Virtues of Sayyedah Fatimah (عليها السلام)

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مؤُلَّاي صلِّ و سلَّم دائمًا أبًدا على حبيبك خير الخلق كِلِّهم و الآل و الصَّحِب ثم التابعين لَهُم أهله التَّقى و النَّقى و الحَلَّم و الكرم

صلاة الله تعالى عليه و عليه آله و أصحابه و بارك و سلّم
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25 Prayers of the Holy Prophet (صلى الله عليه وسلم) for Fatimah (عَلَيْهَا ﷺ) and her descendants

26 Ali (عَلَى ﷺ) was not allowed to marry again during the lifetime of Fatimah (عَلَيْهَا ﷺ)

27 Fatimah’s sons the inheritors of the attributes of the Prophet (صلى الله عليه وسلم)

28 The children of Fatimah (عَلَيْهَا ﷺ) are the children of the Prophet (صلى الله عليه وسلم)

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

30 Fatimah (عَلَيْهَا ﷺ) will be the first to meet the Holy Prophet (صلى الله عليه وسلم) after his passing away

31 Fatimah (عَلَيْهَا ﷺ) was aware of her own death

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

33 Fatimah will cross the Bridge accompanied with seventy thousand Hurs

34 On Judgement Day Fatimah (عَلَيْهَا ﷺ) will sit in the carriage of the Holy Prophet (صلى الله عليه وسلم)

35 Fatimah (عَلَيْهَا ﷺ) is the handle of the scale

36 Fatimah (عَلَيْهَا ﷺ) and her family will be the first to enter Paradise with the Holy Prophet (صلى الله عليه وسلم)
37 On the Day of Judgement Fatimah’s (سَلَامُ اللَّهِ عَلَيْهَا) residence will be a white dome under the Throne of Allah (ٌﷲ)

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

39 Ayeshah (رضي الله عنها) Fatimah (سَلَامُ اللَّهِ عَلَيْهَا) is the most superior personality after the Prophet (عُلِّيَائِهِ)

40 Umar bin Khattab (ﷺ): After the Messenger of Allah (صلى الله عليه وسلم) Fatimah (سَلَامُ اللَّهِ عَلَيْهَا) is the most beloved personality

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The Author

**Dr. Muhammad Tahir-ul-Qadri** is in need of no introduction to those affiliated to the many fields, which he has mastered during a small period of time. He is the founding leader of Minhaj-ul-Quran International (MQI), which exists in over 80 countries of the world. Its main aims are working for global peace and human rights, reviving Islamic values, teachings and traditions and striving for the unity of the Ummah through a social, educational and spiritual struggle.

As Dr. Tahir-ul-Qadri is presenting the true peaceful message of Islam pure from innovations added into it and internal and external political influences, his work, message and call are accepted with open arms. The main reasons being that he has portrayed Islam as a truly moderate faith in its original form, free from any form of extremism, fanaticism and terrorism. As part of his vast struggle for equality, equity and equal human rights for all, he has written over three hundred books on all kinds of modern, religious, spiritual and secular issues in English, Urdu and Arabic.

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

Although he is a scholar and a religious leader for whom there is no match, his educational and social efforts have also penetrated society.

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

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

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

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Introduction

In this day and age Muslims are fully inundated upon the biographies of celebrities, sports stars and actors yet do they have the same amount of information about the members of the Prophet’s family, companions and other important Islamic personalities? The sad fact is that Muslims, particularly in the West, are unfamiliar with even the names of such great people let alone have a detailed account of their lives which they can use as guides on how to perfect their own life styles.

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

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

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

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

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

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

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

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

The Arabic form of names has been used rather than the European ones such as Ibrahim and not Abraham.
1. The Family of Fatimah (سالم الله عليها) is the Ahl-ul-bait (People of the House)

Ans bin Malik (ﷺ) narrates that when the Holy Prophet (ﷺ) used to come out for Fajr (dawn) prayer, as he passed the door of Fatimah (سالم الله عليها), he used to say, “O ‘people of the house’, perform your prayer” and then he used to recite the following verse from the Holy Quran:

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

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

1. Tirmidhi, al-Jami-us-sahih (5:352#3206)
2. Ahmad bin Hambal, al-Musnad (3:259,285)
3. Ahmad bin Hambal, Fadail-us-sahabah (2:761#1340, 1341)
4. Ibn Abi Shaybah, al-Musnnaf (6:388#32272)
5. Shaybani, al-Aahad wal-mathani (5:360#2953)
6. Abd bin Humaid, al-Musnad (p.367#1223)
7. Hakim, al-Mustadrak (3:172#4748)
8. Tabarani, al-Mujam-ul-kabir (3:56#2671)
9. Bukhari related it from Abul Hamra in al-Kuna (p.25#205). In the tradition this routine of the Prophet (ﷺ) was carried out for a period of nine months.
10. Abd bin Humayd has related the same tradition from Bukhari in al-Musnad (p.173#475).
Abu Saeed Khudri (ﷺ) has said about the verse, “Allah only desires to keep away (all kinds of) impurity from you, O ‘people of the house’!...”, that it was revealed in honour of the following five personalities: the Messenger of Allah (ﷺ), Ali ( masculinity), Fatimah ( masculinity), Hasan ( masculinity) and Husain ( masculinity).
2. The Family of Fatimah (عائشة بنت زينب) are ‘the People of Kisaa’

3. حː ﻋﻠﻰ ﻋAEA 2. The Family of Fatimah (عائشة بنت زينب) are ‘the People of Kisaa’

3. عن صفية بنت شيبة، قالت: قالت عائشة رضي الله عنها: خرج النبي صلى الله عليه وسلم غداة وعلى مرط مرحلا من شعر أسود، فجاء الحسن بن علي فأخذته، ثم جاء الحسين فدخل معه ثم جاءت فاطمة رضي الله عنها فأخذته، ثم جاء علي فأخذته. ثم قال: (إذا يريذ الله ليذهب عنكم الجنس أهل البيت ويظهركم تطهيرا

Safiyyah the daughter of Shaybah narrates that Ayeshah (رضي الله عنها) said, “The Holy Prophet (ﷺ) came out one morning wearing a cloak which had camel saddles woven on to it with black wool. Then Hasan bin Ali ( נּ) came and the Holy Prophet (ﷺ) took him under the cloak, then Husain ( נּ) came and entered beneath it with the Holy Prophet (ﷺ). Then Fatimah (سلام الله عليها) came and the Holy Prophet (ﷺ) took her under the cloak. Next Ali ( נּ) came and the Holy Prophet (ﷺ) also included him beneath it. Then the Holy Prophet Muhammad (ﷺ) recited the verse, ‘Allah only desires to keep away (all kinds of) impurity from you, O ‘people of the house!’’ (الخزائم 33:33).”

3. 1. Muslim, as-Sahih (4:1883#2424)
2. Ibn Abi Shaybah, al-Musannaf (6:370#36102)
3. Ahmad bin Hambal, Fadail-us-sahabah (2:672#1149)
4. Ibn Rahawayh, al-Musnad (3:678#1271)
5. Hakim, al-Mustadrak (3:159#4705)
6. Bayhaqi, as-Sunan-ul-kubra (2:149)
7. Tabari, Jami-ul-bayan fi tafsir al-Quran (22:6,7)
8. Baghawi, Maalim-ut-tanzil (3:529)
10. Suyuti, ad-Durr-ul-manthur fi tafsir-bil-mathur (6:605)
4. On Umar bin Abi Salamah (who was brought up by the Prophet) narrates that when the verse, “Allah only desires to keep away (all kinds of) impurity from you, O ‘people of the house!’ (the Prophet’s family) and to totally purify you,” (al-Ahzab 33:33), was revealed to the Holy Prophet at the home of Umm Salamah, he called Fatimah, Hasan (and Husain and covered them with a cloak. Ali was behind him, the Holy Prophet also covered him under the same cloak and then said, “Oh Allah! These are my ahl-ul-bait (‘people of the house’) so keep impurity away from them and totally purify them.”

Umar bin Abi Salamah (who was brought up by the Prophet) narrates that when the verse, “Allah only desires to keep away (all kinds of) impurity from you, O ‘people of the house!’ (the Prophet’s family) and to totally purify you,” (al-Ahzab 33:33), was revealed to the Holy Prophet at the home of Umm Salamah, he called Fatimah, Hasan (and Husain and covered them with a cloak. Ali was behind him, the Holy Prophet also covered him under the same cloak and then said, “Oh Allah! These are my ahl-ul-bait (‘people of the house’) so keep impurity away from them and totally purify them.”

4. 1. Tirmidhi, al-Jami-us-sahih (5:351,663#3205,3787)
2. Ahmad bin Hambal, al-Musnad (6:292)
3. Ahmad bin Hambal, Fadail-us-sahabah (2:587#994)
4. Bayhaqi related it with slightly different words in as-sunan-ul-kubra (2:150).
5. Hakim, al-Mustadrak (2:451#3558)
6. Hakim, al-Mustadrak (3:158#4705)
7. Tabarani, al-Mujam-ul-kabir (3:54#2662)
8. Tabarani, al-Mujam-ul-kabir (9:25#8295)
3. **Fatimah** (سلام الله عليها) is the leader of all women

5. "Oh Fatimah! Are you not pleased with the fact that you are the leader of the women of all the worlds, the leader of the women of this *ummah* (nation) and the leader of the women of all the believers."

Ayeshah (رضي الله عنها) narrates that the Holy Prophet (رضي الله عنه) said during the illness in which he passed away, "Oh Fatimah! Are you not pleased with the fact that you are the leader of the women of all the worlds, the leader of the women of this *ummah* (nation) and the leader of the women of all the believers."

6. Ayeshah (رضي الله عنها) narrates that the Holy Prophet (رضي الله عنه) said during the illness in which he passed away, "Oh Fatimah! Are you not pleased with the fact that you are the leader of the women of all the worlds, the leader of the women of this *ummah* (nation) and the leader of the women of all the believers."

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5. 1. Hakim has declared it *sahih* (sound) in *al-Mustadrak* (3:170# 4740) while Dhahabi has supported it.
3. Nasai, *as-Sunan-ul-kubra* (5:146#8517)
5. Ibn Sad, *at-Tabaqat-ul-kubra* (8:26,27)
Ayeshah (رضي الله عنها) narrates, “Fatimah (سلام الله عليها) came and her way of walking was just like that of the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) welcomed his beloved daughter and seated her on his right hand side or on the left hand side*. Then he whispered something to her which made her cry. So I asked her why she was crying. Then the Holy Prophet (ﷺ) whispered something to her and she laughed. So I said, ‘I have never seen happiness so close to sadness as I have seen today.’ I asked (Fatimah [صلاة الله عليه]) , ‘What did the Holy Prophet (ﷺ) say?’ She replied, ‘I cannot disclose the secret of the Messenger of Allah (ﷺ).’ When the Holy Prophet (ﷺ) passed away I asked her again (about this incident) and she replied, ‘The Holy Prophet (ﷺ) whispered to me, ‘Every year Jibraeel recites the whole of the Quran with me once but this year he has recited it twice. I am sure that the end of my time in this world has come and indeed you are the first from my family who will come to me.’ This made me cry. Then the Holy Prophet (ﷺ) whispered, ‘Are you not happy with the fact that you are the leader of the women of Paradise or the leader of all Muslim women*.’ To this I laughed.”

6. 1. Bukhari, as-Sahih (3:1326,1327#3426,3427)
2. Muslim, as-Sahih (4:1904#2450)
3. Ahmad bin Hambal, al-Musnad (6:282)
* The narrator is unsure of the exact words of the Prophet (ﷺ).
Masruq narrates from the Mother of the Believers Ayeshah (رضي الله عنها) that the Holy Prophet (صلى الله عليه وسلم) said, “Fatimah, are you not happy that you are the leader of the women of all the believers or the leader of the women of this ummah.”

Abu Hurairah (ص) narrates that the Holy Prophet (صلى الله عليه وسلم) said, “An angel in the skies who had not seen me requested permission from Allah (س) to see me (which he was granted); he told me the good news or brought me the news that Fatimah (سلام الله عليها) is the leader of all women in my nation.”

References:
1. Bukhari, as-Sahih (5:2317#5928)
2. Muslim, as-Sahih (4:1905#2450)
3. Nasai, Fadail-us-sahabah (p.77#263)
4. Ahmad bin Hambal, Fadail-us-sahabah (2:762#1342)
5. Tayalisi, al-Musnad (p.196#1373)
7. Dawlabi, az-Zurriyah at-tahirah (p.101,102#188)
8. Abu Nauym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:39, 40)
9. Dhahabi, Siyar alam an-nubala (2:130)

* The narrator is unsure of the exact words of the Prophet (صلى الله عليه وسلم)

8. Tabarani, al-Mujam-al-kabir (22:403#1006)
2. Bukhari, at-Tarikh-ul-kabir (1:232#728)
3. Haythami said in Majma-uz-zawaid (9:201) this tradition has been narrated by Tabarani and has declared its narrators sahih (sound) except Muhammad bin Marwan Zahli. While Ibn Hibban has declared Muhammad bin Marwan Zahli as very sound.
4. Fatimah (sa) is the leader of women in Paradise

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

10. Ali (ع), the son of Abu Talib, narrates that the Holy Prophet (صلى الله عليه وسلم) said to Fatimah (sa), “Are you not happy that you are the leader of all women in Paradise

References:

4. Dhahabi, Siyar al-umam al-nubala (2:127)
5. Mizzi, Tahdhib-ul-kamal (26:391)
9. 1. Tirmidhi, al-Jami-us-sahih (5:660#3781)
   2. Nasai, as-Sunan-ul-kabra (5:80,95#8298,8365)
   3. Nasai, Fadhail-us-sahabah (p.58,72#193,260)
   4. Ahmad bin Hambal, al-Musnad (5:391)
   5. Ahmad bin Hambal, Fadail-us-sahabah (2:788#1406)
   6. Ibn Abi Shaybah, al-Musannaf (6:388#32271)
   7. Hakim, al-Mustadrak (3:164#4721,4722)
   8. Tabarani, al-Mujam-ul-kabir (22:402#1005)
   9. Bayhaqi, al-Itiqad (p.328)
   10. Muhibb Tabari, Dhakhair-ul-uqba fi-manaqib dhaw-il-qurba (p.224)
and both of your sons are leaders of all youth in Paradise.\textsuperscript{10}


Abdullah bin Abbas () narrates that the Holy Prophet () drew four lines in the ground and asked, “Do you know what this is?” The companions replied, “Allah () and His Messenger () know better.” Then the Holy Prophet () said, “From the women of Paradise four are superior to others: Khadijah the daughter of Khuwaylid, Fatimah the daughter of Muhammad, Asiyah the daughter of Mazahim the wife of Pharaoh and Maryam the daughter of Imran ().”\textsuperscript{11}

12. عن صالح قال: قالت عائشة لفاطمة بنت رسول الله صلى الله عليه وسلم: ألا أبشرك أي سمعت رسول الله صلى الله عليه و سلم من يناديه:**

10.1 Haythami, Majma-uz-zawaid (9:201)
2. Bazzar, al-Musnad (3:102#888)
11.1 Ahmad bin Hambal, al-Musnad (1:293,316)
2. Nasai, as-Sunan-ul-kubra (5:93,94#8355,8364)
3. Nasai, Fadail-us-sahabah (p.74,76#250,259)
4. Ibn Hibban, as-Sahih (15:470#7010)
5. Hakim, al-Mustadrak (2:539#3836)
6. Hakim, al-Mustadrak (3:174,205#4754,4852)
7. Ahmad bin Hambal, Fadail-us-sahabah (2:760,761#1339)
8. Abu Yala, al-Musnad (5:110#2722)
9. Shaybani, al-Aahad wal-mathani (5:364#2962)
10. Abd bin Humayd, al-Musnad (1:205#597)
Salih () narrates that Ayesah (رضي الله عنها) said to Fatimah (عليها السلام), “Shall I not tell you some good news? I have heard the Holy Prophet (ﷺ) say that only four women are the leaders of the women of Paradise: Maryam bint Imran, Fatimah bint Messenger of Allah (ﷺ), Khadijah bint Khuyaylid and Pharaoh’s wife, Asiyah.”

12. Ahmad bin Hambal, Fada'il-us-sahabah (2:760#1336)
5. **Allah (ﷻ) has forbidden Hell Fire for Fatimah (سلام الله عليها) and her family**

13. عن بن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم لفاطمة رضي الله عنها: إن الله غير معذِب ولا ولدك.

Abdullah bin Abbas (رضي الله عنهما) narrates that the Holy Prophet (ﷺ) said to Fatimah (سلام الله عليها), “Allah (ﷻ) will not punish you and your children.”

14. عن عبد الله بن مسعود رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: إن فاطمة حصنت فرحها فحرمتها الله وذريتها على النار.

Abdullah bin Masud (رضي الله عنهما) narrates that the Holy Prophet (ﷺ) said, “Indeed Fatimah has protected her honour and purity in such a way that Allah has protected her and her children from the Fire.”

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

2. Bazzar, *al-Musnad* (5:223#1829)
3. Hakim *al-Mustadrak* (3:165#4726)
Jabir (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “My daughter was named Fatimah because Allah (ﷻ) has totally separated her and those who love her from the Fire.”

15.1. Daylami, al-Firdaws bi mathur al-khitab (1:346#1385)
2. Hindi narrated it in Kanz-ul-ummal (12:109#34227) and said Daylami has narrated the tradition through Abu Hurairah.
3. Sakhawi said in Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p.96) Daylami narrated it through Abu Hurayrah.
6. The mother of Fatimah is the best of all women

Abdullah bin Jafar narrates that he heard Ali say that the Holy Prophet said, "The most superior woman from the women of her time was Khadijah bint Khuwaylid and the most superior woman from the women of her time was Maryam bint Imran." 16

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

References:
1. Tirmidhi, al-Jami-us-sahih (5:702#3877)
2. Ahmad bin Hambal, al-Musnad (1:116,132)
3. Abu Yala, al-Musnad (1:455)
4. Ahmad bin Hambal, Fadail-us-sahabah (2:852#1580)
5. Ibn Abd-ul-Barr, al-Istib fi marifah al-ashab (4:1823)
6. Dhahabi, Siyar alam an-nubala (2:113)
8. Asqalani, Fath-ul-bari (7:107)
9. Asqalani, al-Isabah fi tamyiz as-shabah (7:602)
The narrator, Abu Kuraib, states that (whilst narrating this tradition) Waki pointed towards the ground and the skies.17

17.1. Muslim, as-Sahih (4:1886#2430)  
2. Bukhari, as-Sahih (3:1265,1388#3249,3604)  
3. Nasai, as-Sunan-ul-kubra (5:93#8354)  
4. Ahmad bin Hambal, al-Musnad (1:84,143)  
5. Abd-ur-Razzaq, al-Musannaf (7:492#14006)  
7. Bazzar, al-Musnad (2:115#468)  
8. Abu Yala, al-Musnad (1:399#522)  
9. Nasai, Fadail-us-sahabah (p.74#249)  
10. Ahmad bin Hambal, Fadail-us-sahabah (2:847,852#1563,1579,1583)  

Explanatory Note  
Traditions in this chapter are no contrast to those in chapter three and four. The excellence of Asiyah, Maryam and Khadijah was in relation to their own periods. The greatness of the Leader of all women, Fatimah, is beyond time and space. The poet of East, Allama Iqbal, also pays her homage as the world’s most perfect woman. The gist of his poem runs as follows:

Maryam’s relation with prophet Isa alone brought her the crown of excellence while the daughter of the Master of the Universe, Muhammad, had three honours to her credit. First, she was the light of the Prophet’s eye who was the leader of all the prophets and the whole universe. Secondly, she was the wife of the Lion of Allah, who was the Master of all the Believers. Her husband was such a content person as his whole home consisted of no more than a sword and a shield. And thirdly, she was the mother of the one who was the leader of the caravan of love and passion.

1. i.e. his daughter, Fatimah  
2. i.e. Ali, the fourth Commander of the Faithful  
3. i.e. Imam Husain
7. “Fatimah! My mother and father be sacrificed for you”

18. "Fatimah! My mother and father be sacrificed for you" (Salam Alaika). When the Holy Prophet entered the Ka’bah, he turned to Fatimah, saying, “Oh Fatimah! My mother and father be sacrificed for you.”

19. Umar bin Khattab narrates that the Holy Prophet used to say to Fatimah, “Oh Fatimah! My mother and father be sacrificed for you.”

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18. Hakim, al-Mustadrak (3:170#4740)
2. Ibn Hibban, as-Sahih (2:470,471#696)
3. Haythami, Mawarid-uz-zaman (p.631#2540)
19. Shawkani said in Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.279) Hakim narrated it in al-Mustadrak.
8. Fatimah (Fatimah) a part of the Prophet (عَلَيْهِ ﷺ)


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

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

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

22. عن علي رضي الله عنه أنه كان عند رسول الله صلى الله عليه وسلم، فقال: أي شيء غير المرآة؟ فسكنوا. فلما رجعت

20.1. Bukhari, as-Sahih (3:1361#3510)
2. Bukhari, as-Sahih (3:1374#3556)
3. Muslim, as-Sahih (4:1903#2449)
4. Ibn Abi Shaybah narrated it in al-Musannaf (6:388#32269) through Ali (ﺍﷲﻛﺮﻡ ﻋُﻠَيْهِ ﷺ ﻩِﻫِﺝﻭ)
5. Abu Awanah, al-Musnad (3:70#4233)
6. Shaybani, al-Aahad wal-mathani (5:361#2954)
8. Hakim, al-Mustadrak (3:172#4747)
9. Bayhaqi, as-Sunan-ul-kubra (10:201)
10. Daylami, al-Firdaws bi mathur al-khitab (3:145#4389)
21.1. Ibn Abi Shaybah, al-Musannaf (6:388#32269)
2. Ahmad bin Hambal, Fadail-us-sahabah (2:755,756#1326)
3. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.80,81)
Ali () narrates, “He was present in the company of the Messenger of Allah () when the Holy Prophet () asked, ‘What is best for a woman’ on this the companions remained quiet. When I returned home I asked Fatimah (سليماٍ اللد) ‘Tell me what is best for a woman?’ Fatimah (سليماٍ اللد) replied, ‘It is best for a woman that no men (i.e. outside of one’s immediate family: brothers, father, uncle, husband, sons) see her.’ I mentioned this to the Holy Prophet () and he () said, ‘Indeed Fatimah is a part of me.’”

22. 1. Bazzar, al-Musnad (2:160#526)
2. Haythami, Majma-uz-zawaid (4:255)
3. Haythami, Majma-uz-zawaid (9:202)
4. Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:40, 41,175)
5. Darqutni, Sualat Hamzah (p.280#409)
9. The Holy Prophet (ﷺ) used to stand up for Fatimah (سلام الله عليها)

The Holy Prophet (ﷺ) used to stand up for Fatimah (سلام الله عليها) when he saw her coming. He would welcome her, then he (ﷺ) would stand up for her, kiss her, bring her inside by holding her hand and seat her in his own place. Whenever Fatimah (سلام الله عليها) saw the Holy Prophet (ﷺ) arrive, she used to welcome him (ﷺ), stand up for him (ﷺ) and kiss the Holy Prophet (ﷺ).

The Mother of the Believers Ayeshah (رضي الله عنها) narrates that when Fatimah (سلام الله عليها) used to arrive in the presence of the Holy Prophet (ﷺ), he (ﷺ) used to:

23. Nasai, as-Sunan-ul-kubra (5:391,392#9236,9237)
2. Ibn Hibban, as-Sahih (15:403#6953)
3. Shaybani, al-Aahad wal-mathani (5:367#2967)
4. Tabarani, al-Mujam-ul-awsat (4:242#4089)
5. Hakim, al-Mustadrak (4:303#7715)
6. Bukhari, al-Adab-ul-mufrad (p.326#947)
7. Dawlabi, az-Zurriyah at-tahira (p.100#184)
welcome her by standing up and used to hold her hand and kiss it then seat her where he () was sitting.24

25. عن عائشة أم المؤمنين رضي الله عنها قالت: كنت فاطمة إذا دخلت عليه صلى الله عليه وسلم قام إليها فقبلها و رحب بها وأخذ بيدها. فأجلسها في مجلسه. وكانت هي إذا دخل عليها رسول الله صلى الله عليه وسلم قامت إليه مستقبلة و قبلت يده.

The Mother of the Believers Ayeshah (رضي الله عنها) narrates that when Fatimah (سلام الله عليها) used to visit the Holy Prophet (), he used to stand up to welcome her, kiss her and by holding her hand used to seat her where he () was sitting. When the Holy Prophet () visited Fatimah’s (سلام الله عليها) house, she (سلام الله عليها), in welcoming the Holy Prophet (), used to stand up and kiss the blessed hand of the Holy Prophet ().25.

24.1. Hakim, al-Mustadrak (3:167#4732)
2. Nasai, Fadail-us-sahabah (p.78#264)
3. Ibn Rahawayh, al-Musnad (1:8#6)
4. Bayhaqi, as-Sunan-ul-kubra (7:101)
5. Bayhaqi, Shurab-ul-iman (6:467#8927)
6. Maqri, Taqbil-ul-yad (p.91)
7. Asqalani said in Fath-ul-bari (11:50) the tradition has been narrated by Abu Dawud and Tirmidhi and has termed it hasan (fair) while Ibn Hibban and Hakim have declared it saih (sound).

25.1. Hakim, al-Mustadrak (3:174#4753)
2. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.85)
3. Haythami, Mawarid-uz-zaman (p.549#2223)
4. Asqalani, Fath-ul-bari (11:50)
5. Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.279)
6. Hakim graded it saih (sound) according to the conditions of Bukhari and Muslim.
10. The Holy Prophet (صلى الله عليه وسلم) laid out his cloak for Fatimah (عليها السلام)

Ali (الله كرم وجهه) narrates that he arrived in the company of the Holy Prophet (صلى الله عليه وسلم) and the Holy Prophet (صلى الله عليه وسلم) had already laid out a cloak. The Holy Prophet (صلى الله عليه وسلم), Ali (الله كرم وجهه), Fatimah (عليها السلام), Hasan (رضي الله عنه) and Husain (رضي الله عنه) sat on it. Then the Holy Prophet (صلى الله عليه وسلم) got hold of the corners of the cloak, placed the corners over them and tied a knot. Then he (صلى الله عليه وسلم) said, “Oh Allah, be satisfied with them in the same manner as I am pleased with them.”

26.1. Tabarani, al-Mujam-ul-awsat (5:348#5514)
2. Haythami said in Majma-uz-zawaid (9:169) Tabarani narrated this tradition and its narrators are sahih (sound) except Ubayd bin Tufayl who is thiqah (credible). His nickname is Abu Saydan.
11. The journey of the Holy Prophet (ﷺ) started and ended at the house of Fatimah (سلام الله عليها)
would say to her, “(Oh Fatimah!) My mother and father be sacrificed for you.”

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

2. Hakim, al-Mustadrak (1:664#1798)
3. Hakim also narrated it in al-Mustadrak (3:169#4737) through Abu Thalbah Khashny with different words.
4. Ibn Hibban, as-Sahih (2:470,471#696)
5. Haythami, Mawarid-uz-zaman (p.631#2540)
6. Ibn Asakir narrated this tradition in Tarikh Dimashq al-kabir (43:141) through Abu Thalbah Khashny.

29.1. Tabarani, al-Mujam-ul-awsat (4:248#4105)
2. Abu Yala, al-Musnad (4:352#2466)
3. Haythami said in Majma-uz-zawald (8:42) the tradition has been narrated by Tabarani in al-Awsat and its chain of narrators is thiqah (credible).
4. Ibn Athir, Usad-ul-ghahab fi-marifah as-sahabah (7:219)
5. Suyuti, al-Jami-us-saghir fi ahadith al-bashir an-nadhir (p.189#303)
12. Fatimah (سَلَامُ اللَّهُ عَلَيْهَا): the centre of love for the Holy Prophet (ﺳَلَامُ ﷺ) on earth

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

31. Buraidah (ٴٯٰ) narrates that from women Fatimah was the most beloved to the Holy Prophet (ﷺ) and from the men Ali (كرم الله وجهه) was most dear to him (ﷺ).

30.1. Tirmidhi, al-Jami-us-sahih (5:701#3874)
2. Tabarani, al-Mujam-ul-kabir (22:403, 404#1008, 1009)
3. Hakim, al-Mustadrak (3:171#4344)
4. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.77)
5. Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:219)
6. Dhahabi, Siyar alam an-nubala (2:125)
7. Mizzi, Tahdhib-ul-kamal (4:512)
8. Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.273)

31.1. Tirmidhi, al-Jami-us-sahih (5:698#3868)
2. Nasai narrated this tradition in as-Sunan-ul-kubra (5:140# 8498) with different words.
3. Tabarani, al-Mujam-ul-awsat (7:199#7262)
Abu Salamah bin Abd-ur-Rahman (υ) narrates that Usamah bin Zaid (υ) told him, “I was sitting when Ali (ﺍﷲﻛﺮﻡ) and Abbas (υ) came to seek permission and said, ‘Usama, request permission from the Holy Prophet () for us to enter.’ I said, ‘O Messenger of Allah! Ali and Abbas request permission to enter.’ The Holy Prophet () said, ‘Do you know why they have come?’ ‘No,’ I replied. He () said, ‘But I know. Let them in.’ Both gentlemen entered and they said, ‘Oh Messenger of Allah! We have come to you to ask you that who from ‘the people of your house’ is most beloved to you.’ The Holy Prophet () replied, ‘Fatimah daughter of Muhammad.’”

4. Hakim, al-Mustadrak (3:168#4735)
5. Dhahabi, Siyar alalam an-nubala (2:131)
6. Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.274)
32.1. Tirmidhi, al-Jami-us-sahih (5:678##3819)
3. Bazzar, al-Musnad (7:71#2620)
4. Tabarani, al-Mujam-ul-kabir (22:403#1007)
5. Hakim, al-Mustadrak (2:452#3526)
8. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.78)
Abu Hurairah (ﷺ) narrates Ali (ﺍﷲﻛﺮﻡ ﻦﺟﻮه) asked the Holy Prophet (ﷺ), “Oh Messenger of Allah (ﷺ), who is more beloved to you from Fatimah and me?” The Holy Prophet (ﷺ) replied, “Fatimah is more beloved to me than you are and you are dearer to me than she is.”

Ibn Abu Najeeh narrated from his father that the person who told him had heard Ali (ﺍﷲﻛﺮﻡ ﻦﺟﻮه) say on the pulpit in Kufah, “The Holy Prophet (ﷺ) came to our house and sat with us beside the cushions and asked for water in a 

* This tradition is *hasan* (fair).

33.1. Tabarani, *al-Mujam-al-awsat* (7:343#7675)
2. Haythami said in *Majma-uz-zawaid* (9:173) Tabarani has narrated this tradition in *al-Awsat*. Haythami also commented he did not know Salamah bin Aqabah, one of the chain of narrators. The rest of the narrators are *thiqah* (credible).
3. Haythami said in *Majma-uz-zawaid* (9:202) Tabarani has narrated this tradition in *al-Awsat*.
4. Husaini said in *al-Bayan wat-tarif* (2:118#1238) Tabarani has narrated it in *al-Awsat* and Haythami termed its narrators *sahih* (sound).
container. It was brought to him and he ( ﷺ ) performed a prayer on it for blessings and sprinkled this water upon us. I asked, ‘O Messenger of Allah ( ﷺ ), do you have more love for me or for Fatimah?’ The Prophet ( ﷺ ) replied, ‘She is more beloved to me than you and you are more honourable to me than she is.’”

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34.1. Ahmad bin Hambal, Fadail-us-sahabah (2:631,632#1076)
2. Nasai narrated it in as-Sunan-ul-kubra (5:150#8531) briefly.
3. Humaidi, al-Musnad (1:22#38)
5. Ibn Jawzi, Tadhkirat-ul-khawas (p.275,276)
13. Nobody’s habits resembled more to the Holy Prophet (PBUH)

35. عن عائشة أم المؤمنين رضي الله عنها، قالت: ما رأيت أحدا أشبه سلمت و دلا و هديبا برسل الله صلى الله عليه وسلم في قيامها و قعودها من فاطمة بنت رسول الله صلى الله عليه وسلم.

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

36. عن عائشة أم المؤمنين رضي الله عنها، قالت: ما رأيت أحدا من الناس كان أشبه بالنبي صلى الله عليه وسلم كلاما ولا حديثا ولا جلسه من فاطمة.

The Mother of the Believers Ayeshah (رضي الله عنها) narrates, “I have not seen anyone from the people who bears closer resemblance to the Prophet (PBUH) in talking and sitting than Fatimah (سلام الله عليها).

35.1. Tirmidhi, al-Jami-us-sahih (5:700#3872)
2. Abu Dawud, as-Sunan (4:355#5217)
3. Nasai, Fadail-us-sahabah (p.77, 78#264)
4. Hakim, al-Mustadrak (4:303#7715)
5. Bayhaqi, as-Sunan-ul-kubra (5:96)
6. Ibn Sa’d narrated this tradition in at-Tabaqat-ul-kubra (2:248) through Umm Salmah with slightly different words.
7. Ibn Jawzi, Sifat-us-safwah (2:6,7)
8. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.84,85)

36.1. Bukhari, al-Adab-ul-mufrad (p.326,337#947,971)
2. Nasai, as-Sunan-ul-kubra (5:391#9236)
3. Ibn Hibban, as-Sahih (15:403#6953)
37. Anas bin Malik narrates that nobody showed more resemblance to the Holy Prophet (ﷺ) than Hasan bin Ali ( вкус ) and Fatimah ( вкус ).

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

References:
4. Hakim, al-Mustadrak (3:167,174#4732,4753)
5. Tabarani, al-Mujam-ul-awsat (4:242#40809)
6. Bayhaqi, as-Sunan-ul-kubra (7:101)
7. Ibn Rahawayh, al-Musnad (1:8#6)
8. Ibn Abd-ul-Barr, al-Istiab fi marifah al-as hab (4:1896)
9. Dhahabi, Siyar alam an-nubala (2:127)
37. Ahmad bin Hambal, al-Musnad (3:164)
38. 1. Muslim, as-Sahih (4:1905,1906#2450)
2. Bukhari, as-Sahih (5:3217#5928)
3. Ibn Majah, as-Sunan (1:518#1620)
4. Nasai, as-Sunan-ul-kubra (4:251#7078)
5. Nasai, as-Sunan-ul-kubra (5:96,146#8368,8516, 8517)
6. Nasai, Fadail-us-sahabah (p.77#263)
7. Nasai, Kitab-ul-wafat (p.20#2)
8. Ahmad bin Hambal, Fadail-us-sahabah (2:766, 763#1343)
9. Shaybani, al-Aahad wal-mathani (5:368#2968)
Masruq (ﻋﻠﻴﻩ) narrates that the Mother of the Believers, Ayesha (ﻋﻨﻬﺎ ﺍﷲ ﺭﺿﻲ ﺍﻟﻤﺅﻤﻨﻴﻥ), narrated to him, “We, the wives of the Holy Prophet ( ), were all with him ( ) and none of us were absent when Fatimah came. I swear by Allah that her style of walking was in no way different to that of the Holy Prophet ( ).”

References:
10. Ibn Rahawayh, al-Musnad (1:6,7#5)
39.1. Bukhari, as-Sahih (5:2317#5928)
2. Muslim, as-Sahih (4:1905#2450)
3. Nasai, Fadail-us-sahabah (p.77#263)
4. Ahmad bin Hambal, Fadail-us-sahabah (2:762#1342)
5. Tayalisi, al-Musnad (p.196#1373)
7. Dawlabi, az-Rurriyah at-tahirah (p.101,102#188)
8. Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:39,40)
9. Dhahabi, Siyar alam an-nubala (2:130)
14. The pleasure of Fatimah (علیها السلام) is the pleasure of the Holy Prophet (صلى الله عليه وسلام).

40. عن المسور بن مخمرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إنما فاطمة شجنة مني يبسطني ما يبضىها و يقبضني ما يقبضها.

Miswar bin Makhramah (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وسلم) said, “Indeed, Fatimah is my fruitful branch; whatever makes her happy also makes me happy. Whatever hurts her hurts me.”

41. عن سعيد بن أبي القرآن، قال: دخل عبد الله بن حسن بن حسن بن علي بن أبي طالب على عمر بن عبد العزيز، وهوحدث السن وله ورقة، فرفع عمر مجلسه وأقبل عليه، وقضى حوائجه، ثم أخذ عكبة من عكبه، فغمره حتى أوجعه، وقال: اذكرها عندك للشفاعة. فلما خرج لامه قومه و قالوا: فعلت هذا بغلام حديثه! فقال: إن الثقة حدثني حتى كأني أسمعه من في رسول الله صلى الله عليه وسلم: إنما فاطمة بضعة مني. يسرني ما يسرها. وأنا أعلم أن فاطمة رضي الله عنها لو كانت حية، لسره ما فعلت بأبنها. قالوا: فما معنى غمرك بطنه، و

40.1. Hakim, al-Mustadrak (3:168#4734)
2. Ahmad bin Hambal, al-Musnad (4:332)
3. Ahmad bin Hambal, Fadail-us-sahabah (2:765#1347)
4. Shaybani, al-Aahad wal-mathani (5:362#2956)
5. Tabarani, al-Mujam-ul-kabir (20:25#30)
6. Haythami, Majma-uz-zawaid (9:203)
7. Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (3:206)
8. Dhahabi, Siyar alam an-nubala (2:132)
Saeed bin Aban Qarshi narrates that Abdullah bin Hasan bin Hasan bin Ali bin Abi Talib (ﷺ), who was still a young boy with his hair reaching his ears, went to Umar bin Abd-ul-Aziz (ﷺ). (On his arrival) Umar bin Abd-ul-Aziz (ﷺ) concluded his meeting and welcomed his guest and fulfilled his needs. He then pressed the stomach of the boy to the extent that the boy felt some pain. Umar bin Abd-ul-Aziz said, “(On the Day of Judgement) at the time of intercession remember this.” On the departure of the boy, the people taunted Umar bin Abd-ul-Aziz and said, “You showed so much respect to a young boy?” On this Umar bin Abd-ul-Aziz said, “I have heard a saying of the Holy Prophet (ﷺ) from an authentic narrator; it is as though I have heard it directly from the Messenger of Allah (ﷺ) (saying), ‘Indeed, Fatimah is a part of me and whatever pleases her pleases me.’” (Umar bin Umar bin Abd-ul-Aziz then added), “I am sure that if Fatimah (ﺍﷲﻋﻠﻴﻬﺎﺳﻼﻡ) was alive today, she would be happy at the way I treated her son.” Then the people asked, “What is the meaning of your squeezing the boy’s stomach and what did you mean by the word that you said?” To this Umar bin Abd-ul-Aziz replied, “There is not a single person from the clan of Bani Hashim who has not been given the power to intercede. I just wanted to earn the right to the boy’s intercession.”

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

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

42.1. Bukhari, as-Sahih (3:1361#3510)
2. Bukhari, as-Sahih (3:1374#3556)
3. Muslim, as-Sahih (4:1903#2449)
4. Ibn Abi Shaybah narrated this tradition in al-Musannaf (6:388#32269) through Ali.
5. Abu Awanah, al-Musnad (3:70#4233)
6. Shaybani, al-Aahad wal-mathani (5:361#2954)
7. Tabarani, al-Mujam-ul-kabir (22:404#1012)
8. Hakim, al-Mustadrak (3:172#4747)
9. Daylami, al-Firdaws bimathur al-khitab (3:145#4389)
10. Ibn Jawzi, Sifat-us-safwah (2:7)
16. The pleasure of Fatimah (عليها السلام) is the pleasure of Allah (الله ﷺ)
17. Whoever hurts Fatimah (ﺱﻼﻡ ﻋﻠﻴﻬﺎ ﻣﺤﻤﺪ)
hurts the Holy Prophet (ﺱﻠﻄﻮﻥ ﺍﷲ)

44.  ﻋﻦ ﻣﺴﻮﺭ ﺑﻦ ﻣﺨﺮﻤﺔ ﺭﻀﻲ ﺍﷲ ﻋﻨﻪ ﻋﻘﺎﻝ: ﻋﻠﻰ ﺍﷲ ﻋﻠﻴﻪ و ﺳﻠﻢ: ﻋﻨﺎﻤاً ﻓﺎﻃﻤﺔ ﻋﻨﺎ، ﻋﻨﺎﻡ ﺑﺪﺪ ﻋﻨﺎﻡ، ﺱﻮﻡ ﺑﺪﺪ ﺑﺪﺪ.

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

45.  ﻋﻦ ﺍﷲ ﺑﻦ ﻋﺒﺪ ﺑﻦ ﺑﻨﻮﻡ ﺑﻦ ﺑﻮﻡ، ﻋﻨﻪ ﻋﻘﺎﻝ: ﻋﻠﻰ ﺍﷲ ﻋﻠﻴﻪ و ﺳﻠﻢ: ﻋﻨﺎ ﻓﺎﻃﻤﺔ ﻋﻨﺎ، ﻋﻨﺎﻡ ﺑﺪﺪ ﻋﻨﺎﻡ، ﺱﻮﻡ ﺑﺪﺪ ﻋﻨﺎﻡ. ﺎﷲ ﺑﻦ ﻋﺒﺪ ﺑﻦ ﺑﻨﻮﻡ ﺑﻦ ﺑﻮﻡ، ﻋﻨﻪ ﻋﻘﺎﻝ: ﻋﻠﻰ ﺍﷲ ﻋﻠﻴﻪ و ﺳﻠﻢ: ﻋﻨﺎ ﻓﺎﻃﻤﺔ ﻋﻨﺎ، ﻋﻨﺎﻡ ﺑﺪﺪ ﻋﻨﺎﻡ، ﺱﻮﻡ ﺑﺪﺪ ﻋﻨﺎﻡ.

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

44.1. Muslim, as-Sahih (4:1903#2449)
2. Nasai, as-Sunan-ul-kubra (5:97#8370)
3. Bayhaqi, as-Sunan-ul-kubra (10:201)
4. Shaybani, al-Aahad wal-mathani (5:361#2955)
5. Tabarani, al-Mujam-ul-kabir (22:404#1010)
6. Abu Nuaym, Hilalat-ul-awliya wa tabaqat-ul-asfiya (2:40)
7. Andlusi, Tuhfat-ul-muhtaj (2:585#1795)
8. Asqalani, al-Isabah fi tamyiz as-sahabah (8:56)
9. Ibn Jawzi, Tadhkirat-ul-khawass (p.279)

45.1. Tirmidhi narrated this hasan (fair) sahih (sound) tradition in al-Jami-us-sahih (5:698#3869).
2. Ahmad bin Hambal, al-Musnad (4:5)
3. Ahmad bin Hambal, Fadail-us-sahabah (2:756#1327)
4. Hakim, al-Mustadrak (3:173#4751)
5. Maqdasi, al-Ahadith-ul-mukhtarah (9:314,315#274)
6. Asqalani, Fath-ul-bari (9:329)
7. Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.274)
Abu Hanzalah (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “Indeed, Fatimah is a part of my body. Whoever hurts her hurts me.”

46.1. Ahmad bin Hambal, *Fadail-us-sahabah* (2:755#1324)
2. Ahmad bin Hambal has narrated it in *Fadail-us-sahabah* (2:756#1327) through Abdullah bin Zubayr as well.
3. Ahmad bin Hambal, *al-Musnad* (4:5)
18. The enemy of Fatimah (salma) is the enemy of the Holy Prophet (النبي محمد ﷺ)

47. عن زيد بن أرقم رضي الله عنه أن رسول الله صلى الله عليه وسلم قال لعلي وفاطمة وحسن رضي الله عنهم: أنا حرب لمن حاربكم، وسلام لمن سلمكم.

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

48. عن زيد بن أرقم رضي الله عنه أن النبي صلى الله عليه وسلم قال لفاطمة وحسن وحسن: أنا حرب لمن حاربكم وسلام لمن سالمكم.

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

47. 1. Tirmidhi, al-Jami-us-sahih (5:699#3870)
2. Ibn Majah, as-Sunan (1:52#145)
3. Hakim, al-Mustadrak (3:161#4714)
4. Tabarani, al-Mujam-ul-kabir (3:40#2619, 2620)
5. Tabarani, al-Mujam-ul-kabir (5:184#5030, 5031)
6. Tabarani, al-Mujam-ul-awsat (5:182#5015)
7. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.62)
8. Dhahabi, Siyar alam an-nubala (2:125)
9. Dhahabi, Siyar alam an-nubala (10:432)
10. Mizzi, Tahdhib-ul-kamal (13:112)
48. 1. Ibn Hibban, as-Sahih (15:434#6977)
2. Tabarani, al-Mujam-ul-awsat (3:179#2854)
3. Tabarani, al-Mujam-us-saghir (2:53#767)
4. Haythami said in Majma-uz-zawaid (9:169) Tabarani has narrated it in al-Awsat.
5. Haythami, Mawarid-uz-zaman (p.555#2244)
Abu Hurairah (  ) narrates that the Holy Prophet (  ) looked at Ali, Fatimah, Hasan and Husain and said, “Whoever goes to war against you, I will declare war on him. Whoever makes peace with you, I will make peace with him (i.e. whoever is your enemy is my enemy and whoever is your friend is my friend).”

6. Mahamili, al-Anali (p. 447#532)
7. Ibn Athir, Usaid-ul-ghabah fi marifah as-sahabah
49.1. Ahmad bin Hambal, al-Musnad (2:442)
2. Ahmad bin Hambal, Fadail-us-sahabah (2:767#1350)
3. Hakim graded it hasan (fair) in al-Mustadrak (3:161#4713) while Dhahabi kept silent about it.
4. Tabarani, al-Mujam-ul-kabir (3:40#2621)
5. Khatib Baghdadi, Tarikh Baghdad (7:137)
6. Dhahabi, Siyar alam an-nubala (2:122)
7. Dhahabi, Siyar alam an-nubala (3:257,258)
8. Haythami has said in Majma-uz-zawaid (9:169) that Ahmad and Tabarani have related it. All the transmitters are rijal sahih (trustworthy) except for Talyid bin Sulaiman upon whom there is a difference of opinion.
19. The enemy of the family of Fatimah is a hypocrite, cursed and bound for Hell

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

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

Jabir bin Abdullah narrates that the Holy Prophet delivered a sermon to us during which he was saying, “Whoever holds enmity against us the ‘people of the house’, on the Day of Judgement his fate will be that of the Jews.” I asked, “O Messenger of Allah, even

50.1. Ahmad bin Hambal, Fada’il-us-sahabah (2:661#1126)
3. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.51)
4. Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (7:349)
51. Ibn Abi Shaybah, al-Musannaf (6:372#32116)
if he fasts and performs prayer?” The Holy Prophet (ﷺ) replied, “Yes! Even if he fasts and performs prayer (because he is the enemy of the ‘people of the house’, Allah (ﷻ) will reject his worship and raise him on the Day of Judgement with the Jews).”

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

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

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52.1. Tabarani, al-Mujam-ul-awsat (4:212#4002)
2. Haythami, Majma-uz-zawaid (9:172)
3. Jurjani, Tarikh Jurjan (p.369)
53.1. Hakim, al-Mustadrak (3:162#4717)
2. Ibn Hibban, as-Sahih (15:435#6978)
3. Dhahabi, Siyar alam an-nubala (2:123)
4. Hakim graded it sahih (sound) according to the conditions of Imam Bukhari and Imam Muslim.
54.1. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.51)
2. Faswi, al-Marifah wat-tarikh (1:505)
Muawiyah bin Hudeej narrates that Hasan bin Ali (‏‏) said, “Oh Muawiyah bin Hudeej! Refrain from having hatred against us because the Messenger of Allah (‏‏) said, ‘There is not a single person who has hatred and jealousy for us, who will not be whipped away by fire at the Kauther (Pond) on the Day of Judgement.’”

55.1. Tabarani, al-Mujam-ul-awsat (3:39#2405)
2. Tabarani, al-Mujam-ul-kabir (3:81#2726)

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20. Fatimah (السيدة فاطمة) be holder of the secret of the Messenger of Allah (عائشة بنت ميسرة)

In 56. In the time of the Prophet, all the wives of the Prophet (رضي الله عنها) were present and no one was absent when Fatimah (سلام الله عليها), whose way of walking was just like the Prophet (رضي الله عنه), came. The Prophet (رضي الله عنه) said, ‘welcome my daughter’ and seated her on his right or left side. Then he quietly whispered something into her ear because of which Fatimah started to cry. The Prophet (رضي الله عنه) again whispered something into her ear upon which she then laughed. I asked her (سلام الله عليها),

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

56.1. Muslim, as-Sahih (4:1905,1906#2450)
2. Bukhari, as-Sahih (5:2317#5928)
3. Ibn Majah, as-Sunan (1:518#1621)
4. Nasai, as-Sunan-ul-kubra (4:251#7078)
5. Nasai, as-Sunan-ul-kubra (5:96,146#8368,8516, 8517)
6. Nasai, Fadail-us-sahabah (p.77#263)
7. Nasai, Kitab-ul-wafat (p.20#2)
8. Ahmad bin Hambal, Fadail-us-sahabah (2:762, 763#1343)
9. Shaybani, al-Aahad wal-mathani (5:368#2968)
10. Ibn Rahawayh, al-Musnad (1:6,7#5)
Virtues of Sayyedah Fatimah

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

57.1 Bukhari, as-Sahih (3:1361#3511)
2. Bukhari, as-Sahih (3:1327#3427)
3. Bukhari, as-Sahih (4:1612#4170)
4. Muslim, as-Sahih (4:1904#2450)
5. Nasai, Fadail-us-sahabah (p.77#296)
6. Ahmad bin Hambal, al-Musnad (6:77)
7. Ahmad bin Hambal, Fadail-us-sahabah (2:754#1322)
8. Ibn Hibban, as-Sahih (15:404#6954)
9. Abu Yala, al-Musnad (12:122#6755)
Ayeshah (رضي الله عنها) narrates, “I was at home with the Messenger of Allah (ﷺ) and we were in a humorous mood with each other when Fatimah (سلام الله عليها) came in. The Holy Prophet (ﷺ) took hold of her hand and seated her behind him and whispered something to her. I do not know what was whispered. Then I looked at Fatimah (سلام الله عليها) and she was crying. Then the Holy Prophet (ﷺ) turned his attention to me and he talked and joked with me. The Holy Prophet (ﷺ) then turned towards Fatimah, joked with her and whispered something to her. When I looked at Fatimah I noticed that she (سلام الله عليها) was laughing. When the Holy Prophet (ﷺ) got up and went outside, I asked Fatimah, ‘What did the Messenger of Allah (ﷺ) whisper to you?’ She replied, ‘Whatever the Messenger of Allah (ﷺ) whispered to me, I will not tell you about it.’ I said, ‘For the sake of Allah and my close relation to you (please tell me).’ Then she said, ‘The Messenger of Allah (ﷺ) told me that the time of his passing away has come near. The very thought of separation from the Messenger of Allah (ﷺ) made me cry. Then he (ﷺ) turned to me and whispered that from the ‘people of the house’ I will be the first who will meet him again. In anticipation of meeting him, I laughed.”  

21. Fatimah (سلام الله عليها) is the fruitful branch of the tree of Prophethood

59. علیه السلام

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

60. 

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

59.1. Ahmad bin Hambal, al-Musnad (4:332)
2. Ahmad bin Hambal, Fadail-us-sahabah (2:765#1347)
3. Hakim, al-Mustadrak (3:168#4334)
4. Shaybani, al-Aahad wal-mathani (5:362#2956)
5. Tabarani, al-Mujam-ul-kabir (20:25#30)
6. Tabarani, al-Mujam-ul-kabir (22:405#1014)
7. Haythami said in Majma-uz-zawaid (9:203) Tabarani has related it. Umm Bakr bint Miswar has been neither criticised nor declared reliable. The rest of the narrators of the tradition have been declared thiqah (trustworthy).
8. Dhahabi, Siyar alam an-nubala (2:132)

60.1. Daylami, al-Firdaws bima thur al-khitab (1:52#135)
2. Sakhawi, Istijlab irtiqa al-ghuraf bi hubb agriba ar-rasul wa dhawi s-sharf (p.99)
22. The Prophet (ﷺ) himself is a witness to the chastity and honour of Fatimah (سلام الله عليها)

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

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

61. Bazzar, al-Musnad (5:223#1829)
2. Hakim, al-Mustadrak (3:165#4726)
3. Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:188)
4. Dhahabi declared it as a marfu hadith in Mizan-ul-itidal fi naqd ar-rijal (5:261) through Abdullah bin Masud.
5. Manawi, Fayd-ul-qadir (2:462)

62. 1. Tabarani, al-Mujam-ul-kabir (3:41#2625)
2. Haythami, Majma-uz-zawaid (9:202)
3. Manawi, Fayd-ul-qadir (2:463)
23. Allah (ﷻ) ordained the marriage of Fatimah (📖) to Ali (📖)

63. 64

Abdullah bin Masud (ﷺ) narrates that the Holy Prophet (ﷺ) said, “Allah (ﷻ) has ordered me to arrange Fatimah’s (📖) marriage with Ali (📖).”

64. 63

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

63.1. Tabarani, al-Mujam-ul-kabir (10:156#10305)
3. Haythami said in Majma-uz-zawaid (9:204) Tabarani has transmitted it and its narrators are thiqah (trustworthy).
4. Halabi, al-Kashf-ul-hasis (1:174)
5. Hindi, Kanz-ul-ummal (#32891,32929)
7. Ibn Jawzi has transmitted it in Tadhkirat-ul-khawass (p.276) through Hadrat Abdullah bin Buraydah.
8. Husaini said in al-Bayan wat-tarif (1:174#455) that both Ibn Asakir and Khatib Baghdadi related it through Anas bin Malik.
64.1. Husaini said in al-Bayan wat-tarif (2:301#1803) that Qazwini, Khatib Baghdadi and Ibn Asakir have transmitted it through Ans bin Malik.
24. Fatimah’s marriage ceremony at the Upper Heavens with the participation of forty thousand angels

65. 66. Ans bin Malik (R) narrates that when the Messenger of Allah (ﷺ) was in the mosque, he said to Ali (R): “This is Jibraeel who is telling me that Allah (ﷻ) has performed your marriage ceremony to Fatimah (عليها السلام) in the presence of forty thousand angels as witnesses to the marriage ceremony. He (ﷺ) said to the tree of tuba (blessing) to rain pearls and rubies on them. The tree showered them with pearls and rubies. Then women with beautiful eyes gathered the pearls and rubies in trays which the angels (present in the ceremony) will present to each other as gifts until the Day of Judgement.”

2. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.71)
2. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.72)
Ali (ﷺ) narrates that the Messenger of Allah (ﷺ) said, “An angel came to me and said: Oh Muhammad, Allah (ﷻ) sends peace upon you and says, ‘I have had your daughter married to Ali bin Abu Talib in the Upper Heavens and now you also arrange the marriage ceremony of Fatimah with Ali on earth.’”

66. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.72)
25. Prayers of the Holy Prophet (peace be upon him) for Fatimah (peace be upon her) and her descendants

67. Ans bin Malik (r) narrates that the Holy Prophet (peace be upon him) performed a special prayer for Fatimah (peace be upon her), "Oh Allah! I seek your protection for her and her children from the rejected Devil." [1]

68. Buraidah (r) narrates that the Holy Prophet (peace be upon him), on the night of Ali (r) and Fatimah's (peace be upon her) wedding, said to Ali (r), "Do not do anything without consulting me." Then he (r) asked for water and performed ablution. He (r) then sprinkled the remaining water on Ali (r) and said, "Oh Allah!"

References:
67. 1. Ibn Hibban, as-Sahih (15:394,395#6944)  
2. Tabarani, al-Mujam-ul-kabir (22:409#1021)  
3. Ahmad bin Hambal related it in Fadail-us-sahabah (2:762# 1342) through Asma daughter of Umays with a slight difference of words.  
4. Haythami, Mawarid-uz-zaman (p.549,551#2225)  
5. Ibn Jawzi related it briefly in Tadhkirat-ul-khawass (p.277)  
6. Muhhib Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.67)
Bless their relationship, shower them with blessings and bless both of them regarding their children.”

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

68. 1. Nasai, as-Sunan-ul-kubra (2:76#10088)
2. Nasai, Amal-ul-yawm wal-laylah (p.253#258)
3. Ruyani, al-Musnad (1:77#35)
4. Tabarani, al-Mujam-ul-kabir (2:20#1153)
5. Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:217)
6. Ibn Sad, at-Tabaqat-ul-kubra (8:21)
8. Asqalani said in al-Isabah fi tamyiz as-sahabah (8:56) Dawlabi has narrated the tradition with a sound chain of narrators.
9. Dawlabi, az-Zurriyah at-tahirah (p.65#94)
10. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.74)
26. **Ali** (كرم الله وجهه) was not allowed to marry again during the lifetime of Fatimah (سلام الله عليها)

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

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

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69. 1. Muslim, *as-Sahih* (4:1902#2449)  
2. Tirmidhi, *al-Jami-us-sahih* (5:698#3867)  
3. Abu Dawud, *as-Sunan* (2:226#2071)  
5. Nasai, *as-Sunan-ul-kubra* (5:147#8518)  
6. Ahmad bin Hambal, *al-Musnad* (4:328)  
7. Ahmad bin Hambal, *Fadail-us-sahabah* (2:756#1328)  
8. Abu Awanah, *al-Musnad* (3:69, 70#4231)  
Miswar bin Makhramah (ﷺ) narrates that the Holy Prophet (ﷺ) said, “Fatimah is a part of me and I do not like anyone making her sad. I swear by Allah, the daughter of the Messenger of Allah (ﷺ) and the daughter of the enemy of Allah cannot be together with one man.”

70. 1. Bukhari, as-Sahih (3:1364#3523)
2. Muslim, as-Sahih (4:1903#2448)
3. Ibn Majah, as-Sunan (1:644#1999)
4. Ahmad bin Hambal, Fadail-us-sahabah (2:759#1335)
5. Ibn Hibban, as-Sahih (15:407,408,535#6956, 6957, 7060)
6. Tabarani, al-Mujam-ul-kabir (20:18,19#18,19)
7. Tabarani, al-Mujam-ul-kabir (22:405#1013)
8. Tabarani, al-Mujam-us-saghir (2:73#804)
9. Haythami, Majma-uz-zawaid (9:203)
10. Dawlabi, az-Zurriyah at-tahirah (p.47,48#56)
27. Fatimah’s sons the inheritors of the attributes of the Prophet (ﷺ)

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

2. Tabarani narrated it in *al-Mujam-ul-awsat* (6:222,223#6245) through Abu Rafi.
5. Haythami said in *Majma-uz-zawaid* (9:185) Tabarani has narrated it. Further he commented that he did not know its narrators.
28. The children of Fatimah (صلی الله علیها وسلم) are the children of the Prophet (صلى الله علیه وسلم).

Fatimah az-Zahra (صلی الله عليها) narrates that the Holy Prophet (صلى الله علیه وسلم) said, “The lineage of every mother’s children is attributed to their father except for Fatimah’s children. So I am their guardian and I am their lineage.”\(^{72}\)

Umar ( Races) narrates, "I heard the Holy Prophet (صلى الله علیه وسلم) say, 'The family tree of the children of every woman is attributed to their father except for Fatimah’s children. I am their family and I am their father.'"\(^{73}\)

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

73. 1. Tabarani, *al-Mujam-ul-kabir* (3:44#2631)
2. Ahmad bin Hambal, *Fadail-us-sahabah* (2:626#1070)
Jabir bin Abdullah () narrates that the Holy Prophet ﷺ said, “It is the father that every woman’s children are attributed to, except for Fatimah’s sons. I am their guardian and I am their lineage.”

5. Sakhawi copied it from Tabarani in Itijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p.127) and declared the chain of narrators thiqah (trustworthy).
6. Husaini, al-Bayan wat-tarif (2:144#1314)
7. Shawkani, Nayl-ul-awtar sharh Muntaqa al-khbar (6:139)
8. Manawi, Fayd-ul-qadir (5:17)
74. 1. Hakim, al-Mustadrak (3:179#4770)
2. Sakhawi, Itijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p.130)
29. On the Day of Judgement all family ties will be broken except for those of Fatimah (سلام الله عليها)

Umar bin Khattab ( ) states, "I heard the Messenger of the Allah ( ) say, 'Except for my family and my relationship, every family and relationship will be broken on the Day of Judgement.'" 75

Abdullah bin Zubair narrates that the Messenger of Allah said, "On the Day of Judgement every family and relationship will come to an end except for my family and relationship." 76

75. 1. Hakim, al-Mustadrak (3:153#4684)
    2. Ahmad bin Hambal, Fadail-us-sahabah (2:625,626#1069,1070)
    3. Ahmad bin Hambal narrated it in Fadail-us-sahabah (2:758#1333) through Miswar bin Makhramah as well.
    4. Bazzar, al-Musnad (1:397#274)
    5. Tabarani, al-Mujam-ul-kabir (3:44,45#2633, 2634)
    6. Tabarani, al-Mujam-ul-awsat (5:376#5606)
    7. Tabarani, al-Mujam-ul-awsat (6:357#6609)
    8. Daylami, al-Firdaus bi mathur al-khitab (3:255#4755)
    9. Maqdasi, al-Ahadi-th-ul-mukhtarah (1:198#102)

76. 1. Tabarani, al-Mujam-ul-awsat (4:257#4132)
Abdullah bin Abbas narrates that the Messenger of Allah (ﷺ) said, “Except for my family and my relationship, every family and relationship will come to an end on the Day of Judgement.”

2. Tabarani narrated it in *al-Mujam-ul-kabir* (11:243#11621) with different words through Abdullah bin Abbas.
3. Tabarani has also narrated it in *al-Mujam-ul-kabir* (20:27#33) through Miswar bin Makhramah.
4. Khilal declared the tradition narrated by Miswar bin Makhramah as *hasan* (fair) in his book *as-Sunnah* (2:433#655).
5. Khatib Baghdadi related it in *Tarikh Baghdad* (10:271) through Abdullah bin Abbas.

2. Haythami said in *Majma-uz-zawaid* (9:173) that Tabarani related it and its transmitters are *thiqah* (authentic).
30. Fatimah (عائشة) will be the first to meet the Holy Prophet (صلى الله عليه وسلم) after his passing away

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

78.1. Bukhari, as-Sahih (3:1327,1361#3427,3511)  
2. Bukhari, as-Sahih (4:1612#4170)  
3. Muslim, as-Sahih (4:1904#2450)  
4. Nasai, as-Sunan-ul-kubra (5:95#8366)  
5. Nasai, Fadail-us-sahabah (77#262)  
6. Ahmad bin Hambal, al-Musnad (6:240,282)  
7. Ahmad bin Hambal also related it in al-Musnad (6:283) through Jafar bin Amr bin Umayyah.  
8. Ahmad bin Hambal, Fadail-us-sahabah (2:754#1322)  
9. Ibn Hibban, as-Sahih (15:404#6954)  
10. Ibn Abi Shaybah, al-Musannaf (6:388#3270)
Virtues of Sayyedah Fatimah

79. Ibn Abi Shaybah, al-Musannaf (7:269#35980)
2. Shaybani, al-Aahad wal-mathani (5:357,358#2942,2945)
80.1. Ahmad bin Hambal, Fadail-us-sahabah (2:764#1345)
2. Ahmad bin Hambal narrated the same tradition in al-Ilal wa marifat-ur-rijal (2:408#2828) through Jafar bin Amr bin Umayah as well.
3. Abu Nuaym, Hilayat-ul-awliya wa tabaqat-ul-asfiya (2:40)
Ibn Abbas narrates that when the Quranic verse, “When the help of Allah and victory comes...”, was revealed, the Messenger of Allah (ﷺ) called Fatimah (ترحیب الله علیه) and said, “The news of my passing away has come.” She started to cry. The Holy Prophet (ﷺ) said, “Don’t cry. Indeed from my household you will be the first to join me.” She started to laugh. This incident was witnessed by some of the wives and they asked, “Fatimah! We saw you cry and then you smiled.” Fatimah replied, “The Messenger of Allah (ﷺ) told me that the time of his passing away has arrived. To this I cried. Then he (ﷺ) said, ‘Do not cry. You will be the first to meet me from my household.’ To this I laughed.”

81. 1. Darmi, as-Sunan (1:51#79)
31. Fatimah (سلام الله علیه) was aware of her own death

Fatimah (عائشة) was aware of her own death. She knew that she would die. She said: “O mother! Bring me water for me to bathe.” I brought some water and as far as I saw she bathed perfectly. Then she said: “O mother, bring me new clothes” so I gave her clothes to her and she put them on. Then she said, “O mother! Make my bed for me in the middle of the house,” so I did accordingly. Then she laid down, faced towards the Kabah, placed her hand under her cheek and said, “O mother! It is time for my death and I have purified myself. Do not let anybody undress me.” Fatimah (سلام الله علیه) passed away in that very position.

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

Umm Salmah continues, “Then Ali (كرم الله وجهه) came back and I informed him of Fatimah’s (سلام الله علیه) death.”

82.1. Ahmad bin Hambal, Fadail-us-sahabah (2:629, 725# 1074, 1243)
32. On Judgement Day, everyone will lower their gaze on the arrival of Fatimah (سلام الله عليها)

83. ‘On the Day of Judgement, everyone will lower their gaze on the arrival of Fatimah (سلام الله عليها).’

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

84. ‘On the Day of Judgement, everyone will lower their gaze on the arrival of Fatimah (سلام الله عليها).’

‘On the Day of Judgement an announcer will announce from behind a veil, ‘Oh people of mahshar! Lower your gazes until Fatimah the daughter of Muhammad (صلى الله عليه وسلم) passes.’”

2. Dulabi, az-Zurriyah at-tahirah (p.113)
3. Haythami, Majma-uz-zawaid (9:211)
4. Zaylai, Nasb-ur-rayah (2:250)
5. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.103)
6. Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:221)
83.1. Hakim, al-Mustadrak (3:166#4728)
2. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.94)
3. Ibn Athir, Usad-ul-ghabah fi-marifah as-sahabah (7:220)
4. Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:101#263)
Ali narrates that the Holy Prophet (ﷺ) said, “On the Day of Judgement it will be said, ‘Oh people of mahshar! Lower your gazes so that the daughter of the Messenger of Allah (ﷺ) may pass.’ She will pass through wearing two green garments.”

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

84.1. Hakim, al-Mustadrak (3:175#4757)
2. Ahmad bin Hambal, Fadail-us-sahabah (2:763#1344)
3. Tabarani, al-Mujam-ul-kabir (1:108#180)
4. Tabarani, al-Mujam-ul-kabir (22:400#999)
5. Tabarani, al-Mujam-ul-awsat (3:35#2386)
6. Haythami, Majma-uz-zawaid (9:212)

85.1. Khatib Baghdadi, Tarikh Baghdad (8:142)
2. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.94)

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

86. 1. Ajlawni, *Kashf-ul-khifa wa muzil-ul-ilbas* (1:101#263)
3. Hindi said in *Kanz-ul-ummal* (12:106#34210) that Abu Bakr narrated it in *al-Ghilaniyat* through Abu Ayyub Ansari.
4. Khatib Baghdadi related it in *Tarikh Baghdad* (8:141) through Ayeshah with slightly different words.
33. Fatimah will cross the Bridge accompanied with seventy thousand Hurs

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

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

87.1. Muhibb Tabari said in Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.94) Abu Said Naqqash related this tradition in Fawaid-ul-Iraqiyin.
2. Hindi, Kanz-ul-ummal (12:105,106#34209, 34210)
3. Ibn Jawzi related it in Tadhkirat-ul-khawass (p.279) with slightly different words through Abdullah bin Umar.
5. Manawi, Fayd-ul-qadir (1:420,429)
Virtues of Sayyedah Fatimah (سلام الله عليها)

الجنة على أحسن صورة و أكمل هيبة و أتم كرامة و أوفر حظ.
فتزف إلى الجنة كالعروس حولها سبعون ألف جارية.

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

88. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.95)
34. On Judgement Day Fatimah will sit in the carriage of the Holy Prophet

89. On the Day of Judgement I will be seated on Burraq and Fatimah will be seated on my she-camel Uzba.”

90. The Prophets on the Day of Judgement will be brought on their rides to accompany the believers of their nation at mahshar. Salih will be brought on his she-camel and I will be brought on Burraq, who strides as far as the eye can see, and Fatimah will be brought in front of me.”

89. Ibn Asakir, Tariikh Dimashq al-kabir (10:353)
90. Hakim said in al-Mustadrak (3:166#4727) the tradition is saih (sound) in accordance with the conditions of Imam Muslim.
Buraidah (ﷺ) narrates that Muadh bin Jabal said, “Oh Messenger of Allah! Will you ride your she-camel Uzbah (on the Day of Judgement)?” The Holy Prophet (ﷺ) replied, “I will be on Burraq which from among the Prophets will be specifically given to me. My daughter Fatimah (所所) will be on my she-camel Uzbah.”

35. **Fatimah** (سلام الله عليها) **is the handle of the scale**

92. 1. Daylami, *al-Firdaws bi mathur al-khitab* (1:44#107)
2. Ajlawni said in *Kashf-ul-khifa wa muzil-ul-ilbas* (1:236)

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

92.1. Daylami, *al-Firdaws bi mathur al-khitab* (1:44#107)
2. Ajlawni said in *Kashf-ul-khifa wa muzil-ul-ilbas* (1:236)

Daylami narrated it through Abdullah bin Abbas as a *marfu* tradition.
36. Fatimah (سلام الله عليها) and her family will be the first to enter Paradise with the Holy Prophet (سALLAH ﷺ ﷺ ﷺ)

93. On the authority of Ali رضي الله عنه, he narrated that the Messenger of Allah ﷺ told Ali, “The first people entering Paradise will be myself, Ali, Fatimah, Hasan and Husain.” I asked, ‘Oh Messenger of Allah ﷺ! What about our lovers?’ The Messenger of Allah replied, ‘They will be behind you.’

94. On the authority of Abu Hurairah ﷺ, he narrated that the Messenger of Allah ﷺ said, “The first person to enter Paradise will be Fatimah.”

93.1. Hakim, al-Mustadrak (3:164#4723)
93.2. Ibn Asakir, Tarikh Dimashq al-kabir (14:173)
93.3. Hindi, Kanz-ul-ummal (12:98#34166)
93.4. Haytami said in as-Sawaiq-ul-muhriqah (2:448) that Ibn Sad narrated it.
93.5. Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.214)

94.1. Dhahabi said in Mizal-uz-itidal fi naqd ar-rijal (4:351) that Abu Salih Muazzin narrated it in Manaqib Fatimah.
94.2. Asqalani also said the same in Lisan-ul-mizan (4:16).
95. Abu Yazid Madani narrates that the Holy Prophet (ﷺ) said, “Fatimah will be the first person to enter Paradise and she is to this ummah (nation) as Maryam was to the ‘Children of Israeil’.”

95.1. Qazwini, *at-Tadwin fi akhbar qazwin* (1:457)
37. **On the Day of Judgement Fatimah’s residence will be a white dome under the Throne of Allah**

Umar bin Khattab (ص) narrates that the Holy Prophet (صلى الله عليه وسلم) said, “Indeed, Fatima, Ali, Hasan and Husain will live in a white dome in Paradise. The Throne of Rahman will be its roof.”

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

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

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

Ali (كرم الله وジュジー) narrates that the Holy Prophet ( صلى الله عليه وسلم ) said, “Myself, you and these two (Hasan and Husain) and this sleeping one (Ali as he just woke up at that time) will be in one place on the Day of Judgement.”

99. عن علي رضي الله عنه. قال: أنا و علي و فاطمة و حسن و حسين مجتمعون و من أحبنا يوم القيامة نأكل و نشرب حتى يفرق بين العباد.

Ali (كرم الله وジュジー) narrates that the Holy Prophet ( صلى الله عليه وسلم ) said, “Myself, Ali, Fatimah, Hasan and Husain and all those who hold love for us will be together at one place on the Day of Judgement. We will eat and drink together until people will be separated from each.”

98.1. Ahmad bin Hambal, al-Musnad (1:101)  
2. Bazzar, al-Musnad (3:29,30#779)  
3. Ahmad bin Hambal, Fadail-us-sahabah (2:692#1183)  
4. Haythami commented in Majma-uz-zawaid (9:169,170) that one of Ahmad bin Hambal’s narrators, Qays bin Rabii, is controversial while the rest of the narrators are thiqah (authentic).  
5. Shaybani, as-Sunnah (2:598#1322)  
6. Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:220)  
99.1. Haythami said in Majma-uz-zawaid (9:174) that he did not know its narrators. Tabarani has also narrated it.  
2. Tabarani, al-Mujam-ul-kabir (3:41#2623)
39. Ayesha (ﻉﻨﻬﺎﺍﷲﺭﻀﻲ): Fatimah (ﻉﻠﯿﮭﺎﺍﷲﺳﻼﻡ) is the most superior personality after the Prophet ( سبحانه  ).

90. Ayeshah (ﻉﻨﻬﺎﺍﷲﺭﻀﻲ) narrates, “I have not seen anyone superior to Fatimah (ﻉﻠﯿﮭﺎﺍﷲﺳﻼﻡ) other than her father (ﻉﻠﯿﮭﺎﺍﷲ).”

100. Amr bin Dinar () narrates that Ayehsah (ﻉﻨﻬﺎﺍﷲﺭﻀﻲ) said, “I have never seen anyone who is more truthful than Fatimah (ﻉﻠﯿﮭﺎﺍﷲﺳﻼﻡ) except for her father (ﻉﻠﯿﮭﺎﺍﷲ).”


2. Haythami said in Majma-uz-zawaid (19:201) that Tabarani and Abu Yala also transmitted it and its chain of narrators is sahih (sound).

3. Shawkani, Darr-us-sahabah fi-manaqib al-qarabah was-sahabah (p.277#24)

40. Umar bin Khattab (r): After the Messenger of Allah (ﷺ) Fatimah (سلام الله عليها) is the most beloved personality.

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

102.1. Hakim, al-Mustadrak (3:168#4736)
2. Ibn Abi Shaybah, al-Musannaf (7:432#37045)
3. Shaybani, al-Aahad wal-mathani (5:360#2952)
4. Ahmad bin Hambal, Fadail-us-sahabah (1:364#532)
5. Khatib Baghdadi, Tarikh Baghdad (4:401)
Glossary

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

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

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

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

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

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

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

Title reserved for Ali alone. It means, ‘Allah has honoured him.’
Ahl kisaa “the people of the garment/cloak/mantle”. According to a tradition, the Holy Prophet went out one morning at the time of the visit of the Najran delegation in 10/631 wearing a figured black cloak; first Fatimah, then Ali and then Hasan and Husain came and he took them under his cloak. It is called *hadith al-kisaa* (the tradition of the mantle/cloak/garment).

Ahl-ul-bait “the People of the House”. A term used in the Quran (33:33) and in traditions for the Holy Prophet’s Household. Together with the wives of the Prophet, it includes Ali, Fatimah, Hasan and Husain.

Ar-Rukn al-Yamani “the Yamanite Pillar” of the Kabah.

Arsh the term used in the Quran for the Throne of Allah: “He is the Lord of the mighty throne (*arsh*).” (Quran 4:131)

Bani Israeel “the Children of Israeel”. The phrase is applied to the children of Yaqub.

Burraq a heavenly animal made of light, bigger than a donkey and smaller than a horse, on which the Holy Prophet Muhammad (ﷺ) went for the Miraj.

Fajr dawn or early morning before sunrise; morning prayer.


Hasan a *hadith*, narrated by a reliable chain of narrators though not reaching the grade of *sahih* (sound) *hadith*, but records a complete chain of narrators up to the Prophet (ﷺ).
**Hur** (the plural of *haura*) very fair women of Paradise.

**Isnad** chain of transmission of a tradition.

**Jahiliyyah** “ignorance”. The term refers to pre-Muslim period.

**Jibrail/Jibril** the angel Gabriel. Jibrail was appointed by Allah to convey His Messages to His prophets and messengers.

**Kabah** a cube-shaped building -at the centre of al-Masjid-ul-Haram (the great mosque at Makkah)-towards which all Muslims face in prayer which is why it is also known as the *qiblah*. It is also known as the House of Allah.

**Kawthar** lit. “abundance”. A pond in Paradise known as the *Haud-ul-Kawthar* or “the Pond of Abundance”.

**Kufah** a city on the west bank of the river Euphrates, about four days march from Baghdad. It was the capital town of the Commander of the Believers, Ali.

**Mahshar** the place where people will gather together on the Day of Judgement.

**Maqam Ibrahim** the stone at Makkah within the boundary of al-Masjid-ul-Haram, which has the impression of the footprints of the Prophet Ibrahim (ﷺ). This is the stone on which Ibrahim (ﷺ) stood while he and his son, the prophet Ismail (ﷺ), were building the *kabah*.

**Marfu** a tradition which is traced back to the Holy Prophet (ﷺ) without any defect in transmission.

**Maryam** the mother of prophet Isa; Mary.

**Mimbar** a pulpil in a mosque from which a sermon is delivered.
Qiblah direction one faces in prayer, towards Makkah.

Rahman “the Infinite Beneficence or Goodness of Allah”. It is one of the ninety-nine names or attributes of Allah. Ar-Rahman is a more exalted attribute than ar-Rahim. It expresses that the universal attribute of mercy which the Almighty extends to all mankind, the wicked and the good, believers and unbelievers.

Rawi a transmitter of traditions.

Sahih "sound". A hadith with an unbroken chain of narrators reported from the Prophet Muhammad (ﷺ) through reliable narrators without being shâdh (odd) or muallal (faulty) in between any two relaters.

Shafaah “intercession”. The belief of the Muslims that the Holy Prophet is an Intercessor and that he will intercede on the behalf of the Believers on the Day of Judgement by the permission of Allah.

Sirat lit. “a road”. It is commonly used for the bridge across the Hell-Fire. It is finer than a hair and sharper than a sword. The righteous will pass over it with the swiftly, but the wicked will lose their footing and fall into the fire of hell.

Sunnah It is exclusively referred to the practice and ways of the Messenger of Allah, Muhammad (ﷺ).

Umm Salma one of the wives of the Holy Prophet (ﷺ). She was the widow of Abu Salmah. Abu Salmah was martyred at Uhud, and the Messenger of Allah married his widow four months later.
**Ummah** “nation, people, generation, community”. It is used in reference to the community of Believers or Muslims.

**Umm-ul-muminim** “the Mother of the Believers”. A title in the Quran which is applied to each of the wives of the Holy Prophet: “…his (the Prophet’s) wives are their mothers… (Quran 33:6)”

**Wali** legal guardian.
1. The Holy Quran


29. Bukhari, Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughirah (194-256/810-870), *at-
Virtues of Sayyedah Fatimah


39. Hakim, Abu Abdullah Muhammad bin Abdullah bin Muhammad (321-405/933-1014), *al-Mustadrak ala


46. Khilal, Abu Bakr Ahmad bin Muhammad bin Harun bin Yazid (311-334), *as-Sunnah*, Riyadh, Saudi Arabia, 1410 AH.


* Hakeem Tirmidhi was still alive in 318/930, but his date of death is not known.
49. Dawlabi, Imam Hafiz Abu Bishr Muhammad bin Ahmad bin Muhammad bin Hammad (224-310 AH), *az-Rurriyat-ut-tahirah an-Nabaviyyah*, Kuwait: Dar as-Salafiyyah, 1407 AH.


51. Dhahabi, Shams-ud-Din Muhammad bin Ahmad (673-748 AH), *Siyar alam al-nubala*, Beirut, Lebanon: Muassisat-ur-risalah, 1413 AH.

52. Dhahabi, Shams-ud-Din Muhammad bin Ahmad (673-748 AH), *Mujam-ul-muhaddisin*, Taif, Saudi Arabia: Maktabah as-siddiq, 1408 AH.


54. Ruyani, Abu Bakr Muhammad bin Harun (d. 307 AH) *al-Musnad*, Cairo, Egypt: Muassisah Cordoba, 1416 AH.


57. Zayd Bagdadi, Abu Ismail Hammad bin Ishaq bin Ismail (d. 267 AH) *Tarka tun-nabi* 1404 AH.


59. Suyuti, Jalal-ud-Din Abul Fadl Abd-ur-Rahman bin Abu Bakr bin Muhammad bin Abu Bakr bin Uthman.


68. Saydawi, Muhammad bin Ahmad bin Jami Abul Husayn (305-402 AH), *Mujam as-shuyukh*, Beirut, Lebanon: Muassisat-ur-risalah, 1405 AH.
69. Tabrani, Sulayman bin Ahmad (260-360/873-971), 

70. Tabrani, Sulayman bin Ahmad (260-360/873-971), 

71. Tabrani, Sulayman bin Ahmad (260-360/873-971), 

72. Tabrani, Sulayman bin Ahmad (260-360/873-971), 

73. Tabari, Abu Jafar Muhammad bin Jarir bin Yazid (224-310/839-923), 


87. Qaysrani, Muhammad bin Tahir bin al-Qaysrani (448/507 AH) Tadhkirat-ul-huffaz, Riyadh, Saudi Arabia: Dar-us-samii, 1415 AH.


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