ اللهُ عَنْهَا was born.
- V. Then Fāṭimah رَضِيَ اللهُ عَنْهَا was born from Khadījah رَضِيَ اللهُ عَنْهَا.

Balādhurī here has given the detailed biography of each.¹

6. Ibn Ḥazam al-Andalūsī (d. 456 A.H) has dedicated a separate chapter to the blessed lineage of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his book *Jamharah Ansāb al-‘Arab* titled: This is the lineage of ‘Abd Allāh ibn ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd 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
حاشى ابراهيم خديجة ام المؤمنين بنت خويلد بن اسد بن عبد العزى بن قصى

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had four daughters; Zaynab رَضِيَ اللهُ عَنْهَا the eldest followed

1 *Kitāb Ansāb al-Ashrāf* vol.1 pg.397, 398, 401, 402 – The wives and children of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

by Ruqayyah رَضِيَ اللهُ عَنْهَا, then Fāṭimah رَضِيَ اللهُ عَنْهَا and then Umm Kulthūm رَضِيَ اللهُ عَنْهَا. The mother of all of his children besides Ibrāhīm رَضِيَ اللهُ عَنْهُ was Khadījah رَضِيَ اللهُ عَنْهَا — the mother of the believers — bint Khuwaylid ibn Asad ibn ‘Abd al-‘Uzzā ibn Quṣayy.¹

The readers have read the discussion regarding the daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the light of the research of the genealogists. All of the genealogists have attributed the four daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Khadījah رَضِيَ اللهُ عَنْهَا. 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Khadījah رَضِيَ اللهُ عَنْهَا.

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

Hereafter, now at the service of the readers, the writings of the leaders of the Shī‘ah, 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ According to the Shī‘ī Scholars

The majority of Shī‘ī scholars and their famous Mujtahidīn and historians have concurred with the scholars of Ahl al-Sunnah with regards to the daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ born from Khadījah رَضِيَ اللهُ عَنْهَا and have stated that all the children besides Ibrāhīm رَضِيَ اللهُ عَنْهُ are born from Khadījah رَضِيَ اللهُ عَنْهَا. If there is any difference, it is regarding the sequence of birth of the blessed children. Therefore, we wish to include the texts of the Shī‘ī 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-‘Arab* pg.16 – The heading: This is the lineage of ‘Abd Allāh ibn ‘Abd 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 ﷺ were born from Khadījah رَضِيَ اللهُ عَنْهَا. And so that there remains not the slightest doubt regarding this discussion. Nowadays, some Shī'ah are writing that Fāṭimah رَضِيَ اللهُ عَنْهَا was the only daughter of Rasūlullāh ﷺ born from Khadījah رَضِيَ اللهُ عَنْهَا whereas the other three viz. Zaynab رَضِيَ اللهُ عَنْهَا, Umm Kulthūm رَضِيَ اللهُ عَنْهَا and Ruqayyah رَضِيَ اللهُ عَنْهَا were the children of Khadījah رَضِيَ اللهُ عَنْهَا from previous spouses or that they are the nieces of Khadījah رَضِيَ اللهُ عَنْهَا. This is a blatant lie which is in stark contrast to the accepted view of the consensus of Muslims and in direct conflict to the statements of their 'infallible' scholars. It is tantamount to causing divergences and confusion in the Muslim ummah through this matter which is totally against a unified dīn. And the worst thing is that it is a grave slander against the blessed offspring of Rasūlullāh ﷺ. A grave oppression is being done to the blessed family of Rasūlullāh ﷺ and his household is being dishonoured, Allah forbid!

May Allah Ta'ālā 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.

1. Firstly, this discussion will be taken from the Shī'ī 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 Shī'ī scholars and Mujtahidīn who accept its narrations and contents. The author of the book Muḥammad ibn Ya'qūb al-Kulaynī al-Rāzī has written in the section titled *Kitāb al-Ḥujjah* of this book in the chapter concerning the birth of Rasūlullāh ﷺ:

وتزوج الخديجة وهو ابن بضع وعشرين سنة فولد له منها قبل مبعثه القاسم ورقية وزينب وام كلثوم وولد له بعد المبعث الطيب والطاهر وفاطمة عليه السلام

He married Khadījah رَضِيَ اللهُ عَنْهَا when he was 25 years old. Prior to nubuwwah, Qāsim, Ruqayyah, Zaynab and Umm Kulthūm رَضِيَ اللهُ عَنْهَا were born to him from

Khadījah رضي الله عنها. After nubuwwah, Ṭayyib, Ṭāhir and Fāṭimah رضي الله عنهن were born to him. May peace be upon them all.¹

This authentic narration of *Uṣūl al-Kāfi* has made this discussion clear in explicit words that Rasūlullāh صلى الله عليه وسلم has four daughters who were all born from Khadījah رضي الله عنها i.e. they are not born from the previous husbands of Khadījah رضي الله عنها.

The commentators of *Uṣūl al-Kāfi* have commented and elaborated on this narration in a very beautiful way. It has many commentaries in Arabic e.g. *Mir'āt al-'Uqūl Sharḥ Uṣūl* of Bāqir al-Majlisī and its famous commentary in Persian *al-Ṣāfi Sharḥ Uṣūl al-Kāfi* 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 *Uṣūl al-Kāfi* from *al-Ṣāfi* 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 خدیجه را داد فرزند بست ساله و کسری بودیس زاده شد برائے او از خدیجه پیش از رسالت او قاسم و

1 *Uṣūl al-Kāfi* pg. 279 Kitāb al-Ḥujjah – The chapter concerning the birth of Rasūlullāh صلى الله عليه وسلم.

2 *Al-Ṣāfi fi Sharḥ Uṣūl al-Kāfi*, Kitāb al- Ḥujjah vol. 3 sec. 2 pg. 147 – The chapter concerning the birth of Rasūlullāh صلى الله عليه وسلم.

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

2. Secondly, the famous Shaykh al-Ṣadūq ibn Bābūwayh al-Qummī, one of the authors of the four canonical works of the Shī'ah, has mentioned this discussion many times in his famous book *Kitāb al-Khiṣāl*. He reports from Ja'far al-Ṣādiq رَحْمَةُ اللَّهِ عَلَيْهِ:

عن ابى عبد الله عليه السلام قال ولد لرسول الله صلى الله عليه وسلم 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 'Abd Allāh — Umm Kulthūm, Ruqayyah, Zaynab and Fāṭimah ﷺ were born to Rasūlullāh ﷺ from Khadījah ﷺ, 'Alī ibn Abī Ṭālib ﷺ married Fāṭimah ﷺ, Abū al-'Āṣ 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 ﷺ wedded him to Ruqayyah.¹

3. At this juncture, Shaykh al-Ṣadūq has mentioned a statement of Rasūlullāh ﷺ:

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

Allah Ta'ālā has blessed the woman who bears many children and has excessive love for her husband and kids. May Allah have mercy on Khadījah ﷺ who bore for me children viz. Ṭāhir — who is 'Abd Allāh and Muṭahhar

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

Shaykh al-Ṣadūq has clearly elaborated regarding this discussion on the four biological daughters of Rasūlullāh ﷺ 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 ﷺ which he delivered to the people. Shaykh ‘Abd Allāh al-Māmaqānī in the end of *Tanqīḥ al-Maqāl* has mentioned this same virtue regarding the daughter of Nabī ﷺ, Zaynab رَضِيَ اللهُ عَنْهَا. 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 في الجنة و الحسين في الجنة و جدتهما في الجنة و جدتها في الجنة و اباهما في الجنة و امهما في الجنة و عمهما في الجنة و عمدتها في الجنة و خالهما في الجنة و خالتهما في 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 ﷺ said, “Ḥasan and Ḥusayn for indeed their maternal uncle is Qāsim ibn Rasūlillāh ﷺ and their maternal aunt is Zaynab bint Rasūlillāh ﷺ.” He then made a gesture with his hand stating: “Allāh will gather us all.” He then said: “O Allāh! You have full knowledge that Ḥasan is in Jannah, Ḥusayn 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 (Ja’far 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 ﷺ is in Jannah.”²

1 ibid

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

The above mentioned sermon has been narrated by innumerable Shīī scholars. We have only included a few references here. By this prophetic words, it is established that:

- » Zaynab رضي الله عنها is the biological daughter of Rasūlullāh صلى الله عليه وسلم.
- » She is the respected aunt of Ḥasan and Ḥusayn رضي الله عنهما.
- » This is also established that Zaynab bint Rasūlillāh will be gathered in the company of Rasūlullāh صلى الله عليه وسلم on the Day of Judgement.
- » She will be with her nephews; Ḥasan and Ḥusayn رضي الله عنهما in Jannah.
- » The glad tidings of Zaynab رضي الله عنها 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 Shīī books regarding the three daughters of Rasūlullāh صلى الله عليه وسلم viz. Zaynab رضي الله عنها, Ruqayyah رضي الله عنها and Umm Kulthūm رضي الله عنها.

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 Ḥasan al-‘Askarī is the famous Shīī scholar ‘Abd Allāh ibn Ja‘far al-Ḥimyarī al-Qummī. In his ‘famous’ and ‘reliable’ book *Qurb al-Asnād*, he has recorded the statement of Ja‘far al-Ṣādiq عليه السلام just as how his father al-Bāqir عليه السلام has narrated it. Ja‘far al-Ṣādiq narrates from his father Muḥammad al-Bāqir who states:

ولد لرسول الله صلى الله عليه وسلم من خديجة القاسم والطاهر 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 صلى الله عليه وسلم had the following children from Khadījah عليها السلام viz. Qāsim, Ṭāhir — who is ‘Abd Allāh — Umm Kulthūm, Ruqayyah, Zaynab and Fāṭimah عليها السلام. ‘Alī ibn Abī Ṭālib عليه السلام married Fāṭimah عليها السلام. Abū al-‘Aṣ ibn Rabī عليه السلام who is a man from the Banī Umayyah married Zaynab عليها السلام. ‘Uthmān ibn ‘Affān عليه السلام married Umm Kulthūm عليها السلام who passed away before consummation of the marriage. Then Rasūlullāh صلى الله عليه وسلم wedded Ruqayyah عليها السلام to him in her place.¹

This narration of the A‘immah has explained this discussion in detail that Rasūlullāh صلى الله عليه وسلم had four biological daughters who were all born from the blessed womb of Khadījah عليها السلام. Neither from any previous husband nor the daughters of Khadījah’s عليها السلام sister.

A ploy or crippled excuse

It is appropriate to inform the readers that since this statement of Ja‘far al-Ṣādiq عليه السلام is detrimental to some Shīī folk, hence the previous Shīī scholars would explain that this statement of the Imām is a form of *Taqiyah* (dissimulation). They had no other ploy besides this.

Now some of the cunning Shīī 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 صلى الله عليه وسلم – Iran print, Tehran

the reason of weakness have presented a crude recommendation that the narrator's name is so and so who is an 'Āmī (Sunnī). 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-Kāfi*, *Kitāb al-Khiṣāl*, *al-Amālī* of Shaykh al-Ṣadūq and *Man la Yaḥḍuruhu 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 Shī'ī 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 *Ḥayāt al-Qulūb* (ch. 15 vol. 2 pg. 718) Shaykh 'Abbā al-Qummī has in *Muntahā al-A'māl* (ch. 8 vol. 1 pg. 108) and Shaykh 'Abd Allāh al-Māmaqānī has in the end of *Tanqīh*

al-Maqāl under the chapter Umm Kulthūm bint Rasūlillāh ﷺ with reference to *Qurb al-Asnād* authored by al-Ḥimyarī. When the above mentioned Shīrī 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 Shīrī scholars and Shīrī 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 Shīrī religion as false.

The Shīrī 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 Shīrī historian al-Ya‘qūbī (who passed away in the third century) has written about Rasūlullāh’s ﷺ children who were born from Khadījah رَضِيَ اللهُ عَنْهَا in *Tārīkh al-Ya‘qūbī* in the following words:

وتزوج رسول الله صلى الله عليه وسلم خديجة بنت خويلد وله خمس وعشرون سنة وقيل تزوجها وله ثلاثون سنة وولدت له قبل ان يبعث القاسم ورقية وزينب 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 رَضِيَ اللهُ عَنْهَا 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 رضي الله عنهما were born to him before nubuwwah while after nubuwwah ‘Abd Allāh رضي الله عنه — who is called Ṭayyib and al-Ṭāhir since he was born in the period of Islam — and Fāṭimah رضي الله عنها.¹

6. A famous historian Shīṭī historian of the third century —considered reliable by the Shī‘ah —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 رضي الله عنها is an accepted fact which is being announced by both the Shī‘ah 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.

7. After the Shīṭī historian, Ya‘qūbī, now the text of another famous Shīṭī historian, Maṣ‘ūdī, regarding these noble children will be quoted. He has written in his famous book, *Murūj al-Dhahab*:

وكل اولاده صلى الله عليه وسلم من خديجة خلا ابراهيم و ولد له صلى الله عليه وسلم القاسم و به كان
يكنى و كان اكبر بنيه سنا و رقية و ام كلثوم و كانتا تحت عتبة و عتيبة ابني ابي لهب عمه فطلقاهما لخبر
يطول ذكره فتزوجهما عثمان ابن عفان واحدة بعد واحدة و زينب و كانت تحت ابي العاص بن ربيع

All the children of Rasūlullāh صلى الله عليه وسلم save Ibrāhīm رضي الله عنه are from Khadījah رضي الله عنها. Qāsim was born with whose name Rasūlullāh’s صلى الله عليه وسلم agnomen became Abū 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-‘Āṣ ibn Rabīṭ.²

1 *Tārīkh al-Ya‘qūbī* of Aḥmad ibn Abī Ya‘qūb ibn Ja‘far ibn Wāḍiḥ al-Kātib al-‘Abbāsī known as al-Ya‘qūbī 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 صلى الله عليه وسلم

Mas'ūdī has mentioned Fāṭimah رَضِيَ اللَّهُ عَنْهَا in detail together with these three daughters. By the text of Mas'ūdī, it is established without an iota of doubt that the four daughters born from the blessed womb of Khadījah رَضِيَ اللَّهُ عَنْهَا are the noble offspring of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The famous Shīṭī historians (Ya'qūbī, Mas'ūdī, 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and them being from the previous husbands of Khadījah رَضِيَ اللَّهُ عَنْهَا 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 رَضِيَ اللَّهُ عَنْهُ by the Shīṭī brotherhood. And in the sight of their scholars it is very authentic. Therein, at one place, 'Alī رَضِيَ اللَّهُ عَنْهُ addresses 'Uthmān ibn 'Affān رَضِيَ اللَّهُ عَنْهُ saying:

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

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

By this statement of 'Alī رَضِيَ اللَّهُ عَنْهُ (recorded in *Nahj al-Balāghah*) it is clearly established that 'Alī رَضِيَ اللَّهُ عَنْهُ considers 'Uthmān رَضِيَ اللَّهُ عَنْهُ to enjoy closer proximity to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in relation to Abū Bakr رَضِيَ اللَّهُ عَنْهُ and 'Umar رَضِيَ اللَّهُ عَنْهُ, and he

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

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

verifies ‘Uthmān رَضِيَ اللَّهُ عَنْهُ being the son-in-law of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which is well-known i.e. the two daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were married to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ one after the other. The discussion on the daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been completely verified by this statement. After finding these clear-cut attestations, rejection of the biological daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is pure falsehood and refutation of the above statement of ‘Alī رَضِيَ اللَّهُ عَنْهُ.

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 Najafiyah*, etc.) under the commentary of the above text of *Nahj al-Balāghah* have recorded the daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ viz. (Ruqayyah and Umm Kulthūm رَضِيَ اللَّهُ عَنْهُمَا) as being in the marriage of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ one after the other. All of these commentators accept all the biological daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ being from Khadijah رَضِيَ اللَّهُ عَنْهَا and not from previous husbands. In other words, ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is the true son-in-law of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and not a son-in-law in relation to foster/step-daughters.

9. A famous Shī‘ī scholar of the fourth century Shaykh al-Mufīd has stated in his book *al-Irshād* under the accolades of ‘Alī رَضِيَ اللَّهُ عَنْهُ that when the kuffār forced Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to emigrate, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ found no one in his family and people more trustworthy than ‘Alī رَضِيَ اللَّهُ عَنْهُ who would return the trusts of the people to them without any deduction whatsoever.

فاستخلفه في رد الودائع الى اربابها و قضا ما كان عليه من دين لمستحقيه و جمع بناته و نساء اهله و
ازواجه و هاجر بهم اليه

Thus, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ chose ‘Alī رَضِيَ اللَّهُ عَنْهُ to return all trusts and to settle all debts. Moreover, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ emigrated and selected ‘Alī رَضِيَ اللَّهُ عَنْهُ 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 ودیعة الى اهلها و اعطى كل ذی حق حقه و حفظ بنات نبیه صلی الله علیه و سلم و حرمة و هاجر بهم ماشیا على قدمیه یحوظهم من الاعداء حتى اوردهم الیه المدینة

‘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 ﷺ and emigrated on foot with them. He guarded them from the enemy, defended them from opposition and escorted them to the presence of Rasūlullāh ﷺ in Madīnah under maximum security.¹

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

10. A renowned Shīṭī scholar, ‘Alī ibn ‘Isā al-Arbīlī wrote a book in the seventh century titled *Kashf al-Ghummah fī Ma‘rifat al-A‘immah*. He dedicated a chapter to the virtues of Khadījah رضی الله عنها in the second volume of this book. He writes in the end of that chapter:

و كانت اول امرأة تزوجها رسول الله صلی الله علیه و اله و اولاده كلهم منها الا ابراهيم فانه من مارية القبطية²

A Shīṭī translator has translated it into Persian in the following words:

و اول زنه بود كه احضرت خواسته بود وبه اولاد احضرت خواسته از او بود ند الا ابراهيم كه از ماريه قبطيه بود

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

b) *Al-Irshād* pg. 23 – The section concerning Rasūlullāh ﷺ being the trust keeper of the Quraysh

2 *Kashf al-Ghummah fī Ma‘rifat al-A‘immah* vol. 2 pg. 80 with translation of *al-Manāqib* (Persian) – The chapter of the final virtues of Khadījah رضی الله عنها

Khadījah رَضِيَ اللَّهُ عَنْهَا was the first wife whom Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married. All of his children (sons and daughters) were born from her except Ibrāhīm who was born from Māriyyah Qibṭiyyah. (Translated by ‘Alī ibn Ḥusayn Zawwārī)

The writer of this book ‘Alī ibn ‘Īsā al-Arbilī and translator ‘Alī ibn Ḥusayn Zawwārī – both senior Shī‘ī scholars – have agreed to all the daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ being from Khadījah رَضِيَ اللَّهُ عَنْهَا and have not noted any difference of opinion in this matter.

The above author is a renowned Shī‘ī 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 Shī‘ī scholars of all the eras relate the discussion on the daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 Shī‘ī 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 Shī‘ī 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 فرزندی که از برائے 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 برائے حضرت اورد زینب و رقیہ و ام کلثوم و فاطمہ

The first son of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ born from Khadījah was ‘Abd Allāh who was titled Ṭayyib and Ṭāhir. Thereafter Qāsīm was born. Some ‘ulamā’

say that Qāsim was elder than ‘Abd Allāh. Four daughters were born, viz. Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah رضي الله عنهن.¹

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

ابن بابويه بسند معتبر إحدیث روایت کرده است کہ از برائے حضرت رسول متولد شد از خدیجہ قاسم و طاہر و نام طاہر عبد اللہ بود و ام کلثوم و رقیہ و زینب و فاطمہ

و حضرت امیر المؤمنین فاطمہ را تزویج نمود و تزویج نمود زینب را ابو العاص بن ربیع و او مردے بود از بنو امیہ و عثمان بن عفان ام کلثوم را تزویج نمود و پیش از آن کہ نجانہ اور برود برحمت الہی واصل شد پس چون بجنگ بدر رفتند حضرت رسول رقیہ را باو تزویج نمود

Ibn Bābūwayh al-Qummī relates with an authentic chain from Imām Ja‘far Ṣādiq that these children of Rasūlullāh صلى الله عليه وسلم were born from Khadījah: Qāsim, Ṭāhir whose name was ‘Abd Allāh, Umm Kulthūm, Ruqayyah, Zaynab and Fāṭimah. ‘Alī married Fāṭimah and Abū al-‘Āṣ — who was from the Banū Umayyah — married Zaynab. ‘Uthmān ibn ‘Affān married Umm Kulthūm. Before she could go to his house, she reached the mercy of Allah (i.e. she passed away). Thereafter, when Rasūlullāh صلى الله عليه وسلم went to Badr, he married Ruqayyah to ‘Uthmān.²

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 صلى الله عليه وسلم are biological, born from Khadījah رضي الله عنها; neither from a previous husband of Khadījah رضي الله عنها nor the nieces of Khadījah رضي الله عنها.

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 صلى الله عليه وسلم

2 *Ḥayāt al-Qulūb* vol. 2 pg. 718 ch. 51 – The chapter concerning the biographies of the children of Rasūlullāh صلى الله عليه وسلم

sternly rebutted both views (the daughters being the children of previous husbands and being nieces). He thus writes in the same chapter 51 of *Ḥayāt al-Qulūb*: “Authentic narrations reject both these claims.”¹

12. A prominent Shīṭī Muḥaddith of the 11th century Sayyid Ni‘mat Allāh al-Jazā’irī states in volume 1 of his recognised book *al-Anwār al-Nu‘māniyyah*:

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

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

A prominent Shīṭī scholar Ni‘mat Allāh al-Jazā’irī has lent support to this discussion i.e. these four are the biological daughters of Rasūlullāh ﷺ born from none other than Khadījah رَضِيَ اللهُ عَنْهَا; not the children of the previous husbands of Khadījah رَضِيَ اللهُ عَنْهَا.

13. An eminent author of the Shī‘ah, ‘Abd 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 رَضِيَ اللهُ عَنْهَا he has written the following, *Muntahā al-Maqāl* of Abū ‘Alī 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 فى مجمع البحرين)

When Rasūlullāh ﷺ married Khadījah, her age was forty years and six months and Rasūlullāh ﷺ 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 ﷺ

2 *Al-Anwār al-Nu‘māniyyah* 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 ‘Alī under this section (i.e. the biography of Khadījah رَضِيَ اللهُ عَنْهَا and Zaynab رَضِيَ اللهُ عَنْهَا) of *Muntahā al-Maqāl* has mentioned these in a proficient manner which efficiently refutes the ideologies of modern day Shī‘ī eulogy writers.

14. One renowned scholar of the later Shī‘ī scholars Muḥammad Hāshim ibn Muḥammad ‘Alī al-Khurasānī (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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Therein he writes:

إن بزرگوار صلی الله علیه و سلم از خدیجه الکبری سه پسر داشت و چهار دختر جناب قاسم و زینب و رقیه و ام کلثوم که قبل از بعثت متولد شدند و جناب طیب و طاہر و فاطمه زیرا کہ بعد از بعثت متولد شدند

Khadījah bore three sons and four daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Shī‘ī scholars, Muḥammad Hāshim al-Khurasānī — a renowned Shī‘ī scholar of

1 a) *Tanqīḥ al-Maqāl* vol. 3 pg. 73 – The section of women, chapter al-Hamzah; Umm Kulthūm bint Rasūlillāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

b) *Muntahā al-Maqāl* pg. 434 – chapter his wives; Khadījah bint Khuwaylid رَضِيَ اللهُ عَنْهَا

2 *Muntakhab al-Tawārīkh* vol. 1 pg. 23 ch. 1 sec. 5 – The chapter concerning the offspring of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

that era — at this point of Muntakhab al-Tawārīkh has also mentioned a detailed biography of each of the four daughters of Rasūlullāh ﷺ 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 ‘Abbās 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 ﷺ in the following words:

از حضرت صادق علیه السلام روایت شده است از برائے رسول خدا صلی اللہ علیہ وسلم از خدیجہ متولد شدند طاہرہ و قاسم و فاطمہ و ام کلثوم و رقیہ و زینب و تزویج نمود فاطمہ را بحضرت امیر المؤمنین علیہ السلام و زینب را بابی العاص بن ربیع از بنی امیہ بود و ام کلثوم را بعثمان بن عفان

Ṣādiq عليه السلام reports that the children of Rasūlullāh ﷺ born from Khadījah are Ṭāhīr, Qāsim, Fāṭimah, Umm Kulthūm, Ruqayyah and Zaynab. Fāṭimah was married to ‘Alī; Zaynab was married to Abū al-‘Āṣ ibn Rabī‘ from the Banū Umayyah and Umm Kulthūm was married to ‘Uthmān ibn ‘Affān. When she passed away, Ruqayyah was then married to him.¹

Shaykh ‘Abbās al-Qummī has written here about the four daughters of Rasūlullāh ﷺ in different ways. By these details, the readers are fully satisfied that the biological daughters of Rasūlullāh ﷺ from Khadījah رضي الله عنها 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 Shī‘ah and is rejection and denial of the seniors of the Shī‘ī creed.

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

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 Shī'ah 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 ﷺ.

For the benefit of the unprejudiced readers, a fair amount of reliable material from the Shī'ī 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 Shī'ī 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 Bid'i al-Thalāthah*, Abū al-Qāsim 'Alī ibn Aḥmad al-'Alawī 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 ﷺ is Sayyidah Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا. The other three daughters are adopted, step-children or the nieces of Khadījah رَضِيَ اللهُ عَنْهَا.

To rebut these type of odd views, we have produced sufficient material from reliable Shī'ī 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 Shī'ī scholars and their reliable books to ascertain what the great thinkers of the Shī'ī creed have said regarding such drivell.

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

و لسيد ابي القاسم العلوي الكوفي في الاستغاثة في بدع الثلاثة كلام طويل اصر فيه على ان زينب التي كانت تحت ابي العاص بن ربيع و رقية التي كانت تحت عثمان ليستا بنتيه بل ربيته لم يات الا بما زعمه برهانا حاصله عدم تعقل كون رسول الله قبل البعثة على دين الجاهلية بل كان في 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 في دينهم عارف بمكرهم و الحادهم ثم اخذ في نقل ما يقضى بوجود بنتين لاخت خديجة من امها اسمهما زينب و رقية و انهما اللتان كانتا تحت ابي 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 في قبال النصوص من الفريقين عى النبي و عن ائمتنا عليهم السلام و اما ثانيا فلانا و ان كنا نسلم ان رسول الله لم يكن في زمان الجاهلية على دين الجاهلية بل على دين يرتضيه الله تعالى و لكن رسول الله ليس مشرعا بل كل حكم كان ينزل عليه كان يلتزم به تمام الالتزام و لم يكن يخترع من قبل نفسه حكما و الاحكام كانت تنزل تدريجا و عند تزويجه زينب و رقية لم يكن الكفاية في الايمان شرطا شرعا فزوج بنتيه من الرجلين تزويجا صحيحا شرعا في ذلك الزمان ثم انزل الله تعالى قوله و لا

تتكحوا المشركين حتى يؤمنوا ففرق بين ابى العاص وبين 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 ربيتيه 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-‘Alawī al-Kūfī has brought a lengthy discussion in his book *al-Istighāthah fī Bid‘ī al-Thalāthah*. He adamantly claims that Zaynab — the wife of Abū al-‘Āṣ ibn Rabī — and Ruqayyah — the wife of ‘Uthmān — are not the biological daughters of Rasūlullāh ﷺ 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 ﷺ to be on the dīn of jāhiliyyah (ignorance) prior to nubuwwah. In fact, in the era of jāhiliyyah Rasūlullāh ﷺ was on such a path opposed to the dīn of jāhiliyyah which was pleasing to Allah Ta‘ālā. In that period, for Rasūlullāh ﷺ to give his daughter in the marriage of a kāfir without any pressing need is impossible since Rasūlullāh ﷺ 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-‘Āṣ ibn Rabī and ‘Uthmān. 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 ‘Ilm al-Rijāl* vol. 3 pg. 79 – chapter 7, 8, 9 – Section of women; Zaynab bint Rasūlillāh

ﷺ

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

Secondly, we accept that in the era of jāhiliyyah, Rasūlullāh ﷺ 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 ﷺ 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 ﷺ 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 ﷺ, 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 ﷺ 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 ﷺ 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 ﷺ 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 ﷺ

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 Shī‘ah regarding Abū al-Qāsim al-‘Alawī 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 Shī‘ah known and his unworthiness evident.

Abū al-Qāsim al-‘Alawī al-Kūfī according to the Shī‘ī scholars


The Shī‘ī 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 Kūfah and he claimed to be from the family of Abū Ṭālib.
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-Ḍamarī رضي الله عنهم; Allah Ta‘ālā 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-‘Alawī 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 Shīrāz¹

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'ah 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  biography 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 – 'Alī ibn Aḥmad

c) *Jāmi' al-Ruwāt* vol. 1 pg. 553

d) *Muntahā al-Maqāl fī 'Ilm al-Rijāl* pg 275, 276 – 'Alī ibn Aḥmad Abū al-Qāsim al-Kūfī

e) *Tanqīh al-Maqāl fī Aḥwāl al-Rijāl* vol. 2 pg. 265 – The chapter of 'Ayn 'Alī ibn Aḥmad al-Kūfī

The Biography of Sayyidah Zaynab bint Rasūlillāh

The eldest daughter of Rasūlullāh ﷺ was Zaynab رَضِيَ اللهُ عَنْهَا whose honoured mother was Sayyidah Khadījah bint Khuwaylid ibn Asad رَضِيَ اللهُ عَنْهَا.

Blessed Birth

The marriage of Rasūlullāh ﷺ to Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهَا was born when the blessed age of Rasūlullāh ﷺ 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 ﷺ. 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 ﷺ 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 وسلم في سنة ثلاثين من مولد النبي صلى الله عليه وسلم وادركت الاسلام واسلمت وهاجرت وكان رسول الله صلى الله عليه وسلم محبا فيها

‘Ubayd Allāh ibn Muḥammad ibn Sulaymān al-Hāshimī relates: “Zaynab bint Rasūlillāh was born thirty years after the birth of Rasūlullāh ﷺ. She lived until the era of Islam, accepted the faith and migrated.

Rasūlullāh ﷺ used to love her dearly.”¹

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 ‘Ā’ishah رضى الله عنها who says: “Abū al-‘Āṣ ibn Rabī² (ibn ‘Abd al-‘Uzzā ibn ‘Abd al-Shams ibn ‘Abd Manāf)

1 *Dhakhā’ir al-‘Uqbā* pg. 156 sec. 4 – Zaynab bint Rasūlillāh ﷺ

Al-Istī‘āb vol. 4 pg. 305 – The daughter of Rasūlullāh ﷺ

Tārīkh al-Khamīs vol. 1 pg. 273 – Zaynab رضى الله عنها

2

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

was considered to be among the affluent businessmen of Makkah. He was an honest person. Sayyidah Khadījah رضي الله عنها requested Rasūlullāh صلى الله عليه وسلم to marry Sayyidah Zaynab رضي الله عنها to Abū al-‘Āṣ رضي الله عنه. Rasūlullāh صلى الله عليه وسلم would not oppose Sayyidah Khadījah رضي الله عنها in any matter, but instead would accept her opinion. So accordingly Sayyidah Zaynab رضي الله عنها was married to Abū al-‘Āṣ رضي الله عنه. (According to this narration, this marriage was contracted prior to nubuwwah.) When Allah Ta‘ālā commanded Rasūlullāh صلى الله عليه وسلم to proclaim his nubuwwah, Sayyidah Khadījah رضي الله عنها accepted īmān coupled with her daughters.²

The Services of Sayyidah Zaynab in the Initial Stages of Nubuwwah

When Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم. Accordingly, an incident of this era is narrated in the ḥadīth from which the services of Sayyidah Zaynab رضي الله عنها become manifest.

‘Allāmah 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 *ṣābī* (one who has renounced his faith). This man

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- The readers should notice that we mentioned briefly about Sayyidah Zaynab رضي الله عنها and Sayyidunā Abū al-‘Āṣ رضي الله عنه in *Ruḥamā’ Baynahum* the section of al-Ṣiddīq pg. 166, 167. Here again in the biography of Zaynab رضي الله عنها they are mentioned.
 - When Abū al-‘Āṣ is the son of Hālah bint Khuwaylid and his marriage takes place with Sayyidah Zaynab رضي الله عنها then it becomes evident that the narration of Zaynab رضي الله عنها 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 صلى الله عليه وسلم)
 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-‘Āṣ married Zaynab

was Rasūlullāh ﷺ who was inviting the people towards the oneness and belief in Allah. However, the people were belying Rasūlullāh ﷺ and were trying to harm him. This continued until noon when the people dispersed from Rasūlullāh ﷺ. Then a young girl came who (out 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 ﷺ. Rasūlullāh ﷺ 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 Ta’ālā is the protector and helper.)” We asked: “Who is this girl?” to which the people replied: “This is the daughter of Rasūlullāh ﷺ, Zaynab.” (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 لابي ما هذه الجماعة قال هؤلاء القوم الذين اجتمعوا على صابى لهم قال فنزلنا فاذا رسول الله صلى الله عليه وسلم يدعو الناس الى توحيد الله عز وجل والايمان وهم يردون عليه ويؤذونه حتى انتصف النهار وانصرع الناس عنه اقبلت امرأة قد بدا نحرها تحمّل قدحا و منذيلا فتناوله منها فشرب و توضا ثم رفع راسه فقال يا بنيه خمري عليك نحرك و لا تخافين على ابيك قلنا من هذه قالوا هذه زينب بنته

The following points are deduced from this incident:

Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا 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 ﷺ even a little was a mammoth task. In fact, it was synonymous to throwing oneself into destruction. In those most challenging stages, Rasūlullāh ﷺ lovingly consoles his beloved against the fears of his destruction that we should not dread

1 *Majma' al-Zawā'id* vol. 6 pg. 21 – The book of battles, section regarding Rasūlullāh ﷺ 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 dīn cannot harm us in anyway.

Just as this era was the most arduous for the last Rasūl of Allah ﷺ, it was 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 رضي الله عنها which will be mentioned in her biography, Allah willing.

The Sincere Services of Abū Al-‘Āṣ During the Boycott (as mentioned in Shī‘ī books)

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

و ابو العاص بن ربيع که داماد رسول بود بر در شعب شتر می آورد که گندم و خرما بر اینها بار کرده بود و صدا میزد بران شتران که داخل دره میشدند و برهه گشتند لهذا حضرت فرمود که ابو العاص حق دامادی مارا نیکو رعایت

Abū al-‘Āṣ ibn Rabī, the son-in-law of Rasūlullāh ﷺ, 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-‘Āṣ would help the ostracised people and would arrange for food to be delivered to them. For this very reason, Rasūlullāh ﷺ would remark: “Abū al-‘Āṣ 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 Shīṭī scholars have narrated this incident in their writings. Hereunder, the original text of this incident is presented from the book *Ḥayāt al-Qulūb* of Mullā Bāqir al-Majlisī, Shaykh ‘Abbās al-Qummī has also related this incident:

و از کسا نیکه گا بے برائے انہا خوردنی ہے فرستاد ابو العاص بن ربیع داماد پیغمبر صلی اللہ علیہ و سلم و ہشام بن عمرو و حکیم بن حزام بن خویند برادر زادہ خدیجہ بود

و نقل شدہ کہ ابو العاص شتران از گندم و خرما حمل دادہ بشعب ہے برد و ربا ہے کرد و ازینجا است کہ حضرت پیغمبر صلی اللہ علیہ و آلہ فرمودہ کہ ابو العاص حق دامادی ما بگراشت

Among the good people who would send food were Abū al-‘Āṣ ibn Rabīṭ who was the son-in-law of Rasūlullāh ﷺ, Hishām ibn ‘Amr and Ḥakīm ibn Ḥizām ibn Khuwaylid رَضِيَ اللهُ عَنْهُ the cousin of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا. It has been reported that Abū al-‘Āṣ would bring camel loads of wheat and dates and leave it by the valley. For this very reason, Rasūlullāh ﷺ would comment, “Abū Al-‘Āṣ has fulfilled the responsibility of a son-in-law.

Shaykh ‘Abbās 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-‘Āṣ ibn Rabīṭ who was the son-in-law of Rasūlullāh ﷺ, Hishām ibn ‘Amr and Ḥakīm ibn Ḥizām ibn Khuwaylid رَضِيَ اللهُ عَنْهُ the cousin of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا.

To summarise the above, Abū al-‘Āṣ ibn Rabīṭ رَضِيَ اللهُ عَنْهُ specially assisted Rasūlullāh ﷺ 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-‘Āṣ رَضِيَ اللهُ عَنْهُ and an admirable example of caring and sympathy. This incident is counted among the special feats of Abū al-‘Āṣ رَضِيَ اللهُ عَنْهُ.

The renowned Shīṭī scholar Mullā Bāqir al-Majlisī has mentioned this subject in his book *Mir’āt al-‘Uqūl Sharḥ al-Uṣūl* vol. 5 pg. 183 under the chapter concerning the birth of Rasūlullāh ﷺ.

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

Ibn Kathīr رحمته الله 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 بالبعير يقدم من الشام فيشترى بها بكمالها ثم يذهب بها فيضرب ادبارها حتى يلج الشعب يحمل الطعام والكسوة تكرمه لرسول الله صلى الله عليه وسلم ولعمته خديجة بنت خويلد

Ḥakīm (ibn Ḥizām) 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 صلى الله عليه وسلم and his paternal aunt, Khadījah bint Khuwaylid رضي الله عنها.

The Scheme to Incite Abū al-ʿĀṣ to Divorce Zaynab and his Open Rejection

Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم 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 صلى الله عليه وسلم 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 صلى الله عليه وسلم to terminate the marriage and divorce them.

فلما نادى قريشا بامر الله تعالى اتوا ابا العاص بن ربيع فقالوا فارق صاحبك ونحن نزوجك باي امرأة شئت من قريش فقال لا والله لا افارق صاحبتى وما يسرنى ان لى بامرأتى افضل امرأة من قريش

The eldest daughter of Rasūlullāh ﷺ Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا was already married to Sayyidunā Abū Al-‘Āṣ ibn Rabī رَضِيَ اللهُ عَنْهُ. The leaders of the Quraysh compelled Sayyidunā Abū al-‘Āṣ رَضِيَ اللهُ عَنْهُ to divorce Zaynab bint Rasūlillāh ﷺ, and promised to marry him to whichever woman of the Quraysh he desired. Abū al-‘Āṣ رَضِيَ اللهُ عَنْهُ 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-‘Āṣ to Maintain Family Ties and Rasūlullāh’s ﷺ Appreciation of him

Sayyidunā Abū al-‘Āṣ ibn Rabī رَضِيَ اللهُ عَنْهُ at this instance displayed his full steadfastness notwithstanding the coercion extended by the Quraysh to terminate that relation he enjoyed with Rasūlullāh ﷺ. Sayyidunā Abū al-‘Āṣ رَضِيَ 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 ﷺ and flatly refused declaring:

فقال لا والله اذا لا افارق صاحبتى

By Allāh! I will never separate from my wife (Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا)!²

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

وكان ابو العاص بن ربيع مواخيا لرسول الله صلى الله عليه وسلم مصافيا له وكان صلى الله عليه وسلم قد شكر مصاهرة و اثنى خيرا حين ابى ان يطلق زنب لما سألته قريش ذلك

This steadfastness of Abū al-‘Āṣ is worthy of appreciation. Sayyidunā Abū

1 a) *Dhakhā'ir al-'Uqbā* pg. 157 – Chapter regarding her marriage (i.e. Zaynab bint Rasūlillāh ﷺ)

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 رَضِيَ اللهُ عَنْهَا

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

al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ fully appreciated Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and sincerely maintained the family relation he enjoyed with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also expressed his thankfulness and appreciation in sublime words and praised Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ. These statements of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were made at that time when the Quraysh persuaded him to divorce Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا which Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ flatly refused. ¹

The Arduous Life of Makkah

When the hatred of the Makkans for the Muslims reached its peak, the command of Allah Ta‘ālā descended and permission was granted to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Muslims to migrate to Madīnah Munawwarah. Accordingly, this migration continued until with the command of Allah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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-‘Āṣ رَضِيَ اللَّهُ عَنْهُ and Zaynab رَضِيَ اللَّهُ عَنْهَا.

The Episode of the Necklace of Khadijah رَضِيَ اللَّهُ عَنْهَا

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-‘Uqbā* pg. 158 – Chapter concerning the Islam of her husband Abū al-‘Āṣ

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-‘Āṣ ibn Rabī رَضِيَ اللَّهُ عَنْهُ had also been captured at the hands of the Muslims and brought to Madīnah and Sayyidunā ‘Abbās ibn ‘Abd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ the paternal uncle of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was also among the captives.

It should be remembered that Sayyidunā ‘Abbās ibn ‘Abd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ and Sayyidunā Abū al-‘Āṣ ibn Rabī رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهَا sent her necklace (which was gifted to her by her mother Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا as ransom to free her husband, Abū al-‘Āṣ.

عن عائشة قالت لما بعث اهل مكة في فداء اسراهم 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 وسلم رق لها رقعة شديدة وقال ان رايتم ان تطلقوا لها اسيرها و تردوا عليها الذى لها فافعلوا قالوا نعم يا رسول الله فاطلقوه و ردوا عليها الذى لها و كان رسول الله صلى الله عليه وسلم قد اخذ عليه او وعد رسول الله صلى الله عليه وسلم ان يخلي زينب اليه¹

These ransoms were presented to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the ransom of Sayyidunā Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ was presented in the form of a necklace. As soon as Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ glance fell on the necklace, he became emotional, for the necklace had refreshed the memories of Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا. All the people in the gathering were affected by the emotions of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ saying that if they

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- 1 a) *Dalā’il al-Nubuwwah* vol. 2 pg. 423, 424 – The narrations regarding Zaynab bint Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 b) *Musnad Aḥmad* vol. 6 pg. 276 – The musnadāt of ‘Āishah رَضِيَ اللَّهُ عَنْهَا
 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 Aḥmad 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-‘Āṣ and return the necklace of Sayyidah Zaynab رضي الله عنها which was sent as his ransom, then they are free to do so. The Ṣaḥābah رضي الله عنهم acceded to the proposition of Rasūlullāh صلى الله عليه وسلم and decided to free Abū al-‘Āṣ without any ransom and return the necklace of Sayyidah Zaynab رضي الله عنها. Rasūlullāh صلى الله عليه وسلم then took a vow and promise from Abū al-‘Āṣ that as soon as he reaches Makkah, he will grant Sayyidah Zaynab رضي الله عنها permission to come to him. Abū al-‘Āṣ made this vow. Hence, Abū al-‘Āṣ was released without ransom and the necklace of Sayyidah Khadījah رضي الله عنها was returned to Sayyidah Zaynab رضي الله عنها.

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 Shī‘ī scholars for corroboration. The Shī‘ī scholars write:

ابو العاص در جنگ بدر اسیر شد و زینب قلاده که حضرت خدیجه باد داده بود بنزد حضرت رسول الله صلی الله علیه و سلم فرستاد برائے فدائے شوہر خود چون حضرت نظرش بر قلادہ افتاد خدیجہ را یا و نمود و رقت کرد و از صحابہ طلب نمود کہ فدائے اورا بخشند و ابو العاص بے فدا ربا کنند صحابہ چنین کردند حضرت از ابو العاص شرط گرفت کہ چون ہمکہ بر گرد و زینب را بخدمت اینحضرت فرستد او شرط خود وفا نمود زینب را فرستاد بعد ازاں خود بمدینہ آمد و مسلمان شد

Abū al-‘Āṣ was captured in the Battle of Badr. Thus, Zaynab sent to Rasūlullāh صلى الله عليه وسلم the necklace given to her by her mother, Sayyidah Khadījah as ransom of her husband (Abū al-‘Āṣ). When Rasūlullāh صلى الله عليه وسلم saw the necklace, the memories of Khadījah were refreshed, which had an emotional effect on the pure body of Rasūlullāh صلى الله عليه وسلم. Rasūlullāh صلى الله عليه وسلم expressed his wish to the Ṣaḥābah to free Abū al-‘Āṣ without any ransom. Thus, the Ṣaḥābah conformed to this request. Rasūlullāh صلى الله عليه وسلم took a pledge from Abū al-‘Āṣ that when he goes to Makkah, he will send Zaynab to Rasūlullāh صلى الله عليه وسلم in Madīnah Munawwarah which Abū al-‘Āṣ 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, Abū al-‘Āṣ was freed coupled with the necklace of Zaynab رَضِيَ اللَّهُ عَنْهَا being returned.

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

After a few days, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Zayd ibn Hārithah and another Anṣārī to bring Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا 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 رَضِيَ اللَّهُ عَنْهَا 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 رَضِيَ اللَّهُ عَنْهَا had passed away. At that time, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had left his homeland already. Now in this situation, the desire for Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا to return and come to Madīnah after the demise of her mother is a display of fatherly love and affection. If Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was the daughter of the first husband of Khadījah رَضِيَ اللَّهُ عَنْهَا, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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-‘Āṣ ibn Rabī رَضِيَ اللَّهُ عَنْهُ after being set free reached Makkah, he informed Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا about what happened. Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ told Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا that he grants her permission to go happily to her beloved father. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا began preparations for the migration. When her preparations were complete and the promised days came, Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ left her in the protection of his brother Kinānah ibn Rabī. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا

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

b) Ṭabaqāt Ibn Sa’d vol. 8 pg. 20

mounted the camel. Kinānah took a bow and quiver etc. with him. Kinānah was walking ahead of her pulling the reins of the camel. Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا was on the palanquin on top of the conveyance. In the meanwhile, the people of Makkah were informed that Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا is migrating. (This happened during the day.) When Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا 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 الفهري فروعها هبار بالرمح
 وهى فى اليهودج 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 رَضِيَ اللهُ عَنْهَا was in the palanquin and she was with child. The historians explain that Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهَا had to return. The people of Makkah could not accept Sayyidah Zaynab’s رَضِيَ اللهُ عَنْهَا open migration. For this reason, Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا paused her advance.

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

قد عفوت عنك و قد احسن اليك حيث هذاك 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]

2 a) *Al-Bidāyah wa al-Nihāyah* vol. 3 pg. 330 – Section regarding the migration of Zaynab bint Rasūlillah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from Makkah to Madīnah

b) *Majma’ al-Zawā’id* vol. 9 pg. 215, 216 – Chapter concerning the virtues of Zaynab رَضِيَ اللهُ عَنْهَا

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 فقدمها بها على رسول الله صلى الله عليه و سلم

When the chatter of this incident simmered down, Sayyidah Zaynab رضي الله عنها left Makkah with her brother-in-law at night. She was delivered to Zayd ibn Ḥārithah and his comrade who were sent for this task from Madīnah Munawwarah and who were anticipating her. Thus, they brought her to Rasūlullāh صلى الله عليه وسلم and handed over the trust of Rasūlullāh صلى الله عليه وسلم with dignity and honour.¹²

1 a) *Bukhārī* vol. 1 pg. 438 – The chapter concerning the armour of Rasūlullāh صلى الله عليه وسلم

b) *Bukhārī* vol. 1 pg. 528 – The chapter of virtues; in laws of Rasūlullāh صلى الله عليه وسلم

c) *Musnad Aḥmad* vol. 4 pg. 326 – The narrations of Musawwar ibn Makhramah

2 It is important to clarify this point that when Rasūlullāh صلى الله عليه وسلم freed Abū al-‘Āṣ رضي الله عنه from the captives of Badr and returned to him the necklace of Khadījah رضي الله عنها, he took a pledge from Abū al-‘Āṣ رضي الله عنه that when he reaches Makkah, he will send Rasūlullāh’s صلى الله عليه وسلم daughter Zaynab رضي الله عنها to him in Madīnah. Abū al-‘Āṣ رضي الله عنه promised to fulfil this pledge. Hence, when Abū al-‘Āṣ رضي الله عنه reached Makkah, he despatched Zaynab رضي الله عنها to Madīnah in compliance with the pledge. This is the reason why Rasūlullāh صلى الله عليه وسلم would say:

انى انكحت ابا العاص بن الربيع فحدثنى و صدقنى

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

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

سمعت رسول الله صلى الله عليه و سلم ذكر صهرا له من بنى عبد الشمس فاثني عليه في مصاهرته اياه فاحسن قال حدثنى و صدقنى و وعدنى فوفى لى

I heard Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم would praise Abū al-‘Āṣ رضي الله عنه for being his son-in-law and would appreciate his fulfilment of promises. This is a great attestation in favour of Abū al-‘Āṣ’s رضي الله عنه noble practice and an appreciation of his relationship. The attestation and confirmation of someone on the blessed tongue of Rasūlullāh صلى الله عليه وسلم is no ordinary thing. It is a grand accolade which speaks volumes of his noble traits. [*Al-Bidāyah* vol. 6 pg. 345 - Abū al-‘Āṣ ibn Rabī]

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 ﷺ, Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا, 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 ﷺ, 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 ﷺ. Otherwise, she neither made any mistake nor was guilty of any crime. She was at that time not considered the daughter of Khadījah رَضِيَ اللهُ عَنْهَا but rather the daughter of Rasūlullāh ﷺ, hence she had to suffer those hardships. Nonetheless, when Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا passed through these adversities and bore these difficulties and then finally reached the court of Rasūlullāh ﷺ then Rasūlullāh ﷺ exclaimed in favour of his beloved daughter:

هي خير بناتي اصيبت في

Some narrations have the wording:

هي افضل بناتي اصيبت في

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

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

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

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

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 ﷺ has proclaimed a great virtue in favour of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا.

In regard to Islam, conviction and īmān, Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهَا from the blessed tongue of Rasūlullāh ﷺ is with regards to bearing adversities and undergoing hardships and the great virtue of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا articulated on the tongue of Rasūlullāh ﷺ 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 رَضِيَ اللهُ عَنْهَا mentions a partial virtue attained by her lengthy companionship with Rasūlullāh ﷺ whereas the words narrated regarding Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا is an encompassing virtue. This daughter of his lived after his demise and Rasūlullāh ﷺ 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 Fāṭimah رَضِيَ اللهُ عَنْهَا.

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 ﷺ and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, 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-‘Āṣ

Abū al-‘Āṣ remained in Makkah and did not enter the fold of Islam while Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا remained 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-‘Āṣ ibn Rabī’ رَضِيَ اللَّهُ عَنْهُ 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-‘Āṣ slipped away from the caravan and reached Madīnah Munawwarah before the caravan and then sought protection by Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا gave him protection. The rest of the caravan reached Madīnah thereafter. The general Muslims came to know of this after Rasūlullāh ﷺ led the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ in the Fajr Ṣalāh. After making salām, Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا called out from the rows of the women: “O Muslims! Abū al-‘Āṣ is under my protection.” When Rasūlullāh ﷺ 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 ﷺ swore on oath that he had no knowledge of this before. And after even the lowest ranking

1 *Idraj*: 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 رَضِيَ اللهُ عَنْهَا for Abū al-‘Āṣ is correct which should be respected by the Muslims.

Thereafter, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ went to the house of his daughter Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا and addressed her: “O my beloved daughter! Treat him well and serve him with honour. However, avoid matrimonial relations with him.” Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then sent a messenger to those Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ who had captured the wealth of Abū al-‘Āṣ and had it in their possession. Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ command was to return all of Abū al-‘Āṣ’s wealth to him without hoarding even a cent. Therefore, Abū al-‘Āṣ 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 Ta‘ālā reward you well. We found you to be very noble and loyal.

Subsequently, Abū al-‘Āṣ 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 Ta‘ālā returned your wealth to you and the job is completed, I now embrace Islam.

Sayyidunā Abū al-‘Āṣ¹ رَضِيَ اللهُ عَنْهُ then left Makkah and came into the presence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. His Islam was then strengthened and beautified. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا to Sayyidunā Abū al-‘Āṣ ibn Rabī رَضِيَ اللهُ عَنْهُ

1 *Siyar A‘lām al-Nubalā’* by al-Dhahabi vol. 2 pg. 176 – The biography of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا

Corroboration of These Incidents from the Shī'ī historians

For the benefit of the scholars, the text of the Shī'ī historian, al-Ya'qūbī will be reproduced verbatim:

واقبل ابو العاص بن ربيع حتى دخل المدينة فاستجار بزینب بنت رسول الله صلى الله عليه و سلم فلما صلى رسول الله الغداة نادى زينب الا انى قد اجرت ابا العاص بن ربيع فقال رسول الله حين انصرف اسمعتم؟ قالوا نعم قال قد اجرت من اجارت ان ادنى المؤمنین يجير اقصاهم و قام فدخل عليهما فقال لا يفوتك اكرامى 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-'Āṣ ibn Rabī' fled to Madīnah Munawwarah and sought protection with Sayyidah Zaynab رضي الله عنها. When Rasūlullāh صلى الله عليه وسلم completed the Fajr ṣalāh, Sayyidah Zaynab رضي الله عنها announced that she had given protection to Abū al-'Āṣ ibn Rabī', whereupon Rasūlullāh صلى الله عليه وسلم exclaimed: "O gathering of Muslims! Have you heard?" Everyone replied in the affirmative. Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم then exited from the Masjid and went to Sayyidah Zaynab رضي الله عنها and Abū al-'Āṣ. He then addressed her saying: "O Zaynab! Do not fail in serving him and treat him with honour and respect." Rasūlullāh صلى الله عليه وسلم returned the wealth of Abū al-'Āṣ which was captured to him. Abū al-'Āṣ then returned to Makkah and paid back all of those he owed. He thereafter embraced Islam and returned to Rasūlullāh صلى الله عليه وسلم in Madīnah Munawwarah. Rasūlullāh صلى الله عليه وسلم returned Sayyidah Zaynab رضي الله عنها to Abū al-'Āṣ رضي الله عنه in their primary marriage.¹

Some Points Regarding this Incident

This incident regarding Sayyidah Zaynab رضي الله عنها and Sayyidunā Abū al-'Āṣ ibn Rabī' رضي الله عنه holds great importance in Islamic history.

1 *Tārīkh al-Ya'qūbī* vol. 2 pg. 71 – The leaders of the contingents

- Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ flees from the Muslims and seeks protection with Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا.
- Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا gives him protection which is announced in the presence of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
- Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepts this protection.
- Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then goes to the house of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا and Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ and gives them some relevant advice.
- He commands Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا to look after and honour him.
- He orders that all the wealth of Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ be returned to him.
- Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ then returns to Makkah and pays back the dues of those he owes. He then embraces Islam which is accepted by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
- He is then honoured by Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا being given to him in their primary marriage or a new marriage according to the different views.

All these points are a display of kind consideration from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا and Sayyidunā Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ. To deny these virtues and considerations can only be out of hatred for the noble offspring of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Otherwise, these have been transmitted through reliable well known sources from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the entire ummah and documented by the scholars and authors of every era.

Donning Expensive Clothing

The books of aḥādīth have this documented regarding Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا 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 وسلم قميص حرير سيرا

Thus, the servant of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidunā Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ relates at one place: "I saw Zaynab bint Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللَّهُ عَنْهَا bore many children of Sayyidunā Abū al-‘Āṣ ibn Rabī’ رَضِيَ اللَّهُ عَنْهُ. Among them was a boy by the name of ‘Alī and a girl by the name of Umāmah bint Abī al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ. We will speak about Umāmah further on. Besides these, Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ had another child from Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا who passed away in infancy. The Muḥaddithīn narrate an incident regarding this infant which we will reproduce to the readers.

The Love of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Possessed for the Children of Sayyidah Zaynab

The Muḥaddithīn write on the authority of Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ that an infant of the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was on his deathbed. She sent a message to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ requesting him to come to her home. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللَّهُ عَنْهَا was restless. Hence, she sent someone and took an oath that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would definitely come to her. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up. With him were Sa’d ibn ‘Ubādah, Mu’ādh ibn Jabal, Ubay ibn Ka’b, Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ, 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-Ma’rifah wa al-Tārīkh*

c) *Ṭabaqāt Ibn Sa’d* vol. 8 pg. 22 – The chapter concerning Zaynab bint Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Zaynab رَضِيَ اللهُ عَنْهَا. The infant was in his last moments. He was placed in the blessed lap of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was breathing his last and about to leave this world. Seeing this, tears began to flow from the eyes of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Sa'd ibn 'Ubādah رَضِيَ اللهُ عَنْهُ asked: "O Rasūlullāh! What is this? You also cry?" Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ out of love, affection and mercy accompanied by his Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ goes to the house of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا, whose child is on his deathbed, weeps and encourages her to have patience, has been narrated with all its details by the senior Shī'ī scholars with their chains going right until Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ.²

By this incident, the immense love and affection Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ possessed for his daughter Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا and her children and the strong deep loving connection he had with them is clearly evident.

Brief Biography of the Son of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا - Sayyidunā 'Alī ibn Abī al-'Āṣ

His name was 'Alī ibn Abī al-'Āṣ ibn Rabī' ibn 'Abd al-'Uzzā ibn 'Abd al-Shams. His beloved mother was Sayyidah Zaynab bint Rasūlullāh رَضِيَ اللهُ عَنْهَا and he was the brother of Umāmāh bint Abī al-'Āṣ رَضِيَ اللهُ عَنْهُ.

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

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

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

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

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

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

Biography of Sayyidah Umāmah bint Abī al-‘Āṣ

Her name was Umāmah bint Abī al-‘Āṣ ibn Rabī’ ﷺ and her mother is Sayyidah Zaynab bint Rasūlillāh ﷺ.

She was born in the sacred era of Rasūlullāh ﷺ and was nurtured in the blessed house of Rasūlullāh ﷺ. The Shī’ī scholars even write that Rasūlullāh ﷺ would show great affection and love to Sayyidah Umāmah ﷺ.

Abū Qatādah al-Anṣārī ﷺ reports:

Rasūlullāh ﷺ came to us [to lead the ṣalāh] whilst Umāmah bint Abī al-‘Āṣ ﷺ was on the blessed shoulders of Rasūlullāh ﷺ. Rasūlullāh ﷺ continued to performed ṣalāh. When Rasūlullāh ﷺ would go into rukū’, 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 ﷺ carrying Sayyidah Umāmah ﷺ. Rasūlullāh ﷺ 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 – ‘Alī ibn Abī al-‘Āṣ ﷺ

b) *Al-Iṣābah* vol. 2 pg. 503 – ‘Alī ibn Abī al-‘Āṣ ﷺ

c) *Nasab Quraysh* pg. 22 – The children of ‘Abd Allāh ibn ‘Abd 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 Ṭayālīsī* pg. 85 – Under the ḥadīth of Zayd ibn Thābit رضي الله عنه
- 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-Muṣannaḥ ‘Abd al-Razzāq* vol. 2 pg. 33, 34 – Chapter concerning the breakers of ṣalāh

In these narrations, mention is made of how Rasūlullāh صلى الله عليه وسلم displayed affection to Sayyidah Umāmah رضي الله عنها and how he repeatedly picked her up with love. Just as Rasūlullāh صلى الله عليه وسلم would carry Sayyidunā Ḥasan رضي الله عنه and Sayyidunā Ḥusayn رضي الله عنه on his blessed shoulders, he would carry their cousin, Sayyidah Umāmah رضي الله عنها. All these children benefitted from the kindnesses of Rasūlullāh صلى الله عليه وسلم and this display of love remained intact. Just as how Sayyidunā Ḥasan رضي الله عنه and Sayyidunā Ḥusayn رضي الله عنه are the descendants of Rasūlullāh صلى الله عليه وسلم, similarly Sayyidah Umāmah رضي الله عنها is also a descendant of Rasūlullāh صلى الله عليه وسلم.

Another amazing incident about Sayyidah Umāmah bint Abī al-‘Āṣ رضي الله عنها has been recorded by the Muḥaddithīn and the writers in their respective words. Sayyidah ‘Ā’ishah رضي الله عنها narrates that an expensive necklace was given to Rasūlullāh صلى الله عليه وسلم as a gift. By coincidence, all the pure wives of Rasūlullāh صلى الله عليه وسلم were present. Sayyidah Umāmah رضي الله عنها was a little girl playing on one side of the house. Rasūlullāh صلى الله عليه وسلم asked, “How precious is this necklace?” We replied: “We have not seen anything more valuable than it! It is extremely precious.” Rasūlullāh صلى الله عليه وسلم then held the necklace and said:

I will give it to my most beloved family member.

All the pure wives رَضِيَ اللهُ عَنْهُنَّ anxiously waited as to who will receive this necklace. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called his granddaughter, Sayyidah Umāmah رَضِيَ اللهُ عَنْهَا, and put the necklace on her.

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

- *Majma' al-Zawā'id* vol. 9 pg. 254 – The chapter concerning the virtue of Zaynab bint Rasūlillāh رَضِيَ اللهُ عَنْهَا
- *Al-Fathh al-Rabbānī Tartīb Musnad Aḥmad* vol. 22 pg. 420 – Chapter concerning the biography of Umāmah bint Zaynab bint Rasūlillāh رَضِيَ اللهُ عَنْهَا
- *Usd al-Ghābah* vol. 5 pg. 400 – Umāmah bint Abī al-‘Āṣ رَضِيَ اللهُ عَنْهَا
- *Al-Iṣābah* vol. 4 pg. 230 – The daughter of Abū al-‘Āṣ ibn Rabī رَضِيَ اللهُ عَنْهُ

The degree of love Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ possessed for the daughter of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا, Sayyidah Umāmah رَضِيَ اللهُ عَنْهَا, is abundantly clear from this incident. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللهُ عَنْهَا. Thus the lofty status Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا enjoys in the sight of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is clearer than daylight. All of the pure wives رَضِيَ اللهُ عَنْهُنَّ and Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. 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 Fāṭimah in Favour of Sayyidah Umāmah

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

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

He bequeathed before his death that his daughter Sayyidah Umāmah رضي الله عنها be given in the guardianship and care of Sayyidunā Zubayr ibn ‘Awwām رضي الله عنه.²

Sayyidah Fāṭimah رضي الله عنها bequeathed to Sayyidunā ‘Alī رضي الله عنه that if he were to marry after her demise, then he should marry her sister Sayyidah Zaynab’s رضي الله عنها daughter, Sayyidah Umāmah رضي الله عنها. She will be her replacement for her children. The Shīʿ scholars have written about this incident several times. These words appear in the book of Sulaym ibn Qays, Sayyidah Fāṭimah رضي الله عنها requests Sayyidunā ‘Alī رضي الله عنه:

و انا اوصيك ان تزوج بنت اختي زينب تكون لولدى مثلى

I bequest you to marry my sister Zaynab’s daughter. She will be my replacement for my children.³

Therefore, Sayyidunā ‘Alī رضي الله عنه in compliance with this bequest married Sayyidah Umāmah bint Abī al-‘Āṣ رضي الله عنها in 12 A.H. Sayyidunā Zubayr ibn ‘Awwām رضي الله عنه got her married to ‘Alī 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-Muṭṭalib

3 *Kitāb Sulaym ibn Qays al-Kūfī* pg. 226 – The chapter of the bequest of Fāṭimah رضي الله عنها to ‘Alī رضي الله عنه

parties. The Ahl al-Sunnah and the Shī'ah relate this incident respectively. Read the following books of the Shī'ah 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 ﷺ
- b. *Anwār al-Nu'māniyyah* vol. 1 pg. 367

Sayyidah Umāmah bint Abī al-‘Āṣ ﷺ remained in the nikāḥ of Sayyidunā ‘Alī ﷺ. However, it was Allah’s decree that he had no children from her. When Sayyidunā ‘Alī ﷺ was martyred in Kūfāh, among the wives of ‘Alī ﷺ she was even alive. After the martyrdom of Sayyidunā ‘Alī ﷺ, she was married to Sayyidunā Mughīrah ibn Nowfal ibn Ḥārith ibn ‘Abd al-Muṭṭalib ﷺ. 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-‘Āṣ ﷺ:

- Sayyidah Umāmah ﷺ was the niece of Sayyidah Fāṭimah ﷺ.
- (Prior to nikāḥ) she is the daughter of Sayyidunā ‘Alī’s ﷺ sister-in-law, Sayyidah Zaynab and after nikāḥ the wife of Sayyidunā ‘Alī ﷺ.
- Sayyidunā Abū al-‘Āṣ ﷺ becomes the father-in-law of Sayyidunā ‘Alī ﷺ.
- She is the cousin of Sayyidunā Ḥasan and Sayyidunā Ḥusayn ﷺ prior to nikāḥ and their step mother after nikāḥ, making Sayyidunā Abū al-‘Āṣ ﷺ their step grandfather.

Due to Sayyidah Umāmah ﷺ, many family links were made between Sayyidunā Abū al-‘Āṣ ﷺ and Sayyidunā ‘Alī 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 ﷺ was the eldest daughter of Rasūlullāh ﷺ. 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 ﷺ. Abū Ja'far al-Baghdādī has enumerated all the four daughters of Rasūlullāh ﷺ viz. Sayyidah Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah ﷺ among those women who pledged allegiance to Rasūlullāh ﷺ.¹

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

وقال مهلا يا عمر ثم قال اياكن و نعيق الشيطان 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 ﷺ addressed the

1 *Kitāb al-Muḥbir* pg. 406 – The names of the women who pledged allegiance to Rasūlullāh ﷺ

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.”¹

In short, at the death of his daughter, Rasūlullāh ﷺ 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 ﷺ.

Arrangements for the Ghusl and Kafn of Sayyidah Zaynab

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

In some ḥadīth books, it is recorded that Umm 'Aṭīyah Anṣāriyyah رَضِيَ اللهُ عَنْهَا also participated in this ghusl. Umm 'Aṭīyah رَضِيَ اللهُ عَنْهَا relates:

When Sayyidah Zaynab passed away, Rasūlullāh ﷺ 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 ﷺ. Rasūlullāh ﷺ gave

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

2 *Ansāb al-Ashraf* vol. 1 pg. 400 – The wives and children of Rasūlullāh ﷺ

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

Deriving Blessings

At this juncture, Ḥāfiẓ Ibn Ḥajar al-‘Asqalānī mentioned something amazing:

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

Rasūlullāh ﷺ 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 ﷺ for a longer period and as soon as it is removed from his body it should be placed on Sayyidah Zaynab’s ﷺ 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 ﷺ was completed, Sayyidah Asmā’ bint ‘Umays ﷺ (who was at that time the consort of Sayyidunā Ja’far al-Ṭayyār ﷺ) 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 ﷺ. 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 Sa’d* vol. 8 pg. 334 – Umm ‘Aṭīyyah Ansāriyyah ﷺ

d) *Ṭabaqāt Ibn Sa’d* vol. 8 pg. 22 – Zaynab ﷺ

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

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

2 *Faṭḥ 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 in *Ansāb al-Ashrāf*:

و جعل لها نعش فكانت اول من اتخذ لها ذلك و الذى اشارت باتخاذها اسماء بنت عميس رأته بالحبيشة و
هى مع زوجها جعفر بن ابى 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 Ḥabshah while she was there with her husband Ja'far ibn Abī Ṭālib.¹

The suggestion to make a coffin to veil the deceased, which Sayyidah Asmā' رَضِيَ اللهُ عَنْهَا suggested here, was suggested again by Sayyidah Asmā' رَضِيَ اللهُ عَنْهَا at the demise of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. There too a coffin was made in compliance with her suggestion. This will be mentioned further on in the biography of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, Allah willing. Remember that Sayyidah Asmā' رَضِيَ اللهُ عَنْهَا was the wife of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ at the demise of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا.

The Janāzah of Sayyidah Zaynab and the Participation of Sayyidah Fāṭimah

When the bier of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا was ready, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself performed the Ṣalāt al-Janāzah on Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا, 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself performed the Ṣalāt al-Janāzah on Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا.²

1 *Ansāb al-Ashrāf* vol. 1 pg. 400 – The wives and children of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

2 *Ansāb al-Ashrāf* vol. 1 pg. 400 – The wives and children of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Just as the Muslim men of Madīnah Munawwarah participated in the blessed funeral of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا, the Muslim women of Madīnah also participated in performing the Ṣalāt al-Janāzah. All of these women came with Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا 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 Shīrī scholars in full detail. Hereunder, some texts will be reproduced from their uṣūl arba'ah so that there remains no uncertainty whatsoever.

فقال يا ابا عبد الله اتصلي النساء على الجنائز قال فقال ابو عبد الله عليه السلام وان زينب بنت النبي صلى الله عليه واله توفيت وان فاطمة عليها السلام خرجت في نسائها فصلت على اختها

Someone asked Imām Ja'far al-Ṣādiq: “Can women participate in the Ṣalāt al-Janāzah?” Sayyidunā Ja'far al-Ṣādiq replied: “When the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Zaynab passed away, Fāṭimah رَضِيَ اللهُ عَنْهَا accompanied by the women came and performed came and Ṣalāt al-Janāzah on her sister.¹

From the above it is clear that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself performed the Ṣalāt al-Janāzah of the pure and chaste Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا and sought forgiveness on her behalf wherein there is no room to doubt that Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهَا 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, no need for the actions and statements of their leaders and the Ahl al-Bayt and no respect for the rulings of the Shīrī 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

not have the support of their seniors.

Descending into the Grave of Sayyidah Zaynab and Supplicating

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

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ narrates: “When the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا passed away, we – the group of Ṣaḥābah – were present with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at her burial. We reached the grave. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was extremely grieved. None of us had the courage to utter a word in front of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The niche in the grave was still being dug. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sat down by the grave and we sat around him. We were all struck with a type of bewilderment. Meanwhile, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was informed that the grave was now ready. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself descended into the grave and after a short while came out of the grave. The radiant face of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was shining, the effects of grief had disappeared and he was delighted.

فقلنا يا رسول الله رايناك مهتما حزينا فلم نستطع ان نكلمك ثم رايناك 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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

Uṣḍ al-Gḥābah vol. 5 pg. 468 – Zaynab bint Rasūlillāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dhakhā'ir al-'Uqbā pg. 160 – The death of Zaynab bint Rasūlillāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The above narration has been documented by the Shī'ah in their reliable books. The text from the Shī'ī 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 Shī'ah and Sunnī sects.

Al-Māmaqānī writes in the biography of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا:

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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the year 8 A.H. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ descended into her grave, stricken with grief and sorrow. When he came out, he was relieved. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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."¹

It is clear from the books of both sects the amount of affection and love displayed by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for his beloved daughter from the time of demise right until her burial. The kind gestures of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were present at every step which were explained in detail in the above references. In the last stage, the grave, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave special attention and with his special intercession made this stage of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهَا 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then there is a great need to give special thought about these situations.

1 *Tanqīh al-Maqāl* vol. 3 pg. 79 – The section concerning women, Zaynab bint Rasūlillāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Special Virtue of Sayyidah Zaynab of Being Termed Shahīdah

A brief biography of Sayyidah Zaynab bint Rasūlillāh ﷺ 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 رحمه الله has articulated the very same message in *al-Bidāyah* vol. 5 under the biography of Sayyidah Zaynab ﷺ 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 ﷺ Sayyidah Zaynab ﷺ 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 *Majma’ al-Zawā’id* vol. 9 pg. 216 – The chapter concerning the virtue of Zaynab bint Rasūlillāh ﷺ

2 *Al-Bidāyah* vol. 5 pg. 308 – The chapter of the children of Rasūlullāh ﷺ

1. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was the eldest daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
2. She was born when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was 30 years of age.
3. She was brought up and nurtured by her respected mother Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا.
4. She reached her adolescence and became mature in her care.
5. In compliance with the suggestion of Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا to Sayyidunā Abū al-‘Āṣ ibn Rabī رَضِيَ اللَّهُ عَنْهُ. According to some views, revelation did not yet begin at that time.
6. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced his nubuwwah, Umm al-Mu’minīn Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا 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.
7. Some points were enumerated regarding the son-in-law of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Sayyidunā Abū al-‘Āṣ Rabī رَضِيَ اللَّهُ عَنْهُ (in the footnotes).
8. The Mushrikīn of Makkah plotted to get Sayyidunā Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ to divorce Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا using every possible means and to achieve this presented different girls to him. Sayyidunā Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ remained steadfast and was not prepared to sever the relationship he enjoyed with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
9. The Battle of Badr took place in the year 2 A.H. Until then, Sayyidunā Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهَا sent her necklace as ransom to free Sayyidunā Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ. This necklace formerly belonged to Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا which she gave as a wedding gift to her daughter, Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا. When the blessed necklace was presented to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he became extremely emotional and the memory of Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا was revived. After consulting the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ the sentimental necklace was returned after which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

took a pledge from Sayyidunā Abū al-‘Āṣ̣ (رضي الله عنه) that Sayyidah Zaynab (رضي الله عنها) will be sent to him in Madīnah.

10. Therefore, Sayyidunā Abū al-‘Āṣ̣ (رضي الله عنه) made arrangements to dispatch Sayyidah Zaynab (رضي الله عنها) to Madīnah. The kuffār stood as an obstacle in the journey of Sayyidah Zaynab (رضي الله عنها). Habbār ibn Aswad severely injured her. Sayyidah Zaynab (رضي الله عنها) passed through those trying times, traversed that strenuous journey with utmost perseverance and reached Madīnah Munawwarah accompanied by Zayd ibn Ḥārithah (رضي الله عنه), etc.
11. After this incident, Rasūlullāh (صلى الله عليه وسلم) duly praised his son-in-law, Sayyidunā Abū al-‘Āṣ̣ (رضي الله عنه), and appreciated the fulfilment of his pledge
12. Rasūlullāh (صلى الله عليه وسلم) expressed his gratitude in favour of Sayyidah Zaynab (رضي الله عنها) for bearing those difficulties in the following words:

هي خير بناتي اصيبت في
هي افضل بناتي اصيبت في

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 (رضي الله عنها) and announced this great virtue

13. Once, Sayyidunā Abū al-‘Āṣ̣ (رضي الله عنه) reached Madīnah and was given protection by Sayyidah Zaynab (رضي الله عنها) which was acknowledged and passed by Rasūlullāh (صلى الله عليه وسلم). This is a great accolade in her favour.
14. After this incident, Sayyidunā Abū al-‘Āṣ̣ (رضي الله عنه) went to Makkah, returned the trusts of the people, accepted Islam and then returned to Madīnah in the service of Rasūlullāh (صلى الله عليه وسلم).
15. In a footnote, mention was made about Sayyidah Zaynab (رضي الله عنها) been given back to Sayyidunā Abū al-‘Āṣ̣ (رضي الله عنه) in a new nikāḥ with a new dowry. Other views are also found regarding this.
16. Some points regarding Sayyidah Zaynab (رضي الله عنها) and Sayyidunā Abū al-‘Āṣ̣

ﷺ were noted.

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

رضى الله تعالى عنها و عن جميع اخواتها

May Allah Ta‘ālā be pleased with her and all her sisters!

Ponder for a Moment

The readers have read about Sayyidah Zaynab ﷺ. 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 ﷺ. Rasūlullāh ﷺ 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 ﷺ remained on her till death. Rasūlullāh ﷺ kindness and affection reached its peak after her death in all the stages of kafn and burial until Rasūlullāh ﷺ 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 رَضِيَ اللَّهُ عَنْهُنَّ and write that these are the customary daughters of Rasūlullāh ﷺ 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 رَضِيَ اللَّهُ عَنْهُنَّ are not the offspring of Rasūlullāh ﷺ and no virtue of them can be found in any book.

استغفر الله العظيم

O readers! This is the indecent attitude they display to the blessed children of the merciful kind Nabī ﷺ. They openly reject the relationship of Rasūlullāh ﷺ 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 Shīṭī 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 Shīṭī 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 ﷺ, Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا. If a person with a just gaze looks at this biography, he will safely come to the conclusion that she is the biological daughter of Rasūlullāh ﷺ whose honoured mother is Umm al-Mu'minīn Sayyidah Khadījah bint Khuwaylid رَضِيَ اللهُ عَنْهَا. Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا is neither a step daughter nor the niece of Umm al-Mu'minīn Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا, but in fact the true biological daughter of Rasūlullāh ﷺ. If any person turns away from the above facts and doggedly adopts a bias attitude of hatred to the children of Rasūlullāh ﷺ by claiming that Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا is a step daughter, then he is rejecting facts of history.

With regards to this discussion, we have previously listed the references of the Ahl al-Sunnah in sequence coupled with the references of the Shī'ah 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 رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهَا is not the biological daughter of Rasūlullāh ﷺ but in fact the child of

the late husband of Sayyidah Khadījah رضي الله عنها, 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.

1. This report that Zaynab is the daughter of Abū Hālah and whose mother is Sayyidah Khadījah رضي الله عنها has 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 Tabā‘ Tābiī 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 رضي الله عنها 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 رضي الله عنها. 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 Shīī authors and Shīī mujtahidīn to substantiate it.

References

This discussion appears in *Ṭabaqāt Ibn Sa'd* in these words:

فولدت خديجة لابي هالة رجلا يقال هند و هالة رجل ايضا ثم خلف عليها بعد ابي هالة عتيق بن عائد
بن عبد الله

Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا gave birth to a son for Abū Hālah by the name of Hīnd and Hālah was another son. After Abū Hālah, she got married to 'Atīq ibn 'Ā'idh ibn 'Abd Allāh.¹

و اخوة ولد رسول الله صلى الله عليه و سلم لامهم هند بن عتيق بن عائد 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
2. *Kitāb al-Muḥabbar* pg. 452 – The names of the women who married three or more men
3. *Al-Ma'ārif* pg. 58, 59 – The lineage of Sayyidunā Muḥammad ibn 'Abd Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
4. *Kitāb Ansāb al-Ashrāf* vol. 1 pg. 406, 407
5. *Jamharat Ansāb al-'Arab* pg. 142, 143
6. *Al-Sunan al-Kubrā* vo. 7 pg. 71 – *Kitāb al-Nikāh*, the names of the wives and

1 *Ṭabaqāt Ibn Sa'd* vol. 8 pg. 8 – Naming the Muslim women emigrants

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

daughters of Rasūlullāh ﷺ

7. *Majma' al-Zawā'id* vol. 9 pg. 219 – The virtues of Khadījah bint Khuwaylid رَضِيَ اللهُ عَنْهَا
8. *Al-Istī'āb* with al-Iṣābah vol. 3 pg. 568 – Hind ibn Abī Hālah
9. *Al-Rowḍ al-Unf* vol. 1 pg. 124 – The marriage of Rasūlullāh ﷺ to Khadījah
10. *Usd al-Ghābah* vol. 5 pg. 434 – Khadījah Umm al-Mu'minīn رَضِيَ اللهُ عَنْهَا
11. *Al-Bidayah* vol. 5 pg. 293, 294 – The wives and children of Rasūlullāh ﷺ
12. *Al-Iṣābah* vol. 4 pg. 410 – Hind ibn 'Atīq
13. *Sīrah Ḥalabiyyah* vol. 1 pg. 167 - The marriage of Rasūlullāh ﷺ to Khadījah

The above authors have listed the names of the children of Abū Hālah and 'Atīq from Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا. 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.

Shī'ī References

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

1. 'Alī ibn 'Īsā Arbīlī has written under the virtues of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا in vol. 2 of *Kashf al-Ghummah*:

كانت خديجة قبل ان يتزوج بها رسول الله صلى الله عليه و اله عند عتيق بن عائد بن عبد الله بن عمرو بن مخزوم يقال ولدت له جارية و هي ام محمد بن صيفى المخزومى 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 ﷺ married Khadījah, she was married to 'Atīq ibn 'Ā'idh ibn 'Abd Allāh ibn 'Amr ibn Makhzūm. It is said that she gave birth to a daughter for him who is the mother of Muḥammad ibn Ṣayfi al-Makhzūmī.

After ‘Atīq, she got married to Abū Hālah Hind ibn Zurārah al-Tamīmī. She bore for him Hind ibn Hind. Then, Rasūlullāh ﷺ married her.¹

2. Shaykh Ni‘mat Allāh al-Jazā’irī in vol. 1 of *al-Anwār al-Nu‘māniyyah* 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 هنداً

The first woman he (Rasūlullāh ﷺ) 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 ﷺ married her and nurtured her son Hind.²

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

و پیش از آنکه حضرت او تزویج نماید عتیق بن عائذ مخزومی اورا تزویج کرده بود و از او دختر بهم رسانید و بعد از او ابو بALE اسدی اورا خواستگاری نمود و بپند پسر اورا تربیت نمود

Prior to Rasūlullāh ﷺ marrying her, she was married to ‘Atīq ibn ‘Ā’idh al-Makhzūmī. She bore a daughter for him. She then married Abū Hālah Asadī. She bore for him Hind ibn Abī Hālah. Rasūlullāh ﷺ 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 این مخدره دختر خویلد بن اسد بن عبد العزی بوده و نخست زوجه عتیق بن عائذ المخزومی بود و فرزندے از او آورد که

1 *Kashf al-Ghummah fī Ma‘rifat al-A‘immah* vol. 2 pg. 76 with translation of al-Manāqib (Persian) – The chapter of the virtues of Khadījah رَضِيَ اللهُ عَنْهَا

2 *Al-Anwār al-Nu‘māniyyah* vol. 1 pg. 367 – Nūr Mowlūdī; the biography of Khadījah bint Khuwaylid رَضِيَ اللهُ عَنْهَا

3 *Ḥayāt al-Qulūb* vol. 2 pg. 728 ch. 52 – The wives of Rasūlullāh ﷺ

جاریه نام داشت و از پس عتیق زوجه ابو بALE بنی منذر الاسدی گشت و ازو بند بن بALE را آورد

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 Shīr references is that a daughter was born for the first husband of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا ‘Atīq by the name of Jāriyah. She has also been known as Umm Muḥammad ibn Ṣayfī. After ‘Atīq, Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا married Abū Hālah. She had a son from him by the name of Hind ibn Abī Hālah. Then Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Umm al-Mu’minīn Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا.

None of these Shīr have recorded any daughter by the name of Zaynab from the previous husbands of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا. Hence, we know that whoever wrote that Zaynab is the daughter of Abū Hālah has opposed the consensus of the Ahl al-Sunnah and Shīr ‘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 Fāṭimah’s bint Qays رَضِيَ اللهُ عَنْهَا

Eliminating a Confusion

Those who oppose the children of Rasūlullāh ﷺ have created many doubts amongst Muslims. One doubt regarding the daughter of Rasūlullāh ﷺ, Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا, 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 رَضِيَ اللهُ عَنْهَا from her previous husband Abū Salamah رَضِيَ اللهُ عَنْهُ. When the 'ulamā' mentioned her, they referred to her as the step daughter of Rasūlullāh ﷺ. This daughter of Umm Salamah رَضِيَ اللهُ عَنْهَا was Zaynab who was reared in the house of Rasūlullāh ﷺ. Hence, she is known as the step child of Rasūlullāh ﷺ. Simply due to this similarity in name, the objectors relate her to the daughter of Rasūlullāh ﷺ, Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا, by saying that Zaynab is the step daughter of Rasūlullāh ﷺ; whereas Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا mother is Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا and from the offspring of Rasūlullāh ﷺ and the step child's mother is Umm Salamah رَضِيَ اللهُ عَنْهَا and her father is Abū Salamah رَضِيَ اللهُ عَنْهُ.

If you wish to verify this, refer to the book of Ḥāfiẓ Ibn Ḥajar al-'Asqalānī رَضِيَ اللهُ عَنْهُ *Al-Iṣābah*.¹ Ibn Athīr al-Jazarī رَضِيَ اللهُ عَنْهُ has elucidated further on this point that the step daughter, Zaynab's رَضِيَ اللهُ عَنْهَا husband's name was 'Abd Allāh ibn Zama'ah.² It is well known that the husband of the daughter of Rasūlullāh ﷺ, Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا, was Sayyidunā Abū al-'Āṣ ibn Rabī' رَضِيَ اللهُ عَنْهُ.³

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 Shī'ī 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-Ashraf* vol. 1 pg. 430

Ṭabaqāt Ibn Sa'd vol. 8 pg. 338 – Zaynab bint Abī Salamah

which Rasūlullāh ﷺ changed to Zaynab. When Umm Salamah emigrated to Ḥabshah (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 Ḥasanah al-Ḥāl

These are the statements of the Shī'ī 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 ابي سلمة عددا الشيخ الطوسي في رجاله و ابن عبد البر و ابن مندة و ابو نعيم من صحابة رسول الله صلى الله عليه و سلم و هي على ما صرحوا به زينب بنت ابي سلمة بن عبد الاسد القرشبية المخزومية و هي ربيبة رسول الله صلى الله عليه و سلم و امها ام سلمة زوجة النبي صلى الله عليه و سلم كان اسمها برة فسمها 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 اعرها حسنة الحال

Zaynab bint Abī Salamah – Shaykh al-Ṭūsī in his book , Ibn ‘Abd al-Barr, Ibn Munduh and Abū Nu‘aym have listed her amongst the companions of Rasūlullāh ﷺ. 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 ﷺ and her mother is Umm Salamah the wife of Nabī ﷺ. Her name was Barrah. Rasūlullāh ﷺ 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 setion, pg. 167) but we have reproduced it here in the biography of Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا due to its connection. We have established from the books of both parties Sunnī and Shī‘ah that Zaynab the daughter of Umm Salamah رَضِيَ اللهُ عَنْهَا 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

Zama'ah and that Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is another personality whose mother's name is Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا and whose husband's name is Sayyidunā Abū al-'Āṣ ibn Rabī' رَضِيَ اللهُ عَنْهُ.

اگر درخانہ کسی است ہمیں گفتہ بس است

If there is a person in the house, then sufficient is our speech.

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

The biography of Sayyidah Ruqayyah bint Rasūlillāh

Sayyidah Ruqayyah's Birth

Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا is younger than Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا. Her mother is Umm al-Mu'minīn Sayyidah Khadījah bint Khuwaylid ibn Asad رَضِيَ اللهُ عَنْهَا. The scholars write that Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا was born three years after her eldest sister Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا when the age of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. 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 رَضِيَ اللهُ عَنْهَا. 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

و اسلمت حين اسلمت امها خديجة بنت خويلد و بايعت رسول الله صلى الله عليه و سلم هي و اخواتها
حين بايعه النساء

When Sayyidah Khadījah bint Khuwaylid رَضِيَ اللهُ عَنْهَا accepted Islam, Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا accepted and she pledged allegiance to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ coupled with her sisters when the women pledged allegiance.²

1 *Tārīkh al-Khamīs* vol. 1 pg. 274 – Ruqayyah bint Rasūlullāh رَضِيَ اللهُ عَنْهَا

2 *Ṭabaqāt Ibn Sa'd* vol. 8 pg. 24 – Ruqayyah bint Rasūlullāh رَضِيَ اللهُ عَنْهَا

Al-Iṣṣābah vol. 4 pg. 297 – Ruqayyah bint Rasūlullāh رَضِيَ اللهُ عَنْهَا

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 ﷺ got two of his daughter’s viz. Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا 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 ﷺ and the verses 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 وسلم و انزل الله تكبث يدآ ابي لهبٍ و تَبَّ قال له ابوه ابو لهب راسي
من راسك حرام ان لم تطلق ابنته ففارقها و لم يكن دخل بها

When Allah sent Rasūlullāh ﷺ (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 ﷺ viz. Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا. This relation was severed only due to animosity and hatred for Islam.

1 *Ṭabaqāt Ibn Sa’d* vol. 8 pg. 24 – Ruqayyah bint Rasūlullāh رَضِيَ اللهُ عَنْهَا

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

Al-Iṣābah vol. 4 pg. 297 – Ruqayyah bint Rasūlullāh رَضِيَ اللهُ عَنْهَا

Tārīkh al-Khamīs vol. 1 pg. 274 – Ruqayyah bint Rasūlullāh رَضِيَ اللهُ عَنْهَا

There was no error or mistake on the part of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا. Only due to them being the children of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Ta‘ālā be pleased with them.

This Incident According to the Shī‘ah

The ‘ulamā’ of the Ahl al-Sunnah have documented this incident as well as the SHĪT 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 اذى 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cursed ‘Utbah, “O Allah! Let one of Your beasts loose on ‘Utbah¹ (who would tear him to pieces).” The curse of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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-‘Asqālānī رَضِيَ اللهُ عَنْهُ and other ‘ulamā’ have written that on the day of the Conquest of Makkah, ‘Utbah ibn Abī Lahab and his brother Mu‘attab ibn Abī Lahab ran away from Makkah due to fear and went somewhere else. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ enquired from ‘Abbās ibn ‘Abd al-Muṭṭalib as to the whereabouts of his nephews who replied that out of fear, they absconded. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered that they be called. Thus, ‘Abbās went in search of them and brought both ‘Utbah and Mu‘attab. Both of them came into the presence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللَّهُ عَنْهَا which were articulated in the form of a curse on the tongue of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللَّهُ عَنْهَا and Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا to Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ in Makkah Mukarramah. Concerning this, ‘ulamā’ have recorded some narrations under the virtues of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ which are reproduced hereunder:

1. ‘Abd Allāh ibn ‘Abbās relates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Allah Ta‘ālā revealed to me that I should marry my beloved daughter Ruqayyah to ‘Uthmān ibn ‘Affān.” Therefore, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا to Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ in Makkah and sent her to his place.¹

It is a well-known fact that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married two of his daughter’s viz. Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا and Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا one after the other to Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ. First, the marriage of Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا was contracted which took place in Makkah Mukarramah prior to the hijrah to Madīnah. After Sayyidah

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Al-Iṣābah vol. 2 pg. 448, 449 – ‘Utbah ibn Abī Lahab رَضِيَ اللَّهُ عَنْهُ

Al-Iṣābah vol. 3 pg. 422, 423 – Mu‘attab ibn Abī Lahab رَضِيَ اللَّهُ عَنْهُ

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 رَضِيَ اللَّهُ عَنْهُ

Dhakhā’ir al-‘Uqbā pg. 162, 163 – Mention of who married Ruqayyah bint Rasūlullāh رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ

Tārikh Al-Khamīs vol. 1 pg. 274 – Ruqayyah bint Rasūlullāh رَضِيَ اللَّهُ عَنْهَا (Ṭabarānī has narrated it in his *Mu’jam*)

Ruqayyah's رَضِيَ اللهُ عَنْهَا demise, the marriage of Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا was contracted which will be discussed further on.

2. Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ mentioned regarding Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ:

و زوجه رسول الله صلى الله عليه وسلم واحدة بعد واحدة

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married one daughter after another to him.¹

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ marrying his daughters to Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ is wonderful fate and remarkable fortune for him. Sayyidunā 'Uthmān had the grand honour of being the son-in-law of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Moreover, admirable enough is that Sayyidunā 'Uthmān's رَضِيَ اللهُ عَنْهُ connection with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Ta'ālā favoured Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا with exceptional beauty. The author of *Tārīkh al-Khamīs* in his history book and Muḥib al-Ṭabarī in *Dhakhā'ir al-'Uqbā* articulated it in the following words:

و كانت ذات جمال رائع

Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا was a woman of exceptional beauty.²

و تزوجها عثمان بن عفان و كانت نساء قريش يقلن حين تزوجها عثمان احسن شخصين راى انسان رقية
و بعلمها عثمان

When Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ got married to her, the women of Quraysh

1 *Kanz al-'Ummāl* vol. 6 pg. 379 with reference to Ibn 'Asākir narration no. 5875 – Chapter regarding the virtues of Dhū al-Nūrayn 'Uthmān رَضِيَ اللهُ عَنْهُ

2 *Tārīkh al-Khamīs* vol. 1 pg. 274 – Ruqayyah bint Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَضِيَ اللهُ عَنْهَا
Dhakhā'ir al-'Uqbā pg. 162 – The biography of Ruqayyah رَضِيَ اللهُ عَنْهَا

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.¹

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 هي 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 في الاسلام

During this period, Rasūlullāh ﷺ 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 Ta‘ālā will then open a way for you.² Some Ṣaḥābah of Rasūlullāh ﷺ 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-Qurṭubī* vol. 14 pg. 242 – (Sūrah al-Aḥzāb)

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

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوْتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۗ وَلَا جَزَاءَ الْآخِرَةِ 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 رضي الله عنه coupled with his wife Sayyidah Ruqayyah bint Rasūlillāh رضي الله عنها.

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 صلى الله عليه وسلم, Sayyidah Ruqayyah رضي الله عنها 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 Ta'ālā 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 فابطأ على رسول الله صلى الله عليه و سلم خبرهما فقدمت امرأة من قريش فقالت يا محمد قد رايت خنتك و معه امراته قال على اى حال رايتها قالت رايت 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 صلى الله عليه وسلم was concerned about them. Meanwhile, a woman from Quraysh returned to Makkah from Abyssinia. Rasūlullāh صلى الله عليه وسلم 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 ﷺ. She explained: “‘Uthmān was taking his wife on a conveyance and goading the conveyance from behind.” Upon this Rasūlullāh ﷺ supplicated: “May Allah Ta‘ālā be their companion! ‘Uthmān is the first man to emigrate with his wife after Lūṭ عليه السلام.”¹

Corroboration from the Shī‘ī scholars

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

پس یازده مرد و چهار زن خفیه از اهل کفر گریختند و بجناب حبشه روان شدند از جمله آنها عثمان بود و رفیقہ دختر حضرت رسول کہ زن او بود

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 ﷺ.²

In the beginning of Islam, the Muslims faced very arduous challenges. The emigration of Abyssinia being one such challenge. Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ with his wife (Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا) being included among the emigrants is an accepted fact. Both Sunnī and Shī‘ī scholars have documented this clearly in their respective ways. We have presented references from both sides so that both parties can be satisfied.

1 *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 رَضِيَ اللهُ عَنْهَا

Dhakhā’ir al-‘Uqbā pg. 63 – Her emigration

Sharḥ Mawāhib al-Daniyyah vol. 3 pg. 198 – Ruqayyah رَضِيَ اللهُ عَنْهَا

Tārīkh al-Khamīs vol. 1 pg. 275 – Ruqayyah bint Rasūlullāh ﷺ رَضِيَ اللهُ عَنْهَا

Kanz al-‘Ummāl vol. 6 pg. 381 narration 5885 – The virtues of ‘Uthmān رَضِيَ اللهُ عَنْهُ

2 *Hayāt al-Qulūb* vol. 2 pg. 330 ch. 22 – The Emigration to Abyssinia

Al-Anwār al-Nu‘māniyyah vol. 1 pg. 367 – Nūr Mowlūdī

Warning

Some ignoramuses have for no reason raised an objection that in the emigration of Abyssinia, Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was not accompanied by Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا but rather by Sayyidah Ramlah bint Shaybah رَضِيَ اللهُ عَنْهَا.

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 رَضِيَ اللهُ عَنْهُ was accompanied by his wife, Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا, 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 ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ accompanied by his wife, Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا, as well. Meanwhile, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had already made hijrah from Makkah to Madīnah Munawwarah. Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ prepared for the emigration and accompanied by his wife (Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا) emigrated to Madīnah.

و الذى 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 رَضِيَ اللهُ عَنْهَا

Majma‘ al-Zawā‘id vol. 9 pg. 217 – The chapter concerning Ruqayyah bint Rasūlullāh رَضِيَ اللهُ عَنْهَا

Dhakhā‘ir al-Uq̣bā pg. 162 – Mention of who married Ruqayyah bint Rasūlullāh رَضِيَ اللهُ عَنْهَا

The Honour of Emigrating Twice

Worthy to mention is that Allah Ta‘ālā favoured Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه 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 Umayy رضي الله عنها. Once Sayyidunā ‘Umar رضي الله عنه told Sayyidah Asmā’ bint Umayy رضي الله عنها that they preceded her in the emigration from Makkah to Madīnah, thus making them more rightful of Rasūlullāh صلى الله عليه وسلم. Hearing this, Sayyidah Asmā’ bint Umayy رضي الله عنها was enraged and went to Rasūlullāh صلى الله عليه وسلم to complain about what Sayyidunā ‘Umar رضي الله عنه said. Rasūlullāh صلى الله عليه وسلم consoled her by proclaiming:

وله ولاصحابه هجرة واحدة ولكم اتم 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

وكانت 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

The ‘ulamā’ write that she miscarried an undeveloped fetus of ‘Uthmān in Abyssinia. She then gave birth to a son who was named ‘Abd Allāh. Through him, the agnomen of Sayyidunā ‘Uthmān رضي الله عنه became Abū ‘Abd Allāh. (And with his parents, the grandson of Rasūlullāh صلى الله عليه وسلم came to Madīnah.) When ‘Abd Allāh was approximately six years of age, a cock pecked him in the eye thus injuring him which caused his face to swell up. It did not heal and he passed away in this condition. (He passed away

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 ‘Umayy رضي الله عنها

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

The Shīī scholars have written regarding the son of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, ‘Abd Allāh, born from Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا in similar words:

Ni‘mat Allah al-Jazā’irī – a Shīī 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 Shīī historian al-Mas‘ūdī 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-Aṣghar.³

The Janāzah and burial of ‘Abd Allāh

Al-Balādhurī and other scholars have written that when ‘Abd Allāh ibn ‘Uthmān رَضِيَ اللهُ عَنْهُ passed away, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was extremely grieved.

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

Usd al-Ghābah vol. 5 pg. 456 – Ruqayyah رَضِيَ اللهُ عَنْهَا

Ṭabaqāt Ibn Sa’d vol. 8 pg. 24 – Ruqayyah رَضِيَ اللهُ عَنْهَا

Al-Bidāyah vol. 3 pg. 37 – The section concerning the children of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Ṭabaqāt Ibn Sa’d vol. 3 pg. 37 – ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ

2 Al-Anwār al-Nu‘māniyyah vol. 1 pg. 80 – Nūr Murtaḍwī

Al-Anwār al-Nu‘māniyyah 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 ‘Abd Allāh ibn ‘Uthmān, Rasūlullāh ﷺ picked him up and placed him in his lap. With tears flowing from his eyes he commented: “Indeed, Allah Ta‘ālā 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 ‘Uthmān رضي الله عنه descended into the grave.

Rasūlullāh ﷺ 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 ‘Ayyāsh

Rasūlullāh ﷺ had a servant by the name Sayyidah Umm ‘Ayyāsh رضي الله عنها who would be at his service and take care of household chores. Sayyidah Umm ‘Ayyāsh says:

قلت كنت اوضى رسول الله صلى الله عليه و سلم و انا قائمة و هو قاعد (اخرجهما الثلاثة)

I would pour water for the wuḍū’ of Rasūlullāh ﷺ while standing and he was sitting.²

Regarding Sayyidah Umm ‘Ayyāsh, narrations mention that Rasūlullāh ﷺ gave her as a gift to Sayyidah Ruqayyah رضي الله عنها. Sayyidah Umm ‘Ayyāsh would live

1 *Ansāb al-Ashraf* vol. 1 pg. 401 – The daughters of Rasūlullāh ﷺ

Tārikh al-Khamīs vol. 1 pg. 275 – Ruqayyah رضي الله عنها

2 *Usd al-Ghābah* vol. 5 pg. 607 – Umm ‘Ayyāsh رضي الله عنها

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

بعثها مع ابنته الى عثمان

Rasūlullāh ﷺ sent her with his daughter to ‘Uthmān.¹

A Gift from Rasūlullāh ﷺ

Rasūlullāh ﷺ had a servant by the name Sayyidunā Usāmah ibn Zayd ﷺ who was the son of Sayyidunā Zayd ibn Ḥārithah ﷺ and reckoned among the distinct attendants of Rasūlullāh ﷺ.

عن اسامة بن زيد قال بعثنى رسول الله صلى الله عليه وسلم بصحفة فيها لحم الى عثمان فدخلت عليه فاذا هو جالس مع رقية ما رايت زوجا احسن منها (اخرجه البغوى فى معجمه)

Sayyidunā Usāmah ﷺ says: “Rasūlullāh ﷺ 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

وقال ليث بن ابي سليم اول من خبص الخبيص عثمان خلط بين العسل والنقى ثم بعث به الى رسول الله صلى الله عليه وسلم 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 *Khabīs*³ was Sayyidunā ‘Uthmān ﷺ who mixed honey and naqī. He then sent it to

1 *Usd al-Ghābah* vol. 5 pg. 607 – Umm ‘Ayyāsh ﷺ

2 *Dhakhār al-Uqbā* pg. 162 – Mention of who married Ruqayyah bint Rasūlullāh ﷺ

Kanz al-Ummāl vol. 6 pg. 380 with reference to Baghawī – The virtues of Dhū al-Nūrayn ‘Uthmān ibn ‘Affān ﷺ

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

Rasūlullāh ﷺ at the residence of Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا. Rasūlullāh ﷺ was not home at that time. When he came home, Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا placed it in front of him. He enquired as to who had sent it. The reply was ‘Uthmān. Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا says: ‘He lifted his hands to the sky and prayed, O Allah! ‘Uthmān wishes to please You so be pleased with him.’”¹

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

Sayyidah Ruqayyah’s Service to Her Husband

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

ان رسول الله صلى الله عليه وسلم دخل على ابنته وهي تغسل راس عثمان

Once Rasūlullāh ﷺ went to her house while she was washing the head of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ.²

يا بنية احسنى الى ابي عبد الله فانه اشبه اصحابى بى خلقا (طب عن عبد الرحمن بن عثمان القرشى)

Rasūlullāh ﷺ advised her: “O my daughter! Treat Abū ‘Abd Allāh well, for he resembles me in character the most.”

We learn from here the deep affection and love Rasūlullāh ﷺ 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 ﷺ had with Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ declaring in his

1 Al-Bidāyah vol. 7 pg. 212 – The narrations concerning the virtues of ‘Uthmān رَضِيَ اللهُ عَنْهُ

2 Kanz al-‘Ummāl vol. 6 pg. 149 narration 2442 – The virtues of ‘Uthmān رَضِيَ اللهُ عَنْهُ

favour that he resembles him the most in character. This is a great compliment in Sayyidunā ‘Uthmān’s ﷺ 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 ﷺ participated in person. Meanwhile, Rasūlullāh’s ﷺ daughter Sayyidah Ruqayyah ﷺ 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 ﷺ were prepared to join Rasūlullāh ﷺ in the Battle of Badr. Rasūlullāh ﷺ ordered Sayyidunā ‘Uthmān ﷺ to remain in Madīnah to take care of Sayyidah Ruqayyah ﷺ. Rasūlullāh ﷺ also commanded his servant Sayyidunā Usāmah ibn Zayd ﷺ to remain behind in Madīnah to assist.

Sayyidunā ‘Uthmān ibn ‘Affān ﷺ had the burning desire to have attained the honour of participating in the Battle of Badr. Rasūlullāh ﷺ consoled him by declaring:

ان لك اجر رجل ممن شهد بدرًا و سهمه

Certainly, you will receive the reward of a participant of Badr and a share of booty.¹

Sayyidunā ‘Uthmān Receiving an Equal Share as the Participants of Badr

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

1 *Bukhārī* vol. 1 pg. 523 – The virtues of ‘Uthmān ﷺ

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 ‘Imrān.

Badr just as the other mujāhidīn. Regarding the reward of participating in Badr, Rasūlullāh ﷺ emphatically stated that Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ is an equal partner in the reward as if the reward for taking care of Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا was equated with jihād. This is a high merit for Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا on the tongue of Rasūlullāh ﷺ that serving her is equal to participating in the Battle of Badr. This is solely the honour of Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا from the daughters of Rasūlullāh ﷺ.

Ḥāfiẓ Nūr al-Dīn al-Haythamī رَضِيَ اللَّهُ عَنْهُ has written in *Majma‘ al-Zawā’id*:

وتخلف عن بدر عليها باذن رسول الله صلى الله عليه وسلم و ضرب له رسول الله صلى الله عليه وسلم
سهمان اهل بدر و قال و اجرى يا رسول الله قال و اجرى

‘Uthmān remained behind from Badr in compliance with the instruction of Rasūlullāh ﷺ (for he was ordered to serve Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا). Rasūlullāh ﷺ then apportioned for him a share equal to the share of the participants of Badr. When ‘Uthmān enquired as to his reward, Rasūlullāh ﷺ proclaimed: “Your reward is also equal to them!”¹

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 رَضِيَ اللَّهُ عَنْهَا
2. *Al-Bidāyah* vol. 5 pg. 308, 309 – The section concerning the children of Nabī ﷺ
3. *Al-Bidāyah wa al-Nihāyah* vol. 3 pg. 347 – The section mentioning some events
4. *Kanz al-‘Ummāl* vol. 6 pg. 382 narration 5903 – The virtues of Dhū al-Nūrayn ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ

1 *Majma‘ al-Zawā’id* vol. 9 pg. 217 – The chapter concerning the biography of Ruqayyah bint Rasūlullāh رَضِيَ اللَّهُ عَنْهَا

Corroboration from the Shī'ah

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-Mas'ūdī 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 اجرى قال و اجرى

Eight individuals were unable to participate in the battle but were nevertheless rewarded with an equal share of booty by Rasūlullāh ﷺ. One of them was 'Uthmān ibn 'Affān, who could not participate due to the illness of Sayyidah Ruqayyah رقية بنت رسول الله ﷺ. Rasūlullāh ﷺ apportioned for him an equal share. He asked: "O Rasūlullāh ﷺ! And my reward?" Rasūlullāh ﷺ replied: "You will get your reward."¹

Warning

Some people shut their eyes and object against Sayyidunā 'Uthmān رضى الله عنه 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 'Uthmān رضى الله عنه could not join due to serving the daughter of Rasūlullāh ﷺ Sayyidah Ruqayyah رقية بنت رسول الله ﷺ. This was in accordance to the instruction of Rasūlullāh ﷺ. Notwithstanding him not participating, Rasūlullāh ﷺ reckoned him equal in reward and in the shares of booty. Hence, Sayyidunā 'Uthmān رضى الله عنه 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 'Alī رضى الله عنه could not participate and remained behind in Madīnah. Sayyidunā 'Alī's رضى الله عنه remaining behind in Madīnah and not joining the Battle of Tabūk was in compliance to the instruction of Rasūlullāh ﷺ. In the

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

exact same way, the non-participation of Sayyidunā ‘Uthmān رضي الله عنه in the Battle of Badr is the same. In short, just as how Sayyidunā ‘Alī رضي الله عنه is free from blame in Tabūk, Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه is exempt from objection here.

The Demise of Sayyidah Ruqayyah

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

The Date of Demise

The scholars explain that 17 months after the hijrah to Madīnah, Sayyidah Ruqayyah رضي الله عنها 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 صلى الله عليه وسلم reached Madīnah Ṭayyibah and went to the grave of Sayyidah Ruqayyah رضي الله عنها at Jannat al-Baqī. Due to the coming of Rasūlullāh صلى الله عليه وسلم, many women gathered.

1 *Ṭabaqāt Ibn Sa’d* vol. 8 pg. 24, 25 – Sayyidah Ruqayyah رضي الله عنها

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

2 *Musnad Abū Dāwūd Ṭayālīsī* pg. 351 – The musnadāt of Yūsuf ibn Mahrān narrating from Ibn ‘Abbās

رضي الله عنه

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

They began crying over Sayyidah Ruqayyah رضي الله عنها. When the cries of the women intensified, Sayyidunā ‘Umar رضي الله عنه forbade them. Rasūlullāh صلى الله عليه وسلم 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.”¹

Sayyidah Fāṭimah Weeping Upon the Death of Sayyidah Ruqayyah

Sayyidah Fāṭimah رضي الله عنها accompanied her father to the grave of Sayyidah Ruqayyah رضي الله عنها.

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 رضي الله عنها began crying at the side of Sayyidah Ruqayyah’s رضي الله عنها grave. Rasūlullāh صلى الله عليه وسلم began wiping the tears from the face of Sayyidah Fāṭimah al-Zahrā رضي الله عنها with his hands or clothes. He consoled her and advised her to be patient.²

1 *Manḥat al-Ma’būd fi Tartīb Musnad al-Ṭayālīsī Abī Dawūd* vol. 1 pg. 159 – The chapter concerning leeway to cry without wailing and screaming

Dhakhā’ir al-‘Uqbā pg. 163 – Mention of Ruqayyah’s رضي الله عنها demise

Ṭabaqāt Ibn Sa’d vol. 8 pg. 24 – Sayyidah Ruqayyah رضي الله عنها

Wafā’ al-Wafā’ vol. 3 pg. 895 – The grave of Ruqayyah bint Rasūlullāh رضي الله عنها

2 *Manḥat al-Ma’būd fi Tartīb Musnad al-Ṭayālīsī 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

Ṭabaqāt Ibn Sa’d vol. 8 pg. 24 – Sayyidah Ruqayyah رضي الله عنها

Wafā’ al-Wafā’ vol. 3 pg. 895 – The grave of Ruqayyah bint Rasūlullāh رضي الله عنها

A Special Address

At the demise of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to Madīnah, he visited the grave of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا and expressed words of regret to his beloved daughter.

الحقى بسلفنا عثمان بن مظعون

[O Ruqayyah!] Join our pious forerunner ‘Uthmān ibn Maz‘ūn.¹

A Brief Introduction of Sayyidunā ‘Uthmān ibn Maz‘ūn

Sayyidunā ‘Uthmān ibn Maz‘ūn رَضِيَ اللهُ عَنْهُ 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-Baqī. When he left this world, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was extremely grieved and cried profusely. In this state, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ kissed Sayyidunā ‘Uthmān ibn Maz‘ūn رَضِيَ اللهُ عَنْهُ. For this reason, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ referred to Sayyidunā ‘Uthmān ibn Maz‘ūn as his pious forerunner.²

Corroboration from the Shī‘ah

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

1 Ṭabaqāt Ibn Sa’d vol. 8 pg. 24 – Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا

Al-Iṣābah vol. 4 pg. 297 – Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا

Al-Zarqānī Sharḥ Mawāhib al-Daniyyah vol. 3 pg. 199 – Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا

Wafā’ al-Wafā’ vol. 3 pg. 894 – The grave of Ruqayyah bint Rasūlullāh رَضِيَ اللهُ عَنْهَا

2 Al-Iṣābah vol. 2 pg. 457 – Sayyidunā ‘Uthmān ibn Maz‘ūn رَضِيَ اللهُ عَنْهُ

Thus, from their canonical works, *Furū' al-Kāfi* – *Kitāb al-Janā'iz*, the chapter regarding questioning in the grave – we will reproduce some texts which will elucidate the lofty status that Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا enjoyed in the sight of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and enlighten the readers of the deep connection and love Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا had with her sister.

The Shī'ī scholars write:

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

When Sayyidah Ruqayyah bint Rasūlillāh رَضِيَ اللهُ عَنْهَا passed away, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressed Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا: “O Ruqayyah! Join our pious forerunner ‘Uthmān ibn Maz‘ūn and his comrades.” Fāṭimah رَضِيَ اللهُ عَنْهَا stood at the side of the grave while her tears fell into her grave. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wiped her tears with his clothes and stated: “I know fully well her weakness. I thus asked Allah سُبْحَانَهُ وَتَعَالَى to protect her from the torment of the grave.”¹

At another place in this book, *Furū' al-Kāfi*, a narration has been reported from Imām Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ:

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

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated: “O Allah! Spare Ruqayyah from the torment of the grave.” Thus, Allah spared her.²

1 *Furū' al-Kāfi* vol. 1 pg. 133 – *Kitāb al-Janā'iz*; the chapter concerning questioning in the grave

2 *Furū' al-Kāfi* vol. 1 pg. 129 – *Kitāb al-Janā'iz*; the chapter concerning questioning in the grave

These are few narrations documented by the early Shīṭī scholars. A few narrations from the later Shīṭī scholars will be written so that everyone is rest assured that these virtues of Sayyidah Ruqayyah رضي الله عنها 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 نمود کہ ملحق شو بگروندگان شائسته عثمان بن مظعون و اصحاب شائسته او و جناب فاطمه علیها السلام بر کنار قبر رقیه نشستہ بود و اب از دیدہ خود اش در قبر می ریخت حضرت رسول صلی الله علیه و اله اب از دیدہ نور دیدہ خود پاک میکرد و در کنار قبر ایستاده بود و دعا میکرد پس فرمود کہ من داستم ضعف و توانائی اورا و از حق تعالی خواستم کہ اورا امان دبداز فشار قبر

When the daughter of Rasūlullāh صلى الله عليه وسلم, Ruqayyah, passed away; Rasūlullāh صلى الله عليه وسلم addressed her: “O Ruqayyah! Join our pious forerunner ‘Uthmān ibn Maz‘ūn and his comrades.” Sayyidah Fāṭimah رضي الله عنها sat at the side of the grave of her sister crying while her tears were falling into the grave.¹ Rasūlullāh صلى الله عليه وسلم 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 سُبْحَانَ رَبِّيَ to protect her from the torment of the grave.”²

1 A doubt may arise in minds of some that since Rasūlullāh صلى الله عليه وسلم at the demise of Ruqayyah رضي الله عنها was at Badr how can the above mentioned events be true? The brief answer to this, as stated by our ‘ulamā’, is as follows:

يحمل على انه اتى قبرها بعد ان جاء من بدر

After returning from Badr, Rasūlullāh صلى الله عليه وسلم came to the grave of Ruqayyah and these events transpired.

Refer to:

Ṭabaqāt Ibn Sa’d vol. 8 pg. 25 – Sayyidah Ruqayyah رضي الله عنها

Al-Iṣābah vol. 4 pg. 297 – Sayyidah Ruqayyah رضي الله عنها

Sharḥ Mawāhib al-Daniyyah vol. 3 pg. 199 – Sayyidah Ruqayyah رضي الله عنها

Perhaps this might satisfy the Shīṭī scholars. This is dependent upon their reliability.

2 *Muntahā al-Āmāl* vol. 1 pg. 108 sec. 8 – The chapter concerning the children of Rasūlullāh صلى الله عليه وسلم

Conclusion

In short, the above mentioned Shīī narrations explaining the events around the death of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا, the daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, these points are apparent:

- Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا was the biological daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
- He addressed her by saying that she should join his pious forerunners.
- Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was present at the burial of her sister.
- Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ supplicated for Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ viz. Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا. We will reproduce the exact words of these forms of salutations. May Allah Ta'ālā guide all the Muslims and grant them correct reliance on and love for the close family and relatives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Āmīn.

In the renowned book of the four early canonical Shīī works *Tahdhīb al-Aḥkām*, under the section of Tasbīḥāt in Ramaḍān of *Kitāb al-Ṣalāh* it is written:

اللهم صل على القاسم و الطاهر ابني 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 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 Ta'ālā protect us!)

1 *Tahdhīb al-Aḥkām* pg. 154 – *Kitāb al-Ṣalāh*; the tasbīḥāt in Ramaḍān

This salutation is found in scores of their authentic and reliable books. For corroboration, we will reproduce it from another book *Tuḥfat al-‘Awām* so that it becomes clear to the people that these people have been recording these curses religiously from their first four canonical works until *Tuḥfat al-‘Awām*:

اللهم صل على القاسم و الطاهر ابني نبيك 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 Qāsīm 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 Ta‘ālā protect us!)

Ponder over these words of the above text ‘curse the one who hurts Your Nabī in respect of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا’. Can more pain and harm be caused than by saying that they were not the daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Every person who hurts these daughters by such painful claims is most definitely the target of this curse.

A Synopsis of the Biography of Sayyidah Ruqayyah

1. Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا was born 3 years after Sayyidah Zaynab رَضِيَ اللهُ عَنْهَا.
2. She was nurtured and reached maturity in the care of her father Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and her mother Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا.
3. She accepted Islam with her mother Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا and pledged allegiance to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
4. 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 *Tuḥfat al-‘Awām* ch. 19 – Blessed month of Ramaḍān sec. 7 by Ḥājī Ḥasan ‘Alī Shīrī

5. Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا was then married to Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, and the nikāh was performed by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in compliance with the command of Allah.
6. The women of Quraysh praised the beauty of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا.
7. Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا and Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ 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.
8. Meanwhile, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would enquire about them and supplicate for them: “May Allah Ta‘ālā 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 رَضِيَ اللهُ عَنْهَا 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
11. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gifted Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا with a slave girl Umm ‘Ayyāsh رَضِيَ اللهُ عَنْهَا.
12. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would send cooked food to the house of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ would also send food to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as a gift.
13. Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا would serve her husband. Her father specially advised her in this regard.
14. Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا fell ill in 2 A.H. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left to Badr for battle and ordered ‘Uthmān رَضِيَ اللهُ عَنْهُ to remain behind to take care of her. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ received the same reward as the participants of Badr and was awarded with an equal share of booty.
15. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ remained behind from Badr just as Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ remained behind from Tabūk.

16. Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا passed away during this time 17 months after the emigration to Madīnah in 2 A.H.
17. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ visited the grave of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا and was accompanied by the women who were then forbidden from wailing and complaining.
18. Sayyidunā Fāṭimah رَضِيَ اللهُ عَنْهَا came to the grave of her sister and wept.
19. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressed Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا: “Join our pious forerunner, ‘Uthmān ibn Maz‘ūn.”
20. The discussion on sending salutations on Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا (only recorded in the books of the Shī‘ah).

Removing Doubts

Many misgivings have been created by the Shī‘ah regarding Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا. After mentioning her biography, we feel it appropriate to clarify these doubts.

1. Firstly, it is claimed that Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا is not the biological daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but rather a child from the previous husband of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا and some even say that she is the niece of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا.

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 رَضِيَ اللهُ عَنْهَا and the children of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا, 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللَّهُ عَنْهَا in any Islamic book, neither amongst the literary works of the Shī'ah 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Her detailed biography mentioned before is sufficient testimony to this fact.

Carefully examine each discussion under the biography of Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا (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 رَضِيَ اللَّهُ عَنْهَا from many Shī'ah 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 رَضِيَ اللَّهُ عَنْهَا then just have a look at 'A synopsis of the biography of Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا' documented at the end of her biography and it will become evident to you that those who claim that Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا holds no virtue are profane liars who have deceived the masses. What a blasphemous fabrication they have made regarding the noble offspring of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and how have they distorted historic facts.

3. Thirdly, they claim that Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ awfully oppressed Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا and tyrannized, persecuted and harassed her until she died in this pitiful condition. For this reason, they curse and vilify Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ.

This story of oppression on Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ awarded Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ with an equal share to the participants of Badr and equated him with them in reward too. In these very days, Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا passed away.

If the death of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا was due to the oppression of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ, how can being counted equally in reward and in booty be correct in that case?

- After the demise of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave his other daughter Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا to Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ in marriage (as will be mentioned in the biography of Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا). It is indeed strange that if the first daughter died due to his oppression and tyranny, why then would Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ give another daughter to such a tyrant son-in-law? This opposes sanity and intelligence and clashes with the traits of the noble.
- Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has mentioned countless virtues and praises of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ at different occasions and has announced his perpetual happiness with Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. Regarding this, some narrations are recorded here. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stated:

ان لكل نبي رفيقا و ان رفيقي في الجنة عثمان

- » Every Nabī has a companion and my companion in Jannah will be ‘Uthmān.¹

عن عبد الرحمن بن عوف ان النبي صلى الله عليه وسلم قال ابو بكر في الجنة و عمر في الجنة و عثمان في الجنة و على في الجنة

- » Abū Bakr is in Jannah, ‘Umar is in Jannah, ‘Uthmān is in Jannah, ‘Alī is in Jannah ...²

1 *Mishkāṭ* pg. 561 – The chapter concerning the virtues of ‘Uthmān رَضِيَ اللهُ عَنْهُ, section 2

Kanz al-‘Ummāl vol. 6 pg. 151 narration 2473, 2474 – The virtues of ‘Uthmān Dhū al-Nūrayn رَضِيَ اللهُ عَنْهُ

2 *Mishkāṭ* pg. 566 with reference to *Tirmidhī* and *Ibn Mājah* – The chapter concerning the virtues of the ‘Asharah Mubasharah رَضِيَ اللهُ عَنْهُمْ, section 2

These are *marfū‘* (sound unbroken) narrations which have been quoted wherein it is stated that Sayyidunā ‘Uthmān رضي الله عنه will be the companion of Rasūlullāh صلى الله عليه وسلم in Jannah. Jannah is that station which is attained as the result of Allah and His Rasūl being pleased with a person. Rasūlullāh صلى الله عليه وسلم was pleased with Sayyidunā ‘Uthmān رضي الله عنه, hence he is given the glad tidings of being his companion in Jannah. If Rasūlullāh صلى الله عليه وسلم was displeased with Sayyidunā ‘Uthmān رضي الله عنه on some account, he would not receive these glad tidings. This happiness is also narrated from Sayyidunā ‘Umar رضي الله عنه.

عن عمر رضى الله عنه قال ما احد احق بهذا الامر من هؤلاء النفر الذين توفى رسول الله صلى الله عليه و سلم و هو عنهم راض فسمى عليا و عثمان و الزبير و طلحة و سعدا و عبد الرحمن (رواه البخارى)

- » Sayyidunā ‘Umar رضي الله عنه states: “No one can be more deserving of khilāfah than those whom Rasūlullāh صلى الله عليه وسلم were pleased with when he passed away.” Sayyidunā ‘Umar رضي الله عنه then took their names: “‘Alī, ‘Uthmān, Zubayr, Ṭalḥah, Sa’d and ‘Abd al-Raḥmān.”¹

4. Sayyidunā ‘Uthmān رضي الله عنه mentions regarding himself:

وتوفى رسول الله صلى الله عليه و سلم و هو عنى راض

Rasūlullāh صلى الله عليه وسلم passed away in a condition that he was pleased with me.²

It becomes clearly evident from the above that Rasūlullāh صلى الله عليه وسلم was pleased with Sayyidunā ‘Uthmān رضي الله عنه and Rasūlullāh صلى الله عليه وسلم was not displeased with him at all. Sayyidunā ‘Uthmān’s رضي الله عنه relation with Rasūlullāh صلى الله عليه وسلم remained blissful lifelong and in this condition he met his fate.

1 *Mishkāt* pg. 565 – The chapter concerning the virtues of the ‘Asharah Mubasharah رضي الله عنهم, section 1 *Ṭabaqāt Ibn Sa’d* vol. 3 pg. 42 – Sayyidunā ‘Uthmān رضي الله عنه; 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 رضي الله عنهما and *Hilyah*

If Sayyidunā ‘Uthmān رضي الله عنه oppressed Sayyidah Ruqayyah رضي الله عنها and Sayyidah Umm Kulthūm رضي الله عنها and tyrannised them to such an extent that they died, Rasūlullāh صلى الله عليه وسلم would have definitely been emotionally hurt which would be felt by Sayyidunā ‘Alī رضي الله عنه and other Ṣaḥābah رضي الله عنهم as well. If this was the case, Sayyidunā ‘Uthmān رضي الله عنه would be deserving of punishment. If not this, at least he would be reprimanded or scolded, the relationship would turn sour and it would be severed. But in contrast to all this, we find happiness, the virtues and praises of Sayyidunā ‘Uthmān رضي الله عنه being announced and glad tidings being given regarding his beautiful actions, which are signs of acceptance.

We learn from this explanation that the story of oppression is a blasphemous fabrication propagated to cause bad thoughts about Sayyidunā ‘Uthmān رضي الله عنه. There is not an atom of truth in it.

5. Another point to consider is that senior Shī‘ī historians have mentioned many noble and lofty traits of Sayyidunā ‘Uthmān رضي الله عنه which clearly depict his upright conduct and his excellence and distinction shine like the sun. Hence, al-Mas‘ūdī has in his famous work *Murūj al-Dhahab* expounded on the qualities of Sayyidunā ‘Uthmān رضي الله عنه in the following words:

و كان عثمان في نهاية الجود و الكرم السماحة و البذل في القريب و البعيد

‘Uthmān was at the peak of generosity, compassion and munificence and spent freely on close and far relatives.¹

From the words of the Shī‘ī al-Mas‘ūdī, it is evident that Sayyidunā ‘Uthmān رضي الله عنه was a man of noble traits, compassion, kindness and generous to his close and far kith and kin. These qualities show that Sayyidunā ‘Uthmān رضي الله عنه 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 رضي الله عنه

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 Shī'ah reject it. The senior Shī'ī scholars use the title Dhū al-Nūrayn for Sayyidunā 'Uthmān رضي الله عنه which is due to the honour of him marrying two daughters of Rasūlullāh صلى الله عليه وسلم.

The Biography of Sayyidah Umm Kulthūm

Blessed Name

This is the third daughter of Rasūlullāh ﷺ. Her mother is Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا. 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.¹

Blessed Birth

The majority of scholars are of the opinion that Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا is elder than her sister Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا and younger than her sister Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا while others are of the opinion that she is elder than Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا. 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 رَضِيَ اللهُ عَنْهَا that they grew up in the care and with the nurturing and upbringing of Rasūlullāh ﷺ and Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا. When Rasūlullāh ﷺ announced his nubuwwah, all these sisters accepted Islam with their

1 *Tārīkh al-Khamīs* vol. 1 pg. 275 – Umm Kulthūm bint Rasūlullāh رَضِيَ اللهُ عَنْهَا
Sharḥ Mawāhib al-Daniyyah vol. 3 pg. 199 – Umm Kulthūm رَضِيَ اللهُ عَنْهَا
Dhakhā’ir al-‘Uqbā pg. 164 – Umm Kulthūm bint Rasūlullāh رَضِيَ اللهُ عَنْهَا; section 6

2 *Usd al-Ghābah* vol. 5 pg. 612 – Umm Kulthūm رَضِيَ اللهُ عَنْهَا
Tārīkh al-Khamīs vol. 1 pg. 275 – Umm Kulthūm bint Rasūlullāh رَضِيَ اللهُ عَنْهَا

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 وسلم و اسلمت حين اسلمت امها و بايعت رسول الله صلى الله عليه وسلم مع اخواتها حين بايعه النساء

She remained in Makkah with Rasūlullāh ﷺ and accepted Islam when her mother accepted. She pledged allegiance to Rasūlullāh ﷺ 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 ﷺ married his daughter Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا to 'Uṭaybah — the son of his uncle, Abū Lahab — while Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا was married to 'Uṭbah. After the advent of Islam, when Rasūlullāh ﷺ 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 Ta'ālā revealed an entire sūrah, i.e. Sūrah Lahab. In this concise sūrah, the wickedness of Abū Lahab and his wife, Umm Jamīl, was asserted. Both husband and wife — Abū Lahab and Umm Jamīl — coerced their son, 'Uṭaybah, to divorce the daughter of Rasūlullāh ﷺ, Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا.

قالت ام جميل لابنيها ان رقية و ام كلثوم قد صبنا 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 Ahkām al-Qur'ān* vol. 14 pg. 242 – (Sūrah al-Aḥzāb)

Ṭabaqāt Ibn Sa'd vol. 8 pg. 24 – Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا

2 *Usd al-Ghābah* vol. 5 pg. 612 – Umm Kulthūm رَضِيَ اللهُ عَنْهَا

Al-Bidāyah vol. 5 pg. 309 – The section concerning the children of Nabī ﷺ

Tafsīr al-Qurtubī 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 رَضِيَ اللهُ عَنْهَا, these girls were divorced for no reason. They did not commit any crime. The sons of Abū Lahab did this to hurt Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Ta'ālā be pleased with her, her sisters and their mother!

Emigrating to Madīnah Ṭayyibah

With the permission of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, she emigrated from Makkah Mukarramah to Madīnah Munawwarah. In the journey of hijrah, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was the companion of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In the initial days of Madīnah, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lived at the place of Sayyidunā Abū Ayyūb al-Anṣārī رَضِيَ اللهُ عَنْهُ. Meanwhile, the family of both Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ were still in Makkah. After some time, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had the desire to call the rest of his family to Madīnah. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ thus prepared Sayyidunā Abū Rāfi' and Sayyidunā Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُمَا for this and despatched them to Makkah. He also gave them extra conveyances and some silver coins for the journey expenses. Some 'ulamā' have clarified that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent two camels for conveyance and five hundred silver coins for expenses. The silver coins were gifted to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave instructions to Sayyidunā Abū Rāfi' and Sayyidunā Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُمَا to bring his family from Makkah. Meanwhile, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ sent Sayyidunā 'Abd Allāh ibn Urayqīṭ al-Di'alī with two camels. He also wrote to his son, 'Abd Allāh ibn Abī Bakr رَضِيَ اللهُ عَنْهُمَا, that he should send his family with them i.e. both families should emigrate together to Madīnah Mukarramah.

Sayyidunā Abū Rāfi' and Sayyidunā Zayd ibn Ḥārithah رَضِيَ اللهُ عَنْهُمَا reached Makkah and prepared to emigrate with the family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ viz. Umm al-Mu'minīn Sayyidah Sowdah bint Zama'ah, Sayyidah Umm Kulthūm and Sayyidah

Fāṭimah رَضِيَ اللَّهُ عَنْهَا to Madīnah. Sayyidunā Zayd ibn Ḥārithah brought his wife, Sayyidah Umm Ayman, and his son, Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ, who would live with the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ‘Abd Allāh ibn Abī Bakr undertook the journey of hijrah with the wife of Sayyidunā Abū Bakr, Sayyidah Umm Rūmān and his daughters, Sayyidah ‘Ā’ishah and Sayyidah Asmā’ رَضِيَ اللَّهُ عَنْهُمَا. They joined with the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and reached Madīnah. At that time, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was busy with the construction of Masjid Nabawī and his houses attached to the Masjid. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kept his family at the residence of Ḥārithah ibn Nu‘mān رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ build that room for ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا which is his resting place today. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made a door of that room towards Masjid Nabawī through which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would come out for ṣalāh.

Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was stopped by her husband Sayyidunā Abū al-‘Āṣ ibn Rabī’ رَضِيَ اللَّهُ عَنْهُ. She emigrated later on. Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا emigrated with her spouse, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, 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 ‘Ubayd Allāh. When they asked his condition they found out that he is also prepared for hijrah. Hence, all of them with Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh undertook the journey of hijrah.²

We learn from the above incident:

- Just as Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ accompanied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in hijrah, the family of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ accompanied the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ viz. Umm al-Mu’minīn Sayyidah Sowdah bint Zama‘ah, Sayyidah Umm Kulthūm and Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. This shows the

1 *Ṭabaqāt Ibn Sa’d* vol. 8 pg. 118, 119 – The houses of the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Al-Bidāyah vol. 3 pg. 202 – The section concerning Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entering Madīnah

Ansāb al-Ashraf vol. 1 pg. 269 – The daughters of Rasūlullāh رَضِيَ اللَّهُ عَنْهَا

2 *Majma’ al-Zawā’id* vol. 9 pg. 227 – The chapter concerning the virtue of ‘Ā’ishah Umm al-Mu’minīn

رَضِيَ اللَّهُ عَنْهَا

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 ﷺ were paid for by Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ who earned the rewards of both worlds.
- Sayyidah Umm Kulthūm and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهُمَا made hijrah together. They emigrated before their elder sisters Sayyidah Zaynab and Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا. 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.

1. Once, Rasūlullāh ﷺ mentioned concerning the marriages of his daughters:

ما انا ازوج بناتي ولكن الله تعالى يزوجهن

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 Ta’ālā.¹

By this narration, it is clear as daylight that the marriage of Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا to Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was in conformity with the instruction of Allah just as the marriage of the other daughters viz. Sayyidah Zaynab, Sayyidah Ruqayyah and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهُمَا. This is a specialty for the daughters of Rasūlullāh ﷺ 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 رَضِيَ اللهُ عَنْهَا Kitāb Ma’rifah al-Ṣaḥābah

have reproduced this matter with reference to Ibn Ḥajar رَحِمَهُ اللهُ:

قال ابن حجر لا يبعد ان يكون من خصائصه صلى الله عليه وسلم منع التزويج على بناته

Ibn Ḥajar رَحِمَهُ اللهُ says: “It is not far-fetched that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has the speciality to prevent another marriage in the presence of his daughters.”¹

2. First Sayyidah Ruqayyah bint Rasūlillāh رَضِيَ اللهُ عَنْهَا was married to Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ. She passed away while the Battle of Badr was taking place as mentioned in her biography. Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ had the desire to perpetuate the connection he had with Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Due to the death of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا 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 وسلم قالت قال رسول الله صلى الله عليه وسلم ما زوجت ام كلثوم من عثمان الا يوحى من السماء وبهذا الاسناد عن ام عياش قالت وضأت رسول الله صلى الله عليه وسلم وانا قائمة وهو قاعد

Umm ‘Ayyāsh, who was the slave girl of Sayyidah Ruqayyah bint Rasūlillāh رَضِيَ اللهُ عَنْهَا, relates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned: “I got Umm Kulthūm married to ‘Uthmān in compliance with divine revelation.” With the same sanad, Umm ‘Ayyāsh says: “I poured water for the ablution of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while I was standing and he was sitting.”² (Her mention was made under the biography of Sayyidah Ruqayyah رَضِيَ اللهُ عَنْهَا.)

1 *Al-Khaṣā’iṣ al-Kubrā* vol. 2 pg. 255 – The chapter of the speciality of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that his daughters cannot be remarried

2 *Al-Tārikh 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 رَضِيَ اللهُ عَنْهُ

Kanz al-Ummāl vol. 6 pg. 149 narration 2430 with reference to Ibn Mandah, Khaṭīb, Ibn ‘Asākir – The virtues of Dhū al-Nūrayn ‘Uthmān رَضِيَ اللهُ عَنْهُ

Sharḥ Mawāhib al-Daniyyah vol. 3 pg. 200 – Umm Kulthūm رَضِيَ اللهُ عَنْهَا

Tārikh Baghdād vol. 12 pg. 364 – The virtue of Ibn Ja’far ibn ‘Abd Allāh

Majma’ al-Zawā’id vol. 9 pg. 83 – Umm Kulthūm رَضِيَ اللهُ عَنْهَا

3. Rasūlullāh ﷺ addressed Sayyidunā ‘Uthmān ﷺ: “O ‘Uthmān! Here is Jibrīl عليه السلام 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 ﷺ Sayyidah Ḥafṣah’s ﷺ husband passed away

فعرضها على عثمان حين ماتت رقية بنت النبي صلى الله عليه وسلم قال ما يريد ان تزوج اليوم فذكر عمر لرسول الله صلى الله عليه وسلم 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 ﷺ. ‘Uthmān ﷺ responded: “I do not wish to marry now.” ‘Umar mentioned this to Rasūlullāh ﷺ who said: “Someone superior than ‘Uthmān will marry Ḥafṣah while ‘Uthmān will marry someone superior than Ḥafṣah.”²

Accordingly, Rasūlullāh ﷺ married Sayyidah Ḥafṣah ﷺ who was then counted among the pure chaste wives of Rasūlullāh ﷺ and Rasūlullāh ﷺ wedded his daughter Sayyidah Umm Kulthūm ﷺ to Sayyidunā ‘Uthmān ﷺ.

1 *Usd al-Ghābah* vol. 5 pg. 613 – Umm Kulthūm ﷺ

Dhakhā’ir al-‘Uqbā fi 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-Ma’rifah wa al-Tārīkh vol. 3 pg. 159

Kanz al-‘Ummāl vol. 6 pg. 375 narration 5285– The virtues of Dhū al-Nūrayn ‘Uthmān ﷺ

Al-Mustadrak vol. 4 pg. 49 – Umm Kulthūm bint Rasūlullāh ﷺ

Kanz al-‘Ummāl vol. 6 pg. 149 narration 2429– The virtues of ‘Uthmān ﷺ

2 *Al-Iṣābah* vol. 4 pg. 264 – Sayyidah Ḥafṣah bint ‘Umar ﷺ

Sharḥ Mawāhib al-Daniyyah vol. 3 pg. 200 – Umm Kulthūm ﷺ

Tārīkh al-Khamīs vol. 1 pg. 276 – Umm Kulthūm bint Rasūlullāh ﷺ

Nasab Quraysh pg. 352 – Sayyidah Ḥafṣah bint ‘Umar ﷺ

In this manner, Sayyidunā ‘Uthmān رضي الله عنه was blessed yet again with being the son-in-law of Rasūlullāh صلى الله عليه وسلم, thus fulfilling the divine commandment made regarding this marriage.

Another point is that Rasūlullāh صلى الله عليه وسلم used the word ‘superior’ for Sayyidah Umm Kulthūm رضي الله عنها in the above quotation which is a great honour and complement to her. Those who have respect for the children of Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم, how can they have any respect?

The following is established from the above:

1. Many narrations are found regarding Sayyidah Umm Kulthūm رضي الله عنها in ḥadīth 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 رضي الله عنه and Sayyidah Umm Kulthūm رضي الله عنها.
2. It was clarified that the same dowry was stipulated for Sayyidah Umm Kulthūm رضي الله عنها which was stipulated for Sayyidah Ruqayyah رضي الله عنها and the same conditions of caring for her were upheld. From this it is clear that the tales of oppression on Sayyidah Ruqayyah رضي الله عنها fabricated by the opposition is utterly false and in stark contrast to reality.
3. The lofty status and virtue of Sayyidunā ‘Uthmān رضي الله عنه is established, that after one daughter passed away, Rasūlullāh صلى الله عليه وسلم married his other daughter to him in compliance to divine revelation; just as the marriage of Sayyidah Fāṭimah رضي الله عنها to Sayyidunā ‘Alī رضي الله عنه took place under divine commandment. On this basis, the ummah coined a befitting title for Sayyidunā ‘Uthmān رضي الله عنه, Dhū al-Nūrayn, who is most befitting for this privilege — a privilege solely enjoyed by him; no Ṣaḥābī being partner to him.

The Date of Marriage of Sayyidah Umm Kulthūm

و كان نكاحه اياها في ربيع الاول من سنة ثلاث و بنى بها في الجمادى الاخرى من السنة (ثلاث)

The marriage of Sayyidunā ‘Uthmān رضي الله عنه to Sayyidah Umm Kulthūm رضي الله عنها took place in Rabī‘ al-Awwal 3 A.H. He consummated the marriage in Jumād al-Ūlā of the same year.¹

Corroboration from the Shī‘ī scholars

Ni‘mat Allāh Al-Jazā-irī has written in his book *Al-Anwār al-Nu‘māniyyah*:

و اما ام كلثوم فتزوج ايضا عثمان بعد اختها رقية و توفيت عنده

Regarding Umm Kulthūm, ‘Uthmān 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 Ta‘ālā alone and are in the perfect power and wisdom of Allah Ta‘ālā. Our tiny minds cannot fathom them since they are beyond our finite minds and restricted intellect. Accordingly, some children of Rasūlullāh صلى الله عليه وسلم had no offspring while others had, who later on passed away. Nevertheless, Rasūlullāh’s صلى الله عليه وسلم lineage continued from the children born from Sayyidah Fāṭimah رضي الله عنها, as will be mentioned soon in the biography of Sayyidah Fāṭimah رضي الله عنها Allah willing.

Regarding Sayyidah Umm Kulthūm رضي الله عنها, it is mentioned that her first marriage to ‘Utaybah ibn Abī Lahab was not consummated. Hence, it is quite obvious that no children were born. She was then married to Sayyidunā ‘Uthmān رضي الله عنه and the marriage was consummated. However, Sayyidah Umm Kulthūm رضي الله عنها did not

1 *Usd al-Ghābah* vol. 5 pg. 612 – Umm Kulthūm bint Rasūlullāh رضي الله عنها

Ṭabaqāt Ibn Sa’d vol. 8 pg. 25 – Umm Kulthūm رضي الله عنها

2 *Al-Anwār al-Nu‘māniyyah* vol. 1 pg. 367 – Nūr Mowlūdī

bear any children of Sayyidunā ‘Uthmān رضي الله عنه. This matter was clarified under this heading.

Notice

Sayyidunā ‘Uthmān رضي الله عنه was a man of sublime character, embracing kindness and nobility. The family relation he enjoyed with Rasūlullāh صلى الله عليه وسلم was sincerely maintained. Hence, as long as he was married to Sayyidah Ruqayyah رضي الله عنها and Sayyidah Umm Kulthūm رضي الله عنها, 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 رضي الله عنه. Only out of honour and respect for Rasūlullāh صلى الله عليه وسلم, he did not even consider taking a second wife whereas after their demise Sayyidunā ‘Uthmān رضي الله عنه married a number of women who bore children for him. For example: Fākhīyah bint Ghazwān, Fāṭimah bint Walīd, Ramalah bint Shaybah, Nā’ilah bint Farāfiḍah, etc. were all married by Sayyidunā ‘Uthmān رضي الله عنه.

Wearing an Expensive Shawl

اخبرني انس بن مالك انه رأى على ام كلثوم بنت رسول الله صلى الله عليه وسلم برد حرير سيرا

Anas ibn Mālik رضي الله عنه reports that he saw Sayyidah Umm Kulthūm bint Rasūlullāh رضي الله عنها wearing a striped silken garment.¹

From here we learn that the clothing of Sayyidah Umm Kulthūm رضي الله عنها was elegant. Living with a wealthy husband like Sayyidunā ‘Uthmān رضي الله عنه, 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

Ṭabaqāt Ibn Sa’d vol. 8 pg. 25 – Umm Kulthūm رضي الله عنها

Kitāb al-Ma’rifah wa al-Tārīkh vol. 3 pg. 164

Al-Iṣābah fī Tamīz al-Ṣaḥabah vol. 4 pg. 466 – Umm Kulthūm bint Rasūlullāh رضي الله عنها

The Demise of Sayyidah Umm Kulthūm

Rasūlullāh's ﷺ daughter Sayyidah Ruqayyah ﷺ passed away in 2 A.H, while Sayyidah Zaynab ﷺ passed away in 8 A.H as mentioned in their biographies. The divine judgement from the Supreme Court and the Will of Allah Ta'ālā was that the third daughter of Rasūlullāh ﷺ Sayyidah Umm Kulthūm ﷺ 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 ﷺ in the month of Sha'bān 9 A.H.¹

All these three daughter passing away in the lifetime of Rasūlullāh ﷺ is an amazing occurrence. All the sons of Rasūlullāh ﷺ also passed away in his blessed lifetime. The emotions of sorrow and grief experienced by Rasūlullāh ﷺ 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 ﷺ displayed the highest level of patience and gratefulness at the demise of his beloved daughter, Sayyidah Umm Kulthūm ﷺ. Only one daughter of Rasūlullāh ﷺ, Sayyidah Fāṭimah ﷺ, remained alive. All the other daughters and sons had passed on.

The ḥadīth explains:

اشد الناس بلاء الانبياء ثم الامثل فالامثل

The persons put through the severest of trials are the ambiyā' and then those who are closest to them.

1 *Tafsīr al-Qurtubī* 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

Ṭabaqāt Ibn Sa'd vol. 8 pg. 25 – Umm Kulthūm ﷺ

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 ﷺ passed away, then if the same adversity comes our way, we should bear patiently and calmly and remain pleased with the decree of Allah Ta‘ālā.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

There has certainly been for you in the Rasūl 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 رَضِيَ اللَّهُ عَنْهَا, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was grief stricken and distressed at the termination of the relation he enjoyed with Rasūlullāh ﷺ. Rasūlullāh ﷺ thus consoled him:

لو كن عشرا لزوجهن عثمان

If I had ten daughters, I would have married them one after the other to ‘Uthmān.¹

Other narrations record a higher number.

This shows the deep attachment and love Rasūlullāh ﷺ possessed with Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, 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 رَضِيَ اللَّهُ عَنْهَا have been fabricated by some and are fictitious

1 Ṭabaqāt Ibn Sa‘d vol. 8 pg. 25 – Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا

Majma‘ al-Zawā‘id vol. 9 pg. 217– Narration concerning Ruqayyah and her sister Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا

and baseless. Had any of these been true, the relationship between Rasūlullāh ﷺ and Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهَا were made by Rasūlullāh ﷺ. The women who participated in the ghusl of Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا are found in various narrations. The summary is that Sayyidah Şafiyah bint ‘Abd al-Muṭṭalib, Sayyidah Asmā’ bint ‘Umays, Sayyidah Laylā bint Qānif al-Thaqafiyah and Sayyidah Umm ‘Aṭīyah رَضِيَ اللَّهُ عَنْهَا all participated in the ghusl.

Sayyidah Umm ‘Aṭīyah¹ says: “I was present at the ghusl of Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا. Rasūlullāh ﷺ 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

1 There is need for a little detail regarding Sayyidah Umm ‘Aṭīyah al-Ansāriyyah رَضِيَ اللَّهُ عَنْهَا. In the ghusl of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا it was related about Sayyidah Umm ‘Aṭīyah al-Ansāriyyah رَضِيَ اللَّهُ عَنْهَا 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 رَضِيَ اللَّهُ عَنْهَا). The ‘ulamā’ state regarding Sayyidah Umm ‘Aṭīyah Ansāriyyah رَضِيَ اللَّهُ عَنْهَا:

ويمكن الجمع بان تكون حضرتهما جميعا

It is possible that she was present at both the ghusls (of Sayyidah Zaynab and Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا).

Fath al-Bārī Sharḥ Bukhārī vol. 3 pg. 99 – The chapter concerning washing and performing ablution of the deceased

‘Allāmah Ibn ‘Abd al-Barr has written in the chapter of Sayyidah Umm ‘Aṭīyah رَضِيَ اللَّهُ عَنْهَا:

بأها كانت غاسلة الميتات

She would give ghusl to the deceased.

Hence, for Sayyidah Umm ‘Aṭīyah رَضِيَ اللَّهُ عَنْهَا to be present at several ghusls is non objectionable.

Sharḥ Mawāhib al-Daniyyah vol. 3 pg. 201 – Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا

Tahdhīb al-Asmā’ wa al-Lughāt pg. 364 – Umm ‘Aṭīyah رَضِيَ اللَّهُ عَنْهَا

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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-Thaqafiyah رَضِيَ اللَّهُ عَنْهَا
2. *Al-Sunan al-Kubrā* vo. 4 pg. 6, 7 – The chapter of shrouding the deceased
3. *Sharḥ 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 رَضِيَ اللَّهُ عَنْهَا
6. *Dhakhā'ir al-'Uqbā* pg. 166, 167 – The death of Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا

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 Sa'd رَضِيَ اللَّهُ عَنْهُ states: “Her father صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed Ṣalāt al-Janāzah upon her.”¹

This is great virtue in Sayyidah Umm Kulthūm's رَضِيَ اللَّهُ عَنْهَا favour that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed the Ṣalāt al-Janāzah upon her and sought forgiveness for her. Together with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the illustrious Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ also participated

1 *Sharḥ Mawāhib al-Daniyyah* vol. 3 pg. 200 – Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا

Tārikh al-Khamīs vol. 1 pg. 276 – Umm Kulthūm bint Rasūlullāh رَضِيَ اللَّهُ عَنْهَا

Ṭabaqāt Ibn Sa'd vol. 8 pg. 26 – Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا

in the supplication. These are all signs of acceptance which indicate to a blessed ending. May Allah Ta‘ālā forgive her and her sisters.

The Burial of Sayyidah Umm Kulthūm

After the completion of her Ṣalāt al-Janāzah, Sayyidah Umm Kulthūm رضي الله عنها was brought to Jannat al-Baqī for burial. Rasūlullāh صلى الله عليه وسلم was present. When the grave was ready, Sayyidunā Abū Ṭalḥah al-Anṣārī رضي الله عنه descended into the grave to bury her. Some narrations mention that Sayyidunā ‘Alī, Sayyidunā al-Faḍl ibn ‘Abbās and Sayyidunā Usāmah ibn Zayd رضي الله عنه descended into the grave and assisted in her burial.

Rasūlullāh’s صلى الله عليه وسلم Grief and Heartache

عن انس رضى الله عنه قال شهدنا بنت رسول الله صلى الله عليه وسلم تدفن و رسول الله صلى الله عليه وسلم جالس على القبر فرأيت عينيه تدمعان

Sayyidunā Anas رضي الله عنه reports: “We were present at the burial of the daughter of Rasūlullāh صلى الله عليه وسلم. Rasūlullāh صلى الله عليه وسلم sat at the graveside and I saw his eyes flowing with tears.”¹

In short, Rasūlullāh صلى الله عليه وسلم was present at the demise, ghusl, shrouding, Ṣalāt al-Janāzah and burial of Sayyidah Umm Kulthūm رضي الله عنها. All these were completed with the orders of Rasūlullāh صلى الله عليه وسلم. This is a great merit and honour for Sayyidah Umm Kulthūm رضي الله عنها. May Allah Ta‘ālā 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

Ṭabaqāt Ibn Sa’d vol. 8 pg. 26 – Umm Kulthūm رضي الله عنها

Tafsīr al-Qurtubī vol. 14 pg. 242, 243 – (Sūrah al-Aḥzāb)

Removing Doubts

1. Some people create this doubt that Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا was the daughter of Umm al-Mu'minīn Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا from her previous husband Sayyidunā Abū Salamah رَضِيَ اللهُ عَنْهُ and due to her being nurtured in the house of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, she is referred to as his daughter i.e. she is the step daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللهُ عَنْهَا from Sayyidunā Abū Salamah رَضِيَ اللهُ عَنْهُ. The children of Abū Salamah are two sons, Salamah and 'Umar and two daughters, Zaynab and Durrah رَضِيَ اللهُ عَنْهُمَا. 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 رَضِيَ اللهُ عَنْهَا had a daughter by the name Umm Kulthūm, it does not mean that she became the wife of Sayyidunā 'Uthmān رَضِيَ اللهُ عَنْهُ. The Umm Kulthūm whose mother was Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا is different, while the first Umm Kulthūm's mother is Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا and father is Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللهُ عَنْهَا. Every page of the writings of Shī'ah and Sunnī scholars are devoid of their mention and there is no display of love and affection of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Shīṭī 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 Shīṭī and Sunnī 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 ﷺ.
 - b. They have been nurtured, raised and tutored in the blessed home of Rasūlullāh ﷺ.
 - c. They were honoured with Islam and pledging allegiance to Rasūlullāh ﷺ.
 - 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 ﷺ who displayed an abundance of affection and love to them.

- f. The love and kindness Rasūlullāh ﷺ displayed to their children.
- g. The praises of Rasūlullāh ﷺ in their favour.
- h. Rasūlullāh ﷺ being present at their burial, besides that of Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا, his participation in grief and sorrow and presenting himself at the grave of Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا.
- i. Rasūlullāh ﷺ making the arrangements for their shrouding and burial and on some occasions gifting his shawl to be inserted in the shroud.
- j. Rasūlullāh ﷺ 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 رَضِيَ اللَّهُ عَنْهَا 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 ﷺ and there is no mention of Rasūlullāh's ﷺ natural love and affection to these daughters; all these claims are in stark contrast to reality, in direct conflict with the sīrah of Rasūlullāh ﷺ and contradict historical Islamic facts. It is flagrant oppression and unashamed injustice to the noble offspring of Rasūlullāh ﷺ and a display of inner hatred for the blessed descendants of Rasūlullāh ﷺ. It is enmity in the form of friendship to Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا that the noble lineage of her sisters is being rejected and that the virtues and honour of these blessed women and being discarded and the family of Rasūlullāh ﷺ is being harassed which scars and wounds the hearts of the Muslims and mu'minīn. Oh how regretful!

The biography of Sayyidah Fāṭimah al-Zahrā'

Previously, the biography of the three daughters of Rasūlullāh ﷺ viz. Sayyidah Zaynab, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا 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 ﷺ, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. Under the details of the children of Sayyidah Khadijah رَضِيَ اللهُ عَنْهَا 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 Ta'ālā)

Blessed Birth

There is a difference of opinion among the historians regarding the year of birth of Sayyidah Fāṭimah bint Rasūlullāh رَضِيَ اللهُ عَنْهَا. Some write that Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was born during the period the Quraysh of Makkah were rebuilding the Ka'bah which happened approximately 5 years prior to the nubuwwah of Rasūlullāh ﷺ. At that time, the age of Rasūlullāh ﷺ was 35.¹ According to other scholars, her birth was close after nubuwwah when the age of Rasūlullāh ﷺ was 41. There are other views as well.²

Her Name and Titles

According to the preferred view, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا is the youngest daughter of Rasūlullāh ﷺ. Her name is Fāṭimah and her famous titles are Zahrā' and Batūl. All these four daughters viz. Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah

1 *Ṭabaqāt Ibn Sa'd* vol. 8 pg. 11 – Fāṭimah رَضِيَ اللهُ عَنْهَا

Al-Iṣābah vol. 4 pg. 365 – Fāṭimah رَضِيَ اللهُ عَنْهَا

Tafsīr al-Qurṭubī vol. 14 pg. 242, 243 – (Sūrah al-Aḥzāb)

2 *Al-Iṣābah fī Tamīz al-Ṣaḥābah* vol. 4 pg. 365 – Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا

رضي الله عنهم are the children of Sayyidah Khadijah رضي الله عنها and are biological sisters who were brought up in the blessed environment of the house of Rasūlullāh صلى الله عليه وسلم. 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 رضي الله عنها in the ḥadīth books as:

فاقبلت فاطمة تمشى ما تخطى مشية رسول الله صلى الله عليه وسلم شيئا

When Sayyidah Fāṭimah رضي الله عنها used to walk, her walk resembled the walk of Rasūlullāh صلى الله عليه وسلم.¹

The same subject has been documented in *Tirmidhī* from Sayyidah ‘Ā’ishah al-Ṣiddīqah رضي الله عنها in the following words:

عن عائشة قالت ما رايت احدا اشبه سمتا ولا هديا برسول الله صلى الله عليه وسلم

I have not seen anyone who resembles Rasūlullāh صلى الله عليه وسلم in his personality and character more than Fāṭimah.

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 Mas‘ūd رضي الله عنه narrates: “Once Rasūlullāh صلى الله عليه وسلم was performing ṣalāh in the ḥaram near the Ka‘bah. Some evil Quraysh made an evil plot. They took the intestines of a camel and put it on the back of Rasūlullāh صلى الله عليه وسلم 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 رضي الله عنها

Al-Istī‘āb vol. 4 pg. 363, 364 – Sayyidah Fāṭimah رضي الله عنها

Ḥilyat al-Awliyā’ vol. 2 pg. 39 – Sayyidah Fāṭimah رضي الله عنها

و عن عبد الله بن مسعود قال ... فانطلق منطلق الى فاطمة و هى جويرية فاقبلت تسعى و ثبت النبي 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 ﷺ remained prostrate. She threw the intestines off him and began cursing the Quraysh. When Rasūlullāh ﷺ 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 ﷺ accompanied by Sayyidunā Abū Bakr ᷺ emigrated to Madīnah before his family. After some time, Rasūlullāh ﷺ made arrangements to bring his family and the family of Sayyidunā Abū Bakr ᷺ from Makkah which has been mentioned previously in the biography of Sayyidah Umm Kulthūm ᷺. Here we will document the incident of the hijrah to Madīnah of Sayyidah Fāṭimah ᷺.

‘Allāmah al-Dhabībī ᷺ has documented this incident in vol. 2 of *Siyar A’lām 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 ليلى زيد بن حارثة و ابا رافع و اعطاهم بعيرين و خمسمائة دراهم اتخذها من ابى بكر ليشترى بها ما تحتاج اليه من الظهر و بعث ابو بكر معهما عبد الله بن اريقط الليثى بعيرين او ثلاثة و كتب الى ابنه عبد الله يامرهم ان يحمل اهله ام رومان و انا و اختى اسماء فخرجوا فلما انتهوا الى قدير اشترى بتلك الدراهم ثلاثة ابعرة ثم دخلوا مكة و صادفوا طلحة يريد الهجرة بال ابى بكر فخرجنا 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 ‘Ā’ishah ᷺ narrates: “When Rasūlullāh ﷺ 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 muṣallī

he reached Madīnah, he sent Zayd ibn Ḥārithah and Abū Rāfi‘ to us giving them two camels and five hundred silver coins he took from Sayyidunā Abū Bakr رضي الله عنه in order so that they could buy any conveyances needed. Abū Bakr sent Sayyidunā ‘Abd Allāh ibn Urayqīṭ al-Laythī with two or three camels and wrote to his son ‘Abd 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 Rāfi‘ left with Fāṭimah, Umm Kulthūm, Sowdah, Umm Ayman and Usāmah رضي الله عنه. We then all met up.”¹

The Marriage of Sayyidah Fāṭimah

After living in Madīnah Ṭayyibah for some time, Rasūlullāh صلى الله عليه وسلم gave attention to the marriage of Sayyidah Fāṭimah رضي الله عنها in 2 A.H.

عن جعفر بن سعد عن ابيه ان عليا قال لما خطبت فاطمة قال النبي صلى الله عليه وسلم هل لك من مهر قلت عندي راحتى و درعى فبعتهمما باربعمائه و قال اكثروا من الطيب لفاطمة فانها امرأة من النساء

Sayyidunā ‘Alī al-Murtaḍā رضي الله عنه relates: “When I proposed for Fāṭimah’s hand in marriage, Nabī صلى الله عليه وسلم 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 صلى الله عليه وسلم advised me: “Apply much perfume for Fāṭimah for she is but a woman (who love the smell of perfume).”²

In *Sunan* of Sa‘īd 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 ‘Ā’ishah Umm al-Mu’minīn

Al-Bidayah vol. 3 pg. 202 – The chapter of his صلى الله عليه وسلم entry into Madīnah and where he stayed

2 *Al-Tārīkh al-Kabīr* vol. 2 pg. 61 section 2 – Bāb al-‘Ayn

3 *Kitāb al-Sunan* vol. 3 pg. 154 – The chapter concerning dowry

Preparing the House of Sayyidah Fāṭimah

Regarding the house of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا to decorate it for Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا assisted her in this task. Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا 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 date-palm 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 ‘Ā’ishah رَضِيَ اللهُ عَنْهَا commented:

فما رأينا عرسا احسن من عرس فاطمة

We never saw a marriage more exquisite than that of Fāṭimah.¹

The Marriage Gift to Sayyidah Fāṭimah

With regards to the preparations of domestic belongings by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, there is a separate heading in the books titled the wedding gift of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. Accordingly, we will reproduce the narration from Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ in this regard.

عن علي رضي الله عنه ان رسول الله صلى الله عليه وسلم لما تزوجه فاطمة بعث معهما بخميلة و وسادة من ادم حشوها ليف و رحين و سقاء و جرتين

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ reports that when Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ married Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا 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-Nikāh*, the chapter of walimah

2 *Musnad Ahmad* vol. 1 pg. 104 – The musnadāt of ‘Alī رَضِيَ اللهُ عَنْهُ

Al-Fath al-Rabbānī Tartīb Musnad Ahmad vol. 21 pg. 44, 45

Musnad Abī Ya’lā al-Mowṣalī vol. 1 pg. 202 – The musnadāt of ‘Alī رَضِيَ اللهُ عَنْهُ continued

This was the concise wedding gift to Sayyidah Fāṭimah رضي الله عنها.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 Nikāḥ and the Spouses' Age

When the preparations were made and the house and belongings of Sayyidah Fāṭimah رضي الله عنها was ready, Rasūlullāh صلى الله عليه وسلم contracted the nikāḥ between Sayyidunā 'Alī رضي الله عنه and Sayyidah Fāṭimah رضي الله عنها. In the light of general narrations, 400 mithqāl was stipulated as dowry. According to Fāḍil Zarqānī, etc. senior Ṣaḥābah (Sayyidunā Abū Bakr, Sayyidunā 'Umar, Sayyidah 'Uthmān رضي الله عنه, 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 صلى الله عليه وسلم sent his daughter with Sayyidah Umm Ayman رضي الله عنها to Sayyidunā 'Alī's رضي الله عنه house. Sayyidah Fāṭimah رضي الله عنها went walking. No arrangements were made for a conveyance or carriage. It is written in her biography that the nikāḥ of Sayyidunā 'Alī رضي الله عنه 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 رضي الله عنها 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 رضي الله عنها the daughter of Rasūlullāh صلى الله عليه وسلم

Al-Bidāyah vol. 3 pg. 346 – The section of Sayyidunā 'Alī ibn Abī Ṭālib رضي الله عنه consummating the marriage with Sayyidah Fāṭimah رضي الله عنها

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 ‘Alī رضي الله عنه according to the widely accepted view was 21.¹ And Allah سُبْحَانَهُ وَتَعَالَى knows the truth.

Note

Regarding the marriage of Sayyidunā ‘Alī رضي الله عنه and Sayyidah Fāṭimah رضي الله عنها, 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 ‘ulamā’ have indicated to abstain from them. Ibn Kathīr رحمه الله writes:

وقد وردت احاديث موضوعة في تزويج علي بفاطمة لم نذكر رغبة عنها

Scores of fabricated narrations are related about Sayyidunā ‘Alī’s رضي الله عنه marriage to Sayyidah Fāṭimah رضي الله عنها which we have not mentioned refraining from them.²

Their Bedding

After the marriage of Sayyidah Fāṭimah رضي الله عنها to Sayyidunā ‘Alī رضي الله عنه 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 ‘Alī رضي الله عنه depicts this:

1 *Tafsīr al-Qurṭubī* vol. 14 pg. 242 – under the āyah O Prophet, tell your wives and your daughters (Sūrah Aḥzāb)

Al-Ikmāl fi Asmā’ al-Rijāl pg. 613 – Sayyidah Fāṭimah Zahrā’ رضي الله عنها

Tahdhib al-Asmā’ wa al-Lughāt – Sayyidah Fāṭimah Zahrā’ رضي الله عنها

Sharḥ Mawāhib al-Daniyyah vol. 2 pg. 203 – The marriage of Sayyidunā ‘Alī رضي الله عنه to Sayyidah Fāṭimah رضي الله عنها

2 *Al-Bidāyah wa al-Nihāyah* vol. 6 pg. 332 – The incidents of this year

عن مجالد بن شعبة قال انا من سمع عليا رضى الله عنه يقول على المنبر نكحت ابنة رسول الله صلى الله عليه وسلم وما لنا فراش ننام عليه الا جلدة شاة ننام عليه بالليل ونعلف عليه الناضح بالنهاية

Mujālid ibn Shu‘bah رضي الله عنه says, “I heard Sayyidunā ‘Alī رضي الله عنه declaring while on the pulpit, ‘I married the daughter of Rasūlullāh صلى الله عليه وسلم 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.

قضى رسول الله صلى الله عليه وسلم على ابنته فاطمة بخدمة البيت وقضى على علي (رضى الله عنه) بما كان خارجا من البيت من خدمة

Rasūlullāh صلى الله عليه وسلم decided that his daughter Sayyidah Fāṭimah رضي الله عنها will handle internal household chores while Sayyidunā ‘Alī رضي الله عنه will handle external household chores.²

Another narration from Sayyidunā ‘Alī رضي الله عنه states that he told his mother Fāṭimah bint Asad رضي الله عنها, “I will fulfil the outside needs of the house while Sayyidah Fāṭimah رضي الله عنها will serve you in the house by grinding flour, kneading flour, baking bread, etc.”³

Regarding this, the Shī‘ah ‘ulamā’ also write regarding them that Sayyidah Fāṭimah رضي الله عنها would take care of the inside household chores while Sayyidunā ‘Alī رضي الله عنه would manage the outside household chores.⁴

1 *Kitāb al-Sunan* vol. 3 pg. 154 – The chapter concerning dowry

Ṭabaqāt Ibn Sa’d vol. 8 pg. 13 – Sayyidah Fāṭimah رضي الله عنها

2 *Ḥilyat al-Awliyā’* vol. 6 pg. 104 narration 340 – Ḍamarah ibn Ḥabīb

3 *Siyar A’lām al-Nubalā’* vol. 2 pg. 91 – Sayyidah Fāṭimah bint Rasūlullāh صلى الله عليه وسلم

Al-Iṣābah vol. 4 pg. 398, 399 – Sayyidah Fāṭimah bint Asad رضي الله عنها the mother of Sayyidunā ‘Alī رضي الله عنه

4 *Kitāb al-Amālī* vol. 2 pg. 274 – The majlis of Friday, 23rd of Rajab

Requesting for a Slave for Household Chores

When Sayyidah Fāṭimah رضي الله عنها 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 صلى الله عليه وسلم, and Sayyidunā ‘Alī رضي الله عنه advised Sayyidah Fāṭimah رضي الله عنها to go to Rasūlullāh صلى الله عليه وسلم and request for a slave who could assist in her household chores; thus absolving her of the burden. Thus, Sayyidah Fāṭimah رضي الله عنها went to Rasūlullāh صلى الله عليه وسلم, but there were some other people by him talking to him. Sayyidah Fāṭimah رضي الله عنها thus returned and was unable to make her request. After some time, Rasūlullāh صلى الله عليه وسلم went to the house of Sayyidah Fāṭimah رضي الله عنها. Sayyidunā ‘Alī رضي الله عنه was also present. Rasūlullāh صلى الله عليه وسلم asked Sayyidah Fāṭimah رضي الله عنها the reason for coming to him. Out of modesty, Sayyidah Fāṭimah رضي الله عنها remained silent. Sayyidunā ‘Alī رضي الله عنه took up the courage to tell Rasūlullāh صلى الله عليه وسلم and explained, “Sayyidah Fāṭimah رضي الله عنها does all the 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 صلى الله عليه وسلم advised his daughter to do her house work herself. He then told her that when she intends sleeping at night, she should recite Subḥān Allāh 33 times, Al-Ḥamdu li Allāh 33 times and Allāhu Akbar 34 times which equal to a 100. These are better for you than a slave. Sayyidah Fāṭimah رضي الله عنها replied, “I am pleased with Allāh and His Rasūl.”

Many ‘ulamā’ have related this incident. The following references may be checked.

1. *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 صلى الله عليه وسلم
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 Ṭayālīsī* vol. 1 pg. 16 – The aḥādīth of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ
5. *Musnad Aḥmad* vol. 1 pg. 146, 147, 153 – The musnadāt of ‘Alī رَضِيَ اللهُ عَنْهُ

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 رَضِيَ اللهُ عَنْهَا is reported by Sayyidunā Anas رَضِيَ اللهُ عَنْهُ.

عن انس ان النبي 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 رأى النبي صلى الله عليه و سلم ما تلقى قال انه ليس عليك باس انما هو ابوك و غلامك

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ brought a slave – which he had gifted Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا – 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saw her plight he consoled her saying, “Do not worry. It is only your father and your slave.”¹

We learn from this that the clothes of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا 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 ﷺ declined the request for a slave of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. This was in the initial stages of Islam. Thereafter, when conditions became better, Rasūlullāh ﷺ gave Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا a slave. Therefore, there is neither contradiction nor objection in these narrations.

Service in the Battle of Uḥud

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'minīn Sayyidah 'Ā'ishah Ṣiddīqah, Umm Sayṭ and other women رَضِيَ اللهُ عَنْهُنَّ assisted and helped the mujāhidīn to a great extent. In this very battle, when the blessed tooth of Rasūlullāh ﷺ was injured, Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ brought water and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا began cleaning the wound of Rasūlullāh ﷺ.

كانت فاطمة بنت رسول الله صلى الله عليه وسلم 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

Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا – the daughter of Rasūlullāh ﷺ – was cleaning the wound while Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ was pouring water from a shield. When Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا 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

1 Bukhārī vol. 2 pg. 584 – Kitāb al-Maghāzī; narrations concerning the Battle of Uḥud

Condolence to the Bereaved

Sayyidunā ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ رضي الله عنه is a companion of Rasūlullāh صلى الله عليه وسلم. He relates that they accompanied Rasūlullāh صلى الله عليه وسلم to the burial of a deceased. When they were complete with the burial and Rasūlullāh صلى الله عليه وسلم returned, we joined him. As Rasūlullāh صلى الله عليه وسلم approached the house, a woman was coming – the daughter of Rasūlullāh صلى الله عليه وسلم Sayyidah Fāṭimah رضي الله عنها.

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

Rasūlullāh صلى الله عليه وسلم 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, spoke words of mercy to them regarding their deceased and consoled them.”¹

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 ابي سعيد قال قال رسول الله صلى الله عليه و سلم يا فاطمة قومي 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 Sa‘īd al-Khudrī رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم 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 bayt or for us and the other Muslims?” “For us and the Muslims,” replied Rasūlullāh صلى الله عليه وسلم.²

1 *Al-Sunan by Abū Dāwūd* vol. 2 pg. 213 – The chapter regarding condolence; *Kitāb al-Janā‘iz*

2 *Al-Fatḥ 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 ﷺ While he Bathed

ام هانى بنت ابي 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 رضي الله عنها relates that at the Conquest of Makkah in 8 A.H, she went to Rasūlullāh صلى الله عليه وسلم and found him bathing while Sayyidah Fāṭimah رضي الله عنها his daughter was veiling him. She says, “I greeted him with salām, and it was late morning. Rasūlullāh صلى الله عليه وسلم asked as to who it was, so I said, ‘Me Umm Hānī.’” She continues, “When he completed his bath, he stood up and performed 8 raka‘āt of ṣalāh.”¹

The Permissibility of Eating the Meat of a Sacrificial Animal

Sayyidah Umm Sulaymān رضي الله عنها reports, “Once I went to Umm al-Mu‘minīn Sayyidah ‘Ā’ishah Ṣiddīqah رضي الله عنها and asked a ruling regarding the meat of a sacrificial animal. Sayyidah ‘Ā’ishah Ṣiddīqah رضي الله عنها explained that initially Rasūlullāh صلى الله عليه وسلم forbid the storing of the meat, but thereafter allowed it. The story is that once Sayyidunā ‘Alī رضي الله عنه returned home from a journey. Sayyidah Fāṭimah رضي الله عنها presented cooked meat of a sacrificial animal upon which Sayyidunā ‘Alī رضي الله عنه asked, ‘Did Rasūlullāh صلى الله عليه وسلم not prohibit its consumption?’ Thereupon, Sayyidunā ‘Alī رضي الله عنه asked Rasūlullāh صلى الله عليه وسلم the ruling regarding this. ‘It may be consumed throughout the year,’ was the reply of Rasūlullāh صلى الله عليه وسلم.²

1 *Al-Sunan of Dāramī* pg. 177 – Bāb al-Ṣalāt al-Ḍuḥā

Al-Sīrah al-Nabawīyyah vol. 2 pg. 411 – The reason prompting the march towards Makkah and the Conquest of Makkah

Mishkāṭ pg. 149 with reference to Bukhārī and Muslim – The chapter regarding amnesty; section 1

Al-Bidāyah vol. 4 pg. 300 – The conditions around his صلى الله عليه وسلم entry into Makkah

2 *Musnad Aḥmad* vol. 6 pg. 282 – The aḥādīth of Fāṭimah bint Rasūlillāh رضي الله عنها

This narration was related previously from the book Ruḥamā'u Baynahum Hiṣṣah Şiddīqī pg. 69 to show the mutual confidence and trust between Sayyidah 'Ā'ishah Şiddīqah and Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا.

The Sunnah of Reciting Salutations and Supplicating When Entering and Leaving the Masjid – The Narration of Sayyidah Fāṭimah

Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا reports, “When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would enter the Masjid, he would pray:

صلى على محمد و سلم و قال اللهم اغفرلى ذنوبى و افتح لى 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would exit the Masjid, he would pray:

صلى على محمد و سلم و قال اللهم اغفرلى ذنوبى و افتح لى ابواب فضلك

‘May salutations and mercy descend upon Muḥammad. O Allāh! Forgive my sins and open for me the doors of Your grace.’”¹

From this narration, the recitation of ṣalāh upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and reading the du‘ā’ when entering and leaving the Masjid is established. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reciting ṣalāh upon himself is also proven from this narration.

Displaying Compassion for Sayyidah Fāṭimah

Sayyidah 'Ā'ishah Şiddīqah رَضِيَ اللَّهُ عَنْهَا narrates that when Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا would come to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he would stand (in respect for her), hold her hand lovingly, kiss her and make her sit on his seat. And when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would go to Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, 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 رَضِيَ اللَّهُ عَنْهَا

2 Mishkāt pg. 402 with reference to Abū Dāwūd – The chapter regarding shaking hands and embracing

From the above narration, the love Rasūlullāh ﷺ had and displayed for his beloved daughter and the mercy and compassion he exhibited for her sake is apparent.

Abstention from Decorations

Rasūlullāh ﷺ was averse to worldly adornment and embellishment. There were no ornaments or decorations in the house of Rasūlullāh ﷺ. Rasūlullāh ﷺ did not approve of decorations for his blessed children as well.

عن سفينة ان رجلا ضاف على ابن ابي طالب فصنع له طعاما فقالت فاطمة لو دعونا رسول الله صلى الله عليه وسلم فاكل معنا فدعوه فجاء فوضع يديه على عضادتي الباب فرأى القرام فد ضرب ناحية البيت فرجع قالت فاطمة فتبعته فقلت يا رسول الله ما ردك قال انه ليس لى او للبنى ان يدخل بيتا مزوقا (رواه احمد و ابن ماجه)

Sayyidunā Safīnah رضي الله عنها reports that a man visited Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه. Sayyidunā ‘Alī رضي الله عنه prepared some food for him. Sayyidah Fāṭimah رضي الله عنها suggested, “Should we not invite Rasūlullāh ﷺ 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 رضي الله عنها 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 ﷺ, 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 ‘Ā’ishah Ṣiddīqah

Once, the wives of Rasūlullāh ﷺ sent Sayyidah Fāṭimah رضي الله عنها to him to sort out some affair. Rasūlullāh ﷺ was at that time in the home of Sayyidah

1 *Mishkāt* pg. 278 – The chapter regarding walīmah; section 2

‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا spoke about the matter, upon which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

أى 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 رَضِيَ اللهُ عَنْهَا).¹

We learn that Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا would certainly respect and honour Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا since she was Umm al-Mu’minīn and this was emphasised by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded her to love Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا and maintain a healthy relation with her. Whoever Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 وسلم يخطب الناس فى ذلك على منبره هذا وانا (مسور بن مخزومه) يومئذ لمحتلم فقال ان فاطمة منى وانا اتخوف ان تفتن فى دينها ثم ذكر صهرا له من بنى عبد شمس فائتى عليه فى مصاهرته اياه قال حدثنى فصدقتى 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 ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ proposed to marry the daughter of Abū Jahl – Juwayriyyah. I heard Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressing the people regarding this while on his pulpit. This man and I (Musawwar ibn Makhramah) were in our teens then. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 ‘Abd 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 رَضِيَ اللهُ عَنْهَا

Al-Sunan li al-Nasāi vol. 2 pg 78 – The chapter concerning treating women

Musnad Abī Ya’lā al-Mawsālī vol. 4 pg. 471 narration 4934 – The musnadāt of Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا

promise.” He ﷺ 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 ‘Alī رضي الله عنه left the proposal.¹

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 ﷺ said, “Banū Hāshim bin Mughīrah sought my permission from me to marry their daughter to ‘Alī ibn Abī Ṭālib. I flatly refused.” He repeated this several times.

Due to the apprehension of the anger of Rasūlullāh ﷺ and Sayyidah Fāṭimah رضي الله عنها, Sayyidunā ‘Alī رضي الله عنه 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 سُبْحَانَكَ وَتَعَالَى.

It should be noted that there were altercations between the spouses. Sometimes Rasūlullāh ﷺ 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 ‘Alī رضي الله عنه had a little harsh approach, so Sayyidah Fāṭimah رضي الله عنها complained to Rasūlullāh ﷺ 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 ﷺ

رضي الله عنه

Bukhārī vol. 1 pg. 528 – The in-laws of Rasūlullāh ﷺ among whom is Sayyidunā Abū al-‘Āṣ ibn Rabī رضي الله عنه

2 *Ṭabaqāt Ibn Sa’d* vol. 8 pg. 16 – Sayyidah Fāṭimah رضي الله عنها

Al-Iṣābah vol. 4 pg. 398 – Sayyidah Fāṭimah رضي الله عنها

Emphasising Good Deeds

In the terminal illness of Rasūlullāh ﷺ, 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 Ṣafīyyah bint ‘Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهَا. Rasūlullāh ﷺ emphasized upon them, amongst other things, the carrying out of good actions, declaring:

يا فاطمة بنت رسول الله يا صفية عمه رسول الله اعملا لما عند الله اني لا اغنى عنكما من الله شيئا

O Fāṭimah bint Rasūlillāh! O Ṣafīyyah bint ‘Abd 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 ﷺ is 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 ﷻ. The aim of this declaration was not to reject intercession.

The Secret

In the last days of Rasūlullāh ﷺ, an incident occurred which has been narrated by Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا, “Once, Rasūlullāh ﷺ was

1 Ṭabaqāt Ibn Sa’d vol. 2 pg. 46 sect. 2 – The chapter concerning the bequest of Rasūlullāh ﷺ in his final illness

resting at home and we were present at his side. Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا came – and at that time she was the only living child of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Her walk resembled the walk of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, he welcomed her and made her sit by him. He then began whispering something to her, due to which she began weeping uncontrollably. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw her sadness, he whispered something again to which she laughed.”

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left the gathering, Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا asked Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا the secret. She responded, “I cannot disclose the secret of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

After the demise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا took an oath on the right she has over Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا to tell her the secret. Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا responded, “The first time Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whispered something to me he said, ‘Jibrīl عَلَيْهِ السَّلَام 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told me that Allāh سُبْحَانَهُ وَتَعَالَى had informed him that he was to pass away in this illness, hence I wept. He then whispered to me, ‘O Fāṭimah, 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ shortly after which Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left the world. The narration establishing the high rank and honour of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا is related by none other than Sayyidah Umm al-Mu’minīn ‘Ā’ishah Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا. The ummah learnt of this only from her. Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهَا 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.

Expressing Grief at the Demise of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The sickness of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ increased. When it intensified, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا said in anguish, “O the pain of my father!” Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ comforted her by saying, “There will be no discomfort for your father after today.” Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the most catastrophic calamity the ummah faced and was an unbearable pain for the entire ummah. The wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his relatives and the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ 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 Fāṭimah رَضِيَ اللهُ عَنْهَا.

After the death of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 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 عَلَيْهِ السَّلَام!

The shrouding, burial, janāzah ṣalāh, etc. of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took place and then Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was buried in the blessed home of Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا. After the burial, when the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ were returning, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا in devastation and grief addressed Sayyidunā Anas ibn Mālik رَضِيَ اللهُ عَنْهُ:

يا انس اطابت انفسكم ان تحثوا على رسول الله صلى الله عليه و سلم التراب (رواه البخارى)

O Anas! Were you pleased to throw sand on Rasūlullāh ﷺ? (Narrated by Bukhārī)¹

انا لله وانا اليه راجعون

Rasūlullāh's ﷺ Bequest to Sayyidah Fāṭimah

In the last days, Rasūlullāh ﷺ made several bequests to Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. 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 Shī'ī 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 Ya'qūb Kulaynī Rāzī narrates from Imām Muḥammad Bāqir رَضِيَ اللهُ عَنْهُ:

ان رسول الله صلى الله عليه و اله قال لفاطمة عليها السلام اذا مات فلا تخمشى على وجهها و لا ترخى على شعرا و لا تنادى بالويل و لا تقيمى على نائحة

Rasūlullāh ﷺ told Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا: “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 رَضِيَ اللهُ عَنْهُ:

1 *Mishkāṭ* pg. 547 – The chapter concerning the demise of Rasūlullāh ﷺ; section 1 narrated from Anas رَضِيَ اللهُ عَنْهُ

Al-Sunan by Dāramī pg. 23 – The chapter concerning the demise of Rasūlullāh ﷺ

2 *Furū' Kāfi* vol. 2 pg. 228 – *Kitāb al-Nikāh*; the chapter concerning the manner the women pledged allegiance to Rasūlullāh ﷺ

قال ان رسول الله صلى الله عليه و اله قال لفاطمة اذا انا مت فلا تخمشى على وجهها و لا ترخى على شعرا
و لا تنادى بالويل و لا تقمى على نائحة

Rasūlullāh ﷺ told Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا: “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 *Ḥayāt al-Qulūb* with the following text:²

ابن بابويه القمي بسند معتبر از امام محمد باقر روایت کرده است که حضرت رسول در هنگام وفات خود بحضور فاطمه گفت که اے فاطمه چون بمیرم رده خود را برائے من مخراش و گیسوئے خود را پریشان مکن و اوایلا مگو و بر من نوحه مکن و نوحه گراں را مطلب

In this bequest, Rasūlullāh ﷺ 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 رَضِيَ اللهُ عَنْهَا, the entire ummah has been notified that in the face of even the most catastrophic adversity, a Muslim should bear patiently and steadfastly and should abstain from displaying all types of impatience. Conforming to this bequest, the advice of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ to bear patiently every hardship and to abstain from all forms of customary mourning is narrated. The prohibition of traditional mourning has also been reported from Imām Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ and the other fallible imāms in Shī‘ah books. Mu‘minīn should not forget these bequests and orders of the A‘immah. If you wish to verify this, take a look at your books. We have included this discussion after deep study of those references.

The Era Following the Demise of Rasūlullāh ﷺ

The era following the demise of Rasūlullāh ﷺ was an extremely difficult time for Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا emotionally. Sayyidah Fāṭimah’s رَضِيَ اللهُ عَنْهَا mother had passed away while she was an infant and her sisters had also left this world

1 *Kitāb Ma‘ānī al-Akhbār* pg. 111 sec. 245

2 *Ḥayāt al-Qulūb* vol. 2 pg. 852 sec. 63 – The chapter concerning the bequest of Rasūlullāh ﷺ

in her lifetime. Thereafter, the demise of Rasūlullāh ﷺ was a colossal blow for her. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا displayed much perseverance and endurance. She only lived a few months after the demise of Rasūlullāh ﷺ, the details of which will ensue in the following pages. In this brief span, some important matters faced by Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا will be mentioned in sequence.

Sayyidah Fāṭimah's Claim for Wealth

After the demise of Rasūlullāh ﷺ, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ was appointed to be his undisputed khalīfah which was agreed upon by the seniors of Abū Hāshim with the consensus of the noble Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. 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 رَضِيَ اللهُ عَنْهُمْ would perform behind him. Jumu'ah and other occasions were arranged under his supervision and the disputes of the ummah were settled by the judgement of the khalīfah of Rasūlullāh ﷺ.

In those days, a claim of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا of her right in the wealth of fay' came to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ. The income of Fadak was part of this wealth. The stance of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا in this claim was that the wealth of fay' from which they would get a share in the time of Rasūlullāh ﷺ should be given to them as inheritance. In response, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ informed her of the statement of Rasūlullāh ﷺ:

نحن معاشر الانبياء لا نورث 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 ﷺ.

After receiving this satisfactory response to her claim, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا 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 سُبْحَانَهُ وَتَعَالَى.

Sayyidah Fāṭimah’s Conveying Glad Tidings to Sayyidunā Abū Bakr

The relation between Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and the first Khalīfah Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ was harmonious. There was no rifts between them. After the claim of wealth, Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا harboured no ill-feeling for Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. 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 رَضِيَ اللَّهُ عَنْهَا went to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. She stated, “Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed me that after his demise, I will be the first person from his family to join him.”¹

The Bequest of Sayyidah Fāṭimah in Favour of Sayyidah Umāmah

Sayyidah Umāmah bint Abī al-‘Āsh رَضِيَ اللَّهُ عَنْهَا is the daughter of Sayyidah Zaynab and the biological niece of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. Her brief mention was made in the biography of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا.

In her last days, Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا made a bequest to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ regarding Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا, “After I pass away, if you wish to remarry, then marry my niece Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا.” This bequest has been recorded by many ‘ulamā’. We report from *Usd al-Ghābah*. Ibn Athīr Jazarī رَحِمَهُ اللَّهُ writes:

و لما كبرت امامة تزوجها علي بن ابي طالب رضى الله عنه بعد موت فاطمة عليها السلام و كانت وصت عليها ان يتزوجها فلما توفيت فاطمة تزوجها

When Umāmah grew up, Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ married her after the death of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا who had bequeathed ‘Alī to marry her. Hence, when Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا passed away, her married her.²

1 *Musnad Ahmad* vol. 6 pg. 283 – The musnadāt of Fāṭimah bint Rasūlillāh رَضِيَ اللَّهُ عَنْهَا

2 *Usd al-Ghābah fī ma’rifat al-Ṣaḥābah* vol. 5 pg. 400 – Umāmah bint Abī al-‘Āsh ibn Rabī’ رَضِيَ اللَّهُ عَنْهَا

Corroboration from the Shī'ah

The Shī'ah have corroborated the narration regarding the above bequest and have recorded it in their authentic books. Thus, it is mentioned in *Furū' Kāfi*:

عن ابي جعفر عليه السلام قال اوصت فاطمة الى علي عليه السلام ان يتزوج ابنة اختها من بعدها ففعل

Abū Ja'far عليه السلام relates, "Fāṭimah bequeathed 'Alī عليه السلام to marry her niece after her death. He thus fulfilled the bequest."¹

We have mentioned many references from Shī'ah books before under the heading the bequest of Sayyidah Fāṭimah رضي الله عنها in favour of Sayyidah Umāmah رضي الله عنها in the biography of Sayyidah Zaynab رضي الله عنها. Here, we just briefly touched on it. Those who desire to read a detailed account may peruse that section.

The Terminal Illness of Sayyidah Fāṭimah and Caring for her

As mentioned previously, after the demise of Rasūlullāh صلى الله عليه وسلم, Sayyidah Fāṭimah رضي الله عنها 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 رضي الله عنها – the wife of Sayyidunā Abū Bakr رضي الله عنه – would care for her and serve her.

Sayyidah Asmā' bint 'Umays رضي الله عنها is that fortunate woman who was firstly married to Sayyidah Ja'far Ṭayyār رضي الله عنه and bore children for him. After Sayyidah Ja'far رضي الله عنه was martyred in the Battle of Mūtā, Sayyidunā Abū Bakr رضي الله عنه married her. After the demise of Rasūlullāh صلى الله عليه وسلم, Sayyidah Fāṭimah رضي الله عنها fell ill and Sayyidah Asmā' bint 'Umays رضي الله عنها would look after her. At this time, she was in the wedlock of Sayyidunā Abū Bakr رضي الله عنه. After his demise, she married Sayyidunā 'Alī رضي الله عنه.

Corroboration from the Shī'ah

It is also accepted by the Shī'ah that Sayyidah Asmā' bint 'Umays رضي الله عنها the wife

1 *Furū' Kāfi* vol. 2 pg. 243 – Bāb al-Ghawādir

of Sayyidunā Abū Bakr رضي الله عنه cared for Sayyidah Fāṭimah رضي الله عنها in her terminal illness. Shaykh Ṭūsī has emphatically stated in his book *al-Amālī* that Sayyidunā ‘Alī رضي الله عنه would care for Sayyidah Fāṭimah رضي الله عنها in her sickness and

و تعينه على ذلك اسماء بنت عميس رحهما الله على استمرار بذلك

Sayyidah Asmā bint ‘Umays رضي الله عنها would assist him which she did till the very end.¹

Shaykhayn’s Visit to Sayyidah Fāṭimah in her Illness

One of the early Shī‘ah scholars Sulaym ibn Qays has written in his book:

و كان يصلى فى 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 ‘Alī رضي الله عنه would perform the five daily ṣalāh in Masjid Nabawī (in congregation). Once, when Sayyidunā ‘Alī رضي الله عنه completed his ṣalāh, Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما asked him, “What is the condition of the daughter of Rasūlullāh صلى الله عليه وسلم?”²

It is clear from this narration that:

- Sayyidunā ‘Alī with the other Ṣaḥābah رضي الله عنهم would perform the five times daily ṣalāh in Masjid Nabawī behind Sayyidunā Abū Bakr رضي الله عنه
- Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما were aware of the illness of Sayyidah Fāṭimah رضي الله عنها, hence they would visit her and enquire about her condition
- Sayyidunā Abū Bakr, Sayyidunā ‘Umar and Sayyidunā ‘Alī رضي الله عنهم 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 *Ruḥamā' Baynahum* sec. 1 pg. 69. Details can be found there.

The Demise of Sayyidah Fāṭimah

Sayyidah Fāṭimah رضي الله عنها got ill 6 months after the demise of Rasūlullāh صلى الله عليه وسلم 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 رضي الله عنها by the historians. We have relied on the most authentic and accepted view regarding these.¹

Sayyidah Fāṭimah رضي الله عنها was the last child of Rasūlullāh صلى الله عليه وسلم to pass away. The only biological trace of Rasūlullāh صلى الله عليه وسلم left this world and reached Allah سبحانه وتعالى.

The death of Sayyidah Fāṭimah رضي الله عنها 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 رضي الله عنهم who understood that the last biological trace of Rasūlullāh صلى الله عليه وسلم is now no more. Now, the only trace of Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم. The scholars write that Sayyidah Fāṭimah رضي الله عنها passed away between Maghrib and 'Ishā'. In this short span of time, those who were present all gathered.

The Ghusl of Sayyidah Fāṭimah and the Service of Sayyidah Asmā' bint 'Umays

Prior to leaving this world, Sayyidah Fāṭimah رضي الله عنها bequeathed Sayyidah Asmā' bint 'Umays رضي الله عنها 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 Fāṭimah bint Rasūlullāh رضي الله عنها

of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. Accordingly, Sayyidah Asmā’ bint ‘Umays رَضِيَ اللهُ عَنْهَا arranged her ghusl with other women like Salmā, the wife of Abū Rāfi‘ who is the slave of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Umm Ayman, etc. رَضِيَ اللهُ عَنْهَا. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ overlooked the entire ghusl.¹

Some narrations concerning the bequests of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهَا 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 ‘Umar

After her ghusl and kafn was complete came the moment of her janāzah ṣalāh. Sayyidunā Abū Bakr and Sayyidunā ‘Umar and other Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ gathered. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ told Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ to lead the ṣalāh. In response, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ said that in front of the khalīfah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I 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‘ رَضِيَ اللهُ عَنْهُ

Al-Bidāyah wa al-Nihāyah vol. 6 pg. 333 – The incidents in 11 A.H

Ḥilyah al-Awliyā’ vol.2 pg. 43 – Sayyidah Fāṭimah Zahrā’ رَضِيَ اللهُ عَنْهَا

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 رضي الله عنه stepped forward and performed the janāzah ṣalāh of Sayyidah Fāṭimah رضي الله عنها 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:

عن حماد عن ابراهيم قال صلى ابو بكر الصديق على فاطمة بنت رسول الله صلى الله عليه و سلم فكبر عليها اربعا

Ḥammād رضي الله عنه narrates from Ibrāhīm رضي الله عنه who says, “Abū Bakr al-Ṣiddīq performed janāzah ṣalāh upon Fāṭimah – the daughter of Rasūlullāh صلى الله عليه وسلم – 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 لعلي بن ابي طالب تقدم فقال ما كنت لا تقدم و انت خليفة رسول الله صلى الله عليه و سلم فتقدم ابو بكر و صلى عليها

Ja'far ibn Muḥammad رضي الله عنه narrates from his father who explains, “Sayyidunā Fāṭimah رضي الله عنها – the daughter of Nabī صلى الله عليه وسلم – passed away. Sayyidunā Abū Bakr and 'Umar رضي الله عنه came to perform ṣalāh. Sayyidunā Abū Bakr رضي الله عنه told Sayyidunā 'Alī ibn Abī Ṭālib رضي الله عنه to lead the ṣalāh. He said, “It is not appropriate for me to go forward whereas you are the khalīfah of Rasūlullāh صلى الله عليه وسلم.” Accordingly, Sayyidunā Abū Bakr رضي الله عنه 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-Naḍīrah*:

عن مالك عن جعفر بن محمد عن ابيه عن جده علي 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 علي

1 *Ṭabaqāt Ibn Sa'd* vol. 8 pg. 19 sec. 2 – Sayyidah Fāṭimah رضي الله عنها

2 *Kanz al-'Ummāl* vol. 6 pg. 318 – A letter of the narrators of Mālik; The virtues of Ṣiddīq رضي الله عنه; The musnadāt of 'Alī رضي الله عنه; The virtues of the Ṣaḥābah رضي الله عنهم

تقدم يا ابا بكر قال و انت شاهد يا ابا الحسن ؟ قال نعم تقدم فوالله لا يصلى عليها غيرك فصلى عليها ابو بكر رضی الله عنهم اجمعين و دفنت ليلا خرجة البصرى و خرجة ابن السمعان فى الموافقة

Mālik رضي الله عنه narrates from Ja'far ibn Muḥammad رضي الله عنه who narrates from his father who in turn narrates from his grandfather – ‘Alī ibn Ḥusayn رضي الله عنه – who explains, “Sayyidunā Fāṭimah رضي الله عنها passed away between Maghrib and ‘Ishā’. Sayyidunā Abū Bakr, ‘Umar, ‘Uthmān, Al-Zubayr and ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه attended. When her body was placed for ṣalāh to be performed, Sayyidunā ‘Alī رضي الله عنه said, “Go forward, O Abū Bakr!” Sayyidunā Abū Bakr رضي الله عنه responded, “While you are present, O Abū al-Ḥasan?” Sayyidunā ‘Alī رضي الله عنه stated, “Yes. Step forward. No one besides you will perform her janāzah ṣalāh.” Accordingly, Sayyidunā Abū Bakr رضي الله عنه performed her janāzah ṣalāh. She was buried at night. Al-Baṣarī has recorded this as well as Ibn al-Sammān in Al-Muwāfaḥ.¹

It appears in *Ṭabaqāt Ibn Sa’d*:

عن مجالد عن الشعبي قال صلى عليها ابو بكر رضی الله عنه و عنها

Mujālid رضي الله عنه narrates from Al-Sha'bī رضي الله عنه who states, “Sayyidunā Abū Bakr performed her janāzah ṣalāh – May Allah be pleased with him and her.”²

The Burial of Sayyidah Fāṭimah

After the janāzah ṣalāh was complete, Sayyidah Fāṭimah رضي الله عنها was taken to Jannah al-Baqī and buried at night according to the general narrations. Sayyidunā ‘Alī, Sayyidunā ‘Abbās and Sayyidunā Faḍl ibn ‘Abbās رضي الله عنه 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-Naḍīrah* vol. 1 pg. 156 – The demise of Sayyidah Fāṭimah رضي الله عنها

2 *Ṭabaqāt Ibn Sa’d* vol. 8 pg. 19 – Sayyidah Fāṭimah رضي الله عنها

3 *Al-Iṣābah* vol. 4 pg. 398 – Sayyidah Fāṭimah رضي الله عنها

We have mentioned these few narrations regarding the janāzah of Sayyidah Fāṭimah رضي الله عنها. Prior to this, in the kitāb *Ruḥamā'u Baynahum* hiṣṣah awwal Ṣiddīqī under the heading The discussion regarding the janāzah of Sayyidah Fāṭimah رضي الله عنها 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 رضي الله عنها must have reached all the senior Ṣaḥābah رضي الله عنهم, especially Sayyidunā Abū Bakr رضي الله عنه who via the medium of his wife Sayyidah Asmā' bint 'Umayy رضي الله عنها was informed of all the happenings of Sayyidah Fāṭimah رضي الله عنها
- b. Sayyidunā Abū Bakr, Sayyidunā 'Umar and other Ṣaḥābah رضي الله عنهم attended and participated in her janāzah ṣalāh
- c. Sayyidunā Abū Bakr Ṣiddīq رضي الله عنه performed her janāzah ṣalāh with four takbīrs
- d. The body of Sayyidah Fāṭimah رضي الله عنها was buried at night to veil and conceal her and the shar'ī ruling of hastening in burial was adhered to
- e. There were no rifts between Sayyidunā Abū Bakr, Sayyidunā 'Umar, Sayyidunā 'Alī and Sayyidah Fāṭimah رضي الله عنها. The above narrations are clear and solid testimony to this

What appears in some narrations that Sayyidah Fāṭimah رضي الله عنها was angry with Sayyidunā Abū Bakr رضي الله عنه, 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 Fāṭimah

The first wife of Sayyidunā 'Alī رضي الله عنه was Sayyidah Fāṭimah رضي الله عنها. In her life, he did not marry anyone else. This was done to please and honour the daughter of

Rasūlullāh ﷺ. Similarly, the other sons-in-law maintained this honour i.e. Sayyidunā Abū al-‘Āṣ and Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُمَا.

The scholars have written regarding the children of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ from Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا that their first son was Sayyidunā Ḥasan, the second was Sayyidunā Ḥusayn and the third son was Sayyidunā Muḥsin رَضِيَ اللهُ عَنْهُمْ who passed away in infancy. It is written in Nasab Quraysh that Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ was born in the middle of Ramaḍān 3 A.H while Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ was born in Sha‘bān 4 A.H.¹ Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا has two daughters viz. Sayyidah Zaynab bint ‘Alī and Umm Kulthūm bint ‘Alī رَضِيَ اللهُ عَنْهُمَا. Some scholars have recorded another daughter – Sayyidah Ruqayyah. However, according to the accepted view, she only had 2 daughters. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا named her daughters after her sisters so that their remembrance remains fresh in her home. Sayyidah Umm Kulthūm bint ‘Alī رَضِيَ اللهُ عَنْهَا was married to Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ in 17 A.H whereas Sayyidah Zaynab bint ‘Alī رَضِيَ اللهُ عَنْهَا married Sayyidunā ‘Abd Allāh ibn Ja‘far Ṭayyār رَضِيَ اللهُ عَنْهُمَا.²

Important Discussions

We wish to briefly discuss few points regarding Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا which 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 Fāṭimah

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 ‘Alī رَضِيَ اللهُ عَنْهُ proposed to the family to marry the daughter of Abū Jahl. This is called *khiṭbah* in Arabic. When Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا learnt about it,

1 *Nasab Quraysh* pg. 24, 25 – The offspring of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا

2 *Nasab Quraysh* pg. 25 – The offspring of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا

she was extremely perturbed and out of natural self honour, she was enraged, thus went to her father Rasūlullāh ﷺ 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 رَضِيَ اللَّهُ عَنْهَا 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 رَضِيَ اللَّهُ عَنْهُ?

Clarification

We wish to clarify few points which will answer this objection.

1. 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 رَضِيَ اللَّهُ عَنْهَا mother Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا 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-Daniyyah* in the following words which we reproduce in support of *Faṭḥ al-Bārī* for the benefit of the scholars.

و كانت هذه الواقعة اى خطبة على بنت ابي جهل بعد فتح مكة و لم يكن حينئذ تاخر من بناته صلى الله عليه و سلم غيرها و اصببت بعد امها باخواتها فادخال الغيرة عليها مما يزيدنا حزنا

This incident i.e. the proposal of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ to the daughter of Abū Jahl was after the Conquest of Makkah. At that time, no daughter of Rasūlullāh ﷺ 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 *Faṭḥ 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

Faṭḥ al-Bārī Sharḥ Bukhārī vol. 7 pg. 69 – *Abwāb al-Manāqib*; The chapter concerning the in-laws of Rasūlullāh ﷺ among whom is Sayyidunā Abū al-‘Āṣ ibn Rabi’ رَضِيَ اللَّهُ عَنْهُ

2 *Sharḥ Mawāhib al-Daniyyah* vol. 3 pg. 205 – Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا

2. The daughter of Abū Jahl who Sayyidunā ‘Alī رضي الله عنه proposed to; her name was Juwayriyyah, Jamīlah, Al-‘Awra’ or Al-Ḥayfā’ according to different views. These four names are mentioned by the ḥadīth commentators.¹
3. The paternal uncles of the daughter of Abū Jahl – who are called Banū Hishām ibn Mughīrah – one of them is Ḥārith ibn Hishām and the other is Salamah ibn Hishām. Sayyidunā ‘Alī رضي الله عنه extended his proposal via them. Both these brothers approached Rasūlullāh صلى الله عليه وسلم and asked his permission to marry their niece to Sayyidunā ‘Alī رضي الله عنه.²
4. Rasūlullāh صلى الله عليه وسلم, 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-‘Āṣ ibn Rabī’ 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 trialed in her dīn (i.e. out of honour and anger, she might do something contrary to the sharīah.)”³

1 *Fath al-Bārī Sharḥ Bukhārī* vol. 7 pg. 69 – *Abwāb al-Manāqib*; The chapter concerning the in-laws of Rasūlullāh صلى الله عليه وسلم

2 *Fath 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 صلى الله عليه وسلم

Bukhārī vol. 1 pg. 438 – *Kitāb al-Manāqib*; The chapter concerning the in-laws of Rasūlullāh صلى الله عليه وسلم among whom is Sayyidunā Abū al-‘Āṣ ibn Rabī’ رضي الله عنه

Fath 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

Fath al-Bārī Sharḥ Bukhārī vol. 7 pg. 69 – *Abwāb al-Manāqib*; The chapter concerning the in-laws of Rasūlullāh صلى الله عليه وسلم among whom is Sayyidunā Abū al-‘Āṣ ibn Rabī’ رضي الله عنه

Al-Bidāyah vol. 6 pg. 333 – Regarding who passed away in the year 11 A.H

From the sermon of Rasūlullāh ﷺ, the following is deduced:

- i. The relationship of Sayyidunā Abū al-‘Āṣ̣ ᷺ with Rasūlullāh ﷺ was a blissful one. Rasūlullāh ﷺ was pleased with his character and manners, hence praised and commended him. No word of complaint against Sayyidunā Abū al-‘Āṣ̣ ᷺ ever came to Rasūlullāh ﷺ and Rasūlullāh ﷺ was never displeased with him.
- ii. From the words part of me etc. it is evident that whatever hurts and upsets Sayyidah Fāṭimah ᷺, hurts and upsets Rasūlullāh ﷺ. Thus, Rasūlullāh ﷺ was hurt and upset at the intention of Sayyidah ‘Alī ᷺ (which was removed thereafter by him)
- iii. She will be trialed in her dīn – words of this nature indicate that Rasūlullāh ﷺ 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 Fāṭimah ᷺ by her family besides Rasūlullāh ﷺ 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 ﷺ to consider her emotions at that time which he did.

There are some masā’il found in Islam which are exclusive to Rasūlullāh ﷺ which the scholars refer to as the specialties of Rasūlullāh ﷺ e.g. his marrying more than four wives, the perpetual impermissibility of anyone marrying his wives after his death ᷺ etc. Similarly, his 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-‘Asqalānī ᷺ writes:

والذي يظهر لى انه لا يبعد فى خصائصه صلى الله عليه وسلم منع التزوج على بناته

It is apparent to me that it is not unlikely that one of the specialties of

Rasūlullāh ﷺ is that no one can marry upon his daughters.¹

‘Allāmah Sūyūṭī رحمه الله has with reference to Ibn Ḥajar written in his book *Al-Khaṣā’iṣ al-Kubrā*:

لا يبعد في خصائصه صلى الله عليه وسلم منع الزوج على بناته

It is not improbable that one of the specialties of Rasūlullāh ﷺ is that no one can marry upon his daughters.²

- a. The ruling of the daughters of Rasūlullāh ﷺ is different to the general principle of marrying up to 4 wives
- b. In this ruling, the natural likes of the daughters of Rasūlullāh ﷺ 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 ﷺ viz. Sayyidunā Abū al-‘Āṣ رحمه الله and Sayyidunā ‘Uthmān رحمه الله did not get married again, and in fact did not even desire to get married again (while being married to his ﷺ 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 رضي الله عنها speaks something bad about Abū Jahl and thereupon out of family honour,

1 *Fath 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 ﷺ that no one can marry upon his daughters

her co-wife thinks evil or harbours ill-feelings about the parents of Sayyidah Fāṭimah رضي الله عنها, then won't her īmān be at jeopardy? Thus, Rasūlullāh صلى الله عليه وسلم prevented co-wives upon his daughters to save them from losing their īmān. The heart that holds ill-feelings towards Rasūlullāh صلى الله عليه وسلم 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 سُبْحَانَهُ وَتَعَالَى – saving ourselves from the other two extremes.

Different narrations of Rasūlullāh صلى الله عليه وسلم are found in this regard.

1. Ibn 'Abbās رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم stated, “The best women of Jannah are Khadījah, Fāṭimah, Maryam (bint 'Imrān) and Āsiyah bint Muzāḥim.”¹
2. Another *marfū'*² narration is related from Ibn 'Abbās رضي الله عنه that Rasūlullāh صلى الله عليه وسلم mentioned, “After Maryam bint 'Imrān, the queens of the women of Jannah are Fāṭimah, Khadījah and then Āsiyah bint Muzāḥim.”³

1 *Fath al-Bārī Sharḥ Bukhārī* vol. 6 pg. 347 – *Kitāb Aḥādīth al-Ambiyā'*; The chapter concerning the statement of Allāh سُبْحَانَهُ وَتَعَالَى. And Allāh presents an example of those who believed: the wife of Pharaoh *Fath al-Bārī Sharḥ Bukhārī* vol. 7 pg. 106 – *Kitāb al-Manāqib*; The marriage of Rasūlullāh صلى الله عليه وسلم to Sayyidah Khadījah رضي الله عنها and her virtue

Fath 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 صلى الله عليه وسلم

3 *Majma' al-Zawā'id* vol. 9 pg. 201 with reference to Ṭabarānī in *Al-Awsaṭ* and *Al-Kabīr* – The chapter concerning virtues; the virtues of Sayyidah Fāṭimah Zahrā' رضي الله عنها

- Ibn ‘Abbās رضي الله عنه explains, “Once, Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم then explained, “The most superior women of Jannah are Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint ‘Imrān and Āsiyah bint Muzāḥim.” (Narrated by Aḥmad, Abū Ya‘lā and Al-Ṭabarānī and their narrators are authentic.)¹

This Discussion According to the Shī‘ah

The renowned Shī‘ī scholar Shaykh Ṣadūq has related the above mentioned narration from Ibn ‘Abbās رضي الله عنه in his book *Kitāb al-Khiṣāl*. He writes:

- Ibn ‘Abbās رضي الله عنه explains, “Once, Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم then said, “The most superior women are four: Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint ‘Imrān and Āsiyah bint Muzāḥim (the wife of Fir‘own).”²
- Another narration from Ibn ‘Abbās رضي الله عنه: “Rasūlullāh صلى الله عليه وسلم drew 4 lines on the ground and then proclaimed, “The most superior women are four: Maryam bint ‘Imrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad and Āsiyah bint Muzāḥim (the wife of Fir‘awn).”³
- Sayyidunā Abū Hurayrah رضي الله عنه reports the saying of Rasūlullāh صلى الله عليه وسلم, “The best women of the world are four viz. Maryam, Āsiyah, Khadījah and Fāṭimah.”⁴

1 *Majma‘ al-Zawā‘id* vol. 9 pg. 223 – The chapter concerning the virtue of Khadījah bint Khuwaylid رضي الله عنها

Al-Iṣābah vol. 4 pg. 366 – Sayyidah Fāṭimah Zahrā’ رضي الله عنها

Tahdhīb al-Tahdhīb vol. 12 pg. 441 – Sayyidah Fāṭimah Zahrā’ رضي الله عنها

Siyar A‘lām al-Nubalā’ vol. 2 pg. 92 – Sayyidah Fāṭimah bint Rasūlullāh رضي الله عنها

2 *Kitāb al-Khiṣāl* pg. 187 – Chapter four

3 *Kitāb al-Khiṣāl* pg. 187 – Chapter four

4 *Al-Iṣābah* vol. 4 pg. 366 – Sayyidah Fāṭimah Zahrā’ رضي الله عنها

Tahdhīb al-Tahdhīb vol. 12 pg. 441 – Sayyidah Fāṭimah Zahrā’ رضي الله عنها

4. Imām Shaḥībī رحمته الله narrates from Sayyidunā Jābir رضي الله عنه that four women of the women of the entire world are sufficient in virtue and then mentioned the above four names.

Other narrations are:

1. Sayyidunā ‘Alī رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم stated, “The best woman (of her era) is Maryam and the best woman of this ummah is Khadījah.”¹

This narration has been narrated previously under the virtues of Sayyidah Khadījah رضي الله عنها. Other muḥaddithīn like Muslim, Tirmidhī, etc. have also recorded it.

2. Ḥāfiẓ Ibn Ḥajar رحمته الله has recorded in *Fath al-Bārī* that Sayyidunā ‘Ammār ibn Yāsir رضي الله عنه narrates from Rasūlullāh صلى الله عليه وسلم, “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 ‘Ā’ishah Ṣiddīqah رضي الله عنها:

1. Sayyidunā Anas ibn Mālik رضي الله عنه narrates that he heard Rasūlullāh صلى الله عليه وسلم stating, “The superiority of ‘Ā’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 صلى الله عليه وسلم to Sayyidah Khadījah رضي الله عنها and her virtue
Al-Muṣannaf ‘Abd al-Razzāq vol. 7 pg. 492, 493 – The chapter concerning the wives of Rasūlullāh صلى الله عليه وسلم

Mishkāṭ pg. 573 – The chapter concerning the virtues of the wives of Rasūlullāh صلى الله عليه وسلم; section 1

Musnad Abī Ya’lā al-Mowṣalī vol. 1 pg. 301 – The musnadāt of Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه

2 *Fath al-Bārī Sharḥ Bukhārī* vol. 7 pg. 106 – *Kitāb al-Manāqib*; The marriage of Rasūlullāh صلى الله عليه وسلم to Sayyidah Khadījah رضي الله عنها and her virtue

3 *Bukhārī* vol. 1 pg. 532 – *Kitāb al-Manāqib*; The chapter concerning the virtues of Sayyidah ‘Ā’ishah رضي الله عنها

2. Rasūlullāh ﷺ addressed Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, “O ‘Ā’ishah! Jibrīl رَضِيَ اللهُ عَنْهَا has come and conveyed his salām to you.” Sayyidah ‘Ā’ishah replied, “May peace and the mercy of Allah be upon him.” She explains further, “Rasūlullāh ﷺ was seeing that which I could not see i.e. Jibrīl رَضِيَ اللهُ عَنْهَا.”¹
3. Sayyidunā ‘Amr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ says, “I asked Rasūlullāh ﷺ 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 رَضِيَ اللهُ عَنْهُ).’”²
4. Sayyidunā Abū Burdā narrates from his father Sayyidunā Abū Mūsā رَضِيَ اللهُ عَنْهُ, “When we the companions were faced with any complex fiqh ruling, we would refer to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا where we would find the answer and solution.”³
5. ‘Allāmah al-Zuhrī رَضِيَ اللهُ عَنْهُ declares, “If the knowledge of all the Ummahāt al-Mu’minīn and women were weighed against the knowledge of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, ‘Ā’ishah’s knowledge would supersede.”⁴

There are other innumerable virtues and merits of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, but here only few have been sufficed upon.

Similarly, there are scores of narrations extolling the great virtue and superiority of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, some of which have been mentioned previously. A famous virtue in favour of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا mentioned by Rasūlullāh ﷺ in an authentic narration before is that at the time of leaving this world, Rasūlullāh ﷺ informed her about something which made her cry out of grief and worry. To console her, Rasūlullāh ﷺ mentioned:

1 *Bukhārī* vol. 1 pg. 532 – Kitāb al-Manāqib; The chapter concerning the virtues of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا
Muslim vol. 2 pg. 287 – The virtues of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا

Mishkāt pg. 573 – The chapter concerning the virtues of the Ahl bayt; section 1

2 *Tahdhīb al-Tahdhīb* vol. 12 pg. 435 – Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا

3 *Al-Iṣābah* vol. 4 pg. 349 – Ḥarf al-‘Ayn; Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا

4 *Tahdhīb al-Tahdhīb* vol. 12 pg. 435 – Sayyidah ‘Ā’ishah Ṣiddīqah رَضِيَ اللهُ عَنْهَا

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 Fāṭimah رضي الله عنها 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 'Ā'ishah and Sayyidah Fāṭimah رضي الله عنها.

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 *qaṭ'īyyāt*² holds precedence over *ẓanniyyāt*³. The virtues categorically extolled in scores of Qur'ānic āyāt about someone will hold precedence over the virtues of another found in authentic *ẓannī*, *mash-hūr* or *āḥād* narrations.

There are diverse ranks of superiority among the pure wives of Rasūlullāh صلى الله عليه وسلم. Sayyidah Khadījah and Sayyidah 'Ā'ishah رضي الله عنها 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 صلى الله عليه وسلم. Sayyidah Fāṭimah رضي الله عنها 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 رضي الله عنها
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 رَضِيَ اللَّهُ عَنْهَا 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 Sayyidah Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا are referred to as the leaders of the youth of Jannah, which is totally correct, however all the Ambiyā' especially Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidunā Abū Bakr, Sayyidunā 'Umar, Sayyidunā 'Uthmān and Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُمْ 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 الحضري قال قال رسول الله صلى الله عليه وسلم والحسين سيدا شباب اهل الجنة الابنى خالة عيسى بن مريم ويحيى بن زكريا

Abū Sa'īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated, "Al-Ḥasan and al-Ḥusayn are the leaders of the youth of Jannah with an exception to the cousins 'Tāsā ibn Maryam and Yaḥyā ibn Zakariyyā."¹

وانهما سيذا اهل الجنة سوى الانبياء والخلفاء الراشدين وذلك لان اهل الجنة كلهم فى سن واحد و هو الشباب وليس فيهم شيخ ولا 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-Ma'rifah wa al-Tārīkh* vol. 2 pg. 644

Ḥilyah al-Awliyā' vol. 5 pg. 71 – 'Abd al-Raḥmān ibn Abī Nu'aym

2 *Al-Mirqāt Sharḥ Mishkāt* vol. 11 pg. 390 – The chapter concerning the virtues of the Ahl bayt of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; section 2

Consideration of Different Aspects

Due to the sensitivity of this discussion, some ‘ulamā’ have opted to explain each one’s superiority from a different angle and established the superiority of each of them over the others in their respective ways. For example, Sayyidah Khadījah رضي الله عنها is superior in rank with regards to extending astounding service in the most arduous days of Islam while the superiority of Sayyidah ‘Ā’ishah رضي الله عنها lies in her dīnī knowledge and commentary and benefit she gave to the ummah in this regard. Sayyidah Fāṭimah رضي الله عنها holds superiority with having the best lineage, ascendants and descendants – no one being partner to her in this besides her sisters – and she also is most superior to them in rank. In this way, the virtue of each one is accepted on its place.

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 سُبْحَانَكَ وَبِحَمْدِكَ. 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 Naḡīr, etc. In all of this wealth, the share of the family members and relatives of Rasūlullāh صلى الله عليه وسلم 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 *Ruḡamā’ Baynahum*; sec. 1 (Ṣiddīqī) under the heading the protection of wealth entitlement from page 87 to 155.

The Type of Entitlement to Wealth

In the era of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, when Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا presented her claim of entitlement to the wealth of Madīnah, the wealth of Fadak, the fifth of Khaybar, etc. as inheritance, Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ replied that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had said that the wealth of the ambiyā' are not distributed in inheritance but rather it is charity and *waqf* (endowment) in the path of Allāh سُبْحَانَهُ وَتَعَالَى. He then explained that they would continue to receive the share they received in the lifetime of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which will not be altered or adulterated in any way. He then assured them that he is obliged to deal the same way dealt by Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ announced: "By Allah is whose hand is my life! The family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is dearer to me than my own family and I will consider Rasūlullāh's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ family more than I consider my own."¹ In short, the entitlement to a share of the wealth is accepted and will be fulfilled. However, inheritance will not apply here.

Corroboration from the Shī'ah

We wish to corroborate this matter from the Shī'ah. Senior Shī'ī scholars have narrated this ḥadīth from Imām Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ in many books with many chains of narration. He says: "The wealth of the ambiyā' of Allah سُبْحَانَهُ وَتَعَالَى 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 Ja'far al-Ṣādiq رَضِيَ اللهُ عَنْهُ that the wealth of the ambiyā' is not inherited. This is exactly what Sayyidunā Abū Bakr

1 *Bukhārī* vol. 1 pg. 526 – *Kitāb al-Manāqib*; The chapter concerning the family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Bukhārī vol. 2 pg. 576 – *Kitāb al-Maghāzī*; The chapter concerning the narration of Banū Naḍīr

2 *Uṣūl al-Kāfī* pg. 17 – The chapter of the quality of knowledge

Uṣūl 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

Baṣā'ir al-Darajāt pg. 3 – The chapter of the reward of the scholar and the learner

Baṣā'ir al-Darajāt pg. 10, 11

ﷺ stated in response. Thus, according to the Shī'ah, the answer of Sayyidunā Abū Bakr رضي الله عنه is correct and his stance is accurate.

Authority over the Entitlement of Khums

Regarding this, the statement of Sayyidunā 'Alī رضي الله عنه is sufficient. Sayyidunā 'Alī رضي الله عنه explains: “As a representative of Sayyidunā 'Abbās, Sayyidah Fāṭimah and Sayyidunā Zayd ibn Ḥārithah, I requested Rasūlullāh صلى الله عليه وسلم, ‘If Rasūlullāh صلى الله عليه وسلم gives me the authority to distribute the fifth to the relatives of Rasūlullāh صلى الله عليه وسلم in his lifetime, it will be better so that no one can argue with us after Rasūlullāh صلى الله عليه وسلم.’ Thus, Rasūlullāh صلى الله عليه وسلم made me the trustee. I would distribute the fifth among the Banū Hāshim in the lifetime of Rasūlullāh صلى الله عليه وسلم. Thereafter, Sayyidunā Abū Bakr رضي الله عنه made me the trustee to distribute the fifth, thus I would distribute it among the Banū Hāshim in his lifetime as well. Then, Sayyidunā 'Umar رضي الله عنه made me the trustee over the distribution of the fifth. I thus distributed it to the Banū Hāshim in his lifetime as well until the last year of his khilāfah.”

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 'Alī رضي الله عنه

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 صلى الله عليه وسلم. Sayyidunā 'Alī رضي الله عنه would distribute their shares to them and this remained the case in his khilāfah as well.

Authority over the Wealth of Madīnah, Banū Naḍīr, etc.

The share of the relatives of Rasūlullāh صلى الله عليه وسلم 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 ‘Alī and his children رَضِيَ اللَّهُ عَنْهُمْ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ including Sayyidah Fāṭimah would receive their shares from the wealth of Fadak, and the fifth, etc. without any deficiency.

Corroboration from the Shī‘ah

The senior Shī‘ī scholars and jurists have recorded the discussion of this wealth in the same manner. They write that Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ would take the wealth of Fadak and distribute it among the relatives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ according to their needs and he would distribute the rest to the needy and deserving Muslims. Sayyidunā ‘Umar and Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُمَا would do the same as well as Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. The following references may be referred to.

1. *Sharḥ Nahj al-Balāghah* vol. 5 pg. 107 – Maḥṣad 8 of 18; The letter of Sayyidunā ‘Alī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ to ‘Uthmān ibn Ḥanīf, the governor of Baṣrah.
2. *Sharḥ Nahj al-Balāghah* vol. 4 pg. 111 – The discussion regarding the narrations and battles concerning Fadak; section 1.
3. *Al-Durrah al-Najafīyah* pg. 232 - The letter of Sayyidunā ‘Alī al-Murtaḍā رَضِيَ اللَّهُ عَنْهُ to ‘Uthmān ibn Ḥanīf, the governor of Baṣrah.

Fayḍ al-Islām ‘Alī al-Naqī has mentioned this discussion in the following words:

خلاصه ابو بكر غله و سوداى فدك گرفته بقدر كفايت بابل بيت عليهم السلام هه داد و خلفاء بعد از او بهم بران اسلوب رفتار نمودند

The gist of this is that Abū 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 Shī'ah references make it clearly evident that Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and the other relatives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 'Alī رَضِيَ اللَّهُ عَنْهُ and his children by the three khulafā'. A proper organised system was implemented.

Fulfilling Promises in the Time of al-Ṣiddīq

The first khalīfah, Sayyidah Abū Bakr رَضِيَ اللَّهُ عَنْهُ, enjoyed a healthy relation with the family members and relatives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left this world, Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ announced: “Whoever Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ owes or whoever Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ promised anything, should come to me. I will settle his debt and fulfil the promise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” Accordingly, Sayyidunā Jābir ibn 'Abd Allāh رَضِيَ اللَّهُ عَنْهُ came to Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ (after wealth came from the collector of Bahrain) and informed him of the promise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ gave him the promised wealth, thus fulfilling the promise of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.²

1 *Tarjamah wa Sharḥ Fārsī Nahj al-Balāghah* vol. 5 pg. 960

2 *Bukhārī* 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-Wa'd

2. Sayyidunā Abū Juḥayfah رضي الله عنه says: “Rasūlullāh صلى الله عليه وسلم promised us thirteen young camels. We did not receive the camels yet and Rasūlullāh صلى الله عليه وسلم passed away. Abū Bakr then assumed the reigns of khilāfah. He made an announcement that whosoever Rasūlullāh صلى الله عليه وسلم 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 رضي الله عنه says: “Once Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم (according to a promise made by him) should come to him, I went to Abū Bakr and informed him about the promise of Rasūlullāh صلى الله عليه وسلم. At that time, wealth from Bahrain had arrived. He gave me a few handfuls of silver coins which were equivalent to 1400 silver coins.”²
4. Senior ‘ulamā’ write that Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم, the Christians of Najrān came to Sayyidunā Abū Bakr رضي الله عنه and made mention of the pact and requested its approval. Sayyidunā Abū Bakr رضي الله عنه approved it and wrote a contract for them which concurred with the contract of Rasūlullāh صلى الله عليه وسلم.³

These few stories establish the fact that the undisputed khalīfah, Sayyidunā Abū Bakr رضي الله عنه, would fulfil the promises of Rasūlullāh صلى الله عليه وسلم 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-Wa’d; section 2

2 *Kanz al-‘Ummāl* vol. 3 pg. 134 with reference to Ibn Sa’d narration 2291 – *Kitāb al-Khilāfah*; under the khilāfah of Sayyidah Abū Bakr Ṣiddīq

3 *Kitāb al-Amwāl* pg. 189

person who fulfils the promises made by Rasūlullāh ﷺ 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 ﷺ, he will never discontinue the running practice of Rasūlullāh ﷺ and will never sever the social ties of Rasūlullāh ﷺ. How can it ever be possible that he respects the rights of others and tramples upon the rights of the relatives of Rasūlullāh ﷺ? 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 ﷺ — including Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا — 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 ﷺ. Its income was distributed among the Ahl al-Bayt and relatives of Rasūlullāh ﷺ 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 رَضِيَ اللهُ عَنْهُ to the claim of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was correct, i.e. the wealth of the ambiyā' is not inherited as was proven from Sunnī and Shī'ī books. Thus, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهُ. Have a careful look at them.
 - a. All the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ accepted this verdict of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ. 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 Sayyidah 'Alī, Sayyidunā 'Abbās رَضِيَ اللهُ عَنْهُ, 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 رضي الله عنه.

- c. The verdict of Sayyidunā Abū Bakr رضي الله عنه was not altered in the time of Sayyidunā ‘Alī رضي الله عنه. This is a practical corroboration for the verdict of Sayyidunā Abū Bakr رضي الله عنه.
- d. Similarly, in the six month khilāfah period of Sayyidunā Ḥasan ibn ‘Alī رضي الله عنه, no steps were taken to change or alter the verdict of Sayyidunā Abū Bakr رضي الله عنه regarding Fadak.
- e. All the Mufassirīn, Muḥaddithīn, fuqahā’ of the Ahl al-Sunnah wa al-Jamā’ah and reliable historians unanimously agree that the verdict of Sayyidunā Abū Bakr رضي الله عنه was correct. ‘Allāmah Fakhr al-Dīn al-Rāzī رحمه الله 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 رضي الله عنه. 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 رضي الله عنه rejected the claim of Sayyidah Fāṭimah رضي الله عنها 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 Fāṭimah’s Silence upon Sayyidunā Abū Bakr’s Answer

Previously, we have mentioned the correctness of the stance of Sayyidunā Abū Bakr رضي الله عنه in detail together with furnishing incidents as proof. Here Sayyidunā Abū Bakr رضي الله عنه furnished the statement of Rasūlullāh صلى الله عليه وسلم in answer to Sayyidah Fāṭimah’s رضي الله عنها 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 رضي الله عنها, 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 رضي الله عنها was grieved and angry due to human nature and natural tendency, then this type of anger of Sayyidah Fāṭimah رضي الله عنها was displayed to Sayyidunā ‘Alī رضي الله عنه 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 رضي الله عنها was extremely angry with Sayyidunā ‘Alī رضي الله عنه. The answer to this anger offered by the opposition will be the answer here i.e. Sayyidah Fāṭimah رضي الله عنها 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 رضي الله عنه.

Narrations Proving her Happiness

We will now briefly present narrations proving the happiness of Sayyidah Fāṭimah رضي الله عنها with Sayyidunā Abū Bakr رضي الله عنه, firstly from our books and then from Shīṭī sources to clear the air on both sides.

Sunnī Books

‘Āmir Sha’bī رضي الله عنه says that when Sayyidah Fāṭimah رضي الله عنها fell ill, Sayyidunā Abū Bakr رضي الله عنه entered after seeking her permission. He apologized to her, thus Sayyidah Fāṭimah رضي الله عنها became pleased with him.

1. *Ṭabaqāt Ibn Sa’d* vol. 8 pg. 17 – Sayyidah Fāṭimah رضي الله عنها
2. *Al-Sunan al-Kubrā* vol. 6 pg. 301
3. *Al-’Iṭiqād ‘alā 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 ﷺ
6. *Riyāḍ al-Naḍirah fī Manāqib al-'Asharah al-Mubasharah* vol. 1 pg. 156 – The chapter that Sayyidah Fāṭimah ﷺ passed away happy with Sayyidunā Abū Bakr ﷺ.
7. *Tafsīr al-Kabīr* vol. 3 pg. 230 – Under the verse Allah instructs you concerning your children.
8. *Tafsīr Rūḥ al-Ma'ānī* 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 Sharḥ Bukhārī* vol. 6 pg. 151 – *Kitāb Farḍ al-Khums*; second ḥadīth
11. *'Umdat 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 ﷺ demanding the ṣadaqāt of her father from Sayyidunā Abū Bakr ﷺ.
13. *Ma'ārij al-Nubuwwah* vol. 2 pg. 573 – The grief and pain of the separation of Rasūlullāh ﷺ.
14. *Sīrah al-Ḥalabiyyah* vol. 3 pg. 399 – The conditions around the demise of Rasūlullāh ﷺ.
15. *Tuḥfah Ithnā 'Ashariyyah 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 ﷺ and their relation was blissful.

Shīī Books

The senior Shīī scholars have stated the happiness of Sayyidah Fāṭimah رضي الله عنها with Sayyidunā Abū Bakr رضي الله عنه 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 صلى الله عليه وسلم had discharged it.”

فرضيت بذلك و اخذت العهد عليه به

Thus, Sayyidah Fāṭimah رضي الله عنها 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 رضي الله عنها and Sayyidunā Abū Bakr رضي الله عنه dissolved, their hearts were clean 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 صلى الله عليه وسلم gifted Fadak to Sayyidah Fāṭimah رضي الله عنها 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 رضي الله عنه 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 ‘Alī al-Murtaḍā رضي الله عنه to ‘Uthmān 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 Sa‘īd al-Khudrī

After evaluating the chain of those narrations which are attributed to Sayyidunā Abū Sa‘īd al-Khudrī رضي الله عنه regarding the gift, it became clear that in reality these are not his words. The reason being is that the student of Sayyidunā Abū Sa‘īd رضي الله عنه is indicated to be ‘Aṭīyyah al-‘Awfī. The ‘ulamā’ 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 Shī‘ī — deviated from the straight path — who would take narrations from the well-known fabricator Muḥammad ibn Sā‘ib al-Kalbī and coined his agnomen as Abū Sa‘īd. 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 Sa‘īd al-Khudrī رضي الله عنه, so that people may be duped and wholly accept his narration.¹

Further explanation on ‘Aṭīyyah ibn Sa‘īd can be studied in the second print of my book *Ḥadīth Thaqaḥayn* from page 49 to 52 under the isnād of *Ṭabaqāt Ibn Sa‘īd*.

Originally, these narrations of Abū Sa‘īd are quoted coupled with the verse And give the relative his right and it is stated that when this verse was revealed, Rasūlullāh صلى الله عليه وسلم called Sayyidah Fāṭimah رضي الله عنها and gifted her Fadak. It is interesting to

1 *Tahdhīb al-Tahdhīb* vol. 7 pg. 225, 226 – ‘Aṭīyyah ibn Sa‘īd al-‘Awfī al-kūfī

Mīzān al-‘Itidāl vol. 2 pg. 201 – ‘Aṭīyyah ibn Sa‘īd al-‘Awfī

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 رضي الله عنها? This is contrary to historic evidence, hence it is rejected.¹

Similar to the narration of Abū Sa'īd, some narrations are reported from other Ṣaḥābah and Tābi'īn wherein it is mentioned that Rasūlullāh صلى الله عليه وسلم gifted Fadak to Sayyidah Fāṭimah رضي الله عنها. Some narrations state that Sayyidah Fāṭimah رضي الله عنها says that Rasūlullāh صلى الله عليه وسلم stipulated Fadak for her while other narrations mention that after she claimed for it from Sayyidunā Abū Bakr رضي الله عنه, he asked for witnesses and accordingly Sayyidah Umm Ayman and Sayyidunā 'Alī رضي الله عنهما, etc. bore witness, yet Sayyidunā Abū Bakr رضي الله عنه rejected these testimonies. Regarding all of these narrations, read the following:

Senior 'ulamā' have studied these narrations and criticised them. For example:

- a. Ḥāfiẓ Badr al-Dīn al-'Aynī al-Ḥanafī has in *'Umdat al-Qārī* – the commentary of *Bukhārī* – criticised these narrations and written that the narration regarding Sayyidunā Abū Bakr رضي الله عنه refusing the witness of Sayyidunā 'Alī رضي الله عنه on the claim of Sayyidah Fāṭimah رضي الله عنها is baseless 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.²

- b. Our seniors have emphatically stated that these types of narrations are unauthentic and are the product of Shī'ī narrators who are extremely weak. Many narrators are totally unreliable and have Shī'ī ideologies.

1 *Tuḥfah Ithnā 'Ashariyyah 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 ‘Abd al-‘Azīz رَحِمَهُ اللهُ says: “These narrations are not found in the reliable authentic books of the Ahl al-Sunnah. They are nothing but Shī‘ah 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 *Fatāwā ‘Azīzī*: “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‘ārij 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 رَضِيَ اللهُ عَنْهَا during Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lifetime but remained in the possession of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, thus the deal was not complete.² If for arguments sake it is accepted that Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا had possession over Fadak — as claimed by Shī‘ī propaganda — then why did she claim it from Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ when she already had it in her possession?³

The Story of Tearing of the Receipt

After the Shī‘ah lose hopelessly in their above efforts, they bring forth yet another claim that Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ wrote a receipt after the claim of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا stating that “Fadak has been handed over to Fāṭimah رَضِيَ اللهُ عَنْهَا as her father’s inheritance.” Thereafter, Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ came, grabbed the receipt from Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا and tore it up saying

1 *Fatāwā ‘Azīzī Fārsī* vol. 2 pg. 100

2 *Minhāj al-Sunnah* vol. 2 pg. 166 – The answer to gifting Fadak.

Tuhfah Ithnā ‘Ashariyyah Fārsī pg. 278 – The answer to the 13th allegation.

3 *Mizān al-Itidāl* vol. 2 pg. 228 – ‘Alī ibn ‘Abbās al-Arzaq al-Asadī al-Kūfī

to Sayyidunā Abū Bakr رضي الله عنه: “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 Shī'ah related from Abū al-Ḥasan Mūsā in the book *Uṣūl al-Kāfi* (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 Thaḳalayn* (pg. 190 – 192 of the first print and pg. 185 – 187 of the second print) that he would be Sunnī among the Sunnī and Shī'ī among the Shī'ah. 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 Sibṭ 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 رضي الله عنها 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 رحمته الله and those who deny the Ahl al-Bayt cannot erase it, etc. 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 Shī'ah and this waqf narration comes third, which the contemporary Shī'ah 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.
4. Shāh 'Abd al-'Azīz Dehlawī رحمته الله has rejected this waqf narration by stating that:
 - a. This narration has been taken from *Ma'ārij 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 صلی الله علیه وسلم. 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 Shī'ah 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 صلی الله علیه وسلم left behind is waqf (charity in the path of Allah). Hence, their goal is not achieved thereby.

Finally, for the information of the scholars, the author of *Ma'ārij al-Nubuwwah* claims Sayyidunā 'Alī رضی الله عنه to be the executor of Rasūlullāh's صلی الله علیه وسلم estate which is the doctrine of the Shī'ah, 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 *Ma'ārij al-Nubuwwah* vol. 3 pg. 85, 86 rukn 4 ch. 14 sec. 5 – The incidents after the demise of Rasūlullāh

صلی الله علیه وسلم

Note

It is beneficial to mention here that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ being the executor of Rasūlullāh’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ estate and his undisputed imāmah being compulsory is a significant ideology of the senior Shī‘ah. We feel it appropriate to point this out from their earliest books. Senior Shī‘ī ‘ulamā’ of the third and fourth era have mentioned this ideology. Thus, the author of *Rijāl al-Kashshī* in his book; and ‘Allāmah Abū Muḥammad al-Ḥasan ibn Mūsā al-Nowbakhtī in *Firaq al-Shī‘ah* have stated this in the following words. The later Shī‘ī scholars like ‘Allāmah 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 Shī‘ī scholars have stated that ‘Abd Allāh ibn Saba’ was a Jew who (outwardly) accepted Islam and befriended ‘Alī رَضِيَ اللَّهُ عَنْهُ. 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. 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 ‘Alī رَضِيَ اللَّهُ عَنْهُ being the executor is a fabrication of the senior Shī‘ah.
2. Sayyidunā ‘Alī’s رَضِيَ اللَّهُ عَنْهُ imāmah being compulsory is also their fabrication.
3. The senior Shī‘ī scholars have accepted both these fallacious ideologies.

1 *Rijāl Kashshī* pg. 71 – ‘Abd Allāh ibn Sabā

Firaq al-Shī‘ah pg. 44 – The Sabāiyyah

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 ‘Alī رضي الله عنه being the executor and his undisputed imāmah is not the belief of the Ahl al-Sunnah wa l-Jamā‘ah but rather an exclusive belief of the Shī‘ah. Therefore, the statements of authors with such corrupt ideologies cannot serve as proof against us.

Remember that the Shī‘ī scholars have written to this extent that in that era ‘Abd Allāh ibn Saba’ would call Sayyidunā ‘Alī رضي الله عنه a deity and would call himself his Nabī. He also acknowledged this in the presence of Sayyidunā ‘Alī رضي الله عنه 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 رضي الله عنه and in his own nubuwwah. Notwithstanding this, his two corrupt ideologies of executorship and imāmah are wholly accepted by the Shī‘ah.

Fadak and Rasūlullāh’s صلى الله عليه وسلم Bequest

When all of the schemes, plots and manipulations of the Shī‘ah do not work regarding Fadak, they use yet another scheme that Rasūlullāh صلى الله عليه وسلم bequeathed Fadak to Sayyidah Fāṭimah رضي الله عنها, but Sayyidunā Abū Bakr رضي الله عنه did not fulfil this bequest and thus disobeyed Rasūlullāh صلى الله عليه وسلم. 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.
2. 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-Kashshī* pg. 70 – ‘Abd Allāh ibn Sabā

Tanqīh al-Maqāl vol. 2 pg. 184 – ‘Abd 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'*. 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 ﷺ did make this bequest and Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ did not fulfil it and acted contrary, then why did Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ not fulfil it in his *khilāfah* and distribute it among the heirs of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا? To establish this fact, study the following references written by the senior Shī'ah (wherein it is mentioned that Sayyidah 'Alī رَضِيَ اللهُ عَنْهُ did not distribute Fadak among the heirs of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا).

- *Kitāb al-Rowḍah* (in the last section of *Furū' al-Kāfi*) vol. 3 pg. 29 – The *khuṭbah* of Amīr al-Mu'minīn عَائِدَةَ السَّكَمِ.
- *Talkhīṣ al-Shāfi* vol. 3 pg. 144 – Not returning Fadak.

4. Why did Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ not fulfil this bequest in his *khilāfah*?

5. It is surprising that the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and the ummah of Rasūlullāh ﷺ exhausted all their efforts to fulfil the other bequests of Rasūlullāh ﷺ, so why did they – including the Banū Hāshim – adopt this lax attitude with regards to fulfilling the bequest in favour of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا and why did they abandon the statement of Rasūlullāh ﷺ رَضِيَ اللهُ عَنْهُ?

Synopsis

In this discussion we wished to discuss the claim for wealth made by Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا to Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ which we have sufficiently did. In short, Sayyidah Fāṭimah's رَضِيَ اللهُ عَنْهَا claim was for inheritance. Sayyidunā Abū Bakr

1 Public treasury.

2 *Tuḥfah Ithnā 'Ashariyyah Fārsī* pg. 279– The answer to the 14th allegation

ﷺ 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 ﷺ 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 ﷺ 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 ﷺ who did not trample the right of any relative of Rasūlullāh ﷺ.

Discussion 4: Burning the House of Sayyidah Fāṭimah ﷺ

The objectors have brazenly alleged in the biography of Sayyidah Fāṭimah ﷺ that after the demise of Rasūlullāh ﷺ, Sayyidunā Abū Bakr ﷺ sent Sayyidunā 'Umar ﷺ accompanied by other Ṣaḥābah to Sayyidunā 'Alī ﷺ to summon him to pledge allegiance. When Sayyidunā 'Umar ﷺ got to the house, he had a very violent and aggressive encounter with Sayyidunā 'Alī ﷺ and warned to burn the house if he did not comply. He also behaved insolently and disrespectfully to Sayyidah Fāṭimah ﷺ. Some of their narrations state that he also became violent with her and caused her much pain (Allah forbid). This slander is hurled at both Sayyidunā Abū Bakr and Sayyidunā 'Umar ﷺ. Their disrespect and aggressive 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 ﷻ — 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 ḥadīth 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 munqaṭī' 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:

این قصه سراسر واهی و افتراء است بیج اصله نه دارد

This story is only a fabrication, a lie and a slander. It is utterly baseless.¹

Mowlānā 'Abd al-'Azīz Parhārī رَحْمَةُ اللهِ عَلَيْهِ has written in *Nabrās*, the commentary of *Sharḥ 'Aqā'id*:

قلنا كذب محض

We declare that it is a blatant lie.²

Some Shī'ī scholars have also declared this story to be unreliable and fallacious. Thus, Ibn Abī al-Ḥadīd al-Shī'ī writes in his commentary of *Nahj al-Balāghah*:

1 *Tuḥfah Ithnā 'Ashariyyah 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 عَلَيْهِ السَّلَام to 'Ammār ibn Yāsir where he heard him repeating the words, leave him O 'Ammār!

و اما ما ذكره من الهجوم على دار فاطمة و جمع الحطب لتحريقها فهو خبر واحد غير موثوق به لا معول عليه فى حق الصحابة بل و لا فى حق احد من المسلمين ممن ظهرت عدالته

What has been narrated about the crowding outside the house of Fāṭimah 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 رَضِيَ اللهُ عَنْهَا and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is totally fallacious. There is not an atom of truth in it. This narration has been fabricated in order to criticise the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.

- a. If we accept this story to be true, then this is a tarnish to the self-honour and valour of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and is also contrary to what actually transpired. It is an accepted fact that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ pledged allegiance 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 رَضِيَ اللهُ عَنْهُمْ not assist and display their solidarity to Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا and Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ? Why did they back off from aiding the truth against Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ? 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 ‘Alī 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 رضي الله عنه, for whom they harbour deep enmity in their hearts. You are acquainted from reliable sources that when Sayyidunā Abū Bakr رضي الله عنه decided to crackdown on those who denied zakāh, Sayyidunā `Umar رضي الله عنه 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 رضي الله عنه holding the reigns of khilāfah? This can never be possible.¹

In reality, the matter of allegiance to the khilāfah of Sayyidunā Abū Bakr رضي الله عنه was at hand. It was under discussion and deliberation which in fact was nothing bad. No argumentation and squabbling took place. The Ṣaḥābah رضي الله عنهم including the Banū Hāshim quickly pledged allegiance at the hands of Sayyidunā Abū Bakr رضي الله عنه 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 Fāṭimah

The Shī'ah boldly claim that when Sayyidah Fāṭimah رضي الله عنها passed away, Sayyidunā `Alī رضي الله عنه performed her Ṣalāt al-Janāzah and buried her the very same night because Sayyidah Fāṭimah رضي الله عنها was angry with Sayyidunā Abū Bakr رضي الله عنه. Thus, Sayyidunā `Alī رضي الله عنه neither informed him nor any of the other Ṣaḥābah رضي الله عنهم nor did he allow them to participate in her funeral. To remove this doubt, a few points are mentioned hereunder.

1. Sayyidah Fāṭimah رضي الله عنها passed away approximately six months after the demise of Rasūlullāh صلى الله عليه وسلم between Maghrib and `Ishā' on Monday night, the 3rd of Ramaḍān 11 A.H. This happened in Madīnah and the house of

1 *Muntahā al-Kalām* pg. 53

Sayyidunā ‘Alī رضي الله عنه was adjacent to the Masjid on the east. The house of Sayyidunā Abū Bakr رضي الله عنه was adjacent to the Masjid on the west. Only Masjid Nabawī separated their houses. Moreover, Sayyidunā ‘Alī رضي الله عنه would pray the five daily ṣalāh in the Masjid with congregation. It is very obvious that he would meet Sayyidunā Abū Bakr رضي الله عنه.¹ Furthermore, very important to note is that the wife of Sayyidunā Abū Bakr رضي الله عنه, Sayyidah Asmā’ bint ‘Umays رضي الله عنها, would go to Sayyidah Fāṭimah’s رضي الله عنها house to care for her in her sickness. All this points to the fact that Sayyidunā Abū Bakr رضي الله عنه 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 رضي الله عنه and the other Ṣaḥābah were present at her burial and performed the Ṣalāt al-Janāzah of the beloved daughter of Rasūlullāh صلى الله عليه وسلم as proven by the following references:

- Sayyidunā Abū Bakr رضي الله عنه performed the Ṣalāt al-Janāzah on Sayyidah Fāṭimah رضي الله عنها with four takbīrs.²
- After the demise of Sayyidah Fāṭimah رضي الله عنها, Sayyidunā ‘Alī رضي الله عنه held the shoulder of Sayyidunā Abū Bakr رضي الله عنه and put him forward to perform the Ṣalāt al-Janāzah. He performed the ṣalāh after which Sayyidah Fāṭimah رضي الله عنها was buried at night.³

1 *Kitāb Sulaym ibn Qays al-Shīrī* pg. 224, 225

2 *Ṭabaqāt Ibn Sa’d* vol. 8 pg. 19 – Sayyidah Fāṭimah رضي الله عنها
Al-Mabsūṭ 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 Fāṭimah رضي الله عنها
Kanzal-Ummāl vol. 7 pg. 318 – The virtues of Ṣiddīq رضي الله عنه; the musnadāt of Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه
Riyāḍ al-Naḍīrah fī Manāqib al-‘Asharah al-Mubasharah vol. 1 pg. 156 – The chapter of the demise of Sayyidah Fāṭimah رضي الله عنها
Ḥilyah al-Awliyā’ vol. 4 pg. 96 – Maymūn ibn Mahrān
Al-Badā’i’ wa al-Ṣanā’i’ vol. 1 pg. 313
Tuḥfah Ithnā ‘Ashariyyah Fārsī pg. 45 – The last answer to the 14th allegation against Ṣiddīq رضي الله عنه

From this we understand that Sayyidunā Abū Bakr رضي الله عنه was present and performed the Ṣalāt al-Janāzah of Sayyidah Fāṭimah رضي الله عنها. Thus, the 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 رضي الله عنه put Sayyidunā Mu'āwiyah's representative, Sayyidunā Sa'īd رضي الله عنه, forward to perform the Ṣalāt al-Janāzah of Sayyidunā Ḥasan رضي الله عنه.

This principle is widely accepted from the beginning of Islam and in every era thereafter. Both Sunnī and Shī'ī 'ulamā' accept this ruling and mention it in the books under the chapter of imāmah. Study the following references and be rest assured. Only 2 Shī'ah references will be given here:

Imām Ja'far Ṣādiq رضي الله عنه says:

When the Amīr of the time is present at a janāzah, he has right over all the people to lead the ṣalāh.¹

On the date of the demise of Sayyidah Fāṭimah رضي الله عنها, Sayyidunā Abū Bakr رضي الله عنه 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 رضي الله عنه had the first right to

1 *Furū' al-Kāfi* vol. 1 pg. 93 – *Kitāb al-Janā'iz*; the chapter concerning the person most rightful to perform ṣalāh upon the deceased.

Al-Ash'athiyāt pg. 210 with Qurb al-Isnād – The chapter concerning the person most rightful to perform ṣalāh upon the deceased

2 *Kitāb Sulaym ibn Qays al-Hilālī al-Shī'ī* pg. 226

perform her Ṣalāt al-Janāzah. Hence, he performed it thereby maintaining the ties of friendship he enjoyed with Rasūlullāh ﷺ. Further detail can be found in my book *Ruḥamā' Baynahum* (Ṣiddīqī section pg. 179 to pg. 183).

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 Ḥārith ibn 'Abd al-Muṭṭalib ibn Hāshim ﷺ passed away in Madīnah in 15 A.H and the khalīfah of the time, Sayyidunā 'Umar al-Fārūq ﷺ performed his Ṣalāt al-Janāzah.¹
- Sayyidunā 'Abbās ibn 'Abd al-Muṭṭalib passed away in Madīnah in 32 A.H. Sayyidunā 'Uthmān ﷺ — the khalīfah of that time — performed his Ṣalāt al-Janāzah and buried him in Jannat al-Baqī'.²
- Sayyidah Ḥasan ibn 'Alī ﷺ passed away in Madīnah in 50 A.H, according to some narrations. The khalīfah of the time — Sayyidunā Mu'āwiyah ﷺ — was in Shām, whose governor for Madīnah was Amīr Sa'd ibn al-'Āṣ al-Umawī ﷺ. Sayyidunā Ḥusayn ibn 'Alī ﷺ was present but when the Ṣalāt al-Janāzah was ready, Sayyidunā Ḥusayn ﷺ put Sayyidunā Sa'd ﷺ 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 Ṭabaqāt Ibn Sa'd vol. 2 pg. 31, 32 – Nowfal ibn Ḥārith ibn 'Abd al-Muṭṭalib Mustadrak vol. 3 pg. 246 – The demise of Nowfal ibn Ḥārith

2 Ṭabaqāt Ibn Sa'd vol. 4 pg. 22 – 'Abbās ibn 'Abd al-Muṭṭalib Al-Istī'āb vol. 3 pg. 100, 101 with Al-Iṣābah – 'Abbās ibn 'Abd al-Muṭṭalib Tārīkh al-Islām by Dhahabī vol. 2 pg. 99 – 'Abbās ibn 'Abd al-Muṭṭalib

Thus, Sayyidunā Sa‘īd ibn al-‘Aṣ performed the Ṣalāt al-Janāzah of Sayyidunā Ḥasan رضي الله عنه while Sayyidunā Ḥusayn رضي الله عنه followed him.

For the benefit of the scholars, the exact words of Sayyidunā Ḥusayn رضي الله عنه 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 Shī‘ī scholars have also recorded this statement of his in the following places.

- » *Maqātil al-Ṭālibīn* vol. 1 pg. 51 – Sayyidunā Ḥasan ibn ‘Alī رضي الله عنه
- » *Sharḥ Nahj al-Balāghah* vol. 4 pg. 25 – The death of Sayyidunā Ḥasan’s رضي الله عنه death and burial
- Sayyidunā ‘Abd Allāh ibn Ja‘far al-Ṭayyār رضي الله عنه passed away in Madīnah in 80 A.H. At that time, Sayyidunā Abbān ibn ‘Uthmān رضي الله عنه was appointed as governor over Madīnah by ‘Abd al-Malik ibn Marwān رضي الله عنه. Sayyidunā Abbān رضي الله عنه performed his Ṣalāt al-Janāzah.²

The Shī‘ī scholars have recorded the very same thing about the Ṣalāt al-Janāzah of Sayyidunā ‘Abd Allāh ibn Ja‘far that it was performed by Sayyidunā Abbān ibn ‘Uthmān رضي الله عنه.³

For further detail, study my book *Ruḥamā’ Baynahum* (Ṣiddīqī section from pg. 183 to 190).

1 *Al-Istī‘āb* vol. 1 pg. 373 – Imām Ḥasan رضي الله عنه

Al-Sunan al-Kubrā pg. 29 – Kitāb al-Janā‘iz

Al-Mabsūṭ 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 رضي الله عنه

Uṣd al-Ghābah vol. 3 pg. 135 – Sayyidunā ‘Abd Allāh ibn Ja‘far Ṭayyār رضي الله عنه

3 *‘Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib* pg. 38 – The discussion of the progeny of Sayyidah Ja‘far Ṭayyār رضي الله عنه

Muntahā al-Āmāl vol. 1 pg. 205 sec. 7 – Sayyidunā ‘Abd Allāh ibn Ja‘far Ṭayyār رضي الله عنه

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 عليه السلام has authenticated this. According to this rule which is practiced by all the Muslims especially the Banū Hāshim, Sayyidunā Abū Bakr عليه السلام performed the Ṣalāt al-Janāzah of Sayyidah Fāṭimah عليها السلام while Sayyidunā ‘Alī عليه السلام followed him.

4. Removing Doubts

Some narrations mention that Sayyidunā ‘Alī عليه السلام performed the Ṣalāt al-Janāzah of Sayyidah Fāṭimah عليها السلام and buried her at night and did not inform Sayyidunā Abū Bakr عليه السلام 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 shar‘ī principle; Sayyidunā Abū Bakr عليه السلام performed the Ṣalāt al-Janāzah of Sayyidah Fāṭimah عليها السلام.

Speculations and Assumptions

Some people have spread utter confusion among the masses by claiming that Rasūlullāh ﷺ 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 ﷻ states in the Qur’an

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

And warn, [O Muḥammad], your closest kindred.¹

This discussion is termed as the discussion of da‘wat al-‘Ashīrah. When this verse was revealed, Rasūlullāh ﷺ 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 ﷺ took the names of the chief tribes of Quraysh individually and addressed them. For example, He said: “O Quraysh, O Banī Ka‘b, O Banī Murrah, O Banī ‘Abd Manāf, O Banī ‘Abd Shams, O Banī Hāshim, O Banī ‘Abd al-Muṭṭalib, etc. and invited them. Regarding this incident, the narrations of the ṣiḥāḥ² 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 ‘Abbās (the uncle of Rasūlullāh

1 Sūrah al-Shu‘arā: 214

2 The six authentic books of ḥadīth viz. *Bukhārī*, *Muslim*, *Tirmidhī*, *Abū Dāwūd*, *Sunan al-Nasā’ī* and *Ibn Mājah*.

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Sayyidah Ṣafīyyah (bint ‘Abd al-Muṭṭalib, his aunt) and Sayyidah Fāṭimah bint Rasūlillāh (صَلَّى اللهُ عَلَيْهَا). No other person’s name from the other tribes was taken individually. Yes, the name of the name was mentioned.

The Proof of the Shī‘ah

The contemporary Shī‘ah create a doubt here that in this gathering of close relatives, only Sayyidah Fāṭimah (صَلَّى اللهُ عَلَيْهَا) 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 (صَلَّى اللهُ عَلَيْهَا) were biological daughters, they would be included in this special gathering. This is the proof for Rasūlullāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) having only one biological daughter viz. Sayyidah Fāṭimah (صَلَّى اللهُ عَلَيْهَا), according to the Shī‘ah.

Answer

Different narrations are found in this regard. The narrations recorded in books besides the ṣiḥāḥ are not worthy of consideration. With regards to those narrations recorded in the ṣiḥāḥ, 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 (صَلَّى اللهُ عَلَيْهَا) name has been taken individually, while in others the names of Sayyidunā ‘Abbās and Sayyidah Ṣafīyyah and Sayyidah Fāṭimah (صَلَّى اللهُ عَلَيْهَا) have been taken.

An accepted principle is: the non-mention of something does not necessitate its non-existence. Only Sayyidunā ‘Abbās’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) name was taken from all the paternal uncles of Rasūlullāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This does not necessitate that the other paternal uncles of Rasūlullāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) viz. Sayyidunā Ḥamzah, Abū Ṭālib, Zubayr, Ḥārith, etc. were not present or are not the biological uncles of Rasūlullāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). No one has the right to claim that since Rasūlullāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) only took Sayyidunā ‘Abbās’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) name in this gathering, it is established that he was the only biological uncle of Rasūlullāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) while the other uncles are not biological.

Similarly, only the name of one aunt of Rasūlullāh ﷺ has been taken viz. Ṣafīyyah رَضِيَ اللَّهُ عَنْهَا. This is not a proof that the other aunts viz. ‘Ātikah, Barraḥ, Umm Ḥakīm, Bayḍā’, etc. were not present and are not the biological aunts of Rasūlullāh ﷺ.

In the narrations of books besides the ṣiḥāḥ, only the name of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is mentioned. This is not proof that the other brothers viz. Ja‘far, ‘Aqīl, etc. were not present and are not biological cousins of Rasūlullāh ﷺ.

Likewise, the sole mention of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا does not prove the non-existence of her sisters and is not evidence to show that Sayyidah Zaynab, Ruqayyah and Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا are not the biological daughters of Rasūlullāh ﷺ. 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 رَضِيَ اللَّهُ عَنْهَا were not present at the gathering of da‘wat al-‘Ashīrah 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 ‘Abbās رَضِيَ اللَّهُ عَنْهُ and Abū Lahab were present from the men of Banū Hāshim and Banū ‘Abd 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 Ṣafīyyah رَضِيَ اللَّهُ عَنْهَا. 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 ‘Alī رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهَا 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was general. So why did Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ not invite them and if he did, why did he not address them individually? Your answer is our answer.

The Proof of the Shī'ah for the Undisputed Khilāfah

The early Shī'ah 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 ‘Alī رَضِيَ اللَّهُ عَنْهُ. They say that after the revelation of this verse, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 ‘Alī رَضِيَ اللَّهُ عَنْهُ arranged the gathering. On the last occasion, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “I have brought to you the goodness of this world and the next. Allah سُبْحَانَهُ وَتَعَالَى has instructed me to invite you to it.” He then said:

و ايكم يوازرنى على امرى و يكون اخى و وصيتى و خليفتى

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 ‘Alī رَضِيَ اللَّهُ عَنْهُ allegedly the said: “I was the youngest of them. I spoke out that I will be you assistant in this matter.” Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ held my neck and announced:

ان هذا اخى و وصيتى و خليفتى 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 Shī'ah prove the immediate khilāfah of Sayyidunā 'Alī رضي الله عنه.

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 'Alī رضي الله عنه does not feature in the narrations of ṣiḥāḥ 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 Shī'ah by the Shī'ī scholars. Our 'ulamā' have labelled them as *matrūk*¹, great liars, Shī'ī, 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-Maṣnū‘ah* pg. 197, 198 – Under this narration
2. *Al-Sīrah al-Ḥalabiyyah* vol. 3 pg. 309 – The narration of ghadīr khum
3. *Al-Mowḍū‘āt al-Kabīr* pg. 79 – Under this narration
4. *Mowḍū‘āt Qāḍī Showkānī* pg. 125 – Under this narration
5. *Qurrat al-‘Aynayn fī Tafḍīl al-Shaykhayn* pg. 279 – Under this discussion

Synopsis

In the verse under discussion, neither Rasūlullāh ﷺ having only one daughter can be established nor can the issue of the undisputed khilāfah of Sayyidunā ‘Alī رضي الله عنه be proven. Thus, the flimsy fallacious proof cannot establish the claim. Moreover, it is a different matter that Sayyidunā ‘Alī رضي الله عنه never cited this verse to prove his immediate khilāfah. The narrations presented by the Shī‘ah are matrūk, hence unacceptable.

Speculation 2: The Verse of Mawaddah

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ط

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 Shī‘ah

Regarding this verse, some narrations are found in the books attributed to

1 Sūrah al-Shūrā: 23

Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا stating: “When this verse was revealed, people asked: ‘O Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!

من هؤلاء الذين وجبت علينا مؤدبتهم؟ قال على و فاطمة و ابناهما

Who are these people we have to love?” “Alī, Fāṭimah and their two sons,’ was his reply.”

In the light of this, the Shī‘ah deduce the following rulings, presenting this verse as proof.

The word kinship in the verse refers to four persons viz. Sayyidunā ‘Alī, Sayyidah Fāṭimah, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمْ 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 رَضِيَ اللهُ عَنْهَا name appears which shows that she is the only biological daughter of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this verse. Yes, the issue regarding love to the family members of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 Mufasssīrīn, Muḥaddithīn and senior ‘ulamā’.

The verse instructs Rasūlullāh ﷺ 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

Hāfiẓ ibn Ḥajar in *Fath al-Bārī* has commentated on this verse in the following manner:

و المعنى الا ان تودونى لقرابتى فتحفظونى و الخطاب لقريش خاصة و القرى قرابة العصبية و الرحم
فكانه قال احفظونى للقرابة ان لم تتبعونى 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 *munqaṭī’*.^{3,4}

For further detail, we reproduce the commentary of this verse from *Tuḥfah Ithnā ‘Ashariyyah*. Shāh ‘Abd al-‘Azīz writes:

عن ابن عباس نیز این روایت در بخاری موجود است و بتفصیل مذکور است که بیج بطنے از بطون قریش نبود الا
إنحضرت را بایشان قرابتی بود این قرابت را یا دوبار نیدند و ادائے حقیق این قرابت لا اقل ترک ایذا که ادنی مراتب

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

2 Exception

3 Unrelated

4 *Fath 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 متأخرین ہمیں معنی را پسندیدند

The narration narrated from Sayyidunā ‘Abd Allāh Ibn ‘Abbās رضی اللہ عنہما in Bukhārī; therein it is mentioned with detail that Rasūlullāh صلی اللہ علیہ وسلم had 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 *munqaṭi’*. Imām Fakhr al-Dīn al-Rāzī and the latter Mufasssīrīn have preferred this meaning.¹

The narration of Sayyidunā ‘Abd Allāh Ibn ‘Abbās رضی اللہ عنہما which Shāh ‘Abd al-‘Azīz has quoted from Bukhārī in *Tuḥfah Ithnā ‘Ashariyyah* 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 ‘Abd Allāh ibn ‘Abbās رضی اللہ عنہما

The gist of this is that by the word ‘kinship’ not only four specific members are meant. Instead, the Quraysh is meant in general as explained above. Sayyidunā ‘Alī’s رضی اللہ عنہ ‘immediate khilāfah’ has no relation with this verse. The verse has a different purport.

The Answer to their Narration

The readers should remember that the narrations from Sayyidunā ‘Abd Allāh Ibn ‘Abbās رضی اللہ عنہما 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 ‘Ashariyyah* 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 رَضِيَ اللهُ عَنْهُمَا 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 رَحِمَهُ اللهُ has written at one place in *Fath 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.¹

Further on, Ḥāfiẓ Ibn Ḥajar رَحِمَهُ اللهُ states:

و اسناده واه فيه ضعيف و رافضى

Its isnād is fallacious for it has a weak narrator and a Rāfiḍī.

2. ‘Allāmah Ḥāfiẓ Ibn Kathīr رَحِمَهُ اللهُ writes regarding it:

هذا اسناد ضعيف فيه مبهم لا يعرف عن شيخ شيعى محترق و هو حسين الاشقر و لا يقبل خبره فى هذا
المحل

This is a weak isnād. It has an unclear unknown narrator narrating from his burnt Shī‘ī Shaykh Ḥusayn al-Ashqar. His narrations are not accepted here.²

1 *Fath 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 Shī'ah have specifically quoted this narration from *al-Ṣawā'iq 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 سنده شیعی غالی

There is an extremist Shī'ī in its isnād.¹

‘Allāmah al-Haythamī has pointed out its flaw after narrating it, but the Shī'ah have left out this portion.

The narrator is an extremist Shī'ī. Thus, this narration cannot be a proof against us because it is unaccepted.

4. The criticism made by Shāh ‘Abd al-‘Azīz رَحْمَةُ اللَّهِ عَلَيْهِ on this narration in *Tuḥfah Ithnā ‘Ashariyyah* will be quoted verbatim:

طبرانی و احمد از ابن عباس بهمین قسم روایت کرده اند لیکن جمهور محدثین این روایت را تضعیف نموده اند زیرا آنکه این سورت یعنی سوره شوری بتها مہا مکی است و در آن جا جا امام حسن و حسین نہ بودند و نہ حضرت فاطمہ را علاقہ زوجیت با حضرت علی بہم رسیده بود و در سلسلہ این روایت بعضی شیعہ غالی واقع اند

Ṭabarānī and Aḥmad have related a narration from Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ 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 ‘Alī رَضِيَ اللَّهُ عَنْهُ. Moreover, there is an extremist Shī'ī in its isnād.²

Due to these reasons, the narration presented by the Shī'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 ‘Ashariyyah* 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 رحمته الله for the verse is Makki and at that time neither was Sayyidah Fāṭimah married, nor did Sayyidunā ‘Alī رحمته الله 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 has 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 صلى الله عليه وسلم. Love for the relatives is the only thing mentioned.

And the narration presented by the Shī‘ah 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 Shī‘ī Rāfiḍī.

If for arguments sake we accept the narration, then the mention of only Sayyidah Fāṭimah رحمته الله does not necessitate the rejection and denial of the other sisters. And if we accede to this proof, then the mention of only Sayyidunā ‘Alī رحمته الله will necessitate the denial of his other brothers viz. Sayyidunā Ja‘far, Sayyidah ‘Aqīl, etc. which even the Shī‘ah will not accept, as this contradicts reality. Therefore, this method of substantiation is totally flawed.

Speculation 3: The Purport of Verse of Taḥḥīr

Allah سبحانه وتعالى has revealed a special rukū‘ in Sūrah al-Aḥzāb regarding the pure wives of Rasūlullāh صلى الله عليه وسلم i.e. his Ahl al-Bayt. Therein, Allah سبحانه وتعالى 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 صلى الله عليه وسلم requested for an increase in

their spending in order to terminate their lives of want and poverty. The Most Beneficent Allah was not pleased with their slight inclination to this transitory world thus revealed an entire rukū' in their favour. The verse of taḥhīr 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

1. The pure blessed wives of Rasūlullāh ﷺ were not desirous of the glitter and glimmer of this world, but were desirous of the pleasure of Allah ﷻ and His Rasūl and aspired for the high stages in the hereafter. If this were not the case then Rasūlullāh ﷺ would have separated from them as per the command of Allah ﷻ. However, he did not divorce them; hence confirming that these women had pure intentions and performed good deeds and Allah ﷻ 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.
5. They have been ordered to establish five times daily ṣalāh, pay zakāh and be obedient to Allah ﷻ and Rasūlullāh ﷺ.
6. Allah ﷻ 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 ﷺ 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).
8. They have been commanded to continue revising the verses and wisdom of Allah ﷻ recited in their homes, for the house of Rasūlullāh ﷺ 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 رَضِيَ اللهُ عَنْهَا 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 ﷻ has stated:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ

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 rukū‘ it becomes vividly clear that here the address is to the beloved wives of Rasūlullāh ﷺ. 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 taḥḥīr as proof for the deductions which will be expounded upon shortly.

1 Sūrah al-Aḥzāb: 6

﴿٣٣﴾ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

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 ﷺ called Sayyidah Fāṭimah, Sayyidunā Ḥasan, Sayyidunā Ḥusayn and Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُمْ, placed his shawl over them and declared:

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:

1. Rasūlullāh ﷺ only covered these four persons with his shawl, so the Ahl al-Bayt mentioned in this verse of the Qur'ān refer to only these four personalities (i.e. the wives of Rasūlullāh ﷺ are not included in the Ahl al-Bayt and are not the purport thereof).
2. We also learn that if Rasūlullāh ﷺ 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 Fāṭimah رَضِيَ اللَّهُ عَنْهَا is his only daughter.
3. It is clear as daylight that these personalities are free from sin and their purification has been established from naṣṣ (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 ﷺ. The children, etc. of Rasūlullāh ﷺ have been included in Ahl al-Bayt secondarily by a *khbar wāhid*¹. We will present evidences to prove that the primary purport of Ahl al-Bayt is the wives of Rasūlullāh ﷺ.

- 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 ﷻ addressed Sārah, the wife of Sayyidunā Ibrāhīm عليه السلام:

اتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ الْوَالِدِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ط

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 عليه السلام. 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 ﷺ used the term Ahl al-Bayt to refer to his wives in the authentic ḥadīth. The incident is that Rasūlullāh ﷺ married Sayyidah Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا. There was a walimah feast on this occasion. After the completion of the walimah, Rasūlullāh ﷺ went to Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا. He then exited her house and went to the room of Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا 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 ﷻ, O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal.

Here, Rasūlullāh ﷺ 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 *فِي بُيُوتِكُنَّ* (in your houses) before the verse of taḥīr and

وَ اذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ

(And remember what is recited in your houses) after this verse refer to the houses of the wives of Rasūlullāh ﷺ. Their houses have been referred to as Bayt and they have been referred to as Ahl al-Bayt. Here, no one else besides them is being referred to as Ahl al-Bayt. The relation of *بُيُوتٍ* (houses) to *كُنَّ* (your) (in plural feminine form) is verifying this restriction whether this is in relation to ownership or residence. The ‘ulamā’ fully appreciate this subtlety.

Now, the wives of Rasūlullāh ﷺ cannot be excluded from Ahl al-Bayt by a *khābar 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 ‘ahd khārijī*² according to rules of syntax which according to usage refers to the houses of the wives of Rasūlullāh ﷺ. These are the same houses mentioned before this verse (in your houses) and thereafter mentioned again (in your houses).

Removing a Doubt

It is appropriate to mention here that in the words *عَنْكُمْ* (from you) and *يُطَهِّرْكُمْ* (purify you) of the verse of taḥīr, the plural masculine pronoun *كُمْ* (you) has been used. Using this, the Shī‘ah create this doubt that had the addressees been

1 *Bukhārī* vol. 2 pg. 707 – The chapter concerning the statement of Allah ﷻ, 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 ﷺ, 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.

رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ 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 عَلَيْهِ السَّلَامُ addresses his wife:

﴿۷﴾ اذْ قَالَ مُوسَىٰ لْأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَائِغِيكُمْ مِنْهَا بِخَيْرٍ أَوْ أُنزِلَتْ عَلَيْكُمْ لَعَلَّكُمْ تَصْطَلُونَ ﴿۷﴾

[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:

السلام عليكم اهل البيت

Peace be upon you, O Ahl al-Bayt.²

Rasūlullāh ﷺ 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 ﷻ, 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 ﷺ 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.”¹

- e. Once, Rasūlullāh ﷺ came to Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and asked:

هل عندكم شيء؟ قالت لا الا ان نسبية بعثت الينا

“Do you have anything to eat?” She replied: “No, except that which Nusaybah sent.”

Here, Rasūlullāh ﷺ used the plural masculine pronoun for his wife.

In the above verse and aḥādīth, the plural masculine pronoun has been used to refer to their wives whereas it ought to be feminine. The answer given by the Shī’ah here will be the answer to their objection.

Corroboration from the Shī’ah

The Shī’ī 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 ‘Alī رَضِيَ اللهُ عَنْهَا, Rasūlullāh ﷺ addressed his wives:

هيثوا لابنتي و ابن عمي

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 رَضِيَ اللهُ عَنْهَا 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 ﷺ. Nonetheless, considering the term, plural masculine pronouns may be used to refer to it.
- Rasūlullāh ﷺ's honoured person is also included in the term Ahl al-Bayt since he lived therein. Hence, a plural masculine pronoun may be used *taḥlībān*.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 taḥhīr is absolutely grammatically correct and non-objectionable. Thus, the objection or doubt has been removed successfully.

Our Stance Regarding the Verse of Taḥhīr and Ḥadīth of the Shawl

Our 'ulamā' of the Ahl al-Sunnah emphatically declare that the verse of taḥhīr (with regards to its context) is regarding the wives of Rasūlullāh ﷺ who are the primary addressees. After this verse was revealed and the wives gained this honour, Rasūlullāh ﷺ included the four personalities viz. Sayyidah Fāṭimah, Sayyidunā Ḥasan, Sayyidunā Ḥusayn and Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُمْ in this honour by supplicating for them. Accordingly, 'Allāmah al-Qurṭubī رَحِمَهُ اللهُ has mentioned this in the following text of his tafsīr:

فهذه دعوة من النبي صلى الله عليه وسلم لهم بعد نزول الآية احب ان يدخلهم في الآية التي حو طب بها الازواج

This is a supplication of Rasūlullāh ﷺ 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-Jāmi' al-Aḥkām al-Qur'ān)* vol. 14 pg. 183, 184 – Under the verse, And remember what is recited in your houses of the verses of Allah.

‘Allāmah al-Dhahabī رَحْمَةُ اللهِ عَلَيْهِ has mentioned the very same thing in *al-Muntaqā*.¹ In a similar way, Shāh ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ writes in *Tuhfah Ithnā ‘Ashariyyah*:

ام سلمه گفت که مرا نیز شریک بکن فرمود که انت علی خیر او انت علی مکانک دلیل صریح است بر اینکه نزول ایت در حق ازواج بود و انحضوت این چهار کس را نیز بدعاے خود دریں وعده داخل ساحت و اگر نزول ایت در حق اینها می بود حاجت بدعا چه بود؟ و انحضرت چرا تحصیل حاصل می فرمود؟ و لہذا ام سلمه را دریں دعا شریک نہ کرد کہ در حق او این دعا را تحصیل حاصل دانست

Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا requested: “Include me also.” Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ included the four in this promise through the medium of his supplication. If the verse was revealed regarding the four personalities, then what was the need for the supplication and why would Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ attempt to obtain that already obtained (termed *Taḥṣīl al-Ḥāṣil*)? This is the reason why Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not include Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا in the supplication, since it would be attempting to obtain that which was already obtained.²

Elimination of Doubt 2

The second point which the Shī‘ah deduce from here is that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had only one daughter, namely Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. 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 *taḥṣīr* has no mention of the number of daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whatsoever. This verse has no connection with mentioning their number. Mention here is only about the wives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as explained before.

1 *Al-Muntaqā* pg. 428 – The discussion of the verse of *taḥṣīr*.

2 *Tuhfah Ithnā ‘Ashariyyah Fārsī* pg. 203 – Under the commentary of the verse of *taḥṣīr*.

- b. Similarly, the ḥadīth of the shawl mentions only one daughter. However, this does not necessitate the denial of the other daughters of Rasūlullāh ﷺ nor is this narration’s purport to mention the number of daughters of Rasūlullāh ﷺ. This narration is reported to depict superiority only.
- c. In the same vein, this narration by mentioning only one son-in-law of Rasūlullāh ﷺ 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 ‘Alī from Sayyidah Fāṭimah viz. Zaynab bint ‘Alī, Umm Kulthūm bint ‘Alī رَضِيَ اللَّهُ عَنْهَا etc. by mentioning only Sayyidah Ḥasan and Sayyidah Ḥusayn رَضِيَ اللَّهُ عَنْهَا. If someone claims that Sayyidah Zaynab bint ‘Alī رَضِيَ اللَّهُ عَنْهَا is not from the Ahl al-Bayt since she was not under the shawl and is not the biological sister of Sayyidah Ḥusayn رَضِيَ اللَّهُ عَنْهُ; 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 رَضِيَ اللَّهُ عَنْهُمَا, no other children were included. Likewise, no other relatives of Rasūlullāh ﷺ, such as Sayyidah Ṣafīyyah bint ‘Abd al-Muṭṭalib and Sayyidunā ‘Abbās ibn ‘Abd al-Muṭṭalib, etc. were invited or covered with the shawl whereas they are all the relatives and close kindred of Rasūlullāh ﷺ.

In short, to include those four personalities in the virtue does not change the honour and merit of the other relatives of Rasūlullāh ﷺ and has no effect on the honour and virtue enjoyed by the three sisters in Islam who are the biological children of Rasūlullāh ﷺ. Each one of them has her own status and rank.

Elimination of Doubt 3

The third point the Shī‘ah wish to establish from here is that since the verse of taḥīr 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 rukū‘ were revealed regarding the pure wives of Rasūlullāh ﷺ 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:

وَيُنزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رَجَزَ الشَّيْطَانِ

He sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestion] of Shayṭān.

وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيَسِمَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

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 رَضِيَ اللَّهُ عَنْهُمْ who are addressed in these verses ought to be infallible whereas notwithstanding their lofty rank, no Sunnī or Shī‘ah believes them to be infallible. This has been documented by Shāh ‘Abd al-‘Azīz رَضِيَ اللَّهُ عَنْهُ in *Tuhfah Ithnā ‘Ashariyyah* at the end of the discussion of the verse of taḥhīr in the following words:

اگر این کلمه مفید عصمت می شد بایست که همه صحابه علی الخصوص حافظان جنگ بدر قاطبة معصوم می شد زیر آنکه در حق ایشان بتفریق فرموده اند

If these words show flawlessness, then all the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ especially the participants of the Battle of Badr ought to be infallible then due to the following:

وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيَسِمَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

But He intends to purify you and complete His favour upon you that you may be grateful.

وَيُنزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْسَ الشَّيْطَانِ

He sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestion] of Shayṭān.¹

In brief, in the verse of taḥhīr, it is mentioned regarding the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: *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:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and nor his children.

Finally, it is another matter that Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا never claimed to be the only daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and did not use the verse of taḥhīr to substantiate her claim. Make a mental note of this.

1 Tuḥfah Ithnā 'Ashariyyah pg. 204 – Under the commentary of the verse of taḥhīr.

2 Sūrah al-Baqarah: 185

Speculation 4: The Verse of Hijāb

يَا أَيُّهَا النَّبِيُّ قُلْ لَأُزَوِّجَكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

O Nabī ﷺ, 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 Shī'ah have used the words “your daughters” to prove that Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا was the only daughter of Rasūlullāh ﷺ 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 ﷺ 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 ﷺ 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 Mufasssīrīn have spoken highly of the daughters of Rasūlullāh ﷺ in the commentary of this verse. Accordingly, ‘Allāmah al-Qurṭubī رَحِمَهُ اللَّهُ 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 ﷺ 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 ﷺ were alive as documented in their biographies coupled with bringing the statements of the Shīʿī 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 ﷺ 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-Qurʾān* vol. 14 pg. 242, 243 – Under the verse, O Nabī ﷺ, 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 Shī’ah claim that these three daughters would not be given from the share of the relatives of Rasūlullāh ﷺ, nor were their husbands included in the khums, whereas Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and her husband would always be given a share from the shares of the relatives of Rasūlullāh ﷺ. This proves that Rasūlullāh ﷺ had only one daughter viz. Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and only one son-in-law viz. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. 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 ﷺ would be given from a fifth of the booty and this practice remained even after the demise of Rasūlullāh ﷺ. However, the basis for being deserving of this share was poverty and want. Thus, those relatives who were poor were rightfully deserving of the fifth. We learn from this that Sayyidah Fāṭimah and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهَا 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 ‘ulamā’ 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 ﷺ and not to the affluent ones. ‘Allāmah Badr al-Dīn al-‘Aynī رَحِمَهُ اللَّهُ 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 رضي الله عنه 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 رحمته الله has written in his book *Aḥkām al-Qur’ān* that a person asked Imām Muḥammad al-Bāqir:

ما فعل على يسهم 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 بستی و سنة خلفاء الراشدين من بعدى

“What did ‘Alī do with the share of the relatives of Rasūlullāh صلى الله عليه وسلم 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 صلى الله عليه وسلم: “Hold firmly to my sunnah and the sunnah of the rightful guided khulafā’ after me.”²

Ibn Humām has in *Faṭḥ al-Qadīr* narrated an incident that a man asked Imām Muḥammad al-Bāqir as to the practice of Sayyidunā ‘Alī رضي الله عنه regarding the share of the relatives of Rasūlullāh صلى الله عليه وسلم when he was the judge and khalīfah to which Imām Muḥammad al-Bāqir replied:

1 ‘Aynī 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.

By Allah! He followed the path of Abū Bakr and ‘Umar.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 ‘Alī رَضِيَ اللهُ عَنْهُ is an authentic narration. In the time of Sayyidah ‘Umar رَضِيَ اللهُ عَنْهُ, when a fifth was taken out from the booty and it was told to Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, “Here is the right of the relatives of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ,” Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ replied:

ان بنا العام عنه غنى 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to be given was Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا and her husband Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ 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 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 *Faṭḥ al-Qadīr* vol. 4 pg. 329 – *Kitāb al-Siyar*

2 *Musnad Imām Aḥmad* vol. 1 pg. 84, 85 – The musnadāt of ‘Alī رَضِيَ اللهُ عَنْهُ

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 وَابْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ

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 Ṭsā عَلَيْهِ السَّلَام. They were not satisfied with what the Noble Qur’ān and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had to say. Thus, this verse was revealed. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 سُبْحَانَهُ وَتَعَالَى 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got ready for mubāhalah, he called Sayyidah Fāṭimah, Sayyidunā ‘Alī, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ.

The Proof of the Shī’ah

The Shī’ah establish from the incident of mubāhalah that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had only one daughter by claiming that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ only brought Sayyidah Fāṭimah, Sayyidunā ‘Alī, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ 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 ‘Alī رَضِيَ اللَّهُ عَنْهُمَا it is proven that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 Shī'ah 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 رضي الله عنها 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 صلى الله عليه وسلم only called Sayyidah Fāṭimah, Sayyidunā 'Alī, Sayyidunā Ḥasan and Sayyidunā Ḥusayn رضي الله عنهم for the occasion of mubāhalah. This narration is correct and authentic, and from it the Shī'ah deduce that Rasūlullāh صلى الله عليه وسلم had only one biological daughter and his true son-in-law was only Sayyidunā 'Alī رضي الله عنه; 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-Shāfi* — pg. 383 (old print) and vol. 3 pg. 7 (new print) — in the chapter that amīr al-mu'minīn عليه السلام is the most superior of the Ṣaḥābah. Before this incident, all the other three daughters of Rasūlullāh صلى الله عليه وسلم had left this temporary world. This is accepted by both sects. Sayyidah Ruqayyah رضي الله عنها passed away in 2 A.H (at the time of the Battle of Badr), Sayyidah Zaynab رضي الله عنها passed away in 8 A.H and Sayyidah Umm Kulthūm رضي الله عنها passed 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 رَضِيَ اللَّهُ عَنْهَا was taken with. Moreover, it should be noted that only mention of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا from the women and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ from the men and Sayyidunā Ḥasan and Sayyidah 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 الآية فقلُّوا نَدْعُ الآية قال فجاء بابي بكر وولده وبعمر وولده وبعثمان وولده وبعلي وولده

Ja’far (al-Ṣādiq) ibn Muḥammad رَضِيَ اللَّهُ عَنْهُ narrates from his father (al-Bāqir) رَضِيَ اللَّهُ عَنْهُ regarding the verse, “Come, let us call our sons...” that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 ‘ulamā’ have recorded yet another narration from Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ:

عن عمر رضى الله عنه انه قال قال النبي صلى الله عليه وسلم لولا اعتتهم يا رسول الله بيد من كنت تاخذ؟ قال صلى الله عليه وسلم اخذ بيد علي وفاطمة والحسن والحسين وعائشة وحفصة

‘Umar رَضِيَ اللَّهُ عَنْهُ narrates that he told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: “O Rasūlullāh! Had you done mubāhalah with them, who would you take with?” “I would take the hand of ‘Alī, Fāṭimah, Ḥasan, Ḥusayn, ‘Ā’ishah and Ḥafṣah,” replied Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.²

We learn from the above that besides ‘Alī رَضِيَ اللَّهُ عَنْهُ; Abū Bakr, ‘Umar and ‘Uthmān accompanied by their children رَضِيَ اللَّهُ عَنْهُمْ 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-Ma’ānī vol. 3 pg. 190 – Under the verse, Say, “Come ...”

Tafsīr al-Shawkānī 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

mubāhalah actually taken place then these three personalities with their children would have participated.

Similarly, Sayyidah ‘Ā’ishah and Sayyidah Ḥaḥḥah رضي الله عنها were included with Sayyidah Fāṭimah رضي الله عنها, and had the mubāhalah taken place then they too would have participated.

We learn from this that the specialties deduced by the Shī’ah by only looking at a few narrations is useless and their deduction of Rasūlullāh صلى الله عليه وسلم 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 Shī’ah for the Immediate Khilāfah

The early Shī’ī scholars have deduced the immediate khilāfah of Sayyidah ‘Alī رضي الله عنه 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, Sayyidah ‘Alī رضي الله عنه never ever used this verse and narration to prove his khilāfah nor did he claim it.

No doubt, Rasūlullāh صلى الله عليه وسلم honoured Sayyidunā ‘Alī, his children and Sayyidah Fāṭimah رضي الله عنها by inviting them for this event. This is an honour we also recognise and in the light of other narrations, the three khulafā’, Sayyidah ‘Ā’ishah and Sayyidah Ḥaḥḥah رضي الله عنها 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 that Sayyidunā ‘Alī رضي الله عنه is implied — as the Shī’ah claim — and then it is established to actually refer to Rasūlullāh صلى الله عليه وسلم, and equality is accepted between Rasūlullāh صلى الله عليه وسلم and Sayyidunā ‘Alī رضي الله عنه in some of the qualities of nubuwwah, then it will have to be accepted that Sayyidunā ‘Alī رضي الله عنه 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 ‘Alī رَضِيَ اللهُ عَنْهُ as being equal to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 ‘Alī رَضِيَ اللهُ عَنْهُ, then it is imperative that he be the khalīfah of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ 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 تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ

Do not evict one another from your homes.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ

Then, you are those [same ones who are] killing one another.

وَلَا تَلْمِزُوا 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 ‘Alī رَضِيَ اللهُ عَنْهُ. 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 ﷺ had only one daughter, i.e. Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, while her other three sisters' lineage to Rasūlullāh ﷺ is rejected.

Their Proof

Since the virtues and merits of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا 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 رَضِيَ اللهُ عَنْهَا 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 Shī'ah. We have recorded their biographies from birth till death from both Sunnī and Shī'ī 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 رَضِيَ اللهُ عَنْهُ virtues have been mentioned quite extensively whereas the virtues of his brothers, Sayyidunā Ja'far and Sayyidunā 'Aqīl رَضِيَ اللهُ عَنْهُمَا, 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 عَلَيْهِ السَّلَام had many sons but virtues are only found for Sayyidunā Sulaymān عَلَيْهِ السَّلَام. In the same way, Nabī Ya'qūb عَلَيْهِ السَّلَام had twelve sons, but there are scores of virtues of Nabī Yūsuf عَلَيْهِ السَّلَام. It is not correct to reject the lineage of the other sons on this basis. Similarly, the virtues of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا 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 ﷺ's life, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا was the only living daughter. Even her mother, Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا, and her aunts all had left this world. Hence, the special attention of Rasūlullāh ﷺ was directed to only Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. Generally in this space of time, Rasūlullāh ﷺ enumerated many of her virtues which are correct and authentic. However, to use this to reject the lineage of her sisters is wicked and dishonourable, and is humiliates and disgraces them (Allah forbid!), which no Muslim will ever do. This also causes pain to Rasūlullāh ﷺ and Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. This is an extremely wicked path which is not in the interest of Rasūlullāh ﷺ and nor of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا.

Speculation 8: Narration of Durr al-Manthūr

The Shī'ah 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 رَضِيَ اللهُ عَنْهُ has recorded it.

Farqad al-Subkhī says: “It was revealed to Nabī Ṭsā عَلَيْهِ السَّلَام 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

1. 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. ‘Allāmah al-Suyūṭī رَضِيَ اللهُ عَنْهُ 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 Ya‘qūb). The ‘ulamā’ have written the following about him, which depicts his unreliability and untrustworthiness.

- Ibn Abī Ḥātim Rāzī رحمته الله 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 Sa‘d* that this person is weak, narrates *munkar* narrations and is not a Muḥaddith.³
- Ibn Ḥajar al-‘Asqalānī رحمته الله 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-Ta‘dīl* vol. 3 pg. 81, 82 sec. 2 – Farqad al-Subkhī

3 *Ṭabaqāt Ibn Sa‘d* vol. 7 pg. 11 sec. 2 – Farqad ibn Ya‘qūb al-Subkhī

4 *Taqrīb* pg. 414 – Farqad ibn Ya‘qūb

5 A narration wherein a Tābi‘ī omits the link between himself and Rasūlullāh صلى الله عليه وسلم and narrates it directly from Rasūlullāh صلى الله عليه وسلم, without mentioning who related it to him.

6 The words of Rasūlullāh صلى الله عليه وسلم.

7 The words of a Ṣaḥābī and not of Rasūlullāh صلى الله عليه وسلم.

8 The chain of narrators goes directly to Rasūlullāh صلى الله عليه وسلم without a break in between.

9 *Tahdhīb al-Tahdhīb* vol. 8 pg. 263, 264 – Farqad ibn Ya‘qūb

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. Fāṭimah 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 ﷺ 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 ﷺ not to reject his other wives nor the other children of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا and not to prove the one daughter fallacy.

Speculation 9: No Mention in Friday Sermon

The Shī’ah raise this doubt to prove their one daughter fallacy that only one daughter’s name of Rasūlullāh ﷺ appears in the sermons of Jumu’ah and ‘Īd, i.e. the name of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. This proves that Rasūlullāh ﷺ 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, Nāṣibiyyah, etc., had incorrect beliefs regarding Sayyidah Fāṭimah رضي الله عنها 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 صلى الله عليه وسلم 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 صلى الله عليه وسلم be mentioned in the sermons to remove the corrupt ideologies of the people and so that the correct belief regarding the family of Rasūlullāh صلى الله عليه وسلم 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 Shī’ah have used the text of Waḥīd al-Zamān Hyderābādī to prove this one daughter ideology where it is mentioned that Sayyidah Fāṭimah رضي الله عنها is the only daughter of Rasūlullāh صلى الله عليه وسلم.

Originally, the one daughter ideology was fabricated by some Shī’ah. Hence, those affected by Shī’ī ideologies also mention such absurd things. We will now briefly present the ideologies of Waḥīd al-Zamān Hyderābādī (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 *ṣiḥāh*. 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 عليه السلام 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 صلى الله عليه وسلم. Nonetheless, because Rasūlullāh صلى الله عليه وسلم did not issue any emphatic statement regarding the khilāfah at the time of his death and the Ṣaḥābah chose Sayyidah Abū Bakr رضي الله عنه 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 ʿUthmān and Sayyidunā ʿAlī عليه السلام. The majority of the Ahl al-Sunnah regards Shaykhayn (Sayyidunā Abū Bakr and Sayyidunā ʿUmar) to be superior to Sayyidunā ʿAlī عليه السلام 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 ʿaqāʿid.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 Mu‘āwiyah رضي الله عنه:

Amazing! How can Mu‘āwiyah’s analogy be on those pure souls whereas he was neither from the Muhājirīn nor from the Anṣār? He did not serve Rasūlullāh صلی الله علیه و آله وسلم 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 صلی الله علیه و آله وسلم, he advised Sayyidah ‘Uthmān رضي الله عنه to assassinate ‘Alī, Ṭalḥah and Zubayr رضي الله عنه. 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, tābī‘īn 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!).¹

He writes further on the same page:

Can the heart of any true Muslim who has a spark of love for Rasūlullāh صلی الله علیه و آله وسلم ever tolerate to praise Mu‘āwiyah? Nevertheless, the method of us Ahl al-Sunnah is that we observe silence with regard to the Ṣaḥābah. Accordingly, to observe silence regarding Mu‘āwiyah 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 Mu‘āwiyah and Sayyidunā ‘Amr ibn al-‘Āṣ رضي الله عنه. He writes:

We — the Ahl al-Sunnah wa l-Jamā‘ah — do not declare Mu‘āwiyah, ‘Amr ibn al-‘Āṣ 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 Mu'āwiyah and 'Amr ibn al-ʿĀṣ to be worthy of honour and praise because of being companions are in manifest error.¹

He writes at another juncture exposing his hatred for Sayyidah Mu'āwiyah رضي الله عنها:

Some shallow minded scholars present this fallacious proof that Sayyidah 'Ā'ishah, Sayyidunā Ṭalḥah and Zubayr رضي الله عنهم also fought Sayyidunā 'Alī رضي الله عنه. So whatever is their ruling is the ruling regarding Mu'āwiyah. The answer to this is that those three personalities made an ijtihādī mistake which they retracted from, repented and regretted not like Mu'āwiyah who remained the enemy and rival to the Ahl al-Bayt عليه السلام until death and who issued orders to all the orators to curse Sayyidunā 'Alī رضي الله عنه.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 رضي الله عنه 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 Mu'āwiyah رضي الله عنه will prove beneficial. These allegations have been taken from unfounded and baseless narrations and the 'ulamā' have

1 *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

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 Shīʿī beliefs. The Shīʿah believe Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا was the only daughter, which is his preferred view also.

Who can prevent him from acting in direct opposition to the Qurʾān, 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 Shīʿah; what credibility is there in the words of such a chameleon? May Allah سُبْحَانَهُ وَتَعَالَى 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 رَضِيَ اللَّهُ عَنْهُنَّ in sequence. After the introduction, details regarding Umm al-Muʾminīn Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا 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 رَضِيَ اللَّهُ عَنْهَا, a few important matters were discussed, followed by eliminating some speculations and assumptions of the contemporary Shīʿah, with the help of Allah سُبْحَانَهُ وَتَعَالَى.

This was a small effort to explain the status and rank of the children of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. May Allah سُبْحَانَهُ وَتَعَالَى 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-Muʾaẓẓam 1404 A.H

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