

**Series on the close relationship between the
Prophet's family and His Companions (No. 6)**



Charitable Foundation for
the Prophet's family and
Companions

**The Prophet's family and His
Companions: a relationship of**

love and kinship

**Posters illustrating the deep and close
relationship between the Prophet's
family and the Companions**

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To All those who love Ahl al-Bayt
(the Prophet's family) and the
Şâhabah (His Companions), the
pure and righteous

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Preface

All praise is to Allah, Who sent His Messenger with guidance and the religion of truth, imposing its superiority over all religions, and Allah is sufficient Witness. May Allah bestow His peace and blessings on the Envoy to all mankind—giver of glad tidings and warner, his noble and pure family and Companions, who passed on their Prophet's traditions (Sunnah)—may Allah grant them abundant peace.

Indeed...

These twenty posters vigorously proclaim the love and kinship shared by the Prophet's family and the Companions, with shining proofs and flawless evidence that the Prophet's family and his Companions were «compassionate among themselves» in the words of Allah, Most High. Indeed, they are the best generation of all, around the greatest Messenger of all. The Prophet pbuh refined and enlightened them, so that they were teachers to mankind in their behaviour and manners, beyond mere words.

Here we present over fifty marriages spanning five or six generations of children, grandchildren, great-grandchildren, etc...; eternal testimony to the extraordinary social relations between the Prophet's family and the Companions, and expression of their affection and compassion.

As posters quickly convey and fix information in mind, with brevity and precision, al-Mabarrah used them to illustrate the profoundness of relations between the Prophet's family and the Companions.

Here, we point out some key facts related to these marriages:

1. These marriages and the names of those concerned are documented in both Sunni and Shi'a sources.
2. The books of history and biography of the Prophet and leading Muslim personalities, only mention these marriages in passing, rather than in detail; indeed, some marriages may have existed that were not mentioned, or we were not informed of them at all.
3. Arab culture has a deeply ingrained high regard for marriage and family relations; the Arabs would seek to marry only those of distinguished lineage or out-

standing personal achievements. This was subsequently emphasised by Islam; however, piety (Taqwa) was promoted above all else, as the principal measure. Indeed, selecting the best person to marry is an established Islamic custom, continuing to this day.

4. Choosing the best name for a child is a global social phenomenon, not restricted to the Muslims; worldwide, people purposely choose names for their children in recognition of eminent figures or symbols close to their hearts, or from their social environment.

5. Banu Hāshim, exceptionally, would only take or give in marriage those they considered their equals in religious commitment and good family; indeed, rulers were moved to intervene and annul the marriage of any woman from Banu Hāshim to a lesser person, for which several historical precedents exist.

May Allah benefit us from this publication, and unite Muslim hearts on the truth.

Ali bin Hammad al-Tammimi

22 Jumada al-Awwal 1429H

27 May 2008

Poster One

Marriage relations between the Prophet pbuh, and the Rightly-Guided Caliphs, may Allah be pleased with them all

This poster illustrates the social ties of the four Rightly-Guided Caliphs to the Prophet pbuh. Indeed, Abubakr raa, the first man to accept Islam, gave his daughter, ‘Āishah, to the Prophet pbuh in marriage. She is considered the Prophet’s third wife and the only one previously unmarried, among them. She was also the youngest, and the most prolific narrator of Prophetic traditions (Hadīth); so deep was her knowledge that the Companions would consult her in matters of Fatwa.

Our mother, ‘Āishah raa, who died in 57H, was the Prophet’s wife for nine years.

Therefore, ‘Āishah raa was the Prophet’s wife in his lifetime. He died in her arms, on her allocated day, and was buried in her room; a clear sign of how close she was to the Prophet pbuh, and how content he was with her.

So, Abubakr al-Ṣiddīq is the Prophet’s father-in-law and his companion, even in death, as he is buried alongside the Prophet. Take note! Allah would not have permitted anyone, except the righteous believers, to be buried beside the Virtuous and Pure—the Prophet pbuh.

Regarding ‘Umar al-Farūq raa—in the third year after Hijrah (3H), the Prophet pbuh, married ‘Umar’s daughter, Hafṣah raa, well-known for her devotion, whether fasting frequently or praying in the night. She remained the Prophet’s wife until his death, and was the Muslim nation’s (Ummah) custodian of the first transcribed Quran. This had been collated by Abubakr and the Companions and left with Hafṣah raa for safekeeping.

‘Umar al-Farūq raa accompanied the Prophet pbuh, from the beginning of Islam to this day, indeed until the day all creation is resurrected, as he is buried beside the Prophet (and Abubakr raa) in the noble chamber (al-Hujrah al-Sharīfah), which is clear and shining evidence of their profound relationship.

The social ties of ‘Uthman and ‘Ali, may Allah be pleased with both of them, to the Prophet pbuh are described in forthcoming posters.

The Prophet's family and Companions Love and kinship

**Marriage relations between the Prophet pbuh,
and the Rightly-Guided Caliphs, may Allah be
pleased with them all**



His sons-in-law

Dhu'l-Nurayn,

'Uthman bin 'Affan
raa

martyred in 35H

married her
before Hijrah

Ruqayah raa

*the battle of
her after
Badr*

Um Kulthüm raa

Abu al-Sabtayn
'Ali bin Abu Tālib
raa

martyred in 40H

*married her after
the battle of Badr*

Fātimah raa

Muhammad pbuh

His fathers-in-law and companions in the grave

Abubakr
al-Šiddīq raa

died 13H

Married her before
the Migration (Hijrah)
to Madinah

'Āishah raa

married her in 3H

al-Faruq,
'Umar bin al-Khattāb
raa

martyred in 23H

Key

Parent-child relationship

Marriage relationship

The Prophet's daughters

The Prophet's wives

The Prophet pbuh said: «adhere to my Sunnah and
the Sunnah of the rightly guided Caliphs» Sahih
Hadith in Abu Dawūd, al-Tirmidhi, al-Nasā'i, ibn Mājah, and Mu-
ṣnad Aḥmad

Poster Two

Daughters of the best of mankind, Muhammad pbuh

This poster, titled 'Daughters of the best of mankind', looks at the biography of the daughters of the noblest Prophet and greatest Messenger, Muhammad pbuh. They were all believing women, and had migrated (performed Hijrah); their mother, Khadījah bint Khuwaylid raa, is among the noblest women of all humankind (Sayidat Nisā' al-Ālamīn).

The eldest daughter, Zaynab raa, was born ten years before the Prophetic mission, and married her cousin, Abu al-Ās bin al-Rabi' from Banu 'Abd Manāf (the Prophet's paternal cousins), and gave birth to 'Ali (died young) and Umamah, who later married 'Ali bin Abu Tālib raa, after the death of her aunt, Fātimah raa.

Al-Zahrā' Fātimah raa, also among the noblest women of all humankind (Sayidat Nisā' al-Ālamīn), and mother of the two flowers, al-Hasan and al-Husayn, was born one year before the Prophetic mission. She is the youngest and most eminent of the Prophet's daughters. She married the rightly guided Caliph and upright Imam, 'Ali bin Abu Tālib raa in 2H, and died in 11H, six months after the Prophet's death.

Ruqayah raa, who twice migrated (performed Hijrah), was born seven years before the Prophetic mission. She married 'Uthman bin 'Affan raa, after her divorce from the son of Abu Lahhab. She migrated with her husband, 'Uthman, to Abyssinia and bore him 'Abdullah (died young), and then to Madinah. She died during the Battle of Badr in 2H.

Um Kulthūm raa, was born before the Prophetic mission and after Ruqayah. She migrated to Madinah, and subsequently married 'Uthman bin 'Affan raa, after her sister died. She did not have any children and died in 9H.

They all died in the Prophet's lifetime, except for al-Zahrā' Fātimah, who died six months after him. The historical references listed have agreed that they are the Prophet's daughters, and are the ones indicated in the noble Quran, where Allah says: «and your daughters», i.e. a group of daughters and not one, as evidenced in the purified Sunnah, and the consensus of past scholars. Dear reader, we have presented to you 27 different sources that have explicitly stated this, and so, clearly, the allegation that Fātimah raa is his only daughter, while the others were simply raised in his household, has no basis in truth.

Daughters of the best of mankind,

Muhammad p.b.u.h

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and Companions



Zaynab raa

- the eldest of the Prophet's daughters
- born ten years before the prophetic mission
- married Abū al-'Āṣ ibn al-Rab' raa, her cousin, before Islam
- died during the Prophet's lifetime in 8H, as a consequence of a fall from her camel caused by the disbelievers of Quraysh when she migrated
- she gave birth to 'Ali (died young) and Umamah, who later married 'Ali raa, after the death of Fātimah raa

Fātimah raa

- One of the noblest women of all humankind (Sayidat Nisā' al-'Ālamīn)
- The youngest of the Prophet's daughters
- born one year before the Prophetic mission
- 'Ali raa married her in 2H
- She died in Ramadan 11H
- She gave birth to al-Hasan and al-Husayn (Masters of the youth of the people of Paradise), as well as Zaynab and Umm Kulthūm raa

{O' Prophet, say to
your wives, and

**Your
daughters**

their mother is one of
the noblest women of all
humankind (Sayidat Nisā',
al-'Ālamīn), and mother
of the believers, Khadījah
bint Khuwaylid raa

believe to gather to
them their garments}

Surah al-Ahzāb 59

Ruqayyah raa

- third of the Prophet's daughters
- born before the prophetic mission, but after Ruqayyah raa
- married 'Uthman bin 'Affan raa after the death of her sister, Ruqayyah raa, and for this, 'Uthman was dubbed Dhul Nurayn
- died in the Prophet's lifetime in Sha'bān 9H
- she had no children

All are believers and
migrated, may Allah be
pleased with them all

Key references and sources

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1. Al-Sirah al-Nabawiyah by Ibn Kathir 2/294
2. Al-Isaba by Ibn Hisham 2/9
3. Tarikh al-Islam by al-Dhahabi 1/13
4. Al-Khisal by al-Sadig p.404
5. Al-Isaba by Ibn Hisham by al-Tabari p.7
6. Al-Isiyāb by Ibn 'Abd ar-Razīq 1/17
7. Usd al-Qābat by Ibn al-Athir 1/10
8. Al-Khisal by al-Sadig p.404
9. Tadhhib al-Ahkām by al-Tusi 3/333
10. Sharh Usul al-Kāfi by al-Mazīdān 7/144
11. Tāj al-Mawālid by al-Tabrisi p.9
12. Tāj Mawālid al-Āimah by Ibn Khāshab p.7
13. Maqāib Al-Abū Taib ibn Shahr Ashub 3/90
14. Al-Masālī al-Sarawayyah by al-Nu'fī p.94
15. Mustadrak 'Ilm al-Fiqh by al-Nāraqī al-Shāfi'ī 9/227, 15860, 9590, 18068
16. Al-Muqānah by al-Mu'īd p.332
17. Al-Mas'ūdī by al-Tusi 4/159
18. Misbah al-Mujtahid by al-Tusi p. 80, 622
19. Qurṭubah al-Fudā'ah by al-Hillī 10/204
20. Qurṭubah al-Fudā'ah by al-Hillī 10/204
21. Muju'm Rīāt al-Hadīth by al-Khoīrī 12/139, 24/208, 10/305, Biography No. 15621
22. Bihar al-Anwār by al-Mallīk 4/46
23. Wasā'il al-Shī'a by al-Hurr al-Amīlī 3/139
24. Al-Isbār by al-Tusi 4/85
25. Al-Hadāiq al-Hadīrah by al-Batrānī 4/85
26. Bihar al-Anwār by al-Mallīk 4/46
27. Qurtubah al-Fudā'ah by al-Hillī 14/46
28. Qurtubah al-Fudā'ah by al-Hillī 14/46
29. Biography No. 119, 343, 8, 136

Poster Three

The blessed marriage of ‘Ali bin Abu Ṭālib and Fātimah al-Zahrā’, may Allah be pleased with both

In this poster, you see from the different sources (images shown) that the Companions raa played a major role in the marriage of ‘Ali to Fātimah, may Allah be pleased with both; this was motivated by love and affection no less, and here is the proof:

1. It was Abubakr, ‘Umar, and Sa‘d bin Mu‘ādh, may Allah be pleased with them all, who encouraged ‘Ali to ask for the hand of Fātimah, after the Battle of Badr in 2H.
2. It was ‘Uthman raa who paid the dowry for ‘Ali raa; he purchased ‘Ali’s shield (named al-Huṭamiyyah) for 400 Dirhams (silver coins); after paying, ‘Uthman said to ‘Ali: the shield is my gift to you. Hence, ‘Uthman protected ‘Ali’s dignity and self-respect, without implying favour or showing arrogance—may Allah be pleased with both.
3. The happiness of al-Anṣār for this marriage was obvious; for the wedding feast, Sa‘d slaughtered a goat and some Anṣār contributed maize, may Allah be pleased with them all.
4. The role of al-Anṣār did not end at that! Ḥārithah bin al-Nu‘man al-Anṣāri raa gave his house situated beside the Messenger’s house as a gift to ‘Ali and Fātimah raa.
5. Last but not least, the Companions, led by Abubakr, purchased the furnishings for the newlyweds!

What is it that the Companions did not do to help the married couple?

What was their motive, I wonder? What did they hope to gain?

By Allah, it was only their love, affection, and loyalty to the Prophet pbuh and his family.

1. Kashf al-Ghumma, al-Irbili 1/343
2. Faḍā'il al-Ṣaḥabah, Imam Aḥmad bin Ḥanbal Ḥadīth (1178)
3. Bihār al-Anwār, al-Majlisi vol. 19 p.113
4. Bihār al-Anwār, al-Majlisi vol. 42 p.130
5. Al-Tabaqāt al-Kubra, ibn Sa‘d vol. 8 p.329



of 'Ali bin Abu Tālib to Fātimah al-Zahrā', may Allah be pleased with both

The marriage feast:

Sa'd prepared the feast, slaughtering a ram, while some Anṣār brought maize (2).



The newly-weds' home:

A house given as a gift by Hāritah bin al-Nu'man al-Anṣārī raa (3) (5).



Wedding furnishings:

These were bought by Abubakr al-Siddiq, Bilal, and Salman al-Fārisi, may Allah be pleased with them all, on the instructions of the Messenger pbuh; these comprised sackcloth bedding, leather items, a water bag, pottery, a cloak from Khaybar, and a millstone (4).



Time and place:

In 2H, after the return from the Battle of Badr, in Madinah



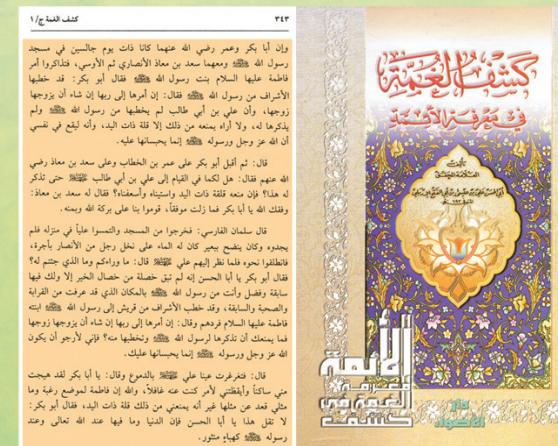
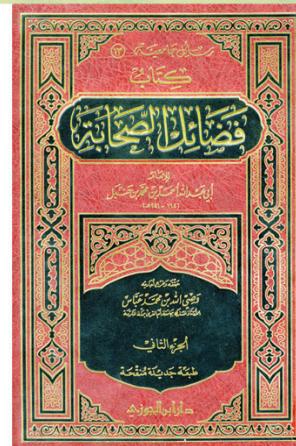
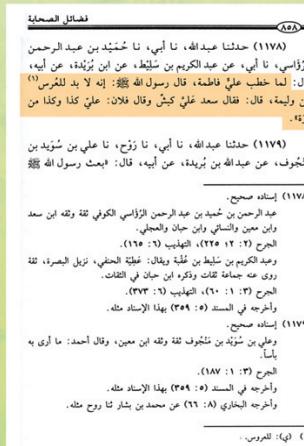
Engagement:

Abubakr al-Siddiq, 'Umar bin al-Khaṭṭāb, and Sa'd bin Mu'ādh, may Allah be pleased with them all, advised 'Ali to ask for her hand in marriage (1).



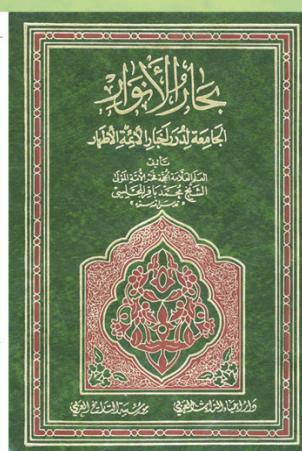
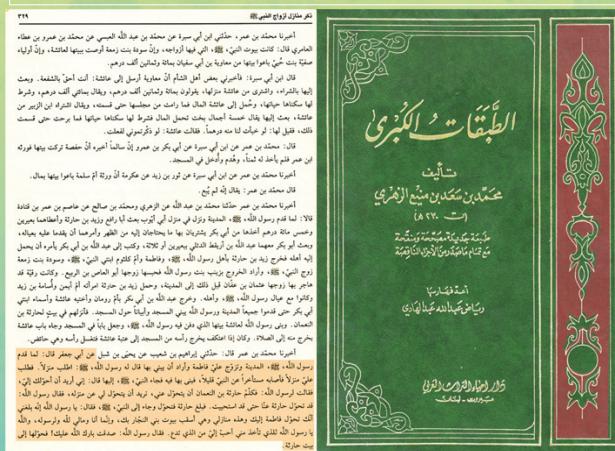
Dowry:

'Ali's shield (al-Huṭāmiyyah); he sold it to 'Uthman for 400 Dirham, and when payment was made, 'Uthman returned the shield, saying it was a gift from him to 'Ali, and so 'Ali took the shield and the money (4)



(2) Fadā'il al-Šāhābah, Imam Ahmad bin Hanbal (Hadith 1178)

(1) Kashf al-Ghumma, al-Irbli 1/343



(5) al-Tabaqāt al-Kubra by ibn Sa'd vol. 8 p. 329

(4) Bihār al-Anwār by al-Majlisi vol. 42 p. 130

(3) Bihār al-Anwār by al-Majlisi vol. 19 p. 113

Poster Four

Some of the names beloved to ‘Ali and his children, may Allah be pleased with them all

Let your eyes wonder over this blessed tree!
Abubakr, ‘Umar, and ‘Uthman were there! At Karbala! And fell as martyrs!
Come! Let us reflect on this!

Abubakr bin ‘Ali bin Abu Tālib, and his nephews, Abubakr bin al-Hasan bin ‘Ali bin Abu Tālib, ‘Umar bin al-Hasan, and ‘Umar bin al-Husayn, as well as their uncles al-‘Abbas and ‘Uthman, sons of ‘Ali bin Abu Tālib (their mother being Um al-Banīn al-Kilābiyyah). Not forgetting to mention, ‘Umar bin ‘Ali bin Abu Tālib, the last of ‘Ali’s sons to pass away, as well as ‘Umar and ‘Uthman, sons of ‘Ali bin al-Husayn.

Yet, this is not all, and the practice continues to the sixth generation of the Prophetic household, where Mūsa al-Kadhim named two of his sons, Abubakr and ‘Umar!

Do you wish for even more members of the Prophet’s family, true in their devotion and brotherhood; they who recognise the status, favour, and faithful companionship of both al-Muhajirūn (the Companions from Makkah) and al-Anṣār (the Companions of Madinah) of their grandfather, the Noble Messenger pbuh?

Indeed, here are some more; what about:
‘Āishah bint Ja‘far al-Ṣādiq!
‘Āishah bint Mūsa al-Kādhim!
‘Āishah bint ‘Ali al-Riḍā!
‘Āishah bint al-Jawad!

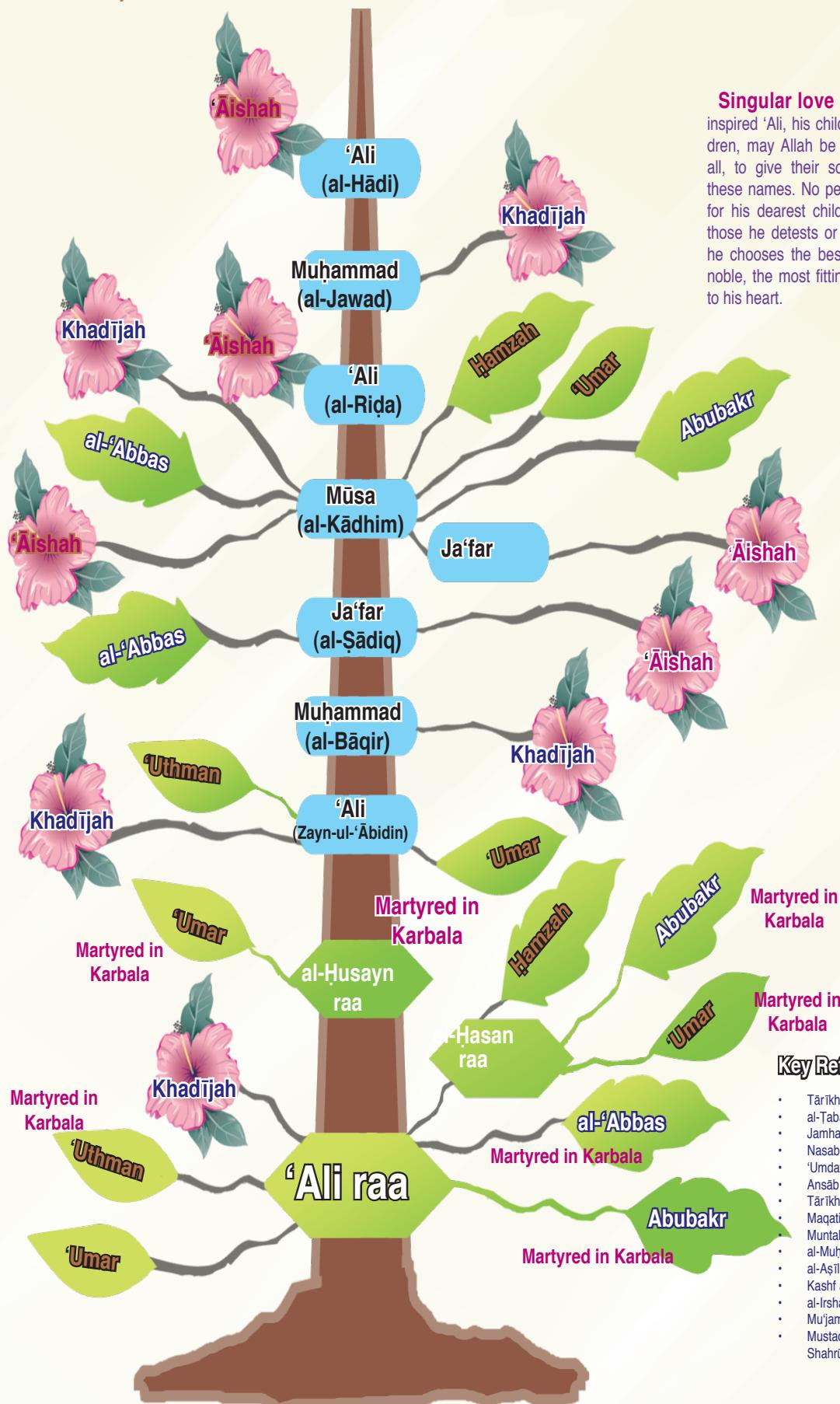
Esteemed reader... a vast number of these unique relationships, and names with profound meaning, grace the pages of recognised, authoritative texts. After all this, do you still want us to believe the orientalists, with their vile agenda and corrupting thought, in that hostility and hatred marked this relationship? By Allah, no... and I seek refuge in Al-lah, from their whispering, agitation, and evil-mongering against Muslims.



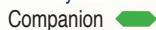
Charitable Foundation for
the Prophet's family and
Companions

The Prophet's family and Companions Love and kinship

**Some of the names beloved
to ‘Ali and his children,
may Allah be pleased
with them all**



Important note: This tree presents some, not all, names and family members. Many of 'Ali's children and their descendants have been omitted, most notably those named "Fātimah", "Ja'far", and "Zaynab" due to the lack of available space.



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- Tārīkh Dimashq by ibn 'Asakir
 - al-Tabaqāt al-Kubra by ibn Sa'd
 - Jamharat Ansāb al-'Arab by ibn Hazm
 - Nasab Quraysh by al-Zubayr bin Bakār
 - 'Umdat al-Tālib by Ibn 'Inbāh
 - Ansāb al-Ashrāf by al-Blādhri
 - Tārīkh al-Ya'qūbi by al-Ya'qūbi
 - Maqtal al-Tālibiyyin by abu Faraj al-Asfahani
 - Muntaha al-Āmāl by 'Abbas al-Qummi
 - al-Muhabbat by ibn Hābi'b
 - al-Asīlī by ibn al-Taqtāqī
 - Kashf al-Ghumma by al-Irbī
 - al-Irshād by al-Mufid
 - Mu'jam Rijāl al-Hadīth by al-Khūnī
 - Mustadrakat 'Ilm al-Rijāl by 'Ali Namāzī al-Shāhrūdī

Poster Five

Marriage relationships between the family and descendants of the Prophet pbuh and Abubakr, may Allah be pleased with them all

This poster presents six marriages binding the family and descendants of the Prophet pbuh and al-Şiddīq raa. The most illustrious is the Prophet's pbuh marriage to al-Şiddīqah 'Āishah raa one year before the Hijrah, with consummation in 2H; she remained his wife until his death, as was noted. However, did this mark the end of the relationship between these families? Emphatically, no! The Prophet's pbuh scion and flower, al-Hasan (and in some sources, al-Ḥusayn) married Abubakr's granddaughter, Hafṣah bint 'Abd al-Raḥmān [as documented in *Ansāb al-Ashrāf* by al-Blādhri

(1/381), and *al-Muhabbar* by ibn Ḥabīb (448)].

Furthermore, al-Hasan's raa descendant, Mūsa (al-Jawn) bin 'Abdullah (al-Mahd) bin al-Hasan (al-Muthana) married Um Salamah bint Muḥammad bin Ṭalḥah bin 'Abdullah bin 'Abd al-Raḥmān bin Abubakr. [*Ansāb Quraysh* (1/407), *Nasab Quraysh* (1/20), *al-Fakhri* in *Ansāb al-Tālibiyin* (1/36), *Umdat al-Tālib* (113)].

As for the Ḥusayni household, at around 80H, al-Bāqir married Um Farwah bint al-Qāsim bin Muḥammad, who gave birth to Ja'far al-Ṣādiq [recorded unanimously by all sources].

Moreover, Isḥāq bin 'Abdullah bin 'Ali bin al-Ḥusayn married Kaltham bint Isma'īl bin 'Abd al-Raḥmān bin al-Qāsim bin Muḥammad bin Abubakr. [(*Nasab Quraysh* (1/24)].

As for Ja'far al-Tayyar's household, Isḥāq bin 'Abdullah bin Ja'far bin Abu Tālib married Um Ḥakīm bint al-Qāsim bin Muḥammad bin Abubakr, the sister of Um Farwah (mother of Ja'far al-Ṣādiq), and so Um Ḥakīm is Ja'far al-Ṣādiq's maternal aunt [al-Shajarah al-Mubarakah by al-Fakhr al-Razi].

This poster clearly illustrates that:

- The majority of marriages took place after Abubakr raa died; therefore, with certainty, they were not motivated by political, economic, or other gain; rather, it was the love and devotion between the two noble households.
- All the husbands were from the Prophetic household, while the wives were from Abubakr's family; indeed it is well known that marriage is at the initiative of the male party. Hence, the interest originated from the Prophetic household.
- The continuation of these marriages following different events (al-Saqifah, Şiffīn, al-Jamal, Karbala...) is clear evidence that the Muslim nation (Ummah), generally, and the Prophet's family, in particular, overcame these disagreements, despite the exaggeration on the part of some orientalists. Indeed, many blatant historical errors were intentionally introduced to exaggerate the extent of hostility during the Prophetic and Caliphate eras, seeking to sow dispute and strife, from which the Muslim nation (Ummah) will only harvest thorns.

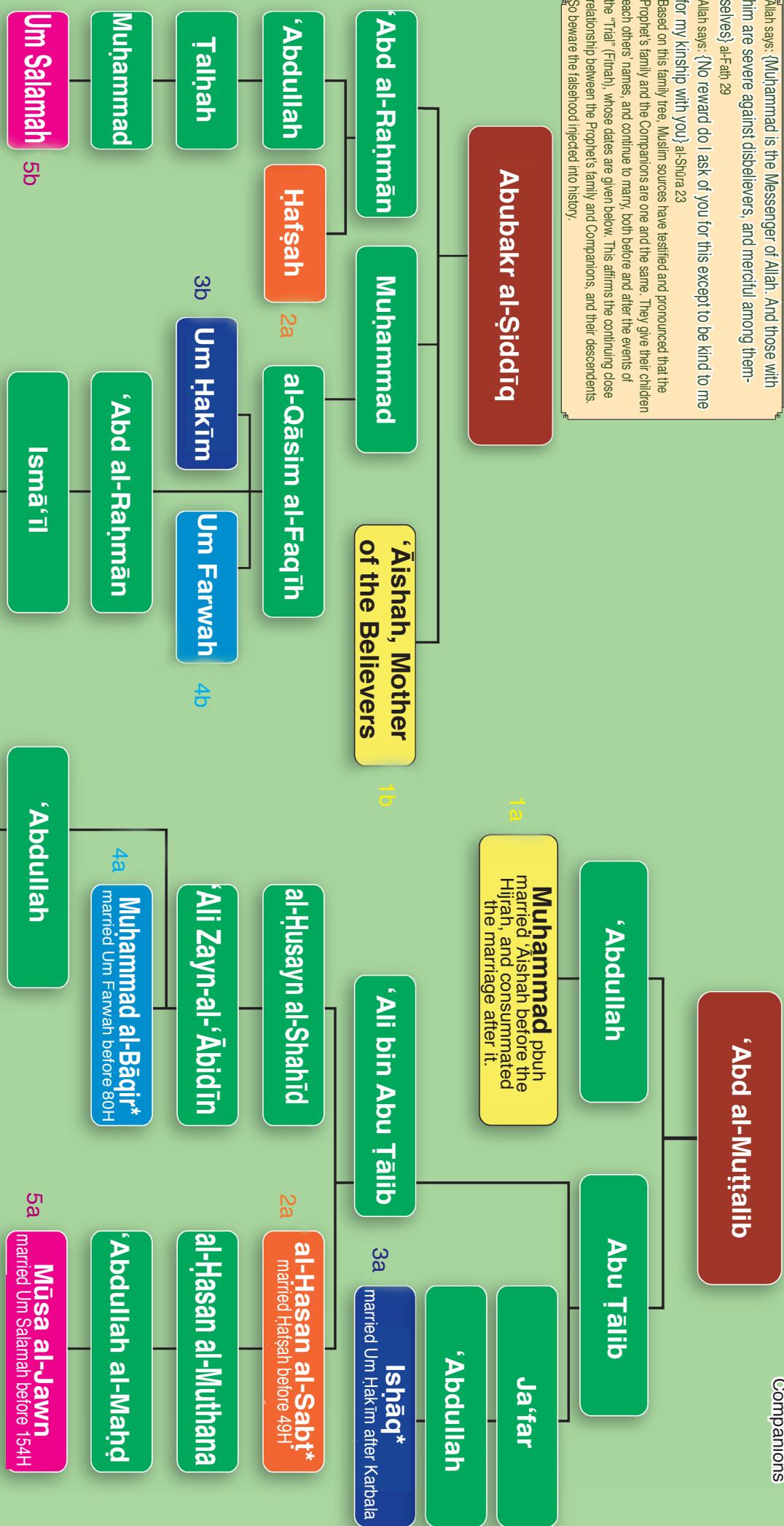
The Prophet's family and
Companions
Love and kinship

Marriage relationships between the family and descendants of the Prophet pbuh and Abubakr, may Allah be pleased with them all

Charitable Foundation for
the Prophet's family and
Companions



Allah says: {Muhammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Fath 29
Allah says: {No reward do I ask of you for this except to be kind to me for my kinship with you} al-Shura 23
Based on this family tree, Muslim sources have testified and pronounced that the Prophet's family and the Companions are one and the same. They give their children each others' names, and continue to marry, both before and after the events of the "Trial" (Fitnah), whose dates are given below. This affirms the continuing close relationship between the Prophet's family and Companions, and their descendants.
So beware the falsehood injected into history.



The reader will note, after reflecting on these six noble marriages, that all the husbands are from the Prophetic household, while the wives are all from the house of Abubakr, clearly evidencing the close relationship between all of them, especially as most of these marriages took place after the events of the "Trial" (Fitnah).

Important events in Islamic history

1. The Prophet dies in 11H.
2. The gathering at al-Saqifah in 11H.
3. The Battle of the Camel in Jumada al-Akhirah 36H.
4. The Battle of Siffin in Safar 37H.
5. The martyrdom of Ali ibn Abi Talib in Ramadhan 40H.
6. Death of al-Hasan ibn Ali ibn Abi Talib in 43H.
7. Martyrdom of al-Husayn ibn Ali ibn Abi Talib at Karbala in Muharram 61H.

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Key: the numbering shown here, e.g. (1a) and (1b), indicates the six marriages presented in these two noble trees, where the husband is denoted by the letter (a) and the wife with (b), clearly highlighting the relationship in the figure, and allowing easy reference.

*These noble marriages were documented by al-Shaykh al-Mufid (died 413H) in al-Irsħad (p.270), Muhammad al-'Āfi in Tarajim Al'am al-Nisā' (p.278), ibn 'Ibħah (died 828H) in Umdat al-Tālib (p.225), ibn al-Taqqāj (died 709H) in al-Asil (p.149), and Mušab al-Zubayr (died 236H) in Nasab Quraysh.

Poster Six

Abubakr al-Şiddīq gave birth to me twice

Come... See something truly fascinating!

Here is Ja‘far bin Muḥammad bin ‘Ali bin al-Ḥusayn bin ‘Ali bin Abu Ṭālib raa, dubbed al-Ṣādiq, expressing pride in his grandfather, al-Şiddīq, to which he is connected on his mother’s side, Um Farwah, daughter of the pre-eminent scholar of Madinah, al-Qāsim bin Muḥammad bin Abubakr al-Şiddīq (this is the first birth).

As for her mother, it is Asma’ bint ‘Abd al-Rahmān bin Abubakr al-Şiddīq (this is the second birth).

Would al-Ṣādiq have been proud of other than pious and righteous persons?

Indeed, what moved al-Bāqir to marry Um Farwah in the first place?

Take note, dear reader, that this marriage was celebrated about seventy years after Abubakr died!

Hence, there was no political or economic gain, only love, devotion, and choosing one’s spouse from the very best.

Indeed, she gave birth to an Imam, and what an Imam: Ja‘far al-Ṣādiq!

Al-Ṣādiq’s narrations of Ḥadīth are present in Sahih Muslim and the four books of Sunnah (Abu Dawūd, al-Tirmidhi, al-Nasā’i, ibn Mājah); moreover, he was renowned in Islamic jurisprudence (Fiqh) and for depth of knowledge.

Indeed, why not? His father is al-Bāqir, and his uncle is the eminent scholar (Faqīh) of Madinah, al-Qāsim bin Muḥammad; he was born, raised, and died in the hub of learning—Madinah, bustling with knowledge and scholars.



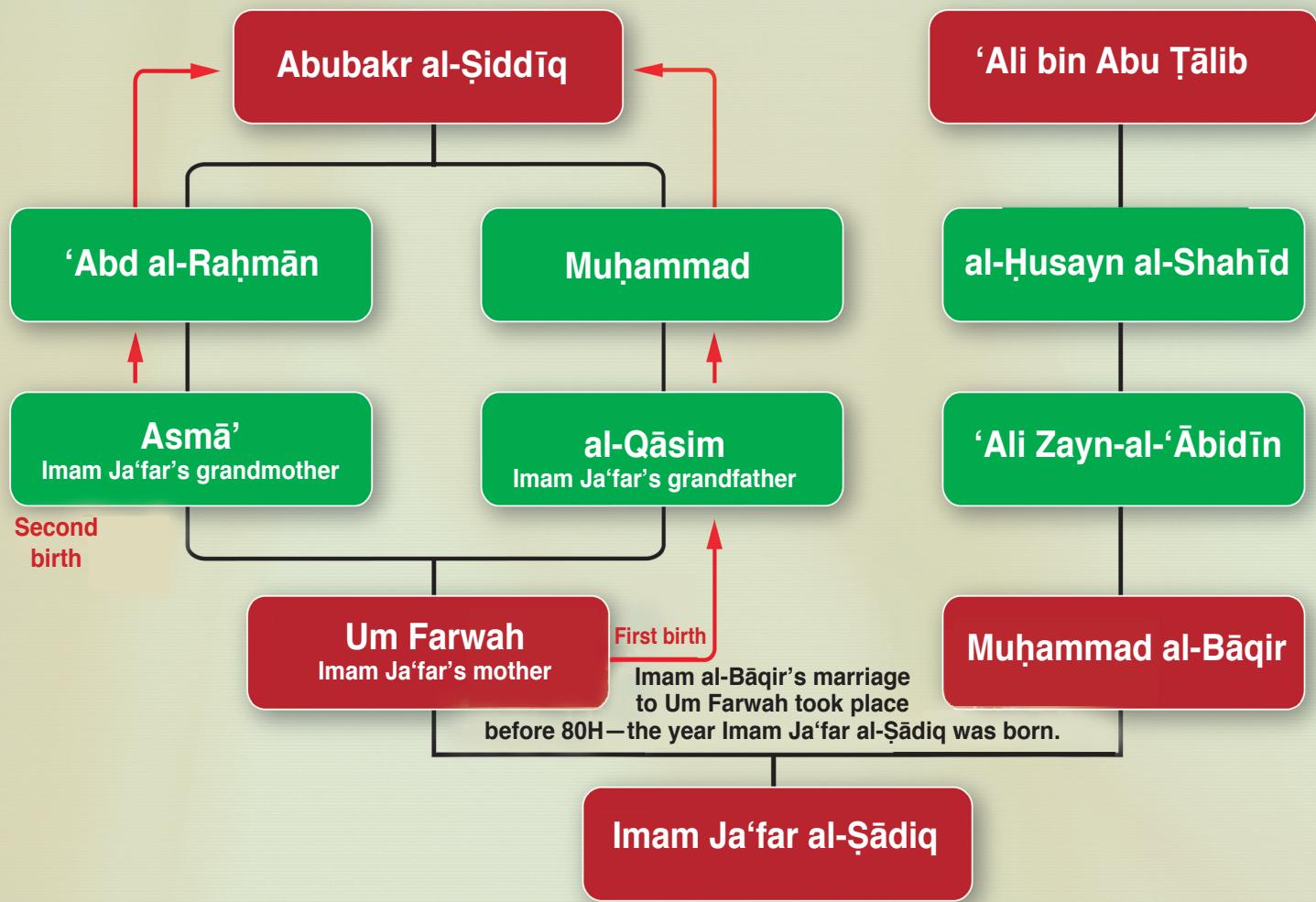
Charitable Foundation for the Prophet's family and Companions

The statement by Imam Ja‘far al-Ṣādiq raa

«Abubakr al-Ṣiddīq gave birth to me twice»*

The first birth: by way of Imam Ja‘far al-Ṣādiq’s mother,
Um Farwah bint al-Qāsim bin Muḥammad bin Abubakr al-Ṣiddīq.*

The second birth: by way of Imam Ja‘far al-Ṣādiq’s grandmother,
Asmā’ bint ‘Abd al-Rahmān bin Abubakr al-Ṣiddīq.*



Allah says: {Muhammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Fatḥ 29; Allah says: {No reward do I ask of you for this except to be kind to me for my kinship with you} al-Shūra 23Based on this family tree, Muslim sources have testified and pronounced that the Prophet’s family and the Companions are one and the same. They give their children each others’ names, and continued to marry, both before and after the events of the “Trial” (Fitnah). This affirms the continuing close relationship between the Prophet’s family and the Companions, the subsequent generation (al-Tabi‘īn), and long after. So beware the falsehood injected into history.

* ‘Umdat al-Tālib fī Nasab Āl Abu Tālib by ibn ‘Inbah (died 828H), Jul al-Ma‘rifah edition, p.345 - Kashf al-Ghumma by al-Irbli (died 693H), Dar al-Aqwā‘ edition, 2/347 - al-Aslīl fī Ansāb al-Tālibiyyin by ibn al-Taqtāqi (died 709H), Maktabat al-Mar‘ashi, p.149 - Tahdhīb al-Kamāl by al-Mazzi (died 742H), 50/75 no. 950 - Tahdhīb al-Tahdhīb by ibn Ḥajar al-Āṣqalāni (died 852H) - al-Kāshif by al-Dhahabi (died 748H) 1/295 no. 798.

* The two births were documented in many references, including Kashf al-Ghumma by al-Irbli, vol. 2 p.347, Dar al-Aqwā‘ edition, Beirut, Lebanon.

Important events in Islamic history

1. The Prophet dies in 11H.
2. The gathering at al-Saqifah in 11H.
3. The Battle of the Camel in Jumada al-Ākhirah 36H.
4. The Battle of Siffin in Šafar 37H.
5. The martyrdom of ‘Ali raa in Ramadan 40H.
6. Death of al-Ḥasan bin ‘Ali raa in 49H.
7. Martyrdom of al-Ḥusayn bin ‘Ali raa at Karbala in Muharram 61H.

The Prophet’s family and Companions ... Love and kinship

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Poster Seven

Marriage relationships between the family and descendants of both the Prophet pbuh and al-Farūq ‘Umar bin al-Khaṭṭab raa

The books of biography and ancestry highlight three marriages between the families of the Prophet pbuh and ‘Umar raa—most famous and greatest being the marriage of the Prophet pbuh to mother of the believers, Hafṣah raa, who remained so to his death. This blessed marriage took place in 3H, after Hafṣah’s husband was martyred in the battle of Badr.

The second marriage was that of ‘Umar bin al-Khaṭṭab raa to the Prophet’s pbuh niece, Um Kulthūm, daughter of ‘Ali and Fāṭimah al-Zahrā’ raa. Um Kulthūm was born in the Prophet’s lifetime, and married ‘Umar bin al-Khaṭṭab before 20H. (See the poster titled: “I am the son of two Caliphs”).

When her father, ‘Ali bin Abu Ṭālib was killed, she said: “What holds the morning (Fajr) prayer for me”.

What she meant was that her husband, ‘Umar raa, had been murdered at the morning (Fajr) prayer, by Abu Lu’lu’a, and her father, also at morning (Fajr) prayer, by the criminal, ‘Abd al-Rahmān bin Maljam. It was Allah’s decree that she and her son, Zayd bin ‘Umar, also die at the same moment, in morning (Fajr) prayer; as such, they did not know who inherited the other?! (Riyāḍ al-Masā’il by al-Ṭabṭabā’i (12/664), Mustanad al-Shī'a by al-Taraqi (19/452), Tārīkh Dimashq, the biography of ‘Ali bin Abu Ṭālib).

After ‘Umar bin al-Khaṭṭab raa was martyred, Um Kulthūm married ‘Awf bin Ja‘far bin Abu Ṭālib, but he died. His brother, Muḥammad, married her, but he also died, and then his brother, ‘Abdullah bin Ja‘far, married her, and she died in his lifetime. She used to say: “I feel self-conscious with Asma’ bint ‘Umays, ; her two sons died while married to me, and I fear for the third”. However, she died before him, and had no children from any of the three [mentioned by ibn Hajjar in al-Isābah, the biography of Um Kulthūm].

The third marriage was celebrated in the fifth generation, i.e. between the great-grandsons of al-Ḥusayn bin ‘Ali bin al-Ḥusayn bin ‘Ali bin Abu Ṭālib raa and the great-granddaughter of ‘Umar raa, Juwayriyyah bint Khalid bin Abubakr bin ‘Abdullah bin ‘Umar, emphasising the relationship of devotion and brotherhood binding their forefathers.

Marriage relationships between the family and descendants of both the Prophet pbuh and al-Farūq 'Umar bin al-Khaṭṭab raa

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and Companions



raa: Companion Female Companion - Matching number, form, symbol, and colour indicate marriage of the two noble persons from the families of the Prophet pbuh and 'Umar raa

Key References & Sources

- al-Maṭārif by ibn Qutaybah 232 - 'Umdat al-Ṭālib 244 - al-Asṭīl by ibn al-Taṭṭaqī 85
- al-Tabaqāt al-Kubrā by ibn Sa'd 3/332 - Ansāb al-Āshīrāt by al-Badrī 1/474 - Bihār al-Anwār by al-Majīsī 4/4168, 45/329
- Wasīl al-Shī'ah by al-Hurr al-Amīlī 20240 - Muikhalaf al-Shī'ah by al-Hillī 2308
- Nasab Quraysh by al-Zubayrī 25 - al-Mabsut by al-Ṭūsī 4/270

Important note: This tree presents some, not all, the marriages and relations.

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Allah says: {Muhammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Fath 29
Regarding this family tree, Muslim sources have testified and spoken, which emphasises the continuing close relationship between the Prophet's family and the Companions, and their descendants through the generations. So beware the falsehood injected into history.

The Prophet's family
and Companions..
.. Love and kinship

His relationship with Abubakr al-Siddiq (raa)

When Abubakr became Caliph, al-Hasan was aged around nine. Abubakr's (raa) love of al-Hasan (raa) is evident from the narration by 'Uqbah bin al-Harith in *Sahih al-Bukhari*: "Abubakr prayed 'Asr, and then went for a walk. When he saw al-Hasan playing with other children, he put him on his shoulder, and in rhyme said: I swear he resembles the Prophet not 'Ali; all the while, 'Ali was laughing" [11].

His relationship with 'Umar al-Farouq (raa)

From age eleven to twenty-one, Al-Hasan lived through 'Umar's time as Caliph. 'Umar's love for al-Hasan and his brother, al-Husayn, was demonstrated in that:

- 1- He gave al-Hasan and al-Husayn the same stipend as that of the eminent Companions (raa), who had witnessed the battle of Badr. Indeed, the first person to be given a share of the spoils from Persia was al-Hasan followed by al-Husayn, before all the Companions (raa) [12].
- 2- A shipment of clothing from Yemen did not have anything suitable for al-Hasan and al-Husayn, so 'Umar sent to Yemen, requesting clothing especially for them, saying: only now am I satisfied. [13]
- 3- He favoured al-Hasan and al-Husayn in their stipend, giving them more than his own son, 'Abdullah bin 'Umar. His son said: You favour them over me, while I have the distinction of accompanying the Prophet and migration more than they. 'Umar said: Be quiet... their father is better than your father, and their mother is better than your mother [14].

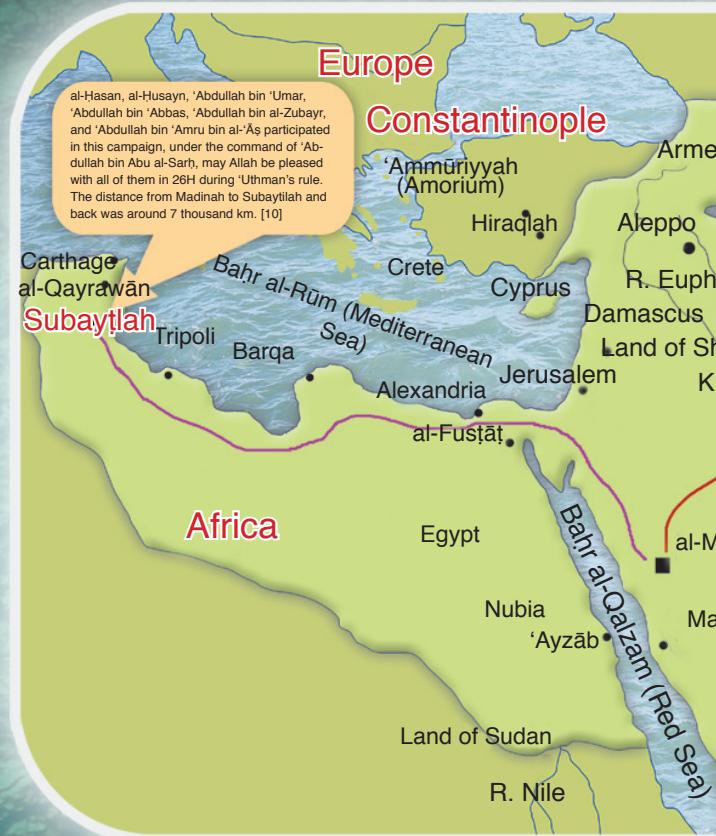
His relationship with 'Uthman Dhul Nurayn (raa)

At the end of 'Uthman's time as Caliph, Al-Hasan was aged over thirty. His love and respect for the Rightly-Guided Caliph, 'Uthman bin 'Affan, was manifested in that he stood in defence of the Caliph, who was besieged by the outlaws, taking two swords to fight them off. Despite 'Uthman's instructions to put away his weapons and return to his father, Al-Hasan (raa) refused and was only taken away after sustaining wounds [15].

His ascetic rebuff of the seduction of rule and prevention of bloodshed

In affirmation of the truth of the Prophet's (pbuh) *Hadith*: "This son of mine is a master, and perhaps through him, Allah will mend between two great groups of Muslims" [16]. This noble master prevented bloodshed among the Muslims, even though he had the upper hand, and under his command were tens of thousands of mounted warriors and sharp swordsmen, yet he rejected all that to gain the reward of Allah. Five months after assuming the Caliphate, he ceded it voluntarily to Mu'awiyah (raa), and thus, the year 40H was named year of the Jama'a, as the people were united under one leader following deep division. Al-Hasan bin 'Ali (raa) was told: people claim that you covet the Caliphate. He replied: the skulls of the Arabs were in my hand; ready to make peace with whom I wish and fight whom I wish, but I gave that up for Allah's sake" [17].

Al-Hasan bi Commander of the fifth Rightly-Guided



References

(1) Sunan Abu Dawud (4647); Sunan al-Tirmidhi 3/341 (2226); al-Musnad 5/220 (21969); see the treatise by al-Mabarrah in that he was the fifth of the Rightly-Guided Caliphs.

(2) It was stated that he was the fifth Rightly-Guided Caliph in: al-Bidayah wa al-Nihayah 8/15; Sharh al-Tahawiyyah (545); Ahkam al-Quran by Ibn al-'Arabi 4/1720, Sharh al-Nawwawi 'ala Sahih Muslim 12/201; 'Umdat al-Qari Sharh Sahih al-Bukhari 24/24; Fayd al-Qadir 2/409; and al-Sawâ'iq al-Muhrîqah 2/397.

(3) al-Mujdi fî Ansâb al-Tâlibiyyin, ed. Mahdi Rajâ'i, p.202.

(4) al-Mujdi fî Ansâb al-Tâlibiyyin, pp.201-202; Labâb al-Ansâb by al-Bayaqi, p.343.

(5) 'Uqd al-Dhahab fî Jamharat Ansâb al-'Arab by Ibn Hazm, p.185; Tahdhib al-Ansâb by al-'Ubâdî, p.33.

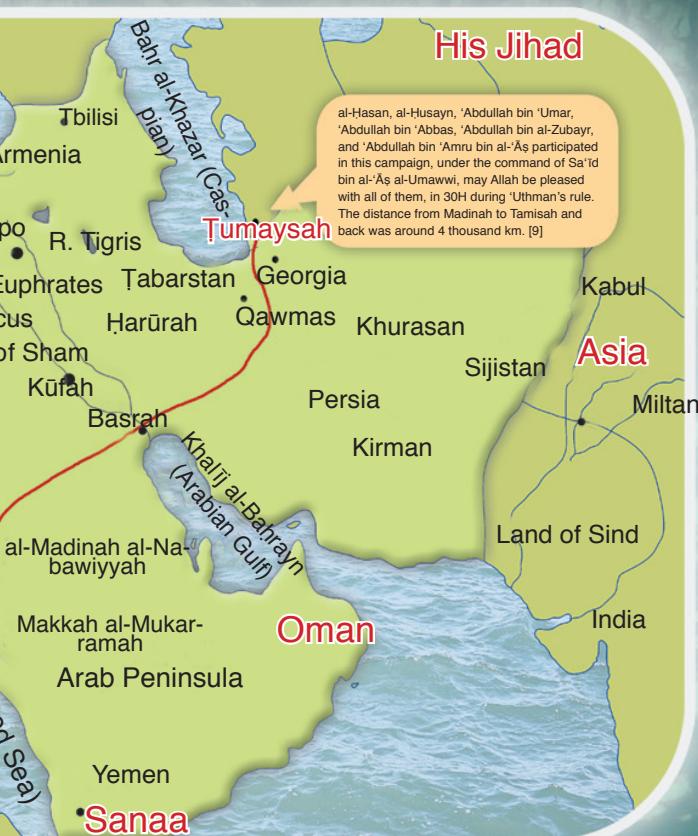
(6) See the book titled, "al-Hasan al-Muthana & his son, 'Abdullah", published by al-Mabarrah.

(7) Târikh Dimashq (biography of al-Mundhir bin al-Zubayr); al-Muhabbar by Ibn Habib 448.



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Join 'Ali (raa) the Faithful, and Second Caliph (3-49H)



al-Hasan, al-Husayn, Abdullah bin 'Umar, 'Abdullah bin 'Abbas, 'Abdullah bin al-Zubayr, and 'Abdullah bin 'Amr bin al-'As participated in this campaign, under the command of Sa'id bin al-'As al-Umawiyah, may Allah be pleased with all of them, in 30H during 'Uthman's rule. The distance from Madinah to Tamisah and back was around 4 thousand km. [9]

His Virtues

Abu Hurayrah (raa) narrated that the Prophet (pbuh) referred to al-Hasan saying: (O' Allah, love him, and love whoever loves him), as recorded by al-Bukhari (2016) and Muslim (2421).

'Abdullah bin 'Umar bin al-Khattab (raa) narrated that the Prophet (pbuh) spoke of al-Hasan and al-Husayn saying: (they are my two fragrant (Basil) plants from this worldly life); reported by al-Bukhari (3543).

Abu Sa'id al-Khudri (raa) reported that the Messenger of Allah (pbuh) said: (al-Hasan and al-Husayn are the masters of the youth of the people of Paradise); this is documented in Musnad Ahmad (11012), Sunan al-Nasai'i al-Kubra (8525), and al-Tirmidhi (3768).

Fifth Rightly-Guided Caliph

Safinah, liege of the Messenger of Allah (pbuh), said: the Messenger of Allah (pbuh) said: (Khilafah [Caliphate] in my nation lasts thirty years, followed by monarchy...) [1]

The thirty years after the Prophet died, covered the time of the four Caliphs and al-Hasan's five months in office [2]. Subsequently, al-Hasan ceded the Caliphate to Mu'awiyah (raa). Thus, the Messenger's (pbuh) prophecy, as in the aforementioned Hadith, was fulfilled.

His Wives

Um Ishāq bint Talhah bin 'Ubayd Allah (raa)

gave birth to

Talhah [3]

Mulaykah bint al-Ahnaf bin Qays

gave birth to

Abubakr bin al-Hasan (raa) – martyred in Karbala.
Um al-Hasan bint al-Hasan [4], who married Abdullah bin Abd al-Rahmān bin al-Zubayr bin al-Awwām

Um Bashir bint Abu Mas'ud al-Ansāri al-Badri (raa)

gave birth to

Zayd (raa) [5]

Khawlah bint Mandhūr al-Fazārī [6]

gave birth to

Al-Hasan al-Muthana [5]
Ibrahim (al-Ghamari)
Abdullah al-Kamil (al-Mahdi)
Among his offspring

Bani Tabataba Sulayman Idris
The Adārisah state in Morocco

Muhammad bin Tabataba: Abu al-'Imāmah in Sa'da, Yemen
The state of Bani Muhammad al-Ukhaydir in Yamamah
The Bani Humaid state in al-Andalus; last state of Bani Ummayah

Among his offspring:
The state of Bani Salih bin Musa bin 'Abdullah al-Saqi in Ghana, West Africa.
The state of Bani Nami bin Sa'd bin Qatadah in Makkah.

*The content in this section was selected from Tārikh Ibn Khuldūn, p.1522

References

- (8) Jamharat Ansāb al-'Arab by Ibn Hazm, p.38; Abna' al-Imam fī Misr wa al-Sham by Ibn Tabataba, p.77.
- (9) Tārikh al-Tabbari 5/270; al-Kāmil fī al-Tārikh by Ibn al-Athīr (events in 30H); Tārikh Ibn Khuldūn 2/135.
- (10) Tārikh Ibn Khuldūn 2/128.
- (11) al-Bukhari in Kitāb al-Manaqib, Bāb Ṣifat al-Nabi (3349).
- (12) al-Kharāj by Abu Yusuf, p.43; Muṣanaf 'Abd al-Razāq 11/100; Siyar A'lām al-Nubala' 3/259.
- (13) Sharḥ Nahj al-Balaqah by Ibn Abu al-Hadid 12/215.
- (14) Biḥār al-Anwār by al-Majlisi 10/38; Maqaqib Āl Abu Tālib by Ibn Shahr Ashub 2/269.
- (15) Ibn Abu Shaybah in al-Muṣanaf 15/224; Tārikh Dimashq (biography of 'Uthman) (37694) 39/390; Muṣnad Ishāq bin Ra-huyah (2088); Kitāb al-Shari'ah by al-Ajurī (434); al-Bidayah wa al-Nihayah 8/36.
- (16) Reported by al-Bukhari from Abu Bakrah (raa) in Kitāb al-Sūh, Bāb Qawl al-Nabi li al-Hasan..., Hadīth No. (2704).
- (17) Ansāb al-Ashrāf by al-Blādhri 3/49.

The Prophet's family
and Companions..
.. Love and kinship

Al-Husayn bin

Born in 4H and m

His Killers

Before the battle:

The people of Kufah, who along with their children rose to fight him. [6]

During the battle:

'Ubayd Allah bin Ziyad (who ordered battle against him), 'Umar bin Sa'īd (the commander of the army), and the army that fought him, especially those who killed him:

- Sinan bin Anas al-Nakh'i
- Shamar bin Dhul Jawshan. [7]

Those who failed him

1- Those people of Kufah, who drew him into the trap through letters and writings. [8]

2- Yazid bin Mu'awiyah, who did not stand up for him by punishing those who killed al-Husayn; only insulting 'Ubayd Allah bin Ziyad, and compensation paid to the family of al-Husayn (raa). [9]

His supporters

Before the battle:

The Companions, and Prophet's family, who advised him not to embark on the journey, like Ibn 'Abbas, Ibn 'Umar, Ibn al-Zubayr, Muhammad "Ibn al-Hanafiyah", 'Abdullah bin Ja'far bin Abu Tālib, 'Abdullah bin Muti', 'Abdullah bin 'Ayash, Yazid bin al-Asum, and Abu Waqid al-Laythi (raa). [10]

During the battle:

His brothers: Abubakr, al-'Abbas, 'Uthman, Ja'far, and 'Abdullah; his sons and nephews (raa), and a group of his supporters, like al-Hir bin Yazid al-Tamimi. [11]

After the battle:

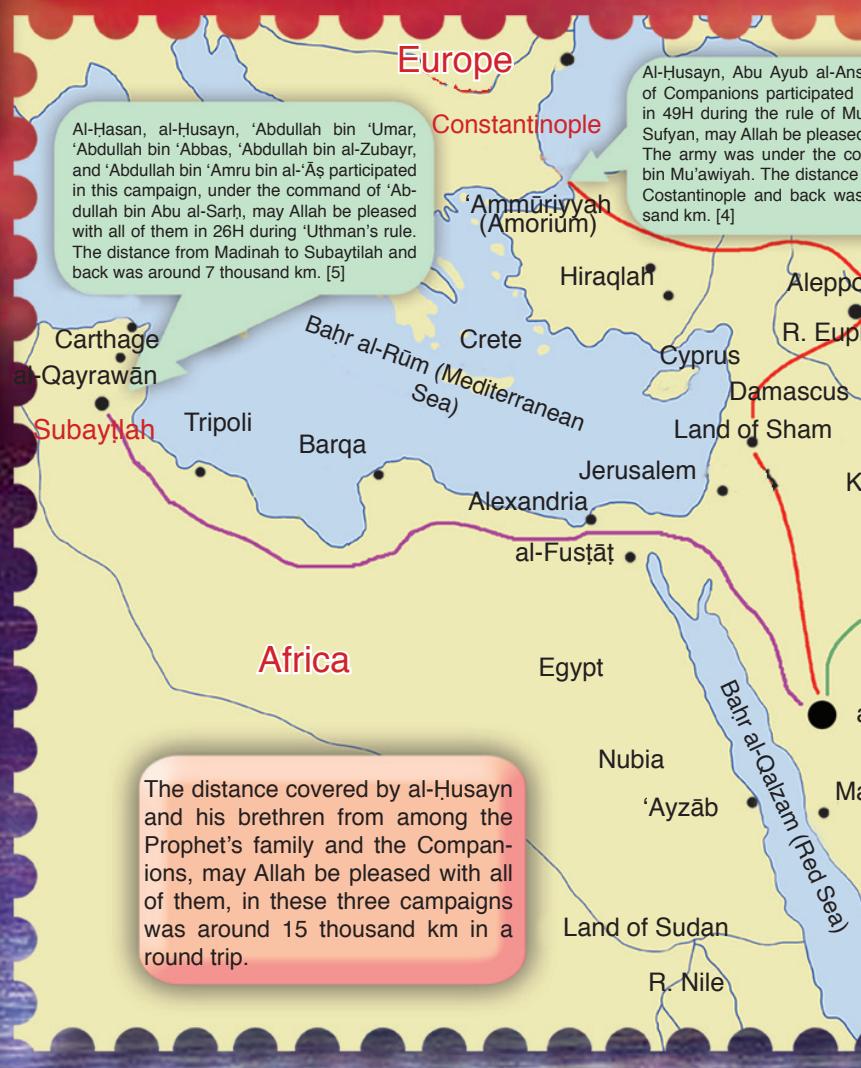
The scholars, who declared as dissolute, and unworthy those who had killed him, among them:

Abubakr bin al-Khallal, who said: Allah has damned those who killed al-Husayn bin 'Ali, Allah has damned those who killed 'Umar, Allah has damned those who killed 'Uthman, and Allah has damned those who killed 'Ali. [12]

Taqi al-Din Ibn Taymiyyah, who said: "As for those who killed al-Husayn, or helped in the act, or was agreeable to it, then he is damned by Allah, the angels, and all humankind". [13]

Al-Qurtubi, who said of al-Husayn (raa) and his killer: Allah have mercy on him, and not on his killer". He also said: "May Allah be pleased with him, and not his killer". [14]

The Messenger of Allah (pbuh) said:
masters of the youth of the people
Ahmad, al-Tirmidhi, al-



(1) Siyar A'lām al-Nubalā' 5/314; and Nasab Quraysh by Ibn Bakarah 5/75.

(2) Al-Irshād by al-Mufid, p. 248; Tārikh al-Tabbari 4/359; Nasab Quraysh 2/40.

(3) Tārikh al-Tabbari 5/270; al-Kāmil fī al-Tārikh by Ibn al-Athīr (events in 30H); and Tārikh Khuldūn 2/135.

(4) Al-Bidayah wa al-Nihayah by al-Hāfiẓ Ibn Kathir 8/151; Tārikh al-Tabbari 6/148; Bughyat al-Talab fī Tārikh Ḥalab by Ibn al-'Adīm 3/8.

(5) Tārikh Ibn Khuldūn 2/128.

(6) Muntaha al-Āmāl by al-Qummi, p.568; and Nafs al-Mahmūm by 'Abbas al-Qummi, p.365.

(7) Tārikh al-Tabbari 6/148; Maqatil al-Tālibiyin by Abu al-Faraj al-Asfahani, p. 80; and Āmāli al-Ṣadūq, p.226.

(8) Bihār al-Anwār by al-Majlisi 44/333; Tārikh Dimashq by al-Hāfiẓ Ibn 'Asakir 14/216; A'yān al-Shī'ah, p.26; and al-Malhamah al-Ḥusayniyyah by Murtaḍa al-Muṭahiri 1/129.

in 'Ali (raa) martyred in 61H

said: (al-Hasan and al-Husayn are the people of Paradise); narrated by Imam al-Nasai, and Ibn Majah.

His Jihad



(9) Minhaj al-Sunnah by Ibn Taymiyyah 4/557; Tarikh al-Tabbari 3/339; Bughyat al-Talab fi Tarikh Halab by Ibn al-'Adim 3/38; Al-Irshad by al-Mufid, 2/122; Bihaar al-Anwar by al-Majlisi 45/146.

(10) Al-Bidayah wa al-Nihayah by al-Hafiz Ibn Kathir 8/174; Tarikh Dimashq 14/201; al-Fusul al-Muhimmah by Ibn al-Shabagh 2/802; Maqatil al-Talibiyin by Abu al-Faraj al-Asfahani, p. 73; and Bihaar al-Anwar by al-Majlisi 44/185.

(11) Tarikh al-Tabbari 4/343; Ayan al-Shi'ah by Muhsin al-Amri 2/302; Sharh al-Akhbar by al-Nu'mani 3/177; Maqatil al-Talibiyin by Abu al-Faraj al-Asfahani, p. 75.

(12) Al-Sunnah by al-Imam al-Khalili 3/522.

(13) Majmu' al-Fatawi by Ibn Taymiyyah 4/487; and Minhaj al-Sunnah al-Nabawiyyah by Ibn Taymiyyah 4/550.

(14) Al-Tadhkirah by al-Qurtubi 2/215.



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His Children

'Ali (Zayn al-'Abdin), Muhammad, Ja'far, 'Ali al-Akbar, Sakinah, and Fatimah ('Umar, 'Abdullah al-Radi', and 'Ali al-Asghar are disputed). [1]

His Brothers & Sisters

'Ali bin Abu Talib had many sons, most famous are:

al-Hasan: al-Husayn's brother (raa).

Muhammad (Ibn al-Hanafiyyah).

Abubakr, al-'Abbas, 'Uthman, Ja'far, and 'Abdullah were all martyred with al-Husayn (raa).

'Umar (the last of 'Ali's (raa) children to die). As for his sisters, they are many, most famous are: Zaynab, Um Kulthum, Khadijah, Maymunah, Ramlah, and Jumanah. [2]

His Stepsons

Sakinah(raa)

Her husbands

(1) 'Abdullah bin al-Hasan bin 'Ali bin Abu Talib (raa)

(2) Mu'sab bin al-Zubayr bin al-Awwam (raa)

(3) Al-Asbagh bin 'Abd al-'Aziz bin Marwan bin al-Hakam

(4) Zayd bin 'Amru bin 'Uthman bin 'Affan (raa)

(5) 'Abdullah bin 'Uthman bin 'Abdullah bin Hizam (raa)

(6) Ibrahîm bin 'Abd al-Rahmân bin 'Awf (raa)

Fatimah(raa)

Her husbands

(1) Al-Hasan bin al-Hasan bin 'Ali bin Abu Talib (raa)

(2) 'Abdullah bin 'Amru bin 'Uthman bin 'Affan (raa)

Tarikh Baghdad by al-Khatib al-Baghdadi 5/368; Siyar A'lâm al-Nubala' 11/265; Ansâb al-Ashraf by al-Blâdhri (mention of al-Husayn's sons); A'yan al-Shi'ah by Muhsin al-Amîn 3/492; al-Tarikh al-Awsat by Imam al-Bukhari 1/345; Tarikh Dimashq by al-Hafiz Ibn 'Asakir 9/130; al-Muhabbar by Ibn al-Habib, p.438; Mir'at al-Jinâن by al-Yâfi'i 1/117; Maqatil al-Talibiyin by Abu al-Faraj al-Asfahani, p.120 (with disagreement among historians in the order of Sakinah's husbands; note that three of them died a short time after the marriage).

Poster Eight

I am the son of the two Caliphs

Zayd bin ‘Umar bin al-Khaṭṭāb was proud of his father, ‘Umar, and grandfather, ‘Ali raa, and would say: (I am the son of the two Caliphs). His mother, as mentioned previously, is Um Kulthūm, the daughter of ‘Ali and Fāṭimah raa.

Al-Ḥākim through a chain of narrators from Ja‘far bin Muḥammad (al-Ṣādiq) from his father, al-Bāqir, reported that ‘Umar bin al-Khaṭṭāb asked for the hand of Um Kulthūm from ‘Ali, saying: give her to me in marriage. ‘Ali replied: I am keeping her for my nephew, Ja‘far. ‘Umar responded: give her to me in marriage, for by Allah, there is no one more interested in her than I. So ‘Ali consented. ‘Umar went to the Companions from Makkah (al-Muhajirun), and said: Congratulate me! They replied: Why, commander of the faithful? He said: for Um Kulthūm daughter of ‘Ali and Fāṭimah, daughter of the Messenger of Allah. I heard the Messenger of Allah say: “All kinship and link will cease on the Day of Judgement, except my kinship and link”. So I wished to have kinship and link with the Messenger of Allah, .

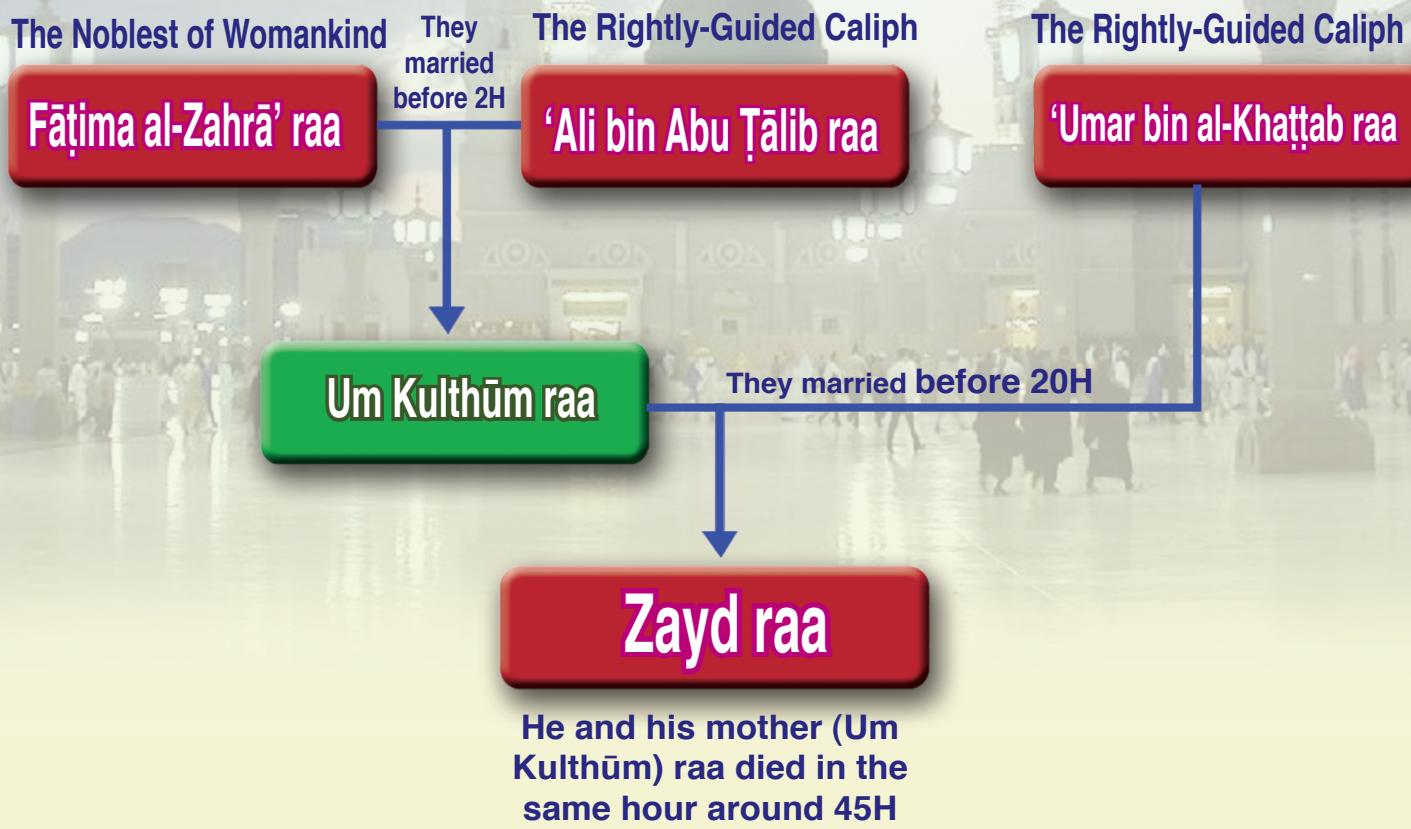
Um Kulthūm raa gave birth to Zayd and Ruqayah. As for Zayd, he did not live long, and died in early youth. As he was mediating in a dispute between two households of his paternal uncles, Banu ‘Adiy, he was struck on the head by accident—no one knew how, and died a short while later, at the same moment as his mother, Um Kulthūm raa.

His burial (Janazah) prayer was led by his brother, ‘Abdullah bin ‘Umar raa, attended by his maternal uncles, al-Hasan and al-Husayn raa, in 45H. [Tārīkh Dimashq by ibn ‘Asākir, the biography of Zayd bin ‘Umar].

As for Ruqayah bint ‘Umar, she married Ibrāhīm bin Na‘īm bin al-Nahām, from Banu ‘Adiy (al-Īshābah by ibn Ḥajar, the biography of Ibrāhīm bin Na‘īm bin al-Nahām).



Zayd bin 'Umar bin al-Khaṭṭab said: «I am the son of the two Caliphs»



Allah says: {Muhammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Fath 29

Regarding this marriage, Muslim sources have testified and spoken, confirming the close relationship between 'Umar bin al-Khaṭṭab and 'Ali bin Abu Tālib raa; so let us beware the falsehood injected into history.

The most prominent references that mention this marriage

- Dhārī'ah by Āgha Bazrak al-Tahrāni 5/184 Kashf al-Bihār al-Anwār by al-Majlisi 78/382
- Kifayat al-Aḥkām by al-Sabzāwī 2/879
- Riyad al-Masā'il by al-Tabṭabā'i 12/664
- Tārīkh al-Islam by al-Dhahabi (Events in 4)
- Wasā'il al-Shī'ah by al-Hurr al-'Āmili 26/314
- al-Ṭabaqāt al-Kubra by ibn Sa'd 8/463
- Mukhtalaf al-Shī'ah by al-Hillī 2/308
- Lithām by al-Fāḍil al-Hindi 9/525
- A'yan al-Shī'ah by Muhsin Amīn 3/486
- al-Bidayah wa al-Nihayah by al-Hāfiẓ ibn Kathīr
- al-Wāfi fī al-Wafiyāt by al-Safadi 15/22
- Siyar A'lām al-Nubalā' by al-Hāfiẓ al-Dhahabi 3/502
- Tārīkh Dimashq by ibn 'Asakir (Biography of Zayd bin 'Umar bin al-Khaṭṭab)

Poster Nine

'Uthman raa in the Prophetic household

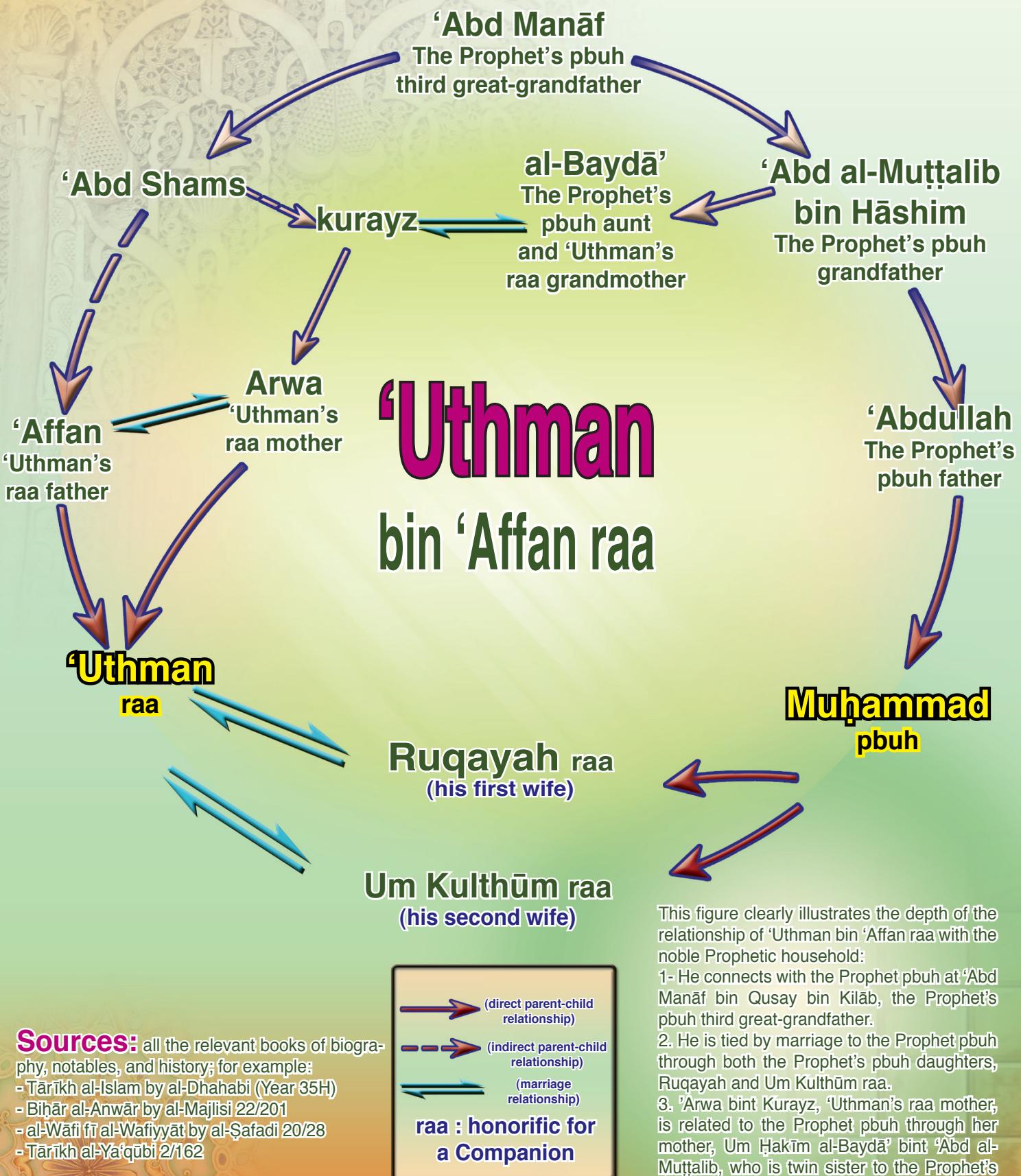
He is commander of the faithful (Amir al-Mu'minīn), the third rightly guided Caliph, one of those Promised paradise, and one of the first and early Muslims. He migrated twice—to Abyssinia and Madinah, and was a master, before and after Islam; for his sake, the pledge of the tree (al-Ridwan) came to be, and his noble attributes are too many to be counted.

'Uthman's central place in the Prophetic household is apparent from four relationships:

1. He is the Prophet's pbuh paternal cousin, as they meet at 'Abd Manāf bin Qusay, the Prophet's third great-grandfather, as he is 'Uthman bin 'Affan bin Abu al-'Ās bin Umayyah bin 'Abd Shams bin 'Abd Manāf.
2. Arwa bint Kurayz, 'Uthman's raa mother, is the daughter of al-Baydā' bint 'Abd al-Muṭṭalib, the sister—indeed, twin sister, of 'Abdullah, the Prophet's pbuh father.
3. Then unparalleled honour and undisputed status comes from 'Uthman's marriage to Ruqayah raa before the Hijrah, and their migration together to Abyssinia and then to Madinah. On the orders of the Prophet pbuh, he stayed behind during the Battle of Badr in Madinah, nursing Ruqayah raa, who had contracted measles.
4. When Ruqayah raa died, the Messenger pbuh gave him Um Kulthūm raa in marriage, and she remained his wife until she died in 9H.

In the following page, more will be presented on the relationship of 'Uthman and his family with the Prophetic household, may Allah be pleased with them all.

'Uthman raa in the Prophetic household



Sources: all the relevant books of biography, notables, and history; for example:

- Tārīkh al-Islam by al-Dhahabi (Year 35H)
- Bihār al-Anwār by al-Majlisi 22/201
- al-Wāfi fī al-Wafiyāt by al-Şafādi 20/28
- Tārīkh al-Ya'qūbi 2/162

This figure clearly illustrates the depth of the relationship of 'Uthman bin 'Affan raa with the noble Prophetic household:

- 1- He connects with the Prophet pbuh at 'Abd Manāf bin Qusay bin Kilāb, the Prophet's pbuh third great-grandfather.
2. He is tied by marriage to the Prophet pbuh through both the Prophet's pbuh daughters, Ruqayah and Um Kulthūm raa.
3. 'Arwa bint Kurayz, 'Uthman's raa mother, is related to the Prophet pbuh through her mother, Um Ḥakīm al-Baydā' bint 'Abd al-Muṭṭalib, who is twin sister to the Prophet's pbuh father, 'Abdullah.

Poster Ten

Marriage relationships between the family and descendants of both the Prophet pbuh and ‘Uthman bin ‘Affan raa

This poster clearly presents eight marriages between the families of the Prophet pbuh and ‘Uthman raa, where we see that:

1. ‘Uthman raa and his family meet with the noble Prophetic lineage at ‘Abd Manāf, the Prophet’s pbuh great-grandfather.
2. ‘Uthman’s raa marriage to the Prophet’s pbuh daughters, Ruqayah and Um Kulthūm raa.
3. The continuation of marriages over five generations; ‘Uthman, his son, Aban, his grandson, Marwan, and ‘Abdullah and Zayd, sons of ‘Amru, and then the granddaughters of ‘Uthman’s grandsons!
4. Two marriages were celebrated in the Hasani household, while three were in the Husayni household.

It is well known that marriage cements family ties and social relations, which become stronger and closer as the marriages increase in number. Hence, we can see in these marriages, in their quantity over many generations, a triumph of the Prophetic upbringing of the Prophet’s family and the Companions! Indeed, this extended to children and grandchildren!

Contemplate on this matter... Would you accept in marriage, one whose commitment to the faith or morality is in doubt, or one you suspect is an enemy?

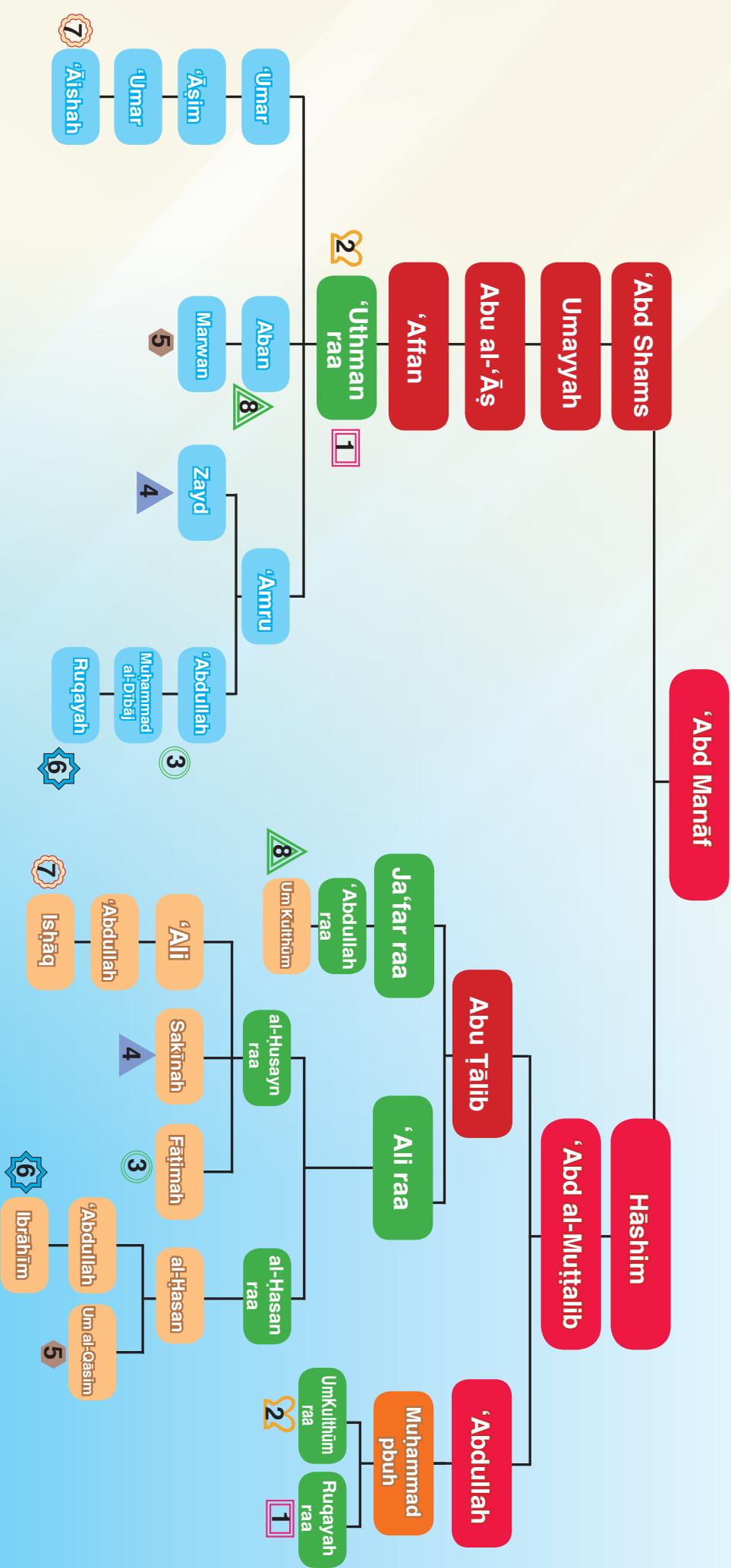
Then, if you do not, then more so the Prophet’s family and the Companions.

The Prophet's family and Companions.. .. Love and kinship

**Companions..
.. Love and kinship**

Marriage relationships between the family and descendants of both the Prophet pbuh and 'Uthman bin 'Affan raa

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Companions



raa: Companion - Matching number, form, and symbol indicates marriage of the two noble persons from the families of the Prophet pbuh and 'Uthman ra.

Key References & Sources

- | | | |
|---------------------------------------|---|--------------------------------------|
| - Tārikh Dimashq by Ibn 'Asakir | - 'Umdat al-Tālib by ibn 'Ibātah | - Muntaha al-Āmāl by 'Abbas al-Qummi |
| - al-Tabaqāt al-Kubra by Ibn Sa'd | - Ansāb al-Asnāt by al-Bādhri | - al-Muhabbat by ibn Ḥabīb |
| - Jamharat Ansāb al-'Arab by Ibn Ḥazm | - Tārikh al-Yaqūbi | - al-Aslī by ibn al-Taqṭaqī |
| - Nasab Qutayṣah by al-Zubayr b. Bakr | - Maqdīt al-Tālibiyīn by abu al-Farāj al-Asfahānī | - Kashīf al-Ghumma by al-Iḥbālī |

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www.alimaharrarh.net Email: alimaharrarh@gmail.com

Important note: This tree presents some, not all, the marriages and relations.

Allah says: {Muhammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Fath 29

Regarding this family tree, Muslim sources have testified and spoken of the close relationship between the Prophet's family and Companions, and that intermarriage continued between them, both before and after the events of the "Trial" (Fitnah). This affirms the continuing close relationship between the Prophet's family and Companions and their descendants through the generations. So beware the falsehood injected into history.

Poster Eleven

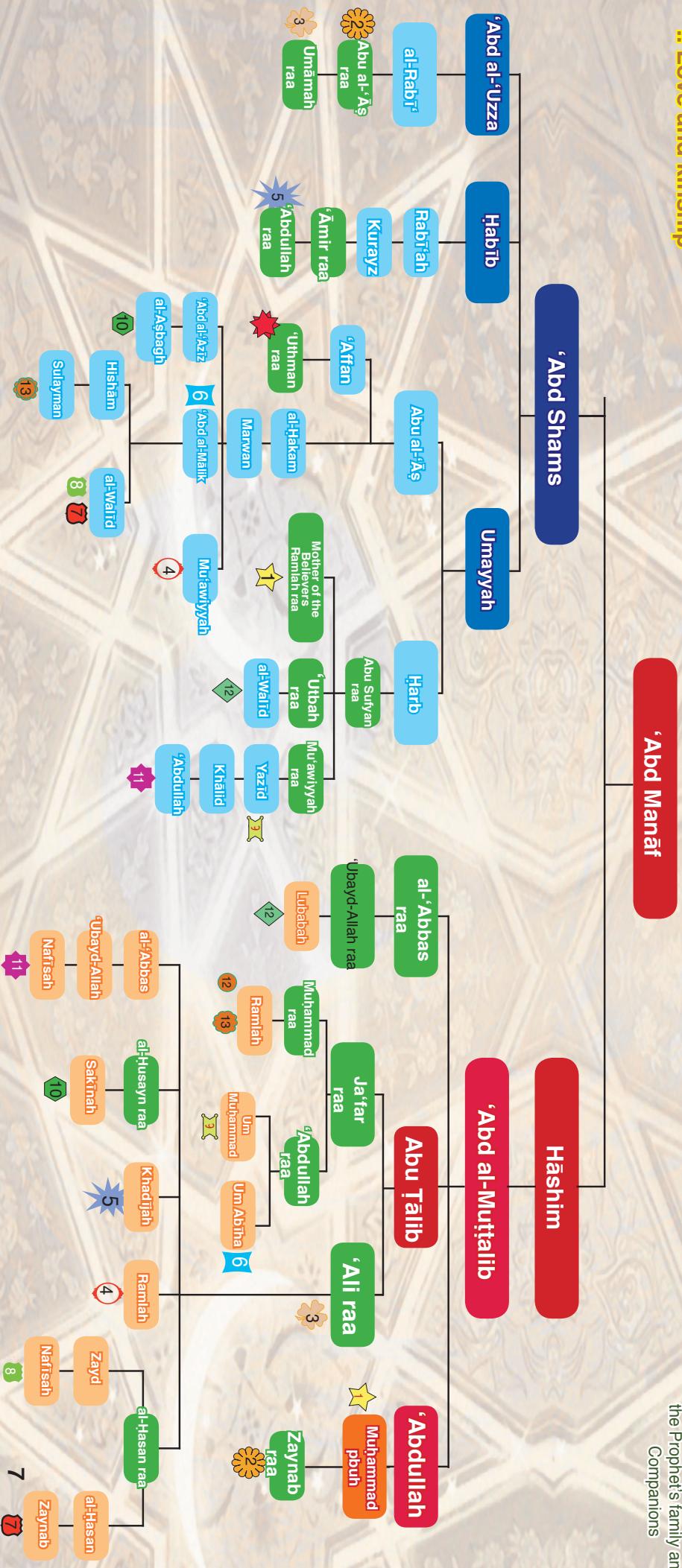
Marriage relationships between the family of the Prophet pbuh and their paternal relatives raa

This poster is rich in information, even after we moved those marriages relating to the family of 'Uthman bin 'Affan raa to a separate publication. So, several facts are apparent to you, dear reader, from this poster:

1. The Prophet's family were not separated from their society, as evidenced by these many marriages spanning various generations.
2. Three of the Prophet's pbuh daughters married into the house of their paternal cousins (descendants of 'Abd Shams) from Quraysh (if we take 'Uthman raa into consideration).
3. Eight marriages involved the family of 'Uthman raa, six the family of Marwan bin al-Hakam, and four the family of Abu Sufyan raa.
4. Among them are 13 marriages with the family of 'Ali bin Abu Tālib raa.
5. The majority of these marriages were celebrated after the events of the trial (Fitnah), namely Ḫiffīn, al-Jamal, and Karbala.
6. Between the family of the Prophet pbuh and the family of Abu Sufyan raa, there were four marriages; the most distinguished was the marriage of the Prophet pbuh to Um Ḥabībah bint Abu Sufyan raa (the closest of the Prophet's wives to him in lineage).

Marriage relationships between the family of the Prophet pbuh and their paternal relatives raa

Charitable Foundation for
the Prophet's family and
Companions



Important note: This tree presents some, not all, the marriages and relations.

★ We choose to present the marriages between the family and descendants of both the Prophet pbuh and 'Uthman bin 'Affan raa in a separate poster due to their importance and large number.

Allah says: {Muhammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Fath 29

Regarding this family tree, Muslim sources have testified and spoken of the close relationship between the Prophet's family and Companions, and that intermarriage continued between them, both before and after the events of the "Trial" (Fitrah). This affirms the continuing close relationship between the Prophet's family and Companions and their descendants through the generations. So beware the falsehood injected into history.

Poster Twelve

al-Zubayr raa in the Prophetic household

Al-Zubayr bin al-'Awwām bin Khuwaylid bin Asad bin 'Abd al-'Uzza bin Qusay bin Kilāb al-Qurashi al-Asadi, Abu 'Abdullah, disciple (Ḥawari) of the Messenger pbuh, and son of his aunt, Ṣafiyah bint 'Abd al-Muṭṭalib raa, one of the ten promised paradise, and one of the six consultants (Ashāb al-Shūra). His mother used to call him Abu al-Tahir, the nickname of her brother, al-Zubayr bin 'Abd al-Muṭṭalib, yet he was popularly known as Abu 'Abdullah, which prevailed.

He embraced Islam at the age of twelve and in some accounts, eight.

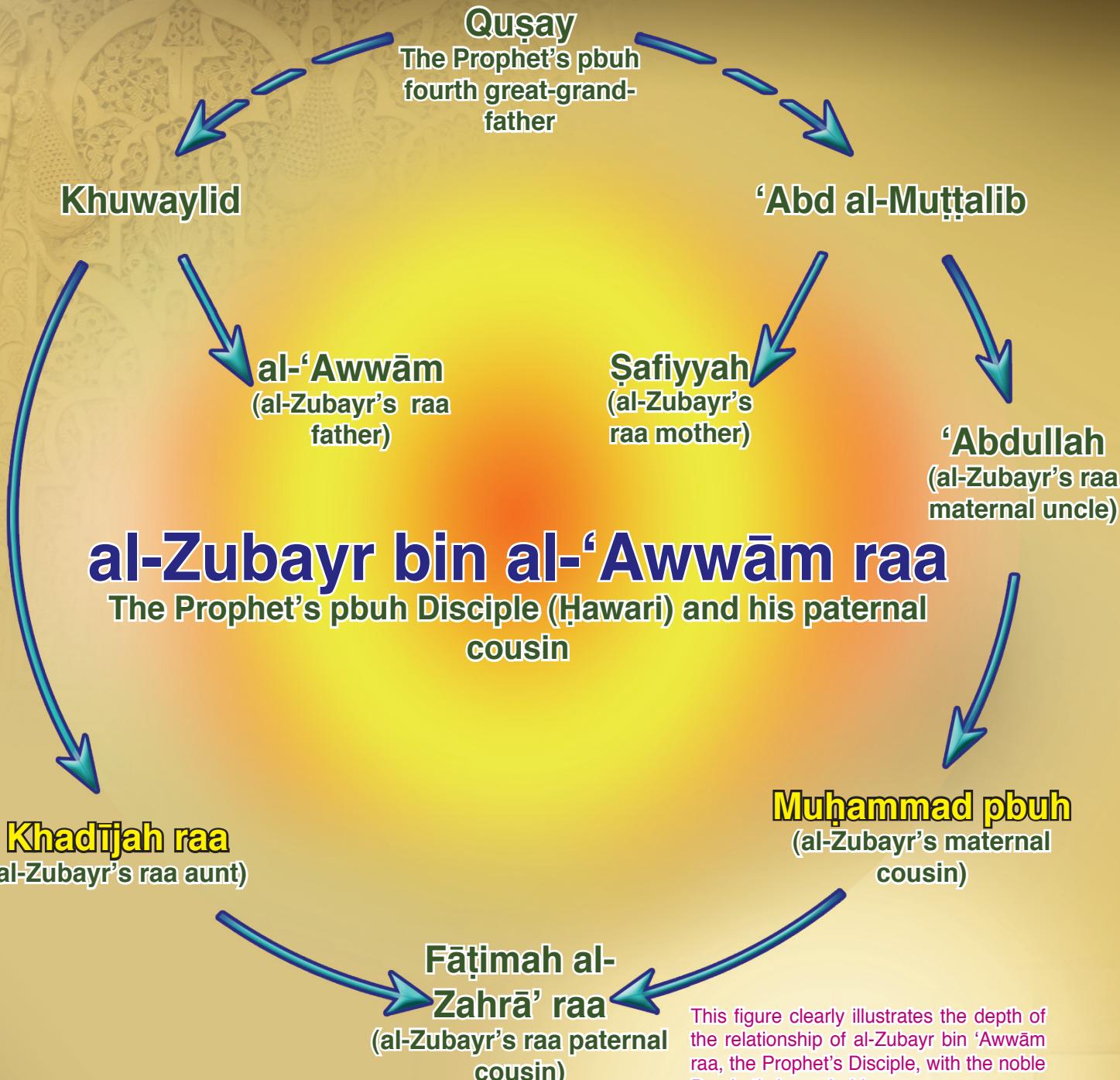
Al-Zubayr bin al-'Awwām is connected to the Prophetic household in several ways:

1. Sharing the fourth great-grandfather, Qusay bin Kilāb, with the Prophet pbuh.
2. His mother, Ṣafiyah bint 'Abd al-Muṭṭalib bin Hāshim raa, is the Prophet's pbuh aunt and sister of Ḥamzah raa. Her mother is Hāla bint Wahb the Prophet's pbuh maternal aunt. She first married al-Ḥārith bin Ḥarb bin Umayyah, but he died, and she then married al-'Awwām bin Khuwaylid bin Asad bin 'Abd al-'Uzza from which she bore al-Zubayr and al-Sā'ib. She embraced Islam and migrated with her son al-Zubayr, and lived to the Khilafah of 'Umar raa.
3. His paternal aunt is Khadījah bint Khuwaylid, mother of the believers, and Sayidat Nisā' al-Ālamīn raa, the first of the believers.
4. Hence, Fāṭimah bint Muḥammad, the Messenger's pbuh daughter, is his cousin.

Therefore, we can declare it loud and clear, al-Zubayr is in the Prophet's household.



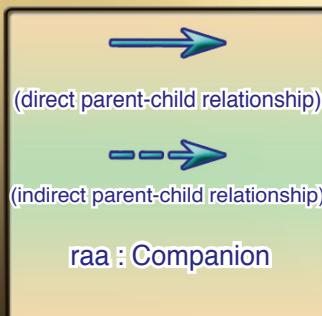
al-Zubayr raa in the Prophetic household



Sources:

All the relevant books of biography and history; for example:

- Siyar A'lām al-Nubalā' by al-Hāfiẓ al-Dhahabi 1/34
- al-Isābah by al-Hāfiẓ ibn Hajjar (Biography of al-Zubayr raa)
- al-Qawā'id wa al-Fawā'id by Muḥammad bin Maķki al-Āmilī 20/28
- Mustadrakat 'Ilm al-Rijāl by 'Alī Namāzī al-Shahrūdī (7175 Part 3/419)



This figure clearly illustrates the depth of the relationship of al-Zubayr bin 'Awwām raa, the Prophet's Disciple, with the noble Prophetic household:

- 1- He is the Prophet's pbuh paternal cousin and connects with him at Quṣay bin Kilāb.
2. He is the Prophet's pbuh maternal cousin; his mother is the Prophet's pbuh aunt, Ṣafiyah bint 'Abd al-Muṭṭalib raa.
3. He is related to al-Sayyidah Khadījah raa, Mother of the Believers and wife of the Prophet pbuh. al-Zubayr raa is her nephew (her brother's son).
4. He is the cousin of al-Sayyidah Fāṭimah al-Zahrā' raa (her maternal uncle's son).

Poster Thirteen

Marriage relationships between the family and descendants of both ‘Ali bin Abu Ṭālib and al-Zubayr bin al-‘Awwām raa

Continuing to explore the deep-rooted devotion between the Prophet’s family and Companions, in general, and the family of ‘Ali bin Abu Ṭālib and the family of al-Zubayr, especially, we note that this poster presents the following:

1. These marriages were celebrated following the Battle of the Camel (al-Jamal) (36H), and so provide us with clear and direct evidence that this battle did not undermine the devotion between them, and that what some orientalists invent and claim, of hatred and hostility, has no basis or frame, only falsehood and lies.
2. Over the passage of a century, there were 14 marriages, spanning six generations of children and grandchildren.
3. The share of the Ḥasani household was six marriages; two grandsons and two daughters of al-Ḥasan (Ruqayah and Nafīsah), a granddaughter (Malīkah), and it may be noted that ‘Abdullah (al-Nafs al-Zakiyyah) married into the Zubayri household twice!
4. The share of the Ḥusayni household was six marriages; five men, all of them descendants of ‘Ali bin al-Ḥusayn, along with the daughter of al-Ḥusayn, Sakīnah.
5. The household of Muṣ‘ab bin al-Zubayr celebrated five marriages into the household of ‘Ali raa.

Marriage relationships between the family and descendants of both **'Ali bin Abu Tālib and al-Zubayr bin al-'Awwām raa**



14 marriages
between the families of
'Ali bin Abu Tālib and
al-Zubayr bin al-'Awwām
raa over 100 years



Important note: This tree presents some,
not all, the marriages and relations.

Marriage relationship: Circle with a dot

Parent-child relationship: Blue arrow

Companion : (raa): Blue arrow with a dot

Allah says: {Muhammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Fath 29

Regarding this family tree, Muslim sources have testified and spoken, affirming the continuing close relationship between the Prophet's family and the Companions, and their descendants through the generations. So beware the falsehood injected into history.

- al-Ma'ārif by ibn Qutaybah 224

- Shajarat Tuba by Muhammad Mahdi al- Hā'iri 120

- Jamīharat Ansāb al-'Arab by ibn Hazm 22, 53, 55

- Sir al-Silsilah al-Alawiyah by Abu Nāṣr al-Bukhārī

- Mu'jam Rijāl al-Hadīth by al-Khūnī

- Nasab Quraysh by al-Zubayri 9/260

- al-Muhabbat by ibn Habib 75

- Mustadrakat 'Ilm al-Rijāl by al-Namāzī (Biography 8226)

- Sir al-Silsilah al-Alawiyah by Abu Nāṣr al-Bukhārī

- al-Mujid 1 Ansāb al-Talibiyin by 'Ali bin Muhammad al-Alawi 195

- al-Tabaqat al-Kubra by ibn Sa'd

Poster Fourteen

Marriage relationships between the family and descendants of both 'Ali bin Abu Ṭālib and Ṭalḥah bin 'Ubayd-Allah raa

This poster presents additional evidence that one must be wary of the insinuations made in relation to the Battle of the Camel (al-Jamal); indeed, what drove the Prophet's family to marry into the family of al-Zubayr, as previously mentioned, and to the family of Ṭalḥah, as we see, if truly their hearts were charged with hatred and animosity?

Ṭalḥah bin 'Ubayd-Allah bin 'Uthman bin 'Amru bin Ka'b bin Sa'd bin Taym bin Murrah bin Ka'b bin Lu'ay bin Ghālib al-Qurashi al-Taymi, Abu Muḥammad, is one of the ten promised paradise, one of the first to embrace Islam, one of the five who embraced Islam at the hand of Abubakr, and one of the six consultants (Ashāb al-Shūra), whose virtue and record is evident. We note in this poster:

1. The marriage of al-Hasan bin 'Ali raa to Um Ishāq bint Ṭalḥah raa, who bore him a son, who al-Hasan raa named Ṭalḥah.
2. Indeed, al-Ḥusayn al-Shahīd married her after his brother died, on his deceased brother's wish! She gave birth to the venerable lady, Fāṭimah the younger (al-Ṣughra).
3. The question is: did al-Hasan and al-Ḥusayn not participate in the Battle of the Camel (al-Jamal)? Then why would they marry the descendants of Ṭalḥah, if this event was as depicted by the orientalists and their supporters?

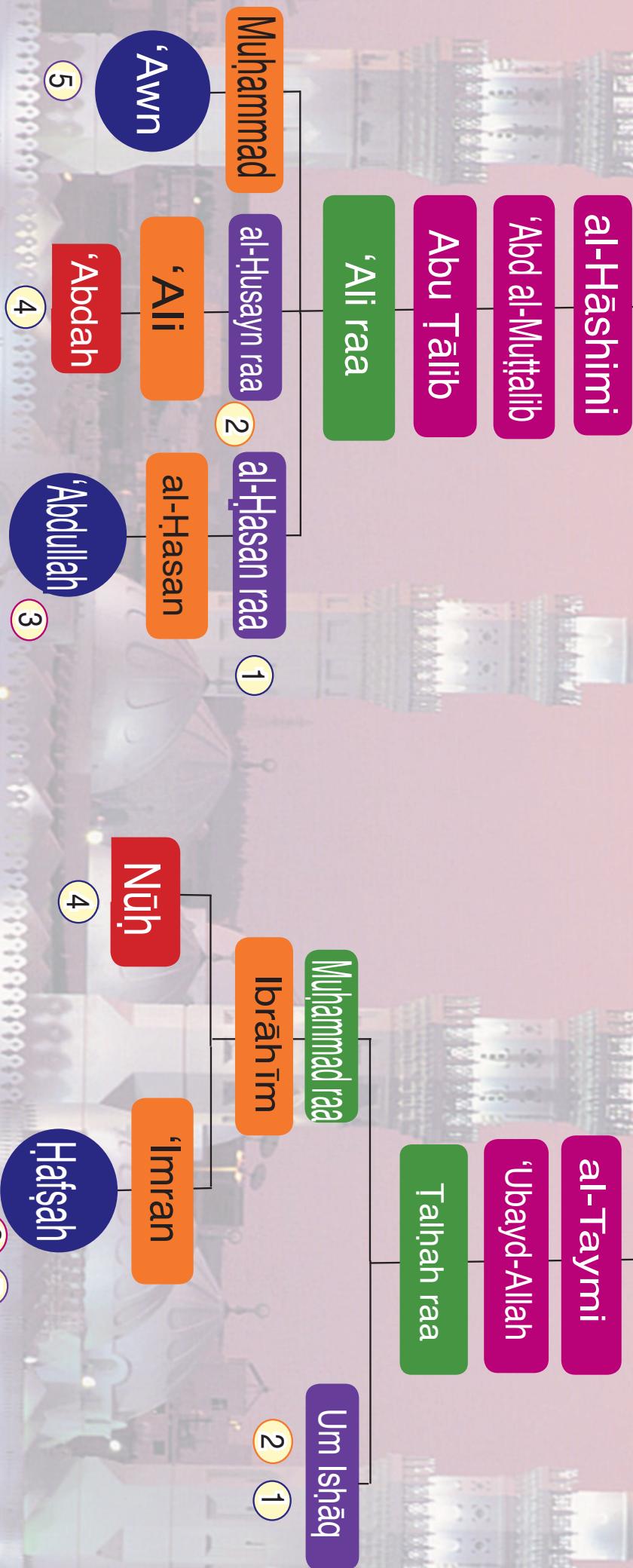
So, beware... beware... as history has been altered by hands with dubious intent!

4. At different stages, both 'Abdullah (al-Mahdī) bin al-Hasan bin al-Hasan bin 'Ali bin Abu Ṭālib and 'Awn bin Muḥammad bin 'Ali bin Abu Ṭālib married Ṭalḥah's granddaughter, Hafṣah bint 'Imran bin Ibrāhīm bin Muḥammad bin Ṭalḥah (martyred with his father in the Battle of the Camel).

5. The granddaughter of al-Ḥusayn, 'Ubda bint 'Ali bin al-Ḥusayn married Ṭalḥah's grandson, Nūḥ bin Ibrāhīm bin Muḥammad bin Ṭalḥah!
6. Do you not note dear reader that uniting the Muslim nation (Ummah) is a prominent goal taken up wholeheartedly by the Prophet's family and the Companions; they who are our best example!

Marriage relationships between the family and descendants of both 'Ali bin Abu Tālib and Talhah bin 'Ubayd-Allah raa

Quraysh



raa: Companion - Matching number, form, symbol, and colour indicates marriage of the two noble persons from the families of the Prophet pbuh and Talhah raa

Key References & Sources

- al-Mā'ārif by Ibn Qutaybah 232
- Jamharat Ansāb al-'Arab by Ibn Ḥazm 52
- Nasab Quraysh by al-Zubayrī 25
- al-Irshād by al-Mufid 2/130
- Abdullah Salim Suburb - Block No. 1 - Ahmad al-Hindi Street - House No. 21 Telephone: 2560203 / 2552340 Fax: 2560346 Hotline: 9184333- P.O. Box 12421 al-Shamiyah Postcode 71655 Kuwait www.almabarrah.net Email: almabarrah@gmail.com
- Ansāb al-Ashraf by al-Bidāri 1/474
- Maqatil al-Talibiyin by abu al-Faraj al-Asfahani 122
- Tāj al-Mawālid by al-Tabrāsi 35
- al-Mujabbār by ibn Ḥabīb 438, 448, 450

Important note: This tree presents some, not all, the marriages and relations.

Allah says: {Muhammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Fath 29
Regarding this family tree, Muslim sources have testified and spoken, affirming the continuing close relationship between the Prophet's family and the Companions, and their descendants through the generations. So beware the falsehood injected into history.



Poster Fifteen

The sons-in-law of al-Husayn bin ‘Ali raa from the descendants of the Companions raa

Come... let us see the sons of al-Husayn raa, particularly, ‘Ali bin al-Husayn, and his two sisters, Fātimah and Sakīnah. Through research, we find that they were at Karbala with their father, al-Husayn al-Shahīd, and their brothers, and paternal cousins. What concerns us now is:

1. Al-Hasan (al-Muthana) bin al-Hasan bin ‘Ali bin Abu Tālib (Fātimah’s husband) emerged from the massacre with wounds all over his body; she bore him al-Hasan (al-Muthalath), ‘Abdullah (al-Mahdī), and Ibrāhīm (al-Ghamar), who are all venerable and bright. She also gave birth to Zaynab (who married the Ummawi Caliph al-Walid bin ‘Abd al-Mālik) and Um Kulthūm (who married her maternal cousin, Muḥammad al-Bāqir).
2. After Al-Hasan al-Muthana died (around 97H), she married ‘Abdullah bin ‘Amru bin ‘Uthman bin ‘Affan dubbed al-Muṭrif, whom she bore Muḥammad (al-Dībāj) and a daughter.
3. As for Sakīnah, her husband, ‘Abdullah bin al-Hasan bin ‘Ali bin Abu Tālib, is the one called by some sources: (al-Qāsim) and his nickname (Abubakr); he was martyred in the incident of al-Taff along with his household.
4. After him, she married Muṣ‘ab bin al-Zubayr bin ‘Awwām, and bore him a daughter, Fātimah.
5. After Muṣ‘ab was killed in 71H, she married ‘Abdullah bin ‘Uthman bin Ḥakīm bin Ḥizām, and she bore him ‘Uthman dubbed (Qarīn), as well as Ḥakīm, and Rābiḥah.
6. When he died, she married Zayd bin ‘Amru bin ‘Uthman bin ‘Affan.
7. When he died, she married Ibrāhīm bin ‘Abd al-Rahmān bin ‘Awf, who divorced her three months later.
8. She married al-Aṣbagh bin ‘Abd al-‘Aziz bin Marwan bin al-Ḥakam, brother of the rightly-guided Caliph, ‘Umar bin ‘Abd al-‘Aziz, but he died early.

We note the following:

- (a) In the majority of these marriages, Sakīnah’s guardian (Waliy) was her brother, ‘Ali bin al-Husayn raa.
- (b) Two of Sakīnah’s husbands were killed early, one died, and the other divorced her months later, which explains her many marriages.
- (c) Reflect on how her husbands were the sons and grandchildren of the Companions, especially ‘Uthman, al-Zubayr, and ‘Abd al-Rahmān bin ‘Awf raa, which erases doubts and suspicions, and emphasises that they were on the best terms of devotion and love that continued among their descendants.

The Prophet's family
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The sons-in-law of Al-Ḥusayn bin 'Ali raa

raa

All these marriages were contracted after Karbala (61H), except the marriage of al-Hasan (al-Muthana) to Fāṭimah, and 'Abdullah bin al-Hasan raa to Sakīnah

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al-Ḥusayn raa

'Uthman
bin 'Affan
raa

'Amru

'Ali bin
Abu Ṭālib
raa

al-Ḥasan
raa

Zayd

al-Zubayr
bin al-
'Awwām
raa

killed in 71H
martyred in Kar-
bala in 61H

'Abdullah
(Abubakr)

'Abd al-
Rahmān
bin 'Awf
raa

Muṣ'ab

Ibrāhīm

'Abdullah

Hakīm
bin
Hizām
raa

al-Asbah

'Abdullah
bin 'Aṣaf
raa

divorced her 3
months later

Sakīnah

**Fāṭimah
(the Younger)**

'Abdullah
(al-Mutrif)

'Amru

'Uthman
bin
'Affan
raa

'Ali bin
Abu
Ṭālib
raa

There are several reasons for Sakīnah's many marriages; for example, her husbands were either martyred, killed, or did not live long, as well as one case of divorce.

Key References & Sources

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- A'yan Al-Shī'ah By Muhsin Al-Amīn Al-'Amīlī
- Ansāb Al-Ashraf By Al-Badrī
- Tadkīrat Al-Fuqahā' By Al-Kullī
- Maqātil Al-Ṭalibiyīn By Abu Al-Fara'ī Al-Asfahānī
- Kāshī Al-Ghumma By Al-Irbī

Marwan
bin al-

* Abd al-'Azīz

Hakam

* Brother of the Rightly-Guided Caliph 'Umar bin 'Abd al-'Azīz raa

Indicates husband's name



Poster Sixteen

Muhammad al-Bāqir raa

He is the master and Imam, Abu Ja'far Muhammad bin 'Ali bin al-Husayn bin 'Ali bin Abu Tālib, al-Madani. His father is Zayn al-'Ābidīn; he was born in 56H.

He was dubbed al-Bāqir (the splitter), i.e. split knowledge open, traced its roots and illuminated its ambiguities.

His most prominent and famous teachers are a group of noble companions, like Jābir bin 'Abdullah al-Anṣari, Anas bin Mālik, Abu Sa'īd al-Khudri, 'Abdullah bin 'Umar, and 'Abdullah bin 'Abbas raa, which gives us a noble example of continuity of knowledge and cultural link between the Prophet's family and the Companions.

Indeed, al-Bāqir has 244 narrations in the prime references of Prophetic traditions (Hadīth), let alone the books of exegesis (Tafsīr), and others.

As mentioned, al-Bāqir married into the house of Abubakr al-Šiddīq, taking their daughter, Um Farwah bint al-Qāsim bin Muhammad bin Abubakr al-Šiddīq raa, who gave birth to Ja'far al-Ṣādiq. He followed in the footsteps of his grandfather, the Messenger pbuh, who married al-Šiddīqah Āishah, and his father's uncle, al-Hasan bin 'Ali, when he married Ḥafṣah bint 'Abd al-Rahmān bin Abubakr al-Šiddīq. Indeed, his nephew, Ishāq bin 'Abdullah bin 'Ali bin al-Husayn also married into Abubakr's household! What a chronicle of devotion, brotherhood, love, and loyalty!

We conclude this poster with the narration of al-Irbli from al-Bāqir about the decoration of swords (on whether it was permitted in Islam). He responded: There is nothing wrong in doing that; adding that Abubakr al-Šiddīq raa decorated his sword. He was then told: and you say, al-Šiddīq?! He leapt up, turning to the Qiblah (direction of prayer), and said: Yes, al-Šiddīq... Yes, al-Šiddīq! He who does not call him al-Šiddīq, then may Allah reject his statements in this life and the Hereafter.



Muhammad al-Baqir bin 'Ali bin al-Husayn bin 'Ali bin Abu Tālib raa (Born 56H - Died 114H)

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Um Salamah (Hind al-Makhzūmiyyah) raa
(Mother of the Believers)

Abu Sa'īd al-Khudri al-Anṣārī raa

Anas bin Mālik al-Anṣārī raa

His teachers from
the Companions

Jābir bin 'Abdullah al-Anṣārī raa

Abdullah bin 'Abbas al-Hāshimī raa

Abdullah bin 'Umar bin al-Khattāb raa

From the sayings of al-Baqir raa

Abu Ja'far al-Baqir was asked about the decoration of swords (whether it was permitted in Islam). He responded: There is nothing wrong in doing that; adding that Abubakr al-Siddiq raa decorated his sword. He was then told: and you say, al-Siddiq?! He leapt up, turning to the Qiblah (direction of prayer), and said: Yes, al-Siddiq... Yes, al-Siddiq! He who does not call him al-Siddiq, then may Allah reject his statements in this life and the Hereafter.

About al-Baqir raa, they said:

- The Imam, robust narrator; master of Banu Hāshim in his time, famously called al-Baqir (splitter), as they say: "baqr al-'ilm", i.e. split knowledge open, traced its roots and illuminated its ambiguities.

His mother

Among his wives

Um 'Abdullah
bint al-Hasan bin 'Ali bin
Abu Tālib raa

Um Farwah
bint al-Qāsim bin
Muhammad bin Abubakr
al-Siddiq raa

Sources:

- al-Aslīl by ibn al-Taqīqī 149
- 'Umdat al-Tālib by ibn 'Inbāh 245
- Tādhhib al-Kamāl by al-Hāfiẓ al-Mazzi 26/137
- Siyār A'ām al-Nubalā by al-Hāfiẓ Dhahabī 44/402
- Tadkīrat al-Hufāz by al-Hāfiẓ al-Dhahabī 1/124
- Kashf al-Ghumma by al-Irbīlī 2/360

Poster Seventeen

Ḩafṣah bint Muḥammad al-Dībāj: descendant and great-niece of all four Rightly-Guided Caliphs, as well as Ṭalḥah, and al-Zubayr raa

After 150 years, the unique relationship between the descendants of the Prophet and the Companions continued, and the evidence is in this poster!

She is Ḥafṣah bint Muḥammad (al-Dībāj) bin ‘Abdullah (al-Muṭrif) bin ‘Amru, son of the rightly-guided Caliph and just Imam, ‘Uthman bin ‘Affan raa.

A woman descending from the Messenger pbuh, Abubakr, ‘Umar, ‘Uthman, ‘Ali, Ṭalḥah, and al-Zubayr raa!

Her mother is Khadījah bint ‘Uthman bin ‘Urwah bin (al-Zubayr).

‘Urwah’s mother is Asma’ bint (Abubakr).

Muḥammad’s (al-Dībāj) mother is Fātimah bint al-Ḥusayn bin (‘Ali).

Fātimah bint al-Ḥusayn’s mother is Um Ishāq bint (Ṭalḥah) bin ‘Ubayd-Allah.

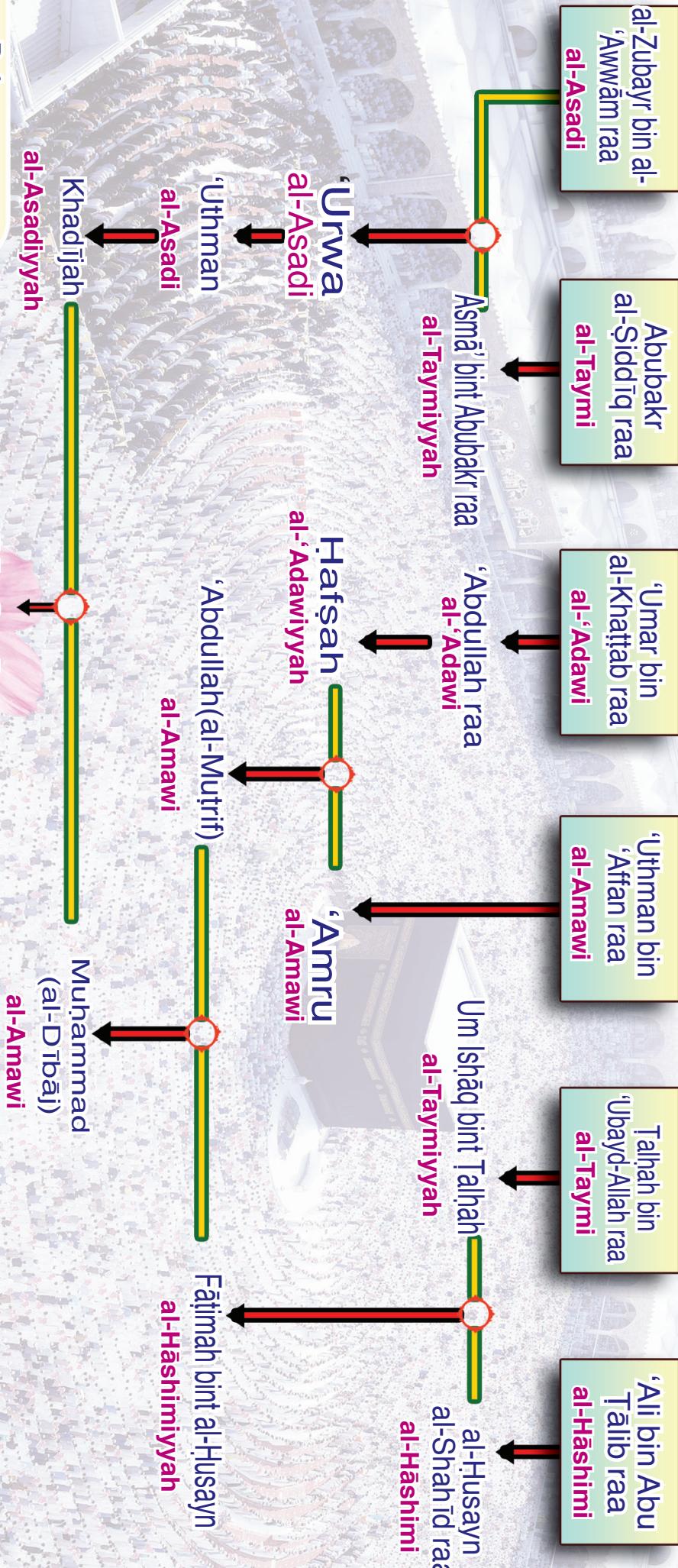
The mother of ‘Abdullah bin ‘Amru bin ‘Uthman bin ‘Affan is Ḥafṣah bint ‘Abdullah bin (‘Umar) bin al-Khaṭṭāb, and it is said: Zaynab bint ‘Abdullah bin ‘Umar.

Have you noticed dear reader, the extent of this amazing social weave?

Do you not see that the children of both the Prophet’s family and the Companions remained far from all the alleged disputes?

Hafṣah bint Muḥammad (al-Dībāj) descendant and great-niece of all four Rightly-Guided Caliphs, as well as Talḥah, and al-Zubayr raa

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References

- al-Muhibbar by Ibn Habib 1/404
- al-Mudhish by Ibn al-Jawzi 69
- al-Jawharah fi Nasab al-Nabi wal Asharah by al-Barri 1/373
- al-Ma'rif by Ibn Qutaybah 200
- Sharh Nahij al-Balaghah by Ibn Abu al-Hadid 15/266

Parent-child relationship

Marriage relationship

Hafṣah's forefathers from the Ten Companions promised Paradise

Poster Eighteen

Mothers of the Believers: Wives of Prophet Muḥammad, Leader of the Messengers, pbuh

Here we see the backbone of the Prophet's family line, and the family ties between him and his wives, the mothers of the believers. It presents eleven of the mothers of the believers, arranged according to the relative closeness in family relationship to him, from which we note:

1. Juwayriyyah bint al-Hārith has been excluded, as she is from Qaḥṭan (most likely), and Ṣafiyah bint Ḥuyyay bin Akhtab, because she is a descendant of Ishaq bin Ibrāhīm pbuh.
2. All of them died after the Prophet pbuh, except Khadījah (Sayidat Nisa' al-'Ālamīn), and Zaynab bint Khuzaymah raa.
3. All of them were buried in the cemetery of al-Baqī', except Khadījah, who is buried at al-Hijūn in Makkah, and Maymūnah raa, who was buried in Sarf.
4. Zaynab bint Jahsh raa was the first of his wives to follow him, as she died in 20H.

She is also connected to him in lineage through her mother, Umaymah bint 'Abd al-Muṭṭalib, the Prophet's aunt.

5. In terms of Ḥadīth, 'Āishah narrated (2210), Um Salamah (378), Maymūnah (78), Um Habībah (65), Hafṣah (60), Zaynab bint Jahsh (11), Ṣafiyah (10), Juwayriyyah (7), and Sawdah (5).
6. 'Āishah raa was the only one previous unmarried among them.
7. The last of them to die was Um Salamah in 61H, while Maymūnah was the last one he married in 7H.\

This is the lineage of our ladies and mothers, the mothers of the believers, whose noble lineage connected to the nobility of their husband, the chosen one, pbuh.

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Mothers of the Believers

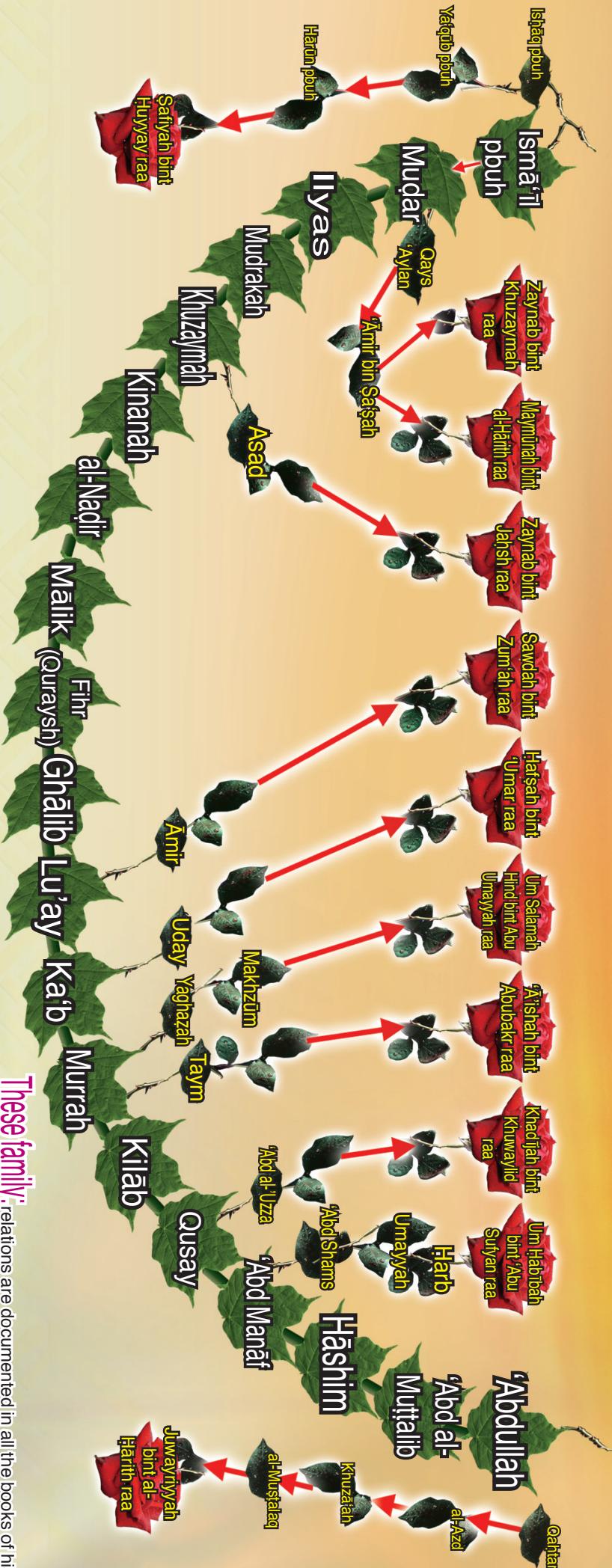
Wives of Prophet Muhammad, Leader of the Messengers, pbuh

Ibrāhīm pbuh

Muhammad pbuh



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panions



Indirect parent-child rela-
tionship

(between a grand
parent and a grandchild)

Forefather of the
Prophet pbuh

Wife of the Prophet pbuh

These family relations are documented in all the books of history, and biography, except for Juwayriyyah bint al-Harith raa as there is disagreement on whether she is from Qahtan or from Qun'a bin Ilyas bin Mudar bin 'Adnān, where the majority of experts adopt the former opinion.

Poster Nineteen

The Ten Companions Promised Paradise (al-Āsharah al-Mubasharīn bi al-Jannah)

This poster addresses the noble Prophetic lineage, and the point where it connects with the ten Companions promised paradise. It is common knowledge that many traditions (Hadīth) have conveyed the good news that they are to enter Paradise, among them the tradition narrated by Abu Dawūd in his book of traditions (Sunnan) (vol. 2, p. 623):

Sa‘īd bin Zayd stood up and said: I testify for the Messenger of Allah pbuh, that I heard him saying: “Ten in Paradise: the Prophet in Paradise, Abubakr in Paradise, ‘Umar in Paradise, ‘Uthman in Paradise, ‘Ali in Paradise, Talḥah in Paradise, al-Zubayr bin al-‘Awwām in Paradise, Sa‘d bin Mālik in Paradise, and ‘Abd al-Rahmān bin ‘Awf in Paradise; and if I wished I would name the tenth. He said: they said: who is he? He fell silent. So they said: who is he? He responded: he is Sa‘īd bin Zayd”.

It is possible to note the following:

1. They were close to the Prophet pbuh in his invitation to Islam, as well as close to him in lineage.
2. The ten of them go back to a common forefather, Isma‘īl bin Ibrāhīm pbuh, and Muḥammad pbuh is their Prophet and Companion.
3. Any attack on the lineage of any of them is tantamount to an attack on the noble Prophetic lineage.
4. Two of them, Sa‘d and ‘Abd al-Rahmān raa, are from Banu Zahrah (the Prophet’s maternal uncles).
5. Two of them, Abubakr al-Ṣiddīq and his paternal cousin, Talḥah raa, are from Banu Taym.
6. Two of them, ‘Umar and Sa‘īd bin Zayd, are from Banu ‘Adiy, and are his paternal cousins.
7. Abubakr al-Ṣiddīq is the only one whose father embraced Islam.
8. The four rightly guided Caliphs and the six consultants (Ashāb al-Shūra) are among them!
9. The first of them to die is Abubakr, and the last is Sa‘d bin Abu Waqqas raa.
10. ‘Umar, ‘Uthman, ‘Ali, Talḥah, and al-Zubayr raa were murdered, dying as martyrs.
11. All of them were present at the battle of Badr (either physically or judged so), and were among those who made the pledge of al-Raḍwān, with the exception of ‘Uthman raa, for whom the pledge was made in the first place.

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The Ten Companions Promised Paradise (al-'Āsharah al-Mubashharīn bi al-Jannah)

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Ibrāhīm pbuh

Muhammad pbuh



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These family relations are documented in all the relevant books of history, and biography.

Poster Twenty

Conquests of the Islamic state to the end of the era of the Rightly-Guided Caliphs raa

This map illustrates the scale of the conquests in the time of the rightly guided Caliphs, and the rapid expansion of the Islamic state over a period of 30 years. Indeed, those peoples whose lands were liberated adopted Islam and its language, and more so, participated in the conquests. Therefore, we see that the Prophet's family and Companions conquered hearts before territory.

You only have to imagine the equipment of war, and mode of transport of that time, and compare that to the magnitude of these conquests, to see the extent of the sincerity and courage of the Prophet's pbuh family and Companions, as well as the guidance, support and victory from Allah, exemplified in His Words, Most High {O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm} Surah Muhammad 7).

The map shows a very large number of leaders of the conquests, from among the Companions, who travelled to the world's far corners, East and West, to deliver the message of religion, and in support of the ritual and code (Shariah) of the Lord of all Creation.

Here is an example from the Prophet's pbuh family, to show how widely they were dispersed in the conquests:

Ibn 'Abd al-Barr al-Andalusi stated:

"It is said that no graves were more distant from each other than those of the sons of al-'Abbas bin 'Abd al-Mu'talib, their mother, Um al-Faḍl, gave birth to them in one house. Al-Faḍl was martyred in Ajnādīn, Mu'bad and 'Abd al-Rahmān died in Africa, 'Abdullah died in Taif, 'Ubayd-Allah in Yemen, Qatham in Samarkand, and Kathir was taken by a heart attack in Yanbu". (al-Isti'ab, vol.1, p. 59)

The map also shows the participation of al-Hasan, al-Husayn, 'Abdullah bin 'Umar, 'Abdullah bin 'Abbas, 'Abdullah bin al-Zubayr, and 'Abdullah bin 'Amru bin al-Ās raa in the liberation of Georgia and Tamisah in 30H in the East, and the liberation of Africa and Subaytilah in 26H in the West.

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Europe

Conquests of the Islamic state to the end of
the era of the Rightly-Guided Caliphs raa

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Sardinia

Rome

Constantinople

Armenia Azerbaijan

Lands beyond the River

Tumaysah

Georgja

Kabul

Miltan

Gathage

Sicily

Crete

'Ammuriyyah
(Amorium)

Hiraqlah

Cyprus

Damascus

R. Euphrates

R. Tigris

Tabarstan

Qawmas

Khurasan

Lands beyond the River

Kabul

Miltan

India

Bahr al-Rim (Mediterranean Sea)

Barqa

Alexandria

Jerusalem

R. Euphrates

R. Tigris

Basrah

Kufah

Haurah

Kufah

Tabarstan

Qawmas

Khurasan

Kabul

Miltan

Subaylah

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

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'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

Africa

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Abdullah bin Abu al-Sarh

'Uqbah bin Nafi'

'Amru bin al-'As

al-Fusqat

Mu'awiyyah bin Abu Sufyan

Abu al-Sarh raa

'Amru bin al-'As

al-Fusqat

These conquests were corroborated by the books of history; the most important sources were:
- Tarikh al-Tabari by Imam Muhammad bin Jarir al-Tabari
- Tarikh al-Islam by al-Hafiz al-Dhahabi
- al-Bidayah wa al-Nihayah by al-Hafiz ibn Kathir
- al-Kamil fi al-Tarikh by Ibn al-Athir
- al-Muntazim by Ibn al-Jawzi
- Muruj al-Dhahab by al-Masudi
- Tarikh al-Yaqubi

Commanders of the conquests raa
'Umar raa
Conquests during the rule of Caliph
This campaign took place during the rule
of Ali raa
al-Hasan, al-Husayn, 'Abdullah bin 'Umar,
'Abdullah bin 'Abbas, 'Abdullah bin Zubayr,
and 'Abdullah bin Amru bin al-As
raa all participated in this campaign.

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الوصية الخالدة



كيف تقرأ تاريخ الأول والصحاب؟ الأول والصحابية محبة وقرابة

Bengali



أوليك مبرؤون



أوليك مبرؤون

Indonesian



أهل البيت بين مدرستين

رحمه بهم



إلى رزق حبيها



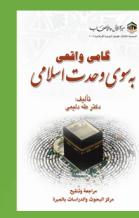
رسيد شهاده



شذى الياسمين



كتابات أهل واصحاب



موقعات الصلاة



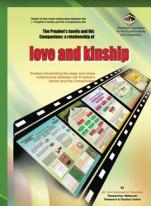
كيف تقرأ تاريخ الأول والصحاب؟

Thailand



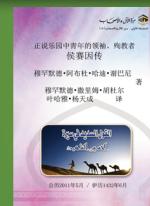
أول والصحابية محبة وقرابة

English



أهل البيت بين مدرستين

China



القول السليم في سيرة الحسين الطيب

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الوصية الخالدة

Tajik



رحمه بهم

Hausa



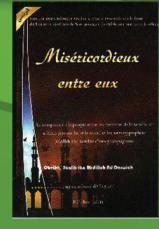
شذى الياسمين في نشائل أميات المؤمنين

Yorba



شذى الياسمين في نشائل أميات المؤمنين

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