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An Account of the Prophet's Children

It is narrated through authentic chains of narrators from Imam Sadiq (a.s.) that Lady Khadija bore Qasim and Tahir, alias Abdullah, and Umm Kulthum, and Ruqaiyyah and Zainab, and Fatima, who was married to Amirul Momineen (a.s.). Zainab married Abul Aas bin Rabiah from Bani Umayyah; and Uthman bin Affan married Umm Kulthum, but before she was taken to his house she departed from this life. When the Holy Prophet (S) was about to march to the Battle of Badr, he gave Uthman his other daughter, Ruqaiyyah. Mariya, the Copt, bore to the Prophet his son, Ibrahim. Mariya was presented to the Prophet along with a mule and other gifts.

Ibn Babawayh has narrated through authentic chains of narrator from Imam Ja'far Sadiq (a.s.) that among the children of the Prophet were Qasim, Tahir, Umm Kulthum, Ruqaiyyah, Zainab and Fatima from Lady Khadija. Tahir was named Abdullah. The Holy Prophet (S) married Fatima to Amirul Momineen (a.s.).

Zainab was married to Abul Aas bin Rabiah from Bani Umayyah. Umm Kulthum was married to Uthman bin Affan. But before she could be sent to his house as a bride, she passed away. Then the Holy Prophet (S) proceeded for the Battle of Badr, and married Ruqaiyyah to Uthman. Ibrahim was born from Mariya the Copt. She was a slave girl called Umm Walad.

Shaykh Tusi and Ibn Shahr Ashob etc. have narrated that no children were born to the Prophet except through Lady Khadija, except for Ibrahim who was born from Mariya, the Copt. It is well known that the Prophet had three sons: The eldest was Qasim from whom the Prophet was given the Kunniyat of Abul Qasim.

Qasim was born before Prophet's declaration of prophethood, and his second son, Abdullah, was born after that event, for which reason he was surnamed Tayyib and Tahir. The third was Ibrahim and it is said that the Holy Prophet (S) had five sons: Apart from Abdullah, they think that Tayyib and Taher are two other sons. But the first report is more famous and correct. It is well known that Qasim was born before Abdullah but some people say to the contrary and there is consensus that both died in Mecca. Ibrahim died in Medina.

It is well known that the Holy Prophet (S) had four daughters all from Lady Khadija. The eldest was Zainab. The Holy Prophet (S) had married her before his proclamation of prophethood and before command arrived not to give daughters to infidels, to Abil Aas bin Rabia, from whom Amamah binte Abil Aas was born and Amirul Momineen (a.s.) married her after the passing away of Lady Fatima Zahra, according to the bequest of Fatima. After the martyrdom of Imam Ali (a.s.) Amama married Mughaira bin Naufal bin Harith bin Abdul Muttalib.

And Ibn Babawayh has narrated through authentic chains of narrators that Amama binte Abul Aas was born from Zainab, after the passing away of Fatima Zahra (s.a.), married Amirul Momineen (a.s.) and after his martyrdom she became the wife of Mughaira bin Naufal. After that she was struck with a serious illness and she became dumb. Imam Hasan and Imam Husain (a.s.) came to her when she could not speak.

They told her to make her bequest, but Mughaira didn't want her to make a bequest. Imam Hasan and Imam Husain (a.s.) asked her: "Would you like to emancipate so and so slave?" She gestured positively. Then they asked if such and such action may be performed on her behalf. She nodded in assent and in this way she made her bequest and authorized the two Imams to carry out her will after her death. It is narrated that when Abul Aas was taken as a prisoner in the Battle of Badr, Zainab brought her slave who was given to her by Lady Khadija as a ransom to the Prophet for her husband.

When the Holy Prophet (S) saw him, he was reminded of Lady Khadija and he began to weep. So he requested the companions to forgo the ransom and release Abul Aas without ransom. Companions complied with his request and the Holy Prophet (S) released him with the condition that when he goes back to Mecca he will send Zainab to the Prophet. He fulfilled his promise and sent Zainab.

Then he also came to Medina and embraced Islam as was mentioned in brief before. According to one report Zainab passed away in 7 A.H. and according to another report in 8 A.H. The second daughter, Ruqaiyyah, was said to be betrothed to Atba bin Abu Lahab, but she was divorced before the consummation of marriage; she afterwards married Uthman at Medina. A son, Abdullah was born to her but he died in childhood. Ruqaiyyah died in Medina at the time of the Battle of Badr. The third daughter was Umm Kulthum and she was also married to Uthman. It is said that she died in 7 A.H. 1

It is mentioned by Kulaini and Qutub Rawandi through authentic chains of narrators from Yazid bin Khalifa that he says: I was with Imam Ja'far Sadiq (a.s.) when Isa bin Abdullah Qummi asked the Imam if ladies can attend the funeral prayers? The Imam replied: Mughaira bin Abil Aas claimed that in the Battle of Uhud he broke the teeth of the Prophet and injured his lips and killed Hamza; he lied in all these matters; he had come with the polytheists to fight in the Battle of Ahzab, and on the night the infidels had fled from there, the Almighty Allah had made sleep overpower him and he remained sleeping till the next morning.

When he awoke in the morning, he feared that he might be captured. So he wrapped a piece of cloth on

his head and entered Medina in such a way that no one recognized him. He showed as if he was a man from Bani Saleem tribe, who used to supply horses, sheep and oils etc. for Uthman. So he asked for the house of Uthman and hid there. When Uthman came home, he saw him and said: “Woe be to you, you claim that you injured the Prophet with arrows and stones and killed Hamza. Then why have you come to Medina?”

He related his predicament to Uthman. When the daughter of the Prophet, Uthman’s wife, heard this, she began to scream and cry. Uthman comforted her and requested that she does not mention this to her father. Because Uthman himself did not have faith that the Holy Prophet (S) received divine revelation. But the Prophet’s daughter said that she will not conceal the enemy of the Prophet from her father.

Uthman knew the Holy Prophet (S) has legalized the killing of Mughairah bin Aas, and announced that whoever finds him should kill him. So he concealed him under a seat covered him with a piece of cloth. Divine revelation came to the Prophet at that same moment that Mughairah was hiding in Uthman’s house. The Messenger of Allah (S) called for Amirul Momineen (a.s.) and told him to take his sword and go to Uthman’s place and on finding Mughairah there, should slay him immediately. Amirul Momineen (a.s.) came to Uthman’s place but didn’t see Mughairah there.

His Eminence, said that Jibraeel tells me that he is concealed under a chair and covered with a cloth. After Imam Ali (a.s.) departed from Uthman’s place, Uthman brought Mughairah to the Holy Prophet (S) and according to another report he came to the Prophet alone. When he saw Uthman, he looked down and did not pay any attention to him because he was extremely modest.

Uthman said: “O Prophet of Allah, this is my Uncle, Mughairah and by the one who sent you with truth, you had given amnesty to him or I have given amnesty to him. Imam Ja’far Sadiq (a.s.) says that by the one who sent the Holy Prophet (S) with truth, Uthman had made a false statement when he said that the Holy Prophet (S) had given amnesty to Mughairah.

Thus the Holy Prophet (S) turned away from Uthman on hearing his statement so he came to the right side and repeated his statement. The Holy Prophet (S) again turned his face away. He came to the left and repeated his words. In this way he repeated this false statement four times. The fourth time, the Holy Prophet (S) said: “I give him amnesty for three days, for your sake. If I find him in Medina or its outskirts after three days I will eliminate him.

Uthman turned away and the Holy Prophet (S) said: “May the Almighty Allah curse Mughairah, and curse the one who gives shelter to him in his house, and the one who makes him mount, curse him one who feeds him, curse one who gives him water, curse one who arranges for his journey, curse one who gives him water skin, slippers, rope or bucket or some utensil or camel litter, and he counted all this upto ten on his fingers.”

Even then Uthman took him home and gave him shelter, fed him, arranged for his journey, and Uthman

performed all those acts that the Prophet had cursed. On the fourth day he sent him out of Medina, and he had not even gone beyond the limits of Medina when the Almighty Allah killed his animal. He walked for some distance, his shoes broke and his feet were injured. He walked on all fours for some distance, but his knees were injured and was compelled to halt under a thorny tree. Revelation came to the Prophet that the hypocrite was at that place.

The Holy Prophet (S) called for Amirul Momineen (a.s.) and said: "You take Ammar and one more man and go to such and such place. You will find Mughairah there; eliminate him." According to another report the Holy Prophet (S) sent Zubair and Zaid.

When they reached that place, according to first report Amirul Momineen (a.s.) killed the hypocrite and according to another traditional report, Zaid bin Haritha told Zubair, "Wait, I will kill him, because he has claimed to have killed my brother." He implied His Eminence, Hamza by this, because the Holy Prophet (S) has established brotherhood between Zaid and Hamza.

When Uthman came to know about the killing of Mughairah, he came to his wife, the daughter of the Prophet and asked: "Did you inform your father that Mughairah was concealed in my house? He has been killed finally. The poor lady said that she has not informed the Prophet, but Uthman did not believe. He took a stick and beat her so much that she was badly injured.

She sent to her respected father, a complaint against Uthman and explained her circumstances. The Holy Prophet (S) told her to observe modesty as it was very humiliating that a lady of good religion and lineage should complain about her husband. But she had to make similar complaints a number of times and each time the Holy Prophet (S) consoled her in the same manner. At last she sent message that Uthman has almost killed me.

This time the Holy Prophet (S) called for His Eminence, Ali (a.s.) and said: "Take your sword and bring your cousin from the house of Uthman and if he restrains you, you can eliminate him. The Prophet also followed Imam Ali (a.s.) and he was filled with grief. When the Holy Prophet (S) came to Uthman's place, Amirul Momineen (a.s.) had brought her out. When she saw her father, she began to weep aloud.

The Prophet also wept much on seeing her condition and then he brought her home. On reaching home she displayed her back to the Holy Prophet (S). It was badly injured. He said thrice: "Why did he beat you, may Allah kill him." All this happened on a Sunday. When night fell, Uthman committed fornication with a slave girl while the Prophet's daughter remained in pain for two days and then died on Wednesday. All attended the funeral prayer.

The Holy Prophet (S) came out with her bier and ordered Lady Fatima to accompany the bier with the ladies for believers. And Uthman also joined the funeral. When the Holy Prophet (S) saw him, he said: "One who has slept with the slave girl last night may not walk with the bier." The Prophet repeated this statement thrice, but Uthman didn't turn back. On the fourth time the Holy Prophet (S) said: "That person should go away or I will announce his and his father's name and expose him among the people."

Uthman was afraid that the Holy Prophet (S) would expose his hypocrisy and infidelity. So taking the support of a slave he caught his belly and said to the Prophet: “O Prophet, please excuse me, as I am having a ache in my belly. Please allow me to go home.” He said this in order to make sure that he is not exposed. After that he went away. And Lady Fatima Zahra (s.a.) and believer ladies recited the funeral prayer of the oppressed and martyred daughter of the Prophet and returned.

Ruqaiyyah is saved from the squeeze of the grave

Kulaini has through trustworthy chains of narrators, reported that a person asked the Imam if it is possible for anyone to escape the squeeze of the grave? Imam (a.s.) replied: “When Uthman martyred Ruqaiyyah and she was buried, the Holy Prophet (S) stood by her grave and raised his head to the sky and tears were falling from his eyes.

Then he said to the people: “I remembered the atrocities that she had to suffer, so I stood in the court of the Almighty in order to supplicate that she be saved from the squeeze of the grave. Then the Messenger of Allah (S) prayed: “O Allah, keep Ruqaiyyah safe from the squeeze of the grave for my sake.” And the Almighty Allah forgave her for the sake of the Messenger of Allah (S).

Through reliable chains of narrators, it is narrated from the same Imam that when Ruqaiyyah, the daughter of the Prophet passed away, the Messenger of Allah (S) addressed her: “Join the righteous one of our deceased. Uthman bin Mazun and his companions and Lady Fatima (s.a.) was sitting besides the grave and tears were flowing from her eye and the Messenger of Allah (S) was wiping the tears of his daughter and standing on the side of the grave, he was praying. Then he said: “I knew her weakness, so I prayed to the Almighty Allah to save her from the squeeze of the grave.

Ibn Idris has narrated through correct chains of narrators from Imam Muhammad Baqir (a.s.) that the Messenger of Allah (S) gave the hands of his daughters to two hypocrites: one was Abul Aas bin Rabi and the other was Uthman. But the Prophet did not mention their names due to dissimulation (*Taqayyah*).

Ayyashi has narrated that people asked Imam Ja'far Sadiq (a.s.) if the Prophet had given the hand of his daughter to Uthman. “Yes,” replied the Imam (a.s.). The narrator asked: “When he killed the Prophet’s daughter, he gave the hand of his second daughter also?” “Yes,” replied Imam (a.s.), “and the Almighty Allah has revealed the following verse in connection with his incident:

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ ۗ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا
إِثْمًا ۗ وَلَهُمْ عَذَابٌ مُهِينٌ

“And let not those who disbelieve think that Our granting them respite is better for their souls;

We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement."²

Especially about Ibrahim, son of Prophet and his mother – some circumstances of their life

There is agreement between Shia and Sunni scholars that Mariya, the Copt was the mother of Ibrahim. And it is famous that Ibrahim was born in 8 A.H. in Medina. And when he died he was one year, two months and eight days old. According to another report, he was one year, six months and some days. It is more famous that Mariya was sent by Maquqas, King of Alexandria, as a gift for the Holy Prophet (S) and some that she was sent by Najjashi (Negus).

Ibn Babawayh has narrated through authentic chains of narrators that people asked Imam Ja'far Sadiq (a.s.) why any male issue of the Prophet did not survive? The Imam said: "Since the Almighty Allah had made him as a prophet and created Imam Ali (a.s.) for his successorship, if any male issue of the Prophet had survived, in the view of the people he would have been more deserving than Ali (a.s.) to be the successor of the Prophet. Therefore the successorship of Amirul Momineen (a.s.) would not have been proved.

Ibn Shahr Ashob has narrated from Ibn Abbas that one day the Messenger of Allah (S) had placed his son, Ibrahim on his left knee and Imam Husain (a.s.) on his right. He kissed each of them in turn. In the meantime, revelation descended upon him. When the condition returned to normal, he said: "Jibraeel had just come from the Almighty Allah and brought the message and said: "The Almighty Allah sends His greetings and says that He will not allow you to keep both of them with you and you must sacrifice one of them on the other."

Then the Holy Prophet (S) looked at Ibrahim and then at Imam Husain (a.s.) and then he wept and said: "Ibrahim is my son, if he dies, no will be aggrieved except me. But Fatima and Ali are the parents of Husain, who is my beloved daughter and my cousin respectively. If Husain passes away, my daughter Fatima and my cousin Ali, both will be shattered and I will also be devastated. So I chose only my sorrow than make all of them sad.

O Jibraeel, I give Ibrahim as a ransom for Husain and I approve his death. So Ibrahim died after three days. After that whenever the Holy Prophet (S) used to see Imam Husain (a.s.) he used to embrace him and kissing his lips say: "I am a ransom on you, O one on whom I sacrificed my son, Ibrahim."

Kulaini and Barqi have narrated through reliable chains of narrators from Imam Musa Kazim (a.s.) that when Ibrahim the son of the Prophet died, his death was accompanied by three strange phenomena: the first was a solar eclipse on that day, so the people said that it was because of Ibrahim's death.

When the Holy Prophet (S) heard this he mounted the pulpit and after praise and glorification of the

Almighty Allah said: “O people, sun and moon are among the signs of the Almighty Allah that move according to His command and are subservient to His commands; no one’s death or life eclipses them.

So when there is solar or lunar eclipse, you must perform the special obligatory Ayaat prayer. After that he came down from the pulpit and prayed the Ayaat prayer with the people. When he concluded the prayer, he told Imam Ali (a.s.): “O Ali, arrange for the funeral of my son. Amirul Momineen (a.s.) arose and gave the funeral bath to Ibrahim, applied camphor on his forehead etc. put shroud upon him and set out for the graveyard.

The Holy Prophet (S) accompanied the bier and reached at the grave. Then people said: “The Prophet has forgotten to pray his funeral prayer due to the shock of the tragedy. The Prophet arose and said: “Jibraeel has informed me of what you said. It is not what you think. Allah, the kind and the informed one has made five times prayers obligatory on you and for your departed ones, instead of each prayer kept one Takbir.

And He has ordered me not to pray for those who have not prayed and only pray on those who have prayed.” Then he said: “O Ali, go down into the grave from the foot side and lay my son in it.” Amirul Momineen (a.s.) entered the grave and laid the child in the grave. People said: “It is not appropriate for anyone to lay his child in the grave and to enter his grave, because the Prophet did not go down into the grave of his son.

The Holy Prophet (S) said: “It is not unlawful for you to descend into the grave of your sons, but I am not satisfied that if one of you enters the grave of his child, and opens the cords of the shroud, and Satan overpowers him and makes him protest in such a way that would destroy his divine rewards.” Saying this he returned from the grave.

Kulaini has narrated through authentic chains of narrators from Imam Muhammad Baqir (a.s.) and Imam Ja’far Sadiq (a.s.) that when the Messenger of Allah (S) came to the grave of his son, Ibrahim he sat down at it facing the Qiblah and told them to place Ibrahim, head first into the grave and that the grave should be raised up.

From authentic chains of narrators, it is narrated from Imam Ja’far Sadiq (a.s.) that Ibrahim passed away from the world and the Prophet wept saying: “The eyes weep and the heart is full of grief, but we don’t say anything which may displease the Almighty Allah.” Then addressing Ibrahim said: “We are sorrowful because of your death.” Then he noticed a hole in the grave and he closed it saying: “If anyone of you does something he should complete it.”

Then he said: “O Ibrahim, join your pious ancestor, Uthman bin Mazun.” And it is mentioned in another report that when the Holy Prophet (S) became sorrowful for Ibrahim, companions remarked: “O Allah’s Messenger, you are also weeping?” His Eminence replied: “This weeping is not by way of complaint. It is due to the sadness and mercy of the heart. If a person is not merciful, the others are also not merciful on him.

According to authentic traditions, it is narrated from Imam Ja'far Sadiq (a.s.) that a date palm grew over Ibrahim's grave shading the tomb. And as the sun went around the grave the tree used to turn in its direction so that no sunlight ever fell on the grave. So much so that the tree dried up and the grave disappeared. Then no one knew where it was.

Through authentic chains of narrators, it is narrated from the same Imam that he told his companion: "When you visit Medina, you must also visit the chambers of the mother of Ibrahim, because it was home of the Prophet and a place of his prayers."

Ali bin Ibrahim and Ibn Babawayh have narrated through trustworthy chains of narrators from Amirul Momineen (a.s.) and Imam Ja'far Sadiq (a.s.) that when Ibrahim died, the Holy Prophet (S) was very aggrieved. Ayesha said to the Prophet: "Why are you so much aggrieved on him. He was a son of Jarih the Copt, who used to visit Mariya in Medina.

The Messenger of Allah (S) was infuriated at this and he summoned Amirul Momineen (a.s.) and told him to cut off the head of Jarih. Amirul Momineen (a.s.) took up the sword and said: "May my parents be sacrificed on you, O Allah's Messenger, you are sending me on an errand; shall I perform it immediately like a heated rod enters the camel fur or I shall think on this for sometime so that the facts are known to me?"

The Holy Prophet (S) said: "Think upon it and don't make haste in this matter." Amirul Momineen (a.s.) set out in Jarih's direction. It is mentioned in one report that Jarih was in an orchard. Amirul Momineen (a.s.) knocked at the door. Jarih came to open the door but he saw from the hole that Ali was in red fury and carrying a naked sword.

So he did not open the door, Amirul Momineen (a.s.) scaled the wall of the orchard. Jarih fled from there and Ali followed in pursuit. When he saw that Ali was going to catch him, he climbed a date tree; but when Imam Ali (a.s.) reached there, Jarih fell down from the tree in fear and his genitals were exposed. Ali's glance automatically fell there and he saw that he was neither a male nor a female. According to another narration, he went to Ibrahim's house and climbed the attic from window.

When he saw Amirul Momineen (a.s.) he ran away and jumped down climbed a tree. When Ali (a.s.) reached the tree, he said: "Come down, Jarih." Jarih said: "O Ali, fear God and don't be suspicious about my fidelity, because I am castrated." Then he exposed himself and Ali (a.s.) saw that he was in fact as he claimed. So Ali (a.s.) brought him to the Prophet who told him to explain how all this happened.

He explained: "It is customary among the Copts that the servant who goes into their houses is castrated. And since Copts do not like non-Copts, Mariya's father sent me as her servant to remain with her as a companion." The Holy Prophet (S) said: "I thank the God, Who keeps away all evils from us and Who exposes the lies of the liars." At that juncture, the following verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ
فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.”³

Thus the Almighty Allah revealed the verses of Qazaf which Ahle Sunnat say were revealed in praise of Ayesha. They were in fact revealed about the infidelity and hypocrisy of Ayesha.

Ali bin Ibrahim has narrated through authentic chains of narrators that Abdullah bin Bukair asked Imam Ja'far Sadiq (a.s.): “May I be sacrificed for you, did the Messenger of Allah (S) at anytime order the killing of Jarir? Did he know that he was wrongly blamed for it or not? And the Almighty Allah only to prove this had saved him from the sword of Amirul Momineen (a.s.).

The Imam said: The Messenger of Allah (S) was knowing that it was an allegation but he commanded thus due to some exigency; if he had ordered it seriously, Amirul Momineen (a.s.) would not have returned without killing him. But he only commanded thus so that when Ayesha comes to know that an innocent person is being killed she would repent from her sins. But Ayesha did not recant, and didn't find the killing of an innocent Muslim disagreeable.

1. The author says: That which can be concluded from the traditional reports is that Umm Kulthum married and died before the marriage and death of Ruqaiyyah. This report is more authentic and another version is also famous and a group of Shia and Sunni scholars believe that they were not real daughters of Lady Khadija, but were daughters of her sister.

It should be clear that opponents of Shia object that if Uthman had not been a Muslim, the Holy Prophet (S) would not have married two of his daughters to him. This objection is invalid due to some reasons: Firstly, this could have been before the command arrived prohibiting giving the hand of daughters to disbelievers. So by the consensus of opponents, Zainab was married to Abul Aas when he was a disbeliever and in the same way Ruqaiyyah and Umm Kulthum were married to the opponents, Atba and Atiq due to their fame in the community, but who were disbelievers, before marrying them to Uthman. The second possibility is that there was no controversy in Uthman being a Muslim at the time the Holy Prophet (S) married his daughters to him. If he had in the end denied the Nass of the Caliphate of Amirul Momineen (a.s.) and did all that makes one a disbeliever and he became a disbeliever and an apostate. The third possibility is most accurate that they were among the hypocrites and they made a display of Islam due to fear and greed, but they were actually disbelievers. And the Almighty Allah on the basis of divine wisdom had commanded the Holy Prophet (S) to act according to their apparent Islam. And he must include them among Muslims in all matters of purity, marriage and inheritance etc. therefore, the Holy Prophet (S) did not segregate them from Muslims in any matter and never acted as if they were hypocrites. Thus it is narrated by Shia as well Sunni scholars that in order to make them inclined to Islam, the Holy Prophet (S) had prayed the funeral prayer of Abdullah bin Ubayy who was a well known hypocrite. Thus if he gave a daughter to Uthman because he was apparently a Muslim, it does not prove that he was not a disbeliever from inside. And in his inclination and taking their daughter in marriage and giving ones daughter in marriage to them, the custom of Islam and exalting the word of truth had a great share. And there were many exigencies in it which are not concealed from any intelligent person who considers this matter. If the Messenger of Allah (S) had behaved with them according to their hypocrisy and did not accept their apparent Islam, except for a few weak persons no would have remained with the Prophet, as only four persons remained with Amirul Momineen (a.s.) after the passing away of the Holy Prophet (S). Its detail will come in the following pages. Fatima was his

fourth daughter, whose details will be mentioned after this in the next volume.

(The Urdu translator says: If discounting the traditional report you think upon this matter, logically, it is not likely that the Holy Prophet (S) had any daughter other than Lady Fatima Zahra (s.a.) because he has not mentioned any excellence of any of his daughters. If he had some other biological daughter, she would also have had a status equal to Fatima, because the education and training of the Prophet should have had equal effect on all his children. As many achievements of Lady Fatima, like her worship, charity and sacrifice etc. are found in books of traditions, not even one percent is mentioned about any other daughter. And as many incidents illustrating the love of the Holy Prophet (S) for Fatima, are not found with regard to any other daughter. There is not even a single incident like it, which shows that except for Fatima he had no other daughter, otherwise being the chief of the prophets it is against his equality of kindness and affection etc. as he used to teach these things to other people. Of the four daughters, how he could express, love for others. Would it not have saddened the other daughters? Such a course is very unlikely from the beloved of Allah.

This matter is not confined to this, blame comes upon the Almighty Allah also that He displayed the holy five, namely, Ali, Fatima, Hasan and Husain on the empyrean, and showed them to Prophet Adam (a.s.) and when he inquired, He mentioned their merits, which are found in all Islamic sources. But the other three daughters of the Prophet are completely omitted. Is it justice? Thus one can safely conclude that they were not biological daughters of the Prophet, otherwise such a thing would have been impossible.

2. Surah Aale Imran 3:178

3. Surah Hujurat 49:6

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