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



Translated by :
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Researcher, Mabarrah
Research & Studies Centre

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

بِسْمِ اللَّهِ الرَّحْمَٰنِ 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, ʻĀishah, 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, ʻĀishah raa, who died in 57H, was the Prophet's wife for nine years.

Therefore, ʻĀishah 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 ʻUmar al-Farūq raa—in the third year after Hijrah (3H), the Prophet pbuh, married ʻUmar'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.

ʻUmar 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 ʻUthman and ʻAli, 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

Dhul-Nurayn, 'Uthman bin 'Affan raa
martyred in 35H

married her before Hijrah

Ruqayah raa

married her after the battle of Badr

Um Kulthūm raa

Abu al-Sabṭayn 'Ali bin Abu Ṭālib raa
martyred in 40H

married her after the battle of Badr

Fāṭimah raa

His fathers-in-law and companions in the grave

Abubakr al-Ṣiddīq raa
died 13H

Married her before the Migration (Hijrah) to Madinah

'Āishah raa

married her in 3H

Ḥafṣah raa

al-Farūq, 'Umar bin al-Khaṭṭāb raa
martyred in 23H

Muḥammad pbuh

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» Saḥīh Ḥadīth in Abu Dawūd, al-Tirmidhi, al-Nasā'i, ibn Mājah, and Musnad Aḥmad

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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

Daughters of the best of mankind, Muḥammad pbuh

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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 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 Fāṭimah raa

Fāṭimah 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-Ḥasan and al-Ḥusayn (Masters of the youth of the people of Paradise), as well as Zaynab and Um Kulthūm raa

{O' Prophet, say to your wives, and **your daughters** and wives of the believers to gather to them their garments}
Surah al-Ahzāb 59

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

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

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 Nurayn
- died in the Prophet's lifetime in Sha'ban 9H
- she had no children

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

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2. Tārīkh al-Islam by al-Dhahabi 1/13
3. Tārīkh Dimashq by ibn 'Asakir 3/125
4. Al-Bidayah wa al-Nihayah by ibn Kathīr 2/294
5. Al-Iṣābah by ibn Ḥajjar, Biography No. 11181
6. Al-Istiy'āb by ibn 'abd al-Barr 1/17
7. Usd al-Qabah by ibn al-Athīr 1/10
8. Al-Khiṣāl by al-Ṣadūq p.404
9. Tahdhīb al-Aḥkām by al-Ṭusi 3/333
10. Sharḥ Uṣūl al-Kāfi by al-Mazindani 7/144
11. Tāj al-Mawalīd by al-Tabrasi p.9
12. Tāj Mawalīd al-A'imah by ibn Khashāb p.7
13. Manaqib Āl Abu Ṭālib by ibn Shahr Āshūb 3/90
14. Al-Masā'il al-Sarawiyyah by al-Mufīd p.94
15. Mustadrakat 'Ilm al-Rijāl by al-Namāzi al-Shahrūdi, Biography No. 9227, 15860, 9590, 18068
16. Al-Muqana'ah by al-Mufīd p.332
17. Al-Mabsūṭ by al-Ṭusi 4/159
18. Misbaḥ al-Mujtahid by al-Ṭusi p. 80, 622
19. Tazkirah al-Fuqahā' by al-Ḥilli 2/604
20. Qurb al-Isnād by al-Ḥimyari al-Qummi p.9
21. Mu'jam Rijāl al-Ḥadīth by al-Khoei 12/139, 24/208, 19/305, Biography No. 15626
22. Biḥār al-Anwār by al-Majlisi 42/95
23. Wasā'il al-Shī'a by al-Ḥurr al-'Āmili 3/139
24. Al-Istibṣar by al-Ṭusi 485
25. Al-Hadayiq al-Naḍirah by al-Baḥrāni 4/85
26. Muntaha al-Ṭalab by al-Ḥilli 1/446
27. Qāmūs al-Rijāl by al-Tusturi Biography No. 119, 343, 8, 136

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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

The Prophet's family and Companions
Love and kinship

Charitable Foundation for the Prophet's family and Companions

The blessed marriage of ‘Ali bin Abu Ṭālib to Fāṭimah 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).



Time and place:

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



The newly-weds' home:

A house given as a gift by Ḥārithah bin al-Nu‘man al-Anṣāri raa (3) (5).



Engagement:

Abubakr al-Ṣiddīq, ‘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).



Wedding furnishings:

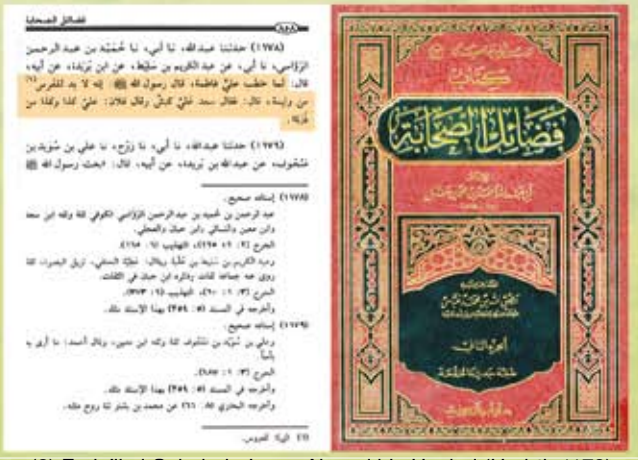
These were bought by Abubakr al-Ṣiddīq, Bilal, and Salman al-Fārisi, may Allah be pleased with them all, on the instructions of the Messenger pbuh; these comprised sackcloth bedding, leather items, a water bag, pottery, a cloak from Khaybar, and a millstone (4).



Dowry:

‘Ali's shield (al-Ḥuṭamiyyah); 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) Faḍā'il al-Ṣaḥābah, Imam Aḥmad bin Ḥanbal (Ḥadīth 1178)



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



(5) al-Ṭabaqāt al-Kubra by ibn Sa‘d vol. 8 p. 329



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



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

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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-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-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 orientalists, 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.

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

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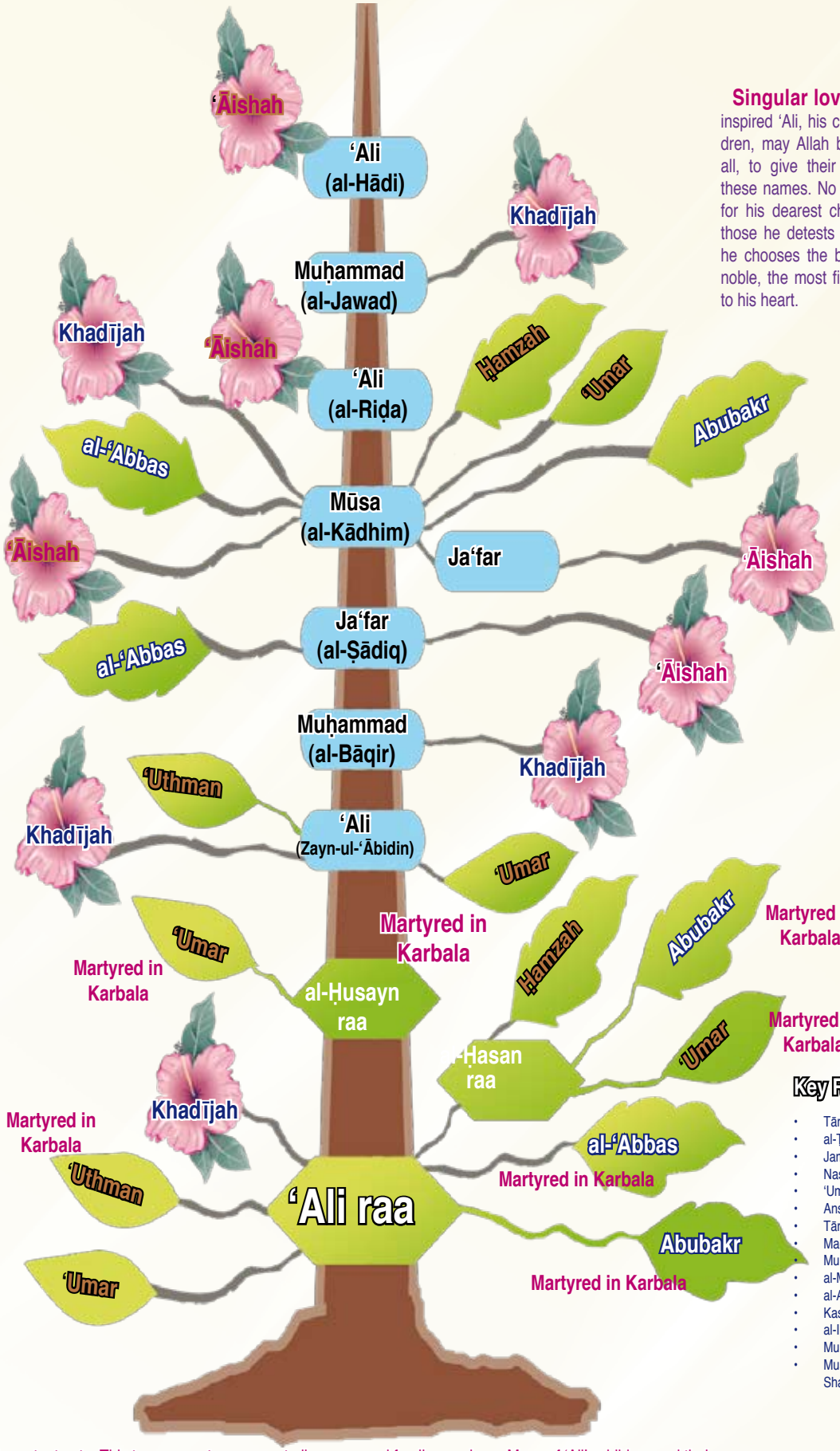

Singular love and devotion

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

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- Nasab Quraysh by al-Zubayr bin Bakār
- ‘Umdat al-Ṭālib by ibn ‘Inbah
- Ansāb al-Ashrāf by al-Blādhri
- Tārīkh al-Ya‘qūbi by al-Ya‘qūbi
- Maqatil al-Ṭālibiyyin by abu Faraj al-Asfahani
- Muntaha al-Āmāl by ‘Abbas al-Qummi
- al-Muḥabbar by ibn Ḥabīb
- al-Aṣīli by ibn al-Ṭaqṭaqi
- 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-Shahrūdi

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.

Parent-child relationship Companion

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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-Ṣiddīq raa. The most illustrious is the Prophet's pbuh marriage to al-Ṣiddīqah ʻĀishah 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, Ḥafṣah bint ʻAbd al-Raḥmān [as documented in Ansāb al-Ashrāf by al-Blādhri

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

Furthermore, al-Ḥasan's raa descendant, Mūsa (al-Jawn) bin ʻAbdullah (al-Maḥḍ) bin al-Ḥasan (al-Muthana) married Um Salamah bint Muḥammad bin Ṭalḥah bin ʻAbdullah bin ʻAbd 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 Jaʻfar al-Ṣādiq [recorded unanimously by all sources].

Moreover, Isḥaq bin ʻAbdullah bin ʻAli bin al-Ḥusayn married Kaltham bint Ismaʻīl bin ʻAbd al-Raḥmān bin al-Qāsim bin Muḥammad bin Abubakr. [(Nasab Quraysh (1/24)].

As for Jaʻfar al-Tayyar's household, Isḥāq bin ʻAbdullah bin Jaʻfar bin Abu Ṭālib married Um Ḥakīm bint al-Qāsim bin Muḥammad bin Abubakr, the sister of Um Farwah (mother of Jaʻfar al-Ṣādiq), and so Um Ḥakīm is Jaʻfar 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, Ṣiffīn, 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: {Muḥammad 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 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 descendents. So beware the falsehood injected into history.

- ‘Abd al-Muṭṭalib
  - ‘Abdullah
    - 1a **Muḥammad** pbuh married ‘Āishah before the Hijrah, and consummated the marriage after it.
  - Abu Ṭālib
    - Ja‘far
      - ‘Abdullah
        - 3a **Ishāq*** married Um Ḥakīm after Karbala
    - ‘Ali bin Abu Ṭālib
      - al-Ḥusayn al-Shahīd
        - ‘Ali Zayn-al-‘Ābidīn
          - 4a **Muḥammad al-Bāqir*** married Um Farwah before 80H
            - ‘Abdullah
              - 6a **Ishāq*** married Kulthūm in the middle of the 2nd Hijri century
      - 2a **al-Ḥasan al-Sabṭ*** married Ḥafṣah before 49H
        - al-Ḥasan al-Muthana
          - ‘Abdullah al-Maḥḍ
            - 5a **Mūsa al-Jawn** married Um Salamah before 154H
- Abubakr al-Ṣiddīq
  - ‘Abd al-Raḥmān
    - ‘Abdullah
      - Ṭalḥah
        - Muḥammad
          - Um Salamah 5b
    - Ḥafṣah 2a
  - Muḥammad
    - al-Qāsim al-Faqīh
      - 3b Um Ḥakīm
      - Um Farwah 4b
      - ‘Abd al-Raḥmān
        - Ismā‘īl
          - Kulthūm 6b
  - 1b ‘Āishah, Mother of the Believers

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-Ākhirah 36H.
4. The Battle of Ṣiffīn in Ṣafar 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.

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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-Mufīd (died 413H) in al-Irshad (p.270), Muḥammad al-A‘lami al-Ḥā’iri in Tarajim A‘lam al-Nisā’ (p.278), ibn ‘Inbah (died 828H) in ‘Umdat al-Ṭālib (p.225), ibn al-Ṭaqṭaqi (died 709H) in al-Aṣīli (p.149), and Muṣ‘ab al-Zubayri (died 236H) in Nasab Quraysh.

Poster Six

Abubakr al-Ṣiddīq 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-Ṣiddīq, 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-Ṣiddīq (this is the first birth).

As for her mother, it is Asma' bint 'Abd al-Raḥmān bin Abubakr al-Ṣiddīq (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.

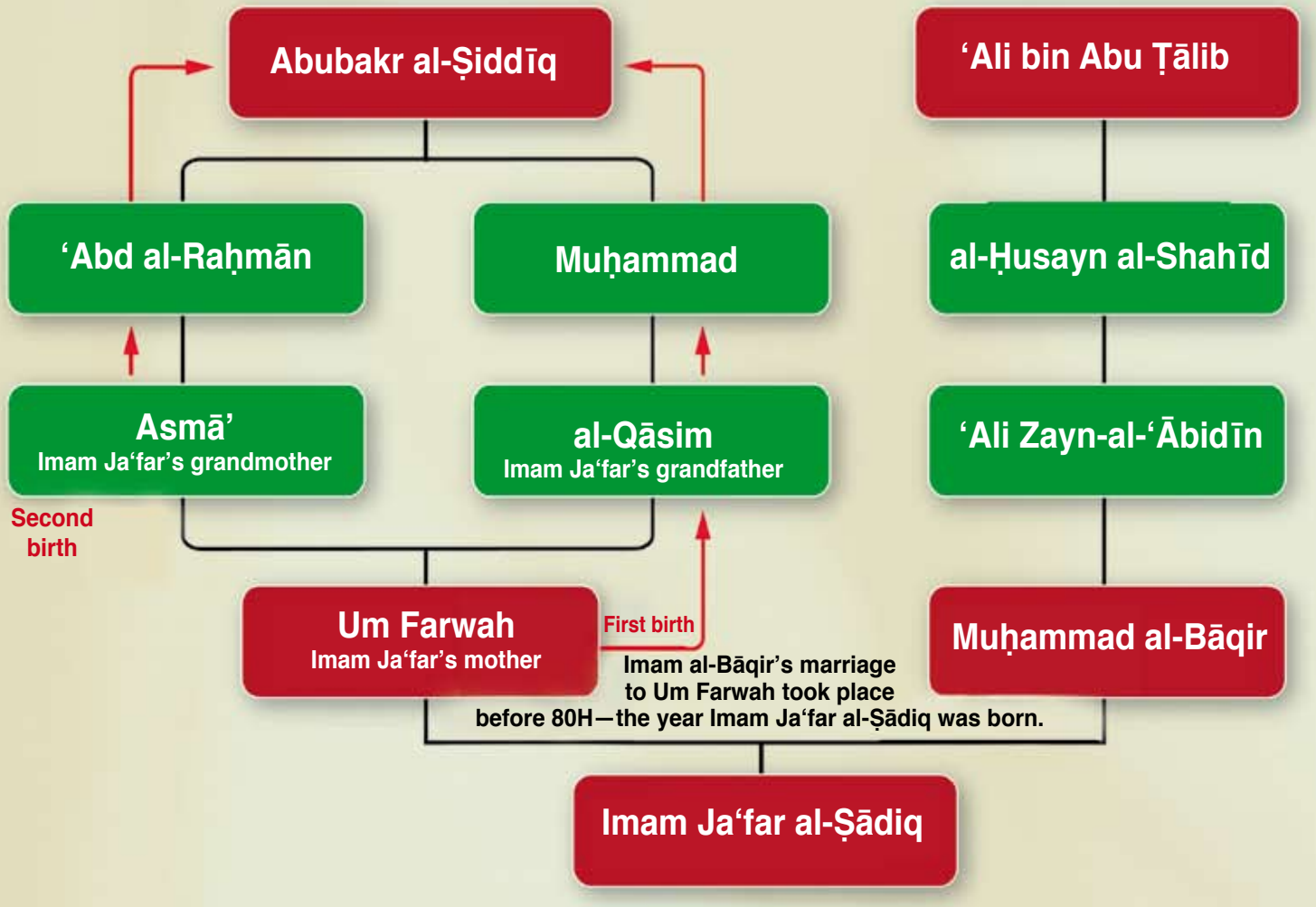
Charitable Foundation for the Prophet's family and Companions

The statement by Imam Ja'far al-Ṣādiq raa

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

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

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



Allah says: {Muḥammad 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-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-Aṣīli fī Ansāb al-Ṭālibiyyin by ibn al-Ṭaqṭaqi (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-'Āsqalāni (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 Ṣiffīn in Ṣafar 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-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, Ḥafṣah raa, who remained so to his death. This blessed marriage took place in 3H, after Ḥafṣah’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-Taraqi (19/452), Tārīkh Dimashq, the biography of ‘Ali bin Abu Ṭālib).

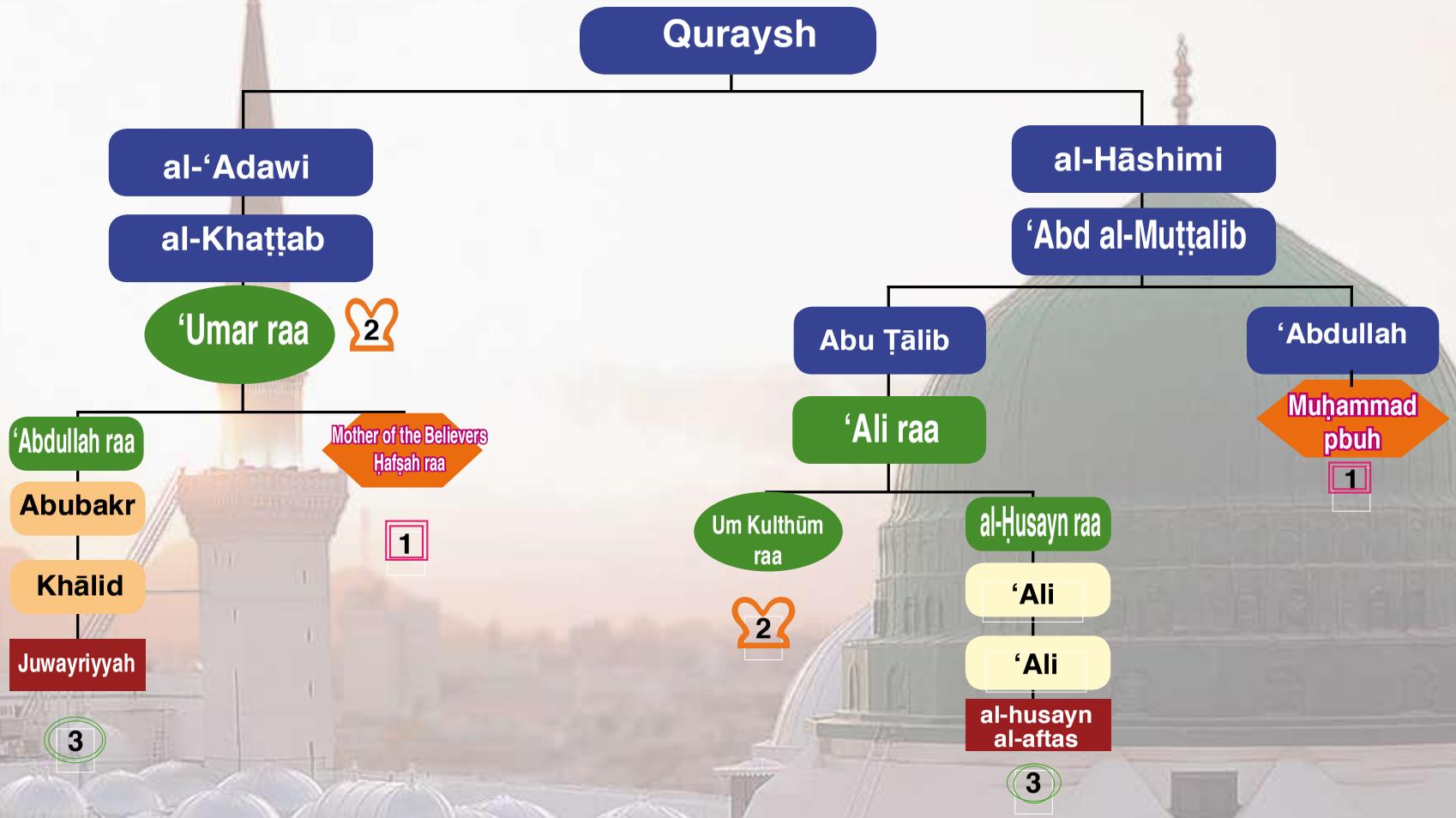
After ‘Umar bin al-Khaṭṭāb raa was martyred, Um Kulthūm married ‘Awf bin Ja‘far bin Abu Ṭālib, but he died. His brother, Muḥammad, married her, but he also died, and then his brother, ‘Abdullah bin Ja‘far, married her, and she died in his lifetime. She used to say: “I feel self-conscious with Asma’ bint ‘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.

The Prophet's family and Companions
Love and kinship

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

Charitable Foundation for the Prophet's family 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

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

Key References & Sources

- al-Ma'ārif by ibn Qutaybah 232 - ‘Umdat al-Ṭālib 244 - al-Aṣīli by ibn al-Ṭaqṭaqi 85
- al-Ṭabaqāt al-Kubra by ibn Sa'd 3/332 - Ansāb al-Ashrāf by al-Blādhri 1/474 - Biḥār al-Anwār by al-Majlisi 44/168, 45/329
- Wasā'il al-Shī'ah by al-Ḥurr al-‘Āmili 20/240 - Mukhtalaf al-Shī'ah by al-Ḥilli 2/308
- Nasab Quraysh by al-Zubayri 25 - al-Mabsūṭ by al-Ṭūsi 4/270

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

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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-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).

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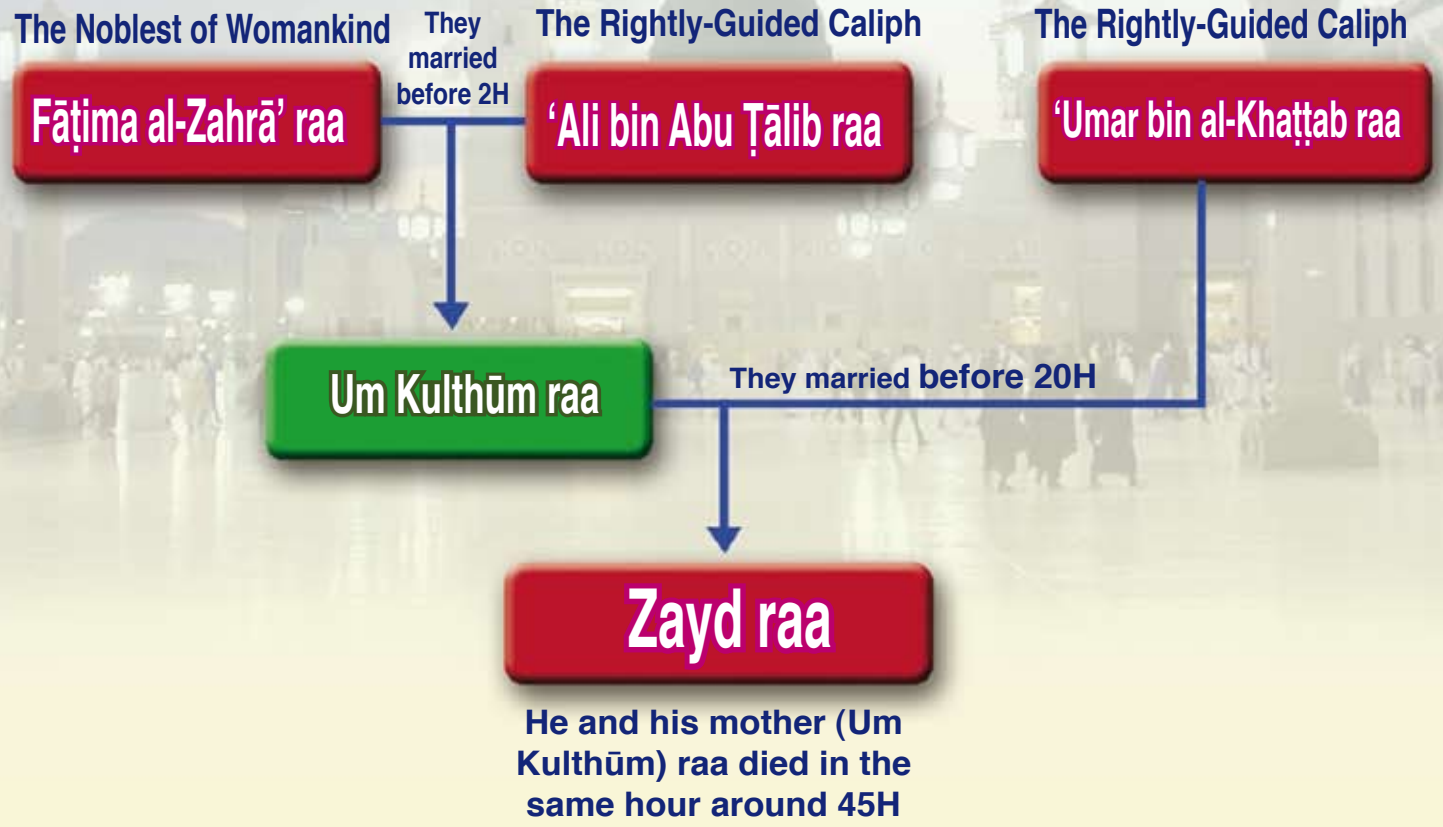
Zayd bin 'Umar bin al-Khaṭṭab said:

«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-Fatḥ 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-Wafiyyāt 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)

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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.

The Prophet's family and Companions
Love and kinship

'Uthman raa in the Prophetic household

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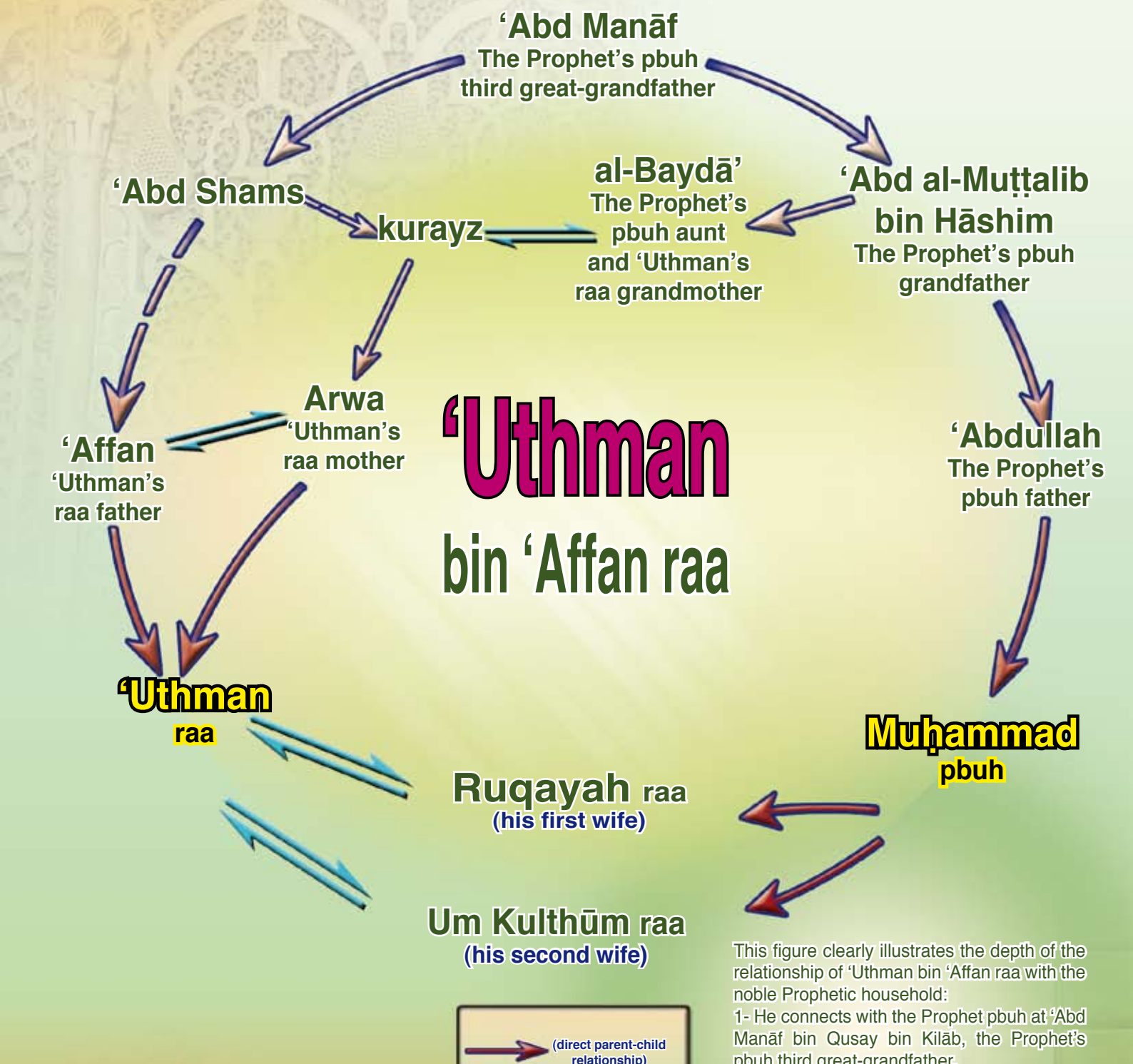

This figure clearly illustrates the depth of the relationship of 'Uthman bin 'Affan raa with the noble Prophetic household:

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.

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-Wafiyyāt by al-Ṣafadi 20/28
- Tārīkh al-Ya'qūbi 2/162

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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!

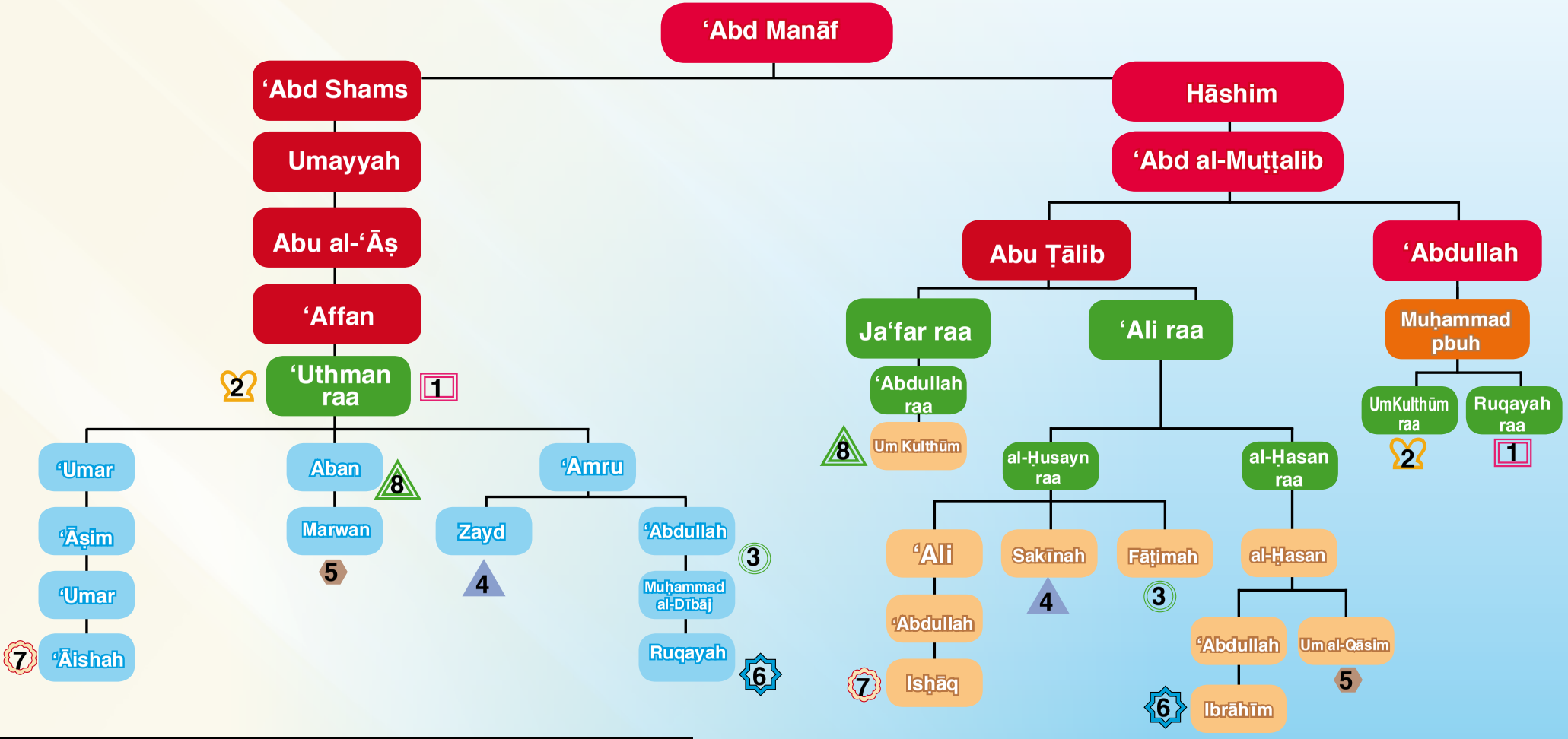
Contemplate on this matter... Would you accept in marriage, one whose commitment to the faith or morality is in doubt, or one you suspect is an enemy?

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

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

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

Charitable Foundation for the Prophet's family and Companions



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

Key References & Sources

- Tārīkh Dimashq by ibn ‘Asakir
- ‘Umdat al-Ṭālib by ibn ‘Inbah
- Muntaha al-Āmāl by ‘Abbas al-Qummi
- al-Ṭabaqāt al-Kubra by ibn Sa‘d
- Ansāb al-Ashrāf by al-Blādhri
- al-Muḥabbar by ibn Ḥabīb
- Jamharat Ansāb al-’Arab by ibn Ḥazm
- Tārīkh al-Ya‘qūbi
- al-Aṣīli by ibn al-Ṭaqṭaqi
- Nasab Quraysh by al-Zubayr bin Bakār
- Maqatil al-Ṭālibiyyin by abu al-Faraj al-Asfahani
- Kashf al-Ghumma by al-Irbli

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

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

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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 Ṣiffīn, 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).

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

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

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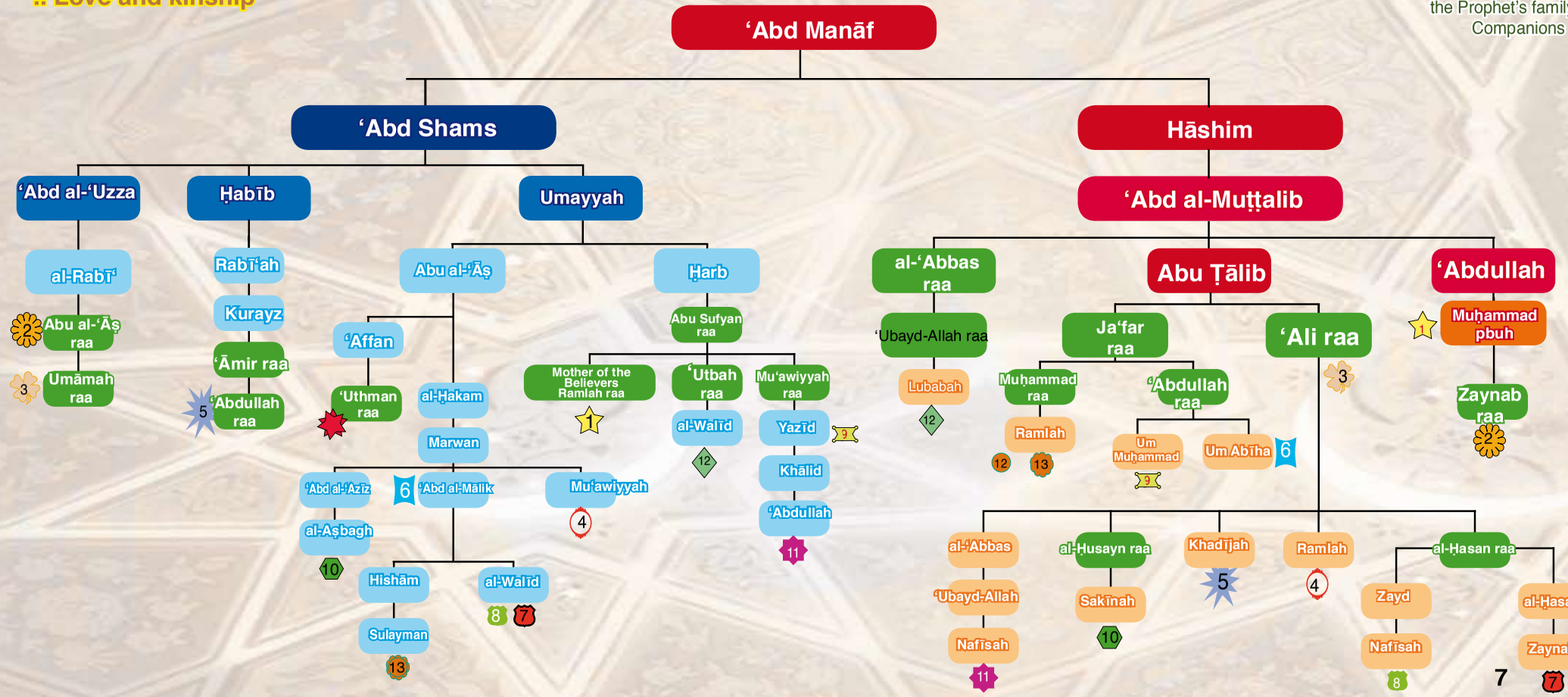

We chose to present the marriages between the family and descendants of both the Prophet pbuh and 'Uthman bin 'Affan raa in a separate poster due to their importance and large number.

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

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

raa: Companion - Matching number, form, and symbol indicates marriage of the two noble persons from Banu Hāshim and their paternal relatives

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-Ṭālib by ibn 'Inbah
- Ansāb al-Ashrāf by al-Blādhri
- Tārīkh al-Ya'qūbi
- Maqatil al-Ṭālibiyyin by abu al-Faraj al-Asfahani
- Muntaha al-Āmāl by 'Abbas al-Qummi
- al-Muḥabbar by ibn Ḥabīb
- al-Aṣīli by ibn al-Taqtaqi
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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 (Asḥāb 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.

The Prophet's family and Companions
Bonds of love and family

al-Zubayr raa in the Prophetic house-hold

Charitable Foundation for the Prophet's family and Companions

Quṣay
The Prophet's pbuh fourth great-grand-father

Khuwaylid

'Abd al-Muṭṭalib

al-'Awwām
(al-Zubayr's raa father)

Ṣafiyyah
(al-Zubayr's raa mother)

'Abdullah
(al-Zubayr's raa maternal uncle)

al-Zubayr bin al-'Awwām raa
The Prophet's pbuh Disciple (Ḥawari) and his paternal cousin

Khadījah raa
(al-Zubayr's raa aunt)

Muḥammad pbuh
(al-Zubayr's maternal cousin)

Fāṭimah al-Zahrā' raa
(al-Zubayr's raa paternal cousin)

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 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).

(direct parent-child relationship)

(indirect parent-child relationship)

raa : Companion

Sources:

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

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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.

The Prophet's family and Companions
Love and kinship

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

Charitable Foundation for the Prophet's family and Companions

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

Quṣay bin Kilāb

‘Abd al-Muṭṭalib bin Hāshim bin ‘Abd Manāf

Khuwaylid bin Asad bin ‘Abd al-‘Uzza

‘Ali bin Abu Ṭālib raa

al-Zubayr bin al-‘Awwām raa

			Fāṭimah	al-Mundhir			‘Ubaydah		1
al-Ḥasan raa	al-Ḥasan		Malīkah	Ja‘far			Muṣ‘ab		2
al-Ḥasan raa			Ruqayah	‘Amru			al-Mundhir		3
al-Ḥasan raa	al-Ḥasan	‘Abdullah	Muḥammad	Fākhitah	Fulayḥ	Muḥammad	al-Mundhir		4
al-Ḥasan raa			al-Ḥusayn	Amīnah	Ḥamzah		al-Mundhir		5
al-Ḥasan raa			Nafīsah (Um al-Ḥasan)				‘Abdullah raa		6
al-Ḥusayn raa			Sakīnah				Muṣ‘ab		7
al-Ḥusayn raa	‘Ali		al-Ḥusayn	Khālidah	Ḥamzah		Muṣ‘ab		8
al-Ḥusayn raa	‘Ali	‘Umar	Mūsa	‘Ubaydah	al-Zubayr	Hishām	‘Urwa		9
al-Ḥusayn raa	‘Ali	‘Umar	Ja‘far	Fāṭimah	‘Uthman		‘Urwa		10
al-Ḥusayn raa	‘Ali	Ḥusayn	Ibrāhīm	Buraykah	‘Ubayd-Allah	Muḥammad	al-Mundhir		11
al-Ḥusayn raa	al-Ḥasan	‘Abdullah	Muḥammad	Amīnah	Muṣ‘ab		Muṣ‘ab		12
Muḥammad	‘Ali	‘Awn	Muḥammad	Ṣafīyyah	Muḥammad		Muṣ‘ab		13
al-Ḥusayn raa	‘Ali	al-Ḥusayn	‘Abdullah	Um ‘Amru	‘Amru	al-Zubayr	‘Amru		14

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

Marriage relationship ○ Parent-child relationship → Companion

Allah says: {Muḥammad is the Messenger of Allah. And those with him are severe against disbelievers, and merciful among themselves} al-Fatḥ 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 Tūba by Muhammad Mahdi al- Ḥā'irī 120
- Jamharat Ansāb al-'Arab by ibn Ḥazm 22, 53, 55
- Sir al-Silsilah al-'Alawiyyah by Abu Naṣr al-Bukhāri
- Mu'jam Rijāl al-Ḥadīth by al-Khūni
- Nasab Quraysh by al-Zubayri 9/260
- al-Muḥabbar by ibn Ḥabīb 75
- Mustadrakat 'Ilm al-Rijāl by al-Namāzi (Biography 8226)
- al-Mujdi fī Ansāb al-Ṭālibiyyin by 'Ali bin Muḥammad al-'Alawi 195
- al-Ṭabaqāt al-Kubra by ibn Sa'd

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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 (Asḥāb al-Shūra), whose virtue and record is evident. We note in this poster:

1. The marriage of al-Ḥasan bin ‘Ali raa to Um Isḥāq 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 orientalists and their supporters?

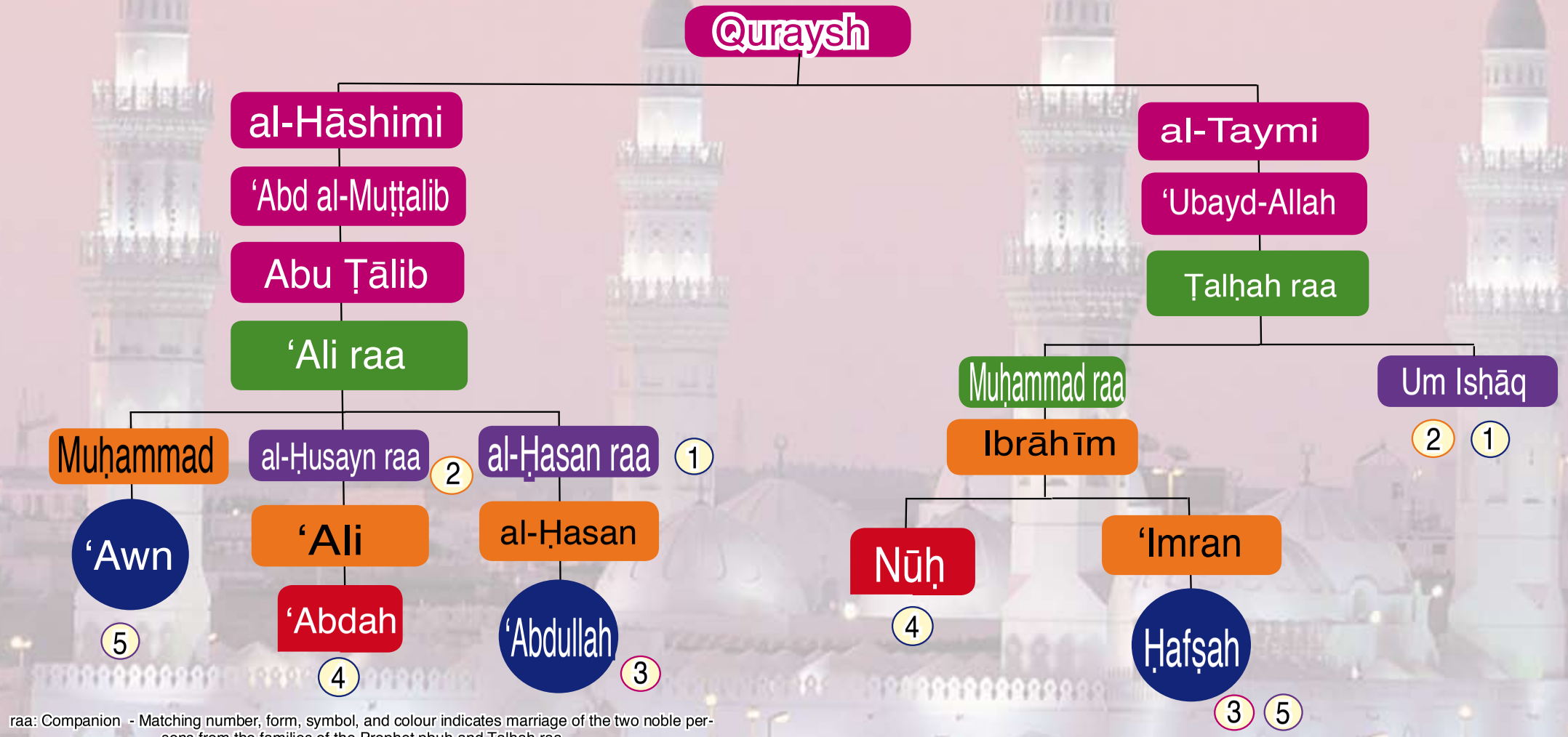
So, beware... beware... as history has been altered by hands with dubious intent!

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!

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

Marriage relationships between the family and descendants of both ʻAli bin Abu Ṭālib and Ṭalḥah bin ʻUbayd-Allah raa

Charitable Foundation for the Prophet's family and Companions



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

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

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

Key References & Sources

- al-Maʻārif by ibn Qutaybah 232
- Jamharat Ansāb al-'Arab by ibn Ḥazm 52
- Nasab Quraysh by al-Zubayri 25
- al-Irshād by al-Mufīd 2/130
- Ansāb al-Ashrāf by al-Blādhri 1/474
- Maqatil al-Ṭālibiyyin by abu al-Faraj al-Asfahani 122
- Tāj al-Mawālīd by al-Ṭabrasi 35
- al-Muḥabbar by ibn Ḥabīb 438, 448, 450

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Poster Fifteen

The sons-in-law of al-Ḥusayn bin ʻAli raa from the descendants of the Companions raa

Come… let us see the sons of al-Ḥusayn raa, particularly, ʻAli 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 ʻAli bin Abu Ṭālib (Fāṭimah's husband) emerged from the massacre with wounds all over his body; she bore him al-Ḥasan (al-Muthalath), ʻAbdullah (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 ʻAbd al-Mālik) and Um Kulthūm (who married her maternal cousin, Muḥammad al-Bāqir).

2. After Al-Ḥasan al-Muthana died (around 97H), she married ʻAbdullah bin ʻAmru bin ʻUthman bin ʻAffan dubbed al-Muṭrif, whom she bore Muḥammad (al-Dībāj) and a daughter.

3. As for Sakīnah, her husband, ʻAbdullah bin al-Ḥasan bin ʻAli 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 Muṣʻab bin al-Zubayr bin ʻAwwām, and bore him a daughter, Fāṭimah.

5. After Muṣʻab was killed in 71H, she married ʻAbdullah bin ʻUthman bin Ḥakīm bin Ḥizām, and she bore him ʻUthman dubbed (Qarīn), as well as Ḥakīm, and Rābiḥah.

6. When he died, she married Zayd bin ʻAmru bin ʻUthman bin ʻAffan.

7. When he died, she married Ibrāhīm bin ʻAbd al-Raḥmān bin ʻAwf, who divorced her three months later.

8. She married al-Aṣbagh bin ʻAbd al-ʻAziz bin Marwan bin al-Ḥakam, brother of the rightly-guided Caliph, ʻUmar bin ʻAbd al-ʻAziz, but he died early.

We note the following:

(a) In the majority of these marriages, Sakīnah's guardian (Waliy) was her brother, ʻAli 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 ʻUthman, al-Zubayr, and ʻAbd al-Raḥmān bin ʻAwf raa, which erases doubts and suspicions, and emphasises that they were on the best terms of devotion and love that continued among their descendants.

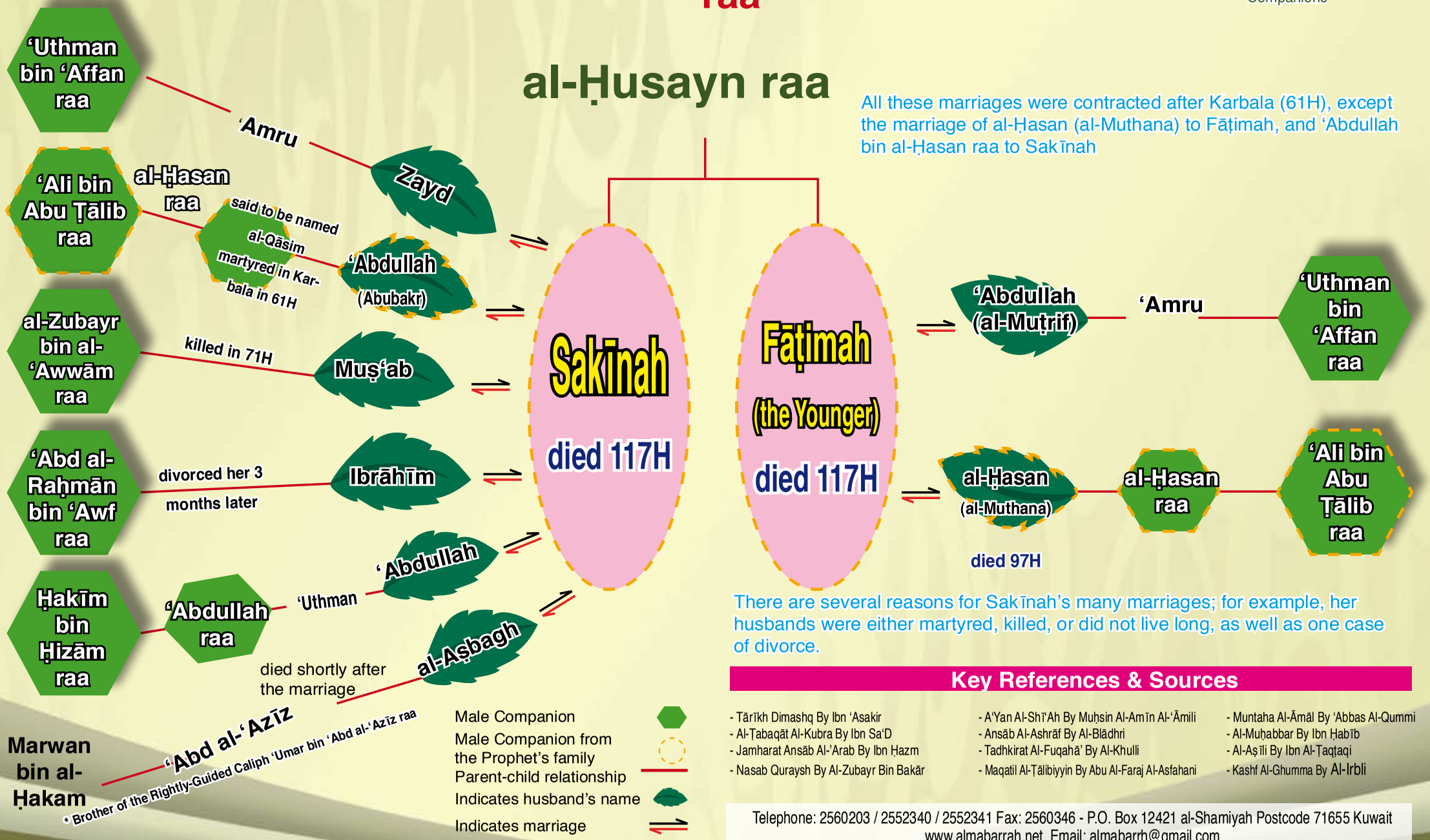
The sons-in-law of Al-Ḥusayn bin ‘Ali raa from the descendants of the Companions raa

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

Charitable Foundation for the Prophet’s family and Companions

al-Ḥusayn raa

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



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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- Al-Ṭabaqāt Al-Kubra By Ibn Sa‘D
- Jamharat Ansāb Al-’Arab By Ibn Ḥazm
- Nasab Quraysh By Al-Zubayr Bin Bakār
- A‘Yan Al-Shī‘Ah By Muḥsin Al-Amīn Al-‘Āmili
- Ansāb Al-Ashrāf By Al-Blādhri
- Tadhkirat Al-Fuqahā’ By Al-Khulli
- Maqatil Al-Ṭālibiyyin By Abu Al-Faraj Al-Asfahani
- Muntaha Al-Āmāl By ‘Abbas Al-Qummi
- Al-Muḥabbar By Ibn Ḥabīb
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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, Isḥāq 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.

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

Muḥammad al-Bāqir

bin ʻAli bin al-Ḥusayn bin ʻAli 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-Makhzūmiyyah) raa (Mother of the Believers)
- Abu Saʻīd al-Khudri al-Anṣāri raa
- Anas bin Mālik al-Anṣāri raa
- Jābir bin ʻAbdullah al-Anṣāri raa
- Abdullah bin ʻAbbas al-Hāshimi raa
- ʻAbdullah bin ʻUmar bin al-Khaṭṭāb raa

From the sayings of al-Bāqir raa

Abu Jaʻfar 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-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.

About al-Bāqir raa, they said:

- The Imam, robust narrator; master of Banu 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.

Narrated well over 240 Ḥadīths documented in the nine books of Ḥadīth

His mother

Um ʻAbdullah
bint al-Ḥasan bin ʻAli bin Abu Ṭālib raa

Among his wives

Um Farwah
bint al-Qāsim bin Muḥammad bin Abubakr al-Ṣiddīq raa

Sources:

- al-Aṣīli by ibn al-Ṭaqṭaqi 149
- Tahdhīb al-Kamāl by al-Hāfiẓ al-Mazzi 26/137
- Tadhkirat al-Hufāẓ by al-Hāfiẓ al-Dhahabi 1/124
- ʻUmdat al-Ṭālib by ibn ʻInbah 245
- Siyar Aʻlām al-Nubalā' by al-Hāfiẓ Dhahabi 44/402
- Kashf al-Ghumma by al-Irbli 2/360

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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 Isḥāq 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

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

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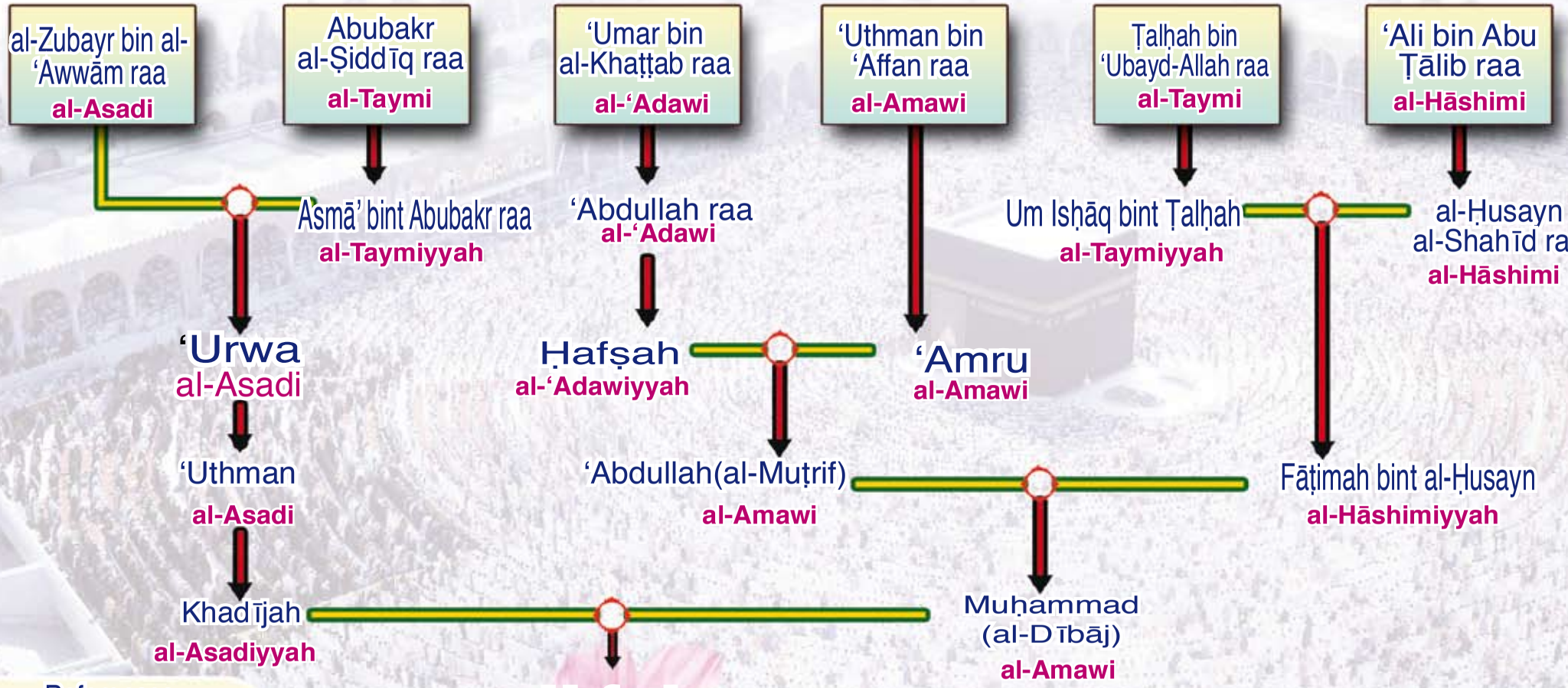

References

- al-Muḥabbar by ibn Ḥabīb 1/404
- al-Mudhish by ibn al-Jawzi 69
- al-Jawharah fī Nasab al-Nabi wal 'Asharah by al-Barri 1/373
- al-Ma'ārif by ibn Qutaybah 200
- Sharḥ Nahj al-Balāqah by ibn Abu 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 Ḥafṣah bint Muḥammad (al-Dībāj) is the great-niece of Abubakr al-Ṣiddīq, 'Umar bin al-Khaṭṭab, 'Uthman bin 'Affan, 'Ali bin Abu Ṭālib, Ṭalḥah 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 | Ḥafṣah's forefathers from the Ten Companions promised Paradise

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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 Isḥāq 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 Muḥammad, Leader of the Messengers, pbuh

Charitable Foundation for the Prophet's family and Companions



These family: relations are documented in all the books of history, and biography, except for Juwayriyyah bint al-Ḥārith raa as there is disagreement on whether she is from Qaḥtan or from Qum'a bin Ilyās bin Muḍar bin 'Adnān, where the majority of experts adopt the former opinion.

Indirect parent-child relationship (betweena grandparent and a grandchild)

Direct parent-child relationship

Forefather of the Prophet pbuh

Wife of the Prophet pbuh

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Poster Nineteen

The Ten Companions Promised Paradise (al-ʻĀsharah 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):

Saʻīd 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, ʻUmar in Paradise, ʻUthman in Paradise, ʻAli in Paradise, Ṭalḥah in Paradise, al-Zubayr bin al-ʻAwwām in Paradise, Saʻd bin Mālik in Paradise, and ʻAbd al-Raḥmān bin ʻAwf 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 Saʻīd 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, Ismaʻīl 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, Saʻd and ʻAbd 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, ʻUmar and Saʻīd bin Zayd, are from Banu ʻAdiy, 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 (Asḥāb al-Shūra) are among them!

9. The first of them to die is Abubakr, and the last is Saʻd bin Abu Waqqas raa.

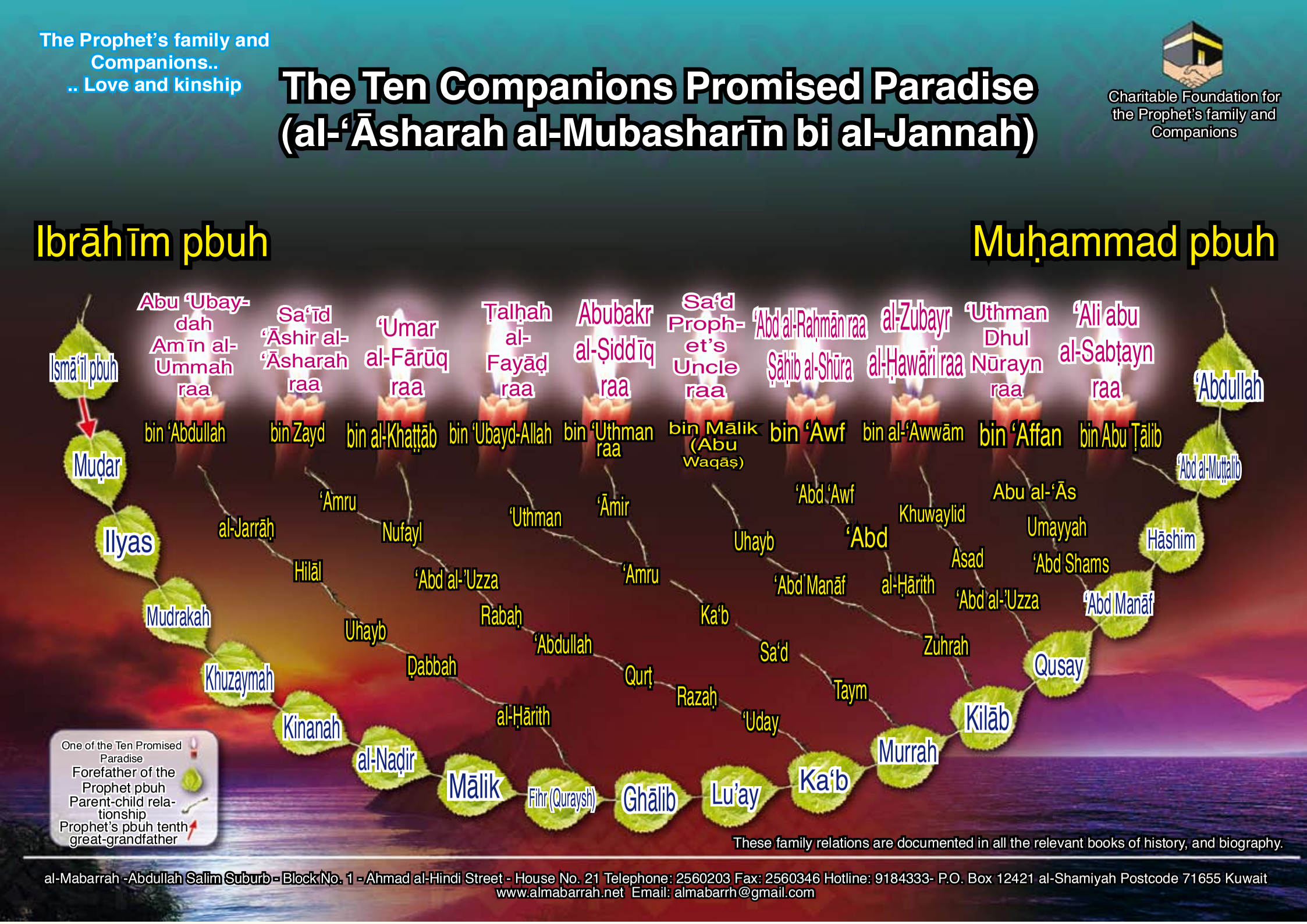
10. ʻUmar, ʻUthman, ʻAli, Ṭalḥah, and al-Zubayr raa were murdered, dying as martyrs.

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 ʻUthman raa, for whom the pledge was made in the first place.

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

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

Charitable Foundation for the Prophet's family and Companions



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

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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.

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

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

Charitable Foundation for the Prophet's family and Companions

Europe

Asia

Africa

Rome

Constantinople

Sardinia

Armenia

Azerbaijan

Baḥr al-Khazar (Caspian)

Ṭumaysah

Lands beyond the River

Saʿīd bin al-ʿĀṣ raa

'Ammūriyyah (Amorium)

Hiraqlah

'Utbah bin Farqad al-Walīd bin 'Uqbah

Carthage

Sicily

al-Qayrawān

Subayṭlah

Baḥr al-Rūm (Mediterranean Sea)

R. Euphrates

R. Tigris

Georgia

30H

Ṭabarstan

Qawmas

Kabul

Khurasan

Persia

Crete

Cyprus

Damascus

Mu'āwiyyah bin Abu Sufyan Abu al-Sarḥ raa

Land of Sham

Ḥarūrah

Kūfah

Sa'd bin Abu Waqāṣ al-Muthana bin Ḥārithah Ḥudhayfah bin al-Yamān al-Nuʿmān bin Muqrin Abu Mūsa al-Ashʿari Khālid bin al-Walīd Abu 'Ubayd al-Thaqafi raa

26H

Tripoli

Barqa

Alexandria

Jerusalem

'Abdullah bin Abu al-Sarḥ 'Uqbah bin Nāfi' al-Fihri raa

'Abdullah bin Abu al-Sarḥ 'Uqbah bin Nāfi' al-Fihri raa

'Amru bin al-'Āṣ raa

al-Fusṭāṭ

Abu 'Ubaydah bin al-Jarrāḥ Khālid bin al-Walīd Shuraḥbīl bin Ḥasanah Yazīd bin Abu Sufyan 'Amru bin al-'Āṣ raa

Basrah

Miltan

'Ali bin Abu Ṭālib raa sent an army under al-Ḥārith bin Murrah al-'Abdi to invade Sind

Land of Sind

Khalīj al-Baḥrayn (Arabian Gulf)

Egypt

al-Madinah al-Nabawiyyah

Nubia

'Ayzāb

Baḥr al-Qalzam (Red Sea)

Oman

India

Makkah al-Mukarramah

Arab Peninsula

'Abdullah bin Abu al-Sarḥ 'Uqbah bin Nāfi' al-Fihri raa

Land of Sudan

Yemen

R. Nile

Sanaa

Baḥr al-'Arab

Zayla'

The Arab Peninsula unified by the Caliph Abubakr al-Ṣiddīq 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-Ḥasan, al-Ḥusayn, 'Abdullah bin 'Umar, 'Abdullah bin 'Abbas, 'Abdullah bin al-Zubayr, and 'Abdullah bin 'Amru bin al-'Āṣ raa all participated in this campaign.

These conquests were corroborated by the books of history; the most important sources were:
- Tārīkh al-Ṭabbari by Imam Muḥammad bin Jarīr al-Ṭabbari
- Tārīkh al-Islam by al-Ḥāfiẓ al-Dhahabi
- al-Bidayah wa al-Nihayah by al-Ḥāfiẓ ibn Kathīr
- al-Kāmil fī al-Tārīkh by ibn al-Athīr
- al-Muntaẓim by ibn al-Jawzi
- Murūj al-Dhahab by al-Mas'ūdi
- Tārīkh al-Ya'qūbi

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




Mothers of the Believers
Wives of Prophet Muhammad, Leader of the Messengers, pbuh
Ibrāhīm pbuh
Muhammad pbuh


Marriage relationships between the family and descendants of both the Prophet ﷺ and al-Faruq 'Umar bin al-Khaṭṭāb raa


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


The Ten Companions Promised Paradise
al-'Asharah al-Mubashsharūn bil al-Jannah
Ibrāhīm pbuh
Muhammad pbuh


Daughters of the best of mankind, Muhammad pbuh
(O Prophet, say to your wives, and
your daughters
and wives of the believers to gather to them their garments)
Surah al-Ahzab 59


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

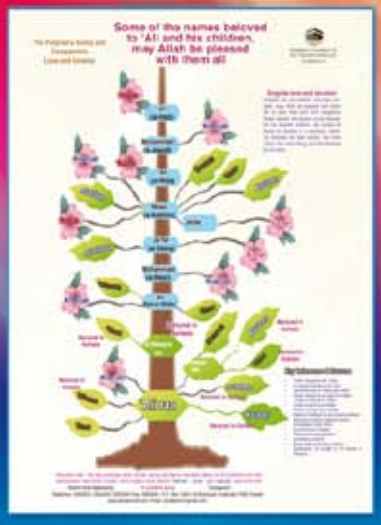

Muhammad al-Bāqir
bin 'Ali bin al-Husayn bin 'Ali bin Abu Talib raa
(Born 56H - Died 114H)
His mother
Um Abdullah
Um Farwah


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


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


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


Conquests of the Islamic state to the end of the era of the Rightly-Guided Caliphs raa
Europe
Asia
Persia
Land of Sind
India
Egypt
Arab Peninsula
Sanaa
Bahr al-'Arab
Africa
R. Nile
Zayla


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


Marriage relationships between the family and descendants of both 'Ali bin Abu Talib and al-Zubayr bin al-'Awwam raa
Qusayy bin Kilab