

**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**

**By**

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To All those who love Ahl al-Bayt  
(the Prophet's family) and the  
Şahabah (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 (Ḥadīth); 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, Ḥafṣah 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 Ḥafṣah 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-Ḥujrah 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

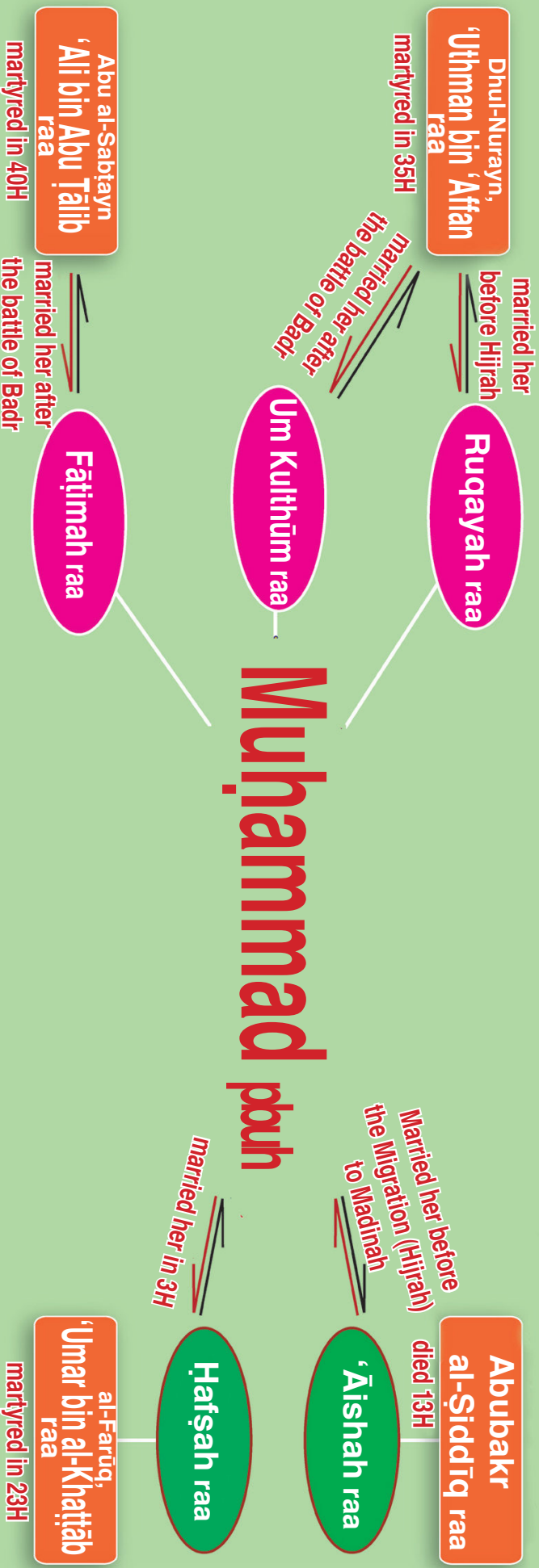
**Marriage relations between the Prophet pbuh, and the Rightly-Guided Caliphs, may Allah be pleased with them all**



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### His sons-in-law

### His fathers-in-law and companions in the grave



- 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» Saḥīḥ Ḥadīth in Abu Dawūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, and Muṣṣanad Ahmad

## Poster Two

### Daughters of the best of mankind, Muḥammad pbuh

This poster, titled 'Daughters of the best of mankind', looks at the biography of the daughters of the noblest Prophet and greatest Messenger, Muḥammad 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 Ṭālib raa, after the death of her aunt, Fāṭimah raa.

Al-Zahrā' Fāṭimah raa, also among the noblest women of all humankind (Sayidat Nisā' al-'Ālamīn), and mother of the two flowers, al-Ḥasan and al-Ḥusayn, 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 Ṭālib 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' Fāṭimah, 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 Fāṭimah raa is his only daughter, while the others were simply raised in his household, has no basis in truth.

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

### Zaynab raa

- the eldest of the Prophet's daughters
- born ten years before the prophetic mission
- married Abu al-'Āṣ bin al-Rabī' raa, her cousin, before Islam
- died during the Prophet's lifetime in 6H, as a consequence of a fall from her camel caused by the disbelievers of Quraysh when she migrated
- she gave birth to 'Alī (died young) and Umamah, who later married 'Alī raa, after the death of Fatimah raa

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

### Um Kulthūm raa

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

# Daughters of the best of mankind, Muḥammad pbuh

{O' Prophet, say to  
your wives, and

**your  
daughters**

and wives of the  
believers to gather to  
them their garments)  
Surah al-Ahzāb 59

  
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### 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
- 'Alī 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 Um Kulthūm raa

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

### Ruqayah raa

- born seven years before the Prophetic mission
- performed migration with her husband, 'Uthman bin 'Affan raa, to Abyssinia
- died in Madinah, while the Muslims were in the battle of Badr after contracting measles
- gave birth to 'Abdullah bin 'Uthman bin 'Affan raa, who died in 6H

## Key references and sources

1. Al-S'rah al-Naba'wiyah by Ibn Hishām 2/9
2. Tarikh al-Islām by al-Dhahabī 1/13
3. Tarikh Dimashq by Ibn 'Asakir 3/125
4. Al-Bidayah wa al-Nihayah

- by Ibn Kathīr 2/294
5. Al-Sabāh by Ibn Hajar, Biography No. 11181
6. Al-Silyab by Ibn 'ad al-Bahr 1/17
7. Usd al-Qabāh by Ibn al-Athīr 1/10
8. Al-Khisāl by al-Sadūq p.404
9. Tarḥīb al-Aḥkām by al-Tūsī 3/333
10. Sharḥ Usūl al-Kāfi by al-Mazzinānī 7/144

11. Taj al-Mawālīd by al-Tabrasi p.9
12. Taj Ma'walīd al-A'menah by Ibn Khaashab p.7
13. Manāqib Al-Abū Tālib by Ibn Sha'r Ashūb 3/90
14. Al-Masā'il al-Sarawwiyah by al-Murīd p.94
15. Mustadrak al-Im al-Ri'ālī by al-Namāzī al-Shahrūdī, Biography No. 9227, 15880, 9590, 18068
16. Al-Muqanā'ah by al-Murīd p.332

17. Al-Masūdī by al-Tūsī 4/159
18. Misaḥ al-Mulāhid by al-Tūsī p. 80, 622
19. Tazkirah al-Fuqarā' by al-Hillī 2/604
20. Qur' al-Isnad by al-Himyarī al-Qunmī p.9
21. Muja'm Ri'āl al-Hadīth by al-Khoeī 12/139, 24/208, 19/305, Biography No. 15626
22. Bilāh al-Anwār by al-Majlisī 42/95

23. Masā'il al-Sh'ra by al-Hurr al-'Amīlī 3/139
24. Al-Silsabā' by al-Tūsī 485
25. Al-Hadeyq al-Nadīyah by al-Bahrānī 4/85
26. Mināḥah al-Talab by al-Hillī 1/446
27. Qarnus al-Ri'āl by al-Tusturī Biography No. 119, 343, 8, 136

## Poster Three

### The blessed marriage of ‘Ali bin Abu Ṭālib and Fāṭimah 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 Fāṭimah, 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 Fāṭimah, 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-Ḥuṭamiyyah) 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 Fāṭimah 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. Biḥār al-Anwār, al-Majlisi vol. 19 p.113
4. Biḥār al-Anwār, al-Majlisi vol. 42 p.130
5. Al-Ṭabaqāt al-Kubra, ibn Sa’d vol. 8 p.329



## 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 Ṭālib, and his nephews, Abubakr bin al-Ḥasan bin 'Ali bin Abu Ṭālib, 'Umar bin al-Ḥasan, and 'Umar bin al-Ḥusayn, as well as their uncles al-'Abbas and 'Uthman, sons of 'Ali bin Abu Ṭālib (their mother being Um al-Banīn al-Kilābiyyah).  
Not forgetting to mention, 'Umar bin 'Ali bin Abu Ṭālib, the last of 'Ali's sons to pass away, as well as 'Umar and 'Uthman, sons of 'Ali bin al-Ḥusayn.

Yet, this is not all, and the practice continues to the sixth generation of the Prophetic household, where Mūsa al-Kādhim 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?

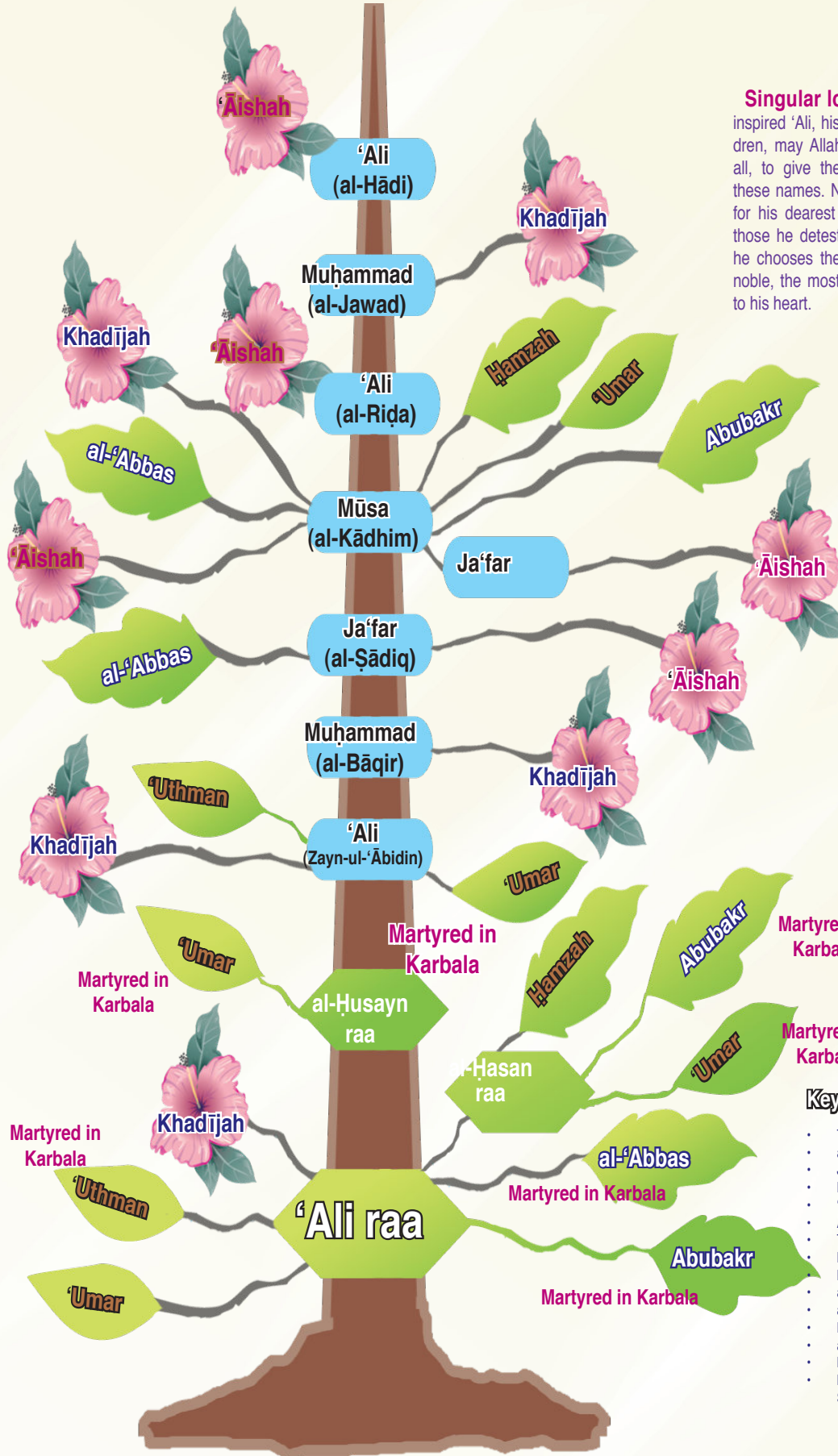
Indeed, here are some more; what about:

'Āishah bint Ja'far al-Ṣādiq!  
'Āishah bint Mūsa al-Kādhim!  
'Āishah bint 'Ali al-Riḍa!  
'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 orientalist, with their vile agenda and corrupting thought, in that hostility and hatred marked this relationship? By Allah, no... and I seek refuge in Allah, from their whispering, agitation, and evil-mongering against Muslims.



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



**Singular love and devotion**  
inspired 'Ali, his children, and their children, may Allah be pleased with them all, to give their sons and daughters these names. No person would choose for his dearest children, the names of those he detests or of enemies, rather he chooses the best names, the most noble, the most fitting, and the dearest to his heart.

### Key References & Sources

- Tārīkh Dimashq by ibn 'Asakir
- al-Ṭabaqāt al-Kubra by ibn Sa'd
- Jamharat Ansāb al-'Arab by ibn Ḥazm
- Nasab Quraysh by al-Zubayr bin Bakār
- 'Umdat al-Talib by ibn 'Inbah
- Ansāb al-Ashraf by al-Blādhri
- Tārīkh al-Ya'qūbi by al-Ya'qūbi
- Maqatil al-Jālibiyyin by abu Faraj al-Asfahani
- Muntaha al-Āmāl by 'Abbas al-Qummi
- al-Muḥabbar by ibn Ḥabīb
- al-Aṣṭī by ibn al-Taḥṭaḥ
- Kashf al-Ghumma by al-Irbli
- al-Irshād by al-Mufīd
- Mu'jam Rijāl al-Ḥadīth by al-Khūni
- Mustadrakat 'Ilm al-Rijāl by 'Ali Namāzi al-Shahrūdī

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 "Fāṭimah", "Ja'far", and "Zaynab" due to the lack of available space.

## 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-Ḥasan (and in some sources, al-Ḥusayn) married Abubakr's granddaughter, Ḥafşah bint 'Abd al-Raḥmān [as documented in *Ansāb al-Ashraf* by al-Blādhri

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

Furthermore, al-Ḥasan's raa descendant, Mūsa (al-Jawn) bin 'Abdullah (al-Maḥḍ) bin al-Ḥasan (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-Ṭālibiyyin* (1/36), *Umdat al-Ṭālib* (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-Şādiq [recorded unanimously by all sources].

Moreover, Ishāq 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, Ishāq bin 'Abdullah bin Ja'far bin Abu Ṭālib married Um Ḥakīm bint al-Qāsim bin Muḥammad bin Abubakr, the sister of Um Farwah (mother of Ja'far al-Şādiq), and so Um Ḥakīm is Ja'far al-Şādiq'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 orientalist. 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.

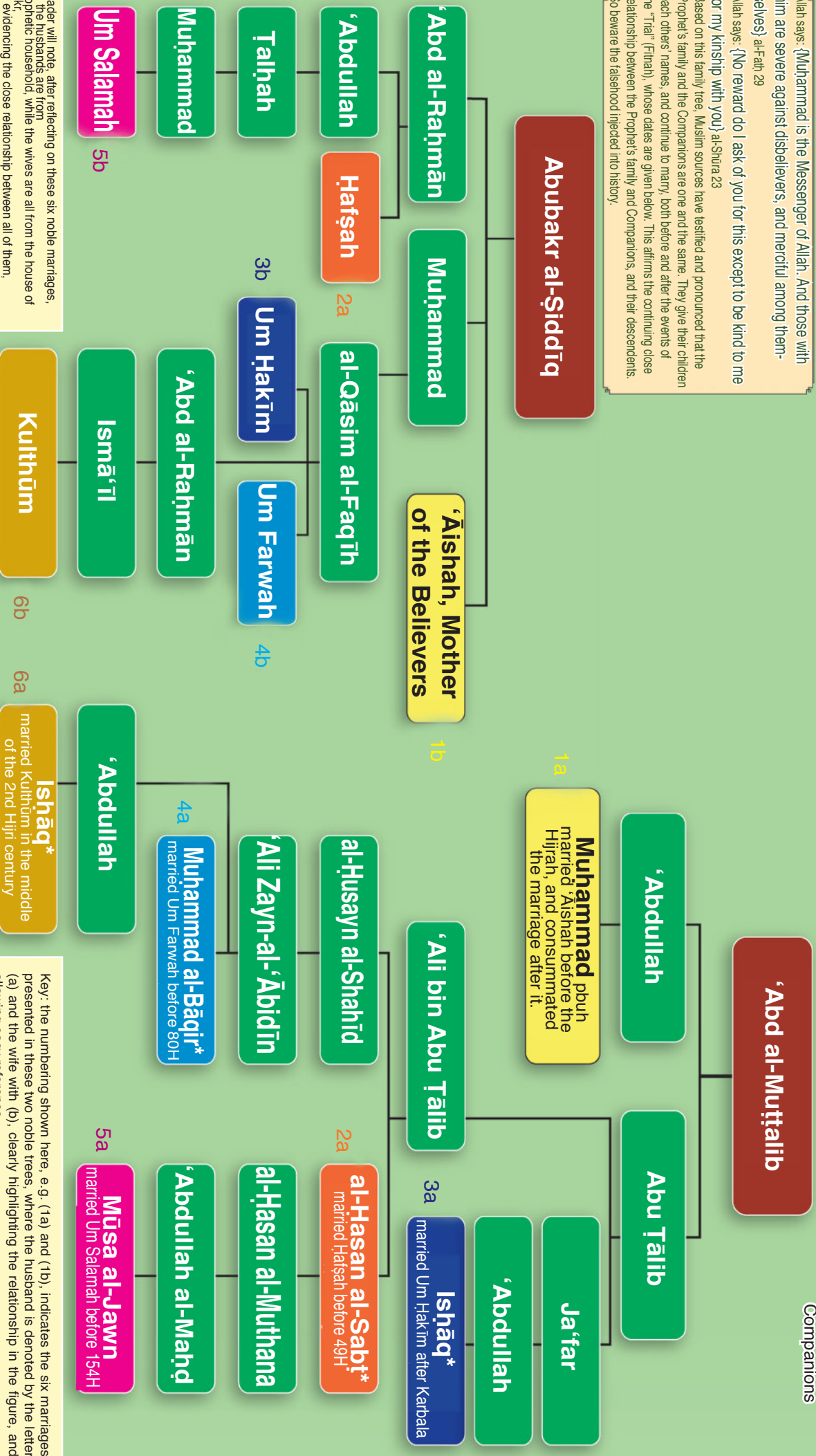
## The Prophet's family and Companions Love and kinship

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

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 wives are all from the house of Abubakr, the Prophetic household, while the wives are all from the house of 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-Saqiah in 11H.
3. The Battle of the Camel in Jumada al-Akhirah 36H.
4. The Battle of Siffin in Satar 37H.
5. The martyrdom of Ali raa in Rammadan 40H.
6. Death of al-Hasan bin Ali raa in 49H.
7. Martyrdom of al-Husayn bin Ali raa 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-Sheykh al-Mur'ī (died 413H) in al-Irshad (p.270), Muhammad al-A'jami al-Hā'iri in Tarajim A'lam al-Nisā' (p.278), Ibn 'Inbah (died 828H) in 'Umdat al-Talib (p.225), Ibn al-Taqtaqi (died 709H) in al-Asfil (p.149), and Mus'ab al-Zubayri (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 'Alī bin al-Ḥusayn bin 'Alī bin Abu Ṭālib raa, dubbed al-Şādiq, 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-Raḥmān bin Abubakr al-Şiddīq (this is the second birth).

Would al-Şādiq 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-Şādiq!

Al-Şādiq'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 (Faḳīh) of Madinah, al-Qāsim bin Muḥammad; he was born, raised, and died in the hub of learning—Madinah, bustling with knowledge and scholars.



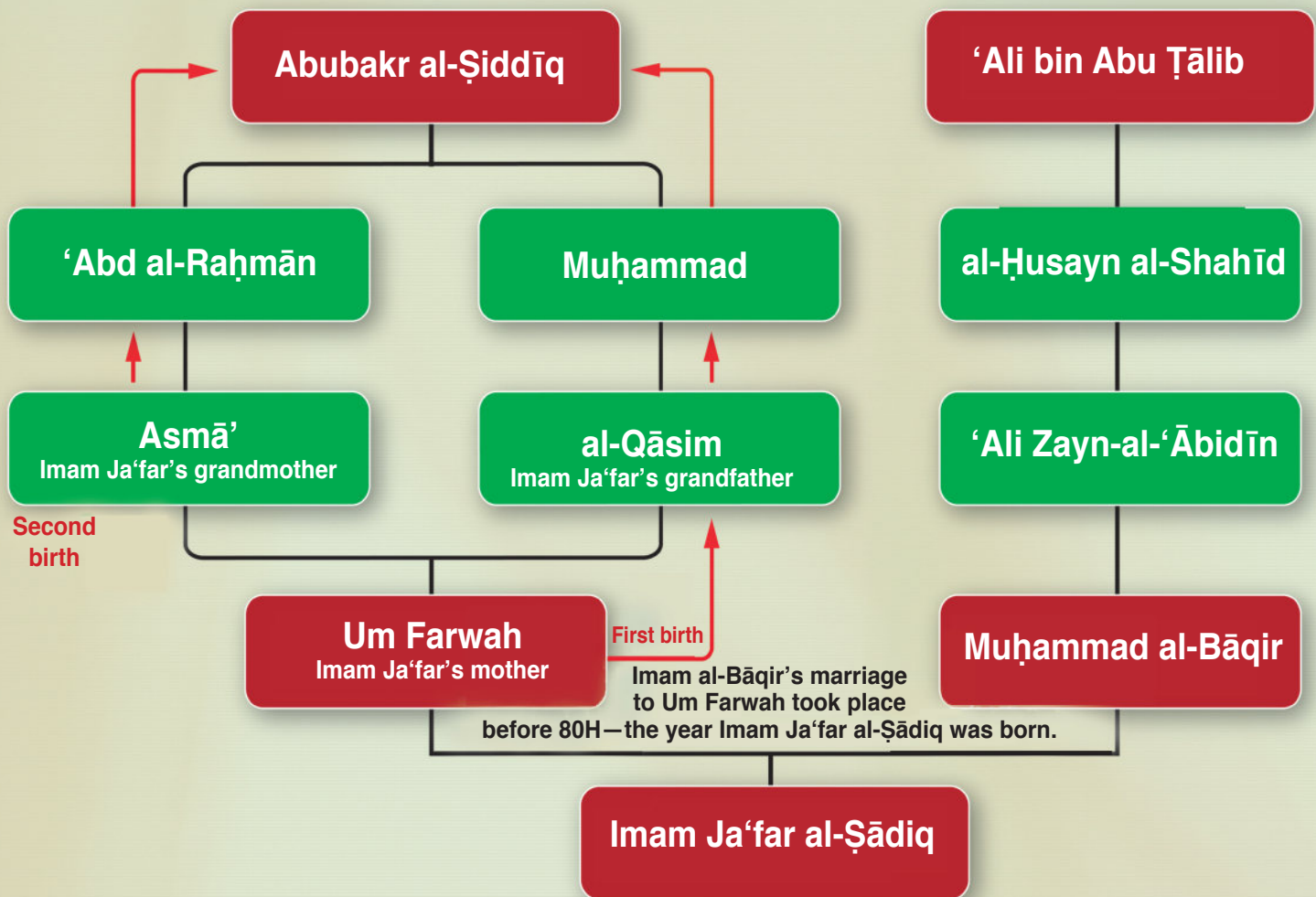
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## The statement by Imam Ja'far al-Şādiq raa

«Abubakr al-Şiddīq gave birth to me twice»\*

The first birth: by way of Imam Ja'far al-Şādiq's mother,  
Um Farwah bint al-Qāsim bin Muḥammad bin Abubakr al-Şiddīq.\*

The second birth: by way of Imam Ja'far al-Şādiq's grandmother,  
Asmā' bint 'Abd al-Raḥmān bin Abubakr al-Şiddīq.\*



Allah says: {Muḥammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Faṭḥ 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 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 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-Ṭabī'īn), and long after. So beware the falsehood injected into history.

\* 'Umdat al-Ṭālib fī Nasab Āl Abu Ṭālib by ibn 'Inbah (died 828H), Jul al-Ma'rifah edition, p.345 - Kashf al-Ghumma by al-Irbli (died 693H), Dar al-Aḍwā' edition, 2/347 - al-Aṣīlī fī Ansāb al-Ṭālibīyyin by ibn al-Ṭaḥṭaḥ (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 Ḥajjar al-'Āsḩālāni (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-Aḍwā' 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 Siffīn in Şafar 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 Muḥarram 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-Khaṭṭāb 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, Ḥaḥṣah raa, who remained so to his death. This blessed marriage took place in 3H, after Ḥaḥṣah’s husband was martyred in the battle of Badr.

The second marriage was that of ‘Umar bin al-Khaṭṭāb 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-Khaṭṭāb 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-Raḥmān 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-Taraqī (19/452), Tārīkh Dimashq, the biography of ‘Ali bin Abu Ṭālib).

After ‘Umar bin al-Khaṭṭāb 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-Iṣābah, 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-Khattāb raa



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-Ma'arif by Ibn Qutaybah 232 - 'Umdat al-Tālib 244 - al-Asfili by Ibn al-Taqtaq 85
- al-T'abqat al-Kubra by Ibn Sa'd 3/332 - Ansab al-Ashraf by al-Bladiri 1/474 - Binar al-Anwar by al-Majlisi 44/168, 45/329
- Wasā'il al-Sh'rah by al-Hurr al-'Amili 20/240 - Mukhtalaf al-Sh'rah by al-Hilli 2/308
- Nasab Quraysh by al-Zubayri 25 - al-Mabsut by al-Tusi 4/270

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**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, 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-Şiddiq (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 Şahih al-Bukhari: "Abubakr prayed 'Aşr, 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-Faruq (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 'Afan, 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 bin 'Ali Commander of the fifth Rightly-Guided



### Referen

- (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-Tahawiyah (545); Ahkam al-Quran by Ibn al-'Arabi 4/1720, Sharh al-Nawwawi 'ala Şahih Muslim 12/201; 'Umdat al-Qari Sharh Şahih al-Bukhari 24/24; Fayd al-Qadir 2/409; and al-Şawā'iq al-Muḥriqah 2/397.
- (3) al-Mujdi fī Ansāb al-Ṭālibiyyin, ed. Mahdi Rajā'i, p.202.
- (4) al-Mujdi fī Ansāb al-Ṭālibiyyin, pp.201-202; Labāb al-Ansāb by al-Bayhaqi, p.343.
- (5) 'Uqūd al-Dhahab fī Jamharat Ansāb al-'Arab by Ibn Ḥazm, p.185; Tahdhib al-Ansāb by al-'Ubaydli, p.33.
- (6) See the book titled, "al-Hasan al-Muthana & his son, 'Abdullah", published by al-Mabarrah.
- (7) Tārīkh Dimashq (biography of al-Mundhir bin al-Zubayr); al-Muḥabbar by Ibn Ḥabīb 448.





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# Abu Hurayrah bin 'Ali (raa) the Faithful, and the 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-Umawwi, may Allah be pleased with all of them, in 30H during 'Uthman's rule. The distance from Madinah to Tumisah 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-Khaṭṭab (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-Nasa'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 Talḥah bin 'Ubayd Allah (raa)

gave birth to

Talḥah [3]

Mulaykah bint al-Aḥnaf 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'ūd al-Ansāri al-Badri (raa)

gave birth to

Zayd (raa) [5]

Khawlah bint Mandhūr al-Fazāri [6]

gave birth to

Al-Hasan al-Muthana [5] Ibrāhīm (al-Ghamar)  
Abdullah al-Kāmil (al-Mahd)  
Among his offspring

Ḥafṣah bint 'Abd al-Rahmān bin Abubakr (raa) [7]

It is said that she in fact married al-Husayn (raa), and is the maternal aunt of Um Farwah, the mother of Ja'far al-Ṣādiq (raa)

Al-Hasan (raa) had around 16 children, 11 males and the remainder females. [8]

Bani Tabataba Sulayman Idris  
The Adarisah state in Morocco

Muhammad bin Tabataba: Abu al-'Imah in Sa'da, Yemen  
The state of Bani Muhammad al-Ukhaydir in Yamamah  
The Bani Humud 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 Tārīkh Ibn Khuldūn, p. 1522

## References

(8) Jamharat Ansāb al-'Arab by Ibn Ḥazm, p.38; Abna' al-Imam fī Misr wa al-Sham by Ibn Tabataba, p.77.

(9) Tārīkh al-Ṭabbari 5/270; al-Kāmil fī al-Tārīkh by Ibn al-Athīr (events in 30H); Tārīkh Ibn Khuldūn 2/135.

(10) Tārīkh 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-Razaq 11/100; Siyar A'lām al-Nubala' 3/259.

(13) Sharḥ Nahj al-Balaqah by Ibn Abu al-Ḥadid 12/215.

(14) Biḥār al-Anwār by al-Majlisi 10/38; Manaqib Āl Abu Ṭālib by Ibn Shahr Ashub 2/269.

(15) Ibn Abu Shaybah in al-Muṣanaf 15/224; Tārīkh Dimashq (biography of 'Uthman) (37694) 39/390; Musnad Ishāq bin Rahuyah (2088); Kitāb al-Shari'ah by al-Ajuri (434); al-Bidayah wa al-Nihayah 8/36.

(16) Reported by al-Bukhari from Abu Bakrah (raa) in Kitāb al-Ṣulḥ, Bāb Qawl al-Nabi li al-Hasan..., Ḥadīth No. (2704).

(17) Ansāb al-Ashraf by al-Biḥārī 3/49.

The Prophet's family  
and Companions..  
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# 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'id (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-Hanafiyyah", 'Abdullah bin Ja'far bin Abu Talib, '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-Tami-mi. [11]

### After the battle:

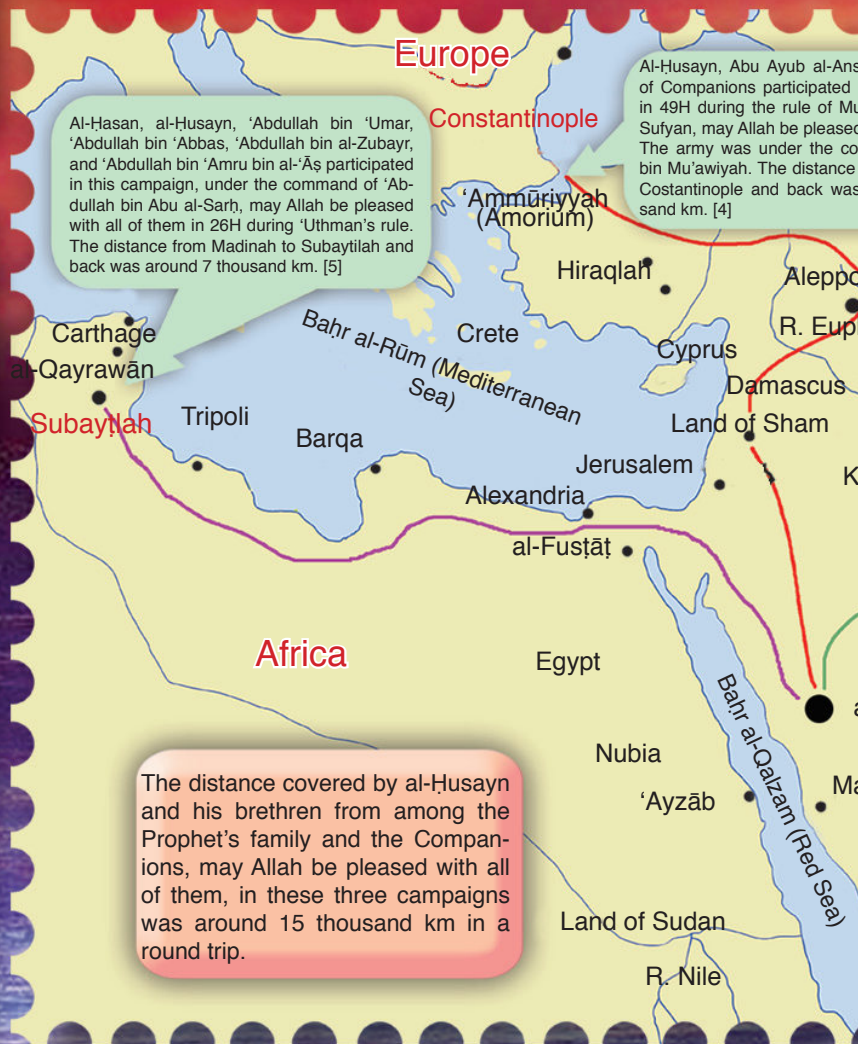
The scholars, who declared as dissolute, and unworthy those who had killed him, among them:

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  
Aḥmad, al-Tirmidhi, al-



- (1) Siyar A'lām al-Nubalā' 5/314; and Nasab Quraysh by Ibn Bakarah 5/75.
- (2) Al-Irshād by al-Mufīd, p. 248; Tārīkh al-Ṭabbari 4/359; Nasab Quraysh 2/40.
- (3) Tārīkh al-Ṭabbari 5/270; al-Kāmil fī al-Tārīkh by Ibn al-Athīr (events in 30H); and Tārīkh Ibn Khuldūn 2/135.
- (4) Al-Bidayah wa al-Nihayah by al-Ḥāfiẓ Ibn Kathīr 8/151; Tārīkh al-Ṭabbari 6/148; Bughyat al-Ṭalab fī Tārīkh Ḥalab by Ibn al-'Adīm 3/8.
- (5) Tārīkh Ibn Khuldūn 2/128.
- (6) Muntaha al-Āmāl by al-Qummi, p.568; and Nafs al-Mahmūm by 'Abbas al-Qummi, p.365.
- (7) Tārīkh al-Ṭabbari 6/148; Maqātil al-Ṭālibiyyin by Abu al-Faraj al-Asfahani, p. 80; and Āmālī al-Ṣadūq, p.226.
- (8) Bihār al-Anwār by al-Majlisī 44/333; Tārīkh Dimashq by al-Ḥāfiẓ Ibn 'Asakir 14/216; A'yān al-Shī'ah, p.26; and al-Malḥamah al-Husayniyyah by Muṭaḍa al-Muṭahiri 1/129.

# Ali bin 'Ali (raa) martyred in 61H



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Said: (al-Ḥasan and al-Ḥusayn are the  
people of Paradise); narrated by Imam  
al-Nasai, and Ibn Majah.

## His Jihad



- (9) Minhāj al-Sunnah by Ibn Taymiyyah 4/557; Tārīkh al-Ṭabbari 3/339; Bughyat al-Ṭalab fī Tārīkh Ḥalab by Ibn al-'Adim 3/38; Al-Irshād by al-Mufīd, 2/122; Bihār al-Anwār by al-Majlisi 45/146.
- (10) Al-Bidayah wa al-Nihayah by al-Ḥāfiẓ Ibn Kathīr 8/174; Tārīkh Dimashq 14/201; al-Fuṣūl al-Muhimmah by Ibn al-Ṣabāgh 2/802; Maqātil al-Tālibiyyin by Abu al-Faraj al-Asfahani, p. 73; and Bihār al-Anwār by al-Majlisi 44/185.
- (11) Tārīkh al-Ṭabbari 4/343; A'yan al-Shī'ah by Muḥsin al-Amīn 2/302; Sharḥ al-Akhbar by al-Nu'mani 3/177; Maqātil al-Tālibiyyin by Abu al-Faraj al-Asfahani, p. 75.
- (12) Al-Sunnah by al-Imam al-Khallaḥ 3/522.
- (13) Majmu' al-Fatawi by Ibn Taymiyyah 4/487; and Minhāj al-Sunnah al-Nabawiyyah by Ibn Taymiyyah 4/550.
- (14) Al-Tadhkirah by al-Qurtubi 2/215.

## His Children

'Ali (Zayn al-'Abdin), Muḥammad, Ja'far, 'Ali al-Akbar, Sakīnah, and Fāṭimah ('Umar, 'Abdullah al-Radi', and 'Ali al-Asghar are disputed). [1]

## His Brothers & Sisters

'Ali bin Abu Ṭālib had many sons, most famous are:  
al-Ḥasan: al-Ḥusayn's brother (raa).  
Muḥammad (Ibn al-Hanafiyyah).  
Abubakr, al-'Abbas, 'Uthman, Ja'far, and 'Abdullah were all martyred with al-Ḥusayn (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

### Sakīnah(raa)

#### Her husbands

- (1) 'Abdullah bin al-Ḥasan bin 'Ali bin Abu Ṭālib (raa)
- (2) Muṣ'ab bin al-Zubayr bin al-'Awwām (raa)
- (3) Al-Aṣbagh bin 'Abd al-'Azīz bin Marwan bin al-Ḥakam
- (4) Zayd bin 'Amru bin 'Uthman bin 'Affan (raa)
- (5) 'Abdullah bin 'Uthman bin 'Abdullah bin Ḥakīm bin Hizām (raa)
- (6) Ibrāhīm bin 'Abd al-Raḥmān bin 'Awf (raa)

### Fāṭimah(raa)

#### Her husbands

- (1) Al-Ḥasan bin al-Ḥasan bin 'Ali bin Abu Ṭālib (raa)
- (2) 'Abdullah bin 'Amru bin 'Uthman bin 'Affan (raa)

Tārīkh Baghdad by al-Khaṭīb al-Baghdadi 5/368; Siyar A'lām al-Nubalā' 11/265; Ansāb al-Ashraf by al-Bādhri (mention of al-Husayn's sons); A'yan al-Shī'ah by Muḥsin al-Amīn 3/492; al-Tārīkh al-Awsat by Imam al-Bukhārī 1/345; Tārīkh Dimashq by al-Ḥāfiẓ Ibn 'Asakir 9/130; al-Muḥabbar by Ibn al-Ḥaṭīb, p.438; Mir'āt al-Jinān by al-Yafī'ī 1/117; Maqātil al-Tālibiyyin by Abu al-Faraj al-Asfahani, p.120 (with disagreement among historians in the order of Sakīnah'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-Ḥākīm 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, .

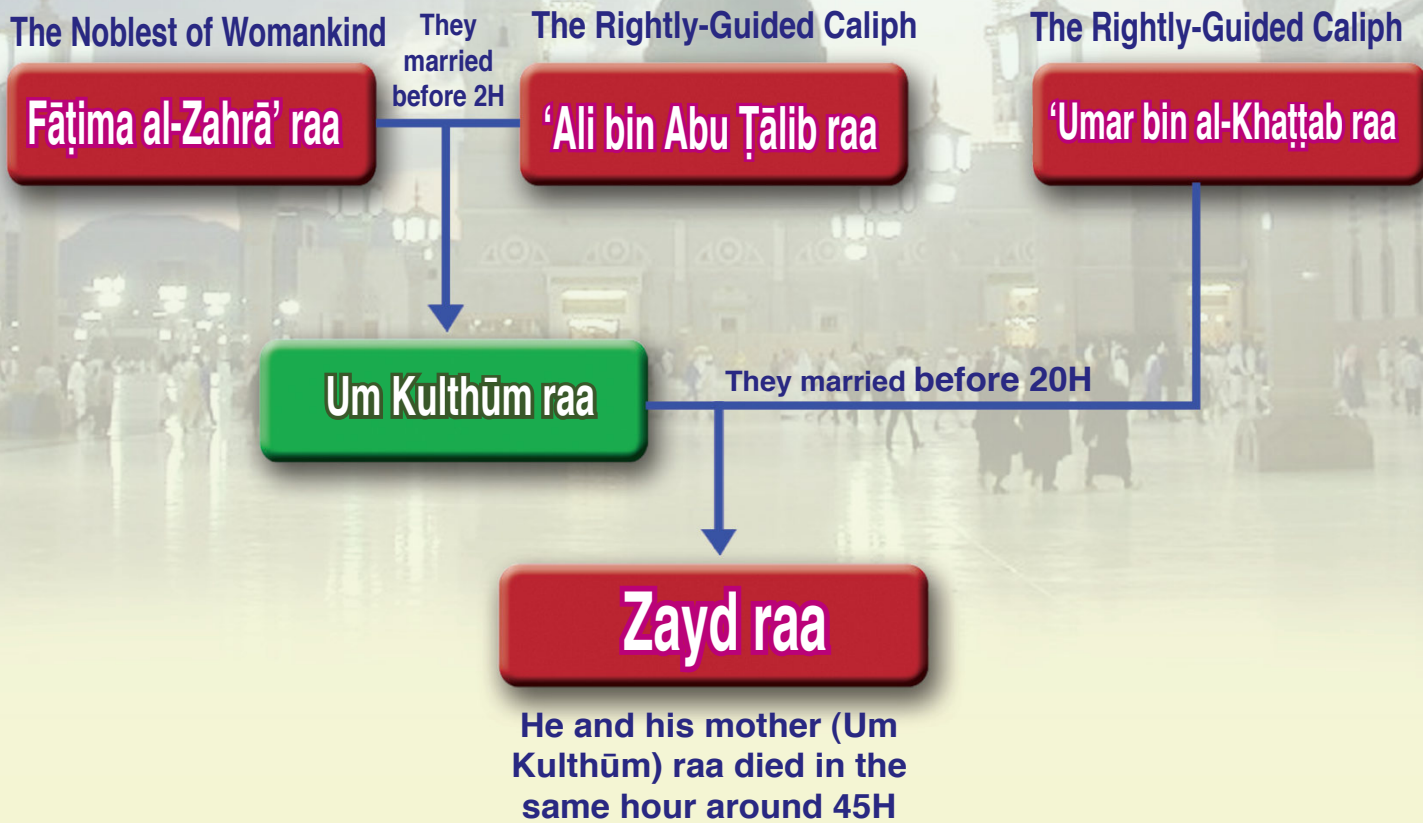
Um Kulthūm raa gave birth to Zayd and Ruqayah. As for Zayd, he did not live long, and died in early youth. As he was mediating in a dispute between two households of his paternal uncles, Banu ‘Adiy, he was struck on the head by accident—no one knew how, and died a short while later, at the same moment 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-Ḥasan and al-Ḥusayn raa, in 45H. [Tārīkh Dimashq by ibn ‘Asakir, the biography of Zayd bin ‘Umar].

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



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



Allah says: {Muḥammad 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 Ṭālib raa; so let us beware the falsehood injected into history.

## The most prominent references that mention this marriage

- Dharī'ah by Āgha Bazrak al-Ṭahrāni 5/184 Kashf al
- Biḥār al-Anwār by al-Majlisi 78/382
- Kifayat al-Aḥkām by al-Sabzāwi 2/879
- Riyaḍ al-Masā'il by al-Ṭabṭabā'i 12/664
- Tārīkh al-Islam by al-Dhahabi (Events in 4
- Wasā'il al-Shī'ah by al-Ḥurr al-'Āmili 26/314
- al-Ṭabaqāt al-Kubra by ibn Sa'd 8/463
- Mukhtalaf al-Shī'ah by al-Ḥilli 2/308
- Lithām by al-Fāḍil al-Hindi 9/525
- A'yan al-Shī'ah by Muḥsin Amīn 3/486
- al-Bidayah wa al-Nihayah by al-Hāfiẓ ibn Kathīr
- al-Wāfi fī al-Wafiyāt by al-Ṣafadi 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

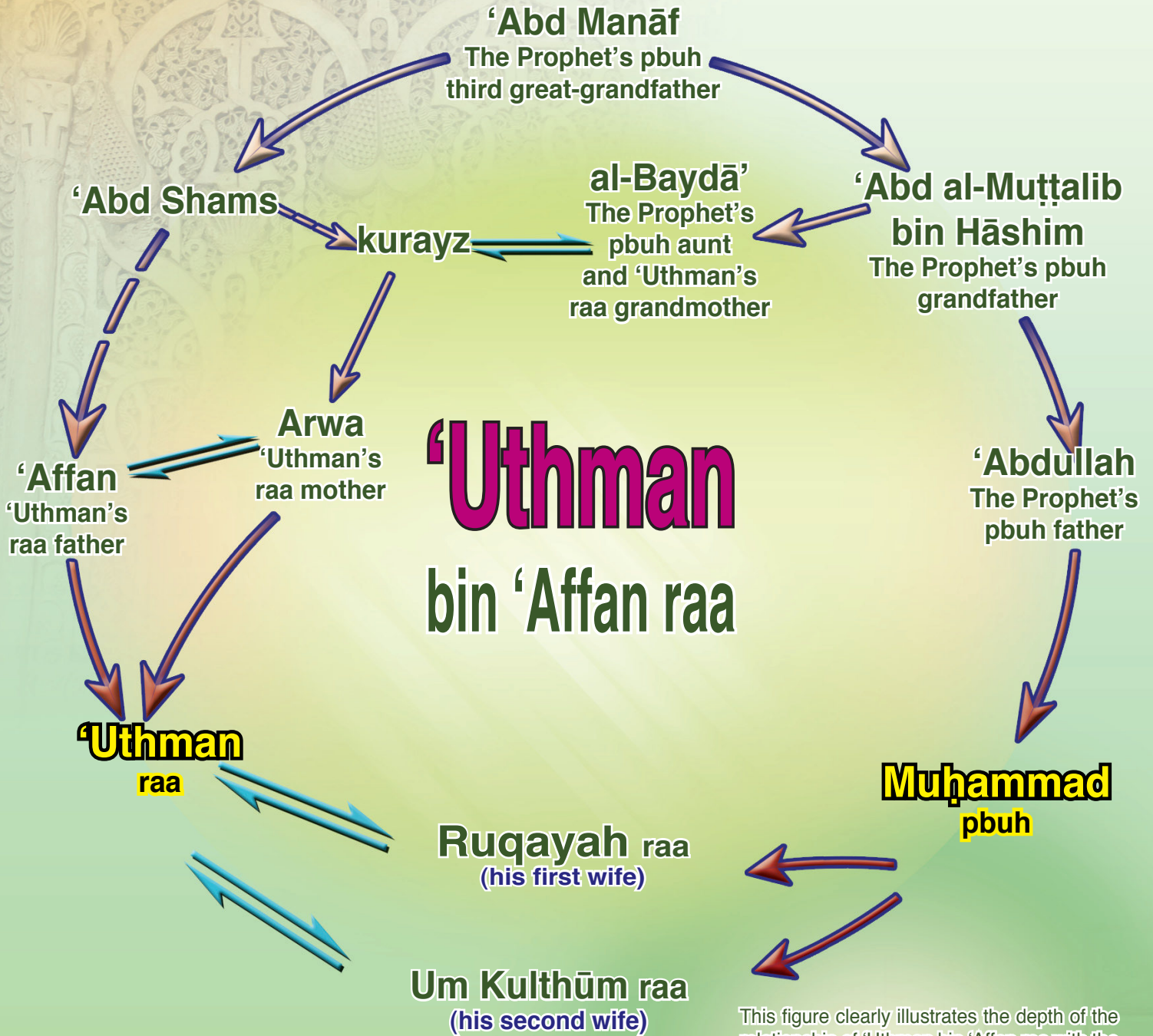
He is commander of the faithful (Amir al-Mu’minīn), the third rightly guided Caliph, one of those Promised paradise, and one of the first and early Muslims. He migrated twice— to Abyssinia and Madinah, and was a master, before and after Islam; for his sake, the pledge of the tree (al-Riḍwan) came to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



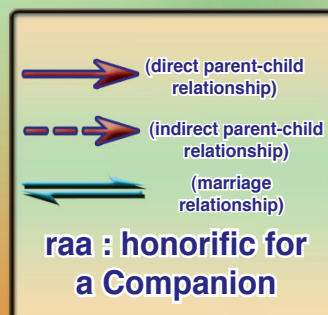
## 'Uthman bin 'Affan raa

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, Ruqayyah 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.

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

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



## 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 Ḥasani household, while three were in the Ḥusayni 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.





## 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-Ḥakam, and four the family of Abu Sufyan raa.
4. Among them are 13 marriages with the family of ‘Ali bin Abu Ṭālib raa.
5. The majority of these marriages were celebrated after the events of the trial (Fitnah), namely Şiffīn, 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).



## 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, Ṣafiyyah 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.

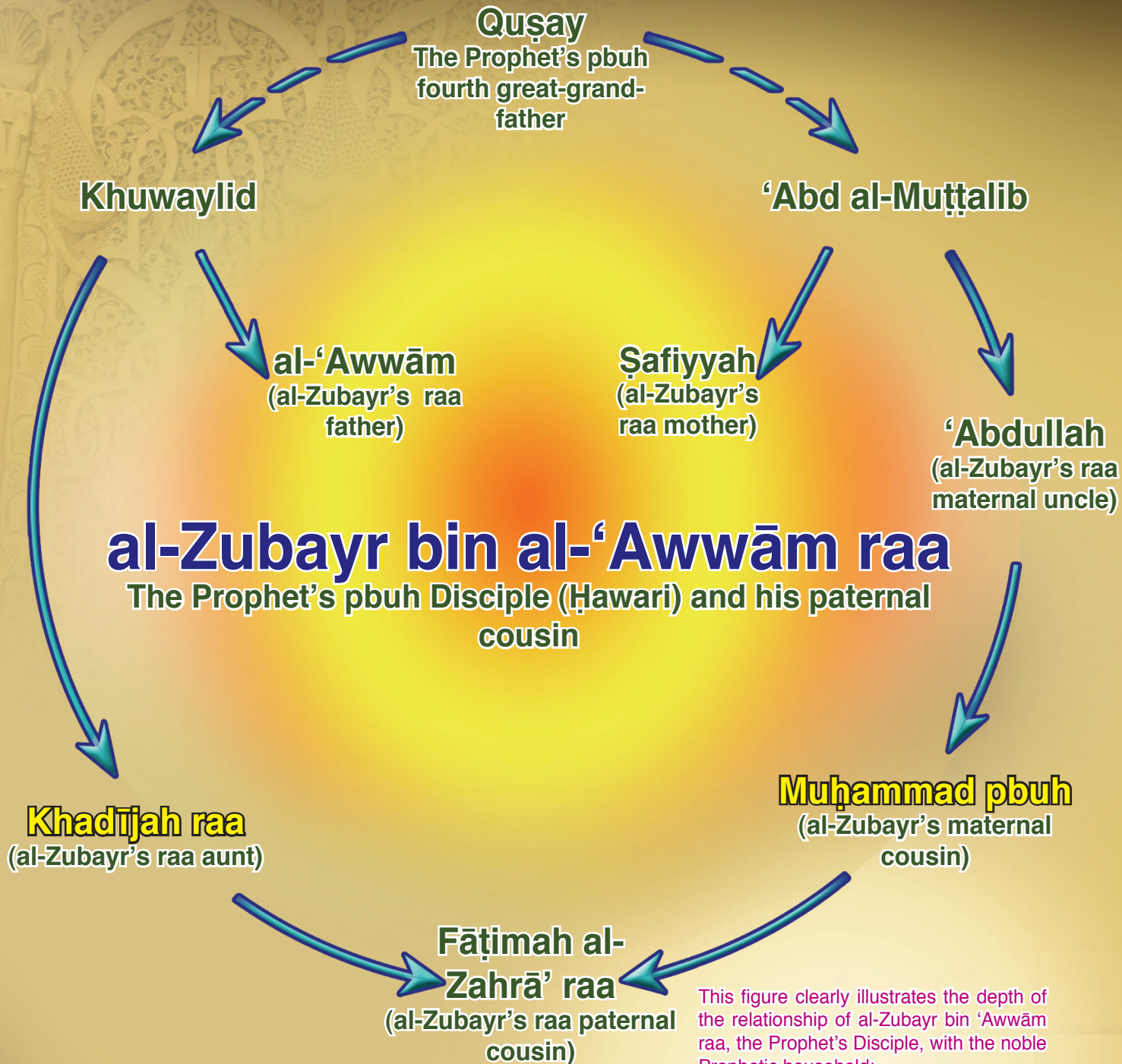
Al-Zubayr bin al-‘Awwām is connected to the Prophetic household in several ways:

1. Sharing the fourth great-grandfather, Qusay bin Kilāb, with the Prophet pbuh.
2. His mother, Ṣafiyyah 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 house- hold

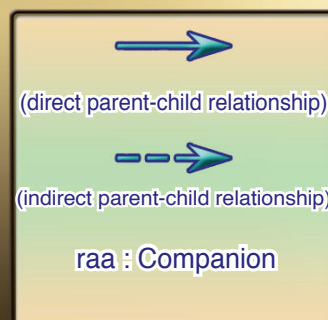


This figure clearly illustrates the depth of the relationship of al-Zubayr bin 'Awwām raa, the Prophet's Disciple, with the noble Prophetic household:

- 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, Ṣafiyyah bint 'Abd al-Muṭṭalib raa.
3. He is related to al-Sayyidah Khadijah 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).

## Sources:

All the relevant books of biography and history; for example:  
- Siyar A'lām al-Nubalā' by al-Hāfiẓ al-Dhahabī 1/34  
- al-Iṣābah by al-Hāfiẓ ibn Ḥajjar (Biography of al-Zubayr raa)  
- al-Qawā'id wa al-Fawā'id by Muḥammad bin Makki al-  
'Āmili 20/28  
- Mustadrak al-'Ilm al-Rijāl by 'Alī Namāzi al-Shahrūdi (7175)  
Part 3/419



## Poster Thirteen

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

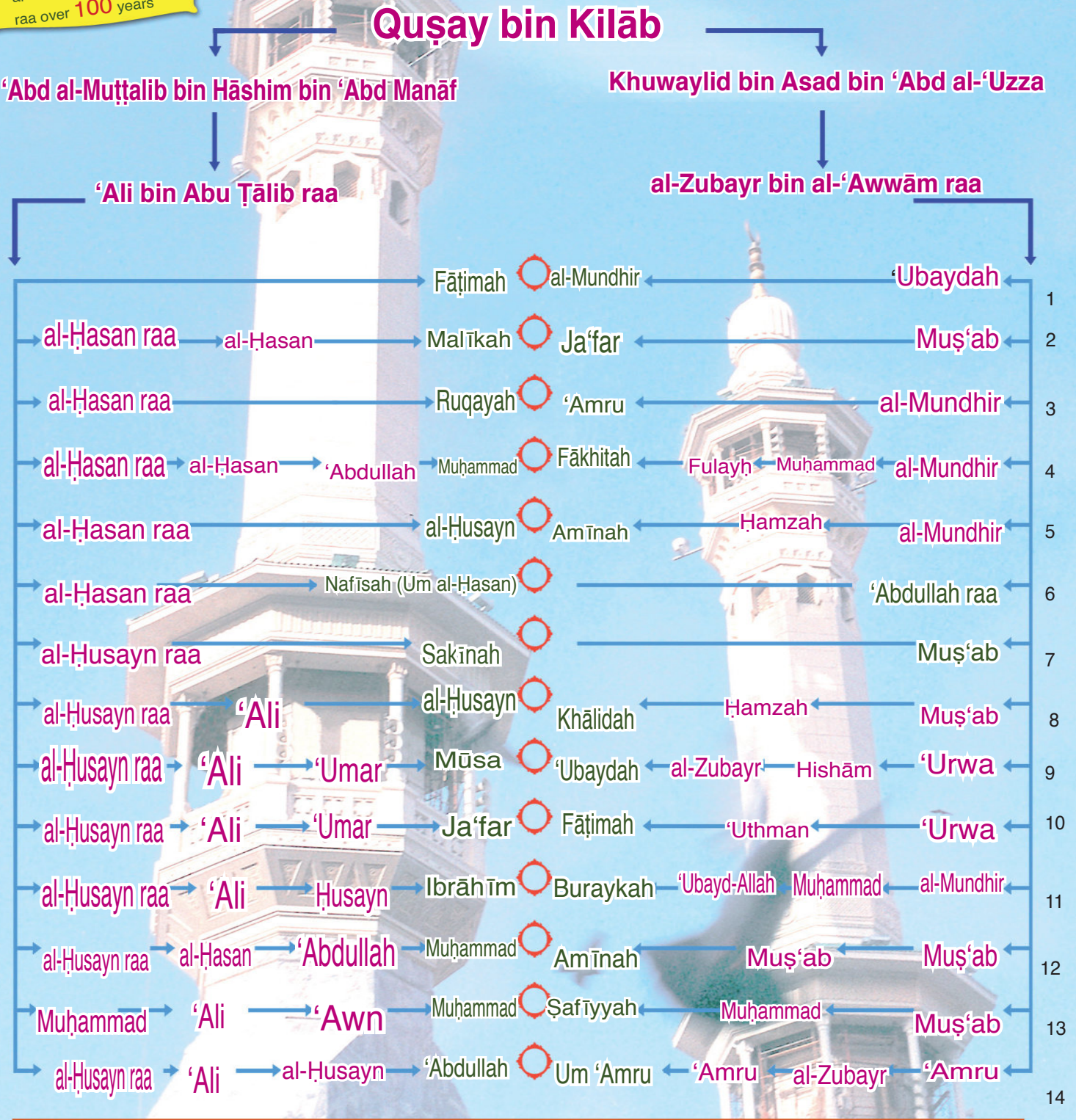
Continuing to explore the deep-rooted devotion between the Prophet's family and Companions, in general, and the family of 'Ali bin Abu Ṭālib and the family of al-Zubayr, especially, we note that this poster presents the following:

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 Nafīṣah), 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 Ṭālib and al-Zubayr bin al-'Awwām raa

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



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

Marriage relationship ○ Parent-child relationship → Companion : (raa)

Allah says: {Muḥammad 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'arif by ibn Qutaybah 224
- Shajarat Ṭūba by Muḥammad Mahdi al-Ḥā'iri 120
- Jamharat Ansāb al-'Arab by ibn Hazm 22, 53, 55
- Sir al-Silsilah al-'Alawiyah by Abu Naṣr al-Bukhārī
- Mu'jam Rijāl al-Ḥadīth by al-Khūnī
- Nasab Quraysh by al-Zubayrī 9/260
- al-Muḥabbar by ibn Ḥabīb 75
- Mustadrak 'Ilm al-Rijāl by al-Namāzī (Biography 8226)
- al-Mujdi fī Ansāb al-Ṭālibiyyin by 'Alī bin Muḥammad al-'Alawī 195
- al-Ṭabaqāt 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

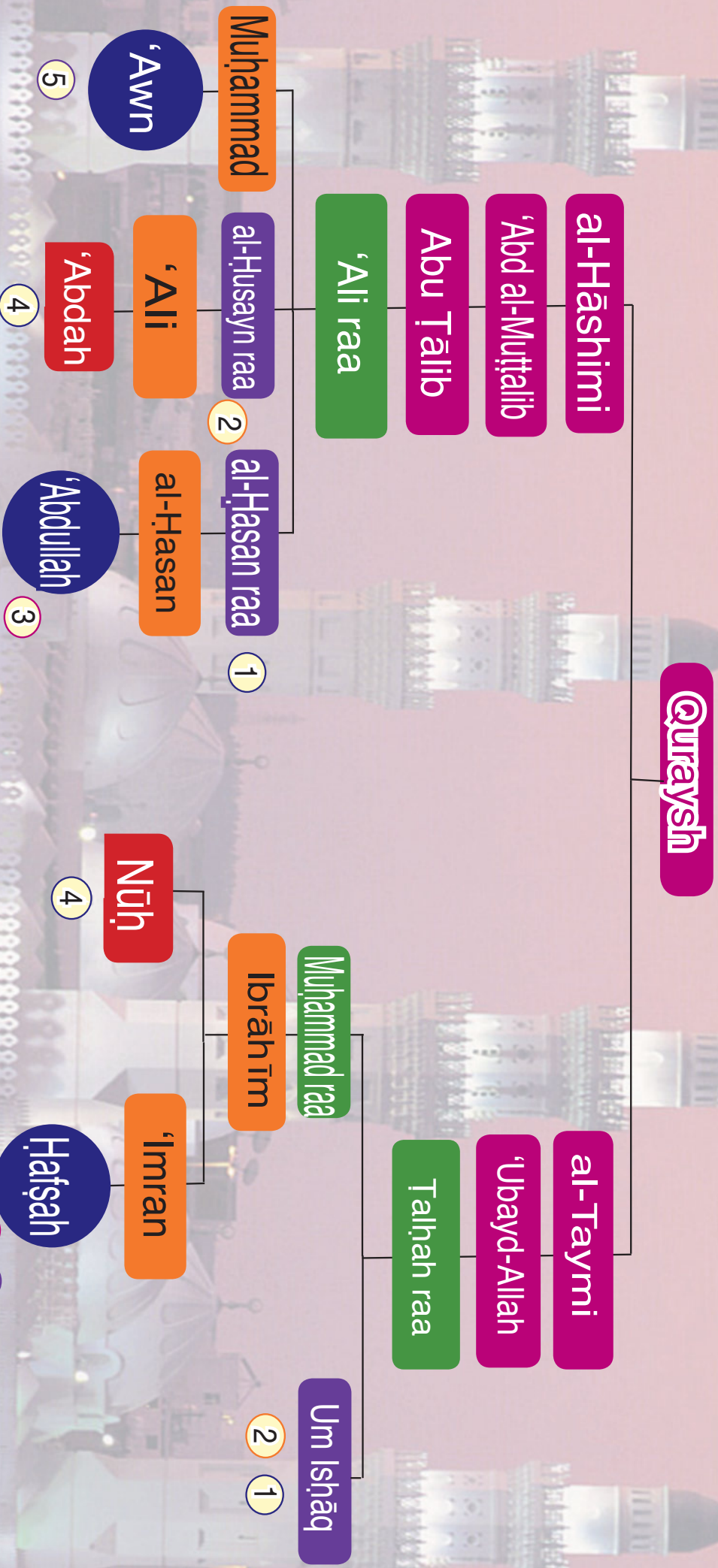
This poster presents additional evidence that one must be wary of the insinuations made in relation to the Battle of the Camel (al-Jamal); indeed, what drove the Prophet's family to marry into the family of al-Zubayr, as previously mentioned, and to the family of Ṭalḥah, as we see, if truly their hearts 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-Ḥasan bin 'Ali raa to Um Ishāq bint Ṭalḥah raa, who bore him a son, who al-Ḥasan 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-Ḥasan 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 orientalist and their supporters?  
So, beware... beware... as history has been altered by hands with dubious intent!
4. At different stages, both 'Abdullah (al-Maḥḍ) bin al-Ḥasan bin al-Ḥasan bin 'Ali bin Abu Ṭālib and 'Awn bin Muḥammad bin 'Ali bin Abu Ṭālib married Ṭalḥah's granddaughter, Ḥafṣah bint 'Imran bin Ibrāhīm bin Muḥammad bin Ṭalḥah (martyred with his father in the Battle of the Camel).
5. The granddaughter of al-Ḥusayn, 'Ubdah 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 Talḥah bin 'Ubayd-Allah raa



**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.

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

### Key/References & Sources

- al-Ma'arif by Ibn Qutaybah 232
- Jamharat Ansāb al-'Arab by Ibn Hazm 52
- Nasab Quraysh by al-Zubayrī 25
- al-Irshād by al-Murīdī 2/130
- Abdullah Salīm Suburb - Block No. 1 - Ahmad al-Hindī Street - House No. 21 Telephone: 2560203 / 2562340 Fax: 2560346 Hotline: 9184333- P.O. Box 12421 al-Shamiyah Postcode 71655 Kuwait www.almabarrah.net Email: almabarrah@gmail.com
- Ansāb al-Ashrāf by al-Biḥārī 1/474
- Maqātil al-Tālibiyyin by abu al-Faraj al-Asfahānī 122
- Tāj al-Mawā'id by al-Ṭabṛasī 35
- al-Muḥabbar by Ibn Ḥabīb 438, 448, 450

## Poster Fifteen

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

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

1. Al-Ḥasan (al-Muthana) bin al-Ḥasan bin ‘Ali bin Abu Ṭālib (Fāṭimah’s husband) emerged from the massacre with wounds all over his body; she bore him al-Ḥasan (al-Muthalath), ‘Abdullah (al-Maḥḍ), 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-Ḥasan 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-Ḥasan bin ‘Ali bin Abu Ṭālib, is the one called by some sources: (al-Qāsim) and his nickname (Abubakr); he was martyred in the incident of al-Ṭaff along with his household.

4. After him, she married Muṣ‘ab bin al-Zubayr bin ‘Awwām, and bore him a daughter, Fāṭimah.

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-Raḥmān bin ‘Awf, who divorced her three months later.

8. She married al-Aṣḥab 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-Ḥusayn 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-Raḥmān 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.



## Poster Sixteen

### Muḥammad al-Bāqir raa

He is the master and Imam, Abu Ja'far Muḥammad bin 'Ali bin al-Ḥusayn bin 'Ali bin Abu Ṭālib, 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 (Ḥadīth), let alone the books of exegesis (Tafsīr), and others.

As mentioned, al-Bāqir married into the house of Abubakr al-Ṣiddīq, taking their daughter, Um Farwah bint al-Qāsim bin Muḥammad bin Abubakr al-Ṣiddīq raa, who gave birth to Ja'far al-Ṣādiq. He followed in the footsteps of his grandfather, the Messenger pbuh, who married al-Ṣiddīqah 'Āishah, and his father's uncle, al-Ḥasan bin 'Ali, when he married Ḥafṣah bint 'Abd al-Raḥmān bin Abubakr al-Ṣiddīq. Indeed, his nephew, Iṣḥāq bin 'Abdullah bin 'Ali bin al-Ḥusayn 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-Ṣiddīq raa decorated his sword. He was then told: and you say, al-Ṣiddīq?! He leapt up, turning to the Qiblah (direction of prayer), and said: Yes, al-Ṣiddīq... Yes, al-Ṣiddīq! He who does not call him al-Ṣiddīq, then may Allah reject his statements in this life and the Hereafter.

# Muḥammad al-Bāqir

bin 'Ali bin al-Ḥusayn bin 'Ali bin Abu Ṭālib raa

(Born 56H - Died 114H)



Charitable Foundation for  
the Prophet's family and  
Companions

## His teachers from the Companions

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

Abu Sa'īd al-Khudri al-Anṣāri raa

Anas bin Mālik al-Anṣāri raa

Jābir bin 'Abdullah al-Anṣāri raa

Abdullah bin 'Abbas al-Hāshimi raa

'Abdullah bin 'Umar bin al-Khattāb raa

## From the sayings of al-Bāqir raa

Abu Ja'far al-Bāqir 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.

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

## About al-Bāqir raa, they said:

Narrated  
well over  
240 ḥadīths  
documented  
in the nine  
books of  
ḥadīth

## His mother

Um 'Abdullah

bint al-Ḥasan bin 'Ali bin

Abu Ṭālib raa

## Among his wives

Um Farwah

bint al-Qāsim bin

Muḥammad bin Abubakr

al-Ṣiddiq raa

## Sources:

- al-Asfī by Ibn al-Taqāfi 149
- al-Asfī by Ibn al-Taqāfi 149
- Ṭahdhīb al-Kamāl by al-Ḥāfiẓ al-Mazzi 26/137
- Ṭahdhīb al-Kamāl by al-Ḥāfiẓ al-Mazzi 26/137
- Ṭadhkirat al-Ḥurūf by al-Ḥāfiẓ al-Dhahabī 1/124
- Ṭadhkirat al-Ḥurūf by al-Ḥāfiẓ al-Dhahabī 1/124
- 'Umdat al-Tālib by Ibn 'Inbah 245
- 'Umdat al-Tālib by Ibn 'Inbah 245
- Siyar A'lām al-Nubalā' by al-Ḥāfiẓ Dhahabī 44/402
- Siyar A'lām al-Nubalā' by al-Ḥāfiẓ Dhahabī 44/402
- Kasf al-Ghummā by al-Ḥibī 2/360
- Kasf al-Ghummā by al-Ḥibī 2/360

## Poster Seventeen

### **Ḥafṣah 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 Fāṭimah bint al-Ḥusayn bin (‘Ali).

Fāṭimah 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.

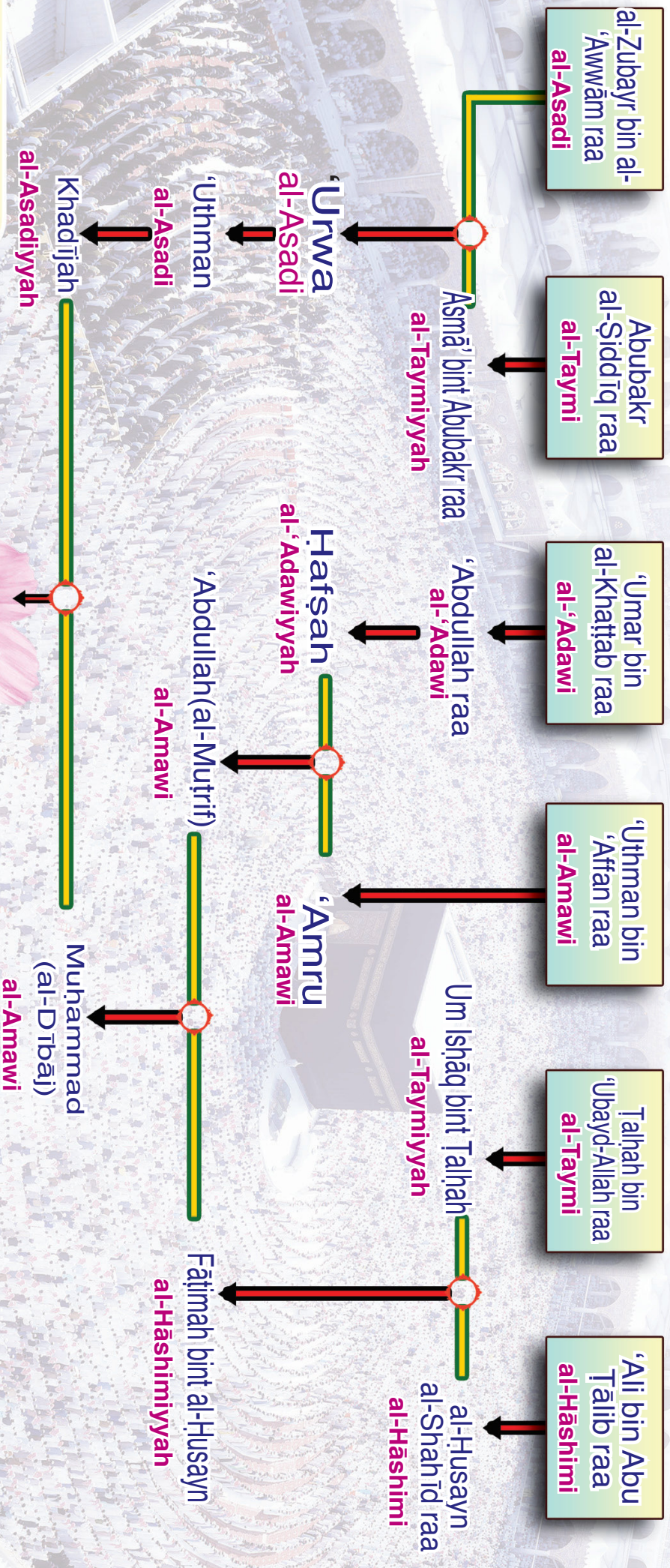
Have you noticed dear reader, the extent of this amazing social weave?

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

The Prophet's family and Companions – Love and Kinship

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

Charitable Foundation for the Prophet's family and Companions



## References

- al-Muḥabbar by Ibn Ḥabīb 1/404
- al-Muḍriḥ by Ibn al-Jawzī 69
- al-Jawharah fī Nasab al-Nabi wal 'Asharah by al-Barī 1/373
- al-Ma'ārif by Ibn Qutaybah 200
- Sharḥ Nahj al-Balāqah by Ibn Abū al-Ḥadīd 15/266

This poster illustrates the intertwining social relations, inter-marriages, and kinship between the Prophet's family and Companions, where we find that Hafṣah bint Muḥammad (al-Dībā) is the great-niece of Abubakr al-Siddiq, Umar bin al-Khattāb, Uthman bin Affan, Ali bin Abu Talib, Talḥah bin Ubayd-Allah, and al-Zubayr bin al-Awwām raa, which clearly confirms and indicates the depth of the social relationship and connection between the Prophet's family and Companions. raa.

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-Ḥārith has been excluded, as she is from Qaḥṭan (most likely), and Ṣafiyyah bint Ḥuyyay bin Akhtab, because she is a descendant of Ishāq 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 Jaḥsh 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 Ḥabībah (65), Ḥafṣah (60), Zaynab bint Jaḥsh (11), Ṣafiyyah (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.



The Prophet's family and Companions..  
-- Love and Kinship

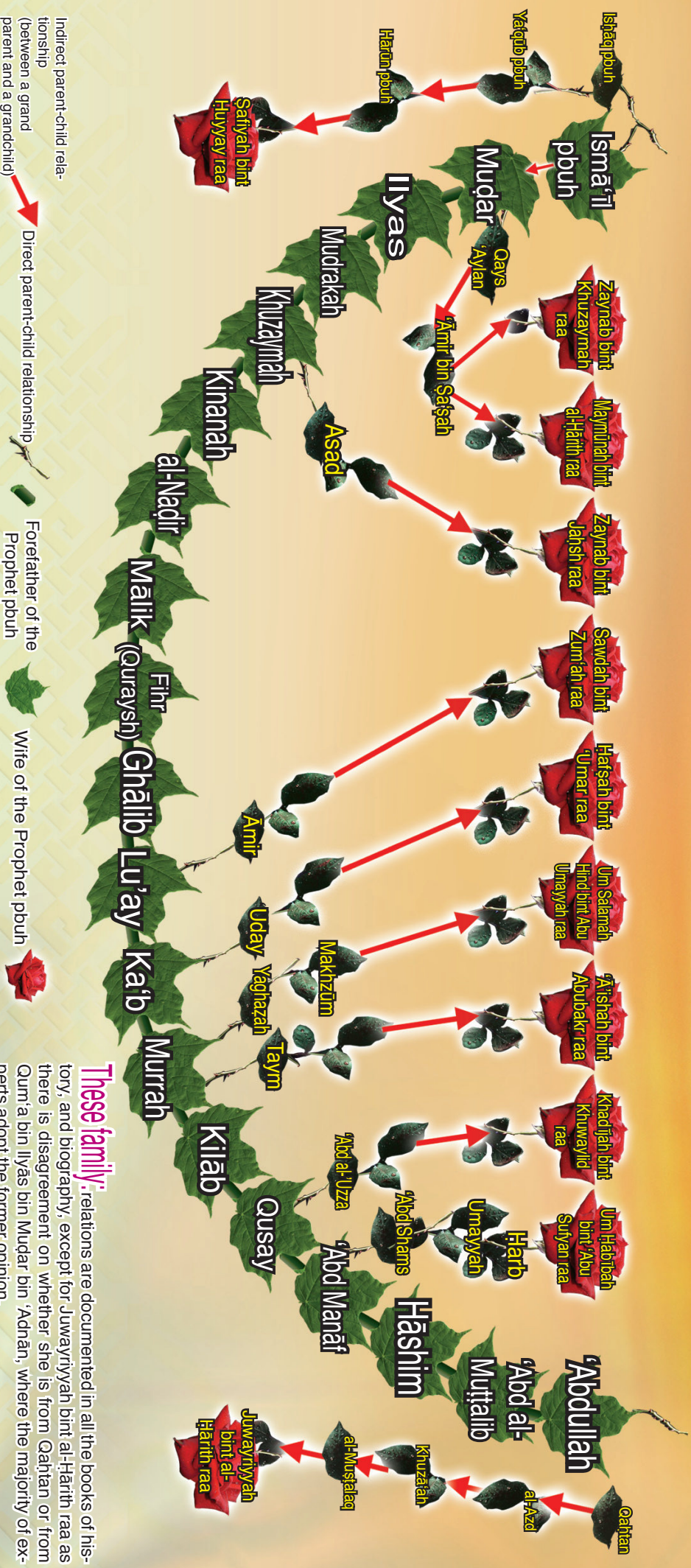
# Mothers of the Believers

Wives of Prophet Muhammad, Leader of the Messengers, pbuh

Charitable Foundation for the Prophet's family and Companions

## Ibrāhīm pbuh

## Muḥammad pbuh



**These family:** relations are documented in all the books of history, and biography, except for Juwayriyah bint al-Harith raa as there is disagreement on whether she is from Gahān or from Qum'a bin Ilyas bin Mudar bin 'Adhān, 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 (Ḥadīth) 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, Ṭalḥah in Paradise, al-Zubayr bin al-‘Awwām in Paradise, Sa‘d bin Mālīk in Paradise, and ‘Abd al-Raḥmān 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-Raḥmān raa, are from Banu Zahrah (the Prophet’s maternal uncles).
5. Two of them, Abubakr al-Ṣiddīq and his paternal cousin, Ṭalḥah 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, Ṭalḥah, 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.



## 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 Muḥammad 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-Muṭṭalib, their mother, Um al-Faḍl, gave birth to them in one house. Al-Faḍl was martyred in Ajnādīn, Mu'bad and 'Abd al-Raḥmān died in Africa, 'Abdullah died in Taif, 'Ubayd-Allah in Yemen, Qatham in Samarqand, and Kathir was taken by a heart attack in Yanbu". (al-Istiy'ab, vol.1, p. 59)

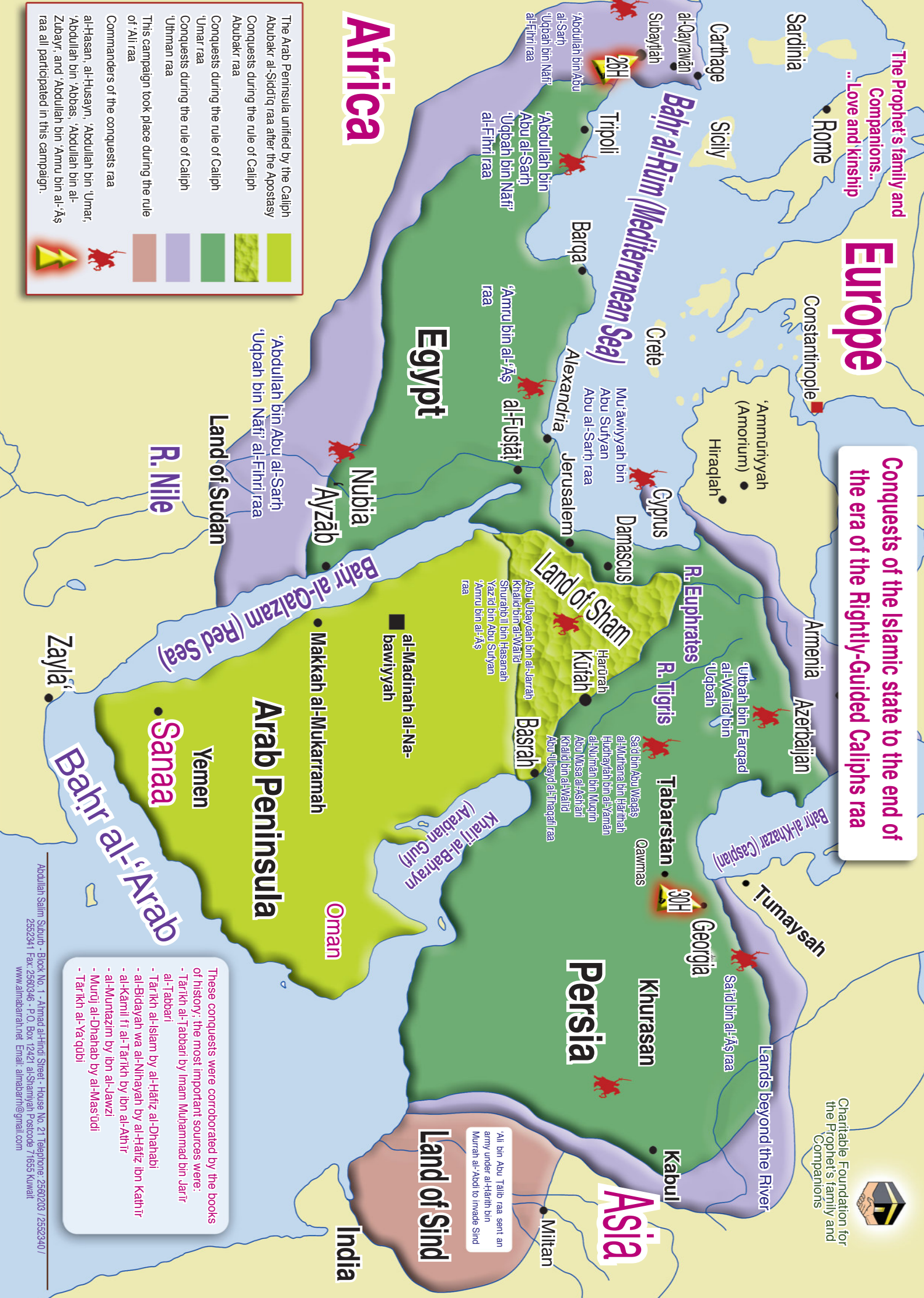
The map also shows the participation of al-Ḥasan, al-Ḥusayn, 'Abdullah bin 'Umar, 'Abdullah bin 'Abbas, 'Abdullah bin al-Zubayr, and 'Abdullah bin 'Amru bin al-'Ās raa in the liberation of Georgia and Tamisah in 30H in the East, and the liberation of Africa and Subaytilah in 26H in the West.

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

# Europe

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

Charitable Foundation for the Prophet's family and Companions



# Africa

The Arab Peninsula unified by the Caliph  
Abubakr al-Siddiq raa after the Apostasy  
Conquests during the rule of Caliph  
Abubakr raa  
Conquests during the rule of Caliph  
'Umar raa  
Conquests during the rule of Caliph  
'Uthman raa  
This campaign took place during the rule  
of 'Ali raa  
Commanders of the conquests raa  
al-Hasan, al-Huseyn, 'Abdullah bin 'Umar,  
'Abdullah bin 'Abbas, 'Abdullah bin al-  
Zubayr, and 'Abdullah bin 'Amru bin al-'As  
raa all participated in this campaign.



These conquests were corroborated by the books of history; the most important sources were:  
-Tārīkh al-Tabbari by Imam Muhammad bin Jarīr al-Tabbari  
-Tārīkh al-Islam by al-Hāfiẓ al-Dhahabī  
-al-Bidayah wa al-Minayah by al-Hāfiẓ Ibn Kathīr  
-al-Kāmil fī al-Tārīkh by Ibn al-Athīr  
-al-Muntazim by Ibn al-Jawzi  
-Murūj al-Dhahab by al-Mas'ūdī  
-Tārīkh al-Ya'qubi

# our publications in other languages

## Indian malyalm



كيفية تقراء تاريخ الال والأصحاب؟ الال والصحابه محبة وقراءة  
النشاء المتبادل الوصية الخالدة

## Bengali



كيفية تقراء تاريخ الال والأصحاب؟ الال والصحابه محبة وقراءة  
النشاء المتبادل الوصية الخالدة أولئك مبرورون

## Indonesian



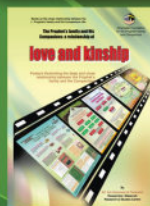
أهل البيت بين مدرستين الال والصحابه محبة وقراءة  
رحماء بينهم إتي رزقت حيا حمزة رضي الله عنه شذى الياسمين  
قيسات من تاريخ الال والأصحاب مواقيت الصلاة  
كيفية تقراء تاريخ الال والأصحاب؟

## Thailand



الال والصحابه محبة وقراءة

## English



الال والصحابه محبة وقراءة

## China



القول للسيدة في سيرة الحسين الشهييد

## Russia



النشاء المتبادل



الوصية الخالدة

## Tajik



رحماء بينهم

## Hausa



الال والصحابه محبة وقراءة



شذى الياسمين في فضائل أمهات المؤمنين



طالب الابتدائي

## Yorba



شذى الياسمين في فضائل أمهات المؤمنين

## France



رحماء بينهم

# our publications in other languages

## Urdu



مواقيت الصلاة، كيف نقرأ تاريخ الأهل والأصحاب؟، شذى الياسمين، الشاء المتبادل بين الأهل والأصحاب، الأسماء والمصاحرات، أبوهريرة رضي الله عنه، رجاء بيتهم، صعبة رسول الله، ما قالة النقلان في أولياء الرحمن

## Persian



القول السيد، الدر الثمين (عائشة)، الشاء المتبادل، أبوهريرة رضي الله عنه، الوصية الخالدة، صعبة رسول الله، الأهل والمصاحبة محبة وقرابة، قراءة رائدة، رجاء بيتهم، ما قالة النقلان

## Swahili

## Bosnian



ما قالة النقلان؟، كيف نقرأ تاريخ الأهل والأصحاب؟، أبوهريرة رضي الله عنه، أهل البيت بين مدرستين، الوصية الخالدة، الروحي الأخير، الأهل والمصاحبة محبة وقرابة، كيف نقرأ تاريخ الأهل والأصحاب؟، الشاء المتبادل، القول السيد، في سيرة الحسين الشهيد

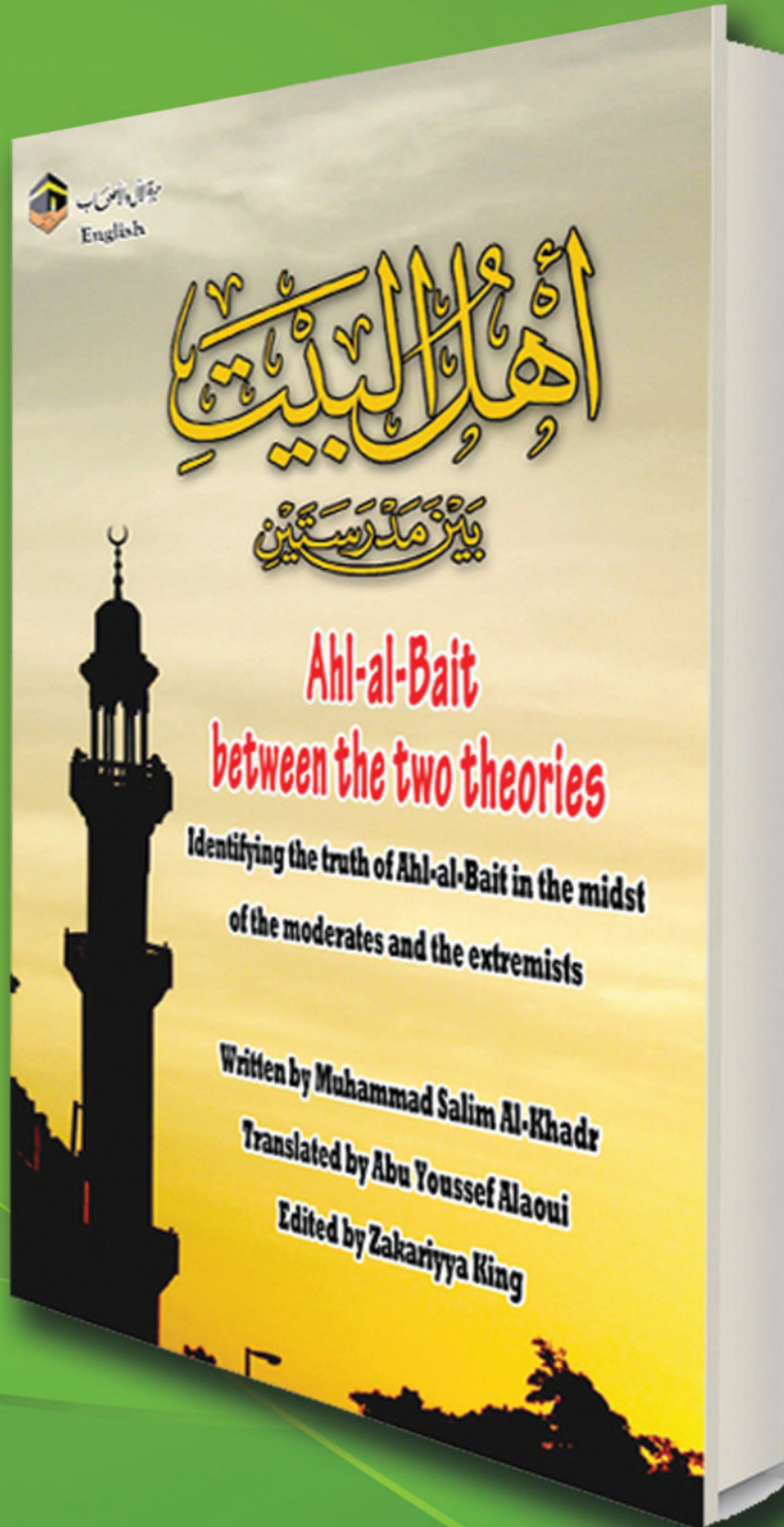
## Azeri

## Turkish



القول السيد في سيرة الحسين الشهيد، ما قالة النقلان في أولياء الرحمن، كيف نقرأ تاريخ الأهل والأصحاب؟، شذى الياسمين في فضائل أميات المؤمنين، الوصية الخالدة، القول السيد، الدر الثمين من سيرة السيدة عائشة، الأسماء والمصاحرات، أبوهريرة رضي الله عنه

our new publication



English

# أهل البيت بين مدرستين

## Ahl-al-Bait between the two theories

Identifying the truth of Ahl-al-Bait in the midst  
of the moderates and the extremists

Written by Muhammad Salim Al-Khadr

Translated by Abu Youssef Alaoui

Edited by Zakariyya King