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40) Umar bin Khattab (ra): After the Messenger of Allah (saw) Fatimah (sa) is the most beloved personality

102. عن عمر رضي الله عنه أنه دخل على فاطمة بنت رسول الله صلى الله عليه وسلم، فقال: يا فاطمة! والله! ما رأيت أحدا أحب إلى رسول الله صلى الله عليه وسلم منك، والله! ما كان أحد من الناس بعد أبيك صلى الله عليه وسلم أحب إلى منك.

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

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

1.

Tirmidhi, al-Jami-us-sahih (5:352#3206)

Ahmad bin Hambal, al-Musnad (3:259,285)

Ahmad bin Hambal, Fadail-us-sahabah (2:761#1340, 1341)

Ibn Abi Shaybah, al-Musnnaf (6:388#32272)

Shaybani, al-Aahad wal-mathani (5:360#2953)

Abd bin Humaid, al-Musnad (p.367#1223)

Hakim, al-Mustadrak (3:172#4748)

Tabarani, al-Mujam-ul-kabir (3:56#2671)

Bukhari related it from Abul Hamra in al-Kuna (p.25# 205). In the tradition this routine of the Prophet (A) was carried out for a period of nine months.

Abd bin Humayd has related the same tradition from Bukhari in al-Musnad (p.173# 475).

2.

Tabarani, al-Mujam-ul-awsat (3:380#3456)

Tabarani, al-Mujam-us-saghir (1:231#375)

Ibn Hayyan, Tabaqat-ul-muhadditheen bi Asbhan (3# 384)

Khateeb Baghdadi, Tareekh Baghdad (10:278)

Tabari, Jami-ul-bayan fi tafsir al-Quran (22:6)

3

Muslim, as-Sahih (4:1883#2424)

Ibn Abi Shaybah, al-Musannaf (6:370#36102)

Ahmad bin Hambal, Fadail-us-sahabah (2:672#1149)

Ibn Rahawayh, al-Musnad (3:678#1271)

Hakim, al-Mustadrak (3:159#4705)

Bayhaqi, as-Sunan-ul-kubra (2:149)

Tabari, Jami-ul-bayan fi tafsir al-Quran (22:6,7)

Baghawi, Maalim-ut-tanzil (3:529)

Ibn Kathir, Tafsir-ul-Quran al-azim (3:485)

Suyuti, ad-Durr-ul-manthur fit-tafsir-bil-mathur (6:605)

4

1. Tirmidhi, al-Jami-us-sahih (5:351,663#3205, 3787)

Ahmad bin Hambal, al-Musnad (6:292)

Ahmad bin Hambal, Fadail-us-sahabah (2:587#994)

Bayhaqi related it with slightly different words in as-sunan-ul-kubra (2:150).

Hakim, al-Mustadrak (2:451#3558)

Hakim, al-Mustadrak (3:158#4705)

Tabarani, al-Mujam-ul-kabir (3:54#2662)

Tabarani, al-Mujam-ul-kabir (9:25#8295)

Tabarani, al-Mujam-ul-awsat (4:134#3799)

Baihaqi, al-Itiqad (p.327).

5

Hakim has declared it sahih (sound) in al-Mustadrak (3:170# 4740) while Dhahabi has supported it.

Nasai, as-Sunan-ul-kubra (4:251#7078)

Nasai, as-Sunan-ul-kubra (5:146#8517)

Ibn Sa'd, at-Tabaqat-ul-kubra (2:247,248)

Ibn Sad, at-Tabaqat-ul-kubra (8:26,27)

Ibn Athir, Usad-ul-ghabah fi-marifah as-sahabah (7:218)

6

1. Bukhari, as-Sahih (3:1326, 1327#3426, 3427)

Muslim, as-Sahih (4:1904#2450)

Ahmad bin Hambal, al-Musnad (6:282)

The narrator is unsure of the exact words of the Prophet (A).

7

Bukhari, as-Sahih (5:2317#5928)

Muslim, as-Sahih (4:1905#2450)

Nasai, Fadail-us-sahabah (p.77#263)

Ahmad bin Hambal, Fadail-us-sahabah (2:762#1342)

Tayalisi, al-Musnad (p.196#1373)

Ibn Sad, at-Tabaqat-ul-kubra (2:247)

Dawlabi, az-Zurriyah at-tahirah (p.101, 102#188)

Abu Nauym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:39, 40)

Dhahabi, Siyar alam an-nubala (2:130)

The narrator is unsure of the exact words of the Prophet (A)

8

Tabarani, al-Mujam-ul-kabir (22:403#1006)

Bukhari, at-Tarikh-ul-kabir (1:232#728)

Haythami said in Majma-uz-zawaid (9:201) this tradition has been narrated by

Tabarani and has declared its narrators sahih (sound) except Muhammad bin Marwan Zahli. While Ibn Hibban has declared Muhammad bin Marwan Zahli as very sound.

Dhahabi, Siyar alam an-nubala (2:127)

Mizzi, Tahdhib-ul-kamal (26:391)

9

1. Tirmidhi, al-Jami-us-sahih (5:660#3781)

2. Nasai, as-Sunan-ul-kubra (5:80, 95#8298, 8365)

Nasai, Fadhail-us-sahabah (p.58, 72#193,260)

Ahmad bin Hambal, al-Musnad (5:391)

Ahmad bin Hambal, Fadail-us-sahabah (2:788#1406)

Ibn Abi Shaybah, al-Musannaf (6:388#32271)

7. Hakim, al-Mustadrak (3:164#4721, 4722)

Tabarani, al-Mujam-ul-kabir (22:402#1005)

Bayhaqi, al-Itiqad (p.328)

Muhibb Tabari, Dhakhair-ul-uqba fi-manaqib dhaw-il-qurba (p.224)

10

Haythami, Majma-uz-zawaid (9:201)

Bazzar, al-Musnad (3:102#885)

11

1. Ahmad bin Hambal, al-Musnad (1:293,316)

2. Nasai, as-Sunan-ul-kubra (5:93, 94#8355, 8364)

Nasai, Fadail-us-sahabah (p.74, 76#250,259)

Ibn Hibban, as-Sahih (15:470#7010)

Hakim, al-Mustadrak, (2:539#3836)

6. Hakim, al-Mustadrak (3:174,205#4754, 4852)

Ahmad bin Hambal, Fadail-us-sahabah (2:760,761# 1339)

Abu Yala, al-Musnad (5:110#2722)

Shaybani, al-Aahad wal-mathani (5:364#2962)

Abd bin Humayd, al-Musnad (1:205#597)

12

Ahmad bin Hambal, Fadail-us-sahabah (2:760#1336)

13

Tabarani, al-Mujam-ul-kabir (11:210#11685)

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

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi ash-sharf (p.117)

14

Tabarani, al-Mujam-ul-kabir (22:407#1018)

Bazzar, al-Musnad (5:223#1829)

Hakim al-Mustadrak (3:165#4726)

Abu Nuaym, Hilat-ul-awliya wa tabaqat-ul-asfiya (4:188)

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p.115,116)

15

Daylami, al-Firdaws bi mathur al-khitab (1:346#1385)

Hindi narrated it in Kanz-ul-ummal (12:109#34227) and said Daylami has narrated the tradition through Abu Hurairah.

Sakhawi said in Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p.96) Daylami narrated it through Abu Hurayrah.

16

Tirmidhi, al-Jami-us-sahih (5:702#3877)

Ahmad bin Hambal, al-Musnad (1:116,132)

Abu Yala, al-Musnad (1:455)

Ahmad bin Hambal, Fadail-us-sahabah (2:852#1580)

Ibn Abd-ul-Barr, al-Istiab fi marifah al-ashab (4:1823)

Dhahabi, Siyar alam an-nubala (2:113)

Asqalani, Fath-ul-bari (6:447)

Asqalani, Fath-ul-bari (7:107)

Asqalani, al-Isabah fi tamyiz as-shabah (7:602)

17

1. Muslim, as-Sahih (4:1886#2430)

2. Bukhari, as-Sahih (3:1265, 1388#3249, 3604)

Nasai, as-Sunan-ul-kubra (5:93#8354)

Ahmad bin Hambal, al-Musnad (1:84, 143)

Abd-ur-Razzaq, al-Musannaf (7:492#14006)

Ibn Abi Shaybah, al-Musannaf (6:390#32289)

Bazzar, al-Musnad (2:115#468)

Abu Yala, al-Musnad (1:399#522)

Nasai, Fadail-us-sahabah (p.74#249)

Ahmad bin Hambal, Fadail-us-sahabah (2:847,852# 1563, 1579, and 1583)

Explanatory Note

Traditions in this chapter are no contrast to those in chapter three and four. The excellence of Asiyah, Maryam and Khadijah was in relation to their own periods. The greatness of the Leader of all women, Fatimah, is beyond time and space.

The poet of East, Allama Iqbal, also pays her homage as the world's most perfect woman. The gist of his poem runs as follows:

Maryam's relation with prophet Isa alone brought her the crown of excellence while the daughter of the Master of the Universe, Muhammad, had three honours to her credit. First, she was the light of the Prophet's1 eye who was the leader of all the prophets and the whole universe.

Secondly, she was the wife of the Lion of Allah2, who was the Master of all the Believers. Her husband was such a content person as his whole home consisted of no more than a sword and a shield. And thirdly, she was the mother of the one3 who was the leader of the caravan of love and passion.

18

Hakim, al-Mustadrak (3:170#4740)

Ibn Hibban, as-Sahih (2:470,471#696)

Haythami, Mawarid-uz-zaman (p.631#2540)

19

Shawkani said in Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.279) Hakim narrated it in al-Mustadrak.

20

Bukhari, as-Sahih (3:1361#3510)

Bukhari, as-Sahih (3:1374#3556)

Muslim, as-Sahih (4:1903#2449)

Ibn Abi Shaybah narrated it in al-Musannaf (6:388# 32269) through Ali (as)

Abu Awanah, al-Musnad (3:70#4233)

Shaybani, al-Aahad wal-mathani (5:361#2954)

Tabarani, al-Mujam-ul-kabir (22:404#1013)

Hakim, al-Mustadrak (3:172#4747)

Bayhaqi, as-Sunan-ul-kubra (10:201)

Daylami, al-Firdaws bi mathur al-khitab (3:145#4389)

21

Ibn Abi Shaybah, al-Musannaf (6:388#32269)

Ahmad bin Hambal, Fadail-us-sahabah (2:755,756# 1326)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.80,81)

22

Bazzar, al-Musnad (2:160#526)

Haythami, Majma-uz-zawaid (4:255)

Haythami, Majma-uz-zawaid (9:202)

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:40, 41,175)

Darqutni, Sualat Hamzah (p.280#409)

23

1. Nasai, as-Sunan-ul-kubra (5:391,392#9236, 9237)

Ibn Hibban, as-Sahih (15:403#6953)

Shaybani, al-Aahad wal-mathani (5:367#2967)

Tabarani, al-Mujam-ul-awsat (4:242#4089)

Hakim, al-Mustadrak (4:303#7715)

Bukhari, al-Adab-ul-mufrad (p.326#947)

Dawlabi, az-Zurriyah at-tahira (p.100#184)

24

Hakim, al-Mustadrak (3:167#4732)

Nasai, Fadail-us-sahabah (p.78#264)

Ibn Rahawayh, al-Musnad (1:8#6)

Bayhaqi, as-Sunan-ul-kubra (7:101)

Bayhaqi, Shuab-ul-iman (6:467#8927)

Maqri, Taqbil-ul-yad (p.91)

Asqalani said in Fath-ul-bari (11:50) the tradition has been narrated by Abu Dawud and Tirmidhi and has termed it hasan (fair) while Ibn Hibban and Hakim have declared it sahih (sound).

25

Hakim, al-Mustadrak (3:174#4753)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.85)

Haythami, Mawarid-uz-zaman (p.549#2223)

Asqalani, Fath-ul-bari (11:50)

Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.279)

Hakim graded it sahih (sound) according to the conditions of Bukhari and Muslim.

26

Tabarani, al-Mujam-ul-awsat (5:348#5514)

Haythami said in Majma-uz-zawaid (9:169) Tabarani narrated this tradition and its narrators are sahih (sound) except Ubayd bin Tufayl who is thiqah (credible). His nickname is Abu Saydan.

27

Abu Dawud, as-Sunan (4:87#4213)

Ahmad bin Hambal, al-Musnad (5:275)

Bayhaqi, as-Sunan-ul-kubra (1:26)

Zayd Baghdadi, Tarkat-tun-nabi (p.57)

'Slave of the Messenger of Allah' was his title. He was given this because he was brought to the Prophet (A) as a slave but the Prophet (A) freed him.

28

1. Hakim, al-Mustadrak (3:169,170#4739, 4740)

Hakim, al-Mustadrak (1:664#1798)

Hakim also narrated it in al-Mustadrak (3:169#4737) through Abu Thalbah Khashny with different words.

Ibn Hibban, as-Sahih (2:470,471#696)

Haythami, Mawarid-uz-zaman (p.631#2540)

Ibn Asakir narrated this tradition in Tarikh Dimashq al-kabir (43:141) through Abu Thalbah Khashny.

29

Tabarani, al-Mujam-ul-awsat (4:248#4105)

Abu Yala, al-Musnad (4:352#2466)

Haythami said in Majma-uz-zawaid (8:42) the tradition has been narrated by Tabarani in al-Awsat and its chain of narrators is thiqah (credible).

Ibn Athir, Usad-ul-ghabah fi-marifah as-sahabah (7:219)

Suyuti, al-Jami-us-saghir fi ahadith al-bashir an-nadhir (p.189#303)

Manawi, Fayd-ul-qadir (5:155)

30

1. Tirmidhi, al-Jami-us-sahih (5:701#3874)

2. Tabarani, al-Mujam-ul-kabir (22:403,404#1008, 1009)

Hakim, al-Mustadrak (3:171#4744)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.77)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:219)

Dhahabi, Siyar alam an-nubala (2:125)

Mizzi, Tahdhib-ul-kamal (4:512)

Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.273)

31

Tirmidhi, al-Jami-us-sahih (5:698#3868)

Nasai narrated this tradition in as-Sunan-ul-kubra (5:140# 8498) with different words.

Tabarani, al-Mujam-ul-awsat (7:199#7262)

Hakim, al-Mustadrak (3:168#4735)

Dhahabi, Siyar alam an-nubala (2:131)

Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.274)

32

Tirmidhi, al-Jami-us-sahih (5:678##3819)

Bazzar, al-Musnad (7:71#2620)

Tayalisi, al-Musnad (p.88#633)

Tabarani, al-Mujam-ul-kabir (22:403#1007)

Hakim, al-Mustadrak (2:452#3526)

Maqdasi, al-Ahadith-ul-mukhtarah (4:160,162#1379,1380)

Ibn Kathir, Tafsir-ul-Quran al-azim (3:489,490)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.78)

This tradition is hasan (fair).

Tabarani, al-Mujam-ul-awsat (7:343#7675)

Haythami said in Majma-uz-zawaid (9:173) Tabarani has narrated this tradition in al-Awsat. Haythami also commented he did not know Salamah bin Aqabah, one of the chain of narrators. The rest of the narrators are thiqah (credible).

Haythami said in Majma-uz-zawaid (9:202) Tabarani has narrated this tradition in al-Awsat.

Husaini said in al-Bayan wat-tarif (2:118#1238) Tabarani has narrated it in al-Awsat and Haythami termed its narrators sahih (sound).

Manawi said in Fayd-ul-qadir (4:422) Haythami has declared its narrators sahih (sound).

34

Ahmad bin Hambal, Fadail-us-sahabah (2:631,632# 1076)

Nasai narrated it in as-Sunan-ul-kubra (5:150#8531) briefly.

Humaidi, al-Musnad (1:22#38)

Shaybani narrated it briefly in al-Aahad wal-mathani (5:360#2951).

Ibn Jawzi, Tadhkirat-ul-khawas (p.275, 276)

Ibn Athir narrated it briefly in Usad-ul-ghabah fi marifah as-sahabah (7:219).

35

Tirmidhi, al-Jami-us-sahih (5:700#3872)

Abu Dawud, as-Sunan (4:355#5217)

Nasai, Fadail-us-sahabah (p.77, 78#264)

Hakim, al-Mustadrak (4:303#7715)

Bayhaqi, as-Sunan-ul-kubra (5:96)

Ibn Sa'd narrated this tradition in at-Tabaqat-ul-kubra (2:248) through Umm Salmah with slightly different words.

Ibn Jawzi, Sifat-us-safwah (2:6, 7)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.84, 85)

36

Bukhari, al-Adab-ul-mufrad (p.326,337#947,971)

Nasai, as-Sunan-ul-kubra (5:391#9236)

Ibn Hibban, as-Sahih (15:403#6953)

4. Hakim, al-Mustadrak (3:167,174#4732,4753)

Tabarani, al-Mujam-ul-awsat (4:242#40809)

Bayhaqi, as-Sunan-ul-kubra (7:101)

Ibn Rahawayh, al-Musnad (1:8#6)

Ibn Abd-ul-Barr, al-Istiab fi marifah al-as hab (4:1896)

Dhahabi, Siyar alam an-nubala (2:127)

37

Ahmad bin Hambal, al-Musnad (3:164)

1. Muslim, as-Sahih (4:1905, 1906#2450)

Bukhari, as-Sahih (5:3217#5928)

Ibn Majah, as-Sunan (1:518#1620)

Nasai, as-Sunan-ul-kubra (4:251#7078)

5. Nasai, as-Sunan-ul-kubra (5:96,146#8368, 8516, 8517)

Nasai, Fadail-us-sahabah (p.77#263)

Nasai, Kitab-ul-wafat (p.20#2)

Ahmad bin Hambal, Fadail-us-sahabah (2:762, 763#1343)

Shaybani, al-Aahad wal-mathani (5:368#2968)

Ibn Rahawayh, al-Musnad (1:6,7#5)

39

Bukhari, as-Sahih (5:2317#5928)

Muslim, as-Sahih (4:1905#2450)

Nasai, Fadail-us-sahabah (p.77#263)

Ahmad bin Hambal, Fadail-us-sahabah (2:762#1342)

Tayalisi, al-Musnad (p.196#1373)

Ibn Sad, at-Tabaqat-ul-kubra (2:247)

Dawlabi, az-Rurriyah at-tahirah (p.101, 102#188)

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:39, 40)

Dhahabi, Siyar alam an-nubala (2:130)

40

Hakim, al-Mustadrak (3:168#4734)

Ahmad bin Hambal, al-Musnad (4:332)

Ahmad bin Hambal, Fadail-us-sahabah (2:765#1347)

Shaybani, al-Aahad wal-mathani (5:362#2956)

Tabarani, al-Mujam-ul-kabir (20:25#30)

Haythami, Majma-uz-zawaid (9:203)

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (3:206)

Dhahabi, Siyar alam an-nubala (2:132)

Asqalani, Fath-ul-bari (9:329)

Ibn Kathir, Tafsir-ul-Quran al-azim (3:257)

41

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi sh-sharf (p.96,97). Sakhawi narrated an event on p.150, through Abdullah bin Hasan: "I visited Umar bin Abd-ul-Aziz in connection with a need. He asked me: 'Whenever you are in need of anything, send somebody to me or simply write to me. I feel ashamed before Allah that I find you at my door.'"

42

Bukhari, as-Sahih (3:1361#3510)

Bukhari, as-Sahih (3:1374#3556)

Muslim, as-Sahih (4:1903#2449)

Ibn Abi Shaybah narrated this tradition in al-Musannaf (6:388#32269) through Ali.

Abu Awanah, al-Musnad (3:70#4233)

Shaybani, al-Aahad wal-mathani (5:361#2954)

Tabarani, al-Mujam-ul-kabir (22:404#1012)

Hakim, al-Mustadrak (3:172#4747)

Daylami, al-Firdaws bimathur al-khitab (3:145#4389)

Ibn Jawzi, Sifat-us-safwah (2:7)

43

Hakim, al-Mustadrak (3:167#4730)

Abu Yala, al-Mujam (p.190#220)

Shaybani, al-Aahad wal-mathani (5:363#2959)

Tabarani, al-Mujam-ul-kabir (1:108#182)

Tabarani, al-Mujam-ul-kabir (22:401#1001)

Dawlabi, az-Zurriyah at-tahirah (p.120#235)

Qazwini, at-Tadwin fi akhbar qazwin (3:11)

Haythami said in Majma-uz-zawaid (9:203) Tabarani has narrated this tradition with a hasan (fair) chain of narrators.

Ibn Jawzi, Tadhkirat-ul-khawass (p.279)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:219)

44

Muslim, as-Sahih (4:1903#2449)

Nasai, as-Sunan-ul-kubra (5:97#8370)

Bayhaqi, as-Sunan-ul-kubra (10:201)

Shaybani, al-Aahad wal-mathani (5:361#2955)

Tabarani, al-Mujam-ul-kabir (22:404#1010)

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:40)

Andlusi, Tuhfat-ul-muhtaj (2:585#1795)

Asqalani, al-Isabah fi tamyiz as-sahabah (8:56)

Ibn Jawzi, Tadhkirat-ul-khawass (p.279)

45

Tirmidhi narrated this hasan (fair) sahih (sound) tradition in al-Jami-us-sahih (5:698#3869).

Ahmad bin Hambal, al-Musnad (4:5)

Ahmad bin Hambal, Fadail-us-sahabah (2:756#1327)

Hakim, al-Mustadrak (3:173#4751)

Maqdasi, al-Ahadith-ul-mukhtarah (9:314,315#274)

Asqalani, Fath-ul-bari (9:329)

Shawkani, Darr-us-sahabah fi manaqib al-qarabah was-sahabah (p.274)

46

Ahmad bin Hambal, Fadail-us-sahabah (2:755#1324)

Ahmad bin Hambal has narrated it in Fadail-us-sahabah (2:756#1327) through Abdullah bin Zubayr as well.

Ahmad bin Hambal, al-Musnad (4:5)

Hakim, al-Mustadrak (3:173#4750)

Shaybani, al-Aahad wal-mathani (5:362#2957)

Tabarani, al-Mujam-ul-kabir (22:405#1013)

Bayhaqi, as-Sunan-ul-qubra (10:201)

47

Tirmidhi, al-Jami-us-sahih (5:699#3870)

Ibn Majah, as-Sunan (1:52#145)

Hakim, al-Mustadrak (3:161#4714)

Tabarani, al-Mujam-ul-kabir (3:40#2619, 2620)

Tabarani, al-Mujam-ul-kabir (5:184#5030, 5031)

Tabarani, al-Mujam-ul-awsat (5:182#5015)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.62)

Dhahabi, Siyar alam an-nubala (2:125)

Dhahabi, Siyar alam an-nubala (10:432)

Mizzi, Tahdhib-ul-kamal (13:112)

48

Ibn Hibban, as-Sahih (15:434#6977)

Tabarani, al-Mujam-ul-awsat (3:179#2854)

Tabarani, al-Mujam-us-saghir (2:53#767)

Haythami said in Majma-uz-zawaid (9:169) Tabarani has narrated it in al-Awsat.

Haythami, Mawarid-uz-zaman (p.555#2244)

Mahamili, al-Amali (p.447#532)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah

49

Ahmad bin Hambal, al-Musnad (2:442)

Ahmad bin Hambal, Fadail-us-sahabah (2:767#1350)

Hakim graded it hasan (fair) in al-Mustadrak (3:161#4713) while Dhahabi kept silent about it.

Tabarani, al-Mujam-ul-kabir (3:40#2621)

Khatib Baghdadi, Tarikh Baghdad (7:137)

Dhahabi, Siyar alam an-nubala (2:122)

Dhahabi, Siyar alam an-nubala (3:257,258)

Haythami has said in Majma-uz-zawaid (9:169) that Ahmad and Tabarani have related it. All the transmitters are rijal sahih (trustworthy) except for Talyid bin Sulaiman upon whom there is a difference of opinion.

50

Ahmad bin Hambal, Fadail-us-sahabah (2:661#1126)

Muhibb Tabari, ar-Riyadh-un-nadhrah fi manaqib-il-ashrah (1:362)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.51)

Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (7:349)

51

Ibn Abi Shaybah, al-Musannaf (6:372#32116)

Tabarani, al-Mujam-ul-awsat (4:212#4002)

Haythami, Majma-uz-zawaid (9:172)

Jurjani, Tarikh Jurjan (p.369)

53

Hakim, al-Mustadrak (3:162#4717)

Ibn Hibban, as-Sahih (15:435#6978)

Dhahabi, Siyar alam an-nubala (2:123)

Hakim graded it sahih (sound) according to the conditions of Imam Bukhari and Imam Muslim.

54

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.51)

Faswi, al-Marifah wat-tarikh (1:505)

55

Tabarani, al-Mujam-ul-awsat (3:39#2405)

Tabarani, al-Mujam-ul-kabir (3:81#2726)

56

1. Muslim, as-Sahih (4:1905, 1906#2450)

Bukhari, as-Sahih (5:2317#5928)

Ibn Majah, as-Sunan (1:518#1621)

Nasai, as-Sunan-ul-kubra (4:251#7078)

5. Nasai, as-Sunan-ul-kubra (5:96,146#8368, 8516, 8517)

Nasai, Fadail-us-sahabah (p.77#263)

Nasai, Kitab-ul-wafat (p.20#2)

Ahmad bin Hambal, Fadail-us-sahabah (2:762, 763#1343)

Shaybani, al-Aahad wal-mathani (5:368#2968)

Ibn Rahawayh, al-Musnad (1:6,7#5)

57

Bukhari, as-Sahih (3:1361#3511)

Bukhari, as-Sahih (3:1327#3427)

Bukhari, as-Sahih (4:1612#4170)

Muslim, as-Sahih (4:1904#2450)

Nasai, Fadail-us-sahabah (p.77#296)

Ahmad bin Hambal, al-Musnad (6:77)

Ahmad bin Hambal, Fadail-us-sahabah (2:754#1322)

Ibn Hibban, as-Sahih (15:404#6954)

Abu Yala, al-Musnad (12:122#6755)

Tabarani, al-Mujam-ul-kabir (22:420#1036)

Tabarani, al-Mujam-ul-kabir (22:420#1035)

59

Ahmad bin Hambal, al-Musnad (4:332)

Ahmad bin Hambal, Fadail-us-sahabah (2:765#1347)

Hakim, al-Mustadrak (3:168#4734)

Shaybani, al-Aahad wal-mathani (5:362#2956)

Tabarani, al-Mujam-ul-kabir (20:25#30)

Tabarani, al-Mujam-ul-kabir (22:405#1014)

Haythami said in Majma-uz-zawaid (9:203) Tabarani has related it. Umm Bakr bint Miswar has been neither criticised nor declared reliable. The rest of the narrators of the tradition have been declared thiqah (trustworthy).

Dhahabi, Siyar alam an-nubala (2:132)

60

Daylami, al-Firdaws bima thur al-khitab (1:52#135)

Sakhawi, Istijlab irtiqa al-ghuraf bi hubb aqriba ar-rasul wa dhawi s-sharf (p.99)

61

Bazzar, al-Musnad (5:223#1829)

Hakim, al-Mustadrak (3:165#4726)

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:188)

Dhahabi declared it as a marfu hadith in Mizan-ul-itidal fi naqd ar-rijal (5:261) through Abdullah bin Masud.

Manawi, Fayd-ul-qadir (2:462)

62

Tabarani, al-Mujam-ul-kabir (3:41#2625)

Haythami, Majma-uz-zawaid (9:202)

Manawi, Fayd-ul-qadir (2:463)

63

Tabarani, al-Mujam-ul-kabir (10:156#10305)

Tabarani, al-Mujam-ul-kabir (22:407#1020)

Haythami said in Majma-uz-zawaid (9:204) Tabarani has transmitted it and its narrators are thiqah (trustworthy).

Halabi, al-Kashf-ul-hasis (1:174)

Hindi, Kanz-ul-ummal (#32891,32929)

6. Hindi, Kanz-ul-ummal (13:681,682#37753)

Ibn Jawzi has transmitted it in Tadhkirat-ul-khawass (p.276) through Hadrat Abdullah bin Buraydah.

Husaini said in al-Bayan wat-tarif (1:174#455) that both Ibn Asakir and Khatib Baghdadi related it through Anas bin Malik.

Manawi, Fayd-ul-qadir (2:215)

64

Husaini said in al-Bayan wat-tarif (2:301#1803) that Qazwini, Khatib Baghdadi and Ibn Asakir have transmitted it through Ans bin Malik.

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.71)

65

Muhibb Tabari said in ar-Riyad-un-nadrah fi manaqib al-ashrah (3:146) Mulla related it in as-Sirah.

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.72)

66

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.72)

67

1. Ibn Hibban, as-Sahih (15:394,395#6944)

Tabarani, al-Mujam-ul-kabir (22:409#1021)

Ahmad bin Hambal related it in Fadail-us-sahabah (2:762# 1342) through Asma daughter of Umays with a slight difference of words.

Haythami, Mawarid-uz-zaman (p.549, 551#2225)

Ibn Jawzi related it briefly in Tadhkirat-ul-khawass (p.277)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.67)

68

Nasai, as-Sunan-ul-kubra (2:76#10088)

Nasai, Amal-ul-yawm wal-laylah (p.253#258)

Ruyani, al-Musanad (1:77#35)

Tabarani, al-Mujam-ul-kabir (2:20#1153)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:217)

Ibn Sad, at-Tabaqat-ul-kubra (8:21)

Haythami said in Majma-uz-zawaid (9:209) Bazzar and Tabarani related it.

Asqalani said in al-Isabah fi tamyiz as-sahabah (8:56) Dawlabi has narrated the tradition with a sound chain of narrators.

Dawlabi, az-Zurriyah at-tahirah (p.65#94)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.74)

69

Muslim, as-Sahih (4:1902#2449)

Tirmidhi, al-Jami-us-sahih (5:698#3867)

Abu Dawud, as-Sunan (2:226#2071)

Ibn Majah, as-Sunan (1:643#1998)

Nasai, as-Sunan-ul-kubra (5:147#8518)

Ahmad bin Hambal, al-Musnad (4:328)

Ahmad bin Hambal, Fadail-us-sahabah (2:756#1328)

Abu Awanah, al-Musnad (3:69, 70#4231)

Bayhaqi, as-Sunan-ul-kubra (7:307)

Bayhaqi, as-Sunan-ul-kubra (10:288)

70

Bukhari, as-Sahih (3:1364#3523)

Muslim, as-Sahih (4:1903#2448)

Ibn Majah, as-Sunan (1:644#1999)

Ahmad bin Hambal, Fadail-us-sahabah (2:759#1335)

5. Ibn Hibban, as-Sahih (15:407,408,535#6956, 6957, and 7060)

Tabarani, al-Mujam-ul-kabir (20:18, 19#18, 19)

Tabarani, al-Mujam-ul-kabir (22:405#1013)

Tabarani, al-Mujam-us-saghir (2:73#804)

Haythami, Majma-uz-zawaid (9:203)

Dawlabi, az-Zurriyah at-tahirah (p.47,48#56)

71

Tabarani, al-Mujam-ul-kabir (22:423#1041)

Tabarani narrated it in al-Mujam-ul-awsat (6:222,223# 6245) through Abu Rafi.

Shaybani, al-Aahad-wal-mathani (1:299#408)

Shaybani, al-Aahad-wal-mathani (5:370#2971)

Haythami said in Majma-uz-zawaid (9:185) Tabarani has narrated it. Further he commented that he did not know its narrators.

Asqalani, al-Isabah fi tamyiz as-sahabah (7:674)

Asqalani, Tahdhid-ut-tahdhid (2:299)

Mizzi, Tahdhib-ul-kamal (6:400)

Hindi, Kanz-ul-ummal (12:117#34272)

72

Tabarani, al-Mujam-ul-kabir (3:44#2632)

Tabarani, al-Mujam-ul-kabir (22:423#1042)

Abu Yala, al-Musnad (12:109#6741)

Daylami, al-Firdaws bima thur al-khitab (3:264#4787)

Khatib Baghdadi's book Tarikh Baghdad (11:285) contains the words "abu hum" instead of "wallu hum".

Haythami, Majma-uz-zawaid (4:224)

Haythami, Majma-uz-zawaid (9:172,173)

Mizzi, Tahdhib-ul-kamal (19:483)

Hindi, Kanz-ul-ummal (12:116#34266)

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

73

Tabarani, al-Mujam-ul-kabir (3:44#2631)

Ahmad bin Hambal, Fadail-us-sahabah (2:626#1070)

Haythami, Majma-uz-zawaid (4:224)

Haythami, Majma-uz-zawaid (6:301)

Sakhawi copied it from Tabarani in Itijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p.127) and declared the chain of narrators thiqah (trustworthy).

Husaini, al-Bayan wat-tarif (2:144#1314)

Shawkani, Nayl-ul-awtar sharh Muntaqa al-khbar (6:139)

Manawi, Fayd-ul-qadir (5:17)

74

Hakim, al-Mustadrak (3:179#4770)

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf (p.130)

75

Hakim, al-Mustadrak (3:153#4684)

Ahmad bin Hambal, Fadail-us-sahabah (2:625,626# 1069, 1070)

Ahmad bin Hambal narrated it in Fadail-us-sahabah (2:758#1333) through Miswar bin Makhramah as well.

Bazzar, al-Musnad (1:397#274)

Tabarani, al-Mujam-ul-kabir (3:44,45#2633, 2634)

Tabarani, al-Mujam-ul-awsat (5:376#5606)

Tabarani, al-Mujam-ul-awsat (6:357#6609)

Daylami, al-Firdaus bi mathur al-khitab (3:255#4755)

Maqdasi, al-Ahadith-ul-mukhtarah (1:198#102)

Haythami said in Majma-uz-zawaid (9:173) Tabarani narrated it in al-Awsat and al- Kabir and its chain of transmitters is thiqah (trustworthy).

76

Tabarani, al-Mujam-ul-awsat (4:257#4132)

Tabarani narrated it in al-Mujam-ul-kabir (11:243# 11621) with different words through Abdullah bin Abbas.

Tabarani has also narrated it in al-Mujam-ul-kabir (20:27#33) through Miswar bin Makhramah.

Khilal declared the tradition narrated by Miswar bin Makhramah as hasan (fair) in his book as-Sunnah (2:433#655).

Khatib Baghdadi related it in Tarikh Baghdad (10:271) through Abdullah bin Abbas.

Haythami, Majma-uz-zawaid (10:17)

Asqalani, Talkhis-ul-Hubayr (3:143#1477)

77

Tabarani, al-Mujam-ul-kabir (11:243#11621)

Haythami said in Majma-uz-zawaid (9:173) that Tabarani related it and its transmitters are thiqah (authentic).

Khatib Baghdadi, Tarikh Baghdad (10:271)

Sakhawi, Istijlab irtiqa al-ghuraf bi-hubb aqriba ar-rasul wa dhawi s-sharf, p.133

78

1. Bukhari, as-Sahih (3:1327, 1361#3427, 3511)

Bukhari, as-Sahih (4:1612#4170)

Muslim, as-Sahih (4:1904#2450)

Nasai, as-Sunan-ul-kubra (5:95#8366)

Nasai, Fadail-us-sahabah (77#262)

Ahmad bin Hambal, al-Musnad (6:240,282)

Ahmad bin Hambal also related it in al-Musnad (6:283) through Jafar bin Amr bin Umayyah.

Ahmad bin Hambal, Fadail-us-sahabah (2:754#1322)

Ibn Hibban, as-Sahih (15:404#6954)

Ibn Abi Shaybah, al-Musannaf (6:388#3270)

79

Ibn Abi Shaybah, al-Musannaf (7:269#35980)

Shaybani, al-Aahad wal-mathani (5:357,358#2942, 2945)

80

Ahmad bin Hambal, Fadail-us-sahabah (2:764#1345)

Ahmad bin Hambal narrated the same tradition in al-Ilal wa marifat-ur-rijal (2:408#2828) through Jafar bin Amr bin Umayah as well.

Abu Nuaym, Hilayat-ul-awliya wa tabaqat-ul-asfiya (2:40)

81

Darmi, as-Sunan (1:51#79)

Ibn Kathir, Tafsir-ul-Quran al-azim (4:561)

82

Ahmad bin Hambal, Fadail-us-sahabah (2:629,725# 1074, 1243)

Dulabi, az-Zurriyah at-tahirah (p.113)

Haythami, Majma-uz-zawaid (9:211)

Zaylai, Nasb-ur-rayah (2:250)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.103)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:221)

83

Hakim, al-Mustadrak (3:166#4728)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.94)

Ibn Athir, Usad-ul-ghabah fi-marifah as-sahabah (7:220)

Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:101#263)

84

Hakim, al-Mustadrak (3:175#4757)

Ahmad bin Hambal, Fadail-us-sahabah (2:763#1344)

Tabarani, al-Mujam-ul-kabir (1:108#180)

Tabarani, al-Mujam-ul-kabir (22:400#999)

Tabarani, al-Mujam-ul-awsat (3:35#2386)

Haythami, Majma-uz-zawaid (9:212)

Khatib Baghdadi, Tarikh Baghdad (8:142)

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.94)

86

Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:101#263)

Hindi, Kanz-ul-ummal (12:106#34211)

Hindi said in Kanz-ul-ummal (12:106#34210) that Abu Bakr narrated it in al- Ghilaniyat through Abu Ayyub Ansari.

Khatib Baghdadi related it in Tarikh Baghdad (8:141) through Ayeshah with slightly different words.

Haytami said in as-Sawaiq-ul-muhriqah (2:557) Abu Bakr narrated it in al- Ghilaniyat.

87

1. Muhibb Tabari said in Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.94) Abu Said Naqqash related this tradition in Fawaid-ul-Iraqiyyin.

2. Hindi, Kanz-ul-ummal (12:105,106#34209, 34210)

Ibn Jawzi related it in Tadhkirat-ul-khawass (p.279) with slightly different words through Abdullah bin Umar.

Haytami said in as-Sawaiq-ul-muhriqah (2:257) Abu Bakr narrated it in al-Gilaniyat.

Manawi, Fayd-ul-qadir (1:420,429)

88

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.95)

89

Ibn Asakir, Tarikh Dimashq al-kabir (10:353)

90

Hakim said in al-Mustadrak (3:166#4727) the tradition is sahih (sound) in accordance with the conditions of Imam Muslim.

91

Ibn Asakir, Tarikh Dimashq al-kabir (10:352,353)

Hindi said in Kanz-ul-ummal (11:499#32340) Abu Nuaym and Ibn Asakir narrated it.

Daylami, al-Firdaws bi mathur al-khitab (1:44#107)

Ajlawni said in Kashf-ul-khifa wa muzil-ul-ilbas (1:236) Daylami narrated it through Abdullah bin Abbas as a marfu tradition.

93

Hakim, al-Mustadrak (3:164#4723)

Ibn Asakir, Tarikh Dimashq al-kabir (14:173)

Hindi, Kanz-ul-ummal (12:98#34166)

Haytami said in as-Sawaiq-ul-muhriqah (2:448) Ibn Sad narrated it.

Muhibb Tabari, Dhakhair-ul-uqba fi manaqib dhaw-il-qurba (p.214)

94

Dhahabi said in Mizal-uz-itidal fi naqd ar-rijal (4:351) that Abu Salih Muazzin narrated it in Manaqib Fatimah.

Asqalani also said the same in Lisan-ul-mizan (4:16).

95

1. Qazwini, at-Tadwin fi akhbar qazwin (1:457) 2. Hindi, Kanz-ul-ummal (12:110#34234)

96

Ibn Asakir, Tarikh Dimishq al-kabir (14:61)

Hindi, Kanz-ul-ummal (12:98#34167)

97

Haythami, Majma-uz-zawaid (9:174)

Zurqani, Sharh-ul-Muwatta (4:443)

Asqalani, Lisan-ul-mizan (2:94)

98

Ahmad bin Hambal, al-Musnad (1:101)

Bazzar, al-Musnad (3:29,30#779)

Ahmad bin Hambal, Fadail-us-sahabah (2:692#1183)

Haythami commented in Majma-uz-zawaid (9:169,170) that one of Ahmad bin Hambal's narrators, Qays bin Rabi, is controversial while the rest of the narrators are thiqah (authentic).

Shaybani, as-Sunnah (2:598#1322)

Ibn Athir, Usad-ul-ghabah fi marifah as-sahabah (7:220)

Haythami said in Majma-uz-zawaid (9:174) that he did not know its narrators. Tabarani has also narrated it.

Tabarani, al-Mujam-ul-kabir (3:41#2623)

100

Tabarani, al-Majma-ul-awsat (3:137#2721)

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

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

101

Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:41, 42)

102

Hakim, al-Mustadrak (3:168#4736)

Ibn Abi Shaybah, al-Musannaf (7:432#37045)

Shaybani, al-Aahad wal-mathani (5:360#2952)

Ahmad bin Hambal, Fadail-us-sahabah (1:364#532)

Khatib Baghdadi, Tarikh Baghdad (4:401)

1. i.e. his daughter, Fatimah
2. i.e. Ali, the fourth Commander of the Faithful
3. i.e. Imam Husain

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