

**THE NOBLE
DAUGHTERS OF
RASULULLAH
SALLALLAHU ALAIHI
WASALLAM**

**ZAINAB, RUQAYYAH,
UMME KULTHUM, AND
FAATIMAH**

**RADHIYALLAHU
ANHUNNA**

*Rasulullah (Sallallahu Alaihi
Wasallam) said:*

*“O People! I have left by you
that which you will never go
astray if you hold onto it; the
Kitaab of Allah and my
family, my household.”*

(Tirmithi)

**THE NOBLE
DAUGHTERS OF
RASULULLAH
(SALLALLAHU ALAIHI
WASALLAM)**

**ZAINAB, RUQAYYAH,
UMME KULTHUM, AND
FAATIMAH**

**RADHIYALLAHU
ANHUNNA**

Contents

THE NOBLE DAUGHTERS OF RASULULLAH (SALLALLAHU ALAIHI WASALLAM)	1
Note by the Translators	8
Introduction	9
Foreword By The Compiler	11
The Role of the Ambiya (Alaihimus Salaam).....	11
The Teachings of Khaatamul Ambiya (Sallallahu Alaihi Wasallam)	12
The Uswah or Lifestyle of Rasulullah (Sallallahu Alaihi Wasallam)	13
The Purpose of Writing About the Daughters of Rasulullah (Sallallahu Alaihi Wasallam).....	13
The Holy Wives and Noble Daughters of Nabi (Sallallahu Alaihi Wasallam) and Today’s Muslim Women	14
Consensus on These Facts About the Sons and Daughters of Nabi (Sallallahu Alaihi Wasallam).....	15
The Number of Sons of Rasulullah (Sallallahu Alaihi Wasallam) – Hazrat Qataadah’s View	16
Imaam Zubair Bin Bakkaar’s Account of the Names and Order of the Progeny of Nabi (Sallallahu Alaihi wasallam)	17
The Number of Sons of Rasulullah (Sallallahu Alaihi Wasallam)	18
The Contents of This Treatise	20
Hazrat Zainab Binte Muhammad Sallallahu Alaihi Wasallam (Radhiyallahu Ta’ala Anha)	21
The Eldest Daughter	21

Early Life.....	21
Marriage.....	22
Hijrat/Migration.....	23
The Acceptance of Islam by Hazrat Abul Aas.....	26
Children.....	29
Demise	30
Hazrat Ruqayyah Binte Muhammad Sallallahu Alaihi	
Wasallam (Radhiyallahu Ta’ala Anha)	31
Second Daughter	31
Nikaah to Hazrat Uthmaan (Radhiyallahu Anhu)	32
Hijrat to Abyssinia.....	33
Second Migration to Abyssinia.....	34
Hijrat to Madinah Munawwarah	35
Children.....	35
Demise	36
Hazrat Umme Kulthum Binte Muhammad Sallallahu Alaihi	
Wasallam (Radhiyallahu Ta’ala Anha)	39
Third Daughter	39
Migration	40
Marriage to Hazrat Uthmaan	40
Demise	42
The Fate of Utbah and Utaibah.....	44
Utbah or Utaibah?	45
The Good Fate of Utbah and Mu’tib	47

What Ill-Fortune for Abu Lahab and His Son!	48
Hazrat Faatimah Zahra Binte Muhammad Sallallahu Alaihi Wasallam (Radhiyallahu Ta'ala Anha)	49
The Youngest and Most Beloved Daughter	49
The Difficulties of Her Childhood	50
Migration	51
Marriage Proposals to Hazrat Faatimah (Radhiyallahu Anha).....	53
An Account of the Nikaah of Sayyidah Faatimah (Radhiyallahu Anha).....	54
The Nikaah and Mehr of Hazrat Faatimah (Radhiyallahu Anha).....	56
Departure	58
Dowry	58
Walimah	59
Allocation of the Work	59
The Progeny of Hazrat Faatimah (Radhiyallahu Anha)	59
Hazrat Faatimah's Three Sons.....	60
The Naming of Hasan, Husain and Muhassin.....	62
The Three Daughters of Hazrat Faatimah (Radhiyallahu Anha).....	63
Lessons from the Nikaah of Hazrat Faatimah (Radhiyallahu Anha).....	65
The Most Perfect Lifestyle.....	68
Visiting and Keeping Informed About One's Married Daughter	69

Resolving an Altercation Between Daughter and Son-In-Law	70
Going to See the Grandson	71
Love for Children	71
Love for the Daughter's Children	72
Household Condition	72
Extreme Poverty	73
Earning for the Home through Manual Labour	74
Rasulullah (Sallallahu Alaihi Wasallam) and Sayyidatun Nisa Faatimah (Radhiyallahu Anha) Without food for Several Days	75
Virtues and Compliments	76
Faatimah (Radhiyallahu Anha) in the Sight of Allah Ta'ala and His Rasool (Sallallahu Alaihi Wasallam)	77
The Cry and Smile of Sayyidah Faatimah (Radhiyallahu Anha)	78
Deeni Upbringing	79
Deep Concern for the Deeni Upbringing of the Daughter and Son-In-Law	81
Tasbeehaat for Sayyidah Faatimah (Radhiyallahu Anha), Instead of a Maid	82
Why Did Rasulullah (Sallallahu Alaihi Wasallam) Give His Beloved Daughter a Tasbeeh to Recite Instead of a Servant?	84
The Worth of Tasbeeh-e-Faatimi	85
Hazrat Faatimah's Share Reserved for the Aakhirat	86

The Grand Status of the Sayyids	87
United Together in the Aakhirah	88
Demise	88
The Kafan and Ghushl of Hazrat Faatimah (Radhiyallahu Anha).....	89
Hazrat Sayyidah Faatimah’s Janaazah Salaah and Burial	91
The Age of Hazrat Faatimah (Radhiyallahu Anha).....	91
A Disputed Narration Concerning Hazrat Faatimah’s Last Moments	92
The End	93
The Qabr of Sayyidah Faatimah (Radhiyallahu Anha)	94
Hazrat Ibrahim (Radhiyallahu anhu), the Son of the Leader of Mankind (Sallallahu Alaihi Wasallam)	95
The Letter of Rasulullah (Sallallahu Alaihi Wasallam) to the Christian King of Egypt	95
Hazrat Haatib Bin Abi Balta’ah’s Conversation with Muqauqis	96
Invitation to the Deen of the Final Nabi	98
Muqauqis’s Comments on Nabi (Sallallahu Alaihi Wasallam)	99
The Reply of Muqauqis to Rasulullah’s (Sallallahu Alaihi Wasallam) Letter	100
The Gifts Sent by Muqauqis to Sayyidul Aalam (Sallallahu Alaihi Wasallam)	101
The Birth of Ibrahim Bin Muhammad (Sallallahu Alaihi Wasallam)	102

The Care and Compassion of Nabi (Sallallahu Alaihi Wasallam) for His Baby	102
The Age of Hazrat Ibrahim Bin Sayyidina Wa Nabiyyina Muhammad (Sallallahu Alaihi Wasallam).....	103
The Last Moments of Hazrat Ibrahim (Radhiyallahu Anhu)	103
Honourable Treatment of Hazrat Ibrahim (Radhiyallahu Anhu) after His Demise	105
Ghusl, Janaazah Salaat and Dafn of Hazrat Ibrahim (Radhiyallahu Anhu).....	105
Death and Solar Eclipse	106
The Demise of Hazrat Maariyah Qibtiyyah (Radhiyallahu Anha).....	107
Important Points	107
Transgressing the Boundaries of the Shariah on Occasions of Grief.....	109
Hamd and Du'aa	110

Note by the Translators

This treatise is a translation of the Urdu kitaab, *Rasulullah Sallallahu Alaihi Wasallam Kee Saahbzaadiya*. Work on the translation commenced about a year ago, and by the Fadhl of Allah Ta'ala and the Du'aas of our well-wishers it is now ready for publication.

We have inserted titles and sub-titles to make the treatise reader-friendly and for ease of reference.

The contents have also been serialized and uploaded to our website, <https://khairunnisa.co.za/>.

We request the valuable Du'aas of our readers and visitors to the *Khairun Nisa* website, to remember in their valuable Du'aas all those who contributed to the preparation of this beneficial kitaab.

May Allah Ta'ala make it a means for the success of all Mu'minahs and Muslimahs in this world and in the Hereafter, Aameen!

Was-Salaam

Khairun Nisa

Zul Qa'dah 1446 Hijri

May 2025 AD

Introduction

Bismihi Subhaanahu

My dear and affectionate, Moulana Muhammad Aashiq Ilaahi Saheb Bulandshahri has written many Deeni kitaabs under a variety of titles and which have gained much acceptance from the public and the Ulama. The kitaabs have been continuously published by a variety of publishers.

The honoured Moulana has also written several kitaabs for the Deeni perfection of women, and he has a keen interest in this field.

The one and only way to put a stop to the complacency in Deen and indifference to the Aakhirat which are increasing among women on a daily basis and rapid scale is to make them aware of the Ahkaam [Commandments], Admonition, Lessons, Etiquettes and Morals imparted by the Qur'aan and Hadeeth, and furthermore to make them acquainted with the praiseworthy attributes and auspicious states of the *Azwaaj-e-Mutahharaat* [the Purified Wives of Rasulullah, Sallallahu alaihi wasallam] and the *Banaat-e-Taahiraat* [his Pure Daughters].

The honoured Moulana has authored two kitaabs in this series. One is titled, *Ummat-e-Muslimah Kee Maaê* [The Mothers of the Ummah of Islam], and the second,

Rasulullah Sallallahu Alaihi Wasallam Kee Saahbzaadiya
[the Daughters of Rasulullah Sallallahu alaihi wasallam].

In the aforementioned, the life of the *Azwaaje-e-Mutahharaat* is written, and in the latter mentioned the detailed biography of the daughters of the Leader of both worlds, Sallallahu alaihi wasallam, is documented.

The life stories are very educational. There is a need to read these in every home.

Another kitaab of Moulana, *Muslim Khawaateen Kê Liyê Bees Sabaq* [Twenty Lessons for Muslim Women] is also well known and popular. Together with the two aforesaid kitaabs, this one should also be studied.

May Allah, Jalla Shaanuhu, accept the effort of Moulana and make it a means for the reformation of our corrupt society.

“For Allah, that is not difficult.”

Bandah Muhammad Shafee’, May Allah forgive him.

4th Zul Hijjah 1393Hijri

Foreword By The Compiler

The Role of the Ambiya (Alaihimus Salaam)

In the Name of Allah, the Very Compassionate, the Very Merciful

We praise Him, and we send salutations to His Gracious Nabi

Purely by virtue of the *fadhl and karam* [grace and benevolence] of Allah Rabbul Izzat, He sent a Messenger to mankind for the guidance (Hidaayat) of the human race. The purpose of sending a Rasool was for humans to learn how to live their lives in a way with which Allah Rabbul Izzat is pleased and adopt in every facet of their lives the lifestyle which Allah Rabbul Izzat revealed through the agency of His Messengers.

The Rasools [Messengers] did not teach orally only. In fact, they practically demonstrated. It is for this reason that *Jinnaat and Malaaiakah* were not sent as Rasools, because showing all facets of the life of a human being can only be demonstrated by a human. The objective was to demonstrate and make others do the same.

The illustrious Ambiya Kiraam (Alaihimus Salaat was Salaam) therefore gave practical guidance in matters pertaining to the practical life of humans so that the

Ummah follow them, and by virtue of following them they [humanity] can achieve the Pleasure of Allah.

The Teachings of Khaatamul Ambiya (Sallallahu Alaihi Wasallam)

By studying the Seerat [life story] of the illustrious Ambiya Kiraam (Alaihimus Salaatu was Salaam) we learn that some of them were artisans; some of them were rulers of lands.

In the lives of most of the Messengers of Allah Ta'ala the mystery behind the rise and fall of nations and the secrets of victory and defeat are revealed.

In short, whatever humans are faced with in their lives, they can find practical solutions in the practice of the Ambiya (Alaihimus Salaat was Salaam). In particular, the life story of Sayyidul Ambiya wal Asfiya, Muhammadur Rasulullah (Sallallahu alaihi wasallam) is preserved like the **Kitabum Mubeen** [the Manifest Scripture – The Qur'aan Kareem] in such a manner that no facet of life is hidden. Everything is open and evident. Everyone can take lesson from the life of Rasulullah (Sallallahu alaihi wasallam).

In view of the Ambiya preceding Nabi (Sallallahu alaihi wasallam) having a Nabi coming after them, their teachings were therefore not preserved. But in view of Nabi (Sallallahu alaihi wasallam) being **Khaatamun Nabiyyeen** [the Seal of the Prophets], following his

teachings and accepting them are therefore binding and integral, hence his oral and practical traditions have been preserved in principles and in detail.

The Uswah or Lifestyle of Rasulullah (Sallallahu Alaihi Wasallam)

Sayyid-e-Aalam [the Leader of the world], Sallallahu alaihi wasallam, went to the marketplace to make Tableegh [deliver the Message of Islam], and he purchased things from the marketplace as well.

Sometimes he would pawn an item.

He married widows and a virgin.

He looked after the children of his wives from other husbands.

He brought up his own children.

He arranged the marriage of his daughters.

In all these, the Ummat finds a lifestyle.

His sitting, standing, walking, talking, sleeping, awakening, eating, drinking, etc., etc. are all known and documented.

The Purpose of Writing About the Daughters of Rasulullah (Sallallahu Alaihi Wasallam)

This humble servant [Moulana Aashiq Ilaahi Bulandshahri, Rahmatullahi alaihi] has compiled in one kitaab the marital life of Rasulullah (Sallallahu alaihi

wasallam), the biographies of his *Azwaaj-e-Mutahharaat* [Purified Wives] and episodes in their lives. (The kitaab is titled, *Ummat-e-Muslimah Kee Maaê – The Mothers of the Muslim Ummah*).

Now, in this treatise, I am writing about the lives of the Daughters of Rasulullah (Sallallahu alaihi wasallam).

The purpose behind writing both these kitaabs is that the Ummah can follow *Haadiy-e-A'zam* (the Greatest Guide), Sallallahu alaihi wasallam, in the upbringing and nurturing to perfection of their children, and in their weddings and marital affairs.

Furthermore, they can take their wives and daughters on the path of the life pattern of the holy females in the household of Sayyid-e-Aalam (Sallallahu alaihi wasallam).

The Holy Wives and Noble Daughters of Nabi (Sallallahu Alaihi Wasallam) and Today's Muslim Women

You will find the wives and daughters of the Leader of the world (Sallallahu alaihi wasallam), May Allah Ta'ala be pleased with them:

- ✓ Bearing hardships
- ✓ Concerned about the Aakhirat
- ✓ Exercising patience in hunger and thirst
- ✓ Engrossed in the Zikr of Allah
- ✓ Not shying away from household work

- ✓ Learning the Deen
- ✓ Teaching others the Deen
- ✓ Being unmatched in charity
- ✓ Giving in Sadqah what they earned with their own hands
- ✓ Assisting where necessary in Jihaad and military campaigns
- ✓ Etc., etc.

In these actions it is incumbent upon Muslimahs to follow those Holy Ladies who lived under the guidance of Sayyid-e-Aalam (Sallallahu alaihi wasallam) and achieved success. *Radhiyallahu Ta'ala Anhunna.*

[Alas,] women who are called 'Muslims' today are ignorant of the Deen and oblivious of the Aakhirat. They feel embarrassed at living their lives the way the wives and daughters of Sayyid-e-Aalam (Sallallahu alaihi wasallam) led their lives and came close to Allahu Rabbul Aalameen.

Muslim women in these times have taken preference for the ways and fashions of kaafir ladies, mushrik females, and the Christian and Jewish women who excel in modernism and feminism. [Na'uthu Billahi min thaalik].

Consensus on These Facts About the Sons and Daughters of Nabi (Sallallahu Alaihi Wasallam)

All the Muhadditheen and Mu-arrikheen [Hadeeth Scholars and Historians] agree that Sayyid-e-Aalam

(Sallallahu alaihi wasallam) married eleven times, his first wife was Hazrat Khadijah (Radhiyallahu anha), from her womb his sons and daughters were born, he did not have any children from any other wife, and that one son of his whose name was Ibraheem was born from his slave girl, Maariyah Qibtiyyah (Radhiyallahu anha).

There is also agreement among all that none of the sons of Sayyid-e-Aalam (Sallallahu alaihi wasallam) reached the age of buloogh [majority]; all passed away in childhood.

His daughters, however, grew up and they were married. All of them were Muslims and they made Hijrat to Madinah Munawwarah.

The following appears in *Al-Istee'aab*:

“There is consensus that she (Hazrat Khadijah, Radhiyallahu anha) gave birth to four daughters of his, all were alive in the Era of Islam, and all made Hijrat. They are Zainab, Faatimah, Ruqayyah and Umme Kulthum (Radhiyallahu Anhunna).”

The Number of Sons of Rasulullah (Sallallahu Alaihi Wasallam) – Hazrat Qataadah's View

There is considerable difference among the biographers of the life of Rasulullah (Sallallahu alaihi wasallam) as to the number of his sons. The reason for the difference is that all passed away in infancy. There were no particular records then. Furthermore, the Sahaabah who sacrificed

their lives for Nabi (Sallallahu alaihi wasallam) were not present to preserve the details.

Hazrat Qataadah [an eminent Taabi'ee] is of the opinion that Hazrat Khadijah (Radhiyallahu anha) gave birth to 2 sons and 4 daughters of Nabi (Sallallahu alaihi wasallam). One son's name was Qaasim who even started to walk. Upon his name Rasulallah (Sallallahu alaihi wasallam) became popularly known with the kunyat [teknonym], Abul Qaasim.

The second son's name was Abdullah. He died not very long after birth.

Imaam Zubair Bin Bakkaar's Account of the Names and Order of the Progeny of Nabi (Sallallahu Alaihi wasallam)

An eminent Aalim of the Life of Rasulullah (Sallallahu alaihi wasallam), Zubair Bin Bakkaar (Rahmatullahi alaihi) says that the number of Rasulullah's (Sallallahu alaihi wasallam) offspring and their order are as follows:

First Hazrat Qaasim was born. He is the eldest of the children of Nabi (Sallallahu alaihi wasallam).

Then Hazrat Zainab.

After her Hazrat Abdullah was born. He is popularly known with the titles, Tayyib and Taahir. He was born after Nubuwwat.

After him there was Hazrat Umme Kulthum.

After her was Hazrat Faatimah.

After her Hazrat Ruqayyah was born.

Radhiyallahu Anhunna ajma'een.

Then, whilst still in Makkah, both sons passed away. First Hazrat Qaasim, and then Hazrat Abdullah.

(Al-Istee'aab)

This explicit account in *Al-Istee'aab* is written under the biography of Hazrat Khadijah (Radhiyallahu anha) However, in the biography of Hazrat Faatimah, (Radiyallahu anha) it is mentioned that the correct order of the Pure Daughters of Rasulallah (Sallallahu alaihi wasallam) in light of consecutively transmitted reports (Akhbaar-e-Mutawaatirah) is as follows:

First Hazrat Zainab, second Hazrat Ruqayyah, third Hazrat Umme Kulthum and fourth Hazrat Faatimah. Radhiyallahu Anhunna.)

The Number of Sons of Rasulullah (Sallallahu Alaihi Wasallam)

In light of the statements of Hazrat Qataadah and Hazrat Zubair Bin Bakkaar (Rahmatullahi alaihim), only 2 sons of Rasulullah (Sallallahu alaihi wasallam) were born from Hazrat Khadijah (Radhiyallahu anha). They were Hazrat Qaasim and Hazrat Abdullah (Radhiyallahu anhuma).

Besides them, a third son, Hazrat Ibrahim (Radhiyallahu anhu) was born in Madinah Tayyibah from the slave girl of Nabi (Sallallahu alaihi wasallam), Maariyah Qibtiyyah (Radhiyallahu anha).

Considering this, Nabi (Sallallahu alaihi wasallam) had 3 sons. This is the finding of most Ulama.

Some Ulama aver that the names, Tayyib and Taahir were of two separate sons. They say that these were not the titles of Hazrat Abdullah. Rather, these were two other sons. In this way, Rasulullah (Sallallahu alaihi wasallam) then had 5 sons.

Some Ulama again say that Tayyib and Taahir are the names of one son, and Hazrat Abdullah was another son. According to this view, there were 4 sons.

Some Ulama have even written that Rasulullah (Sallallahu alaihi wasallam) had 7 sons:

1. Hazrat Qaasim
2. Hazrat Abdullah
3. Hazrat Tayyib
4. Hazrat Mutayyab
5. Hazrat Taahir
6. Hazrat Mutahhar, and
7. Hazrat Ibrahim.

Radhiyallahu anhum ajma'een.

But the finding of most Ulama is that Rasulullah (Sallallahu alaihi wasallam) had just 3 sons. May Allah Ta'ala be pleased with them.

The Contents of This Treatise

In view of all the sons of Rasulullah (Sallallahu alaihi wasallam) passing away in childhood, the details of their lives have not been historically recorded. Therefore, we only intend compiling the details of the lives of the daughters of Rasulullah (Sallallahu alaihi wasallam).

In the conclusion, however, the life of Hazrat Ibrahim (Radhiyallahu anhu) the son of Nabi (Sallallahu alaihi wasallam) is portrayed. The details have been gathered from Hadeeth and Seerah works. Becoming aware of his life is educational and helpful.

The readers are requested to remember this inferior servant, his Mashaaikh and his parents in their special Du'aas.

Muhammad Aashiq Ilaahi Bulandshahri (May Allah forgive him)

Safar 1437 AH

Hazrat Zainab Binte Muhammad

Sallallahu Alaihi Wasallam

(Radhiyallahu Ta'ala Anha)

The Eldest Daughter

She was the eldest daughter of Rasulullah (Sallallahu alaihi wasallam). Some Ulama have stated that she was the first child of Rasulullah (Sallallahu alaihi wasallam) and that Hazrat Qaasim (Radhiyallahu anhu) was born after her. Ibnul Kalbi is of this opinion.

Ali Bin Abdul Aziz Al-Jurjaani (Rahmatullahi alaih), however, has mentioned that Hazrat Qaasim (Radhiyallahu anhu) was born before Hazrat Zainab (Radhiyallahu anha). Yes, everyone agrees that Hazrat Zainab is the eldest of the daughters of Rasulullah (Sallallahu alaihi wasallam).

Early Life

She was born 30 years after the birth of Rasulullah (Sallallahu alaihi wasallam). In other words, Rasulullah (Sallallahu alaihi wasallam) was 30 years old when she was born. (Al-Istee'aab)

Rasulullah (Sallallahu alaihi wasallam) received Prophethood at the age of 40. Thus, the first ten years of

Hazrat Zainab's life was prior to Nubuwwat. And for 13 years thereafter Hazrat Zainab together with her sisters endured the difficulties and hardships which the mushrikeen perpetrated on Rasulullah (Sallallahu alaihi wasallam) and his family.

In the 7th year of Nubuwwat, Rasulullah (Sallallahu alaihi wasallam) and his family were imprisoned in *Shi'b-e-Abi Taalib*. They remained imprisoned for 3 years, and endured difficulties and hunger. Rasulullah (Sallallahu alaihi wasallam), Hazrat Khadijah (Radhiyallahu anha) and their children also endured all these hardships.

Marriage

Rasulullah (Sallallahu alaihi wasallam) married Hazrat Zainab (Radhiyallahu anha) to Hazrat Abul Aas Bin Rabee'. Abul Aas was his kunyah (teknonym). His name, according to some, was Laqeet. Some have said 'Zubair' and others have mentioned 'Hishaam'.

Hazrat Abul Aas (Radhiyallahu anhu) was the son of Haalah Bint Khuwailid, the sister of Hazrat Khadijah (Radhiyallahu anha). Thus, he was the cousin of Hazrat Zainab (Radhiyallahu anha).

In Makkah, Hazrat Abul Aas had a high position as far as wealth, business and honesty were concerned. Prior to Prophethood he also had a close relationship with Rasulullah (Sallallahu alaihi wasallam). Some Ulama

have said that Rasulullah (Sallallahu alaihi wasallam) had formed a brotherhood with him.

The nikaah of Hazrat Zainab (Radhiyallahu anha) took place in Makkah Mukarramah. At that time Hazrat Khadijah (Radhiyallahu anha) was still alive (and she escorted her daughter to the home of her husband).

Hazrat Abul Aas did not accept Islam in Makkah. He refused to accept Islam. However, he did not divorce Hazrat Zainab (Radhiyallahu anha) as the mushrikeen of Makkah wanted him to do. Rasulullah (Sallallahu alaihi wasallam) had praised this action of his, saying: *“Abul Aas has proved himself to be a wonderful son-in-law.”*

These events took place at the beginning of Islam. At that time laws were not yet revealed. Thus, the question did not arise as to why a Muslim woman had stayed in marriage with a kaafir.

Hijrat/Migration

When Rasulullah (Sallallahu alaihi wasallam) migrated to Madinah Munawwarah he called his wife, Hazrat Saudah (Radhiyallahu anha), and his daughters, Hazrat Umme Kulthoom and Hazrat Faatimah, to Madinah. However, Hazrat Zainab (Radhiyallahu anha) remained with her husband.

Hazrat Zainab (Radhiyallahu anha) stayed in Makkah with her husband until the second year of Hijrat when after

the Battle of Badr, she migrated to Madinah Munawwarah.

Hazrat Abul Aas was still a kaaфир when he went with the mushrikeen of Makkah to fight against the Muslims in the Battle of Badr. In this battle the Muslims were victorious and Hazrat Abul Aas Bin Rabee'ah was taken as prisoner to Madinah Munawwarah along with the other prisoners from among the mushrikeen. He was the prisoner of Hazrat Abdullah Bin Jubair Bin Nu'maan Al-Ansaari (Radhiyallahu anhu).

After the defeat at Badr when the mushrikeen of Makkah reached their homes, they sent ransom to Rasulullah (Sallallahu alaihi wasallam) for the release of the prisoners captured by the Muslims. Every prisoner's family sent something or the other.

To free her husband, Hazrat Zainab (Radhiyallahu anha) sent some possessions with Amr Bin Rabee'ah (the brother of Abul Aas). Among the possessions was a necklace which Hazrat Khadijah (Radhiyallahu anha) had given to Hazrat Zainab on the occasion of her marriage.

On seeing this necklace, Rasulullah (Sallallahu alaihi wasallam) thought of Hazrat Khadijah (Radhiyallahu anha) and he became overwhelmed with emotion. He said to the devoted Sahaabah (Radhiyallahu anhum): *“If you consider it appropriate, then release the prisoner of Zainab and return the possessions.”*

The Sahaabah (Radhiyallahu anhum) accepted this happily and all said: *“Yes, we accept it in this way.”*

Thus, Hazrat Abul Aas (Radhiyallahu anhu) was freed, however, Rasulullah (Sallallahu alaihi wasallam) laid a condition that on reaching Makkah Mukarramah he should send Hazrat Zainab to Madinah Munawwarah. Hazrat Abul Aas accepted the condition and fulfilled it, because of which Rasulullah (Sallallahu alaihi wasallam) praised him and said: *“Abul Aas spoke to me and he spoke the truth, and he promised me, and he fulfilled his promise.”*

When Hazrat Abul Aas reached Makkah, Hazrat Zainab made Hijrat and came to Rasulullah (Sallallahu alaihi wasallam) in Madinah Munawwarah. However, at the time of her Hijrat an unfortunate incident took place. When Hazrat Zainab (Radhiyallahu anha) came out with the intention of making Hijrat, Habbaar Bin Al-Aswad and a friend of his intended causing harm to her. One of them struck her and she fell on a rock and was injured so badly that it caused a miscarriage. The effects of this injury were life-long and were the cause of her death.

In some kitaabs it is written that Hazrat Abul Aas (Radhiyallahu anhu) had given Hazrat Zainab permission to go to Madinah and before she had left, Hazrat Abul Aas departed for Shaam. When she came out of her house to

make Hijrat, Habbaar Bin Al-Aswad and a friend of his stopped her from going and made her return to her home.

After this, Rasulullah (Sallallahu alaihi wasallam) sent a person from Madinah Munawwarah with whom Hazrat Zainab departed for Madinah. Rasulullah (Sallallahu alaihi wasallam) had said: *“She was my dearest daughter who had undergone persecution for my sake.”*

The Acceptance of Islam by Hazrat Abul Aas

Hidaayat (Divine Guidance) is in the Control of Allah Alone. What a thought-provoking story is the story of Hazrat Abul Aas (Radhiyallahu anhu).

He was a special friend and the son-in-law of Nabi (Sallallahu alaihi wasallam). The daughter of Rasulullah (Sallallahu alaihi wasallam) was in his home but he wasn't a Muslim. He had so much love for his wife that despite the pressure applied by the mushrikeen he did not divorce her. He was captured during the Battle of Badr and after being freed, he sent his wife to Madinah Munawwarah. However, he did not accept Islam as yet. Then, when Allah Rabbul Izzah gave him hidaayat, he gladly entered the fold of Islam.

This is how it happened: Before the Conquest of Makkah, Hazrat Abul Aas went with a caravan on a business trip to Shaam. In a partnership with the Quraish he had taken along a lot of their wealth for business. When he returned, an armed force of Rasulullah (Sallallahu alaihi wasallam)

under the command of Hazrat Zaid Bin Haarithah (Radhiyallahu anhu) attacked the caravan, took their wealth and captured some people. Hazrat Abul Aas was not captured. He managed to escape and fled to Madinah Munawwarah.

In the darkness of the night, he went to Hazrat Zainab (Radhiyallahu anha) and sought asylum. She granted him asylum.

When Rasulullah (Sallallahu alaihi wasallam) was complete with Fajr Salaah, Hazrat Zainab (Radhiyallahu anha) called out: “O people! I have given Abul Aas asylum.” Nabi (Sallallahu alaihi wasallam) faced the Sahaabah and asked: “Did you hear what Zainab has said?” Those present replied: “Yes, we have heard.”

Having listened to the response of the Sahaabah, Rasulullah (Sallallahu alaihi wasallam) said, “I take an oath by that Being in whose Control my life is! I did not know that Abul Aas is in Madinah before this, and that Zainab has given him protection. I have come to know of it only now when you heard the announcement of Zainab.” Then he said, “Even if an ordinary Muslim gives protection to someone, then it is incumbent on all Muslims to honour it.”

Having said that, Rasulullah (Sallallahu alaihi wasallam) went to Hazrat Zainab (Radhiyallahu anha) and told her, “Treat Abul Aas in a good manner, but do not have

husband-wife relations with him because you are not halaal for him.” Hazrat Zainab said: “He has come to fetch his possessions.”

Listening to this, Nabi (Sallallahu alaihi wasallam) gathered the armed force that had taken the possessions and said: "You all know of my relationship with this person (Abul Aas). His possessions which are in your hands are a bounty from Allah because it is the wealth of a non-Muslim in a Darul Harb. It is my desire that you render him a favour by returning the possessions you have taken from him. However, if you do not carry this out then I will not compel you to do so. You have a right over it."

Listening to this everyone said, “We will return his wealth.” They acted upon what they said and whatever wealth was taken, they returned.

Hazrat Abul Aas (Radhiyallahu anhu) took the wealth and returned to Makkah Mukarramah. He repaid whatever he owed to anyone and after that he recited the *Kalimah Shahaadat*, “***Ash-hadu allaa ilaaha Illallaah, wa anna Muhammadar Rasulullah,***” with a sincere heart.

He said to the people of Makkah: “I have made an effort to come here, and instead of reading the *Kalimah* in Madinah I have recited it here, because if I had accepted Islam there, you people would have thought that I have become a Muslim to rob you of your wealth. I have now fulfilled all your rights and accepted Islam.”

Hazrat Abul Aas (Radhiyallahu anhu) thereafter departed for Madinah Munawwarah and Rasulullah (Sallallahu alaihi wasallam) married him again to his daughter, Hazrat Zainab (Radhiyallahu anha). (It is also said that the two were united in marriage based on the first marriage.)

Children

Hazrat Zainab (Radhiyallahu anha) gave birth to one son and one daughter. The daughter's name was Umaamah and the son's name was Ali. On the day of the Conquest of Makkah it was this Ali Bin Abil Aas who was riding along with Rasulullah (Sallallahu alaihi wasallam). He passed away close to the age of buloogh (puberty), in the presence of Rasulullah (Sallallahu alaihi wasallam).

Rasulullah (Sallallahu alaihi wasallam) loved Hazrat Umaamah (Radhiyallahu anha) very much. Once, Rasulullah (Sallallahu alaihi wasallam) received a necklace from somewhere. Rasulullah (Sallallahu alaihi wasallam) said that he would give it to that person from his household whom he loves most. Hearing this, the women thought that the daughter of Abu Bakr, Aishah (Radhiyallahu anha), would get it. But Nabi (Sallallahu alaihi wasallam) put the necklace around the neck of Hazrat Umaamah (Radhiyallahu anha).

After the demise of Hazrat Sayyidah Faatimah (Radhiyallahu anha), Hazrat Sayyiduna Ali (Radhiyallahu

anhu) married her niece, Hazrat Umaamah. This was the bequest of Hazrat Faatimah (Radhiyallahu anha).

Then, after the death of Hazrat Ali, she married Hazrat Naufal Bin Mughirah (Radhiyallahu anhu) and she gave birth to a son by the name of Yahya. However, some Ulama have said that she did not have any children from both her marriages. The progeny of Rasulullah (Sallallahu alaihi wasallam) continued only from Hazrat Faatimah (Radhiyallahu anha) and not from the other daughters.

Demise

Hazrat Zainab (Radhiyallahu anha) passed away in the 8th year of Hijrat. Rasulullah (Sallallahu alaihi wasallam) himself placed her in the qabr. At that time, signs of grief and sorrow were apparent on his face. When Rasulullah (Sallallahu alaihi wasallam) came out of the qabr, he said: *“I thought about the weakness of Zainab, and I made du'aa to Allah to protect her from the narrowness and gloom of the qabr. Allah has accepted my du'aa and made it easy.”*

Radhiyallahu Anha Wa Ardhaaha – Allah be pleased with her and may He please her!

Hazrat Ruqayyah Binte Muhammad

Sallallahu Alaihi Wasallam

(Radhiyallahu Ta'ala Anha)

Second Daughter

Hazrat Ruqayyah (Radhiyallahu Ta'ala anha) was the second daughter of Rasulullah (Sallallahu alaihi wasallam). There is consensus that Hazrat Zainab (Radhiyallahu anha) was the eldest daughter of Rasulullah (Sallallahu alaihi wasallam). After her, Hazrat Ruqayyah and Hazrat Umme Kulthum were born.

The biographers of Rasulullah (Sallallahu alaihi wasallam) have a difference of opinion as to which of these two was the elder one. In any case, these two sisters were younger than their sister Hazrat Zainab (Radhiyallahu anha).

Rasulullah (Sallallahu alaihi wasallam) had made the nikaah of these two sisters with the sons of Abu Lahab, Utbah and Utaibah. Hazrat Ruqayyah was married to Utbah and Hazrat Umme Kulthum was married to Utaibah.

Only the nikaah was performed; they had not yet departed to their husbands' homes when ***Surah Tabbat Yadaa Abi Lahab*** was revealed in which Abu Lahab and his wife, Umme Jameel, were condemned and informed of their

going to Jahannam. When this Surah was revealed, Abu Lahab said to his sons, "Divorce the daughters of Muhammad, otherwise you will have nothing to do with me."

Abu Lahab's wife, Umme Jameel had this to say to her sons: "These two girls (that is the daughters of Muhammadur Rasulullah Sallallahu alaihi wasallam) have become wicked. (Al-Iyaathu Billah). So give them talaq."

Thus, both boys acted on the instructions of their parents and gave the divorces.

Nikaah to Hazrat Uthmaan (Radhiyallahu Anhu)

When Rasulullah (Sallallahu alaihi wasallam) made the nikaah of Hazrat Ruqayyah to Utbah, Hazrat Uthmaan (Radhiyallahu anhu) came to find out. He was not yet a Muslim. Hazrat Uthmaan (Radhiyallahu anhu) was upset at this news, and he regretted that he was not married to the daughter of Muhammad (Sallallahu alaihi wasallam), Hazrat Ruqayyah. Thinking about this, he came to his maternal aunt, Hazrat Su'da (Radhiyallahu anha) and mentioned it to her. Hazrat Su'da persuaded him to accept Islam.

From there he went to Hazrat Abu Bakr (Radhiyallahu anhu) and told him of the words his aunt had said when persuading him to accept Islam. Hazrat Abu Bakr complimented the words and himself invited Hazrat

Uthmaan to Islam saying: *“O Uthmaan! Alas! (Up till now you have not accepted the Invitation of Truth.) You are an intelligent and understanding person who can differentiate between truth and falsehood. These idols which your people worship, are they not dumb stones which cannot hear and see? They cannot harm nor benefit.”* Hearing this, Hazrat Uthmaan said, *“Without doubt you have spoken the truth.”*

He had just said these words when Rasulullah (Sallallahu alaihi wasallam) arrived with Hazrat Ali (Radhiyallahu anhu), and Hazrat Uthmaan accepted Islam in the presence of Rasulullah (Sallallahu alaihi wasallam).

During this time the sons of Abu Lahab divorced the daughters of Rasulullah (Sallallahu alaihi wasallam). Thus, Rasulullah (Sallallahu alaihi wasallam) made the nikaah of Hazrat Ruqayyah (Radhiyallahu anha) to Hazrat Uthmaan (Radhiyallahu anhu).

This is an indication of Hazrat Ruqayyah being older than Hazrat Umme Kulthum. Both were divorced at the same time, and apparently it would naturally follow that the elder daughter be married first. And Allah knows best.

Hijrat to Abyssinia

Muslims were increasing and the circle of Islam was widening. The mushrikeen of Makkah stepped up their schemes to wipe out Islam and the Muslims. These oppressors tormented the worshippers of the One Allah so

much that for the safety of their religion and protection of their lives, they (the persecuted Muslims) left their beloved hometown. A group of Muslims left Makkah and went to Abyssinia (Habshah). Among them was Hazrat Uthmaan (Radhiyallahu anhu).

Hazrat Uthmaan (Radhiyallahu anhu) made hijrat with his wife, Hazrat Ruqayyah (Radhiyallahu anha), the Daughter of Sayyidul Bashir (Sallallahu alaihi wasallam). When Hazrat Uthmaan left with his honourable wife, Hazrat Ruqayyah for Abyssinia, then for some days Rasulullah (Sallallahu alaihi wasallam) did not receive any news about them. With this concern, he used to go out of Makkah Mukarramah and ask the travellers about them.

One day, one woman said that she had seen them. Hearing her reply, Rasulullah (Sallallahu alaihi wasallam) said: *“Allah is their Companion. Without doubt, after Loot (Alaihis Salaam), Uthmaan is the first Muhaajir who has made hijrat with his wife.”*

Second Migration to Abyssinia

Together with these two (Hazrat Uthmaan and Hazrat Ruqayyah) there were a few other Muslim men and women. When they reached Abyssinia, they received news that the people of Makkah had become Muslims and Islam was victorious. They were very joyful over this news and returned to their homeland. However, when they came close to Makkah Mukarramah, they came to know that the news was false and that the Muslims were being

persecuted more than before. They were very upset at this and some of them returned to Abyssinia.

After the first hijrat, a big group consisting of 83 men and 18 women made hijrat separately. The first migration to Abyssinia was known as the First Hijrah and the second migration to Abyssinia was known as the Second Hijrah. Some Sahaabah had made both Hijrats and some had made only one.

Hazrat Uthmaan (Radhiyallahu anhu) and Hazrat Ruqayyah (Radhiyallahu anha) had made both hijrats to Abyssinia.

Hijrat to Madinah Munawwarah

After having made hijrat for the second time to Abyssinia, both Hazrat Uthmaan and Hazrat Ruqayyah then returned to Makkah Mukarramah. Thereafter they made hijrat to Madinah Munawwarah.

Children

Hazrat Ruqayyah (Radhiyallahu anha) gave birth to only one son who was named Abdullah. He was born in Abyssinia.

Before Islam, Hazrat Uthmaan had a son by the name of Abdullah. For this reason, his kunyah was Abu Abdillah. Then when Hazrat Ruqayyah gave birth to a son, his name

was also kept Abdullah and the kunyah of Hazrat Uthmaan remained Abu Abdillah.

This son reached six years of age and passed away in Jumaadal Ula 4AH. Rasulullah (Sallallahu alaihi wasallam) performed the Janaazah Salaah and Hazrat Uthmaan placed him in the qabr.

The cause of his death was that a fowl pecked him in the eye and caused the face to swell. The illness increased to the extent that he reached the Everlasting Abode. May Allah be pleased with him.

After Hazrat Abdullah (Radhiyallahu anhu), Hazrat Ruqayyah did not have more children.

Demise

Hazrat Ruqayyah (Radhiyallahu anha) passed away in the second year of hijrat. This was at the time of the Battle of Badr. When Rasulullah (Sallallahu alaihi wasallam) was departing for Badr, Hazrat Ruqayyah was ill. He left Hazrat Uthmaan to take care of her and departed.

As Hazrat Uthmaan (Radhiyallahu anhu) was excluded from participating in the Battle of Badr on the instructions of Rasulullah (Sallallahu alaihi wasallam), he was also considered by Rasulullah (Sallallahu alaihi wasallam) to be among the participants of this Blessed Battle and was given a share of the booty.

The day Hazrat Zaid Bin Haarithah (Radhiyallahu anhu) reached Madinah Munawwarah with the glad tiding of victory was the day on which Hazrat Ruqayyah (Radhiyallahu anha) passed away. She was just being buried when the sound of '*Allahu Akbar*' was heard. Hazrat Uthmaan asked those present why the *Takbeer* was being called out. The people looked intently and saw that Hazrat Zaid was mounted on the camel of Rasulullah (Sallallahu alaihi wasallam), and he had come from the Battlefield of Badr bearing the good news of the victory of the Muslims and the defeat of the mushrikeen.

Burning sores developed on the blessed body of Hazrat Ruqayya (Radhiyallahu anha) and she passed away as a consequence of it.

As Rasulullah (Sallallahu alaihi wasallam) was participating in the Battle of Badr and was occupied with it, he was unable to take part in the burial of Hazrat Ruqayyah (Radhiyallahu anha).

*Sallallahu Ta'ala Alaihi Wa'ala Aalihi Wa'itratihi
Wasahbihi Wabaaraka Wasallam.*

**And remember what is
recited in your homes of
the Aayaat of Allah (the
Qur'aan) and Hikmah
(the Ahkaam of Islam).
Indeed, Allah is Ever-
Subtle, All-Aware**

(Surah Ahzaab, 34)

This Verse emphasizes the importance
of attentiveness to divine guidance
within one's home and the cultivation
of a righteous household.

Hazrat Umme Kulthum Binte Muhammad Sallallahu Alaihi Wasallam (Radhiyallahu Ta'ala Anha)

Third Daughter

The third daughter of the Leader of the World, Rasulullah (Sallallahu alaihi wasallam) was Hazrat Umme Kulthum (Radhiyallahu anha). Her nikaah was with Utaibah Bin Abi Lahab. Hazrat Umme Kulthum had not yet left for her marital home when he divorced her at the behest of his parents.

Hazrat Ruqayyah and Hazrat Umme Kulthum (Radhiyallahu anhuma) were divorced at one and the same time. Rasulullah (Sallallahu alaihi wasallam) performed the nikaah of Hazrat Ruqayyah (Radhiyallahu Ta'ala anha) to Hazrat Uthmaan Bin Affaan (Radhiyallahu anhu).

Hazrat Umme Kulthum (Radhiyallahu anha) was not married to anyone until Hazrat Ruqayyah (Radhiyallahu anha) passed away. Her nikaah was then made with Hazrat Uthmaan (Radhiyallahu anhu). This marriage took place in Madinah Munawwarah.

Hazrat Uthmaan (Radhiyallahu anhu) had the distinct honour of marrying two daughters of Rasulullah (Sallallahu alaihi wasallam), one after the other. For this reason, he is known as *Thun Noorain* (the One with Two Lights).

Migration

When Rasulullah (Sallallahu alaihi wasallam) made hijrat to Madinah Munawwarah, he left his family in Makkah Mukarramah. His special companion, Hazrat Abu Bakr (Radhiyallahu anhu) also did the same. When they reached Madinah then both sent people to fetch their families. Hazrat Umme Kulthum and Hazrat Faatimah were also in this caravan.

Marriage to Hazrat Uthmaan

Sometime after Hazrat Ruqayyah (Radhiyallahu Ta'ala anha) passed away, Hazrat Hafsah (Radhiyallahu Ta'ala anha), who was the daughter of Hazrat Umar (Radhiyallahu anhu), became a widow. Her husband was Hazrat Khunais Bin Huthaafah (Radhiyallahu anhu). He was injured on the battlefield (of Uhud) and passed away due to this.

Hazrat Umar (Radhiyallahu anhu) was concerned about Hazrat Hafsah. He mentioned this to Hazrat Uthmaan and told him: "Why don't you marry my daughter?" Hazrat Uthmaan replied, "I have no intention to do so at present."

Likewise, Hazrat Umar also told Hazrat Abu Bakr the same thing that he had said to Hazrat Uthmaan. Hazrat Abu Bakr became silent and did not reply. He did this as he had heard that it was the intention of Rasulullah (Sallallahu alaihi wasallam) to marry Hazrat Hafsa (Radhiyallahu anha).

When Rasulullah (Sallallahu alaihi wasallam) came to know that Hazrat Umar wanted to perform the nikaah of his daughter to Hazrat Uthmaan, he said (to Hazrat Umar): “Should I not tell you of a woman who is better for Uthmaan than Hafsa, and should I not tell you of a man who is better for Hafsa than Uthmaan?” Having said that, Rasulullah (Sallallahu alaihi wasallam) married Hazrat Hafsa and performed the nikaah of Hazrat Umme Kulthum to Hazrat Uthmaan.

After the demise of Hazrat Ruqayyah (Radhiyallahu anha), Rasulullah (Sallallahu alaihi wasallam) saw that Hazrat Uthmaan (Radhiyallahu anhu) was sad and grieved. Rasulullah (Sallallahu alaihi wasallam) asked him, “Why are you so sad?” He replied, “O Rasulullah! Has anyone been afflicted with a greater calamity than me? The daughter of the Rasool of Allah who was married to me has passed away. This has shattered me, and now the relationship which I had with you as a son-in-law no longer remains.”

While this talk was taking place, Rasulullah (Sallallahu alaihi wasallam) said: “O Uthmaan! Jibreel has come and he has given me an instruction from Allah that you should marry the sister of your deceased wife, Umme Kulthum for the same mahr which was given to her; and you should live with her with the same happiness that you had lived with her sister.”

Thereafter, Rasulullah (Sallallahu alaihi wasallam) performed the nikaah of Hazrat Umme Kulthum to Hazrat Uthmaan (Radhiyallahu Ta’ala Anhuma).

The nikaah took place during Rabiul Awwal 3Hijri, and in Jumaadal Ukhra 3Hijri Hazrat Umme Kulthum (Radhiyallahu anha) went to her new home. She remained in the nikaah of Hazrat Uthmaan (Radhiyallahu anhu) for six years before she departed for the Eternal Kingdom. She did not have any children.

Demise

Hazrat Umme Kulthum (Radhiyallahu anha) passed away during the month of Sha'baan in the 9th year of Hijrah. Hazrat Umme Atiyyah, Hazrat Asma Bint Umais and some other Sahabiyyaat gave her ghusl, and Rasulullah (Sallallahu alaihi wasallam) performed the Janaazah Salaah.

Hazrat Laila Bint Qaanif (Radhiyallahu anha) says: “I was among those women who gave ghusl to the daughter of

Rasulullah (Sallallahu alaihi wasallam), Umme Kulthum. After the ghusl we took the kafan from Rasulullah (Sallallahu alaihi wasallam) and put it on for her. The kafan was by Rasulullah (Sallallahu alaihi wasallam) and he gave it to us from the door.”

When the janaazah was brought close to the qabr for burial, Rasulullah (Sallallahu alaihi wasallam) asked those present: “Is there anyone among you who did not have relations with a woman last night?”

Hazrat Abu Talha (Radhiyallahu anhu) replied, “O Rasulullah! Yes, I did not.” Rasulullah (Sallallahu alaihi wasallam) replied, “You go into the qabr.”

Hazrat Anas (Radhiyallahu anhu) says that at this time there were tears in the eyes of Rasulullah (Sallallahu alaihi wasallam). Together with Hazrat Abu Talha, Hazrat Ali, Hazrat Fadhl and Hazrat Usaamah (Radhiyallahu anhum) also took part in descending into the qabr.

After the demise of Hazrat Umme Kulthoom, Rasulullah (Sallallahu alaihi wasallam) said: “If I had a third unmarried daughter, I would have also married her to Uthmaan.”

Hazrat Ali (Radhiyallahu anhu) narrates that Rasulullah (Sallallahu alaihi wasallam) said, “If I had 40 daughters, I would have given them in marriage to Uthmaan one by one until not even one remains.” May Allah be pleased with all of them, and may He keep them happy.

The Fate of Utbah and Utaibah

The wretched Abu Lahab had three sons, Utbah, Utaibah and Mu'tib. Rasulullah (Sallallahu alaihi wasallam) performed the nikaah of Hazrat Ruqayyah (Radhiyallahu Ta'ala anha) to Utbah, and the nikaah of Hazrat Umme Kulthum (Radhiyallahu Ta'ala anha) to Utaibah.

When their parents told them to divorce the daughters of Muhammad (Sallallahu alaihi wasallam), both of them did so. However, the difference between them was that the husband of Hazrat Ruqayyah only gave her a talaah, while the husband of Hazrat Umme Kulthum gave her a talaah as well as came to Rasulullah (Sallallahu alaihi wasallam) and behaved rudely and insolently towards him, using unbecoming words. Rasulullah (Sallallahu alaihi wasallam) cursed him and made du'aa to Allah: *“O Allah! Set a beast from among your beasts upon him.”*

Present at that time was also Abu Taalib. Although he had not embraced Islam, he was startled and he said to the youngster, “You cannot escape this curse.”

After this, on one occasion Abu Lahab departed with a caravan on a journey to Shaam. With him was also the son who Rasulullah (Sallallahu alaihi wasallam) had cursed. Abu Lahab had great enmity and hatred for Rasulullah (Sallallahu alaihi wasallam), but he was convinced that the curse would definitely take effect. Therefore, he told the other people of the caravan: “I am concerned about the

curse of Muhammad. Everyone should keep us in their sights.”

They travelled until they reached one stop where there were many wild animals. So, for protection, an arrangement was made where all the goods of the caravan were piled on one side into a small mound. Utaibah was told to sleep on top of it and the rest of the people slept surrounding him on all sides.

Who can change the Decree of Allah? Their plan did not work. During the night a lion came and smelt the mouths of everyone and left them. Then it jumped with such force that it reached the top of the mound where Utaibah was sleeping, and in no time ripped his head apart from his body. Utaibah made a sound but was finished. Neither could anyone help him and nor would help have been of any benefit to him.

“He had no group to help him from Allah, and he did not receive any help.” (Qur’aan)

Utbah or Utaibah?

Some Historians have written that the husband of Hazrat Umme Kulthum (Radhiyallahu anha) became a Muslim, and this incident took place with the other brother (who was married to Hazrat Ruqayyah). In any case, from the first husbands of Hazrat Ruqayyah and Hazrat Umme

Kulthum, one became a Muslim and the other met his fate in the above manner (his head was ripped apart by a lion).

In *Jam'ul Fawaa'id*, the incident is mentioned concerning Utaibah, and that he was the husband of Hazrat Umme Kulthum. It is also written that when this caravan stopped at a halting place called *Zarqaa'*, a lion came and walked about near them. Seeing this, Utaibah said: "O my God! This lion is going to eat me up like Muhammad cursed me." The lion left and when everyone was sleeping it returned and killed Utaibah.

This incident (as mentioned in *Jam'ul Fawaa'id*) is also mentioned in *Dalaailun Nubuwwat*, and the name of the one who was killed is given as Utbah. It is also written that when the caravan entered Shaam, a lion roared loudly. Hearing the lion, the young man began trembling. People asked: "Why are you trembling? Whatever our condition is will also be yours. What is the need to be so afraid?" He replied, "Muhammad cursed me. By Allah! There is no one more truthful under the sky than Muhammad."

After that when they sat down to eat, due to fear this boy could not eat. When sleeping time came, the people put him in the middle and slept surrounding him. During the night, the lion came, and it smelt the mouths of everyone until it came to this boy and attacked him. During his last moments, he said: "I have said before that Muhammad is the most truthful of all." He then died. Abu Lahab also

said: “I understood before this, that this boy cannot escape the curse of Muhammad.”

However, the correct version appears to be that the incident took place concerning Utaibah, as in *Al-Isaabah*, *Al-Isti'aab* and *Usdul Ghaabah* it is written that Utbah became a Muslim.

The Good Fate of Utbah and Mu'tib

Hafiz Ibn Hajar (Rahimahullah) has written in *Isaabah*: “When Rasulullah (Sallallahu alaihi wasallam) came to Makkah Mukarramah on the occasion of the Conquest of Makkah, he asked his uncle Hazrat Abbaas (Radhiyallahu anhu), ‘Where are the sons of your brother (Abu Lahab), Utbah and Mu'tib?’ Hazrat Abbaas replied, ‘Both have left Makkah.’ Rasulullah (Sallallahu alaihi wasallam) said, ‘Fetch them.’ Accordingly, Hazrat Abbaas (Radhiyallahu anhu) went to Arafaat to fetch them. Both came quickly and embraced Islam.

Rasulullah (Sallallahu alaihi wasallam) said: ‘I beseeched my Rabb for these two sons of my uncle.’

Utbah stayed in Makkah and passed away there. During the Battle of Hunain both brothers were with Rasulullah (Sallallahu alaihi wasallam).”

What Ill-Fortune for Abu Lahab and His Son!

What ill-fortune for Abu Lahab and his son that they were not prepared to accept the true religion and recite the Kalimah of Islam despite knowing and believing in their hearts that there was no one more truthful than Muhammad (Sallallahu alaihi wasallam), that his curse would certainly take effect, and that Allah would most certainly punish them.

When obstinacy sets in the heart then even a good and understanding person can become hellbent on falsehood, and instead of accepting what his intelligence says, he falls victim to his nafs and takes the route of the displeasure of Allah.

May Allah Ta'ala protect us from the evil lurking in the nafs and from the enticements of Shaitaan, *Aameen Yaa Rabbal Aalameen!*

Hazrat Faatimah Zahra Binte Muhammad Sallallahu Alaihi Wasallam (Radhiyallahu Ta'ala Anha)

The Youngest and Most Beloved Daughter

Hazrat Faatimah (Radhiyallahu Ta'ala anha) was the most beloved to Sayyidul Aalam, Rasulullah (Sallallahu alaihi wasallam) of all his household. The Ulama have written that she was the youngest of all the daughters of Rasulullah (Sallallahu alaihi wasallam).

Someone asked Hazrat Aishah (Radhiyallahu anha) as to who was the most beloved to Rasulullah (Sallallahu alaihi wasallam). She replied, "Faatimah." The questioner then asked as to who was the most beloved to him from among the men. In reply, she said: "The husband of Faatimah."

It is written in *Al-Isaabah* that Hazrat Faatimah (Radhiyallahu anha) was born when Rasulullah (Sallallahu alaihi wasallam) was 41 years of age. However, *Madaaini* says that she was born when Rasulullah (Sallallahu alaihi wasallam) was 35 years of age when the Quraish were renovating the Ka'bah Shareef and Rasulullah (Sallallahu alaihi wasallam) was also busy helping.

The Difficulties of Her Childhood

When Rasulullah (Sallallahu alaihi wasallam) received instruction from Allah Rabbul Izzah to propagate Islam, and he started preaching Islam in accordance with the Divine Command, then the Quraish became his enemies, and they tormented him in many different ways. Rasulullah (Sallallahu alaihi wasallam) and his wife Hazrat Khadijah and their children all bore these difficulties and hardships. Hazrat Faatimah (Radhiyallahu anha) also bore these difficulties at a young age.

Once, Rasulullah (Sallallahu alaihi wasallam) started reading Salaah near to the Ka'bah Shareef. The Chiefs of the Quraish were sitting nearby. A wretched soul among them (Abu Jahl) said to those present, "Say, who among you will fetch the intestines of the camel which so-and-so family has slaughtered and put it on the back of Muhammad when he is in sajdah?"

Hearing this, one despicable character, who was the most unfortunate of the lot, got up. He brought all the filthy things and placed it on the back of Rasulullah (Sallallahu alaihi wasallam), who remained in Sajdah. Seeing this, they began laughing uncontrollably. They laughed so much that they started falling over one another.

Someone saw this and informed Hazrat Faatimah (Radhiyallahu anha). At that time, she was just 9 years old. She immediately came running and took off all the filth

from the back of Rasulullah (Sallallahu alaihi wasallam) and cursed those people.

When Rasulullah (Sallallahu alaihi wasallam) completed his Salaah, he invoked three curses on them. It was the practice of Rasulullah (Sallallahu alaihi wasallam) that when he would make Du'aa, he would make the Du'aa thrice, and when he would ask Allah Ta'ala he would ask three times.

On this occasion, he firstly invoked a general curse upon the Quraish, "O Allah! Punish the Quraish." Thereafter, he took the names of the leaders of the Quraish and cursed each one separately. (All these leaders met their fate ignominiously in the Battle of Badr.)

In short, Hazrat Faatimah (Radhiyallahu anha) bore many difficulties during her childhood for the sake of Deen, until Rasulullah (Sallallahu alaihi wasallam) migrated to Madinah Munawwarah to escape the persecution of the Quraish.

Migration

The Leader of the World, Rasulullah (Sallallahu alaihi wasallam), taking Hazrat Abu Bakr (Radhiyallahu anhu) as his travelling companion, made Hijrat to Madinah Munawwarah leaving his entire family in Makkah Mukarramah.

Hazrat Abu Bakr (Radhiyallahu anhu) followed Rasulallah (Sallallahu alaihi wasallam) wholeheartedly, and he too left his wife and children behind.

Hazrat Aishah (Radhiyallahu anha) says: “When Rasulallah (Sallallahu alaihi wasallam) made Hijrat, he left us two wives (Hazrat Saudah and Hazrat Aishah) and his daughters in Makkah and left. When he settled in Madina Munawwara he then sent Zaid Bin Haarithah and Abu Raafi' (Radhiyallahu anhuma) to Makkah with two camels and 500 dirhams, so that we all could go to Madinah. Similarly, Abu Bakr also sent a person with two or three camels, and he wrote to his son, Abdullah (Radhiyallahu anhu) to bring the entire family.”

Accordingly, the families of Rasulallah (Sallallahu alaihi wasallam) and Hazrat Abu Bakr (Radhiyallahu anhu) both made Hijrat to Madinah Munawwarah together. Hazrat Faatimah, her sister Hazrat Umme Kulthum, Ummul Mu'mineen Hazrat Saudah, Hazrat Asma Bint Abi Bakr and other esteemed persons were also in this caravan.

When this caravan reached Madinah Munawwarah, Sayyidul Aalam (Sallallahu alaihi wasallam) was busy building rooms for his family around the Masjid. He settled his daughters and Ummul Mu'mineen Hazrat Saudah (Radhiyallahu Anhunna) there.

Marriage Proposals to Hazrat Faatimah (Radhiyallahu Anha)

In the second year of Hijrah, Rasulullah (Sallallahu alaihi wasallam) performed the nikaah of Hazrat Faatimah (Radhiyallahu anha) to Hazrat Ali (Radhiyallahu anhu). At that time Hazrat Faatimah Zahra was 15 years and 5 and a half months old whilst Hazrat Ali Murtadha was 21 years and 5 months old.

Hazrat Anas (Radhiyallahu anhu) says: “First, Hazrat Abu Bakr sent a proposal to Rasulullah (Sallallahu alaihi wasallam) to marry Hazrat Faatimah, but Rasulullah (Sallallahu alaihi wasallam) did not give a positive response. After that Hazrat Umar also sent his proposal, and Rasulullah (Sallallahu alaihi wasallam) did not reply positively to his offer too.

When these two great personalities realised that Rasulullah (Sallallahu alaihi wasallam) would not marry Hazrat Faatimah to either of them, then both of them advised Hazrat Ali (Radhiyallahu anhu) to send a proposal for himself. Accordingly, Hazrat Ali (Radhiyallahu anhu) came into the presence of Rasulullah (Sallallahu alaihi wasallam) and gave a proposal of marriage.”

In *Musnad Imaam Ahmad (Rahmatullahi alaihi)* the details of this are recorded in the words of Hazrat Ali (Radhiyallahu anhu). He said: “When I intended sending a proposal of marriage to the daughter of Rasulullah (Sallallahu alaihi wasallam), then I thought, ‘I have

nothing by me so how will this action be accomplished?’ But, simultaneously, the generosity and kindness of Rasulullah (Sallallahu alaihi wasallam) came in my heart, (and I thought that Rasulullah (Sallallahu alaihi wasallam) himself will make some arrangement).

Thus, I went into his presence and gave a proposal for marriage. Rasulullah (Sallallahu alaihi wasallam) asked: ‘Do you have anything?’ I replied, ‘No.’ Rasulullah (Sallallahu alaihi wasallam) enquired, ‘Where is the chain armour that I gave you on such-and-such day?’ I replied, ‘Yes I have it.’ Rasulullah (Sallallahu alaihi wasallam) said: ‘Give that as mehr.’”

An Account of the Nikaah of Sayyidah Faatimah (Radhiyallahu Anha)

In *Mawaahibe Ladunniyah* it is mentioned that Hazrat Ali (Radhiyallahu anhu said: “When I gave my proposal, Rasulullah (Sallallahu alaihi wasallam) asked: ‘Do you have anything?’ I replied, ‘I have a horse and chain armour.’ Rasulullah (Sallallahu alaihi wasallam) replied: ‘It is necessary to have a horse (for jihaad). Sell the chain armour.’

Accordingly, I sold the armour for 480 dirhams and then I brought the money to Rasulullah (Sallallahu alaihi wasallam) and put it in his blessed lap.

(The one who bought the armour was Hazrat Uthmaan Bin Affaan, Radhiyallahu anhu. He purchased the armour and

then returned it to Hazrat Ali, Radhiyallahu anhu. Hazrat Ali, Radhiyallahu anhu, brought both the armour and the money to Sayyidul Aalam, Sallallahu alaihi wasallam. Rasulallah made a lot of Du'aa for Hazrat Uthmaan for this.)

Rasulullah (Sallallahu alaihi wasallam) took a handful of the money, gave it to Hazrat Bilaal (Radhiyallahu anhu) and said to him, 'O Bilaal! Go and buy itr for us with this.'"

(In another narration appears that Sayyidul Aalam Sallallahu alaihi wasallam told him to purchase itr with two-thirds of the money and material with the remaining third.)

Together with that, Rasulallah (Sallallahu alaihi wasallam) ordered that the dowry be prepared. Accordingly, a bed and a leather pillow stuffed with the bark of date palms were prepared.

On the day of the departure, before Isha, Sayyidul Aalam, Rasulallah (Sallallahu alaihi wasallam) sent Sayyidah Faatimah (Radhiyallahu anha) with Hazrat Umme Aiman (Radhiyallahu anha) to the house of Sayyidus Saadaat Ali (Radhiyallahu anhu).

After Isha, Rasulallah (Sallallahu alaihi wasallam) came to the house and asked Hazrat Faatimah for water. She brought the water in a cup. Rasulallah (Sallallahu alaihi

wasallam) sprinkled the water on the head and chest of Hazrat Faatimah (Radhiyallahu anha) and made du'aa,

اللَّهُمَّ إِنِّي أَعِذُّهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

“O Allah! I entrust her and her children to Your protection to be kept safe from the evil of Shaitaan the accursed.”

After that he sprinkled some of the water between her shoulders.

Then Rasulullah (Sallallahu alaihi wasallam) asked Hazrat Ali (Radhiyallahu anhu) for some water and he sprinkled some on the head, chest and between the shoulders of Hazrat Ali and made the same du'aa which he had made for his beloved daughter, Hazrat Faatimah.

Thereafter Rasulullah (Sallallahu alaihi wasallam) said, *“Bismillahi Wal Barakah (In the Name of Allah and with Divine Blessings), stay and live with your wife”*, and returned home.

The Nikaah and Mehr of Hazrat Faatimah (Radhiyallahu Anha)

The well-known servant of Rasulullah (Sallallahu alaihi wasallam), Hazrat Anas (Radhiyallahu anhu) also narrated the nikaah of Hazrat Sayyidina Ali and Hazrat Sayyidah Faatimah (Radhiyallahu anhum).

He says: “Rasulullah (Sallallahu alaihi wasallam) instructed me to call Abu Bakr, Umar, Uthmaan, Abdur Rahman and some of the Ansaar. I thus called them. When everyone assembled, Rasulullah (Sallallahu alaihi wasallam) read out the *Nikaah Khutbah*, and after that he said: ‘Allah has ordered me to perform the nikaah of Faatimah to Ali. You people are witnesses that I perform the nikaah of Faatimah to Ali for the mehr of 400 mithqaal of silver. If Ali is happy with it.’ At that time, Hazrat Ali (Radhiyallahu anhu) was not present.

(Earlier it was mentioned that the chain armour was sold for 480 dirhams and Hazrat Ali Radhiyallahu anhu presented the sum to Rasulullah Sallallahu alaihi wasallam. Here, 400 mithqaal silver is mentioned. Both the narrations can be reconciled in this manner that the weight of 400 mithqaal silver amounts to 400 dirhams.)

Thereafter Rasulullah (Sallallahu alaihi wasallam) asked for a tray of dates, and he said to those present: ‘Whoever gets one should take.’

Then Hazrat Ali (Radhiyallahu anhu) arrived. Seeing him, Rasulullah (Sallallahu alaihi wasallam) smiled and said: ‘Undoubtedly Allah has ordered me to perform the nikaah of Faatimah to you for a mehr of 400 mithqaal of silver. Are you happy with it?’ Hazrat Ali replied: ‘Yes, I am happy with it, O Rasulullah!’

When Hazrat Ali (Radhiyallahu anhu) expressed his happiness, Rasulullah (Sallallahu alaihi wasallam) made the following Du'a:

جَمَعَ اللَّهُ بَيْنَكُمَا وَأَعَزَّ جَدَّكُمَا وَبَارَكَ عَلَيْكُمَا وَخَرَجَ مِنْكُمَا كَثِيرًا طَيِّبًا

‘May Allah unite the two of you, make your fortune wonderful, grant blessings to the two of you and take out from you plentiful and wholesome.’”

Departure

It is written in *Al-Isaabah*: “Hazrat Ali (Radhiyallahu anhu) married Hazrat Faatimah (Radhiyallahu anha) in the month of Rajab, and the departure took place after the Battle of Badr. At that time Hazrat Faatimah (Radhiyallahu anha) was 18 years old.”

We learn from this that the nikaah and departure did not take place at the same time.

Dowry

It is written in *Al-Isaabah* that Rasulullah (Sallallahu alaihi wasallam) gave Hazrat Sayyidah Faatimah (Radhiyallahu anha) a bedding, a leather pillow stuffed with the barks of the date palm, two grindstones and two leather waterbags as dowry.

In one narration four pillows are mentioned, and in another narration a bed is also mentioned.

In one narration it is stated that on the night of departure, the bedding was of sheep's skin. It is possible that this was the bedding in the house of Hazrat Ali and it is also possible that Rasulullah (Sallallahu alaihi wasallam) had given it as dowry.

Walimah

The next day, Hazrat Ali (Radhiyallahu anhu) gave the walimah which was simple, and whatever was available was put down. At the walimah there were barley roti, dates, cheese and meat.

Allocation of the Work

Hazrat Ali (Radhiyallahu anhu) did not have a servant. Both husband and wife did the housework together. Rasulullah (Sallallahu alaihi wasallam) allocated the work inside the home (the kneading of the flour, cooking, laying of the bedding, sweeping, etc.) to Hazrat Faatimah (Radhiyallahu anha), and the outside work to Hazrat Ali (Radhiyallahu anhu)

The Progeny of Hazrat Faatimah (Radhiyallahu Anha)

As long as Hazrat Faatimah (Radhiyallahu anha) was alive, Hazrat Sayyidina Ali (Radhiyallahu anhu) did not marry a second time.

The lineage of Rasulullah (Sallallahu alaihi wasallam) continued through only Hazrat Faatimah (Radhiyallahu anha). All the sons of Rasulullah (Sallallahu alaihi wasallam) passed away during childhood.

Hazrat Umme Kulthum (Radhiyallahu anha) did not have any children, and the lineage did not carry on through the children of Hazrat Zainab and Hazrat Ruqayyah (Radhiyallahu anhuma).

All the descendants of Rasulullah (Sallallahu alaihi wasallam) are from the children of Hazrat Faatimah (Radhiyallahu anha). All the Sayyids in the world, (their grace extending from East to West,) are from the progeny of Hazrat Sayyidah Faatimah (Radhiyallahu anha).

It is a special virtue of Rasulullah (Sallallahu alaihi wasallam) that the descendants of his daughter are taken to be his descendants. Otherwise, the general custom is that a person's lineage continues through his sons. The descendants of a daughter are taken to be the lineage of her husband's father.

Hazrat Faatimah's Three Sons

Hazrat Ibn Abbaas (Radhiyallahu anhuma) narrates that Rasulullah (Sallallahu alaihi wasallam) said: "Verily the progeny of the Ambiya Allah Ta'ala sent issued from themselves, whilst my progeny has issued from Ali."

First, Hazrat Hasan (Radhiyallahu anhu) was born. Rasulullah (Sallallahu alaihi wasallam) named him ‘Hasan’ and gave the Azaan in his ear. On the day of the Aqeeqah, Rasulullah (Sallallahu alaihi wasallam) told Hazrat Faatimah to give in charity the weight of his hair in silver. Hazrat Faatimah (Radhiyallahu anha) weighed it, and it was equal to one dirham, or slightly less.

It is narrated in *Abu Dawood* and *Nasaai* that Rasulullah (Sallallahu alaihi wasallam) made the Aqeeqah of Hazrat Hasan and Hazrat Husain (Radhiyallahu anhuma).

Hazrat Hasan (Radhiyallahu Ta’ala anhu) was born in Ramadhaanul Mubaarak, 3AH. Some narrations have mentioned Sha'baan 3AH, and some Ulama mention 4AH and 5AH. But the first narration is the most authentic.

The next year Hazrat Husain (Radhiyallahu anhu) was born.

Rasulullah (Sallallahu alaihi wasallam) loved these two very much and, once, he said: ***“These two are my flowers in this world.”*** Rasulullah (Sallallahu alaihi wasallam) also said: ***“These two will be the leaders of the youth in Jannah.”***

Hazrat Ali (Radhiyallahu anhu) narrates that from the head to the chest, Hazrat Hasan resembled Rasulullah (Sallallahu alaihi wasallam), and from the chest

downwards, Hazrat Husain resembled Rasulullah (Sallallahu alaihi wasallam).

After these two brothers, a third brother was born, Hazrat Muhassin (Radhiyallahu anhu). Rasulullah (Sallallahu alaihi wasallam) named him.

The Naming of Hasan, Husain and Muhassin

Hazrat Sayyidina Ali (Radhiyallahu anhu) narrates: “I wanted my *kunyah* to be Abu Harb. So, when Hasan was born, I named him Harb. (Harb means ‘war’. Hazrat Ali Radhiyallahu anhu was a brave and warlike person. He wanted to be called Abul Harb, and hence he named his children each time ‘Harb’.)

Rasulullah (Sallallahu alaihi wasallam) came and asked: ‘Where is my son? What have you named him?’ I said that we have named him Harb. Rasulullah (Sallallahu alaihi wasallam) said: ‘No, his name is Hasan.’

Then, when Husain was born, I also decided to name him Harb. Rasulullah (Sallallahu alaihi wasallam) came and asked: ‘Where is my son? What have you named him?’ I replied that we have named him Harb. Rasulullah (Sallallahu alaihi wasallam) said: ‘No, he is Husain.’

Then when the third son was born, I again named him Harb. Rasulullah (Sallallahu alaihi wasallam) arrived and asked: ‘Where is my son? What have you named him?’ I

said that we have named him Harb. Rasulullah (Sallallahu alaihi wasallam) said: ‘No, he is Muhassin.’

Then he said: ‘The names that I have kept are the names of the three sons of Haroon (Alaihis Salaam). The first was Shabbar, the second was Shibbeer and the third was Mushabbar.’” (Hasan, Husain and Muhassin are the translations of those names).

The third son of Hazrat Faatimah (Radhiyallahu anha), Hazrat Muhassin, passed away in childhood.

The Three Daughters of Hazrat Faatimah (Radhiyallahu Anha)

Hazrat Sayyidah Faatimah (Radhiyallahu anha) had three daughters.

The first was Ruqayyah (Radhiyallahu Ta’ala anha). She passed away during infancy, and hence some historians have not mentioned her.

The second daughter was Umme Kulthum (Radhiyallahu Ta’ala anha). Her first marriage was to Hazrat Ameerul Mu-mineen Umar Bin Khattaab (Radhiyallahu anhu) and they had one son, Hazrat Zaid, and one daughter, Hazrat Ruqayyah.

After the demise of Hazrat Umar (Radhiyallahu anhu) she married Hazrat Aun Bin Ja'far (Radhiyallahu anhu). They did not have any children.

When he passed away, she married his brother Hazrat Muhammad Bin Ja'far (Radhiyallahu anhu). They had one daughter who passed away in childhood.

After the death of Hazrat Muhammad Bin Ja'far, she married his brother Hazrat Abdullah Bin Ja'far. They did not have any children and Hazrat Umme Kulthum passed away in this marriage. On the same day that she passed away, her son Hazrat Zaid who was born from Hazrat Umar (Radhiyallahu anhu), also passed away.

The third daughter of Hazrat Sayyidah Faatimah (Radhiyallahu anha) was Hazrat Zainab (Radhiyallahu anha). She married Hazrat Abdullah Bin Ja'far (Radhiyallahu anhu). They had two sons, Abdullah and Aun. After she passed away, Hazrat Abdullah Bin Ja'far married her sister, Hazrat Umme Kulthum (Radhiyallahu anha).

These children (three boys and three girls) were the children of Hazrat Ali from Hazrat Faatimah. Besides them, Hazrat Ali (Radhiyallahu anhu) had children from other wives whom he married afterwards. Historians have written that the total number of the children of Hazrat Ali was 32. Sixteen were boys and sixteen were girls.

Hazrat Hasan (Radhiyallahu anhu) had 15 sons and 5 daughters, and Hazrat Husain (Radhiyallahu anhu) had 6 sons and 3 daughters.

May Allah Ta'ala be pleased with all of them, may He keep all of them happy, and may He make us followers of their way.

Allah Ta'ala knows best, and His knowledge is the most complete and most decisive.

Lessons from the Nikaah of Hazrat Faatimah (Radhiyallahu Anha)

1. Hazrat Sayyidah Faatimah Zahra (Radhiyallahu Ta'ala anha) was the most beloved daughter of Rasulullah (Sallallahu alaihi wasallam. Rasulullah (Sallallahu alaihi wasallam) said that she is the leader of the women in Jannah. With what simplicity did Rasulullah (Sallallahu alaihi wasallam) conduct her wedding! We should ponder over this and conduct our children's weddings in the same way.

2. These days, people make a big show of having love for Rasulullah (Sallallahu alaihi wasallam) and for the Ahl-e-Bait (Alaihimur Rahmah war Ridhwaan). But they take following Rasulullah (Sallallahu alaihi wasallam) and the Ahl-e-Bait to be a disgrace and embarrassment for them and their families.

3. Hazrat Ali (Radhiyallahu anhu) gave the proposal for marriage and Rasulullah (Sallallahu alaihi wasallam) accepted it. There was none of the complicated matters of

proposing that are prevalent today. These ways are futile and in conflict with the Sunnat.

4. Then Rasulullah (Sallallahu alaihi wasallam) himself performed the nikaah. From this we learn that it is in conflict with the Way of Rasulullah (Sallallahu alaihi wasallam) for the father to remain in the background on the occasion of the nikaah of his daughter, as is the norm nowadays. The best way is that the father should himself perform the nikaah of his daughter.

5. A small amount of mehr was furthermore fixed. Where is the following of Rasulullah (Sallallahu alaihi wasallam) in fixing inflated amounts in mehr, and that too just for name and show. The mehr is then not even given. Where is the following in the footsteps of Rasulullah (Sallallahu alaihi wasallam)!?

People who fix big amounts in mehr and then do not fulfil it will be in debt to their wives on the Day of Qiyaamah.

6. The departure of Hazrat Sayyidah Faatimah (Radhiyallahu anha) took place in this way that Rasulullah (Sallallahu alaihi wasallam) sent her with Hazrat Umme Aiman (Radhiyallahu anha) to her husband's house. This was the departure of the daughter of the King of Both Worlds.

7. There was no display and show, nor did Hazrat Ali (Radhiyallahu anhu) arrive riding a horse, or come with a

procession, nor did he show off his wealth, and nor did Rasulullah (Sallallahu alaihi wasallam) host a reception. Both sides showed simplicity. Nothing was done that would necessitate taking a loan and falling into debt. It is compulsory upon Muslims to not only believe in following Rasulullah (Sallallahu alaihi wasallam), but it is also necessary to do so with actions.

8. How much was the dowry? We have already written about this. Rasulullah (Sallallahu alaihi wasallam) did not take a loan to prepare the dowry, he did not show a list of the things to people and nor did he publicly display the things. It is compulsory upon us to follow Rasulullah (Sallallahu alaihi wasallam).

9. If one wants to give the daughter something, then it should not be more than what one can afford, and it should be something necessary. It should not be given in ostentation. Giving to one's daughter is an act of kindness. Giving in ostentation and showing off the list is absolutely against the Shariat and in conflict with intelligence.

10. Then Rasulullah (Sallallahu alaihi wasallam) divided the work between his daughter and son-in-law. It is written in Abu Dawood Shareef that Hazrat Faatimah (Radhiyallahu anha) herself worked with a grindstone, cooked and swept the house. These days women consider it to be a disgrace to do these things. Who can be more honourable than the Leader of Women of Jannah?

11. These days so-called Muslims indulge in a lot of extravagant customs when a proposal is made, at the wedding function, when a child is born, and at the time of circumcision and aqeeqah. Many of these customs are customs of shirk and are taken from the kuffaar. Many of these customs are carried out taking interest-bearing loans. Even Namaaz is forsaken when carrying out these customs. And there are innumerable other major sins in which people sully themselves with in these customs.

May Allah grant us the Taufeeq to follow Rasulullah (Sallallahu alaihi wasallam), Aameen.

The Most Perfect Lifestyle

Rasulullah (Sallallahu alaihi wasallam) was with Allah and with creation. In other words, Rasulullah (Sallallahu alaihi wasallam) was bonded and infatuated with Allah Jalla Shaanuhu, and he used to remain completely occupied with His Remembrance. At the same time there was no shortcoming in fulfilling the rights of creation and associating with them.

In view of Rasulullah (Sallallahu alaihi wasallam) being the Teacher of humanity, his lifestyle is an example for the entire Ummah.

The lesson we learn from the Life of Rasulullah (Sallallahu alaihi wasallam) is that a person should neither be so preoccupied with his family that he becomes negligent of Allah Rabbul Aalameen, and nor should he

cut himself off from his family and spend his life engrossed in *Azkaar and Auraad* (that is Zikrs and Wazeefahs).

The highest and most perfect lifestyle is to follow Rasulullah (Sallallahu alaihi wasallam) completely, and it should be observed in every facet of life.

Visiting and Keeping Informed About One's Married Daughter

Rasulullah (Sallallahu alaihi wasallam) married, had children and then performed the nikaah of his daughters. After they married, he used to keep himself informed about them. When Hazrat Sayyidah Faatimah (Radhiyallahu anha) married Hazrat Sayyidina Ali Murtadha then Rasulullah (Sallallahu alaihi wasallam) visited them the same night.

He would visit them often and keep himself informed about them. He would hug their children.

Once, there was a dispute between Hazrat Sayyidah Faatimah and Hazrat Sayyidina Ali (Radhiyallahu anhuma). Rasulullah (Sallallahu alaihi wasallam) went to their home and restored harmony between them.

After he came out, one of those present asked: "O Rasulullah! When you entered the house, you weren't happy, but now that you have come out, you're happy." Rasulullah (Sallallahu alaihi wasallam) replied: "Why

should I not be happy when I have made peace between two dear ones?”

Resolving an Altercation Between Daughter and Son-In-Law

Once, Rasulullah (Sallallahu alaihi wasallam) came to the house of Hazrat Sayyidah Faatimah (Radhiyallahu anha) and found that Hazrat Ali (Radhiyallahu anhu) was not present. He asked his daughter where Hazrat Ali was. She replied: “We had an argument, and he became angry and went away. He did not make *Qailoolah* by me.” (*Qailoolah* is the rest or nap after having lunch.)

Rasulullah (Sallallahu alaihi wasallam) sent a Sahaabi to go and look for him. The Sahaabi went out to search for him and returned saying, “He is sleeping in the Masjid”. Rasulullah (Sallallahu alaihi wasallam) went to the Masjid and saw that Hazrat Ali was lying down. His shawl had fallen from his side because of which there was sand on his body. Rasulullah (Sallallahu alaihi wasallam) wiped the sand off and said: “Stand up, O Abu Turaab! Stand up, O Abu Turaab!” (Abu Turaab means one soiled in dust.)

The author of *Fat-hul Baari* has deduced a few Masaail from this Hadith, such as:

1. It is proper to engage in humour to calm down a person who is in anger.
2. To console one's son-in-law and remove his displeasure are good acts.

3. It is permissible for a father to enter his daughter's home without the permission from the son-in-law when he knows that the son-in-law will not mind.

Going to See the Grandson

Once, Sayyidul Aalam, Rasulullah (Sallallahu alaihi wasallam) went to the house of Hazrat Sayyidah Faatimah (Radhiyallahu anha) with Hazrat Abu Hurairah (Radhiyallahu anhu). When he came there, he asked about Hazrat Hasan (Radhiyallahu anhu): "Is the little one here? Is the little one here?"

Just then Hazrat Hasan (Radhiyallahu anhu) came. They both hugged each other.

Rasulullah (Sallallahu alaihi wasallam) made Du'aa for him: *"O Allah! I love him, You also love him and those who love him."*

At that time Hazrat Hasan (Radhiyallahu anhu) was still small.

Love for Children

Hazrat Usaamah Bin Zaid (Radhiyallahu anhuma) narrates: "When we were small Rasulullah (Sallallahu alaihi wasallam) would put me on his one thigh and Hasan Bin Ali on the other thigh. He would then embrace the two

of us and make Du'aa: *'O Allah be kind to them for I am kind to them.'*”

Sometimes Rasulullah (Sallallahu alaihi wasallam) would tell Hazrat Sayyidah Faatimah (Radhiyallahu anha): “Bring my sons (that is Hasan and Husain).” He would then smell them and hug them tightly.

Love for the Daughter's Children

In one narration a Sahaabi says that he came to Rasulullah (Sallallahu alaihi wasallam) at night for some need. Rasulullah (Sallallahu alaihi wasallam) came out with him and Hasan and Husain (Radhiyallahu anhuma) wrapped in a shawl. Hazrat Hasan was on one waist and Hazrat Husain on the other.

On this occasion Nabi (Sallallahu alaihi wasallam) made Du'aa: *“These are my children and the children of my daughter.”* He also said: *“O Allah! I love them. You also love them and those who love them.”*

Once, Rasulullah (Sallallahu alaihi wasallam) came out of his home with Hazrat Hasan (Radhiyallahu anhu) seated on his shoulder.

Household Condition

Hazrat Ali (Radhiyallahu anhu) was not a well-off person. He did not have items of luxury by him. There were not

much foodstuffs in the home. The house did not have many things in it, and it was not grand. He did not have a servant. The condition which Rasulullah (Sallallahu alaihi wasallam) liked for himself (poverty and hunger), he also liked for his daughter and son-in-law.

Once, Hazrat Sayyidah Faatimah (Radhiyallahu anha) came to Rasulullah (Sallallahu alaihi wasallam) and said: “Yaa Rasulallah! Ali and I have only one sheep skin on which we sleep at night, and we feed the camel its fodder on it in the day.”

Rasulullah (Sallallahu alaihi wasallam) replied: “O my dear daughter! Have patience. Moosa (Alaihis salaam) lived with his wife for 10 years and both had only one cloak.” (They would wear it and use it as a bedding.)

Extreme Poverty

Once, Rasulullah (Sallallahu alaihi wasallam) went to the house of Hazrat Sayyidah Faatimah (Radhiyallahu anha). Hazrat Hasan and Hazrat Husain (Radhiyallahu anhuma) were not present at home. Rasulullah (Sallallahu alaihi wasallam) asked Hazrat Faatimah, “Where are my boys?” She replied: “Today our condition was such that the morning came, and we did not have anything to taste (leave alone food to eat). So, Ali (Radhiyallahu anhu) took them out so that they do not cry and trouble me. They went to a certain Yahoodi (to do some labour to earn something).”

Hearing this, Rasulullah (Sallallahu alaihi wasallam) went to find them. He found both children playing in a garden, and in front of them were a few dates. Rasulullah (Sallallahu alaihi wasallam) said to Hazrat Ali (Radhiyallahu anhu): “Why don’t you take the children home!? Take them before it becomes too hot.”

Hazrat Ali replied: “Today the morning came, and we did not have anything (to eat). So, I came here. Now something has reached my stomach and the stomachs of the children. But I still have to collect a few dates for Faatimah. Wait a little while so that I can get something for her as well.”

Rasulullah (Sallallahu alaihi wasallam) remained with them until enough dates were collected for Hazrat Sayyidah Faatimah (Radhiyallahu anha). The dates were tied up in a piece of cloth and they returned.

Rasulullah (Sallallahu alaihi wasallam) carried one child and Hazrat Ali carried the other until they reached home.

Earning for the Home through Manual Labour

There was poverty and hunger in the house of Rasulullah (Sallallahu alaihi wasallam), and the condition of the house of his daughter was the same. When anything was available in one house then they used to send to the other house.

Hazrat Sayyidina Ali says: “Once, there was nothing to eat in our house, and if there was anything in the house of Rasulullah (Sallallahu alaihi wasallam) he would have sent some for us. Thus, I went outside Madinah Munawwarah to the orchard of a Yahoodi. The wall of the orchard was broken on one side, and I looked into the orchard.

The Yahoodi owner asked: ‘O Arab! What do you want? Water my orchard if you want a date for every bucket?’ I replied: ‘Okay.’ He opened the door (of the orchard).

Accordingly, I started drawing the water. He gave me a date for every bucket. When I had that much of dates which filled my bag, I said: ‘Enough. This is sufficient for me.’

After eating from the dates and drinking water I went to Rasulullah (Sallallahu alaihi wasallam). At that time, he was in the Masjid with a gathering of Sahaabah.”

Rasulullah (Sallallahu Alaihi Wasallam) and Sayyidatun Nisa Faatimah (Radhiyallahu Anha) Without food for Several Days

Hazrat Anas (Radhiyallahu anhu) narrates that once Hazrat Faatimah (Radhiyallahu anha) gave Rasulullah (Sallallahu alaihi wasallam) a piece of barley roti. Rasulullah (Sallallahu alaihi wasallam) remarked: “O Faatimah! For three days I haven't eaten anything. Now I have received this.”

Once, Rasulullah (Sallallahu alaihi wasallam) went to the house of Hazrat Abu Ayyub Ansaari (Radhiyallahu anhu) with Hazrat Abu Bakr and Hazrat Umar (Radhiyallahu anhuma). He had invited Rasulullah (Sallallahu alaihi wasallam) for a meal and slaughtered a young goat. He cooked a curry with the meat and prepared some roti.

Rasulullah (Sallallahu alaihi wasallam) put some meat on a piece of roti and sent it to Sayyidah Faatimah (Radhiyallahu anha) saying, “Faatimah hasn't eaten anything for a few days.” Accordingly, it was taken to her.

Virtues and Compliments

Rasulullah (Sallallahu alaihi wasallam) would take much consideration for the happiness of Hazrat Sayyidah Faatimah (Radhiyallahu anha). Once, he said: *“Faatimah is part of my flesh and blood. Whoever angers her has angered me.”*

In another narration appears: *“Her grief is my grief, and her distress is my distress.”*

Hazrat Aishah (Radhiyallahu anha) used to say: “The degree of resemblance to Rasulullah (Sallallahu alaihi wasallam) in ways, manner, looks and speech I saw in Faatimah, I did not see in anyone else. When she would come to him, he would stand up and kiss her hand. He would then seat her by him. And when he would go to her,

she would also stand up, kiss his hand and she would respectfully make him sit.

Hazrat Thowbaan (Radhiyallahu anhu) reports that when Rasulullah (Sallallahu alaihi wasallam) would go on a journey then the final thing he would do was to go to the house of Hazrat Sayyidah Faatimah (Radhiyallahu anha) before setting out. And when he would return, he would firstly go to her.

Faatimah (Radhiyallahu Anha) in the Sight of Allah Ta'ala and His Rasool (Sallallahu Alaihi Wasallam)

Once, Rasulullah (Sallallahu alaihi wasallam) told Hazrat Sayyidah Faatimah (Radhiyallahu anha): *“Whoever you are angry with, Allah becomes angry with that person. And whoever you are happy with, Allah Ta’ala becomes happy with that person.”*

Hazrat Ali (Radhiyallahu anhu) says that he heard Rasulullah (Sallallahu alaihi wasallam) saying, *“On the Day of Qiyaamah an announcement will be made: ‘O People! Close your eyes! Faatimah Bint Muhammad is passing by.’”*

Once, Sayyid-e-Aalam Rasulullah (Sallallahu alaihi wasallam) said about Hazrat Hasan, Hazrat Husain and their parents: *“Whoever is against them is against me, and whoever is at peace with them is at peace with me.”*

Hazrat Huzaifah (Radhiyallahu anhu) narrates that he was in the company of Rasulallah (Sallallahu alaihi wasallam) when Rasulallah (Sallallahu alaihi wasallam) said: *“Undoubtedly, this is an Angel that has never descended to this earth before this night. Taking permission from his Rabb, he came to make Salaam to me and give the glad tidings that certainly Faatimah is the leader of the women in Jannah, and that certainly Hasan and Husain are the leaders of the youth in Jannah.”*

The Cry and Smile of Sayyidah Faatimah (Radhiyallahu Anha)

Hazrat Aishah (Radhiyallahu anha) narrates: "Once, all the wives of Rasulallah (Sallallahu alaihi wasallam) were with him when Faatimah (Radhiyallahu anha) arrived. Her demeanour was exactly like that of Rasulallah (Sallallahu alaihi wasallam). When Rasulallah (Sallallahu alaihi wasallam) saw her, he said, “Come, my daughter, welcome!” and seated her at his side.

After that Rasulallah (Sallallahu alaihi wasallam) whispered something to her which made her cry profusely. When Rasulallah (Sallallahu alaihi wasallam) saw her so upset he whispered to her a second time and she began smiling.

When Rasulallah (Sallallahu alaihi wasallam) went away, I asked her what Rasulallah (Sallallahu alaihi wasallam) had said. She replied: ‘Why should I disclose the secret of Rasulallah (Sallallahu alaihi wasallam)? (If it was

something to tell everyone then he would not have whispered it to me.)’

After Rasulullah (Sallallahu alaihi wasallam) passed away, I told her, ‘By the Right which I have over you, I ask you to tell me what Rasulullah (Sallallahu alaihi wasallam) had whispered to you.’ She replied, ‘Yes, now I can tell you. The first time Rasulullah (Sallallahu alaihi wasallam) said to me softly; ‘Every year Jibreel (Alaihis salaam) completes one recitation of the Qur'aan Shareef with me. This year he has completed two recitations. From this I realise that my departure from this world is close. Therefore, I exhort you to fear Allah and to persevere, for I am leaving before you.’ Hearing this I started to cry.

When Rasulullah (Sallallahu alaihi wasallam) saw my sadness, he whispered to me a second time in which he said, ‘Are you not happy that you will be the leader of the women in Jannah?’ or he said, ‘Are you not happy that you will be the leader of all believing women?’”

In another narration it is mentioned: “The first time Rasulullah (Sallallahu alaihi wasallam) said, ‘I will pass away during this illness.’ So I started crying. Then he whispered again that I will be the first to meet him from his family.’ This made me happy, and I smiled.”

Deeni Upbringing

Rasulullah (Sallallahu alaihi wasallam), Sayyidul Aalam (the Leader of the world), was sent by Allah to see to the

moral and spiritual reformation of the Ummah. In so far as moral and spiritual upbringing was concerned, he would not excuse anyone. He used to warn his wives, children, near and dear ones about Allah, and make them concerned about the Aakhirah.

When the Aayat:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

“And warn your near relatives,”

was revealed, Rasulullah (Sallallahu alaihi wasallam) warned his relatives and family about the punishment of the Aakhirat. Taking the names of his kinsmen and some close relatives, he said: *“Save yourselves from Jahannum because I will not be able to be of any help to you.”*

It is narrated in Saheeh Bukhari and Muslim that Rasulullah (Sallallahu alaihi wasallam) said on this occasion: *“O Quraish! Save yourselves from Jahannum! I will not be able to be of any help to you in matters concerning Allah.”*

He said the same to Bani Abde Manaaf and then he said: *“O Abbaas! I will not be able to be of any help to you in matters concerning Allah. (Save yourself from Jahannum.) O Safiyyah! (she was the aunt of Rasulullah Sallallahu alaihi wasallam) I will not be able to be of any help to you in matters concerning Allah. Save yourself from Jahannum! O Faatimah Bint*

Muhammad! I will not be able to help you in any way in matters concerning Allah. Save yourself from Jahannum.”

In other words: *“Do good deeds and do not go against the Law of Allah Ta’ala. If Allah Ta’ala wants to punish you then I cannot safeguard you.”*

This does not negate intercession. The purport is to inspire the performance of good deeds. Intercession is for a person who is worthy of intercession. One who is not a Mu’min will not gain intercession.

Deep Concern for the Deeni Upbringing of the Daughter and Son-In-Law

After the marriage of Hazrat Sayyidah Faatimah (Radhiyallahu anha), Rasulullah (Sallallahu alaihi wasallam) was still deeply concerned about her Deeni upbringing.

Hazrat Ali (Radhiyallahu anhu) narrates: “Once, Rasulullah (Sallallahu alaihi wasallam) came to our house during the night and woke us up for Tahajjud. He then went back to his home and performed (Tahajjud) Salaat for a long while.

Not hearing the sounds of us getting up (and making wudhu, etc.) he returned a second time and woke me up saying, ‘Get up and perform Salaah!’ Rubbing my eyes, I sat up and said, ‘By Allah! We will perform the amount

of Salaah that is ordained for us to perform. Our souls are in the control of Allah. When He wants to wake us up, He wakes us up.’

Hearing this Rasulullah (Sallallahu alaihi wasallam) hit his thigh with his hand (in a gesture of dismay) and repeated my words. He then recited the Aayat:

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

‘Man is most argumentative.’”

Tasbeehaat for Sayyidah Faatimah (Radhiyallahu Anha), Instead of a Maid

Hazrat Ali (Radhiyallahu anhu) also narrates this: “Faatimah (Radhiyallahu anha) came to know that some slaves and slave-girls had come into the possession of Rasulullah (Sallallahu alaihi wasallam). In view of her having to use the grinding stone, her hands bore marks of the grinding. She therefore went to the home of Rasulullah (Sallallahu alaihi wasallam) to show the marks and ask for a slave or slave-girl to render service.

However, Rasulullah (Sallallahu alaihi wasallam) was not present, so, she told Hazrat Aishah (Radhiyallahu anha) of her request and returned. When Rasulullah (Sallallahu alaihi wasallam) returned home, Hazrat Aishah told him about the request of Hazrat Faatimah (Radhiyallahu anha).

Rasulullah (Sallallahu alaihi wasallam) came to our house during the night. At that moment, we had already lied

down. Upon the arrival of Rasulullah (Sallallahu alaihi wasallam) we intended getting up, but he said: ‘Remain in your beds.’

Then he sat down between me and Faatimah and said: ‘Should I not tell you something that is better than what you have asked for? When you lie down to sleep at night then recite *Subhaanallah* 33 times, *Alhamdulillah* 33 times and *Allahu Akbar* 34 times. This is better for you than a servant.’”

In another narration which is in Muslim Shareef, it is mentioned that Rasulullah (Sallallahu alaihi wasallam) said that these *Tasbeehaat* should also be read after Fardh Salaat.

Hazrat Ali (Radhiyallahu anhu) says: “After Rasulullah (Sallallahu alaihi wasallam) said we should recite these *Tasbeehaat*, I never left it out.”

A person (by the name of Ibnul Kawwa) asked Hazrat Ali (Radhiyallahu anhu): “Did you also read it on the night of the *Battle of Siffeen*?” Hazrat Ali (Radhiyallahu anhu) replied, “On that night too, I did not leave it out. I (forgot to recite it early in the night, but) remembered late in the night and recited it.”

In another narration it is stated that Rasulullah (Sallallahu alaihi wasallam) reprimanded them for asking for a servant and said: “By Allah! I will not grant you (a

servant). How can I do so when the *As-haab-e-Suffah* remain hungry, and I do not have anything to spend on them? These slaves that have come into my possession shall be sold and the money spent on the *As-haab-e-Suffah*.”

(The *As-haab-e-Suffah* were those illustrious immigrants who came to reside in Madinah Munawwarah for the sake of the Deen. They neither took up employ, nor did they have any home. They made hunger and thirst their nourishment and remained in the assemblies of Rasulullah (Sallallahu alaihi wasallam) as students of the Deen. Zikr and Ta’leem were their occupation. A platform – Suffah was constructed outside Masjid-e-Nabawi with a sunshade where they would put up residence. Hence, they are called *As-haab-e-Suffah* – the Residents of the Platform.)

Why Did Rasulullah (Sallallahu Alaihi Wasallam) Give His Beloved Daughter a Tasbeeh to Recite Instead of a Servant?

If Rasulullah (Sallallahu alaihi wasallam) wished, he could have given his daughter a servant. But he assessed the need of the hour, and his Allah-given insight convinced him that the *As-haab-e-Suffah* were more in need than his daughter. In some way or the other, through hard work and effort she made a living.

However, the *Ahl-e-Suffah* were in dire straits, and they were going through hunger upon hunger. They deserved

first consideration. The daughter again was taught a practice which becomes the means for untold rewards and recompenses in the Aakhirat.

The temporary difficulties of life on this planet are infinitely less than the infinite rewards of the Hereafter. Hence, Rasulullah (Sallallahu alaihi wasallam) said: *“Reciting this (Tasbeeh – Tasbeeh-e-Faatimi) is better for you than a servant.”*

The Worth of Tasbeeh-e-Faatimi

It comes in Abu Dawood Shareef that Rasulullah (Sallallahu alaihi wasallam) told Hazrat Sayyidah Faatimah (Radhiyallahu anha): *“O Faatimah! Fear Allah, fulfil your duty to Him, do the work of your husband, and recite when sleeping 33 times Subhaanallah, 33 times Alhamdulillah and 34 times Allahu Akbar. These add up to 100 and are better for you than a maid servant.”*

To this, Hazrat Sayyidah Faatimah (Radhiyallahu anha) said: *“I am happy with (the Decree of) Allah and (the recommendation of) His Rasool.”*

Perhaps the mention of fearing Allah on this occasion was on account of viewing a servant to be against her lofty rank. And Allah Ta’ala knows best.

I have heard from some Buzrugs that together with reaping the rewards and stages of the Aakhirat, reciting

this *Tasbeeh* is proven to relieve the strain, difficulty and fatigue of the day's work.

(A Buzrug who walked a thousand miles for the sake of propagating the Deen, mentioned to this writer: "The worth of these *Tasbeehaat* dawned upon me during this travel. In spite of old age, the journey was covered easily. When I would recite these *Tasbeehaat* at night, the day's fatigue would vanish.")

Hazrat Faatimah's Share Reserved for the Aakhirat

Hazrat Thaubaan (Radhiyallahu anhu) narrates: "Whenever Rasulullah (Sallallahu alaihi wasallam) went on a journey, he always greeted Hazrat Sayyidah Faatimah (Radhiyallahu anha) after everyone else, and when he returned from a journey, he went to her home first of all.

Once, Rasulullah (Sallallahu alaihi wasallam) returned from a battle and, according to his habit, he went to the house of Hazrat Faatimah (Radhiyallahu anha). She had hung an expensive type of curtain by the doorway, and both children, Hazrat Hasan and Hazrat Husain, were wearing silver bracelets. Rasulullah (Sallallahu alaihi wasallam) returned without entering the house.

Hazrat Faatimah (Radhiyallahu anha) understood why he did not enter and so she immediately removed both, the curtain and the bracelets. Both children came to Sayyid-e-Aalam, Rasulullah (Sallallahu alaihi wasallam) holding the bracelets crying.

Rasulullah (Sallallahu alaihi wasallam) took the bracelets from them and said to me (the narrator): ‘O Thaubaan! Go and buy an ivory necklace for Faatimah and two ivory bracelets. These are my family. I do not like them to be utilizing (and wearing) in this world their share of expensive things.’”

The Grand Status of the Sayyids

Another similar incident (to the incident related by Hazrat Thaubaan Radhiyallahu anhu) also took place. Hazrat Ali (Radhiyallahu anhu) had a visitor. Hazrat Sayyidah Faatimah (Radhiyallahu anha) cooked food and then said that it would be good if Rasulullah (Sallallahu alaihi wasallam) was called. Therefore, Rasulullah (Sallallahu alaihi wasallam) was also invited, and he came. When he reached the door of the house, he stood and gazed inside. Seeing an exquisite curtain hanging inside, he left.

Hazrat Sayyidah Faatimah (Radhiyallahu anha) says: “I went behind Rasulullah (Sallallahu alaihi wasallam) and asked, ‘Ya Rasulallah! What is the reason for your return?’ He replied, ‘It is not proper for a Nabi to enter an adorned and decorated home.’”

Once, during his childhood, Hazrat Hasan Bin Ali (Radhiyallahu anhuma) put a date from among the dates of Sadaqah into his mouth. Rasulullah (Sallallahu alaihi wasallam) immediately instructed him to take the date out

of his mouth and said: “Don't you know that we cannot eat from Sadaqah?”

United Together in the Aakhirah

In *Usdul Ghaabah* the following incident regarding upbringing is narrated: “Once, Hazrat Rasulullah (Sallallahu alaihi wasallam) went to the house of Hazrat Sayyidah Faatimah (Radhiyallahu anha). At that time, Hazrat Ali (Radhiyallahu anhu) was asleep. Hazrat Husain (Radhiyallahu anhu) asked for something to drink. So, Rasulullah (Sallallahu alaihi wasallam) milked the goat that they had.

Rasulullah (Sallallahu alaihi wasallam) had not yet given Husain (Radhiyallahu anhu) some of the milk when Hazrat Hasan (Radhiyallahu anhu) came there. Rasulullah (Sallallahu alaihi wasallam) moved him away. Hazrat Faatimah enquired, ‘Ya Rasulullah! Do you love Husain more than Hasan?’

Rasulullah (Sallallahu alaihi wasallam) replied, ‘No, that is not the case. The reason is that Husain asked for something to drink first.’ Then he said: ‘On the Day of Qiyaamah, me, you, these two boys and the one who is asleep will be together in one place.’”

Demise

Hazrat Sayyidah Faatimah (Radhiyallahu anha) passed away six months after Sayyidul Aalam, Rasulullah

(Sallallahu alaihi wasallam). There are other views, but this one is the most authentic. Some Ulama have said that she passed away 70 days after Rasulullah (Sallallahu alaihi wasallam).

She was very grieved at the demise of Nabi Kareem (Sallallahu alaihi wasallam), and after that for as long as she was alive, she was never seen laughing. Rasulullah (Sallallahu alaihi wasallam) had told her that she would be the first of his family to meet him. And it happened so.

The Kafan and Ghul of Hazrat Faatimah (Radhiyallahu Anha)

At the time of the death of Hazrat Faatimah (Radhiyallahu anha), Hazrat Asmaa Bint Umais (Radhiyallahu anha) was present. Hazrat Faatimah said to her, “I do not like it that the janaazahs of women are taken with only a cloth covering (like that of men), showing the figure of the deceased.”

Hazrat Asmaa (Radhiyallahu anha) replied, “I will show you something that I saw in Habshah.”

She asked for twigs and made with it a type of canopy. Hazrat Sayyidah Faatimah (Radhiyallahu anha) liked it very much and she said to Hazrat Asmaa, “When I pass away then you and Ali (Radhiyallahu anhu) should give me the ghul. Do not allow anyone else to take part in the ghul.”

When Hazrat Faatimah (Radhiyallahu anha) passed away, then Hazrat Aishah (Radhiyallahu anha) came to give the ghusl, but Hazrat Asmaa stopped her. Hazrat Aishah (Radhiyallahu anha) complained to Hazrat Abu Bakr, who came there and asked Hazrat Asmaa (his wife), “O Asmaa! Why have you stopped the wife of Rasulullah (Sallallahu alaihi wasallam) from going to his daughter?”

Hazrat Asmaa replied: “Faatimah (Radhiyallahu anha) instructed me to do so.” Hazrat Abu Bakr (Radhiyallahu anhu) then said: “Alright, act upon her instructions.” Accordingly, Hazrat Asmaa (Radhiyallahu anha) did so. In other words, she and Hazrat Ali (Radhiyallahu anhu) gave the ghusl and then placed the canopy over the kafan.

(Hafiz Ibn Hajar, Rahmatullahi alaih, writes in *Al-Isaabah* that Ibn Fat’hoon considers this account far-fetched, raising the objection of Hazrat Asmaa being in the nikaah of Hazrat Abu Bakr, Radhiyallahu anhu, at that time, so how would it be correct for her give the ghusl with Hazrat Ali, Radhiyallahu anhu!?)

The second objection arises from the Hanafi Math-hab. According to the Hanafi Math-hab the husband cannot give ghusl to his deceased wife, as it appears in *Fataawal Aalamgeeriyah*: “*It is permissible for a woman to give ghusl to her deceased husband, not the husband to his deceased wife, according to us.*”

The response to both objections can be given as follows: It is possible that Hazrat Ali was behind a screen and passing on the water to Hazrat Asmaa, Radhiyallahu anha, who was giving the ghusl. *Wallahu A'lam*)

Hazrat Sayyidah Faatimah's Janaazah Salaah and Burial

Hazrat Sayyidina Ali (Radhiyallahu anhu) performed the Janaazah Salaah. In another narration it is mentioned that Hazrat Abbaas (Radhiyallahu anhu) performed the Janaazah Salaah.

Hazrat Sayyidah Faatimah had made a bequest that she should be buried at night. Her bequest was fulfilled. Hazrat Sayyidina Ali, Hazrat Sayyidina Abbaas and his son Hazrat Fadhl (Radhiyallahu anhum) lowered her into the qabr.

The Age of Hazrat Faatimah (Radhiyallahu Anha)

It is said that Hazrat Faatimah (Radhiyallahu anha) passed away on the 3rd of Ramadhan, 11AH. She was 29 years old.

Some Ulama have mentioned that she was 30 years old and others have said 35. All the details are mentioned in *Usdul Ghaabah*.

If it is accepted that Rasulullah (Sallallahu alaihi wasallam) was 35 years old when she was born, then she

would have been around 28-29 years old if she passed away in the 11th year of Hijrah. And this appears to be the correct view.

On the basis of those who said that she was 35 years old when she passed away, Rasulullah (Sallallahu alaihi wasallam) would have been 29 when she was born. But this view is not substantiated.

In *Al-Istee'aab* there is an incident mentioned which negates that she was 35 years old.

A Disputed Narration Concerning Hazrat Faatimah's Last Moments

In *Musnad Imam Ahmad Bin Hambal (Rahmatullahi alaihi)* there is a narration in which Hazrat Umme Salamah (Radhiyallahu anha) says: "I used to look after Faatimah (Radhiyallahu anha) during her last illness. One morning she said to me: 'O Mother! Prepare some water for my ghusl.' Accordingly, I did so.

She made ghusl in a thorough manner and after that she asked me to give her clothing, 'Give me my new clothes.' I did so and she took it from me and wore it.

Then she asked me to spread her bed out in the middle of the room and I did so. She lied down facing the Qiblah, placed her hand under her cheek and said to me, 'O Mother! Now my soul will leave me. I have already

performed ghusl so no one should open me after I pass away.’

She immediately then passed away. At that time Ali (Radhiyallahu anhu) was not present. When he returned, I informed him of what had happened.”

This narration is also mentioned in *Usdul Ghaabah* under the title of *Umme Salamah*, but the Ulama have not accepted it as correct that a ghusl before passing away is sufficient. Rather, the correct version is that Hazrat Ali and Hazrat Asmaa Bint Umais performed the ghusl after she passed away.

In *Al-Isaabah*, Haafiz Ibn Hajar (Rahimahullah) has also considered it implausible that the ghusl taken before demise was taken to be sufficient.

The End

As long as Hazrat Faatimah (Radhiyallahu anha) was alive, Hazrat Ali (Radhiyallahu anhu) did not marry a second time. After her death, then in accordance with her wasiyyat, he married her niece, Hazrat Umaamah Bint Zainab (Radhiyallahu anha).

Besides Hazrat Faatimah (Radhiyallahu anha), all the children of Rasulullah (Sallallahu alaihi wasallam) passed away during his lifetime. Then, after the death of

Rasulullah (Sallallahu alaihi wasallam), Hazrat Faatimah (Radhiyallahu anhu) quickly linked up with him.

May Allah Ta'ala be pleased with her and may He please her.

The Qabr of Sayyidah Faatimah (Radhiyallahu Anha)

Imam Waaqidi (Rahmatullahi alaih) says: “I said to Abdur Rahman Bin Abil Mawaali, ‘People say that Faatimah (Radhiyallahu anha) is buried in Jannatul Baqi. What is your opinion on this?’

He replied, ‘She is buried in a corner of the house of Aqeel (Bin Abi Talib). Between her qabr and the road there is a distance of seven arm spans.’”

Radhiyallahu anha wa Ardhaaha!

Hazrat Ibrahim (Radhiyallahu anhu), the Son of the Leader of Mankind (Sallallahu Alaihi Wasallam)

One of the sons of Sayyidul Aalam, Rasulullah (Sallallahu alaihi wasallam) was Hazrat Ibrahim (Radhiyallahu anhu). He was born to Hazrat Maariyah Qibtiyyah (Radhiyallahu anha), who was the slave-girl of Rasulullah (Sallallahu alaihi wasallam).

The Letter of Rasulullah (Sallallahu Alaihi Wasallam) to the Christian King of Egypt

In the sixth year of Hijrah when Rasulullah (Sallallahu alaihi wasallam) wrote letters of Invitation to Islam to the rulers of other countries, he also sent a letter to Muqauqis, the Christian king of Egypt. The letter of Rasulullah (Sallallahu alaihi wasallam) was as follows:

“Bismillaahir Rahmaanir Raheem

From Muhammad Bin Abdullah

To Muqauqis the Leader of the Copts

Peace be upon those who follow guidance.

I am inviting you to the religion of Islam. Accept Islam, you will remain in peace, and Allah will grant you a twofold reward. But if you turn away from Islam then not only will you have the burden of your own sin on you, in fact the deviation of the entire Coptic nation will be on your shoulders.”

(Then an Aayat of the Qur'aan was written, the translation of which is:)

“O People of the Book! Come towards something that is accepted by us and you, that besides Allah we do not worship anything else, and we do not associate partners with Him. Besides Allah, we should not take anyone as our Lord. Then if they turn away, tell them, ‘Be witness to the fact that we are believers.’”

Hazrat Haatib Bin Abi Balta'ah's Conversation with Muqauqis

Taking the letter, Hazrat Haatib Bin Abi Balta'ah (Radhiyallahu anhu) left as the envoy of Rasulullah (Sallallahu alaihi wasallam).

When he reached Alexandria, he handed over the letter to Muqauqis. Muqauqis treated Hazrat Haatib with great honour and respect. He opened the letter and read it. After reading it, he said to Hazrat Haatib: "If he is a Nabi then why did he not curse me so that he could vanquish me thereby?"

Hazrat Haatib (Radhiyallahu anhu) gave the following incriminating response: "You follow Isa (Alaihis Salaam). Tell me, why did he not curse his enemies to vanquish them?"

Muqauqis repeated his question and Hazrat Haatib (Radhiyallahu anhu) gave the same answer. Then Muqauqis remained silent. Taking advantage of the silence, Hazrat Haatib (Radhiyallahu anhu) said:

"Before you there was a person (Fir'oun) who declared himself to be Rabbul A'laa (the Lord Most High). Then, Allah inflicted upon him punishment in this world and in the Aakhirah and took revenge from him so that he became a lesson for others. Let it not be that Allah seizes you and makes you a lesson for others."

Listening to this, Muqauqis replied: "We are steadfast on one Deen. We will only leave it for a Deen that is better than ours."

In reply to this Hazrat Haatib (Radhiyallahu anhu) resolutely gave a further invitation to Islam and said: "I am inviting you towards a Deen that is better than yours. Our invitation is towards the Deen of Allah, which makes all other religions obsolete.

Undoubtedly, this Nabi (whose envoy I am) has invited people to Islam. As a result, the Quraish became hellbent on persecuting him, the Yahood have become his implacable foes whilst the Ansaar were at the forefront of

showing him friendship and love (as they became Muslims quickly)."

Invitation to the Deen of the Final Nabi

Continuing the talk, Hazrat Haatib (Radhiyallahu anhu) said: "Just as Moosa (Alaihis Salaam) gave the glad tiding of the coming of Isa (Alaihis Salaam), so too did Isa (Alaihis Salaam) give the glad tiding of the coming of Muhammadur Rasulullah (Sallallahu alaihi wasallam).

We are inviting you, just as you invite the People of the Torah to the Injeel. Therefore, just as you accept Moosa (Alaihis Salaam) and the Torah he brought to be the truth, nevertheless you invite people towards Isa (Alaihis Salaam) and the Injeel, similarly, while accepting all the previous Messengers and Scriptures of Allah to be the truth we invite you to follow the present Nabi, Muhammad (Sallallahu alaihi wasallam) and the Divine Book he has brought.

It is an established rule that when a Nabi comes to any nation, that nation becomes his Ummah, and it becomes compulsory upon them to accept and obey their Nabi. Therefore, since you are in the time of the Last Nabi, you should follow him.

It is furthermore necessary to make it clear that we are not setting you up for a religion that is in conflict with the Deen of Isa (Alaihis Salaam). Rather, we are asking you

to act upon a cardinal of his religion, that Isa (Alaihis Salaam) foretold the advent of the Prophet of the Last Era and mentioned that his name will be Ahmad. Accordingly, he has arrived, and now in accordance with the command of Isa (Alaihis Salaam), you should follow him."

Muqauqis's Comments on Nabi (Sallallahu Alaihi Wasallam)

After listening to this, Muqauqis said: "I have thought about this Messenger and I have reached the conclusion that his directives are not contrary to reasoning and nature, and that which he forbids is not contrary to reasoning and wisdom.

(Muqauqis came to know of some details of Sayyidul Aalam, Sallallahu alaihi wasallam, prior to Hazrat Haatib, Radhiyallahu anhu, bringing to him the letter of invitation to Islam. His comments here are based on the information he had at hand.)

As far as I have thought, he is neither a magician, nor one who has lost his way, nor a soothsayer and nor is he a liar.

From what we know about him; we know that he reveals knowledge from the Unseen. This is a sign of him being a Nabi. And with regard to following him, I will think about it."

The Reply of Muqauqis to Rasulullah's (Sallallahu Alaihi Wasallam) Letter

Muqauqis gave the letter of Rasulullah (Sallallahu alaihi wasallam) to a servant to be put away for safekeeping. He then called a writer who knew Arabic to write a reply to the letter of Rasulullah (Sallallahu alaihi wasallam), and he dictated to the writer the following:

Bismillahir Rahmanir Raheem

This letter is to Muhammad Bin Abdullah, from Muqauqis, Leader of the Copts

Peace be upon you

I have read your letter, and I understand what you have mentioned and what you are inviting us to. I knew from before that a Nabi was to come. But I thought that he would appear in the Land of Shaam.

I have treated your envoy with respect and honour, and I am sending with him for you two slave-girls (Maariyah and Seereen) who hold a distinguished rank among the Copts, some clothing and a mule for your use.

Peace

All of this is written in *Mawaahib-e-Ladunniyah* and afterwards it is written that after reading the letter of Rasulullah (Sallallahu alaihi wasallam), Muqauqis simply

praised Nabi (Sallallahu alaihi wasallam), and together with his letter he sent the aforementioned gifts, but he did not accept Islam.

The Gifts Sent by Muqauqis to Sayyidul Aalam (Sallallahu Alaihi Wasallam)

In *Al-Isaabah*, Hafiz Ibn Hajar (Rahmatullahi alaihi) writes that in the eighth year of Hijrah, Muqauqis sent as gifts with Hazrat Haatib (Radhiyallahu anhu) Hazrat Maariyah (Radhiyallahu anha), her sister Seereen (Radhiyallahu anha), one thousand mithqaal of gold, twenty pieces of cloth, a mule (called Duldul), a donkey (called Afeer or Ya'foor), and an old man who was the brother of Hazrat Maariyah to Rasulullah (Sallallahu alaihi wasallam).

Hazrat Haatib (Radhiyallahu anhu) encouraged Hazrat Maariyah and Hazrat Sereen to Islam. Both of them accepted Islam (Radhiyallahu anhuma), but the old man did not accept Islam the same time. Afterwards he accepted Islam in Madinah Munawwarah during the lifetime of Rasulullah (Sallallahu alaihi wasallam).

When these gifts reached Rasulullah (Sallallahu alaihi wasallam), he kept Hazrat Maariyah (Radhiyallahu anha) with him and he gave her sister to Hazrat Hassaan (Radhiyallahu anhu).

The Birth of Ibrahim Bin Muhammad (Sallallahu Alaihi Wasallam)

The son of Rasulullah (Sallallahu alaihi wasallam), Hazrat Ibrahim was born to Hazrat Maariyah (Radhiyallahu anha). He was born during the month of Thul Hijjah, 8AH, in a settlement called Aaliyah which was at a distance from Madinah Munawwarah.

Rasulullah (Sallallahu alaihi wasallam) was overjoyed at his birth, and on the seventh day made the Aqeeqah. He gave silver in sadaqah equal to the weight of the hair of the baby.

The baby, Ibrahim (Radhiyallahu anhu) was then entrusted into the care of Hazrat Umme Sayf (Radhiyallahu anha) for the purpose of suckling. Her husband was an Ansaari, and he was a blacksmith.

The Care and Compassion of Nabi (Sallallahu Alaihi Wasallam) for His Baby

Hazrat Anas (Radhiyallahu anhu) says: “I never saw anyone more compassionate and caring for his wives and children than Rasulullah (Sallallahu alaihi wasallam).

His son, Ibrahim (Radhiyallahu anhu) who was suckling, was in a settlement at a distance from Madinah. Nabi

(Sallallahu alaihi wasallam) would go there. We would accompany him.

Nabi (Sallallahu alaihi wasallam) would sit there. He would take the baby and kiss it.”

In another narration Hazrat Anas (Radhiyallahu anhu) says that Rasulullah (Sallallahu alaihi wasallam) cuddled the child and spoke lovingly and plenty to the baby.

The Age of Hazrat Ibrahim Bin Sayyidina Wa Nabiyyina Muhammad (Sallallahu Alaihi Wasallam)

Hazrat Ibrahim (Radhiyallahu anhu) passed away when he was 16 or 17 months old.

Imam Waaqidi (Rahmatullahi alaihi) mentioned 18 months, while other Ulama have mentioned 16 months and 18 days.

The Last Moments of Hazrat Ibrahim (Radhiyallahu Anhu)

Rasulullah (Sallallahu alaihi wasallam) was present when Hazrat Ibrahim (Radhiyallahu anhu) passed away. During his last moments, the eyes of Rasulullah (Sallallahu alaihi wasallam) were filled with tears.

Hazrat Abdur Rahman Bin Auf (Radhiyallahu anhu) was also present at that time. Seeing the tears of Rasulullah

(Sallallahu alaihi wasallam), he was surprised and thought, 'First, Rasulallah (Sallallahu alaihi wasallam) forbids us from crying, and he has the closest proximity to Allah, so why is he crying when a blessing of this world is taken away?'

With this in mind, he asked: "Yaa Rasulallah! You also (are crying)?" Rasulallah (Sallallahu alaihi wasallam) replied: "O Son of Auf! This is (the effect of) mercy."

In other words: These tears are not on account of not having sabr, nor is it forbidden, and nor is it something to be surprised about. Rather, it is a natural condition resulting from mercy and affection that Allah Ta'ala has placed in the hearts of human beings.

After this, the heart of Rasulallah (Sallallahu alaihi wasallam) grew heavy and he cried again and said:

"There are tears in our eyes and grief in our hearts, but we will not say anything in conflict with the Pleasure of Allah. We will say that which our Rabb is happy with. And O Ibrahim, we are grieved at your separation from us."

In that state, the soul of Hazrat Ibrahim (Radhiyallahu anhu) departed from this ephemeral world.

Honourable Treatment of Hazrat Ibrahim (Radhiyallahu Anhu) after His Demise

After Hazrat Ibrahim (Radhiyallahu anhu) passed away, Sayyid-e-Aalam (Sallallahu alaihi wasallam) said: “My child passed away whilst suckling. And certainly, two wet-nurses have been appointed (by Allah Ta’ala) for him in Jannat who will complete his suckling-period.”

The appointment of two wet-nurses for him to complete the duration of suckling was specially decreed out of honour for the child and the child’s honourable father (Sallallahu alaihi wasallam).

The child was furthermore sent directly to Jannat from this world.

Ghusl, Janaazah Salaat and Dafn of Hazrat Ibrahim (Radhiyallahu Anhu)

After Hazrat Ibrahim (Radhiyallahu anhu) passed away, Rasulullah (Sallallahu alaihi wasallam) himself led the Janaazah Salaat.

He was buried in Jannatul Baqi by the grave of Hazrat Uthmaan Bin Math’oon (Radhiyallahu anhu).

Hazrat Fadhl Bin Abbas (Radhiyallahu anhu) gave the ghusl. He and Hazrat Usaamah Bin Zaid (Radhiyallahu Ta’ala anhum) placed the body into the qabr while

Rasulullah (Sallallahu alaihi wasallam) stood at the edge of the qabr.

After burial, Rasulullah (Sallallahu alaihi wasallam) sprinkled water on the qabr and he placed some stones by the qabr for identification. His was the first qabr upon which water was sprinkled.

Death and Solar Eclipse

During the time of jaahiliyyah, people would think that the sun or moon eclipsed on the birth or death of a great person. On the day that Hazrat Ibrahim (Radhiyallahu anhu) passed away, the sun eclipsed. Rasulullah (Sallallahu alaihi wasallam) led the Sahaabah in two long rakaats of Salaat.

When the eclipse was over, he said to those present: "The sun and moon are two signs from among the signs of Allah. By means of their eclipse, Allah strikes fear into the hearts of His servants. Rest assured that an eclipse does not occur because of the birth or death of anyone. When such an occasion occurs, then become engaged in Salaat. Remain engaged in Salaat until the eclipse is over."

The Demise of Hazrat Maariyah Qibtiyyah (Radhiyallahu Anha)

Hazrat Maariyah (Radhiyallahu anha) lived for many years after the death of her child.

After Rasulullah (Sallallahu alaihi wasallam) passed away, Hazrat Abu Bakr (Radhiyallahu anhu) supported her (through the Baitul Maal). After him, Hazrat Umar (Radhiyallahu anhu) did the same during his tenure as Khaleefah until she passed away in Muharram 16 AH.

Hazrat Umar (Radhiyallahu anhu) gathered people to be present for her Janaazah Salaat, and he led the Janaazah Salaat. She was then buried in Jannatul Baqi. (May Allah Ta'ala be pleased with her, Aameen!)

Important Points

Rasulullah (Sallallahu Ta'ala alaihi wasallam) was sent by Allah Ta'ala for the purpose of educating the Ummah through actions and instructions. For this reason, during the lifetime of Rasulullah (Sallallahu alaihi wasallam), all types of occurrences took place which serve as examples for the Ummah. The Ummah can find lessons from the lifestyle and statements of Rasulullah (Sallallahu alaihi wasallam) to practise upon in every facet of life.

Take the story of Hazrat Ibrahim (Radhiyallahu Ta'ala anhu), from which we find many rules and etiquettes, among which are:

1. To kiss, cuddle and show love to babies is not contrary to piety. Rather, it is the Sunnah of Sayyide Aalam, Rasulullah (Sallallahu alaihi wasallam).
2. It is furthermore piety per se to go to one's offspring to ascertain their wellbeing and take care of them.
3. It is permissible for a baby to drink the milk of a woman other than its mother.
4. We learn also (from the episode of the Sahaabah accompanying Rasulullah, Sallallahu alaihi wasallam, on his visits to his son) that attendants and devotees going with the elder, and in fact, according to the circumstances going ahead and preparing the elder's seat and arranging for his comfort, are also desirable.
5. It is not contrary to the Shariah to feel grieved and to cry on the death of one's children and a near and dear ones. It is, in fact, a Sunnah of Rasulullah (Sallallahu alaihi wasallam).

Mullah Ali Qaari (Rahmatullahi alaihi) says that according to those who have achieved perfection (in Deen), this way is better and more perfect than the way of those Mashaaikh about whom it is narrated that when their children passed away, they did not even shed a tear.

Transgressing the Boundaries of the Shariah on Occasions of Grief

It is, however, improper and contrary to the Shariah to utter such words that amount to kufr, and which constitute an objection against Allah Ta'ala when a person passes away. On occasions of grief and sorrow, a person is still the servant of Allah, and at that time also it is necessary to practise upon the Laws of the Shariah.

Nowadays, at the time of a calamity many men and women, thinking themselves to be excused, utter words of kufr, tear their clothes and wail loudly. In a Hadeeth Shareef, Rasulullah (Sallallahu alaihi wasallam) said:

"He is not from us who (at the time of grief and sorrow) slaps his face, tears his clothes and makes a show of jaahiliyyah."

In another version of the Hadeeth, Rasulullah (Sallallahu alaihi wasallam) said:

"I have nothing to do with those who shave their heads, wail and tear their clothes (at the time of sorrow)."

(Mishkaat Shareef)

Hamd and Du'aa

Alhamdulillah, the essential portrayal of the Pure Daughters of Rasulullah (Sallallahu alaihi wasallam), and in fact, of all the august children of Rasulullah (Sallallahu alaihi wasallam) has been completed. Now, I end this book (Rasulullah Sallallahu alaihi Wasallam Kee Saahbzaadiya).

The readers are earnestly requested to remember the author (Moulana Aashiq Ilaahi Bulandshahri, Rahmatullahi alaih), his Asaatizah (Teachers) and parents in their Du'aas.

O Allah! Please make us followers of the Sunnah of our Nabi (Sallallahu alaihi wasallam), and on the path of his lifestyle.

Please make us grateful for Your Favour, extollers of it, worthy of it and complete it over us.

Please make us successful with Your Mercy, O the Most Merciful of the merciful.

Perfect Blessings of Allah Ta'ala be upon the noblest of His creation, our master and our exemplar Muhammad, and upon his family and all his companions.

**O Nabi! Tell your
wives, “If you want
this material world
and its glamour,
then come, I will
provide you and I
will let you go in a
beautiful manner.**

(Surah Ahzaab, 28)

**And if you want
Allah and His
Rasool, then indeed,
Allah has prepared
for those who do
good among you a
grand reward.”**

(Surah Ahzaab, 29)

*Rasulullah (Sallallahu Alaihi
Wasallam) said:*

*“Love me out of love for Allah
and love my family out of love
for me.”*

(Tirmithi)



Published by

<https://khairunnisa.co.za/>