

Published on Al-Islam.org (https://www.al-islam.org)

<u>Home</u> > <u>The Life of Fatimah Az–Zahra', The Principal of all Women: Study and Analysis</u> > <u>Fatimah in the Qur'an and the Sunna</u> > <u>Traditions About the Pure progeny</u> > 3. The Tradition of Amaan

Fatimah in the Qur'an and the Sunna

Fatimah (s.a.) had been extolled and praised in the Book of Allah and in the Sunna of His prophet. She was one of the shining suns that undertook the mission of Allah and took on the values, principles and aims of Islam. She struggled for the sake of Allah and in the way of Islam until the last breath.

Her Position in the Qur'an

Many verses had been revealed in the Holy Qur'an praising the Ahlul Bayt (a.s.) at the head of whom Fatimah (s.a.) was. The following are some of those verses:

The Verse of Mawaddah

Allah has said.

"Say (O Muhammad, unto mankind): I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful." 42:23.

In the Qur'an, Allah has imposed the love to the Ahlul Bayt (a.s.) on all Muslims. Narrators said that the "near relatives" mentioned in the verse referred to Ali, Fatimah, al-Hasan, and al-Husayn.

1. Ibn Abbas said, 'When this verse was revealed, the messenger of Allah was asked, 'Who are your relatives that you have ordered us to love?'

He said, 'Ali, Fatimah, and their two sons.'1

2. Jabir bin Abdullah al-Ansari said, 'One day, a nomad came to the Prophet (S) and said, 'O Muhammad, offer Islam to me!'

The Prophet (S) said, 'You should bear witness that there is no god but Allah, Who is One and Only with no partner, and that Muhammad is His slave and messenger.'

The nomad asked, 'Do you ask me for a recompense for it?'

The Prophet (S) said, 'No, except love to the relatives.'

The nomad asked, 'My relatives or your relatives?'

The Prophet (S) said, 'My relatives.'

The nomad said to the Prophet (S), 'Give me your hand to pay homage to you. On whoever does not love you and not love your relatives the curse of Allah be!'

The Prophet (S) said, 'Amen!'2

3. Ibn Abbas said, 'When this verse was revealed, some people, in whose hearts there was a disease, said, 'He (the Prophet) does not want except to make us submit to his relatives after him.'

Gabriel told the Prophet (S) that some people had accused him and so Allah revealed the following verse about them.

"Or do they say: He has forged a lie against Allah?" 42:24.

Then, those people said, 'O messenger of Allah, you are truthful.'3

4. The Ahlul Bayt (a.s.) confirmed that the verse had been revealed about them.

Imam Ali (a.s.) said, 'The "Ha Mim" 4 is about us. It is the verse that no one keeps our love except the believers.' Then he recited the verse,

"Say: I do not ask of you any reward for it but love for my near relatives." 42:235

Imam al-Hasan (a.s.) said in one of his sermons, 'I am from the Ahlul Bayt (a.s.) whom Allah has imposed their love on every Muslim when He said, (Say (O Muhammad, unto mankind): I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein). The earning of good is the love to us the Ahlul Bayt (a.s.).'6

When Imam Zaynol Aabidin (as-Sajjad) (a.s.) was brought captive to Yazid bin Mo'awiya in Damascus, an ignorant man came and said to him (Imam as-Sajjad), 'Praise be to Allah Who killed and uproot you, and cut off the cause of sedition.'

Imam Zaynol Aabidin (a.s.) said kindly to him, 'Have you read the Qur'an?'

The man said, 'Yes, I have.'

The Imam said, 'Have you read the "Ha Mim"?'

The man said, 'I have read the Qur'an but I have not read the "Ha Mim".'

The Imam said, 'Have you not read, (Say: I do not ask of you any reward for it but love for my near relatives)?'

The man was astonished and said to the imam, 'Are they you?'

Imam Zaynol Aabidin (a.s.) said, 'Yes.'7

The man left feeling too regretful for the bad word he said to the Imam.

Al-Fakhr ar-Razi said, 'If this is proved (that this verse concerns the Ahlul Bayt), then they must be glorified and highly revered...there are many proofs leading to this:

The first is the saying of Allah (but love to the near relatives...). Definitely, the relation between the Prophet (S) and Fatimah, Ali, al-Hasan, and al-Husayn was the strongest, and this shows that they were his near relatives.

The second is that there is no doubt that the Prophet (S) loved Fatimah (s.a.) when he said, 'Fatimah is a part from me. Whoever harms her harms me.' It is also proved by recurrent traditions transmitted from Prophet Muhammad (S) that he loved Ali, al-Hasan, and al-Husayn. Since this is proved, therefore all the nation must do as the Prophet (S) did, for Allah has said,

"...and follow him (the Prophet) that haply you may be led aright." 7:158

and

"...therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement." 24:63

and

"Say: If you love Allah, then follow me, Allah will love you and forgive you your faults." 3:31

and

"Certainly you have in the Messenger of Allah an excellent exemplar." 33:21.

The third is that the prayer for the Aal (near relatives of the Prophet) is of a great rank, therefore, Allah has made it obligatory at the end of tashahhud8, that is to say: O Allah, have blessing on Muhammad and the progeny of Muhammad.'9

The Verse of Abrar

Allah has said.

"Surely the righteous shall drink of a cup the admixture of which is camphor. A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth. They fulfill vows and fear a day the evil of which shall be spreading far and wide. And they give food out of love for Him to the poor and the orphan and the captive. We only feed you for Allah's sake; we desire from you neither reward nor thanks." 76:5-9

Commentators say that the Sura of "hal ata" was revealed about the Ahlul Bayt (a.s.). 10

The cause of the revelation of this verse was that one day Imam al–Hasan and Imam al–Husayn (when children yet) became ill. The Prophet (S), with some of his companions, visited them and asked Imam Ali (a.s.) to vow a fasting for Allah. He vowed to fast for three days when his two sons would recover. Fatimah (s.a.) and her servant Fiddha vowed to do the same. When Imam al–Hasan and Imam al–Husayn (a.s.) restored to health, the all fasted. Imam Ali (a.s.) had no money to buy food for their iftar. 11 He borrowed some barley. Fatimah (s.a.) milled and baked some of that barley for the iftar of the first day of their fasting. When it was time for iftar, a poor man knocked the door asking for some food. All members of the family gave their shares to the poor man and spent their night with no food. On the second day and at the time of iftar, an orphan knocked the door asking for some food. They all gave him their shares of food and spent the second night having nothing save water. On the third day, Fatimah (s.a.) milled and baked the rest of barley. At the time of iftar, a captive knocked the door asking for some food, and they did the same as they did on the two previous days. On the fourth day, the Prophet (S) came to them and saw them very weak and suffering hunger. He said painfully, 'O my Lord! The people of the house of Muhammad are starving.'

At those moments, Gabriel came down to the Prophet (S) carrying with him these verses as reward from the Generous Giver for these great people.

"Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness. And reward them, because they were patient, with garden and silk. Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor bitter cold."

76:11-13

The Verse of Tat'hir

From the Qur'anic verses that have been revealed about the Ahlul Bayt (a.s.) is the verse of Tat'hir (purification). Allah has said,

"Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying." 33:33

All commentators say that this verse was revealed about the Ahlul Bayt (a.s.) who were the five persons of the kisa' (garment) 12. They said it was revealed about the messenger of Allah, Imam Ali, Fatimah, al-Hasan, and al-Husayn (peace be on them) only, and no anyone of the Prophet's wives or companions

other than these five persons.

Umm Salama, the Prophet's wife said, "This verse was revealed in my house when there were in the house Fatimah, Ali, al-Hasan, and al-Husayn. The messenger of Allah (S) covered them with a garment that was on him and said, 'O Allah, these are the people of my house. Keep uncleanness away from them and purify them a thorough purification!'

I said, 'Am I with you, O messenger of Allah?' I lifted the garment to enter with them, but the messenger of Allah kindly drew the garment and said to me, 'You are too good." 13

Ibn Abbas said, "I saw the messenger of Allah (S) everyday for seven months come to the door (house) of Ali bin Abi Talib at the time of prayer saying, 'Peace, mercy, and blessings of Allah be on you, the people of the house. Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying. Prayer! May Allah have mercy on You.' He did that five times every day."14

Anas bin Malik said, "The Prophet (S) came to the door (house) of Fatimah (everyday) for six months when he went to offer the Fajr (dawn) Prayer (in the mosque) saying, 'Prayer, O people of the house! Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying."15

Abu Barza said, "I offered prayers with the messenger of Allah for seven months. Whenever he went out of his house, he came to the door of Fatimah and said, 'Peace be on you. Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying." 16

Imam al-Hasan, in one of his sermons, said, 'I am from the people of the house whom Gabriel came down to and came up from, and I am from the people of the house whom Allah has kept uncleanness away from and purified a thorough purification.'17

There are many traditions transmitted from the pure progeny of the Prophet (S) showing that the verse concerned them only and no anyone other than them. We have mentioned some important studies on the verse in the first chapter of our book "the Life of Imam al–Husayn bin Ali".

The Verse of Mubahalah

One of the verses that Allah had revealed about the Ahlul Bayt (a.s.) was the verse of mubahalah which recites:

"But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us be earnest in prayer, and invoke the curse of Allah on the liars." 3:61

All commentators and narrators of Hadith say that this verse was revealed about the Ahlul Bayt (a.s.). 18

What is meant by (our sons) is Imam al-Hasan and Imam al-Husayn (a.s.), (our women) is Fatimah (s.a.), and (ourselves) is Imam Ali (a.s.).

The verse was revealed on a very important historical event that took place between the Prophet (S) and the Christian clergymen. Once, a delegation of the chiefs of the Christians came to the Prophet (S) to argue with him on Islam. After a long argument, they agreed to pray Allah earnestly and invoke His curse to be on those who lie. They assigned a time for mubahala (mutual imprecation) and when the time came, the Prophet (S) chose for mubahala the best ones of all the creatures of Allah. They were his family; his dear daughter Fatimah (s.a.), his cousin and son-in-law Ali (a.s.), and his two grandsons al-Hasan and al-Husayn (a.s.).

The Prophet (S) with his family came to the place of mubahala, and the delegation of the Christians, headed by as–Sayyid and al–Aaqib and accompanied with horsemen from bani al–Harth, came in a wonderful procession. Masses of people crowded in the place waiting for the important event.

When the Christians saw the Prophet (S) with his family who were highly glorified and revered by all people, their hearts were filled with fear and horror. The Prophet (S) knelt submissively before Allah the Almighty getting ready for the mubahala. As–Sayyid and al–Aaqib approached him saying, 'O Abul Qassim, by whom do you imprecate us?'

The Prophet (S) said, 'I imprecate you by the best ones of the people of the earth and the most preferred by Allah.' He pointed to Imam Ali, his wife Fatimah, and his two sons al-Hasan and al-Husayn (peace be on them).

They said to him, 'Why do you not imprecate us by the notable and important people who have believed and followed you?'

The Prophet (S) confirmed to them that his family members were the best ones of all, saying, 'Yes, I imprecate you by these ones who are the best of the people of the earth and the most preferred to all creatures.'

Horror and fear occupied the Christians' hearts and they hastened towards their chief the bishop who said to them, 'I see faces that if someone asks Allah by them to remove a mountain from its place, He will do.'

The bishop feared for the Christians from perishment if the Prophet (S) would imprecate them. He said to his two fellows, 'Do you not see Muhammad raising his hands waiting for what you shall do? By Jesus, if his mouth utters a word, we shall never go back to family or property!'

Then he said to his people, 'Do you not see that the sun has changed, dark clouds are coming in the horizon, black and red winds have begun blowing, and smoke is coming up from these mountains? Torment has come to us. Look at the birds how they spew their craws, the trees how their leaves fall

down, and the ground how it shakes under our feet!'

The bishop was certain that his people would perish and therefore, he prevented them from that mubahala. The Christian delegation asked the Prophet (S), 'O Abul Qassim, exempt us, may Allah exempt you!'

The Prophet (S) addressed the Christians and the Muslims saying, 'By Him in Whose hand my soul is, torment was about to afflict the people of Najran 19, and if they did not give up, they would be metamorphosed into monkeys and pigs, and the valley would be burnt with fire on them, and Allah would remove Najran and its people and even birds on trees, and the new year would not come to all Christians.'20

They submitted to the conditions of the Prophet (S) and they went back to their country while their hearts were full of respect and reverence to the Prophet (S) and to his family for the high position they had near Allah.

Anyhow, this event showed the importance of the Ahlul Bayt (a.s.) and that they had no equal at all in the Muslim society which was full of sincere believers who struggled devotedly for the sake of Islam. If the Prophet (S) found ones like or better than his family, he would not prefer his family to them. Besides, he did not invite anyone from his close relatives such as his uncle al-Abbas or anyone from the Hashimites, nor did he invite any of his wives, nor his aunt Safiyya to join them with his daughter Fatimah (s.a.), nor anyone else at all.

Of course, no one of Muslim men and Muslim women was equal to the Ahlul Bayt (a.s.) whom Allah had honored and preferred to all of His creation.

In the Sunna

In the Prophetic Sunna there are many traditions the Prophet (S) had said about the virtue and the high position of Fatimah (s.a.) the principal of all women of the worlds where he mentioned her either by the name or implicitly for she is from the Ahlul Bayt (a.s.) and all the traditions about the Ahlul Bayt (a.s.) include her.

The following are some of those traditions:

- 1. Imam Ali (a.s.) said that the messenger of Allah (S) said to Fatimah (s.a.), 'Allah is displeased for your displeasure and pleased for your pleasure.'21
- 2. Imam Ali (a.s.) narrated that the messenger of Allah (S) said to Fatimah (s.a.), 'The Lord is displeased for your displeasure and pleased for your pleasure.'22
- 3. Musawwir bin Makhramah narrated that the Prophet (S) said to Fatimah (s.a.), 'Fatimah is a part from

- me. Whoever displeases her displeases me. 23
- 4. Musawwir bin Makhramah narrated that the Prophet (S) said, 'Fatimah is a part from me. Whatever troubles her troubles me and whatever harms her harms me.'24
- 5. Musawwir bin Makhramah narrated that the Prophet (S) said, 'Fatimah is but a branch from me. Whatever delights her delights me, and whatever depresses her depresses me.'25
- 6. Abdullah bin az-Zubayr narrated that the Prophet (S) said, 'Verily Fatimah is a part from me. Whatever harms her harms me, and whatever irritates her irritates me.'26

These traditions show the same meaning. It is that Fatimah (s.a.) had occupied her father's feelings until he compared her pleasure to his pleasure and her displeasure to his. It is a great position that no woman has ever got.

- 7. Abu Hurayra narrated that the Prophet (S) said, 'The first person, who shall enter Paradise, is Fatimah (peace be on her).'27
- 8. Imam Ali (a.s.) narrated that the Prophet (S) said, 'On the Day of Resurrection, my daughter Fatimah will be resurrected while wearing the garment of honor that will have been kneaded with the water of life. Creatures will look at her and will be astonished. Then, she will be clothed with a garment from the garments of Paradise. On one thousand garments there will be written: "Take the daughter of Muhammad into Paradise in the best way, most perfect reverence, fullest honor and the best luck.'28
- 9. Once, the Prophet (S) held Fatimah's hand and said before Muslims, 'He, who has known Fatimah has known her, and he, who has not (let him know her); she is Fatimah bint Muhammad. She is a part from me and she is my heart and my soul that is between my two sides. Whoever harms her harms me, and whoever harms me harms Allah.'29
- 10. Ahmad bin Hanbal mentioned in his Musnad that the Prophet (S) had said to his daughter Fatimah (s.a.), 'May your father be sacrificed for you!' He repeated that three times.30
- 11. Imam al-Husayn (a.s.) narrated that the Prophet (S) said, 'Fatimah is the delight of my heart, her two sons are the fruit of my soul, her husband is the light of my sight, and the imams of her progeny are the guardians of my Lord and His rope that is extended between Him and His people. Whoever keeps to it will be safe, and whoever lags behind it will perish.'31
- 12. He also narrated that the Prophet (S) said, 'Fatimah is a branch from me. Whatever distresses her distresses me, and whatever pleases her pleases me.'32
- 13. The Prophet (S) said to Imam Ali (a.s.), 'You will be with me in my place in the Paradise with my daughter Fatimah. You are my brother and companion.' Then he recited this verse,

Traditions About the Pure progeny

Many traditions have been transmitted from the Prophet (S) talking about the preference and high position of the Ahlul Bayt (a.s.) and the obligation of following them. The following are some of them:

1. The Tradition of ath-Thaqalayn

It is a true tradition that has been mentioned in all books of Hadith and it is famous among all Muslims.

Zayd bin Arqam narrated that the Prophet (S) said, "I will leave for you the two weighty things that if you keep to them, you shall not go astray after me at all. One of them is greater than the other; the Book of Allah that is a cord extended from the Heaven to the earth, and my progeny. They will not separate until they will come to me at the Pond (in Paradise). So see how you will obey me in dealing with them."34

Jabir bin Abdullah al-Ansari said, 'I saw the messenger of Allah (S) on the day of Arafa during offering the hajj, preaching from on his she-camel and saying, "O people, I have left for you what if you follow, you shall never go astray; the Book of Allah and my progeny."35

Zayd bin Arqam said, "The messenger of Allah (S) stayed at al–Juhfa, and then he came to people, praised Allah and said, 'I have not found for any prophet except the half of the age of the one who was before him. And I am about to be called upon (to die). So what do you say?'

People said, 'You have been sincere to us.'

Then he said, 'Do you not bear witness that there is no god but Allah and that Muhammad is His servant and messenger, and that Paradise is true and Fire is true?'

They all said, 'We bear witness.'

The Prophet (S) said, 'I will precede you to the pond (in Paradise), and you will come to me at the pond whose wide is as between Sana'a and Busra, 36 and it has silver cups as much as the number of stars. See how you will be loyal to me in dealing with the two weighty things!'

Someone asked, 'O messenger of Allah, what are the two weighty things?'

The Prophet (S) said, 'The Book of Allah; one side is in the hand of Allah and the other side is in your hands so keep to it, and the other (weighty) thing is my family. The kind, the wise (Gabriel) has told me that they (the Qur'an and my family) will not separate until they will come to me at the pond (in Paradise), and I have asked my Lord to grant me that. Do not precede them lest you perish and do not lag behind them, and do not teach them because they are more knowledgeable than you...'

Then he took Imam Ali's hand and said, 'Whoever I am worthier of him than himself, let Ali be his quardian. O Allah, be a quardian to whoever follows him and an enemy to whoever opposes him!'37

Once again when being in the deathbed, the Prophet (S) said to his companions, 'O people, I am about to die soon and taken. I had advised you to be excused before you. I have left to you the Book of my Lord the Almighty and my progeny the people of my house.'

Then he took Imam Ali's hand and said, 'Ali is with the Qur'an and the Qur'an is with Ali. They will never separate until they will come to me at the pond (in the Paradise).'38

This tradition is one of the truest traditions in its sanad39. Al-Manawi quoted from as-Samhudi saying, '...in this subject there is more than twenty companions that all of them have narrated this tradition.'40

Ibn Hajar said, 'This tradition has been narrated in many ways from more than twenty companions.'41

The tradition proves the infallibility of the Ahlul Bayt (a.s.) from any sin or deviation because the Prophet (S) had compared them to the Holy Book of Allah, and of course, every deviation in the conducts of the Ahlul Bayt (a.s.) is considered as a separation from the Book of Allah, whereas the Prophet (S) had announced that they (the Book of Allah and the Ahlul Bayt) would never separate until they would come to him at the Pond in the Paradise.

2. The Tradition of as-Safeenah (the Ark)

Abu Sa'eed al-Khidri said, "I heard the Prophet (S) saying, 'Verily, the example of my family among you is like the example of the Ark of Noah. Whoever rode on it was saved and whoever lagged behind it drowned and perished. Verily, the example of my family among you is like the Gate of Hitta (repentance) of the Israelites. Whoever entered through it was forgiven.'42

This tradition announces the great importance of the Ahlul Bayt (a.s.) and by keeping to them the nation is saved from drowning in the abysses of life.

Sayyid Sharafuddeen al-Aamily says, "You know that likening them with the Ark of Noah implies that whoever resorts to them in matters related to the creed, deriving the branches and basics of religion from their virtuous Imams, will certainly be saved from the fire of hell, and whoever lags behind them is like one who seeks shelter during the flood with a mountain so that it may save him from Allah's destiny, but he will eventually be drowned in water while the first will be hurled in the hellfire, may Allah protect us from it.

The reason why they, peace be upon them, are compared to the Gate of Salvation is that Allah has made that Gate a symbol of humility before His Greatness and submission to His Judgment; therefore, it becomes a reason for forgiveness. This is the reason for the similitude. Ibn Hajar, after quoting these and other similar traditions, says, "The reason for their similitude to the Ark is that whoever loves and

highly respects them as means of thanking the One Who gave them honors, following the guidance of their learned men, will be saved from the darkness of dissension, and whoever lags behind them is drowned in the sea of ingratitude and will perish in the paths of tyranny." Then he adds the following: "As to the Gate of Salvation (meaning their similitude to the Gate of Salvation), Allah has made entering that gate, which probably was the gate of Jericho or of Jerusalem, in humility, seeking forgiveness, a reason for salvation, and He (likewise) has made the love to the Ahlul Bayt a reason for this nation's salvation."43

3. The Tradition of Amaan

The Prophet (S) said, "Stars are security (amaan) for the inhabitants of the earth against drowning, and my family (the Ahlul Bayt) are security for my nation against dissension (in religious matters). If a tribe among the Arabs differs (regarding religion) from them, they will all then differ and become the party of lblis."44

4. The Prophet (S) said to Ali, Fatimah, al-Hasan and al-Husayn (peace be on them), "I declare war against whoever fights you, and peace unto whoever is peaceful to you.'45

Abu Bakr said, "Once, I saw the messenger of Allah leaning on an Arabic bow and inside the tent there were Ali, Fatimah, al-Hasan and al-Husayn. He said, 'O folks of Muslims, I declare peace unto whoever is peaceful to the people of this tent and a war against whoever fights them, and I am a guardian to whoever follow them. No one loves them except a lucky one, and no one hates them except an unfortunate one of bad birth." 46

- 5. Once, the Prophet (S) held al-Hasan and al-Husayn's hands and said, 'Whoever loves me, loves these two ones, and their father and mother will be with me in my rank on the Day of Resurrection.'47
- 6. The Prophet (S) said, 'Knowing the family of Muhammad gives one salvation from Fire, loving the family of Muhammad makes one pass across the Sirat<u>48</u>, and following the family of Muhammad makes one safe from torment.'49
- 7. The Prophet (S) said, 'The two feet of one will not move (on the Day of Resurrection) before he will be asked about four things; about his age how he has spent it, his body how he has worn it out, his wealth on what he has spent it and where from he has gained it, and about our love, we the Ahlul Bayt (a.s.).'50
- 8. The Prophet (S) said, 'Make my family among you as the head to the body, and as the two eyes to the head, for the head cannot be guided except by the two eyes.'51
- 9. The Prophet (S) said, 'Whoever dies because of his love for the progeny of Muhammad dies a martyr. Whoever dies because of his love for the progeny of Muhammad dies after being forgiven. Whoever dies because of the love for the progeny of Muhammad dies as repentant. Whoever dies because of the love for the progeny of Muhammad dies as a believer of a perfect faith. Whoever dies for loving the progeny

of Muhammad will be given the glad tiding of entering the Paradise by the angel of death, and then by Munkar and Nakeer. Whoever dies for loving the progeny of Muhammad will be taken to the Paradise like a bride taken to her groom's house. Whoever dies for loving the progeny of Muhammad will have two doors in his grave overlooking the Paradise. Whoever dies for the love of the progeny of Muhammad Allah will make his grave a visiting place for the angels of the Merciful One. Whoever dies for loving the progeny of Muhammad dies adhering to the Sunna and the consensus. Whoever dies hating the progeny of Muhammad will come on the Day of Resurrection written between his eyes: "He should despair of Allah's mercy.'52

The mentioned above are just some of the traditions transmitted from the Prophet (S) and mentioned in the books of Hadith that talk about the virtue and high rank of the Prophet's progeny including his daughter Fatimah (s.a.).

- 1. Majma' az-Zawa'id, vol. 7 p. 103, Thakha'ir al-Uqba, p. 25, Noor al-Absar, p. 101.
- 2. Hilyat al-Awliya', vol.3 p.201.
- 3. As-Sawa'iq al-Muhriqah, p. 102.
- 4. It is the first verse in the Sura that contains the "verse of Mawaddah".
- 5. The Life of Imam al-Husayn bin Ali, vol. 1 p.68, quoted from Kanzol Ummal, vol. 1 p.218.
- 6. The Life of Imam al-Husayn bin Ali, vol. 1 p.67.
- 7. Tafsir of at-Tabari, vol.25 p. 16.
- 8. Tashahhud is the saying "I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and messenger" after the second and the last rak'as of prayers.
- 9. Tafsir of ar-Razi, vol.7 p.391.
- 10. Tafsir of ar-Razi, vol. 10 p.243, Asbab an-Nuzool by al-Wahidi, p. 133, Rawdhat al-Wa'idhin by an-Naysaburi, p. 163, Rooh al-Bayan, vol.6 p.546, ad-Durr al-Manthur, vol.6 p.299, Yanabee' al-Mawaddah, vol.1 p.93, Imta' al-Asma', p.502.
- 11. Iftar is the meal that is taken at sunset to break fasting.
- 12. Tafsir of ar-Razi, vol.6 p.783, Rawdhat al-Wa'idhin by an-Naysaburi, p.157, al-Khasa'iss al-Kubra, vol.3 p.264, ar-Riyadh an-Nadhirah, vol.2 p.188, Tafsir of ibn Jarir, vol.22 p.334, Musnad of Ahmad bin Hanbal, vol.4 p.107, Sunan of al-Bayhaqi, vol.2 p.150, Mushkil al-Athaar, vol.1 p.334, ad-Durr al-Manthur, vol.5 p.198, Jami' al-Bayan, vol.12 p.9-12.
- 13. Mustadrak al-Hakim, vol.2 p.416, Usd al-Ghabah, vol.5 p.521.
- 14. Ad-Durr al-Manthur, vol.5 p. 199.
- 15. Majma' az-Zawa'id, vol.9 p. 169, Ansab al-Ashraf, vol.1 p. 157.
- 16. Thakha'ir al-Uqba, p.24.
- 17. Mustadrak al-Hakim, vol.3 p. 172.
- 18. Tafsir of ar-Razi, vol.2 p.699, Tafsir of al-Baydhawi, p.76, Tafsir al-Kashshaf, vol.1 p.49, Tafsir Rooh al-Bayan, vol.1 p.457, Tafsir al-Jalalayn, vol.1 p.35, Sahih of Muslim, vol.2 p.47, Musnad of Ahmad bin Hanbal, vol.1 p.185, Masabeeh as-Sunna, vol.2 p.201, Siyer A'lam an-Nubala', vol.3 p.193, Sunan of at-Tarmithi, vol.2 p.166, Sunan al-Bayhaqi, vol.7 p.63.
- 19. Najran was the place where the Christians lived.
- 20. Noor al-Absar, p. 100.
- 21. Mustadrak al-Hakim, vol.3 p. 153, Usd al-Ghabah, vol.5 p. 522, al-Isabah, vol.8 p. 159, Tahthib at-Tahthib, vol.12 p. 441, Kanzol Ummal, vol.6 p. 219, Fadha'il al-Khamsah min as-Sihah as-Sittah, vol.3 p. 156, Mizan al-I'tidal, vol.1 p. 525.
- <u>22.</u> Mizan al-l'tidal, vol.2 p.72, and in Tahthib at-Tahthib, vol.1 p.442 it is mentioned, 'Allah is pleased for your pleasure and displeased for your displeasure.'
- 23. Sahih of al-Bukhari, vol.4 p.210, 219, Kanzol Ummal, vol.12 p.112, Faydh al-Qadeer, vol.4 p.554.
- 24. Musnad of Ahmad bin Hanbal, vol.4 p.328, Hilyat al-Awliya', vol.2 p.40, Sahih of al-Bukhari, vol.6 p.158.
- 25. Kanzol Ummal, vol. 12 p. 111, Mustadrak al-Hakim, vol. 3 p. 154.

- 26. Sahih of at-Tarmithi, vol.2 p. 19, Musnad of Ahmad bin Hanbal, vol.4 p. 5.
- 27. Mizan al-I'tidal, vol.2 p. 131.
- 28. Thakha'ir al-Uqba, p.48.
- 29. Noor al-Absar, p.41.
- 30. As-Sawa'iq al-Muhriqah, p. 109.
- 31. Fara'id as-Simtayn, vol.2 p.66.
- 32. Bihar al-Anwar, vol.74 p.95.
- 33. Ar-Riyadh an-Nadhirah, vol.2 p.209.
- 34. Sahih of at-Tarmithi, vol.2 p.308.
- 35. Kanzol Ummal, vol.1 p.84, Sahih of at-Tarmithi, vol.2 p.308.
- 36. Sana'a is the capital of Yemen and Busra is a town in Syria.
- 37. Majma' al-Haythami, vol.9 p. 163.
- 38. As-Sawa'iq al-Muhriqah, p.75.
- 39. Sanad is the chain of authorities (narrators) which is the essential part in the transmission of a tradition.
- 40. Faydh al-Qadeer, vol. 3 p. 14.
- 41. As-Sawa'iq al-Muhriqah, p.36.
- 42. Majma' az-Zawa'id, vol.9 p. 168, Mustadrak al-Hakim, vol.2 p.43, Tareekh Baghdad, vol.2 p.119, Hilyatul Awliya', vol.4 p.306, Thakha'ir al-Uqba, p.020.
- 43. Al-Muraja'at, p.77.
- 44. Ar-Riyadh an-Nadhirah, vol.2 p.52, and like it in Sahih of al-Bukhari, vol.2 p.319 and Sunan ibn Majah, vol.1 p.52.
- 45. Musnad of Ahmad bin Hanbal, vol. 1 p.77, Sahih at-Tarmithi, vol. 2 p.301, Tahthib at-Tahthib, vol. 10 p.43.
- 46. Mawsoo'at Imam Ameerul Mo'minin, vol. 1 p. 190, Fara'id as-Simtayn, vol. 2 p. 40, Sharh al-Akhbar, vol. 3 p. 515.
- 47. Musnad of Ahmad bin Hanbal, vol. 1 p.77, Sahih at-Tarmithi, vol. 2 p.301.
- 48. Sirat is the bridge that dominates Hell.
- 49. Al-Muraja'at, p.54, the Life of Imam Ameerul Mo'minin, vol.1 p.123.
- 50. Al-Muraja'at, p.58.
- 51. Mawsoo'at al-Imam Ameerul Mo'minin, vol.1 p.191, al-Muraja'at, p.58 quoted from ash-Sharaf al-Mu'abbad.
- 52. Al-Muraja'at, p.59, quoted from ath-Tha'labi when interpreting the Verse of Mawaddah in his at-Tafsir al-Kabeer.

Source URL:

https://www.al-islam.org/life-fatimah-az-zahra-principal-all-women-study-and-analysis-baqir-sharif-a l-qurashi/fatimah-quran#comment-0