

Shi'ah Women Transmitters Of Hadith

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**A Collection Of Biographies Of The
Women Who Have Transmitted
Traditions - Gharavi Naeini**

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SHARES

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This text gives the reader an insight into the lives of women who have transmitted traditions in history with a short description of their biographies.

These women met the Holy Prophet (S) and our A'immah ('a) and they accepted Islam with understanding, they raised their family, memorized the Qur'an, learnt Islamic Jurisprudence, Theology, Gnosticism, Philosophy, Tafseer and even took part in battles as nurses and providers of water to the soldiers.

These women set a great example by fulfilling all these roles, while maintaining piety, good Akhlaq and always striving to gain knowledge. Included in the text there are also some of their outstanding merits, quotes from scholars about them, who they have transmitted traditions from, and who transmitted traditions from them.

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A Preface By The Translator

In the Name of God, the Compassionate, the Merciful

All Praise is due to Him.

May God send His blessings upon Muhammad and his Household.

The book you are now studying is a collection about the women who have transmitted traditions in history with a short description of their biographies. Also included are some of their outstanding merits, quotes from scholars about them, who they have transmitted traditions from, and who transmitted traditions from them. It shows us the great number of women who have transmitted traditions and helped in conveying them to later generations. It is hoped this book can be a reference for further research on Muslim women.

In Islam we know there is no difference in position between men and women before God. The only difference in people's worth is based on their piety. As it is written in the Holy Qur'an:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O people! We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most honorable of you with Allah is that [one] who fears Allah. Indeed, Allah is Omniscient, All-Aware”. (Surah Al-Hujurat, 49: 13).

On the other hand, the best role model for women can be other women. Therefore, this collection can be used as a starting point in understanding the role of women and for a deeper investigation and discussion of how women can reach their completion in God's plan.

Furthermore, in Qur'an two women are mentioned as role models for all of mankind:

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

“And Allah has set forth an example for those who believe: the wife of Pharaoh, when she said: “My Lord! Build for me a home with You in Paradise and save me from Pharaoh and his deeds and save me from the wrong doing people”. (Surah Al-Tahrim, 66: 11).

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَيْنَا فَرْجَهَا فَنَنْفَخُنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا الْقَانِينُ

“And God Almighty has also set out the example of Mary, the daughter of ‘Imran, who guarded her chastity against sins. Then, We breathed into her through Our Spirit and Jesus was born to her and testified to the truth of the Words of her Lord and the Scriptures and she was of the obedient to Allah”. (Surah Al-Tahrim, 66: 12).

There could be no better role model than the close companions of the Holy Prophet (S) and the Pure Imams ('a). These were people who were in close contact with them, learned from them, and were thus able to transmit traditions from them. The peak of these women was Lady Fatimah Zahra' ('a), the daughter of the Prophet (S).

As the Holy Prophet (S) has said, "... my daughter, Fatimah, is the best of women in both worlds (this world and the next) from the first to the last."¹ Her name and biography is the first in this collection. God willing, we will be able to be among her followers for whom she will intercede on the Judgment Day.

One of the biggest difficulties involved in this translation was trying to maintain consistency in the way the many names of people and books were transliterated throughout the book due to the large number included. Because of this complexity the translation took over three years for its completion. In working on this translation every effort has been made to convey the correct meaning of the traditions from the Holy Prophet (S) and the Pure Imams ('a) which have been given as samples of narrations from these transmitters.

This is the largest collection about Shi'ah women transmitters of traditions compiled and translated. 210 women have been introduced in this book. There is a list of the 154 references used in making this compilation at the end of the book.

I would like to thank Dr. Nahla Gharavi, a friend of many years, for her work in writing this book and her suggestion for its translation. I would also like to appreciate Judith (Maryam) Tabataba'i for her efforts. My family's patience and support during this time are dearly treasured.

In the end, I ask the readers forgiveness for any lacks in this translation, and would like to invite their comments for corrections and improvements. Your prayers are deeply appreciated.

We pray for the return of our savior, Imam al-Mahdi (May God hurry his return), accompanied by the Holy Prophet Jesus Christ (May God's peace be upon him) who will establish peace and justice in the world after it has been filled with injustice and oppression.

Engr. Gail D. (Mahjubah) Babst

Tehran, Iran

Aban 15, 1389 A.H.S

November 6, 2010 AD

[1.](#) Amali Shaykh al-Saduq, pp. 393 and 394; Bihar al-Anwar, vol. 43, pp. 24 and 25.

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Introduction

In the Name of Allah, the All-Beneficent, the All-Merciful, the Lord of the Worlds, the Sender of the Prophets and Messengers. The best of His blessings be upon the master and the seal of the Prophets, and upon his Household, the divinely selected and made infallible, especially the Argument – person of Allah on His lands – may Allah accept my soul and the souls of the humans in this globe as ransoms for his advent.

There has certainly been much research and study with books written on the subject of women's biographies, but there is much left to study and comprehend. The history of nations and tribes, and the life and rights of the women, most frequently show that those women were subject to oppression, coercion, and humiliation. They had no opportunity to demonstrate their creativity and capabilities.

There was a time when women had no respect or value. Indeed, women had so little worth that they were buried alive. God, the Almighty, bestowed the greatest gift upon women with the coming of Islam. Innumerable verses were revealed regarding them, including one entire chapter, Nisa', named specifically for women.

The Holy Qur'an discusses the value of women and reminds us that women are not merely immature human beings. Rather, they are created with the same status as men, and with equal rights. The great Prophet of Islam Muhammad (S) has discussed women and their rights many times. Still, many people have tried to hide the truth, not wanting the capabilities and intellectual power of women to be disclosed. Thus, in their writings, they disregard women or mention them only briefly. In those books which have been written about Muslims, it is evident that the parts devoted to women have been written negligently and without much attention given to them.

In the collections of oral traditions (hadith) and historical commentaries, there has been an attempt to portray the discourses and contributions of women as being of little value. Attention has been focused only upon the comments and biography of 'A'ishah, one of the Prophet's wives, and this mostly as a

result of political considerations.

For example, from among the books written by Sunnis, one of the oldest books which talks about the life of the companions of the Prophet (S) is al-Tabaqat al-Kubra by Ibn Sa'd (born in 230 AD), Seven volumes of this work are devoted to men, and only one volume to women. In the book Al-Isti'ab fi Ma'rifat al-As'haab by Ibn 'Abd al-Barr (born: 463 AD), most of the volumes of his book describe men and only one third of volume four contains the biographies of women.

In the book Usd al-Ghabah fi Ma'rifat al-sahabah by Ibn al-Athir (born: 630 AD), four volumes cover men, and only half of volume five is about women. Also, in the book al-Isabah fi Tamyiz al-Sahabah by Ibn Hajar al-'Asqalani (born: 852 AD) the part which discusses women is only a small portion of the book compared to the portion which discusses men.

The Shi'ah books on the companions of the Messenger of God (S) and the Imams ('a) have a similar approach. For instance, about 29 pages of the book of Rijal (i.e., biographies of transmitters of Hadith) by Shaykh al-Tusi in discussing the companions of the Messenger of God (S) are about the names of men and only two pages are about women's names. In introducing the women companions of the Prophet (S), Shaykh al-Tusi only lists 38 names. These aren't the names of a particular group, and no information is given as to Shaykh alTusi's reason in choosing these names. Therefore, it is difficult to say why this number of names is mentioned.

Especially when we consider that Al-Isti'ab lists the names of almost 400 women companions of the Prophet (S), and Usd al-Ghabah lists more than this number. These differences in number are even more pronounced in more modern books such as: Tanqih al-Maqal by 'Allamah Mamqani, Majma' al-Rijal by Mulla Quhpa'i, and Mu'jam Rijal by Ayatullah Khu'i. This is because they only had the sources of the scholars who had come before them such as: Barqi, Tusi, Najjashi, and... Ardabili, who has collected the names of transmitters of traditions in his book Jami' al-Ruwat, doesn't list any women at all.

Of course, some scholars have written books about prominent and knowledgeable women. Ibn Tayfur has listed a number of women who were superior in their eloquence with samples of their words in his book Balaghat al-Nisa'. 'Umar Ridha Kahhalah has an interesting, noteworthy collection in which both Muslim and non-Muslim women from different walks of life with varying nationalities have been introduced. However, proper attention has not been paid to the Shi'ah women.

For example, the mothers of the infallible Imams have not been mentioned. And, in discussing the companions of the Messenger of God (S), some women like mother of Hudhayfah Ibn al-Yaman have not been included. On the other hand, approximately 120 pages are given to 'A'ishah the daughter of Abu Bakr, while only 42 pages are devoted to the description of Fatimah Zahra' ('a) the daughter of the Prophet (S), and six pages to Khadijah ('a) the wife of the Prophet (S).

Zaynab Fawwaz is a scholarly woman of Egyptian-Lebanese ancestry who has written a one volume book called al-Durr al-Manthur fi Tabaqat Rabbat alKhudur about the biographies of various women in

different periods. Even though this book is considered to be one of the reliable books on Muslim women's biographies, because of its vast extent and not being limited to a specific classification or time, it is an incomplete and uncoordinated collection. Both Muslim and non-Muslim women are listed in it. Some of the women who are listed in it, are not really even worthy of mention. And, some of the important Muslim women have not been mentioned at all.

Shaykh Dhabihullah Mahallati has written a six-volume work entitled *Rayahin al-Shari'ah* about Shi'ah women scholars. In this book some of the women like Umm Sulayt have not been mentioned even though she is listed in all of the other genealogical books. And, others have been mentioned who were not Shi'ah and some who were not knowledgeable.

In the book *Mu'jam Rijal al-Hadith* under the section on women a man is mentioned by the name of Umm'l Sayrafi who was the servant of Ibrahim Ibn 'Abdah al-Naysaburi. In studying the tradition from Kafi where this name is mentioned it becomes clear that this servant was a woman and not a man.

Sayyid Muhsin al-Amin introduces people like Sharajah al-Hamdaniyyah as one of the followers of Amir al-Mu'minin, Imam 'Ali ('a) and one of the great Shi'ah in his book *A'yan al-Shi'ah* even though she was actually a wicked woman. And, in the book *Jami' al-Ruwat* by Ardabili, women such as Umm Sulayman and Hafsa Bint Sirin have been neglected even though they are listed in the books *Tahdhib al-Ahkam* and *al-Istibsar*.

The lack of an index listing the names of the companions in the book *Mawsu'at Hayat al-Sahabiyyat* by Muhammad Sa'id Mubayyad which has been more recently published makes this book difficult to use.

These problems in the aforementioned books along with the attention paid to women by the founder of the Islamic Republic, showed the need for a book about women who were transmitters of the words, traditions, and merits of the infallible Imams ('a) and Household of the Prophet (S). Perhaps this will help in introducing more of the pious, scholarly, self-sacrificing, brave, and knowledgeable women.

In contradiction to the general notion of the Muslim woman being an illiterate entity without much value who has been relegated to the corner of the house, it is our intention to show that Muslim women have been active since the time of the Prophet in the fields of culture and education, nursing, war and economics. They accompanied the Prophet to the battle field, nursing and caring for injured soldiers, providing water for the troops and even taking up arms when necessary. They were with Imam al-Husayn ('a) in Karbala'.

In this book, we have focused on Shi'ah ¹ women who have transmitted the traditions of the Prophet (S) and his family. These women have been exemplary Muslim women, such as Lady Khadijah, the first wife of the Prophet, who spent all of her wealth for the spread of Islam. In an environment of polytheism and idol worship, she was the first person to accept Islam. And, she withstood all the pressures and difficulties which this entailed in seeking the pleasure of God.

Other examples of women of exalted faith and integrity include Umm Salamah (the wife of the Prophet), Umm Ayman (his servant) and Asma' Bint 'Umays (the wife of the great martyr and uncle of the Prophet, Hamzah). These women were close to the family of the Prophet (S), and played important roles in transmitting their traditions and the truth about Islam. Brave and devoted women such as Umm Salim and Layla al-Ghifariyyah accompanied the Prophet into war, helped in bringing supplies to the soldiers, and treated the injured. They were steadfast and effective assistants to the Muslim soldiers.

Women such as Arwa Bint al-Harith Ibn 'Abd al-Muttalib and Lady Zaynab ('a), with their eloquent and powerful messages, transformed the courts of Mu'awiyah and his son Yazid. They were the carriers of the messages of the Imams of their time. Umm Salim, the mother of Anas Ibn Malik, and Umm'l Fadl, the wife of al-'Abbas Ibn 'Abd al-Muttalib and the sister-in-law of the Prophet, are examples of women renowned for their faith. The Prophet visited and gave glad tidings to them that they would dwell in Heaven in the Hereafter.

The scholarly and devoted wives and daughters of the Imams ('a) were the followers of the Imams ('a) in all stages of life and endured the difficulties alongside them. They have been the transmitters of the Imams' ('a) words and speeches. Exalted women such as Narjis, the mother of the Twelfth Imam ('aj), and the mother of Ahmad Ibn Musa had positions of such high regard that they carried the secrets of Imamate (the leadership of the Imams).

And ultimately, there were women like Sa'idah al-Jariyah, who was the slave and servant of Imam al-Sadiq ('a), the sixth Imam. She was held in such high esteem that the Imam told her, "I have asked my Lord, that, as I have come to know you in this world, in the next world (the hereafter) you will be my companion."

The overall goal of this book was the introduction of such women as outstanding examples and supreme role models who played an important role in the transmission of Islamic laws and the words of the Messenger of God (S) and the Imams ('a). Since the purpose of this book was to become familiar with the Shi'ah women transmitters of traditions (Hadith), those women who accepted the leadership of Imam 'Ali ('a) or had love for the household of the Prophet (S) have been included.

Because, Imam al-Baqir ('a) has quoted the Prophet (S) as saying, "No one is saved from the Hell fire and its shaking, sound, and heat who has animosity towards 'Ali, disregards his divinely commissioned leadership (wilayah), and likes his enemies."[2](#)

Also, Imam al-Ridha ('a) has related from his fathers who related from the Prophet (S) that he said, "No one loves 'Ali except a believer. And, no one is his enemy except an unbeliever."[3](#)

As a token of our respect and esteem, we will begin with Lady Fatimah alZahra' ('a), the Prophet's daughter, the peer of Amir al-Mu'minin ('a), and the mother of the pure Imams ('a), by using her nickname of Umm Abiha (the mother of her father) and following names are chosen on Arabic alphabetical list, so on English alphabet it is not fixed, so we have Index for it.

For each of these women, their name, father's name, family name, date of birth, husband's name, children, and a short descriptive bibliography along with some of their merits have been given. Also included are the people they have related traditions from and those who have related traditions from them. And finally, sample traditions (Hadith) which they have related have been written. These traditions have been limited to three at the most for brevity.

We have tried to also provide documentation from the books of the Prophet's traditions to make the matter clearer and more comprehensible to all.

God willing this work will be accepted by God and the pure Imams ('a). The author respectfully requests guidance from those who may reveal and correct any errors found within.

[1.](#) The Shi'ah are those Muslims who believe that the leadership of the Muslims after the death of the Prophet Muhammad (S) was invested in Imam 'Ali Ibn Abi Talib ('a), and they hold the household of the Prophet in high regard. This word was used by the Holy Prophet himself during his lifetime (see for example al-Haythami, Majma' al Zawa'id 9, 131).

[2.](#) Tanqih al-Maqal, vol. 3, p. 83.

[3.](#) 'Uyun Akhbar al-Ridha, vol. 2, p. 68.

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1. Umm Abiha, Fatimah Al-Zahra' ('A)

Fatimah ('a) was the daughter of the Messenger of God, Muhammad Ibn 'Abdullah (S), and Khadijah Bint Khuwaylid ('a). She was born on the 20th of Jumada al-Akhirah, five years after the start of Muhammad's prophecy.[1](#)

Imam al-Sadiq ('a) has said, "In the presence of God, She is known by nine names, which are: "Fatimah al-Siddiqah (the veracious), al-Mubarakah (the blessed), al-Tahirah (the immaculate), al-Zakiyyah (the pure), al-Radiyah (the content), al-Mardiyyah (the well-pleased), al-Muhaddathah (the spoken by the angels) and al-Zahra' (the luminous)."[2](#)

Abu Ja'far al-Qummi[3](#) has stated other names for her, such as: al-Batul (the chaste), al-Hisan (the immune), al-Hurrah (the freewoman), al-Sayyidah (the doyenne), al-'Adhra' (the virgin), al-Hawra' (the heavenly woman), Maryam alKubra (the grand Mary), al-Siddiqah al-Kubra (the grand veracious lady), alNuriyyah (the shining), al-Samawiyyah (the celestial) and al-Haniyah (the affectionate). And, he has listed her epithets to be: "Umm al-Hasan (al-Hasan's mother), Umm al-Husayn (al-Husayn's mother), Umm al-Muhsin (al-Muhsin's mother), Umm al-A'immah (the Imams' mother) and Umm Abiha (her

father's mother).[4](#)

It would take an entire book to fully describe the life of Lady Fatimah ('a). Therefore, we will only note some of the most significant events of her life. When she was five years of age, she was deeply grieved by the death of her mother.

Fatimah Bint Asad (the wife of Abu Talib and the mother of Imam Ali) undertook her care. Together, they migrated with Imam Ali ('a) and other Muslims from Makkah to al-Madinah. After the death of Fatimah Bint Asad, the Prophet entrusted Umm Salamah (his wife) with the care of Fatimah ('a).

Many men asked the Prophet for Fatimah's hand in marriage, including AbuBakr and 'Umar. However, the Prophet always declined, saying, "I am awaiting the order of God." Abu Bakr and 'Umar encouraged 'Ali Ibn Abi Talib ('a) to ask for her hand. He felt embarrassed to ask the Prophet for his daughter, for he was a poor man.

At last, an angel with many faces descended and told the Prophet, "O Messenger of God, my Master has ordered the marriage of light with light." The Prophet asked, "Who are they?" The angel answered, "Fatimah and 'Ali."[5](#)

After the Battle of Badr, in the year 2 A.H., the Prophet gave Fatimah ('a) to 'Ali in marriage.[6](#) The modest dowry consisted of the proceeds from the sale of 'Ali's ('a) shield.[7](#)

Regarding the wedding celebration, the Prophet told 'Ali ('a), "Prepare a good feast for this wedding celebration." He then continued, "We will bring the meat and bread, you provide the dates and oil." The meal was prepared and 'Ali ('a) invited everyone to join the celebration for his marriage to Fatimah ('a). The guests were many, and the food was not sufficient. 'Ali ('a) was discomfited and concerned, but the Prophet (S) told him, "O 'Ali! Do not worry. God will give abundance through His blessings." And, that is exactly what happened. Everyone ate and the food was plenty for all.[8](#)

Al-Hasan, al-Husayn, Umm Kulthum and Zaynab ('a)[9](#) were the offspring of this blessed marriage. The descendants of the Prophet (S) come only from the line of Fatimah ('a). Imam 'Ali ('a) married no other woman as long as Fatimah ('a) was alive.[10](#)

Ibn Sa'd relying on his sources relates from Shibl Ibn al-'Ala' who quotes his father as saying, "When the time of the Prophet's (S) death came near, Fatimah was crying. The Messenger of God (S) told her, 'Don't cry my daughter. When I leave this world, say, 'Surely we come from God, and our return is to Him. Truly there is a return (reward) for each person for every tragedy.'

Fatimah asked: 'for this tragedy too?'

He answered, 'for this tragedy too.'[11](#)

In one of the first months of 11 A.H., the blessed soul of the Messenger of God (S) ascended to heaven

and a world of sorrow engulfed Fatimah ('a). Shi'ah scholars and most knowledgeable Sunni authors have written about the injustice and oppression which Fatimah ('a) experienced after the death of the Prophet.

In these accounts, it is reported that the Prophet (S) gave Fadak¹² to Fatimah ('a) during his lifetime, and that this property remained under her control for the three years before his death. However, Fadak was taken from her after the death of the Prophet, and at the beginning of the reign of the first caliph, Abu Bakr. When Fatimah ('a) asked for Fadak to be returned, Abu Bakr formulated a tradition from the Prophet (S) saying, "We, prophets, do not leave inheritance. What we leave behind is for charity."

Not one of the Prophet's (S) other companions had heard of or transmitted this tradition previously. Abu Bakr was the only one to claim this to be a tradition from the Prophet (S). And, the authenticity of this tradition has been refuted from several standpoints.¹³

Al-Tabari¹⁴ relying on his sources relates from 'Urwah that 'A'ishah¹⁵ said, "Fatimah and al-'Abbas (the Prophet's uncle) came to Abu Bakr and asked for their inheritance from the Prophet (S). They asked for Fadak and the Prophet's (S) portion from Khaybar. Abu Bakr told them, 'I heard the Prophet say, 'We, prophets, do not leave inheritance. What we leave behind is for charity.' Then he continued, 'Muhammad's family is using this wealth. I swear to God, I will not stop doing what the Messenger of God (S) did.'"

'Urwah continued, "Then Fatimah went away from Abu Bakr, and did not speak with him again before she died."¹⁶ This tradition about inheritance must be forged based on the tradition from Ayyub Ibn Hurr where he relates, "Every decision should be referred to God and the customs (of the Prophet (S).)"¹⁷

Shi'ah scholars and some eminent Sunni scholars have written about the story of the burning of the door of Fatimah's ('a) house. Ibn 'Abd Rabbih,¹⁸ a scholar of the Maliki school of thought,¹⁹ brought out in his book that Abu Bakr sent 'Umar Ibn al-Khattab (the second caliph) to get an oath of allegiance (to the caliphate of Abu Bakr) from 'Ali and the others at Fatimah's house, and to bring them out of the house. Abu Bakr told him, "If they refuse, kill them." They would not come out of the house and, thus, 'Umar set Fatimah's house on fire.²⁰

Al-Tabari, in *Tarikh al-Tabari*, wrote, "'Umar came to 'Ali's house and Talhah and Zubayr and a group of the Muhajirun (Emigrants) were there. 'Umar said, 'I swear to God that I will burn down the house if you don't come out of it.'"²¹ He also wrote, "'Ali and Zubayr and those who were with them in Fatimah's house refused to swear allegiance."

Ibn Qutaybah Daynawari²² has written, "Some of those who rejected (swearing allegiance to Abu Bakr) were gathered around 'Ali at Fatimah's house. AbuBakr sent 'Umar to bring them. 'Umar came to the door of Fatimah's house and shouted, 'Come out and swear allegiance to the caliph of the Messenger of God. If you do not heed this, I swear to God in whose hand is my life that I will burn this house and whoever is in it.' It was said to 'Umar, 'Fatimah, the daughter of the Prophet, is in the house.' He said,

'Even if the daughter of the Prophet is in the house. "[23](#)

Al-Tabarani has related, "Abu Bakr and 'Umar ordered their followers to attack the house of Fatimah."[24](#) And, he has quoted Abu Bakr as saying, "I wish I had never attacked Fatimah's house, and that I had left it alone."[25](#) Al-Ya'qubi has written, "They attacked her (Fatimah's) house, killed Muhsin, and injured Fatimah."[26](#)

Ibn Abu al-Hadid[27](#) has also said, "'Umar, with some men of the Ansar (Helpers) and Muhajirun (Emigrants), went to Fatimah's house and said, 'I swear to the One in whose hand is my life, if you don't come out and swear allegiance, I will burn the house and all who are in it.' Fatimah died while she was angry (with 'Umar)."[28](#)

In his book, Shahristani[29](#) has quoted the words of Nazzam[30](#), one of the leading followers of the Mu'tazilah[31](#) belief, who said, "Umar Ibn Khattab beat Fatimah so hard that her baby was miscarried and 'Umar shouted, 'Burn the house with everyone in it.' There was no one in the house except 'Ali, Fatimah, al-Hasan, and al-Husayn."[32](#)

'Umar Ridha Kahhalah[33](#) has also written about the usurpation of fadak and the burning of Fatimah's house.[34](#)

'Allamah al-Amini[35](#) quotes this narration from the book Imam 'Ali by 'Abd alFattah 'Abd al-Maqsud, and, he has included the words of Fatimah ('a) at the end when she said[36](#), "O father, Messenger of God (S), what will the son of Khattab [37](#) and the son of Abi Quhafah[38](#) do to us after your death?"[39](#)

Fatimah's Date Of Birth

There is a difference of opinion regarding the date of Fatimah's birth. AbuBasir has quoted Imam al-Sadiq ('a) as saying, "Fatimah ('a) was born on the 20th of Jumada al-Akhirah, when the Prophet was 45 years old. She remained in Makkah for eight years and in al-Madinah for ten years." Thus, Imami scholars say that she was born on the 20th of Jumada al-Akhirah, five years after the beginning of the prophetic mission, when her father was 45 years old.[40](#)

However, most Sunni scholars say that Fatimah ('a) was born in the year in which the people of Quraysh rebuilt the Holy Ka'bah, when the Prophet was 35 years old (five years before the beginning of his prophethood).[41](#)

Ibn 'Abd al-Barr[42](#) quotes Ibn Sarraj[43](#) as saying that Fatimah was born when the Prophet was 41 years old.[44](#) Al-Majlisi[45](#) in Bihar al-Anwar has written, "Shaykh al-Mufid[46](#) in his book Hada'iq al-Riyad and Kaf'ami[47](#) in Misba, have stated that Fatimah was born in the second year after mab'ath."[48](#) In any case, these two dates are the same.

It is said that, by the order of God, the Prophet secluded himself from Khadijah for 40 days, devoting

himself to prayer until the Archangel Gabriel descended and brought special food for him from heaven.^{[49](#)} Imam al-Ridha ('a) has also related that the Prophet said, "When I ascended into heaven (during the mi'raj), Jibra'il (Gabriel) took my hand, took me into heaven, and fed me dates from heaven, which became the sperm which created Fatimah." Accordingly, Fatimah's date of birth must be after the mab'ath; because, Jibra'il did not descend to the Prophet before the mab'ath.

Thus, it is clear that Lady Fatimah ('a) was nine years old at the time of her marriage (having lived eight years in Makkah and one year in al-Madinah) or, according to Mufid and Ibn 'Abd al-Barr, 12 years old.

Her Death

Scholars differ as to the exact date of the death of Lady Fatimah al-Zahra' ('a), which occurred in 11 A.H. Their opinions range from 40 days to eight months after the death of the Prophet (S). Some have said, "Zahra' lived for 40 days after the death of her father."^{[50](#)}

Al-Hakim^{[51](#)} has related a tradition from 'A'ishah saying, "The time between the Prophet's death and Fatimah's death was two months."^{[52](#)} Ibn Buraydah^{[53](#)} has said, "Fatimah lived for 40 days after her father."^{[54](#)}

Some have written, "Fatimah ('a) lived 75 days after the Prophet (S)."^{[55](#)} A tradition from Imam al-Sadiq ('a) says that she lived for another 75 days.^{[56](#)}

Another group of transmitters have related a tradition saying Fatimah ('a) lived for three months after the Prophet (S) died.^{[57](#)} And, it has been narrated, "Fatimah ('a) was alive for 95 days after the death of the Prophet (S)."^{[58](#)} It has also been said that Fatimah ('a) lived for 100 days after the Prophet (S).^{[59](#)}

It has been related from Abu Ja'far (Imam al-Baqir) ('a), 'A'ishah, and Muhammad Ibn Ishaq^{[60](#)} that Fatimah ('a) lived six months longer than the Prophet (S).^{[61](#)} It has also been said that Fatimah ('a) died eight months after the Prophet (S) did.^{[62](#)} As to the length of Fatimah's ('a) life; 18, 22, 28, 29, 30, and 35 years have been said.

After the Prophet's (S) death, no one saw Zahra' ('a) smile. She wept almost constantly, suffered continuously from the injustices which afflicted the nation of Islam, and finally returned to the Almighty God.

When she was on her deathbed, she said to Asma' Bint 'Umays, "In my opinion it is unseemly the way they carry the dead body of a woman."

Asma' asked her, "O daughter of the Prophet (S), would you like me to show you what I saw in Abyssinia?"

She then made a bier with leaves and branches from the date tree and put a cloth over it.

Fatimah ('a) said, "How beautiful," and asked Asma' to help 'Ali ('a) in washing her corpse and not to let anyone enter.[63](#)

Lady Fatimah al-Zahra' ('a), in pursuit of her struggle against wrongdoers and usurpers, decided not to let the oppressors pray the prayer for the deceased over her and not to let them know the location of her grave. Thus, she instructed her husband not to inform Abu Bakr or 'Umar of her death, not to let them pray the prayer for the dead over her, and to bury her secretly at night.

Fatimah wanted that the grave of the Prophet's esteemed daughter ('a) be hidden, to be a point for the Muslims to ponder, and proof of the wrongdoers' injustice. Also, she instructed 'Ali ('a) to give 12 oka[64](#) to each of the Prophet's wives and the BanuHashim women from her wealth, and a certain amount to Umamah Bint Abi'l'As (her niece from her sister's side).

Ali ('a) performed the prayer over Lady Fatimah al-Zahra's body and buried her at night. Imam al-Hasan, Imam al-Husayn and a few close companions were witnesses. Ali ('a) dug many graves in al-Baqi' cemetery to confuse the wrongdoers; and, they were thus unable to discover the location of Fatimah's grave. Certainly, Imam 'Ali ('a), Zahra's children, their close companions, and all of the following Imams ('a) knew the location of the grave. However, because of her explicit instructions, they did not reveal it and the location remains hidden.

Shaykh al-Mufid has narrated a tradition from Imam al-Sadiq ('a) regarding the occasion when Abu Bakr and 'Umar spoke with 'Ali ('a) after Lady Fatimah's burial.[65](#)

Shaykh al-Kulayni has quoted Ahmad Ibn Muhammad Ibn Abi Nasr as saying, "I asked Imam al-Ridha ('a) about the location of Fatimah's grave. He said, 'She was buried in her house. When the Banu-Umayyah (the Umayyads) enlarged the mosque, it (her grave) became part of it.'" [66](#)

Her Merits

Many scholars have written books about the attributes and virtues of Lady Fatimah ('a). The truth is that her attributes are so numerous that it is impossible to describe them all. Let it be said that Fatimah ('a) is the mother of eleven Imams who have been chosen by God. That which follows touches on just a small portion of the reality of the life of this jewel of existence.

The Messenger Of God (S) And Fatimah ('A)

Ibn al-Athir[67](#) and al-Tabarani[68](#) quote Imam Ali ('a) as saying that the Prophet told Fatimah ('a), "God becomes angry when you become angry, and God is satisfied when you are satisfied."[69](#) Shaykh al-Saduq and 'Allamah al-Majlisi also have recorded several versions of this tradition.[70](#)

It is also related from the Prophet (S) that he said, "Surely, Fatimah is a part of my body. Anyone who angers her, angers me...." [71](#)

Ibn al-Athir has written that 'Ali ('a) said, "I asked the Prophet, 'Who do you love more, me or Fatimah'?"

He said, 'Fatimah is more beloved than you, and you are dearer than her.'"

Zayd Ibn Arqam⁷² said, "The Prophet (S) told 'Ali, Fatimah, al-Hasan and al-Husayn, 'Whoever is at ends with you, I am at ends with him. And, whoever is at peace with you, I am at peace with him.'"⁷³ Ibn 'Abbas said, "Whenever the Prophet was leaving on a trip, Fatimah ('a) was the last person he said goodbye to. And, whenever he returned, Zahra' ('a) was the first person he would go to see.

It is reported that 'Aishah said, "Whenever Fatimah came to the Prophet (S), he would stand up before her, go to her, kiss her head, and give his place to her. If the Messenger of God (S) came to Fatimah, she would go to welcome the Prophet, they would kiss each other, and they would begin to talk together."⁷⁴ If Fatimah ('a) didn't have an esteemed position before God the Almighty, the Prophet (S) wouldn't have acted with her in this way.⁷⁵

Ibn 'Abbas and others have said that the Prophet drew four lines on the ground and said, "Do you know what these lines are'?"

The people said, 'God and His Prophet know better.'

He then said, 'The best women in heaven are Khadijah Bint Khuwaylid, Fatimah Bint Muhammad, Maryam Bint 'Imran, and Asiyah Bint Muzahim.'"

The Prophet has praised Fatimah ('a) and her dear mother, Khadijah ('a) in other similar speeches, for example when he said, "The best women in heaven are four: Fatimah, Khadijah, Maryam and Asiyah." "The best women in heaven are Maryam and Fatimah the daughter of Muhammad." "The best women in the universe are Maryam, Khadijah, Fatimah, and Asiyah."⁷⁶

The Messenger of God (S) told Fatimah ('a), "Dear Fatimah, I give you good news that God the Almighty has chosen you above all the women in the universe and all the women in Islam, which is the best religion."⁷⁷

Imam al-Sadiq ('a) quoted his forefathers as reporting that the Prophet said, "When the Judgment Day comes, a caller from inside the Throne will announce, 'O people, close your eyes, for the daughter of the one dear to God (i.e., the Prophet) is going towards her castle..."⁷⁸

The Holy Prophet Muhammad (S) has often stated in similar ways, "Fatimah is part of my body, the light of my eyes, and the fruit of my heart. Whoever does evil towards her, does evil to me. And whoever makes her happy makes me happy. She will be the first of my family to join me."

Regarding Fatimah ('a), her husband, and children, he said, "O Lord, you know that these are my household and the dearest people to me. Thus, love whoever loves them, be an enemy to whoever is their enemy, help whoever helps them, and..."⁷⁹

'Umar Ibn al-Khattab quotes the Prophet as saying, "Fatimah, 'Ali, al-Hasan and al-Husayn will be in heaven under a white dome with the Throne of the Beneficent (God) as its ceiling."[80](#)

Zahra's Position

Imam al-Sadiq ('a) said, "If the Commander of the Faithful (Imam 'Ali Ibn Abi Talib) had not married Zahra' ('a), there would have been no one on earth to match her until the Judgment Day."[81](#)

He also said, "Fatimah has been called Zahra' (luminous) because the Almighty God created her from the light of His Magnificence. When this light shone, the skies and the earth were lit up, the angels' eyes were closed, and they bowed down before God. They said, 'O Our Lord and Master, what is this light?' God revealed to them, 'This is a light from My Light which has a place in the heavens. I brought it out from My Magnificence. I will put it in the loins of one of My messengers whom I consider to be the best. Holy Imams who will be steadfast in obedience to My Commands will come from this light.'[82](#)

Imam al-Sadiq ('a) was once asked, "Why was Fatimah called Zahra'." He replied, "Because, when she was standing in prayer, her light shone for those in heaven the way the stars shine for people on earth."[83](#)

Yunus Ibn Zabyan al-Kufi[84](#) has said, "Imam al-Sadiq ('a) said, 'Do you know what the meaning of the term Fatimah (the detached) is?'

I said, 'O my master, please tell me why she was named Fatimah.'

The Imam said, 'She is safe and detached from polytheism.'[85](#)

Abu 'Abdullah (Imam al-Sadiq) also said, "Fatimah was called al-Muhaddathah (the one who receives the transmissions of angels) because, angels descended from heaven and called to her the same as they called to Maryam (Mary) the daughter of 'Imran. They said, 'O Fatimah, God chose you, purified you, and chose you from among all women.'[86](#)

The Messenger of God (S) stated, "O Fatimah, do you know why you have been named Fatimah?'

Then 'Ali ('a) asked, 'O Prophet, why has she been so named?'

He said, 'Because she and her followers will be saved from the fire.'[87](#)

Ibn Abu al-Hadid said, "Ali's marriage to her (Fatimah) occurred when God married them (in heaven) with the angles as witnesses."[88](#)

Zahra's Worship

Imam al-Hasan ('a) said, "There has never been any one who worshipped God better than Fatimah ('a) did. She would stand [for a long time in prayer] until her feet swelled." He also said, "My mother worshipped [God] in her prayer niche (mihrab) a great deal and I heard her praying for all the believers, except herself..."^{[89](#)}

Zahra's Contentment And Forbearance In Difficulties

Whenever a poor person came to the door of Fatimah's ('a) house, she gave them something, even if it was the last bit of bread for her and her family's nourishment, while they remained hungry.

'Allamah al-Majlisi quotes a tradition from Jabir Ibn 'Abdullah^{[90](#)} as saying, "One day, the Prophet (S) and I went to [the home of] Fatimah ('a). Her face was pale, and the Prophet (S) asked, 'Why is your face pale?'

She replied, 'O Messenger of God, it is from hunger.'

The Prophet (S) said, 'O my Lord, please remove her hunger and take away her difficulties.'"

Jabir said, "By God, after his prayer was finished, Fatimah's ('a) face filled with color and, after that day, she never suffered from hunger."^{[91](#)}

One day, the Prophet (S) and the people were waiting for Bilal, the official caller to ritual prayers (muezzin; one who proclaims the hours of prayer). When he arrived, the Prophet (S) asked why he was late.

Bilal said, "I went to Fatimah to repay a debt. She was grinding flour and her son, Hasan, was near the mill crying. I asked her which job I could do for her, pick up the child or grind the flour? She replied, 'I'll take care of the child.' So, I took over the grinding, and that is why I am late."

The Prophet (S) said, "You were merciful to her. May God be merciful to you."^{[92](#)}

The heavy work in the house, such as grinding flour and baking bread hurt Zahra's hands. 'Ali ('a) told her to go to the Prophet (S) and ask for a servant. Fatimah ('a) went to the Prophet. She was shy at first, and did not say anything, but finally made her request. The Prophet (S) said, "I will teach you an invocation (dhikr) that will both help you and bring you reward, in order that you will not lose any of your merit." He taught her Fatimah's Invocation (34 times Allahu-Akbar, 33 times Alhamdulillah and 33 times Subhanallah.)^{[93](#)}

Salman^{[94](#)} said, "Fatimah was grinding oats to make flour, and al-Husayn was crying because he was hungry. I said, 'O Daughter of the Prophet! Why don't you ask Fiddah^{[95](#)} to help you?' She replied, 'The

Prophet (S) said that the housework should be divided such that Fiddah works one day and I work one day. Fiddah worked yesterday." [96](#)

From what has been said, it is clear that the Prophet (S) gave away none of the many spoils of war, wealth, or prisoners of war which were under his control to Zahra' ('a). And, this was despite his love for his daughter and the fact that he was the ruler of the Muslims. Instead, he encouraged her to piety and taught her to praise God, and she accepted this. Her submission to the commands of God and satisfying Him and His Messenger shows the high degree of her faith and the purity of her devotion to God.

Many times, there was nothing to eat in the house, but Fatimah ('a) never complained, because she did not want 'Ali ('a) to be ashamed or unhappy. And, in appreciation of this honor, God sent food, fruit and clothing down to her. [97](#) Accounts of Zahra's generosity and sacrifices are so many and so well-known that it is unnecessary to repeat them all here. [98](#)

Fatimah's excellence and virtue were so great that 'A'ishah could not keep from speaking of it. She said, "I have never seen anyone more like the Prophet (S) than Fatimah. Whenever she entered the room, the Prophet (S) stood up, was kind to her, and seated her close to himself." 'A'ishah also said, "I never saw anyone more truthful than Fatimah, except for her children." [99](#)

When someone asked 'A'ishah why she rebelled against 'Ali, she said, "Leave me alone! By God, there was none more beloved among men to the Prophet than 'Ali, and there was none more beloved among the women than Fatimah."

Ibn 'Abd al-Barr and Ibn al-Athir have related a tradition from Jumay' Ibn 'Umayr in which he said, "I asked 'A'ishah, 'Who was the most beloved to the Prophet (S)?' She said, 'Fatimah.' I asked, 'And, among the men?' She said, 'Ali.'" [100](#)

The Qur'an And Fatimah ('A)

There are several instances where verses of the Qur'an were revealed about Zahra' ('a), as mentioned in Qur'anic commentaries. Both Sunni and Shi'ah sources say that the Chapter: The Man (al-Insan) has been revealed about Fatimah ('a), her husband and sons. [101](#)

When the Prophet (S) entered in a reciprocal invocation of God's curse on the lying party (mubahalah) with the Christians of Najran, verse 61 of the Chapter – The Family of 'Imran (Al-'Imran) was revealed saying:

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ

"And whoever dispute with you concerning him, after what has come to you of knowledge, say:

***'Come! Let us call our sons and your sons, our women and your women, and our selves and your selves, then let us invoke in earnest and lay the curse of Allah upon the liars.'* (Surah 'Ali-Imran, 3:61)**

When this verse was revealed, the Prophet (S) took Fatimah, 'Ali, al-Hasan and alHusayn ('a) with himself. He then said, "These are my family."[102](#) The Prophet (S) took none of his wives, and only took Fatimah from among the women. Thus, Fatimah was what was meant by "our women" in this verse.

Lady Fatimah ('a) is a member of the Prophet's household, about which the Qur'an says:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

***"Verily Allah intends but to keep off from you (every kind of) uncleanness, O' you the people of the House! And purify you (with) a thorough purification."* (Surah Al-'Ahzab, 33:33).**

This verse shows her immaculateness. Ahmad Ibn Hanbal[103](#), through ten different chains of transmission, has said that this verse has been revealed about the members of the Prophet's family, meaning Fatimah, her husband and her children. AlTabarani quotes a tradition from Anas Ibn Malik[104](#) that the Prophet (S) repeated this verse many times in relation to Fatimah and her family.

Ata' Ibn Yasar[105](#) quotes a tradition from Umm Salamah (whose biography is included in this book) as saying, "When the Prophet and his family were huddled under a cloak, Jibra'il revealed this verse. I said, 'O, Prophet, am I not from among your family?' He said, 'You will find salvation.'" [106](#)

Al-Baydawi[107](#) has written that, when this verse was revealed, the family of the Prophet (S) was gathered together under a cloak. [108](#)

Al-Suyuti[109](#) has also recorded that this tradition from Umm Salamah was revealed about this family. [110](#)

Fatimah's Book (Mus-haf)

After the death of the Prophet (S), sorrow and sadness engulfed Fatimah ('a). The angel Jibra'il would descend on her to talk with and console her. He would tell her about how the Prophet was and his place in heaven. He also told her about what was to happen to her children in the future. 'Ali ('a) wrote this information down, and in this manner, Fatimah's Book was written. This book

is not the Qur'an or what is compulsory and what is forbidden. But rather, it contains knowledge of what will happen in the future. [111](#)

Abu Ja'far al-Saffar, [112](#) relying on his sources, quotes a tradition from AbuHamzah[113](#) that Imam al-Sadiq ('a) said, "There are no parts of God's Book (the Qur'an) in Fatimah's Book. However, it contains

matters which were revealed to her after the death of her father." [114](#)

The fact that, during a short period of time, Jibra'il repeatedly descended upon Zahra' ('a) is not a simple matter. This is seen no other place in history other than Jibra'il descending upon the great prophets repeatedly in this short time. And, it is not written that Jibra'il descended upon the Imams either. It was due to the vastness of Fatimah's ('a) being that it was possible for her to be in contact with Jibra'il in this way.

The Blessings For Recitation Of Fatimah's Invocation

Shaykh al-Kulayni [115](#) has related many traditions regarding the blessings and merit for reciting Fatimah's Invocation (Tasbih al-Zahra'), including those that follow. He has recorded from 'Abdullah Ibn Sinan [116](#) that Imam al-Sadiq ('a) said, "Any one who recites Fatimah's Invocation (after the daily prayer), will be forgiven by God before he stands up."

Shaykh al-Kulayni has quoted Imam al-Baqir ('a) as saying, "...There is nothing better with which to praise God than Fatimah's Invocation. If there had been something better, the Messenger of God (S) would have given it to Fatimah ('a)."

He has also quoted Abu 'Abdullah [117](#) ('a) as saying, "Reciting Fatimah's Invocation after each daily prayer is better to me than praying a thousand cycles of prayer." [118](#) In addition, this invocation helps to refresh a person and gives energy.

The Intercession Of Fatimah ('A)

Lady Fatimah al-Zahra' ('a) shall intercede for others on the Judgment Day. Furat [119](#) in his book on the exegesis on the Qur'an (tafsir), quotes Ibn 'Abbas [120](#) as saying that he heard Imam 'Ali ('a) say, "One day the Prophet went to Fatimah, and she was upset about the Day of Resurrection and the Judgment Day.

The Prophet (S) told us about that day, and said the Angel Jibra'il will say, 'O Fatimah, state your request.'

She will reply, "O My Lord, my request is about my followers."

The Almighty God will say, "I have forgiven all of them."

Fatimah will say, "My children's followers."

God will say, "I have forgiven them."

Fatimah will say, "My Lord, my followers' followers."

God will say, "Go. Everyone connected with you will be in the Garden with you." [121](#)

Ibn 'Abbas has related a tradition from the Prophet (S) where he said, "It is as if I see my daughter Fatimah on the Judgment Day leading the women of my nation to heaven. Every woman who does her five daily prayers, fasts during the month of Ramadan goes for Hajj if she is able, pays the Islamic tax on her money, obeys her husband, and accepts the leadership of 'Ali after me will enter heaven with the intercession of my daughter Fatimah." [122](#)

Fatimah's Speeches And Sermons

Fatimah's powerful speeches and stirring sermons were in response to the injustices perpetrated against her and her husband, Imam 'Ali ('a). They had been deprived of their rights and were the victims of the unfaithfulness of the people of al-Madinah towards the family of the Prophet (S).

These orations and the oppression against this family are so well-known, that despite the attempts of some Sunni writers to reject and suppress these facts, they have not been successfully hidden. They still shine in the darkness of history. Some knowledgeable Sunni as well as Shi'ah historians have recorded Zahra's speeches. Some examples follow.

Ibn Tayfur [123](#) a prominent Sunni theologian, and Ibn Abi 'l-Hadid [124](#) have quoted Zahra's speech in their books. [125](#) Ibn Abu al-Hadid has narrated from al-Jawhari [126](#) that this speech is authentic and reliable. Al-Suyuti has written that Ibn Qutaybah said, "These statements are authentic, and this statement shows that this speech is not false." [127](#)

'Umar Ridha Kahhalah has recorded Lady Fatimah's speech when she spoke to Abu Bakr and her response to some women who had come to see her, telling them about the unfaithfulness of the people. [128](#)

Words Of Some Noble People Regarding Fatimah ('A)

The reason for mentioning these words is to show that knowledgeable people from different schools of thought in different eras all agreed on Zahra's exalted position.

Ibn 'Abd al-Barr said, "Fatimah, the Prophet's daughter, is the chief of the women of the universe. May peace be upon her and her father." [129](#)

Ibn al-Athir has written, "Fatimah, the Prophet's daughter, is the chief of the women of the universe except for Maryam ('a). May God's peace be upon them both." [130](#)

Al-Tabarani has written, "Fatimah ('a) was the youngest daughter of the Prophet (S) and the dearest to him. The Prophet's fondness for her is why I begin the discussion of the women transmitters of traditions with her name." [131](#)

Ahmad Ibn Hanbal has listed her among the women transmitters of traditions from the Messenger of

God (S). [132](#)

Mirza Astarabadi [133](#) has written, "Fatimah ('a) is pure and sinless, her speech is absolutely reliable, and her position is higher than that to compare her to others or consider her to be at their level." [134](#)

Ayatullah Khu'i [135](#) has said, "She was sinless according to our religion's basic beliefs. If 'Ali had not existed, there would have been no one to match her. Because, according to traditions from both groups (Sunni and Shi'ah), she is the chief of the women of the universe." [136](#)

'Allamah Mamqani has mentioned her among the women transmitters of traditions, and has written, "It is a basic part of our belief that she was sinless, and her words are proof. According to both groups (Shi'ah and Sunni) she is the chief of the women of the universe." [137](#)

Imam Khumayni [138](#) said, "Lady Fatimah ('a) was a spiritual woman, a heavenly woman, a human being with all its meaning, an exemplary human being, the epitome of womanhood, and the epitome of mankind." [139](#)

Lines Of Transmission

She has related traditions from her father the Messenger of God (S). Those who have transmitted traditions from her include: 'Ali Ibn Abi Talib ('a) (her husband), Imam al-Hasan Ibn 'Ali ('a) (her son), Imam al-Husayn Ibn 'Ali ('a) (her son), Zaynab Bint 'Ali (her daughter), Fatimah Bint al-Husayn (her granddaughter, yet in a form of an interruptedly report), Umm Salamah, Salma Umm Rafi', 'A'ishah, Anas Ibn Malik, Ibn 'Abbas, and Asma' Bint 'Umays. [140](#)

Traditions Narrated By Her

Lady Fatimah al-Zahra' ('a) was one of the fourteen infallibles and a transmitter of traditions from her esteemed father, the Messenger of God (S). Al-Tabarani and al-Majlisi, relying on their sources, have quoted Imam al-Husayn ('a) as saying that his mother, Lady Fatimah al-Zahra' ('a) narrated, "The Prophet (S) came to our home at the night of 'Arafah and said, 'God is pleased with all of you, and forgives you, especially 'Ali. This is because I am sent by God to you that I say this, not because you are my family. This is Jibra'il who reports that, 'A person who likes 'Ali during his life and after his death is prosperous. And, wretched is the person who is at ends with 'Ali during his life and after his death.'" [141](#)

Al-Tabarani, relying on his sources, has quoted 'Ikramah who quoted Ibn Abbas, who narrated that Fatimah ('a) said, "The Prophet (S) said, 'News has been given to me of my death.'

Fatimah cried and the Prophet (S) told her, 'Don't cry, you will be the first among my family to join me.'

Ibn 'Abbas says, 'I told her, 'I saw you crying and then laughing.'

She said, 'He told me that the time of his death had come, and I cried. Then he told me that I would be the first among his family to join him and I laughed.' ¹⁴²

Kandihlawi¹⁴³ has recorded the speeches of Fatimah ('a) to Anas after the burial of the Prophet (S). ¹⁴⁴

Ibn al-Athir has quoted from Fatimah Bint al-Husayn ('a) that Lady Fatimah ('a) said, "Every time the Prophet (S) entered the mosque, it (the mosque) would say hello and ask for peace upon Muhammad. And, he would say, 'My Lord, forgive my sins and open the doors of your mercy upon me.' And, every time he would exit, he would say, 'My Lord, forgive my sins and open the doors of your excellence upon me.'" ¹⁴⁵

Ahmad Ibn Hanbal, al-Tabarani and al-Majlisi have also transmitted many traditions from Lady Fatimah ('a). ¹⁴⁶

Lady Fatimah ('a) was one of the recorders of traditions from the Prophet Muhammad (S) and she has transmitted 18 traditions from him. The Sihah alSittah¹⁴⁷ have reported these traditions. ¹⁴⁸

¹. Al-Kafi, vol. 1, p. 461. See the section on the birth of Lady Fatimah al-Zahra'.

². Bihar al-Anwar, vol. 43, p. 10; 'Ilal al-Shara'i', p. 178; Dala'il al-Imamah, p. 10.

³. Muhammad Ibn al-Husayn, also known as Abu Ja'far, was a writer and poet residing in Nayshabur.

⁴. Bihar al-Anwar, vol. 43, p. 16.

⁵. Al-Kafi, vol. 1, p. 461, (In the section regarding the birth of Lady Fatimah alZahra); Dala'il al-Imamah, p. 19.

⁶. Al-Kafi, vol. 5, p. 377. In the book of marriage, refer to the section regarding the marriage of 'Ali ('a) with Fatimah ('a).

⁷. Her dowry was 480 dirhams, which is equivalent to 260 mithqal (miskal) of silver or 12 oka. This was the same dowry which the Prophet (S) set for most of his wives.

⁸. Al-Amali, vol. 2, p.26; Rayahin al-Shari'ah, vol. 1, p. 95; al-Tabaqat al-Kubra, vol. 8, p. 20. Accounts of the dowry of Zahra ('a) have been given.

⁹. Al-Tabaqat al-Kubra, vol. 8, p. 26.

¹⁰. Tarikh al-Tabari, vol. 3, p. 79.

¹¹. Al-Tabaqat al-Kubra, vol. 2, p. 312.

¹². Fadak is a village near al-Madinah with many gardens. After the peace treaty of Khaybar, half of the village was given to the Prophet.

¹³. Nahj al-Balaghah, vol. 19, p. 2; Bihar al-Anwar, vol. 43, p. 182; Rayahin alShari'ah, vol 2, pp. 2-16.

¹⁴. Muhammad Ibn Jarir Ibn Yazid al-Tabari (Abu Ja'far), an exegete and reciter of the Holy Qur'an and traditions, and a jurisprudent, was born in Tabaristan in 224 or 225 A.H. He died in 839 A.H. He has written several books of Qur'anic commentary and history.

¹⁵. 'A'ishah was the youngest wife of the Holy Prophet (S) and the daughter of AbuBakr.

¹⁶. Tarikh al-Tabari, vol. 2, p. 236.

¹⁷. Al-Kafi, vol. 1, p. 69.

¹⁸. Ahmad Ibn Muhammad Ibn 'Abd-Rabbih Ibn Habib Ibn Huqayr Ibn Salam al-Qurtubi (Abu 'Umar) was a scholar, literary man, and poet. He was born in 246 A.H. in Qurtubah and died there in 328 A.H. He has written such books as al-'Iqd al-Farid, books of poetry, and others. (Mu'jam al-Mu'allifin)

¹⁹. This is one of the Sunni schools of thought.

²⁰. Al-'Iqd al-Farid, vol. 3, p. 63 and vol. 2, p. 443.

²¹. Tarikh al-Tabari, vol. 2, p. 443.

- [22.](#) Abu Muhammad 'Abdullah Ibn Muslim Ibn Qutaybah al-Kufi al-Daynawari was born in 213 A.H. in al-Kufah, and passed away in the year 270 A.H. Abu Muhammad was a writer, knowledgeable in the science of language, syntax, the style of the Qur'an, Qur'anic commentary, poetry and a jurisprudent. He wrote many books such as *al-Imamah wa'l-Siyasah*.
- [23.](#) *Al-Imamah wa'l-Siyasah*, p. 13.
- [24.](#) *Al-Mu'jam al-Kabir*, vol. 1, p. 62
- [25.](#) Ibid.
- [26.](#) *Tarikh al-Ya'qubi*, vol. 2, p. 126
- [27.](#) Izz al-Din 'Abd al-Hamid Ibn Muhammad Ibn Muhammad Ibn al-Husayn Ibn Abu al-Hadid al-Mada'ini was a scholar and historian. He was born in 586 A.H. and died in 655 A.H. His most important work is *Sharh Nahj al-Balaghah*.
- [28.](#) *Shar Nahj al-Balaghah*, vol. 2, p. 120.
- [29.](#) Abu al-Fath Muhammad Ibn 'Abu al-Qasim 'Abd al-Karim was a jurisprudent, orator, theologian, and Ash'ari scholar who was born in 479 A.H. and died in 548 A.H. He is the author of *al-Milal wa'l-Nihal*. (*Al-A'lam* by Khayr al-Din al-Zarkali).
- [30.](#) Abu Ishaq Ibrahim Ibn Sayyar Ibn Hani al-Balkhi al-Basri, well-known as al-Nazzam, was an eminent scholar, orator, scientist and theologian. He authored more than a hundred books, and died in 221 A.H. He was anti-Shi'ah. (*Rayhanat al-Adab*).
- [31.](#) Mu'tazilah is a school of thought that emphasizes free will and rejects predetermination in man's life.
- [32.](#) *Al-Milal wa'l-Nihal*, p. 57.
- [33.](#) 'Umar Ridha Kahhalah, a contemporary author, wrote the books *A'lam al-Nisa'* and *Mu'jam al-Mu'allifin*.
- [34.](#) *A'lam al-Nisa'*, vol. 4, pp. 114–118.
- [35.](#) Mirza 'Abd al-Husayn Ibn Ahmad al-Amini al-Tabrizi resided in Najaf and was a Shi'ah scholar. He was born in 1320 A.H. in Tabriz, Iran, died in 1390 A.H. in Tehran, and was buried in Najaf, Iraq. He wrote the book *al-Ghadir*.
- [36.](#) *Imam 'Ali Ibn Abi Talib*, vol. 1, pp. 325–327.
- [37.](#) i.e., the second caliph, 'Umar Ibn al-Khattab
- [38.](#) i.e., the first caliph, Abu Bakr.
- [39.](#) *Al-Ghadir*, vol. 3, p. 102.
- [40.](#) *Dala'il al-Imamah*, p. 10; *Bihar al-Anwar*, vol. 43, pp. 6 & 213; *al-Kafi*, vol. 1, p. 458; *Manaqib Ibn Shahr'ashub*, vol. 3, p. 357; *al-Wafi*, vol. 1, p. 173.
- [41.](#) *Al-Tabaqat al-Kubra*, vol. 8, p. 19; *Tadhkirat al-Khawass* p. 306.
- [42.](#) Abu 'Amr Yusuf Ibn 'Abdullah al-Qurtabi was born in 368 A.H. and died in 463 A.H. He was a prominent Sunni scholar and transmitter of traditions who has written many books, including *Al-Isti'ab fi Ma'rifat al-Sahabah*.
- [43.](#) This was the epithet used for several scholars who resided in Iraq and Syria. The most prominent was Abu Bakr Muhammad Ibn Sa'id, who died in 359 A.H. One of his books is *Tanbih al-Albab fi Fadl al-A'rab*.
- [44.](#) *Al-Isti'ab*, vol. 4, p. 1893.
- [45.](#) Muhammad Baqir Ibn Muhammad Taqi al-Majlisi was a great scholar and researcher, with scrutiny, honorable, esteemed, trustworthy, orator, originator, jurisprudent, and a transmitter of traditions. He passed away in the year 1111 A.H. and was buried in Isfahan. He wrote many books such as *Bihar al-Anwar*, *'Ayn al-Hayat*, and others.
- [46.](#) Muhammad Ibn Muhammad Ibn al-Nu'man al-Baghdadi, known as Ibn al-Mu'allim, was born in 336 A.H. and died in 413 A.H. He was a teacher of Shaykh al-Tusi and Sayyid al-Murtada. Al-Mufid is a well-known Shi'ah jurisprudent who wrote about 200 books.
- [47.](#) Ibrahim Ibn 'Ali Ibn al-Hasan Ibn Muhammad Ibn Salil al-Amuli al-Kaf'ami was a Shi'ah scholar living in the ninth century and the author of many books.
- [48.](#) *Bihar al-Anwar*, vol. 43, p. 8.
- [49.](#) *Hayat al-Qulub*, vol. 2, p. 149; *al-Mustadrak 'ala al-Sahihayn*, vol. 3, p. 156.
- [50.](#) *Bihar al-Anwar*, vol. 43, pp. 199, 212, 214.
- [51.](#) Abu 'Abdullah Muhammad Ibn 'Abdullah al-Nayshaburi, called al-Hakim, died in 405 A.H. He was the author of many books.
- [52.](#) *Al-Mustadrak 'ala al-Sahihayn*, vol. 3, p. 163.

53. 'Abdullah Ibn Buraydah's brother was Sulayman (Taqrib al-Tahdhib, vol. 2, p. 495).
54. Al-Isti'ab, vol. 4, p. 1894.
55. Al-Kafi, vol. 1, p. 241; Bihar al-Anwar, vol. 43, pp. 195, 212; al-Isti'ab, vol. 4, p. 1898; al-Basa'ir, vol. 3, p. 154.
56. Basa'ir al-Darajat, vol. 6, p. 154; al-Kafi, vol. 3, p. 228 and vol. 4, p. 561.
57. Bihar al-Anwar, vol. 43, p. 188.
58. Al-Isti'ab, vol. 4, p. 1898; Tahdhib al-Tahdhib, vol. 12, p. 442; Bihar al-Anwar, vol. 43, p. 188 (from Ibn Qutaybah).
59. Al-Isti'ab, vol. 4, p. 1898; Tahdhib al-Tahdhib, vol. 12, p. 442; Bihar al-Anwar, vol. 43, p. 188 (from Ibn Qutaybah).
60. Muhammad Ibn Ishaq Ibn Yasar, called Abu 'Abdullah or Abu Bakr, was a follower of the Prophet's (S) companions. He was the first to write a history of the battles in Islam. His grandfather was the Prophet's servant.
61. Usd al-Ghabah, vol. 5, p. 524 (He has said that this date is correct.); al-Isti'ab, vol. 4, pp. 1894, 1898; Bihar al-Anwar, vol. 43, pp. 200, 214; Tahdhib al-Tahdhib, vol. 12, p. 442; al-Tabaqat al-Kubra, vol. 8, p. 28; al-Mu'jam al-Kabir, vol. 22, p. 398.
62. Al-Isti'ab, vol. 4, pp. 1894 & 1899; Tahdhib al-Tahdhib, vol. 12, p. 442.
63. Usd al-Ghabah, vol. 5, p. 524.
64. At that time, one oka was worth about seven mithqals (miskal) of silver or about 500 dirham. Today it would be about 0.71 dirhams. This is the same amount that the Prophet (S) gave to his wives for their dowries. Al-Kafi, vol. 5, pp. 375 & 376.
65. Al-Ikhtisas, p. 185.
66. Al-Kafi, vol. 1, p. 461.
67. 'Ali Ibn Muhammad Ibn Muhammad Ibn 'Abd al-Karim Ibn 'Abd al-Wahid al-Shaybani was well-known as Ibn al-Athir al-Jazari. He was a historian, transmitter of traditions, scholar, and one who had memorized the Qur'an. He was born in 550 or 555 A.H. in Mosul and died in 630 A.H. He has written many books, such as al-Kamil fi al-Tarikh.
68. Sulayman Ibn Ahmad Ibn Ayyub Ibn Mutayr al-Lakhami al-Tabarani (or Abu'l-Qasim) was a transmitter of traditions and one who had memorized the Qur'an. He was born in 260 A.H. in Syria and died in 378 A.H. in Isfahan. He traveled to many countries in order to acquire traditions. He wrote many books, such as al-Mu'jam al-Kabir.
69. Usd al-Ghabah, vol. 5, p. 522; al-Mu'jam al-Kabir, vol. 22, p. 402.
70. Al-Mu'jam al-Kabir, vol. 22, p. 401; 'Uyun Akhbar al-Ridha, vol. 2, p. 29; Bihar al-Anwar, vol. 43, pp. 19, 20, and 22.
71. Yanabi' al-Mawaddah, vol. 1, p. 169; Bihar al-Anwar, vol. 43, p. 39.
72. Zayd Ibn Arqam al-Ansari al-Khazraji was a companion of the Prophet (S), Imam 'Ali, Imam al-Hasan, and Imam al-Husayn ('a). He participated in approximately 17 battles alongside the Prophet (S). Shaykh al-Tusi has mentioned his name in different ways. (Tanqih al-Maqal, vol. 1, p. 461).
73. Usd al-Ghabah, vol. 5, p. 522.
74. Bihar al-Anwar, vol. 43, p. 40.
75. Bihar al-Anwar, vol. 43, p. 40; al-Isti'ab, vol. 4, p. 1895; Usd al-Ghabah, vol. 5, p. 523.
76. Al-Isti'ab, vol. 4, p. 1895; al-Mu'jam al-Kabir, vol. 22, p. 402; Bihar al-Anwar, vol. 43, p. 51; Rayahin al-Shari'ah, vol. 1, p. 218.
77. Bihar al-Anwar, vol. 43, p. 36.
78. Bihar al-Anwar, vol. 43, p. 62; Usd al-Ghabah, vol. 5, p. 523, from Imam 'Ali ('a); al-Mu'jam al-Kabir, vol. 22, p. 400, from Imam 'Ali ('a).
79. Bihar al-Anwar, vol. 43, pp. 23, 24, 39; A'lam al-Nisa', vol. 4, p. 125.
80. Bihar al-Anwar, vol. 43, p. 76.
81. Al-Kafi, vol. 1, p. 461; Kitab al-Hujjah, the section regarding Zahra's ('a) birth; Bihar al-Anwar, vol. 43, p. 10; 'Ilal al-Shara'i', p. 178.
82. Bihar al-Anwar, vol. 43, pp. 12, 14, 15.
83. 'Ilal al-Shara'i', p. 181.
84. Shaykh al-Tusi has introduced him as one of Imam al-Sadiq's ('a) companions and said he has written a book.
85. Dala'il al-Imamah, p. 10.
86. Dala'il al-Imamah, p. 11.

- [87.](#) 'Ilal al-Shara'i', p. 179.
- [88.](#) Commentary on Nahj al-Balaghah, vol. 9, p. 193.
- [89.](#) Bihar al-Anwar, vol. 43, pp. 76, 82; Rayahin al-Shari'ah, vol. 1, p. 179.
- [90.](#) He was one of the companions of the Prophet (S). His traditions are accepted both by the Sunni and the Shi'ah.
- [91.](#) Bihar al-Anwar, vol. 43, p. 62.
- [92.](#) Bihar al-Anwar, vol. 43, p. 76.
- [93.](#) Man-la-yahduruhi'l-faqih, vol. 1, p. 320.
- [94.](#) Salman al-Farisi (the Persian), was one of the Holy Prophet's companions. He was very knowledgeable and the Prophet (S) loved him greatly.
- [95.](#) Fiddah was a virtuous woman who helped Lady Fatimah ('a). Her story is told in a later chapter.
- [96.](#) Bihar al-Anwar, vol. 43, p. 28.
- [97.](#) Bihar al-Anwar, vol. 43, pp. 59, 68, 73, 77.
- [98.](#) Rayahin al-Shari'ah, vol. 1, pp. 180–85; Bihar al-Anwar, vol. 43, p. 81.
- [99.](#) Al-Isti'ab vol. 4, p. 1896; Bihar al-Anwar, vol. 43, pp. 25 and 68.
- [100.](#) Bihar al-Anwar, vol. 43, p. 38; al-Isti'ab, vol. 4, p. 1897; Usd al-Ghabah, vol. 5, p. 522.
- [101.](#) Tafsir al-Kashshaf vol. 4, p. 670; al-Tibyan, vol. 10, p. 211; Bihar al-Anwar, vol. 35, pp. 237–257.
- [102.](#) Al-Mustadrak 'ala al-Sahihayn, vol. 3, p. 15; Bihar al-Anwar, vol. 35, pp. 257–271.
- [103.](#) Ahmad Ibn Muhammad Ibn Hanbal al-Shaybani al-Maruzi al-Baghdadi was the founder of the Hanbali (Sunni) school of thought. He was born in 164 A.H. in Baghdad. He wrote many books, including al-Musnad and Kitab al-Zuhd.
- [104.](#) He was one of the Prophet's companions. His mother is mentioned in this book.
- [105.](#) Ata' Ibn Yasar, Abu Muhammad, was a follower of the Prophet (S) and a transmitter of traditions.
- [106.](#) Al-Mu'jam al-Kabir, vol. 22, p. 402; Usd al-Ghabah, vol. 5, p. 521; Bihar al-Anwar, vol. 35, pp. 207–226; Taysir al-Wusul, vol. 3, p. 259; Al-Isti'ab, vol. 3, p. 37.
- [107.](#) 'Abdullah Ibn 'Umar Ibn Muhammad Ibn 'Ali al-Baydawi al-Shafi' al-Qadi (the judge) was knowledgeable in jurisprudence, Qur'anic commentary, Islamic principles, Arabic, logic, and traditions. He died in Tabriz in 685 A.H. He was the author of many books, such as his commentary on the Qur'an, Anwar al-Tanzil fi al-Tafsir. (Mu'jam al-Mu'allifin, vol. 6, p. 97)
- [108.](#) Anwar al-Tanzil, vol. 2, p. 245.
- [109.](#) 'Abd al-Rahman Ibn Abi Bakr Ibn... al-Sayuti at-Tawluni al-Misri al-Shafi'i was well-learned in the different sciences. He was born in 849 A.H. and died in 911 A.H. in Egypt. He was the author of many books, including al-Durr al-Manthur fi al-Tafsir bi'l-Ma'thur.
- [110.](#) Al-Durr al-Manthur, vol. 5, p. 198.
- [111.](#) A'lam al-Nisa', vol. 4, p. 128.
- [112.](#) Abu Ja'far Muhammad Ibn al-Hasan Ibn Farrukh al-Saffar al-Qummi was one of the most important transmitters of traditions in the third century. He died in 290 A.H. He wrote the book Basa'ir al-Darajat.
- [113.](#) Thabit Ibn Dinar was a transmitter of traditions and companion of Imam al-Sajjad, Imam al-Sadiq and Imam al-Kazim ('a). His father was among the companions of Imam 'Ali ('a)
- [114.](#) Basa'ir al-Darajat, part 3, p. 159.
- [115.](#) Muhammad Ibn Ya 'qub Ibn Ishaq al-Kulayni al-Razi Baghdadi (Abu Ja'far) was a Shi'ah jurisprudent, knowledgeable about traditions, a scholar, and a top religious jurisprudent. He lived in Baghdad, and died in 329 A.H. One of his works is al-Kafi. (Mu'jam al-Mu'allifin, vol. 12, p. 116).
- [116.](#) 'Abdullah Ibn Sinan Ibn Zarif was a transmitter of traditions, related traditions from Imam al-Sadiq's, was the treasurer for al-Mansur, al-Mahdi, al-Hadi, al-Rashid, and the 'Abbasid rulers. He lived in al-Kufah, and wrote the book Yawm wa Laylah. (Rijal alNajjashi, p. 148; al-Fihrist by al-Tusi, p. 101; Mu'jam al-Mu'allifin, vol. 6, p. 62).
- [117.](#) This is an epithet used for Imam al-Sadiq ('a).
- [118.](#) Al-Kafi, vol. 3, pp. 342–343.
- [119.](#) Furat Ibn Ibrahim Ibn Furat al-Kufi was a Qur'anic commentator and collector of traditions from the Imams ('a). Most of these traditions were related by al-Husayn Ibn Sa'id al-Kufi al-Ahwazi who was from Qum. He was a companion of the

Imams al-Ridha, al-Jawad, and al-Hadi ('a). This book is one of the sources used for Bihar al-Anwar. He died in 300 A.H.

[120.](#) 'Abdullah Ibn 'Abbas was the Prophet's (paternal) cousin, and a companion of both the Prophet and Imam 'Ali ('a). He is the author of many Qur'anic commentaries and a collector of traditions.

[121.](#) Tafsir Furat, p. 172; Bihar al-Anwar, vol. 43, pp. 225–227.

[122.](#) Al-Amali by Shaykh al-Saduq, p. 291.

[123.](#) Abu al-Fadl, Ahmad Ibn Abi Tahir Ibn Tayfur, from Marw, was a poet, collector of traditions, and rhetorician. He was born in 204 A.H. in Baghdad, and died in 280 A.H. He wrote, al-Manthur wa'l-Manzum (in 14 volumes), Mu'jam al-Mu'allifin, vol. 1, p. 256.

[124.](#) He wrote a commentary on the book Nahj al-Balaghah.

[125.](#) Balaghat al-Nisa', p. 23; Sharh Nahj al-Balaghah, vol. 4, p. 87.

[126.](#) Abu Bakr Ibn 'Abd al-'Aziz al-Jawhari was the author of al-Saqifah. He died in 298 A.H. He was a trusted Sunni transmitter of traditions.

[127.](#) Refer to Rayahin al-Shari'ah, vol. 1, pp 311, 314, 333 and vol. 2, p. 44.

[128.](#) A'lam al-Nisa', vol. 4, pp. 117 and 129. (A part of this speech is written from the words of her daughter, Zaynab ('a), in the section about her.)

[129.](#) Al-Isti'ab, vol. 4, p. 1983.

[130.](#) Usd al-Ghabah, vol. 5, p. 519.

[131.](#) Al-Mu'jam al-Kabir, vol. 22, 397.

[132.](#) Al-Jami 'fi'l-'Ilal wa Ma'rifat al-Rijal, p. 244.

[133.](#) Mirza Muhammad Ibn 'Ali Ibn Ibrahim Istarabadi al-Shi'i lived in Najaf and died in 1028 A.H. He was a jurisprudent, transmitter of traditions, an expert on distinguished persons [of Islam] and the author of many books, including Manhaj al-Maqal fi Tahqiq Ahwal al-Rijal (Mu'jam al-Mu'allifin, vol. 10, 298).

[134.](#) Manhaj al-Maqal, p. 400.

[135.](#) Ayatullah Sayyid Abu al-Qasim al-Musawi al-Khu'i was a religious authority (Marji Taqlid) for the world's Shi'ah population. He was contemporary, and passed away in 1411 A.H.L. He was the author of many books, including Mu'jam Rijal al-Hadith (in 23 volumes) and Tafsir al-Bayan.

[136.](#) Mu'jam Rijal al-Hadith, vol. 23, p. 198.

[137.](#) Tanqih al-Maqal, vol. 3, p. 81.

[138.](#) Ruhullah Ibn Sayyid Mustafa Ibn Sayyid Ahmad al-Musawi al-Khumayni was born in 1320 A.H. in Khumayn, died in 1409 A.H., and was the leader of the Islamic Revolution in Iran. He was a worldwide religious leader (Marji' Taqlid) and the author of many books, such as Misbah al-Hidayah Ila al-Khilafah.

[139.](#) Sahifat al-Nur, vol. 6, p. 185.

[140.](#) Tahdhib al-Tahdhib, vol. 6, p. 608; Tahdhib al-Kamal Fi Asma' al-Rijal, p. 247.

[141.](#) Al-Mu'jam al-Kabir, vol. 22, p. 415.

[142.](#) Al-Mu'jam al-Kabir, vol. 22, p. 415.

[143.](#) Muhammad Yusuf Ibn Shaykh Muhammad Ilyas al-Kandihlawi was born in 1335 A.H. in Dehli, India and died in 1384 A.H. in Pakistan. He participated in the classes of great men. He was a contemporary writer and evangelist. He wrote the book Hayat al-Sahabah.

[144.](#) Hayat al-Sahabah, vol. 2, p. 435.

[145.](#) Usd al-Ghabah, vol. 5, p. 524; al-Mu'jam al-Kabir, vol. 22, p. 423.

[146.](#) Ahmad Ibn Hanbal, al-Musnad, vol. 6, pp. 77, 282, 283, and 240; al-Mu'jam al-Kabir, vol. 22, pp. 397–424; Bihar al-Anwar, vol. 36, pp. 351, 352.

[147.](#) Al-Sihah al-Sittah are six major collections of traditions that have been recorded by Sunni scholars. They are considered to be reliable and trustworthy by the Sunni scholars. They are, al-Jami' al-Sahih by al-Bukhari, al-Sahih by Muslim al-Nayshaburi, al-Sunan by Ibn Majah, al-Sunan by al-Tirmidhi, al-Sunan by Abu Dawud, and al-Sunan by al-Nasa'i.

[148.](#) Tahdhib al-Tahdhib, vol. 12, p. 440; A'lam al-Nisa', vol. 4, p. 128.

2. Aminah Bint Wahab

Aminah was the daughter of Wahab Ibn 'Abd-Manaf, and she was the mother of the Messenger of God (S). She was from the tribe of the Quraysh, and her mother's name was Barrah.¹ She was the wife of Abdullah the son of 'Abd al-Muttalib al-Hashimi. Her son, Muhammad (S) was born after the death of her husband, and she passed away when he was six years old. Her ancestors were from al-Madinah.

She had a brother who was the maternal uncle of the Prophet (S). The tribe of Banu-Zuhrah was also called the Prophet's (S) uncles, because Aminah was from this tribe.² Every year Aminah would go on a pilgrimage from Makkah to al-Madinah to the site of her husband's grave and to visit her brothers. She was accompanied by 'Abd al-Muttalib and Umm Ayman on her last trip, and passed away on the return trip to Makkah in a place by the name of Abwa'.³

Allamah al-Majlisi has written extensively about how Abd al-Muttalib came to Aminah's family to ask for her hand in marriage for his son, Abdullah, and about the merits of Abdullah.⁴ Due to Abdullah's worthiness and the light present in his face, Wahab, the father of Aminah, said, "I give you my daughter and don't want any dowry for her."

However, 'Abd al-Muttalib said, "There must be a dowry." In the ceremony where Aminah and 'Abdullah were married, 'Abd al-Muttalib arose and had a speech. Al-Majlisi has brought this speech in his book. People participated in the wedding party for Aminah and 'Abdullah for four days and nights.⁵

Her Merits

'Uthman Ibn Abi-'As has said, "My mother witnessed the birth of Aminah Bint Wahab the mother of the Messenger of God (S). My mother saw a light come from their house on the night that she was born."⁶

During the lesser pilgrimage to Hudaybiyah the Messenger of God (S) got permission from God to visit the grave of his mother. He cried there, and the Muslims cried with him. The Prophet (S) asked for forgiveness for Aminah.⁷

Imam al-Sadiq ('a) has said, "The Prophet (S) said, 'I ask forgiveness for four people: Aminah Bint Wahab, 'Abdullah Ibn 'Abd al-Muttalib, Abu Talib, and a man who has a pact of brotherhood⁸ with me and asks me to ask for forgiveness for him from God."⁹

Al-Waqidi has written, "'Abd al-Muttalib called Aminah on the second day after the birth of Muhammad (S) and said, 'Bring my child, the light of my eye and the fruit of my heart.' Aminah brought him in her

arms. 'Abd al-Muttalib said, 'Hide him and don't show him to anyone. The people of Quraysh and Banu-Umayyah are after him.'" [10](#)

'Allamah Mamqani has listed Aminah among the transmitters of traditions of the Messenger of God (S). [11](#) She has reported about the Prophet's (S) situation as a child. Umm Ayman, and Fatimah Bint Asad have narrated traditions from her.

Ibn Sa'd, relying on his sources, has quoted Aminah Bint Wahab, the mother of the Messenger of God (S) as saying, "Giving birth to Muhammad was much easier than any other birth. There was no difficulty involved. When he was born, a light came out of me with him. This light lit up the East and the West. Muhammad leaned on his hands on the ground and lifted his head to the sky. The palaces and bazaars of Damascus were lit by this light, and I saw them." [12](#)

Fatimah Bint Asad told about the birth of the Messenger of God (S) to Abu Talib that Aminah said, "When he was born he leaned on his hands and lifted his head to the sky. A light arose from him which reached to the sky and filled the horizon." Abu Talib said, "These are a secret. Don't tell anyone. You will bring his successor into the world." [13](#)

[1.](#) Bihar al-Anwar, vol. 15, p. 98.

[2.](#) Al-Tabaqat al-Kubra, vol. 1, p. 116.

[3.](#) A'lam al-Nisa', vol. 1, p. 18.

[4.](#) Bihar al-Anwar, vol. 15, pp. 97 – 102.

[5.](#) Bihar al-Anwar, vol. 15, p. 102.

[6.](#) Tarikh al-Tabari, vol. 1, p. 396.

[7.](#) Al-Tabaqat al-Kubra, vol. 1, pp. 116 and 117.

[8.](#) The only person with whom the Holy Prophet (S) had a pact of brotherhood was 'Ali Ibn Abi Talib.

[9.](#) Bihar al-Anwar, vol. 8, p. 48.

[10.](#) Al-Tabaqat al-Kubra, vol. 1, pp. 291.

[11.](#) Tanqih al-Maqal, vol. 3, p. 69.

[12.](#) Al-Tabaqat al-Kubra, vol. 1, pp. 116 and 117; Tarikh al-Tabari, vol. 1, p. 395.

[13.](#) Al-Kafi, vol. 1, p. 454; Bihar al-Anwar, vol. 15, p. 297.

[1] [1]

SHARES

3. Aminah Bint Ahmad Ibn Dhuhail

Aminah, the daughter of Ahmad Ibn Dhuhail Ibn Sulayman al-A'mash, was one of the transmitters of traditions. No report was found on her. Her name was obtained in the reporting of traditions. The text of

the traditions and the people from who Aminah relates traditions testify to her being among the Shi'ahh.

Aminah Bint Ahmad Ibn Dhuhal Ibn Sulayman al-A'mash has quoted her father as relating from Sulayman Ibn Mihran¹ that he said Muhammad Ibn Kathir told me a tradition that Abu Khaythma² heard 'Abdullah Ibn 'Umar say the Prophet (S) said, "You are given advice by me, and guided by 'Ali." The Messenger of God (S) recited a verse (from the Qur'an) and continued, "Benevolence comes to you through the existence of al-Hasan, and through al-Husayn you will become prosperous or wretched. Know that al-Husayn is one of the doors of Heaven. God will forbid from heaven whoever is his enemy."³

¹. Sulayman Ibn Mihran, or Sulayman al-A'mash, is Abu Muhammad al-Asadi Shaykh al-Tusi has said he was one of the companions of Imam al-Sadiq ('a). Ibn Shahr'ashub has said that he was one of the special companions of Imam al-Sadiq ('a). (Manaqib, section 4, the chapter on Imamate of Abu 'Abdullah Ja'far Ibn Muhammad al-Sadiq) Ibn Dawud has listed him among the authoritative personages. (Mu'jam Rijal al Hadith, vol. 8, p. 280).

². Zuhayr Ibn Mu'awiyah al-Hadij, or Abu Khaythma al-Ja'fari, has been introduced by Shaykh al-Tusi as one of the companions of Imam al-Sadiq ('a). However, Ayatullah al-Khu'i saw no proof for his reliability according to the words of Abu Na'im. (Mu'jam Rijal al-Hadith, vol. 7, p. 296) But, the tradition related from him shows that he is not opposed to the Household of the Prophet ('a). Ibn Hajar has related praise of him by the transmitters of traditions. For example, he has said, "Mu'adh said, 'I swear to God, Sufyan was not more reliable than Zuhayr. '" Or, Ahmad has said that Zuhayr is more reliable than Mu'adh. He is truthful... (Tahdhib al-Tahdhib, vol. 2, p. 209).

³. Mi'at Manqabah, p. 22.

[1] [1]

SHARES

4. Aminah Tabataba'i 'Alawi Isfahani

Aminah, the daughter of 'Abbad Ibn 'Ali Ibn Hamzah, was from a well-known family of scholars in Isfahan. This family reached a prominent position with regards to leadership and scholarship. And, highly respected scholars and poets have arisen from them in Iraq and the Persian Gulf. The most well-known families include: Hakim, Bahr al-'Uloom, Tabataba'i in Karbala', and Burujirdi in Qum and Burujird.¹

Her Merits

Aminah was a sincere believer, scholar, reformer, eloquent speaker, and one of the transmitters of traditions of the end of the fifth and beginning of the sixth centuries A.H. in Isfahan. She learned traditions from Abu Muhammad Rizqullah Tamimi.²

[1](#). Mustadrak A'yan al-Shi'ah, vol. 3, p. 6.

[2](#). A'lam al-Nisa', vol. 1, p. 14; Rayahin al-Shari'ah, vol. 3, p. 323; Mustadrak A'yan al-Shi'ah, vol. 3, p. 6.

[1] [1]

SHARES

5. Aminah 'Alawi Husayni

Aminah, the daughter of Abu Muhammad Sharif Quraysh 'Alawi Husayni Madani Baghdadi (deceased 620 A.H.), was born in Baghdad and was alive during the month of Rajab in 560 A.H. She was the sister of Muhammad and Fatimah, the children of Sharif Quraysh 'Alawi al-Husayni.[1](#)

Her Merits

She learned the sciences from her father and, afterward, attended the class of Shaykh 'Ali Abu Talib Baghdadi and studied under him. With others (whose names have been recorded in the back of the book by her father as being Sharaf al-Nisa Ibn Abi Talib,[2](#) her brother Muhammad and her sister Fatimah[3](#)), she studied the text of Fadl al-Kufah.[4](#)

[1](#). Mustadrak A'yan al-Shi'ah, vol. 3, p. 159.

[2](#). Sharaf al-Nisa' was the daughter of Abu Talib al-'Alawi al-Husayni al-Baghdadi, and the mother of Aminah. Her biography is included in this book.

[3](#). Fatimah was the daughter of Muhammad Sharif Quraysh. Her biography is included in this book.

[4](#). Fadl al-Kufah was written by Abu 'Abdullah Muhammad Ibn 'Ali Ibn al-Husayn Ibn 'Ali Ibn al-Husayn Ibn 'Abd al-Ralman al-'Alawi al-Husayni, who died in 455 A.H. There is a handwritten copy of this book in the Zahiriyah Library in Damascus and a copy in the Amir al-Mu'minin Library in Najaf (Mustadrak A'yan al-Shi'ah, vol. 3, p. 91; al-Dhari'ah, vol. 16, p. 272).

[1] [1]

SHARES

6. Aminah Qazwini

Aminah, the daughter of Shaykh Muhammad 'Ali Ibn 'Abdal-Karim[1](#) Ibn Muhammad Yahya[2](#) Ibn Muhammad Shafi'i Qazwini, was born in 1202 A.H. She was the sister of Shaykh Mirza 'Abd al-Wahhab Qazwini[3](#) and Muhammad Salih Baraghani's[4](#) wife.

Her Merits

She studied in her brother's class in 1219 A.H., and also studied jurisprudence and principles of faith under her husband's guidance. She learned metaphysics and philosophy in Shaykh Mulla Agha Hakami Qazwini's⁵ class in the Salihiyyah School, and attended the class of Shaykh Ahmad Ahsa'i⁶ in Qazwin.

She reached such a high level of knowledge and expertise that her husband advised women to follow her and consult her regarding religious rulings. Her husband, brother and Shaykh Ahsa'i all granted permission to her to transmit traditions.

Aminah was a devout and virtuous woman, dedicated to the worship of God. She held classes for women in Karbala' and Qazwin. She has recited a long poem containing 480 couplets about Karbala' from the words of Zaynab alKubra ('a). She has also written a treatise.⁷

¹. Shaykh 'Abd al-Karim Ibn Muhammad Yahya al-Qazwini was born in 1101 A.H. and died in 1135 A.H. He wrote the books *Nazm al-Ghurur wa Nadd al-Durar* (alDhari 'ah, vol. 24, p. 218).

². Muhammad Ibn Yahya Ibn Muhammad al-Shafi'i al-Qazwini, was the writer of the book *Tarjuman al-Lughah*, which was written by the order of Shah Sulan Husayn the Safavid.

³. His biography was not found.

⁴. Hajj Mulla Muhammad Salih Baraghani al-Qazwini, the brother of Hajj Muhammad Taqi Baraghani (the third martyr), was born in 1200 A.H. in Baraghani. He traveled to Qazwin, Isfahan, Khurasan, Qum and Najaf and studied in these cities. He excelled in learning and virtue and was one of the greatest religious leaders in the Qajar era. He was the author of many books (*A'yan al-Shi'ah*, vol. 9, p. 369).

⁵. Akhund Mulla Agha Hakami was of the Qazwini family. He was one of the great philosophers and sages of his time. People came to see him and take advantage of his knowledge. (*Minu Darya Bab al-Jannah Qazvin*, vol. 1, p. 375).

⁶. Ahmad Ibn Zayn al-Din Ibrahim Ibn saqr Ibn Ibrahim Ibn Daghi Ibn Rashid al-saqri al-Mutayrafi al-Ahsa'i al-Bahrani (1166–1241 A.H.) was an Imami philosopher. He started the religious branch of al-Kashfiyyah about divine inspiration and revelation. The followers of this branch are called Shaykhiyyah. He studied in the state of Fars in Iran, traveled between Iran and Iraq, and lived in Bahrain. He wrote many books such as, *Jawami' al-Kalim* (two volumes containing 100 dissertations on various sciences), *Mabahith al-Alfaz fi al-Usul*, books of poetry, and others. [*Al-A'lam* by Khayr al-Din al-Zarkali, vol. 1, p. 129].

⁷. *Mustadrak A'yan al-Shi'ah*, vol. 2, p.7.

[1] [1]

SHARES

7. Arwa Bint Al-Harith

Arwa was the daughter of Harith (Harth) Ibn 'Abd al-Muttalib Ibn Hashim, and thus the paternal cousin of the Holy Prophet (S) and Imam 'Ali al-Murtaza ('a). Her mother was Ghazziyyah Bint Qays Ibn Tariq...

Ibn Fahr. She was married to Abu Wida'ah Ibn Sabra. Their children were Muttalib, Abu Sufyan, Umm-Jamil, Umm Hakim, and Rab'ah. Arwa stayed with her tribe, the Banu-Harith Ibn 'Abd al-Muttalib, until she died in al-Madinah in the year 50 A.H. during the rule of Mu'awiyah.

Her Merits

Arwa was a woman of such eloquence that others felt inadequate in her presence. A number of eminent Sunni and Shi'ah scholars related in their books her discourse with Mu'awiyah Ibn Abi Sufyan, during which she shamed and disgraced him and showed the truthfulness and justice of the members of the Prophet's family and especially of Imam 'Ali ('a). At the time of this discourse, Arwa was already an old woman.

At the end of Arwa's speech, Mu'awiyah, in order to compel her to silence, said, "O Aunt! Tell me what you need and put this talk aside." Arwa answered, "Give the order that I should be given two thousand dinars and two thousand dinars and two thousand dinars." Mu'awiyah asked, "What do you need two thousand dinars for?" Arwa replied, "[With the first two thousand dinars] I want to buy a spring of water on an even and fertile piece of land for the descendants of Harith Ibn 'Abd al-Muttalib. The next two thousand dinars I want to spend on assisting young people from the Harith Ibn 'Abd al-Muttalib tribe to marry, and the last two thousand dinars I want to spend on visiting the House of God and solving the problems of al-Madinah."

After thus answering Mu'awiyah, Arwa praised the merits of Imam 'Ali ('a) and wept for a long time. Mu'awiyah ordered to give her six thousand dinars and said, "O Aunt, pass on what is past and take what you wanted." Arwa said, "I have no need for you," and left Mu'awiyah's court. Mu'awiyah told his companions, "I swear to God, if all of you had spoken, she would have answered you all. The women of Banu-Hashim are more eloquent than their men." [1](#)

We can conclude from the above that Arwa was a pious, righteous, wise, and benevolent woman. She was steadfast in adherence to her faith, school of thought, and unafraid to speak the truth and defend her Imam. Her capabilities in composing poetry and her eloquence were such that Mu'awiyah and his companions were unable to compete with her.

Zaynab Fawwaz [2](#) has written about Arwa, "Arwa was one of the wise and eloquent people of her era. She did wonders when she lectured and her speech was succinct. She was the child of eloquence, the essence of fluency, and a wise insightful person." [3](#)

'Umar Ridha Kahhalah said of her, "Among those who confronted Mu'awiyah Ibn Abi Sufyan, she was the sharpest in speech." [4](#)

Shaykh Mahallati has written, "Sunni scholars have mentioned the visits of this sublime and impressive woman to Mu'awiyah and her speeches, which were more caustic than a viper's poison." [5](#)

Shaykh al-Tusi,⁶ Ibn Sa'd and Ibn Hajar have mentioned her name as a narrator of the Prophet's (S) traditions.⁷

She has also related traditions from 'Ali Ibn Abi Talib ('a). Qutadah and Anas Ibn Malik have related traditions from her.

The Sunni scholars; Ibn Tayfur, Ibn 'Abd-Rabbih and 'Umar Ridha Kahhalah, in reference to Anas Ibn Malik, have related in their books, "When Arwa Bint alHarith Ibn 'Abd al-Muttalib was an elderly woman, she went to see Mu'awiyah Ibn Abi Sufyan. When Mu'awiyah asked her how she was, Arwa responded [a partial translation follows], 'I am well, but you have rejected [God's] blessings. You began a war with your paternal cousin [Ali Ibn Abi Talib ('a)] and attributed the title of Amir al-Mu'minin ' to yourself while it was not your right to assume this title. You thus left [your] religion and usurped someone else's right, a right which belongs neither to you nor to your ancestors. You do not have a good standing in Islam, and have [thereby] also rejected the Prophet of God (S). I hope that God will destroy your future, and make your countenance unsightly and despicable. And, that He will return the right [of the position of Amir al-Mu'minin] to its rightful owner, even if the polytheists do not like it.'

She continued, 'We, the members of the Prophet's (S) family, were those who were the foremost in religion and rank until God took the Prophet's (S) soul, while his sins were forgiven and he had a high, honored station before God. We (the members of the Prophet's family) have become like the nation of Musa ('a) among Pharaoh's people. They killed the boys in Musa's ('a) nation and kept their women alive. After the death of the Prophet (S), the paternal cousin of the most eminent of all messengers became among you as Harun (Aaron) became (among his people) after the occultation of Musa ('a), when he said: 'O son of my mother, the people demeaned me and almost killed me.' After the messenger of God, no one will ever gather and unite us [the members of the Prophet's household] again, and never again will hardship be easy for us. Our ultimate destination is paradise and yours is hell."

In order to silence her, Mu'awiyah said, "O my aunt, tell me what you need and leave women's talk aside." After thus discrediting Mu'awiyah and his companions, Arwa stated her request (see section about her merits). Mu'awiyah said, "This sum will be yours, but I swear by God, if 'Ali were in my place, he would not have done this."

Arwa replied, "You speak the truth, [he would not have done this] because, verily, 'Ali was the faithful keeper of what was entrusted to him. He [always] acted according to God's command and took [from the people] according to His orders. But you lost what was entrusted to you and committed treason against God by committing treason against His estate. You gave from God's estate to those who have no right to receive it. God, in His book, ordained certain rights for certain groups and explained them. However, you have not ensured that those rights are given. 'Ali enjoined us to take our right, which God made compulsory upon us. But, he became embroiled fighting the war you incited and was not able to set things right. What I asked from you is nothing for you, but you behave as if you had bestowed a great gift upon me, whereas I have only asked for our rights. We would never take anything that we were not

entitled to. You dare to mention 'Ali's name? May God break your jaw and bring great misfortune upon you that you speak of him in this way."

After this speech, Arwa wept and recited the following poem in praise of Imam 'Ali ('a)⁸

O eye, woe upon you. Come and help us.

O eye, weep for our Leader of the Faithful.

We are stricken with the death of our boldest rider (in war).

He journeyed by ship (a splendid camel).

He who wore slippers as well as shoes.

He who recited Chapter "Hamd" as well as lengthy chapters.

Whoever beheld the countenance of Abu al-Hasan,

He perceived a whole moon that awed the looker.

Never, by God, will I forget 'Ali,

Or, the beauty of his prayer among those who bow (in prayer).

You divided us during the holy month (of Ramadan, when killing is forbidden altogether).

You divided the nation of the best of all people.

¹. Balaghat al-Nisa', p. 43; Al-'Iqd al-Farid, vol. 1, p. 358.

². Zaynab Bint 'Ali Ibn al-Husayn Ibn 'Abdullah Ibn...Fawwaz al-'Amili (1276 – 1332 A.H.L) was a literary woman, historian, and contemporary writer. She wrote different books including, al-Durr al-Manthur fi tabaqat Rabbat al-Khudur. (Musaffa al-Maqal fi Muisannafat 'Ilm al-Rijal).

³. Al-Durr al-Manthur fi tabaqat Rabbat al-Khudur, p.25.

⁴. A'lam al-Nisa', vol. 1, p. 28.

⁵. Rayahin al-Shari'ah, vol. 3, p. 333.

⁶. Muhammad Ibn al-Hasan Ibn 'Ali al-Tusi, was a jurisprudent, studied principles, was a religious authority, orator, transmitter of traditions, and commentator on the Holy Qur'an. He was born in 385 A.H.L in Tus, and was the student of Shaykh al-Mufid. He wrote many books such as, al-Tibyan fi Tafsir al-Qur'an, Tahdhib al-Ahkam, al-Istibsar fi ma'khtulifa mina'l-Akhbar, and others. [Mu'jam al-Mu'allifin].

⁷. Rijal al-Tusi, p. 32 (Bint al-Harith); al-Tabaqat al-Kubra, vol.8, p. 50; al-Isabah, vol. 4, p. 221.

⁸. Balaghat al-Nisa', p. 43; al-'Iqd al-Farid, vol. 1, p. 357; al-Durr al-Manthur fi tabaqat Rabbat al-Khudur, p. 25; Bihar al-Anwar, vol. 42, p. 120; Rayahin al-Shari'ah, vol. 3, p. 333; A'yan al-Shi'ah, vol. 3, p. 245.

8. Arwa' Bint Rabi'ah

Arwa' the daughter of Rabi'ah Ibn Harith Ibn 'Abd al-Muttalib al-Hashimi was married to Habban Ibn Munqidh al-Ansari. She was the mother of Yahya and Wasi', the sons of Habban Ibn Munqidh. She was also called Hind. She died in the year 60 A.H. An examination of the genealogy of Arwa Ibn Harith reveals that Arwa Bint Harith was the paternal aunt of Arwa' Bint Rabi' ah.

Ibn Athir and Ibn Hajar have mentioned her name as one of the companions of the Holy Prophet (S), and Sayyid al-Amini has brought her name as one of the Shi'ah dignitaries.¹ She has related traditions from the Holy Prophet (S).

¹. Usd al-Ghabah, vol. 5, p. 390; al-Isabah, vol. 4, p. 221; A'yan al-Shi'ah, vol. 3, p. 245.

[1] [1]

9. Asma' Bint Abi Bakr

Asma' was the daughter of Abu Bakr Ibn Abi Quhafah and the wife of alZubayr Ibn 'Awwam (the cousin of the Messenger of God). Her mother was Qutaylah or Qutalah Bint 'Abd al-'Uzza Ibn As'ad Ibn... 'Amir Ibn Lu'ay. She was born 27 years before the Prophet's (S) migration to al-Madinah. She was ten years older than her sister, 'A'ishah. She was also the sister of 'Abdullah Ibn Abi Bakr from the same mother and father. She was the mother of 'Abdullah and 'Urwah the sons of al-Zubayr. She passed away several days after the martyrdom of her son Abdullah Ibn al-Zubayr in the month of Jumada al-Ula in the year 73 A.H. when she was 100 years old. None of her teeth had fallen out before her death, and she was still able to think clearly.¹

Her Merits

Asma' was the 18th person to become Muslim.² She pledged allegiance to the Messenger of God (S) and had a strong faith. She migrated to al-Madinah when she was pregnant with 'Abdullah Ibn al-Zubayr. He was born in Quba. Her father divorced her mother because she had remained an unbeliever. A sign of Asma's strong faith may be seen in the fact that when her mother came to her with gifts, Asma'

did not accept. However, when her mother went to 'A'ishah, 'A'ishah accepted her.^{[3](#)}

When the Messenger of God (S) wanted to migrate to al-Madinah, Asma' prepared some food. She found nothing to put it in, so she divided her waistband in two. She used one of these halves as a tablecloth to wrap the food in. The Messenger of God (S) named her the 'inherent waistband'. He told her, "May God give you two waistbands in Heaven in return for your waistband here."^{[4](#)}

Asma' was a brave woman. She participated in the events at Yarmuk alongside her husband al-Zubayr. She had hid a sword under her head in defense of her life and wealth from the thieves. Her determination, willpower, strength of character, and bravery may be seen from her words to her son 'Abdullah when she was 100 years of age. When 'Abdullah came to his mother after being defeated by al-Hajjaj, she told him, "Live and die with dignity."

She was a generous woman who continuously encouraged the women from her family to give charity. She would say, "Don't sit around waiting for your wealth to increase. Know that if you give charity, your wealth will increase."

Ibn Sa'd^{[5](#)} has narrated about 26 traditions about her worship, behavior with the enemies, and her various deeds.^{[6](#)} In discussing the marriage of Fatimah ('a) and 'Ali ('a), al-Majlisi has written from the book by Ibn Mardawayh, "Asma' Bint 'Umays stayed with Fatimah ('a) on her wedding night according to the wishes of Khadijah ('a). The Messenger of God (S) came to visit them on the following night. Asma' opened the door and the Prophet (S) entered. He asked how they were and prayed for them much. He then ordered Asma' to leave and said, 'May God give you a good reward.'"^{[7](#)}

Asma' Bint 'Umays was in Abyssinia during the marriage of Fatimah ('a) with 'Ali ('a) in the year 2 A.H. Therefore, she couldn't have been present in alMadinah at that time. Some scholars believe that Asma' Bint Abi Bakr was present during this ceremony. And, they show her bond with the family of the messenger in this way. More discussion on this subject can be found under the name of Salma Bint 'Umays.

Shaykh al-Tusi, Ahmad Ibn Hanbal, Ibn 'Abd al-Barr, Ibn al-Athir, Ibn Hajar, and Mirza Astarabadi have counted her among the companions and transmitters of traditions of the Messenger of God (S).^{[8](#)} Mamqani^{[9](#)} has said she is a transmitter of traditions, and then he continues, "Her condition is unclear to me (as to whether her traditions are reliable or not)."^{[10](#)}

'Umar Ridha Kahhalah has written, "She was one of the great and distinguished women of those who migrated from Makkah, wise, logical, a writer, a rhetorician, and possessed strength of character."^{[11](#)}

She related traditions from the Messenger of God (S). 'Abdullah Ibn al-Zubayr (her son), al-Zubayr Ibn Hamzah Ibn 'Abdullah Ibn al-Zubayr, 'Abbad Ibn 'Abdullah, 'Abdullah Ibn 'Urwah Ibn al-Zubayr, Fatimah Bint Mundhir Ibn alZubayr, 'Abdullah Ibn Kaysan, Safiyyah Bint Shaybah, 'Abdullah Ibn 'Abbas, Muslim al-Ma'arri, Abu Nawfal Ibn Abi 'Aqrab al-Kinani, 'Abdullah Ibn AbiMalikah, Wahab Ibn Kaysan, and

'Urwah Ibn al-Zubayr (her son), and others have narrated traditions from her.

Al-Tabarsi¹² has related a tradition from Sa'id Ibn al-Musayyab from Asma' Bint Abi Bakr about the meaning of Surah al-Masad that she said, "When this chapter was revealed, al-'Awra' Umm Jamil the daughter of Harb Ibn Umayyah entered while she was saying woe to me and creating an uproar. There was a rock in her hand and she said, "We disobey Muhammad, oppose his religion, and break the rules. The Prophet (S) was sitting in the mosque with Abu Bakr. When Abu Bakr saw Umm Jamil he said..."¹³

Shaykh al-Saduq¹⁴ relates from Fatimah Bint al-Husayn ('a) based on a reliable source from Asma' Bint Abi Bakr from Safiyyah Bint 'Abd al-Muttalib that she said, "When al-Husayn came out from the womb of his mother, I was responsible for helping her (Fatimah). The Prophet (S) said, 'Aunt, bring my son to me.' I said, 'O Messenger of God, I haven't cleaned him yet.' He asked, 'Aunt, you will clean him? God the Almighty has made him clean and pure.'¹⁵

Asma' has related 58 traditions from the Messenger of God (S) and the al-Sihah al-Sittah (the six most reliable Sunni reference books of Hadith) have related these traditions.¹⁶ Ibn Hajar relying on his sources has related traditions from Fatimah Bint Mundhir from Asma' which are given under the listing for Fatimah.¹⁷ A tradition from Asma' Bint Abi Bakr has been related in the book of Mustadrak al-Wasail.¹⁸

1. A'lam al-Nisa', vol. 1, p. 52.

2. Usd al-Ghabah, vol. 5, p. 392.

3. Al-Tabaqat al-Kubra, vol. 8, p. 252; A'lam al-Nisa', vol. 1, p. 47. Even though Kahhalah mentions Asma's not accepting her mother a sign of her strong belief, we must not forget that the Holy Qur'an has encouraged us to be kind and gentle with our mothers and fathers even if they are unbelievers. It is written, "... and keep company with them in this world kindly..." [Surah Luqman, 15]. And, in another place it is written, "And we have enjoined on man goodness to his parents..." [Surah al-'Ankabut, 8]. Therefore, impiety to parents is unacceptable by Islamic teachings. However, this may have occurred before the revelation of these Qur'anic verses, and Asma' did not accept to see her mother because of her strong faith and affection for Islam and the Messenger of God (S).

4. This waistband (nitaq) was a piece of material which the women wore. The outer part covered down to their knees, and the inner part covered down to the floor. (Lughatnamah Dihkhuda).

5. Abu 'Abdullah Muhammad Ibn Sa'd Ibn Mani' was an author renowned as Ibn Sa'd (168–230 A.H.L.). He was born in al-Basrah, and passed away in Baghdad. He wrote the book al-Tabaqat al-Kubra. He taught in Baghdad.

6. Al-Tabaqat al-Kubra, vol. 8, pp. 250–255. Ibn Sa'd has related 26 traditions about Asma' Bint Abi Bakr's virtues. However, concerning Lady Khadijah ('a) and Lady Fatimah al-Zahra' ('a) he has not done so, even though historians and transmitters of traditions have discussed in depth the virtues of these two women.

7. Bihar al-Anwar, vol. 43, p. 117.

8. Rijal al-Tusi, p. 33; al-Jami' fi'l-'Ilal wa Ma'rifat al-Rijal, p. 244; Al-Isti'ab, vol. 4, p. 1781; Usd al-Ghabah, vol. 5, p. 392; al-Isabah, vol. 4, p. 224; Minhaj al-Maqal, p. 400.

9. 'Abdullah Ibn Muhammad Ibn al-Hasan Mamqani (1290–1351 A.H.L.) was knowledgeable in various sciences. He was born and passed away in Najaf. He was the author of many books such as, Tanqih al-Maqal fi 'Ilm Rijal (three volumes). [Mu'jam al-Mu'allifin].

10. Tanqih al-Maqal, vol. 3, p. 69.

11. A'lam al-Nisa', vol. 1, pp. 47 and 49.

[12.](#) Al-Fadl Ibn al-Hasan Ibn al-Fadl al-Tabarsi al-Tusi was from the city of Sabzawar in Iran. He passed away in the year 548 A.H.L. He was Shi'ite commentator on the Qur'an, and knowledgeable in some other sciences. Some of his works include, Majma' al Bayan fi 'Ulum al-Qur'an, l'lam al-Wara bi-Alam al-Huda, and others. [Mu'jam alMu'allifin].

[13.](#) Majma' al-Bayan, vol. 5, p. 560; l'lam al-Wara, p. 29; Bihar al-Anwar, vol. 18, p. 176.

[14.](#) Abu Ja'far Muhammad Ibn 'Ali Ibn al-Husayn Ibn Musa Ibn Babawayh al-Saduq alQummi (306 – 381 A.H.L) was born because of the prayer of Imam al-Mahdi ('aj). The family of Babawayh was renowned for its scholarly attributes and virtues. He was the author of many works such as, Man La Yahduruhu'l-Faqih (4 volumes), al-Khisal, alAmali, and others.

[15.](#) Amali by Shaykh al-Saduq, p. 136; Bihar al-Anwar, vol. 43, p. 243.

[16.](#) A'lam al-Nisa", vol. 1, p. 48; Tahdhib al-Tahdhib, vol. 12, p. 397.

[17.](#) Al-Isabah, vol. 4, p. 230.

[18.](#) Mustadrak al-Wasa'il, vol. 10, p. 410.

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SHARES

10. Asma' Bint 'Umayy

Asma' was the daughter of 'Umayy Ibn Ma'd Ibn Harith from the group of Kuth'am. Her mother was Khawlah Bint 'Awf Ibn Zuhayr Ibn Harith Ibn Kinanah, who was also known as Hind. Asma' was the full sister of Maymunah, the Holy Prophet's (S) wife, Lubabah Umm 'l-Fadl, the wife of 'Abbas, and Salma, the wife of Hamzah. They are all from the same mother and father.

Asma' married Ja'far al-Tayyar¹ and migrated with him to Abyssinia where all their children were born.² She arrived in al-Madinah with Ja'far on the day of the victory at Khaybar in 6 A.H., and the Holy Prophet (S) said, "I don't know which made me happier, the arrival of Ja'far or the victory at Khaybar."³

After the martyrdom of Ja'far in the month of Jumada al-Ula of 8 A.H., Asma' married Abu Bakr and bore him a son named Muhammad Ibn Abi Bakr. Ibn Sa'd relates 18 traditions⁴ from different chains of transmitters about Asma' marrying Abu Bakr and how they took part in the Hajj al-wada (the last Hajj of the Holy Prophet) and how Abu Bakr expressed his wish that Asma' should wash his body after his death.⁵

After the death of Abu Bakr, 'Ali Ibn Abi Talib married Asma', and their son Yahya was born. Ibn 'Abd al-Barr says, "There is no difference of opinion among different authors that Yahya is the son of Asma' and 'Ali Ibn Abi Talib. However, Ibn al-Kalbi believed that 'Awn was also their son, which is not true."⁶

Therefore, Asma' Bint 'Umayy was the mother of 'Abdullah, 'Awn, and Muhammad (the sons of Ja'far), Muhammad Ibn Abi Bakr, and Yahya Ibn 'Ali Ibn Abi Talib. Al-Zarkali⁷ mentions the date of Asma's death as 40 A.H. (661 AD).⁸

Her Merits

Asma' was one of the most sublime and impressive ladies of her time, a shining example of the Shi'ah faith and devotion to the family of the Holy Prophet (S). She was one of the first people to enter Islam and swore allegiance to the Holy Prophet (S) before he returned to Makkah.

Ibn Sa'd relates several traditions about Asma' from different narrators. For example, he writes, "When Asma' returned from Abyssinia, 'Umar said to her (in an insulting tone), 'O Abyssinian! We surpassed you in migrating.'

Asma' answered, 'You speak the truth. I swear by my soul that while you were close to the Holy Prophet (S), who fed the hungry among you and taught Islam to those among you who were ignorant, we were in a foreign country and far from our own lands. I swear to God that I shall bring up this issue when I see the Holy Prophet (S).'

She then went to the Holy Prophet and repeated to him what 'Umar had said. Thereupon, the Holy Prophet said, 'Some people migrated once but you have migrated twice.'" ⁹ This narration shows Asma's deep faith and strong devotion to the Messenger of God (S).

Ibn Sa'd narrates what she related about her skills and sense of duty with regards to housekeeping, "The day that Ja'far and his companions attained martyrdom, the Holy Prophet (S) came to see me. On that day, I had tanned 40 hides; after that I made dough to bake bread, washed the children's faces and... ¹⁰ I was rubbing the oil.

The Messenger of God (S) said, 'O Asma', where are Ja'far's children?'

I brought them to him. He embraced them, smelled them, and wept. I said, 'O Messenger of God, it seems you have some news about Ja'far.'

He said, 'Yes, he was killed today.' Asma' said, 'I arose and let out a cry.' The women gathered around her. The Prophet said (S) 'O Asma', don't say vain things, and don't beat your chest.'

The Prophet (S) exited and went to Fatimah (his daughter). He told her, 'Crying should be done for someone like Ja'far.' Then he said, 'Prepare food for Ja'far's family, because they are busy today.'

From the time she came to al-Madinah, she was like a loving mother for Lady Fatimah ('a). So strong was their bond that Lady Fatimah entrusted her will to her, and Asma', following Fatimah's instructions, made a funeral bier that would not reveal the outline of Fatimah's body and assisted Imam Ali ('a) in washing her body. ¹¹ Asma' is among those who witnessed the incident of Fadak and among the refuters of the tradition, "We Prophets do not leave inheritance. What we leave goes to charity", but Abu Bakr did not accept her testimony.

Shaykh al-Saduq, relying on his own sources, quotes Abu Basir as relating from Imam al-Baqir ('a) as saying, "May God have mercy upon (these) sisters, who are among the residents of Paradise. And, he then named them as Asma' Bint 'Umays, Umm al-Faql, and..."¹²

The Messenger of God said about Asma' and her sisters, "The believing sisters (are) Maymunahh, the wife of the Prophet, Umm al-Fadl, the wife of al-'Abbas Ibn 'Abd al-Muttalib, and Asma' Bint 'Umays, the wife of Ja'far."¹³

Shaykh al-Tusi, in his book Rijal al-Tusi, mentions Asma' Bint 'Umays as one of the companions of the Messenger of God (S) and a narrator of his traditions.¹⁴

Ahmad Ibn Hanbal has introduced her as one of the transmitters of traditions from the Messenger of God (S).¹⁵

Ayatullah Khu'i, in describing her son Muhammad Ibn Abi Bakr, relates from al-Kashi¹⁶ from Ibn Qawlawayh¹⁷ from 'Abdullah Ibn Sinan from Imam al-Sadiq ('a) as saying, "Muhammad Ibn Abi Bakr's decency is due to his mother's, Asma' Bint 'Umays, influence."¹⁸ Allamah Mamqani in listing her among the transmitters of traditions and giving a short biography of her says, "I consider her to be a trustworthy, reliable person, and her traditions are authentic.

Because of Imam al-Sadiq's ('a) words about her son..."¹⁹ al-Zarkali has written about her, "She was a companion of the Messenger of God (S). She had a high station."²⁰

She has related traditions from the Holy Prophet (S). Lady Fatimah ('a), and Imam 'Ali Ibn Abi Talib ('a), Imam 'Ali Ibn al-Husayn ('a), 'Abdullah Ibn Ja'far (her son), Qasim Ibn Muhammad Ibn Abi Bakr, Umm 'Awn Bint Muhammad Ibn Ja'far, Sa'id Ibn al-Musayyab, 'Ubayd Ibn Rifa'ah, Abu Burdah Ibn Abi Musa, Fatimah Bint 'Ali Ibn Abi Talib, 'Abdullah Ibn 'Abbas, 'Abdullah Ibn Shaddad, Abu Zayd al-Madani, 'Umar Ibn al-Khattab, 'Urwah Ibn al-Zubayr, Abu Musa al-Ash'ari, 'Awn Ibn Ja'far (her son). Umm Ja'far the daughter of Ja'far Ibn Abi Talib, and others.

Shaykh al-Saduq has written, "It is narrated about Asma' Bint 'Umays that she said, 'One day the Messenger of God fell asleep while his head was in 'Ali's lap. The sun set and the time for 'Ali to pray his afternoon prayer elapsed (without him having prayed). The Holy Prophet (woke up and) said, 'O God! Ali was obeying you and your prophet, so return the sun for his sake.' Asma' continued, 'I swear to God, I saw the sun set and then rise again, so that there was no mountain or piece of land it did not shine upon, until 'Ali rose, made ablution said his afternoon prayer, and then it set again.'"²¹

Asma' Bint 'Umays said that she heard the Prophet (S) say, "The best of the Believers is 'Ali Ibn Abi Talib."²²

Al-Tabarani, relying on his own sources, relates a tradition from Fatimah Bint al-Husayn about Asma' Bint 'Umays, that she said, "The Messenger of God said to Imam 'Ali ('a), 'You are to me as Harun

(Prophet Aaron) was to Musa (Prophet Moses), except that there is no prophet after me."²³

'Allamah al-Majlisi relates from the book 'Uyun Akhbar al-Ridha that Imam al Ridha ('a) relates, quoting his forefathers and finally 'Ali Ibn al-Husayn that, he heard Asma' Bint 'Umayy say, "I was with Lady Fatimah ('a), when the Messenger of God (S) entered. Fatimah was wearing a golden necklace that 'Ali had bought for her with money from spoils of war. The Holy Prophet said, 'O Fatimah, won't people say that Fatimah, the daughter of Muhammad's outward appearance is like that of the tyrants?' Fatimah immediately tore the necklace off her neck, sold it, bought a slave with the money, and set the slave free. The Holy Prophet was very pleased with her action."²⁴

Al-Majlisi relates traditions from the same book and with the same chain of transmitters, from Asma' Bint 'Umayy about the births of Imam al-Hasan and Imam al-Husayn.²⁵ He also relates the following tradition, quoting from the book Kashf al-Ghummah that Asma' Bint 'Umayy said that she heard Lady Fatimah say, "I think it is unbecoming what happens during the burial of a woman. They throw a piece of cloth over her dead body in a way that the contour of her body becomes evident to the onlookers."

Asma' said, 'Shall I show you what I saw in Abyssinia?' She then sent for a soft stick, made an arch with it, and threw a cloth over it. Fatimah said, 'What you made is very beautiful. A woman's body cannot be distinguished from that of a man.'²⁶

Al-Tabarani relates 41 traditions from different chains of narrators about Asma' Bint 'Umayy. Some of them are very similar.²⁷

Al-Bukhari narrates traditions about Asma' Bint 'Umayy in his book Sahih al-Bukhari.²⁸

Thiqat al-Islam al-Kulayni, Shaykh al-Saduq, Shaykh al-Tusi, and 'Allamah al-Majlisi have related traditions from Asma'.²⁹

Asma' is one of the transmitters of the tradition about the events at Ghadir.

Hudhayfah Ibn al-Yaman has quoted her in proving the divinely ordained leadership of 'Ali Ibn Abi 'Talib ('a).³⁰

^{1.} Ja'far was similar to the Holy Prophet (S) in countenance and disposition. He became Muslim after Imam 'Ali ('a). [Usd al-Ghabah, vol. 1, p. 542].

^{2.} Bihar al-Anwar, vol. 21, p. 55.

^{3.} Usd al-Ghabah, vol. 1, p. 542; Bihar al-Anwar, vol. 21, p. 63.

^{4.} Al-Tabaqat al-Kubra, vol. 8, pp. 281 -284.

^{5.} Tarikh al-Ya'qubi, vol. 2, p. 25.

^{6.} Al-Isti'ab, vol. 4, p. 1785; Tanqih al-Maqal, vol 3, p. 69 (Chapter, al-Nisa); Tarikh al-Tabari, vol. 3, p. 162.

^{7.} Khayr al-Din Ibn Mahmud Ibn Muhammad Ibn 'Ali Ibn Faris, al-Zarkali al-Dimashqi, was born on the 9th of Dhu'l-Hijjah in the year 1310 A.H.L in the city of Beirut. His father was a businessman and his mother was from Damascus. He lived and studied in Damascus and Lebanon. He went to Egypt towards the end of the year 1923 AD. He wrote books such as,

Majmu'at Kabirah fi'l-Adab wa'l-Tarikh, a book on poetry, and Al-A'lam. [Al-A'lam by al-Zarkali].

[8.](#) Al-A'lam by al-Zarkali, vol. 1, p. 280.

[9.](#) Al-Tabaqat al-Kubra, vol. 8, p. 281.

[10.](#) Ibid, vol. 8, p. 282.

[11.](#) Al-Isti'ab, vol. 4, p. 1897.

[12.](#) Al-Khisal, vol. 2, p. 363, chapter nine, narration 55.

[13.](#) Al-Isti'ab, vol. 4, p. 1861; Usd al-Ghabah, vol. 5, p. 479; Al-M'ujam al-Kabir, vol. 24, p. 132.

[14.](#) Rijal al-Tusi, p. 34.

[15.](#) Al-Jami 'fi'l-'Ilal wa Ma'rifat al-Rijal, p. 245.

[16.](#) Abu 'Umar Muhammad Ibn Mas'ud al-Kashi wrote a book of biographies on distinguished personalities, and was the student of Hamdawayh Ibn Nasir al-Kashi and al-'Ayyashi.

[17.](#) Abu al-Qasim Ja 'far Ibn Muhammad Ibn Musa Ibn Qawlawayh al-Qummi al-Baghdadi was a transmitter of Shi'ah traditions. He was the student of Abu J'afar al-Kulayni and Shaykh al-Mufid. He passed away in the year 368 in Baghdad and was buried in the city of al-Kazimiyyah. He was the author of many books including al-Ziyarat. (Lughat Nama Dihkhuda)

[18.](#) Mu'jam Rijal al-Hadith, vol. 14, p. 230.

[19.](#) Tanqih al-Maqal, vol. 3, p. 69.

[20.](#) Al-A'lam, vol. 1, p. 306.

[21.](#) Al-Faqih, vol. 1, p. 203; al-M'ujam al-Kabir by al-Tabarani, vol. 24, p. 149 (It has a similar tradition).

[22.](#) Bihar al-Anwar, vol. 36, pp. 28 – 31.

[23.](#) Al-M'ujam al-Kabir, vol. 24, p. 149.

[24.](#) Bihar al-Anwar, vol. 43, p. 81.

[25.](#) Bihar al-Anwar, vol. 43, p. 238.

[26.](#) Bihar al-Anwar; vol. 43, p. 189.

[27.](#) Al-M'ujam al-Kabir, vol. 24, pp. 132 – 157.

[28.](#) Tahdhib al-Tahdhib, vol. 12, p. 398.

[29.](#) Al-Kafi, vol. 3, p. 324 and vol. 4, pp. 444 and 449; man-la-yahdaruhu 'l-faqih, vol. 1, pp. 101 and 203, and vol. 2, p. 380; Tahdhib al-Ahkam, vol. I, pp. 178 – 180, and vol. 5, pp. 389, 396, and 399; al-Istibsar, vol. 1, p. 153; Bihar al-Anwar, vol. 16, p. 175, vol. 22, p. 316, vol. 28, p. 102, vol. 29, pp. 124, 131, 158, and 197, vol. 30, p. 347.

[30.](#) Bihar al-Anwar, vol. 28, p. 104.

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SHARES

11. Umm Abiha Bint 'Abdullah Ibn Ja'far

Umm Abiha was the daughter of 'Abdullah Ibn Ja'far Ibn Abi 'Talib alHashimi, and the wife of 'Abd al-Malik Ibn Marwan.^{[1](#)} However, she strongly disliked being married to him. Finally, 'Abd al-Malik divorced her. She then married 'Ali Ibn 'Abdullah Ibn 'Abbas and remained married to him until her death in 89 A.H.^{[2](#)}

She has related traditions from 'Abdullah Ibn Ja'far (her father). And, Imam Zayn al-'Abidin ('a), al-Hasan Ibn al-Hasan Ibn 'Ali ('a), and al-Hasan Ibn Muhammad Ibn 'Ali ('a) have related traditions from her.

Ibn 'Asakir³ relying on his own sources, narrates a tradition from Imam 'Ali ('a), quoting 'Ali Ibn al-Husayn ('a), who quoted Bint 'Abdullah Ibn Ja'far quoting her father ('Abdullah Ibn Ja'far) as saying, "The Holy Prophet (S) taught me these words to be used to conquer fear, 'There is no God but God the Munificent, the Forbearing. He is Immaculate the Blessed God. He is the Lord of the magnificent throne. All praise be to God who is the Lord of both worlds.'" Ibn 'Asakir has narrated a number of traditions similar to the one quoted above.⁴

^{1.} 'Abd al-Malik Ibn Marwan Ibn al-Hakam al-Umawi (the Umayyad) was the fifth Umayyad ruler. He came to power in the year 65 A.H.L, and died in the year 86 A.H. Mukhtar Ibn Abi 'Ubayda al-Thaqafi, the famous commander, arose to avenge the martyrdom of Imam al-Husayn ('a) during the reign of Marwan in the year 66 A.H.

^{2.} Tarikh Madinat Dimashq, p. 474.

^{3.} Abu al-Qasim 'Ali Ibn al-Hasan Ibn Hubballah Ibn 'Abdullah Ibn al-Husayn alDimashqi al-Shafi'i, renown as Ibn 'Asakir, was born in Damascus in 499 A.H.L. He was a transmitter of traditions, a reciter of Qur'an, a historian, and a jurisprudent. He was the author of such books as, Tarikh Madinat Dimashq, and others. [Mu'jam alMu'allifin].

^{4.} Al-Mu'jam al-Kabir, vol. 24, pp. 132 – 158.

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SHARES

12. Umm Ahmad Ibn Musa Al-Kazim

Umm Ahmad was the mother of Ahmad¹ Ibn Musa Ibn Ja'far and one of the wives of Imam Kazim ('a). Her epithet comes from a tradition, which Shaykh al-Kulayni, Shaykh al-Tusi and Shaykh al-Saduq have narrated. Nothing is known about her real name and her family. She was also called Umm Walad.² Most of the books who mention her name have referred to her as "UmmAhmad Ibn Musa."

However, Shaykh al-Mufid and the author of al-Mujdi do not list her among the daughters of Imam al-Kazim ('a). But, they list Ahmad's name among his sons' names. Some of the books on distinguished personalities have listed her name as Umm Muhammad, the wife of Imam al-Kazim ('a) ³

However, in studying the said tradition in the book al-Hujjah the name of the wife of Imam al-Kazim ('a) is given as Umm Ahmad. Thus, Umm Ahmad is correct, not Umm Muhammad.⁴ She died in 190 A.H.

Her Merits

Imam Musa al-Kazim ('a) showed a special affection for Umm Ahmad. When he left al-Madinah for Baghdad, he left the trusts of the Imamate with her and told her, "Whoever comes to you at any time and asks you for these trusts, know then that I have attained martyrdom and that this person is my successor

after me. He is the Imam whom you and all the people must obey."

After the martyrdom of Imam Musa al-Kazim ('a), Imam al-Ridha ('a) came to Umm Ahmad and asked her for the trust. Umm Ahmad asked him: "Was your father martyred?"

He answered, "Yes. I am returning from his funeral just now. So, give me the trust my father left with you when he left for Baghdad, because I am his successor and I am the true Imam for all Jinn and people."

Umm Ahmad rent her collar (in grief), then she turned the trust over to him and swore her allegiance to him as the new Imam.^{[5](#)}

Shaykh al-Saduq narrates in the course of a long tradition the bequest of Imam Musa Ibn Ja'far ('a) when he said, "I have made my bequest to my children 'Ali, Ibrahim, 'Abbas, Isma'il, and Umm Ahmad."^{[6](#)} These words show the high esteem in which Imam Musa al-Kazim ('a) held Umm Ahmad, to the point of putting the trusts of the Imamate into her hands and entrusting her with the preservation of its secrets. Only the infallible and those closest to God attain this high station.

'Abbas Ibn Musa Ibn Ja'far brought up doubts and suspicion as to the will and testament of Imam al-Kazim ('a). He asked that his seal be opened in the presence of a judge. Umm Ahmad's name was present among the executors of his will. Umm Ahmad was present with a veil covering her face. 'Abbas claimed that she was not Umm Ahmad. Therefore, they uncovered her face and saw that it was indeed Umm Ahmad. Umm Ahmad said, "I swear to God that my master (Imam Musa Ibn Ja'far ('a)) told me, 'You will be taken by force to a gathering in the future.'" Ishaq Ibn Ja'far said angrily, "Be quiet. Women are weak and disabled."^{[7](#)}

Umm Ahmad has related traditions from Abu al-Hasan Musa Ibn Ja'far, and al-Husayn (Hasan) Ibn Musa Ibn Ja'far has related traditions from her.

Shaykh al-Kulayni, al-Saduq and Shaykh al-Tusi narrate from al-Husayn Ibn Musa Ibn Ja'far, who quoted his mother and Umm Ahmad Ibn Musa Ibn Ja'far^{[8](#)} as having said, "We were traveling with Abu al-Hasan through the desert towards Baghdad when he ('a) said, 'Today is Thursday, do your ritual washing (ghusl) today instead of tomorrow, because tomorrow there will be only very little water.' Therefore, we did our ritual washing on Thursday instead of FRidhay..."^{[9](#)}

^{1.} Ahmad Ibn Musa Ibn Ja'far, the brother of Imam al-Ridha ('a), is buried in Shiraz. His epithet is Shah Chiragh. Ahmad pledged allegiance to his brother Imam al-Ridha ('a), and was at his service until al-Ma'mun, the 'Abbasid ruler, invited the Imam to Khurasan. He was a generous and honorable man, and the Imam liked and respected him. [Kitab al-Irshad, p. 303; Bihar al-Anwar, vol. 48, p. 307].

^{2.} Al-Kafi, vol. 3, p 42; Tahdhib al-Ahkam, vol. 1, p 365.

^{3.} Tanqih al-Maqal, vol. 3, p. 74; A'yan al-Shi'ah, vol. 3, p. 488.

^{4.} Al-Kafi, vol. 1, p. 318.

^{5.} Bihar al-Anwar, vol. 48, p. 307. A similar tradition may be seen in the book Ithbat al-Wisayah, p. 166.

[6.](#) 'Uyun Akhbar al-Ridha, vol. 1, p 42.

[7.](#) Al-Kafi, vol. 1, p. 318.

[8.](#) In the narrations of Shaykh al-Kulayni, some versions refer to Umm-Ahmad as Umm-Ahmad Bint (daughter of) Musa; but in the narrations of Shaykh al-Saduq and Shaykh al-Tusi she is referred to as Umm-Ahmad Ibn (son of) Musa. In books on genealogy, the name Umm-Ahmad cannot be found among Imam Musa al-Kazim's daughters, but one of his sons is called Ahmad Ibn Musa. (Kitab al-Irshad, p. 302; Jamharatal-Ansab, p. 65; 'Umdat al-Talib, p. 257). So, Umm-Ahmad Ibn Musa is more likely to be correct.

[9.](#) Al-Kafi, vol. 3, p. 42, Kitab al-Taharah, This may be found in the chapter about the necessity of ritual washing on FRidhays; al-Faqih, vol. 1, p. 117. This is in the chapter about ritual washing on FRidhay; al-Tahdhib, vol. 1, 365; This is found in the chapter about how to do ritual washing; Tradition No. 1110.

[1] [1]

SHARES

13. Umm Ishaq Bint Sulayman

Umm Ishaq was the daughter of Sulayman and the grandmother of Muhammad Ibn al-Abbas Ibn al-Walid.[1](#) She was a narrator of traditions from Imam al-Sadiq ('a) and died in 152 A.H.

The writer of the book Jami al-Ruwat introduces her as one of the narrators of traditions from Abu 'Abdullah Imam al-Sadiq ('a).[2](#)

Mamqani has listed her among the transmitters of traditions and written about her, "We know nothing about her life. Her name is only seen in a tradition which is narrated from Muhammad Ibn 'Abbas Ibn Walid from her. The degree of her reliability as a narrator and her name are unclear to me."[3](#)

She has related traditions from Imam al-Sadiq ('a), and Muhammad Ibn 'Abbas Ibn al-Walid, her grandson, has related traditions from her.

Shaykh al-Kulayni, relying on his own sources, relates that Muhammad Ibn 'Abbas Ibn Walid, quoted his father, who quoted his mother Umm Ishaq Ibn Sulayman as saying: "Abu 'Abdullah ('a) looked at me as I was breastfeeding one of my sons, either Muhammad or Ishaq, and he told me, 'O Umm Ishaq, do not feed him from one breast only. Feed him from both sides, one of them for his food, and the other for water."[4](#) Shaykh al-Tusi also related this tradition.[5](#)

[1.](#) Muhammad Ibn al-'Abbas Ibn Walid al-Nahawi (the grammarian) was known as Abal-Husayn. Al-Tal'akbari has related traditions from him. He has not related traditions from the Imams ('a) or the Holy Prophet (S). [Jami' al-Ruwat].

[2.](#) Jami' al-Ruwat, vol. 2, p. 455.

[3.](#) Tanqih al-Maqal, vol. 3, p. 70, See the chapter about women.

[4.](#) Al-Kafi, vol. 6, p. 4, See the book about 'Aqiqah, the chapter about breastfeeding children.

[5](#). Tahdhib al-Ahkam, vol. 8, p. 108, tradition 366, See the chapter on judgments about the breastfeeding by divorced women.

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SHARES

14. Umm Aslam (The Owner Of The Pebble)

Umm Aslam's name is unknown. She is one of three women who carry the epithet "the owner of the pebble." Apart from a tradition which al-Kulayni narrated about her,[1](#) nothing is known about her biography and date of death.

However, we can deduce from Kulayni's tradition that Umm Aslam was still alive during the time of Imam Zayn al-'Abidin around the year 95 A.H., and died before him.

Her Merits

From the tradition which al-Kulayni relates it can be concluded that Umm Aslam was among the companions and transmitters of traditions from the Holy Prophet (S), Amir al-Mu'minin, Imam al-Hasan, Imam al-Husayn and Imam Zayn al-'Abidin ('a) and has been in their presence. She was one of those who were entrusted with the secrets of Imamate.

Mamqani relates al-Kulayni's tradition and counts Umm Aslam among the women transmitters of traditions. He continues to say, "The least we can conclude from this tradition is that Umm Aslam was a sincere[2](#) follower of the Imamiyyah sect and enjoyed the care and concern of the Holy Prophet's (S) family.[3](#)

She has related traditions from the Holy Prophet (S). Amir al-Mu'minin 'Ali ('a), Imam al-Hasan ('a), Imam al-Husayn ('a), and Imam 'Ali Ibn al-Husayn ('a). The Imams have narrated traditions from her.

Shaykh al-Kulayni, relying on his sources, relates from Ja'far Ibn Zayd Ibn Musa that he related from his ancestors that they said, "One day Umm Aslam was in the home of Umm Salamah and saw the Prophet (S) there.

She said, 'May my father and mother be sacrificed for you, O Messenger of God. I have studied books and know that each prophet had a successor (to continue his mission after his death). Musa ('a) had a deputy during his lifetime and a successor after his death. 'Isa (Prophet Jesus) too had a successor. So, who is your successor, O Messenger of God?'

The Holy Prophet (S) answered, 'O Umm Aslam, my deputy during my lifetime and my successor after

my death are one and the same person. O Umm Aslam, he who does as I do now is my deputy and successor.' Then he picked up a pebble from the ground and rubbed it with his finger until it turned into powder. He then imprinted it with his ring, and said, 'He who does what I did now is my deputy during my life and my successor after my death.'

Umm Aslam said, 'I left the Holy Prophet's (S) house and went to see Amir al-Mu'minin ('a).

I asked him, 'May my father and mother be sacrificed for you. Are you the deputy and successor of the Messenger of God?'

He said, 'Yes, O Umm 'Aslam.' Then, he picked up a pebble from the ground and rubbed it with his finger until it became just like flour. He imprinted it with his ring, and said, 'He who does what I did now is my successor.'

I went to see (his son) Imam al-Hasan ('a), who was then a youth. I said to him, 'O my master! Are you the successor of your father?'

He answered, 'Yes, O Umm Aslam,' and he picked up a pebble and did the same things the other two men had done.

I left him and went to see (his brother Imam) al-Husayn ('a), and verily I had the impression that he was very young. I said to him, 'May my father and my mother be sacrificed for you. Are you the successor of your brother?'

He said, 'Yes, O Umm Aslam. Give me a pebble.' Then, he did as the others had done.

Umm Aslam lived long enough to see 'Ali Ibn al-Husayn ('a) after his father was martyred. Upon his return (from the battlefield of Karbala') she asked him, 'Are you the successor of your father?'

He answered, 'Yes,' then he did as the others had done."⁴ May God bless them all.

¹. Al-Kafi, vol. 1, p 355 of Kitab al-Hujjah.

². According to the language of the scholars of traditions, those transmitters whose traditions are completely acceptable are described as "sincere" (Hasan), even if the scholars are not absolutely sure that their traditions are genuine.

³. Tanqih al-Maqal, vol. 3, p. 70.

⁴. Al-Kafi, vol. 1, p. 355, tradition no. 15.

15. Umm Al-Aswad

Umm al-Aswad was the daughter of A'yan Ibn Sunsun al-Shaybani¹ and the sister of Zurarah Ibn A'yan² She died in 153 A.H.L.

Her Merits

She was a learned and virtuous woman, the first person from the A'yan clan who became a Shi'ah, and eventually all other members of her clan followed her into Shi'ism.

The author of Jami' al-Ruwat introduces her as a transmitter of traditions who has narrated traditions from Imam al-Sadiq ('a).³

Abu Ghalib al-Zurari has written in his letter to his grandson Muhammad Ibn 'Abdullah Ibn Ahmad, when talking about the children of A'yan, as follows, "They had a sister by the name of Umm 'l-Aswad. It has been said that she was the first among them to become Shi'ah by way of Abu Khalid al-Kabuli.⁴

'Allamah al-Hilli has written, "Umm al-Aswad Bint A'yan was a wise woman." 'Ali Ibn Ahmad al-'Aqqi has said, "She closed Zurarah's eyes after his death."⁵

'Allamah Mamqani has listed her among the transmitters of traditions. He then concludes from the words of 'Allamah al-Hilli and Abu Ghalib that, "One can at least conclude from the words of 'Allamah that Umm al-Aswad was a good person.⁶

Al-Shahid al-Thani⁷ counts the children of A'yan among the narrators of traditions from Imam al-Sadiq and writes, "If the name of their sister Umm'lAswad is added to them, their number becomes ten."⁸ From this sentence it may be concluded that she was a scholar and narrator of traditions, and that she narrated traditions from Imam al-Sadiq ('a). Mirza Astarabadi has said, "Umm al-Aswad Bint A'yan was a wise woman." Ibn Dawud al-Hilli⁹ has said something similar to 'Allamah al-Hilli about Umm 'l-Aswad.¹⁰

¹. A'yan Ibn Sunsun al-Halif is also known as Payman 'Abdullah Ibn 'Umru al-Samin Ibn As 'ad Ibn Hamam Ibn Murrah Ibn Dhuhal Ibn Shayban, and that is why he is also called al-Shaybani. A'yan means 'the large-eyed'. In the book of Rijal authored by Bahr al-'Ulum, it is written, The people of A'yan were the biggest Shi'ah family in al Kufah. They were superior in their status, position, ancestry, and lifespan. This was true to such an extent that some of their elders were alive from the time of Imam alSajjad 'Ali Ibn al-Husayn ('a) until the beginning of the minor occultation (of Imam alMahdi). Among them were religious authorities, jurisprudents, people who recited the Qur'an, literary men, and transmitters of traditions. (A'yan al-Shi'ah, vol. 2, p. 89).

². Zurarah Ibn A'yan Abu al-Hasan was one of the greatest Shi'ah religious authorities of his time. He was a jurisprudent, speaker, poet, literary man, and reciter of the Qur'an. Ibn Babawayh has said that he saw a book on determinism and free

will from him. Zurarah passed away in the year 150 A.H. (Rijal al-Najjashi, p. 125).

[3.](#) Jami' al-Ruwat, vol. 2, p. 455.

[4.](#) Risalah by Abu Ghalib al-Zarari, p. 231.

[5.](#) Al-Khulasah, p. 191.

[6.](#) Tanqih al-Maqal, vol. 3, p. 70.

[7.](#) Shahid Zayn al-Din Ibn 'Ali Ibn Ahmad Ibn Muhammad Ibn Jamal al-Din Ibn Taqi alDin Ibn Salih (911–965 A.H.L) was one of the great scholars in the Imamiyyah Jurisprudence. He was the first Shi'ah scholar to write about the science of dirayah. He was the author of many books the most famous of which was al-Rawda al-Bahiyyah, an exegesis on the book allama'ah al-Dimashqiyyah.

[8.](#) Al-Dirayah, p. 137.

[9.](#) Shaykh Taqi al-Din Hasan Ibn 'Ali Ibn Dawud al-Hilli, a learned virtuous scholar and researcher, was the student of the researcher Najm al-Din al-Hilli.

[10.](#) Rijal Ibn Dawud, p. 392.

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SHARES

16. Umm Anas (Umm Salim)

Umm Salim was the daughter of Milhan Ibn Khalid al-Khazraji al-Ansari, and the seventh descendant from 'Adi Ibn al-Najjar. Her name was al-Ghumaysa' or al-Rumaysa'. She was also called Sahlah, Rumaylah, Anifah, and Rumaythah. Her mother was Malikah Bint Malik, and her sister was Umm Haram.^{[1](#)}

She married Malik Ibn al-Nadr, and together they had Anas Ibn Malik. After Malik's death, Umm Salim remained unmarried for some time. Then, she became Muslim and swore allegiance to the Messenger of God (S). Abu Talhah al-Ansari, who was from her tribe, asked for her hand in marriage. Because Abu Talhah was still a polytheist, she rejected and invited him to become Muslim.

Umm Salim's words impressed Abu Talhah, and he converted to Islam. They married, and Abu Talhah's conversion to Islam was UmmSalim's dowry. Their children were 'Abdullah and Abu 'Umayr. Umm Salim died in 25 A.H.L.

Her Merits

With regard to her courage and struggle in war, Ibn Sa'd, relying on his own sources, quotes Anas as saying, "On the day of the Battle of Hunayn, UmmSalim armed herself with a dagger..." He also writes, "She took part in the Battle of Hunayn, although she was pregnant at the time. Before that, she had also taken part in the battle of Uhud, where she distributed water to the thirsty and treated the wounded."^{[2](#)}

With regards to her patience and forbearance, Umm Salim's and AbuTalhah's son, Abu 'Umayr, became

ill and died. Without wailing, Umm Salim washed and embalmed his body, covered him with a cloth, and put him in a corner. Then she told everyone not to tell her husband until she herself told him. Then, she told her husband about the death of their son with deliberation and tranquility.[3](#)

As to her understanding and discernment, Umm Salim is generally said to have been a very wise woman. From the traditions that were narrated about her, her extreme depth of understanding is evident. It has been narrated that when Abu Talhah' came to her and asked for her hand in marriage, Umm Salim said to him, "Do you not know that the God whom you worship makes the plants grow out of the earth?"

Abu Talhah' answered, "Yes, (I know)." Whereupon Umm Salim asked him, "Are you not then ashamed to worship wood?"[4](#)

Concerning the Holy Prophet's (S) esteem for Umm Salim, he respected and sometimes came to see her. Ibn Sa'd, relying on his own sources, narrated a number of traditions about this quoting Anas and others. One of them is, "He said, 'The messenger of God (S) went to see Umm Salim and prayed in her house...'"

Another tradition says, "Anas Ibn Malik[5](#) told me that the Holy Prophet (S) used to visit his (Anas') mother, Umm Salim, and that she would welcome him with something she had made for him."

In another tradition, Anas said, "The Holy Prophet would not enter any house (belonging to a woman) other than those of his wives except for the house of Umm Salim. When the Prophet (S) was asked as to the reason, he said, 'I feel compassion for her. Her brother was killed when he was with me.'"[6](#)

According to a third tradition, Anas narrated, "The Holy Prophet (S) said, 'I entered Paradise and perceived the sounds of movement just in front of me. Suddenly, I saw al-Ghumaysa' the daughter of Milhan.'" Al-Bukhari[7](#) and Muslim[8](#) have also narrated this tradition.[9](#)

There is a similar tradition from the Holy Prophet (S) concerning Bilal.[10](#) We can conclude that al-Ghumaysa' (Umm Salim) is among the residents of Paradise and enjoyed the high regards of the Holy Prophet (S).

Ibn Sa'd, relying on his own sources, also quotes Anas as saying that every time the Holy Prophet (S) visited Umm Salim, she welcomed him by placing dates and oil (the sweets of those times) before him. She also used to send her son Anas to the Prophet's house to take him a pot of dates.[11](#) From the traditions narrated about Umm Salim we can conclude that she was one of those who loved and supported the family of the Holy Prophet (S).

Abu Talhah was Umm Salim's husband. His name was Zayd Ibn Sahl, and he was from the Banu' I-Najjar tribe. He was one of the leaders who were present during the oath of allegiance of 'Aqabah, the Battles of Badr, Uhud, al-Khandaq and others. The scholars of eminent personalities during early Islam (scholars of 'Ilm alRijal) extol his praises.[12](#)

Shaykh al-Tusi and Ahmad Ibn Hanbal consider Umm Salim to be among the companions and narrators of traditions from the Holy Prophet (S). [13](#) Shaykh Mahallati [14](#) has written about her, "She was one of those who served the Holy Prophet, and excelled in worship, devout obedience and gnostic knowledge." [15](#)

Ibn 'Abd al-Barr and Ibn al-Athir count her among the companions of the Holy Prophet (S) and write about her, "She was a wise woman." [16](#)

'Umar Ridha Kahhalah says about her, "She fought for the cause of God, possessed wisdom and authority and was one of the first to accept Islam. She swore allegiance to the Holy Prophet (S) and transmitted fourteen traditions from him." [17](#)

Ayatullah Khu'i mentions her by the name of Umm Anas Ibn Malik in one place, and as Umm Salim in another place. [18](#)

Meanwhile Shaykh al-Tusi only mentions the name Umm Salim among the companions of the Holy Prophet (S). [19](#)

'Allamah Mamqani writes about her, "I consider her to be good and dependable (as a transmitter of traditions)." [20](#)

She has related traditions from the Holy Prophet (S). Anas Ibn Malik (her son), 'Abdullah Ibn 'Abbas, 'Amr Ibn 'Asim al-Ansari, Abu Salamah Ibn 'Abd al Rahman Ibn 'Awf, 'Abdullah Ibn Abi Talhah, and Umm Sulayman have related traditions from her.

Anas Ibn Malik narrates that he had asked his mother about the characteristics of Lady Fatimah ('a), and she said, 'She was like the full moon, or like the sun cloaked by black clouds, or like the sun emerging from behind a cloud. She was white-skinned with a fine complexion.' [21](#)

Al-Tabarani, relying on his own sources, quotes Mirba' from Anas, who quoted Umm Salim as saying, "O Messenger of God, advise me." The Messenger of God (S) said, "Flee from sin, for this is the best form of migration. Be diligent in performing the recommended actions, because this is the best form of struggle in the way of God. And, constantly remember God, for nothing is more beloved to God than that he should be constantly called to mind." [22](#)

Al-Tabarani, relying on his own sources, quotes 'Amr Ibn 'Umar al-Ansari as saying, "I heard Umm Salim say that the Messenger of God (S) said, 'If a Muslim mother and father lose three of their children to death before they reach the age of maturity, these parents are admitted to Paradise through God's mercy.' I said, 'And if they lose two children?' He said, 'It is the same for two.'" [23](#)

Al-Tabarani has related 22 traditions from Umm Salim (Umm Anas), some of which are similar in content. [24](#) Al-Bukhari, Muslim, Abu Dawud, [25](#) al-Tirmidhi [26](#) and al-Nasa'i [27](#) also narrate traditions from Umm Salim in their books of traditions [28](#)

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- [1.](#) The book at-Tabaqat al-Kubra does not mention 'Malikah' as one of Umm-Salim's names. However, other books such as Usd al-Ghabah, Tanqih al-Maqal, A'lam al-Nisa' and Rayahin al-Shari'ah mention this name as one of her other names. We know that Malikah is the name of her mother.
 - [2.](#) Al-Tabaqat al-Kubra, vol. 8, p. 425.
 - [3.](#) Ibid, vol. 8, p 433; Rayahin al-Shari'ah, vol. 3, p. 408.
 - [4.](#) Tanqih al-Maqal, vol. 3, p. 73, from the chapter about women.
 - [5.](#) Abu Thumamah Anas Ibn Malik Ibn al-Nadr Ibn Damdam al-Najjari al-Ansari, was a companion and servant of the Prophet (S). He was born in al-Madinah ten years before the Prophet (S) migrated there. He became a Muslim at an early age and served the Prophet (S). He lived a long life and passed away in the year 93 A.H.L. [Al-A'lam by alZarkali, Lughat Nama Dihkhuda].
 - [6.](#) Al-Tabaqat al-Kubra, vol. 8, pp. 427 and 428.
 - [7.](#) Muhammad Ibn Isma'il Ibn Ibrahim Ibn al-Mughirah Ibn Ahnaf al-Ja'fari, Abu'Abdullah, was renowned as Imam Bukhari. He passed away in the year 253 or 256 A.H.L. He was the author of the books, Jami'a al-Sahih, al-Asma' wal-Kuna, al-Tarikh al-Awsat, al-Tarikh al-Saghir and al-Tarikh al-Kabir.
 - [8.](#) Muslim Ibn al-Hajjaj Ibn Muslim al-Qushayri al-Nayshaburi (204 –261 A.H.L) had the nickname of Abu al-Husayn. He was one of the great transmitters of traditions in the third century. He was the author of several books including Sahih.
 - [9.](#) Al-Tabaqat al-Kubra, vol. 8, p. 430.
 - [10.](#) Taj al-'Arus, Chapter al-Fa', section al-Kha'.
 - [11.](#) Al-Tabaqat al-Kubra, vol. 8, p. 429.
 - [12.](#) Rayahin al-Shari'ah, vol. 3, p. 407; A'yan al-Shi'ah, vol. 2, p. 307.
 - [13.](#) Rijal al-Tusi, p. 33.
 - [14.](#) Shaykh Dhabihullah Ibn Muhammad 'Ali Ibn 'Ali Akbar Mahallati was one of the recent authors and scientists who was born in the year 1310 A.H. He wrote the book Rayahin al-Shari'ah.
 - [15.](#) Rayahin al-Shari'ah, vol. 3, p 406.
 - [16.](#) al-Isti'ab, vol. 4, p. 1940; Usd al-Ghabah, vol. 5, p 598.
 - [17.](#) A'lam al-Nisa', vol. 2, p. 256.
 - [18.](#) Mu'jam Rijal al-Hadith, vol. 23, pp. 174, 178.
 - [19.](#) Rijal al-Tusi, p. 34.
 - [20.](#) Tanqih al-Maqal, vol. 3, p. 73.
 - [21.](#) Bihar al-Anwar, vol. 43, p. 6.
 - [22.](#) Al-Mu'jam al-Kabir, vol. 25, p. 129.
 - [23.](#) Al-Mu'jam al-Kabir, vol. 25, p. 126.
 - [24.](#) Al-Mu'jam al-Kabir, vol. 25, pp. 120 – 129.
 - [25.](#) Sulayman Ibn Ash'ab Ibn Ishaq Ibn Bashir Ibn Shaddad Ibn 'Amr al-Sajistani al-Azdi (202–275 A.H.) was from the city of Sistan. He went to Iraq to study under the auspices of some of the religious authorities on traditions such as Ahmad Ibn Hanbal. His book is one of the Sunni's most reliable reference books of hadith.
 - [26.](#) Muhammad Ibn Isa Ibn Sawrah Ibn Musa Ibn al-Dahhak al-Salami Darir Bughi alTirmidhi was nicknamed Abu Isa. He passed away in the year 279 A.H. in Tirmidh, one of the cities in Mawara' al-Nahr. He had memorized the Qur'an. He was one of the Sunni leaders who was followed in the science of traditions. He was the student of alBukhari and other mentors. He was the author of such books as, Jami' al-'Ilal, Jami' al-Sahih, Jami' al-Tirmidhi and others. [Al-A'lam by al-Zarkali].
 - [27.](#) Ahmad Ibn 'Ali Ibn Shu'ayb Abu 'Abd al-Rahman al-Nasa'i was born in 315 A.H.L in Khurasan. He was a transmitter of traditions, had memorized the Qur'an, and wrote the books al-Sunan al-Kubra, al-Sunan al-Sughra and al-Di'af wa'l-Matrukin.
 - [28.](#) Tahdhib al-Tahdhib, vol. 12, p. 471.

17. Umm Ayman

Umm Ayman was the nickname of Barakah Bint Tha'labah Ibn 'Amr Ibn alNu'man. She was from Abyssinia, and was also known as Umm al-Daba'.[1](#)

Umm Ayman was a servant of Abdullah Ibn 'Abd al-Muttalib and it has been said that she was the personal servant of Aminah, the mother of the Holy Prophet (S), who then gave her to the Holy Prophet (S). After Aminah passed away, the care and rearing of the Holy Prophet (S), who was then still a child, was entrusted to Umm Ayman. The Holy Prophet used to say about her, "Umm Ayman was my mother after my mother."

He made her a free woman after he married Khadijah. 'Ubayd al-Khazraji then married Barakah (Umm-Ayman) and their son Ayman was born. At this time, Umm Ayman (that is the mother of Ayman) acquired her nickname. After 'Ubayd, she married Zayd Ibn Harithah and their son Usamah Ibn Zayd was born.[2](#)

Both Sunni and Shi'ah narrators relate that when Lady Fatimah ('a) died, Umm Ayman was unable to endure her absence. One day, in her grief for Lady Fatimah ('a) she left al-Madinah while fasting. In the great heat of the desert, she felt herself on the brink of death due to thirst. She raised her eyes to heaven and prayed, "O God, do You want me to die of thirst, me who was the servant of the daughter of Your Prophet (S)?" Thereupon, water descended from heaven and Umm Ayman was able to drink her fill.[3](#) Umm Ayman passed away in 24 A.H., early in the caliphate of Umar, at the age of 85.[4](#)

Her Merits

Umm Ayman was the guardian of the Holy Prophet (S) and she cared for him when he was a child. She accepted Islam at the very beginning of the Holy Prophet's call and migrated first to Abyssinia and then to al-Madinah, where she swore allegiance to the Holy Prophet (S).[5](#)

Umm Ayman was with the Holy Prophet during all the hardships and afflictions which he faced.

Ibn Sa'd narrates thirteen traditions about her. One of them is, "Umm Ayman took part in the battle of Uhud. She gave water to the fighters and treated the wounded. She also took part in the battle of Khaybar. Because of her great affection for him, she visited him frequently. The Holy Prophet (S) said about her, "He who wishes to marry woman who will be among the residents of Paradise, should marry Umm Ayman."

Also, Ibn Sa'd, relying on his own sources, quoting Anas Ibn Malik, relates a tradition about Umm Ayman. It may be summarized as follows, "When the Holy Prophet (S) passed away, Umm Ayman wept. People asked her why she cried. She answered, 'I swear to God that I knew that the Holy Prophet is

going to die one day. But what I cry about is that we are now cut off from revelation.' This tradition has also been related in a slightly different manner.[6](#)

Ibn Sa'd also writes, "The Holy Prophet used to call Umm Ayman his mother, and when he looked at her, he would say, 'She is the last of my family.'" [7](#)

Another of Umm Ayman's distinguishing attributes was that she was present at Lady Fatimah's ('a) wedding and also that she took care of her children. Her dignified position with the family of the Holy Prophet (S) is documented by the fact that she was present at the death of Lady Fatimah (as) and assisted with the ritual washing of her body. Imam al-Sadiq ('a) has said, "When the death of Lady Fatimah approached, she sent for Umm Ayman, because Umm Ayman was the woman she trusted most of all." [8](#)

Al-Majlisi quotes Shaykh al-Saduq's al-Amali, who relates from AbuAbdullah as saying, "Umm Ayman dreamt that a limb of the Holy Prophet's (S) body was in her house. After having that dream, she cried continually. The Holy Prophet (S) asked for the reason and she told him about her dream. The Holy Prophet said, "Let your eyes rest, O Umm Ayman. The meaning of your dream is that Fatimah ('a) is going to give birth to al-Husayn ('a), and you will raise and breastfeed him. In this way one of my limbs will be in your house." [9](#)

Umm Ayman is praised in the traditions and narrations from the Holy Imams ('a). For example, in one tradition, which is known as Umm Ayman's tradition, it is narrated how she testified to Lady Fatimah's right to the garden of Fadak. Her son, Ayman, was one of the close companions of Imam 'Ali ('a).

Al-Jawhari [10](#) writes in his book Saqifah, relying on his own sources, "Fatimah ('a) went to Abu Bakr and told him, 'The Messenger of God gave Fadak to me.'

Abu Bakr answered, 'Do you have any witnesses?' 'Ali ('a) gave testimony to the truth of what she said.

Then, Umm Ayman came and told Abu Bakr and 'Umar, 'Don't you testify to the fact that I am from among the residents of Paradise?'

They answered, 'Yes.'

Umm Ayman then said, 'I bear testimony that the Messenger of God gave Fadak to her (Fatimah).'" [11](#)

Shaykh al-Mufid has narrated the tradition of Fadak and the testimony of Umm Ayman in his book al-Ikhtisas, quoting Imam al-Sadiq ('a) [12](#) who has said that Umm Ayman will be one of those who arise to help Imam al-Mahdi ('aj) when he returns. [13](#)

Imam al-Baqir ('a) has said about her, "I witness that she will be in Paradise." [14](#) Al-Barqi, [15](#) Shaykh al-Tusi, and Ahmad Ibn Hanbal have listed Umm Ayman among the transmitters of traditions. [16](#)

Shaykh al-Tabrizi¹⁷ has written, "UmmAyman is one of the residents of Paradise, and one of the witnesses concerning the issue of Fadak."¹⁸

Sayyid al-Amini counts her among the Shi'ah.¹⁹

'Allamah Mamqani after writing about her says, "Her virtues are many in the books of biographies. And, from her testimony for Lady Fatimah about Fadak her sincerity and strength may be seen."²⁰

Shaykh Mahallati says, "Umm Ayman is an outstanding and unique woman, and a truly great and believing woman."²¹

She has related traditions from the Holy Prophet (S), Zaynab al-Kubra ('a), Anas Ibn Malik, Hanash Ibn 'Abdullah al-San'ani, Abu Yazid al-Madani, and Ayman (her son) have related traditions from her.

Al-Tabarani, relying on his own sources, quotes Ayman from Umm Ayman as saying, "The Holy Prophet said, 'The hand of a thief shall be severed altogether.' "²²

Ibn Qawlawayh, following his own sources, narrates a tradition from Umm Ayman, quoting Qudamah Ibn Za'idah from 'Ali Ibn al-Husayn ('a) from Zaynab ('a) that she said, "Umm Ayman told me, 'One day, the Holy Prophet (S) came to Fatimah's ('a) house. I prepared porridge for him, and 'Ali ('a) brought a tray of dates. I also brought a tray in which was milk and oil. The Messenger of God (S), 'Ali ('a), Fatimah ('a), al-Hasan ('a) and al-Husayn ('a) ate some of the porridge.' "²³

This tradition continues about how Jibra'il descended with tidings about the greatness of the Household of the Holy Prophet (S) and the calamities facing them.

Ibn Sa'd relates from Qutadah, who quotes Sa'id Ibn al-Musayyab as narrating that Umm Ayman said, "The Holy Prophet gave his daughter Fatimah ('a) to 'Ali ('a) in marriage and ordered him not to go into Fatimah's room before he came. It was the custom of the Jews to delay the groom going to the bride. The Holy Prophet came, stood by the door, greeted them and asked for permission to enter.

He received permission and said, 'Is my brother present?'

UmmAyman said, 'You are dearer to me than my mother and father, O Messenger of God. Who is your brother?'

The Holy Prophet answered, 'Ali Ibn Abi Talib.'

Umm Ayman asked, 'How can he be your brother, and you have given your daughter to him in marriage?'

The Holy Prophet answered, 'That is how it is, O Umm Ayman. "'

Al-Tabarani relates a similar tradition.²⁴

Al-Tirmidhi relates a tradition from Umm Ayman in his book al-Sunan.[25](#)

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- [1.](#) Al-Daba' is the name of a desert in Tahamah.
 - [2.](#) Tanqih al-Maqal, vol. 3, p. 70.
 - [3.](#) Al-Tabaqat al-Kubra, vol. 8, p. 224, Tanqih al-Maqal, vol. 3, p. 70.
 - [4.](#) Rayahin al-Shari'ah, vol. 2, pp. 326 –333; Al-Tabaqat al-Kubra, vol. 8, p. 226.
 - [5.](#) Usd al-Ghabah, vol. 5, p. 408.
 - [6.](#) Al-Tabaqat al-Kubra, vol. 8, pp. 224–226.
 - [7.](#) Al-Tabaqat al-Kubra, vol. 8, p. 223.
 - [8.](#) Bihar al-Anwar, vol. 43, p. 204.
 - [9.](#) Bihar al-Anwar, vol. 43, p. 242.
 - [10.](#) Abu Bakr Ahmad Ibn 'Abd al-'Aziz al-Jawhari wrote the book al-Saqifah. In this book he has quoted Muhammad Ibn Zakariyya al-Ghula'i who passed away in 298 A.H. Ibn 'Abu al-Hadid in his book about Nahj al-Balaghah, in relating a letter from Imam 'Ali ('a), has said this book was from 'Uthman Ibn Hunayf. [al-Dhari'ah, vol. 12, p. 206]
 - [11.](#) A'yan al-Shi'ah, vol. 3, p. 555.
 - [12.](#) Al-Ikhtisas, p. 183.
 - [13.](#) Dala'il al-Imamah, p. 259.
 - [14.](#) Al-Kafi, vol. 1, p. 405.
 - [15.](#) Ahmad Ibn Muhammad Ibn Khalid Ibn 'Abd al-Raman Ibn Muhammad Ibn 'Ali al-Barqi Abu Ja'far was from the city of al-Kufah, and passed away in the year 274 or 280 A.H.L. He was famous for his work on the biographies of the transmitters of traditions. He has related weak traditions and trusted their traditions. He was the author of many books such as, al-Mahasin and Rijal al-Barqi or Tabaqat al-Rijal. [Rijal al-Najjashi, p. 55].
 - [16.](#) Rijal al-Barqi, p. 61; Rijal al-Tusi, p. 34; al-Jami' fi'l-'Ilal wa Ma'rifat al-Rijal, p. 245.
 - [17.](#) Abu Talib Ibn 'Ali Akbar Tajlil al-Tabrizi is one of the recent authors and wrote such books as, Mu'jam al-Thuqat and Tartib al-Tabaqat.
 - [18.](#) Mu'jam al-Thuqat, p. 253.
 - [19.](#) A'yan al-Shi'ah, vol. 3, p. 555.
 - [20.](#) Tanqih al-Maqal, vol. 3, p. 70.
 - [21.](#) Rayahin al-Shari'ah, vol. 2, p. 329.
 - [22.](#) Al-Mu'jam al-Kabir, vol. 25, p. 88; al-Isabah, vol. 4, p. 416.
 - [23.](#) Kamil al-Ziyarat, p. 262 of chapter 88.
 - [24.](#) Al-Tabaqat al-Kubra, vol. 8, p. 24; al-Mu'jam al-Kabir, vol. 25, p. 91.
 - [25.](#) Tahdhib al-Tahdhib, vol. 12, p. 459.

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18. Umm Ayyub

Umm Ayyub was the daughter of Qays Ibn Sa'id Ibn Qays Ibn 'Amr Ibn Imru' al-Qays al-Khazraji al-Ansari and the wife of Abu Ayyub al-Ansari¹ (Khalid Ibn Zayd al-Ansari al-Khazraji, the famous companion of the Holy Prophet). Her husband participated in all of the battles in the beginning of Islam,

and later fought alongside Imam 'Ali ('a) during the battles of Jamal, Siffin, and alNahrawan. Her father, Qays, was Abu Ayyub's maternal uncle and neighbor. They all were from the Ansar of al-Madinah. Umm Ayyub died in the year 26 A.H.L.

Her Merits

Umm Ayyub converted to Islam and swore allegiance to the Holy Prophet (S). When the Holy Prophet (S) migrated to al-Madinah, he stayed in UmmAyyub's and Abu Ayyub's house until the mosque and his house were built. This was a great honor for them, although they were the poorest people in alMadinah.

This incident happened as follows: The leaders of the tribes of al-Aws and alKhazraj (the two major tribes of Yathrib, lately al-Madinah) wanted the Messenger of God (S) to stay in their homes. They were holding the reigns of the Prophet's steed. The Prophet (S) said, "Release it for it has an assignment." His steed wandered around and settled at the home of Abu Ayyub and UmmAyyub.

Imam al-Sadiq ('a) has said, "It was reported to the Messenger of God (S) that Abu Ayyub wanted to divorce his wife. The Messenger of God (S) said, 'Truly, divorcing Umm Ayyub is a sin.'² Umm Ayyub was blind, and she regained her sight when the Prophet (S) passed his hand over her eyes.³

Ibn 'Abd al-Barr, Ibn al-Athir and Ibn Hajar count Umm Ayyub among the companions of the Holy Prophet (S).⁴ Ahmad Ibn Hanbal introduces her as one of the transmitters of traditions from the Prophet (S).⁵ She has related traditions from the Holy Prophet (S) and Abu Yazid has related traditions from her.

Ibn 'Abd al-Barr, Ibn al-Athir and al-Tabarani, relying on their sources, relate from 'Ubaydullah Ibn Abi Yazid from his father, that Umm Ayyub said, "The Messenger of God (S) stayed at our house. With great effort, we prepared a meal containing legumes. However, he preferred not to eat it. He told his companions, 'Eat, eat, I am not like you. I do not like to bother my friends and cause trouble for them.'"⁶

It is also related that al-Humaydi quotes Sufyan as saying, "I saw the Messenger of God in my dreams and I asked him, 'Is the tradition which Umm Ayyub relates from you, that the angels are bothered by the things that trouble human beings, true?' He said, 'It is true.'"⁷

Al-Tirmidhi and Ibn Majah⁸ have quoted Umm Ayyub's tradition in their books.⁹

¹. Abu Ayyub, a poet, was one of the companions of the Holy Prophet (S). He was also a companion of Imam 'Ali ('a). He participated in all of the battles in which the Prophet (S) was present and also the battles of al-Jamal, Siffin, and al-Nahrawan alongside Imam 'Ali ('a). Shaykh al-Tusi has included him among the companions of the Prophet (S) and Imam 'Ali ('a).

². Al-Kafi, vol. 6, p. 55.

³. Rayahin al-Shari'ah, vol. 3, p. 364.

⁴. Al-Isti'ab, vol. 4, p. 1925; Usd al-Ghabah, vol 5, p. 568; al-Isabah, vol. 4, p. 417.

⁵. Al-Jami' fi'l-'Ilal... p. 245.

- [6.](#) Usd al-Ghabah, vol. 5, p. 568; al-Isti'ab, vol. 4, p. 1925; al-Mu'jam al-Kabir, vol. 25, p. 136.
- [7.](#) Usd al-Ghabah, vol. 5, p. 568; Al-Isti'ab, vol. 4, p. 1925.
- [8.](#) Abu 'Abdullah Muhammad Ibn Yazid Ibn Majah al-Qazwini (209–273 A.H.L) was an eminent transmitter of traditions and wrote the book Sunan Ibn Majah. He traveled to various cities in order to collect traditions, and wrote a book on the history of the city of Qazwin.
- [9.](#) Tahdhib al-Tahdhib, vol. 12, p. 460.

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19. Umm Al-Bada'

Nothing is known about the details of her life. It is only known that she was one of the transmitters of traditions. Al-Barqi lists her among the transmitters of traditions from Imam Abu Abdullah Ja'far al-Sadiq ('a).[1](#)

[1.](#) Rijal al-Barqi, p. 162; Mu'jam Rijal al-Hadith, vol. 23, p. 174.

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SHARES

20. Umm Bakr

Nothing is known about the details of her life. It is only known that she was one of the transmitters of traditions. Al-Barqi lists her among the transmitters of traditions from Imam Abu Abdullah Ja'far al-Sadiq ('a).[1](#)

[1.](#) Rijal al-Barqi, p. 162; Mu'jam Rijal al-Hadith, vol. 23, p. 174.

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21. Umm Al-Banin (Fatimah) Al-Kalabiyyah

Fatimah was the daughter of Hazam Ibn Khalid Ibn Rabi'ah Ibn 'Amir, who was also known as Walid Ibn Kalab Ibn 'Amir Ibn Sa'sa'ah. Her mother was Layla Bint Malik Ibn Ja'far Ibn Kalab, and her uncle was Lubayd, the poet. Her sons were 'Abbas, Ja'far, 'Abdullah and 'Uthman, all of whom achieved martyrdom with Imam al-Husayn ('a) in Karbala'.¹ Umm al-Banin passed away

in 70 A.H.L.

Her Merits

It is narrated that Amir al-Mu'minin ('a) told his brother 'Aqil, who was wellacquainted with the lineage and temperament of the Arab families, 'I want you to ask for a woman for me in marriage who comes from a valiant and brave family, so that she may give me sons who will be brave horsemen.' 'Aqil introduced Fatimah al-Kalabiyyah (Umm al-Banin) to him and said, 'Among the Arabs, I know of no family who is braver than hers.'

'Ali Ibn Abi Talib ('a) married her and she bore him al-'Abbas, Ja'far, 'Abdullah and 'Uthman.² This mother raised her sons to be devoted to their elder brother Imam al-Husayn ('a) and they all were martyred at his side.³

Umm al-Banin was not present during the battle of Karbala'. When Bashir returned to al-Madinah, he went to see Umm al-Banin and wanted to give her the news about the martyrdom of her sons. However, Umm al-Banin said, 'Tell me about Abu 'Abdullah al-Husayn ('a).' Bashir described how each of her three sons was killed. Umm al-Banin replied, 'You have torn open my heart. May my children and everything under the sky be sacrificed for Abu 'Abdullah ('a). Tell me about al-Husayn.'

Umm al-Banin went every day to the Baqi' cemetery accompanied by 'Ubaydullah, the son of al-'Abbas ('a), to lament and weep for those who were martyred at Karbala'. She composed this poem:

O he who saw 'Abbas descending

Upon the multitude of the weak-hearted

And after him the sons of Haydar followed

Each like a lion with a rousing mane

I heard my son received a blow

To his head, when he had lost his arms

Woe upon me that his head was bowed

By this blow to his head

If he had had a sword in his hand

No one could have approached him

Marwan Ibn al-Hakam – despite the deep animosity he felt towards the family of Banu-Hashim – stood and wept beside Umm al-Banin for her sons alongside the other people who were present mourning them.^{[4](#)}

Mamqani, after describing Umm al-Banin's reaction during her meeting with Bashir, wrote, "The reason for her love and devotion to Imam al-Husayn ('a) was because of his position as Imam. She was ready to tolerate the death of her four sons if al-Husayn was safe and sound. This kind of devotion shows her high degree of faith. I consider her to be among the sincere followers."^{[5](#)}

^{[1](#)}. Tarikh al-Tabari, vol. 3, pp. 162, 262 and 343; Jamharat al-Ansab, p. 37; Bihar al-Anwar, vol. 42, p. 91; Tanqih al-Maqal, vol. 3, p. 70. (Al-Tabari has recorded the lineage of Hizam as follows, Abu Mijal Ibn Khalid Ibn Rabi'ah Ibn al-Walid Ibn Ka'b Ibn 'Amir Ibn Kalab.)

^{[2](#)}. Tanqih al-Maqal, vol. 3, p. 70.

^{[3](#)}. Tarikh al-Tabari, vol. 3, p. 343; Jamharat al-Ansab, p. 37.

^{[4](#)}. A'yan al-Shi'ah, vol. 7, p. 429 and vol. 8, p. 389; Tanqih al-Maqal, vol. 3, p. 70; Rayahin al-Shari'ah, vol. 3, p. 294.

^{[5](#)}. Tanqih al-Maqal, vol. 3, p. 70.

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22. Umm Ja'far Bint Al-Hasan Ibn Al-Hasan

Umm Ja'far was the daughter of al-Hasan Ibn al-Hasan Ibn 'Ali Ibn Abi Talib and Fatimah Bint al-Husayn Ibn 'Ali ('a). Nothing more is known about her. She related traditions from Fatimah Bint al-Husayn ('a) (her mother).^{[1](#)}

^{[1](#)}. Tahdhib al-Kamal, p. 255.

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23. Umm Ja'far Bint Muhammad Ibn Ja'far

Umm Ja'far, or Umm 'Awn, was the daughter of Muhammad Ibn Ja'far Ibn 'Abi Talib al-Hashimi and the granddaughter of Asma' Bint 'Umays.^{[1](#)} In some of the sources she is referred to as Umm Ja'far Bint Ja'far Ibn 'Abi Talib. It is said that Umm Ja'far was the wife of Muhammad Ibn al-Hanafiyyah, and the mother of his son 'Awn. Ibn Hajar introduces her by the name of Umm 'Awn. She passed away in 49 A.H.L.^{[2](#)}

Shaykh al-Saduq mentions her in his book *Man la Yahdaruhu al-Faqih* in connection with Asma' Bint 'Umays regarding the well-known tradition "the returning of the sun."^{[3](#)} In the book *al-Mujdi*^{[4](#)} it is written, "Umm Ja'far al-Jafariyyah was the mother of 'Awn al-Akbar. She was a lady of great excellence and a narrator of traditions."^{[5](#)} Mamqani lists her among the women transmitters of traditions but says he was unsuccessful in finding information on her life.^{[6](#)}

She has related traditions from Asma' Bint 'Umays (her grandmother). 'Umarah Ibn Muhajir, 'Awn and Umm 'Isa al-Khuza'iyyah (Jazar) have related traditions from her.^{[7](#)}

Shaykh al-Saduq, relying on his sources, relates from Muhammad Ibn Musa, from 'Umarah Ibn Muhajir, from Umm Ja'far Bint Muhammad Ibn Ja'far, from her grandmother Asma' Bint 'Umays, that she said, "One day the Messenger of God fell asleep while his head was in 'Ali's lap. The sun set and the time for 'Ali to pray his 'Asr (afternoon) prayer elapsed (without him having prayed). The Holy Prophet (woke up and) said, 'O God! 'Ali was obeying you and your Prophet; so, make the sun return for his sake.'

Asma' said, 'I swear to God, I saw the sun set and then rise again, so that there was no mountain or piece of land it did not shine upon, until Ali rose, made ablution and performed the Afternoon Prayer. Then it set again.'^{[8](#)}

Al-Hakim, relying on his own sources, relates from 'Awn Ibn Muhammad Ibn 'Ali and 'Umarah Ibn Muhajir that Umm Ja'far, the wife of Muhammad Ibn 'Ali said, "Asma' Bint 'Umays told me, "I washed Fatimah, the daughter of the Holy Prophet (S) (after her death) together with 'Ali (a)."^{[9](#)}

^{[1](#)}. Usd al-Ghabah, vol. 1, p. 544.

^{[2](#)}. Tahdhib al-Tahdhib, vol. 12, p. 474; al-Mujdi, p. 224.

^{[3](#)}. Al-Faqih, vol. 4, p. 438.

^{[4](#)}. The book *al-Mujdi fi Ansab al-Talibiyyin* was written by Najm al-Din Abu al-Hasan 'Ali Ibn Muhammad al-'Alawi al-'Umari, a scholar who lived in the 5th century A.H.

^{[5](#)}. Al-Mujdi, p. 224.

[6.](#) Tanqih al-Maqal, vol. 3, p.71.

[7.](#) Tahdib al-Kamal, p. 373.

[8.](#) Al-Faqih, vol. 1, p. 203 (This tradition has also been quoted in the section about Asma' Bint Umays.); Bihar al-Anwar, vol. 41, pp. 167 and 176.

[9.](#) Al-Mustadrak 'ala'l-Sahihayn, vol. 3, p. 163.

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24. Umm Ja'far Al-Khatib

Umm Ja'far was born in Baghdad and migrated to the holy city of al-Najaf with her brother Shaykh 'Abd al-Karim al-Khatib. She was the second wife of Shaykh Zuhayr Hassun.

Her Merits

She studied under her brother and husband, and Ayatullah Mar'ashi^{[1](#)} gave her permission to narrate traditions.^{[2](#)}

^{[1.](#)} Ayatullah al-Uzma Sayyid Shahab al-Din al-Husayni al-Mar'ashi was one of the great religious leaders (1315–1411 A.H.L). He was born in Najaf, and was knowledgeable in the field of genealogy, narrators of traditions, and an author.

^{[2.](#)} A'lam al-Nisa' al-Mu'minat, p. 132.

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25. Umm Habibah (Ramlah)

The honorable lady Umm Habibah, daughter of Abu Sufyan Sakhr Ibn Harb Ibn Umayyah was one of the wives of the Holy Prophet (S). Her mother was Safiyyah Bint Abu al-'As. Her name was Ramlah, but she became well-known as Umm Habibah. Shaykh al-Kulayni has given her name to be Aminah.^{[1](#)}

UmmHabibah became Muslim in the beginning of the Holy Prophet's call and migrated to Abyssinia with her husband 'Ubaydullah Ibn Jahsh. Her husband converted to Christianity in Abyssinia, but Umm Habibah remained a Muslim. 'Ubaydullah died as a Christian, and al-Najashi, the king of Abyssinia, married Umm Habibah to the Messenger of God (S) in year six or seven A.H. after the Holy Prophet

authorized him to act on his behalf. The Muslims were present when the marriage contract was read. She then traveled to al-Madinah to join him. Ibn Sa'd and others have described her marriage in their books.[2](#)

Before her death, Umm Habibah called each of 'A'ishah and Umm Salamah and asked them to forgive the differences that had been between them in the past. Umm Habibah died in 44 A.H. in al-Madinah, during the rule of her brother Mu'awiyah. Other sources mention the date of her death as 42, 50, 55 and 59 A.H.[3](#)

However, Abu Bakr Ibn Abi Khaythamah has said, "She passed away one year before Mu'awiyah. Mu'awiyah died in the month of Rajab in the year 60 A.H."[4](#) According to these words, the year 59 A.H. would be more correct.

Imam 'Ali Ibn al-Husayn al-Sajjad ('a) said, "I entered a certain place in 'Ali Ibn Abi Talib's house and dug up a portion of the floor. There, I found a stone upon which was inscribed, 'This is the grave of Ramlah Bint Sakhr.' I returned the stone to its place."[5](#)

Her Merits

Umm al-Mu'minin (i.e., mother of the believers) Ramlah became Muslim in the beginning of the Holy Prophet's call to Islam. She migrated to Abyssinia with her first husband 'Ubaydullah Ibn Jahsh. She was a believing woman who became the wife of the Holy Prophet (S) after the death of her first husband. Her dowry, amounting to four hundred Dinars, was the highest dowry among the wives of the Holy Prophet (S).[6](#)

After her marriage to the Holy Prophet (S), she migrated back to al-Madinah from Abyssinia. When she arrived in alMadinah, the Holy Prophet (S) gave food to the people and said, "It is the tradition of the Prophets to give food to celebrate marriage."[7](#)

In the year 8 A.H., Umm Habibah's father, Abu Sufyan, came to al-Madinah from Makkah to extend the time of their treaty. He entered his daughter's room and sat on a rug on which the Holy Prophet (S) usually sat. Umm Habibah took the rug away.

Abu Sufyan asked, "You don't want me to sit on this rug?"

She replied, "Yes. This is the rug on which the God's Messenger (S) sits. You are a pagan and may not sit upon it."[8](#)

This conversation demonstrates Umm Habibah's strong faith in God and His Messenger (S). Due to her great respect and love for the Holy Prophet (S), she would not allow her pagan father – who was an enemy of God and His Prophet – to sit on the Prophet's rug. This was in spite of her being far from her father and her natural filial love towards him. The Holy Prophet (S) had saved Umm Habibah from being

forced to live among her pagan and Christian family (her father being pagan, and her first husband Christian) through his marriage with her. After the Battle of Khaybar he sent her eighty wasaq of dates and twenty wasaq of barley.[9](#)

Shaykh al-'Tusi, Ahmad Ibn Hanbal, Ibn 'Abd al-Barr, Ibn al-Athir and Ibn Hajar have all included her among the companions of the Holy Prophet (S) and the transmitters of his traditions.[10](#)

Shaykh al-Kulayni has related traditions about her in his book.[11](#)

Allamah Mamqani has counted her among the women transmitters of traditions and says, "The least I can say about her is that she was a good woman, and God knows best."[12](#)

She has related traditions from the Holy Prophet (S) and Zaynab Bint Jahsh. Habibah (her daughter), 'Anbasah and Mu'awiyah (her brothers), 'Abdullah Ibn 'Utbah (her nephew), Abu Sufyan Ibn Sa'id (her nephew), Salim Ibn Sawwar (or Shawwal, her servant), Abu al-Jarrah, Zubayr (her servant), Abu Salih alSamman, 'Urwah Ibn al-Zubayr, Zaynab Bint Umm Salamah, Safiyyah Bint Shaybah, Shahr Ibn Hawshab, and others have related traditions from her.

Umm Habibah has transmitted 65 traditions from the Holy Prophet (S) and Zaynab Bint Jahsh. Al-Bukhari has quoted four of them in his book, and Muslim has quoted four in his book, two of which are the same.[13](#)

Ibn al-Athir, relying on his own sources, quotes 'Anbasah Ibn Abi Sufyan as relating that Umm Habibah said, "The Holy Prophet said: 'He who prays four cycles of prayer before noon and four cycles after noon time, God will save him from the fire of Hell.'"[14](#)

Ibn Sa'd, relying on his own sources, quotes Ibn Shawwal as relating that Umm Habibah said, "The Holy Prophet instructed me to leave 'Arafat at night."[15](#)

Al-Tabarani quotes Anas Ibn Malik as relating from Umm Habibah as saying that the Holy Prophet (S) said, "I was shown what will befall my followers and what bloodshed there will be after my death, whereupon I asked God to grant me intercession for them and God consented to my request."[16](#)

Al-Tabarani transmitted seven traditions from Umm Habibah.[17](#)

The al-Sihah al-Sittah have also quoted traditions from Ramlah Bint AbuSufyan.[18](#)

[1.](#) Al-Kafi, vol. 5, p 367, tradition no. 1.

[2.](#) Al-Tabaqat al-Kubra, vol. 8, pp. 97 – 100.

[3.](#) A'lam al-Nisa', vol. 1, p. 465.

[4.](#) Al-Tabaqat al-Kubra, vol. 4, p. 244; Tahdhib al-Kamal, p. 176.

[5.](#) Usd al-Ghabah, vol. 5, p. 457.

[6.](#) Shaykh al-Kulayni, quoting a tradition from Imam al-Sadiq ('a), relates that the Holy Prophet (S) had set the amount of

dowry for his wives at 12.5 oka. (However, the dowry of his wife Umm-Salamah was less than this. Each oka is equal to 40 Dirhams. Therefore, 12.5 oka is 500 Dirhams, and more than the 400 Dirhams which was given to Ramlah. Al-Kafi, vol. 5, p. 376).

[7.](#) Al-Tabaqat al-Kubra, vol. 8, p. 98; al-Kafi, vol. 5, p. 367 (A similar tradition from Imam al-Ridha ('a) has been recorded, however the name of 'Aminah has been used rather than Umm-Habibah.) al-Barqi, al-Mahasin, vol. 2, p. 418; Bihar al-Anwar, vol. 100, p. 277.

[8.](#) Al-Tabaqat al-Kubra, vol. 8, p. 100; A'lam al-Nisa', vol. 1, p. 464.

[9.](#) Al-Tabaqat al-Kubra, vol. 8, p. 100; A'lam al-Nisa', vol. 1, p. 464.

[10.](#) Rijal al-Tusi, p. 32; al-Isti'ab, vol. 4, pp. 1843 and 1929; al-Jami' fi'l-'Ilal, p. 244; Usd al-Ghabah, vol. 5, p. 457; al-Isabah, vol. 4, p. 298.

[11.](#) Al-Kafi, vol. 5, p. 367.

[12.](#) Tanqih al-Maqal, vol. 3, p. 71.

[13.](#) A'lam al-Nisa', vol. 1, p. 465.

[14.](#) Usd al-Ghabah, vol. 5, p. 451.

[15.](#) Al-Tabaqat al-Kubra, vol. 8, p. 100.

[16.](#) Al-Mu'jam al-Kabir, vol. 23, p. 222.

[17.](#) Ibid, vol. 23, pp. 222 – 224.

[18.](#) Tahdhib al-Tahdhib, vol. 12, p. 419.

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26. Umm Haram Bint Milhan

Umm Haram¹ was the daughter of Milhan Ibn Khalid Ibn... Ibn al-Najjar al-Ansari al-Khazraji, and her mother was Malikah Bint Malik Ibn 'Adi from the Banu 'l-Najjar tribe. Umm Salim (No. 16) was her sister; and her husband was 'Abadah Ibn al-Samit. Her name was also mentioned as al-Rumaysa' or al-Ghumaysa',² but her real name has not been transmitted. She was the maternal aunt of Malik Ibn Anas.

Umm Haram drowned in 27 A.H. during the reign of 'Uthman Ibn 'Affan, when the ship she was sailing on sank in the Cyprus Sea. She was buried in Cyprus and her grave is known as 'the grave of the righteous woman'.³

Her Merits

Umm Haram embraced Islam, swore allegiance to the Holy Prophet (S), and migrated to al-Madinah. She is among the transmitters of traditions from the Holy Prophet (S) and has narrated five traditions from him.⁴ The Holy Prophet (S) respected and honored her. He used to visit her in her home and talk to her, and he gave her the glad tidings that she is going to become a martyr.

Umm Haram's husband, 'Ubadah Ibn al-Samit, was one of the first people to swear allegiance to Imam

'Ali ('a) after the Holy Prophet's passing away. Shaykh al-Saduq relates a tradition about him in his book al-Ithna 'Ashar that the Holy Prophet (S), following Jibra'il's order, chose twelve men to be the leaders of his army after him, and 'Ubadah Ibn al-Samit was one of them.^{[5](#)}

Shaykh al-Tusi, Ayatullah Khu'i, Ibn al-Athir, Ibn 'Abd al-Barr, Ibn Hajar and Ibn Sa'd count Umm Haram among the companions of the Holy Prophet (S) and narrators of his traditions. Mamqani has said she is a transmitter of traditions and reliable.^{[6](#)}

She has related traditions from the Holy Prophet (S), and Bint Umm Hakim (Bint al-Zubayr), Anas Ibn Malik (her nephew), 'Umayr Ibn al-Aswad al-'Ansi, Ya'la Ibn Shaddad Ibn Aws, 'Ata Ibn Yasar and 'Ubadah Ibn al-Samit have related traditions from her.

Ibn Sa'd, Ibn al-Athir and al-Tabarani relate a tradition from Anas Ibn Malik according to which Umm Haram said, "The Holy Prophet (S) was taking a nap in my house before noon, and laughed in his sleep.

I said, 'O Prophet of God, may my father and my mother be sacrificed for you. Why are you laughing?'

He replied, 'A group of my followers will ride upon the sea as if they were kings sitting upon their thrones.'

I said, 'O Prophet of God, please pray to God that I may be one of them.'

He replied, 'You are one of them...'.^{[7](#)}

Al-Tabarani, relying on his sources, quotes Ya'la Ibn Shaddad who narrated that Umm Haram said, "The Prophet of God (S) recounted (his dream) of the warriors of the sea and said, 'He who returns to his homeland will receive the reward of a martyr, and he who drowns in the sea will receive the reward of two martyrs.' Umm Haram said, 'O Prophet of God, pray to God that he may make me one of them.' The Prophet said, 'O my Lord, make her one of them.'"^{[8](#)}

Al-Bukhari, Muslim, Abu Dawud, al-Nassa'i and Ibn Majah have quoted from Umm Haram in their works.^{[9](#)}

^{1.} In the book Usd al-Ghabah and others, she is named Umm-Haram, but in Rijal alTusi, she is referred to as Umm-Hizam Bint Malhan.

^{2.} Tahdhib al-Kamal, p.339.

^{3.} Al-'Tabaqat al-Kubra, vol. 8, p. 318; Al-'A'lam, vol. 2, p. 172.

^{4.} A'lam al-Nisa', vol. 1, p. 253.

^{5.} Al-Khisal, vol. 2, p. 492.

^{6.} Rijal al-Tusi, p. 33; Mu'jam Rijal al-Hadith, vol. 23, p. 175; Tanqih al-Maqal, vol. 3, p. 71; Usd al-Ghabah, vol. 5, p. 574; Al-Isti'ab, vol. 4, p. 1931; al-Isabah, vol. 4, p. 423; al-'Tabaqat al-Kubra, vol. 8, p. 434, where it says, 'Narrated by Ibn Hanbal, alBukhari, Muslim, Abu Dawud and al-Nasa'i.'

^{7.} Al-'Tabaqat al-Kubra, vol. 8, p. 435; Usd al-Ghabah, vol. 5, p. 574; al-Mu'jam alKabir, vol. 25, p. 131, where it says,

'Narrated by Ibn Hanbal, al-Bukhari, Muslim, Abu Dawud and al-Nasa'i.'

[8.](#) Al-Mu'jam al-Kabir, vol. 25, p. 134.

[9.](#) Tahdhib al-Tahdhib, vol. 12, p. 462.

[1] [1]

SHARES

27. Umm Al-Hasan Bint Ibn Shadqam

Umm al-Hasan was the daughter of al-Hasan Ibn 'Ali Ibn al-Husayn Ibn 'Ali, known as Ibn Shadqam al-Husayni al-Madani. She was a learned and scholarly woman from the tenth century after the migration of the Prophet (S). On the anniversary of Ghadir in the year 983 A.H., Shaykh 'Izz al-Din al-Husayni [1](#) granted her, her father and her brothers permission to narrate traditions. [2](#)

[1.](#) Shaykh 'Izz al-Din Ibn Shaykh 'Abd al-Samad Ibn Shaykh Shams al-Din Muhammad al-Jab'i al-'Amili al-Ha'iri al-Hamdani (the father of Shaykh al-Baha'i) passed away in the year 984 A.H. and was a great Shi 'ah religious scholar.

[2.](#) Al-Dhari'ah, vol. 1, p. 186, no. 962.

[1] [1]

SHARES

28. Umm Al-Hasan (Umm Al-Khayr) Bint 'Abdullah

Umm al-Hasan, also known as Umm al-Husayn and Umm al-Khayr, was the daughter of 'Abdullah Ibn Muhammad Ibn 'Ali Ibn al-Husayn. [1](#) She was the granddaughter of Imam al-Baqir ('a). Her husband was 'Umar Ibn 'Ali, and her son was Muhammad Ibn 'Umar.

After mentioning her name in his book Rijal al-Tusi, Shaykh al-Tusi says that some of the writers of books on the transmitters of traditions, among them Ibn 'Innabah, have said, "Imam al-Baqir ('a) had no son besides Imam al-Sadiq ('a)." Or, they say that his only son was Ja'far (meaning that his line of male offspring was only continued by Imam alSadiq). [2](#)

However, Shaykh al-Mufid says about the sons of Imam al-Baqir ('a), "They were seven." And, he

mentions 'Abdullah Ibn Muhammad as one of them. Al-Mujdi mentions six sons, among them 'Abdullah.^{[3](#)} Then, he continues to say that his line continues only from Ja'far ('a). It is possible that Umm'lHusayn or Umm al-Khayr is the daughter of this 'Abdullah.

Abu Ja'far al-Saffar has quoted Muhammad Ibn 'Umar Ibn 'Ali as narrating a tradition from Umm al-Husayn Bint 'Abdullah Ibn Muhammad Ibn 'Ali Ibn al-Husayn.^{[4](#)} However, the books dealing with transmitters of traditions have not mentioned such a name among the transmitters. One can therefore assume that the name of this transmitter has been recorded as Umm al-Husayn instead of Umm al-Hasan.

Her Merits

Umm al-Hasan was the niece of Imam al-Sadiq ('a), and a transmitter of traditions from him. Shaykh al-Tusi introduces her among the companions and transmitters of traditions from Imam al-Sadiq ('a).^{[5](#)} Mamqani says about her, "It is obvious that she is of the Imamiyyah (Shi'ite) faith, but we know nothing about her name or her biography."^{[6](#)}

Ardabili^{[7](#)} and Mirza Astarabadi have listed her among the transmitters of traditions.^{[8](#)} She has related traditions from Imam al-Sadiq ('a), and Muhammad Ibn 'Umar Ibn 'Ali (her son) has related traditions from her.

Abu Ja'far al-Saffar, relying on his sources, quotes Isa Ibn 'Abdullah, who quotes Muhammad Ibn 'Umar Ibn 'Ali as transmitting that his mother, Umm'lHasan (Umm 'l-Husayn) Bint 'Abdullah Ibn Muhammad Ibn 'Ali Ibn al-Husayn ('a) said, "I was sitting with my paternal uncle, Ja'far Ibn Muhammad ('a) when he called to Sa'idah, a young servant who lived in his house. She came carrying a basket. He (Ja'far Ibn Muhammad) looked at the seal on the basket, and opened it. Then, he looked into the basket, raised his head, and looked angrily at Sa'idah. I said, 'May I be sacrificed for you. I have never seen you look at anyone with such anger, as the way you looked at Sa'idah.' He said to Sa'idah, 'Do you know what you have done? This is the standard of the Holy Prophet (S). You have neglected it until it almost fell apart.' He then took a piece of black cloth from the basket and put it over his eyes. He gave it to me and I rubbed it over my eyes and face. Then he took out a purse, which contained approximately two hundred Dinars."^{[9](#)}

Al-Hakim, relying on his own sources, transmits the following tradition, quoting 'Isa Ibn 'Abdullah, who quoted his father as quoting Umm al-Hasan Bint Abi Ja'far Muhammad Ibn 'Ali,^{[10](#)} who quoted Ja'far Ibn Muhammad as saying, "Fatimah (may God be pleased with her) died when she was 21 years old and she was born when the Prophet was 41 years old."^{[11](#)}

^{1.} A'yan al-Shi'ah; vol. 3, p. 476.

^{2.} 'Umdat al-Talib, p. 225; al-Mujdi, p. 94.

- [3.](#) Kitab al-Irshad, p. 270; al-Mujdi, p. 94.
- [4.](#) Basa'ir al-Darajat, p 187, part 4.
- [5.](#) Rijal al-Tusi, p. 341. In some versions, Umm al-Khayr is mentioned instead of Umm al-Hasan. Ibn Dawud introduces Umm al-Khayr as a separate identity and counts her among the companions of Imam al-Sadiq ('a). (Rijal Ibn Dawud, p. 224) Mirza Astarabadi says that Umm al-Khayr is the same person as Umm al-Hasan (Minhaj al-Maqal, p. 400), while Mamqani says, It is perfectly possible that both Umm al-Hasan and Umm al-Khayr are daughters of 'Abdullah Ibn Muhammad al-Baqir. It is also probable that Umm al-Khayr is a mistake in handwriting only. However, Ibn Dawud is the only one to consider this a possibility. (Tanqih al-Maqal, vol. 3, p. 72)
- [6.](#) Tanqih al-Maqal, vol. 3, p. 71.
- [7.](#) Muhammad Ibn 'Ali al-Ardabili al-Gharawi al-Ha'iri wrote the book Jami' al-Ruwat, or Rafi' al-Ishtibahat fi Tarajim al-Ruwat wa Tamyiz al-Mushtarakat. The dates of his birth and death are unknown. He was one of the students of 'Allamah al-Majlisi in Isfahan for a while, and was alive in the year 1098 A.H. He was a scholar, complete, pious, and devout. [al-Dhari'ah, vol. 5, p. 54]
- [8.](#) Jami' al-Ruwat, vol. 2, p. 455; Minhaj al-Maqal, p. 400.
- [9.](#) Basa'ir al-Darajat, p. 187, part 4.
- [10.](#) Umm al-Hasan was the daughter of 'Abdullah Ibn Muhammad Ibn 'Ali, but in this tradition, her lineage is traced directly to her grandfather. The phrase 'Abdullah Ibn...' has been omitted.
- [11.](#) Al-Mustadrak 'ala'l-Sahihayn, vol. 3, p 163

[1] [1]

SHARES

29. Umm Al-Hasan Al-Nakha'iyyah

Umm al-Hasan al-Nakha'iyyah was a transmitter of a traditions from Amir alMu'minin ('a). 'Allamah Ardabili introduces her as a transmitter of traditions from Amir alMu'minin. Shaykh al-Kulayni and Shaykh al-Tusi have related her tradition.[1](#)

'Allamah Mamqani writes, "We only know her name from the tradition alKulayni and Shaykh al-Tusi have quoted, and they have not mentioned 'al-Nakha'iyyah' in bringing her name. Her degree of reliability is not established for me."[2](#)

She has related traditions from Amir al-Mu'minin ('a), and Abu Zahrah has related traditions from her.

Shaykh al-Kulayni and Shaykh al-Tusi narrate the following tradition, quoting Ahmad Ibn Muhammad, who relates from 'Uthman Ibn 'isa from Abu Zahrah that Umm al-Hasan said, "Amir al-Mu'minin passed by me and asked, 'What do you make, Umm al-Hasan? (Meaning what talents do you have?)' I answered, 'I spin yarn.' Amir al-Mu'minin said, 'This is of the best (literally: most permitted) ways of making a living.'"

[1.](#) Jami' al-Ruwat, vol. 2, p. 455.

[2.](#) Tanqih, al-Maqal, vol. 3, p. 71.

[1] [1]

SHARES

30. Umm Al-Husayn (Or Al-Hasan) Ibn Musa Ibn Ja'far

Umm al-Husayn (Hasan) the mother of al-Husayn (Hasan) Ibn Musa Ibn Ja'far ('a) was one of the wives of Imam al-Kazim ('a). Nothing is known about her biography. Her name is known due to a tradition that has been transmitted by Shaykh al-Kulayni, al-Saduq, and Shaykh al-Tusi that will be quoted in the section on traditions below.

In the books of genealogy, a son of Imam al-Kazim by the name of al-Husayn (or Hasan) has been mentioned^{[1](#)} but there is no mention of a daughter by the name of Umm al-Husayn. If some of the books about the transmitters of traditions mention the name Umm al-Husayn Bint Musa Ibn Ja'far, it is probably incorrect.^{[2](#)}

Her Merits

Imam al-Sadiq ('a) told his mother, al-Khansa' the wife of Sa'd, about her: "Even if Allah has given you nothing save your daughter Umm al-Husayn, it is still that He has actually given you very much welfare."^{[3](#)}

She has related traditions from Imam Musa Ibn Ja'far, and al-Husayn (Hasan) Ibn Musa Ibn Ja'far has related traditions from her.

Shaykh al-Kulayni and Shaykh al-Tusi quote Ahmad Ibn Muhammad as relating from al-Husayn Ibn Musa^{[4](#)} as transmitting that his mother and Umm Ahmad Bint Musa said, "We were traveling to Baghdad through the desert with Abu al-Hasan ('a). He said, 'Today is Thursday. But, take the ritual ablution today instead of tomorrow, because tomorrow we will find very little water.' So, we took the ablution on Thursday instead of FRidhay."^{[5](#)}

[1.](#) Husayn and Hasan were the sons of Imam al-Kazim ('a); however, their mother was a freed slave. Kitab al-Irshad, p. 302 (original text p. 294), Jamharat al-Ansab, p. 65.

[2.](#) Tanqih al-Maqal, vol. 3, p. 71.

[3.](#) Al-Kafi, vol. 5, p. 515.

[4.](#) Al-Faqih, vol. 1, p. 111; the name Hasan Ibn Musa is mentioned here.

[5.](#) Al-Kafi, vol. 3, p. 42 (Refer to the book on ritual purity (Kitab al-Taharah), the chapter about the necessity of doing the ritual ablution on FRidhay. Tradition 6; alTahdhib, vol. 1, p. 365, (Refer to the chapter on ritual ablution, tradition 1110.)

[1] [1]

SHARES

31. Umm Hakim Al-Khawliyyah

Umm Hakim was the daughter of 'Amr Ibn Sufyan al-Khawliyyah.[1](#) No information was found as to her name or about her life, other than she was among the companions of Amir al-Mu'minin ('a).

Shaykh al-Tusi has counted her among the transmitters of traditions from Amir al-Mu'minin ('a), and the other Shi'ah books about the transmitters of traditions have quoted him.[2](#)

Mamqani in mentioning her among the transmitters of traditions writes, "We were unable to find information as to her name and biography. The name al-Khawliyyah refers to someone from the family of Khawlan Abi Batn from the group of Kahlan from the tribe of Qahtan. And, the name al-Khiwaliyyah relates to her ancestor who was Khawlah.[3](#)

She relates traditions from Imam 'Ali Ibn Abi Talib Amir al-Mu'minin ('a).

[1.](#) The name Khawliyyah connects Umm-Hakim to Khawlan Ibn Abi Batn from the group of Kahlan which was a part of the Qahtaniyyah tribe. (Tanqih al-Maqal, vol. 3, p. 71)

[2.](#) Rijal al-Tusi, p. 66; Tanqih al-Maqal, vol. 3, p. 71 from chapter about women; Jami' al-Ruwat, vol. 2, p. 455; Majma' al-Rijal, vol. 7, p. 180; Mu'jam Rijal al-Hadith, vol. 23, p. 176; Minhaj al-Maqal, p. 400.

[3.](#) Tanqih al-Maqal, vol. 3, p. 71.

[1] [1]

SHARES

32. Umm Khalid

Umm Khalid's name, 'Abdiyyah, is obtained from a tradition which Shaykh al-Kulayni and al-Kashi have related.[1](#)

Her Merits

Al-Kashi, relying on his sources, relates the following tradition about her, quoting Abu Basir as saying, "I was sitting with Imam al-Sadiq ('a) when Umm Khalid, whose hand had been cut off by Yusuf Ibn 'Amr² asked to be admitted. Abu 'Abdullah inquired, 'would you like to listen to Umm Khalid's speech?'

I said, 'May I be sacrificed for you, yes.'

He said, 'she has asked to be admitted just now.'

Imam al-Sadiq ('a) asked me to sit on a mat. Then, Umm Khalid entered and spoke. I noticed that she spoke with great eloquence and she asked Imam al-Sadiq ('a) about different issues. In front of Imam al-Sadiq ('a), Umm Khalid expressed her disgust with Kathir al-Nawwa³ who had been among the companions of Imam al-Sadiq ('a) in the past, but had later become of the Batri⁴ faith.⁵ From this tradition, we can conclude that UmmKhalid was among the companions of Imam al-Sadiq ('a).

Imam al-Sadiq ('a) has said that Umm Khalid will be one of those who arise with Imam al-Mahdi ('aj).⁶

Al-Kashi quotes 'Ali Ibn al-Hasan as saying, "Umm Khalid was a virtuous woman of the Shi'ah faith; (however), she had an inclination towards the Zaydiyyah sect."⁷ Mamqani writes, "What al-Kashi says proves her reliability, because he describes her as being virtuous and a Shi'ah. An inclination towards Zayd's sect is no reason to consider her to be outside the Shi'ah faith."⁸

She has related traditions from Abu 'Abdullah Ja'far Ibn Muhammad ('a), and Abu Basir has related traditions from her.

Al-Kashi, relying on his own sources, relates that Abu Basir said, "I was sitting with Abu 'Abdullah ('a) when Umm Khalid, whose hand had been cut off by Yusuf, asked to be admitted. Imam al-Sadiq ('a) asked, 'would you like to hear what she says?'

I replied, 'Yes, may I be sacrificed for you.'

He said, 'If you grow weary, tell me.' He had me sit on a mat, and Umm Khalid entered. She talked with remarkable eloquence, and asked Abu Abdullah how to behave towards this and that person.

He answered, 'Be friendly with them.'

She said, 'whenever I meet my Lord, I shall tell Him, that you advised me to be friendly with them.'

'Yes,' he said.

She continued, 'Verily, this person who is sitting here with you on the mat has advised me to keep away from them, while Kathir al-Nawwa' has advised me to be friends with them. Which of these two is better

to you?'

He answered, 'I swear to God that this person and his friends are dearer to me than Kathir al-Nawwa' and his friends. If this person becomes someone's enemy, he (still) says, 'Those who do not judge by God's revelations are unbelievers. Those who do not judge by God's revelations are oppressors. Those who do not judge by God's revelations are transgressors.'

After Umm Khalid had gone, Abu 'Abdullah said, 'I was worried that she would go and give the news to Kathir al-Nawwa'. Then, he would slander me in al-Kufah and ruin my reputation. O my Lord, I seek refuge with you from Kathir al-Nawwa' in this world and the Hereafter.⁹

¹. Al-Kafi, vol. 6, p. 413; Ikhtiyar Ma'rifat al-Rijal, vol. 3, p. 509.

². Yusuf Ibn 'Amr was killed by Zayd Ibn 'Ali Ibn al-Husayn in al-Kufah and was the governor of Iraq. He cut off the hand of Umm-Khalid for the accusation of being Shi'ah.

³. Shaykh 'Tusi, al-Kashi and al-Barqi list Kathir al-Nawwa' among the companions of Imam al-Baqir ('a), although he was a Sunni. Later, he joined the Batri faith, which led to complete estrangement between him and Imam al-Sadiq ('a). (Jami' al-Ruwat, vol. 2, p. 28).

⁴. The Batriyyah is a sub-sect of the Zaydiyyah sect led by al-Mughirah al-Abtar Ibn Sa'd, a companion of Kathir al-Nawwa'.

⁵. Ikhtiyar Ma'rifat al-Rijal, vol. 3, p. 509.

⁶. Dalal al-Imamah, p. 259.

⁷. Ikhtiyar Ma'rifat al-Rijal, vol. 3, p. 511.

⁸. Tanqih al-Maqal, vol. 3, p. 71, from the chapter about women.

⁹. Ikhtiyar Ma'rifat al-Rijal, vol. 3, p. 509.

[1] [1]

SHARES

33. Umm al-Khayr Al-Bariqiyyah

Umm al-Khayr was the daughter of Huraysh Ibn Suraqah al-Bariqiyyah.

Her Merits

Umm al-Khayr was one of the followers of the Messenger of God (S). Although she did not meet the Holy Prophet (S) herself, she met Amir al-Mu'minin ('a) and many of the Holy Prophet's companions. She excelled the majority of the women (of her time) in her affection and allegiance to the Holy Prophet's family and possessed a high degree of eloquence. Umm al-Khayr accompanied Imam 'Ali ('a) in the Battle of Siffin. After the martyrdom of Imam Ali ('a), Mu'awiyah invited her to his palace, trying to show

some esteem for her in order to improve his reputation.

Ibn Tayfur and Ibn 'Abd-Rabbih have recorded Umm al-Khayr's speech before Mu'awiyah in their books. ¹ The translation of this part of their writings is as follows, "Mu'awiyah had written to the governor of al-Kufah and instructed him to send Umm al-Khayr to Damascus in a respectful way. The governor informed Umm al-Khayr accordingly. Umm al-Khayr replied, 'I am not opposed to going to Damascus, and I am not going to make an excuse that is untrue. I, too, wish to meet Mu'awiyah.'

When Umm al-Khayr arrived in Damascus, Mu'awiyah allowed her to stay in his guest house while providing for her needs there, so that she could rest after her journey. On the fourth day, Mu'awiyah invited Umm al-Khayr to his court, where a number of eminent people from his court were gathered.

Mu'awiyah asked, 'Tell me how was your journey?' Umm al-Khayr replied, 'I was healthy and comfortable during my travel, until I reached the merciful ruler, and now I find myself happily in the presence of a friendly and helpful king.'

Mu'awiyah said, 'I have won you over with my good intentions.'

Umm al-Khayr replied, 'Be quiet, Mu'awiyah. I swear to God that you have gone astray in your speech and your actions, and this will be your downfall.' Then she said, 'Ask your questions.'

Mu'awiyah said, 'On the day of the Battle of Siffin, when 'Ammar Ibn Yasir was killed, you made a speech to instigate the army of 'Ali Ibn Abi Talib. I want you to repeat what you said then.'

Umm al-Khayr replied, 'I hadn't memorized a speech, nor was I relating a tradition about someone, so that I would now remember what I said then. If you want, I can deliver a similar speech now.'

Mu'awiyah said, 'No,' then he turned around to his court and asked, 'Which of you remembers her speech?'

A man said, 'I remember, O amir al-mu'minin. I know her speech by heart the same way as I know Surah alFatihah (of the Qur'an).'

Mu'awiyah told him to repeat the speech.

The man said, 'It's as if I see Umm al-Khayr before me, sitting on her grey camel, wearing a Yemeni cloth, and holding a whip in her hand. She roared like a lion inciting the fighters to battle and said, 'O people, fear the time of the Judgment Day, which will be an awe-inspiring event. Verily, God has made the truth manifest, His proof evident, His path lucent, and knowledge exalted. He did not leave you in blindness or darkness. May God have mercy upon you, where are you going? Are you fleeing from Amir al-Mu'minin ('a), or from the battle? Are you turning back from Islam, or turning away from the truth?...'

Mu'awiyah said, 'O Umm al-Khayr, with this speech you desired nothing but my death. I swear to God, if

I were to kill you, there would be no fault with me.'

Umm al-Khayr replied, 'I swear to God, I would be happy to be killed by a wretched man like you.'

She related traditions from Amir al-Mu'minin ('a), and al-Shi'bi related traditions from her.

Ibn Tayfur, relying on his own sources, quotes al-Shi'bi who transmits the speech of Umm al-Khayr delivered about Amir al-Mu'minin ('a) and the Battle of Siffin at Mu'awiyah's court. A part of this speech is as follows, "May God have mercy upon you, where are you going? What do you want from the Holy Prophet's (S) cousin, his daughter's husband, and the father of his (grand) sons. He was created from the same clay as the Holy Prophet (S). Because of his following the Prophet (S) he was given superiority over all. The Holy Prophet (S) entrusted his secrets to him only. He made him the door to his knowledge. He made the Muslims aware of (the benefits of) love for him, and warned the hypocrites of hatred towards him. The Almighty God continually approved him with His assistance at all times. He acted according to the way of the Holy Prophet (S)'s straight path, without any tendency to go astray (even once) in pursuit of (worldly) pleasures. He broke apart greed, and shattered the idols. Verily, he prayed (at a time) when the people were still pagans. He obeyed the Prophet (S) at a time when people were doubtful. He continued in this way until fighters were called for the Battle at Badr. He wiped out the enemies of Islam at the Battle of Uhud and has scattered the group of Hawazin. How significant are these events, planting the seeds of hypocrisy and discord into people's hearts and causing them to turn away from Islam."[2](#)

[1](#). Balaghat al-Nisa', p. 55; al-'Iqd al-Farid, vol. 1, p. 354.

[2](#). Balaghat al-Nisa', p. 58; al-'Iqd al-Farid, vol. 1, p. 355.

[1] [1]

SHARES

34. Umm Dawud

Her name was Habibah, and was given the nickname of Umm Dawud because of her son, Dawud Ibn al-Hasan Ibn al-Hasan Ibn 'Ali Ibn Abi Talib.[1](#) She was also called Umm Khalid al-Barbariyyah. It has also been said that her real name was Fatimah Bint 'Abdullah Ibn Ibrahim. Perhaps Fatimah was the mother of Dawud, and Habibah was his wet nurse.[2](#)

Her Merits

Umm Dawud has related the worship acts which Imam al-Sadiq ('a) taught her in order to save her son Dawud from prison. She also nursed Imam al-Sadiq ('a) when he was an infant.³ She related traditions from Imam al-Sadiq ('a).

'Allamah al-Majlisi has written, "Know that most of the worship acts recommended for the 15th of Rajab are the supplications of Umm Dawud which Ibn Babawayh, Shaykh al-Tusi and Sayyid Ibn Tawus have related with dependable chains of transmission. They are useful for fulfilling needs, relief from sorrow, and repelling the injustice of oppressors. Imam al-Sadiq ('a) taught these worship acts to Umm Dawud.

A summary of the tradition is as follows: Al-Mansur al-Dawaniqi, the 'Abbasid tyrannical ruler, imprisoned a number of the descendants of the Prophet (S) and their followers, and Dawud was among them. His mother requested a special supplication for his freedom from Imam al-Sadiq ('a). The Imam replied, "Why have you neglected the supplication in Asking God for Assistance and Victory', and the 'Supplication for Relief and Prosperity?' This is a supplication which opens the doors of heaven to those who read it. They will be welcomed by the angels who convey the glad tidings of their supplication having been accepted. O Umm Dawud, the month of Rajab is a month in which supplications will be accepted and..."

After her son was released from prison, Umm Dawud said, "I took Dawud to visit Imam al-Sadiq ('a), and Imam al-Sadiq said to him, 'The reason you were released was that al-Mansur saw Amir al-Mu'minin ('a) in a dream. Amir alMu'minin ('a) told him, 'Release my son. If you don't release him, I am going to throw you into the fire.' When he looked about, he saw a sea of fire beneath his feet and regretted what he had done."⁴

^{1.} 'Umdat al-Talib, p. 120; A'yan al-Shi'ah, vol. 3, p. 476; al-Mujdi, pp. 36, 89 (Dawud was the son of al-Hasan Ibn al-Hasan Ibn 'Ali ('a) and monitored the Islamic taxes which were given to Imam 'Ali ('a).

^{2.} A'yan al-Shi'ah, vol. 3, p. 476 & 477; Rayahin al-Shari'ah, vol. 3, p. 389.

^{3.} Rayahin al-Shari'ah, vol. 3, p. 389.

^{4.} Zad al-Ma'ad, a stone print without page numbers; Rayahin al-Shari'ah, vol. 3, p. 390.

35. Umm Ri'lah Al-Qushayriyyah

Umm Ri'lah was a woman of great knowledge and reasoning power, who met the Holy Prophet (S).

Her Merits

She was a learned woman, an eloquent poetess who composed the sweetest of poems, and a wise woman. Ibn Hajar has written that her traditions were transmitted through two independent chains going back to Ibn 'Abbas. The translation of her conversation with the Holy Prophet (S) as transmitted by Ibn 'Abbas is as follows, "Umm Ri'lah entered into the presence of the Holy Prophet (S) and said, 'We women who stay in the inner chambers, tending to our husbands, raising our children and managing our households, cannot fight in the way of God. So, teach us something to bring us closer to the Almighty God.'

The Holy Prophet (S) answered, 'Ask for forgiveness night and day, remember God much, lower your gaze before men who are not related to you, and speak in a quiet voice.' She was a beautician and the Messenger of God (S) had approved her occupation."

It is said that, "Umm Ri'lah was not seen for a time. When she returned to alMadinah, the Holy Prophet (S) had already passed away. Upon learning this, she wept and wailed so loud that the sound of crying emanated from all the houses of the Ansar. Umm Ri'lah went to see Imam al-Hasan and Imam al-Husayn ('a). She circled around them in grief like a butterfly, and recited the following poem to Lady Fatimah al-Zahra' ('a):

O house of Fatimah which was never empty;

You have incited grief in me.

Salutations be upon you, O house.^{[1](#)}

'Umar Ridha Kahhalah writes, Umm Ri'lah was a woman of great eloquence.^{[2](#)} Sayyid Muhsin al-Amin, after relating the words of Ibn al-Athir and Ibn Hajar, writes, "From her circling around Imam al-Hasan and Imam al-Husayn ('a), and reciting this poem to Fatimah, it is evident that she possesses the conditions of my book (e.g. that she is Shi'ah and a follower of the family of the Holy Prophet)."^{[3](#)}

She has related traditions from the Holy Prophet (S) and Ibn 'Abbas has related traditions from her.

Apart from the tradition whose translation was already provided in the section about Umm Ri'lah's merits, another tradition has been related from her through the same chain of transmissions. "Umm Ri'lah said, 'O Messenger of God, I am a beautician and I beautify and adorn women for their husbands. Is this a sin?'

He answered, 'O Umm Ri'lah, beautify and adorn them when they have lost the attention (from old age) of their husbands.'"

[1.](#) Usd al-Ghabah, vol. 5, p. 582; al-Isabah, vol. 4, p. 449; A 'lam al-Nisa', vol. 1, p. 451.

[2.](#) A'lam al-Nisa', vol. 1, p. 451.

[3.](#) A'yan al-Shi'ah, vol. 3, p. 478.

[1] [1]

SHARES

36. Umm Sa'id Al-Ahmasiyyah

We have no information as to her name and biography. Her epithet is known only based on a tradition transmitted by Ibn Qawlawayh.

Her Merits

She was a transmitter of traditions from Imam al-Sadiq ('a), and was informed of many of his secrets. Some of the most eminent companions of Imam al-Sadiq ('a) have narrated from her. [1](#)

Umm Sa'id al-Ahmasiyyah is one of the women whom according to Imam al-Sadiq ('a) will arise with Imam al-Mahdi ('aj). [2](#)

Shaykh al-Tusi and al-Barqi count her among the companions of Imam al-Sadiq ('a). [3](#) Ibn Qawlawayh considers her to be reliable and narrates several traditions from her. [4](#) Mamqani has written, "It is clear that she is a Shi'ah because Shaykh al-Tusi lists her among the companions of Imam al-Sadiq ('a)." [5](#)

Mahallati has written, "There is no doubt that this woman is one of the eminent and learned women of the Shi'ah." [6](#) She has related traditions from Ja'far Ibn Muhammad Imam al-Sadiq ('a). Ibn Abi 'Umayr, Yunus Ibn Ya'qub, Abu Dawud al-Mustaraq, al-Husayn al-Ahmasi, and Ahmad Ibn Rizq al-Ghumshani have related traditions from her.

Ibn Qawlawayh, relying on his own sources, quoting Muhammad Ibn Abi'Umayr from al-Husayn al-Ahmasi, narrates that Umm Sa'id al-Ahmasiyyah said, "I asked Imam al-Sadiq ('a) about visiting Imam al-Husayn's grave, and he answered, 'It is equal in value to making the Hajj greater or lesser pilgrimage. And it is equivalent to such and such a virtuous action (He signaled with his hand)." [7](#)

Ibn Qawlawayh, relying on his own sources, quotes Yunus Ibn Ya'qub as relating from Umm Sa'id al-

Ahmasi that she said, "I asked Imam al-Sadiq ('a), 'What virtues are received for visiting the grave of Imam al-Husayn ('a)?"

He answered, "O, Umm Sa'id, the blessings are equivalent to going on the greater or lesser pilgrimage to Hajj, and its goodness is such and such (He reached out his arms and opened and closed his hands)."⁸

¹. Tanqih al-Maqal, vol. 3, p. 72; A'yan al-Shi'ah, vol. 3, p. 479; Rayahin al-Shari'ah, vol. 3, p. 396.

². Dala'il al-Imamah, p. 259.

³. Rijal al-Tusi, p. 341; Rijal al-Barqi, p. 62; Mu'jam Rijal al-Hadith, vol. 23, p. 176.

⁴. Kamil al-Ziyarat, p. 158.

⁵. Tanqih al-Maqal, vol. 3, p. 72.

⁶. Rayahin al-Shari'ah, vol. 3, p. 396.

⁷. Kamil al-Ziyarat, p. 158.

⁸. Kamil al-Ziyarat, p. 159.

[1] [1]

SHARES

37. Umm Salamah

Umm Salamah was one of the wives of the Holy Prophet (S). Her name was Hind Bint Abu Umayyah. Her father, Abu Umayyah, was named Suhayl Ibn alMughirah Ibn 'Abdullah Ibn 'Umar Ibn Makhzum, al-Qurashiyyah alMakhzumiyyah, and was known by his epithet Zad al-Rakib."¹ Her mother was 'Atikah Bint 'Amir Ibn Rabi'ah Ibn... Ibn Kinanah. Her first husband, AbuSalamah ('Abdullah Ibn 'Abd al-Asad from the Banu-Makhzum tribe), was her cousin.

Umm Salamah migrated twice with her husband to Abyssinia along with a group of the Muslims.² Their children were Zaynab, Salamah, 'Umar and Durrah.³

Umm Salamah passed away in al-Madinah in the year 62 A.H.L during the reign of Yazid. She was 84 years old at the time of her death. She was buried in the al-Baqi' cemetery and was the last of the Mothers of the Believers to pass away. There are different accounts as to the year of her death, but 62 A.H. seems the likeliest of all. It is said that she died after the martyrdom of Imam alHusayn Ibn 'Ali ('a).⁴

Ibn Sa'd, relying on his own sources, has written, "Umm Salamah told her husband (Abu Salamah), 'I have heard that a woman whose husband dies first and goes to paradise, and who goes to paradise as well after her death, if she does not marry again, will be reunited with her husband in paradise. The same is true if the wife dies first and her husband survives her. So, let us make a covenant that whoever

dies first, the one who survives the other will not marry again.'

Abu Salamah answered, 'If I die, do not do such a thing and make trouble for yourself.' Then he raised his hands in supplication to God and said, 'O God, give Umm Salamah a husband better than me after I die.'⁵

Abu Salamah died in 4 A.H. After the mourning period which Islam specifies and during which a widowed woman cannot marry again had passed, Abu Bakr asked for her hand in marriage, but Umm Salamah rejected him. After him, 'Umar asked for her hand, but was equally unsuccessful. In the year 5 A.H., the Holy Prophet (S) proposed to her and they were married. Her dowry is reported to have been ten Dirham, and another report says that it consisted of a hand mill, two pitchers, a pillow made from date fibers, a comforter, a bowl, a cooking pot and a large wooden tray. The Prophet (S) provided her housing in the home of Zaynab Bint Khuzaymah who had passed away.⁶

Despite this very modest dowry, the Holy Prophet (S) respected Umm Salamah very much.⁷

Her Merits

Umm Salamah was one of the first women to accept Islam, and one of the first to migrate to Abyssinia. Ibn al-Athir writes, "Umm Salamah was the first woman to enter al-Madinah on a chair on a camel."⁸ Umm Salamah was a faithful wife who loved her family and her husband. She was always present at her husband's side whether in her homeland or in a foreign country. The conversation between her and her husband that was quoted above is vivid proof of their attachment to each other.

When the Messenger of God (S) asked for her hand in marriage, Umm Salamah said, "I am an elderly woman, the mother of orphans, very devoted (to my deceased husband), and caring, and you already have wives."

The Messenger of God (S) said, "These are not a problem. God will remove that devotion, and your orphans are the responsibility of God and His Messenger (S)." So, Umm Salamah accepted.⁹

After Fatimah Bint Asad passed away, the Holy Prophet (S) entrusted his daughter Lady Fatimah ('a) to Umm Salamah's care. She happily accepted this responsibility and (later) said, "They think I am teaching and training Fatimah, but this is not so. She is my teacher."

In any case, Umm Salamah devoted herself wholeheartedly to caring for Fatimah ('a). She also helped in the wedding preparations for Fatimah ('a). When Umm Salamah later gave witness in favor of Fatimah ('a) over the garden of Fadak, Abu Bakr and 'Umar deprived her of her pension for a full year.¹⁰

Shaykh al-Saduq, relying on his own sources, quotes Imam al-Sadiq ('a) as saying, "The Holy Prophet (S) married fifteen women, and..... the best among them was Khadijah Bint Khuwaylid, and after her Umm Salamah..."¹¹

Umm Salamah was the guardian of the legacies and secrets of the Prophet's family ('a). 'Allamah al-Majlisi quotes a tradition from the book *Basa'ir alDarajat*, which can be summarized as follows, "The messenger of God called Umm Salamah and gave her a sheepskin full of knowledge and told her, 'Whoever asks you for this sheepskin after my death will be the Imam and my successor.'"

In another tradition narrated by 'Allamah al-Majlisi it is said, "When Amir al-Mu'minin departed for Iraq, he gave his books, his weapons, and the legacy of the Imamate to Umm Salamah,^{[12](#)} so that after his martyrdom, she would be able to give them to Imam al-Hasan ('a). When Imam al-Hasan ('a) was poisoned, he gave those weapons and legacies to Umm Salamah again so that she could give them to Imam al-Husayn ('a), who in turn gave them to her when he departed for Iraq so that she would give them to Imam 'Ali Ibn al-Husayn ('a).^{[13](#)}

These traditions prove that Umm Salamah was deeply respected by all members of the Holy Prophet (S)'s family, knew their secrets, and was the guardian of their possessions.

Umm Salamah spent many hours talking to 'A'ishah and advising her against going to war against Amir al-Mu'minin ('a). Even after she had departed for battle, Umm Salamah wrote her a letter advising her to refrain from fighting. Ibn Abu al-Hadid quoted her very eloquent words in his book *Sharh Nahj al-Balaghah*.^{[14](#)}

'Umar Ridha Kahhalah has related Umm Salamah's advice to 'Uthman Ibn 'Affan and her letter to Mu'awiyah.^{[15](#)}

When Umm Salamah realized that it was useless to continue advising and arguing with 'A'ishah, she felt compelled to write a letter from Makkah to Amir al-Mu'minin ('a). She gave it to her son 'Umar, telling him, "Take this letter to Amir al-Mu'minin ('a) as fast as possible, stay by his side, and do whatever he tells you to." In her letter to Imam 'Ali ('a), Umm Salamah related everything that had happened between her and 'A'ishah. Then, she wrote, "O Amir al-Mu'minin ('a)! If the Messenger of God (S) had not ordered us (his wives) to stay confined in our houses (after his death), I would have stayed by your side myself. In this situation, I send you my son so that he may obey your orders."^{[16](#)}

The Messenger of God (S) had told Umm Salamah what would happen to the members of his household in the future and how they would become martyrs. He had even given her some dirt from where Imam al-Husayn ('a) would be buried. This is why when Imam al-Husayn ('a) departed for Iraq, Umm Salamah said, "O light of my eyes! Do not cause me to grieve, because I heard your grandfather, the Messenger of God (S), say, 'My beloved son Hussein is going to be killed in Iraq, in a place called Karbala', by the sword of oppression and injustice."

Umm Salamah took part in the battle of Khaybar, in the conquest of Makkah, in the siege on al-Ta'if, and in the battles of Hawazin and Thaqif. And, she was at the side of the Holy Prophet (S) during his last Hajj pilgrimage. She could read, but could not write.^{[17](#)}

Al-Barqi, Shaykh al-Tusi, Ibn Abd al-Barr, Ibn Mandah¹⁸ and Abu Nu'aym¹⁹ consider Umm Salamah to be among the companions of the Holy Prophet (S) and there is no doubt about this fact.²⁰ Ahmad Ibn Hanbal has listed Umm Salamah among the transmitters of traditions from the Prophet (S).²¹

Allamah Mamqani has written, "Her exaltation in fidelity to Amir al-Mu'minin ('a), Fatimah ('a), Imam al-Hasan ('a), and Imam al-Husayn ('a) is so famous that there is no need to mention it, and so obvious that there is no need to remind of it."²² Shaykh Maallati has written, "All Muslim scholars agree that Umm Salamah's knowledge, piety, eloquence, and obedience and love for the family of the Holy Prophet (S) can only be compared to a light shining on a lofty mountain."²³

'Umar Ridha Kahhalah has written, "She is one of the women who migrated for the sake of Islam, an exalted lady with sound opinions and reasoning, a lady of great perfection and beauty who migrated to Abyssinia as well as al-Madinah."²⁴

Umm Salamah has related traditions from the Holy Prophet (S), Fatimah ('a) and Abu Salamah Ibn 'Abd al-Asad (her first husband). And, 'Umar Ibn Abi Salamah, 'Amir Ibn Abi Umayyah (her brother), Mus'ab Ibn 'Abdullah (her nephew), 'Abdullah Ibn Rafi', Nafi' (Umm Salamah's slave, whom she had freed), Safinah (the Holy Prophet's servant), Abu Kathir (Umm Salamah's servant), Yahya Ibn al-Muhallab al-Bajali, Ibn Safinah, Khayrah Umm al-Hasan al-Basri, Sulayman Ibn Yasar, Usamah Ibn Zayd Ibn Harithah, Hind Bint al-Harith Fazariyyah, Safiyyah Bint Shaybah, Abu 'Uthman al-Nahdi, 'Abd al-Rahman Ibn Mull, Humayd Ibn 'Abd al-Rahman Ibn 'Awf, Sa'id Ibn al-Musayyab, Abu Wa'il al-Asadi, Safiyyah Bint Mihsan, al-Shi'bi, 'Abd al-Rahman Ibn Abi Bakr, 'Abd al-Rahman Ibn Harith Ibn Hisham, 'Ikrimah Ibn 'Abd al-Rahman Ibn al-Harith, Abu Bakr Ibn 'Abd al-Rahman Ibn al-Harith, 'Uthman Ibn 'Abdullah Ibn Mawhab, 'Urwah Ibn al-Zubayr, Kurayb, the manumitted slave of Ibn 'Abbas, Qabisah Ibn Dhu'ayb, Nafi' the manumitted slave of Ibn 'Umar, Zaynab Bint Abi Salamah (her daughter), Nabhan (her slave who bought his freedom from her), 'Abdullah Ibn Rafi', Ya'la Ibn Mumlik, and others have related traditions from her.²⁵

Umm Salamah has related 387 traditions from the Holy Prophet (S). Fatimah ('a) and Abu Salamah. Sahih Muslim and Sahih al-Bukhari altogether related 29 of them. Thirteen of these traditions are related in both of them. Al-Bukhari has related three traditions that Muslim has not related, and Muslim relates 13 traditions that cannot be found in Sahih al-Bukhari.²⁶

Ibn Sa'd, relying on his own sources, relates approximately ten traditions from Umm Salamah quoting different transmitters. These traditions talk about the reward of enduring hardships, the passing away of her husband, Abu Salamah, and the circumstances of Umm Salamah's marriage to the Holy Prophet (S).²⁷

Ibn al-Athir, relying on his own sources and quoting 'Abdullah Ibn Wahab, relates that Umm Salamah said, "Fatimah ('a) came to see the Messenger of God (S) and he whispered something into her ear, whereupon she wept. Then, he again whispered into her ear, and she laughed. I asked her what the

Holy Prophet (S) had told her and she answered, 'He gave me the news that he is going to die this year, and I wept. Then, he said...' [28](#)

'Allamah al-Majlisi relates that Umm Salamah said, "Fatimah ('a) was the one most similar to the Holy Prophet (S) in countenance." [29](#)

Al-Majlisi relates a tradition from Umm Salamah about the Holy Prophet documenting the line of Imamate, "The Holy Prophet used to say, 'There will be twelve Imams after me, the same number as the heads of the Israelites (i.e., the children of Israel), and nine of them will be from the progeny of Imam al-Husayn. God has given them my knowledge and wisdom; so, woe to their enemies.'" [30](#)

Al-Tabarani, relying on his own sources, relates a tradition from Abu Sa'id alKhidri, quoting Umm Salamah as saying, "This verse was revealed in my house:

.....إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً.....

“.....Verily Allah intends but to keep off from you (every kind of) uncleanness, O' you the people of the House! And purify you (with) a thorough purification.” (Surah Al-Ahzab, 33:33).

I was sitting next to the door, and I said, 'O Messenger of God, am I not one of the members of your Household?' He answered, 'You are on a good path.' [31](#)

Shaykh al-Saffar, relying on his own sources, relates that Umm Salamah, the wife of the Holy Prophet (S) said, "During the sickness that led to his death, the Holy Prophet (S) said, 'Call my devoted friend.' A'ishah sent for her father, but when he, Abu Bakr, came, the Holy Prophet (S) covered his face and said, 'Call my devoted friend.' Abu Bakr left in confusion. Hafsa sent for her father, but when 'Umar came, the Holy Prophet (S) covered his face and said, 'Call my devoted friend.' 'Umar also departed in confusion. Then, Fatimah ('a) sent for 'Ali ('a). When he came, the Holy Prophet arose. 'Ali ('a) entered and the Holy Prophet (S) wrapped him in his own garment." Later on, 'Ali ('a) said, '(The Holy Prophet (S)) talked to me about a hundred subjects, each of them opened a hundred doors, until I was sweating and the Holy Prophet (S) was sweating too." [32](#)

Al-Tabarani relates 518 traditions from Umm Salamah, quoting different lines of transmitters, which deal with different subjects, such as: Islamic jurisprudence, the situation of the Holy Prophet (S), and the purity of the members of his Household. [33](#)

Al-Majlisi has included a chapter entitled "UmmSalamah" in his biography on the Holy Prophet (S). [34](#) He has also related a tradition from Umm Salamah in the section about the martyrdom of Imam alHusayn ('a). [35](#)

Umm Salamah is one of those who transmits the tradition about the sun returning for Imam 'Ali ('a). [36](#)

Umm Salamah has related, "We were uncovered in front of Ibn Ummi-Maktum.^{[37](#)} The Prophet ordered us to cover in front of him.^{[38](#)}

Umm Salamah has related, "The Messenger of God (S) was asked about Imam al-Mahdi ('aj)." He answered, 'He is a descendant of Fatimah ('a)."^{[39](#)}

^{1.} Zad al-Rakib, A person who would pay all of the expenses of those accompanying him on a journey, and they were his guests for the time of the journey. [Tarikh al-Tabari, vol. 3, p. 1138; The Dih-Khuda Encyclopedia.)

^{2.} Tarikh al-Tabari, vol. 1, p. 482.

^{3.} A'lam al-Nisa', vol. 5, p. 222.

^{4.} Thiqat Ibn Habban, vol. 3, p. 439; Tahdhib al-Kamal, p. 320.

^{5.} Al-Tabaqat al-Kubra, vol. 8, p. 88.

^{6.} Al-Tabaqat al-Kubra, p. 98.

^{7.} It was an Arab custom that the more value they attached to a woman, the higher her dowry would be. However, the Prophet (S) had a special respect for Umm-Salamah, regardless of the value of her dowry.

^{8.} Usd al-Ghabah, vol. 5, p. 589.

^{9.} Al-Tabaqat al-Kubra, vol. 8, p. 90.

^{10.} Rayahin al-Shari'ah, vol. 2, pp. 25 and 294.

^{11.} Al-Khisal, vol. 2, p. 419.

^{12.} Basa'ir al-Darajat, p. 169.

^{13.} Bihar al-Anwar, vol. 22, p. 223; Tanqih al-Maqal, vol. 3, p. 72, from the chapter about women.

^{14.} Shar Nahj al-Balaghah, vol. 2, pp. 77 – 80.

^{15.} A'lam al-Nisa', vol. 5, pp. 224 – 226.

^{16.} Rayahin al-Shari'ah, vol. 2, p. 301.

^{17.} A'lam al-Nisa', vol. 5, p. 227.

^{18.} Yahya Ibn 'Abd al-Wahhab was one of the leaders of the renown Banu-Mandah tribe. He was one of the famous religious authorities on the transmission of Shi'ah traditions with great virtues.

^{19.} Al-Fadl Ibn Dukayn was one of the famous religious authorities on the transmission of Shi'ah traditions and he had memorized the Qur'an. The traditions which he has related are very reliable and trustworthy for both Shi'ah and Sunnah. He is listed as one of the notable, learned men by both Muslim and al-Bukhari. He passed away in either 210 or 218 A.H. in al-Kufah. (Rayhanat al-Adab, vol. 7, p. 287; al-Dhari'ah, vol. 4, p. 240)

^{20.} Rijal al-Tusi, p. 32; Tanqih al-Maqal, vol. 3, p. 72; Mu'jam Rijal al-Hadith, vol. 23, p. 177.

^{21.} Al-Jami' fi'l-'Ilal...p. 244.

^{22.} Tanqih al-Maqal, vol. 3, p. 72.

^{23.} Rayahin al-Shari'ah, vol. 2, p. 288.

^{24.} A'lam al-Nisa', vol. 5, p. 221.

^{25.} Tahdhib al-Kamal, pp. 319 – 371.

^{26.} A'lam al-Nisa', vol. 5, p. 221.

^{27.} Al-Tabaqat al-Kubra, vol. 8, pp. 87 – 96.

^{28.} Usd al-Ghabah, vol. 5, p. 523.

^{29.} Bihar al-Anwar, vol. 43, p. 55.

^{30.} Bihar al-Anwar, vol. 36, p. 347.

^{31.} al-Mu'jam al-Kabir, vol. 23, p. 249.

^{32.} Basa'ir al-Darajat, p. 313.

^{33.} Al-Mu'jam al-Kabir, vol. 23, pp. 241 – 248.

^{34.} Bihar al-Anwar, vol. 22, p. 221.

[35.](#) Bihar al-Anwar, vol. 44, p. 241.

[36.](#) Kashf al-Ghummah, vol. 2, p. 282.

[37.](#) Ibn Umami-Maktum was one of the Prophet's companions who was blind.

[38.](#) Al-Tabaqat al-Kubra, vol. 8, p. 178; Wasa'il al-Shi'ah, vol. 20, p. 232.

[39.](#) Al-Mu'jam al-Kabir, vol. 23, p. 267.

[1] [1]

SHARES

38. Umm Salamah (The Sister Of Imam Al-Sadiq)

Umm Salamah was the daughter of Imam Muhammad Ibn 'Ali Ibn al-Husayn (Imam al-Baqir) ('a)[1](#) and the sister of Imam al-Sadiq ('a). She was the wife of Muhammad al-Arqat,[2](#) the son of 'Abdullah al-Bahir[3](#) who was the son of Imam al-Sajjad ('a).

'Allamah Mamqani has said she was a transmitter of traditions and written about her, "There is no doubt that she was a follower of the Imamiyyah sect, and from her son's description of her, it is evident that she was trustworthy."[4](#)

She has related traditions from Abu 'Abdullah Ja'far al-Sadiq ('a), and 'Ali Ibn Abi Hamzah has related traditions from her.

Al-Kulayni relates from Muhammad Ibn Yahya, who relying on his own sources quotes Isma'il Ibn al-Arqat about his mother, Umm Salamah, the sister of Abu 'Abdullah Imam al-Sadiq ('a). Isma'il said, "During the month of Ramadan, I became severely ill and was on the verge of death. Banu-Hashim gathered around me during the night, and witnessed that I was dead. My mother was crying when my maternal uncle, Abu 'Abdullah, told her, 'Go to the roof of the house, talk to God under the sky, and pray two cycles of the ritual prayer. After you have finished, say: 'O God, you gave him to me, otherwise he had no existence. O God, I want Thou to return him to me and loan him to me again.' She did as she was told, and I got better. I sat up. They called for porridge to be brought for them in the morning (in preparation for fasting) and ate it. And, I ate it with them (preparing myself to fast as well)."[5](#)

[1.](#) 'Umdat al-Talib, p. 225.

[2.](#) Arqat means a person whose face is ugly and blotched. Because al-Arqat was rude to Imam al-Sadiq ('a), God made his face look unpleasant and ugly. [A'yan al-Shi'ah, vol. 3, p. 404].

[3.](#) 'Abdullah was called Bahir due to the beauty and inner light of his face. [Rayahin al Shari'ah, vol. 3, p. 298].

[4.](#) Tanqih al-Maqal, vol. 3, p. 82; Mamqani has written about Isma'il as follows, "It is clear he was a Shi'ite, and there are

clear signs of his trustworthiness. In the book Jami' al-Ruwat it is written that 'Abdullah Ibn Waddah and 'Ali Abi Hamzah have related traditions from him from Imam al-Sadiq ('a). [Tanqih al-Maqal, vol. 1, p. 130].

[5](#). Al-Kafi, vol. 3, p.478; Bihar al-Anwar, vol. 47, p. 304.

[1] [1]

SHARES

39. Umm Salamah Umm Muhammad Ibn Muhajir

Umm Salamah was the mother of Muhammad Ibn Muhajir. She was a narrator of traditions, but nothing is known about her biography.

Her Merits

She is one of the trustworthy narrators of traditions from Imam al-Sadiq ('a). Shaykh al-Tusi's writings about her husband and son prove that they were among the trusted companions of Imam al-Sadiq ('a).

Shaykh al-Tusi has brought the name of her son in his book on distinguished men under the companions of Imam al-Sadiq ('a). He has listed him as Muhammad Ibn Muhajir Ibn 'Ubayd al-Azdi, Abu Khalid al-Kufi. [1](#)

He has also written in his book Fihrist: "He and his father have related traditions from AbuJa'far (Imam al-Baqir). Both of them are reliable, Shi'ah and from al-Kufah." [2](#)

'Allamah Mamqani has written, "Umm Salamah, the mother of Muhajir is trustworthy. The fact that Ibn Abi 'Umayr quotes from her (in his chain of narrators) proves her trustworthiness." [3](#)

Sayyid Muhsin al-Amin, after quoting a tradition narrated by Ibn Abi 'Umayr from Umm Salamah has written, "As may be seen, it is clear that she is a Shi'ah. Her status is proven by the existence of her son, Muhammad Ibn Muhajir who was one of the companions of Imam al-Sadiq ('a)." [4](#)

Shaykh Mahallati has written about Umm Salamah, "She is an erudite and scholarly woman, a narrator of traditions from Imam al-Sadiq ('a), and people like Ibn Abi 'Umayr transmit traditions from her." [5](#)

She has related traditions from Abu 'Abdullah Ja'far al-Sadiq ('a), and her son, Muhammad Ibn Muhajir, has related traditions from her.

Al-Kulayni relates the following tradition, quoting Ali Ibn Ibrahim, from his father from Ibn Abi 'Umayr from Muhammad Ibn Muhajir that his mother, Umm Salamah, said, "I heard Abu 'Abdullah ('a) (Imam al-Sadiq) say, 'Whenever the Prophet of God (S) read the ritual prayer for a deceased person, he would

say 'allahu-akbar (God is the Greatest; takbir)' and 'ashhadu-an-la ilaha-illa 'llah (I bear witness that there is no god save Allah; shahadah)'. Then he would repeat the takbir statement again, and invoke God's blessings upon the prophets (salawat). He would say takbir again and say invocations for the believers. He would then say takbir a fourth time and say invocations for the deceased. He would say takbir again and finish his prayer. After the Glorious God forbade the Holy Prophet (S) from praying for the hypocrites, he would say takbir and salawat for the prophets in the prayer for a deceased person then say takbir and send invocations for the believers. Then, he would say takbir for the fourth time and finish his prayer without saying invocations for the deceased. "[6](#)

[1.](#) Rijal al-Tusi, p. 302.

[2.](#) Al-Fihrist, p. 55.

[3.](#) Tanqih al-Maqal, vol. 3, p. 73, from the chapter about women.

[4.](#) A'yan al-Shi'ah, vol. 3, p. 479.

[5.](#) Rayahin al-Shari'ah, vol. 3, p. 396.

[6.](#) Al-Kafi, vol. 3, p. 181, the chapter on the deceased, tradition no. 3; Tahdhib alAhkam, vol. 3, p. 189, the chapter on ritual prayer for the deceased, tradition no. 431.

[1] [1]

SHARES

40. Umm Salamah Bint Hudhayfah

Umm Salamah was the daughter of Hudhayfah Ibn al-Yaman al-'Absi; who was an ally of the 'Abd al-Ashhal tribe. Her father Hudhayfah was a companion of the Holy Prophet (S) and lived in al-Kufah. [1](#)

Her Merits

Umm Salamah narrated traditions from her father, who was among the companions of the Holy Prophet (S) and Amir al-Mu'minin ('a). Hudhayfah died in al-Mada'in, forty days after swearing allegiance to Amir al-Mu'minin. Shaykh al-Tusi mentions him as a companion and transmitter of traditions from Imam 'Ali ('a). Hudhayfah was one of the "four pillars" (close and sincere helpers and followers of Amir al-Mu'minin ('a) after the demise of the Holy Prophet). The Prophet made a pact of brotherhood between him and 'Ammar Ibn Yasir. [2](#)

Al-Kashi narrates in his biography of Salman al-Farisi, relying on his own sources and quoting Zurarah, who quotes Imam al-Sadiq ('a), from his father, from his grandfather from 'Ali Ibn Abi Talib ('a) that he said, "The earth (and life on it) was closed and confined due to the existence of seven people. Because of their existence the people on the earth are given sustenance, are helped, and rain falls (bringing

blessings). Among them are Salman, al-Miqdad, Abu Dharr, 'Ammar and Hudhayfah, may God have mercy upon them." And, 'Ali ('a) used to say, "I am their Imam and leader, and they are the ones who prayed over Fatimah ('a) (when she had passed away)." [3](#)

Therefore, Hudhayfah, Umm Salamah's father, had a very high position before God, and his daughter, who was brought up by him, was God Willing among the righteous persons who loved the Holy Prophet (S) and his family.

She related traditions from Hudhayfah Ibn al-Yaman (her father). Ibn Sa'd writes, "Umm Salamah Bint Hudhayfah narrates that her father Hudhayfah said, "He (the Holy Prophet) forbade them from fasting (with the intention of the fast for the month of Ramadan) on a day which was doubtful whether it was the month of Ramadhan or not." [4](#)

[1.](#) Rijal al-Tusi, p. 37.

[2.](#) Rijal al-Tusi, p. 37; A'yan al-Shi'ah, vol. 4, p. 591.

[3.](#) Ikhtiyar Ma'rifat al-Rijal, vol. 1, p. 33.

[4.](#) Al-Tabaqat al-Kubra, vol 8, p. 477.

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SHARES

41. Umm Sinan Al-Aslamiyyah

Umm Sinan al-Aslamiyyah was the wife of Abu Sinan Yazid Ibn Hurayth. She was one of the transmitters of traditions from the Holy Prophet (S). She accepted Islam after the Holy Prophet's migration from Makkah to al-Madinah and swore allegiance to him.

Her Merits

Umm Sinan was a kind woman who loved the Holy Prophet (S) and his family. She was brave and resolute. When the Holy Prophet (S) was leaving for the Battle of Khaybar, she went to him and said, "O Prophet of God! I wish to come with you to treat the wounded, heal the sick, assist the fighters, protect their possessions, and give water to the thirsty." The Holy Prophet (S) said, "Come with us." Umm Sinan was at the side of the Holy Prophet (S) most of the time and participated in the Battle of Khaybar. [1](#)

She related traditions from the Messenger of God (S). Ibn Abbas and Thubaytah (her daughter) related traditions from her.

Umm Salamah narrated that her daughter Thubaytah said, "My mother said, 'I went to the Holy Prophet (S) and told him, 'O Messenger of God, I come to you in shame and embarrassment. If I was not in want, I wouldn't have come.'"

He answered, 'If you are content with what you have, it is better for you.'"²

She also related, "I went to the Holy Prophet (S) and swore allegiance to him (in Islam). He looked at my hand and said, 'It is inappropriate for you women to change your fingernails.'"³

She has also said, "When the Messenger of God (S) was ready to leave for Khaybar, I went to him and said, 'O Messenger of God, permit me to come with you. I will repair and sew the water bags and treat the wounded. If no one is injured, I can show the way to the caravan. The Holy Prophet (S) answered, 'Come out with God's blessings (accompany us). Some of your friends have already talked to me about coming with us, and I have given them permission. Some of them are from your tribe, and others are not. You may accompany your tribe or come with us.' I said, 'I will come with you. He said, 'Stay with my wife, Umm Salamah.'"⁴

¹. Al-Tabaqat al-Kubra, vol. 8, p. 292; Riyahin al-Shari'ah, vol. 3, p. 410.

². Usd al-Ghabah, vol. 5, p. 592; al-Mu'jam al-Kabir, vol. 25, p. 173.

³. Usd al-Ghabah, vol. 5, p. 592.

⁴. Al-Tabaqat al-Kubra, vol. 8, p. 292.

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SHARES

42. Umm Sayyid Ibn Tawus (Umm 'Ali)

Umm 'Ali was the mother of Radi al-Din 'Ali Ibn Musa¹ Ibn Ja'far Ibn Muhammad Ibn Tawus al-Hasani (579–664 A.H.).

Her Merits

Umm 'Ali was a magnificent woman who was very knowledgeable and a great scholar in the Imami religion. Some of the students of Shaykh 'Ali al-Karaki² in listing their teachers have mentioned the name Umm Sayyid 'Ali Ibn Tawus and praised her.³

¹. Radiyy al-Din Abu al-Qasim 'Ali Ibn Musa Ibn Ja'far Ibn Muhammad Ibn Ahmad Ibn Muhammad Ibn Ahmad Ibn

Muhammad Ibn Muhammad Ibn Tawus al-'Alawi alHasani (589–664 A.H.L) was a notable, honorable Shi'ah personage who was a jurisprudent, transmitter of traditions, historian, literary man, and of a high station. He is so well-known for his worship acts and piety that there is no need to mention it. The author of Jami' al-Ruwat has mentioned him among the transmitters of traditions. He has written many books including, Manhaj al-Da'awat, al-Lahuf Ila Qatla al-Tufuf, alTara'if fi Madhahib al-Tawa'if, al-Aman fi Akhtar al-Asfar, and others.

[2](#). Shaykh 'Ali Ibn Hilal al-Karaki was one of the greatest scholars who lived in Isfahan. He passed away in 984 A.H. [A'yan al-Shi'ah].

[3](#). Riyad al-'Ulama', vol. 5, p. 408.

[1] [1]

SHARES

43. Umm 'Abdullah Ibn Ja'far

Umm 'Abdullah was the mother of 'Abdullah Ibn Ja'far. Nothing is known about her or her name. If her son 'Abdullah was 'Abdullah Ibn Ja'far Ibn AbiTalib, then her mother was Asma' Ibn 'Umays. Otherwise, we do not know what her mother's name was.

Her Merits

From the tradition she transmitted about 'Ali Ibn Abi Talib ('a)–which is related in the section on traditions – it seems that she was a woman of great excellence. Imam 'Ali ('a) bestowed his favor upon her, and prayed for her unborn child.

'Allamah al-Majlisi lists her among the people for whom Imam 'Ali ('a) prayed for them.[1](#) 'Allamah Mamqani considers Umm 'Abdullah to be one of the transmitters of traditions.[2](#) She has related traditions from 'Ali Ibn Abi Talib ('a).

Al-Majlisi writes that Umm 'Abdullah is one of those for whom Imam 'Ali ('a) prayed. Umm 'Abdullah said in this respect, "I passed by (Imam) 'Ali when I was pregnant. He called me, passed his hand over my abdomen and said, 'O my Lord, make this child an auspicious and blessed boy.' I delivered a boy."[3](#)

[1](#). Bihar al-Anwar, vol. 41, p. 209.

[2](#). Tanqih al-Maqal, vol. 3, p. 73, the chapter on women.

[3](#). Bihar al-Anwar, vol. 41, p. 209.

[1] [1]

SHARES

44. Umm 'Uthman

Umm 'Uthman was the mother of one of Imam 'Ali's sons. Nothing else is known about her or her name. Her epithet is known from a tradition which Majlisi transmits from her.^{[1](#)} It is necessary to explain that this Umm 'Uthman is not the mother of 'Uthman Ibn 'Ali, the son of Imam 'Ali ('a). 'Uthman Ibn 'Ali was the full brother of al-'Abbas Ibn 'Ali, and their mother was Umm al-Banin.

Al-Majlisi transmits that Umm 'Uthman said, "The Household of Prophet Muhammad (S) had a pillow upon which no one except Jibra'il would sit. If he got up from it, it was put away. Whenever he would get up, some of his feathers would fall onto the pillow, and Fatimah ('a) would pick them up and put them inside the bracelets al-Hasan and al-Husayn ('a) wore on their upper arms."^{[2](#)}

^{[1](#)}. Bihar al-Anwar, vol. 43, p. 291.

^{[2](#)}. Bihar al-Anwar, vol. 43, p. 291.

[1] [1]

SHARES

45. Umm 'Uthman (Juwayrah)

In the books on transmitters of traditions Umm 'Uthman is mentioned under the names of Juwayriyah, Juwayrah, Jawharah, Kabirah and Kathirah. Her epithet was Umm 'Uthman, and this name was more common than any of her other names.^{[1](#)}

Her Merits

Umm 'Uthman was one of the companions of Imam al-Sadiq ('a) and narrates traditions from him. Bakr Ibn Muhammad relates traditions from her.

Al-Kulayni and Shaykh al-Tusi transmit the following saying, relying on their own sources, and quoting Bakr Ibn Muhammad, who relates from Juwayrah, "While I was waiting in the Holy Mosque (of Makkah) for one of my servants, Imam al-Sadiq ('a) passed by and asked me, 'O Umm 'Uthman, why are you standing here?'

I answered, 'I am waiting for one of my servants.'

He asked again: 'Have you set him free?'

'No,' I replied.

He asked, 'Did you set his father free?'

I said, 'No, we set his grandfather free.'

Imam al-Sadiq ('a) then said, 'He is not your servant, rather he is your brother.'"²

¹. Jami' al-Ruwat, vol. 2, p. 456; Tanqih al-Maqal, vol. 3, p. 73, the chapter on women.

². Al-Kafi, vol. 6, p. 199; Tahdhib al-Ahkam, vol. 8, p. 253, tradition no. 918.

[1] [1]

SHARES

46. Umm 'Atiyyah Al-Ansariyyah

Umm 'Atiyyah al-Ansariyyah's name was Nusaybah Bint al-Harith. And, some historians have said that she was Nasibah Bint Ka'b, but the epithet of Bint Ka'b was Umm 'Umarih.¹ She is from al-Basrah.

Her Merits

Umm 'Atiyyah was one of the great women who were among the companions of the Holy Prophet (S). She transmitted many traditions from him, and often accompanied him to the battlefield. She used to treat the wounded and sick during the battles. She also helped with washing the body of Zaynab, the Holy Prophet's daughter, after her death. The tradition she narrated about the method of washing corpses (ghusl al-mayyit) has become a part of Islamic doctrine. A number of the scholars from the second generation after the prophet (Tabi'un or companions of the Holy Prophet's companions after he himself had passed away) in al-Basrah learned about how to wash a corpse from Umm 'Atiyyah.

Shaykh al-Tusi, Ibn 'Abd al-Barr, and Ibn al-Athir counted her among the transmitters of traditions from the Holy Prophet (S).²

Sayyid Muhsin al-Amin has written, "She satisfies the conditions,"³ meaning she was a Shi'ah. Because, it has been narrated that Umm Sharahil, Umm 'Atiyyah's servant, said, "Ali Ibn Abi Talib used to take his noon nap at Umm 'Atiyyah's house....."⁴ Mamqani has written, "Since she washed the bodies of deceased Muslims and we can conclude that she was trustworthy and sincere."⁵

She related traditions from the Holy Prophet (S) and 'Umar Ibn al-Khattab. Hafsah Bint Sirin, 'Abd al-Malik Ibn 'Umayr, Isma'il Ibn 'Abd al-Rahman Ibn 'Atiyyah, Ali Ibn al-Aqmar, Umm Sharahil, Muhammad Ibn Sirin, and Anas Ibn Malik have related traditions from her.^{[6](#)}

Ibn al-Athir transmits a tradition from Umm 'Atiyyah about the washing of the corpse with three different chains of documentation, while Ibn Sa'd transmits the same tradition with two chains of documentation. "Umm'Atiyyah said, 'One of the daughters of the Prophet (S) had died. He said, 'Wash her three or five times, or more if you feel it is necessary with water mixed with cedar (Lotus) water. Then wash her with camphor the last time. Call me when you have finished.' When we had finished, we called him, and he handed us a piece of cloth. He said, 'Cover her with this.'"^{[7](#)}

Al-Tabarani, relying on his own sources, quotes Umm Sharahil as narrating that Umm 'Atiyyah said, "The Messenger of God sent 'Ali to a battle. After 'Ali had left, I saw he raised his hands (up to heaven) and said, 'O my Lord, do not let me die before you show me 'Ali again.'"

Al-Tabarani transmits about 85 traditions from Umm 'Atiyyah. In the al-Sihah al-Sittah a number of traditions are related from her.^{[8](#)}

^{[1](#)}. Ibn Makula has written her name as Nusaybah which would be Umm-'Atiyyah alAnsariya. And, the name Nusaybah is Umm-Ka'b. Usd al-Ghabah, vol. 5, p. 555; al-Isti'ab, vol. 4, p. 1919; Tahdhib al-Tahdhib, vol. 12, p. 455.

^{[2](#)}. Rijal al-Tusi, p. 33; al-Jami' fi'l-'Ilal wa-Ma'rifat al-Rijal, p. 246; Al-Isti'ab, vol. 4, pp. 1919 and 1947; Usd al-Ghabah, vol. 5, pp. 554 & 603.

^{[3](#)}. A'yan al-Shi'ah, vol. 3, p. 482.

^{[4](#)}. Al-Tabaqat al-Kubra, vol. 8, p. 456.

^{[5](#)}. Tanqih al-Maqal, vol. 3, p. 73, chapter on women.

^{[6](#)}. Tahdhib al-Kamal, p. 316.

^{[7](#)}. Usd al-Ghabah, vol. 5, p. 603; al-Tabaqat al-Kubra, vol. 8, p. 455.

^{[8](#)}. Al-Mu'jam al-Kabir, vol. 25, p. 44; al-Tabaqat al-Kubra, vol. 8, p. 455.

[1] [1]

SHARES

47. Umm 'Ala' Al-Hassun

Umm 'Ala's name was Iman. She was the daughter of Hajji Ja'far Hassun and the wife of the Engineer 'Abd al-Husayn Hassun. Umm 'Ala' was born in Baghdad and grew up there in her father's house. After marrying her father's paternal cousin, she moved to al-Kufah.

Her Merits

Umm Ala' began to study the Islamic sciences after her marriage. She participated in the study meetings for women that took place in her husband's house. She also studied under her uncle, Shaykh Zuhayr al-Hassun. Ayatullah Mar'ashi during the last years of his life, came to stay in her uncle's, Shaykh Zuhayr al-Hassun, house, and gave her permission to narrate from him.^{[1](#)}

^{1.} A'lam al-Nisa 'al-Mu'minat, p. 171.

[1] [1]

SHARES

48. Umm 'Ali Al-Hassun

Her name was Zahra', and she was the daughter of Hajji Muhammad 'Ali alHassun and the wife of Shaykh Zuhayr al-Hassun. She was born in the Iraqi holy city of Najaf, into a family known for its piety and nobleness. She received an excellent upbringing there. After her father's death, she moved to the house of her brother, Hajji Fadil al-Hassun.^{[1](#)}

Her Merits

Staying in her brother's house was an excellent opportunity for Umm 'Ali to meet with other Muslim women and teach them the principles of Islamic beliefs. Her marriage to her paternal cousin, Shaykh Zuhayr al-Hassun, opened the doors of knowledge for her. Her husband taught her with great diligence, and Umm 'Ali studied Islamic jurisprudence, doctrines of Islam, syntactic, rhetoric, traditions, and the reliability of the transmitters of traditions. When Ayatullah Mar'ashi took residence in her house, he tested her and permitted her to narrate from him.

The martyr Bint al-Huda (the sister of Muhammad Baqir al-Sadr), who was an eminent scholar and one of the leaders of the Islamic movement in Iraq, was among her students. This brother and sister were martyred by Saddam in 1979.^{[2](#)}

^{1.} He was deeply fond of teaching the holy laws of Islam and attached to Imam alHusayn ('a). He conducted educational meetings for young people in his home. (A'lam al-Nisa' al-Mu'minat, p. 172).

^{2.} A'lam al-Nisa' al-Mu'minat, p. 172.

49. Umm 'Isa Bint 'Abdullah

Nothing is known about her name or biography. From Shaykh al-Tusi's book and other books about the transmitters of traditions her name has been obtained.

Shaykh al-Tusi, Mirza Astarabadi, and 'Allamah Ardabili list Umm 'isa Bint 'Abdullah among the companions and transmitters of traditions from Imam alSadiq ('a).[1](#)

Mamqani has written, "It is clear that she was of the Imamiyyah faith, but her degree of trustworthiness is not clear."[2](#)

[1.](#) Rijal al-Tusi, p. 342; Manhaj al-Maqal, p. 400; Jami' al-Ruwat, vol. 2, p. 456.

[2.](#) Tanqih al-Maqal, vol. 3, p. 73, the chapter about women.

50. Umm Ghanim (The Owner Of The Pebble)

Umm Ghanim was a Bedouin woman from Yemen, who was known by the epithet of the owner of the pebble. [1](#) Amir al- Mu'minin ('a) put his seal for her on a fistful of pebbles.[2](#)

Her Merits

Umm Ghanim met Imam Ali Amir al-Mu'minin, Imam al-Hasan, Imam alHusayn and Imam al-Sajjad ('a). After her, her descendants met other Imams. For example, Mahja' Ibn al-Salt Ibn 'Aqabah Ibn Sam'an Ibn Ghanim Ibn Ummi-Ghanim, who met Imam al-Hasan al-'Askari ('a).[3](#)

Abu 'Ali al-Tabarsi narrates a tradition about Umm Ghanim, quoting 'Abdullah Ibn Sulayman al-Hadrami, which is summarized as follows, "(In their search for Imam 'Ali Ibn al-Husayn), Ghanim Ibn Ummi-Ghanim and his mother came to al-Madinah. Umm Ghanim asked for a person named 'Ali from the Banu-Hashim tribe. People introduced 'Ali Ibn 'Abdullah Ibn 'Abbas.

When she went to 'Ali, she told him, 'I have a fistful of pebbles upon which (Imams) 'Ali, al-Hasan and al-Husayn have put their seal. I have heard that a person named 'Ali will seal them.' 'Ali Ibn 'Abdullah Ibn al-'Abbas replied, 'O foe of God! You have attributed a falsehood to 'Ali Ibn Abi Talib and al-Hasan and al-Husayn.' Umm Ghanim continued, 'the Banu-Hashim beat me up so severely that I was forced to renounce what I had said, and they took the pebbles from me. That night I saw (Imam) al-Husayn ('a) in my dreams, and he said, 'Take these pebbles and go meet my son 'Ali. He is your friend and will listen to you. When I awoke, I found the fistful of pebbles in my hand.'"⁴

It may be concluded from the tradition summarized above that Umm Ghanim had a high spiritual standing and was in close contact with the Imams. It can also be concluded that she possessed their trust and was aware of the issue of Imamate and its secrets.

Abu 'Abdullah Ibn 'Ayyash⁵ writes, "This Umm Ghanim, owner of the pebbles, is different from the other two women who are also called 'owner of the pebbles'. One of these two is called Umm 'I-Nada Habbabah the daughter of Ja'far al-Walibi al-Asadi, and the other is 'the first owner of the pebbles', whose name is Umm Aslam. The Holy Prophet (S) and Amir al-Mu'minin ('a) sealed her pebbles,⁶ and she was the inheritor of the books. The story of the pebbles being sealed has been related about all three of them."⁷

Mamqani has listed Umm Ghanim among the transmitters of traditions, and reports the words of al-Tabarasi about her.⁸ She has related traditions from Imam 'Ali Ibn al-Husayn ('a) and Umm Farwah. Al-Qasim Ibn Ghanim (her grandson) has related traditions from her.

Abu 'Ali al-Tabarsi, quotes 'Abdullah Ibn Sulayman al-Hadrami, as relating that Umm Ghanim went to al-Madinah to find Imam 'Ali Ibn al-Husayn, as has already been related in the section on her merits, and that she said, "I (then) went to 'Ali Ibn al-Husayn ('a) and he sealed them (the pebbles) and said, 'There is a lesson and advice in this matter (of the pebbles), do not tell anyone about it.'"⁹

¹. Al-Kafi, vol. 1, p. 347.

². Kitab al-Ghaybah, p. 122.

³. Kitab al-Ghaybah, p. 122; I'lam al-Wara, p. 353.

⁴. I'lam al-Wara, p. 353; Bihar al-Anwar, vol. 46, p. 35.

⁵. Mamqani writes, "Mirza (Astrabadi) mentions her name, but we do not have any biographical information about her. (Tanqih al-Maqal, vol. 3, p. 25).

⁶. Bihar al-Anwar, vol. 50, p. 303.

⁷. I'lam al-Wara, p. 354.

⁸. Tanqih al-Maqal, vol. 3, p. 73.

⁹. I'lam al-Wara, p. 353; Bihar al-Anwar, vol. 46, p. 36.

51. Umm Farwah, The Mother Of Imam Al-Sadiq ('A)

Fatimah or Qaribah, was the daughter of al-Qasim Ibn Muhammad Ibn AbiBakr¹ and the mother of Imam al-Sadiq ('a).² She was known by the nicknames of Umm Farwah and Umm al-Qasim. Her mother was Asma' Bint 'Abd al Rahman Ibn Abi Bakr. Abu Bakr was thus her maternal as well as her paternal grandfather. She is buried in the Baqi' cemetery alongside her son, Imam alSadiq ('a), and Imam al-Baqir ('a), Imam Zayn al-'Abidin ('a), Imam al-Hasan ('a), and her mother, Asma' Bint 'Abd al-Rahman Ibn Abi Bakr.³

Her Merits

Umm Farwah was well-versed in Gnosticism, and was a virtuous, scholarly woman who possessed great piety and fear of God. Imam al-Sadiq ('a) said about her, "My mother was among those who had faith and piety and did good works, and God loves those who do good works."⁴

Muhammad Ibn Yahya, relying on his own sources, transmits that 'Abd al-'Ala' said, "I saw how Umm Farwah circumambulating around the Ka'bah in inconspicuous clothes. She touched the black stone with her left hand. A man who was also circumambulating the Ka'bah told her, 'O servant of God! You are carrying out the Islamic tradition incorrectly.' Umm Farwah answered

him, 'We have no need for your knowledge.'"⁵

Al-Barqi counts her among the transmitters of traditions from Imam al-Sadiq ('a).⁶ 'Allamah Mamqani also mentions her as one of the women transmitters of traditions. After relating a tradition about her, he writes, "With regard to this tradition I can say that it proves Umm Farwah's trustworthiness, because she was a pious woman doing good works all her life. Therefore, I consider her to be highly trustworthy."⁷

Al-Mas'udi⁸ writes, "She was one of the most pious women of her age, and she has transmitted traditions from 'Ali Ibn al-Husayn ('a)."⁹ She has also related traditions from Imam Muhammad Ibn 'Ali al-Baqir ('a). And, Imam Ja'far Ibn Muhammad al-Sadiq ('a) has related traditions from her.

Imam al-Sadiq ('a) said that his mother quoted his father as saying, "O UmmFarwah, verily, I pray to God for those among our followers who are guilty of a sin a thousand times every day. We are patient in the face of calamities that befall us with the knowledge that we will be richly rewarded. However, they are patient without having that knowledge."¹⁰

^{1.} Al-Qasim Ibn Muhammad Ibn Abi Bakr has been listed among the companions and transmitters of traditions from Imam

'Ali Ibn al-Husayn ('a) and Imam al-Baqir ('a) by Shaykh al-Tusi. Al-Qasim Ibn Muhammad was the cousin and strong companion of Imam 'Ali Ibn al-Husayn ('a), and one of the Shi'ah jurists who was among the descendants of the Messenger of God (S). He passed away in the year 101 A.H.L. He was also a descendant of the daughter of King Yazdigard. (Rijal al-Tusi, pp. 100 and 133; Tanqih al-Maqal, vol. 2, p. 23).

[2.](#) Al-Mujdi, p. 94; 'Umdat al-Talib, p. 225.

[3.](#) Al-Kafi, vol. 1, p. 472; Bihar al-Anwar, vol. 47, p. 1.

[4.](#) Al-Kafi, vol. 1, p. 472 (Kitab al-Hujjah, the chapter about the birth of Abu 'Abdullah Ja'far Ibn Muhammad).

[5.](#) Al-Kafi, vol. 4, p. 428 (Kitab al-Hajj); Bihar al-Anwar, vol. 46, p. 367.

[6.](#) Rijal al-Barqi, p. 62; Mu'jam Rijal al-Hadith, vol. 23, p. 179.

[7.](#) Tanqih al-Maqal, vol. 3, p. 73 (the chapter about women).

[8.](#) 'Ali Ibn al-Husayn Ibn 'Ali, known as Abu al-Hasan, was the son of 'Abdullah Ibn Mas'ud. He was a historian and an expert on lineages living in the 4th century A.H. He was from Baghdad, and lived in Egypt. He passed away there in 346 A.H.L. He was the author of many books including, Muruj al-Dhahab, Dhakha'ir al-'Ulum wa-ma-kan fi Salif al-Dahur, and al-Tarikh fi Akhbar al-Umam min al-'Arab wa'l-'Ajam. [Al-A'lam by al-Zarkali, Lughat Nama Dihkhuda].

[9.](#) Ithbat al-Wasiyyah, p. 152.

[10.](#) Al-Kafi, vol. 1, p. 472 (Kitab al-Hujjah, the chapter on the birth of Abu 'Abdullah Ja'far Ibn Muhammad ('a); Ithbat al-Wasiyyah, p. 153.

[1] [1]

SHARES

52. Umm Al-Fadl (Lubabah)

Umm al-Fadl's name was Lubabah, but she was known by her epithet. Her father was al-Harith Ibn Hazan Ibn Bujayr al-Hilali, and her mother was Hind (Khawlah Bint 'Awf Ibn Zuhayr). She was the sister of Maymunah, the Holy Prophet's wife, of Asma Bint 'Umays, the wife of Ja'far Ibn Abi Talib, and of Salma, the wife of Hamzah Ibn 'Abd al-Muttalib. And, Umm al-Mu'minin Zaynab Bint Khuzaymah was her maternal half sister. [1](#)

Her husband was al-'Abbas Ibn 'Abd al-Muttalib, and her sons were al-Fadl, 'Abdullah, Ma'bid, 'Ubaydullah, Qutham and 'Abd al-Rahman. It has been written that her son al-Fadl was a person of great excellence, a scholar, and one of those closest to Amir al-Mu'minin ('a). He used to fight at his side during wars. Sayyid Muhsin al-Amin speaks of him in his book, and has written a poem which al-Fadl composed in support of Imam 'Ali ('a) and against Mu'awiyah. [2](#)

Her other son, 'Abdullah, was, according to a saying by the Holy Prophet (S), 'the ink of the Islamic nation' and 'the most learned Islamic scholar of Banu Hashim.' His excellence, magnanimity, knowledge, and integrity towards Amir al-Mu'minin ('a) were clear and known to all. Mahallati writes about the death of Umm al-Fadl, "She died before her husband 'Abbas during the reign of 'Uthman Ibn 'Affan. Al-Zarkali and Dihkhuda have recorded the date of death of 'Abbas as 32 A.H., so, Umm al-Fadl must have passed away before that date.

Her Merits

Umm al-Fadl was one of the first women to become Muslim after Lady Khadijah in Makkah, and was a modest woman. The Holy Prophet (S) used to visit her and have his afternoon nap in her house. Ibn Sa'd, relying on his own documentation and quoting Kurayb, transmits that the Holy Prophet (S) said about Umm al-Fadl and her sisters, "Verily, these sisters are believers." [3](#)

He also quotes 'Ikrimah as relating from Ibn 'Abbas that he said, "My mother used to fast every Monday and Thursday. She didn't fast the other days." Or: "My mother became pregnant while fasting Mondays and Thursdays." [4](#)

Ibn Sa'd also writes, "Umm al-Fadl migrated to al-Madinah after her husband became Muslim. The Holy Prophet (S) used to visit her frequently." [5](#)

Shaykh al-Saduq, relying on his own documentation, quotes Abu Basir that Imam al-Baqir ('a) said, "May God have mercy on the sisters, who are among the inhabitants of Paradise: Asma' Bint 'Umays... and Umm al-Fadl, the wife of 'Abbas and..." [6](#)

Al-Majlisi, quoting the book al-'Adad, [7](#) transmits the following tradition from Umm al-Fadl, the wife of 'Abbas, "O Messenger of God (S), in my dream I saw that a limb of your body was lying in my room.' The Holy Prophet (S) answered, 'Fatimah will bear a child, for whom you will be responsible (e.g. you will nurse the child).' Later, al-Hasan ('a) was born, and the Holy Prophet (S) entrusted him to Umm al-Fadl for nursing." [8](#)

Shaykh al-Tusi, Ibn Sa'd, Ibn 'Abd al-Barr, Ibn al-Athir and Ibn Hajar list Umm al-Fadl among the companions and transmitters of traditions from the Holy Prophet (S). [9](#)

Mamqani writes, "She was a noblewoman. She bore 'Abbas six sons, unlike any other sons. I consider her to be one of the true followers." [10](#)

'Umar Ridha Kahhalah writes, "She was one of the best women of her time." [11](#)

She related traditions from the Holy Prophet (S). 'Abdullah Ibn 'Abbas (her son), Tammam Ibn Abbas, 'Umayr Ibn al-Harith (Umm al-Fadl's servant), Anas Ibn Malik, Qabus Ibn Abu al-Mukhariq, 'Abdullah Ibn al-Harith Ibn Nawfal, Kurayb (the servant of Ibn 'Abbas, Shaddad Ibn 'Ammar, Hind Bint al-Harith al-Kuth'amiyyah and Shurahbil have related traditions from her.

Ibn al-Athir, relying on his own sources, transmits a tradition from Ibn 'Abbas, quoting his mother, Umm al-Fadl, that she said, "The Holy Prophet (S) came upon us. He had wrapped his head due to his illness. He said the sunset prayer, reading the chapter 'The Emissaries'. After that he did not pray again before joining the Glorious God." [12](#)

Ibn Sa'd, relying on his own sources, quotes Salim Abu al-Nadr as relating from Umm al-Fadl that she said, "On the day of 'Arafah, she sent a bowl of milk to the Holy Prophet (S), and he drank it while astride his camel." [13](#)

Ibn Sa'd, relying on his own sources, quotes Sammak Ibn Harb as transmitting a tradition from Umm al-Fadl, the wife of 'Abbas Ibn 'Abd al-Muttalib, that she said, 'O Messenger of God, in my sleep I saw a limb of your body in my house.' The Holy Prophet (S) answered, 'What you saw is good. Fatimah is going to give birth to a boy, and you will nurse him with the milk you have from your son Qutham.' Sammak continued, "Al-Husayn ('a) was born, and Umm al-Fadl was responsible for his care." Al-Majlisi has quoted a similar tradition from Umm al-Fadl. [14](#)

He relates another tradition, relying on his own sources and quoting Shurahbil that Umm al-Fadl said, "The Holy Prophet (S) became ill with the disease, from which he died. He was feeling slightly better. We were crying, and he asked, 'Why are you crying?

'We said, 'We aren't crying for just one reason. Our crying is because we will soon be far from you, and contact with the heavens (revelation) will soon be stopped. We cry for what will happen to the (Islamic) nation after you.'

He said, 'Surely after me, you will experience sadness and oppression. [15](#)

Al-Tabarani quotes 32 traditions from Umm al-Fadl, some of which are similar to the ones quoted here. [16](#)

Al-Sihah al-Sittah also transmit the traditions of Lubabah (Umm al-Fadl). [17](#)

[1.](#) Tahdhib al-Kamal, p. 298.

[2.](#) A'yan al-Shi'ah, vol. 8, p. 404.

[3.](#) Al-Tabaqat al-Kubra, vol. 8, p. 278.

[4.](#) Al-Tabaqat al-Kubra, vol. 8, p. 278.

[5.](#) Al-Tabaqat al-Kubra, vol. 8, p. 278.

[6.](#) Al-Khisal, vol. 2, p. 363.

[7.](#) The book al-'Adad was written by Shaykh Abu al-Qasim Ja'far Ibn Muhammad Ibn Musa Ibn Qawlawayh, the teacher of Shaykh al-Mufid. Shaykh Abu al-Qasim died in 367 according to al-Najjashi. (al-Dhari 'ah, vol. 15, p. 231)

[8.](#) Bihar al-Anwar, vol. 43, p. 242

[9.](#) Rijal al-Tusi, p. 33; al-Tabaqat al-Kubra, vol. 8, p. 277; al-Jami fi'l-'Ilal waMa'rifat al-Rijal, p. 245; al-Isti'ab, vol. 4, pp. 1950 and 1907; Usd al-Ghabah, vol. 5, pp. 539 and 608; al-Isabah, vol. 4, p. 461.

[10.](#) Tanqih al-Maqal, vol. 3, p. 73 (the chapter about women).

[11.](#) A'lam al-Nisa', vol. 4, p. 272.

[12.](#) Usd al-Ghabah, vol. 5, p. 540.

[13.](#) Al-Tabaqat al-Kubra, vol. 8, p. 279.

[14.](#) Al-Tabaqat al-Kubra, vol. 8, p. 278; Bihar al-Anwar, vol 43, p. 242.

[15.](#) Bihar al-Anwar, vol. 28, p. 40.

[16.](#) Al-Mu'jam al-Kabir, vol. 25, pp. 17 – 28.

[17.](#) Tahdhib al-Tahdhib, vol. 12, p. 449.

[1] [1]

SHARES

53. Umm Kulthum, The Daughter Of The Holy Prophet

Umm Kulthum was the third daughter of the Messenger of God (S) and Khadijah. She was born after Ruqayyah and before Fatimah ('a). She married 'Utaybah Ibn Abi Lahab. When Surah (Qur'anic chapter) al-Masad was revealed, Abu Lahab and his wife, Umm Jamil, forced their sons, 'Utbah and 'Utaybah, to divorce their wives, the daughters of the Prophet (S), Ruqayyah and Umm Kulthum. Their divorces took place before they consummated their marriages.

After the death of Ruqayyah, Umm Kulthum married with 'Uthman Ibn 'Affan.[1](#) Umm Kulthum passed away at the home of 'Uthman in the year 9 A.H. They didn't have any children. The Messenger of God (S) prayed over her, and 'Ali ('a), al-Fadl, and Usamah Ibn Zayd entered her grave. Asma' Bint 'Umays and Safiyyah, the aunts of the Prophet (S), washed her. Umm 'Atiyyah witnessed the washing.

'Allamah Mamqani has written, "Because of what is said about her in the prayer for the month of Ramadan it may be said that she is trustworthy."[2](#)

Ibn 'Abd al-Barr, Ibn al-Athir, and Ibn Hajar have said that Umm Kulthum was one of the companions of the Prophet (S). Mamqani has said she was one of the women transmitters of traditions. Sayyid Muhsin al-Amin has said she was one of the Shi'ah dignitaries.[3](#)

[1.](#) Ibn Athir, vol. 7, p. 115.

[2.](#) Tanqih al-Maqal, vol. 3, p. 74.

[3.](#) Al-Isti'ab, vol. 4, p. 507; Usd al-Ghabah, vol. 7, p. 374; al-Isabah, vol. 8, p. 460 (In this book she has been listed as Umm-Kulthum Bint Sayyid al-Bushri); Tanqih alMaqal, vol. 3, p. 73; A'yan al-Shi'ah, vol. 3, p. 486.

[1] [1]

SHARES

54. Umm Kulthum, The Daughter Of 'Ali Ibn Abi Talib

Umm Kulthum was the daughter of Amir al-Mu'minin 'Ali Ibn Abi Talib Ibn 'Abd al-Muttalib al-Qurayshi al-Hashimi ('a). Her mother was Lady Fatimah al-Zahra' ('a), her grandfather was the Holy Prophet (S) and her grandmother was Khadijah al-Kubra ('a). She was born during the lifetime of the Holy Prophet (S) in 6 A.H. Ibn Abu al-Hadid writes, "Zaynab al-Kubra and Umm Kulthum al-Kubra were the daughters of Lady Fatimah ('a), while Zaynab al-Sughra and Umm Kulthum al-Sughra^{[1](#)} were from other mothers."^{[2](#)}

Ibn al-Athir has written about the progeny of Imam 'Ali ('a) from Fatimah the daughter of Allah's Messenger (S) as follows, "(They were) Zaynab al-Kubra and Umm Kulthum al-Kubra." He also mentions that the mother of Zaynab al-Sughra and Umm Kulthum al-Sughra was a bondmaid (Umm walad).^{[3](#)}

Ibn Hazm^{[4](#)} has written, "The mother of Zaynab and Umm Kulthum was Fatimah ('a) the daughter of God's Messenger (S)."^{[5](#)} Ibn 'Anbah quotes Abu'l-Hasan al-'Umar^{[6](#)} about the daughters of Lady Fatimah ('a) saying, "Umm Kulthum's name was Ruqayyah and her mother was Lady Fatimah ('a)." He also mentions Zaynab al-Sughra, who married Muhammad Ibn 'Aqil, and Umm Kulthum al-Sughra, who was the wife of 'Abdullah Ibn 'Aqil al-Asghar.^{[7](#)}

Shaykh al-Mufid writes, "Zaynab al-Kubra and Zaynab al-Sughra – whose epithet was Umm Kulthum – were the daughters of Lady Fatimah ('a), the most elevated of all women." Of course, Shaykh al-Mufid mentions Zaynab al-Sughra among the daughters of Amir al-Mu'minin from a mother other than Lady Fatimah ('a), but he does not mention an Umm Kulthum al-Sughra.^{[8](#)}

Mamqani also writes, "Umm Kulthum was the daughter of Amir al-Mu'minin, and her epithet was Zaynab al-Sughra."^{[9](#)} Al-Mas'udi writes about the progeny of Imam 'Ali ('a), "The mother of Umm Kulthum al-Kubra and Zaynab al-Kubra was Fatimah ('a) the daughter of God's Messenger (S)." He also mentions Umm Kulthum al-Sughra and Zaynab al-Sughra, but does not tell us who their mothers were.^{[10](#)}

Umm Kulthum was a very young girl when 'Umar Ibn al-Khattab asked for her hand in marriage. Imam 'Ali ('a) responded, "She is still a child." (Some time later) 'Umar asked for her hand again and again, and Imam 'Ali ('a), who did not want Umm Kulthum to marry 'Umar, refused under different pretexts.

Eventually, 'Umar married Umm Kulthum, giving her a dowry of 40,000 Dirham,^{[11](#)} and Umm Kulthum gave birth to Zayd and Ruqayyah.^{[12](#)} People asked 'Umar, "Why did you marry Umm Kulthum?"

He said, "I heard the Messenger of God say, 'Every connection and blood relation will cease to exist (be of no avail) on the Judgment Day, except for my connection and my blood relation.' I was his companion

(in this world); and, I wanted to have this relation with him (in the next world)."

The chain of narrators as well as the content of this tradition is doubtful. Even if both are correct, this connection and relation to the Holy Prophet (S) will be valid on the Judgment Day under the condition that God and the Holy Prophet are satisfied with the individual in question. Otherwise, Abu Jahl and other relations of the Holy Prophet (S) like him would be safe on the Judgment Day.

Shaykh al-Kulayni has written in this respect, "After the death of 'Umar, Imam 'Ali ('a) took Umm Kulthum to his own house."¹³ Umm Kulthum then married Awn Ibn Ja'far Ibn Abi Talib, (her paternal cousin).

Ibn Hazm has written that after her husband was martyred in Karbala', Umm Kulthum married Muhammad Ibn Ja'far, and after him 'Abdullah Ibn Ja'far (that is the husband of Lady Zaynab).¹⁴ However, according to the traditions concerning the death of Umm Kulthum this cannot be true, because Umm Kulthum died before the tragedy of Karbala', and Lady Zaynab ('a) remained the wife of 'Abdullah Ibn Ja'far until after this.

Historians differ as to the date of the death of Umm Kulthum. Most historians and scholars write that Umm Kulthum and her son, Zayd Ibn 'Umar, died at the same time in al-Madinah¹⁵ and are both buried there in the Baqi' cemetery.

Sayyid al-Amin has written, "By transmission from our followers (the Shi'ah) it is narrated from Qaddah from Imam al-Sadiq ('a) that his father, Imam al-Baqir ('a), said, 'Umm Kulthum, the daughter of 'Ali ('a) and her son Zayd died at the same hour. We do not know who died first, and they did not inherit from one another.'" He also wrote, "Umm Kulthum died in al-Madinah during the reign of Mu'awiyah, before 54 A.H.¹⁶

'Umar Ridha Kahhalah has written, "She read a sermon to the inhabitants of alKufah in 61 A.H."

Zaynab Fawwaz has written, "Umm Kulthum accompanied her brother alHusayn ('a) to Karbala' and entered al-Madinah with the other members of his household after the battle. She died in al-Madinah."

'Allamah Mamqani says, "Umm Kulthum was present at Karbala' alongside her brother al-Husayn and traveled to Damascus and then to al-Madinah in the entourage of Imam al-Sadiq ('a). There are speeches and poems attributed to this lady about the incident of Karbala'.¹⁷

However, because of the findings of most scholars concerning the death of Umm Kulthum and her son, and especially because of the traditions that Shaykh al-Tusi and Ibn Sa'd have related about the prayer said for two deceased at the same time (which we will quote later), these claims cannot be true with regard to Umm Kulthum the daughter of Fatimah ('a). Relying on the findings of Shaykh al-Tusi, we can conclude that Umm Kulthum al-Kubra left this world when her two brothers al-Hasan ('a) and al-Husayn ('a) were still alive, e.g. several years before the incident of Karbala', and this is closer to the truth.

Ibn Sa'd relates a tradition through several different chains of narrators, which can be summarized as

follows, "Zayd Ibn 'Umar and Umm Kulthum died and one burial prayer was said for the two of them. During this prayer, the body of Zayd lay in front. Al-Hasan and al-Husayn ('a) were present during this prayer.[18](#)

Shaykh al-Tusi writes, "All people agree on this information, 'Ammar Ibn Yasir transmitted this tradition, and he said, "The body of Umm Kulthum Bint 'Ali ('a) and that of her son Zayd Ibn 'Umar were brought out (of the house), and alHasan ('a) and al-Husayn ('a) were among the mourners in the procession, as were 'Abdullah Ibn 'Umar and.... They put the boy's body in front and that of the woman behind it, saying, 'This is the sunnah (the way it was done by the Prophet)[19](#)

There is a grave in Damascus which is said to be Umm Kulthum's.[20](#) However, this grave is not the resting place of Umm Kulthum the daughter of Fatimah al-Zahra' ('a), because all the source books used in this research agreed that Umm Kulthum had died in al-Madinah.

Her Merits

When Lady Fatimah ('a) passed away, Umm Kulthum was only five years old. Despite her youth, she threw a veil over her face, donned a cloak which was so long that it trailed on the ground, and shouted with a trembling voice, "O my father, O Messenger of God! (Only) now have we really lost you and will never see you again."[21](#)

After the martyrdom of Amir al-Mu'minin ('a), Umm Kulthum, while weeping all the time, said to Ibn Muljam, "Woe upon you, things are quite well for my father. But, God has made you a base man in this world and the hereafter. Your way is to go to the fire, and you will dwell therein eternally."[22](#)

Umm Kulthum was forced to witness and experience the death of her sublime grandfather, the Holy Prophet (S), the oppression her father and mother suffered after his death, the death of her beloved mother, Lady Fatimah ('a), and the martyrdom of her esteemed father Amir al-Mu'minin ('a). She bore all these tragedies with great patience. The words she spoke to the second Caliph show her great courage.

Ibn 'Abd al-Barr, Ibn al-Athir and Ibn Hajar mention her as one of the companions of the Holy Prophet (S), and Ibn Sa'd also lists her among those persons who narrated traditions from people other than the Holy Prophet (S).[23](#)

Allamah Mamqani has written, "She was very honorable, and possessed deep understanding and great eloquence. I count her among the trustworthy people."[24](#)

'Umar Ridha Kahhalah has written, "She was one of the best women of her time."[25](#)

From the information presented here about Umm Kulthum's death we can conclude that Umm Kulthum, the daughter of Lady Fatimah ('a) was not present during the battle of Karbala'. Umm Kulthum who was the daughter of Amir al-Mu'minin ('a) and the sister of Imam al-Husayn ('a) described as being present

during the battle of Karbala' in some books and poems dealing with this subject was probably Umm Kulthum al-Sughra, the daughter of Amir al-Mu'minin and the wife of Muslim Ibn 'Aqil. She, along with her husband and children, accompanied Imam al-Husayn ('a) to the battlefield of Karbala'.[26](#)

As has already been explained in discussing Umm Kulthum's name, it is possible that some of the poems and sayings attributed to her were really the words of Lady Zaynab ('a), because her epithet was also Umm Kulthum.

The scholars do not agree as to the marriage of Umm Kulthum, the daughter of 'Ali Ibn Abi Talib ('a), with 'Umar. Therefore, some of their opinions will be given here.

Some of those who deny that such a marriage took place are as follows:

1) Shaykh al-Balaghi[27](#) wrote a special treatise entitled "Treatise on the marriage of Umm Kulthum Bint Amir al-Mu'minin ('a), and the denial of its happening", in order to prove that this marriage never took place. Agha Buzurg Tehrani has referred to this work.[28](#)

2) Shaykh Mahallati has written, "The authors of Al-Isti'ab, al-Isabah and Usd al-Ghabah have related the account of Umm Kulthum's marriage to 'Umar Ibn al-Khattab, made up some stories to prove that it took place, and then disseminated them among the unsuspecting public. But, any knowledgeable and far-sighted individual will surely realize, after thinking about these stories, that such a marriage can never have taken place."[29](#)

However, many scholars are of the opinion that this marriage has taken place. They agree that it was abominable to Amir al-Mu'minin, and that he was pressured into accepting this marriage by 'Umar.

1) Al-Tabarsi wrote, "Umm Kulthum married 'Umar."[30](#)

2) Ibn 'Anbah, in listing Imam 'Ali's children, says, "It is written in al-Mujdi, that the name of Umm Kulthum was Ruqayyah, her husband was 'Umar, her son was Zayd and her mother was Fatimah al-Zahra' ('a).[31](#)

3) Sayyid Murtada 'Alam al-Huda says in a treatise that this marriage took place in spite of great aversion (on the part of Umm Kulthum and Imam 'Ali).[32](#)

4) Shaykh al-Kulayni, relying on his own sources, relates from Imam al-Sadiq ('a) that this marriage took place under coercion and with great aversion.[33](#)

In the chapter on women whose husbands died before them, al-Kulayni relates the following tradition from Imam al-Sadiq ('a) with two different chains of transmission, "Verily, when 'Umar died, Imam 'Ali went to Umm Kulthum and took her to his house."[34](#)

5) Shaykh al-Tusi has transmitted the same tradition.[35](#)

6) Al-Hakim, in al-Mustadrak 'ala'l-Sahihayn, has said that Umm Kulthum married 'Umar.[36](#)

7) Ibn 'Abd al-Barr, Ibn al-Athir, Ibn Hajar, Ibn Hazm and al-Tabari have all mentioned the marriage of Umm Kulthum the daughter of Fatimah the daughter of God's Messenger (S).[37](#)

Contrarily, some Shi'ah scholars have claimed that Umm Kulthum, the wife of 'Umar, was not the daughter of Lady Fatimah ('a), rather another daughter of 'Ali ('a) from another mother.

In response to these claims the following arguments may be made:

- a. According to Usd al-Ghabah and al-Isabah, 'Umar quoted the Holy Prophet (S) as saying, "Every connection and blood relation will cease to exist on the Judgment Day, except for my connection and blood relation," (and quoted this tradition as his reason to marry Umm Kulthum). If he married a daughter of Imam 'Ali ('a) whose mother was not Lady Fatimah ('a), he would not have reached his aim of becoming a relative of the Holy Prophet (S).
- b. Lady Fatimah passed away in 11 A.H., and 'Umar died in 23 A.H. He must have married Umm Kulthum several years before his death because she bore him Zayd and Ruqayyah. On the other hand, some writers have imagined that Umm Kulthum al-Sughra (another daughter of Imam 'Ali) was 'Umar's wife. However, this could not be correct, because Umm Kulthum al-Sughra could not have been born before 14 or 15 A.H. Therefore, Umm Kulthum al-Sughra would have been seven or eight years old when 'Umar's son Zayd was born. How could a girl of about seven years of age have a baby? All witnesses and circumstantial evidence thus confirm that Umm Kulthum al-Kubra was married to 'Umar.

She has related traditions from Amir al-Mu'minin Imam 'Ali ('a), and Ahmad Ibn 'Ali al-Muqri, al-Hasan al-Basri and Umm Musa (Imam 'Ali's servant) have related traditions from her.

Al-Majlisi quotes al-Saduq, who relies on his own sources and quotes Ahmad Ibn 'Ali al-Muqri as relating that Umm Kulthum said, "The last instructions my father gave to my brothers was to say, 'O my two sons, if I die, you two shall wash me and dry my body with the cloth which you used to dry the Holy Prophet (S) and Fatimah ('a). Then, embalm me and lay me out in my shroud on my bier. Wait until the front part of the bier rises from the ground, then, carry the back part.'"

She said, "We left to lead my father's burial procession. When we arrived behind the al-Ghari building, the front of the bier stopped moving, and we placed the back part (on the ground). Imam al-Hasan ('a) came forward carrying the cloth with which he had dried the bodies of the Holy Prophet (S), Lady Fatimah ('a), and Imam 'Ali ('a). Then, he took the pickaxe and hit the ground with it.

Immediately, the grave opened, revealing a sepulcher. Suddenly, he found a piece of wood, on which were written two lines in the Siryani language. It was written, 'In the Name of God, The Merciful, The Compassionate. This is the grave which Prophet Noah has dug for 'Ali the trustee and successor of Muhammad, seven hundred years before the great storm.'

Umm Kulthum continued, "The grave had opened, but I do not know whether my master was buried in the ground or raised to heaven. Then, we heard a voice paying condolences to us and saying: 'God has favored you by paying condolences on the occasion (of the demise) of your master, proof of God's (existence) to His creation.'"[38](#)

Shaykh al-Mufid, relying on his own sources, quotes al-Hasan al-Basri as relating, "On the night preceding the day when Imam 'Ali ('a) was killed, the Imam was awake, but he did not go to the mosque for prayer, as was his habit.

His daughter Umm Kulthum (may God have mercy upon her) said to her father, 'What is keeping you awake?' He answered, 'Verily, I shall be killed (tomorrow), if I am still alive in the morning.' (At that moment) Ibn Nabba (the muezzin of Imam Ali) arrived and read the call for the Morning Prayer. Imam 'Ali ('a) went a short way (towards the mosque); then, he returned.

Umm Kulthum told him, 'Order Ju'dah to lead the people in prayer.' Imam Ali (a) said, 'Yes, give the order to Ju'dah to lead the people in prayer.'

Then he said, 'There is no way to escape from one's death', and he left the house and went to the mosque."[39](#)

Allamah al-Majlisi writes that Umm Kulthum, the daughter of Amir alMu'minin ('a) said, "On the night of the nineteenth of the holy month of Ramadan, I offered him (Amir al-Mu'minin) a tray with two loafs of barley bread, a bowl of milk and some coarse salt for breaking the fast. When he finished his prayer, he approached his meal, looked at it and contemplated it.

Then he shook his head, wept vehemently, and said, 'O my daughter, are you offering your father two kinds of food on one tray? Do you want me to be made to stand longer before God on the Judgment Day? I wish to follow my brother and paternal cousin, the Holy Prophet (S). O my daughter, this world has reckoning for its permitted (halal) things and punishment for its forbidden (haram) things.'

Then he continued, 'O my daughter, the world is the place of deception and abasement. Whoever does any deed will see its result. O my daughter, by God, I shall not eat anything until you take away one of the two kinds of food.' When I took away one of them, he approached his meal and ate one loaf of bread with coarse salt.

Then he thanked God twice and got up to pray. He prayed for a long time, bowing and prostrating himself, supplicating and beseeching Almighty God."[40](#)

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1. Al-Kubra means 'the older one' and al-Sughra 'the younger one.' Imam 'Ali ('a) had two daughters named Zaynab and Umm-Kulthum.
 2. Sharh Nahj al-Balaghah, vol. 2, p. 475; A'yan al-Shi'ah, vol 7, p. 136.
 3. Al-Kamil fi'l-Tarikh, vol. 3, p. 263.
 4. Abu Muhammad 'Ali Ibn Ahmad Ibn Hazm al-Umawi al-Andalusi (348 – 456 A.H.L) was from the region of Fars. He was the minister of 'Abd al-Rahman al-Mustansir Bi'llah Hisham Ibn 'Abd al-Jabbar Ibn 'Abd al-Rahman al-Nasir. After some time, he quit this post, and devoted his time to the pursuit of science. He wrote over 400 books on the subjects of jurisprudence, traditions, literature, and others. Some of his works include, Jamharat al-Ansab, al-Ihkam fi Usul al-Ahkam, and others. [Lughat Nama Dihkhuda].
 5. Jamharat al-Ansab, p. 38.
 6. Abu al-Hasan 'Ali Ibn Abu al-Ghana'im Muhammad Ibn 'Ali al-'Alawi al-Umari was transferred to Mosul from Basra during the reign of Sayyid al-Murtada in the year 443. He was the author of books such as al-Mujdi fi Ansab al-Talibiyyin. [al-Dhari'ah]
 7. 'Umdat al-Talib, p. 54.
 8. Kitab al-Irshad, p. 186.
 9. Tanqih al-Maqal, vol. 3, p. 73 (chapter about women).
 10. Muruj al-Dhahab, vol. 2, p. 92.
 11. Usd al-Ghabah, vol. 5, p. 614; Al-Isti'ab, vol. 4, p. 1954; A'yan al-Shi'ah, vol. 3, p. 486; Tarikh al-Tabari, vol. 4, p. 199.
 12. Al-Tabaqat al-Kubra, vol. 8, p. 463; Jamharat al-Ansab, p. 38; al-Isabah fi Tamyiz al-Sahabah, vol. 4, p. 468.
 13. Al-Kafi, vol. 6, p. 115 (book on divorce).
 14. Jamharat al-Ansab, p. 38.
 15. Al-Isti'ab, vol. 4, p. 1955; al-Isabah, vol. 4, p. 468; Usd al-Ghabah, vol. 5, p. 615; Taj al-'Arus, vol. 8, p. 172.
 16. A'yan al-Shi'ah, vol. 3, pp. 485 & 486.
 17. A'lam al-Nisa', vol. 4, p. 259; al-Durr al-Manthur fi 'Tabaqat Rabbat al-Khudur, p. 62; Tanqih al-Maqal, vol. 3, p. 73 (chapter on women).
 18. Al-Tabaqat al-Kubra, vol. 8, p. 464.
 19. Al-Khilaf, vol. 1, p. 294 (the book on dead bodies – the judgment on the placement of dead bodies if there is more than one in the same funeral procession).
 20. A'yan al-Shi'ah, vol. 7, p. 136.
 21. Bihar al-Anwar, vol. 43, p. 192 (the biography of Lady Fatimah al-Zahra').
 22. Bihar al-Anwar, vol. 42, p. 289 (the biography of Imam 'Ali).
 23. Al-Isti'ab, vol. 4, p. 1954; Usd al-Ghabah, vol. 5, p. 614; al-Isabah, vol. 4, p. 468; Al-Tabaqat al-Kubra, vol. 8, p. 463.
 24. Tanqih al-Maqal, vol. 3, p. 73 (chapter on women).
 25. A'lam al-Nisa', vol. 4, p. 255.
 26. A'yan al-Shi'ah, vol. 7, p. 136.
 27. Muhammad Jawad Ibn Hasan Ibn Talib Ibn 'Abbas Ibn... Basaghi Najafi was a jurist, sage, and orator of the Shi'ah. He wrote various books including, Ala' al-Rahman fi Tafsir al-Qur'an, Ajwibat al-Masa'il al-Baghdadiyyah, and others. [Rayhanat al-Adab, vol. 1, p. 173].
 28. Al-Dhari'ah ila Tasanif al-Shi'ah, vol. 4, p. 172, no. 912.
 29. Rayahin al-Shari'ah, vol. 3, p. 245.
 30. A'lam al-Wara, 204.
 31. 'Umdat al-Talib, p. 83.
 32. Tanqih al-Maqal, vol. 3, p. 73 (chapter about women).
 33. Al-Kafi, vol. 5, p. 346, tradition no. 1 and 2.
 34. Al-Kafi, vol. 6, p. 115, tradition no. 1 and 2.
 35. Al-Kafi, vol. 6, p. 115, tradition no. 1 and 2; al-Tahdhib, vol. 8, p. 161.
 36. Al-Mustadrak 'ala'l-Sahihayn, vol. 3, p. 142.
 37. Al-Isti'ab, vol. 4, p. 1954; Usd al-Ghabah, vol. 5, p. 615; al-Isabah, vol. 4, p. 468; Jamharat al-Ansab, p. 38; Tarikh al-

'Tabari, vol. 4, p. 199.

[38.](#) Bihar al-Anwar, vol. 42, p. 216.

[39.](#) Kitab al-Irshad, p. 15.

[40.](#) Bihar al-Anwar, vol. 42, p. 276 – 278.

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SHARES

55. Umm Kulthum Rughani Qazwini

Umm Kulthum, the daughter of Shaykh Rughani Qazwini (1243 to 1320 A.H.) was born in Karbala'. When she reached maturity, she married Shaykh Ibrahim Ibn Ishaq Zanjani and bore him four sons, all of whom became eminent Islamic scholars.[1](#)

Her Merits

Umm Kulthum was a very knowledgeable woman well versed in Islamic jurisprudence. She had an outstanding personality, was a narrator of traditions, and pious and virtuous. She studied religious sciences in the Salihiyyah religious school in Qazwin together with other students. She also took part in the classes on Islamic jurisprudence and Islamic doctrine taught by Shaykh Muhammad Salih Baraghani.

[1.](#) Mustadrak A'yan al-Shi'ah, vol. 3, p.43.

[1] [1]

SHARES

56. Umm Kulthum Al-Sughra Bint 'Ali

Umm Kulthum al-Sughra was the daughter of Amir al-Mu'minin ('a); and her mother was a bondmaid. Ibn Abu al-Hadid and Ibn al-Athir list Umm Kulthum al-Sughra among Imam 'Ali's children; but her mother is not Lady Fatimah ('a).[1](#)

Ibn 'Anbah writes about the daughters of Imam 'Ali ('a), quoting from the book al-Mujdi, "Nafisah was (also called) Umm Kulthum al-Sughra. She married 'Abdullah Ibn 'Aqil al-Asghar."[2](#)

However, he mentions only Muhammad and Muslim as 'Aqil's sons, while he considers 'Abdullah to be Muhammad's son and hence 'Aqil's grandson. Muslim was martyred in alKufah. He also writes a little bit further on in the section about 'Aqil, "The mother of 'Abdullah Ibn Aqil is Hamidah Bint Muslim Ibn Aqil; and, the mother of Hamidah was Umm Kulthum Bint 'Ali Ibn Abi Talib.[3](#)

According to this account it seems that the Umm Kulthum who was present during the battle of Karbala' was Umm Kulthum al-Sughra, the wife of Muslim Ibn 'Aqil, who followed her husband and her eminent brother, Imam alHusayn ('a), to Karbala'. Some historians call her Umm Kulthum al-Wusta.[4](#)

Al-Tabari lists Nafisah and Umm Kulthum al-Sughra among the children of Imam 'Ali ('a) and mentions their mother was a bondmaid, but he does not say that Nafisah is the same person as Umm Kulthum al-Sughra.[5](#) We do not know her date of death or where she has been buried.

Her Merits

Lady Umm Kulthum al-Sughra is the paternal sister of Imam al-Husayn ('a) and Zaynab al-Kubra ('a). She joined them and stayed at their side during the suffering of the battle of Karbala'. Her husband Muslim Ibn 'Aqil was martyred fighting for Islam and Imam al-Husayn ('a) during this battle. Umm Kulthum was of great patience and obedient to God and the Imams. She was a very eloquent woman, and the speeches she made in al-Kufah, Damascus and other places, as well as her poems, are recorded in historical works and especially in the book Balaghat al-Nisa'.[6](#)

Sayyid Ibn Tawus writes, "When Imam al-Husayn bade farewell with his family, Umm Kulthum exclaimed, 'Woe (upon us), O Ahmad (one of the names of the Holy Prophet), woe (upon us), O 'Ali, woe (upon us), O my brother, woe (upon us), O Husayn, woe (upon us) we are lost after you, O Abu-'Abdullah!' Imam al-Husayn ('a) comforted her and said, 'O my sister, derive strength from the solace of God. Verily the inhabitants of the skies will cease to exist, all people on the earth will die, and every living creature will perish.' He then continued, 'O my sisters, O Umm Kulthum, and you, O Zaynab, and you, O Fatimah, and you, Rabab, take heed. If I am killed, do not tear the collars of your dresses in grief for me, do not scratch your faces and do not speak vain talk."[7](#)

Umm Kulthum was a very modest and chaste woman. When the prisoners, accompanied by the cut-off heads of the martyrs, entered the city, she requested Shimr to choose a certain route, and take the heads to the front of the procession. In this way people would not be likely to look at her and the other women as much.[8](#)

She has related traditions from Imam al-Husayn ('a) and Mihran, the slave freed by the Holy Prophet (S). 'Ata' Ibn al-Sa'ib has related traditions from her.

Ibn Hajar, relying on his own sources, quotes Ata' Ibn al-Sa'ib as relating that someone brought a gift of charity for the prisoners of Karbala'. Umm Kulthum did not accept this donation and said, "A freed slave

of the Holy Prophet (S), by the name of Mihran, related to me that the Holy Prophet said, 'Verily, we, the family of Muhammad, are not allowed to accept gifts of charity (Sadaqah).'⁹

In the speech Umm Kulthum made in front of ('Ubaydullah) Ibn Ziyad, the governor of al-Kufah, some sentences refer to actions of the Holy Prophet (S) that may be accepted as traditions. Umm Kulthum said, "O Ibn Ziyad, while you are happy because al-Husayn was killed, the Holy Prophet was happy whenever he saw him. He used to kiss him, caress his lips, and carry him and his brother on his back."¹⁰

¹. Sharh Nahj al-Balaghah, vol. 2, p. 475; al-Kamil fi'l-Tarikh, vol. 3, p. 263; Muruj alDhahab, vol. 2, p. 92.

². Al-Mujdi, p. 18; 'Umdat al-Talib, p. 83.

³. 'Umdat al-Talib, p. 49.

⁴. A'yan al-Shi'ah, vol. 3, p. 484; A'lam al-Nisa' al-Mu'minat, p. 202.

⁵. Tarikh al-Tabari, vol. 3, p. 162.

⁶. Balaghat al-Nisa', p. 37; Nasikh al-Tawarikh, (chapter about Imam al-Husayn); Rayahin al-Shari'ah, vol. 3; al-Lahuf. p. 67; Bihar al-Anwar, vol. 45, pp. 112 & 115.

⁷. Al-Lahuf, p. 32.

⁸. Al-Lahuf, p. 67; Bihar al-Anwar, vol. 45, p. 127.

⁹. Al-Isabah, vol. 3, p. 372; Bihar al-Anwar, vol. 45, p. 114.

¹⁰. Rayahin al-Shari'ah, vol. 3, p. 250, quoting Nasikh al-Tawarikh.

[1] [1]

SHARES

57. Umm Kulthum Al-'Umari

Umm Kulthum was the daughter of Abu Ja'far Muhammad Ibn 'Uthman Ibn Sa'id al-'Umari. During the first occultation of Imam al-Mahdi ('aj), her father was the second representative of Imam al-Mahdi ('aj). Umm Kulthum was the maternal grandmother of Abu Nasr Hibatullah Ibn Muhammad al-Katib.¹

Her Merits

Umm Kulthum was a woman of great excellence and a transmitter of traditions. Shaykh al-Tusi relates several of her traditions, as related by her grandson, which will be quoted in the section on traditions.

She has related traditions from Muhammad Ibn 'Uthman (her father) and al-Husayn Ibn Ruh al-Nawbakhti. Abu Nasr Hibatullah Ibn Muhammad (her grandson) has related traditions from her.

Shaykh al-Tusi, relying on his own sources and quoting Hibatullah Ibn Muhammad, relates that Umm Kulthum said, "Abu al-Qasim al-Husayn Ibn Ruh was the representative of Abu Ja'far al-'Umari for many

years. He monitored Abu Ja'far's property and relayed his secret messages to the eminent people among the Shi'ah. He was so close to him, that because of his closeness and confidence in him he (Abu Ja'far) even informed him about his intimate relations." She continued, "Abu Ja'far used to pay him thirty Dinar every month for his living expenses. And this was in addition to the amount he received from the ministers and eminent people from among the Shi'ah like the family of Furat and others (who used to extend financial support to him), due to his high rank and standing, his sublime position, his disseminating information about his (Abu Ja'far's) virtues and religion, and the duties on his shoulder."[2](#)

Shaykh al-Tusi, quoting Ibn Nuh, relates that Abu Nasr Hibatullah, the son of Umm Kulthum Bint Abi Ja'far's daughter, said, "Abu Ja'far Muhammad Ibn 'Uthman al-'Umari was the author of books on jurisprudence. The books contained what he had heard from Abu Muhammad, Imam al-'Askari, ('a) and Imam al-Mahdi ('aj). It also contained what his father 'Uthman Ibn Sa'id had heard from Imam al-'Askari ('a) and his father 'Ali Ibn Muhammad ('a). Among these books are some which I have named Books about Drinkable Substances. The eminent lady Umm Kulthum Bint Abi Ja'far told me that these books were transferred al-Husayn Ibn Ruh when she met with him in order to make her last testament." Abu Nasr continued, "I think she said that after Abu al-Qasim, they were (to be) given to Abu al-Hasan al-Samari."[3](#)

[1.](#) Abu Nasr Hibatullah Ibn Muhammad al-Katib was known as Ibn Barniyyah. He has related traditions from his grandmother Umm-Kulthum the daughter of Abu Ja'far Muhammad Ibn 'Uthman. He was a religious authority, transmitter of traditions, and author. (Rijal al-Najjashi, p. 308).

[2.](#) Al-Ghaybah, p. 227.

[3.](#) Al-Ghaybah, p. 221.

[1] [1]

SHARES

58. Umm Mubashshir

Umm Mubashshir was the daughter of al-Bara' Ibn Mu'arwar al-Ansari alKhazraji, and the wife of Zayd Ibn Harithah. She was also called Umm Bishr or Umm Bashir. Ibn Hajar called her Khalidah.[1](#)

Her Merits

Umm Mubashshir became a Muslim and swore allegiance to the Holy Prophet (S). She has transmitted ten traditions from or about him, and Jabir Ibn 'Abdullah (a well-known companion of the Holy Prophet (S) who is considered reliable by everyone) has narrated traditions mentioning her in the chain of

transmitters.

Her father was one of the tribal leaders chosen for swearing allegiance (on behalf of their tribes) during the 'Aqabah Night² where all those selected were designated by Gabriel. Umm Mubashshir died during the lifetime of the Holy Prophet (S) and did not live long enough to see the Caliphate of Imam 'Ali ('a). However, she never wavered in her faithfulness to Imam 'Ali ('a).³

Her husband was among the companions of Imam 'Ali ('a).⁴ Therefore, Umm Mubashshir can be considered as one of the true followers of Imam 'Ali ('a). Shaykh al-Tusi counts Umm Mubashshir among the companions of the Holy Prophet (S) and among the transmitters of traditions from him.⁵

Ibn 'Abd alBarr writes about her, "She was one of the eminent companions of the Holy Prophet (S)."⁶

Mamqani counts her among the women transmitting traditions and writes, "Because Jabir narrates from her, she can be considered trustworthy."⁷

'Umar Ridha Kahhalah writes, "She is one of the women transmitters of traditions from among the companions of the Holy Prophet (S)."⁸

She has related traditions from the Holy Prophet (S). Jabir Ibn 'Abdullah alAnsari and Muhammad Ibn 'Abd al-Rahman Ibn Khallad al-Ansari have related traditions from her.

Umm Mubashshir has narrated ten traditions from the Holy Prophet (S), which have been transmitted by Muslim, al-Nassa'i and Ibn Majah al-Qazwini.⁹ Ibn alAthir, relying on his own sources, quotes Jabir when relating that UmmMubashshir said, "I heard the Holy Prophet say in the house of Hafsa, 'None of those who were present at the Battle of Badr or during the al-Hudaybiyah Pact will enter hellfire.'

Hafsa said, 'O Messenger of God, verily God says':

وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا

“And (there is) not one of you but shall come to it (Hell). This is, with your Lord, a fixed decree.” (Surah Maryam, 19:71).

The Holy Prophet (S) answered, 'But later God continues':

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا

“Then We shall rescue those who kept from evil, and leave the unjust therein on their knees.” (Surah Maryam, 19:72).

Ibn Sa'd narrates a similar tradition concerning the people who swore allegiance under the tree, and Mujahid also relates this tradition from Umm Mubashshir.

Muhammad Ibn Ishaq, relying on his own sources and quoting Mujahid, reports that Umm Mubashshir said: I heard the Messenger of God (S) tell his companions, 'Shall I introduce you to the best of people?'

The companions answered, 'Yes, O Messenger of God.'

'A man who has only a few sheep, prays and gives in charity. He will (thereby) keep away people's evil from himself. [10](#)

Jabir Ibn 'Abdullah narrates that Umm Mubashshir said: The Holy Prophet entered my house when I was next to my date tree.

He asked, 'Who planted this tree, a Muslim or an unbeliever?'

I answered, 'A Muslim.'

The Holy Prophet said, 'Whenever a Muslim plants a tree or sows some seeds, and a man, a bird, or an animal eats from their fruits, it will be counted as charity for him.' [11](#)

Al-Tabarani, relying on his own sources, relates from Jabir that Umm Mubashshir said: The Holy Prophet came to me when I was next to the wall of a garden belonging to (the tribe of) Banu'l-Najjar. In this garden were the graves of people who had died before the advent of Islam.

When he left, I heard him say, 'I seek refuge with God from the torment of the grave.'

I said, 'O Messenger of God, the grave has torment?'

He answered, 'Yes, in the grave people are tormented and the animals hear it (their cries).''

Al-Tabarani also relates two other traditions from Umm Mubashshir. [12](#)

[1.](#) Tahdhib al-Tahdhib, vol. 12, p. 479.

[2.](#) The Night of 'Aqabah refers to two nights during which the early Muslims secretly gathered to swear allegiance to the Holy Prophet (S) in a place called 'Aqabah near Makkah. On the first of those nights, twelve persons swore allegiance to the Holy Prophet (S). This was the first time that a group of Muslims took the oath of allegiance, and was thus of great importance. The following year, seventy persons gathered at 'Aqabah to take the oath, and every group sent a representative to take the oath in their name. (Muntaha al-Irab fi Lughat al-'Arab).

[3.](#) A'yan al-Shi'ah, vol. 3, p. 553; Mu'jam Rijal al-Hadith, vol. 3, p. 279.

[4.](#) Rijal al-Tusi, p. 42; Mu'jam Rijal al-Hadith, vol. 3, p. 337.

[5.](#) Rijal al-Tusi, vol. 36, p. 34.

[6.](#) Al-Isti'ab, vol. 4, p. 1957.

[7.](#) Tanqih al-Maqal, vol. 3, p. 74 (from the chapter about women).

[8.](#) A'lam al-Nisa', vol. 5, p. 20.

[9.](#) A'lam al-Nisa', vol. 5, p. 20; Tahdhib al-Tahdhib, vol. 12, p. 479.

[10.](#) Usd al-Ghabah, vol. 5, p. 617; al-Isabah, p. 471; al-Mu'jam al-Kabir, vol. 25, p. 100.

[11.](#) Al-Tabaqat al-Kubra, vol. 8, p. 458; Usd al-Ghabah, vol. 5, p. 617; al-Mu'jam al Kabir, vol. 25, p. 104.

[12.](#) Al-Mu'jam al-Kabir, vol. 25, p. 103.

[1] [1]

SHARES

59. Umm Muhammad, The Daughter Of Muhammad Ibn Ja'far

Umm Muhammad was the daughter of Muhammad Ibn Ja'far Ibn Abi Talib alHashimi, the granddaughter of Asma' Bint 'Umays, and the sister of UmmJa'far Ibn Muhammad Ibn Ja'far.

Shaykh al-Saduq mentions her in his book on transmitters of traditions in the section about Asma' Bint 'Umays, when relating the tradition about 'recourse of the sun', which has been translated in the section about Asma'. In some copies of his book, Umm Muhammad's name is given as Umm Musa.[1](#)

She has related traditions from Asma' Bint 'Umays (her grandmother), and 'Umarah Ibn Muhajir has related traditions from her.

Shaykh al-Saduq, relying on his own sources, quotes 'Umarah Ibn Muhajir from Umm Muhammad Bint Muhammad Ibn Ja'far from Asma' Bint 'Umays about the tradition of the 'returning of the sun', which has been quoted in full in the section about Asma' Bint 'Umays.

[1.](#) Al-Faqih, vol. 4, p. 438.

[1] [1]

SHARES

60. Umm Muhammad, The Freed Slave Of Imam

Al-Ridha

Umm Muhammad was the servant of Imam al-Ridha ('a). Her name is only mentioned by al-Mas'udi, which he transmits in his book, relying on his own sources and quoting Umm Muhammad.^{[1](#)}

She relates traditions from Abu al-Hasan al-Thalith, and 'Ali Ibn Muhammad ('a). Hasan Ibn 'Ali al-Washsha' has related traditions from her.

Al-Mas'udi, quoting al-Hasan Ibn Muhammad Ibn Mu'alla from al-Hasan Ibn 'Ali al-Washsha', relates that Umm Muhammad, the freed slave of Imam al-Ridha, said, "Abu al-Hasan^{[2](#)} came and he was frightened. He sat in the lap of Umm Abiha the daughter of Musa, his father's paternal aunt.

She asked him, 'What is the matter?'

He told her, 'By God, my father died this very moment.'

She replied, 'Do not say such a thing.'

He said, 'I swear to God that it is as I have told you.' We made a note of the time. His death was just as he had said."^{[3](#)}

^{[1](#)}. Ithbat al-Wasiyyah, p. 192.

^{[2](#)}. Abu al-Hasan al-Thalith (the third) was an epithet used for Imam al-Hadi ('a), according to the information offered in the source book after the tradition.

^{[3](#)}. Ithbat al-Wasiyyah, p. 192.

[1] [1]

SHARES

61. Umm Al-Miqdam Al-Thaqafiyyah

Shaykh al-Saduq mentions Umm al-Miqdam al-Thaqafiyyah in the section about transmitters of traditions in his book Man la Yahdaruhu al-Faqih in the chain of transmitters leading to Juwayriyah Ibn Musahhar^{[1](#)} who related the tradition of the 'returning of the sun' from Amir al-Mu'minin after the death of the Holy Prophet (S).^{[2](#)} However, no biographical dates are available for her.

She has related traditions from 'Abd al-Wahid Ibn Mukhtar^{[3](#)} and Juwayriyah Ibn Musahhar has related traditions from her.

Shaykh al-Saduq quotes Juwayriyah Ibn Musahhar as saying, "We were returning with Amir al-Mu'minin from fighting the Khawarij and reached the region of Babylon. It was time for the 'Asr (afternoon) Prayer. Amir al-Mu'minin dismounted, and everyone else dismounted too. Imam 'Ali ('a) said, 'O people, surely this land has been cursed and punished three times (twice according to another version).

This is the land of (Prophet) Lut, and it is also the first region where idols were worshipped. The Prophet and his successor are not allowed to pray on it, but any of you who want to pray can do so. People were standing in prayer on both sides of the road, while Imam 'Ali ('a), who was astride the Holy Prophet's mount, was continuing on his way."

Juwayriyah relates that she said, "I swear by God that I shall follow Amir al-Mu'minin ('a) and pray with him today.' I followed him along the road and I swear to God, when we reached the bridge of Surah⁴ the sun was setting. I complained.

He turned to me and said, 'O Juwayriyah, are you complaining?'

I answered, 'Yes, Amir al-Mu'minin.'

A little further on, Imam 'Ali ('a) dismounted and made the ablution. Then he stood and spoke a certain word, which seemed to be in Hebrew, and uttered the call to prayer. I looked up to the sun, and I swear to God, it came out from behind the mountain, and I heard a sound. Imam 'Ali ('a) prayed, and I prayed with him. When we finished our prayer, the sun started to set again from where it had been before. Imam 'Ali ('a) turned to me and said: 'Invoke the name of your Lord Almighty.' I did so, and he returned the sun (again) for me." It is narrated that Juwayriyah, after seeing all this, said, "I swear by the Lord of the Ka'bah that you are the successor of the Prophet (S)."⁵

¹. Shaykh al-Tusi has said that Juwayriyah Ibn Musahhar al-'Abdi al-'Arabi al-Kufi was one of the companions of Imam 'Ali ('a). Ziyad Ibn Abih cut off the hands and feet of Juwayriyah during the reign of Mu'awiyah. [Tanqih al-Maqal, vol. 1, p. 239].

². Al-Faqih, vol. 4, p. 439.

³. 'Abd al-Wahid Ibn al-Mukhtar al-Ansari was one of the companions of Imam al-Baqir ('a). Ibn Bukayr, Zurarah, and al-Fudayl Ibn Yasar have related from him. [Jami' al-Ruwat, vol. 1, p. 523].

⁴. This is a region in Babil where one has to cross a river.

⁵. Man la Yahdaruhu al-Faqih, vol. 1, p. 204.

62. Umm Musa

Umm Musa was the servant of Imam 'Ali ('a). She originally came from alKufah, and it is said that her real name was Fakhitah or Habibah.^{[1](#)}

Her Merits

Umm Musa was one of the trustworthy transmitters of traditions from Imam 'Ali ('a) and Umm Salamah. She was charged with the raising and care of Fatimah, Imam 'Ali ('a)'s daughter.^{[2](#)} Isma'il Ibn Ziyad and al-Mughirah Ibn Muqsim al-Dabbi have related traditions from her.

Shaykh al-Mufid, quotes Isma'il Ibn Ziyad from Umm Musa, Imam 'Ali's servant, that Imam 'Ali ('a) told his daughter Umm Kulthum, 'O my daughter, I shall only be with you a short time.'

Umm Kulthum asked, 'How do you say this, my father?'

He said, 'In my dream, I saw the Messenger of God wiping the dust from my face and saying, 'O Ali, there is not much left^{[3](#)} of your life.'

Isma'il Ibn Ziyad continued, 'Not more than three days later, Imam 'Ali ('a) received the blow (to his head). Umm Kulthum screamed. Imam 'Ali ('a) said, 'O my daughter, don't scream. I see the Messenger of God beckoning to me with his hand and saying, 'O 'Ali, come to us. That which is with us is better for you.'^{[4](#)} Al-Bukhari, Abu Dawud, al-Nasa'i and Ibn Majah transmit traditions from Umm Musa.^{[5](#)}

^{[1](#)}. A'lam al-Nisa', vol. 5, p 122, Tahdhib al-Tahdhib, vol. 12, p. 481.

^{[2](#)}. Ibid; Kitab al-Irshad, p. 14 (text no. 6).

^{[3](#)}. In the book of Kitab al-Irshad, it has been related, "(your task) was accomplished", or "has come to an end."

^{[4](#)}. Kitab al-Irshad, p. 14 (text no. 6); Bihar al-Anwar, vol. 42, p. 225.

^{[5](#)}. Tahdhib al-Tahdhib, vol. 12, p. 481.

[1] [1]

SHARES

63. Umm Al-Washsha'

Umm al-Washsha'^{[1](#)} was the daughter of Ilyas al-Sayrafi al-Khazzaz (the silk dealer) and the mother of al-Hasan Ibn Ali Ibn Ziyad al-Washsha' al-Bujali alKufi.^{[2](#)}

Her Merits

She was a transmitter of traditions. Her son Ibn al-Washsha' narrates from her and considers her trustworthy. Al-Hasan Ibn 'Ali (her son) has also related traditions from her. And, she has related traditions from Amr Ibn Ilyas (her brother).

Shaykh al-Kashi relates from 'Ayyashi from 'Abdullah Ibn Muhammad Ibn Khalid al-Tayalisi from al-Washsha' from his mother Umm Musa (who was pronounced trustworthy by al-Washsha') from her brother, Amr Ibn Ilyas that he said, "Together with Abu Ilyas Ibn Amr, I went to see Abu Bakr alHadrami when he lay on his deathbed.

He said, 'O 'Amr, this is not the time to tell lies. I witness to (the legitimacy of Imam) Ja'far Ibn Muhammad because I heard him say, 'Anyone who dies believing in Imamate, will be safe from the hellfire. '"³

¹. The Arabic word washsha means one who sells or produces silk clothes.

². Al-Hasan Ibn 'Ali Ibn Ziyad al-Washsha' al-Bujali al-Kufi, known as Muhammad alWashsha', son of Ilyas al-Sayrafi's daughter, was one of the companions of Imam alRidha ('a).

³. Ikhtiyar Ma'rifat al-Rijal, vol. 5, p. 716, (tradition no. 789).

[1] [1]

SHARES

64. Umm Walad

Shaykh al-Tusi mentions Umm Walad (a bondmaid of Ja'far Ibn Abi Talib) as being one of the companions and transmitters of traditions from Imam al-Sadiq ('a)¹ and we know nothing else about her.

The books on transmitters of traditions that were written after Shaykh al-Tusi's book simply repeated what Shaykh al-Tusi had written. However, because in some copies of Shaykh al-Tusi's book, the name of Umm Walad is followed directly by the name of Umm Sa'id al-Ahmasiyyah without anything to indicate that these are two different people, most of the scholars have mistakenly listed these two women as one and the same.

Mamqani also refers to this issue² and writes, 'It seems that Umm Walad was of the Imamiyyah faith, but we know nothing about her biography.'³

She has related traditions from Abu Abdullah, Imam al-Sadiq ('a).

[1.](#) Rijal al-Tusi, p. 341.

[2.](#) Manhaj al-Maqal, p. 400; Jami' al-Ruwat, vol. 2, p. 455; Mu'jam Rijal al-Hadith, vol. 23, p. 180.

[3.](#) Tanqih al-Maqal, vol. 3, p. 74, (the chapter on women).

[1] [1]

SHARES

65. Umm Hani Bint Abi Talib

Umm Hani was the daughter of Abu Talib Ibn 'Abd al-Muttalib, also known as 'Abd-Manaf. Her name is said to have been Fakhitah or Hind, but she is known by her epithet Umm Hani. Her mother was Fatimah Bint Asad. She was the sister of Imam 'Ali ('a), the paternal cousin of the Holy Prophet (S) and the mother of Talib, 'Aqil, Ja'far and Jumanah.

Ibn Sa'd, relying on his own sources and quoting Ibn 'Abbas, narrates that before the advent of Islam, the Holy Prophet (S) and Hubayrah asked for Umm Hani's hand in marriage from her father, Abu Talib. Umm Hani chose Hubayrah. Her husband was thus Hubayrah Ibn 'Amr Ibn 'A'idh al-Makhzumi. When Umm Hani became Muslim, the two got separated. Hubayrah fled Makkah the year that the Muslims conquered it, and never became a Muslim. [1](#)

Her Merits

Al-Kulayni, relying on his own sources and quoting Abu Basir, relates from either Imam al-Baqir ('a) or Imam al-Sadiq ('a) that he said, "(After UmmHani became Muslim, and Hubayrah fled Makkah) the Holy Prophet (S) asked for the hand of Umm Hani Bint Abi Talib in marriage.

She answered, 'O Messenger of God, I am a woman who has been tormented, and I have several orphans to raise. I am afraid I will not be able to do my duty towards you.'

The Holy Prophet said, 'The women of Quraysh are unequalled in their ability to ride a camel, their tenderness towards their children, and their being careful of their husbands' property. '"[2](#) Ibn Sa'd transmits similar traditions with three different chains of transmitters.[3](#)

Ibn al-Athir, relying on his own sources and through several chains of transmissions, quotes 'Abd al-Raman Ibn Abi Layla as relating from UmmHani as saying that on the day of the conquest of Makkah, the Holy Prophet (S) came to her house and prayed eight units of prayer (the Noon and Afternoon Prayers) there.[4](#) This shows Umm Hani's high station that the Holy Prophet (S) entered her house and prayed there.

Sulayman Ibn al-A'mash narrates that the Holy Prophet (S) said, 'Shall I tell you who is the best person based on their paternal uncle and aunt?'

The companions answered: 'Yes, O Messenger of God.'

The Holy Prophet said, 'AlHasan and al-Husayn. Their paternal uncle is Ja'far al-Tayyar, who flies alongside the angels; and, their paternal aunt is Umm Hani, who is in Paradise.'⁵ According to this tradition, Umm Hani is among the inhabitants of paradise, and it shows the high degree of her righteousness and faith.

Al-Barqi and Shaykh al-Tusi count her among the companions of the Holy Prophet (S) and a transmitter of his traditions.⁶

'Allamah Mamqani writes, "The (above-mentioned) tradition narrated by Sulayman Ibn al-A'mash, which can be found in Sunni and Shi'ah sources alike, shows Umm Hani's excellence of character and lofty position. It also proves her extreme trustworthiness and just character."⁷

'Umar Ridha Kahhalah writes, "She was one of the most excellent women of her time."⁸

Shaykh Mahallati says, "Umm Hani was one of the excellent and well-known women of Islam."⁹

She related traditions from the Messenger of God (S). The people who have related from her include: Ju'dah (her son, that is Ju'dah Ibn Hubayrah Ibn AbiWahab al-Makhzumi), Abu Murrah (her servant), Abu Salih Badham, Ju'dah's son (her grandson), the son of Yahya Ibn Ja'far (her grandson), the son of Harun (her grandson), Abdullah Ibn Ayyash, 'Abdullah Ibn Harith Ibn Nawfal, Abdullah (the son of 'Abdullah Ibn al-Harith), al-Shi'bi, 'Abd alRahman Ibn Abi Layla, 'Ata', Kurayb, Mujahid, 'Urwah Ibn al-Zubayr, and Muhammad Ibn 'Uqbah Ibn Abi Malik.

Ibn Sa'd, relying on his own sources and quoting Abu Salih, transmits that Umm Hani said, "The Holy Prophet (S) asked me to marry him, and I excused myself. Then, the following verse was revealed and, I was not lawful to him because I had not migrated with him."

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِيَّ ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ

"O' Prophet! Verily We have made lawful to you the wives whom you have paid their dowries, and those whom your right hand possesses of those whom Allah has assigned to you, and (marriage with) the daughters of your paternal uncle, and the daughters of your paternal aunts, and daughters of your maternal uncle, and the daughters of your maternal aunts who have emigrated with you,....." (Surah Al-'Ahzab, 33:50).

Umm Hani was one of the transmitters of Hadith al-Thaqalayn "The Tradition of two Valuable Legacies",

which reports that the Holy Prophet (S) said, "It seems that I have been called (to leave this world), and I obey this call. I leave amongst you two valuable (heavy) legacies: the book of God (the Qur'an) and my household..."

She also is one of the transmitters of the "Tradition of Ghadir", which says that the Holy Prophet (S) said, "He who considers me his master, 'Ali is his master (after me)..."¹⁰

Al-Tabarani transmits 109 traditions from Umm Hani, most of them concerning praying and fasting.¹¹

The al-Sahih al-Sittah books' have also mentioned traditions from her.¹²

^{1.} Al-Tabaqat al-Kubra, vol. 8, p. 151.

^{2.} Al-Kafi, vol. 5, p. 326.

^{3.} Al-Tabaqat al-Kubra, vol. 8, p. 152.

^{4.} Usd al-Ghabah, vol. 5, p. 624; A'lam Siyar al-Nubala', vol. 2, p. 312; al-Mu'jam al Kabir, vol. 24, p. 407.

^{5.} Tanqih al-Maqal, vol. 3, p. 74, (chapter on women).

^{6.} Rijal al-Barqi, p. 61; Rijal al-Tusi, p. 33; Mu'jam Rijal al-Hadith, vol. 23, p. 181.

^{7.} Tanqih al-Maqal, vol. 3, p. 74, (chapter on women).

^{8.} A'lam al-Nisa', vol. 4, p. 14.

^{9.} Rayahin al-Shari'ah, vol. 3, p. 449.

^{10.} Yanabi' al-Mawaddah, p. 40.

^{11.} Al-Mu'jam al-Kabir, pp. 406 to 446.

^{12.} Tahdhib al-Tahdhib, vol. 12, p. 481.

[1] [1]

SHARES

66. Umm Hani Al-Thaqafiyyah

Umm Hani was one of the transmitters of traditions and a companion of Imam al-Baqir ('a). There is no information available as to her biography. 'Allamah Ardabili, 'Allamah Mamqani, and Ayatullah Khu'i have listed Umm Hani among the transmitters of traditions from Imam al-Baqir ('a).¹ Usayd Ibn Tha'labah, Muhammad Ibn Ishaq, and Ibrahim Ibn 'Atiyyah have related traditions from her.

Al-Kulayni relying on his sources relates from Muhammad Ibn Ishaq from Umm Hani as saying, "I asked Abu Ja'far Muhammad Ibn 'Ali ('a) about God having said (in the Qur'an):

فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَّارِ الْكُنَّسِ

“No, I swear by the orbiting planets,” “That run their course, (and) set,” (Surah Takwir, 81: 15–16).

The Imam ('a) replied, 'The Imam in the year 260 A.H. will go into concealment. Later, he will appear like a shooting (shining) star in a dark night. If you are present at this time, your eyes will shine.'"[2](#)

Al-Kulayni relying on his sources relates from Usayd Ibn Tha'labah from Umm Hani as saying, "I saw Abu Ja'far Muhammad Ibn 'Ali ('a) and asked him about this verse:

فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَّارِ الْكُنَّسِ

“No, I swear by the orbiting planets,” “That run their course, (and) set,” (Surah Takwir, 81: 15–16).

He said, 'When the people don't believe in the Imam, in the year 260 A.H., he will go into concealment. Later, he will come out like a shining, shooting star in the darkness of night. If you are present then, your eyes will shine.'"[3](#)

Shaykh al-Saduq also relates from someone from al-'Ayyashi from Ibrahim Ibn 'Atiyyah from Umm Hani al-Thaqafiyyah that she asked a similar question from Imam al-Baqir ('a) and he responded, "O Umm Hani, what a good question you have asked! This is someone who is born at the end of time. He is al-Mahdi from this Household (the Holy Prophet's). There is a waiting period and a time of being in concealment for him. Some groups will go astray at this time, and others will be guided. How blessed you are if you perceive him, and how blessed is anyone who perceives him.""[4](#)

[1.](#) Jami' al-Ruwat, vol. 2, p. 456; Tanqih al-Maqal, vol. 3, p. 74.

[2.](#) Al-Kafi, vol. 1, p. 276, tradition no. 22; Kamal al-Din, vol. 1, p. 325.

[3.](#) Al-Kafi, vol. 1, p. 276, tradition no. 23.

[4.](#) Kamal al-Din wa Tamam al-Ni'mah, vol. 1, p. 33, tradition no. 14.

[1] [1]

SHARES

67. Umm Husham Bint Harithah (Sister Of 'Uamarah)

Umm Husham was the daughter of Harithah Ibn al-Nu'man[1](#) Ibn Naf Ibn Zayd... Malik Ibn al-Najjar al-Ansari. Her mother was Umm Khalid Bint Khalid Ibn Ya'ish Ibn Qays... Ibn Malik Ibn al-Najjar. She

married 'Umarah Ibn Hibhab Ibn Sa'd Ibn Qays... Ibn Malik Ibn al-Najjar.

Al-'Asqalani² has written, "She is the maternal sister of 'Umarah Bint 'Abd al-Rahman."³ However, Ibn Sa'd has written that 'Umarah was the daughter of Harithah Ibn al-Nu'man and Umm Khalid Bint Khalid Ibn Ya'ish.⁴ Thus, according to Ibn Sa'd, Umm Husham and 'Umarah are from one mother and father. Umm Husham died in the year 98 A.H.L.⁵

Her Merits

Umm Husham al-Ansari was a transmitter of traditions from the Messenger of God (S). She has related eleven traditions from the Prophet (S). She became Muslim in the beginning of Islam, and during the Allegiance of Ridwan she pledged allegiance with the Messenger of God (S).⁶

She had memorized the Qur'an. According to the Qur'an, she was given good news of her entering heaven:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

“Verily, Allah was pleased with believers when they gave pledge to you under the tree [at Hudaibiyya]: He knew what was in their hearts [of faith and sincerity] and He sent down serenity upon them, and He rewarded them with a near triumph.” (Surah Al-Fath, 48: 18)

A number of the transmitters of traditions have related traditions from her, and the jurisprudents considered her words to be reliable. Therefore, she was recognized as to her knowledge in the sciences.

Shaykh al-Tusi has written that her father was one of the companions of the Messenger of God (S), fought in the battles of Badr, Uhud and all of the other battles in which the Prophet (S) participated, and that his nickname was Abu'Abdullah.

He saw the Archangel Gabriel two times in the form of Dihyah alKalbi.⁷ The first time was when the Prophet (S) had started out towards the tribe of Banu-Qurayzah, and the second time was when he was returning from Hunayn. After the death of the Prophet (S) he accompanied Amir al-Mu'minin ('a) in those battles, and eventually passed away during the rule of Mu'awiyah.⁸

Shaykh al-Tusi, Ahmad Ibn Hanbal, Abu Na'im, Ibn Mandah, Ibn 'Abd al-Barr, Ibn al-Athir, and Mamqani have listed her among the transmitters of traditions from the Messenger of God (S). Some of them have called her Umm Hashim.⁹

In describing the companions of the Prophet (S) in his book of biographies, Shaykh al-Tusi has called her (Umm Husham) Bint Harithah the sister of 'Umar. And, in some of the copies it is written the sister of 'Amrah.

However, in the following books two names are listed: Manhaj al-Maqal by Astarabadi, Mu'jam Rijal by Khu'i, Tanqih al-Maqal by Mamqani, A'yan al-Shi'ah by Sayyid al-Amin, and Jami' al-Ruwat by Muqaddas Ardabili. The two names they have given are the sister of 'Umar (or 'Amarah) and Umm Husham.^{[10](#)}

Some of them have said that it is possible that she was the sister of 'Umar Ibn al-Khattab. But, in Shaykh al-Tusi's book, Bint Harithah is written, and there is no reason to doubt this. 'Umar was the son of al-Khattab Ibn Nufayl Ibn 'Abd al-'Uzza and his mother was Hantamah Bint Husham Ibn al-Maghirah.

It is noteworthy that the following books have only listed the name Umm Husham (Umm Hashim) Bint Harithah Ibn al-Nu'man: al-Tabaqat al-Kubra by Ibn Sa'd, al-Mu'jam al-Kabir by al-Tabarani, al-Isti'ab by Ibn 'Abd al-Barr, Usd al-Ghabah by Ibn al-Athir, and A'lam al-Nisa' by Kahhalah. When we compare this with what has been said by Shaykh al-Tusi, we can see that this name is correct.

Umm Husham has related traditions from the Messenger of God (S). 'Amrah (her sister), Muhammad Ibn 'Abd al-Rahman Ibn Sa'd Ibn Zurarah al-Ansari, Yahya Ibn 'Abdullah Ibn 'Abd al-Rahman Ibn Sa'd Ibn Zurarah, and Khubayb Ibn 'Abd al-Rahman Ibn Yasaf have related traditions from her.

Al-Tabarani based on his own sources relates from Muhammad Ibn 'Abd al-Rahman from Umm Husham Bint Harithah that she said, "I memorized Surah Qaf from the Prophet (S), and he used to read this Surah during the Friday Prayer." Ibn al-Athir and Ibn Sa'd have related a similar tradition based on their own sources.^{[11](#)}

Ibn al-Athir relying on his sources relates from Yahya Ibn 'Abdullah Ibn 'Abd al-Rahman Ibn Sa'd Ibn Zurarah from Umm Husham Bint Harithah Ibn al-Nu'man that she said, "It was over a year that the Messenger of God (S) and us shared one oven. And, it was only from the words of the Prophet (S) that I memorized Surah Qaf. The Prophet (S) would read this Surah every Friday when he had a speech for the people."^{[12](#)}

Ibn Sa'd and al-Tabarani have related a similar tradition. Ibn 'Abd al-Barr has said, "Yahya didn't hear this tradition from her directly. 'Abd al-Rahman related this to him from her."^{[13](#)}

Umm Husham's traditions have been recorded in such reference books of hadith like Sunan Abi Dawud, Sunan al-Nasa'i and Sunan Ibn Majah.^{[14](#)}

^{1.} Harithah Ibn al-Nu'man was one of the virtuous followers of the Messenger of God (S) in al-Madinah, and one of the first to accept Islam. He provided the houses for the wives of the Prophet (S).

^{2.} Ibn Hajar's full name is Ahmad Ibn 'Ali al-'Asqalani.

^{3.} Tahdhib al-Tahdhib, vol. 12, p.481.

^{4.} Al-Tabaqat al-Kubra, vol. 8, p. 442.

^{5.} Rayahin al-Shari'ah, vol. 6, p. 142.

^{6.} A'lam al-Nisa', vol. 5, p. 211; Tanqih al-Maqal, vol. 3, p. 74.

[7.](#) Dihyah Ibn Khalifah al-Kalbi was born in 45 A.H.L. He was a poet and companion of the Prophet (S) who was well-known for his pleasant countenance. The Prophet (S) sent him on a mission to the Roman Caesar. He was alive until the reign of Mu'awiyah.

[8.](#) Rijal al-Tusi, p. 17.

[9.](#) Rijal al-Tusi, p. 53; al-Jami' fi'l- 'Ilal wa Ma'rifat al-Rijal, p. 245; Tanqih al-Maqal, vol. 3, p. 74.

[10.](#) Rijal al-Tusi, p. 53; al-Jami' fi'l- 'Ilal wa Ma'rifat al-Rijal, p. 245; Tanqih al-Maqal, vol. 3, p. 74.

[11.](#) Al-Mu'jam al-Kabir, vol. 25, p. 141; Usd al-Ghabah, vol. 5, p. 625; al-Tabaqat alKubra, vol. 8, p. 442.

[12.](#) Usd al-Ghabah, vol. 5, p. 623.

[13.](#) Al-Tabaqat al-Kubra, vol. 8, p. 442; al-Mu'jam al-Kabir, vol. 25, p. 142 (four traditions); Al-Isti'ab, vol. 4, p. 1963.

[14.](#) Tahdhib al-Tahdhib, vol. 12, p. 481.

[1] [1]

SHARES

68. Umm Al-Haytham Al-Nakha'iyyah

Umm Haytham was the daughter of al-Aswad al-Nakha'i.[1](#) No other name was listed for her. Perhaps her name was the same as her nickname, or her nickname is more well-known. Apparently, she was the wife of Abu al-Haytham Ibn alTayhan,[2](#) one of the companions of Amir al-Mu'minin ('a).[3](#) She may be the sister of Umm al-Hasan who is also listed in this book, or they may be one and the same person.

Her Merits

Umm al-Haytham was a companion and one of the partisans (Shi'ah) of Imam 'Ali Amir al-Mu'minin ('a).[4](#) Shaykh al-Mufid has written, "When Ibn Muljam was executed, Umm al-Haytham requested that Imam al-Hasan Ibn 'Ali ('a) give her the body so that she could burn it."[5](#)

Abu al-Faraj al-Isfahani and Shaykh al-Mufid have mentioned a poem in their books which is from Umm al-Haytham. Some have said that Abu al-Aswad has written this poem. A part of it is similar to a poem which Arwa Bint Harith wrote about Mu'awiyah. Considering the time when Arwa was present in the castle of Mu'awiyah and what Shaykh al-Mufid has said, it is apparent that Umm al-Haytham wrote this poem before the time of Arwa. Also, since she had seen Amir al-Mu'minin ('a), and this poem contains some of the deeds and characteristics of him it may be considered as the transmission of a tradition from that Imam ('a).

[1.](#) Aswad Ibn Yazid Ibn Qays al-Nakha'i was a scholar, pious, and lived in al-Kufah. He accepted Islam during the lifetime of the Prophet (S), but never saw him. [al-Isti'ab, vol. 4, p. 184; Usd al-Ghabah, vol. 1, p. 88].

[2.](#) Abu al-Haytham Ibn Tayhan was the nickname of Malik Ibn Tayhan al-Ansari al-Awsi. He was a follower of Imam 'Ali ('a) and was martyred in the Battle of Siffin. [Rijal al-Tusi, p. 63].

[3.](#) A'yan al-Shi'ah, vol. 3, p. 418.

[4.](#) A'yan al-Shi'ah, vol. 3, p. 488.

[5.](#) Because of her love and devotion to Imam 'Ali ('a), she believed his murderer to be unclean, so that he deserved to be burned after his execution.

[1] [1]

SHARES

69. Umamah, The Wife Of Amir Al-Mu'minin ('A)

Umamah was the daughter of Abu al-'As Ibn Rabi' Ibn 'Abd al-'Uzza alQurayshiyah al-Abshamiyyah (the nephew of Lady Khadijah) and her mother was Zaynab the daughter of the Messenger of God (S). She was born during the time of his prophecy. After the martyrdom of Lady Fatimah ('a), Imam 'Ali ('a) married with Umamah according to her wishes. And, after the martyrdom of Amir al-Mu'minin ('a) she married Nawfal Ibn al-Harith Ibn 'Abd al-Muttalib according to his wishes.

At the time of her death she was unable to speak. Imam al-Hasan ('a) and Imam al-Husayn ('a) were with her when she passed away. This happened in about the year 50 A.H.L. [1](#)

Her Merits

The Messenger of God (S) liked Umamah dearly from the time of her birth. He would even put her on his shoulders during his daily prayers, and put her on the ground during his bending in prayer and his prostration. [2](#) She was the granddaughter of the Prophet (S) and the niece of Fatimah ('a).

Fatimah had a great liking for Umamah and at the time of her death requested that Amir al Mu'minin ('a) marry with Umamah after her passing away. [3](#) She said that Umamah was like a mother to her children. Ibn 'Abd al-Barr and Ibn al-Athir have included her among the companions of the Prophet (S). [4](#)

Ayatullah Khu'i has included her among the women transmitters of traditions and said that she has related traditions from Imam 'Ali ('a). [5](#) Fatimah Bint 'Ali ('a) has related traditions from her.

Shaykh al-Kulayni, based on his own sources, has said that Abu Basir has related from Fatimah Bint Ali from Umamah Bint Abi 'As saying, "Ali came to me during the month of Ramadan. I took dates and mushrooms for his dinner, and he ate them. Amir al-Mu'minin ('a) liked mushrooms." [6](#)

[1.](#) Tanqih al-Maqal, vol. 3, p. 69.

[2.](#) Al-Tabaqat al-Kubra, vol. 8, p. 39; al-Mu'jam al-Kabir, vol. 22, p. 438.

[3.](#) Al-Kafi, vol. 5, p. 555.

- [4.](#) Al-Ist'ab, vol. 4, p. 1788; Usd al-Ghabah, vol. 5, p. 400.
[5.](#) Mu'jam Rijal al-Hadith, vol. 23, p. 181.
[6.](#) Al-Kafi, vol. 6, p. 369.

[1] [1]

SHARES

70. Imra'at Al-Hasan Al-Sayqal

The wife of al-Hasan Ibn Ziyad Sayqal al-Kufi [1](#) was a transmitter of traditions from Imam al-Sadiq ('a). She passed away in the year 151 A.H.L. She also related traditions from al-Hasan al-Sayqal, her husband. 'Ali Ibn 'Uqbah related traditions from her.

Shaykh al-Kulayni relying on his sources relates from 'Ali Ibn 'Uqbah from Imra'at (the wife of) al-Hasan al-Sayqal from Abu 'Abdullah ('a) as saying, "It is not appropriate to wail or tear one's clothes because of someone's passing away."[2](#)

Shaykh al-Tusi relying on his sources relates from 'Ali Ibn 'Uqbah from Imra'at al-Hasan al-Sayqal from Abu 'Abdullah ('a) as saying, "It was asked, 'How can women pray over a dead body if there are no men with them?'

He answered, 'They all stand in a row, and no one leads.'"[3](#)

[1.](#) Al-Hasan Ibn Ziyad al-Sayqal al-Kufi Abu Muhammad al-Kufi was nicknamed Abu al-Walid Mawla al-Kufi. Shaykh al-Tusi introduces him as one of the companions of Imam al-Baqir ('a) and Imam al-Sadiq ('a). [Rijal al-Tusi, p. 166; Mu'jam Rijal al-Hadith, vol. 4, p. 331].

[2.](#) Al-Kafi, vol. 3, p. 225.

[3.](#) Tahdhib al-Akam, vol. 3, p. 326.

[1] [1]

SHARES

71. Barrah Al-Khuza'i

Barrah was the daughter of Umayyah al-Khuza'i [1](#) one of the companions of the Messenger of God (S).

Her Merits

Based on a tradition which 'Allamah al-Majlisi relates from the book Manaqib by Ibn Shahr'ashub from Barrah al-Khuza'i about the births of Imam al-Hasan ('a) and Imam al-Husayn ('a) it would appear that she was one of the friends of the Household of the Prophet (S). She has related traditions from the Messenger of God (S) and Fatimah ('a).

Al-Majlisi has written that Barrah the daughter of Umayyah al-Khuza'i has related a tradition from the Prophet (S) to Fatimah ('a) at the time of delivery of Imam al-Hasan and Imam al-Husayn ('a).[2](#)

[1.](#) Umayyah Ibn Makhshi (or Mahshi or Mujtaba), also known as Abu 'Abdullah, lived in al-Basrah and was one of the companions of the Prophet (S). [Rijal al-Tusi, p. 6]

[2.](#) Bihar al-Anwar, vol. 43, p. 254.

[1] [1]

SHARES

72. Binta Al-Shaykh Al-Tusi

These are the two daughters of Shaykh Abu Ja'far Muhammad Ibn al-Hasan alTusi who passed away in the year 460 A.H.

Their Merits

They were two scholarly, knowledgeable women. Some of the religious authorities had given them permission to relate traditions. And, many times their brother, Shaykh Abu 'Ali, and their father, Shaykh al-Tusi, had given them permission to relate traditions.[1](#)

[1.](#) Riyad al-'Ulama', vol. 5, p. 409.

[1] [1]

SHARES

73. Bint Al-Sayyid Al-Murtada

The name of the daughter of 'Ali Ibn al-Husayn Sayyid al-Murtada 'Alam alHuda (deceased: 436 A.H.L), was not found.

Her Merits

She was a virtuous, honorable woman who related traditions from her uncle's, Sayyid Radi's book of Nahj al-Balaghah. According to what al-Qutb alRawandi has written at the end of his book on the meaning of Nahj alBalaghah, Shaykh 'Abd al-Rahman al-Baghdadi, also known as Ibn alUkhuwwah (deceased: 548 A.H.L), has transmitted this book from this woman. [1](#)

[1](#). Riyad al-'Ulama', vol. 5, p. 409; A'lam al-Nisa, vol. 2, p. 295.

[1] [1]

SHARES

74. Bint Shaykh 'Ali Minshar

This woman was the daughter of Shaykh 'Ali Minshar [1](#) and the wife of Shaykh al-Baha'i, [2](#) but no information was found as to her name.

Her Merits

She was a learned, scholarly woman, a jurisprudent, and a transmitter of traditions. She taught religious jurisprudence, traditions, and the sciences to other women. She was the only daughter of her father, and inherited approximately 4000 books from her father. [3](#)

The author of Riyad al-'Ulama' has written, "Some of the great men and scholars have said that she was a learned, scholarly woman who was alive for some time after the death of Shaykh al-Baha'i (deceased: 1031 A.H.)." [4](#)

[1](#). Shaykh 'Ali Minshar al-'Amili was one of the great religious authorities of his time. He was one of the students of Shaykh al-Karaki (one of the greatest religious authorities living in Isfahan who passed away in the year 984 A.H.).

[2](#). Muhammad Ibn al-Husayn Ibn 'Abd al-Samad Ibn Shams al-Din Muhammad Ibn 'Ali Ibn al-Hasan (or al-Husayn) Ibn

Muhammad Ibn Salih al-Ha'iri al-Hamdani al-Jab'i al-Amili was known as Shaykh al-Baha'i. He was a jurisprudent in principles, a transmitter of traditions, a mathematician, orator, philosopher, literary man, and knowledgeable in the rational and traditional sciences. He was born on the 27th of Dhi'l-Hijjah in the year 953 A.H.L in the city of Baalbak. He moved to Iran as a child. He was the author of many books. [Rayhanat al-Adab, vol. 3, p. 301].

[3.](#) Takmilat Amal al-Amil, p. 447.

[4.](#) Riyad al-ulama', vol. vol. 5, p. 407.

[1] [1]

SHARES

75. Bint 'Umar Ibn Yazid

This woman was the daughter of 'Umar Ibn Yazid, one of the companions of Imam al-Sadiq ('a). Shaykh al-Tusi has introduced three men with this name as the companions of Imam al-Sadiq ('a).[1](#) In studying the books, it was not clear which 'Umar Ibn Yazid he was.

She has related traditions from her father 'Umar Ibn Yazid; and his paternal cousin has related traditions from her.

Shaykh al-Kulayni relying on his sources relates a tradition from 'Umar Ibn Yazid's cousin from Bint (the daughter of) 'Umar Ibn Yazid from her father from Imam al-Sadiq ('a) as saying, "Whenever one of you wants to drink some water, say: 'In the Name of God,' and then drink. Then, pause and say: 'Praise the Lord.' Then, drink and say: 'In the Name of God.' Again pause and say: 'Praise the Lord.' Drink and say: 'In the Name of God.' Pause and again say: 'Praise the Lord.' This water will continue to praise the Lord till the time it is in your body."[2](#)

[1.](#) Rijal al-Tusi, p. 251.

[2.](#) Al-Kafi, vol. 6, p. 384.

[1] [1]

SHARES

76. Bint Wathilah Ibn Al-Aqsa'

No information was found as to her name and description. Sayyid Muhsin alAmin has introduced her as Bint (the daughter of) Wathilah Ibn al-Aqsa'.[1](#) However, Shaykh al-Tusi has introduced her father, who

was a companion of the Prophet (S), as Wathilah Ibn al-Asqa'. Ibn 'Asakir has given this same name in his book of history.^{[2](#)}

Sayyid Muhsin al-Amin has written, "Ibn 'Asakir has written in his book Tarikh Dimashq that Salamah Ibn Bashir Ibn Sayfi has quoted from Bint Wathilah Ibn al-Aqsa' and others. Therefore, it may be understood that Bint Wathilah Ibn al-Aqsa' was a transmitter of traditions, but her name was not found. Her father was a Shi'ah, and usually children follow the religion of their father."^{[3](#)}

Ibn 'Asakir relates from Salamah Ibn Bashir Ibn Sayfi who quotes Bint Wathilah Ibn al-Asqa' as saying, "The Messenger of God (S) said, 'I entered Heaven and saw written on its door, 'Charity becomes ten times as much, and a loan becomes seventeen times as much.' I asked Jibra'il how is it that charity becomes ten times as much, but a loan becomes seventeen times as much?' He told me, 'Charity is given both to those who aren't in need, and those who are in need. However, a loan is only given to a person who is in need.'"^{[4](#)}

^{[1](#)}. A'yan al-Shi'ah, vol. 3, p. 608.

^{[2](#)}. Rijal al-Tusi, p. 31; Tahdhib Tarikh Dimashq al-Kabir, vol. 6, p. 216.

^{[3](#)}. A'yan al-Shi'ah, vol. 3, p. 608.

^{[4](#)}. Tahdhib Tarikh Dimashq al-Kabir, vol. 6, p. 216.

[1] [1]

SHARES

77. Thurayya Muhsini

Thurayya Muhsini was a learned, scholarly woman who was living in Karbala'. In either Karbala' or Najaf she received permission from Ayatullah Sayyid Shihab al-Din al-Mar'ashi to transmit traditions in the year 1342 A.H.^{[1](#)}

Her Merits

She participated in the classes on jurisprudence, religious principles, and traditions of Mirza Muhammad al-Hindi^{[2](#)} and taught these, to other women.

^{[1](#)}. Al-Ijazah al-Kabirah, p. 246.

^{[2](#)}. Mirza Muhammad al-Hindi led the prayer in the shrine of Imam al-Husayn ('a). He has related traditions from Thiqat al-Islam al-Nuri, Mir Hamid Husayn al-Hindi (the author of al-'Aqabat), and Sayyid Muhammad Husayn al-Mar'ashi al-

[1] [1]

SHARES

78. Jariyah Al-Khumasiyyah

This five-year-old girl was alive during the rule of Amir al-Mu'minin ('a), and 'Abd al-Wahid Ibn Zayd saw her beside the Ka'bah.

Her Merits

This girl was one of the followers of Imam 'Ali ('a). Her father was martyred among the troops of Amir al-Mu'minin ('a) during the Battle of Siffin. One day Imam 'Ali ('a) went to check on this martyr's family as was his habit. He asked as to the welfare of the children.

Their mother described from behind a curtain for him how both her son and daughter had come down with a disease which had caused white spots to appear on their eyes, and therefore they had both become completely blind.

Imam 'Ali requested that both of them come to him, and he then prayed for them and rubbed his hand over their eyes. Then, they were both able to see again.

This girl related this story for 'Abd al-Wahid Ibn Zayd when she saw him beside God's house in a journey to the ritual Hajj pilgrimage. She told him, "I swear to God, because of the blessing of his presence, I can now see so well that I can see all of the camels within (a distance of) one farsakh (parasang)."

'Abd al-Wahid said, "I took out two dinar (i.e., golden coin) to give her, but she didn't accept and said, 'Keep it. I have no need for dinar. We are now under the guardianship of Abu Muhammad Hasan Ibn 'Ali ('a), and he takes care of our expenses. Do you like 'Ali?'"

He told her, "Of course."

She said, "I give you glad tidings that you have clung to a strong rope which will never tear."^{[1](#)}

This young girl's affection and understanding as to Imam 'Ali ('a) considering the fact that her father was killed in the retinue of Imam 'Ali ('a) shows her knowledge and understanding of his position and her liking for him.

She has related traditions from Amir al-Mu'minin ('a), and 'Abd al-Wahid Ibn Zayd has related traditions from her.

Al-Majlisi relying on his sources has related that 'Abd al-Wahid Ibn Zayd said, "I went to Makkah. While I was circumambulating the Ka'bah I saw a five year old girl who was clinging to the curtain of the Ka'bah. She addressed a girl similar to herself and said, 'Be aware! I swear to the truth of his being chosen, being the inheritor, the one who judges with equality, and the one who has determination and a correct intention. That is the husband of Fatimah ('a). It is this way and that way.'

I asked her, 'O girl. Whose are these characteristics?'

She replied, 'I swear he is the guide of the guides, the book of Islamic rules, and the divider of heaven and hell. He is the trainer of this nation, the first Imam, the brother of the Prophet (S), and his successor. He is the master, Amir al-Mu'minin 'Ali Ibn Abi Talib.'

I told her, 'O little girl, how can you describe 'Ali in this way?'

She said, 'I swear to God, my father was his servant, and was killed in his presence in the battle of Siffin. One day he came to our house and my mother was behind a curtain. My brother's and my eyes had become blind from small pox. When he saw us he moaned a painful sigh and called us over to himself. He rubbed his hand over our eyes, prayed, and removed his hand. Now I – may my father be sacrificed for you O Amir al-Mu'minin ('a) – I swear, can see the camels from many farsakh² away. All of this is because of the blessing of his existence – may God send His blessings upon him."³

¹. Bihar al-Anwar, vol. 41, p. 220.

². Farsakh (farasang) is a unit of distance now equal to 6 km.

³. Bihar al-Anwar, vol. 41, p. 220.

[1] [1]

SHARES

79. Jabalah Bint Al-Muasaffah Al-'Amiriyyah

One of the transmitters of hadith, Jabalah was the daughter of al-Masaffah (or Masabbah) al-'Amiri.

She related traditions from Imam 'Ali ('a) by way of her father and from AbuDharr by way of Hatib. It has been said that she had seen the Messenger of God (S).¹ Al-Fudayl Ibn Marzuq and Muhammad Ibn Musa al-'Anbari al-Kufi have related traditions from her.

[1] [1]

SHARES

80. Jabalah Al-Makkiyyah

Her name has been mentioned in chapter 27 of Shaykh al-Saduq's al-Amali, but has not been found anywhere else.

Her Merits

She was one of the devotees (Shi'ah) of the Ahl al-Bayt (the Holy Prophet's Household), and she related traditions from Maytham al-Tammar, and alFudayl al-Rassan related traditions from her. [1](#)

Shaykh al-Saduq, relying on his sources, quotes Jabalah al-Makkiyyah as saying, "I heard Maytham al-Tammar say, 'How could people celebrate the day that alHusayn is killed?' He cried and continued, 'I swear to God, this nation will kill their prophet's son on the tenth of Muharram, and God's enemies will consider this day a day of blessings. This will happen, and it is known in God's knowledge. I know this from what my master, Amir al-Mu'minin ('a), has told me. Everything will cry for him (Imam al-Husayn) to the point that even the animals in the wild, the fish in the sea, the birds in the sky, the sun, the moon, the stars, the sky, the earth, the believing men and jinn, all the angels in the skies, the angels guarding the gate of paradise, and the angels carrying God's throne will cry. The skies will cry dust and blood. God's curse upon the murderers of al-Husayn ('a) is compulsory the same as it is compulsory on the polytheists to worship other gods with God, the same as it is compulsory upon the Jews, Christians, and the Magus. They believe it is a day of blessing because of the faked tradition which says that God accepted Adam's repentance on that day. However, God accepted his repentance in the month of Dhu'l Hijjah. And, they believe it is the day when God saved Jonah from the stomach of the whale, while it was in the month of Dhu'l-Qa'dah that He saved him from the stomach of the whale. They believe it is the day when Noah's ship came to rest on the mountain of Judi, while it was on the 18th of Dhu'l Hijjah that his ship came to rest on the mountain of Judi. They also think it is the day when God opened the sea for the Children of Israel, while that was in the month of Rabi' al-Awwal. O Jabalah, know that al-Husayn Ibn 'Ali is the master of the martyrs on the Judgment Day, and that his helpers are a degree above other martyrs. O Jabalah, if you see the sun is as red as fresh blood, then know that your master al-Husayn has been killed.'

Jabalah said, one day I went outside and saw the sunlight on the walls as if it was cloths of saffron color. I wailed, cried, and said, 'I swear to God, my master, al-Husayn, has been killed.'"[2](#)

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- [1.](#) Fudayl Ibn al-Zubayr Rastan al-Asadi was one of the companions of Imam al-Baqir and Imam al-Sadiq ('a). In the book Maqatil by Abu al-Faraj, it is written that he and his brother, 'Abdullah, were the companions of Zayd and his helpers. (Mustadrakat 'Ilm al-Rijal, vol. 6, p. 221).
- [2.](#) Al-Amali by Shaykh al-Saduq, vol. 27, p. 126.

[1] [1]

SHARES

81. Jaddat Abi Tahir

Jaddat (the grandmother of) Abu Tahir (Ahmad Ibn 'Isa) was a bondmaid mother, and was also called Sariyyah.[1](#)

Her Merits

She was a companion and transmitter of traditions from Imam al-Sadiq ('a). Her grandson, Abu Tahir al-Taymi or Ahmad Ibn 'Isa, was the companion of Imam al-Hadi ('a).[2](#) Shaykh al-Tusi has considered her to be one of the companions of Imam al-Sadiq ('a).[3](#) 'Allamah Mamqani has said, "It is clear she was of the Imamiyyah faith; however, her biography is uncertain."[4](#) She related traditions from Imam al-Sadiq ('a).

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- [1.](#) This means a servant who remarries. (Dihkhuda).
- [2.](#) Majma' al-Rijal, vol. 7, p. 56.
- [3.](#) Rijal al-Tusi, p. 342.
- [4.](#) Tanqih al-Maqal, vol. 3, p. 80.

[1] [1]

SHARES

82. Jaddat 'Ali Ibn Maytham

This woman has been mentioned in the chain of transmitters of traditions which her grandson, 'Ali Ibn Maytham,[1](#) related about Imam al-Ridha ('a). But no information was given as to her name or nickname. She has related traditions from Najmah, mother of Imam al-Ridha ('a).

Tamim al-Qurashi relates from his father from Ahmad al-Ansari from 'Ali Ibn Maytham from his father

that he said: I heard my mother say, "I heard Najmah, the mother of Imam al-Ridha ('a), say, 'When I became pregnant with my child 'Ali, I didn't feel the weight of pregnancy. But, in my sleep I heard the sounds of the praise, extolling, and eulogizing of God from within my stomach which frightened me. When I realized who it was, I no longer heard anything. When he was born, he knelt on the ground with his hands on the ground and his face towards the sky. His tongue moved as if he was speaking."

His father, Musa Ibn Ja'far ('a), came to me and said, 'O Najmah, may you enjoy your Lord's magnanimity upon you.'

"Then, I gave the child to him in some white clothes. He read the first part of the call to prayer in his right ear, and the second part in his left ear. He asked for some water from the Euphrates River, and anointed him with it. He then returned the child to me and said, 'Take him. He is God's representative on earth.'"²

¹ This is the nickname of Abu al-Hasan. Shaykh al-Saduq based on a document has said that he has seen no one more knowledgeable about the lives and marriages of the Imams ('a) than Abu al-Hasan 'Ali Ibn Maytham. [Mu'jam Rijal al-Hadith, vol. 12; p. 205] His name has been mentioned in a tradition from Najmah, the mother of Imam al-Ridha ('a). [Bihar al-Anwar, vol. 49, pp. 7 and 9; vol. 101, p. 135].

² 'Uyun Akhbar al-Ridha, vol. 1, p. 20; al-Kharaj, vol. 1, p. 337; Kashf al-Ghumma, vol. 2, p. 297; Bihar al-Anwar, vol. 49, p. 9.

[1] [1]

SHARES

83. Al-Jarda' Bint Samir

Al-Jarda' was the wife of Hirthimah Ibn Salim (or Salma¹ or Abi Muslim²) who had been one of the companions of Amir al-Mu'minin ('a) during the Battle of Siffin. Hirthimah was present during the tragedy at Karbala'; however, he was in the army of Ibn Ziyad. He met with Imam al-Husayn ('a) and recounted the tradition he had heard from Amir al-Mu'minin ('a) during the Battle of Siffin. Nonetheless, he did not join the army of Imam al-Husayn ('a) and fled instead.³

Her Merits

Al-Jarda' was one of the followers of Amir al-Mu'minin ('a). When her husband, Hirthimah, related the words of Amir al-Mu'minin ('a) about the martyrs of Karbala', he expressed disbelief and questioned how the Imam could know the unseen. But, al-Jarda' believed the words of the Imam, and told her husband, "Amir al-Mu'minin ('a) only says the truth."⁴

She related traditions from Imam 'Ali Ibn Abi Talib ('a) and Hirthimah Ibn Salim. She also relates from her husband Hirthimah Ibn Salim as saying, "We started out with 'Ali ('a) until we came to Karbala'. He dismounted there next to a tree. He picked up some dirt from the ground, smelled it, and said, 'Woe on you, O dirt! Surely a group will be killed on you who will enter heaven without any calculation.' We asked, 'From our fighters?' (Now,) 'Ali ('a) has been killed and we have forgotten the traditions. When I was in the ranks of the army of 'Ubaydullah Ibn Ziyad we came close to the place of al-Husayn ('a) and I recognized it as the place where I had been with Ali ('a). I told al-Husayn what Amir al-Mu'minin ('a) had said. He asked if I was with him or against him. I told him that I was not with him or against him. Therefore, he told me to flee so as not to witness his being killed.' So, Hirthimah fled and didn't help al-Husayn."⁵

¹. Tahdhib al-Tahdhib, vol. 1, p. 529.

². Al-Amali by Shaykh al-Saduq, p. 136.

³. Tahdhib al-Tahdhib, vol. 1, p. 529; Mustadrak al-'Ilm Rijal al-Hadith, vol. 8, p. 145.

⁴. Mustadrak al-'Ilm Rijal al-Hadith, vol. 8, p. 145.

⁵. Al-Amali by Shaykh al-Saduq, p. 136; Majlisi, vol. 28, p. 6; Tahdhib al-Tahdhib, vol. 1, p. 529; Mustadrak al-'Ilm Rijal al-Hadith, vol. 8, p. 145.

[1] [1]

SHARES

84. Jumanah Bint Al-Musayyab

Jumanah was the daughter of al-Musayyab Ibn Najabah (or Nujaybah) alFazari. She married Hudhayfah Ibn al-Yaman.¹²

Her father, al-Musayyab Ibn Nujaybah was one of the companions of Amir al-Mu'minin ('a) and Imam al-Hasan ('a). After the martyrdom of Imam al-Husayn ('a), al-Musayyab joined with Sulayman Ibn Surad al-Khuza'i to arise against Ibn Ziyad and was killed in the year 65 A.H.³ Jumanah was the mother of 'Awn Ibn 'Abdullah Ibn Ja'far Ibn Abi Talib, who was martyred at Karbala'.⁴

Her Merits

Jumanah has related traditions from her husband Hudhayfah. Considering the love and devotion of her father and husband to the household of the Prophet (S), it may be said that she also was one of the Shi'ah of Imam 'Ali ('a).

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- [1.](#) Hudhayfah Ibn al-Yaman al-'Absi (Yaman meaning from Yemen) was one of the four pillars. He passed away in 36 A.H.
 - [2.](#) Al-Tabaqat al-Kubra, vol. 8, p. 482.
 - [3.](#) Rijal al-Tusi, vol. 58, p. 70.
 - [4.](#) Tarikh al-Tabari, vol. 3, p. 343.

[1] [1]

SHARES

85. Jawharah The Bondmaid Of Abu 'Abdullah

Jawharah was the servant of Abu 'Abdullah Imam al-Sadiq ('a), and is only known by this name. Shaykh al-Tusi has introduced her as the servant and one of the transmitters of traditions of Imam al-Sadiq ('a) in his book about the transmitters of traditions.[1](#) 'Allamah Ardabili and Shaykh Quhpa'i have also listed her among the transmitters of traditions.[2](#)

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- [1.](#) Rijal al-Tusi, p. 342.
 - [2.](#) Jami' al-Ruwat, vol. 2, p. 456; Majm'a al-Rijal, vol. 7, p. 171.

[1] [1]

SHARES

86. Juwayriyah

Juwayriyah (or Juwayrah) was the wife of 'Isa Ibn Musa and nothing else is known about her. Al-Barqi has said that she is one of the people who have related traditions from Imam al-Sadiq ('a).[1](#) 'Ali al-Wasiti[2](#) has said, "She was a good woman." He has also related traditions from her.

Shaykh al-Tusi, relying on his own sources, has related from 'Ali al-Wasiti that he said, "Juwayriyah, the wife of 'Isa Ibn Musa, went to Imam al-Sadiq ('a). She said, 'I use perfume for my husband. I put it on my scarf and my head.' The Imam told her, 'That is fine.'"[3](#)

Ja'far Ibn Muhammad Ibn Qawlawayh relates from his father who relying on his sources relates from Juwayriyah who relates from a man from Abu'Abdullah ('a) that he said, "When the Judgment Day comes someone will call out, 'Where are those who made the pilgrimage to visit al-Husayn?'

Then some people will arise. It will be said to them, 'What do you want for making the pilgrimage to visit

al-Husayn? (What was your intention?)

They will answer, 'Because of the affection of the Prophet (S), the affection of 'Ali and Fatimah ('a), and because of the blessings and grace from what they did.'

It will be said to them, 'These are Muhammad, 'Ali, Fatimah, al-Hasan, and al-Husayn. Join them because you are at their level and beside them. Come under the flag of the Messenger of God (S), for you will be in its shade. This flag will be in the hand of 'Ali ('a) so that he may enter you into heaven.'⁴

¹. Rijal al-Barqi, p. 62; Mu'jam Rijal al-Hadith, vol. 23, p. 183.

². 'Ali Ibn al-Fadl (or al-Fudayl) al-Wasiti was one of the companions of Imam al-Ridha ('a). He has been mentioned in Shaykh al-Saduq's book. [Rijal al-Tusi, p. 382; Mu'jam Rijal al-Hadith, vol. 12, p. 114].

³. Tahdhib al-Ahkam, vol. 9, p. 123.

⁴. Wasa'il al-Shi'ah, vol. 10, p. 387.

[1] [1]

SHARES

87. Juwayriyah (Jarirah) Bint Al-Harith

Juwayriyah (or Jarirah) was the daughter of al-Harith Ibn Abi Dirar al-Khuza'i al-Mustalaqi (the leader of the al-Mustalaq tribe), and the wife of Musafi' Ibn Safwan al-Mustalaqi (her cousin). Al-Harith was killed on the war of Muraysi¹ and Juwayriyah was taken prisoner of war by the army of the Holy Prophet (S).

Her name was originally Barrah, and the Prophet (S) changed it to Juwayriyah. Ibn Sa'd has reported this.² When they divided up the prisoners of war Juwayriyah was given to Thabit Ibn Qays Ibn Shamas, the cousin of Thabit. Juwayriyah complained to the Messenger of God (S) and asked for his help. He freed her and then married her when she was twenty years old. The report of Juwayriyah being kept away from the war, being captured, and marrying the Messenger of God (S) has been reported by Ibn Sa'd, Ibn 'Abd al-Barr, and Ibn al-Athir.³

Two reports have been given as to the death of Juwayriyah, the wife of the Prophet (S). One is that she passed away in the month of Rabi' al-Awwal in the year 56 A.H. in al-Madinah during the reign of Mu'awiyah, and Marwan led the ritual Deceased Prayer over her.⁴ The other report says that she passed away when she was 65 years old in the year 50 A.H., and was buried in Baqi' cemetery.⁵

Her Merits

Juwayriyah was one of the wives of the Prophet (S). Ibn Sa'd quotes from AbuQulabah as saying, "The Prophet (S) took Juwayriyah as prisoner of war.

Her father came to him and said, 'None of the prisoners of war are like my daughter, and I am greater and more important than this (that you should take her as prisoner of war), so free her.'

The Prophet (S) asked him, 'Isn't it better that we let her be free in her choice?'

He replied, 'Yes. You have done what was on your shoulders (your duty).'

So, they went to his daughter and he said, 'This man has left you free in your choice. Keep our dignity.'

Juwayriyah responded, 'I have chosen the Messenger of God (S).'

Her father said, 'By God, you have ruined our dignity.'^{[6](#)}

This tradition shows that Juwayriyah chose the Prophet (S) and Islam based on knowledge. And, her faith was so strong that she chose the Messenger of God (S) above all else. Ibn al-Athir and Ibn Sa'd relate a tradition about Juwayriyah which show her many acts of worship and her learning a rosary from the Messenger of God (S).^{[7](#)}

Ibn Sa'd also relates from 'Abd al-Rahman al-A'raj relying on his sources that the Prophet (S) gave 80 wasaq^{[8](#)} of dates and 20 wasaq of barley or wheat to Juwayriyah during the Battle of Khaybar.^{[9](#)} Therefore, Juwayriyah was present during the Battle of Khaybar.

Juwayriyah was a beautiful woman and 'A'ishah has said about her, "Juwayriyah was cute and likeable. Anyone who saw her liked her."

People said, "The Prophet (S) became family with the tribe of al-Mustalaq. Therefore, he returned their prisoners of war and the spoils taken in battle from them." 'A'ishah said, "There is no woman who brought as many blessings to her tribe as she (Juwayriyah) did."^{[10](#)}

Shaykh al-Tusi, Ahmad Ibn Hanbal, and Mamqani have listed her among the companions of the Messenger of God (S).^{[11](#)}

Al-Zarkali has written, "She was one of the most eloquent women of her time."^{[12](#)}

Al-Bukhari, Muslim, and others have related eight traditions from her.^{[13](#)}

'Abdullah Ibn 'Abbas, Abu Ayyub alMuraghi, 'Ubayd Ibn Sabbaq, Mujahid Ibn Jabr, Kurayb the manumitted slave of Ibn 'Abbas, Kulthum Ibn al-Mustalaq, and 'Abdullah Ibn Shaddad Ibn Had have related traditions from her.

Ibn Sa'd and al-Tabarani relying on their sources have quoted from Mujahid and others from Juwayriyah that she said, "O Messenger of God (S) your other wives boast in front of me and say that the Prophet (S) didn't marry you." He told her, "Didn't I put a large dowry for you? Didn't I free 40 people from your tribe?"^{[14](#)}

Al-Tabarani relying on his sources quotes from several people from Ibn 'Abbas from Juwayriyah that she said, "The Messenger of God (S) passed by Juwayriyah after having prayed the Fajr Prayer or some other prayer. (He saw) Juwayriyah was saying God's names. The day passed and she was still busy saying His names. The Messenger of God (S) said, 'I have told you if you say the four words it is better than what you are saying. (These words are) Glory be to Allah as many as the number of His creatures. Glory be to Allah as much as it satisfies Him. Glory be to Allah as weighty as His Throne. Glory be to Allah as much as the ink of His Words.'"^{[15](#)}

Al-Tabarani relying on his sources has related six traditions from 'Ubayd Ibn Sabbaq from Juwayriyah from different people that she said, "The Messenger of God (S) came to me and asked, 'Do we have any food?'

Juwayriyah said, 'No, I swear to God we have nothing but a lamb shoulder which has been given to my servant in charity.'

He said, 'Bring it for it has come in truth.'"

Al-Tabarani has also related other traditions from Juwayriyah from different sources.^{[16](#)} However, they aren't given here because of their length. The al-Sihah al-Sittah have also related traditions from her.^{[17](#)}

^{1.} Muraysi' is the name of a well over which the tribe of Khuza'ah fought with the Messenger of God (S) on the second of the month of Sha'ban in the year 5 A.H. (Taj al'Arus, vol. 5, p. 354).

^{2.} Al-Tabaqat al-Kubra, vol. 8, p. 120; Tahdhib al-Kamal, p. 146.

^{3.} Al-Tabaqat al-Kubra, vol. 8, p. 118 and 119; Al-Isti'ab, vol. 4, p. 1805; Usd al-Ghabah, vol. 5, p. 420.

^{4.} Al-Tabaqat al-Kubra, vol. 8, p. 120; al-Isti'ab, vol. 4, p. 1805; al-Mu'jam al-Kabir vol. 24, p. 59; Al-A'lam by al-Zarkali, vol. 2, p. 148.

^{5.} Al-Tabaqat al-Kubra, vol. 8, p. 120; Tahdhib al-Kamal, p. 146.

^{6.} Al-Tabaqat al-Kubra, vol. 8, p. 118; Tahdhib al-Tahdhib, vol. 12, p. 408 (Ibn Hajar has said that this tradition is authentic).

^{7.} Al-Tabaqat al-Kubra, vol. 8, p. 119; Usd al-Ghabah, vol. 5, p. 421.

^{8.} 'Wasaq is a measurement equivalent to 320 rutil. A rutil is 84 mithqal (miskal), and a mithqal is about 5 grams. (Taj al-'Arus, vol. 5, p. 354).

^{9.} Al-Tabaqat al-Kubra, vol. 8, p. 119.

^{10.} Al-Isti'ab, vol. 4, p. 1804.

^{11.} Rijal al-Tusi, p. 32; al-Jami 'fi'l-'Ilal wa-Ma'rifat al-Rijal; p. 244; Tanqih al-Maqal, vol. 3, p. 74.

^{12.} Al-A'lam by al-Zarkali, vol. 2, p. 148.

^{13.} Al-A'lam by al-Zarkali, vol. 2, p. 148.

^{14.} Al-Tabaqat al-Kubra, vol. 8, p. 117; al-Mu'jam al-Kabir, vol. 24, p. 59.

[15.](#) Al-Mu'jam al-Kabir, vol. 24, p. 59.

[16.](#) Al-Mu'jam al-Kabir, vol. 24, pp. 61 – 66.

[17.](#) Tahdhib al-Tahdhib, vol. 12, p.407.

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SHARES

88. Habbabah Al-Walibiyyah

Habbabah was the daughter of Ja'far al-Asadi al-Walibi, and her nickname was Umm al-Nada or Umm al-Bara'. She passed away at the age of 230, nine months after meeting Imam 'Ali Ibn Musa al-Ridha ('a). The Imam buried her with his own shirt. [1](#)

Her Merits

Abu Basir has related from Imam al-Sadiq ('a) that he said, "When people were going to see Mu'awiyah, Habbabah went to Imam al-Husayn ('a). She was a hard-working, pious woman whose skin was stuck to her stomach (very thin)." [2](#)

From among the traditions which al-Kulayni has related it may be concluded that Habbabah was among the companions of Amir al-Mu'minin ('a), Imam al-Hasan, Imam al-Husayn, Imam al-Sajjad, Imam al-Baqir, Imam al-Sadiq, Imam Musa al-Kazim, and Imam al-Ridha ('a) and that she had lived during their times and visited with them. She was known as Sahibat al-Hasat.

When she saw Imam 'Ali Ibn al-Husayn ('a), she was 113 years old. The Imam prayed for her youth to return to her and pointed his finger towards her. She became youthful again, lived to the time of Imam 'Ali Ibn Musa al-Ridha ('a) and met him. [3](#)

Imam al-Sadiq ('a) has said that Habbabah al-Walibiyyah is one of the women who will serve in the troops of Imam al-Mahdi ('aj). [4](#) Al-Kashi has related two traditions from her. [5](#) Al-Barqi has said that she related traditions from Amir al-Mu'minin, 'Ali Ibn al-Husayn, and Abu Ja'far (Imam al-Baqir) ('a). [6](#)

Shaykh al-Tusi has mentioned her as one of the companions of Imam al-Hasan Ibn 'Ali, Imam 'Ali Ibn al-Husayn, and Imam al-Baqir ('a). [7](#)

Ibn Dawud has said that Habbabah was one of the companions of Imam al-Hasan, Imam al-Husayn, Imam al-Sajjad, and Imam al-Baqir ('a). [8](#)

'Allamah Mamqani has said that Habbabah was one of the companions and transmitters of traditions from Amir al-Mu'minin, Imam al-Hasan, Imam al-Husayn, Imam al-Sajjad, Imam al-Baqir, Imam al-

Sadiq, Imam al-Kazim, and Imam al-Ridha ('a). After relating a tradition from her he says, "This tradition shows Habbabah's honor and high position which is more than needed to be considered just or reliable."⁹

Mirza Astarabadi has also listed her among the women transmitters of traditions. One time he has referred to her as Umm al-Bara', Habbabah alWalibiyyah, and another time as Habbabah al-Walibiyyah.¹⁰

She has related traditions from Amir al-Mu'minin 'Ali, Imam al-Husayn, Imam al-Hasan, Imam al-Baqir, Imam al-Sajjad, Imam al-Sadiq, Imam Musa Ibn Ja'far, and Imam al-Ridha ('a). 'Imran Ibn Maytham, 'Abd al-Karim Ibn 'Amr al-Kuth'ami, Thabit al-Thumali, and Salih Ibn Maytham have related traditions from her.

Muhammad Ibn Ya'qub related relying on his sources from 'Abd al-Karim Ibn 'Amr al-Kuth'ami from Habbabah al-Walibiyyah as saying, "I saw Amir al-Mu'minin ('a) among a group of his followers and... I asked him, 'May God bless you O Amir al-Mu'minin! What is the sign of Imamate?'

He answered, 'Give me that small rock, and he pointed at it with his hand.' I gave it to him and he sealed it. Then he told me, 'O Habbabah, if someone claims to be the Imam and is able to do the same then know that he is the Imam who should be followed. He is the Imam for whom there is no prevention for whatever he wants to do.'

Habbabah says, 'I left him. When Amir al-Mu'minin ('a) passed away, I went to Imam al-Hasan ('a). He was in place of Amir al-Mu'minin ('a) and people were asking him questions.

He said, 'O Habbabah al-Walibiyyah!

I said, 'Yes, O my master.'

He stated, 'Bring what you have.'

She says, 'I gave him the small rock and he sealed it in the same way that Amir al-Mu'minin ('a) had. Then, I went to al-Husayn ('a) when he was in the Prophet's (S) mosque. He called me over to himself and showed me kindness.

Then he told me, 'There is a sign for what you want. Do you want the sign of Imamate?'

I told him, 'Yes, my master.'

He told me, 'Bring what you have. I presented him with the small rock and he sealed it.'

Habbabah says, 'At a later time I went to Imam Ali Ibn al-Husayn ('a). I was old and shaking at almost 113 years old. I saw him in genuflection and prostration, and he was busy in worship. I became hopeless of seeing a sign. He pointed with his index finger to me and my youth returned. I said, 'O my master!

How much of the world has passed and how much of it is left?

He answered, 'What has passed is good, and what remains is bad.' Then he told me, 'Bring what you have with yourself.'

I gave him the small rock, and he sealed it for me. Then, I went to Imam Abu Ja'far Imam alBaqir ('a) and he sealed the rock. At a later time, I went to Abu Abdullah alSadiq ('a) and he sealed the rock. Then I went to Imam Abu al-Hasan Imam Musa ('a) and he also sealed the rock. Later I went to Imam al-Ridha ('a) and he also sealed the rock for me."¹¹

Muhammad Ibn Masud relying on his sources relates from 'Imran Ibn Maytham as saying, "'Abayah al-Asadi and I came to a woman from the tribe of Banu-Asad who was called Habbabah al-Walibiyyah. 'Abayah asked her, 'Do you know who this youth is who is with me?'

She replied, 'No.'

He said, 'Quiet. I am your cousin Maytham.'

She said, 'Yes by God! Yes, by God!' Then she asked, 'Shall I tell you a tradition from al-Husayn ('a)?'

We said, 'Yes.'

She said, 'I heard al-Husayn ('a) say, 'We and our followers are on the path from which God created Muhammad (S), and the rest of the people are not from this disposition.'"¹²

Al-Thumali relates that Habbabah al-Walibiyyah went to Imam al-Baqir ('a) and said, "O son of the Messenger of God (S) – Tell me where you were at the beginning of creation." He answered, "Before the creation of other creatures, we were a light before God. When others were created, we praised God, and they praised Him too. We extolled Him, and they extolled Him too. We glorified Him, and they glorified Him too. This is what God has said, 'If they were firm on the (right) path, We would give them to drink from the Euphrates River. The path is love of Imam Ali ('a), and drink from the Euphrates River is the guardianship of the household of Muhammad (S).'"¹³

وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

"If they [the jinn and mankind] persevere on the path [of faith], We shall surely bestow upon them water in abundance." (Surah Al-Jinn, 72: 16).

¹ Walibiyyah is a region belonging to the tribe of Banu-Asad. (Tanqih al-Maqal, vol. 3, p. 75; Taj al-'Arus, vol. 1, p. 199).

² Basa'ir al-Darajat, p. 171.

³ Al-Kafi, vol. 1, p. 346.

- [4.](#) Dala'il al-Imamah, p. 259.
- [5.](#) Ikhtiyar Ma'rifat al-Rijal, vol. 2, p. 331.
- [6.](#) Rijal al-Barqi, p. 62; Mu'jam Rijal al-Hadith, vol. 23, p. 184.
- [7.](#) Rijal al-Tusi, pp. 67, 102, and 142.
- [8.](#) Rijal Ibn Dawud, p. 69.
- [9.](#) Tanqih al-Maqal, vol. 3, p. 75.
- [10.](#) Manhaj al-Maqal, p. 400.
- [11.](#) Al-Kafi, vol. 1, p. 346; Kamal al-Din, vol. 2, p. 536.
- [12.](#) For the rest of the traditions related from Habbabah, refer to Bihar al-Anwar, vol 46, p 237 and 259; and Manaqib Ibn Shahr'ashub, vol 3, p 317.
- [13.](#) Bihar al-Anwar, vol 25, p 24 and 40.

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SHARES

89. Hubba, Sister Of Maysar

Hubba, the sister of Maysar Ibn 'Abd al-'Aziz^{[1](#)} lived in Makkah.

Her Merits

Al-Kashi has related in his book that Maysar, the brother of Hubba, said, to Imam al-Sadiq ('a), "May I be sacrificed for you. Hubba has stayed in Makkah for almost 30 years now, and many of her family (in al-Kufah) have passed away. The others fear they will pass away without seeing her. If you tell her, she will accept and come to al-Kufah." He answered, "O Maysar, let her be free. Through her prayers misfortune is kept away from you."

Because of Maysar's continual insistence the Imam said to Hubba, "What has prevented you from visiting the place of prayer of Ali ('a)? That is the place of prayer in which he prayed." Hubba obeyed and went to al-Kufah.^{[2](#)} This tradition shows the piety of Hubba who obeyed her Imam.

Ardabili has listed the sister of Maysar, Hubba, among the transmitters of traditions. He has said that the tradition from al-Kashi shows her acclaim.^{[3](#)}

Shaykh Qahpa'i has also mentioned her name and the tradition from al-Kashi, and said that her brother was Maysar Ibn Abd al-Aziz.^{[4](#)}

Allamah Mamqani has listed her among the transmitters of traditions and said, "I know her to be a good person."^{[5](#)}

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- [1.](#) Maysir Ibn 'Abd al-'Aziz al-Mada'ini sold oil as a profession. He passed away during the lifetime of Imam al-Sadiq ('a). Shaykh al-Tusi has listed him among the transmitters of traditions from Imam al-Baqir ('a) and Imam al-Sadiq ('a). (Rijal al-Tusi, pp. 135 and 317).
 - [2.](#) Ikhtiyar Ma'rifat Rijal al-Hadith, vol. 5, p. 717.
 - [3.](#) Jami' al-Ruwat, vol. 2, p. 455.
 - [4.](#) Mu'jam al-Rijal, vol. 7, p. 172.
 - [5.](#) Tanqih al-Maqal, vol. 3, p. 76.

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SHARES

90. Haramah Bint Wahab

Jidamah (Haramah or Khaddamah) was the daughter of Wahab al-Asadi. She has also been called Bint Jundab (or Jandal) al-Asadiyyah. She was the maternal sister of Ukashah Ibn Mihsan, and the wife of Unays Ibn Qutadah from the family of 'Amr Ibn Awf who was present in the battle of Badr and was killed in the battle of Uhud. She has been mentioned as Judhamah, Jidamah, Haramah, Hizamah, Khuzamah, and Khaddamah. Evidence shows that these are all names for one person, and the difference is in the handwriting of the original manuscript.

Her Merits

In the first advent of Islam, Jidamah became a Muslim in Makkah and pledged allegiance with the Messenger of God (S). She migrated with her family to alMadinah. She has related traditions from the Prophet (S).

Shaykh al-Tusi has introduced her with the name Haramah Bint Wahab and listed her among the companions and relaters of traditions from the Prophet (S).[1](#) Mamqani, repeating the words of Shaykh al-Tusi, adds that she was also called Huzamah Bint Wahab. But there is no information available about her life.[2](#) Ahmad Ibn Hanbal has listed her with the name of Jidamah as one of the transmitters of traditions from the Prophet (S).[3](#)

Such a name may not be found in the book Usd al-Ghabah. That is why Mamqani writes that she is not listed in Usd al-Ghabah, while she is listed among the companions with the name of Judhamah or Jidamah.[4](#) Mirza Astarabadi has mentioned her as Haramah (Khaddamah) Bint Wahab, Ayatollah Khu'i has used the name Huzamah (Khaddamah) Bint Wahab for her; and, 'Allamah Qahpa'i has called her Khuzamah Bint Wahab, one of the women transmitters of traditions.[5](#)

Sayyid al-Amin has introduced her as Khaddamah Bint Wahab, one of the superior Shi'ah. However, he

says that Judhamah is correct, as most of the books on the biographies of traditionists (rijal) have used.^{[6](#)} Ibn Sa'd has mentioned Judhamah Bint Jandal al-Asadiyyah, while Ibn 'Abd al-Barr has written Jidamah Bint Wahab al-Asadiyyah.

Al-Tabari has said, "Jidamah Bint Jandal is the same as Jidamah Bint Wahab." Ibn Hajar and 'Umar Ridha Kahhalah have also mentioned the name Jidamah Bint Wahab.^{[7](#)}

Al-Tabarani has introduced her with the name of Jadhama Bint Wahab and said she was one of the companions and transmitters of traditions from the Prophet (S).^{[8](#)}

She has related traditions from the Messenger of God (S),^{[9](#)} and 'A'ishah has related traditions from her. Ibn al-Athir, Ibn Sad and al-Tabarani have related, based on their documents, from 'Urwah Ibn al-Zubayr from 'A'ishah as saying, "I entered upon the Messenger of God (S) with a group of people; and, he said, 'I wanted to prohibit the people from doing Ghilah (a man having intercourse with his wife when she is nursing her child). Then, I studied the Persians and Romans and saw that they did this and it did not hurt their children.' After that someone asked the Prophet (S) about 'azl (the pouring of the semen outside of the womb) and he said, 'This is burying the children alive in secret as mentioned in the Qur'an, (And when the female infant buried alive is asked for which sin she was killed.)'^{[10](#)}

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

“And when the girl-child buried alive is asked,” (Surah Takwir, 81:8).

Al-Tabarani has related two similar traditions from her. Muslim, Abu Dawud, al-Tirmidhi, al-Nassa'i, and Ibn Majah have related traditions from her.^{[11](#)}

^{1.} Rijal al-Tusi, p. 34.

^{2.} Tanqih al-Maqal, vol. 3, p. 76

^{3.} Al-Jami' fi'l- 'Ilal..., p. 245.

^{4.} Usd al-Ghabah, vol. 5, p. 414.

^{5.} Manhaj al-Maqal, p. 400; Mu'jam Rijal al-Hadith, vol. 23, p. 186; Majma' al-Rijal, vol.7, p. 173.

^{6.} A'yan al-Shi'ah, vol. 6, p. 308.

^{7.} Al-Isti'ab, vol. 4, p. 1800; Tahdhib al-Tahdhib, vol. 12, p. 405; A'lam al-Nisa', vol. 1, p. 189.

^{8.} Al-Mu'jam al-Kabir, vol. 25, p. 208.

^{9.} Al-Jami' fi'l- 'Ilal..., p. 244.

^{10.} Usd al-Ghabah, vol. 5, p. 414; al-Tabaqat al-Kubra, vol. 8, p. 243; al-Mu'jam al-Kabir, vol. 24, p. 209; Sahih Muslim, vol. 10, p. 17.

^{11.} Tahdhib al-Tahdhib, vol. 12, p. 405; A'lam al-Nisa', vol. 1, p. 189.

91. Harrah Bint Halimah Al-Sa'diyyah

Harrah was the daughter of Halimah al-Sa'diyyah Bint Abi Dhu'ab¹ from the tribe of Banu-Bakr Ibn Sa'd, and the foster sister of the Holy Prophet (S).

Her Merits

Harrah was one of the believing women who accepted the leadership (wilayah) of 'Ali Ibn Abi Talib ('a). She fought with her tongue in order to uphold the right in front of the unjust king of that time, al-Hajjaj Ibn Yusuf. Al-Majlisi writes, "It's related from a group of trusted people that Harrah, the daughter of Halimah al-Sa'diyyah, entered upon al-Hajjaj Ibn Yusuf and stood before him.

He said, "Are you Harrah the daughter of Halimah al-Sa'diyyah?"

She answered, "Insight and perception have appeared in an unbelieving person (that he has recognized me)."

Al-Hajjaj said, "God has brought you here. It is said that you believe 'Ali to be superior to Abu Bakr, 'Umar, and 'Uthman."

Harrah said, "He who has said that I consider him to be superior only to them has lied."

Al-Hajjaj said, "Do you consider him to be superior to others too?"

She said, "I consider him to be superior to (the prophets) Adam, Noah, Lot, Abraham, David, Solomon, and Jesus the son of Mary ('a)."

Al-Hajjaj said, "Woe on you! You consider him to be superior to the Companions of the Prophet. Then you add the Arch-prophets? If you don't bring proof for what you have said I will cut your neck."

She said, "I am not the one who considers him to be superior, but God the Almighty and Glorious is the one who has extolled him in the Qur'an. About Adam ('a) He says:

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ

"So they both ate of it (the forbidden tree), then their shameful parts became exposed to them, and they both took to stitching upon themselves leaves of the Garden. And (thus) Adam disobeyed his Lord, and went astray." (Surah Ta Ha, 20: 121).

While about 'Ali, he says:

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا

“Verily this is a reward for you, and your endeavour is accepted and appreciated.” (Surah Al-Insan, 76:22).

Al-Hajjaj said, "Well done, O Harrah. Why do you consider him to be superior to Noah and Lot?"

She answered, "God the Almighty and Glorious has given him superiority where he says:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ

Allah has set forth an example for those who disbelieve: the wife of Noah and that of Lot. They were under two of our righteous servants, but they both betrayed them. So their relationships with the two Prophets availed them not against Allah's torment and it was said unto them: "Enter the Fire along with those who enter!" (Surah Al-Tahrim, 66: 10).

Meanwhile, the marriage of 'Ali Ibn Abi Talib took place under the farthest lote-tree. His wife was the daughter of Muhammad (S), Fatimah al-Zahra'. God is satisfied with her satisfaction, and angered at her anger."

Al-Hajjaj said, "Well done. Why do you consider him superior to the father of the prophets, Abraham the friend of God."

She said, "God the Almighty and Glorious has given him superiority because He has said about Abraham:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي

And when Abraham said: 'My Lord! Show me how you give life to the dead', He said: 'Do you not believe?' 'Yes', said Abraham, 'but to make my heart at ease.....' (Surah Al-Baqarah, 2:260).

My leader, Amir al-Mu'minin, stated, 'If the curtains be drawn aside (the covers removed) it won't add to my certainty.' These words were never said before or after him. And none of the Muslims differ as to his words."

Al-Hajjaj said, "Well done. So why do you consider him to be superior to Moses, the Interlocutor of God?"

She said, "God has said about Moses:

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ

“And he was in the city, fearing, awaiting.....” (Surah Al-Qasas, 28: 18).

But, 'Ali ('a) spent a whole night replacing the Holy Prophet on his bed so as to enable the Prophet to escape the assassins, and 'Ali was never afraid. God revealed this verse about him:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

“And among men is he who sells himself to seek the pleasure of Allah; and Allah is affectionate to the servants.” (Surah Al-Baqarah, 2:207).

Al-Hajjaj said, "Well done. So why do you consider him to be superior to David and Solomon?"

She said, "The Exalted God has given him superiority with this verse:

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

“O David! Verily We have appointed you a vicegerent in the earth, so judge between the people with justice and do not follow (vain) desire for it will mislead you from the way of Allah.....” (Surah Sad, 38:26).

Al-Hajjaj asked, "What was his judgment about?"

She said, "It was about two men. One of them had a garden of grapes and the other had some sheep. The sheep entered the garden and ate the grapes and destroyed it. The owner of the garden complained to David, who thus ruled that the sheep should be sold in order to pay for the garden and return it to its original state. His son Solomon said, 'No, father. The damages should be paid from the wool and milk of the sheep.' The Exalted God says, 'So We made Solomon to understand it.

فَفَقَّهُمَهَا سُلَيْمَانٌ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ

“So We made Solomon to understand it, and unto each (of them) We gave wisdom and knowledge. And with David We subdued the mountains to give glory, and the birds, and We were the doers (thereof).” (Surah Al-Anbiya, 21:79).

While our leader, Amir al-Mu'minin 'Ali ('a) stated, "Ask me before you lose me. Ask me about whatever is above the Divine Throne and whatever is below it."² He entered upon the Messenger of God (S) on the day of the victory at Khaybar. The Prophet (S) faced those who were present and stated, 'The most

excellent, the most knowledgeable, and the best judge amongst you is 'Ali."

Al-Hajjaj said, "Well done. How do you consider him to be superior to Solomon?"

She said, "The Exalted God has given him superiority. God says:

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

"He said: 'My Lord! Forgive me and grant me a dominion such as shall not be fit anyone after me, verily You are the Bounteous (without measure).'" (Surah Sad, 38:35).

And our leader, Amir al-Mu'minin said, 'O world, I have divorced you three times (so there is no return), and I have no need of you.' This is why the Exalted God revealed this verse about him saying:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

"That abode of the Hereafter, we assign it for those who do not intend to exalt themselves in the earth nor (to make) mischief and the good end is for the pious ones." (Surah Al-Qasas, 28:83).

Al-Hajjaj said, "Well done O Harrah. How do you consider him to be superior to Jesus the son of Mary?"

She said, "The Exalted God has given him superiority when he says:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

"And when Allah says: 'O' Jesus son of Mary! did you say to the people: 'Take me and my mother for two gods besides Allah?' He (Jesus) says: 'Glory be to You! It was not mine to utter what I had no right to (say). Had I said it, then You would have known it. You know whatever is in myself and I do not know what is in Your Self. Verily You are the Knower of all the unseen'." (Surah Al-Maida, 5: 116).

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

"I did not say to them (anything) except what you commanded me with; (saying): 'That worship Allah, my Lord and your Lord.' And I was a witness to them so long as I was among them. But when You took me up, You were the Watcher over them, and You are witness to all

things." (Surah Al-Maida, 5: 117).

These verses show that he delayed the judgment to the Day of Resurrection. But, 'Ali Ibn Abi Talib killed the group of Nusayriyyah³ when they asserted their way of life; and, he did not delay their judgment. This is just one of his virtues, and I have not counted for you his other many virtues."

The eloquence, wisdom, resolve, and strong faith of Harrah are to such an extent that words fall short of being able to describe. Her reasoning and perseverance in front of a king like al-Hajjaj is truly commendable.

She is one of the transmitters of traditions from Ali Ibn Abi 'Talib ('a). Some of the reliable transmitters of traditions have narrated from her. During her debate with al-Hajjaj, Harrah relates a tradition from Amir al-Mu'minin ('a) and the Messenger of God (S) and mentions one of the deeds of 'Ali ('a). For example, she says, "Our leader, Amir al-Mu'minin 'Ali stated, 'Ask me (I know) about what is above the Divine Throne and what is below it. Ask me before you lose me.'"

Also, she recounts when Imam 'Ali ('a) entered upon the Messenger of God (S) on the day of the victory at Khaybar and the Prophet (S) faced those who were present and stated, "The most excellent, the most knowledgeable, and the best judge amongst you is 'Ali."⁴

^{1.} Halimah al-Sa'diyyah the daughter of Abu Dhaw'ab Ibn 'Abdullah Ibn Harith was from the tribe of Banu-Bakr Ibn Sa'd. She was the wet nurse of the Holy Prophet (S). She passed away in the year 8 A.H.

^{2.} Bihar al-Anwar, vol. 46, p. 134.

^{3.} This was a group of Shi'ah Muslims who followed Nusayr al-Numayri. They believed that God appeared in the shape of Imam 'Ali.

^{4.} Bihar al-Anwar, vol. 46, p. 134.

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SHARES

92. Hasrah Al-Ansariyyah

Hasrah was loyal to the Holy Prophet's Household (Ahl al-Bayt). She visited the Prophet (S) regularly, and is considered to be one of his companions. After the death of the Prophet (S), she continued to be attached to his descendants.

Al-Majlisi quotes from the book Qurb al-Isnad, a tradition from Imam al-Sadiq ('a), as saying, "There was a woman of the Ansar whom they called Hasrah. She visited the Prophet's family regularly and loved them dearly.

One day Zufar and Habtar¹ saw her on the way and asked, 'O Hasrah, where are you going?'

She answered, 'I am going to visit the family of the Prophet (S) so as to fulfill their rights and reconfirm my allegiance to them.'

Those two responded, 'Woe on you! There is no right for them today. Their right was only in the time of the Prophet (S).'

So Hasrah returned. After several days she went to the wife of the Prophet (S), Umm Salamah, who said, 'Why has it been so long since you last visited?'

Hasrah said, 'Zufar and Habtar said such and such.'

Umm Salamah said, 'May God curse them. They lie. The right of the family of the Prophet (S) is obligatory on the Muslims up to the Resurrection Day.'²

¹. 'Allamah al-Majlisi has written about Zufar and Habtar, "What is meant by Zufar is Umar; and Habtar was his friend and companion (Abu Bakr). The word Zufar rhymes with 'Umar; and Habtar means fox which is similar to the second person in trickery and deceitfulness. (Bihar al-Anwar, 22, 223]

². Bihar al-Anwar, vol. 22, p. 223.

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SHARES

93. Hafsah

Hafsah is one of the transmitters of traditions. Her name appears within the biography book of Shaykh al-Saduq (Mashyakhah)¹ by way of Muhammad Ibn Khalid Ibn 'Abdullah al-Qasri. No other information is available about her.²

She has related traditions from Muhammad Ibn Khalid al-Bujali al-Qasri. And, 'Abdullah Ibn 'Amir has related traditions from her.

¹. Mashyakhah means the religious authorities and mentors from whom Shaykh alSaduq has related traditions in the book Man la Yahdaruhu al-Faqih.

². Man la Yahdaruhu al-Faqih, vol. 4, p. 475; Mu'jam Rijal al-Hadith, vol. 23, p. 187.

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94. Hafsa Bint Sirin

Hafsa was the daughter of Sirin al-Ansari al-Basri. She was also known as Umm al-Hudhayl. She was one of the followers of the companions of the Prophet (S). Her mother was Safiyyah, her brothers Muhammad and Yahya, and her sisters Karimah and Umm Salim.[1](#)

Her Merits

She was an erudite, learned woman and one of those who memorized the Holy Qur'an since she was twelve years old. Whenever people had a question about the recitation of Qur'an, her brother Muhammad would refer them to her. Iyas Ibn Mu'awiyah[2](#) said, "I know of no one more knowledgeable than her."[3](#)

She was very successful in her worship acts, and spent most of her time in prayer and worship. It is said that she spent most of the hours of the day in her place of worship. She would only leave that place for essential jobs. She fasted every day except for the two feast days ('Id al-Fitr and 'Id al-Adha) and the Tashriq days (11th, 12th and 13th of Dhu'l-Hijjah). She would recite half of Qur'an every night. She advised the youth to use their time and opportunities well.[4](#)

'Umar Ridha Kahhalah said, "She was distinguished among the women followers of the companions." Ibn Hajar said, "Ibn Habban[5](#) and Ibn Mu'in[6](#) have said that she is trustworthy and her narration is acceptable."[7](#)

She has narrated traditions from Umm Sulayman, Yahya Ibn Sirin (her brother), Anas Ibn Malik, Umm 'Atiyyah al-Ansariyyah, al-Rabab Umm'l Ra'ih, Abu al-'Aliyah al-Riyahi, Abu Dhubiyan, Khalifah Ibn Ka'b al-Tamimi, Rabi' Ibn Ziyad al-Harithi, Khayyirah the mother of al-Hasan al-Basri, and Salman Ibn 'Amir al-Dabbi.[8](#)

People who have transmitted traditions from her are Abu Bashir, Muhammad Ibn Sirin, Qutadah Ibn Da'amah Ibn Qutadah al-Sadusi, Asim al-Ahwal, Ayyub al-Sakhtiyani, 'Abdullah Ibn 'Awn, Khalid al-Hadhdha', Hisham Ibn al-Hasan al-Azdi, Abu Na'amah al-Adawi, and 'A'ishah Bint Sa'd al-Basri.[9](#)

Shaykh al-Tusi has quoted from his documents from Abu Bashir from Hafsa Bint Sirin, from Umm Sulayman, from Umm Anas Ibn Malik, from the Messenger of God (S) that he said, "When a woman passes away and they want to wash her body, start from her stomach. If she isn't pregnant, wash her stomach gently and carefully. But, if she is pregnant, don't move her stomach. When the one who washes her wants to start, begin from her lower parts and cover her private parts with a cloth. Then, take

a washcloth and wash her well. After that, wash her private parts three times with the washcloth from beneath the cloth covering her before rinsing her off. Then, rinse with lotus water (cedar)."¹⁰

Al-Majlisi has quoted from his documents from Asim al-Ahwal from Hafsah Bint Sirin from Anas Ibn Malik that the Messenger of God (S) said, "There are twelve leaders (Imams) after me." Then, he lowered his voice and said, "All of them are from the tribe of Quraysh."¹¹

Al-Tabarani has recorded forty-seven traditions from Hafsah Bint Sirin from Umm 'Atiyyah from the Messenger of God (S).¹² The al-Sihah al-Sittah books contain narrations reported from Hafsah Bint Sirin.¹³

¹. Al-Tabaqat al-Kubra, vol. 8, p. 484.

². Iyas Ibn Mu'awiyah Ibn Qurrah Ibn Iyas Ibn Hilal al-Muzani, Abu Wa'ilah al-Basri, was a judge in al-Basrah. He related traditions from Anas and Sa'id Ibn al-Musayyab. Ibn Sa'd has said, "He was wise and reliable. He has related traditions." Ibn Mu'in, al-Nassa'i, and Ibn Habban have regarded him as reliable. [Tahdhib al-Tahdhib, vol. 1, p. 390].

³. Tahdhib al-Kamal, p. 152.

⁴. Tahdhib al-Tahdhib, vol. 12, p. 409; A'lam al-Nisa', vol. 1, p. 272.

⁵. Abu Hatam Muhammad Ibn Habban (270 – 354 A.H.L) was a transmitter of traditions, a Shafi'i jurisprudent, and historian. He learned traditions in the city of Nayshabur. He also traveled to various cities in Khurasan, Mawara'annahr, Iraq, al-Hijaz, Damascus, and Egypt. He wrote many melodies. [Da'irat al-Ma'arif Buzurg Islami].

⁶. Yahya Ibn Mu'in Ibn 'Awn Ibn Ziyad al-Baghdadi, Abu Zakariyya (158 – 233 A.H.L) was a leader in traditions and a historian on the transmitters of traditions. Al-Dhahbi called him Sayyid al-Huffaz (master of Qur'an memorizers), and al-'Asqalani has said that he was a leader in modification. He was originally from the city of Sarakhs. He lived in Baghdad, and passed away in al-Madinah on his way to the ritual Hajj pilgrimage. [Al-A'lam by al-Zarkali].

⁷. Tahdhib al-Tahdhib, vol. 12, p. 409.

⁸. Tahdhib al-Kamal, p. 152.

⁹. Tahdhib al-Kamal, p. 152.

¹⁰. Tahdhib al-Ahkam, vol. 1, p. 302, Hadith 880; al-Istibsar, vol. 1, p. 207.

¹¹. Kifayat al-Athar, p. 11 ; Bihar al-Anwar, vol. 36, p. 313.

¹². Al-Mu'jam al-Kabir, vol. 25, pp. 55–68.

¹³. Tahdhib al-Tahdhib, vol. 12, p. 409.

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SHARES

95. Hakimah Bint Muhammad Ibn 'Ali

Hakimah was the daughter of Imam Muhammad Ibn 'Ali al-Jawad ('a), the sister of Imam 'Ali Ibn Muhammad al-Hadi ('a), and the aunt (father's sister) of Imam al-Hasan al-'Askari (a). Books such as 'Umdat al-Talib and al-Mujdi list Hakimah amongst the children of Imam al-Jawad ('a).¹

Her husband was Abu'lHasan al-Muhaddith, the son of Abu al-Hasan 'Ali al-Mura'ash Ibn 'Ubaydullah Ibn Abu al-Hasan Muhammad al-Akbar Ibn Muhammad Hasan al-Maddith Ibn al-Hasan al-Aghar the son of Imam 'Ali Ibn al-Husayn alSajjad ('a). Hakimah had three sons.[2](#)

Her Merits

This honorable woman was raised in a family that was pure and infallible. At the time of the birth of our leader and last Imam, Imam al-Mahdi ('aj), she was present. Hakimah met with this Imam ('aj) many times during the lifetime of his honorable father. She was one of the ambassadors and communicators for Imamate after the death of Imam al-'Askari ('a). She has related many traditions about the marriage of Imam al-'Askari ('a) with Narjis and the birth of Imam al-Mahdi ('aj).

Shaykh al-Saduq relates from his documents from Muhammad Ibn 'Abdullah al-Tahuri[3](#) that he said, "I decided to go to Hakimah Bint Muhammad ('a) after the death of Abu Muhammad ('a) and ask her about the new Imam (al-Hujjah) which the people were differing about. She told me, 'Sit down.', and I sat down.

Then she said, 'O Muhammad, the Blessed and Exalted Lord doesn't leave the world empty of an argument-person. This leader may be silent or he may speak openly. The Lord put no difference between al-Hasan and al-Husayn other than that He has given superiority to the children of al-Husayn over the children of Hasan in the same way that He gave superiority to the children of Prophet Aaron over the children of Prophet Moses. This was even though Moses was the leader of Aaron..."

Muhammad said, "I asked, 'O my master, did al-Hasan (Imam al-'Askari) have any children?'

She laughed and said, 'If Hasan didn't have a child, then who would be the leader after him? And I tell you that after al-Hasan and al-Husayn ('a) there are no two brothers who are both Imams.'

After this I asked her about the birth and occultation of our leader, the Patron of the Age ('aj), and she explained this for me."[4](#) This account shows the sagacity, knowledge, and faith of Hakimah.

Shaykh al-Tusi relates a report which establishes the presence of Hakimah at the time of the birth of Imam al-Mahdi ('aj).[5](#) 'Allamah al-Majlisi has written, "Under the holy dome, where there is the grave of the two Imam al-'Askari is (Imam 'Ali Ibn Muhammad and his son), there is the grave of a chaste, generous, scholarly, learned, pious, content, wise woman. She is Hakimah, the daughter of Abu Ja'far al-Jawad ('a). It is a mystery why there is no ziyarah (a form of salutation said when the tomb of a saint is visited) listed to be read when making a pilgrimage to her grave considering her evident dignity, magnificent position, and that she was the holder of the secrets of Imamate."

Then he continues, "It is suitable to use appropriate terms for her esteemed position when making a pilgrimage to her shrine."[6](#)

'Allamah Mamqani said, "Mulla Wahid Bihbahani has also objected to there being no special prayer to be read when making the pilgrimage to her shrine." And, he has written, "It is even stranger that Shaykh al-Mufid has not listed Hakimah among the children of Imam al-Jawad ('a). Also, some of the historical and genealogical books have neglected to mention her."[7](#)

She has related traditions from Imam al-Hasan al-'Askari ('a) and Imam al Mahdi ('aj). Musa Ibn Muhammad Ibn Qasim Ibn Hamzah has narrated traditions from her.

Shaykh al-Saduq has narrated, based on his documentation, from Musa Ibn Muhammad Ibn al-Qasim Ibn Hamzah Ibn Musa Ibn Ja'far Ibn Muhammad Ibn 'Ali Ibn al-Husayn Ibn 'Ali from Hakimah Bint Muhammad Ibn 'Ali ('a) that she said, "Abu Muhammad al-Hasan Ibn 'Ali ('a) sent for me and said, 'O Aunt, stay with us for breaking your fast tonight. Tonight, is the middle of the month of Sha'ban. The Blessed and Exalted Lord will make his argument person to appear tonight. He will be the reason (proof) of God on the earth.'

Hakimah said, 'Who is his mother?'

He answered, 'Narjis.'

Hakimah said, 'May I be sacrificed for you. There are no signs of pregnancy in her.'

He said, 'It is as I have told you.'

Subsequently Hakimah continued, "She and I fell asleep. Then, I awoke at the sound of my master. The cover was removed from him; and, I saw him in prostration on the ground. I picked him up in my arms and found him to be clean and unpolluted.

Then, Abu Muhammad ('a) said with a loud voice, 'O Aunt, bring my son to me.'

I took the new born to him. Then he said, 'Speak my child.'

The new born ('aj) said, 'I witness there is no God but one and He has no partner; and, I witness that Muhammad is the Messenger of God.' Then he sent praise and greetings to Amir al-Mu'minin ('a) and each of the Imams after him till he came to his father."[8](#)

Al-Mas'udi also relates a similar tradition from a group of the religious authorities like Allan al-Kalabi, Musa Ibn Muhammad al-Ghazi, and Ahmad Ibn Ja'far Ibn Muhammad based on his documents from Hakimah Bint Abi Ja'far ('a), the aunt of Abu Muhammad ('a).[9](#)

Shaykh al-Kulayni according to his documents relates a tradition from Musa Ibn Muhammad Ibn Qasim Ibn Hamzah Ibn Musa Ibn Ja'far from Hakimah Bint Muhammad Ibn 'Ali ('a), who was the aunt of his father, saying, "Hakimah visited the Imam ('aj) on the night of his birth and after that too."[10](#)

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- [1.](#) 'Umdat al-Talib, p. 228.
 - [2.](#) Rayahin al-Shari'ah, vol. 4, p. 158.
 - [3.](#) In some copies, al-Tahuri has been listed; and, in others al-Zahuri or al-Mutahhari has been given. He was one of the companions of Imam al-Ridha ('a). None of these names have been found anywhere except in Jami' al-Ruwat, so his identity is vague.
 - [4.](#) Kamal al-Din, p. 426, tradition no. 2.
 - [5.](#) Kitab al-Ghaybah, p. 141.
 - [6.](#) Bihar al-Anwar, vol. 99, p. 79.
 - [7.](#) Tanqih al-Maqal, vol. 3, p. 76, Chapter, Women.
 - [8.](#) Kamal al-Din, p. 424, Chapter 42, tradition no. 1.
 - [9.](#) Ithbat al-Wasiyyah, p. 216.
 - [10.](#) Al-Kafi, vol. 1, p. 266, Kitab al-Hujjah.

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SHARES

96. Hakimah Bint Musa Ibn Ja'far

Hakimah¹ was the daughter of Imam Musa al-Kazim ('a), and the sister of Imam al-Ridha ('a). Shaykh al-Mufid has listed her among the children of Imam Musa Ibn Ja'far ('a).²

Her Merits

This honorable woman was raised in a family which was pure and infallible. She is one of the narrators of the traditions of her honorable brother, Imam al-Ridha ('a). She was also present at the time of the birth of her nephew, Imam al-Jawad ('a). Al-Barqi in his book about the transmitters of traditions has listed her among the transmitters of traditions from Imam al-Ridha ('a).³

Ardabili has also introduced her as one of the transmitters of traditions from Imam al-Ridha ('a).⁴ Muhammad Ibn Jahrash has narrated traditions from her.⁵

Shaykh al-Kulayni has narrated from his documents from Muhammad Ibn Jahrash from Hakimah Bint Musa as saying, "I saw Imam al-Ridha ('a) standing at the door of the warehouse for firewood. He was whispering to someone; but I couldn't see anyone.

I asked him, 'Who are you whispering with?'

He said, 'This is Amir al-Zahra' who has come to me. He has some questions from me and some complaints.'

I said, 'I would like to hear.'

He said, 'Listen.' I listened and heard a sound similar to a whistle. I came down with a fever; and, that fever stayed with me for close to a year."[6](#)

Al-Majlisi quotes from Ibn Shahr'ashub from Hakimah Bint Abu al-Hasan Musa Ibn Ja'far ('a) as saying, "When it was getting close to the time for alKhayzuran, the mother of Imam al-Jawad ('a), to give birth, Imam al-Ridha called for me and said, 'O Hakimah, be present for the delivery. Al-Khayzuran, the midwife, and you enter the room.' Then the Imam brought a light for us and locked the door. When the birth pains overcame her the light went out. There was a wash-tub in front of her. I was saddened by the light going out; but, suddenly I saw Abu Ja'far ('a) glowing in the wash-tub. There was a delicate film like clothes which covered him. His light enlightened the room to such an extent that all of us could see him. We looked at him. I picked him up, put him in my lap, and took the film off of him. When our work had finished Imam alRidha came and opened the door. He picked up the new born, put him in his cradle, and said, 'O Hakimah, take care of his cradle.'"

Hakimah said, "On the third day, the new born opened his eyes, looked toward the sky, and said, 'I witness there is no God but Allah; and, I bear witness that Muhammad is the messenger of Allah.' I arose frightened, went to Imam Abu'lHasan al-Ridha ('a) and said, 'I saw something very strange from this child.' He asked, 'What was it?' I explained for him what I had seen. He said, 'O Hakimah, you will see even stranger things than this from him.'"[7](#)

[1.](#) Her name is Hakimah and not Halimah, as has appeared in some books.

[2.](#) Kitab al-Irshad, p. 302.

[3.](#) Rijal al-Barqi, vol. 62; Mu'jam Rijal al-Hadith, vol. 23, p. 187.

[4.](#) Jami' al-Ruwat, vol. 2, p. 457.

[5.](#) Tanqih al-Maqal, vol. 3, p. 76.

[6.](#) Al-Kafi, vol. 1, p. 395, tradition no. 5.

[7.](#) Bihar al-Anwar, vol. 48, p. 316; Tanqih al-Maqal, vol. 3, p. 76.

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SHARES

97. Halimah Al-Ishaqiyyah

The honorable woman Halimah al-Ishaqiyyah was the daughter of Sayyid 'Izz al-Din al-Ishaqi from the family of Banu-Zuhra of Aleppo.[1](#) Sayyidah Halimah died on the 11th of Muharram, 861 A.H. in Aleppo and was buried in Jabal alJawshan.[2](#)

Her Merits

Halimah was knowledgeable, scholarly, and a transmitter of traditions. Her father, Sayyid 'Izz al-Din al-Ishaqi, was a person of distinction among the nobles of Aleppo. His family, the Banu-Zuhrah, was renowned for their knowledge and supremacy.³

¹. Banu-Zuhrah was the name of a large group of descendants of the Prophet (S) from the region of Zuhrah. There were many great men from that area. [A'yan al-Shi'ah, vol. 2, p. 265].

². A'yan al-Shi'ah, vol. 2, p. 265.

³. A'yan al-Shi'ah, vol. 6, 217.

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SHARES

98. Halimah Al-Sa'diyyah

Halimah was the daughter of Abu Dhu'ayb, also known as 'Abdullah Ibn alHarith Ibn Shajnah from the tribe of Mudar of Banu-Sa'd Ibn Bakr. She married al-Harith Ibn 'Abd al-'Uzza Ibn 'Aylan Ibn Mudar. She was the wet nurse of the Messenger of God (S); and, she nursed him for a complete period. She witnessed greatness, signs, and great knowledge in him. 'Abdullah Ibn alHarith, Anisah Bint al-Harith, Judhamah (al-Shayma') Bint al-Harith, were the foster brother and foster sisters of the Prophet (S).

Before Halimah, Thubiyyah nursed the Prophet (S) for a time from the milk from her son, Masruh. She also fed Hamzah Ibn 'Abd al-Muttalib and AbuSalamah al-Makhzumi.¹ That is why Hamzah and Abu Salamah are foster brothers of the Holy Prophet (S).

Her Merits

Halimah al-Sa'diyyah came to Makkah with other women from the tribe of Banu-Sa'd Ibn Bakr because of their extreme poverty. They wanted to nurse the children in order to find a way out of their poverty and destitution. This was even though Halimah didn't even have a drop of milk; and, her own child had cried the entire night from hunger.

They showed the Holy Prophet Muhammad (S) who was an infant, to her and said, "He is an orphan."

The husband of Halimah said, "An orphan has no money." So, he did not accept him; and, the group prepared to return.

Halimah said, "I will accept that orphan."

They told her, "Don't do such a thing."

She said, "Maybe God will send blessings upon us because of him."

Halimah says, "I took the child and returned to the group. I put him in my lap. All of a sudden, my breasts filled with milk in such a way that both Muhammad (S) and my child drank. After that my child slept calmly. My husband went towards our goat. He looked at it. It also was filled with milk. He milked it; and, my husband and I both drank our fill and passed a good night. In this way our cattle thrived from this blessing and our dry lands changed into green fields. We realized that this child has a great position. Goodness and many blessings came upon us from God.

After the period of nursing, Halimah came to return the infant to Aminah even though she had become attached to him. And, the many blessings which had come to them because of him had made them adore him. Therefore, Muhammad (S) returned to stay with them until he was five years old.[2](#)

When Muhammad (S) wanted to go out with Halimah's children, she instructed them, "I charge you to take care of my prince and leader. Whenever he becomes hungry, feed him. Whenever he becomes thirsty, give him to drink. And, whenever he becomes tired, rest."[3](#)

The Messenger of God (S) respected Halimah. It is related from 'Ata Ibn Yasar that whenever Halimah came to the Messenger of God (S), he would stand up for her and put his cloak on the ground for her to sit on.[4](#)

She related traditions from the Messenger of God (S); and, 'Abdullah Ibn Ja'far[5](#) related traditions from her.

Halimah said, "Whenever I prepared to give Muhammad (S) milk, I heard the sound of a melody for him. He never suckled unless I heard him saying something first. I was surprised at this until he became big enough to talk. Then I heard him say before drinking, 'In the Name of God, the Lord of Muhammad'. After finishing he would say, 'All praise to God, the Lord of Muhammad'. "[6](#)

Halimah always took good care of Muhammad (S); and, she was never neglectful of him. When nursing him she would say, "O my child, I swear to the Lord of the heavens that you are dearer to me than my children."[7](#)

Halimah said, "When I washed Muhammad 's (S) clothes the only things I smelled were musk, ambergris, and camphor; even from his urine."[8](#)

[1.](#) Al-Tabaqat al-Kubra, vol. 1, p. 108; Tarikh al-Tabari, vol. 1, p. 396; al-Isabah, vol. 8 p. 60, Kitab al-Nisa'.

[2.](#) Bihar al-Anwar, vol. 15, p. 337.

- [3.](#) Bihar al-Anwar, vol. 15, p. 349.
- [4.](#) Al-Isabah, vol. 8, p. 87.
- [5.](#) Al-Isabah, vol. 8, p. 87; A'lam al-Nisa', vol. 1, p. 290.
- [6.](#) Bihar al-Anwar, vol. 15, p. 341.
- [7.](#) Bihar al-Anwar, vol. 15, p. 346.
- [8.](#) Bihar al-Anwar, vol. 15, p. 347.

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SHARES

99. Hammadah Bint Al-Hasan, Sister Of Abu - 'Ubaydah Al-Hadhdha'

Hammadah, the daughter of al-Hasan and the sister of Abu 'Ubaydah alHadhdha',[1](#) was one of the transmitters of traditions from Imam al-Sadiq ('a). She was also known as Hammadah Bint al-Hasan.[2](#)

Her Merits

She was one of the transmitters of traditions from Imam al-Sadiq ('a). AlNajjashi says, "Hammadah Bint Raja', also known as Hammadah Bint al-Hasan, has related traditions from Abu 'Abdullah ('a)."[3](#)

Shaykh al-Tusi has listed her as one of the companions of Imam al-Sadiq ('a)[4](#)

'Allamah Mamqani writes, "These sayings that she is the sister of Ziyad Ibn 'Isa (Abu 'Ubaydah) and the daughter of Hasan, do not go together, unless they are half brother and sister through their mother. No one has called the father of Ziyad to be Hasan." From the words of al-Najjashi and Shaykh al-Tusi it may be concluded that Hammadah was following the Shi'ah faith.

'Abdullah al-Kahili has narrated traditions from her. Al-Kulayni relates, based on his documents, from 'Abdullah al-Kahili from Hammadah the daughter of al-Hasan and the sister of Abu 'Ubaydah al-Hadhdha' as saying, "I asked Imam al-Sadiq ('a) about a man who marries a woman who stipulates he marry no other woman, and this is her dowry." The Imam answered, "This stipulation is worthless. Marriage cannot happen without at least one or two dirhams." (There must be some monetary value for the dowry.)[5](#)

Shaykh al-Tusi has related a similar tradition in his books.[6](#)

[1.](#) Ziyad Ibn isa Abu 'Ubaydah al-Hadhdha' al-Kufi al-Thaqah (the trustworthy) alMawla (the manumitted slave), related

traditions from Abu Ja'far (al-Baqir) and Abu'Abdullah (al-Sadiq) ('a). [Rijal al-Najjashi, p. 122].

[2.](#) Mu'jam Rijal al-Hadith, vol. 23, p. 188; Tahdhib al-Ahkam, vol. 7, p. 365; al-Kafi, vol. 5, p. 381.

[3.](#) Rijal Najjashi, p. 122.

[4.](#) Rijal al-Tusi, p. 342.

[5.](#) Al-Kafi, vol. 5, p. 381, Kitab al-Zawaj, tradition no. 9.

[6.](#) Tahdhib al-Ahkam, vol. 7, p. 365, tradition no. 1479; al-Istibsar, vol. 3, p. 231, tradition no. 834.

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SHARES

100. Humaydah Al-Barbariyyah, The Mother Of Imam Al-Kazim

Humaydah al-Barbariyyah al-Musaffat, was the daughter of Sa'id al-Barbari alAndalusi. She was nicknamed Lu'lu'ah, and her nickname was UmmMuhammad. She was the mother of Musa Ibn Ja'far, Ishaq and Muhammad, the children of Imam al-Sadiq.[1](#)

Her Merits

Humaydah was the mother of Imam Musa Ibn Ja'far al-Kazim ('a). Al-Kulayni relates how she became familiar with this family which was pure and infallible based on the story from the father of 'Isa Ibn 'Abd al-Rahman. He says, 'Ibn 'Ukashah was with Imam al-Baqir ('a) and said, 'Why don't you take a wife for Abu 'Abdullah? There was a bag of money which was sealed in front of the Imam ('a). He said, 'In a short time a slave seller from the barbar will come. With this money we will buy a girl for him.'

The girl was bought and brought before Imam al-Baqir ('a). Imam al-Baqir ('a) praised the Lord and then asked, 'What is your name?' She responded, 'Humaydah (praiseworthy).'

The Imam said, 'May you be praiseworthy in this world and lauded (mahmudah) in the next. Tell me have you ever been married before, or widowed?'

She said, 'I haven't been married.'

Then the Imam ('a) said to his son Ja'far ('a), 'Wed her.'

Subsequently, the best of creation on the earth was born from her, meaning Imam Musa Ibn Ja'far ('a).[2](#)

What has been said shows the purity and chastity of Humaydah, that the Almighty God chose her for bearing and raising such a one as Imam al-Kazim ('a).

Imam al-Sadiq ('a) has said about her, "Humaydah is clean of impurity like a bar of gold. Because of God's favor to me and the Imam after me, the angels continually kept her until she reached me."[3](#)

Humaydah was from a large non-Arab family. Abu 'Abdullah al-Sadiq ('a) commanded the women to refer to her on practical laws. It's related in the book al-Jawahir from Imam al-Sadiq ('a) that 'Abd al-Rahman Ibn al-Hajjaj asked him, "A child has been born here (during the Hajj pilgrimage). What is our duty?" The Imam answered, "Tell a servant to ask Humaydah how she behaves with her sons here. The servant asked Humaydah and she said, "When the day of Tarwiyah (the 8th of Dhu'l-Hijjah) comes, make intention for him and remove all sewn clothes from him (put clothes for the Ihram on him)."[4](#)

Whenever Imam al-Sadiq ('a) wanted to distribute wages between the people of al-Madinah, he would give it to the mother of his son, Humaydah al-Musaffat.[5](#)

'Allamah Mamqani has listed this woman among the transmitters of traditions and related the story how she was bought.[6](#) Shaykh Mahallati says about Umm Muhammad, which is the nickname of Humaydah, the mother of Imam Musa al-Kazim ('a), that, "In the book A'yan al-Shi'ah translated by Ishaq Ibn Ja'far Ibn Muhammad ('a) it is written about the woman in charge of the women's sanctuary for Imam Musa al-Kazim ('a). It would appear what is meant is Umm Ahmad, who was mentioned previously."

In the book A'yan al-Shi'ah under the name Ishaq Ibn Ja'far Ibn Muhammad Ibn 'Ali it is written,

"His mother is Humaydah al-Barbariyyah; and, she is the mother of his brothers Imam Musa ('a) and Muhammad al-Dibaj."[7](#)

By studying the books on genealogy it may be concluded that Imam al-Sadiq ('a) had no child by the name of Ahmad. Ahmad was the son of Imam al-Kazim ('a). There is a mistake in what Shaykh Mahallati has said. Therefore, Umm Muhammad is Humaydah al-Barbariyyah, the woman in charge of the women's sanctuary for Imam al-Sadiq ('a) and the mother of Imam al-Kazim ('a).

In the book al-Kafi when describing Umm Ahmad Ibn Musa Ibn Ja'far ('a), it has been said that Umm Ahmad is the wife of Imam al-Kazim ('a).

She has related traditions from Abu 'Abdullah al-Sadiq ('a). Abu Basir has related traditions from her.

Shaykh al-Saduq has related based on his documents from Abu Basir as saying, "I entered upon Humaydah al-Musaffat to give her my condolences on the death of her husband Imam al-Sadiq ('a). I cried and she cried and said, 'O Abu Muhammad, if you had seen Imam al-Sadiq ('a) before his death you would have been surprised at his condition. But, notwithstanding that condition he opened his eyes and said, 'Call my relatives to gather.' We gathered all of his family. He looked at them and said, 'Whoever does not put a great importance on their prayer will not receive our intercession.'"[8](#)

Humaydah has said about the birth of her son Musa Ibn Ja'far that, "When he was born, he put his hands on the ground and raised his head to the sky and said, 'I witness there is no God but Allah; and I

witness that Muhammad is the Messenger of Allah."

Abu Basir relates, "I was with Imam al-Sadiq ('a) the year when his son Imam Musa ('a) was born. When we reached the area of al-Abwa' he served his companions and us food. While we were busy eating, a messenger from Humaydah informed us that her birth pains had started and that she had been told not to precede you in the matter of naming your child."⁹

¹. Rijal al-Najjashi, p. 122.

². Al-Kafi, vol. 1, p. 477; Ithbat al-Wasiyyah, p. 159.

³. Al-Kafi, vol. 1, p. 476.

⁴. Safinat al-Bihar, vol. 2, p. 649.

⁵. Rayahin al-Shari'ah, vol. 3, p. 18.

⁶. Tanqih al-Maqal, vol. 3, p. 76.

⁷. A'yan al-Shi'ah, vol. 3, p. 268.

⁸. Iqab al-A'mal, p. 515.

⁹. Bihar al-Anwar, vol. 25, p. 42, tradition no. 17.

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SHARES

101. Hamidah Rawidashti Isfahani

Hamidah was the daughter of Mawlana Sharif Ibn Shams al-Din Muhammad Rawidashti¹ Isfahani. Her father was one of the students of Shaykh Baha'i. He didn't find a suitable husband for her and therefore married her to an ignorant man in their family from their own village.² She passed away in the year 1087 A.H.

Her Merits

She was knowledgeable, scholarly, and a teacher of the women of her time. She has written marginal notes for the book Istibsar by Shaykh al-Tusi. Mirza Afandi said, "My father often quoted from her marginal notes in the book of traditions." She learned the sciences from her father; and, her father praised her and said, "Hamidah is very knowledgeable in the science of the biography of traditionists." And, sometimes he jokingly called her 'Allamatah³ (a female 'Allamah).

Mirza Afandi said, "May God have mercy on her. She was scholarly, knowledgeable, a Gnostic, and a teacher of the women of her time. She knew the science of the biography of traditionists well. She was truthful and renowned as scholarly and pious among the people."⁴

Shaykh Agha Buzurg Tehrani⁵ said, "Hamidah had a book on the science of the biography of traditionists called The Science of the Biography of Traditionists by Hamidah. She has also written marginal notes for the book Istibsar by Shaykh al-Tusi."⁶

¹. Rawidashti is an area in Isfahan.

². Riyad al-'Ulama', vol. 5, p. 404.

³. Riyad al-'Ulama', vol. 5, p. 404.

⁴. Riyad al-'Ulama', vol. 5, p. 404.

⁵. Shaykh Muhammad Muhsin al-Razi was renowned as Shaykh Agha Buzurg. He was one of the modern religious authorities. He was born in the year 1292 A.H.L. He was a jurisprudent, researcher, exact, principled, biographer, and knowledgeable in various sciences. He was a student of Akhund Mulla Kazim Khurasani, and the author of many Shi'ah books. [Rayhanat al-Adab, vol. 1, p. 52].

⁶. Al-Dhari'ah, vol. 10, p. 114; vol. 2, p. 15; vol. 6, p. 18.

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SHARES

102. Khadijah Barghani Qazwini

Khadijah Sultan was the daughter of Shaykh Muhammad Salih¹ Ibn... Shaykh Mulla Muhammad Kazim Barghani Qazwini from the family of Salihi. When she became mature she married Mirza Mufid Ibn Sayyid Mirza Hasan Qazwini. They had five sons, the most famous of which was Sayyid Mirza Mas'ud Qazwini² known as Shaykh al-Islam. She passed away about the year 1321 of the lunar calendar.

Her Merits

She was a jurisprudent, transmitter of traditions, knowledgeable in theology, knew the Qur'an by heart, knowledgeable in the interpretation of the Qur'an, pious, and a servant of God. She learned the Preliminary Studies, Arabic, and Literature from her sister, Qurrat al-'Ayn, and other men in her family. She learned the principles of jurisprudence, interpretation of Qur'an, and traditions from her father and uncle, (the Third Martyr).³ Gnosticism she learned from her uncle, Mulla 'Ali Barghani; and, philosophy from Akhund Mulla Agha Hakami.

She had a place in the women's department of the Salihiyyah School. She was righteous and generous. The orphans, poor, and needy came to her for help. She passed decisions in jurisprudence and Islamic sciences. She wrote books such as:

(1) Majmu'at al-Masa'il,

(2) Rasa'il fi'l-Fiqh,

(3) Ba'd al-Rasa'il al'Irfaniyyah.

All of these are present in the private library of her descendants from the Shaykh al-Islam Qazwini family.⁴

¹. Shaykh Muhammad Salih Barghani Qazwini was one of the Imamiyyah religious authorities of his time. He passed away in the year 1275 A.H. He was the author of several books including, A'mal al-Sanah, Tafsir Saghir, and Tafsir Wasit. [al-Dhari'ah, vol. 2, p. 245].

². Sayyid Mirza Mas'ud Qazwini was one of the great religious authorities of his time. He started the Mas'udiyyah School, also known as the Shaykh al-Islam School, and the Dakham Mosque in Qazwin. He was martyred in the year 1327. [Mustadrak 'Ayan al-Shi'ah, vol. 4, p. 104].

³. Mulla Muhammad Taqi Ibn Muhammad, renown as the Third Martyr, was originally from Barghani. He lived and was buried in the city of Qazwin. He was a Shi'ah religious authority, very pious, virtuous, and dutiful worshipper. He was martyred in the year 1264 at the beginning of the Babiyyah unrest and the year when Nasir al-Din became king. He was the author of books such as, 'Uyun al-Usul, Majalis al-M'uminin and Manhaj al-Ijtihad (a commentary on Shara'i' al-Islam). [Rayhanat al-Adab].

⁴. Mustadarak A'yan al-Shi'ah, vol. 4, p. 104.

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SHARES

103. Khadijah Bint Imam Al-Baqir

Khadijah was the daughter of Muhammad Ibn 'Ali Ibn al-Husayn al-Baqir ('a). Even though Shaykh al-Mufid in his book Kitab al-Irshad, and Ibn 'Anbah in 'Umdat al-'Talib haven't mentioned her, she has been mentioned in books about the traditionists. Shaykh al-Kulayni has related a tradition from al-Fadl alKhazzaz al-Mada'ini the manumitted servant of Khadijah Bint Muhammad AbuJa'far ('a).¹ This referral to al-Mada'ini in the tradition shows that she was living at that time.

Shaykh al-Tusi has listed her among the companions and narrators of traditions from Imam al-Baqir ('a).² 'Allamah Mamqani has listed her among the women transmitters of traditions and written, "Without doubt, she was of the Imamiyyah faith and she was righteous and acceptable."³

Allamah Ardabili, Mirza Astarabadi, and Ibn Dawud al-Hilli have mentioned Khadijah Bint Imam al-Baqir ('a) among the transmitters of traditions.⁴

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- [1.](#) Al-Kafi, vol. 1, p. 518, tradition no. 7.
 - [2.](#) Rijal al-Tusi, p. 142.
 - [3.](#) Tanqih al-Maqal, vol. 3, p. 77 Chapter, Women.
 - [4.](#) Jami' al-Ruwat, vol. 2, p. 457; Manhaj al-Maqal, p. 400; Rijal Ibn Dawud, p. 223.

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SHARES

104. Khadijah Bint Imam Al-Jawad

Sayyid al-Amin introduces Khadijah Bint Imam al-Jawad ('a) as a woman who is a Gnostic, honorable, believer in the Twelve Imams, and knowledgeable in the traditions.^{[1](#)} Her name has been mentioned in a tradition by Shaykh al-Tusi in his book al-Ghaybah.^{[2](#)} However, in the books Kitab al-Irshad and al-Ansab, and the books on the transmitters of traditions, someone by the name of Khadijah Bint Muhammad Ibn 'Ali al-Ridha ('a) or the daughter of Imam al-Jawad ('a) has not been listed.

The tradition reported by Sayyid al-Amin from the book al-Ghaybah is similar to the tradition which has been listed in some of the copies of this book for Hakimah Bint al-Jawad ('a). Therefore, it would appear that this Khadijah is actually Hakimah Bint Muhammad Ibn 'Ali ('a), who has been previously mentioned in this book.

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- [1.](#) A'yan al-Shi'ah, vol. 6, p. 313.
 - [2.](#) Kitab al-Ghaybah, p. 138.

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SHARES

105. Khadijah Bint Khuwaylid

Khadijah was the daughter of Khuwaylid Ibn Asad Ibn 'Abd al-'Uzza Ibn Qusay al-Qarashi al-Asadi, the wife of the Prophet Muhammad (S), and the mother of his children. She was born in the year 68 BD (15 years before the 'year of the elephant'). Her mother was Fatimah, the daughter of Za'idah Ibn al-Asamm, and her grandmother was Halah the daughter of 'Abd-Manaf. Therefore, she was of the descendants of 'Abd-Manaf.

In the pre-Islamic era (known as the Era of Ignorance), her name was 'Tahirah and her nickname was Umm Hind, because she had a son by the name of Hind.^{[1](#)} It is written in most history books that she had married Abu Halah Ibn Zurarah al-Tamimi and then after him 'Atiq Ibn 'A'idh al-Makhzumi before her marriage with the Messenger of God (S).^{[2](#)}

Khadijah was a merchant who was both honorable and wealthy. She hired men to do commerce with her money. The Prophet's uncles wanted to help him to get married. So, they went to Khadijah and asked her to put some money in Muhammad's possession for him to do some business. In this way he would then be able to afford to get married.

Since Khadijah became aware of his good characteristics, she sent him to Damascus for trade. During this trip Maysarah (Khadijah's servant) was a witness to the Prophet's miracles and generosity. He also heard from a priest that Muhammad (S) is a Prophet. On his return, Maysarah reported to Khadijah about all that he had heard. Khadijah's interest in Muhammad (S) increased; and, finally, she suggested that they be married.^{[3](#)}

Khadijah said to Muhammad (S), "Because of your family ties with me, your nobility, honor, high morals, truthfulness, and trustworthiness among your people, I am in favor of marrying you." So, Khadijah at the age of 40 and the Holy Prophet Muhammad (S) at the age of 25 were married. Her dowry was set at 13 oka, which she herself agreed to pay, and they were married. Khadijah ('a) was the first person to accept Islam. She was a continual support of her husband, the Messenger of God (S), in spirit and with her wealth in the way of the religion of God.

There are various reports as to the children of Khadijah and the Prophet (S). Ibn 'Abd al-Barr has written, "Most of the genealogists have given the opinion that they had four daughters and two sons. Some, such as Ibn Ishaq, have mentioned four daughters and four sons."^{[4](#)}

Shaykh al-Saduq has related based on his documents from Abu Basir from Imam al-Sadiq ('a) as saying, "Qasim, Tahir (who is also known as Abdullah), Umm Kulthum, Ruqayyah, Zaynab, and Fatimah were born to the Prophet (S) from Khadijah ('a)."^{[5](#)}

Al-Kulayni reports that all of these children were born before the beginning of Muhammad's prophethood, except for Fatimah ('a).^{[6](#)}

'Ali Ibn 'Abd al-'Aziz al-Jurjani^{[7](#)} says, "The Messenger of God's children included: Qasim, Zaynab, Umm Kulthum, Fatimah, Ruqayyah, and 'Abdullah. Al-Tayyib and al-Tahir were the nicknames for 'Abdullah. This speech is the truth, and the others are in error."

Therefore, what is closer to being correct is this that their children were: Qasim, Zaynab, Umm Kulthum, Fatimah, Ruqayyah, and 'Abdullah, who was born after the advent of Islam and was called al-Tayyib or al-Tahir. The boys died in infancy, but the girls survived and all accepted Islam. They all migrated to al-Madinah after the Messenger of God (S).^{[8](#)}

Those who have reported the number of children of the Messenger of God (S) to be eight thought that al-Tayyib and al-Tahir were the names of other children of the Prophet (S).

Her Merits

Khadijah ('a) was born into a family of honor, leadership, and greatness. She was raised with good manners, thoughtfulness, wisdom, and chastity to such an extent that her tribe called her Tahirah. Ibn Sa'd gives two reports based on two sources that, "Khadijah was the first person to become Muslim."[9](#)

Ibn 'Abd al-Barr says, based on his documents, from Qutadah that, "The first person to believe in God and His Messenger was Khadijah." Ibn 'Abd al-Barr reports based on his documents from the father of Abi Rafi' that, "The Prophet (S) prayed on a Monday, the day he was raised to Prophethood; and Khadijah prayed at the end of that day."[10](#)

Al-Sadiq reports based on his documents from Imam al-Sadiq ('a) that he said, "The Messenger of God (S) married 15 women; and, Khadijah, the daughter of Khuwaylid, was the best of them."[11](#)

Khadijah ('a) was the first wife of the Prophet (S). Because of her personality, characteristics, perfection, greatness, and in homage to her, the Messenger of God (S) married no one else throughout the time that she was alive.[12](#)

The Prophet (S) loved Khadijah, respected her, praised her, knew her to be the best woman in the world, reminded of her greatness and position, and consulted with her in decisions.

Khadijah was a patient, forbearing, persevering, respectable believer. She endured all of the sufferings in the way of God and His Messenger (S). With all of the wealth and comfort that she possessed she accepted living three years in a valley of Makkah during the economic blockade imposed on the Muslims for the pleasure of God and the Prophet (S). She spent all of her wealth to save the Muslims and support Islam.

The Quraysh used all their strength against the Messenger of God (S) to stop him from inviting to Islam. They undertook to bother and trouble the Prophet (S) and the Muslims. He suffered from these difficulties and troubles. But there was someone beside him to reduce his burden and sadness, share in his sorrow, bring him comfort, and continually help him. It was only Khadijah, his faithful and precious wife, who was the helper and partner of the Messenger of God (S). It is enough to her tribute that she was the mother of Fatimah al-Zahra' ('a).

Al-Majlisi has said about Khadijah's fondness and affection for 'Ali ('a), "'Ali was born after the marriage of the Prophet (S) with Khadijah ('a). The Messenger of God (S) spoke with Khadijah ('a) about friendship and affection for 'Ali ('a). Khadijah ('a) had a great liking for 'Ali ('a) and sent clothes, ornaments, and the necessities for him by way of her servants. People said, 'This ('Ali) is the brother of Muhammad, the dearest person to him, and the light of Khadijah's eyes. Well-being has come to him

from every direction.' Khadijah's mercy and kindness flowed towards the house of Abu Talib every day, morning and night."[13](#)

Another of the merits of Khadijah ('a) was her accepting the leadership of 'Ali and his descendants. Even though it was not compulsory to accept this leadership at that time, she openly acknowledged it. Mahallati quotes from alMajlisi saying, "One day the Messenger of God (S) called for Khadijah, sat her beside himself, and said, 'This is the angel Gabriel. He says there are conditions to Islam: first, declaring the unity of the Almighty God, second, avowing to the prophethood of the Prophets, third, attesting to the existence of a Resurrection Day and following the doctrines, principles, and laws of this religion, and fourth, obeying the religious authorities and each of the pure Imams (who are the children of the Prophet) and loathing for their enemies. Khadijah witnessed to all of these."[14](#)

The merits and characteristics of this honorable woman are much more than we are able to say or write. Therefore, it is better to get help from the words of the Messenger of God (S).

'Ikrimah has quoted Ibn 'Abbas as saying, "The Messenger of God (S) drew four lines on the ground and said, 'Do you know what these lines are?'

They said, 'God and His Messenger know better.'

He said, 'The best women in Heaven are four: Khadijah Bint Khuwaylid, Fatimah Bint Muhammad, Maryam Bint 'Imran, and Asiyah Bint Muzahim (the wife of Pharaoh)."[15](#)

Ibn al-Athir based on his documents quotes Anas from the Messenger of God (S) as saying, "Maryam, Asiyah, Khadijah, and Fatimah are the best women of the worlds." Shi'ah and Sunnis have related similar traditions with similar wording by different ways.[16](#) For example, "Khadijah, Fatimah, Maryam, and Asiyah are the four best women of heaven", "Maryam, Asiyah, Khadijah, and Fatimah are the best women of the worlds", "The four foremost women of heaven are: Khadijah, Fatimah, Maryam, and Asiyah", and "The top women of the worlds are: Fatimah, Khadijah, Maryam, and Asiyah."

The Prophet (S) said, "Gabriel came to me and said, 'This is Khadijah who is near to you. Send salutations to her from me and God. Give her glad tidings of a house made of jewels in heaven. There is no clamor or difficulty in that house.'"

Khadijah's goodness and position are so high with the Messenger of God (S) that even 'A'ishah cannot avoid remembering her and says, "The Messenger of God (S) never went out of the house without bringing to mind and praising Khadijah. One day he recalled her. I was jealous and said, 'Was she anything besides an old woman? God has given better than her to you.'

The Prophet became angered and said, 'No, I swear to God that he has not given better than her to me. She believed in me when people rejected me. She endorsed me when people rebuffed me. She helped me with her wealth, and from among my wives God only gave me children through her.'

'A'ishah said, "I was never as jealous of any of the other wives of the Prophet (S) as I was of Khadijah, even though I had never seen her. This is because the Prophet (S) remembered her very frequently. He would even send portions of a slaughtered lamb for Khadijah's friends." [17](#)

She passed away after returning from the valley and the period of severe economic blockade. This was the same year in which Abu Talib passed away. It was the month of Ramadan, the tenth year after the beginning of Prophethood, and three years before migration to al-Madinah. Khadijah departed the world at the age of 65, leaving the Prophet (S) alone.

There are varying reports as to the year of Khadijah's death. Some, such as Qutadah, have reported the third year before migration. Others, such as Abu'Ubaydah Mu'mmar Ibn al-Muthanna, have said the fifth year. The fourth year has also been mentioned by others. However, Qutadah's opinion can be considered to be more correct because, everyone has said that her death was several days after the death of Abu Talib. And, they have all reported his death to be three years before migration. Al-Tabarani (from several sources), alMajlisi, and al-Zarkali have all reported that Khadijah passed away three years before the Prophet's (S) migration to al-Madinah. [18](#)

Umm Ayman, the Prophet's servant, bathed Khadijah's body for burial, and the Messenger of God (S) buried her in al-Hujun. He himself placed her body in the grave (praying over a dead body at the time of burial was not yet compulsory at that time). [19](#)

Khadijah's passing was a great tragedy for the Messenger of God (S), because it had other tragedies accompanying it. The Prophet (S) was patient through all of these in seeking the pleasure of God. This year was called 'Am al-Ahzan (the year of sadness).

The followers of other religions and branches of religion, in different periods, have all referred to her in a good way.

Ibn 'Abd al-Barr and Ibn al-Athir have introduced Khadijah ('a) as one of the companions of the Messenger of God (S). Ibn al-Athir has written, "She was average among the women of Quraysh as far as her family and lineage, but she was the most noble and wealthy among them." [20](#)

Ibn Ishaq [21](#) has written, "Khadijah was a righteous minister for Islam. The Messenger of God (S) found comfort in being with her." [22](#)

Shaykh Mahallati said, "Khadijah has numerous merits over Maryam and Asiyah. Virtues such as knowledge, worship, understanding, patience, fortitude, raising her children, managing her house, spending her wealth, and caring for her husband. The opportunities which Khadijah had, those two (Maryam and Asiyah) didn't have. 'The great Khadijah was the first woman to confirm the Prophet (S) in his prophethood. She was the first woman to pray the group prayer with the Messenger of God (S) in Makkah. She was the first woman who expressed her faith openly before the pagan Meccans. She was the first woman who repelled the enemies from the Messenger of God (S). She is the first woman who

gave all of her wealth to the Messenger of God (S). And, she is the first woman in Islam who reached completion in her faith.[23](#)

Mamqani lists her among the women transmitters of traditions and has written, "Khadijah spent her wealth for the progress of Islam. She suffered all the hardships in the way of God. She had a very high degree of piety and trustworthiness.[24](#)

Ayatullah Khu'i has said, "The glory, high dignity, position, bestowal of wealth for Islam, and servitude to the Prophet (S) of Khadijah are so obvious that there is no need to mention it."[25](#)

In al-Bukhari's book on Rijal, Khadijah has been listed as one of the women transmitters of traditions.[26](#)

Mamqani has written, "In the books from various sects and the writers of bibliographies it is said, 'Khadijah ('a) was married to Abu Halah Ibn Zurarah (or Hind Ibn Nabbash al-Tamimi), and after that to Abu Halah 'Atiq before her marriage to the Messenger of God (S). From among the wives of the Messenger of God (S) only 'A'ishah was previously unmarried. Although, Abu Qasim alKufi[27](#) and Ahmad al-Buladhari[28](#) have said that Khadijah had never married before her marriage with the Messenger of God (S) and had no other husband besides the Messenger of God (S).

There remained no one from among the nobles of Quraysh who hadn't asked for Khadijah's hand in marriage. However, Khadijah accepted none of them. When she married the Prophet (S) the women of Quraysh pouted with and avoided her, because she hadn't accepted the nobles of Quraysh, but she accepted Muhammad who was an orphan and poor.[29](#)

However, there being no one who hadn't asked for Khadijah's hand in marriage and been rejected is no proof that she hadn't previously been married. And, there is no problem in her having married Hind Ibn Nabbash and Abi Halah (and they were among the nobles of Quraysh) and from these marriages and their deaths she acquired her wealth. No strong reason may be found in these words for either case. However, what is more commonly believed is that Muhammad (S) was not her first husband, and God knows better.

She has related traditions from the Messenger of God (S). And, Ibn 'Abbas, Isma'il Ibn Abi-Hakim the manumitted servant of al-Zubayr, and 'Abdullah Ibn al-Harith have related traditions from her.

Ibn 'Abd al-Barr, Ibn al-Athir, and al-Majlisi have related a tradition based on their documents from Isma'il Ibn Abi Hakim the manumitted servant of alZubayr from Khadijah ('a) that she said to the Prophet (S), "O my cousin, can you inform me when your companion Gabriel comes?" When Gabriel came, the Prophet (S) told Khadijah ('a), "Gabriel is here." Khadijah said, "Cousin stand up and sit to my left side." The Messenger of God (S) arose and sat to the left side of Khadijah. Khadijah said, "Do you see him?" The Prophet (S) said, "Yes." Khadijah said, "Stand up and sit to my right side." He changed his place. Khadijah said, "Do you see him?" He said, "Yes." Khadijah said, "Sit on my lap," and he did so. Khadijah asked, "Do you see him?" He said, "No." Khadijah said, "Cousin be firm and glad tidings to you, because

I swear to God that he is an angel and not Satan."[30](#)

Al-Majlisi said, "Al-Daraqṭuni based on his documents has related from Ibn 'Abbas from Khadijah as saying, 'I heard the Messenger of God (S) say, 'God has bestowed nine facets upon 'Ali. Three of these facets are in this world, and three in the hereafter. About the other three, two I have no qualms about, but I have apprehensions about one.'

Khadijah said, 'May my father and mother be sacrificed for you. What are those nine? Tell me.'

The Prophet (S) said, 'The three about this world are: carrying out my religion, fulfilling my promise, and covering my unpleasant elements. The three about the hereafter are: lying in wait the day my intercession is opened, standing beside my Pool (al-Kawthar), and guiding my nation to heaven. Those two about which I have no qualms are: my nation will not stray after guidance, and that I will not die until I have seen what I have been promised. And, the one about which I am apprehensive, is what the Quraysh will do after me."[31](#)

Al-Tabarani based on his documents relates from 'Abdullah Ibn al-Harith that Khadijah had said, "I asked the Messenger of God (S). 'What is the position of the children I have from you?'

He answered, 'Heaven,' I asked, 'Without doing anything?'

He answered, 'God knows what they have done.'

I asked, 'What is the position of the children I had before you?'

He answered, 'In hellfire.' I asked, 'Without having done anything?'

He answered, 'God knows what they had done."[32](#)

[1.](#) Al-Kamil fi'l-Tarikh, vol. 2, p. 175; al-Tabaqat al-Kubra, vol. 8, p. 15; Bihar al-Anwar, vol. 16, p. 12, al-Durr al-Manthur fi Tabaqat Rabbat al-Khudur, p. 180.

[2.](#) Al-Tabaqat al-Kubra, vol. 8, p. 14, Tarikh al-Tabari, vol. 2, p. 81; al-Isti'ab, vol. 4, p. 1817; Usd al-Ghabah, vol. 5, p. 434.

[3.](#) For more information about the Prophet's asking for Lady Khadijah's hand in marriage and Khuwaylad's (the father of Khadijah) answer, refer to history books or the book Rayahin al-Shari'ah, vol. 2 or Bihar al-Anwar, vol. 16.

[4.](#) Al-Isti'ab, vol. 4, p. 1819; Al-Kamil fi'l-Tarikh, vol. 2, p. 175.

[5.](#) Al-Khisal vol. 2, p. 404.

[6.](#) Al-Kafi, vol. 1, p. 439

[7.](#) 'Ali Ibn 'Abd al-'Aziz al-Hasan Ibn 'Ali Ibn Isma'il, renown as Abu al-Hasan (290 – 362 or 366 or 392 A.H.) was a Shafa'i jurisprudent. He was also a talented poet and author. He wrote many books including, Tafsir al-Qur'an, Tahdhib al-Tarikh, and others. [Al-A'lam by al-Zarkali, Lughat Nama].

[8.](#) Usd al-Ghabah, vol. 5, p. 434; Bihar al-Anwar, vol. 22, p. 151–152; Tanqih al-Maqal; vol. 3, p. 77, Chapter, Women.

[9.](#) Al-Tabaqat al-Kubra, vol. 8, p. 17; al-Isti'ab, vol. 4, p. 1821, and vol. 4, p. 1820.

[10.](#) Al-Isti'ab; vol. 2, p. 419, no. 13.

- [11.](#) Al-Khisal, vol. 2, p. 419, chapter nine. It should be noted that the Messenger of God (S) was not married to these 15 women at the same time.
- [12.](#) Tarikh al-Tabari; vol. 2, p. 81.
- [13.](#) Bihar al-Anwar, vol. 35, p. 43.
- [14.](#) Rayahin al-Shari'ah, vol. 2, p. 209.
- [15.](#) Usd al-Ghabah, vol. 5, p. 437; al-Isti'ab, vol. 4, p. 1821.
- [16.](#) Usd al-Ghabah, vol. 5, p. 437; Al-Isti'ab, vol. 4, p. 1822; al-Khisal, p. 206 the fourth chapter; al-Mu'jam al-Kabir, vol. 23, p. 8–11, 15.
- [17.](#) Al-Isti'ab, vo. 4, p. 1823 – 1824; Usd al-Ghabah, vol. 5, p. 438; al-Mu'jam al-Kabir, vol. 23, p. 12–13.
- [18.](#) Al-Mu'jam al-Kabir, vol. 22, p. 451 – 452; al-'Alam by al-Zarkali, vol. 2, p. 302; Bihar al-Anwar, vol. 16, p. 3
- [19.](#) Al-Tabaqat al-Kubra, vol. 8, p. 18.
- [20.](#) Al-Isti'ab, vol. 4, p. 1817; Usd al-Ghabah, vol. 5, p. 435.
- [21.](#) Abu Bakr or Abu 'Abdullah Muhammad was one of the descendants of Yasar. (Yasar was taken to al-Madinah as a slave in the year 12 A.H.) Ibn Ishaq was born in alMadinah and passed away in the year 150 or 151 A.H. His most important work was the book al-Maghazi which was written in explanation of the battles of the Prophet (S). Other Islamic historians like al-Tabari and Ibn Hisham have quoted from this book. (Lughat Nama Dihkhuda).
- [22.](#) Usd al-Ghabah, vol. 5, p. 439.
- [23.](#) Rayahin al-Shari'ah, vol. 2, p. 203 and 208.
- [24.](#) Tanqih al-Maqal, vol. 3, p. 77, Chapter, Women.
- [25.](#) Mu'jam Rijal al-Hadith, vol. 23, p. 189.
- [26.](#) Rijal Sahih al-Bukhari, vol. 2, p. 835.
- [27.](#) 'Ali Ibn al-Kufi al-'Alawi, or Abu al-Qasim, was a jurisprudent, orator, sage, Imamiyyah exegete on the Qur'an, and knowledgeable in religious principles. He passed away in the city of Karami in Fasa. He was the author of many books including, Kitab fi'l-Fiqh 'ala Tartib Kitab al-Muzani, Tafsir al-Qur'an, Ma'rifat Wujuh alHikmah, and others. [Mu'jam al-Mu'allifin, vol. 7, p. 24].
- [28.](#) Ahmad Ibn Yahya Ibn Jabir Ibn Dawud al-Baghdadi al-Buladhari was a poet, historian, and literary man from Baghdad. He was originally from Iran and later moved to an Arab country. He wrote various books including, Kitab al-Buldan al-Kabir, alTarikh fi Ansab al-Ashraf wa-Akhbarihim, and others. [Mu'jam al-Mu'allafin, vol. 2, p. 219].
- [29.](#) Tanqih al-Maqal, vol. 3, p. 77, Chapter, Women.
- [30.](#) Usd al-Ghabah, vol. 5, p. 437; Al-Isti'ab, vol. 4, p.1820; Bihar al-Anwar, vol. 16, p. 11.
- [31.](#) Bihar al-Anwar, vol. 28, p. 83.
- [32.](#) Al-Mu'jam al-Kabir, vol. 23, p. 16.

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SHARES

106. Khadijah Bint 'Umar (Al-'Alawi)

Khadijah was the daughter of 'Umar Ibn 'Ali Ibn al-Husayn Ibn 'Ali Ibn AbiTalib.

Her Merits

She was an eloquent woman who was a transmitter of traditions from her paternal uncle Imam al-Baqir

('a).[1](#)

'Allamah Mamqani has said about her, "We have no information about her life other than a quote which Kulayni relates from her in the chapter (ma yufsalu bihi bayna da'wa al-muhiqqi wa 'l-mubtali fi amr al-imamah), and she is a good woman."[2](#)

Sayyid Muhsin al-Amin after relating the tradition from Kulayni which will come, has written, "From what has been said, Khadijah's position and situation among her family may be understood, and her having quoted from her uncle, Imam al-Baqir ('a), shows her true faith."[3](#)

She has related traditions from Imam al-Baqir ('a), her uncle. And, 'Abdullah Ibn Ibrahim Ibn Muhammad al-Ja'fari has related traditions from her.

Al-Kulayni based on his documents relates from 'Abdullah Ibn Ibrahim Ibn Muhammad al-Ja'fari from Khadijah Bint 'Umar Ibn 'Ali Ibn al-Husayn as saying, "I heard my uncle, Muhammad Ibn 'Ali say, 'During mourning and sorrow women have a need to cry till their tears flow. However, it is not appropriate for them to utter blasphemy. And, when night comes it is inappropriate for them to bother the angels with their wails.'"[4](#)

Al-Kulayni based on his documents relates a long narration from 'Abdullah Ibn Ibrahim Ibn Muhammad Ja'fari about a difficulty that Sulayman Ibn al-Hasan, al-Hasan Ibn al-Hasan, Ibrahim Ibn al-Hasan, Dawud Ibn al-Hasan, Sulayman Ibn Dawud Ibn al-Hasan, 'Ali Ibn Ibrahim Ibn al-Hasan, and... had with the agents of al-Mansur, the 'Abbasid ruler. In a part of this Ibrahim Ibn Ja'far relates from Khadijah Bint 'Umar Ibn 'Ali as saying, "At the time when the government agents detained those descendants of the Prophet before one of the doors of the Prophet's Mosque, known as the door of Gabriel, Imam al-Sadiq ('a) appeared before the people.

He came in such a way that a large portion of his cloak was dragging on the ground. Then, standing in the doorway of the mosque he addressed the people and said three times, "May God curse you O people of Ansar. Your commitment and pledge with the Messenger of God (S) was not this way. I swear to God that I have been in Egypt a lot in order to repulse this oppression. But I have been overcome by my destiny and no one can prevent the destiny." Then, he arose, put on one of his shoes, held the other shoe in his hand, and went to his house in such a way that a large part of his cloak was dragging on the ground. He had a fever for 20 days, and he cried day and night."[5](#)

[1.](#) "Rijal al-Barqi, p. 62; Jami' al-Ruwat, vol. 2, p. 457; Mu'jam Rijal al-Hadith, vol. 23, p. 189.

[2.](#) Tanqih al-Maqal, vol. 3, p. 77, Chapter, Women.

[3.](#) A'yan al-Shi'ah, vol. 6, p. 313.

[4.](#) Al-Kafi, vol. 1, p. 358, tradition no. 17.

[5.](#) Al-Kafi, vol. 1, p. 358-366; Bihar al-Anwar, vol. 47, p. 283.

107. Al-Khansa' Bint Khidam

Al-Khansa' was the daughter of Khidam Ibn Khalid al-Ansari from the family of 'Amr Ibn 'Awf or al-Khansa' the daughter of Hizam Ibn Wadi'ah. The name of her father has been reported in several ways, such as: Khidham,¹ Khidam,² Hizam³ and Khuzam.⁴

Her father chose a husband for her and had her married. However, since al-Khansa' did not want this marriage, she complained to the Messenger of God (S). He (S) decreed their marriage to be invalid. Malik Ibn Anas has reported that she was a widow. But, in other places it has been reported that she was previously unmarried.⁵ The Messenger of God (S) told her father, "Marry al-Khansa' to someone that she is agreeable to." After that she was married to Abu Lubabah (Rifa'ah) Ibn 'Abd al-Mundhir, a famous companion of the Prophet (S).

Her Merits

Al-Khansa' became Muslim and pledged allegiance with the Messenger of God (S). She was one of the companions of the Prophet, and related traditions from him. Her and her husband had a high position before the Prophet (S). Her husband was one of the chief assistants of the Messenger of God (S), and participated in some of the battles alongside the Prophet. In the battle of Badr, after being present in the battlefield, the Prophet sent him back to al-Madinah to protect those who had remained behind.

Shaykh al-Tusi, Ahmad Ibn Hanbal, Ibn 'Abd al-Barr, Ibn al-Athir, Ibn Hajar, and Mamqani consider al-Khansa' to be among the companions and transmitters of traditions from the Messenger of God.⁶ Mamqani says that her circumstances are unclear.⁷

She has related traditions from the Messenger of God (S). Al-Sa'ib Ibn Abi Lubabah (her son), 'Abd al-Rahman Ibn Yazid Ibn Jariyah, Majma' Ibn Yazid Ibn Jariyah, 'Abdullah Ibn Yazid Ibn Wadi'ah, and al-Hajjaj Ibn al-Sa'ib Ibn Abi Lubabah (her grandson) have related traditions from her.

Al-Tabarani based on his documents has related from 'Abdullah Ibn Yazid Ibn Wadi'ah from al-Khansa' Bint Khidam as saying, "My father married me to someone whom I did not like at the time when I was previously unmarried, I complained to the Messenger of God (S), and he said, 'When she dislikes him, do not have them married.'⁸

¹ Usd al-Ghabah, vol. 5, p. 44; Al-Tabaqat al-Kubra, vol. 8, p. 456; Mu'jam Rijal al-Hadith, vol. 23, p. 189; Manhaj al-

Maqal, p. 400.

[2.](#) Al-Isti'ab, vol. 4, p. 1826; al-Mu'jam al-Kabir, vol. 24, p. 251; Jami'al-Ruwat, vol. 2, p. 457; Tahdhib al-Tahdhib, vol. 12, p. 413.

[3.](#) Rijal al-Tusi, p. 34; Tanqih al-Maqal, vol. 3, p. 77.

[4.](#) Majma' al-Rijal, vol. 7, p. 173.

[5.](#) Al-Tabaqat al-Kubra, vol. 8, p. 456; al-Isti'ab, vol. 4, p. 1826; al-Mu'jam al-Kabir, vol. 24, p. 251.

[6.](#) Rijal al-Tusi; p. 34; al-Jami' fi'l-'Ilal..., p. 245; al-Isti'ab, vol. 4, p. 1826; Usd alGhabah, vol. 5, p. 44; al-Isabah, vol. 4, p. 279.

[7.](#) Tanqih al-Maqal, vol. 3, p. 77.

[8.](#) Al-Mu'jam al-Kabir, vol. 24, p. 251.

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SHARES

108. Khawlah Bint Ja'far Al-Hanafiyyah

Khawlah was the daughter of Ja'far Ibn Qays Ibn Maslamah Ibn...Ibn Hanifah...Ibn Bakr Ibn Wa'il, the wife of Amir al-Mu'minin ('a), and the mother of Muhammad Ibn Hanafiyyah.[1](#)

Her Merits

Khawlah was a very eloquent lady who at the time of birth had witnessed that, "There is no god but One." During the reign of Abu Bakr she was taken captive, and eventually married Amir al-Mu'minin ('a). A summary of her captivity is as follows:

During the reign of Abu Bakr, Khalid Ibn al-Walid was sent to the tribe of Banu-Yarbu' to collect the taxes. However, instead of collecting taxes from the Muslims, Khalid killed the men, took the women captive, and brought them back with himself to the caliph. Khawlah, the daughter of Ja'far Ibn Qays, who was among the captives, entered al-Madinah.[2](#)

Khawlah went toward the grave of the Messenger of God, moaned, and exclaimed, "Peace to you, O one who was sent by God. And, Peace to your family. After you, your followers have cursed us as the people of Nuba and Daylam curse. We had no sin other than fondness for your household. So, they responded to goodness with badness and badness with goodness, and cursed us."

Then she turned to the people and said, "Don't curse us. Truly we have witnessed to, there is no god but the One, and Muhammad is His messenger."

Talhah and Khalid wanted to take Khawlah as a slave as a part of their share. Khawlah said, "Your supposition is baseless, and your arrow has gone astray. I swear to God that no one will own me except

the person who can tell me what my mother said at the time when she was expecting me. And, what did she say when I was born? And, what trust did she give to me when I was six years old? And, where is that trust now? The person who can give the answers to these questions will be my owner. Otherwise, I will tear open my own stomach with a knife, and the money spent on me shall be wasted.”

The companions were stunned by her speech and looked at her in amazement. Khalid and Talhah in hopelessness removed the cloths which they had put on Khawlah in order to claim her.

Amir al-Mu'minin ('a) entered the mosque having heard Khawlah's wails and cries. Khawlah's words were retold for him. He said, "Whatever she has said is correct. I will answer her questions."

When Khawlah saw him, she asked, "Who are you?"

'Ali said, "It is me 'Ali Ibn Abi Talib."

Khawlah moaned and said, "O Amir al-Mu'minin, because of our affection for you they captured us, and because we accept your leadership they killed our men and took our wealth."

He ('a) comforted her and said, "Your reward will not be ruined."

Then he continued, "When your mother was pregnant with you, it was a year of drought in which the sheep would return from the fields hungry, and the springs had gone dry. Your mother said, 'What an inauspicious pregnancy in such an illfated year. When the time for delivery came near your mother said, 'O God, make this delivery easy for me. Then, you will make it live; or, you will take it.' When you were born, you spoke and witnessed to the oneness of God, and asked your mother, 'Why were you satisfied for me not to live. In a short time, the foremost of the children of Adam will come to own me, marry me, and we will have a son.' Your mother wrote this on a piece of copper and buried it. When you reached the age of six years old, she gave you the writing and told you to protect it. When they took you captive all of your struggles were to protect this writing. It is now hidden in your hair."

Then, Khawlah took the writing from out of her hair and all of the people saw it. Khawlah was given to 'Ali Ibn Abi Talib and they were married.³ During the time of Imam al-Baqir ('a) the subject of Amir al-Mu'minin's marriage with Khawlah was raised and Jabir Ibn Abdullah Ansari explained.

¹. Tarikh al-Tabari, vol. 3, p. 79.

². Tarikh al-Tabari, vol. 2, p. 143.

³. Rayahin al-Shari'ah, vol. 4, p. 211 – 215.

109. Khawlah Bint Hakim

Khawlah was the daughter of Hakim Ibn Umayyah Ibn Harithah al-Salami and the wife of 'Uthman Ibn Maz'un. Her mother was Da'ifah Bint al-'As Ibn Umayyah Ibn 'Abd-Shams (different from Khawlah Bint Hakim al-Ansari). She has also been called Khuwaylah, and her nickname was Umm Sharik. Ibn al-Athir has mentioned her with the nickname Umm Hakim.¹ Her husband passed away during her lifetime.

Her Merits

Khawlah was a pious woman, virtuous, and of the best women of Tha'qif. After the death of her husband, 'Uthman Ibn Maz'un, she gave herself to the Prophet (S) and served him. She is the woman which verse 50 of Surah al-Ahzab says about her:²

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عِمَّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“O’ Prophet! Verily We have made lawful to you the wives whom you have paid their dowries, and those whom your right hand possesses of those whom Allah has assigned to you, and (marriage with) the daughters of your paternal uncle, and the daughters of your paternal aunts, and daughters of your maternal uncle, and the daughters of your maternal aunts who have emigrated with you, and a believing woman if she gives herself unto the Prophet, if the Prophet desires to wed her, for you exclusively, not for the (rest of the) believers. Indeed We know what We have ordained for them about their wives and those whom their right hands possess in order that there should be no difficulty for you. And Allah is Forgiving, Merciful.”

(Surah Al-‘Ahzab, 33:50).

Khawlah is a transmitter of traditions from the Prophet (S). She has related 15 traditions from him.³ Her husband was one of the pious companions of the Prophet (S) and of the best of them. He was one of the first to accept Islam, and was present in the battle at Badr. He was the first of the companions of the Prophet (S) to leave this world. The Messenger of God (S) came to his burial, kissed him, and had him buried in the Baqi' cemetery.

Al-Kulayni relates, "When the Messenger of God's daughter, Ruqayyah, passed away, the Prophet (S) said, 'Join one of our good ancestors, 'Uthman Ibn Maz'un, and his helpers.'⁴ He also relates, "When Ibrahim the son of the Messenger of God (S) passed away, the Prophet (S) while crying much said, 'Join

one of my your good ancestors, 'Uthman Ibn Maz'un'.^{[5](#)} Al-Majlisi writes about this tradition in the book al-Kafi, "'Uthman Ibn Maz'un is one of the people of Heaven."^{[6](#)}

Shaykh al-Saduq quotes Imam al-Sadiq ('a) as saying, "The Prophet (S) kissed 'Uthman Ibn Maz'un after he passed away."^{[7](#)} This tradition shows the Prophet's fondness for 'Uthman Ibn Maz'un and his high position before the Messenger of God (S).

Shaykh al-Tusi, Ahmad Ibn Hanbal, Ibn Mandah, Abu Na'im, Ibn 'Abd al-Barr, Ibn al-Athir, Ibn Hajar, and Mamqani have listed Khawlah among the companions and relaters of traditions from the Messenger of God (S).^{[8](#)}

Bashir Ibn Sa'd, Sa'id Ibn al-Musayyab, Sa'd Ibn Abi Waqqas, 'Urwah Ibn al-Zubayr, 'Umar Ibn 'Abd al-'Aziz (with reliable documentation), Muhammad Ibn Yahya Ibn Habban, and Ibn Munqidh (with reliable documentation) have related traditions from her.

Sa'd Ibn Abi Waqqas quotes Khawlah Bint Hakim al-Salami as saying, "I heard the Messenger of God (S) say, 'Whoever enters a place and says: I take refuge to God's names from what He has created. While he is in that place nothing will hurt him.'"^{[9](#)}

Muslim, al-Tirmidhi, al-Nassa'i, and Ibn Majah have related traditions from Khawlah Bint Hakim.^{[10](#)}

It has been related from 'Umar Ibn 'Abd al-'Aziz that Khawlah, the daughter of Hakim and a pious woman, said, "The Prophet (S) went out carrying one of the sons of his daughter – either al-Hasan or al-Husayn. He said, 'You will be put aside, misunderstood, and envied; but, you are the sweet smell of God.'"^{[11](#)}

^{[1](#)}. Al-Isti'ab, vol. 4, p. 1832; Usd al-Ghabah, vol. 5, p. 578.

^{[2](#)}. Tanqih al-Maqal, vol. 3, p. 78.

^{[3](#)}. A'lam al-Nisa', vol. 1, p. 384.

^{[4](#)}. Al-Kafi, vol. 3, p. 241.

^{[5](#)}. Al-Kafi, vol. 3, p. 262.

^{[6](#)}. Mir'at al-'Uqul, vol. 14, p. 267, tradition no. 45.

^{[7](#)}. Al-Faqih, vol. 1, p. 161, tradition no. 450.

^{[8](#)}. Rijal al-Tusi, p. 34; al-Jami' fi'l-'Ilal..... p. 245; Al-Isti'ab, vol. 4, p. 1832; Tanqih al-Maqal, vol. 3, p. 78; Usd al-Ghabah, vol. 5, p. 578 and 444; Al-Isabah, vol. 4, p. 284.

^{[9](#)}. Usd al-Ghabah, vol. 5, p. 444; al-Mu'jam al-Kabir, vol. 24, p. 237-239.

^{[10](#)}. Tahdhib al-Tahdhib, vol. 12, p. 415; A'lam al-Nisa', vol. 1, p. 384.

^{[11](#)}. Bihar al-Anwar, vol. 43, p. 280.

110. Khawlah Bint Qays (Thamir)

Khawlah was the daughter of Qays Ibn Fahad (or Qahad) Ibn Qays Ibn Tha'labah al-Ansari from the tribe of Banu-Malik Ibn al-Najjar. She is also known as Khawlah the daughter of Thamir, and Thamir is the nickname of Qays. Her mother was Furay'ah Bint Zurarah Ibn... from the tribe of BanuMalik Ibn al-Najjar (the cousin) of Qays, her nickname was UmmMuhammad, and her other name was Khuwaylah.

Khawlah married Hamzah the Holy Prophet's uncle. They had two daughters and two sons together. After the martyrdom of Hamzah she married Hanzalah Ibn al-Nu'man Ibn 'Umar and they had a son, Muhammad, together.

Her Merits

Khawlah became Muslim and pledged allegiance to the Messenger of God (S). She had the prosperity of having a husband like Hamzah. Her first husband's virtues and fondness for the Prophet (S), and his sacrifice for the religion of Islam is clear enough to have no need for mention. Her second husband, Hanzalah, was one of the companions of Amir al-Mu'minin ('a).^{[1](#)} So we can see she had a strong tie with the Messenger of God (S) and his household.

Shaykh al-Tusi, Ahmad Ibn Hanbal, Ibn Mandah, Abu Na'im, Ibn 'Abd al-Barr, Ibn al-Athir, Ibn Hajar, and Mamqani have listed her among the relaters of traditions from the Messenger of God (S).^{[2](#)} Al-Nu'man Ibn Abi 'Ayyash, Mu'adh Ibn Rifa'ah, Zuraqyan, and Abu al-Walid 'Ubayd Sanuta have related traditions from her.^{[3](#)}

Al-Nu'man Ibn Abi 'Ayyash quotes Khawlah Bint Thamir as saying, "I heard the Messenger of God (S) say, 'The world is green, sweet, and lush. People get lost in these without right in such a way that they become deserving of the hellfire in the Hereafter.'"^{[4](#)}

Mahmud Ibn Lubayd quotes from Khawlah Bint Qays Ibn Fahad who relates from the Prophet (S) as saying, "Would you like me to tell you of the compensation for sins?" She said, "Yes, O Messenger of God (S)." He said, "Taking a complete ablution when upset, going to the Mosque frequently, and waiting for the time for the next ritual prayer."^{[5](#)}

Al-Tabarani based on his documents quotes from Khawlah, the wife of Hamzah, as saying, "I heard the Messenger of God (S) and Hamzah talking about this world. The Messenger of God (S) said, 'The world is a place of greenness and freshness. Whoever makes use of it in the right way is fortunate. There are many people who take the wealth of God and his Messenger, and the day they meet their Maker they are deserving of the hellfire.'"^{[6](#)}

Al-Bukhari and al-Tirmidhi have related traditions from Khawlah Bint Qays.^{[7](#)}

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- [1.](#) Rijal al-Tusi, vol. 38.
 - [2.](#) Tanqih al-Maqal, vol. 3, p. 78; Rijal al-Tusi, p. 34; al-Jami' fi'l-'Ilal..., p. 245; Usd al-Ghabah, p. 442 and 446; Al-Isabah, vol. 4, p. 282.
 - [3.](#) Tahdhib al-Kamal, p. 165.
 - [4.](#) Al-Isti'ab, vol. 4, p. 1833; Usd al-Ghabah, vol. 5, p. 444; al-Mu'jam al-Kabir, vol. 24, p. 242.
 - [5.](#) Usd al-Ghabah, vol. 5, p. 446.
 - [6.](#) Al-Mu'jam al-Kabir, vol. 24, p. 229.
 - [7.](#) Tahdhib al-Tahdhib, vol. 12, p. 415.

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SHARES

111. Al-Khayzuran, The Mother Of Imam Al-Jawad

Al-Khayzuran was the mother of Imam Muhammad Ibn 'Ali, Jawad ('a). She was from the family of Mariyyah the Coptic, the mother of Ibrahim the son of the Messenger of God (S), and she was from Nuba. [1](#)

They called her Sabikah al-Nubiyyah, and her nickname was Umm al-Hasan. She has also been mentioned as Mirisiyyah, Rayhanah, and Durrah. [2](#) The people of Nuba were Christian. After their loss in battle to the Muslims, Sabikah (al-Khayzuran) was taken prisoner, sold as a slave, and became the mother of the children of Imam alRidha ('a).

Her Merits

Al-Khayzuran was considered one of the most scholarly, virtuous, and greatest women of her time. Moreover, she had the distinction of being the wife of Imam al-Ridha ('a) and the mother of Imam al-Jawad ('a). This position shows her high rank and value before God; because, such a position is not awarded to everyone.

The Messenger of God (S) stated about her and her son, "May my father be sacrificed for the son of the best of the bondswomen. She is from Nuba and is clean and pure." [3](#)

Imam Musa Ibn Ja'far ('a) said to Yazid Ibn al-salt, "If you are able, send my greetings to her." [4](#)

Mulla Qahpa'i has introduced al-Khayzuran as one of the women transmitters of traditions. [5](#) A tradition related from al-Khayzuran was not found; but without doubt she had related traditions from the Imam (S) since she was beside Imam 'Ali Ibn Musa al-Ridha ('a) and the mother of Imam Muhammad Ibn 'Ali al-

Jawad ('a).

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- [1.](#) Nubia is a district of Zanzibar, a part of Sudan, next to the Nile River. At the current time a part of it is in Egypt, and another part is in Sudan. Fiddah, the servant of Lady Fatimah al-Zahra' ('a), was from this district.
 - [2.](#) Al-Kafi, vol. 1, p. 492; Kamal al-Din, vol. 1, p. 307; Kitab al-Irshad, p. 316; Bihar al-Anwar, vol. 50, p. 11 and 7; Majma' al-Rijal, vol. 7, p. 174 and 188.
 - [3.](#) Rayahin al-Shari'ah, vol. 3, p. 22.
 - [4.](#) Rayahin al-Shari'ah, vol. 3, p. 22.
 - [5.](#) Majma' al-Rijal, vol. 7, p. 174.

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SHARES

112. Darimiyyah Al-Hujuniyyah

Darimiyyah al-Hujuniyyah was a dark-skinned woman with a pure character from the tribe of Banu-Kinana. She was one of the defenders of 'Ali ('a) and lived in al-Hujun in Makkah. She was alive at the time of the reign of Mu'awiyah.

Her Merits

She was an admirable and eloquent woman. Ibn 'Abd-Rabbih relates from AbuSahl al-Tamimi and Ibn Tayfur from Abu Ishaq al-Muqaddami her speech with Mu'awiyah in their books.

Her eloquence, strong reasoning, superior intelligence, and firm faith in the leadership of Amir al-Mu'minin 'Ali ('a) may be seen from the following story.

When Mu'awiyah went on the Hajj pilgrimage, he asked as to the health of Darimiyyah al-Hujuniyyah. When he was informed as to her health, he sent someone to bring her to him. Darimiyyah came to him, and he asked as to her well-being in a demeaning manner. Then he said, "Do you know why I sent for you to come to me?"

She replied, "No. No one except God knows the unseen."

Mu'awiyah said, "I asked you to come here to see why you like 'Ali and consider me to be your enemy."

Darimiyyah said, "If my life is safe, I will tell you."

Mu'awiyah said, "You are safe. Tell me."

Darimiyyah said, "I like 'Ali because of his justice to his subjects. And, he distributed the public wealth evenly. You are my enemy because you fought with 'Ali over something which he was more deserving of; and, you asked for something which you had no right to. I like 'Ali because the Messenger of God (S) set the agreement for his leadership. He was the friend of the homeless and honored the scholars. You are my enemy because you have spilled the peoples blood unjustly, judged with oppression and unfairness, and passed laws based on your own desires."

In order to further humiliate her Mu'awiyah used more dishonorable words and Darimiyyah answered him.

Mu'awiyah said, "O woman! Have you seen 'Ali?"

Darimiyyah said, "Yes, I swear to God, I saw him."

He said, "How was he?"

Darimiyyah said, "That kingdom which deceived you, did not deceive him. The blessings which kept you busy (and caused you to forget God) did not keep him busy."

Mu'awiyah said, "Have you heard him speak?"

Darimiyyah said, "By God, yes. He enlightened hearts from darkness and oppression, and shined them like oil shines a metal wash-tub."

Mu'awiyah said, "You are right." In the end Mu'awiyah ordered them to give her what she needs to keep her quiet and said, "I swear to God, if 'Ali was alive he wouldn't have given you anything."

Darimiyyah said, "Yes. I swear to God, he wouldn't even have given a mouse from the Muslims wealth (meaning he never gave anyone anything unjustly or without reason)."^{[1](#)}

Darimiyyah has related traditions from 'Ali ('a); and Abu Ishaq Muqaddami and Abu Sahl al-Tamimi have related traditions from her. It is related from Abu Ishaq al-Muqaddami that Darimiyyah said,^{[2](#)} "I like 'Ali because of his justice to his subjects. And, he distributed the public wealth evenly. You are my enemy because you fought with 'Ali over something which he was more deserving of and you asked for something which you had no right to. I like 'Ali because the Messenger of God (S) made the pact for his leadership. He was the friend of the homeless and honored the scholars. I swear to God that the power which has deceived you did not deceive him. The blessings which have made you neglectful did not make him neglectful. His speech polished the darkness from the hearts without removing the color of the container."^{[3](#)}

¹. Al-'Iqd al-Farid, vol. 1, p. 352; Balaghat al-Nisa', p. 105.

². The definition of a tradition is, relating a quote, deed, or writing from one of the Holy Infallibles (al-Masumin, the Holy

Twelve Imams plus the Holy Prophet and Lady Fatimah al-Zahra', peace be upon all of them). Therefore, Darimiyyah's words about Amir al-Mu'minin ('a) may be considered to be a tradition.

[3.](#) Al-'Iqd al-Farid, vol. 1, p. 352; Balaghat al-Nisa', p. 105.

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SHARES

113. Durrah Bint Abi Salamah

Durrah was the daughter of Abu Salamah Ibn 'Abd al-Asad al-Qurashi alMakhzumi; and, her mother was Umm Salamah, the wife of the Messenger of God (S). Her father was the brother of the Prophet (S) through nursing.^{[1](#)} Therefore, she was the sister of Salamah and Zaynab (the children of UmmSalamah and Abu Salamah).

Her Merits

Durrah inherited virtue and knowledge from her mother and related many reports on the life of the Prophet (S). She was one of the scholarly women of her time. She was trained by the Messenger of God (S) and Umm Salamah. Considering the affection and connection her mother had with the Prophet's household, and that her daughter related traditions from her; plus, nowhere is it said that she was a non-Muslim, God Willing she was one of the followers of the Prophet's household.

Ibn 'Abd al-Barr, Ibn al-Athir, and Ibn Hajar have listed her among the companions of the Prophet (S).^{[2](#)} Abu 'Umar has said, "Among the daughters of Umm Salamah (and the daughters of the Messenger's (S) wives) Durrah was famous as being very knowledgeable as to the biographers and transmitters of traditions."^{[3](#)} Durrah has related traditions from the Messenger of God (S).

^{[1.](#)} Al-Isti'ab, vol. 4, p. 1835; Usd al-Ghabah, vol. 5, p. 449.

^{[2.](#)} Usd al-Ghabah, vol. 5, p. 449; al-Isabah, vol. 4, p. 290.

^{[3.](#)} Al-Isabah, vol. 4, p. 290.

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SHARES

114. Rabab

Rabab was the wife of Dawud Ibn Kuthayr al-Raqqi¹ and one of the companions of Imam al-Sadiq ('a).

Her Merits

Rabab was a companion and transmitter of traditions from Imam al-Sadiq ('a). Shaykh al-Tusi in his book Rijal has listed her husband as Dawud Ibn Kathir Ibn Abi Khalid al-Raqqi, and said that he was one of the companions of Imam al-Sadiq ('a). In another place he has listed him as one of the companions of Imam al-Kazim ('a). In his book al-Fihrist, he has also mentioned him and said he had a book which is cited in a tradition from him. Under his name, Mamqani after a long discussion states, "From this discussion his authority and majesty may be seen."²

Shaykh al-Tusi considers her to be one of the companions of Imam Abu'Abdullah al-Sadiq ('a).³

'Allamah Mamqani has mentioned her as one of the transmitters of traditions from the Imam and said, "It is obvious she was of the Imami religion. But, we don't know her level before God."⁴

Ardabili has counted her as one of the transmitters of traditions.⁵ Therefore, she is one of the Shi'ah women transmitters of traditions. However, no other information is available about her.

¹. Al-Raqqi is the name of a region in the mountains of Baghdad.

². Rijal al-Tusi, pp. 190, 349; Tanqih al-Maqal, vol. 1, p. 414.

³. Rijal al-Tusi, p. 342.

⁴. Tanqih al-Maqal, vol. 3, p. 78, Chapter, Women.

⁵. Jamih al-Ruwat, vol. 2, p. 457.

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SHARES

115. Rabab, The Wife Of Imam Al-Husayn

Rabab was the daughter of Imru'al-Qays Ibn 'Adi Ibn Aws Ibn... Kalb. Her mother was Maysur the daughter of 'Amr Ibn Tha'labah Ibn Husayn Ibn Samsam. Rabab married al-Husayn Ibn 'Ali ('a) and their children were Sakinah and 'Abdullah, or 'Ali al-Aghar. She accompanied Imam al-Husayn ('a) and the rest of his family and close ones to Karbala'. On the day of 'Ashura' her nursing infant, 'Abdullah, was martyred.¹

After that heartrending tragedy she was taken as a captive along with the rest of the women and children of the family of the Messenger of God (S) to al-Kufah and Damascus. After that she was returned to al-Madinah; and, she set up residence there. Even though after her waiting period several men from among the nobles and people of distinction asked for her hand in marriage, Rabab refused saying, "I will never take a spouse after the son of the Messenger of God (S)."²

Grief and sadness caused her to pass away one year after the events at Karbala'; and, she was buried in al-Madinah.³

Her Merits

Rabab was one of the best and most superior women of her time. She had the honor of being the wife and companion of Abu 'Abdullah, al-Husayn ('a). She was a witness and part of the tragedy and difficulties which were brought upon al-Husayn ('a), his family, and dependents. And, she tolerated it all. Rabab was a witness to the martyrdom of her infant child, 'Abdullah ('Ali al-Asghar) and her husband, the king of the Imams, Abu 'Abdullah, al-Husayn ('a). And then she suffered the hardships of travels, captivity, and humiliation in Kufah and Damascus until she reached al-Madinah.

In al-Madinah she cried day and night over the martyrdom of Imam al-Husayn ('a). In memory of him, she compiled poems. Shaykh al-Kulayni also talks of the mourning of Rabab and says, "When al-Husayn ('a) was martyred, his Kalbi wife (Rabab was the daughter of Imru'al-Qays al-Kalbi) mourned and cried for him; and, her women and servants cried with her until their tears dried."⁴

'Allamah Mamqani has listed her among the women transmitters of traditions. He has written, "There is the most authentic in her quotes."⁵

'Umar Ridha Kahhalah says, "She was one of the Arab poets; and, one of the best and most superior women of her time."⁶

She has related traditions from Imam al-Husayn ('a). About the martyrdom of her husband, Abu 'Abdullah al-Husayn ('a), she has composed a poem with the following meaning:⁷

"The person who was light, and others asked him for light, was killed in Karbala' without being buried. O son of the Prophet, may God bless you with a suitable reward in place of us. You were protected from impairment or loss. You were like a strong and firm mountain which I took shelter in. You were kind with us like a father and mother. Now who is the shelter for the orphans and the poor? Who is it that every destitute person can take refuge in him, and become satisfied? I swear to God, I want no spouse in place of him, till the time when I am buried among the sand and dirt."

¹. Tarikh al-Tabari, vol. 3, p. 343.

². Al-Kamil fi'l-Tarikh, vol. 4, p. 36; al-Sayyidah Sakinah, pp. 85, 87.

- [3.](#) Tarajim Sayyidat Bayt al-Nubuwwah, pp. 883, 1014; al-Aghani, pp. 14, 16.
- [4.](#) Al-Kafi, vol. 1, p. 466, tradition no. 9; Bihar al Anwar, vol. 45, p. 170.
- [5.](#) Tanqih al Maqal, vol. 3, p. 78.
- [6.](#) A'lam al Nisa', vol. 1, p. 438.
- [7.](#) Al Aghani, vol. 16, p. 142; A'lam al Nisa', vol. 1, p. 439.

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SHARES

116. Rubabah Barghani Qazwini

Rubabah was the daughter of Shaykh Muhammad Salah Ibn... Shaykh Mulla Muhammad Kazim Burghani Qazwini and from a good family. When she reached the age of maturity, she married with Mirza Hibatullah Rafi'i Qazwini. She was the sister of Khadijah Burghani and Nargis Burghani, who have been mentioned in this collection. Rubabah Burghani died in the year 1297 approximately.

Her Merits

Rubabah was knowledgeable, scholarly, eloquent, a transmitter of traditions, an orator, preacher, speaker, and one of the wise and intelligent women of her time. She studied the preliminary studies, Arabic, and literature with the distinguished people from her family and her sister, Qurrat al-'Ayn.

She learned jurisprudence, fundamentals of belief, commentary, and traditions from her father, the famous commentator Shaykh Muhammad Salih Burghani Ha'iri, and her uncle, Shahid Thalith (the third martyr). She learned philosophy and wisdom from Akhund Shaykh Mulla Agha Hakimi Qazwini, and mysticism from her uncle Shaykh Mulla 'Ali Burghani¹ and her brother Shaykh Mirza 'Abd al-Wahhab Burghani Qazwini.

She was a teacher, preacher, and orator and deduced religious legal laws. She debated and discussed with the religious authorities. She passed laws in the fields of jurisprudence and the sciences, and her opinions were considered important. She helped the poor and destitute. Even though in her speeches and gatherings she spoke very badly of Nasir al-Din Shah Qajar and the oppression of the Iranian rulers, Shah Qajar did not object to her.²

^{1.} Shaykh Mulla 'Ali Burghani was from a noble family from the descendants of Shaykh Mulla Muhammad Kazim Burghani, and passed away in the year 1264.

^{2.} Mustadarak A'yan al-Shi'ah, vol. 4, p. 104.

117. Rubayyi' Bint Mu'awwidh

Rubayyi' was the daughter of Mu'awwidh Ibn 'Afra' al-Ansari. Her mother was Umm Yazid Bint Qays Ibn... Ibn 'Adi Ibn Najjar. She married Iyas Ibn Bukayr from the people of Layth and gave birth to Muhammad Ibn Iyas. Her name is Rubayyi', even though some of the books about the transmitters of traditions have written Rabi'ah. Rubayyi' passed away in the year 45 A.H. approximately.^{[1](#)}

Her Merits

Rubayyi' accepted Islam and pledged allegiance with the Messenger of God (S). She was one of those who pledged allegiance under the tree of Ridwan.^{[2](#)} She visited with the Messenger of God (S); and, the people of al-Madinah quoted from her. During the wars in which the Prophet participated, she accompanied the Prophet (S) to attend to the wounded and helped to return those who were killed to al-Madinah. Her father killed Abu Jahl. He was asked to describe the Messenger of God (S) and he said, "If you see him, it is as if you are looking at the sun."^{[3](#)}

Shaykh al-Tusi calls her by the name of Rabi'ah Bint Mas'ud (and in some copies Mu'awwadh). Mirza Astarabadi and Ahmad Ibn Hanbal use the name of Rubayyi' Bint Mu'awwadh for her in listing her among the transmitters of traditions and companions of the Messenger of God (S).^{[4](#)}

Ibn Mandah, AbuNua'ym, Ibn 'Abd al-Barr, Ibn al-Athir, and Ibn Hajar consider her to be one of the companions of the Messenger of God (S).^{[5](#)} Sayyid Muhsin al-Amin has listed her among the Shi'ah.^{[6](#)} Mamqani says, "She is a good and fine person."^{[7](#)} Umar Ridha Kahhalah writes, "She was a great and distinguished woman."^{[8](#)}

She has related traditions from the Messenger of God (S). Khalid Ibn Dhakwan, Sulayman Ibn Yasar, Muhammad Ibn 'Abd al-Rahman Ibn Thawban, AbuSalamah Ibn 'Abd al-Rahman, Nafi' the servant of Ibn 'Umar, Abu 'Ubadah Ibn Muhammad Ibn 'Umar Ibn Yasir, 'Ubadah Ibn al-Walid Ibn 'Ubadah, and 'Abdullah Ibn Muhammad Ibn 'Aqil have related traditions from her.

Al-Tabarani has related 21 traditions in different ways from 'Abdullah Ibn Muhammad Ibn 'Aqil from Rubayyi' Bint Mu'awwidh about the Prophet (S) taking the minor ablution (wudu').^{[9](#)}

Al-Tabarani based on his documents relates from Khalid Ibn Dhakwan from Rubayyi' Bint Mu'awwidh as saying, "On the morning of 'Ashura' the Messenger of God (S) sent a messenger to the Ansar who were living in the outskirts of al-Madinah saying, 'Whoever is fasting in the morning, finish the day with fasting.

If they awaken and aren't fasting, fast the rest of the day.' We fasted this day and even kept our small children in a state of fasting. We kept them busy playing, made toys out of wool for them, and took them to gardens. If a child cried from hunger, we would give them that toy until the time for breaking the fast."[10](#)

Al-Tabarani based on his documents relates from Khalid Ibn Dhakwan from Rubayyi' Bint Mu'awwidh as saying, "We went with the Prophet (S) to war. We (women) didn't fight; but we gave water (to the soldiers and cared for the sick and injured)."[11](#)

Abu Dawud, Ibn Majah, al-Tirmidhi, and al-Nassai related traditions from Rubayyi'.[12](#)

[1.](#) A'lam al-Nisa', vol. 1, p. 443.

[2.](#) The Ridwan Pledge of Allegiance (bay'at al-Ridwan) is also known as the Tree Pledge of Allegiance (bay'at al-shajarah) or the Hdaybiyah Pledge of Allegiance. The Muslims pledged allegiance to the Holy Prophet (S) under an old gnarled tree at a place called al-Hdaybiyah to help him against his enemies. (Persian Encyclopedia).

[3.](#) Usd al-Ghabah, vol. 5, p. 452; al-Mu'jam al-Kabir, vol. 24, p. 274.

[4.](#) Rijal al-Tusi, p. 33; Manhaj al-Maqal, p. 400; al-Jami' fi'l-'Ilal.... p. 245.

[5.](#) Al-Isti'ab, vol. 4, p. 1837; Tanqih al-Maqal, vol. 3, p. 78; Usd al-Ghabah, vol. 5, p. 452; Al-Isabah, p. 293.

[6.](#) A'yan al-Shi'ah, vol. 6, p. 459.

[7.](#) Tanqih al-Maqal, vol. 3, p. 78.

[8.](#) A'lam al-Nisa', vol. 1, p. 442.

[9.](#) Al-Mu'jam al-Kabir, vol. 24, p. 275.

[10.](#) Al-Mu'jam al-Kabir, vol. 24, p.275.

[11.](#) Al-Mu'jam al-Kabir, vol. 24, p. 276.

[12.](#) Tahdhib al-Tahdhib, vol. 12, p. 418.

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SHARES

118. Ruhaym Umm Walad

Ruhaym Umm Walad was the servant of al-Husayn Ibn 'Ali Ibn Yaqtin.[1](#)

Her Merits

Ruhaym was one of the best and most excellent women. She went on Hajj more than 20 times. She relates from (the servant of) Imam Musa Ibn Ja'far ('a) about the last moments of the Imam's ('a) life. Shaykh al-Tusi describes her husband, al-Husayn Ibn 'Ali Ibn Yaqtin, as one of the companions of Imam alRidha ('a) and considers him to be reliable.[2](#)

She has related traditions from Sa'id the servant of Imam al-Kazim ('a). And, Muhammad Ibn 'Isa Ibn 'Ubayd al-'Ubaydi has related traditions from her. Shaykh al-Tusi relates from Muhammad Ibn 'Isa Ibn 'Ubayd al-'Ubaydi from Ruhaym Umm Walad al-Husayn Ibn 'Ali Ibn Yaqtin from Sa'id the servant of Imam al-Kazim ('a), who was appointed to serve the Imam ('a) while he was in prison, as saying, "His death was just like the death of other people. He became weaker and weaker until he passed away."³

¹. 'Ali Ibn Yaqtin Ibn Musa al-Baghdadi, Mawla Bani-Asad, was originally from alKufah, but lived in Baghdad. He passed away in the year 182 A.H.L. He was alive at the time of Imam Musa Ibn Ja'far al-Kazim ('a). He spent years in jail during the rule of Harun, the 'Abbasid ruler. He related traditions from Imam al-Sadiq ('a). (Rijal alNajjashi, p. 194)

². Rijal al-Tusi, p. 373.

³. Kitab al-Ghaybah, p. 20; Bihar al-Anwar, vol. 48, p. 230.

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119. Ruqayyah Bint Ishaq

Ruqayyah was the daughter of Ishaq¹ the son of Imam Musa al-Kazim ('a). She had a very long life.

Her Merits

She was a scholarly and majestic woman. She has related traditions from her father who related from his father, Imam Musa Ibn Ja'far ('a), and from Ishaq who related traditions to Amin (her husband). And, Muhammad Ibn Ahmad Ibn 'Ali al-Asadi has related traditions from her.

Shaykh al-Saduq relates from Muhammad Ibn Ahmad Ibn 'Ali al-Asadi from Ruqayyah Bint Ishaq Ibn Musa Ibn Ja'far Ibn Muhammad Ibn 'Ali Ibn alHusayn Ibn 'Ali Ibn Abi Talib ('a), who relates from her father, and he relates from his father from the Messenger of God (S) as saying, "No one's foot slips on the day of judgment until four things are asked from them. These four things are: How did they spend their life? What did they do in their youth? How did they earn their wealth, and then how did they use it? And, they will be asked about liking our Household."²

¹. Ishaq Ibn Musa al-Kazim ('a), the brother of Imam al-Ridha ('a), was a pious and virtuous man. He was called the Chief because he arose against al-Ma'mun, the 'Abbasid ruler, in al-Basrah. Shaykh al-Tusi has listed him among the companions of Imam al-Ridha ('a). He is buried in Saveh. (Rijal al-Tusi, p. 369).

². Al-Khisal, vol. 1, p. 253, Chapter, Four.

120. Ruqayyah The Daughter Of The Holy Prophet

Ruqayyah was the second daughter of the great Prophet Muhammad Ibn 'Abdullah (S) and Khadijah ('a). She was born when the Prophet (S) was 33 years old. She married 'Utbah Ibn Abi Lahab whose mother was Jamilah Bint Harb Ibn Umayyah (Umm Jamil). After revelation of Surah al-Lahab, the father and mother of 'Utbah persuaded him to divorce her.

She later married 'Uthman Ibn 'Affan in Makkah and migrated along with him to Abyssinia. Their son 'Abdullah was born there. When he was six years old a rooster pecked him in the eye causing swelling and illness until in the month of Jumada al-Ula, 4 A.H. he passed away. The Prophet (S) prayed over him; and, 'Uthman, the father of 'Abdullah, entered the grave when they buried him.

When the Prophet (S) set off for the Battle of Badr, Ruqayyah became sick. Therefore, the Prophet (S) didn't take 'Uthman so that he could care for his wife. The day when Zayd Ibn Harithah brought news of the victory of the Islamic army, Ruqayyah departed life.^{[1](#)}

Her Merits

The Messenger of God (S) was present at the burial of Ruqayyah. Ibn 'Abbas relates that the Prophet (S) said, "Praise be to God, (helping in) the burying of girls is of high honor."^{[2](#)} And al-Kulayni relates from Imam al-Baqir ('a) or Imam al-Sadiq ('a) that at the burial for Ruqayyah the Messenger of God (S) said, "May you join our virtuous relative, 'Uthman Ibn Maz'un."

Ibn 'Abd al-Barr, Ibn al-Athir, and Ibn Hajar have listed this lady among the companions of the Prophet (S). Mamqani has listed her among the transmitters of traditions. Sayyid Muhsin al-Amin has called her 'one of the notable Shi'ah.'^{[3](#)}

¹. Tarikh al-Tabari, vol. 1, p. 458; al-Isti'ab, vol. 4, p. 399; Musnad Ahmad Ibn Hanbal, vol. 6, p. 277 al-Mu'jam al-Kabir, vol. 12, p. 432; Tanqih al-Maqal, vol. 3, p. 78.

². Al-Mu'jam al-Kabir, vol. 11, p. 376; al-Isti'ab, vol. 4, p. 401 as related by Abu Na'im in Hidayat al-Awliya', vol. 5, p. 209.

³. Al-Isti'ab, vol. 4, p. 400; Usd al-Ghabah, vol. 7, p. 115; Al-Isabah, vol. 8, p. 138; Tanqih al-Maqal, vol. 3, p. 78; A'yan al-Shi'ah, vol. 7, p. 34.

121. Zubaydah Bint Ja'far Ibn Abi Ja'far Al-Mansur

The granddaughter of Abu Ja'far al-Mansur was the wife of Harun the 'Abbasid ruler. She was also the mother of Muhammad al-Amin. She married Harun in the year 165 A.H. in Baghdad; and closed her eyes to the world in the year 216 A.H. [1](#)

Her Merits

She was one of the followers (Shi'ah) of the Imams. Her servant gave water to the pilgrims in Makkah for free at the time when people were charging one dinar for water. Reserves of water were brought out from beneath the stones and hills of Makkah using her wealth. She gave much charity in the way of God.

She had one hundred maidservants who had memorized the Qur'an. The continual sound of the recitation of Qur'an could be heard coming from her palace like the sound of honey bees. [2](#) A mosque was built in her name with her wealth. [3](#) Eight people in her family were rulers: her ancestor al-Mansur, her father's paternal uncle al-Saffah, her paternal uncle al-Mahdi, her paternal uncle's son al-Hadi, her husband Harun, her son al-Amin, and the sons of her husband al-Ma'mun and al-Mu'tasim. [4](#)

Zubaydah is one of the women who will be in the army of Imam al-Mahdi ('aj). Al-Mufaddal Ibn 'Umar writes, "I heard Imam al-Sadiq ('a) say, 'There will be 13 women with Imam al-Mahdi who will tend to the injured and take care of the sick as they did (in battles) alongside the Prophet (S).' The transmitter said, 'Name them for me.' The Imam said, 'Qanwa' Bint Rashid, Umm Ayman, Habbabah al-Walibiyyah, Sumayyah the mother of 'Ammar Ibn Yasir, Zubaydah, Umm Khalid al-Ahmasyiyah, Umm Sa'id al-Hanafiyyah, Sabbanah al-Mashitah, and Umm Khalid al-Juhaniyyah. [5](#)

Mamqani considers her to be one of the transmitters of traditions. Al-Saduq writes in the book al-Amali that she was one of the Shi'ah. When they realized her belief, she was divorced. [6](#)

It is related from al-Hasan Ibn 'Ali Ibn Yaqtin from Zubaydah from Jamil from Imam al-Sadiq ('a) that he said, "Whoever passes away outside of the realms of the sanctuaries of al-Madinah and Makkah, God will raise him among the people of Makkah on the Judgment Day, even if 'Abd al-Rahman Ibn al-Hajjaj and Abu 'Ubaydah be among them." [7](#)

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- [1.](#) Tarikh al-Tabari, vol. 4, p. 506 and 575; Tanqih al-Maqal, vol. 3, p. 78.
 - [2.](#) Tanqih al-Maqal vol. 3, p.78; Rayahin al-Shari'ah, vol. 3, p. 268.
 - [3.](#) Bihar al-Anwar, vol. 51, p. 342; Kashf al-Ghumah, vol. 2, p. 314; Kamal al-Din, vol. 2, p. 517.
 - [4.](#) Sharh Nahj al-Balaghah, vol. 15, p. 293.
 - [5.](#) Dalai'l al-Imamah, p. 259.
 - [6.](#) Tanqih al-Maqal, vol. 3, p. 78.
 - [7.](#) Al-Mahasin, vol. 1, p. 70.

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122. Zubaydah Shirazi Qawwami

Zubaydah was the daughter of the famous philosopher Sadr al-Muta'allihin Shirazi^{[1](#)} and was born in the year 1024 A.H.

Her Merits

She was knowledgeable, scholarly, a writer, relater of traditions, memorizer of Qur'an, and knowledgeable in the commentary of the Qur'an. She studied with her father Mulla Sadra and her sister Umm Kulthum.^{[2](#)}

She obtained mastery over most of the sciences; and, in eloquence she was compatible with the religious authorities. She mastered literature and commentary on the Qur'an. She married Muhammad Fasawi, a scholar and supporter of religion, and together they had Muhammad Taqi Majlisi.^{[3](#)}

Zubaydah wrote the book Shar al-Shafiyah. Her son learned literature from her. Sayyid Shihab al-Din al-Mar'ashi al-Najafi has written her bibliography in the introduction to his book Ma'adin al-Hikmah.^{[4](#)}

^{[1.](#)} Muhammad Ibn Ibrahim Ibn Yahya al-Shirazi al-Qawwami was known as Mulla Sadra. He passed away in the year 1050 A.H.L. He was a philosopher and the author of many books.

^{[2.](#)} Umm-Kulthum al-Shirazi (1019 – 1090 A.H.L) was the daughter of the philosopher Sadr al-Muta'allihin, renown as Mulla Sadra. She learned the sciences and philosophy from her father. She married 'Abd al-Razzaq Ibn 'Ali al-Lahiji al-Qummi (deceased, 1034), known as Fayyad, and became well versed in many of the sciences. It is said she participated in the gatherings of religious authorities where they discussed rhetoric. She was the mother of Mirza Hasan, known as Kashifi (deceased, 1121). [Mustadrak A'yan al-Shi'ah, vol. 3, p. 43].

^{[3.](#)} The first Majlisi, Kamal al-Din Muhammad Fasayi, renown as Mirza Kamala, passed away in the year 1070 A.H.L.

^{[4.](#)} Mustadarak A'yan al-Shi'ah, vol. 3, p. 83.

123. Zahra'

Zahra' was one of the companions of Imam al-Jawad ('a). No description of her life was found.

Shaykh al-Tusi, Mirza Astarabadi and Ardabili have called her Zahra' UmmAhmad Ibn al-Husayn¹ and said that she was one of the companions of Imam al-Jawad ('a).²

'Allamah Mamqani has said, "In the book Rijal by Shaykh alTusi, the names Zahra' and Umm Ahmad Ibn al-Husayn have been listed one after the other. Thus, Mirza Astarabadi and others thought that these two are one person and have listed them as one (which is incorrect)." Then he writes, "It would appear that she was Shi'ah; however, there is no information available on her life."³

Mamqani's words are correct; because, in studying the manuscripts it may be seen that the names of transmitters of traditions from one Infallible are listed one after the other.⁴

¹. Ahmad Ibn al-Husayn is Ahmad Ibn Dawud al-Baghdadi.

². Rijal al-Tusi, p. 409; Manhaj al-Maqal, p. 400; Jami' al-Ruwat, vol. 2, p. 457.

³. Tanqih al-Maqal, vol. 3, p. 78.

⁴. Handwritten manuscripts of Rijal al-Barqi, number 6955, in the central library of Tehran University.

124. Zaynab (Raytah) The Wife Of Ibn Mas'ud

Zaynab was the daughter of 'Abdullah Ibn Mu'awiyah al-Thaqafiyyah or, the daughter of Mu'awiyah¹ and she was the wife of 'Abdullah Ibn Mas'ud and the mother of his child. She has also been called Raytah and Ra'itah.

Ibn Hajar says, "Abu Sa'id, Ibn Habban, al-'Askari, Ibn Mandah, and Abu Nu'aym have considered Zaynab and Raytah to be two different people."² Ibn Sa'd has introduced Raytah as a manumitted bondwoman.³

Ibn al-Athir and Ibn 'Abd alBarr have used both names for her. The book Rijal al-Shi 'ah has only

mentioned Zaynab.^{[4](#)} Most writers consider both names to be for one person.

Her Merits

Zaynab became Muslim, pledged allegiance to the Messenger of God (S), and related traditions from him. She was an industrious woman, and since her husband had no wealth, she supported her family. Therefore, nothing remained for her to give in charity.

According to al-Tabari, her husband 'Abdullah Ibn Mas'ud was one of the twelve people who refused to come to the Mosque at the summons of Abu Bakr. He rejected the take-over of Caliphate by Abu Bakr and said, "O you people of Quraysh, you know that the household of the Prophet are closer to him than you are. If you claim the position of Caliphate and leadership of the Muslims belongs to the close ones of the Messenger of God (S), his near family are closer to him and have a longer history of closeness to him. 'Ali Ibn Abi Talib (a) is more deserving of this position after the Messenger of God (S). Give the position to him which God has assigned for him, and return to your past or you will suffer the loss."^{[5](#)}

Al-Majlisi quotes Amir al-Mu'minin (a) as saying, "The earth was created for seven people, and because of them sustenance comes to the inhabitants of the earth. Because of them rain falls and people are helped. They are: Abu Dharr, Salman, al-Miqdad, 'Ammar, Hudhayfah, and 'Abdullah Ibn Mas'ud. I am their Imam and leader and they were present at the time of the prayer over Fatimah (a)."^{[6](#)}

Shaykh al-Tusi, Ibn 'Abd al-Barr, Ibn al-Athir, and Mamqani have introduced her as one of the companions and relaters of traditions from the Messenger of God (S).^{[7](#)}

Mamqani writes, "Her life story is unclear to us."^{[8](#)} She has related traditions from the Messenger of God (S), 'Abdullah Ibn Mas'ud (her husband), and 'Umar Ibn al-Khattab. Abu 'Ubaydah (her son), her nephew, 'Amr Ibn al-Harith Ibn Dirar, Muhammad Ibn 'Amr Ibn al-Harith, 'Abdullah Ibn 'Amr Ibn al-Harith, Busr Ibn Sa'id, and 'Ubayd Ibn Sabbaq have related traditions from her.

The wife of 'Abdullah Ibn Mas'ud said, "O Messenger of God (S), I am an industrious woman. That which I make I sell, but my husband, children, and I have no wealth. Shall I spend this income on them?"

He answered, "Whatever you spend to help them will be rewarded."^{[9](#)} Al-Tabarani based on five different documents relates from Ibn 'Utba from Ra'itah a tradition similar to this.^{[10](#)}

Ibn Sa'd relates based on his documents from Busr Ibn Sa'id as saying, "Zaynab al-Thaqafiyyah, the wife of 'Abdullah Ibn Mas'ud, reported to me that the Messenger of God (S) told her, "When you go out to pray the evening prayer do not use perfume."

Al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, al-Nassa'i, and Ibn Majah have related traditions from her.^{[11](#)}

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- [1.](#) Tahdhib al-Tahdhib, vol. 12, p. 422.
 - [2.](#) Tahdhib al-Tahdhib, vol. 12, p. 422.
 - [3.](#) Al-Tabaqat al-Kubra, vol. 8, pp. 290.
 - [4.](#) Usd al-Ghabah, vol. 5, p. 461 and 470; Al-Isti'ab, vol. 4, pp. 1848 and 1856.
 - [5.](#) Tarikh al-Tabari, vol. 2, p. 255.
 - [6.](#) Hayat al-Qulub, p. 396.
 - [7.](#) Rijal al-Tusi, p. 52; Usd al-Ghabah, vol. 5, pp. 461 and 470; Al-Isti'ab, vol. 4, pp. 1848 and 1856; Tanqih al-Maqal, vol. 3, p. 78.
 - [8.](#) Tanqih al-Maqal, vol. 3, p. 78.
 - [9.](#) Al-Tabaqat al-Kubra, vol. 8, p. 290; Sunan al-Daraqutni, vol. 2, p. 109, the book on charity.
 - [10.](#) Al-Mu'jam al-Kabir, vol. 24, pp. 263 – 265.
 - [11.](#) Tahdhib al-Tahdhib, vol. 12, p. 422.

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125. Zaynab Bint Abi Rafi'

Zaynab was the daughter of Abu Rafi'^{[1](#)} who was the servant of the Messenger of God (S). She served the Messenger of God (S) and his daughter Fatimah ('a).

Her Merits

Considering her parents' life history that they served the Messenger of God (a), and were trusted by him, Amir al-Mu'minin ('a) and Fatimah ('a), it may be said that Zaynab, like her father, was one of the close companions of the Prophet's household ('a).

She has related traditions from Fatimah ('a). Ibrahim al-Rafi'i has related traditions from her.

Abu Na'im relates from Ya'qub Ibn Hamid from Ibrahim al-Rafi'i that the daughter of Abu Rafi' said, "I saw Fatimah, the daughter of the Messenger of God (S), when she came to her father with her two sons. It was at the time when he was sick with the illness which he died from.' The daughter of Abu Rafi' said, 'O Messenger of God, these are your children. Give them something as inheritance from yourself.' He said, 'Al-Hasan has inherited my majesty and gentlemanliness while al-Husayn has inherited my generosity and bravery.'"^{[2](#)}

^{[1.](#)} Abu Rafi was freed by the Holy Prophet (S); so, he remained in his service. The Prophet (S) said about him, "Each prophet had someone to trust, and the person I trust is Abu Rafi'." He participated in most of the battles alongside the Prophet (S) and later alongside Amir al-Mu'minin ('a). He was one of the good Shi'ah followers, and the Imam's treasurer.

^{[2.](#)} Usd al-Ghabah, vol. 5, p. 467; Al-Isabah, vol. 4, p. 310.

126. Zaynab Bint Abi Salamah

Zaynab was the daughter of Abu Salamah 'Abdullah Ibn 'Abd al-Asad alQurayshi al-Makhzumi. And her mother was Umm Salamah (Hind Bint AbiUmayyah Ibn Suhayl al-Makhzumi), who later became the wife of the Prophet (S). She was born in Abyssinia and accompanied her mother in coming to alMadinah. Her name was Barrah; and the Messenger of God (S) called her Zaynab.

She was an infant when her father Abu Salamah passed away. She was the sister through nursing of 'Urwah Ibn al-Zubayr the son of Asma' Bint AbiBakr. She married 'Abdullah Ibn Zuma' Ibn al-Aswad al-Asadi and they had six sons and three daughters together. Ibn Sa'd relates based on his documents from Abi Harmalah that Zaynab Bint Abi Salamah parted this world in the year 73 A.H. when Tariq was ruling in al-Madinah.[1](#)

Her Merits

Zaynab was raised by the Messenger of God (S) and her mother UmmSalamah. She was one of the highest experts in jurisprudence in al-Madinah of her time. She is also considered to be one of the companions of the Messenger of God (S). She had a long life, and related seven traditions from him.

Ibn alAthir quotes 'attaf in writing, "My mother said, 'I saw Zaynab when she was an old woman, but her face remained unchanged.'" [2](#) (This means she didn't look old in appearance).

Abu Rafi' has said, "Whenever we wanted to mention a woman who was eminent in religious jurisprudence in al-Madinah, we would remember Zaynab the daughter of Umm Salamah."[3](#) He also quotes al-Hasan al-Basri as saying, "During the War of al-Harrah [4](#) a large number of the people of al-Madinah were killed, including two of the sons of Zaynab, the stepsons of the Messenger of God (S). When they brought them to her she said, "inna lillahi wa-inna ilayhi raji 'un (a Qur'anic expression when a misfortune befalls; We are Allah's and to Him shall we be returned)."[5](#)

Shaykh al-Tusi has listed Zaynab among the companions and transmitters of traditions from the Messenger of God (S).[6](#)

Sayyid al-Amin has mentioned her among the notables of the Shi'ah and said, "Zaynab, like her mother, was one of the most devoted of followers of Amir al-Mu'minin ('a)."[7](#)

Mamqani has called her one of the transmitters of traditions and companions saying, "I know her to be one of the good people."[8](#)

'Umar Ridha Kahallah has written, "She was a woman transmitter of traditions, knowledgeable, and more learned than all of the other women of her time in al-Madinah."⁹

She has related traditions from the Prophet (S), Umm Salamah (her mother), 'A'ishah, Zaynab Bint Jahsh, Umm Habibah the daughter of Abu Sufyan, Habibah the daughter of Umm Habibah, and the wives of the Prophet (S).¹⁰

'Ali Ibn al-Husayn Ibn 'Ali ('a), Abu 'Ubaydah Ibn 'Abdullah Ibn Zama' (her son), Muhammad Ibn 'Amr Ibn 'Ata, Humayd Ibn Nafi' al-Madani (AbuAflah), 'Irak Ibn Malik al-Ghifari, 'Urwah Ibn al-Zubayr, Abu Salamah Ibn 'Abd al-Rahman, Kulayb Ibn Wa'il, Abu Qulabah, 'Abdullah Ibn Zayd alJarmi, Qasim Ibn Muhammad Ibn Abi Bakr, Amir al-Mash'abi and others have related traditions from her.¹¹

Ibn al-Athir has related based on his own documents from 'Attaf Ibn Khalid alMakhzumi from his mother from Zaynab the daughter of Abu Salamah as saying, "Whenever the Messenger of God (S) was taking a shower my mother would say, 'Go to the Prophet.' When I would enter he would throw a handful of water in my face and say, 'Go back.'"¹²

Ibn 'Abd al-Barr based on his own documents quotes from Muhammad Ibn 'Amr Ibn 'Ata from Zaynab Bint Abi Salamah and Zaynab Bint Jahsh as saying, "My name was Barrah and the Prophet named me Zaynab."¹³

Al-Tabarani and the writer of Tahdhib al-Kamal based on their own documents have quoted from Ibn Luhay'ah from 'Amr Ibn Shu'ayb from Zaynab Bint AbiSalamah as saying, "The Messenger of God (S) was in the house of UmmSalamah when al-Hasan, al-Husayn, and Fatimah entered. The Prophet (S) seated al-Hasan ('a) to one side, al-Husayn ('a) to the other side, and Fatimah ('a) on his lap. Then he said, 'May God's mercy and blessings be upon you, my household, and He is praised and good.'"

Zaynab says, "Umm Salamah and I were seated there. Umm Salamah cried. The Messenger of God (S) looked at her and said, 'Why are you crying?'

Umm Salamah said, 'O Messenger of God (S), you have made them special; and, my daughter and I were not considered.'

He said, 'You and your daughter are part of my household.'"¹⁴

Al-Tabarani has related eight traditions from Zaynab Bint Abi Salamah. Some of these are like the ones related here.

¹. Al-Tabaqat al-Kubra, vol. 8, p. 461.

². Usd al-Ghabah, vol. 5, p. 468.

³. Tahdhib al-Tahdhib, vol. 12, p. 421.

⁴. The Event of al-Harrah was an attack that was led by Muslim Ibn 'Aqabah, one of the commanders of Yazid Ibn

Mu'awiyah's army, against the people of al-Madinah in the year 63 A.H. More than 300 people of the children of the Muhajirun and Ansar and many of the Sahabah (companions of the Holy Prophet) were martyred during this attack.

5. Tahdhib al-Tahdhib, vol. 12, p. 421.
6. Rijal al-Tusi, p. 33.
7. A'yan al-Shi'ah, vol. 7, p. 133.
8. Tanqih al-Maqal, vol. 3, p. 78.
9. A'lam al-Nisa', vol. 2, p. 767; Al-Tabaqat al-Kubra, vol. 8, p. 461.
10. Tahdhib al-Kamal, p. 185.
11. Tahdhib al-Kamal, p. 185.
12. Usd al-Ghabah, vol. 5, p. 468.
13. Al-Isti'ab, vol. 4, p. 1855.
14. Al-Mu'jam al-Kabir, vol. 24, p. 281; Tahdhib al-Kamal, p. 186.

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127. Zaynab Bint Jahsh

Umm al-Mu'minin Zaynab was the daughter of Jahsh Ibn Rabab Ibn Ya'mur alAsadi. Her mother was Umaymah the daughter of 'Abd al-Muttalib, the paternal aunt of the Messenger of God (S) and Salam, and her nickname was Umm al-Hakam. She accepted the Messenger of God's invitation to Islam during the first days of his invitation, and she followed him to al-Madinah when he migrated there.

The Messenger of God (S) changed her name from Barrah to Zaynab and asked for her hand in marriage for Zayd Ibn Harithah. However, Zaynab did not consider Zayd to be suitable. The Prophet (S) said, "I am pleased with this marriage." Then, this Qur'anic verse was revealed:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“And it is not for any believer, man or woman, to have the choice in their affair when Allah and His Messenger have decreed a matter; and whoever disobeys Allah and His Messenger indeed he has strayed off a manifest straying.” (Surah Al-Ahzab, 33:36).

So, Zaynab had no choice and in the end the Messenger of God (S) wedded them in order to break the tradition¹ which existed from before the advent of Islam.

After a while Zayd decided to divorce Zaynab. The Prophet (S) advised him to keep her and not get divorced. Then the following verse was revealed:

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

“And (remember) when you said to him on whom Allah had conferred favour (of faith) and you (too) had conferred favour (of freedom): ‘Keep your wife (in wedlock) and be in awe of Allah’, and you concealed within your self what Allah would bring to light, and you feared the people, and Allah had a greater right that you should fear Him.....” (Surah Al-‘Ahzab, 33:37).

However, since Zayd considered it to be more beneficial to Zaynab and himself to get separated, they were divorced. In accordance to the order of God and in order to break the tradition from the time of ignorance which considered the wife of an adopted son to be prohibited for marriage,² the Prophet (S) married Zaynab after her waiting period had finished. This was based on a command in a verse from the Qur'an:

فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

“.....But when Zayd had accomplished his concern with her (i.e., divorced her), we joined her in marriage to you, so that there should not be a difficulty for the believers in respect of the wives of their adopted sons when they have accomplished their concerns with them (i.e., have divorced them), and the command of Allah shall be performed.” (Surah Al-‘Ahzab, 33:37).

Zayd asked for Zaynab's hand in marriage for the Messenger of God (S). She did not answer and only said, "I will wait for God's decision." Then, she went to her place of worship until the aforementioned verse was revealed. When she heard of the revelation of this verse she did prostration. Subsequently, the Messenger of God (S) married her towards the end of the year 5 A.H. after his marriage with Umm Salamah.

Her Merits

From what has been said it may be concluded that Zaynab Bint Jahsh was a faithful woman who submitted to the will of God. She obeyed God and His Messenger against her own wishes. One of her most important merits is the fact that God wed her to the Messenger of God (S) in the heavens. For this marriage the Prophet (S) gave a feast of meat and bread and invited everyone. Anas has said, "One of the miracles which I witnessed during the ten years when I served the Prophet (S) was the day when everyone ate from that food and still food remained."

Al-Tabarsi has written, "The wedding feast which the Messenger of God (S) gave for his marriage with Zaynab was unlike all of the other wedding feasts which he gave for his other wives.³

Zaynab was in the house with the Prophet (S) when the following verse was revealed:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ

“O you who believe! Do not enter the houses of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But when you are invited, enter, and, when your meal is ended, then disperse; neither lingering for conversation;...” (Surah Al-‘Ahzab, 33:53).

Ibn Sa'd based on his documents quotes Zaynab Bint Umm Salamah as saying, "I heard my mother Umm Salamah say about Zaynab Bint Jahsh, 'May God send His blessings upon her...' Then she told of what had passed between her and 'A'ishah. (This story has been eliminated to avoid lengthiness.) She continued, 'Zaynab said, 'I swear to God I am not like the other wives of the Prophet (S). Their elders had them married to the Messenger of God (S); but, God married me to His Prophet and revealed this verse about me which the Muslims read, and there is no change in it.'"

Umm Salamah said, "Zaynab was a good woman who fasted, prayed, and gave a great deal of charity to the indigent. The Messenger of God (S) liked her very much."[4](#)

Ibn Sa'd writes in another report, "The Messenger of God (S) gave 80 camel loads of dates and 20 camel loads of barley or wheat to Zaynab Bint Jahsh from the Battle of Khaybar."[5](#)

The Messenger of God (S) told 'Umar Ibn al-Khattab, "Truly, Zaynab Bint Jahsh is awwahah'." It was asked what he meant, and he answered, "She has humility and humbleness."[6](#)

Umm'lMu'minin Zaynab has related eleven traditions from the Messenger of God (S) and the al-Sihah al-Sittah have written her traditions.[7](#)

Zaynab had numerous merits to the point that 'A'ishah said about her, "May God send His blessings upon Zaynab Bint Jahsh. She reached to a degree of honor which no one else had. God wed His Prophet to her in this world and Qur'an is a witness to that. At the time when all of us wives of the Messenger of God (S) were around him he said, 'From among all of you the one whose hand is more outstretched (an expression meaning being generous) will meet with me sooner and she will be my wife in heaven.' The Prophet (S) had given her the good news that she would join him before all of the rest of us."[8](#)

'A'ishah has also said, "An honorable woman who was a shelter for the orphans and indigent has passed away."[9](#) And, she said, "There is no woman as good as her in religion, purity, and piety before God; and, I have seen no one as honest as her in speech."

Zaynab was a patient and very generous woman to the needy. She fed the indigent with her own hands.

She would tan leather, sell it, and give the money in charity. She also had other talents the revenue from which she would give to the poor. Even though she had a good income she left nothing behind in inheritance when she died since she had already given it all away to the indigent.

Therefore, Zaynab Bint Jahsh is an example of a woman who is both Muslim and a good believer who (using the talents that she had) worked, and had an income for herself which she never used to show off, and it didn't cause her to become conceited. Everything she earned she gave away in the cause of God, saved nothing for herself, and didn't buy gold or ornaments for herself.

Zaynab passed away in the year 20 or 21 A.H. during the reign of 'Umar Ibn alKhattab when she was 53 years old^{[10](#)} and they built a coffin for her. Ibn al-Athir has written, "She was the first woman for whom they built a coffin."^{[11](#)}

Nonetheless, this statement is not exact because for Lady Fatimah al-Zahra's (S) death Asma' Bint 'Umays built the first coffin in al-Madinah for her. However, because she was buried overnight people did not see it. Zaynab was the first wife of the Messenger of God (S) to join him. 'Umar Ibn al-Khattab prayed over her and buried her in the Baqi' Cemetery. During her burial 'Umar wanted to enter the grave but the wives of the Prophet (S) said, "Someone can enter who is related to her." 'Umar was embarrassed by this saying and said, "You are right."

Shaykh al-Tusi, Ibn Hanbal, Ibn 'Abd al-Barr, Ibn al-Athir, and Ibn Hajar have listed her among the transmitters of traditions from the Messenger of God (S)^{[12](#)}

'Allamah Mamqani has listed her among the transmitters of traditions and has written, "From the point of view of virtues, I consider her to be at the highest level, and God knows better."^{[13](#)}

Shaykh Mahallati says, "It appears that Zaynab Bint Jahsh is the most superior of the women and the noblest of the wives of the Prophet (S) after Lady Khadijah al-Kubra, Umm Salamah, and Maymunah."^{[14](#)}

She has related traditions from the Messenger of God (S).^{[15](#)}

Umm Habibah Bint Abi Sufyan, Muhammad Ibn Jahsh (her nephew), Zaynab Bint Abi Salamah, Kulthum Ibn al-Mustalaq, her servant, and Qasim Ibn Abi Bakr have written traditions from her.^{[16](#)}

Al-Tabarani based on his documents has related from Umm Habibah Bint AbiSufyan from Zaynab Bint Jahsh as saying, "The Messenger of God (S) entered while he was worried, and said, 'Woe on the Arabs from the evil which is approaching. The movement of Gog and Magog is starting today. Then, he made a circle with his thumb and pointing finger. Zaynab said, 'O Messenger of God, will we be annihilated while there are pious people amongst us?' He answered, 'Yes. If evil and vice increase, you will be annihilated.'"^{[17](#)}

Al-Tabarani has related four similar traditions with a little variation. He also relates based on his documents from Zaynab Bint Umm Salamah as saying, "I entered upon Zaynab Bint Jahsh at the time

when her brother had died. She wanted some perfume and said, "I have no need for perfume, but I heard the Prophet (S) say, 'For a woman who believes in God and the Judgment Day it is not permitted for her to mourn for more than three days for the deceased unless for a husband. For a husband the mourning period is four months and ten days.'" ¹⁸

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- ^{1.} Before the advent of Islam, it was customary for the Arabs to marry one from a family at their own level. The Messenger of God wed Zaynab Bint Jahsh, his cousin, to Zayd, his adopted son, whom he had freed from slavery, in order to break this custom.
 - ^{2.} During the Era of Ignorance (i.e., the pre-Islamic era) an adopted person was considered to be the adopter's own son. The Holy Prophet (S) by the command of God wanted to break this tradition and render it invalid. (Majma' al-Bayan, vol. 4, p. 360; al-Tabaqat al-Kubra, vol. 8, p. 103).
 - ^{3.} Majma' al-Bayan, vol. 4, p. 361.
 - ^{4.} Al-Tabaqat al-Kubra, vol. 8, p. 103.
 - ^{5.} Ibid, p. 107.
 - ^{6.} Al-Isti'ab, vol. 4, p. 1852.
 - ^{7.} A'lam al-Nisa', vol. 2, p. 61; Tahdhib al-Tahdhib, vol. 12, 420.
 - ^{8.} Al-Tabaqat al-Kubra; vol. 8, p. 108; A'lam al-Nisa', vol. 2, p. 62.
 - ^{9.} Al-Tabaqat al-Kubra, vol. 8, p. 110.
 - ^{10.} Al-Isti'ab, vol. 4, p. 185.
 - ^{11.} Usd al-Ghabah, vol. 5, p. 465.
 - ^{12.} Rijal al-Tusi, p. 32; al-Jami Fi'l-'Ilal..., p. 244; al-Isti 'ab, vol. 4, p. 1849; Usd alGhabah, vol. 5, p. 468; Al-Isabah, vol. 4, p. 310.
 - ^{13.} Tanqih al-Maqal, vol. 3, p. 78.
 - ^{14.} Rayahin al-Shari'ah, vol. 2, p. 336.
 - ^{15.} Al-Jami 'fi'l-'Ilal..., p. 244.
 - ^{16.} Tahdhib al-Kamal, p. 184.
 - ^{17.} Al-Mu'jam al-Kabir, vol. 24, p. 51; Sahih-Bukhari, vol. 9, p. 60.
 - ^{18.} Al-Mu'jam al-Kabir, vol. 24, p. 53.

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SHARES

128. Zaynab Bint Khuzaymah

Zaynab was the daughter of Khuzaymah Ibn al-Harith Ibn 'Abdullah Ibn 'Amr Ibn 'Abd-Manaf al-'Amiri, and there is no doubt as to her lineage. During the time of ignorance, she was known as Umm al-Masakin (mother of the poor). She was the wife of 'Abdullah Ibn Jahsh who was killed during the battle of Uhud.

The Messenger of God (S) married her in the year 3 A.H. for a dowry of 12 oka. She only lived for

several months after that with the Holy Prophet. She departed this life two to three months after their marriage when she was 30 years old. She was the maternal sister of Maymunah, the Holy Prophet's wife. Qutadah has said that before her marriage with the Messenger of God (S). Zaynab was married to al-Tufayl Ibn al-Harith.^{[1](#)}

Ibn Abd al-Barr, Ibn al-Athir, and Mamqani have listed her among the companions and transmitters of traditions from the Messenger of God (S).^{[2](#)}

¹. Tarikh al-Tabari, vol. 1, p. 590; Al-Isti'ab, vol. 4, p. 409.

². Al-Isti'ab, vol. 4, p. 409; Usd al-Ghabah, vol. 7, p. 130; Al-Isabah, vol. 8, p. 157.

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SHARES

129. Zaynab, The Daughter Of The Holy Prophet

Zaynab was the oldest daughter of Muhammad Ibn 'Abdullah, the Messenger of God (S) and Khadijah ('a). She was born when the Prophet (S) was 30 years old, and passed away in the year 8 A.H. There is a difference of opinion among historians as to whether Zaynab or al-Qasim was the first child of the Prophet (S). Some consider al-Qasim to be the first, and others have said Zaynab was the first child. She married Abu al-'As Ibn Rabi'ah from the Banu-Umayyah before the advent of Islam.

Zaynab became Muslim and migrated following her father. However, Abu al-'As didn't become Muslim and the two were separated.^{[1](#)} She was the mother of Umamah Bint Abu al-'As.^{[2](#)} Umamah Bint Abu al-'As married with Amir al-Mu'minin ('a) after the martyrdom of Lady Fatimah al-Zahra' ('a) and according to her wishes.

There was a period of six years when Zaynab lived without a husband. Abu'l'As, who was a wealthy man, trustworthy, and a businessman^{[3](#)} was taken hostage in the Battle of Badr. Zaynab gave the necklace which her mother, Lady Khadijah, had given to her to free him. The Messenger of God (S) recognized the necklace and the Muslims freed Abu'l-'As and returned the necklace to Zaynab in respect of the Prophet (S).^{[4](#)}

Abu al-'As made a trip for business the year after he was freed. During this trip he came to a problem and he and his wealth were captured by the army of Islam, so he took refuge with Zaynab. Zaynab received permission from the Messenger of God (S) to give him refuge. He said, "Respect your guest even though he isn't on the truth and is not intimate (mahram) to you."

Al-Tabari quotes 'Abdullah Ibn Abi Bakr as saying, "The Prophet (S) sent me to battle and we found the wealth of Abu al-'As there. This was wealth which he had rented from Zaynab. The Messenger of God (S) said, 'Return his wealth to him.' The Holy Prophet's orders were carried out and all of the wealth of the Quraysh was returned to them."

Abu al-'As became Muslim and came to the Prophet (S). The Prophet (S) returned Zaynab to him with the same original contract.^{[5](#)} However, Ibn al-Athir quotes a tradition saying the Messenger of God (S) married Zaynab to Abu al-'As for a new contract.^{[6](#)}

Her Merits

The Messenger of God (S) loved Zaynab very much. Her husband Abu al-'As also loved her deeply.^{[7](#)} The Messenger of God (S) has said about the position of her dignity, "O people, shall I introduce the people who have the best aunts and uncles?"

They said, 'Yes.'

He said, "They are al-Hasan and al-Husayn. Their uncle is al-Qasim and their aunt is Zaynab, the daughter of the Messenger of God."

Ibn Abd al-Barr, Ibn al-Athir, and Ibn Hajar have listed Zaynab, the daughter of the Messenger of God (S), among the companions of the Messenger of God (S). Mamqani has listed her among the women transmitters of traditions. Sayyid Muhsin al-Amin has listed her as one of the Shi'ah nobles.^{[8](#)}

^{[1](#)}. Tarikh al-Tabari, vol. 2, p. 14 and vol. 1, p. 458; al-Isti'ab, vol. 4, pp. 409 – 410.

^{[2](#)}. Tarikh al-Tabari, vol. 1, p. 458.

^{[3](#)}. Tarikh al-Tabari, vol. 1, p. 551 (Abu al-'As Muqsim Ibn Rabi'ah 'Abd al-'Uzza Ibn 'Abd-Shams Ibn 'Abd-Manaf was among the polytheists during the Battle of Badr.)

^{[4](#)}. Tanqih al-Maqal, vol. 3, p. 79; Rayahin al-Shari'ah, vol. 2, p. 198 – 200.

^{[5](#)}. Tarikh al-Tabari, vol. 1, p. 638.

^{[6](#)}. Usd al-Ghabah, vol. 7, p. 131.

^{[7](#)}. Al-Isti'ab, vol. 4, p. 409.

^{[8](#)}. Al-Isti'ab, vol. 4, p. 409; Usd al-Ghabah, vol. 7, p. 131; al-Isabah, vol. 8, p. 151 (He has listed her with the name Zaynab Bint Sayyid Wild-Adam.); Tanqih al-Maqal, vol. 3, p. 78; A'yan al-Shi'ah, vol. 7, p. 141.

130. Zaynab The Daughter Of Sulayman Ibn 'Ali

Zaynab was the daughter of Sulayman Ibn 'Ali Ibn 'Abdullah Ibn al-'Abbas Ibn 'Abd al-Muttalib Ibn Hashim, the wife of Ibrahim Ibn Muhammad, and the mother of the children of Abbas.

Her Merits

Zaynab was an influential, wise, and eloquent woman. She has related traditions from her ancestors from the Messenger of God (S). She was an enemy of the family of Marwan, and a supporter and friend of the household of 'Ali ('a), whom she honored and respected very much.

When al-Ma'mun, the 'Abbasid ruler, entered Baghdad, the Hashemites gathered around Zaynab the daughter of Sulayman Ibn 'Ali, because she was the most honorable and esteemed of all the descendants of 'Abbas. They asked her to talk to al-Ma'mun about changing his green clothes.¹ Zaynab promised to do this. She went to him and said, "O Amir al-Mu'minin, it is true that you and your family are more powerful than the descendants of Ali Ibn Abi Talib even if you do not remove the way, customs, and traditions of our ancestors. Give up the green clothes and do not make people desire what you have."

Al-Ma'mun said, "O aunt, no one has talked with me in more effectual words than you. And, no one has requested from me what you have requested. The Messenger of God (S) passed away and Abu Bakr came into power, and you know it was not his right to rule over us, the household of the Prophet. Then, 'Umar became the ruler, and he did as his predecessor did. After him, 'Uthman became the leader and (in jobs and governmental duties) turned to the Umayyads and turned away from all others.

After 'Uthman, the state in disorder and darkness was turned over to 'Ali. Even so, 'Abdullah Ibn 'Abbas became the governor of al-Basrah, 'Ubaydullah Ibn 'Abbas became the governor of Yemen, Qutham became the ruler of Bahrain, and each of them became the governor of one area. This is our responsibility to return the leadership to the children of 'Ali. And, after this nothing will happen except what they (meaning the descendants of 'Ali) like."

After that he wore black clothes. Al-Ma'mun respected Zaynab very much, and so did the dignitaries from the ruling class.²

Zaynab has related traditions from her father Sulayman Ibn 'Ali al-Hashimi. 'Asim Ibn 'Ali al-Wasiti, Ja'far Ibn 'Abd al-Wahid al-Qadi, 'Abd al-Samad Ibn Musa al-Hashimi, Ahmad Ibn Khalil Ibn Malik, Abu Ya'qub Ibn Sulayman (her brother), and Muhammad Ibn Salih al-Qurayshi have related traditions from her.

Ibn 'Asakir has quoted from his documents from Abu Ishaq Ibrahim Ibn 'Abd al-Samad Ibn Musa Ibn

Muhammad Ibn Ibrahim from his ancestors from Zaynab Bint Sulayman al-Hashimi as saying, "My father told me a tradition from 'Abdullah Ibn 'Abbas that he said, 'I heard the Prophet (S) say, 'Whoever eats (food) from what has fallen on the tablecloth will not become poor and his children will not be humiliated."

He has also related from the same chain of transmitters from Zaynab Bint Sulayman from Abdullah Ibn 'Abbas as saying, "I heard the Prophet (S) say, 'O God, give my nation blessings in getting up at dawn."[3](#)

[1.](#) Green clothes were special for the family of Banu-Hashim. The Umayyad rulers wore black. When the 'Abbasids took over power, they wore green clothes to draw attention, because green clothes were worn only by the family of the Holy Prophet (S). They wanted to show that they were from the same family as the descendants of the Holy Prophet (S). However, they were descendants of al-'Abbas the uncle of the Prophet (S). Al-Ma'mun, the 'Abbasid ruler, also wore green clothes when he came to power. The descendants of the Holy Prophet (S) objected to this, and they asked Zaynab to request al-Ma'mun to change his green clothes.

[2.](#) A'lam al-Nisa', vol. 2, p. 69.

[3.](#) Tarajim al-Nisa', p. 115.

[1] [1]

SHARES

131. Zaynab The Daughter Of 'Ali Ibn Abi Talib

Zaynab al-Kubra was the daughter of Amir al-Mu'minin ('a) 'Ali Ibn Abi Talib ('Abd-Manaf) Ibn 'Abd al-Muttalib Ibn Hashim al-Qurayshi al-Hashimi and her mother was Lady Fatimah al-Zahra' ('a), the precious daughter of the Messenger of God (S). Zaynab was born during the lifetime of the Prophet (S). Her nicknames were Umm Kulthum, Umm 'Abdullah, and Umm al-Hasan.

However, for this woman who was so oppressed she also has nicknames such as Umm al-Masa'ib, Umm al-Razaya, Umm al-Nawa'ib, and other similar nicknames which have also been mentioned.[1](#)

Her father married her to her paternal cousin, 'Abdullah Ibn Ja'far.[2](#) Their children were Ali, 'AwnalAkbar, 'Abbas, Muhammad, and Umm Kulthum.

The time and place of her death are not entirely clear. Even so, some historians like al-Zarkali have placed the time of her death as 62 A.H.[3](#)

'Allamah Mamqani and Sayyid al-Amin have written, "After the event of Karbala', the household of the Prophet (S) were first taken to Damascus and then to al-Madinah. Zaynab ('a) left this world 80 days after entering al-Madinah. It hasn't been proven that she left there, and she was buried in al-Madinah."[4](#)

Therefore, according to these words the time of her death would be 61 A.H. in al-Madinah.

Her Merits

The merits of Zaynab are so well known that there is no need to mention them, and it is not possible to list them. Her name was presented to the Messenger of God (S) by the angel Gabriel ('a), and the Prophet (S) said, "I tell those of you who are present and those who are absent to keep the dignity of this girl. She is just like Khadijah al-Kubra ('a)." [5](#)

From the point of view of eloquence, all of the speakers have admitted that whenever she spoke it was as if 'Ali ('a) spoke. Her degree of modesty, infallibility, wisdom, and science just like her mother's were to such an extent that it is impossible to report.

Sayyid Ibn Tawus wrote, "When al-Husayn ('a) was martyred, Zaynab ('a) shouted, 'O Muhammad! May the angels in heaven send salutations upon you. This is al-Husayn who is drenched in blood and his limbs have been cut off. And, these are your daughters who have been taken hostage. I will complain to God, Muhammad alMustafa, 'Ali al-Murtada, Fatimah al-Zahra', and Hamzah Sayyid al-Shuhada'. O Muhammad, this is al-Husayn." [6](#)

She was the daughter of Fatimah al-Zahra' ('a), the peak of modesty, infallibility, and insight. She was the sister of Imam al-Husayn the master of the martyrs. Her attachment and fondness for her brother was to such an extent that she couldn't pass even a day without him. She was so strong in her faith, sacrifice in the way of her religion, and fighting in the way of God that she stood beside her Imam and Master, Imam al-Husayn ('a) and gave her sons for her religion and the way of her brother.

Zaynab was so patient and enduring that she has surprised people throughout history. In truth, no woman has been seen to be as patient as her from the beginning of creation till now. She was in the position to be able to keep the secrets of Imamate. Imam al-Husayn ('a) entrusted some information to Zaynab ('a) in keeping for Imam Zayn al'Abidin ('a) when he was seriously sick. [7](#)

Shaykh al-Saduq relates from Ahmad Ibn Ibrahim based on two documents that after the death of Imam al-Hasan al'Askari ('a) he asked Hakimah Bint Muhammad Ibn 'Ali (S), "Who should the Shi'ah refer to?"

She answered, "They asked Umm Abi Muhammad if a woman is capable of being entrusted with a will. She referred to Imam alHusayn ('a) who entrusted his sister Zaynab Bint 'Ali (S) with his will." [8](#)

Zaynab ('a) was superior to the women of her time in acts of worship, piety, purity, and generosity. She closed her eyes to the comforts of home and accompanied her brother to the deserts in carrying out her duties.

Zaynab ('a) was the sister and helper of Imam al-Husayn ('a) and was justly called Umm al-Masa'ib, because she witnessed the death of her grandfather the Messenger of God (S), the tribulations of the

martyrdom of her mother Fatimah al-Zahra' ('a) who was the daughter of the Prophet (S), the martyrdom of her father Amir al-Mu'minin ('a), the martyrdom of her brother Imam al-Hasan ('a), and in the great tragedy of Karbala', the martyrdom of her brothers and sons, witnessing the attack of the enemy on the tents, taking hostage the household of the Messenger (S), moving them as hostages from Karbala' to al-Kufah, and the insult and abuse from the enemy and Ibn Ziyad. And, this was while they watched the decapitated heads of her brothers, children, and family on spears being carried before their caravan.

The speeches of Zaynab ('a) after the martyrdom of Imam al-Husayn ('a), in the bazaar of al-Kufah, the palace of Ibn Ziyad, and the palace of Yazid in Damascus were so strong and moving that everyone was dazed and it awoke the Muslims from their sleep of ignorance. She carried out her mission well to revive the religion of her grandfather (as Historians, writers of the tragedy at Karbala', and others have reported).[9](#)

Zaynab inherited her mother's and father's characteristics of modesty, humbleness, worship, and servitude. Most nights she spent in prayer, and she recited Qur'an continuously. She even spent the night of the 11th of Muharram in prayer after witnessing so much tragedy and while being so tired. Imam al-Sajjad ('a) said, "I saw my aunt sitting in prayer and worshipping that night."[10](#)

It may be said that for such a woman who had lived her life modestly covered and far from the sight of men who were not of her family, the evening of 'Ashura' was one of the most difficult periods of time for her when the enemy attacked the tents and removed the covers from the heads of the women and children.

She was similar to Khadijah al-Kubra (S) in serenity and poise, to Fatimah al-Zahra' ('a) in infallibility and modesty, to Imam 'Ali al-Murtada ('a) in eloquence and words, to Imam al-Hasan al-Mujtaba ('a) in patience and fortitude, and to Imam al-Husayn Sayyid Shuhada' ('a) in bravery and courage.

There is a famous memorial in Damascus in her name. However, on it is written the name Zaynab al-Sughra (junior). There is also a famous memorial in Egypt in the name of Sayyidah Zaynab. Yet, it is doubtful that it belongs to Zaynab al-Kubra, because there is no evidence in history for her going to Egypt. Both Damascus and Egypt were under the rule of Yazid, and there is no mention of her going to Egypt in the reliable Shi'ah books. In addition, the former Shi'ah religious leaders never mentioned her going to Damascus.

The words of some people that the grave of Zaynab ('a) is in Damascus next to the grave of her husband, 'Abdullah Ibn Ja'far also cannot be correct, because in the books: al-Isti'ab, Usd al-Ghabah, Isabah, 'Umdat al-Talib, and other books it is written that 'Abdullah was buried in al-Madinah. The grave in Egypt belongs to Sayyidah Zaynab Bint Yahya al-Hasaniyyah or al-Husayniyyah.[11](#)

Bint al-Shati[12](#) has written, "The governor of al-Madinah wrote to Yazid, 'The presence of Zaynab among the people of al-Madinah is causing the people's feelings to become agitated.' Yazid instructed him to distribute the household of the Prophet between different cities. Zaynab ('a) left the city of her

ancestors, al-Madinah, and did not return there. She set out for Egypt. When she reached the land of Nile, the month of Sha'ban in the year 61 A.H. had begun. She passed away on the 14th of Rajab in the year 62 A.H." [13](#)

Yaqut al-Hamawi has written, "The grave in Damascus belongs to UmmKulthum." [14](#) Ibn 'Asakir has written, "The grave of Umm Kulthum in Damascus does not belong to Zaynab ('a) or her sister, Umm Kulthum Bint 'Ali (S), because both of them passed away in al-Madinah." Therefore, the time and place of Zaynab's (S) death, like her mother's, are unknown.

Sayyid Hasan Sadr has written in the book Nuzhat Ahl al-Haramayn, "Zaynab al-Kubra the daughter of Amir al-Mu'minin ('a) whose nickname was UmmKulthum was buried next to her husband 'Abdullah Ibn Ja'far al-Tayyar outside of Damascus in Syria. However, in all of the sources it has been written that 'Abdullah was buried in al-Madinah.

Ibn Jubayr has written in his book alRihlah that witnesses have mentioned the grave being in Damascus. About the shrines of the Ahl al-Bayt, he has written, "A shrine has spoken of UmmKulthum the daughter of 'Ali Ibn Abi Talib, who was called Zaynab al-Sughra, and her nickname was Umm Kulthum." [15](#)

Ibn al-Athir has listed Zaynab among the companions of the Messenger of God (S) and written, "Zaynab was a wise, intelligent, and very logical woman."

Ayatullah Khui has written, "Zaynab was a partner and companion to her brother al-Husayn ('a) in defending Islam and fighting in the way of God and defending the religion of her grandfather, the Messenger of God (S) – She was so eloquent in speech that it was as if her father was speaking. She was resolute and persevering like her father. She did not humiliate herself in front of the oppressors, and feared no one besides God. She spoke the truth and was honest.

The many events did not shake her, and the storm of thunder and lightning (those events) did not destroy her. Truly she was the sister of al-Husayn ('a) and his partner in belief and holy war." [16](#)

Shaykh Mahallati has written, "I believe that after Fatimah al-Zahra' ('a), Lady Zaynab is superior to all of the women from the beginning to the end. And, whoever studies the life of this chaste woman will certainly agree with this, because of her comprehensive virtues in both religion and origin."

'Umar Ridha Kahhalah says, "She was a highly honorable descendant of the Prophet with a superior wisdom, prudence, and eloquence." [17](#)

Farid Wajdi has written, "Zaynab was one of the greatest, leading, most elect, and honorable of women." [18](#)

Sayyid Muhsin al-Amin has said, "Zaynab ('a) was one of the best women. Her virtues and superiority are so famous as to make it unnecessary to talk about them. And her virtues are so obvious that they will not remain hidden. The magnificence of her rank and position, the greatness of her status and

degree, her strength in reasoning, superiority in intellect, her steadfastness and constancy may be realized from the speech she made in al-Kufah. Her eloquence in words and her verbal skill in her speeches in al-Kufah, Damascus, and... are such that it is as if her father, Amir al-Mu'minin, is speaking."[19](#)

'Allamah Mamqani has counted her among the women transmitters of traditions and said, "Shaykh al-Saduq has listed her in his book al-Mashyakhah and I say, 'Zaynab! Who is Zaynab?! How do you know who Zaynab is? She is a woman from the Banu-Hashim with a praised personality and no one besides her mother was more honored and glorified than her. And, it would be true if we were to say that she is the junior most veracious lady (al-Siddiqah al-Sughra). She was so well-covered and kept her Islamic dress to such an extent that during the time of her father and brothers, no men saw her until the tragedy of Karbala.' She was unique in her patience, strength of faith, and piety. And, she was so eloquent that it was as if she was speaking from the tongue of Amir al Mu'minin ('a)."[20](#)

Zaynab has related traditions from Fatimah ('a) (her mother), 'Ali Ibn AbiTalib ('a) (her father), Asma' Bint 'Umays, and Umm Ayman.

Muhammad Ibn 'Amr, 'Ata Ibn al-Sa'ib, Fatimah Bint al-Husayn (her niece), Jabir Ibn 'Abdullah al-Ansari, and 'Abbad al-'Amiri have related traditions from her.

Shaykh al-Saduq based on his documents relates from Jabir from Zaynab Bint 'Ali (S) as saying, "Fatimah in her speech about Fadak said, 'God has sent and made a covenant and contract with you. There is a relic which has been left amongst you. The first is the Book of God which is His proof and testimony. It is a sign which uncovers His secrets. It is a proof the appearance of which enlightens and shines. Continuously listening to it is good and beneficial. It is a leader which takes its followers to heaven. It leads its followers towards salvation. God's shining signs have been mentioned in it. Its forbidden areas have been specified and its merits mentioned."[21](#)

Ibn Qawlawayh based on his documents relates from Qudamah Ibn Za'idah from 'Ali Ibn al-Husayn ('a) from Zaynab ('a) as saying, "Umm Ayman related to me that one day the Messenger of God (S) went to see Fatimah ('a). I made porridge for him and 'Ali ('a) brought a tray of dates. I brought a tray containing milk and oil. The Messenger of God, Ali, Fatimah, al-Hasan, and al-Husayn ate from that porridge."[22](#)

Shaykh al-Mufid based on his documents relates from 'Isa Ibn Mihran from Yunus from Sulayman al-Hashimi from Zaynab Bint 'Ali Ibn Abi Talib ('a) as saying, "When Abu Bakr decided to take Fadak and al-'Awali away from Fatimah ('a), and she was unable to persuade him otherwise, she went to the grave of her father, the Messenger of God (S). She threw herself on his grave and complained to him of the people's behavior. She cried too such an extent that the dirt of his grave became wet. Fatimah wailed and a city responded."[23](#)

Ibn Qawlawayh based on his documents relates from 'Ali Ibn al-Husayn ('a) from Zaynab ('a) as saying, "When Ibn Muljam struck my father and I saw the signs of death in him, I told him, 'Father, Umm Ayman

gave me news which is so and so. I like to hear this from you.'

He responded, 'My daughter, this tradition is just as Umm Ayman has told you. It is as if I see you and the women of your family who have been taken hostage in that land. I swear to He who opens the seed and moves the winds, on that day the only friends of God are you, your friends, and followers.'" [24](#)

Al-Majlisi has also related traditions from her. [25](#)

The speeches and poems of Zaynab ('a) about the words and state of Imam al-Husayn ('a) are considered to be the words of the Infallibles ('a). [26](#)

In one of her speeches, Zaynab said, "A person who doesn't want any of God's creatures to be his intercessor before God, should praise God. Haven't you heard He said, 'God hears whoever praises Him. So, he fears Him because of His power, and is humble before Him because of His nearness.'" [27](#)

[1.](#) Rayahin al-Shari'ah, vol. 3, p. 46.

[2.](#) 'Abdullah was the first baby born to Muslimah in Abyssinia from Asma' Bint 'Umays. He was raised under the training of Amir al-Mu'minin Imam 'Ali ('a), and died in the year 80 A.H. in al-Madinah. (Tarikh al-Ya'qubi, vol. 2, p. 198).

[3.](#) Al-A'lam by al-Zarkali, vol. 3, p. 172.

[4.](#) Tanqih al-Maqal, vol. 3, p. 80; A'yan al-Shi'ah, vol. 7, p. 140.

[5.](#) Rayahin al-Shari'ah, vol. 3, p. 38.

[6.](#) Al-Lahuf 'ala Qatla al-Tufuf, p. 37.

[7.](#) Al-Lahuf 'ala Qatla al-Tufuf, p. 57.

[8.](#) Kamal al-Din, vol. 2, pp. 501 and 507.

[9.](#) Balaghat al-Nisa', p. 20; Al-Lahuf 'ala Qatla al-Tufuf. pp. 63 and 79; Maqatal al-Husayn, vol. 2, p. 40; Bihar al-Anwar, p. 45; Rayahin al-Shari'ah, vol. 3, pp. 141-154; A'yan al-Shi'ah, vol. 7, pp. 138-140.

[10.](#) Rayahin al-Shari'ah, vol. 3, p. 62.

[11.](#) A'yan al-Shi'ah, vol. 7, p. 140.

[12.](#) Dr. 'A'ishah 'Abd al-Rahman, known as Bint al-Shati, taught Qur'anic sciences at the university of Qawawiyin. She was the author of books such as, Tarajim Sayyidat Bayt al-Nubuwwah.

[13.](#) Zaynab Banuya Qahrman Karbala, pp. 169-172.

[14.](#) Mu'jam al-Buldan, vol. 23, p. 191.

[15.](#) 'Aqilat Bani-Hashim.

[16.](#) Mu'jam Rijal al-Hadith, vol. 23, p. 191.

[17.](#) A'lam al-Nisa', vol. 2, p. 91.

[18.](#) Da'irat Ma'arif al-Qarn al-'Ishrin, vol. 4, p. 795.

[19.](#) A'yan al-Shi'ah, vol. 7, p. 137.

[20.](#) Tanqih al-Maqal, vol. 3, p. 79.

[21.](#) Man la Yahdaruhu al-Faqih, vol. 3, p. 567. This is from the speeches of Lady Fatimah al-Zahra' ('a), and only a small portion has been mentioned here. Refer to this book and the books, 'Ilal al-Shara'i, al-Itijaa' by al-Tabrisi, and Rijal al-Kashshi.

[22.](#) Kamil al-Ziyarat, p. 263.

[23.](#) Al-Amali by Shaykh al-Saduq, p. 40. Fadak was a village in Hijaz which was about a two to three day trip from al-Madinah. God gave this to the Prophet (S) after the Battle of Khaybar and the conquest of its fortress in the year 7 A.H.

[24.](#) Kamil al-Ziyarat, chapter 88, p. 266.

[25.](#) Bihar al-Anwar, vol. 36, p. 351.

[26.](#) Rayahin al-Shari'ah, vol. 3, p. 57.

[27.](#) 'Aqilat Bani-Hashim, p. 20.

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SHARES

132. Zaynab Bint Ka'b

Zaynab, the daughter of Ka'b Ibn 'Ajarah¹ was one of the companions of the Messenger of God (S). She married Abu Sa'id al-Khidri.²

Her Merits

She was a virtuous woman and one of the companions of the Prophet (S). She has related traditions from him by way of Furay'ah Bint Malik (her sister inlaw). Shaykh al-Tusi has introduced her husband Sa'd (Abu Sa'id al-Khidri al-Ansari al-Madani al-Arabi) as one of the companions of the Messenger of God (S). And, in another place he has introduced him with the name of Sa'd Ibn Malik al-Khazraji al-Makani as one of the companions of Imam 'Ali ('a).³

Considering the situation and status of her father and husband it may be said that Zaynab, who was trained by such a father and a husband like Abu Sa'id al-Khidri, was a pious and faithful woman. And, nothing has been said in blame of her. God willing, she was one of the Shi'ah and followers of Amir al-Mu'minin ('a).

Ibn Sa'd, Ibn al-Athir and Ibn Hajar have listed her among the companions of the Messenger of God (S).⁴

Ibn Habban has counted her among the recorders of traditions. And, Abu Dawud, al-Tirmidhi, al-Nassa'i, Ibn Majah, and Ahmad Ibn Hanbal have related traditions from her.⁵

She has related traditions from Abu Sa'id al-Khidri (her husband) and Furay'ah Bint Malik (her sister). Sa'd Ibn Ishaq Ibn Ka'b (her nephew) and Sulayman Ibn Muhammad Ibn Ka'b Ibn 'Ujrah have related traditions from her.

Ibn 'Abd al-Barr has related a tradition from Ibn Ishaq from Zaynab Bint Ka'b from Abu Sa'id al-Khidri as saying, "The people were complaining about 'Ali ('a) when the Prophet (S) was in the middle of a speech. The Prophet (S) rose and I heard him say, 'O' people, don't complain about 'Ali. I swear to God I fear His being that he ('Ali) should be complained about."⁶

Ibn 'Abd al-Barr has related a tradition based on his documents from AbuDamarah from Sa'd Ibn Ishaq Ibn Ka'b (the nephew of Zaynab) from Zaynab Bint Ka'b from Abu Sa'id and his sister from the Prophet (S) about the compensation for illness.⁷ Ibn al-Athir has related a tradition with a similar meaning from Yahya Ibn Sa'id from Sa'd Ibn Ishaq from Zaynab from AbuSa'id.⁸

¹. Shaykh al-Tusi has said that Ka 'b Ibn 'Ajrah al-Ansari, Abu Muhammad, was one of the companions of the Holy Prophet (S) and Imam 'Ali ('a) and one of those who pledged allegiance to the Prophet (S) at the Ridwan Pledge of Allegiance. He passed away in the year 52. (Rijal al-Tusi, Lughat Nama Dihkhuda)

². Sa'd Ibn Malik Ibn Sinan Ibn Tha'labah Ibn 'Ubayd Ibn al-Abhar is also known as Khadra Ibn 'Awf Ibn al-Harith Ibn al-Khazraj al-Ansari al-Khidri (the maternal brother of Qutadah Ibn al-Nu'man). Abu Sa'id was a religious authority, scholar, rational, and had memorized the Qur'an. He was 13 years old during the Battle of Uhud, and 15 years old during the Battle of Banu'l-Mustalaq. [Al-Isti'ab, vol. 4, p. 1671] He participated in 12 battles with the Prophet (S). He was one of the famous companions, one of the Ansar, and one of the first to follow Imam 'Ali ('a) after the death of the Prophet (S). He was a resolute Shi'ah. [Tanqih al-Maqal, vol. 3, p. 10; Rijal al-Tusi, pp. 20 and 43].

³. Rijal al-Tusi, vol. 26, p. 56.

⁴. Al-Tabaqat al-Kubra, vol. 8, p. 479; Usd al-Ghabah, vol. 5, p. 470; Al-Isabah, vol. 4, p. 322.

⁵. Tahdhib al-Tahdhib, vol. 12, p. 422; A'lam al-Nisa', vol. 2, p. 104.

⁶. Al-Isti'ab, vol. 4, p. 1857; Tahdhib al-Kamal, p. 187.

⁷. Al-Isti'ab, vol. 4, p. 1857; Tahdhib al-Kamal, p. 187.

⁸. Usd al-Ghabah, vol. 5, p. 470.

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SHARES

133. Zaynab Bint Muhammad Ibn Yahya

Zaynab, the daughter of Muhammad Ibn Yahya,¹ was one of the transmitters of traditions from Imam Abu Ja'far al-Thani, Muhammad Ibn 'Ali ('a).

Shaykh al-Tusi has listed her among the companions of Imam al-Jawad ('a).² Al-Barqi, Ardabili, and Mirza Astarabadi have counted her among the transmitters of traditions from Imam al-Jawad ('a).³

'Allamah Mamqani has said, "Her being Shi'ah is clear. However, I don't know how to prove her virtuousness?"⁴ Conversely, Sayyid al-Amin introduces her with the name Zaynab Bint Ahmad Ibn Yahya.⁵ She has related traditions from Imam Muhammad Ibn 'Ali al-Jawad ('a).

¹. Shaykh al-Tusi has listed Muhammad Ibn Yahya as one of the companions of Imam Muhammad al-Jawad ('a). (Rijal al-Tusi, p. 360) He has also listed Muhammad Ibn Yahya al-Makani Abu Yahya al-Basri as one of the companions of Imam al-Hadi ('a). (Rijal al-Tusi, p. 422). 'Allamah Ardabili has introduced 25 people with the name of Muhammad Ibn Yahya, and

so it is not possible to say which one is the father of Zaynab. (Jami' al-Ruwat, vol. 2, p. 213–218).

[2.](#) Rijal al-Tusi, p. 409.

[3.](#) Rijal al-Barqi, p. 62; Jami' al-Ruwat, vol. 2, p. 457; Manhaj al-Maqal, p. 4400.

[4.](#) Tanqih al-Maqal, vol. 3, p. 80.

[5.](#) A'yan al-Shi'ah, vol. 7, p. 142.

[1] [1]

SHARES

134. Zaynab Al-'Attarah (Al-Hawla')

Al-Barqi and Mamqani have considered Zaynab al-'Attarah to be one of the transmitters of traditions from the Messenger of God (S). [1](#)

Her Merits

Al-Kulayni relates based on his documents from al-Husayn Ibn Zayd alHashimi from Imam al-Sadiq ('a) as saying, "Zaynab al-'Attarah used to come to the wives and daughters of the Prophet and sell them perfume. The Prophet (S) came while she was in their house, and he said, 'When you come to us, our houses become sweet smelling.' Al-Hawla' said, 'Your houses are sweetsmelling because of you, O Messenger of God?'"

In continuation of this conversation between the Messenger of God (S) and Zaynab it is written that the Prophet said, "Whenever you sell perfume, sell correctly and don't be fraudulent. Don't mix the perfume with anything, because piety is better and keeps the wealth more."

Zaynab said, "O Messenger of God (S). I didn't come to sell anything this time. I have come to ask you about the magnificence of God..." [2](#)

[1.](#) Rijal al-Barqi, p. 62; Tanqih. al-Maqal, vol. 3, p. 80; Mu'jam Rijal al-Hadith, vol. 23, p. 191.

[2.](#) Furu' al-Hadith, No. 143, p. 291; Mu'jam Rijal al-Hadith, vol. 23, p. 191.

[1] [1]

SHARES

135. Salimah (Salma) The Servant Of Abu 'Abdullah

Salimah was the servant of Imam al-Sadiq ('a) and a transmitter of traditions from him. Her name has been mentioned in several different ways such as: Salimah Mawlat Abu 'Abdullah ('a),^{[1](#)} Salma Mawlat Walad Abi 'Abdullah,^{[2](#)} Salimah Mawlat Walad Abi 'Abdullah,^{[3](#)} and Salma Mawlat Abi Ja'far.^{[4](#)}

Although it is possible that Salma Mawlat Abi Ja'far is another person, the books about the transmitters of traditions have not listed her separately. It is possible both of these names belong to one person who served Imam al-Baqir (Abu Ja'far) and Imam al-Sadiq (Abu 'Abdullah) ('a).

Ibn Dawud had introduced her with the name Sa'imah in his book on the transmitters of traditions,^{[5](#)} which is a mistake.^{[6](#)}

Her Merits

She was freed by Imam al-Sadiq ('a) and she thus served him. Al-Barqi has listed Salimah Mawlat Abi 'Abdullah among the people who transmitted traditions from Abu 'Abdullah ('a) in his book Rijal.^{[7](#)}

Shaykh al-Tusi has mentioned Salimah Mawlat Abi 'Abdullah as one of the companions of Imam Al-Sadiq ('a) in his book on the transmitters of traditions.^{[8](#)}

'Allamah Mamqani has written, "Her being Shi'ah is obvious, however we found no praise of her in order to be able to count her among the virtuous."^{[9](#)} She has related traditions from Abu 'Abdullah Imam al-Sadiq ('a).

Ibrahim Ibn 'Abd al-Hamid has related traditions from her. Shaykh al-Kulayni has related based on his documents from Ibrahim Ibn 'Abd al-Hamid from Salimah Mawlat Abi 'Abdullah ('a) as saying, "I was with Imam al-Sadiq ('a) at the time of his death. He became unconscious. When he became conscious again he said, 'Give al-Hasan Ibn 'Ali Ibn 'Ali Ibn al-Husayn (al-Aftas) 70 dinars. And, give so and so this much, and to so and so that much.'

I said, 'Are you going to help him who raised a sword on you?'

He said, 'Woe on you, do you read Qur'an?'

I said, 'Yes.'

He said, 'Have you heard this verse where God says, 'Those who observe the ties of relationship as God

has ordered and fear their Lord, and fear doing evil."

Then he said, 'Don't you want me to be one of those people about whom God has revealed this verse? Yes, O Salimah, God created heaven and virtues along with the breeze of His good smell. That breeze can be smelled from a distance of 1000 years, but someone who is disclaimed by his parents or cuts the ties of relationship will not smell it.'" [10](#)

Al-Majlisi quotes from the book Kashf al-Ghummah that Salma Mawlat AbiJa'far said, "His brothers would visit him and they wouldn't leave until the Imam ('a) had fed them with a good and pure food, dressed them in appropriate and good clothes, and granted them some money. I would tell him to reduce doing this.

He said, 'O Salma, good in this world is nothing but giving a reward to one's brothers and doing good.'

He would give 500, 600, or 1000 Dirhams as a prize, and didn't weary of sitting with his brothers. He said, 'The friendship and closeness of a brother to you may be seen by what is in your heart in relation to him.' A sentence such as: 'O beggar may God bless you', or 'take this you beggar' was never heard. Rather he called them with good names. [11](#)

[1.](#) Al-Kafi, vol. 7, p. 55, (Kitab al-Wasaya); Rijal al-Tusi, p. 341.

[2.](#) Man-la-Yahdaruhu 'l-Faqih, vol. 4, p.231.

[3.](#) Tahdhib al-Ahkam, vol. 9, p. 246.

[4.](#) Bihar al-Anwar, vol. 46, p. 290, No. 15.

[5.](#) Rijal Ibn Dawud, p. 224.

[6.](#) Tanqih al-Maqal, vol. 3, p. 80

[7.](#) Rijal al-Barqi, p. 62; Mu'jam Rijal al-Hadith, vol. 23, p. 191.

[8.](#) Rijal al-Tusi, p. 341.

[9.](#) Tanqih al-Maqal, vol. 3, p. 80.

[10.](#) Al-Kafi, vol. 7, p. 55; Man la Yahdaruhu al-Faqih, vol. 4, p. 231; Tahdhib al-Ahkam, vol. 9, p. 246.

[11.](#) Bihar al-Anwar, vol. 46, p. 29 (The history of Imam al-Baqir).

[1] [1]

SHARES

136. Sittu'l-'Ashirah

Sittu'l-'Ashirah was the daughter of Ahmad Ibn Sa'id Ibn Muhammad al-Basri al-Muhallabi al-Kufi.

Her Merits

She was a knowledgeable, virtuous woman who transmitted traditions. Sayyid al-Amin and 'Umar Ridha Kahhalah have written, "Sayyid Jalal al-Din 'Abd alHamid Ibn Taqi 'Abdullah Ibn Usamah al-'Alawi al-Husayni related a tradition from her in her house on the 13th of Shawwal in the year 566. She was alive until the year 676."[1](#) "Abd al-Hamid Ibn Taqi Ibn Usamah al-Husayni has related traditions from her.

[1](#). A'yan al-Shi'ah, vol. 7, p. 184, A'lam al-Nisa', vol. 2, p. 160.

[1] [1]

SHARES

137. Sa'idah

Sa'idah was one of the companions of Imam al-Kazim ('a). Her name was found in a tradition which was related by al-Kulayni.[1](#)

Her Merits

Sa'idah was trusted by the companions of Imam Abu al-Hasan al-Kazim ('a). From the tradition which al-Kulayni related it may be concluded that she was close to the Imam ('a). Imam al-Ridha ('a) in a letter which he wrote for his son Imam al-Jawad ('a) praised Sa'idah in this way, "Sa'idah is a woman who has a strong will in all ways and stages, and careful in the things she does."[2](#)

Shaykh al-Tusi and al-Barqi have counted her among the companions and transmitters of traditions from Imam al-Kazim ('a).[3](#)

Shaykh Ardabili and Mulla Qahpa'i have introduced Sa'idah as one of the relaters of traditions from Imam Musa Ibn Ja'far ('a).[4](#)

'Allamah Mamqani has considered her to be one of the transmitters of traditions and said, "It appears that she was a Shi'ah. From the tradition which al-Kulayni reported it may be concluded that she was a good and virtuous woman. The fact that the Imam ('a) sent her on a mission proves his trust in her, and is enough to prove her virtuosity (that she was trusted by the Imam)."[5](#)

Nonetheless, it is not impossible that Sa'idah is Sa'idah the servant of Imam al-Sadiq ('a). She has related traditions from Musa Ibn Ja'far ('a). Yunus Ibn Ya'qub has related traditions from her.

Al-Kulayni based on his documents quotes Ibn Faddal from Yunus Ibn Ya'qub from Sa'idah as saying, "Abu al-Hasan (Imam Musa al-Kazim) sent me to ask for a woman's hand in marriage from the family of al-Zubayr. He wanted to marry her. When I came to that woman, she spoke very softly. Then, she said, 'Bring the light forward.' I moved the light closer. I looked at her and saw there was another woman with her. She said, 'Are you satisfied?'" Sa'idah continued, "Imam al-Kazim ('a) married her, and she remained with the Imam until his death. When news (of this marriage) reached the slave girls they pulled at his cloak and he was quiet and smiled but said nothing. It is said that he stated, 'There is no women like free women.'" [6](#)

[1.](#) Al-Kafi, vol. 5, p. 555, no. 4.

[2.](#) Al-Burhan fi Tafsir al-Qur'an, vol. 1, p. 234, no. 5.

[3.](#) Rijal al-Tusi, p. 366; Rijal al-Barqi, p. 62 (She has been mentioned with the name Sa'rah); Mu'jam Rijal al-Hadith, vol. 23, p. 193.

[4.](#) Jami' al-Ruwat, vol. 2, p. 458; Majma' al-Rijal, vol. 7, p. 175.

[5.](#) Tanqih al-Maqal, vol. 3, p. 80.

[6.](#) Al-Kafi, vol. 5, p. 555, no. 4.

[1] [1]

SHARES

138. Sa'idah Ukht Muhammad Ibn Abi 'Umayr

Sa'idah was the sister of Muhammad Ibn Abi 'Umayr al-Bayya' al-Sabiri [1](#) and his sister Minnah.

Her Merits

Sa'idah was one of the transmitters of traditions from Imam al-Sadiq ('a). At the time when her brother's situation became difficult and he was imprisoned for four years, she held in reserve his books (more than 94 books) in a place (room).

Al-Barqi, Shaykh al-Tusi, Muhaqqiq Ardabili, and Mirza Astarabadi have counted her among the transmitters of traditions from Imam al-Sadiq ('a). [2](#)

'Allamah Mamqani has said about her and her sister, "It is clear she was a Shi'ah and I heard from Wahid (Bihbihani) that based on the tradition related by Sa'idah from Imam al-Sadiq it may be proven that she was a pious woman." [3](#)

She has related traditions from Imam al-Sadiq ('a) and Hakam Ibn Miskin has related traditions from her.

Al-Kulayni based on his documents quotes Hakam Ibn Miskin from Sa'idah and her sister, the sisters of Muhammad Ibn Abi 'Umayr al-Bayya' al-Sabiri as saying, "We went to Abu 'Abdullah (Imam al-Sadiq) and said, 'Can a woman go to see her brother?'

He replied, 'Yes.'

We asked, 'Can they kiss one another?'

He answered, 'From behind clothes.'

One of the two sisters said, 'This, my sister, goes to see her brother.'

He said, 'If you go to see your brother, don't wear colorful clothes.'" [4](#)

[1.](#) Muhammad Ibn Abi 'Umayr (Ziyad Ibn 'Isa al-Azdi) was called Abu Ahmad. He was one of the distinguished companions of Imam al-Kazim, Imam al-Ridha, and Imam al-Jawad ('a). All of the biographers agree to his magnificence in science and piety.

[2.](#) Rijal al-Barqi, p. 62 (al-Barqi has introduced her with the name Sa'idah, and in the handwritten manuscript Sa'rah is written.); Jami' al-Ruwat, vol. 2, p. 458; Manhaj al-Maqal, p. 400; Mu'jam Rijal al-Hadith, vol. 23, p. 193.

[3.](#) Tanqih al-Maqal, vol. 3, p. 80.

[4.](#) Al-Kafi, vol. 5, p. 526, no. 3.

[1] [1]

SHARES

139. Sa'idah Mawlat Ja'far ('A)

Sa'idah, was the wife of Abu 'Abdullah Imam al-Sadiq ('a), and lived in his neighborhood.

Her Merits

Al-Kashi relates a tradition based on his documents from al-'Abbas Ibn Hilal from Abu al-Hasan al-Ridha ('a) about Sa'idah as saying, "Sa'idah was a woman freed by Imam Ja'far al-Sadiq ('a), and a scholarly woman. The words she heard from Abu 'Abdullah ('a), she taught to others, and she had a deposit from the Prophet (S). Imam al-Sadiq ('a) told her, 'I ask God just as he has introduced you to me in this world, for you to be my wife in heaven.' She lived in the neighborhood of the Imam and (she was so pious that) she didn't go to the Mosque except for making a pilgrimage to the Messenger of God (S) in Makkah. This was when she was going towards Makkah or returning from there. It has been said that her last words were, 'We are satisfied with spiritual reward, and believe in punishment.'" [1](#)

From these words of Imam al-Ridha ('a) it may be concluded that Sa'idah was a pious, pure, virtuous, and devout woman.

Ardabili, Mulla Qahpa'i, and Mirza Astarabadi have counted her among the transmitters of traditions.[2](#)

'Allamah Mamqani has said, "There is no doubt she was a Shi'ah, and the tradition from the book Basa'ir al-Darajat is sufficient in her praise to be able to say that she was a good woman."[3](#)

She has related traditions from Imam Ja'far al-Sadiq ('a), and Umm al-Hasan (Umm al-Husayn) Bint 'Abdullah Ibn Muhammad Ibn 'Ali Ibn al-Husayn ('a) has related traditions from her.

[1.](#) Ma'rifat al-Rijal, vol. 5, p. 662.

[2.](#) Jami' al-Ruwat, vol. 2, p. 458; Majma' al-Rijal, vol. 7, p. 175; Manhaj al-Maqal, p. 400.

[3.](#) Tanqih al-Maqal, vol. 3, p. 80.

[1] [1]

SHARES

140. Saffanah Al-Ta'i

Saffanah was the daughter of 'Abdullah Ibn Sa'd al-Ta'i (the nickname of Hatam al-Ta'i was Abu Saffanah). After being taken captive by the Muslims she was freed and became Muslim. She then invited her brother 'Adi Ibn Hatam to Islam. Her brother later became one of the special followers of Amir alMu'minin ('a) and was with him in the battles of al-Jamal, Siffin, and alNahrawan.[1](#)

Her Merits

Saffanah was an eloquent woman who had a beautiful countenance, generosity, magnanimity, wisdom, dignity, and great munificence. Her father would give her many camels, and she would give them to people to such an extent that he said, "Two generous people with one wealth is not right, because the entire wealth will quickly finish. Either you stop being so generous or prevent me." Saffanah said, "No one can ever be more generous than me."[2](#)

Ibn al-Athir has counted her among the companions of the Messenger of God (S),[3](#) and Sayyid Muhsin al-Amin has mentioned that Saftanah was one of the Shi'ah.[4](#)

She has related traditions from the Messenger of God (S), and Muhammad Ibn Ishaq has related traditions from her.

Ibn al-Athir based on his documents quotes Muhammad Ibn Ishaq as saying, "In the battle of the soldiers of the Messenger of God (S) with 'Adi Ibn Hatam, whom they defeated, the Muslims captured a large number of captives from the tribe of Tay. Saffanah was one of them... And, she said, 'O Messenger of God (S), my father is dead, and my guardian isn't present. Do me a favor and give me some of what God has bestowed upon you.'

He said, 'Who is your commander?'

She said, 'Adi Ibn Hatam.' Then, Saffanah said, 'The Prophet gave me clothes, put me on a camel, gave me money for my expenditures, and I went towards Damascus.'^{[5](#)}

It has been reported that Saffanah told the Prophet (S), "O Muhammad, if you want to abase us, don't make our enemies happy among the Arabs. I am the daughter of the commander of our tribe. My father protected those who needed protection, freed the prisoners of war, fed the hungry, clothed the naked, fed and honored the guests, spread peace and calm, and didn't withhold the needs from those who asked. I am the daughter of Hatam al-Ta'i."

The Prophet (S) responded, "O woman, truly these are the characteristics of a believer. If your father was a Muslim I would have prayed for his forgiveness, and he would have been freed because he was a supporter of good morals."^{[6](#)}

^{[1](#)}. Rijal al-Tusi, p. 49.

^{[2](#)}. A'lam al-Nisa' al-Mu'minat, p. 426.

^{[3](#)}. Usd al-Ghabah, vol. 5, p. 475.

^{[4](#)}. A'yan al-Shi'ah, vol. 1, pp. 287 & 414.

^{[5](#)}. Usd al-Ghabah, vol. 5, p. 475; A'yan al-Shi'ah, vol. 1, p. 414.

^{[6](#)}. A'yan al-Shi'ah, vol. 1, p.287.

[1] [1]

SHARES

141. Sukaynah Bint Al-Husayn

Sukaynah^{[1](#)} was the daughter of al-Husayn Ibn Ali Ibn Abi Talib, and her mother was al-Rabab Bint Imru'al-Qays Ibn 'Adi Ibn Aws Ibn Jabir. Sukaynah's name has been mentioned to be Aminah, Umaymah, and Aminah (the same name as her ancestor, Amina Bint Wahab), but the most common name for her was Sukaynah.^{[2](#)}

She married her cousin 'Abdullah Ibn al-Hasan,^{[3](#)} but he was martyred in Karbala' with his uncle Imam

al-Husayn ('a). After the martyrdom of her father Imam al-Husayn ('a) and his followers, Sukaynah, along with her aunt Zaynab ('a), and the rest of the remaining family from the Prophet (S) were taken as captives to Damascus. And, then they were taken to al-Madinah.

Subsequently, Sukaynah married Mus'ab Ibn al-Zubayr⁴ and Rabab was born. Following Mus'ab she married 'Abdullah Ibn 'Uthman Ibn 'Abdullah Ibn... Ibn Khuwaylid and Hakim and 'Uthman were born. After 'Abdullah she married Zayd Ibn 'Amr Ibn 'Uthman Ibn 'Affan.⁵

According to what most of the historians have said, Sukaynah passed away in al-Madinah on the 5th of Rabi' al-Awwal in the year 117 A.H. during the reign of Khalid Ibn 'Abd al-Malik.⁶

Khalid didn't permit her to be buried, because he wanted to pray over her himself, so he brought the excuse of the weather being too warm. The people waited till night. Finally, they returned to their houses, and distributed perfume and incense around the body. The next day the governor allowed her to be buried, and the prayer to be read.

Sukaynah was buried in the city of her ancestor the Messenger of God (S) in al-Madinah.⁷ Some have said that Sukaynah passed away while doing the Lesser Pilgrimage ('Umrah) in Makkah in the year 126.⁸

Abu al-Faraj has said, "Sukaynah passed away in al-Madinah during the government of Khalid Ibn 'Abd al-Malik, and he postponed her burial because of the noontime heat. 'Ali Ibn al-Husayn ('a) ordered that everyone who had come for the burial and prayer should be sprayed with perfume..."⁹

In consideration of the fact that 'Ali Ibn al-Husayn ('a) passed away between the years 92 and 94, and Sukaynah in the year 117, his presence at her burial cannot be true. The shrine in Damascus for Sukaynah is in truth for a different Sukaynah. On its grave stone is written, "Sukaynah Bint al-Malik." Ibn 'Asakir too has said, "The religious authorities consider the possibility of the grave in Damascus belonging to Sukaynah to be weak, because according to what the historians have said she passed away in al-Madinah."¹⁰

Sukaynah's marriage with Zayd Ibn 'Amr Ibn 'Uthman Ibn 'Affan has been reported in such books as al-Tabaqat al-Kubra and al-Aghani by Abu al-Faraj. However, authors such as al-Muqarram and al-Hassun believe this is incompatible with the personality of the members of the immaculate and pure household.¹¹

Her Merits

Sukaynah was an eloquent woman. She was considered one of the best poets of her time, and as such held a high position. The great poets and literary men from the Quraysh would come to her for discussion and debate. She would judge and correct their poems, and she would pay them a fee. Some of the writers in their books have mentioned her meeting with a group of poets including al-Farzdaq.¹² &

Abu Faraj al-Isfahani¹⁴ has also brought her words and poems in his book. For instance, he has said, "A group of the people of al-Kufah came to Sukaynah to see her and give their condolences. She told them, 'God knows how much I am angered with you. You martyred my ancestor 'Ali ('a) and murdered my husband Mus'ab. You made me an orphan as a child, and made me sit in my home as an adult. How can you come to visit me like this?'"¹⁵

Sukaynah along with her husband followed her father al-Husayn ('a) to Karbala', and was present during the events of Karbala'. She took part in all the tragedies and difficulties, and witnessed the martyrdom of her brothers, uncles, cousins, husband, and father. She said goodbye to the mutilated body of her father, and tolerated captivity. She was a modest and chaste woman.

Sahl Ibn Sa'd, one of the companions of the Messenger of God (S), relates, "When I entered Damascus and heard the household of the Prophet (S) had entered, I went to them to see if there was anything I could do for them. I asked a girl, 'Who are you?'

She said, 'Sukaynah Bint al-Husayn.'

I asked her, 'Is there anything you need? I am Sahl Ibn Sa'd. I saw your grandfather, and I heard his words.'

Sukaynah said, "O Sahl, tell the person who is carrying the head (of Imam al-Husayn) to go in front of us. In this way the people will be busy looking at it and not look at us, in view of the fact that we are the women from the household of the Messenger of God (S)."¹⁶

Sukaynah was a brave woman, and did not remain quiet in face of the curses of Banu-Umayyah. 'Umar Ridha Kahhalah has written, "On FRidhays she would go in front of Khalid Ibn 'Abd al-Malik. When he would start to curse and use foul language about 'Ali ('a), Sukaynah along with her servants would curse him. And, Khalid's guards would beat her servants."

Sukaynah, as the female leader of the Quraysh, entered upon Hisham.¹⁷ She removed his sash from his waist and his turban from his head.

When Marwan would curse Sukaynah's ancestor (Imam 'Ali), Sukaynah would curse Marwan, his father, and his grandfather. The daughter of 'Uthman Ibn 'Affan told Sukaynah, "I am the daughter of a martyr." Sukaynah was quiet. All of a sudden, the caller to prayer (Muezzin) said, "I bear witness that Muhammad is the Messenger of God." Sukaynah said, "Is this my father or yours?"

The other woman said, "I will never boast in front of you."¹⁸

Thus, Sukaynah was a brave, awe-inspiring, great woman, and no one had the dare to be disrespectful to her. When she humiliated Hisham, he was unable to say anything in response to her. This shows her

authority and greatness.

Imam al-Husayn ('a) has said about her and her mother, "I swear to you on your life, I like the house in which Sukaynah and al-Rabab live."^{[19](#)}

'Umar Ridha Kahhalah has written, "Sukaynah was an honorable, chaste woman with a high station."^{[20](#)}

Bint al-Shati has written, "Truly, because of Sukaynah's high ancestry, status, and position she had a limitless and clear esteem."^{[21](#)}

Zaynab Fawwaz has written, "Sukaynah was an eminent woman in her time, one of the most beautiful, with great morals, and of the most esteemed."^{[22](#)}

Mamqani has listed Sukaynah among the women transmitters of traditions.^{[23](#)}

She has related traditions from al-Husayn Ibn 'Ali ('a), her father, and Umm Kulthum Bint 'Ali ('a). Fa'id al-Madani the servant of 'Ubaydullah and Fatimah Bint Ali Ibn al-Husayn ('a) have related traditions from her.

Ibn 'Asakir has related based on his documents from Fa'id the servant of 'Ubaydullah Ibn Abi Rafi' who related from Sukaynah Bint al-Husayn Ibn 'Ali from her father that she told me, "The Messenger of God (S) stated, '(On the Judgment Day) the carriers of the Qur'an (those who have memorized it) are outstanding people in Heaven.'"^{[24](#)}

Al-Majlisi based on his documents relates from Bakr Ibn al-ahnaf from Fatimah Bint 'Ali Ibn Musa al-Ridha ('a) from the daughters of Musa Ibn Ja'far ('a), Fatimah, Zaynab, and Umm Kulthum, from Fatimah Bint Ja'far Ibn Muhammad from Fatimah Bint Muhammad Ibn 'Ali from Fatimah Bint 'Ali Ibn al-Husayn from the daughters of al-Husayn Ibn 'Ali ('a), Fatimah and Sukaynah, from Umm Kulthum Bint 'Ali ('a) from her mother Fatimah the daughter of the Messenger of God (S) that she said, "I heard the Messenger of God (S) say, 'The night I was taken to the heavens, I entered Heaven and saw a palace made of white diamonds. It had a door decorated with pearls and rubies. There was a curtain over the door. I raised my head, and on the door it was written, 'There is no god besides God, Muhammad is the Messenger of God, and 'Ali is the master of his nation.' Also, it was written, 'Lucky are the followers (Shi'ah) of 'Ali.'"^{[25](#)}

^{1.} Sukaynah is the name of a small girl who has a sensitive and cheerful spirit. This word is used for the daughter of Imam al-Husayn ('a) in the lexicons.

^{2.} A'lam al-Nisa', vol. 2, p. 221; Tarajim Sayyidat Bayt al-Nubuwwah, p. 827; Tarajim al-Nisa', p. 155.

^{3.} Al-Mujdi, p. 19.

^{4.} Mas'ab Ibn al-Zubayr was his brother's ('Abdullah Ibn al-Zubayr) agent in al-Basrah. Al-Aghani, vol. 14, p. 163.

^{5.} A'lam al-Nisa', vol. 2, p. 216; Tarajim Sayyidat Bayt al-Nubuwwah, p. 878; Tarajim al-Nisa', p. 156.

^{6.} Al-Farazdaq was the nickname of Hammam Ibn Ghalib Ibn Sa'sa'ah. He was a famous poet who passed away in the

year 110 A.H.L. His poems had a large effect on the Arabic language.

- [7.](#) Safinat al-Bihar, vol. 1, p. 638; Tarajim Sayyidat Bayt al-Nubuwwah, p. 1035; Al-Tabaqat al-Kubra, vol. 7, p. 475; Wafiyyat al-A'yan, vol. 1, p. 298; Tarajim al-Nisa', p. 170; A'yan al-Shi'ah, vol. 3, p. 491.
- [8.](#) A'yan al-Shi'ah, vol. 3, p. 492; A'lam al-Nisa', vol. 2, p. 224.
- [9.](#) Al-Aghani, vol. 16, p. 165.
- [10.](#) Tarajim al-Nisa', p. 169; A'yan al-Shi'ah, vol. 3, p. 492.
- [11.](#) Al-Tabaqat al-Kubra, vol. 8, p. 475, p. 113; Hassun, p. 432.
- [12.](#) A'lam al-Nisa', vol. 2, pp. 203–216; Tarajim Sayyidat Bayt al-Nubuwwah, pp. 1020–1030; Tarajim al-Nisa', p. 160–169; A'yan al-Shi'ah, vol. 3, p. 492; Al-Aghani, vol. 16, p. 106.
- [13.](#) Abu al-Faraj 'Ali Ibn al-Husayn Ibn Muhammad Ibn Haytham al-Isfahani (284–356 A.H.L.) was a skilled genealogist, related many traditions, and able poet.
- [14.](#) Khalid Ibn 'Abd al-Malik Ibn al-Harith Ibn al-Hakam was the governor of alMadinah.
- [15.](#) Al-Aghani, vol. 16, p. 106.
- [16.](#) Maqatal al-Husayn, vol. 2, p. 61.
- [17.](#) Hisham Ibn 'Abd al-Malak Ibn Marwan was one of the Umayyad tyrants in Syria. He was born in Damascus, and started his rule in the year 105 A.H.L. He died in the year 125. [Al-A'lam by al-Zarkali, Lughat Nama Dihkhuda]
- [18.](#) A'lam al-Nisa', vol. 2, p. 223; Tarajim al-Nisa', p. 157.
- [19.](#) Al-Aghani, vol. 16, p. 89.
- [20.](#) A'lam al-Nisa', vol. 2, p. 202.
- [21.](#) Tarajim Sayyidat Bayt al-Nubuwwah, p. 956.
- [22.](#) Al-Durr al-Manthur fi 'Tabaqat Rabbat al-Khudur, p. 244.
- [23.](#) Tanqih al-Maqal, vol. 3, p. 80.
- [24.](#) Tarajim al-Nisa', p. 155.
- [25.](#) Bihar al-Anwar, vol. 65, p. 76.

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SHARES

142. Salma (Umm Rafi')

Salma was freed by the Messenger of God (S) and she was his servant. They have also called her Mawlat Safiyyah Bint 'Abd al-Muttalib. She was the wife of Abu Rafi' (the servant of the Messenger of God), and the mother of his children. Her nickname was Umm Rafi'.[1](#)

Her Merits

Salma was the midwife for Lady Khadijah ('a). She was also with Mariyyah at the time when Ibrahim the son of the Messenger of God (S) was born. She was the midwife of Fatimah when her children were born and her nurse when she was sick. Furthermore, at the time for washing Fatimah before her burial she helped 'Ali ('a) and Asma' Bint 'Umays. During the war of Khaybar she was present along with the Messenger of God (S).[2](#)

About her husband the Messenger of God (S) said, "Every Prophet has had someone to trust, and that person for me is Abu Rafi'." Abu Rafi' accompanied the Prophet (S) in most of the wars which he participated in, and after him served Amir al-Mu'minin ('a). He was considered to be one of the very close Shi'ah to that Imam. The public treasury was in his hands. At the Battle of Jamal and Siffin he was the attendant to the Imam. His sons (the sons of Salma) 'Ubaydullah and 'Ali were the scribes and special companions for Amir al-Mu'minin ('a).[3](#)

Ibn alAthir has written, "Abu Rafi' was the treasurer for 'Ali."[4](#)

Ibn 'Abd al-Barr, Ibn Mandah, and Ibn al-Athir have listed her among the companions of the Messenger of God (S).[5](#)

Kahhalah has written, "Ibn Habban has mentioned her as one of the trustworthy friends."[6](#)

Mamqani while introducing her as one of the women transmitters of traditions has written, "I know her to be one of the honourable people and her traditions are acceptable."[7](#)

She has related traditions from the Messenger of God (S) and Fatimah ('a). 'Ubaydullah Ibn 'Ali Ibn Abi Rafi', Abu Rafi' (the servant of the Messenger of God), and Ayyub Ibn al-Hasan Ibn Ali Ibn Abu Rafi' have related traditions from her.

Ibn Sa'd quotes Abi Rafi' from Salma based on his documents that she said, "Fatimah, the daughter of the Messenger of God (S), became sick. The day of her death, 'Ali ('a) went out of the house. Fatimah told me, 'Mother, pour some water for me to wash.'

I poured water for her, and she washed herself well. Then, she said, 'Give me my new clothes.' I gave her these clothes and she put them on. After this she said, 'Place my bedding in the middle of the floor.' I placed it there. Death pains overtook her. She faced Makkah and said, 'O mother, my soul will now be taken. I have washed myself, so no one needs to open my shroud.'"

Salma says, "Fatimah passed away. 'Ali returned. I told him what she had said.

Then, he said, 'I swear to God no one will open her shroud.' He carried her and buried her."

Ibn Sa'd brings another tradition after mentioning this tradition from Muhammad Ibn Musa that 'Ali Ibn Abi Talib washed Fatimah.[8](#)

Al-Tabarani based on his documents quotes 'Ubaydullah Ibn 'Ali from his ancestor Salma as saying, "The Messenger of God (S) was reluctant to take the best of the foods from what was served."

He also relates based on his documents from Muhammad Ibn al-Fadl al-Rafi'i from his ancestor Salma that she said, "I was with the Prophet (S) in the bazaar when he said, 'A man from Heaven will now appear.' I heard the sound of feet, and suddenly 'Ali ('a) came up." Al-Tabarani relates 13 traditions from

Salma.[9](#) Abu Dawud, al-Tirmidhi, and Ibn Majah have related traditions from Salma.[10](#)

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- [1.](#) Tahdhib al-Kamal, p. 196.
 - [2.](#) Al-Tabaqat al-Kubra, vol. 8, p. 227; Tarikh al-Tabari, vol. 2, p. 178; al-Isti'ab, vol. 4, p. 1862.
 - [3.](#) Rijal al-Najjashi, p. 2.
 - [4.](#) Al-Kamil fi'l-Tarikh, vol. 3 p. 263.
 - [5.](#) Al-Isti'ab, vol. 4, p. 1862; Usd al-Ghabah, vol. 5, p. 478; Tanqih al-Maqal, vol. 3, p. 80.
 - [6.](#) A'lam al-Nisa', vol. 2, p. 254.
 - [7.](#) Tanqih al-Maqal, vol. 3, p. 80.
 - [8.](#) Al-Tabaqat al-Kubra, vol. 8, p. 28.
 - [9.](#) Al-Mu'jam al-Kabir, vol. 24, pp. 297-302.
 - [10.](#) Tahdhib al-Tahdhib; vol. 12, p. 425.

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SHARES

143. Salma Bint 'Umayy

Salma was the daughter of 'Umayy Ibn Ma'd Ibn Harith al-Khuth'ami. Her mother was Hind (Khawlah the daughter of 'Awf Ibn al-Zuhayr Ibn Harith Ibn Kinanah). She was the sister of Maymunah (the wife of the Messenger of God), Asma' Bint 'Umayy (the wife of Ja'far, the Prophet's cousin), and Lubabah (Umm al-Fadl), the wife of al-'Abbas (the uncle of the Prophet).[1](#)

Salma married Hamzah Ibn 'Abd al-Muttalib, the uncle of the Prophet (S). The fruit of this union was 'Imarah or Umamah, who was mentioned earlier in this book under the name Fatimah Bint Hamzah. After the death of her husband Hamzah, she married Shaddad Ibn Usamah Ibn Had al-Laythi And, their children were 'Abdullah and 'Abd al-Rahman.

Her Merits

Salma became Muslim in the very first days of Islam along with her sister Asma'. She had the blessing of being the wife of a man such as the martyr Hamzah. His superior qualities are clear to all. Hamzah was the paternal uncle and brother through nursing of the Prophet (S). He was a great supporter and protector of religion and the Messenger of God (S). He was martyred while defending his religion in fighting with the unbelievers.

Salma was a poet, and wrote poems in praise and mourning for her husband.[2](#) Salma is one of the four sisters about whom the Messenger of God (S) said, "The believing sisters."[3](#)

Shaykh al-Saduq based on his documents relates from Abu Basir who quotes Imam al-Baqir ('a) as saying, "May God forgive the sisters of heaven who are: Asma' Bint 'Umays the wife of Ja'far, Salma Bint 'Umays the wife of Hamzah, Maymunah..." (This tradition was related under the merits for Salma's sisters.)⁴

It is written that Asma' Bint 'Umays was present at the wedding of Fatimah ('a).⁵ Al-Majlisi has written, "The night of Fatimah's wedding Asma' Bint 'Umays stayed with her according to the request of Khadijah ('a), and the Prophet (S) prayed for her in this world and the Hereafter."⁶

Al-Majlisi relates from Imam al-Sadiq ('a) as saying, "Coins (Dirhams) were poured in the Messenger of God's (S) lap from heaven. He gave a handful of these coins to Umm Ayman for her to buy household needs. He gave another handful to Asma' Bint 'Umays for her to buy perfumes. Another handful he gave to Umm Salamah for buying food..."⁷

History witnesses that in the beginning of the year 2 A.H. (the year of Fatimah's marriage) Asma' Bint 'Umays was in Abbysinia. At the time of the conquest of Khaybar (6 A.H.) she entered al-Madinah along with her husband Ja'far. Thus, Asma' was not present at the time of Fatimah al-Zahra's wedding in al-Madinah. We can result that the person present was someone else. Possibly it was someone with the name of Asma' and the historians thought this was Asma' Bint 'Umays and added Bint 'Umays themselves, or Bint 'Umays was mentioned and what was meant was Salma.

It is also probable that some of the transmitters of traditions made a mistake between the names of the two sisters and in place of Salma reported Asma' who was better known. It is not unlikely that one of the transmitters made a mistake and others followed him. In evaluating the description, family, transmitters of traditions from the Messenger of God (S), and their attachment to his household, it is impossible for this woman who was called Asma' Bint 'Umays and was with Fatimah ('a) on her wedding night to be other than her sister Salma Bint 'Umays. Although al-Majlisi has written, "Asma' Bint Yazid Ibn Sakan⁸ was present."⁹

If this is true, she must be one of the women transmitters of traditions who was devoted to the household of the Prophet (S). However, she is not listed in the books on Shi'ah transmitters of traditions, and there is no tradition related from her to show this close relationship.

Ibn 'Abd al-Barr, Ibn al-Athir, and Ibn Hajar have listed Salma among the companions of the Messenger of God (S).¹⁰ Ayatullah Khu'i has listed her among the women transmitters of traditions.¹¹ Arbali¹² has said, "Salma was like her sister, however Asma' is more famous."¹³

¹. Al-Isti'ab, vol. 4, p. 195.

². Al-Aghani; A'lam al-Nisa', vol. 2, p. 251; Rayahin al-Shari'ah, vol. 4, p. 351.

³. Al-Isti'ab, vol. 4, p. 1861; Usd al-Ghabah, vol. 5, p. 479; al-Mu'jam al-Kabir, vol. 24, p. 302.

⁴. Al-Khisal, vol. 2, p. 363.

- [5.](#) Kashf al-Ghummah, vol. 1, p.374.
- [6.](#) Bihar al-Anwar, vol. 43, p. 117.
- [7.](#) Bihar al-Anwar, vol. 43, p. 113.
- [8.](#) Bihar al-Anwar, vol. 43, p. 134.
- [9.](#) Bihar al-Anwar, vol. 43, p. 134.
- [10.](#) Al-Isti'ab, vol. 4, p. 1861; Usd al-Ghabah, vol. 5, p. 479; al-Isabah, vol. 4, p. 324.
- [11.](#) Mu'jam Rijal al-Hadith, vol. 23, p. 194.
- [12.](#) 'Ali Ibn Fakhr al-Din 'Isa Ibn Abu al-Fath al-Arbali Biha' al-Din lived in Baghdad and passed away in the year 693 A.H.L. He was an author and wrote the book Kashf alGhummah fi Ma'rifat al-A'immah.
- [13.](#) Kashf al-Ghummah, vol. 1, p. 374.

[1] [1]

SHARES

144. Samanah, The Mother Of Imam Al-Hadi ('A)

Samana al-Munaqrash al-Maghribi, the mother of Imam 'Ali Ibn Muhammad al-Hadi ('a), or Umm Walad was nicknamed Umm al-Fadl. [1](#) She was bought from a slave seller with the specifications Imam al-Jawad ('a) gave and according to his order. Samanah was one of the nobles of birth from her country. However, she had been taken as a prisoner of war.

Her Merits

Samanah was one of the greatest and most dignified women of her time. No one equaled her in piety and virtue. She fasted most days. She had the dignity and honor of being the wife of Imam al-Jawad ('a) and the mother of Imam al-Hadi ('a). Imam al-Jawad ('a) has said about her, "There is a servant who is aware of my right (the right of Imamate), meaning she understood the status and rank of Imamate. She is an inhabitant of heaven. The rebellious Satan cannot approach or influence her. His tricks, deception, and rebellion do not reach Samana. She is under the supervision of God, and she is never heedless. She is no different from the honest and pure mothers." [2](#)

Mulla Qahpa'i has listed Samanah among the women transmitters of traditions. [3](#) Considering the fact that Samanah was the wife and mother of an Imam, surely, she has related some of their words or deeds.

[1.](#) Al-Kafi, vol. 1, p. 497; Bihar al-Anwar, vol. 5, p. 114 and 115; Kitab al-Irshad, p. 327; Majma' al-Rijal, vol. 7, p. 188 and 176; A'yan al-Shi'ah, vol. 2, p. 36.

[2.](#) Rayahin al-Shari'ah, vol. 3, p. 23.

[3.](#) Majma al-Rijal, vol. 7, p. 176.

145. Sawdah Bint Zam'ah

Umm al-Mu'minin Sawdah was the daughter of Zam'ah Ibn Qays Ibn 'Abd Shams... Ibn al-'Amiri Lu'ay al-Qurayshi al-'Amiri. Her mother was Shumus the daughter of Qays Ibn Zayd... Ibn 'Adi Ibn al-Najjar al-Ansari. After Sawdah became Muslim and pledged allegiance with the Prophet (S), her husband Sakran Ibn 'Umar also became Muslim and together they migrated to Abyssinia.

After the death of Khadijah ('a) and Sakran, and before the Prophet's marriage with 'A'ishah, he married Sawdah. She was a heavy woman with little movement, and she stayed with the Messenger of God (S) until she became old. She had no children.

Ibn 'Abd al-Barr and Ibn al-Athir have written, "Sawdah passed away near the end of the rule of 'Umar in al-Madinah (during the final days of the year 22, or the beginning days of the year 23).¹

Ibn Sa'd based on a quote from 'Abdullah Ibn Muslim has said, "Sawdah passed away in Shawwal of the year 54 during the reign of Mu'awiyah in al-Madinah. She was buried in the Baqi' Cemetery." Ibn Hajar has said, "Ibn Abi Khaythamah said that she died during the reign of 'Umar." And, al-Waqidi said the year 54. Al-Zarkali also mentions the year of 54 A.H. as being the year of her death.²

Her Merits

Ibn Sa'd, Ibn al-Athir and al-Tabarani based on their documents relate from 'Ikrimah that Ibn 'Abbas said, "Sawdah feared that the Messenger of God (S) would divorce her, so she said, 'Don't divorce me, but give my turn to 'A'ishah. I want to be raised among your wives on the Judgment Day.' Therefore, the Messenger of God (S) did this."³ The following verse was revealed about her:

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ
الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"And if a woman fears ill treatment from her husband, or desertion, there is no sin on the couple if they effect a reconciliation between them, and reconciliation is better but avarice has been made to be present in the (people's) minds, and if you do good and keep from evil, then verily Allah is aware of what you do." (Surah An-Nisa, 4: 128).

Sawdah had a praiseworthy disposition. 'A'ishah has praised her and said, "There was no one dearer to

me than Sawdah, except that she was a jealous woman." Ibn Sa'd based on his documents relates from Ibn Sirin as saying, "The Messenger of God (S) took all his wives with him on his farewell pilgrimage of Hajj. After him they also went on Hajj. However, Sawdah didn't go on Hajj and she said, 'My Hajj is not to leave the house as God has said [Stay in your houses and do not display yourselves as people did in the time of ignorance.]'.

Until the end of her life she did not come out of the room which the Prophet (S) had prepared for her. This trait in Sawdah is enough to show her extreme obedience and modesty."

Ibn Sa'd wrote, "The Messenger of God (S) gave her 80 wasaq of dates and 20 wasaq of barley or wheat during the Battle of Khaybar for food."[4](#) This tradition shows her presence during the conquering of Khaybar.

Shaykh al-Tusi, Ahmad Ibn Hanbal, Ibn 'Abd al-Barr, Ibn Mandah, AbuNu'aym, Ibn al-Athir and others have considered her to be one of the companions and transmitters of traditions from the Messenger of God (S).[5](#)

Ardabili and Mirza Astarabadi have listed her among the transmitters of traditions.[6](#) Mamqani has said, "I count her among the good people and trust her traditions."[7](#) She has related traditions from the Messenger of God (S).[8](#)

'Abdullah Ibn 'Abbas and Yahya Ibn 'Abdullah Ibn 'Abd al-Rahman have related traditions from her.

Sawdah has related several traditions from the Messenger of God (S) one of which has been mentioned in Sahih al-Bukhari and Sahih Muslim.[9](#)

Ibn al-Athir based on his documents quotes from Ibn al-Zubayr from Sawdah as saying, "A man came to the Messenger of God (S) and said, 'My father is an old man and is unable to go on Hajj.'

The Prophet (S) said, 'Can you carry out your father's obligation in place of him?'

He said, 'Yes.'

The Prophet (S) stated, 'I swear to God that your father's Hajj has been forgiven.'" Al-Tabarani has related a tradition similar to this.[10](#)

Al-Tabarani based on his documents quotes Ibn 'Abbas as relating from Sawdah that she said, "A sheep from the wealth of the Messenger of God (S) died. He said, 'Why don't you peel the skin from it to tan and use.'" [11](#)

Al-Tabarani has related 13 traditions from Sawdah, some of which are similar to each other. [12](#)

Al-Bukhari, Abu Dawud, and al-Nasa'i have also related traditions from her. [13](#)

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- [1.](#) Al-Isti'ab, vol. 4, p. 1867; Usd al-Ghabah, vol. 5, p. 485.
 - [2.](#) Al-Tabaqat al-Kubra, vol. 8, p. 57; Tahdhib al-Tahdhib, vol. 12, p. 427.
 - [3.](#) Al-Tabaqat al-Kubra, vol. 8, p. 53; Usd al-Ghabah, vol. 5, p. 484; Al-Isti'ab, vol. 4, p. 1867; al-Mu'jam al-Kabir, vol. 24, p. 32.
 - [4.](#) Al-Tabaqat al-Kubra, vol. 8, pp. 55 and 56.
 - [5.](#) Rijal al-Tusi, p. 32; al-Jami' fi'l-'Ilal wa-Ma'rifat al-Rijal, p. 244; Al-Isti'ab, vol. 4, p. 1867; Usd al-Ghabah, vol. 5, p. 484; Tanqih al-Maqal, vol. 3, p. 80.
 - [6.](#) Jami' al-Ruwat, vol. 2, p. 458; Manhaj al-Maqal, p. 400.
 - [7.](#) Tanqih al-Maqal, vol. 3, p. 80.
 - [8.](#) Al Jami 'fi'l-'Ilal wa-Ma'rifat al-Rijal, p. 244.
 - [9.](#) A'lam al-Nisa', vol. 2, p. 366.
 - [10.](#) Usd al-Ghabah, vol. 5, p. 485; al-Mu'jam al-Kabir, vol. 24, p. 37.
 - [11.](#) Al-Mu'jam al-Kabir, vol. 24, p. 37.
 - [12.](#) Al-Mu'jam al-Kabir, vol. 24, pp. 33-37.
 - [13.](#) Tahdhib al-Tahdhib, vol. 12, p. 426.

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SHARES

146. Sawdah Bint 'Imarah

Sawdah was the daughter of 'Imarah Ibn al-Ashtar Hamdani.

Her Merits

She was a brave woman, eloquent, and superior in speech. She was among the Shi'ah of Imam 'Ali ('a), and fought with her words and poems. She spoke the truth before Mu'awiyah Ibn Abi Sufyan and proved her faithfulness to the leadership (wilayah) of Amir al-Mu'minin ('a). Her virtues are clear from the story of her meeting with Mu'awiyah.

Ibn Tayfur relates from Muhammad Ibn 'Ubaydullah and Ibn 'Abd-Rabbih in the section al-wafidat 'ala mu'awiyah a tradition the meaning of which is this: Sawdah Bint 'Imarah requested permission to enter upon Mu'awiyah. Mu'awiyah gave her permission.

When she entered Mu'awiyah asked her, "Are you the person who has said poems in praise of 'Ali and vilification of us?"

Sawdah said, "Yes, so that I wouldn't be lost and have to apologize."

Mu'awiyah said, "What persuaded you to talk like this?"

Sawdah responded, "My liking of 'Ali and trying to follow the truth."

Mu'awiyah said, "By God, I see no sign of this (following of the truth) in you."

Sawdah said, "Today you have become sovereign over the people and control their affairs. God will ask you about us and our right on you. You have put someone over us who has fooled you. With your power and kingdom, he has stretched out his hand to us, and harvests us like clusters of wheat. He cuts us down and destroys us just like the way plants are cut. He takes our wealth and

honor. This is Busr Ibn 'Arta'ah¹ that has come to our land. He kills our men and takes our possessions. If he didn't obey you, our honor and eminence would still be in place. If you remove him from this position, we will be thankful to you. Otherwise, we will have recognized you.

Mu'awiyah said, "Are you threatening me? It is necessary for me to sit you on an unruly camel and send you to him for him to judge you."

Sawdah was quiet and cried. She recited a poem the meaning of which is, "May God send his greetings upon the body which has been encompassed by the grave and buried justice along with it. He was an ally of the truth, and there is never an equal to him. He is coupled and was born with truth and faith."

Mu'awiyah said, "Who is this about? (this poem)"

Sawdah said, "'Ali Ibn AbiTalib ('a)."

Mu'awiyah said, "What has he done for you that he is this way (so dear) for you?"

Sawdah said, "He put a man in charge of us, and between him and me an argument arose. I went to 'Ali ('a) to complain of what that ruler had done to us. I found him praying. When he saw me, he finished praying and with kindness and affection said, 'Is there something you need?' I told him my story. He cried and said, 'God you are a witness over me and him that I didn't tell him to oppress...' (His words will follow later in this section, God willing.)."

Sawdah said, "I received a letter from him which I swear to God had no seal or fastening, and I read it."

Mu'awiyah said, 'The son of Abu Talib, like drinking water, little by little taught you and got you used to being provoked against the ruler. This taste will gradually leave from under your tongue."

Then he added, "Write that her wealth should be returned to her and she should be dealt with justly."

Sawdah asked, "For me, or for me and my people?"

Mu'awiyah said, "For you." Sawdah responded, "By God, this is not justice, and it is an ugly deed. I am like the rest of the people."

Mu'awiyah said, "Write for her and her people."²

She has related traditions from 'Ali Ibn Abi Talib ('a). And, Muhammad Ibn 'Abdullah and Amir al-Shi'bi have related traditions from her.

Ibn Tayfur and Ibn 'Abd Raba based on their documents have related from Abbas Ibn Bakkar from Muhammad Ibn 'Ubaydullah about the visit of Sawdah Bint al-Asakk al-Hamdani with Mu'awiyah. The translation of this dialog was previously given and so its repetition will be avoided here. Only the words of Sawdah about Amir al-Mu'minin ('a) will be given when she said, "May God send his greetings upon the body which has been encompassed by the grave and buried justice along with it. He was an ally of the truth, and there is never an equal to him. He is coupled and was born with truth and faith."

To this Mu'awiyah replied, "Who is this about?"

Sawdah said, "'Ali Ibn Abi Talib ('a)."

Mu'awiyah asked, "What has he done for you that he is so dear to you?"

Sawdah said, "He put a man in charge of us, and between him and me an argument arose. I went to 'Ali ('a) to complain of what that ruler had done to us. I found him praying. When he saw me, he finished praying and with kindness and affection said, 'Is there something you need?' I told him my story. He cried and said, 'God you be a witness over me and him that I never told him to oppress the people, and I never ordered him to stop doing your justice.'

Then he took a piece of leather out of his pocket and wrote on it."³

¹. Busr Ibn 'Arta'ah or Ibn Abi 'Arta'ah al-Amiri al-Qarashi, Abu 'Abd al-Rahman, was born in Makkah before the Prophet (S) migrated to al-Madinah. He passed away in the year 86 A.H.L. He became a Muslim as a child. He became one of the helpers of Mu'awiyah Ibn Abi Sufyan. [Al-A'lam by al-Zarkali, vol. 2, p. 51).

². Balaghat al-Nisa', p. 47; al-'Iqd al-Farid, vol. 1, p. 344.

³. Balaghat al-Nisa', p. 47; al-'Iqd al-Farid, vol. 1, pp. 344-345.

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SHARES

147. Sawsan, The Mother Of Imam Al-'Askari

Sawsan was the mother of Imam al-Hasan al-'Askari ('a). Some of the other names used for her include: Hadith, Hadithah, and Salil. This woman was a manumitted servant.¹ Shaykh al-Saduq quotes Jabir about the tablet of Fatimah ('a) that he said, "In this tablet the names of the Imams and their mothers were written, and the name of the mother of Imam al-Hasan al-'Askari was given as Samana

with the nickname of Umm al-Hasan."[2](#)

Shaykh al-Saduq has written, "When news of the death of Imam al-Hasan al-Askari ('a) reached al-Madinah, his mother Hadith left al-Madinah for Surraman-ra'a. Ja'far al-Kadhhab (the liar), the brother of Imam al-Hasan al-'Askari ('a), had created many difficulties over the matter of the Imamate and inheritance. He claimed inheritance which was not his, and complained of the mother of Imam al-Hasan al-'Askari ('a) before the king."[3](#)

The time of death of this distinguished woman is not clear. However, after the death of her son, Imam al-Hasan al-'Askari ('a) (260 A.H.), she was still alive. She requested that he be buried in their house next to her husband and son (Imam 'Ali Ibn Muhammad al-Hadi and al-Hasan Ibn 'Ali al-'Askari). However, Ja'far al-Kadhhab tried to prevent this and said, "This house is my house."

Imam al-Mahdi ('aj) appeared and asked him, "Ja'far! This house is your house?" Then he was gone."[4](#)

Her Merits

Imam al-Hasan al-'Askari's mother was a very self-constrained, pious, modest, and good woman. Imam al-Hadi ('a) has said about her, "Salil is free of evils, indecency, uncleanness, and impurities."[5](#)

Imam al-Hasan al-'Askari ('a), when making out his will to his mother, divided his inheritance between his mother and his brother, Ja'far, and recorded this with a judge. His mother claimed that he had made out his will, and the judge proved this to be true."[6](#)

This woman's distinction based on the tradition which Shaykh al-Saduq relates from Ahmad Ibn Ibrahim from Hakimah, the daughter of Imam al-Jawad ('a), is clear.

Ahmad Ibn Ibrahim has said, "I asked Hakimah that now that Imam al-Hasan al-'Askari has left this world who the Shi'ah should turn to?" She answered, "To the grandmother, the mother of Imam, may God send His greetings upon her."[7](#)

Therefore, this dear, devout, pious woman was a connection between the Imam ('a) and his people. She was also the executor of his will. Such a high and esteemed station is reserved for the Imams. However, due to the circumstances of the time, the young age of the Imam, and his Lesser Occultation, the mother of Imam al-Hasan al-'Askari was entrusted with this mission.

Mulla Qahpa'i has listed her among the transmitters of traditions with the name Haditha."[8](#)

Shaykh Mahallati has written, "Sawsan was a princess in her province."[9](#)

A tradition which the mother of Imam al-Hasan al-'Askari ('a) related was not found. However, without a doubt this honorable woman who was the executor of the will, the mother, and the wife of the Imam must have related traditions from him.

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- [1.](#) Al-Kafi, vol. 1, p. 461; Kitab al-Irshad, p. 335; Ithbat al-Wasiyyah, p. 205; Kashf alGummah, vol. 3, p. 271.
 - [2.](#) Kamal al-Din, vol. 1, p. 307.
 - [3.](#) Kamal al-Din, vol. 2, p. 474; Bihar al-Anwar, vol. 50, p. 331.
 - [4.](#) Kamal al-Din, vol. 2, p. 442.
 - [5.](#) Ithbat al-Wasiyyah, p. 205.
 - [6.](#) Al-Kafi, vol. 1, p. 462; Kamal al-Din, vol. 1, p. 43.
 - [7.](#) Kamal al-Din, vol. 2, p. 501.
 - [8.](#) Majm'a al-Rijal, vol. 7, p. 173.
 - [9.](#) Rayahin al-Shari'ah, vol. 3, p. 24.

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SHARES

148. Sharaf Al-Ashraf

Sharaf al-Sharaf was the daughter of 'Ali Ibn Tawus who was born in 589 A.H. Her mother was Zahra', the daughter of the minister of Nasir Ibn al-Mahdi. She is the sister of Fatimah, Muhammad, and 'Ali (the children of 'Ali Ibn Tawus).[1](#)

Her Merits

She was an eloquent, knowledgeable, and good woman who was also an author. Her father has written to his son Muhammad in the book Kashf al-Mahajjah, "Be aware that I prepared your sister Sharaf al-Ashraf for certain situations before the age of maturity, and I have explained certain matters to her."[2](#)

In the book al-Amali their father has given permission to her and her sister and brothers to relate traditions. In talking of his daughters, he has said that they are memorizers of Qur'an and authors.[3](#)

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- [1.](#) A biography of Ibn Tawus is given under the listing of Fatimah, the sister of Sharaf al-Ashraf.
 - [2.](#) Kashf al-Mahajjah, p. 86; Riyad al-'Ulama', vol. 5, p. 408.
 - [3.](#) Riyad al-'Ulama', vol. 5, p. 408.

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SHARES

149. Sharaf Al-Nisa' Al-Alawiyyah Al-Baghdadiyyah

Sharaf al-Nisa' was the daughter of Abu Talib Ibn Mukarram al-'Alawi alHasani al-Baghdadi. She was alive in the month of Rajab in the year 560 A.H. She was born in Baghdad. When she reached the age of maturity she married 'Allamah Sharif Abu Muhammad Quraysh Ibn Subay' Ibn al-Muhanna alAlawi al-Husayni al-Madani al-Baghdadi (one of the great transmitters of traditions who died in the year 620).^{[1](#)}

Her Merits

She was an educated, virtuous, honorable, Shi'ite, and one of the transmitters of traditions in the beginning of the 7th century A.H. in Baghdad. She learned many sciences and traditions from her husband, and then presented and read her book Fadl al-Kufah^{[2](#)} for Shaykh Abu Talib al-Mubarak Ibn 'Ali Ibn Muhammad Ibn Hasir al-Sayrafi al-Baghdadi and some others. These included her husband and children (Aminah and Fatimah, who are listed in this book), 'Abdullah Ibn AbiTalib Ibn Abi Bakr al-Muqri al-'Ajjan, and Futuh Ibn Ja'far Ibn al-Tarzi.^{[3](#)}

^{[1](#)}. Mustadrak A'yan al-Shi'ah, vol. 3, p. 91.

^{[2](#)}. Explanation about this book is given under her sister, Aminah.

^{[3](#)}. Mustadrak A'yan al-Shi'ah, vol. 3, p. 91.

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SHARES

150. Shahdah Bint 'Adim

Shahdah (621–709 A.H.) was the daughter of Sahib Kamal al-Din 'Umar Ibn 'Adim.

Her Merits

She has related traditions from Kashghari and 'Umar Ibn Badr Ibn Sa'id alMawsilli,^{[1](#)} and Thabit Ibn Sharaf has given her permission to relate traditions. She was a pious woman who refused to wear her clothes of splendor after the death of her brother, Majd al-Din. Sayid Muhsin al-Amin has written, "The tribe of Banu-'Adim was Shi'ah."^{[2](#)}

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- [1.](#) Diya' al-Din Abu Hafs 'Umar Ibn Badr Ibn Sa'id al-Warrani al-Mawsili al-Hanafi (557–622 A.H.L) was born in al-Mawsil (Mosul) and died in Damascus. He was well learned in traditions, and the author of many books including, Al-Mughni' and al-Hifz... [Al-A'lam by al-Zarkali, vol. 5, p. 42].
- [2.](#) A'yan al-Shi'ah, vol. 7, p. 353.

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SHARES

151. Shahrbanu, The Mother Of 'Ali Ibn Al-Husayn

Shahrbanu was the daughter of Yazdgird Ibn Shahriyar Ibn Shirawayh Ibn Kusra Parviz, and the mother of Imam 'Ali Ibn al-Husayn ('a). Some of the names used for her include Sallamah, Jahan-Shah, Shah-Zanan, Sulafah, and Ghazalah. [1](#)

Shahrbanu was taken captive following the loss of the Persians to the Muslims, and was brought before the Caliph of the Muslims. She subsequently married al-Husayn Ibn 'Ali ('a), and after a time their son Imam 'Ali Ibn al-Husayn ('a) was born. Shahrbanu passed away shortly after the birth of Imam Zayn al-'Abidin (38 A.H.), and was buried in al-Madinah.

Her Merits

Al-Kulayni relates a quote from 'Umar Ibn Shimr from Abu Ja'far Imam alBaqir ('a) as follows: "When they brought the daughter of Yazdgird before 'Umar the women of al-Madinah came to see her. When she entered the Mosque, it filled with light. 'Umar looked at her, and she covered her face and said, "If only days were to become black."[2](#)

'Umar said, "You are cursing me?" and he was interested in taking her for himself.

Amir al-Mu'minin ('a) said, "You have no right on her. Let her choose a husband for herself. (And, whomsoever she chooses she will become a part of his portion from the battle)"

She chose al-Husayn ('a).

Amir al-Mu'minin ('a) told her, "What is your name?"

She said, "Jahan-Shah."

He said, "But you shall be Shahr-Banawayh."[3](#)

Then he told al-Husayn, "O, Abu 'Abdullah, this woman will bring the best person on the earth for you."[4](#)

There is some doubt as to this tradition due to the transmitter 'Umar Ibn Shimr and some matters which are contained in it.

In a tradition which al-Saduq has related from Imam al-Ridha ('a) he has said, "The daughters (granddaughters) of Yazdgird which were taken captive were sent before 'Uthman Ibn 'Affan. 'Uthman gave one of them to Imam al-Hasan and the other to Imam al-Husayn ('a)."[5](#)

Shaykh al-Mufid has written, "Amir al-Mu'minin ('a) picked Harith Ibn Jabir al-Hanafi to govern a region in the east. Harith sent the daughters (granddaughters) of Yazdgird Ibn Shahriyar Ibn Kasra to Imam 'Ali ('a), and he wed one of them to Imam al-Husayn ('a) and the other to Muhammad Ibn AbiBakr."[6](#)

Shahrbanu was a very righteous, devout, pious, and upright woman who had the honor and distinction of being the wife of Imam al-Husayn ('a) and the mother of Imam Zayn al-'Abidin ('a). She had such a high position before God that while being from the court of the Magus and far from any Islamic training or having a guide she had a tendency to Islam. In addition, she was able to enter Islam and the family of the pure, infallibles.

Mulla Qahpa'i has listed Shahrbanu, the mother of Imam Zayn al-'Abidin ('a) among the women transmitters of traditions.[7](#)

'Allamah Mamqani has listed her among the transmitters of traditions from the Imams.[8](#)

Kahhalah has written, "Sulafah, the mother of 'Ali Ibn al-Husayn, was a good and benevolent woman."[9](#)

It is related from Shahrbanu that she said, "Before the entrance of the Muslim army on us I dreamt that Muhammad the Messenger of God (S) came to our house accompanied by al-Husayn ('a) and sat down. He asked my father for my hand in marriage for al-Husayn, and my father wed me to al-Husayn ('a). When morning arrived, I felt the effect of this in my heart. On the second night I saw Fatimah ('a), the daughter of the Messenger of God (S). She came to me and invited me to Islam. I accepted Islam, and then she said, 'The Muslims will win. You will come to my son al-Husayn in safety, and no one will bother or touch you.'" Shahrbanu says, "This is how I came to al-Madinah."[10](#)

No other traditions were found which Shahrbanu had transmitted. Without a doubt as the wife of the Imam she has related matters from the words of the Imam and/or actions he has done. However, these have not been passed down.

[1.](#) Al-Kafi, vol. 1, p. 388; Kitab al-Irshad, p. 253; Kamal al-Din, vol. 1, p. 307; Bihar al-Anwar, vol. 46, pp. 7, 12, 13; Majm'a al-Rijal, vol. 7, p. 186; Rayahin al-Shari'ah, vol. 3, p. 12.

[2.](#) This sentence means, What a pity that the days of Hurmuz have become black, and have turned against him to such an extent that his children are taken as prisoners of war.

- [3.](#) With this sentence Amir al-Mu'minin ('a) changed her name, or convinced her to choose this name.
- [4.](#) Al-Kafi, vol. 1, p. 466.
- [5.](#) Uyun Akhbar al-Ridha, vol. 2, p. 135.
- [6.](#) Kitab Al-Irshad, p. 253.
- [7.](#) Majm'a al-Rijal, vol. 7, p. 176.
- [8.](#) Tanqih al-Maqal, vol. 3, p. 80.
- [9.](#) A'lam al-Nisa', vol. 2, p. 225.
- [10.](#) Al-Kamil by al-Mubarrad, vol. 2, p. 93.

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152. Safiyyah Bint Huyayy (Yahya)

Umm al-Mu'minin Safiyyah was the daughter of Huyayy (Yahya) Ibn Akhtab Ibn Shu'bah¹ from the tribe of Banu'l-Nadir who belonged to the Children of Israel. She was one of the descendants of Prophet Aaron the son of 'Imran and the brother of Prophet Moses ('a). Her mother was Barrah, the daughter of Sam'ul (Samuel).

Her first husband was Sallam Ibn Mashkam, and after him she married Kinanah Ibn Abu al-Haqiq. Kinanah was killed in the conquest of Khaybar. At the time of the conquest at Khaybar, Safiyyah dreamt that the sun came to rest in her lap. She related her dream for her father² and he slapped her hard in the face and said, "You want to sleep with a king of the Arabs?"

After the conquest of the castle at Khaybar, the women were taken captive and were brought before the Messenger of God (S). He picked Safiyyah who was the uppermost of the tribe of the Banu-Qurayzah and the Banu'l-Nadir and freed her. Afterwards, he married her himself and her dowry was her being freed.³

For the wedding feast of this marriage, they gave dates and flour. Safiyyah was young and beautiful, with only 17 years at the time of this marriage.

Some people have stated the year 50 A.H. as the year of her death, others have given the year 52 A.H., and yet others have said 36 A.H. Considering the people she has related traditions from, for instance Imam Zayn al-Abidin who was born after 36 A.H., we can conclude that the year 36 A.H. cannot be correct.

Ibn 'Abd al-Barr and al-Ya'qubi have written, "Safiyyah passed away in the year 50 A.H. during the rule of Mu'awiyah and was buried in the Baqi' Cemetery."⁴

Her Merits

Ibn Sa'd and Ibn Hajar in explanation of a tradition have written, "When Safiyyah entered al-Madinah she had golden earrings which she gave to Fatimah ('a)." They have also written, "One day Safiyyah complained of A'ishah and Hafsa to the Prophet (S) that they are telling her, 'O daughter of a Jew, we are better than you. We are the cousins of the Messenger of God.'

He told her, 'Why didn't you answer them? Tell them my ancestor was Prophet Aaron, my uncle Moses, and my husband Muhammad, the master of the prophets.'[5](#)

The Messenger of God (S) gave dates and flour for their wedding feast."

Safiyyah has related ten traditions from the Messenger of God (S). One of these traditions is written the same in Sahih al-Bukhari and Sahih Muslim.[6](#)

Ibn Abd al-Barr has written, "Safiyyah was a patient, wise, and eloquent woman."[7](#)

Ibn al-Athir relates from Ins Ibn Malik as saying, "She was one of the wisest women."[8](#)

Shaykh al-Tusi, Ahmad Ibn Hanbal, Ibn 'Abd al-Barr, Ibn al-Athir, and Ibn Hajar have listed Safiyyah among the transmitters of traditions from the Messenger of God (S).[9](#) 'Umar Ridha Kahhalah has said, "She was a wise and scholarly woman."[10](#) She has related traditions from the Messenger of God (S).[11](#)

Imam Zayn al'Abidin 'Ali Ibn al-Husayn ('a), her nephew, Kinanah her servant, Yazid Ibn Mu'attab (Yazid the manumitted slave of Munba'ith) al-Madani, Ishaq Ibn 'Abdullah Ibn Harith, Muslim Ibn Safwan, and Suhayrah (or Duhayrah) Bint Jayfar have related traditions from her.

Shaykh al-Tusi has related that during the Battle of Hunayn, Safiyyah the wife of the Messenger of God (S) said, "O Messenger of God, I am not like the other women. I have given up my father, mother, brother, and uncle for you. Who will be the Caliph and Imam if something happens to you?"

He gestured towards Amir al-Mu'minin 'Ali ('a) and said, "The rule of Imamate and the decree of you and the entire nation of Muslims will be with him."[12](#)

Al-Tabarani based on his documents quotes from Ali Ibn al-Husayn ('a) from Safiyyah Bint Huyayy the wife of the Prophet (S) that she said, "When the Prophet (S) would retire to the Mosque for worship, I would go to him to talk with him. One night he arose to accompany me to my house. Two men from the Ansar came across him. When they saw the Prophet (S) they were embarrassed and returned. The Messenger of God (S) said, 'Come, this is Safiyyah, the wife of the Prophet.'

They said, 'We take refuge with God who is pure.'

He (S) said, 'I don't say anything to you which you may think is evil. However, I know that Satan is

moving in the veins of people."¹³

Al-Tabarani based on his documents quotes Kinanah (the servant of Safiyyah) from Safiyyah as saying, "The Messenger of God (S) came to me when I was crying, and asked as to why I was crying. I said, A'ishah and Hafsa talk behind my back and say, 'We are better than Safiyyah. We are the daughters of his uncles and the wives of the Prophet. He said, 'Didn't you ask them: How can you be better than me when my father is Prophet Aaron, my uncle Moses, and my husband the Messenger of God (S)?"¹⁴

Al-Tabarani has related 11 traditions from those who have related traditions from Safiyyah. Some of them are similar to each other.¹⁵

Al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, al-Nasa'i and Ibn Majah have mentioned the traditions of Safiyyah.¹⁶

¹. Al-Tabaqat al-Kubra has listed Safiyyah with the name Sa'iyah.

². In some of the traditions it is related that she related this dream for her husband.

³. Tahdhib al-Kamal, p. 210.

⁴. Al-Tabaqat al-Kubra, vol. 8, p. 128; al-Isti'ab, vol. 4, p. 1872; Tarikh al-Ya'qubi, vol. 2, p. 149; al-Jami' Bayn Rijal al-Sahihayn, vol. 2, p. 608; Al-A'lam by al-Zarkali, vol. 3, p. 206.

⁵. Al-Tabaqat al-Kubra, vol. 8, p. 127; Al-Isabah, vol. 4, p. 338; al-Mu'jam al-Kabir, vol. 24, p. 75. Ibn Hajar tells of Safiyyah under the verse [O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith...]

⁶. A'lam al-Nisa', vol. 2, p. 336.

⁷. A'lam al-Nisa', vol. 2, p. 336.

⁸. Usd al-Ghabah, vol. 5, p. 490

⁹. Rijal al-Tusi, p. 32; al-Jami' fi'l-'Ilal..., p. 244; Al-Isti'ab, vol. 4, p. 1871; Usd alGhabah, vol. 5, p. 490; Al-Isabah, vol. 4, p. 337.

¹⁰. A'lam al-Nisa', vol. 2, p. 333.

¹¹. al-Jami' fi'l-'Ilal..., p. 244.

¹². Rayahin al-Shari'ah, vol. 2, p. 346.

¹³. Al-Mu'jam al-Kabir, vol. 24, p. 72.

¹⁴. Al-Mu'jam al-Kabir, vol. 24, p. 75.

¹⁵. Al-Mu'jam al-Kabir, vol. 24, pp. 71 – 76.

¹⁶. Tahdhib al-Tahdhib, vol. 12, p. 429.

153. Safiyyah Bint 'Abd Al-Muttalib

Safiyyah was the daughter of 'Abd al-Muttalib Ibn Hashim al-Qurayshi alHashimi and her mother was Halah Bint Wuhayb Ibn 'Abd-Manaf. She was also the maternal sister of Hamzah and the paternal aunt of the Messenger of God (S). During the Era of Ignorance before Islam she married Harith Ibn Harb Ibn Umayyah, and after him she married al-'Awwam Ibn Khuwaylid Ibn Asad (Khadijah's brother). Together they had al-Zubayr,^{[1](#)} al-Sa'ib,^{[2](#)} and 'Abd alKa'bah. She passed away in the year 20 A.H. during the rule of 'Umar Ibn al Khattab at the age of 73 and was buried in the Baqi' cemetery.^{[3](#)}

Her Merits

Safiyyah became Muslim during the beginning of the Prophet's invitation to Islam. She pledged allegiance with him and later migrated to al-Madinah. Safiyyah was among the first relatives of the Messenger of God (S) to accept Islam. She was his only paternal aunt to become Muslim. She migrated with 'Ali ('a) and the ladies of Banu-Hashim (known as al-fawatim) to al-Madinah. She has related traditions from the Prophet (S).

She participated in the battles of Uhud, al-Khandaq, and Khaybar. After the battle at Khaybar the Prophet (S) bestowed 40 wasaq of food upon her. This report proves her presence at the battle of Khaybar. Safiyyah was a very patient and brave woman, and she showed this at the time of her brother's (Hamzah) martyrdom. She was one of the excellent Arab poets of her time, and wrote poems in memory of the tragedy of the loss of her father ('Abd al-Muttalib), her brother (Hamzah), and the Messenger of God (S).^{[4](#)}

Ibn Sa'd relates based on his documents, "When the Messenger of God (S) left al-Madinah for battles with the enemies he left his wives and the women under the protection of Hassan Ibn Thabit. A Jewish man (spy) came towards their area. Safiyyah told Hassan, 'Kill this Jew. Apparently, Hassan was afraid to do so. Therefore, Safiyyah picked up an iron bar and came down from the encampment. She slowly opened the door of the fortress, attacked this man, and killed him with the iron bar."

It has also been related that Safiyyah entered the battlefield on the day of the battle of Uhud and the men scattered. She had a sword in her hand and swung at them to scatter them while saying, "I disperse you from around the Messenger of God (S)." When the Prophet (S) saw her he said, "Zubayr, go help your mother."^{[5](#)}

Al-Barqi has listed her among the transmitters of traditions from the Messenger of God (S).^{[6](#)}

Sayyid Muhsin al-Amin in addition to listing her among the nobles of the Shi'ah has said, "She was a wise woman and eloquent poet. 'Abd alMuttalib had six daughters and all of them were eloquent, poetic, and literary."^{[7](#)}

Shaykh Mahallati has written, "'Abd al-Muttalib had six daughters, and Safiyyah was the best of them."^{[8](#)}

Mamqani has listed her among the transmitters of traditions and described her marriage.^{[9](#)}

She has related traditions from the Messenger of God (S), while Asma' Bint AbiBakr and Ja' far Ibn al-Zubayr (her grandson) have related traditions from her.

Shaykh al-Saduq based on his documents relates from Asma' Bint Abi Bakr from Safiyyah Bint 'Abd al-Muttalib as saying, "When Imam al-Husayn was born I was responsible for helping (Fatimah). The Prophet (S) said, 'Aunt, give him to me.'

I said, 'O Prophet of God, I haven't cleaned him yet.'

He questioned, 'Aunt, you want to clean him? God has already cleaned and purified him.'^{[10](#)}

And, from the same chain of transmitters it has been related from Safiyyah that she said, "I handed Imam al-Husayn ('a) to the Prophet (S) when he was born... He put al-Husayn between his two eyes, then handed him back to me, cried, and repeated three times, 'My son, may Allah curse the people who are your murderers.'"

Then Safiyyah says she responded, "May my mother and father be sacrificed for you. Who will kill him?"

And, the Prophet (S) answered, "A rebellious group of people from the tribe of Banu-Umayya. May Allah damn them."^{[11](#)}

Al-Tabarani based on his documents relates from Ishaq Ibn Hashimi from Safiyyah that she said, "The Messenger of God (S) came to me. I had prepared a lamb's shoulder. (I had removed its meat and cooked it.) I brought it for him; he ate it and stood for the ritual prayer. (This tradition is about eating cooked food and the fact that it doesn't nullify the ablution for prayer. In the beginning of Islam the Muslims believed eating cooked food nullified the ablution for prayer)"^{[12](#)}

^{1.} Al-Zubayr Ibn al-'Awwam has been called one of the companions of the Prophet (S) by Shaykh al-Tusi. Sayyid al-Amini says, "al-Zubayr defended Imam 'Ali ('a) on the day of al-Saqifah, and was with Banu-Hashim in the house of Lady Fatimah ('a). And, on the day of the counsel he gave the right to leadership to Imam 'Ali ('a). Then, during the Battle of the Camel he sided with 'A'ishah. However, due to what Imam 'Ali ('a) said he gave up the battle and left." (A'yan al-Shi'ah, vol. 7, p. 44).

^{2.} Al-Sa'ib was with the Prophet (S) during the Battles of Uhud and al-Khandaq. After the Prophet passed away, he was martyred in the Battle of al-Yamama. (Rayahin al-Shari'ah, vol. 4, p. 367).

^{3.} A'lam al-Nisa', vol. 2, p. 345; al-A'lam by al-Zarkali, vol. 3, p. 206.

^{4.} A'yan al-Shi'ah, vol. 7, p. 390; A'lam al-Nisa', vol. 2, pp. 343- 345.

^{5.} Al-Tabaqal al-Kubra, vol. 8, p. 41.

^{6.} Rijal al-Barqi, p. 61; Mu'jam Rijal al-Hadith, vol. 23, p. 194.

^{7.} A'yan al-Shi'ah, vol. 7, p. 39.

^{8.} Rayahin al-Shari'ah, vol. 4, p. 365.

[9.](#) Tanqih al-Maqal, vol. 3, p. 81.

[10.](#) Al-Amali by Shaykh al-Saduq, p. 136; Bihar al-Anwar, vol. 43, p. 243.

[11.](#) Al-Amali by Shaykh al-Saduq, p. 136; Bihar al-Anwar, vol. 43, p. 243 & 256.

[12.](#) Al-Mu'jam al-Kabir, vol. 24, p. 321. (al-Tabarani has said the transmitter of this tradition is very reliable).

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154. Duba'ah Bint Al-Zubayr

Duba'ah was the daughter of al-Zubayr Ibn 'Abd al-Muttalib Ibn Hashim, or in other words the daughter of the Messenger of God's paternal uncle. Her mother was 'Atikah, the daughter of Abi Wahab Ibn 'Amr Ibn 'A'idh al-Makhzumi.

The Messenger of God (S) married her to al-Miqdad Ibn al-Aswad.[1&2](#) The children born to this couple were 'Abdullah and Karimah. Duba'ah was the sister of Umm Hakim. Al-Zubayr Ibn Bakkar has said, "The descendants of alZubayr Ibn 'Abd al-Muttalib were only from Duba'ah and her sister UmmHakim.[3](#)

Her Merits

Duba'ah is one of the first women to migrate for Islam. She has related thirteen traditions from the Messenger of God (S). 'Allamah Mamqani has written about her husband al-Miqdad, "Various virtues were present in him, and he had the good qualities of: precedence in faith, migration to al-Madinah, resoluteness, perseverance, honor, decency, and a high esteem. He migrated two times (because of Islam), and participated in all of the battles except for the conquest of Makkah and the battle of Hunayn. Al-Miqdad was one of the companions of the Prophet (S) and Imam 'Ali ('a).

No doubt ever entered his heart, and he was one of the special Shi'ah of Amir al-Mu'minin ('a). His virtues and qualities have been discussed extensively in the books of traditions and the books about the transmitters of traditions. His dignity, esteem, high position, status, and degree of faith are all well known, therefore there is no need to explain them.

Shaykh al-Tusi has introduced al-Miqdad as one of the companions of Amir alM'uminin ('a), and the second uppermost person of the four dignitaries."[4](#) & [5](#)

At the time of the marriage of Duba'ah and al-Miqdad, the Prophet (S) advised them to try to follow his example in their marital life, and to know that the dearest people before Allah are the most pious.[6](#)

Ibn 'Abd al-Barr, Ibn al-Athir, and Ibn Hajar have counted her among the Prophet's companions, and Ahmad Ibn Hanbal calls her one of the transmitters of traditions.[7](#)

She has related traditions from the Messenger of God (S) and al-Miqdad Ibn al-Aswad (her husband). Karimah Bint al-Miqdad (her daughter), 'Abdullah Ibn 'Abbas, 'A'ishah, Sa'id Ibn al-Musayyab, 'Urwah Ibn al-Zubayr, 'Abd al-Rahman Ibn Hurmuz, al-A'raj, Zaynab Bint Nubayt, the spouse of Anas Ibn Malik, Umm Hakim the ancestor of Ishaq Ibn 'Abdullah Ibn Harith Ibn Nuqayl, and others have related traditions from her.^{[8](#)}

Based on his documents al-Tabarani quotes Ibn 'Abbas who relates from Duba'ah that she said the Messenger of God (S) ordered her to put a condition for her pilgrimage. Also, Hisham Ibn 'Urwah quotes his father who relates from Duba'ah as saying, "I went to the Prophet (S) complaining. He reminded me of Hajj and said, 'Go on Hajj and put this condition: 'O God, I will go as much as you have prescribed and I am able to perform.'^{[9](#)}

Al-Asqlani and al-Tabarani have mistakenly quoted the tradition about the Prophet (S) not getting the minor ablution before praying the afternoon prayer after he had eaten cooked food to be from Duba'ah Bint al-Zubayr rather than Duba'ah Bint al-Harith.^{[10](#)} Abu Dawud (3 traditions), al-Nasa'i, Ibn Majah (2 traditions), and Ahmad Ibn Hanbal have related traditions from her.^{[11](#)}

^{[1](#)}. Al-Miqdad Ibn 'Amr Ibn Tha'labah Ibn 'Amr Ibn al-Aswad, Abii-Sa'id was born 37 years before the Prophet (S) migrated to al-Madinah, and passed away in the year 33 A.H.L. He participated in the Battle of Badr. He passed away near al-Madinah, and was taken there to be buried. He was of the first followers of Imam 'Ali ('a). [Al-A'lam by al-Zarkali; Lughat Nama Dihkhuda].

^{[2](#)}. A'lam al-Nisa', vol. 2, p. 354.

^{[3](#)}. Tahdhib al-Tahdhib, vol. 12, p. 432; Tahdhib al-Kamal, p. 221.

^{[4](#)}. The four dignitaries were four of the special companions of Amir al-Mu'minin ('a) who accompanied and supported him at all times. They were, Abu Dharr, Salman, 'Ammar, and al-Miqdad.

^{[5](#)}. Tanqih al-Maqal; Rijal al-Tusi, p. 57.

^{[6](#)}. A1-Kafi, vol. 5, p. 344.

^{[7](#)}. Al-Isti'ab, vol. 4, p. 1874; Usd al-Ghabah, vol. 5, p. 495; al-Isabah, vol. 4, p. 342; Tahdhib al-Tahdhib, vol. 12, p. 432.

^{[8](#)}. Tahdhib al-Kamal, p. 221.

^{[9](#)}. Al-Mu'jam al-Kabir, vol. 24, p. 335.

^{[10](#)}. Al-Isabah, vol. 4, p. 343; al-Mu'jam al-Kabir, vol. 24, pp. 335 – 336.

^{[11](#)}. Tahdhib al-Kamal, p. 221.

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155. Duba'ah (Dubay'ah) Bint Al-Miqdad

Duba'ah, the daughter of al-Miqdad Ibn al-Aswad, was also called Dubay'ah Bint al-Miqdad Ibn

Ma'dyakrib. She was one of the transmitters of traditions.[1](#)

The name of her mother was not found, and under the names of the children of Duba'ah, the wife of al-Miqdad, the name of Duba'ah or Dubay'ah wasn't mentioned. Therefore, her mother is someone other than Duba'ah Bint alZubayr.

Her Merits

Duba'ah was one of the transmitters of traditions. Considering the fact that she was raised by a father like al-Miqdad and related traditions from him it may be said that, God willing, she was a pious person. She has related traditions from her father, al-Miqdad Ibn al-Aswad, and al-Muhallab Ibn Hajar al-Bahrani has related traditions from her.

Duba'ah relates from her father as saying, "Whenever the Prophet (S) prayed in the direction of wood or incense he would stand in such a way that it wouldn't be in front of his eyes. (He wouldn't pay attention to it.) Abu Dawud, alNassa'i, and Ibn Majah have related her tradition.[2](#)

Ibn Makula has related this tradition in the following way, "I never saw the Prophet (S) pray in front of a wood, incense, or tree without standing a little to the right or left of it."[3](#)

[1](#). Tahdhib al-Tahdhib, vol. 12, p. 432; A'lam al-Nisa', vol. 2, p. 356.

[2](#). Tahdhib al-Tahdhib, vol. 12, p. 432.

[3](#). Tahdhib al-Kamal, p. 224.

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156. Diyafat Shirazi

Diyafat was a learned, literary, and poetic woman. She was one of the scholarly women of her time. She was born in Shiraz, and learned literature from Shaykh al-Mufid.[1](#)

After that she migrated to Karbala' where she began to learn jurisprudence and religious principles, and reached a high degree. Diyafat had verbal permission from Ayatullah Sayyid Shihab al-Din al-Mar'ashi to transmit traditions.[2](#) Diyafat passed away in Karbala' in the year 1342 A.H., and was buried there.

'Allamah Murtada al-Kashmiri was one of her instructors on the traditions.[3](#)

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- [1.](#) Shaykh al-Mufid was a renowned literary man and poet. He lived in one of the chambers at Imamzadah Shah Chiragh (Ahmad Ibn Musa Ibn Ja'far). He was the teacher of Firsat al-Dawlah al-Shirazi, the author of the book al-'Ajam, and Sayyid Muhammad Maqdisi, a calligrapher and the author of Divan Hafiz Shirazi.
 - [2.](#) Al-Ijazah al-Kabirah, p. 247.
 - [3.](#) Al-Ijazah al-Kabirah, p. 247.

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157. 'Ulyah Bint 'Ali Ibn Al-Husayn

'Ulyah was the daughter of Imam 'Ali Ibn al-Husayn ('a), and was raised in the household of purity and immaculateness. She passed away in the year 95 A.H.L. [1](#)

Al-Najjashi has said about her, "'Ulyah had a book which Abu Ja'far Muhammad Ibn 'Abdullah Ibn Muhammad Ibn 'Aqil has quoted from saying, 'Raja' Ibn Jamil Ibn Salih related to us that Abu Jamil Ibn Salih had told him traditions from Zurarah Ibn A'yan from 'Ulyah Bint 'Ali Ibn al-Husayn.'"

'Allamah Mamqani counts her among the women transmitters of traditions and has said about her, "It is clear she was of the Imamiyyah faith, but there is no description found about her. However, her good qualities are clear." [2](#)

Muhaqqiq Ardabili and Mirza Astarabadi have introduced 'Ulyah as one of the transmitters of traditions. [3](#) She has related traditions from her father, Imam Zayn al-'Abidin ('a), while Zurarah Ibn A'yan has related traditions from her.

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- [1.](#) Al-Dhari'ah, vol. 6, p. 352.
 - [2.](#) Rijal al-Najjashi, p. 215.
 - [3.](#) Jami' al-Ruwat, vol. 2, p. 458; Manhaj al-Maqal, p. 400.

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158. 'Amrah Bint Af'a

'Amrah's name was not found in the books of genealogy. Her name was found in a tradition related by

Shaykh al-Saduq ('a).¹ In the tradition related by AbuJa'far Muhammad Ibn al-Hasan Ibn Farrukh al-Saffar she is referred to as 'Amrah Bint Abi Rafi.²

She has related traditions from Umm Salamah. Abu Bakr al-Hadrami and 'Umar Ibn Mu'awiyah al-Dahni have related traditions from her. Shaykh alSaduq relying on his sources has related from 'Umar Ibn Mu'awiyah al-Dahni from 'Amrah Bint Af'a from Umm Salamah, the wife of the Prophet (S), as saying:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

“And stay in your abodes and do not display your finery, like the former times of Ignorance, and establish the prayer, and pay the poor-rate, and obey Allah and His Messenger. Verily Allah intends but to keep off from you (every kind of) uncleanness, O’ you the people of the House! And purify you (with) a thorough purification.” (Surah Al-‘Ahzab, 33:33).

Umm Salamah said: “The verse was revealed in my house, and there were seven people in my house at that time: the Messenger of God (S), Archangel Gabriel, Archangel Michael, 'Ali, Fatimah, al-Hasan, and al-Husayn.' I was standing in the doorway and said, 'O Messenger of God, aren't I one of the people of your House?' He answered, 'You are one of the wives of the prophet.' But he did not say you are one of my Household."

Shaykh al-Saduq has written, "This tradition is unique, and this is the only chain of transmission. It is usually related that the Ahl al-Bayt about whom this verse was revealed were five people and the sixth one was Jibra'il.³

The author of Basa'ir al-Darajat using his own sources relates from al-Barqi who quotes from Fadal al-Ibn Ayyub from Sayf Ibn 'Umayrah from Abu Bakr al-Hadrami from 'Amrah Bint Abi Rafi' from Umm Salamah, the wife of the Prophet (S) as saying, "The Prophet (S) was suffering from the illness which caused his death. He said, 'Call my friend.' 'A'ishah sent for her father. When he came, the Prophet (S) covered his face and said, 'Call my friend.' Abu Bakr left in great surprise. Hafsa sent for her father. When he came, the Prophet (S) covered his face and said, 'Call my friend.' 'Umar left in great surprise. Fatimah sent for 'Ali. When he came, the Prophet stood up and honored 'Ali.' 'Ali said, 'He told me a thousand traditions. Each tradition opened a thousand doors for me, until I was sweating and so was the Messenger of God (S). 'Ali's sweat made the Prophet wet and the Prophet's sweat made Ali wet.'"⁴

¹. Al-Khisal, vol. 2, p. 403.

². Basa'ir al-Darajat, p. 297.

³. Al-Khisal, vol. 2, p. 403.

⁴. Basa'ir al-Darajat, p. 298.

[1] [1]

SHARES

159. 'Amrah Bint Aws

There is no description of her life available. She related traditions from alHusayn Ibn 'Abd al-Rahman. Sa'id Ibn Muhammad al-Basri has related traditions from her.

Al-Majlisi quotes from Shaykh al-Saduq's book of al-Tawhid and he based on his documents relates from al-Daqqaq¹ who quotes from 'Amrah Bint Aws who relates from her ancestor al-Husayn Ibn 'Abd al-Rahman² who relates from his father who relates from Imam al-Sadiq ('a) who relates from his father and ancestor as saying, "Amir al-Mu'minin ('a) called the people together for a second time during the battle with Mu'awiyah. When they gathered, he stood up and said, 'Thanks be to the One, Unique God. Praise is only (in creation and planning) for Him who is not from anything (an object) and..."³

¹. Ali Ibn Ahmad Ibn Muhammad Ibn 'Imran al-Daqqaq was one of the poets. [Mu'jam Rijal al-Hadith, vol. 11, p. 2543].

². Hasin Ibn 'Abd al-Rahman al-Ju'fi al-Kufi was one of the companions of Imam alSadiq ('a). [Rijal al-Tusi, p. 221; Mu'jam Rijal al-Hadith, vol. 6, p. 124].

³. Bihar al-Anwar, vol. 4, p. 269.

[1] [1]

SHARES

160. 'Amrah Bint Nufayl

'Amrah was the daughter of Nufayl, one of the companions of Amir alMu'minin ('a). Shaykh al-Tusi has counted her among the companions of Imam 'Ali ('a).¹

'Allamah Mamqani said, "Shaykh al-Tusi has considered her to be one of the companions of Imam al-Sadiq ('a) in his book about distinguished people. And, her being of the Imamiyyah faith is clear. However, her situation is not apparent to me."²

Mamqani's quoting Shaykh al-Tusi as saying she is one of the companions of Imam al-Sadiq ('a) is obviously wrong, because Shaykh al-Tusi and others have listed 'Amrah among the companions of Imam 'Ali Ibn Abi Talib ('a).

'Allamah Ardabili, Mirza Astarabadi, and Mulla Qahpa'i have listed 'Amrah among the transmitters of traditions.[3](#)

[1.](#) Rijal al-Tusi, p. 66.

[2.](#) Tanqih al-Maqal, p. 81.

[3.](#) Jami' al-Ruwat, vol. 2, p. 458.

[1] [1]

SHARES

161. 'Ammat Hasan Ibn Muslim

'Ammat (the aunt of) Hasan Ibn Muslim was one of the transmitters of traditions from Imam al-Sadiq ('a).[1](#)

Hasan Ibn Muslim (her nephew) related traditions from her. Al-Kulayni and Shaykh al-Tusi based on their documents quote from Hasan Ibn Muslim as saying, "My aunt related to me, 'I was sitting across from the Ka'bah when Imam al-Sadiq ('a) came up. Once he saw me he came over to me, greeted me, and said, 'Why are you sitting here?'

I answered, 'I am waiting for my servant.'

He said, 'Have you freed him?'

I responded, 'No, but I freed his father.'

He stated, 'He is not your servant, but rather your brother and cousin. A master is someone who provides his servant's expenses. Therefore, if you pay the expenses of his father or ancestor, this person is your cousin or brother.'"[2](#)

[1.](#) Jami' al-Ruwat, vol. 2, p. 458.

[2.](#) Al-Kafi, vol. 6, p. 198; Tahdhib al-Ahkam, vol. 8, p. 252; al-Istibsar, vol. 4, p. 22.

[1] [1]

SHARES

162. 'Ammat Muhammad Ibn Marid (Ziyad)

Ammat Muhammad Ibn Marid (Ziyad) was one of the transmitters of traditions from Imam al-Sadiq ('a), but no other information was found about her.^{[1](#)} In the books about the transmitters of traditions she has been listed as 'Ammat Muhammad Ibn Marid in one place and 'Ammat Muhammad Ibn Ziyad in another. Ibn Qawlawayh has mentioned both names for her. However, when these two traditions and their chains of transmission are carefully studied it seems they are from one person.

She has related traditions from Abu 'Abdullah al-Sadiq ('a), and Muhammad Ibn Marid (Ziyad) has related traditions from her.

Ibn Qawlawayh relates from his father according to his documents from Isa Ibn Sulayman from Muhammad Ibn Marid (Ziyad) from his aunt as saying, "I heard Imam al-Sadiq ('a) state, 'The dust from the grave of al-Husayn ('a) heals, and it keeps a person from fear and worrying."^{[2](#)}

^{[1](#)}. Ibn Qawlawayh relates two traditions which are similar to each other with different chains of transmission from 'Isa Ibn Sulayman from Muhammad Ibn Ziyad and Muhammad Ibn Marid from his uncle Muhammad Ibn Ziyad and Muhammad Ibn Marid. (Kamil al-Ziyarat, pp. 278 and 279) It appears these two traditions are actually one in the same, and the names also refer to one person.

^{[2](#)}. Kamil al-Ziyarat, pp. 278 and 279.

[1] [1]

SHARES

163. Ghunaymah Al-Azdiyyah

Ghunaymah was the daughter of 'Abd al-Rahman Ibn Nu'aym al-Azdi alGhamidi, and the aunt of Bakr Ibn Muhammad Ibn 'Abd al-Rahman Ibn Nu'aym al-Azdi.^{[1](#)} There is a difference of opinion as to her name, but most of the books on the transmitters of traditions list this name.^{[2](#)}

Shaykh al-Tusi has considered her to be among the companions of Imam alSadiq ('a).^{[3](#)} Shaykh al-Najjashi has stated beneath a quote from her nephew, Bakr Ibn Muhammad Ibn Abd al-Rahman, "His aunt Ghunaymah has also passed on traditions from Abu 'Abdullah and Abu al-Hasan ('a). Experts on traditions have stated this fact."^{[4](#)}

'Allamah Mamqani has listed her among the transmitters of traditions under the name Ghuthaymah. He has written, "I found no description of her to say for sure she was a virtuous person."^{[5](#)}

She has related traditions from Imam al-Sadiq ('a) and Abu al-Hasan Musa Ibn Ja'far ('a).

[1.](#) Abu Muhammad was one of the famous people of the family of Na'im al-Ghamidi, and he was trustworthy. He lived a long life, and wrote a book from which many of the companions mentioned in this transmitted tradition from. [Rijal al-Najjashi, p. 78)

[2.](#) Kamil al-Ziyarat, pp. 278 and 279.

[3.](#) Rijal al-Tusi, p. 341.

[4.](#) Rijal al-Najjashi, p. 78.

[5.](#) Tanqih al-Maqal, vol. 3, p. 81.

[1] [1]

SHARES

164. Fatimah Bint Asad Al-Hashimiyyah

Fatimah was the daughter of Asad Ibn Hashim Ibn 'Abd-Manaf al-Qurayshi alHashimi. Her mother was Fatimah Bint Hiram Ibn Ruwahah Ibn Hajar... Ibn Lu'ay. Her husband was Abu Talib (his name was 'Abd-Manaf) Ibn 'Abd alMuttalib, the uncle of the Prophet (S). Their sons were Talib, 'Aqil, Ja'far, and 'Ali, and their daughters were Jumanah, Umm Hani, and Raytah.

Fatimah Bint Asad passed away in the year 4 A.H. in al-Madinah and was buried in the Baqi' Cemetery. Her burial is described in a part of a tradition which has been described by Ibn al-Athir, al-Tabarani, and al-Kulayni. The overall import of this tradition is as follows, "After the ablution of Fatimah Bint Asad the Messenger of God (S) gave his undershirt for her shroud. Then he carried her body on his shoulder till they reached the gravesite. The Prophet (S) laid down in the grave himself and then put her body in the grave. He said, "There is no God but the One. God I put her in trust near to you."[1](#)

[Her Merits](#)

Fatimah Bint Asad had a limitless number of special qualities and virtues, so for brevity we will refer to just a few of these. Fatimah was the mother of the successor to the Messenger of God (S). Imam 'Ali al-Murtada ('a), and thus the mother of the twelve Imams.

After the death of 'Abd al-Muttalib, the guardianship of Muhammad (S) was passed on to Abu Talib, and Fatimah was as a mother to the Prophet (S). She even put him before her own children. When Khadijah ('a) passed away and Fatimah al-Zahra' ('a) was a small child, Fatimah Bint Asad acted as a mother for her. She is the first woman after Khadijah ('a) to become Muslim. And, she is the one of the first women to migrate on foot to al-Madinah and enter upon the Messenger of God (S).[2](#)

She is the only woman for whom the wall of the Ka'bah opened, and who had their baby inside the house of God. Fatimah was the first Hashemite³ woman who delivered a Hashemite child.

Shaykh al-Kulayni based on his documents relates a tradition from al-Mufaddal Ibn 'Umar as saying, "I heard Imam al-Sadiq ('a) say, 'When the Messenger of God (S) was born the white pinnacles of the castles in Persia and Damascus could be seen by Aminah (his mother). Fatimah Bint Asad happily went to Abu Talib and related for him what Aminah had said. Abu Talib said, 'Are you surprised? You too will carry and bear his successor.'" ⁴

This tradition is a clear proof of the belief and knowledge of Abu Talib (the husband of Fatimah) as to the Prophethood of the Messenger of God (S) and as to whom his successor (Amir al-Mu'minin) will be. Thus, what some people say as to Abu Talib not becoming a Muslim and dying a polytheist is absurd. It may be said that in order for him to protect and support the Prophet (S) from the Quraysh and his enemies he did not publicly declare his new religion.

The Messenger of God (S) used to visit Fatimah the mother of 'Ali. He would rest there and he highly respected and revered her. ⁵

At any rate she is the woman for whom the Prophet (S) provided her shroud giving his own personal shirt. After the burial the Prophet (S) was asked, "Why did you pray for her and respect her in such an unprecedented way?" He replied, "Today the beneficence of Abu Talib has gone. If Fatimah had something good, she preferred that for me over herself and her children." ⁶ I remembered the Judgment Day and said, 'People are raised without clothes.' Then he said, 'Woe, on this disgrace.' I assured that God would raise her with clothes, and was reminded of the pressure of the grave.' He said, 'Woe, on inability. I assured that God would suffice. This is why I gave her my shirt for a shroud, slept in her grave, put my head next to her ear, and whatever they asked her I inculcated to her. When they asked her about her Lord, she answered. When they asked her about her Prophet, she answered. However, when they asked her about her Imam, she stuttered and I said, 'Your son, your son.'" ⁷

The Archangel Gabriel told the Messenger of God (S) that Fatimah Bint Asad would enter Heaven. The Prophet (S) prayed for her in the following way, "O Allah, by the right of your Prophet Muhammad and the Prophets who came before him, forgive my mother, Fatimah Bint Asad, grant her request, and broaden her place of entry. Truly you are forgiving and kind."

Ibn Sa'd has written about her, "She was a pure woman. The Messenger of God (S) used to go to her house and take a short noontime nap there." ⁸

Ibn 'Abd al-Barr has introduced Fatimah Bint Asad in the following way, "She is the mother of 'Ali Ibn Abi Talib and his brothers." ⁹ This description shows her high status and position that she is portrayed alongside 'Ali ('a).

'Umar Ridha Kahhalah has said, "She is one of the transmitters of traditions from the Prophet (S). She

has related 46 traditions from him. Sahih Muslim and Sahih al-Bukhari have related similar traditions from her. She was a good and religious woman."[10](#)

'Allamah Mamqani has counted this dear woman among the transmitters of traditions, given a description of her, and talked of the words of the Prophet (S) at her burial."[11](#)

She has related traditions from the Messenger of God (S). Sayyid Ibn Tawus has written, "In an old book, al-Abwab al-Damighah, written by Abu Bishr Ahmad Ibn Ibrahim Ibn Ahmad al-A'ma, I found the following tradition, "Fatimah Bint Asad said, 'After Abu Talib became poor because he had given away all of his wealth, the Messenger of God (S) and 'Abbas went to him and picked two of his children through a drawing. 'Ali ('a) was allotted to the Messenger of God (S), and went with him. The Prophet (S) trained and educated him. 'Ali came to possess the manner, way, and guidance of the Messenger of God (S). He remembered the ways and customs of that great man and was the first man to believe him and attest to his mission."[12](#)

The mother of Imam 'Ali ('a) related, "There was a wild tree in the yard of my house which had been dry for some time. The Prophet (S) went over to that tree and put his hand on it. That tree became green and gave dates. I collected dates in a basket for him every day from that tree. During the noonday heat he would come and say, 'Mother! Give me the Military Record. He would take the basket, go, and distribute the dates among the children of the Banu-Hashim.

After a while he returned and said, 'Mother! Give me the Military Record'.[13](#) I told him, 'My child, the tree didn't have any dates today.' I swear to God, I saw the light of his face. He went to the tree and talked with it. The tree leaned towards him till it reached his head and he picked all the dates he wanted. Then the tree returned to its original position. That is why I said today, 'O God, give me a son who will be the brother of Muhammad. And, that night I became pregnant with 'Ali Ibn Abi Talib. 'Ali never approached an idol, and never bowed to one. All of this was by the blessing of Muhammad (S)."[14](#)

[1.](#) Usd al-Ghabah, vol. 5, p. 511; al-Mu'jam al-Kabir, vol. 24, p. 351; al-Kafi, vol. 1, p. 453.

[2.](#) Al-Kafi, vol. 1, p. 453; Tanqih al-Maqal, vol. 3, p. 80.

[3.](#) Hashimi is one whose mother and father are both from the tribe of Hashim.

[4.](#) Al-Kafi, vol. 1, p. 4544.

[5.](#) Al-Tabaqat al-Kubra, vol. 8, p. 222.

[6.](#) Al-Kafi, vol. 1, p.453.

[7.](#) Al-Kafi, vol. 1, p. 453.

[8.](#) Al-Tabaqat al-Kubra, vol. 8, p. 222.

[9.](#) Al-Isti'ab, vol. 4, p. 1891 (445), 3485.

[10.](#) A'lam al-Nisa', vol. 4, p. 33.

[11.](#) Tanqih al-Maqal, vol. 3, p. 81.

[12.](#) Al-Aman min Akhtar al-Asfar wa'l-Zaman, p. 96.

[13.](#) Diwan al-'Askar was the share of dates set aside for those who were responsible for keeping track of the listings of the men in the military.

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SHARES

165. Fatimah (Umamah) Bint Hamzah

Umamah was the daughter of Hamzah Ibn 'Abd al-Muttalib Ibn Hashim alHashimi al-Qurayshi. Her mother was Salma Bint 'Umays al-Khuth'amiyyah, and her aunt Asma' Bint 'Umays.[1](#) Another name used for her was Fatimah and her nickname was Umm al-Fadl. She was the Prophet's cousin, and her uncles were 'Abdullah and 'Abd al-Rahman, the sons of Shaddad.

In examining the books and traditions it would appear that Fatimah Bint Hamzah and Umm al-Fadl Bint Hamzah are actually Umamah. Ibn Sa'd has listed the name Umamah only under the names of the paternal cousins of the Messenger of God (S). Meanwhile, some books such as Usd al-Ghabah and al-Isabah list all three names.[2](#) And, it is correct to say that all three names refer to one person.

Al-Tabarani has written, "Fatimah the daughter of Hamzah Ibn 'Abd al-Muttalib had the nickname of Umm al-Fadl, and they say her name was Umamah or 'Imarah."[3](#)

Her Merits

Umamah became Muslim and separated from her polytheistic husband. Alongside 'Ali, Fatimah al-Zahra', and Fatimah Bint Asad she migrated to alMadinah. 'Ali ('a) suggested the Prophet (S) marry Umamah and the Prophet (S) said, "Her father (Hamzah) is my foster brother."[4](#)

After the martyrdom of Hamzah there was discussion about whether the guardianship of Umamah should go to 'Ali ('a), Ja'far, or Zayd. The Prophet (S) said, "It is more appropriate for Ja'far to take her since her aunt, Asma' Bint 'Umays, is his wife." After that the Messenger of God (S) married her to Salamah, the son of Umm Salamah.[5](#)

Ibn al-Athir based on his documents relates from Ju'dah Ibn Hubayrah that Imam 'Ali ('a) said, "The Messenger of God (S) gave me a silk material to be a covering for the Fatimahs. I divided it into four pieces. One for Fatimah Bint Muhammad (S), one for Fatimah Bint Asad, one for Fatimah Bint Hamzah..."[6](#)

Ibn al-Athir and Ibn Hajar have introduced her as one of the companions of the Messenger of God (S).[7](#)

Sayyid Muhsin al-Amin has mentioned her among the Shi'ah dignitaries. She has related traditions from

the Messenger of God (S), and 'Abdullah Ibn Shaddad (her brother from her mother) has related traditions from her.

Ibn al-Athir based on his documents relates from 'Abdullah Ibn Shaddad that Bint (the daughter of) Hamzah said, "My servant passed away leaving a daughter behind. The Messenger of God (S) divided her wealth between me and her daughter."[8](#)

Al-Tabarani has related twelve similar traditions from the daughter of Hamzah with slight variations.[9](#)

[1.](#) Al-Tabaqat al-Kubra, vol. 8, pp. 48 and 158.

[2.](#) Al-Tabaqat al-Kubra, vol. 8, p. 48; Usd al-Ghabah, vol. 5, pp. 399, 518, and 608; al-Isabah, vol. 4, pp. 229, 369, 461.

[3.](#) Al-Mu'jam al-Kabir, vol. 24, p. 353.

[4.](#) Al-Tabaqat al-Kubra, vol. 1, p. 110.

[5.](#) Al-Tabaqat al-Kubra, vol. 8, pp. 159 and 160; al-Isabah, vol. 4, p. 229.

[6.](#) Usd al-Ghabah, vol. 5, p. 519.

[7.](#) Usd al-Ghabah, vol. 5, pp. 399, 518, and 608; al-Isabah, vol. 4, pp. 229, 461 and 369.

[8.](#) Usd al-Ghabah, vol. 5, p. 518; al-Isabah, vol. 4, p. 461.

[9.](#) Al-Mu'jam al-Kabir, vol. 24, pp. 353 – 357.

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SHARES

166. Fatimah (Umm 'Abdullah) Bint Al-Hasan

Fatimah was the daughter of Imam al-Hasan Ibn 'Ali ('a), the wife of Imam 'Ali Ibn al-Hasan ('a), the mother of Imam Muhammad al-Baqir, and the sister of al-Hasan, al-Husayn, and 'Abdullah al-Bahir. Her nickname was Umm'Abdullah, and her mother was a bondmaid. She accompanied her husband Imam Zayn al-'Abidin ('a), her son Imam Muhammad al-Baqir ('a), and her uncle Imam al-Husayn ('a) to Karbala'. And, after that she was taken as prisoner of war to Damascus. She was a part of all the tragedies which faced them.[1](#)

Her Merits

Fatimah was one of the descendents of the Prophet (S), from the family of Banu-Hashim. She was honorable, modest, chaste, and magnificent. It is impossible to list all of her merits and so instead we will get help from her son, Imam al-Baqir ('a), who has said about her, "My mother was sitting beside a wall. A loud noise was heard from the wall at it started to fall. My mother pointed with her hand and said, 'No, by the right of the Prophet, God does not permit you to fall down.' The wall stayed in midair till she went

aside. My father gave one hundred dinars in charity for her."[2](#)

Imam al-Sadiq ('a) has said about her, "She was an honest and upright woman. There was no woman from the family of Imam al-Hasan ('a) who was her equal."[3](#)

Fatimah witnessed all of the oppression and tragedies which came upon the Household of the Prophet. With patience and perseverance, she tolerated the illness and torture of her husband, the martyrdom of her dear ones, and the capture of the women and children which was accompanied with degradation and insults while she kept her Islamic covering.

Fatimah, who was the daughter of an Imam, the wife of an Imam, and the mother of an Imam, has certainly reported about at least one of these three, but her words have not remained.

[1](#). Kitab al-Irshad, p. 278; al-Mujdi, p. 20; Bihar al-Anwar, vol. 46, pp. 155 and 212.

[2](#). Al-Kafi, vol. 1, p. 469; Bihar al-Anwar, vol. 46, pp. 215 and 366.

[3](#). Al-Kafi, vol. 1, p. 469; Bihar al-Anwar, vol. 46, pp. 215 and 366.

[1] [1]

SHARES

167. Fatimah Bint Ja'far Al-Sadiq

Fatimah was the daughter of Imam Ja'far Sadiq ('a) and the wife of Muhammad Ibn Ibrahim.[1](#)

Her Merits

Fatimah was the daughter of an Imam, and so was raised in a family of purity and without sin. In proving the mastership of Imam Musa Ibn Ja'far ('a) alMas'udi has written, "Imam al-Sadiq ('a) made his bequeath to for people in order to protect the life of his successor from the government. They were: Mansur (the 'Abbasid ruler), 'Abdullah al-Aftah (her son), Fatimah (her daughter), and Abu al-Hasan Musa ('a).[2](#)

Al-Barqi has listed her among the transmitters of traditions from Abu'Abdullah Sadiq ('a).[3](#)

[1](#). Al-Mujdi, p. 95; Irshad, p. 284.

[2](#). Ithbat al-Wasiyyah, p. 163.

[3](#). Rijal al-Barqi, p. 62; Mu'jam Rijal al-Hadith, vol. 23, p. 196.

168. Fatimah Bint Habbabah Al-Walibiyyah

Fatimah was the daughter of Habbabah al-Walibiyyah (renown as Sahibat alHasat whose biography has been included).

Her Merits

Fatimah was a scholarly and erudite woman who was a transmitter of traditions from Imam al-Hasan ('a) and Imam al-Husayn ('a).

Shaykh al-Tusi has listed her among the transmitters of traditions from Imam al-Hasan ('a) and Imam al-Husayn ('a).^{[1](#)}

Muqaddas Ardabili and Mir Astarabadi have listed her among the transmitters of traditions.^{[2](#)}

Allama Mamqani has listed her among the women transmitters of traditions and written, "It is clear she is of the Imamiyyah faith. However, a description of her life and her trustworthiness are not available."^{[3](#)}

She has related traditions from Imam al-Hasan Ibn 'Ali ('a) and Imam alHusayn Ibn 'Ali ('a).

^{[1](#)}. Rijal al-Tusi, pp. 71 and 81.

^{[2](#)}. Jami al-Ruwat, vol. 2, p. 458; Manhaj al-Maqal, p. 400.

^{[3](#)}. Tanqih al-Maqal, vol. 3, p. 81.

169. Fatimah Bint Al-Husayn

Fatimah was the daughter of al-Husayn Ibn 'Ali Ibn Abi Talib Ibn 'Abd alMuttalib. Her mother was Umm Ishaq Bint Talhah Ibn 'Ubaydullah al-Taymi. Her nickname was Umm 'Abdullah, and her epithets were Fatimah al-Sughra and Fatimah al-Nabawiyyah. She was the wife of al-Hasan Ibn al-Hasan Ibn 'Ali (al-Hasan al-Muthanna), the mother of his children: 'Abdullah, Ibrahim, al-Hasan, and Zaynab, and the

sister of Imam 'Ali Ibn al-Husayn ('a).[1](#)

Fatimah and her husband al-Hasan[2](#) Ibn al-Hasan who was her paternal cousin, traveled to Karbala' with her father Imam al-Husayn ('a). After the events at Karbala' and the martyrdom of her father, she and the remaining family of the Messenger of God (S) along with her aunt Zaynab ('a) were taken to Damascus and from there entered al-Madinah. Fatimah had no intention to remarry, but after some time at the insistence of 'Abdullah Ibn 'Amr Ibn 'Uthman and the enjoinder of her previous husband (al-Hasan) she married with 'Abdullah. Together they had the children al-Qasim, Muhammad, and Ruqayyah.

After the death of 'Abdullah Ibn 'Amr, 'Abd al-Rahman Ibn al-Dahhak al-Fikri who was the governor of al-Madinah put in charge by Yazid Ibn 'Abd al-Malik[3](#) asked Fatimah to marry him. Fatimah refused and he started to torment and bother her. And, he threatened to whip her eldest son 'Abdullah Ibn al-Hasan under the false charge of drinking alcohol if she refused.

The person in charge of the courts in al-Madinah was a man named Ibn Hurmuz who had been summoned to report to Yazid Ibn 'Abd al-Malik. Before leaving Ibn Hurmuz went to say good bye to Fatimah and asked, "Do you need anything?"

Fatimah told him, "Tell the caliph of what Ibn al-Dahhak wants of me and how he is tormenting me." And, she wrote a letter of complaint to Yazid..... In response to her letter of complaint Yazid Ibn 'Abd al-Malik removed Ibn al-Dahhak from his post and made him pay a compensation.[4](#)

Fatimah the daughter of Imam al-Husayn ('a) passed away in the year 110 A.H. at the age of 70 years old.[5](#) It is said that Fatimah al-Nabawiyyah the daughter of Imam al-Husayn ('a) is buried in Egypt.[6](#)

Her Merits

The story of Fatimah and Ibn al-Dahhak shows the strong will, perseverance, and bravery of a woman who refused to succumb to the oppression of the government and defended her right. After the death of her husband al-Hasan for one year she set up a tent next to his grave and lived there. She passed the nights in worship and the days in fasting.[7](#) Fatimah was a very devout and pious

woman. Ibn Sa'd in a tradition which he quotes from some transmitters about Fatimah says, "She praised God using some beads on a string."[8](#)

Fatimah Bint al-Hasan was from a very superior family, and she had praiseworthy morals. She was older than her sister Sukaynah and was the most similar to Fatimah al-Zahra' ('a).[9](#)

Fatimah witnessed the martyrdom of her father, brothers and family in Karbala'. She witnessed the oppression to the household of the Messenger of God (S) and took refuge with her aunt Zaynab ('a). The tragedy which came upon her and her family brought about a mood far more than just crying; and, her

tears dried and her voice was caught. She was taken in captivity to al-Kufah along with the other women and remaining members of the household of the Prophet (S). The welcoming of their caravan by the men and women of al-Kufah further added to the sadness of her and her family. And finally, after the speech of her aunt Zaynab ('a), she also had a speech. Fatimah spoke for the people of al-Kufah with resolution, belief, firmness, and certainty revealing the cruel deeds of the Umayyads and causing the people to cry. The people said, "O daughter of the immaculate ones! You have torn our hearts and burned our livers (meaning deeply moved us)."[10](#)

Al-Kulayni based on his documents relates from Abu al-Jarud from Imam al-Baqir ('a) as saying, "When the time of martyrdom of Imam al-Husayn ('a) arrived he openly gave his written will to his daughter Fatimah. When he was martyred, she gave that will to 'Ali Ibn al-Husayn ('a)."[11](#)

Mamqani has said, "The dignity and greatness of Fatimah's position and status are so obvious that there is no reason to bring proofs and reasoning." After bringing the tradition of al-Kulayni about the trustworthiness of Fatimah and the passing on of the will, Mamqani writes, "Based on the information from this tradition it may be concluded that she is trustworthy and just."[12](#) Ibn Habbab has counted her to be one of the trustworthy.[13](#)

She has related traditions from Fatimah al-Zahra' ('a), her father al-Husayn Ibn 'Ali ('a), her brother 'Ali Ibn al-Husayn ('a), her aunt Zaynab Bint 'Ali ('a), Bilal (the muezzin), Ibn 'Abbas, 'A'ishah, and Asma' Bint 'Umays.

The people who have related traditions from her are: Abdullah Ibn al-Hasan Ibn al-Hasan Ibn 'Ali, Ibrahim Ibn al-Hasan Ibn al-Hasan Ibn 'Ali, al-Husayn Ibn al-Hasan Ibn al-Hasan Ibn 'Ali, Umm Ja'far Bint al-Hasan Ibn al-Hasan Ibn 'Ali (her daughter), Muhammad Ibn 'Abdullah Ibn 'Umar Ibn 'Uthman who was famous as al-Dibaj, 'A'ishah Bint Talhah, Hisham Ibn Ziyad, 'Umarah Ibn al-Ghaziyyah al-Ansari, Yahya Ibn Abi Ya'la, Shaybah Ibn Na'amah, Ziyad Abu Hisham the father of Abu Miqdam Hisham Ibn Ziyad, Sulayman al-Ansari, Mus'ab Ibn Muhammad, and al-Zuhayr Ibn Mu'awiyah.[14](#)

Al-Kulayni based on his documents relates from Abu Hamzah from 'Abdullah Ibn al-Hasan from his mother Fatimah Bint al-Husayn that she said, "The Prophet (S) said: 'There are three characteristics which whoever has these three, their faith is complete:

- 1) Whenever they are happy their happiness doesn't cause them to do vain acts.
- 2) Whenever they are angry their anger doesn't prevent them from doing the right.
- 3) Whenever they have power they don't stretch out their hand towards wealth which doesn't belong to them."[15](#)

Al-Tabari based on his documents quotes from Shaybah Ibn Na'amah from Fatimah al-Sughra (Fatimah Bint al-Husayn) from Fatimah al-Kubra (Lady Fatimah al-Zahra') that she said, "The Prophet (S) said,

'Each Prophet had a trail (roots) which grew and started from him. Fatimah is my roots which are from me.'"¹⁶

Shaykh al-Saduq based on his documents relates from Muhammad Ibn Sinan from Abu Jarud Ziyad Ibn Mundhir from 'Abdullah Ibn al-Hasan¹⁷ from his mother Fatimah Bint al-Husayn that she said, "The plunderers entered our tent. At that time, I was a young girl and had a golden anklet. A man took the anklet off of my foot while he was crying. I said, 'O enemy of God, why do you cry?' He said, 'Why shouldn't I cry when I steal from the daughter of the Messenger of God.' I said, 'Don't steal.' He said, 'I fear if I don't take this someone else will come and take it.' Fatimah says, 'They stole everything. They even took the cloths which covered our heads.'"¹⁸

'Abdullah Ibn al-Hasan Ibn al-Hasan Ibn 'Ali relates from his mother Fatimah Bint al-Husayn who relates from her father from the Prophet (S) as saying, "The most advisable thing for my people is asceticism and certainty in belief. And, the destruction of the last of them is in greed, craving, and avarice."¹⁹

Abu Miqdam al-'Ibri al-Basri quotes from his mother Fatimah the daughter of Imam al-Husayn ('a) as saying, "When al-Qasim the son of the Prophet (S) died, the Messenger of God (S) came out (of his house), and Khadijah ('a) was following him. When he (al-Qasim) had been buried, Khadijah returned home."²⁰

'Abdullah Ibn al-Hasan Ibn al-Hasan relates from his mother Fatimah Bint Hasan from her father from Imam 'Ali ('a) as saying, "Whenever the Messenger of God (S) entered the mosque he would say, 'O God! Open the doors of Your mercy on me.' And, whenever he would exit from the mosque he would say, 'O God! Open Your doors of sustenance for me.'"²¹

Ibrahim Ibn al-Hasan Ibn al-Hasan relates from his mother Fatimah the daughter of Imam al-Husayn ('a) who quotes her father al-Husayn Ibn 'Ali ('a) who relates from his father Imam 'Ali ('a) who says the Prophet (S) said, "A person who has four qualities has been given good in this world and the next." He then divided up these four qualities: a good disposition which causes the person to live among people in a good way, patience which keeps away the ignorance of the ignorant, and a good spouse who helps one in the deeds of this world."²²

Fatimah Bint al-Husayn ('a) has also related the 'Manzilah' tradition (i.e., the Holy Prophet's famous saying to Imam 'Ali, "Your position (manzilah) to me is verily like the position of Prophet Aaron to Prophet Moses, except that no prophet shall come after me").²³

Abu Dawud, al-Tirmidhi, and Ibn Majah in their books of traditions, and al-Nasa'i in his books Khasa'is 'Ali ('a) and Musnad 'Ali have related traditions from Fatimah Bint al-Husayn.²⁴

¹. Al-Mujdi, p. 91; Bihar al-Anwar, vol. 44, p. 167; Tahdhib al-Kamal, p. 254.

². Al-Hasan Ibn al-Hasan ('a) was a dignified person, a leader, scholarly, and pious. He was responsible for collecting the

religious tax (Zakat) under Imam 'Ali ('a). He was with his uncle during the day of Karbala' and was seriously wounded. He was taken with the hostages, and later received medical treatment. He died at the age of 35. [Kitab al-Irshad, p. 196].

[3.](#) Yazid Ibn 'Abd al-Malik Ibn Marwan was the 9th Umayyad ruler. He was born in the year 71 A.H.L in Damascus, and came to power in the year 101 A.H.L.

[4.](#) Al-Tabaqat al-Kubra, vol. 8, p. 474.

[5.](#) A'yan al-Shi'ah, vol. 8, p. 387; A'lam al-Nisa', vol. 4, p. 47.

[6.](#) Al-Durr al-Manthur fi Tabaqat Rabbat al-Khudur, p. 361.

[7.](#) Kitab al-Irshad, p. 197.

[8.](#) Al-Tabaqat al-Kubra, vol. 8, p. 474.

[9.](#) Bihar al-Anwar, vol. 44, p. 167.

[10.](#) For more information as to her speech refer to Rayahin al-Shari'ah, vol. 3, p. 285.

[11.](#) Al-Kafi, vol. 1, p. 303.

[12.](#) Tanqih al-Maqal, vol. 3, p. 82.

[13.](#) A'lam al-Nisa, vol. 4, p. 44; Tahdhib al-Tahdhib, vol. 12, p. 443.

[14.](#) Tahdhib al-Kamal, p. 255.

[15.](#) Al-Kafi, p. 2 Kitab al-Iman wa'l-Kufr, 29; Wasa'il al-Shi'ah, vol. 15, p. 363.

[16.](#) 'Dala'il al-Imamah, p. 87; Bihar al-Anwar, vol. 43, p. 230.

[17.](#) This is 'Abdullah Ibn al-Hasan Ibn 'Ali Ibn Abi Talib ('a). In the books it is written 'Abdullah Ibn al-Husayn which is a mistake.

[18.](#) Al-Amali by Shaykh al-Saduq, p. 164, # 2.

[19.](#) Al-Amali by Shaykh al-Saduq, vol. 16, p. 15.

[20.](#) Al-Amali by Shaykh al-Saduq, vol. 16, p. 15.

[21.](#) Al-Amali by Shaykh al-Saduq, vol. 16, p. 15.

[22.](#) Mustadrak al-Wasa'il, vol. 14, p. 170.

[23.](#) Al-Mu'jam al-Kabir, vol. 24, p. 147.

[24.](#) Tahdhib al-Tahdhib, vol. 12, p. 442.

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SHARES

170. Fatimah Bint Sayyid Ibn Tawus

Fatimah was the daughter of Abu al-Qasim, 'Ali Ibn Musa Ibn Ja'far Ibn Tawus al-Hasani al-Husayni. Her mother was Zahra' Khatun the daughter of the minister of Nasir Ibn al-Mahdi. Fatimah was the sister of Sharaf al-Ashra,[1](#) and her brothers were Muhammad and 'Ali.

Her Merits

Mirza 'Abdullah Afandi has written, "She was a scholarly, learned, virtuous woman, author, and had memorized the Qur'an. She memorized the Qur'an when she was less than nine years old. According to Shaykh al-Tusi's al-Amali, her father gave her, her sister, and her brothers, permission to relate traditions.

In the book Sa'd al-Su'ud, he has written that he bequeathed a copy of the Holy Qur'an to her.^{[2](#)}

His words are as follows, "I bequeath that (book) to my daughter Fatimah who has memorized the entire Qur'an while she was less than nine years old."^{[3](#)}

^{[1](#)}. A description of her has been given in this book.

^{[2](#)}. Riyad al-'Ulama', vol. 5, p. 408.

^{[3](#)}. Sa'd al-Su'ud, p. 27.

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SHARES

171. Fatimah Bint 'Alam Al-Huda

Fatimah was the daughter of Shaykh Muhammad 'Alam al-Huda Ibn Mulla Muhsin Fayd Kashani, and had the nickname Umm Salamah. She was born in the month of Dhu'l-Qa'dah in the year 1088. She married Mulla Zayn al-Din 'Ali, one of her relatives, in the month of Dhu'l-Hijjah in the year 1112. She died in the month of Jumada al-Thaniyah in the year 1114 and was buried at her father's feet in the tomb of her ancestor, Mulla Muhsin Fayd, in Kashan.

Her Merits

Fatimah was a learned, scholarly, literary, poetic, believing, pious, eloquent woman, and a narrator of traditions. She learned the preliminary studies from her sisters, and Islamic jurisprudence and principles from her uncles, Mu'in alDin Ahmad and Abu Hamid Muhammad who was known as Nur al-Huda. She related traditions from her father and uncles.^{[1](#)}

^{[1](#)}. Mustadrak A'yan al-Shi'ah, vol. 3, p. 159.

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SHARES

172. Fatimah Bint 'Ali Ibn Abi Talib

Fatimah al-Sughra was the daughter of 'Ali Ibn Abi Talib ('a) Ibn 'Abd alMuttalib Ibn Hashim Ibn 'Abd-Manaf. Her mother was a bondmaid. She married Muhammad Ibn Abi Sa'id Ibn 'Aqil Ibn Abi Talib and had Hamidah and Muhammad. After the death of her husband she married Sa'id Ibn al-Aswad Ibn Abu al-Bukhtari and together they had Barzah and Khalid. After his death she married with Mundhir Ibn 'Ubaydah Ibn al-Zubayr and together they had 'Uthman and Kabrah. She was still alive after the death of Mundhar.¹ Fatimah Bint 'Ali ('a) passed away in the year 117 according to al-Tabari.²

Her Merits

Fatimah was present at Karbala' with her brother, Imam al-Husayn ('a), and her sisters. She witnessed all of the tragedies and oppression which came upon the household of the Messenger of God (S), and was taken as a captive with Zaynab ('a) and the other women from the household of the Prophet (S) to Damascus.³

Al-Barqi has counted her among the transmitters of traditions from Imam alHasan ('a).⁴ She has also related traditions from her father 'Ali Ibn Abi Talib ('a), Asma' Bint 'Umays, her brother Muhammad Ibn al-Hanafiyyah, and the wife of Imam 'Ali, Umamah Bint Abu al-'As Ibn Rabi'.

The people who have related traditions from her are: Harith Ibn Ka'b al-Kufi, Razin Bayya' al-Anmat, al-Hakam Ibn 'Abd al-Rahman Ibn Abi Nu'aym alBajali, 'Urwah Ibn 'Ubaydullah al-Jahani ('Abdullah) Ibn Qushayr, 'Isa Ibn 'Uthman, Musa, Nafi' Ibn Abi Nu'aym al-Qari, and Abu Basir.⁵

Ibn Sa'd based on his documents relates from al-Hakam Ibn 'Abd al-Rahman Ibn Abi Nu'aym from Fatimah Bint 'Ali Ibn Abi Talib ('a) as saying, "The Prophet (S) said, 'Whoever frees a Muslim or a believer, God will protect a part of his body from hellfire for each part of the body of that freed person.'"⁶

Al-Saduq based on his documents relates from Harith Ibn Ka'b from Fatimah Bint 'Ali ('a) that she said, "When Yazid – may God curse him – ordered to take the women of Imam al-Husayn ('a) prisoner along with 'Ali Ibn al-Husayn ('a), they didn't have anything to warm or cover themselves with. The skin on their faces began to peel. Not a single stone remained in Jerusalem but that when it was removed the blood of four-legged animals could be found beneath it. People saw a red sunlight on their walls as if there were colored sheets (on the walls) until Imam 'Ali Ibn al-Husayn ('a) departed from there with the women, and the head of Imam al-Husayn ('a) was returned to Karbala'."⁷

Al-Saduq based on his documents relates from 'Urwah Ibn 'Abdullah (or 'Ubaydullah) Ibn Qushayr al-Ju'fi from Fatimah Bint 'Ali Ibn Abi Talib ('a) as saying, "Revelation descended on the Prophet (S) and encompassed him. He fell asleep on the lap of 'Ali Ibn Abi Talib until the sun set. Then the Prophet (S) asked him, "O 'Ali have you prayed your afternoon prayer?"

'Ali answered, 'No, I was busy protecting you.'

The Prophet (S) prayed, and the sun returned until it had lit the room and half of the mosque."⁸

Al-Kulayni based on his documents relates from Abu Basir from Fatimah Bint 'Ali from Umamah Bint Abu al-'As Ibn Rabi' and her mother Zaynab the daughter of the Messenger of God (S) as saying, "Ali came to me during the month of Ramadan. I took dates and mushrooms for him and he ate them. Amir al-Mu'minin ('a) liked mushrooms."⁹ Fatimah Bint 'Ali ('a) has reported hadith al-manzilah from Asma' Bint 'Umays.¹⁰

Al-Nasa'i and Ibn Majah have related traditions from Fatimah Bint 'Ali Ibn Abi Talib ('a).¹¹

Al-Suyuti has written, "Ibn Majah in descriBintg Abu Nu'aym alQari has quoted Fatimah Bint 'Ali Ibn Abi Talib ('a) as saying, 'I heard 'Ali Ibn Abi Talib say, 'O Kaf, Ha, Ya, 'Ayn, Sad, forgive me'"¹²

¹. Kitab al-Irshad, p. 186; al-Mujdi, p. 12; al-Tabaqat al-Kubra, vol. 8, p. 465.

². Tahdhib al-Tahdhib, vol. 12, p. 443; A'lam al-Nisa', vol. 4, p. 81.

³. A'lam al-Nisa', vol. 2, pp. 94-98; Tarajim al-Nisa', p. 297.

⁴. Rijal al-Barqi, p. 61; Mu'jam Rijal al-Hadith, vol. 23, p. 197.

⁵. Tahdhib al-Kamal, p. 261.

⁶. Al-Tabaqat al-Kubra, vol. 8, p. 466; Tahdhib al-Kamal, p. 262; Wasa'il al-Shi'ah, vol. 23, p. 11.

⁷. Al-Amali by Shaykh al-Saduq, p. 167; Bihar al-Anwar, vol. 45, p. 140.

⁸. Al-Amali by Shaykh al-Saduq, p. 94.

⁹. Al-Kafi, p. 37.

¹⁰. Al-Mu'jam al-Kabir, vol. 24, p. 147; Tahdhib al-Kamal, p. 263.

¹¹. Tahdhib al-Tahdhib, vol. 12, p. 443; Tahdhib al-Kamal, p. 262.

¹². Al-Itqan, vol. 3, p. 28; Tahdhib al-Kamal, p. 263.

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SHARES

173. Fatimah Bint Ali Ibn Musa

Shaykh al-Saduq and Allamah al-Majlisi have related traditions which show the existence of a woman by the name of Fatimah the daughter of Imam al-Ridha ('a), while others are of the belief that Imam al-Ridha ('a) had no other children besides Imam al-Jawad ('a). Shaykh al-Mufid has written, "Imam al-Ridha ('a) passed away leaving no other child besides Imam al-Jawad ('a)."¹

The genealogical books in listing the children of the Imams only list the male children. The book Kashf al-Ghummah lists Imam al-Ridha's children as five boys and one girl by the names of Muhammad,

Qani', Hasan, Ja'far, Ibrahim, and 'A'ishah.[2](#)

There is a section about Fatimah Bint 'Ali al-Ridha Ibn Musa al-Kazim Ibn Ja'far al-Sadiq ('a) in the book Nur al-Absar. There is a tradition related from Bashir Ibn Sa'id al-Jawhari that Fatimah said, "One year there was a large drought and my husband died." The author has written, "On the way to the grave of Fatimah Bint 'Ali al-Ridha Ibn Musa al-Kazim Ibn Ja'far al-Sadiq ('a) is the grave of alBuyiti."[3](#) & [4](#)

However, in al-Mujdi it is written that the children of 'Ali Ibn Musa ('a) were Ishaq, Muhammad, and Fatimah, and that Ishaq had no children.[5](#) Therefore, based on these words and the documentation on the traditions, Fatimah is the daughter of Imam 'Ali Ibn Musa al-Ridha ('a) and the sister of Imam al-Jawad ('a).

Shaykh Mahallati in introducing Fatimah the daughter of Imam al-Ridha ('a) writes, "Her husband was Muhammad Ibn Ja'far Ibn Qasim Ibn Ishaq Ibn 'Abdullah Ibn Ja'far Ibn Abi Talib."[6](#)

She has related traditions from Imam 'Ali Ibn Musa ('a) and the daughters of Imam Musa Ibn Ja'far ('a). While the people who have related traditions from her are: Bakr Ibn Ahmad Ibn Malik al-Ashajj al-'Asri (Basri) and Bakr Ibn Ahnaf.

Shaykh al-Saduq based on his documents relates from Bakr Ibn Ahmad Ibn Muhammad Ibn... al-Ashajj al-'Asri from Fatimah Bint 'Ali Ibn Musa ('a) as saying, "I heard my father say from his father from Ja'far Ibn Muhammad, and him from his father and uncle Zayd, and those two from their fathers 'Ali Ibn al-Husayn, and him from his father and uncle, and those two from 'Ali Ibn Abi Talib that he said, 'It is not permissible for a Muslim to frighten another Muslim.'[7](#)

Using the same documentation al-Saduq relates from the Prophet (S) that he said, "Whoever controls his anger, God will remove punishment from him. And, whoever corrects his disposition God will give him the status of one who continually fasts."[8](#)

Al-Majlisi based on his documents relates from Bakr Ibn Ahnaf from Fatimah Bint 'Ali Ibn Musa al-Ridha ('a) from the daughters of Musa Ibn Ja'far ('a), Fatimah, Zaynab, and Umm Kulthum, from Fatimah Bint Ja'far Ibn Muhammad from Fatimah Bint Muhammad Ibn 'Ali from Fatimah Bint 'Ali Ibn al-Husayn from the daughters of al-Husayn Ibn 'Ali ('a), Fatimah and Sukaynah, from Umm Kulthum Bint 'Ali ('a) from her mother Fatimah the daughter of the Messenger of God (S) that she said, "I heard the Messenger of God (S) say, 'The night I was taken to the heavens, I entered Heaven and saw a palace made of white diamonds. It had a door decorated with pearls and rubies. There was a curtain over the door. I raised my head, and on the door it was written, 'There is no god besides God, Muhammad is the Messenger of God, and 'Ali is the master of his nation.' Also, it was written, 'Lucky are the followers (Shi'ah) of 'Ali'"[9](#)

[1.](#) Kitab al-Irshad, p. 316 or 308 [Note, there being no other child alive besides Imam al-Jawad ('a) at the time of the death of Imam al-Ridha ('a) doesn't prove that there was no other child during the time of Imam al-Ridha ('a). Fatimah may have

passed away before her father, Imam al-Ridha ('a)].

[2.](#) Kashf al-Ghummah, vol. 3, p. 57.

[3.](#) Yusuf Ibn Yahya al-Buyiti has related from Abu Ya'qub from al-Shafa'i. He is the author of the book Mukhtasar al-Kabir, Mukhtasar al-Saghir and al-Fara'id. [Lughat Nama Dihkhuda; Al-A'lam by al-Zarkali].

[4.](#) Nur al-Absar, p. 362.

[5.](#) Al-Mujdi, p. 128.

[6.](#) Rayahin al-Shari'ah, vol. 5, p. 31.

[7.](#) 'Uyun Akhbar al-Ridha, vol. 2, p. 76, # 327; Wasa'il al-Shi'ah, vol. 12.

[8.](#) 'Uyun Akhbar al-Ridha, vol. 2, p. 76, # 328.

[9.](#) Bihar al-Anwar, vol. 65, p. 76.

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SHARES

174. Fatimah Bint Mundhar

Fatimah the daughter of Mundhar Ibn al-Zubayr Ibn al-'Awwam Ibn Khuwaylid Ibn Asad Ibn 'Abd al-'Uzza Ibn Qusay was born in the year 48 A.H.L. Her mother was a handmaid. She married her cousin, Hisham Ibn 'Urwah Ibn al-Zubayr Ibn al-'Awwam, and together they had 'Urwah and Muhammad. Ibn Makula has written, "She was the sister of 'Asim Ibn Mundhar. And, it is said that the wife of Mundhar was Hafsa Bint 'Abd al-Rahman Ibn Abi Bakr. Therefore, it is possible the mother is Fatimah.

Her Merits

Fatimah was a reliable transmitter of traditions, faithful, and trustworthy. Shaykh al-Tusi has introduced her husband Hisham Ibn 'Urwah Ibn al-Zubayr (died in 145 or 146 A.H.L) as a companion and relater of traditions from Imam al-Sadiq ('a).[1](#) He has related from Fatimah. The fact that her husband was a companion of Imam al-Sadiq ('a), that he related traditions from her and trusted her, and that she related traditions from such people as Umm Salamah it would appear that God Willing, she was a pious person and deserving to be included in this collection. Ibn Hajar has introduced her as a reliable person.[2](#)

She has related traditions from Asma' Bint Abi Bakr (her ancestor), the wife of the Prophet (S). Umm Salamah, and 'Umrah Bint 'Abd al-Rahman. And, the people who have related traditions from her include: her husband, Hisham Ibn 'Urwah Ibn al-Zubayr, Muhammad Ibn Suqah, Muhammad Ibn Isma'il (Ishaq)[3](#) Ibn Yasar, and 'Ajali.

Ibn Hajar based on his documents relates from Hisham Ibn 'Urwah (the husband of Fatimah) from Fatimah Bint Mundhar from Asma' that she said, "At the time when the Prophet (S) was preparing for the migration to al-Madinah, I was preparing food for him in the house of Abu Bakr. But I found no table cloth to tie up the food and water in. So, I told Abu Bakr, 'By God, I can find nothing but my scarf to tie

up the food in.' Abu Bakr said, 'Divide it up into two parts. Use one of them for the water, and the other for a tablecloth for the food.' I did this and so was called Dhat al-Nitaqayn."⁴ The al-Sihah al-Sittah books have related traditions from Fatimah Bint Mundhar.⁵

¹. Rijal al-Tusi, p. 329.

². Taqrib al-Tahdhib, vol. 2, p. 609.

³. Ibn Hajar Muhammad Ibn Isma'il Ibn Yasar is listed as one of the transmitters of traditions from Fatimah. (Tahdhib al-Tahdhib, vol. 6, p. 611) However, among the names of the transmitters of traditions the name of Muhammad Ibn Isma'il Ibn Yasar is not given. Instead, the name Muhammad Ibn Ishaq Ibn Yasar may be found. (Tahdhib al-Tahdhib, vol. 5, p. 28)

⁴. Al-Isabah, vol. 4, p. 23.

⁵. Tahdhib al-Tahdhib, vol. 12, p. 444.

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SHARES

175. Fatimah Bint Musa Ibn Ja'far

Fatimah was the daughter of Imam Musa Ibn Ja'far al-Kazim¹ and the sister of Imam 'Ali Ibn Musa al-Ridha ('a). Her mother was a bondmaid or Najmah, the mother of Imam al-Ridha ('a), and has been listed separately. Fatimah was born in al-Madinah and was known as al-Ma'sumah.

Al-Hasan Ibn Muhammad al-Qummi² has said, "The learned people of Qumm have told me, 'After Imam al-Ridha ('a) accepted the invitation of al-Ma'mun in the year 200 A.H. and moved from al-Madinah to Marw, his sister Fatimah set out in the year 201 to go and see him. When she reached the city of Sawah, she fell ill and asked what distance remained to Qumm, and she was told that ten parasangs only separated her from Qumm. She said, 'Take me there.' The dignitaries of Qumm went to greet her and Musa Ibn Khazraj took her to his home. After being in Qumm for 17 days, she passed away and was buried there.'"

Al-Hasan Ibn Muhammad al-Qummi has said, "al-Husayn Ibn 'Ali Ibn al-Husayn Ibn Musa Ibn Babawayh, the brother of Shaykh al-Saduq, related to me from Muhammad Ibn al-Hasan Ibn al-Walid³ that, 'When Fatimah passed away (May God be pleased with her), they washed her body for burial, covered her with a shroud, took her to the tomb at Babalan, where she is currently buried, and put her in the crypt which had been dug. Then, among the eminent people who had gathered the question arose as to who should put her body into the grave. Finally it was agreed that a pious, old man and servant by the name of Qadir would do it. Suddenly, two veiled men on horses appeared from the direction of the desert. They prayed over her body, entered the crypt, and buried the body. Afterwards they again climbed on their horses and rode away. No one realized who they were.'"⁴

Her Merits

Fatimah was raised in an immaculate family, and inherited her father's superior qualities. She grew up under the care of her brother Imam al-Ridha ('a), because her father, Imam Musa al-Kazim ('a), was in the prison of Harun the 'Abbasid ruler. Fatimah was a wise, virtuous, honorable, pious woman, and transmitter of traditions. She did many miraculous acts, and these have been written in books.[5](#)

There is a special written prayer to be said on visiting her shrine which Shaykh al-Mufid has written in his book al-Mazar. 'Allamah al-Majlisi has written about this special prayer in his book Bihar al-Anwar.[6](#) There are traditions from the Imams about the virtues of making a pilgrimage to visit Fatimah Bint Imam al-Kazim ('a). One of these Ibn Qawlawayh has related from Shaykh al-Saduq based on his documents from Imam al-Ridha ('a) that he said, "Whoever makes a pilgrimage to visit her (Fatimah Bint Imam al-Kazim) will go to heaven."

It is also related from the son of Imam al-Ridha ('a), Imam al-Jawad ('a) that he said, "Whoever makes a pilgrimage to visit my aunt (Fatimah Bint Imam al-Kazim) in Qumm will go to heaven."[7](#)

Al-Hasan Ibn Muhammad Ibn al-Hasan alQummi in his book Tarikh Qumm has written, "A group of people from the city of Ray came upon Imam al-Sadiq ('a) and said, 'We are from the city of Ray.'

He said, 'May God bless our brothers who are from the city of Qumm.'

Again, they said, 'We are from the city of Ray', and again the Imam answered with the same sentence. That group repeated their words again, and Imam al-Sadiq ('a) repeated his sentence.

Then he said, 'God has a sanctuary which is Makkah. The Messenger of God (S) has a sanctuary which is al-Madinah. Amir alMu'minin ('a) has a sanctuary which is al-Kufah, and we have a sanctuary which is the land of Qumm. In a short time, a woman from my family will be buried there, and her name is Fatimah. It is compulsory for anyone who makes a pilgrimage there to go to heaven.'[8](#)

The transmitter states that these words of Imam al-Sadiq ('a) were before the birth of Imam al-Kazim ('a).

Lady Fatimah al-Kubra was a scholarly woman who related traditions. She has related traditions from her ancestors. A group of scholars and experts on traditions have related traditions from her.

Al-Majlisi has written, "Nurallah Shushtari the judge has reported in the book Majalis al-Mu'minin from Imam al-Sadiq ('a) that he said, "Verily, Allah has a sanctuary, which is Makkah, the Messenger of Allah has a sanctuary, which is al-Madinah, Amir al-Mu'minin has a sanctuary, which is al-Kufah, and verily, Qum is the minor al-Kufah. Verily, Paradise has eight gates; three of these gates are opened towards Qumm. A woman from my descendants, whose name is Fatimah the daughter of Musa, shall depart this life there. All my adherents shall be allowed to Paradise due to her intercession from them."[9](#)

Fatimah related traditions from her aunt Fatimah Bint Ja'far Ibn Muhammad ('a). And, her niece Fatimah Bint 'Ali Ibn Musa ('a) has related traditions from her.

Muhammad Ibn Muhammad al-Jazari al-Shafi'i based on his documents relates from Bakr Ibn Ahmad al-Qasri from Fatimah Bint 'Ali Ibn Musa al-Ridha ('a) from Fatimah, Zaynab, and Umm Kulthum, the daughters of Musa Ibn Ja'far ('a) from Fatimah Bint Ja'far Ibn Muhammad al-Sadiq from Fatimah Bint Muhammad Ibn 'Ali from Fatimah Bint 'Ali Ibn al-Husayn from Fatimah and Sukaynah, the daughters of al-Husayn Ibn 'Ali from Umm Kulthum Bint Fatimah the daughter of the Holy Prophet that she said, "Have you forgotten what the Prophet (S) said on the day of Ghadir when he said, 'For anyone that I am his Master and Leader, then 'Ali is his Master and Leader.' And, he told 'Ali, 'The relation of you to me is as the relation of Aaron to Moses.'" [10](#)

Al-Majlisi based on his documents relates from Bakr Ibn Ahnaf from Fatimah Bint 'Ali Ibn Musa al-Ridha ('a) from Fatimah, Zaynab, and Umm Kulthum, the daughters of Musa Ibn Ja'far ('a) with the same documentation as the previous tradition from Fatimah the daughter of the Messenger of God (S) that she said, "I heard the Prophet (S) say, 'When I was taken to the heavens I entered heaven. I saw myself in a castle of diamonds with a door adorned with pearls and rubies behind a curtain. I lifted my head and saw there was a writing on the door. It was written, 'There is no God but Allah, Muhammad is His messenger, and 'Ali is the friend of God.' On the door it was written, 'Blessed are the followers of 'Ali.' I entered and found myself in a castle of green, clear emeralds which were the best that I had ever seen. It had a door of red rubies decorated with pearls and covered by a curtain. I lifted my head and saw a writing on the curtain. It was written, 'The Shi'ah of 'Ali will prosper.' I said, 'My friend Jibra'il, whose castle is this?' He answered, 'O Muhammad, this castle belongs to your cousin and successor 'Ali Ibn Abi Talib. Everyone will be raised naked on the Judgment Day except for the Shi'ah of 'Ali. People will be called by their mother's names except for the Shi'ah of 'Ali who will be called by their father's names.' The Prophet (S) said, 'O my friend Jibra'il, why is that?' Jibra'il said, 'Because they love 'Ali.'" [11](#)

[1.](#) Kitab al-Irshad, p. 302; al-Mujdi, p. 106.

[2.](#) Abu 'Ali, al-Hasan Ibn Muhammad Ibn al-Hasan al-Shaybani al-Qummi was the author of a book on the history of the city of Qum. He was a great religious authority living at the time of Shaykh al-Saduq. He has related traditions from Shaykh al-Saduq and his brother. [al-Dhari'ah, vol. 3, p. 278].

[3.](#) Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Walid al-Qummi was an insightful jurisprudent, of high magnitude, trustworthy, the author of a book, and a contemporary of Shaykh al-Saduq. [al-Fihrist by Shaykh al-Tusi; Majma' al-Rijal by al-Qahpa'i].

[4.](#) Tarik Qumm, p. 213; Bihar al-Anwar, vol. 48, p. 290; Safinat al-Bihar, vol. 2, p. 376.

[5.](#) Reference to these miracles has been avoided here for the sake of brevity, however for more information please refer to the book al-Fawa'id al-Radawiyah, p. 379.

[6.](#) Bihar al-Anwar, vol. 99, p. 265.

[7.](#) Kamil al-Ziyarat, p. 324; Bihar al-Anwar, vol. 99, p. 265.

[8.](#) Tarik Qumm, p. 215; Bihar al-Anwar, vol. 99, p. 267.

[9.](#) Bihar al-Anwar, vol. 57, p. 228.

[10.](#) Al-Ghadir, vol. 1, p. 197.

[11.](#) Safinat al-Bihar, vol. 1, p. 729; al-Fawa'id al-Radawiyyah; p. 60.

[1] [1]

SHARES

176. Fatimah Bint Al-Nasir

Fatimah was the daughter of Nasir al-Saghir, al-Husayn Ibn al-Hasan 'Ali Ibn al-Hasan Ibn 'Ali Ibn 'Umar Ibn 'Ali Ibn al-Husayn ('a), and the granddaughter of al-Nasir al-Kabir.[1](#) She was the mother of the two noble descendants of the Prophet (S), Sayyid al-Radi[2](#) and Sayyid al-Murtada 'Alam al-Huda.[3](#) Her husband was Abu Ahmad, who was called al-Tahir Dhu'l-Manaqib.[4](#)

Her Merits

Fatimah was an honorable, virtuous, pious, chaste woman. She made great effort in the training of her children, and raised them for years without a father. Shaykh al-Mufid respected her very much and whenever Fatimah would enter he would stand up. He wrote the book Ahkam al-Nisa' for her. The translation of what is written in the beginning of this book is as follows, "I realized that this honorable and scholarly woman – may God grant her a long and esteemed life – is interested in having a book available which gives all the necessary rules for women. Therefore, I wrote this book for her."

Ibn Abu al-Hadid has written in the book Sharh Nahj al-Balaghah, "Shaykh alMufid saw in dream that Lady Fatimah ('a) enters the Karkh[5](#) Mosque while she is holding the hands of her young sons, al-Hasan and al-Husayn ('a). She greeted him and asked him to teach these two sons jurisprudence. Shaykh al-Mufid was surprised at this dream. The next day Fatimah Bint al-Nasir came to him holding the hands of her two sons Muhammad al-Radi and 'Ali al-Murtada and surrounded by her servants. She said, 'O Shaykh, these are my sons who have come to learn from you.' Shaykh al-Mufid cried, accepted them, and started to teach them."[6](#) This tradition shows the status and honor of this respectable woman. It is sufficient to show her greatness just in being the mother of Sayyid al-Radi and Sayyid al-Murtada.

[1.](#) Al-Nasir bil-Haqq, Abu Muhammad al-Hasan Ibn 'Ali Ibn al-Hasan Ibn 'Ali Ibn Umar Ibn 'Ali Ibn al-Husayn ('a) was a scholar, literary man, poet, and pious. He had many battles with the Samanians. He was martyred in the year 304 in Tabaristan.

[2.](#) Muhammad Ibn Abi Ahmad al-Husayn Ibn Musa Ibn Muhammad Ibn Musa Ibn Ibrahim Ibn Musa Ibn Ja'far ('a) was well-known as Sayyid al-Radi. He was the brother of Sayyid al-Murtada (359 – 404 A.H.), and compiled the book Nahj al-Balaghah.

[3.](#) Abu al-Qasim 'Ali Ibn al-Husayn Ibn Musa Ibn... Ibn Musa Ibn Ja'far ('a) was known as Sayyid al-Murtada 'Alam al-Huda

(the brother of Sayyid al-Radi). He passed away in the year 436 A.H.L. He was the author of many books, and a great Shi'ah religious scholar.

[4.](#) Abu Ahmad al-Husayn Ibn Musa Ibn Muhammad Ibn Musa Ibn Ibrahim Ibn Musa Ibn Ja'far ('a) was one of the dignitaries during the 'Abbasid and the Buyid dynasties. He was the chief of the Talibiyyin (i.e., descendants of Abu Talib, Imam 'Ali's father) five times.

[5.](#) This is a mosque in the district of Karakh in Baghdad.

[6.](#) Shar Nahj al-Balaghah, vol. 1, p. 14.

[1] [1]

SHARES

177. Fatimah Bint Harun

Fatimah was the daughter of Harun Ibn Musa Ibn Furat and one of the transmitters of traditions. But, there is no other information available about her. She used to say, "I heard my grandfather, Musa Ibn Furat, say, 'Muhammad Ibn Abi 'Umayr related traditions to me from the book of 'Ubaydullah Ibn 'Ali al-Halabi."

Shaykh al-Tusi listed her among the people who related traditions from people other than the Imams.[1](#) The other books about the transmitters of traditions confirm the words of Shaykh al-Tusi.[2](#) 'Umar Ridha Kahhalah has mentioned her among the transmitters of traditions.[3](#)

She has related traditions from her grandfather, Musa Ibn Furat. Harun Ibn Musa al-Tal'akabari, 'Abd al-Rahman al-Sha'ri, and Abu 'Abdullah Ahmad Ibn Dawud al-Baghdadi have related traditions from her.

[1.](#) Rijal al-Tusi, p. 521.

[2.](#) Jami' al-Ruwat, vol. 2, p. 458; Tanqih al-Maqal, vol. 3, p. 82; Rijal Ibn Dawud, vol. 1, p. 224.

[3.](#) A'lam al-Nisa', vol. 5, p. 315.

[1] [1]

SHARES

178. Fatimah Bint Al-Yaman

Fatimah was the daughter of al-Yaman and her name was Husayl.[1](#) She was the sister of the famous companion of the Prophet (S) Hudhayfah Ibn al-Yaman. He was also one of the top four followers of

Imam 'Ali ('a). He was one of the Ansar and lived in al-Kufah. He passed away in al-Mada'in forty days after pledging allegiance to Imam 'Ali ('a). He was one of the seven people whom Imam 'Ali ('a) praised.^{[2](#)}

Fatimah was one of the companions of the Messenger of God (S), and she related traditions from him. Abu 'Ubaydah Ibn Hudhayfah (her nephew) and Rab'i Ibn Harrash related traditions from her.^{[3](#)}

Ibn 'Abd al-Barr has written, "Fatimah has related from the Prophet (S) that he said, 'The prophets had the most difficult problems in life to deal with, and after them the people who followed them.'"^{[4](#)}

Another tradition has also been related from the sister of Hudhayfah about the inappropriateness of using golden ornaments for men. Ibn 'Abd al-Barr said, "This tradition is from the sister of Hudhayfah, and he had several sisters."^{[5](#)} Therefore, it is unclear as to whether this is from Fatimah or not.

^{[1](#)}. Hasil (or Hisl) Ibn Jabir al-'Abasi al-Qat'i, known as al-Yaman, was the father of Hudhayfah Ibn al-Yaman. He was called so because his ancestor was al-Yaman Ibn Harith Ibn Qat'i Ibn 'Abs Ibn Baghayd. He and his sons, Hudhayfah and Safwan participated in the Battle of Uhud alongside the Prophet (S). One of the Muslims shot an arrow at him there thinking he was in the ranks of the unbelievers, and he died there. [Al-Isti'ab, vol. 1, p. 407].

^{[2](#)}. Jami' al-Ruwat, vol. 1, p. 182.

^{[3](#)}. Tahdhib al-Kamal, p. 266.

^{[4](#)}. Al-Isti'ab, vol. 4, p. 455.

^{[5](#)}. Al-Isti'ab, vol. 4, p. 456.

[1] [1]

SHARES

179. Fatimah Al-'Amili Al-Jazini

Fatimah was the daughter of the martyr Muhammad Ibn Makki al-'Amili al Jazini,^{[1](#)} and the mother of Umm 'Ali, the wife of a martyr. Her nickname was Umm al-Hasan, and her epithet was Sitt al-Mashayikh.

Her Merits

Fatimah was a respected, scholarly, learned, pious woman, a jurisprudent, and interested in science. She exchanged her inheritance from her father with her brothers, Muhammad and 'Ali, for a number of his books. She has written about this exchange, and some witnesses have signed it including her uncles. Her eloquence, knowledge of literature, and interest in the sciences, along with her affiliation to scientific books are clear from this document.^{[2](#)}

Her father used to praise her and encourage other women to refer and follow her in the Islamic Laws.

Shaykh al-Hurr al-'Amili³ has written about Fatimah, the daughter of the first martyr (al-shahid al-awwal), as follows, "She was a scholarly, learned, pious, devout, woman, and a jurisprudent. I heard praise of her from the learned men. She related traditions from her father and his teacher (Ibn Ma'iyah). Her father extolled her, and advised women to ask questions about the rules for

menstruation, prayer, etc. from her."⁴

Al-Shahid al-Thani (the second martyr) has written for the father of Shaykh al-Bahā'i (al-Husayn Ibn 'Abd al-Samad) in his al-Ijazah al-Kabirah as follows, "I have seen Ibn Ma'iyah's written permission for the martyr Muhammad Ibn Makki and his sons Muhammad and 'Ali and their sister Umm al-Hasan Fatimah, nicknamed Sitt al Mashayikh."⁵

¹. Muhammad Ibn Makki Ibn Hamid Ibn Ahmad al-Dimashqi al-Nabati al-'Amili al-Jazini was nicknamed Shams al-Din, called Abu 'Abdullah, and renowned as al-Shahid al-Awal (The First Martyr). He was one of the great Shi'ah religious leaders who was martyred in the year 786 A.H.L. His best-known book was al-Lam'ah al-Dimashqiyyah.

². A'yan al-Shi'ah, vol. 8, p. 388.

³. Muhammad Ibn al-Hasan Ibn 'Ali Ibn Muhammad Ibn al-Husayn, al-Hurr al-'Amili al-Mishqari (1033-1104) was a leader, dignitary, scholar, religious jurisprudent researcher, and scrupulous. He was the author of many books including, Amal al-Amil, Fihrist Wasa'il al-Shi'ah, and many others.

⁴. Amal al-Amil, vol. 1, pp. 183 and 193.

⁵. Mu'jam Rijal al-Hadith, vol. 23, p. 196.

[1] [1]

SHARES

180. Fatimah Al-'Akbari

Fatimah was the daughter of Shaykh Muhammad Ibn Ahmad Ibn 'Abdullah Ibn Hazim al-'Akbari.

Her Merits

Fatimah was a scholarly, learned woman, and a jurisprudent. She was one of the teachers of Sayyid Taj al-Din Muhammad Ibn Ma'iyah al-Husayni. Apparently, she was of the Imamiyyah faith, and Shaykh al-Shahid (10th century) has related traditions from her by way of the aforementioned Sayyid Ibn Ma'iyah. According to what has been found, Shaykh 'Abd al-Samad Ibn Ahmad Ibn 'Abd al-Qadir Ibn Abu al-Jaysh has given permission to Fatimah to relate traditions.¹

[1] [1]

SHARES

181. Fatimah Al-'Alawi Al-Isfahani

Fatimah was the daughter of al-Walid Ibn Nasir al-'Alawi al-Isfahani, a descendant of Imam 'Ali ('a), and a transmitter of traditions. After a long life she passed away in the year 533 A.H.L. [1](#)

She has related traditions from Abu Talib 'Abd al-Razzaq, Abu al-Qasim Ibrahim Ibn Mansur, Abu 'Uthman al-'Ayyar, and others. Al-Sam'ani has related traditions from her in Isfahan.

[1](#). A'lam al-Nisa', vol. 4, p. 149.

[1] [1]

SHARES

182. Fatimah Al-'Alawi Al-Husayni

Fatimah was the daughter of Abi Muhammad Sharif Quraysh Ibn Subay' Ibn... al-'Alawi al-Husayni al-Madani al-Baghdadi, and a descendant of Imam al-Husayn Ibn 'Ali ('a). She was alive in the month of Rajab during the year of 560 A.H., and the sister of Aminah al-'Alawi al-Husayni, who is also listed in this collection.

Her Merits

Fatimah was a scholarly, learned, eloquent, erudite, virtuous Shi'ah woman, a jurisprudent, and a transmitter of traditions who was living in Baghdad in the beginning of the seventh century. She was educated by her father, Sharif Quraysh al-Baghdadi (deceased in 640 A.H.). After that she was a student of Shaykh Abu Talib al-Mubarak Ibn 'Ali Ibn Muhammad Ibn Khudayr al-Sayrafi al-Baghdadi.

She was taught the book Fadl al-Kufa [1](#) along with several others [2](#) whose names are listed at the end of the book with the handwriting of her father, and they recited this book for their teacher. [3](#)

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- [1.](#) Written by Abu 'Abdullah Muhammad Ibn 'Ali... al-Shajari (d. 455 A.H.).
 - [2.](#) These people include, Sharaf al-Nisa' Bint Abi Talib Ibn Mukarram al-'Alawi alHasani al-Baghdadi, her brother Muhammad, and her sister Aminah. Sayyid Quraysh Baghdadi has written with his own handwriting at the end of the book Fadl al-Kufah, and this book is one of the handwritten manuscripts in the Zahiriyyah Library in Damascus. There is a photographic copy of this book in the Amir al-Mu'minin Library in Holy Najaf.
 - [3.](#) Mustadrak A'yan al-Shi'ah, vol. 3, p. 159.

[1] [1]

SHARES

183. Fatimah Qazwini

Fatimah was the daughter of Sayyid Husayn al-Qazwini^{[1](#)} Ibn Sayyid Amir Muhammad Ibrahim.^{[2](#)} She was born around the year 1172 A.H. in Qazwin. When she reached the age of maturity, she married Shaykh Muhammad 'Ali Ibn Shaykh 'Abd al-Karim al-Qazwini. Three children were the fruit of this marriage, all of whom became scholars. Their names were: Shaykh Mirza 'Abd al-Wahhab al-Qazwini, Shaykh 'Abd al-Karim who was also known as Hajji Shaykh Mardan, and a daughter who was knowledgeable, learned, literary, and poetic. Her name was Aminah, and she has been listed in this book. Fatimah passed away around the year 1260 A.H., and was buried in the family tomb.

Her Merits

Fatimah was scholarly, well-informed, a transmitter of traditions, had memorized the Holy Qur'an, and was knowledgeable on the commentary and interpretation of Qur'an. She studied with her father and uncle, 'Allamah Mulla Sayyid Hasan. She participated in her husband's classes on jurisprudence, religious principles, and traditions until she reached a high degree in most of the Islamic sciences and was one of the great, scholarly women of her time. She had a clear voice, became an able speaker, and taught other women.^{[3](#)}

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- [1.](#) Sayyid Amir Muhammad Husayn Ibn Amir Ibrahim Ibn Amir Ma'sum Husayni Qazwini passed away in the year 1208 A.H. He was the author of the book Barahin alSadam fi Sharh al-Irshad. He was one of the mentors of Ayatullah Bahr al-'Ulum. [alDhari'ah, vol. 12, p. 209].
 - [2.](#) Sayyid Amir Ibrahim Ibn Amir Muhammad Qazwini passed away in the year 149 A.H.L. He was the author of Salah al-Mu'minin fil-Ad'iyah wa'l-Ahraz, and others. [alDhari'ah, vol. 12, p. 209].
 - [3.](#) Mustadrak A'yan al-Shi'ah, vol. 3, p. 159.

[1] [1]

SHARES

184. Fiddah Al-Balaghi

Mulla Fiddah was the daughter of Ahmad al-Balaghi,¹ the wife of Shaykh Hasan al-Balaghi² and the mother of the theologian, jurisprudent, and dignitary in the Imamiyyah faith, Shaykh Muhammad Jawad al-Balaghi.³ She passed away in the year 1280 A.H.

Her Merits

Fiddah was a scholar, learned, and knowledgeable in literature. She learned the Qur'an and the Arabic language from her father. Jurisprudence and religious principles she learned from the educated people in her family and was given permission to transmit traditions.

She was active teaching jurisprudence, religious principles, and traditions. Some of the religious students participated in her classes. And, some of the scholars recited the book al-Qawanin for her based on the permission given to her by its author.⁴

¹. Shaykh Ahmad Ibn Shaykh Muhammad 'Ali Ibn Muhammad was the dignified ancestor of Muhammad Jawad al-Balaghi. He was a very able jurisprudent and wrote a treatise on marriage. He also wrote another 1170 books on prayer and cleanliness. He had a scholarly daughter with good penmanship who wrote a copy of the book al-Kifayah. [Rayhanat al-Adab, vol. 1, pp. 276 and 277].

². Shaykh Hasan was the father of Shaykh Muhammad Jawad al-Balaghi the famous, esteemed jurisprudent. Shaykh Hasan was the son of Shaykh Talib Ibn Shaykh 'Abbas. He was the student of the author of Jawahir (deceased, 1266 A.H.L). He was famous for his piety. [Rayhanat al-Adab, vol. 1, p. 278].

³. Shaykh Muhammad Jawad Ibn Shaykh Hasan Ibn Shaykh Talib Ibn Shaykh 'Abbas Ibn Ibrahim Ibn Husayn Ibn 'Abbas Ibn... al-Balaghi al-Najafi was an Islamic jurisprudent, wise, an orator, transmitter of traditions, and a well accepted Shi'ah scholar who was knowledgeable about the Qur'anic sciences during the fourth century A.H. He was the student of Mirza Muhammad Taqi Shirazi. He was born around the year 128 A.H. in the city of Najaf. He passed away in the month of Sha'ban in the year 1352 A.H. He was the author of such books as, Ala' al-Rahman fi Tafsir al-Qur 'an, Ajwibat al-Masa'il al-Baghdadiyyah, Ajwibat al-Masa'il al-Tabriziyyah, Ajwibat al Masa'il al-Hilliyyah, and others. [Rayhanat al-Adab, vol. 1, p. 278].

⁴. Mustadrak A'yan al-Shi'ah, vol. 3, p. 164.

185. Fiddah Al-Nubiyyah

Fiddah was the servant of Lady Fatimah al-Zahra' ('a) the daughter of the Prophet of God (S). The Prophet (S) chose her to help Fatimah ('a). She married Abu Tha'labah al-Habashi and they had a son together. After his death she married Abu Malik al-Ghatafani.

Her Merits

Fiddah was of the highest degree from the point of view of faith, piety, purity, and chastity. Her kindness to the Household of the Prophet (S) is well known, and her clear way of speaking and eloquence are not hidden from anyone. Her role was not just helping with the chores in the house. Rather, she was Fatimah's student in training, and accompanied her at all times.

Ibn al-Athir based on his documents quotes from Mujahid from Ibn 'Abbas that he said about the verse:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

“They fulfill (their) vows and fear a Day, the chastisement of which is widespread.” (Surah Al-Insan, 76:7).

Al-Hasan and al-Husayn ('a) were ill. The Prophet (S) and all of the Arabs were praying for their health, and they asked Amir al-Mu'minin ('a) to make a vow to God. Imam 'Ali ('a) made a vow to fast for three days for Allah. Fatimah ('a) made the same vow, and so did Fiddah their maidservant.

So, all three of them fasted. On the first day at the time for the fast breaking a homeless person came to them asking for food. These noble people gave their bread and food to this person and broke their fast with just water. On the second day an orphan, and on the third day a prisoner of war came to them, and each time the members of the household did the same as the first time. (This event is reported in detail in the Shi'ah books.) The Messenger of God (S) came upon them, and witnessed their weakened state. Surah al-Insan was revealed about them.

Ibn Hajar relates from Imam al-Sadiq ('a) from his father 'Ali ('a) as saying, "The Messenger of God (S) hired a maidservant for Fatimah ('a). Her name was Fiddah and she cooked bread. The Messenger of God (S) taught her a prayer to read when she was tired and that prayer is as follows, "O One Who has no equal. You cause everything to die, while you alone are everlasting on your throne. And, slumber does not overtake him nor sleep."[1](#)

Amir al-Mu'minin ('a) said about her, "May Allah give His blessings to our Fiddah."[2](#) Fiddah was so loyal to Imam 'Ali ('a) that she would be hungry whenever he was hungry, thirsty when he was thirsty, would

fast when he fasted, and wouldn't sleep when he didn't sleep.

She was constantly looking after Lady Fatimah al-Zahra' ('a), and when 'Umar Ibn al-Khattab came to the door of Fatimah ('a), she was the first to answer. As 'Umar stated in his letter to Mu'awiyah, "When I came to 'Ali's door his servant Fiddah came out first and argued with me. Then, I kicked the door open hitting Fatimah ('a), and she moaned in such a way that I thought all of al-Madinah let out a shrill. Next, she called out to Fiddah saying, 'Fiddah, help me. I swear to God that whatever was in my stomach (my child) has been killed.'" [3](#)

Being Fatimah's servant, helping her, benefiting from her presence, and being trusted by her were Fiddah's most important merits.

Based on the tradition which al-Kulayni relates from her as to the words of Idris Ibn 'Abdullah based on his documents about the situation after the martyrdom of Imam al-Husayn ('a), [4](#) it may be concluded that Fiddah was present in Karbala'. She didn't abandon the children of Fatimah ('a) due to her fondness for their forefathers.

Al-Majlisi relates from Waraqah Ibn 'Abdullah al-Azdi as saying, "When I was circumambulating the house of God I saw a servant with a beautiful face and a beautiful speech. She was saying with eloquence, 'O owner of Bayt al-Haram and honored angels and the well of Zamzam and the station of Ibrahim, cause me to arise with my master.'" Waraqah relates, "I said, 'O maid, I think you must be one of the servants of the Messenger of God (S).' She said, 'Better than that.' I asked, 'Which one are you?' She answered, 'I am Fiddah the servant of Fatimah ('a).'" [5](#)

Al-Majlisi quotes from Ibn Shahr'ashub's book of al-Manaqib that Abu'lQasim al-Qushayri has written in his book, "One day I stayed behind from my caravan in the desert and I saw a woman. I asked her, 'Who are you?' She said, 'Salute and then learn...' And so al-Qushayri continues to the end. During this meeting whatever al-Qushayri asks this woman she replies with a verse from the Qur'an till he sees her sons and asks them, 'Who is this woman?' They tell him, 'This is our mother, Fiddah, the servant of Fatimah ('a). It is twenty years now that she only speaks with Qur'an.'" [6](#)

Zaynab Fawwaz said, "She was a wise and truthful woman." Fiddah has related traditions from Fatimah ('a), and Waraqah Ibn 'Abdullah al-Azdi. [7](#)

Al-Majlisi has related from Waraqah Ibn 'Abdullah al-Azdi as saying, "I asked Fiddah to tell me about Fatimah's condition after the death of her father. She started to cry and said, 'Know that when the Prophet's spirit left his body, everyone whether small or big was saddened. They cried much and lost their patience and forbearance. The sorrow, grief, and sadness were great for his close family, companions, the foremost, friends, strangers, and relatives. Whoever could be seen was crying and moaning. Among all the people on the earth, among his friends, family, and helpers there was no one who was more sorrowful, tearful, and worried than my mistress Fatimah al-Zahra' ('a). Her sorrow and grief kept increasing along with her crying.

So, she sat for seven days. Each day that came her crying was more than the day before. When the eighth day arrived, she revealed her hidden sorrow and grief. She had no more patience or forbearance. All of a sudden, she came out and yelled. It was as if she spoke from the tongue of the Messenger of God (S). The women appeared and the children came out (of their houses). People were wailing and yelling and they came from every direction. The lights went out so that the women's shapes could not be seen, and the women imagined the Prophet (S) had risen from his grave. When the news reached the people, they became amazed and perplexed. She ('a) was calling her father with crying and wailing and said, "O father! O chosen one! O Muhammad! O Abu 'l-Qasim! O the happiness of those without a guardian and the orphans! Who can be appropriate for the direction and altar for prayer? Who can calm this bereaved, distressed daughter?"⁸

Waraqah Ibn 'Abdullah al-Azdi quotes from Fiddah in a lengthy tradition which she relates from Fatimah ('a) about the moment when that honorable woman's spirit left her body. She said, "Lady Fatimah ('a) told Imam 'Ali ('a), 'Know that after you have read Surah Yasin I have passed away. At that time wash me without removing my clothes."⁹

¹. Al-Isabah, vol. 4. P. 376; Rayahin al-Shari'ah, vol. 2, p. 322.

². Rayahin al-Shari'ah, vol. 2, p. 325, 326; and vol. 3, p. 161.

³. Bihar al-Anwar, vol. 8, p. 23.

⁴. Al-Kafi, vol. 1, p. 465.

⁵. Al-Kafi, vol. 43, p. 174.

⁶. Al-Kafi, vol. 43, p. 86.

⁷. Al-Durr al-Manthur fi Tabaqat Rabbat al-Khudur, p. 439.

⁸. Bihar al-Anwar, vol. 43, p. 175.

⁹. Mustadrak al-Wasa'il, vol. 2, p. 137.

[1] [1]

SHARES

186. Qira'at Shirazi

The knowledgeable, scholar Qira'at Shirazi was one of the learned women of her time. She was born in the city of Shiraz. She was the student of Ibrahim Mahallati and Mirza Hidayatullah Shirazi. She had permission for the transmission of traditions from them.

She then moved to Karbala' and started teaching al-Kutub al-Arba'ah (the Four Books: the most reliable reference books traditions and laws for the Shi'ah) to women.

Qira'at had oral permission from Ayatullah Shihab al-Din al-Mar'ashi to relate traditions.^{[1](#)} She passed away in the year 1341 in Karbala' and was buried there.

¹. Al-Ijazah al-Kabirah, p. 246.

[1] [1]

SHARES

187. Qanwa' Al-Hajri

One of the companions of Imam al-Sadiq, Qanwa' was the daughter of Rushayd al-Hajri,^{[1](#)} a close companion of Imam Ali Ibn Abi Talib ('a).

Her Merits

Qanwa' is one of the women which according to Imam al-Sadiq ('a) will arise in the retinue of Imam al-Mahdi ('aj).^{[2](#)}

Shaykh al-Tusi has introduced her as one of the companions of Imam al-Sadiq ('a).^{[3](#)} Al-Barqi has listed her among the people who have related traditions from Abu Abdullah al-Sadiq ('a).^{[4](#)}

'Allamah Mamqani has said, "Based on the tradition which Qanwa' related from her father it may be concluded that she was a trustworthy woman." And, under her father's bibliography he has written, "It has been said that since the transmitter of this tradition was a woman its reliability can not be established. However, I say, 'Her dignity, religious strength, faith, and strong interest in the truth are all preventions to her having said a tradition which wasn't true or doing other sins. And, her question from her father, 'When they brought this tragedy upon you did you feel any pain', show that she had reached a high degree of faith and piety to ask such a question. And, based on this tradition, I trust this transmitter to the same extent that I trust the traditions from trustworthy men. It is only those who are in love with Allah and the true believers who have patience and perseverance in tragedy and persecution. It is they who do not feel any pain. And, Qanwa' was raised by such a father."^{[5](#)}

She has related traditions from Imam al-Sadiq ('a) and Rushayd al-Hajri (her father). And, Abu Haynan al-Bujali has related traditions from her.

Al-Kashi based on his documents relates from Abu Hayyan al-Bujali from Qanwa' Bint Rushayd al-Hajri from her father that he said, "Amir al-Mu'minin ('a) asked me, O Rushayd! How is your patience and forbearance if a claimant from the tribe of Banu-Umayyah comes to you and cuts off your hands, legs,

and tongue?'

I asked, 'Amir al-Mu'minin ('a), 'Are the consequences of this heaven?'

He answered, 'O Rushayd, you are with me in this world and the next.'"

Qanwa' relates that, "I swear by God that a short time after that 'Ubaydullah Ibn Ziyad sent someone after him (my father). This man wanted him to announce his estrangement from him (Amir al-Mu'minin). Rushayd refused.

The executioner told him, 'Which way of death do you choose?' He answered, 'The choice of how to kill me is with you.'

Then he continued, 'My friend told me that you would ask me to reject him but that I would refuse and then you would cut off my arms, legs, and tongue.'

That man said, 'I swear by God that his words about you were a lie.'"

The transmitter continues, "They came to him and cut off his hands and legs, but left his tongue in place."

His daughter says, "I took his hands and legs and said, 'Father, do you have any pain?'

He answered, 'No my daughter. I have no discomfort except for the crowding of the people.' When we took him out of the castle the people gathered around him. Then, he said, 'Bring a paper and some ink so that I may write something which will stay with you till the Judgment Day. They sent Hijam after him to cut out his tongue. Rushayd may God bless him, passed away that same night."

The transmitter says, "Amir al-Mu'minin ('a) named him 'the brave one of the tragedies' (Rushayd al-Balaya). He had been informed as to his way of death along with its afflictions. During his lifetime whenever he saw someone he would tell him you will be killed in 'such and such ' a way, and it would happen as he had said. Amir al-Mu'minin ('a) used to tell him, 'You are 'the brave one of the tragedies'. Meaning you will be killed in such a way, and it happened just as he had said."[6](#)

[1.](#) He was from Hajar, a district eastern Makkah.

[2.](#) Dala'il al-Imamah, p. 259.

[3.](#) Rijal al-Tusi, p. 341.

[4.](#) Rijal al-Barqi, p.62; Mu'jam Rijal al-Hadith, vol. 23, p. 198.

[5.](#) Tanqih al-Maqal, vol. 3, p. 82 and vol. 1, p. 43.

[6.](#) Ikhtiyar Ma'rifat al-Rijal, vol. 1, p. 29.

188. Kabshah The Servant Of Al-Husayn

Kabshah, also known as Umm Sulayman, was the servant of Imam al-Husayn ('a). He had bought her for one thousand dirhams, and she worked in the house of Umm Ishaq al-Taymiyyah, the wife of the Imam ('a). After her marriage with Abu Razin¹ she brought Sulayman into the world. Sulayman was the servant of Imam al-Husayn ('a).

Kabshah set out for Karbala' along with her master Imam al-Husayn ('a). After the events at Karbala' she was taken to al-Kufah in Damascus as a captive along with the other women and the rest of the Prophet's household. Then, she was returned to al-Madinah.

Her Merits

It is a tribute and honor to Kabshah and her son that they served Imam al-Husayn ('a). Her husband too was one of the companions of Imam al-Husayn ('a). Sulayman, her son, was the carrier of the message from Imam al-Husayn ('a) to the aristocrats of Basra and Egypt. 'Ubaydullah Ibn Ziyad ordered his head to be cut. Sulayman is the servant of Imam al-Husayn who is mentioned in the famous form of ziyarah known as ziyarat al-nahiyah: Peace be upon Sulayman, the servant of al-Husayn.

Umm Sulayman was a learned, virtuous, righteous woman, and she went with her master Imam al-Husayn ('a) to Karbala'. She witnessed all of the difficulties and persecutions which came upon the Ahl al-Bayt ('a) and forbore all of these in the way of God.²

A tradition which Kabshah had related was not found. However, it is quite clear that someone like her who was in the service of Imam al-Husayn ('a) must have said something about the words or deeds of Imam al-Husayn ('a).

¹. Mas'ud, the servant of Abu Wa'il, was nicknamed Abu Razin. Shaykh al-Tusi introduces him as one of the companions of Imam al-Hasan ('a). (Rijal al-Tusi, p. 70).

². A'lam al-Nisa' al-Mu'minat, p. 602.

189. Karimah Bint Al-Miqdad

Karimah was the daughter of al-Miqdad Ibn al-Aswad al-Kindi and Duba'ah Bint al-Zubayr Ibn 'Abd al-Muttalib. Her husband was 'Abdullah Ibn Wahab Ibn Zum'ah¹ and her daughter Qaribah Bint 'Abdullah Ibn Wahab.

Her Merits

She was a believing woman and a transmitter of traditions. She was educated and transmitted traditions from her mother. Considering the descriptions of her mother and father – which have previously been given, and that they were the companions of Amir al-Mu'minin ('a) – it may be assumed that she was a pious woman.

Ibn Hajar has written, "Ibn Habban listed her among the trustworthy people, and Ibn Majah and Abu Dawud have related traditions from her."² She has related traditions from Duba'ah Bint al-Zubayr Ibn 'Abd al-Muttalib (her mother). 'Abdullah Ibn Wahab Ibn Zam'ah (her husband), and Qaribah Bint 'Abdullah (her daughter) have related traditions from her.

Ibn Hajar has written, "Abu Rabi'ah Ibn Salim in the book al-Mu'jizat relates from Karimah Bint al-Miqdad from her mother Duba'ah Bint al-Zubayr Ibn 'Abd al-Muttalib as saying, 'She sent a bundle of food with her servant Sadrah for the Messenger of God (S). Sadrah found him in the house of Umm Salamah and..."³

¹. 'Abdullah Ibn Wahab Ibn Zum'ah Ibn al-Aswad al-Asadi al-Qurayshi was a companion of the Prophet (S) and a poet. He converted to Islam during the Makkah Conquest. [Al-A'lam by al-Zarkali] He is not considered to be a reliable transmitter of traditions by the experts in this field.

². Tahdhib al-Tahdhib, vol. 12, p. 448; Taqrib al-Tahdhib, vol. 2, p. 612; Tahdhib al Kamal, p. 293.

³. Al-Isabah, vol. 4, p. 325.

[1] [1]

SHARES

190. Kulthum Bint Yusuf

Kulthum was the daughter of Yusuf Ibn 'Imran Ibn Maytham.¹ Al-Barqi has said she was one of the transmitters of traditions from Abu 'Abdullah Imam alSadiq ('a).²

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- [1.](#) Yusuf Ibn 'Imran Ibn Maytham related traditions from Ya'qub Ibn Shu'ayb. Muhammad Ibn Sinan has related traditions from him. [al-Kafi, vol. 2; Mu'jam Rijal al-Hadith, vol. 20, p. 174]
- [2.](#) Rijal al-Barqi, p. 62; Mu'jam Rijal al-Hadith, vol. 23, p. 198.

[1] [1]

SHARES

191. Kaltham Al-Karkhiyyah

Kaltham (Kulthum) was a transmitter of the traditions of Imam Abu al-Hasan alThalith, Imam al-Hadi ('a). Shaykh al-Tusi and Shaykh al-Barqi have said she was a companion and transmitter of traditions from Imam 'Ali Ibn Muhammad al-Hadi ('a).[1](#)

Allamah Mamqani has written, "It is clear that she was a follower of the Imams. However, I did not know how to evaluate her."[2](#)

She has related traditions from Imam al-Hadi ('a), and 'Abd al-Raman alShu'ayri and Ahmad Ibn Dawud have related traditions from her.

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- [1.](#) Rijal al-Tusi, p. 427; Rijal al-Barqi, p. 63; Mu'jam Rijal al-Hadith, vol. 23, p. 199.
- [2.](#) Tanqih al-Maqal, vol. 3, p. 82.

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SHARES

192. Kulthum Bint Salim

Kulthum, the daughter of Salim, was a transmitter of the traditions from Imam al-Ridha ('a).[1](#) Shaykh al-Najjashi has introduced Kulthum as one of the transmitters of traditions from Imam al-Ridha ('a), and said she has also related a book. He bases his documents on this book.[2](#)

Allamah Mamqani has written, "It would seem she was of the Imamiyyah faith; however, I found nothing telling of her virtues.[3](#) The name Kulthum Bint Muslim has been found in the traditions of the book by 'Allamah al-Majlisi.[4](#)

Shaykh Agha Buzurg Tehrani has written, "Kulthum Bint Salim has a book which she has related from

Imam al-Ridha ('a)."⁵

She has related traditions from Imam al-Ridha ('a); and, Muhammad Ibn Isma'il Ibn Buzay'ah and Muhammad Ibn 'Ali have related traditions from her.

Al-Barqi has related from Muhammad Ibn 'Ali from Kulthum Bint Muslim that she said, "There was a discussion with Imam Abu al-Hasan about dirt. He said, "Do you think that dirt is not a tool of the Satan? Truly it is one of his major devices and tools."⁶

¹. Mu'jam Rijal al-Hadith, vol. 23, p. 199.

². Rijal al-Najjashi, p. 224.

³. Tanqih al-Maqal, vol. 3, p. 82.

⁴. Bihar al-Anwar, vol. 57, p. 155.

⁵. Al-Dhari'ah ila Tasanif al-Shi'ah, vol. 6, p. 359.

⁶. Al-Mahasin, p. 565 ; Bihar al-Anwar, vol. 57, p. 155.

[1] [1]

SHARES

193. Layla Al-Tamimiyyah

Layla was the daughter of Mas'ud Ibn Khalid Ibn Rab'i Ibn Muslim Ibn Jandal Ibn Nahshal Ibn Darim al-Tamimiyyah. Her mother was 'Umayrah Bint Qays Ibn Asim Ibn Sinan Ibn Khalid Ibn Manqar, and was from a tribe which was well known for its supremacy and wisdom among the Arabs. Layla was the mother of the sons of Amir al-Mu'minin ('a), 'Abdullah ('Ubaydullah) and Muhammad al-Asghar al-Makani (Abu Bakr).

She and her two sons were with Imam al-Husayn ('a) during the events of Karbala'. Shaykh al-Mufid has introduced her as Layla Bint Mas'ud al-Darimiyyah.¹ Ibn al-Athir has said that her two children were 'Ubaydullah and Abu Bakr.²

Her Merits

Layla was a prosperous lady, because she had the virtue of being the spouse of Amir al-Mu'minin ('a). She was one of the four wives of Imam 'Ali Ibn Abi Talib ('a) who was alive after his martyrdom. She was present during the heartrending tragedy of Karbala', witnessed all of these hardships and afflictions which came upon the Ahl al-Bayt, shared in this tragedy with them, and was patient in the way of God.³

There is no doubt that Layla, the wife of Amir al-Mu'minin ('a), who was present at Karbala' must have reported about the words or deeds of Imam 'Ali ('a) or Imam al-Husayn ('a). Layla had the honor of accompanying her Imam and sacrificing her sons for him.

[1.](#) Maqtal al-Husayn, vol. 2, p. 28; Kitab al-Irshad, p. 186; Rayahin al-Shari'ah, vol. 3, p. 308.

[2.](#) Al-Kamil fi'l-Tarikh, vol. 3, p. 262.

[3.](#) Rayahin al-Shari'ah, vol. 3, p. 308.

[1] [1]

SHARES

194. Layla Al-Thaqafiyyah

Layla was the daughter of Abu Murrah 'Urwah Ibn Mas'ud al-Thaqafi. [1](#) Her mother was Maymunah the daughter of Abu Sufyan Ibn Harb Ibn Umayyah. Layla was the wife of Imam al-Husayn ('a) and the mother of his child, 'Ali (the first martyr from the family of Abi Talib in the tragedy at Karbala'), who was known as 'Ali al-Akbar. [2](#) She has been referred to as Umm Layla in some of the books. [3](#)

Layla traveled from al-Madinah to Karbala' with her husband and his family After the martyrdom of Imam al-Husayn ('a) and his companions she was taken as a hostage to al-Kufah, Damascus, and al-Madinah along with the household of the Messenger of God (S).

Her Merits

Layla was a great and honorable woman. Even though her ancestor was AbuSufyan, she was very pious and a good believer. Moreover, she had the prosperity of being the wife of Imam al-Husayn ('a) and the daughter-in-law of the Prophet (S). Layla accompanied her husband and son on their trip to Karbala', and was present during that heartrending tragedy. [4](#) She was a witness to all of the oppression, afflictions, and the martyrdom of her son and husband.

She was patient throughout all of these pains and sufferings in the way of God and in order to be obedient to her Imam and leader. Layla who was the wife of Imam al-Husayn ('a) and was present in Karbala' must certainly have related the words or deeds of the Imam ('a). However, these were not found in the sources which were studied. 'Allamah Mamqani has listed her among the women transmitters of traditions. [5](#)

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- [1.](#) 'Urwah Ibn Mas'ud Ibn Mu'attab al-Thaqafi (deceased, 9 A.H.) was one of the famous companions who was a leader in his tribe. When he became Muslim the Prophet (S) gave him permission to return to his tribe, preach Islam, and lead them. [Al-A'lam by al-Zarkali, vol. 4, p. 227]
 - [2.](#) Kitab al-Irshad, p. 253; Tarikh al-Tabari, vol. 3, p. 343; al-Kamil fi'l-Tarikh, vol. 3, p. 428.
 - [3.](#) Tanqih al-Maqal, vol. 3, p. 74 and 82; Rayahin al-Shari'ah, vol. 3, p. 295.
 - [4.](#) Maqtal al-Husayn, vol. 2, p. 30.
 - [5.](#) Tanqih al-Maqal, vol. 3, p. 82.

[1] [1]

SHARES

195. Layla Al-Ghifariyyah

Layla Ghifariyyah was one of the companions of the Prophet (S) and Amir alMu'minin ('a) and a warrior who accompanied the Prophet (S) in the wars and nursed the injured and cared for the sick.

Her Merits

When Imam 'Ali Ibn Abi Talib ('a) started out for al-Basrah, Layla was with him. She went to 'A'ishah and said, "Have you heard anything from the Messenger of God about the merits of 'Ali?"

'A'ishah said, "Yes. 'Ali came before the Prophet (S) when the Messenger of God (S) was with me. 'Ali sat with us, and I asked, 'You couldn't find a more spacious place than here?'

The Prophet (S) said, 'Let my brother be free for me. He is the first person to accept Islam, the last person in (keeping) his allegiance with me, and the first person to visit me on the Resurrection Day.'"

She has related traditions from the Messenger of God (S) and Imam 'Ali ('a), and Musa Ibn al-Qasim al-Ta'i has related traditions from her.

Muhammad Ibn al-Qasim al-Ta'i has related from Layla al-Ghifariyyah that the Messenger of God (S) told 'A'ishah, "Ali is the first person to have accepted Islam."[1](#)

Abu 'Umar and Harithah Ibn Abi Rihah have related from 'Umarah who related from Layla Ghifariyyah that she said, "I entered upon the Messenger of God (S) while he was in the house of 'A'ishah and 'Ali was outside their house. I heard the Prophet (S) tell 'A'ishah, 'This person ('Ali) is the dearest and greatest of men to me.'"[2](#)

[1.](#) Al-Isti'ab, vol. 4, p. 464; al-Isabah, vol. 4, p. 402; Mawsu'at Hayat al-Sahabiyyat, p. 685.

[1] [1]

SHARES

196. Mariyyah

Mariyyah was present at the time of the birth of Imam Muhammad Ibn al-Hasan ('aj), meaning she was alive in the year 255 A.H. No information was found on her biography or family. Her name has only been found from the tradition which Shaykh al-Saduq has related.

She related traditions from Imam al-Mahdi ('aj), and al-Sayyari has related traditions from her. Shaykh al-Saduq based on his documents has related from al-Sayyari that he said, "Nasim and Mariyyah came to me and told me this tradition: When Imam al-Mahdi ('aj) was born he sat on his two knees and raised his pointer finger toward the sky. He sneezed and said, 'Praise and thanks be to God who is the Lord of the two worlds, and greetings upon Muhammad and his descendants. The oppressors have claimed that the existence of the Proof of God (Hujjah) is illogical. If they give me a chance to speak, all doubt will be removed.'" [1](#)

[1](#). Kamal al-Din, vol. 2, p. 430.

[1] [1]

SHARES

197. Mariyyah Al-Abdiyyah

Mariyyah, or Sa'diyyah, was the daughter of Sa'd (Munqidh or Sa'id) al-'Abdi. She was a woman from the tribe of 'Abd al-Qays in al-Basrah.

Her Merits

Al-Tabari has related from Abu Mikhnaf [1](#) as saying, "The Shi'ah used to gather at the house of a Shi'ah woman from the tribe of 'Abd al-Qays who was called Mariyyah the daughter of Sa'd or Munqidh. They would relate and talk about traditions. Ibn Ziyad heard about this and ordered his agents to prevent

this." [2](#)

Therefore, it is clear that Mariyyah was an eminent person in whose house political matters were discussed and information passed along.

'Allamah Mamqani has mentioned Mariyyah to be among the women transmitters of traditions. He has said, "From what Abu Ja'far al-Tabari has said it may be concluded that Mariyyah was a Shi'ah woman, because the Shi'ah gathered in her house and exchanged information there." [3](#)

Shaykh Mahallati has written, "Yazid Ibn Thabit and his two sons 'Abdullah and 'Ubaydullah started out from the house of this woman to go and help Imam al-Husayn ('a). They hurried to Makkah, and joined him there." [4](#)

[1.](#) Abu Mikhnaf Lut Ibn Yahya Ibn Sa'id Ibn Mikhnaf Ibn Muslim, was the companion of Imam al-Hasan, Imam al-Husayn, and Imam al-Sadiq ('a). His father, Yahya, was one of the companions of Imam 'Ali ('a). Abu Mikhnaf was the author of many books of traditions. He wrote the book al-Maqtal al-Azdi al-Ghamidi.

[2.](#) Tarikh al-Tabari, vol. 3, p. 278.

[3.](#) Tanqih al-Maqal, vol. 3, p. 83.

[4.](#) Rayahin al-Shari'ah, vol. 4, p. 326.

[1] [1]

SHARES

198. Mariyyah Al-Qibtiyyah

Mariyyah, the Holy Prophet's wife, was the daughter of Sham'un the Coptic. Her ancestors were Egyptian. Some people have said that she is the daughter of Qibt Ibn Ham Ibn Nuh. [1](#) Her mother was from Rome.

Al-Muqawqas, one of the Alexandrian kings, sent Mariyyah and her sister Sirin with an old man by the name of Mapur (who is known as Jurayh) along with one thousand miskals of gold, 20 silk garments, a donkey, and a mule as a gift for the Messenger of God (S) in the year 7 A.H. Mariyyah and her sister accepted Islam before reaching al-Madinah, and Mapur accepted Islam after entering al-Madinah.

The Prophet (S) took Mariyyah for himself, and gave Sirin to Hassan Ibn Thabit. Mariyyah gave birth to Ibrahim, the Prophet's child, in the year 8 A.H. However, Ibrahim passed away in the year 10 A.H. Mariyyah isolated herself after the death of the Prophet (S). She would only come out to visit the graves of the Prophet (S) and her son, Ibrahim, and to see her sister, Sirin. She passed away during the reign of 'Umar Ibn al-Khattab in the year 16 A.H. [2](#)

Her Merits

Mariyyah had the honor of having the companionship of the Messenger of God (S), being his wife, and bearing his child. She was the property of the Prophet (S), and freed by him. 'A'ishah has said she was more jealous of Mariyyah than any of the other wives. Mariyyah was a beautiful, fair-skinned woman and the Messenger of God (S) frequently went to her because God had bestowed Ibrahim upon her.^{[3](#)}

Jurayh also used to visit Mariyyah frequently, and 'A'ishah started the slander that Ibrahim wasn't the child of the Prophet (S), but the son of Jurayh. The Messenger of God (S) told Amir al-Mu'minin ('a), "Go and cut his neck." 'Ali asked, "Shall I hurry in carrying out this mission or go with patience?" He responded, "Go in the second way."

'Ali pursued Jurayh, and he ran away trying to escape from Amir al-Mu'minin's anger, until he fell to the ground. At this time, it became clear to Amir al-Mu'minin ('a) that this man was a eunuch, and so he took him to the Messenger of God (S). The Prophet (S) said, "I thank God that he has always kept uncleanness away from us, the household of the Prophet (S), and he makes known who is the liar."^{[4](#)}

Mulla Qahpa'i and 'Allamah Mamqani have mentioned Mariyyah as one of the women transmitters of traditions. Mamqani has written, "Ibn 'Abd al-Barr, Ibn Mandah, and Abu Nu'aym have considered her to be one of the companions of the Prophet (S)."^{[5](#)}

Ibn al-Athir has also included her among the companions of the Messenger of God (S). He has also included two other Mariyyah's among the women transmitters of traditions from the Prophet (S). One was a servant of the Messenger of God (S), and the other was the sister-in-law of the Prophet (S).

However, he says no information was found to show their character.^{[6](#)} Ibn 'Abd al-Barr has also included these two women in the list of the companions. 'Umar Ridha Kahhalah has said, "She was one of the best women of her time."^{[7](#)}

^{[1](#)}. Qibtiyyah means from Qibt (Copt).

^{[2](#)}. Tanqih al-Maqal, vol. 3, p. 83.

^{[3](#)}. Tanqih al-Maqal, vol. 3, p. 82.

^{[4](#)}. Tafsir al-Mizan, vol. 15, p. 103; Rayahin al-Shari'ah, vol. 2, p. 342.

^{[5](#)}. Majm'a al-Rijal, vol. 7, p. 178; Tanqih al-Maqal, vol. 3, p. 82.

^{[6](#)}. Usd al-Ghabah, vol. 5, p. 543.

^{[7](#)}. Tanqih al-Maqal, vol. 3, p. 83.

199. Ma'sumah Qawwami Shirazi

Ma'sumah Khatun (1033–1093 A.H.L) was the youngest daughter of the famous philosopher Sadr al-Muta'allihin (Mulla Sadra). When she reached the age of maturity, she married with Mirza Qawwam al-Din Tabrizi.^{[1](#)} She passed away in Shiraz and was buried there.

Her Merits

Ma'sumah Khatun was one of the eloquent women of her time. She was a transmitter of traditions, educated, a good believer, pious, a reformist, devout, and had memorized the Qur'an. She learned the sciences from her father, and literature from her sister Zubaydah who has been listed separately in this volume. She was taught by her sister Umm Kuthum who has also been listed in this book to the point that she became well versed in the sciences and other virtues.^{[2](#)} Ayatullah al-Mar'ashi al-Najafi has discussed her biography in the introduction to his book Ma'din al-Hikmah.^{[3](#)}

^{[1](#)}. He was a student of Mulla Sadra and the author of al-Ta'lifat al-Hammah 'ala'lAsfar.

^{[2](#)}. Mustadrak A'yan al-Shi'ah, vol. 3 p. 259.

^{[3](#)}. Mustadrak A'yan al-Shi'ah, vol. 3 p. 259.

[1] [1]

SHARES

200. Mughayrah, The Servant Of Imam Al-Sadiq

Mughayrah was freed by Abu 'Abdullah Imam al-Sadiq ('a). Al-Barqi and Shaykh al-Tusi have considered her to be one of the companions of Imam alSadiq ('a).^{[1](#)}

'Allamah Mamqani has written, "It is clear that she was of the Imamiyyah faith; however I didn't have any proof as to her character."^{[2](#)}

'Allamah Ardabili and Mirza Astarabadi have introduced her as one of the transmitters of traditions.^{[3](#)}

She has transmitted traditions from Imam al-Sadiq ('a).

^{[1](#)}. Rijal al-Barqi, p. 62; Rijal al-Tusi, p. 341.

[2.](#) Tanqih al-Maqal, vol. 3, p. 83.

[3.](#) Jami' al-Ruwat, vol. 2, p. 459; Manhaj al-Maqal, P. 400.

[1] [1]

SHARES

201. Minnah, The Sister Of Muhammad Ibn Abi 'Umayr

Minna was the sister of Sa'idah, who has been included in this book, and Muhammad Ibn Abi 'Umayr al-Bayya' al-Sabiri.

Her Merits

She was one of the companions and transmitters of traditions from Imam al-Sadiq ('a). Al-Barqi, Ardabili, and Astarabadi have counted her and her sister among the transmitters of traditions from Imam al-Sadiq ('a).[1](#) Shaykh al-Tusi has named her among the companions and transmitters of traditions of Imam al-Sadiq ('a).[2](#)

'Allamah Mamqani has written, "It would seem that she was of the Imami religion, and I have heard from Ayatullah Bihbahani that he considered Minnah to be a pious woman because of the tradition which she has related."[3](#)

She has related traditions from Imam al-Sadiq ('a), and al-Hakam Ibn Miskin has related traditions from her. Al-Kulayni has related from 'Ali Ibn Ibrahim who has related based on his documents from al-Hakam Ibn Miskin from Minnah and Sa'idah, the sisters of Muhammad Ibn Abi 'Umayr as saying, "We went to Abu 'Abdullah, Imam al-Sadiq ('a) and asked, 'Can a woman go to see her brother?'

He replied, 'Yes.'

We asked, 'Can they kiss one another?'

He answered, 'From behind clothes.'

One of the two sisters said, 'This woman, my sister, goes to see her brother.'

He said, 'If you go to see your brother, don't wear colorful clothes.'[4](#)

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- [1.](#) Mu'jam Rijal al-Hadith, vol. 23, p. 193; Jami' al-Ruwat, vol. 2, p. 459; Manhaj alMaqal, p. 400; Rijal al-Barqi, p. 62.
 - [2.](#) Rijal al-Tusi, p. 342.
 - [3.](#) Tanqih al-Maqal, vol. 3, p. 80.
 - [4.](#) Al-Kafi, vol. 5, p. 526.

[1] [1]

SHARES

202. Maymunah Bint Al-Harith

Maymunah, the Holy Prophet's wife, was the daughter of al-Harith Ibn Hazan al-'Amiri al-Hilali. Her mother was Hind Bint 'Awf Ibn Zuhayr from the tribe of Himyar. Originally, her name was Barraah, but the Messenger of God (S) changed her name to Maymunah. She was the sister of Umm al-Fadl (Lubabah), the wife of al-'Abbas Ibn 'Abd al-Muttalib, and the maternal sister of Asma' Bint 'Umays and Zaynab Bint Khuzaymah.

Before the advent of Islam, she married with Mas'ud Ibn Amr al-Thaqafi. And, after him she married Huwaytib Ibn 'Abd al-'Uzza (Qutadah has said his name was Aburahm Ibn 'Abd al-'Uzza). After his death she married with the Messenger of God (S) for a dowry of 500 dirhams in a place called Sarf^{[1](#)} in the year seven A.H. during the 'Umrat al-Qada'^{[2](#)} under the auspices of the Prophet's uncle, al-'Abbas.^{[3](#)}

Maymunah, the wife of the Messenger of God (S), passed away in the same place called Sarf in the year 51 A.H. Her sister's daughter, Ibn 'Abbas, prayed over her and entered her grave. Some have said she passed away in the year 62 or 63 A.H. However, Ibn Hajar has said, "The year 51 is correct, because Yazid Ibn al-Asamm^{[4](#)} said, 'After the death of Maymunah I went to 'A'ishah, and she said about her, 'Maymunah was both one of the most credulous people and a person of conviction.'"^{[5](#)} The current map of the Baqi' Cemetery lists Maymunah among the wives of the Messenger of God (S) who are buried there.

'A'ishah died in the year 57 or 58 A.H. and was alive at the time of the death of Maymunah (according to the writings of most of the historians). Therefore, we can see that the years 62 and 63 cannot be correct. However, Ibn Sa'd relates from Muhammad Ibn 'Umar that Maymunah passed away in the year 61 A.H. during the reign of Yazid Ibn Mu'awiyah, and that she was the last wife of the Prophet (S) to pass away. At that time she would have been 81 years old.^{[6](#)}

Her Merits

Maymunah was the wife of the Messenger of God (S) and related 76 traditions from him.^{[7](#)} Qutadah has said, "The verse was revealed about Maymunah."^{[8](#)}

وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ

“.....and a believing woman if she gives herself unto the Prophet, if the Prophet desires to wed her, for you exclusively, not for the (rest of the) believers.....” (Surah Al-Ahzab, 33:50).

The author of al-Mizan has written, "This verse is said to have been revealed about Khawlah (Umm Sharik) and Layla Bint Hatim too."[9](#)

The Messenger of God (S) has said about her and her sisters, "May God bless the sisters whose places are in Heaven." And, then he mentioned their names in this way: Asma" Bint 'Umays, Umm al-Fadl... and Maymunah Bint al-Harith who was the wife of the Prophet..."[10](#)

Maymunah was a devotee of Imam 'Ali ('a). Jabir Ibn Yazid al-Ja'fari relates from Abu Ja'far ('a) as saying, "The Prophet (S) said, 'The enemy of 'Ali who ignores his mastership and friendship, and likes his enemies will not find an escape from the fire, or its burning, flames, and heat.'

Maymunah, the wife of the Prophet (S) said, 'I know of only a few of the companions who are friends of 'Ali.'

He answered, 'A small number of believers is much. Which associates (of his friends) do you know?'

Maymunah said, 'I know Abu Dharr, al-Miqdad, and Salman. I have learned to like 'Ali through liking you.'

He stated, 'You have stated the truth. God has tested your true faith.'[11](#)

The Messenger of God (S) gave 80 wasaq of dates and 20 wasaq of barley to Maymunah from the conquest of Khaybar.[12](#) This shows that she was present at Khaybar.

Al-Tabarani based on his documents relates from Jari Ibn Samarah that he said, "During the early days of the reign of Amir al-Mu'minin ('a) someone in alMadinah went to the house of Umm al-Mu'minin Maymunah. She asked, 'Where are you coming from.'

He answered, 'From al-Kufah.'

She asked, 'From which tribe?'

He responded, 'From Banu-'Amir.'

Maymunah asked him, 'Why did you come?'

He said, 'Because I saw the people's sedition. I was afraid I would go astray.'

Maymunah said, 'Have you pledged allegiance to 'Ali.'

'Yes', he said.

She told him, 'Return and don't leave the group of 'Ali. I swear to God that whoever is with him will not go astray.'" [13](#)

Al-Hakim has also quoted this tradition from Jari Ibn Kulayb al-'Amiri in his book al-Mustadrak based on his documents. There he has said, "This tradition is correct according to the conditions of the two Shaykhs." [14](#) & [15](#)

Ibn Sa'd and al-Tabarani based on their documents have related from Kurayb from Ibn 'Abbas that the Messenger of God (S) said, "The believing sisters are Maymunah, Umm al-Fadl, and Asma'." [16](#)

Ibn Sa'd has related that one of the relatives of Maymunah entered her house and his mouth smelled of alcohol. Maymunah said, "Go out and never come to my house." He has also related that Maymunah saw some pomegranate seeds on the ground. She picked them up and said, "God does not care for corruption." [17](#)

Shaykh al-Tusi and Ahmad Ibn Hanbal have counted Umm al-Mu'minin Maymunah among the companions and transmitters of traditions from the Messenger of God (S). [18](#)

'Allamah Mamqani has written, "There is one of the companions whose name was mentioned in the tradition from 'Ubaydullah Ibn 'Ali al-Halabi about the major ablution for menstruation in the book al-Faqih." He has also written, "The words of the Messenger of God (S) about Maymunah prove her trustworthiness, because a person whose heartfelt faith has been tested by God is clearly trustworthy and just." [19](#)

Sayyid Muhsin al-Amin has written, "From what al-Hakim has related in his book al-Mustadrak, her liking and devotion to Amir al-Mu'minin ('a) is clear." [20](#)

Shaykh Mahallati has said, "Both the Sunnis and the Shi'ah agree on her dignified station." [21](#)

She has related traditions from the Messenger of God (S). [22](#) 'Ali Ibn al-Husayn ('a), Abdullah Ibn 'Abbas (her nephew), 'Abdullah Ibn Shaddad (her nephew), Abd al-Raman Ibn al-Sa'ib al-Hilali (her nephew), Yazid Ibn al-Asamm (her nephew), 'Ubaydullah al-Khawalani (her student), Nudbah [or Budayyah] (her servant), 'Ata' Ibn Yasar (her servant), Sulayman Ibn Yasar (her servant), Ibrahim Ibn 'Abdullah Ibn Ma'bad, Kurayb the servant of Ibn 'Abbas, Ubayd Ibn al-Sabbag, 'Ubaydullah Ibn 'Abdullah Ibn 'Utbah Ibn Mas'ud al-Hudhali, 'Aliyah Bint Subay', 'Abdullah Ibn Sulayt, Miqsam the servant of Ibn 'Abbas, and 'Imran Ibn Hudhayfah. [23](#)

Maymunah related many traditions from the Prophet (S), and al-Tabarani brought these in his book al-Mu'jam al-Kabir. [24](#)

Al-Tabarani based on his documents quotes from Muhammad Ibn Nadlah from Ja'far Ibn Muhammad

(Imam al-Sadiq) from his father, from his ancestor 'Ali Ibn al-Husayn ('a), from Maymunah Bint al-Harith that she reported about one night when the Messenger of God (S) was with her, "He woke up to get the minor ablution for his prayer. I heard him repeat three times: 'Labbayka' while he was washing. And, three times he said, 'I helped, I helped, I helped.' When his prayer finished, I said, 'May my mother and father be sacrificed for you, O Messenger of God (S)! I heard you say while you were getting the minor ablution...'"[25](#)

Al-Saduq based on his documents relates from Imam al-Baqir ('a) that Maymunah said, "The Prophet (S) told me, 'When you are in your period and your clothes become dirty and the uncleanness has passed into your clothes (or you put a cloth to catch it), you can lie next to me in bed.'"[26](#)

Al-Tabarani based on his documents relates from Ibn Abbas from Maymunah Bint al-Harith that she said, "The Messenger of God (S) woke up one morning much changed and distressed, and was like this till the afternoon. I said, 'O Messenger of God (S), why do I see you worried and distressed?'

He said, 'the angel Gabriel had promised to come, and he has never broken his promise. But, he hasn't come.'

They looked around and found a puppy under the table (a small table to put the household items on). The Prophet (S) told them to remove the puppy from there and wash the place with water. Gabriel came and the Messenger of God (S) said, 'You promised me to come, and you had never broken your promise before.' The angel said, 'Don't you know that I never enter a house in which there is a dog or a statue.'"[27](#)

Al-Tabarani relates the following traditions from Ibn 'Abbas from Maymunah from the Prophet (S): "Five traditions about how the Messenger of God (S) took the major ablution,[28](#) two traditions about the blessings from praying in the Prophet's Mosque,[29](#) and three traditions about using a single dish of water for taking the major ablution."[30](#)

Ibn Sa'd has also related traditions similar to these: eight traditions about using the hide of a dead sheep,[31](#) and four traditions about using oil in which a mouse has fallen.[32](#) The al-Sihah al-Sittah books have related traditions from Maymunah, and Sahih al-Bukhari and Sahih Muslim have related 13 similar traditions.[33](#)

Al-Majlisi relates the following tradition from a number of people from Maymunah from Imam 'Ali ('a) about the Messenger of God's fondness for al-Husayn ('a), "The Prophet (S) came to our house at a time that I ('Ali) was sleeping in bed. Hasan wanted some water, and he (the Prophet) brought some for him. At the same time al-Husayn wanted some water, however the Prophet (S) was reluctant for al-Husayn to drink the water first. Fatimah said, 'O Messenger of God (S), it would seem that you like al-Hasan more than al-Husayn.' He said, 'al-Hasan is not dearer, but he is the first one to ask for water.' Then he said, 'You and I, and these two, and that one who is sleeping – 'Ali ('a) – will be in one place on

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- ¹. Sarf is the name of a region between Makkah and al-Madinah which is ten miles away from Makkah. (Taj al-'Arus, vol. 6, p. 137)
 - ². Al-Qada is the name of a battle in which the Messenger of God (S) participated. This took place in the year 7 A.H. 'Umrat al-Qada' is a trip to Makkah which the Messenger of God (S) took before this battle.
 - ³. Hibah or tafwid means that a woman marries herself to the Prophet (S) without a dowry. This law just pertained to the Holy Prophet (S). Al-Isti'ab, vol. 4, p. 1917; al-Mu'jam al-Kabir, vol. 23, p. 422.
 - ⁴. Yazid Ibn al-Asamm Ibn Ubayd Ibn... Ibn 'Amir Ibn sa'sa'ah al-Kufi lived in alRaqqa. His mother was Raza Bint Harith, the sister of Maymunah Umm al-Mu'minin (i.e., the mother of the believers; the Holy Prophet's wife). He transmitted many traditions and was considered to be reliable. (Tahdhib al-Tahdhib).
 - ⁵. Tahdhib al-Tahdhib, vol. 12, p. 453.
 - ⁶. Al-Tabaqat al-Kubra, vol. 8, p. 140.
 - ⁷. A'lam al-Nisa', vol. 5, p. 139.
 - ⁸. Al-Isti'ab, vol. 4, p. 1917.
 - ⁹. Tafsir al-Mizan, vol. 16, p. 342.
 - ¹⁰. Al-Khisal, vol. 2, p. 363.
 - ¹¹. Tanqih al-Maqal, vol. 3, p. 83.
 - ¹². Al-Tabaqat al-Kubra, vol. 8, p. 14.
 - ¹³. Al-Mu'jam al-Kabir, vol. 24, p. 10.
 - ¹⁴. Shaykhayn (the two mentors) stands for al-Bukhari and Muslim. Shart al-Shaykhayn (conditions of the two mentors) stands for the conditions under which al-Bukhari and Muslim have accepted the traditions to be authentic.
 - ¹⁵. Hayat al-Qulub, p. 335; A'yan al-Shi'ah, vol. 10, 199.
 - ¹⁶. Al-Tabaqat al-Kubra, vol. 8, p. 138.
 - ¹⁷. Al-Tabaqat al-Kubra, vol. 8, p. 139.
 - ¹⁸. Rijal al-Tusi, p. 32; al-Jami 'fi'l-'Ilal wa-Ma'rifat al-Rijal, p. 244.
 - ¹⁹. Tanqih al-Maqal, vol. 3, p. 83.
 - ²⁰. A'yan al-Shi'ah, vol. 10, 199.
 - ²¹. Rayahin al-Shari'ah, vol. 2, p. 334.
 - ²². Al-Jami fi'l-'Ilal wa-Ma'rifat al-Rijal, p. 244.
 - ²³. Tahdhib al-Kamal, p. 312.
 - ²⁴. Al-Mu'jam al-Kabir, vol. 23, p. 422 – 431.
 - ²⁵. Al-Mu'jam al-Kabir, vol. 23, p. 433.
 - ²⁶. Man la Yahdaruhu al-Faqih, vol. 1, p. 99 (in the section about the major ablution for menstruation and after childbirth, p. 205).
 - ²⁷. Al-Mu'jam al-Kabir, vol. 23, p. 430.
 - ²⁸. Al-Mu'jam al-Kabir, vol. 23, p. 422 – 424.
 - ²⁹. Al-Mu'jam al-Kabir, vol. 23, p. 425.
 - ³⁰. Al-Mu'jam al-Kabir, vol. 23, p. 425 – 426.
 - ³¹. Al-Tabaqat al-Kubra, vol. 23, p. 426 – 428.
 - ³². Ibid, vol. 23, p. 429 – 430.
 - ³³. Tahdhib al-Tahdhib, vol. 12, p. 453.
 - ³⁴. Bihar al-Anwar, vol. 43, p. 283.

203. Najmah (Umm Al-Banin), The Mother Of Imam Al-Ridha

Sakan al-Nubiyyah, was the wife of Imam Musa al-Kazim ('a) and the mother of Imam al-Ridha ('a). Her nickname was Umm al-Banin,^{[1](#)} and she was also called Arwa, Najmah, Samanah, Tuktam, al-Khayzuran, and al-Shaqra'.^{[2](#)} When she brought Imam al-Ridha ('a) into the world, she was called al-Tahirah.^{[3](#)}

The author of Kashf al-Ghummah has written, "The mother of Imam al-Ridha ('a) was al-Khayzaran the Egyptian, a manumitted bondmaid, and she was also called al-Shaqra' al-Nubiyyah and Arwa Umm al-Banin."^{[4](#)}

Her Merits

Shaykh al-Saduq based on his documents relates a tradition about her. The overall meaning of this tradition is as follows: Hamidah al-Musaffat, the mother of Imam Musa Ibn Ja'far ('a), bought a servant. This servant was from a family of nobility of the non-Arabs; however, she was born among the Arabs, grew up with their children, and was trained along with them. Hamidah bought her and gave her to her son Imam Musa ('a) and told him, "I have never seen a servant better than her. In a short time God will manifest her offspring."^{[5](#)}

Al-Saduq has related another tradition based on his documents from 'Ali Ibn Maytham from his father. The summary of this tradition is as follows: When Hamidah the mother of Musa Ibn Ja'far ('a) bought Najmah the mother of Imam al-Ridha ('a), who was a servant at that time she saw the Messenger of God (S) in a dream. He told her, "O Hamidah, give Najmah to your son Musa, because she will bear the best creation on earth." Hamidah gave Najmah to her son. Ali Ibn Maytham says, "I heard from my father who had heard from his mother that Najmah was single when Hamidah bought her."^{[6](#)}

The position and esteem for Umm al-Banin (Najmah) before God is clear from her situation. God gave her the blessings of marrying an Imam and being the mother of an Imam ('a). This honor and glory is enough that she was the mother of Imam 'Ali Ibn Musa al-Ridha ('a). She was a very pious and devout woman.

She has related traditions from her son, 'Ali Ibn Musa ('a); and the grandmother of 'Ali Ibn Maytham has related traditions from her.

Al-Saduq based on his documents has related from 'Ali Ibn Maytham from his father from his mother that she said, "I heard that Najmah, the mother of Imam al-Ridha ('a), saying, 'When I became pregnant with my son 'Ali I didn't feel the weight of pregnancy; however, I could hear the sounds of praising, eulogizing, and extolling of God from inside my stomach which frightened me. When I realized that I was expecting, I no longer heard these sounds. When he was born he put his hands on the ground, raised his head to the skies, his lips moved, and it was as if he were saying something. His father Musa Ibn Ja'far came into the room and told me, 'Congratulations on your Lord's blessings upon you Najmah!' I wrapped him (the baby) in a white cloth, and the Imam ('a) said the adhan (call to prayer) in his right ear and the iqamah (the prefatory part of the ritual prayers) in his left ear. He asked for some water from the Euphrates River and rubbed it on the roof of the baby's mouth and around it. He returned him to me after that and said, 'Take him. He is God's representative on earth.'"⁷

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- ¹. Al-Kafi, vol. 1, p. 486; Kitab al-Irshad, p. 304; Kamal al-Din, vol. 1, p. 307.
 - ². Dala'il al-Imamah, p. 184; I'lam al-Wara, p. 313; Siyar A'lam al-Nubala', vol. 9, p. 387.
 - ³. 'Uyun Akhbar al-Ridha, vol. 1, p. 24 – 26; Bihar al-Anwar, vol. 49, p. 3 and 6.
 - ⁴. Kashf al-Ghamah, vol. 3, p. 113.
 - ⁵. 'Uyun Akhbar al-Ridha, vol. 1, p. 24.
 - ⁶. 'Uyun Akhbar al-Ridha, vol. 1, p. 26; Bihar al-Anwar, vol. 1, p. 29.
 - ⁷. 'Uyun Akhbar al-Ridha, vol. 1, p. 29.

[1] [1]

SHARES

204. Narjis, The Mother Of Imam Al-Mahdi ('Aj)

Narjis, was the mother of al-Hujjah Ibn al-Hasan, al-Qa'im ('aj), and the wife of Imam al-Hasan al-'Askari ('a). Her name was Malikah and she was the daughter of Yashu'a Ibn Qaysar, the king of Rome. Her mother was one of the descendants of the disciples of Prophet Jesus going back to Simon the successor of Jesus Christ ('aj).¹

The names which have been given for this honorable woman include: Rayhanah, Narjis, Sayqal,² Sawsan, and Maryam Bint Zayd al-'Alawiyyah.³ She was a manumitted bondmaid and her nickname was Umm Muhammad Ibn al-Hasan.

She was brought to Baghdad from Rome with the prisoners of war and was purchased from the slave sellers as a servant. In a tradition from al-Saduq he quotes Jabir, one of the famous companions of the Messenger of God (S), where he talks of the parchment of Fatimah ('a), and writes about the name of the mother of Imam al-Mahdi, "His mother is a bondmaid. Her name is Narjis."⁴

Narjis passed away during the lifetime of Imam al-Hasan al-'Askari ('a) in the city of Surra-man-ra'a. This would mean before his death in the month of Rabi' al-Awwal in the year 260 A.H.L. However, Mahallati has written, "She was buried in the year 261 A.H.L behind Imam al-Hasan al-Askari ('a). She has a coffer which is noticeable in its beauty."[5](#)

Her Merits

Malikah had a dream in which Jesus ('a), Simon (the successor of Jesus), and a group of the disciples entered Caesar's castle. Subsequent, the Messenger of God, Muhammad (S), entered with a group of his descendants. After embracing Jesus ('a) he told him, "I have come to ask for the daughter of Simon's hand in marriage for my son (Imam al-Hasan al-'Askari). Following Simon's acceptance, the Messenger of God (S) wed Malikah to his son Imam al-'Askari ('a)."

Malikah became sick, but the physicians in Rome were unable to cure her. Caesar asked her if she had some wish that he could carry out for her and in this way perhaps help to make her better. Malikah said, "I have no hope, however stop torturing the Muslim prisoners of war, take the chains off their necks, and free them. Maybe Jesus and his mother Maryam will help me and bring back my health." Caesar did this and Malikah expressed that she was somewhat better.

For the next four nights Malikah dreamt that Fatimah ('a), Maryam ('a), and 1000 women of Paradise came to visit her and Malikah witnessed to the oneness of God, the prophethood of Muhammad ('a), and became Muslim. Then Abu Muhammad, Imam al-'Askari ('a) continuously came to her dreams until one night he said, "Your father is going to send an army towards the Muslims. Go among the servants."

After the defeat of the Roman army, Malikah was taken as a prisoner of war to Baghdad. Imam 'Ali al-Naqi ('a) dispatched someone by the name of Bishr Ibn Sulayman the slave-trader[6](#) to Baghdad in order to purchase Malikah from the slave-trader.

The story of how Malikah (Narjis) was purchased, and what she told Bishr Ibn Sulayman is very long. Therefore, the complete description has been avoided here for brevity.[7](#)

Bishr has said, "When I took her (Narjis) to Imam 'Ali al-Naqi ('a), he asked her, 'How did God show you the glory of Islam and the household of Muhammad (S) and the problems in Christianity?'

Narjis said, 'How can I explain something, O son of the Messenger of God (S), which you know better than me.'

He said, 'I wish to honor and respect you. Which is better (to you), ten thousand dirhams or glad tidings of eternal honor?'

Narjis said, 'I prefer the glad tidings.'

He said, 'I give you glad tidings of a child who will rule the east and the west. He will fill the world with justice after it has been filled with oppression and injustice.'

Narjis asked, 'Who will this child be from?'

Imam 'Ali al-Naqi ('a) replied, 'From the person for whom the Messenger of God (S) asked for your hand on such and such night, such and such month, and such and such year.'

Narjis asked, 'From the family of Jesus and his successor?'

Then, he asked her who Jesus ('a) and his successor had married her to. Narjis answered, 'To your son Abu Muhammad.'

The Imam asked, 'Do you know him?'

Narjis responded, 'From the night when I became Muslim at the hands of the best woman, Fatimah al-Zahra', not a single night has passed that he has not come to see me.'

Then, Abu al-Hasan, Imam 'Ali al-Naqi ('a) called his sister Hakimah and told her, 'Take this woman to your house and teach her the religious laws and duties. She is the wife of Abu Muhammad and the mother of al-Mahdi ('aj).'"[8](#)

Therefore, this honorable woman had a high station before God as may be seen. Narjis was very chaste and pious. It is enough to show her station by saying that she was the mother of Imam al-Mahdi the Awaited ('aj), the last of God's Proofs and the one who will establish justice in the world. Narjis carried God's secrets and was the keeper of the best of His creation. May God send His peace upon her and her esteemed son!

For this blessed woman, the mother of the Awaited al-Mahdi ('aj), special prayers have been reported to be read for her which tell some of the characteristics of this pure woman. We read, "May peace be upon you, O woman who is truthful and with whom God is satisfied. May peace be upon you, O one who is pious and pure. May peace be upon you, O woman who is satisfied with God, and He is pleased with you.""[9](#)

The tradition which Narjis relates from Imam al-'Askari is from a dream which she had. There are certainly other traditions which she has related from her husband or son ('aj); however, they were not found.

[1.](#) Kamal al-Din, vol. 2, pp. 420 and 423; Kitab al-Ghaybah, p. 135.

[2.](#) Bihar al-Anwar, vol. 50, p. 331.

[3.](#) Kamal al-Din, vol. 2, p. 432; Mu'jam al-Rijal; vol. 7, p. 189 (Sayqal has been written as Siqil).

[4.](#) Kamal al-Din, vol. 1, p. 308 (In this tradition the names of the Imams and their mothers are mentioned.)

[5.](#) Rayahin al-Shari'ah, vol. 3, p.26.

[6.](#) Bishr Ibn Sulayman al-Nakhkhas was a descendant of Abu Ayyub al-Ansari, the famous companion of the Prophet (S) and Imam 'Ali ('a). He was the neighbor, friend, and one of the reliable associates of Imam 'Ali al-Naqi al-Hadi ('a).

[7.](#) Kamal al-Din, vol. 2, pp. 419 – 422; Rayahin al-Shari'ah, vol. 3, pp. 28 and 29; Bihar al-Anwar, vol. 51, p. 7.

[8.](#) Kamal al-Din, vol. 2, p. 423; Bihar al-Anwar, vol. 51, p. 10; Kitab al-Ghaybah, p. 138.

[9.](#) Mafatih al-Jinan, the prayer to be read for the mother of Imam al-Mahdi al-Qa'im (may God hasten his coming).

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205. Nargis Baraghani Qazwini

Nargis was from a pious family and the daughter of Shaykh Muhammad Salih Ibn Shaykh Muhammad Mala'ika Ibn... Shaykh Mulla Muhammad Kazim Baraghani Qazwini. She was born approximately in the year 1240 A.H. When she reached the age of maturity she married her paternal cousin, Shaykh Ja'far, the son of Shahid Thalith (the third martyr) who was one of the greatest people of his time.

Together they had Khadijah and Sakinah, both of whom were of the learned, scholarly women of their time. Nargis migrated to Karbala' with her husband, and became one of the top teachers in exhortation, guidance, and spiritual instruction. She developed a liking for the Shaykhiyyah [1](#) group, but put this aside toward the end of her life.

She is the sister of Khadijah Baraghani and Rubabah Baraghani Qazwini. Nargis passed away in the year 1322 A.H. in Karbala'. She was buried in the eastern portico near the grave of Sayyid Kazim Rashti. [2](#) & [3](#)

Her Merits

Nargis was an intelligent, pious, wise, scholarly woman, a transmitter of traditions, a master of eloquence, a jurisprudent, an ascetic, and had memorized the Holy Qur'an. She learned logic, Arabic grammar and syntax, the other sciences of the Arabic language, and literature from her sister who was known as Qurrat al-'Ayn.

Then, she learned jurisprudence, religious principles, and Qur'anic commentary from her father, Shaykh Muhammad Salih Baraghani, and her uncle, Shahid Thalith. She learned Gnosticism and the rest of the sciences from another uncle, Shaykh Mulla 'Ali Baraghani. [4](#) Meanwhile, philosophy she learned from Adkhund Shaykh Mulla Agha Hakami Qazwini and her brother Shaykh Mirza 'Abd al-Wahhab Baraghani. [5](#)

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- [1.](#) This is the name of a group from the Shadhiliyyah sect the founder of which was 'Abd al-Qadir Muhammad (951 – 1023). The center of this sect was the southern Morocco. (Lughat Nama Dihkhoda)
 - [2.](#) Sayyid Kazim Ibn Qasim Husayni Gilani Rashti Ha'iri (deceased, 1295) was one of the religious authorities of the mid-thirteenth century A.H. He was one of the top students of Shaykh Ahmad al-Ahsa'i, and was his successor in matters of religion, questions, and leadership. He was the author of over 150 books and treatises including, Ithbat Wujud al-Jinn, Asrar al-Hajj, Asrar al-Shahadah, and others. [Lughat Nama Dihkhuda].
 - [3.](#) Mustadrak A'yan al-Shi'ah, vol. 4, p. 212.
 - [4.](#) For more information about these people please refer to Rubabah Baraghani.
 - [5.](#) Mustadrak A'yan al-Shi'ah, vol. 4, p. 212.

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206. Nasim, The Servant Of Abu Muhammad

Nasim was the servant of Imam al-'Askari ('a), and was present at the time of the birth of Imam al-Mahdi ('aj).[1](#) In some of the books on bibliographies she is listed as Nasim al-Khadim (the male servant) of Abu Muhammad, which would make it appear that she was a man and not a woman.[2](#) However, close examination of the related tradition shows that the feminine subject pronoun was used proving that she was a woman.

She has related traditions from Imam al-Mahdi ('aj), and al-Sayyari has related traditions from her.

Shaykh al-Saduq based on his documents has related from al-Sayyari that he said, "Nasim and Mariyyah came to me and told me this tradition: When Imam al-Mahdi ('aj) was born he sat on his two knees and raised his pointer finger toward the sky. He sneezed and said, 'Praise and thanks be to God who is the Lord of the two worlds, and greetings upon Muhammad and his descendants. The oppressors have claimed that the being of the Proof of God (Hujjah) is illogical. If they give me a chance to speak, all doubt will be removed.'" [3](#)

Shaykh al-Saduq has said, "Ibrahim Ibn Muhammad Ibn 'Abdullah has said that Nasim, the servant of Abu Muhammad ('a), said, 'One night I came upon Imam al-Mahdi ('aj). When I sneezed, he said, 'May God bless you.'"

Nasim said, 'I became happy from this and he told me: Would you like me to give you glad tidings about sneezing.' Then, she said, 'Yes, O my master?' He told her, 'Sneezing postpones death for three days.'" [4](#)

Shaykh al-Tusi has related a similar tradition from Nasim al-Khadim (the male servant).[5](#) However, considering the fact that the feminine pronoun was used for these two people and that a male servant couldn't be present at the time of birth it may be concluded that Nasim was a female servant.

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- [1.](#) Kamal al-Din, vol. 2, p. 430.
 - [2.](#) Jami al-Ruwat, vol. 2, p. 290; Mu'jam Rijal al-Hadith, vol. 19, p. 131 and vol. 23, p. 200.
 - [3.](#) Kamal al-Din, vol. 2, p. 430.
 - [4.](#) Kamal al-Din, vol. 2, p. 441; Wasa'il al-Shi'ah, vol. 12, p. 89.
 - [5.](#) Kitab al-Ghaybah, p. 139.

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207. Nusrat Amin

The great descendant of the Prophet (S), Nusrat was the daughter of Hajj Sayyid Ali Amin al-Tujjar Ibn Sayyid Hasan Ibn Muhammad Ibn Ma'sum al-Husayni al-Isfahani. Her mother was the daughter of Hajj Mahdi, also known as Janab. She was born in Isfahan in the year 1308 A.H.L. Her husband, Hajj Mirza, was also known as Hajj Mu'in al-Tujjar (her paternal cousin). After the death of several children, one child remained.¹ She passed away in Isfahan in the year 1404 A.H.L.

Her Merits

This respectable woman was learned, scholarly, wise, a jurisprudent, a transmitter of traditions, a poet, and a commentator of the Qur'an. She learned most of the sciences from 'Allamah Mir Sayyid 'Ali Isfahani Najafabadi and Shaykh Mazahari Isfahani in her own house from behind a curtain. She learned all of the sciences of Arabic grammar and syntax, speaking, commentary, traditions, jurisprudence, religious principles, and philosophy quite well.

She mastered them to such an extent that she reached the level of ijihad and was able to deduce the Islamic laws. She received permission from the Shi'ah scholars of her time to relate traditions. And, others, such as Ayatullah Mar'ashi Najafi, received permission to relate traditions from her.

Some of the people who received permission to relate traditions from this great woman were: Ayatullah Shaykh Muhammad Kazim Shirazi, Shaykh 'Abd alKarim Ha'iri, Ayatullah Shaykh Ibrahim Husayni Shiraz Ihtibanati, Ayatullah Shaykh Muhammad Ridha Najafi Isfahani, Hujjat al-Islam Shaykh Mazahiri Najafi Isfahani, and Ayatullah Mar'ashi Najafi.

This scholarly woman has written many books some of which are in Persian and others in Arabic. Some of these include: Risala al-Arb'ain al-Hashimiya, al-Nafahat al-Rahmaniya fi al-Waridat al-Qalbiya, Makhzan al-Irfan (a commentary on the Qur'an)... Her eloquence, spiritual excellence, and various virtues which God had bestowed upon her may be seen from the introduction to her book al-Nafahat al-Rahmaniyah.

In this book she has written as follows, "In the Name of God, the Compassionate, the Merciful. Praise be to God who has enlightened the hearts of his friends. He has manifested his secrets by way of that light, and from the sea of knowledge and science..., one day for a moment I found a light in myself which was not of the kind which is achieved through thoughts and struggle. I understood that this light is of the kind which has been mentioned in the traditions and which is in fact a blessing from God. I wanted to compile some of these thoughts which remained in my mind so as not to forget them and as a reminder. Then, maybe when I remembered them, I could again be thankful."[2](#)

One of Lady Amin's accomplishments was to start the Amin Girl's High School. For some time, she taught Qur'anic commentary at that school. Another of her important works is the establishment of the Maktab Fatimah, the sole purpose of which is to teach religion, Persian, Arabic, Qur'anic Commentary, Jurisprudence, Religious Principles, Philosophy, and Logic.[3](#)

[1.](#) A'lam al-Nisa' al-Mu'minat, p. 233.

[2.](#) See the introduction to al-Nafahat al-Rahmaniyyah.

[3.](#) See the introduction to al-Arba'in al-Hashimiyyah.

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208. Nadrah Al-Azdiyyah

Nadrah al-Azdiyyah was one of the companions of Amir al-Mu'minin ('a). Al Barqi and Shaykh al-Tusi have listed her among the companions and transmitters of traditions from Imam 'Ali ('a).[1](#)

The books written after Shaykh al-Tusi have reported what he has said.[2](#) Shaykh al-Tusi has said that Nadrah related from Imam 'Ali as follows, "Ever since the Messenger of God (S) breathed into my eyes I haven't had any pain in my eyes."[3](#)

[1.](#) Rijal al-Barqi, p. 61; Rijal al-Tusi, p. 66.

[2.](#) Tanqih al-Maqal, vol. 3, p. 83; Jami' al-Ruwat, vol. 2, p. 459; Majma' al-Rijal; vol. 7, p. 179; Manhaj al-Maqal, p. 400.

[3.](#) Rijal al-Tusi, p. 66.

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209. Nafisah

Nafisah the daughter of al-Hasan¹ Ibn Zayd Ibn al-Hasan Ibn 'Ali ('a), was born in Makkah in the year 145 A.H.L. She lived in al-Madinah with piety and in worship until the year 193 when she moved to Egypt with her husband and children. She lived there till the end of her life² in the month of Ramadan in the year 207 A.H.L. Her husband wanted to bring her to al-Madinah, but the local Egyptian people persuaded him to bury her there in Egypt.³

Her Merits

Nafisah was a pious, ascetic, pure woman, a commentator of the Qur'an, and she had memorized the Qur'an. It has been related that whenever al-Shafi'i⁴ entered Egypt he would go to visit her and learn traditions from her. Nafisah was a great woman, and the Egyptian people believed in her prayers, greatness, and her servitude. When al-Shafi'i passed away, based on his will they carried his body around her house before burying him. He had also asked that she pray over him.⁵

Ibn 'Anbah has written, "Lady Nafisah was a woman of high esteem for the people of Egypt. They swear by her and make vows to her."⁶

She was a virtuous, pious woman who feared God. She spent her nights in worship and her days fasting. She would only eat once every three days, and that only from her husband's wealth. She went on Hajj thirty times, and most of the way she would walk. She would cry hard there clinging to the curtain of the Ka'bah and say, "O my God, my Lord and Master, by your own satisfaction give me a long life and happiness."

Zaynab the daughter of Yahya has said, "I served my aunt Nafisah for forty years. I never saw her sleep at night or eat during the day. I told her, 'Why don't you have mercy on yourself?' She said, 'How can I have mercy on myself when my steps are on the edge of a cliff where even the prosperous and successful people have no hope.'"⁷

Sayyid al-Amin has listed Nafisah in the category of the nobles of the Shi'ah.⁸ 'Umar Ridha Kahallah has said, "She was a pious, virtuous, devout woman."⁹

Ibn 'Anbah has said, "Zayd Ibn al-Hasan had a daughter by the name of Nafisah. She married al-Walid Ibn 'Abd al-Malik Ibn Marwan and they had a child together. Nafisah is buried in Egypt. Some have said, 'Nafisah married 'Abd al-Malik Ibn Marwan and at the time of her death she was pregnant with his child.' However, the first version is correct.

Zayd respected and honored al-Walid Ibn 'Abd al-Malik because of his daughter. It has also been said that Nafisah (who was buried in Egypt) was the daughter of al-Hasan Ibn Zayd Ibn al-Hasan ('a) and

married Ishaq Ibn Ja'far al-Sadiq ('a).^{[10](#)} But, what has been related from trustworthy writers of genealogy is the first version."^{[11](#)}

In al-Mujdi it is written, "Some of the learned religious authorities have told me that Zayd Ibn al-Hasan ('a) had a daughter by the name of Nafisah. Her grave in Egypt is well-known." Al-Buladhari has also mentioned her and said that she is the wife of 'Abd al-Malik Ibn Marwan who was pregnant at the time of her death.^{[12](#)}

Sayyid al-Amin has given the same opinion as Ibn 'Anbah.^{[13](#)} Zaynab Fawwaz has written, "The mother of Nafisah was a bondmaid. She married Ishaq Ibn Ja'far al-Sadiq Ibn Muhammad al-Baqir, and together they had Qasim and Umm Kulthum. After his death she married with al-Hasan Ibn Zayd and together they had Nafisah."^{[14](#)}

Al-Zarkali, Kahhalah, and Shaykh Mahallati have introduced Nafisah as the daughter of al-Hasan Ibn Zayd Ibn al-Hasan ('a) and the wife of Ishaq Ibn Ja'far al-Sadiq ('a). Al-Zarkali has written, "Lady Nafisah Bint al-Hasan Ibn Zayd Ibn al-Hasan Ibn 'Ali Ibn Abi Talib, the well-known woman who was buried in Egypt, was a pious, good, scholarly woman, knowledgeable in Qur'anic commentary and a transmitter of traditions. She was born in Makkah and grew up in al-Madinah. She married Ishaq Ibn al-Mu'taman Ibn Ja'far al-Sadiq. After that she went to Cairo and passed away there."^{[15](#)}

In examining the birth and death of Nafisah (145–208 A.H.L) with that of al-Walid Ibn 'Abd al-Malik (48–96 A.H.L) and 'Abd al-Malik Ibn Marwan (36–86 A.H.L), it may be seen that Nafisah could not have married with either of these two men because they both passed away before she was born. Therefore, the words of Ibn 'Anbah and the author of al-Mujdi cannot be correct if these dates are correct.

The words of al-Zarkali, Kahhalah, and Shaykh Mahallati are reasonable because the dates of birth and death of Shafi'i (150–204 A.H.L) who used to visit Nafisah and lived at the same time as her prove their words. About Nafisah's father they have said that he was the governor of al-Madinah. Al-Zarkali has also written about al-Hasan Ibn Zayd that he was appointed by al-Mansur the Abbasid ruler.^{[16](#)} However, he has not mentioned Zayd Ibn al-Hasan.

^{[1](#)}. Al-Hasan Ibn Zayd Ibn al-Hasan (83–168 A.H.L) was the chief of the Banu-Hashim clan during his lifetime and was the governor of al-Madinah. Al-Mansur the 'Abbasid ruler, put him in charge of the city for five years. However, due to al-Mansur's fear of him he replaced him and put him in jail. [al-A'lam, vol. 2, p. 191].

^{[2](#)}. Rayahin al-Shari'ah, vol. 5, p. 85; Al-A'lam by al-Zarkali, vol. 8, p. 44; A'lam al Nisa', vol. 5, p. 187.

^{[3](#)}. Al-A'lam by al-Zarkali, vol. 8, p. 44; Rayahin al-Shari'ah, vol. 5, p. 85.

^{[4](#)}. Muhammad Ibn Idris al-Shafi'i, nicknamed Abu 'Abdullah, was born in the year 150 A.H.L, the year in which Abu Hanifah – the founder of the Hanafiyyah School, died. Al-Shafi'i was the student of Malik Ibn Anas, but he disagreed in many areas of religion with his teacher Malik. So, he wrote a new school of thought that took his name, al-Shafi'iyyah. He was the leader of the al-Shafi'i school, and passed away in the year 204 in Egypt. His most important work was Kitab al-Umm which is a collection of his works. (Lughat Nama Dihkhuda).

^{[5](#)}. Rayahin al-Shari'ah, vol. 5, p. 85.

- [6.](#) 'Umdat al-Talib, p. 90.
- [7.](#) A'lam al-Nisa', vol. 5, p. 187; Rayahin al-Shari'ah, vol. 5, p. 87.
- [8.](#) A'yan al-Shi'ah, vol. 10, p. 227.
- [9.](#) A'lam al-Nisa', vol. 5, p. 187.
- [10.](#) Ishaq Ibn Ja'far al-Sadiq ('a), the son of Imam al-Sadiq, was a scholarly, righteous, pious, assiduous, and reliable man. His children were in Egypt and other countries. Shaykh al-Mufid has said these about him and says, "People related traditions from him and considered him to be reliable." Ishaq believed in the Imamate of his brother, Musa Ibn Ja'far al-Kazim ('a). [Kitab al-Irshad, p. 286]
- [11.](#) Umdat al-Talib, p. 90.
- [12.](#) Al-Mujdi, p. 20.
- [13.](#) A'yan al-Shi'ah, vol. 10, p. 227.
- [14.](#) Al-Durr al-Manthur fi Tabaqat Rabbat al-Khudur, p 521.
- [15.](#) Al-A'lam by al-Zarkali, vol. 8, p. 44; A'lam al-Nisa', vol. 5, p. 187; Rayahin alShari'ah, vol. 5, p. 85.
- [16.](#) Al-A'lam by al-Zarkali, vol. 2, p. 191.

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210. Hiraniyyah Al-Badihiyah

In the books on biographies, Hiraniyyah (or Harinah) al-Badihiyah was one of the transmitters of traditions from Imam al-Sadiq ('a). [1](#) No other information was found about her.

[1.](#) Rijal al-Barqi, p. 62; Mu'jam Rijal al-Hadith, vol. 23, p. 201.

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