

Sayyidah Fāṭimah bint Ḥusayn رَحْمَةُ اللَّهِ

By:

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Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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Introduction

All praise belongs to Allah, we laud Him, seek His assistance, and His forgiveness. We seek Allah's protection from the evil of our inner selves and our misdeeds. Whoever Allah guides can never be misled and whoever Allah has decreed misguidance for can never be guided. I bear witness that there is none worthy of worship besides Allah and I bear witness that Muḥammad ﷺ is his servant and Messenger.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ
يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.²

Undoubtedly, the Ahl al-Bayt of the Prophet ﷺ have an incumbent right over us—to love them and associate oneself with them—in keeping with the bequest of the Prophet ﷺ³ concerning them and in keeping with the practice of the

1 Sūrah al-Nisā': 1

2 Sūrah al-Aḥzāb: 70-71.

3 Muslim reports from Zayd ibn Arqam رضي الله عنه the narration containing the words, "I remind you, by Allah, with regards to my Ahl al-Bayt. I remind you, by Allah, with regards to my Ahl al-Bayt." *ṣaḥīḥ Muslim*, # 2408.

Ṣaḥābah¹, may Allah be pleased with all of them, as well as the character of the Tābi‘īn and those who followed them from the pious predecessors and scholars.²

Along with loving them, it is imperative to become acquainted with them, pass on their legacy, and purify history from the fabrications which seek to tarnish their image: the stains left by those incapable of discerning truth from falsehood and who follow naught but their desires.

Loving the Ahl al-Bayt is a matter of certainty, but love requires evidence otherwise the claimant will be deemed a liar or one who makes empty claims; as the poet said:

و لیلی لا تغرلهم بذاك

وكل يدعى و صلا بلیلی

Everyone claims to be a lover of Laylā

But Laylā does not make the same claim of them.

I have studied many works that have been penned specifically about the blessed women of the Ahl al-Bayt, and I have found them to be either exceedingly exaggerated or overly concise. I thus deemed it incumbent upon myself to transmit their legacy and elaborate on their blessed lives, especially the women

1 Al-Bukhārī reports in his Ṣaḥīḥ from Ibn ‘Umar رضي الله عنه that Abū Bakr رضي الله عنه said, “Please Muḥammad صلى الله عليه وسلم by doing good to his Ahl al-Bayt.” *Ṣaḥīḥ al-Bukhārī*, # 3751. Similar was the habit of all the Ṣaḥābah رضي الله عنهم with the Ahl al-Bayt of the Prophet صلى الله عليه وسلم, fulfilling the bequest of the Prophet صلى الله عليه وسلم concerning them.

2 The Tābi‘īn were amongst the most sincere in honouring and loving the Ahl al-Bayt. ‘Umar ibn ‘Abd al-Azīz رضي الله عنه would venerate the Ahl al-Bayt tremendously. ‘Abd Allāh al-Maḥḍ ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib رضي الله عنه would say, “I visited ‘Umar ibn ‘Abd al-‘Azīz seeking assistance for some need and he said to me, ‘If you have any need then write to me about it, for I feel ashamed before Allah to keep you waiting at my door.’” [Al-Sakhāwī: *Istijlāb Irṭiqā’ al-Ghuraf*, 2/567] This was the respect the Tābi‘īn had for the Ahl al-Bayt, such that ‘Uthmān al-Nahdī—a senior Tābi‘ī—who first resided in Kūfah, relocated to Baṣrah after the martyrdom of Ḥusayn ibn ‘Alī رضي الله عنه, saying, “I cannot stay in a city wherein the grandson of the Prophet صلى الله عليه وسلم was murdered.” [*Istijlāb Irṭiqā’ al-Ghuraf*, 2/575]

of the Ahl al-Bayt—may Allah be pleased with all of them—who are the best of women to walk the face of the earth. We call upon our wives, daughters, and sisters of our time to follow in their footsteps.

لفضلت النساء على الرجال

ولو كان النساء كمن فقدنا

If the women of today could be like those of the past,

Then without a doubt, women would be regarded superior to men.

Allah ﷻ has selected and granted virtue to some angels and Prophets over others, similarly does certain eras, places, habits, and actions have superiority over others, as is known from the clear explicit texts. In the same light, Allah ﷻ has selected the Quraysh from all tribes and the Banū Hāshim from the Quraysh, and from the Banū Hāshim is the best of all of them and the best of all creation: Muḥammad ﷺ.

Wāthilah ibn Asqā' narrated that he heard the Prophet ﷺ saying:

Allah selected Kinānah from the children of Ismā'īl, then He chose Quraysh from the children of Kinānah. He then chose the Banū Hāshim from the Quraysh, and then He chose me from the Banū Hāshim.¹

The virtue of the women of the Banū Hāshim is also known, in fact the women of the Quraysh in general, as the Prophet ﷺ said:

The best women among the camel riders are the women of Quraysh. (Another narrator said) The Prophet ﷺ said, “The righteous among the women of Quraysh are those who are kind to their young ones and who look after their husband’s property.”²

1 Ṣaḥīḥ Muslim, # 2276.

2 Ṣaḥīḥ al-Bukhārī, # 5433; Ṣaḥīḥ Muslim, # 2527.

When this is the virtue of their women in general, then it is even more applicable and pronounced for the women of Banū Hāshim; refer to the Ḥadīth quoted earlier of the Banū Hāshim being the best of the Quraysh.

I have selected from amongst these illustrious women such a personality whose life is rarely elaborated upon. I hope to invigorate your minds with the scent from one of the petals of the flowers of Nubuwwah.

She is Sayyidah Fāṭimah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib رضي الله عنه, a senior Tābi‘iyah, Muḥaddithah, and scholar. Allah willing, I wish to captivate you with the scent of this pious and pure individual, thereby rejuvenating your soul and refreshing your heart.

Let me not forget to thank Mabarrat al-Āl wa al-Aṣḥāb for publishing this work and encouraging its completion, along with the other invaluable works they have published. May Allah grant them the best of rewards.

I ask Allah to make this book a means of benefit to people, place it in my scale of good deeds, and grant it widespread acceptance amongst the Ummah. Verily Allah is All Hearing, the One Who accepts supplications.

And lastly we say, “Praise to Allah, Lord of the worlds.” Peace and salutations be upon Muḥammad, his pure family, and all his Companions.

Abū Mu‘ādh al-Sayyid ibn Aḥmad ibn Ibrāhīm

Kuwait

1428 A.H

Sayyidah Fāṭimah bint Ḥusayn

Name and lineage

She is Fāṭimah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd Manāf.

She was named after her paternal grandmother, Fāṭimah al-Zahrā’ رَضِيَ اللَّهُ عَنْهَا, blessed daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She is the daughter of Sayyidunā Ḥusayn al-Shahīd رَضِيَ اللَّهُ عَنْهُ. She is also the granddaughter of Sayyidunā Ṭalḥah al-Khayr ibn ‘Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ [through her mother].

She inherited a vast array of noble characteristics: Knowledge, piety, respect, manners; salient traits and features from her noble ancestors, parents, grandparents (paternal and maternal), uncles and aunts from her mother and father.¹

She was a renowned transmitter of Ḥadīth, a reliable successor (Tābi‘ī), and an exemplary mother and woman, whose life and accomplishments are particularly relevant in the present era.

Added to her noble ancestry was her great depth in knowledge—may Allah be pleased with her.

1 The details of which will be discussed shortly, the respected reader will witness first-hand the nobility of her ancestry and the home in which she was raised and nurtured. Her full biography can be read in *Tahdhīb al-Tahdhīb*, 12/469.

A Noble House with a Noble Ancestry

It is not common to find a person blessed with an ancestry such as this.

Father

Her father is Ḥusayn ibn ‘Alī ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib ibn Hāshim—grandson of the Prophet ﷺ.

Thus she is Ḥusayn¹, ‘Alawī², and Hāshimī³.

Mother

Her mother is Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allāh ibn ‘Uthmān ibn ‘Amr ibn Ka‘b ibn Sa‘d ibn Taym ibn Murrah.⁴

1 One whose ancestry meets with Ḥusayn ﷺ.

2 One whose ancestry meets with ‘Alī ibn Abī Ṭālib

3 One whose ancestry meets with Hāshim ibn ‘Abd al-Manāf.

4 A number of eminent and esteemed Ṣaḥābah were from the tribe of Taym; most famous of them is Sayyidunā Abū Bakr al-Ṣiddīq ﷺ. The daughter of Sayyidunā Abū Bakr al-Ṣiddīq ﷺ was Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, —Mother of the Believers, beloved of the Prophet ﷺ, whose innocence and chastity was announced from above the Seven Heavens by the Almighty Rabb of the Universe. The other children of Sayyidunā Abū Bakr ﷺ are ‘Abd al-Raḥmān, Muḥammad, Asmā’, and Umm Kulthūm. The famous Ṣaḥābī Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh ﷺ—one of the Ten Promised Jannah—was also from the tribe of Taym. His son, Muḥammad al-Sajjād, is also a Ṣaḥābī. Also from the Banū Taym: ‘Abd Allāh ibn Abī Mulaykah, his son ‘Abd Allāh ibn ‘Abd Allāh ibn Abī Mulaykah the famous Faqīh, and ‘Alī ibn Zayd ibn ‘Abd Allāh ibn Abī Mulaykah. The Ṣaḥābī Zuhayr ibn ‘Abd Allāh ibn Jud‘ān, whose narrations are reported in Ṣaḥīḥ al-Bukhārī and Sunan Abī Dāwūd. The Ṣaḥābī Abū Muḥājir ibn Qunfudh, ‘Itāb ibn Sulaym ibn Qays ibn Khālīd who embraced Islam on the Conquest of Makkah and was martyred during the Battle of Yamāmah. Munkadir ibn ‘Abd Allāh ibn al-Hadīr ibn Miḥraz, father of Muḥammad ibn Munkadir, and his brothers were born during the lifetime of the Prophet ﷺ. Rabī‘ah ibn ‘Abd Allāh ibn al-Hadīr was also born during the life of the Prophet ﷺ and is among the senior Ṭābī‘īn. Muḥammad ibn Bijād ibn ‘Umayr and his son Ḥuṣayn. Umaymah bint ‘Abd ibn Bijād, who is a Ṣaḥābiyyah who pledged allegiance to the Prophet ﷺ. *continued . . .*

Paternal grandfather

Her paternal grandfather is ‘Alī ibn Abī Ṭālib, fourth of the Rightly Guided Khulafā’. His status, merits, and virtues are well-known and cannot be encompassed in this brief treatise.

Paternal grandmother

Her paternal grandmother is Sayyidah Fāṭimah al-Zahrā’, daughter of the Prophet ﷺ, Queen of the women of Paradise, as stated by the Prophet ﷺ.¹

Maternal grandfather

Her maternal grandfather is Ṭalḥah ibn ‘Ubayd Allāh al-Taymī, the eminent Ṣaḥābī and one of the Ten Promised Jannah. He is amongst the first eight males to embrace Islam and of the five who embraced Islam at the hands of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه. He was martyred in the Battle of Jamal in the year 36 A.H. He renowned for his generosity and his exploits in defending the Prophet ﷺ during the Battle of Uḥud is well known.²

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Refer to Ibn Qudāmah: *Al-Tabyīn fī Ansāb al-Qurashiyyīn*, pg. 305-344; Hishām al-Kalbī: *Jamharat Nasab*, pg. 79-84; Ibn Ḥazm: *Jamharat Ansāb al-‘Arab*, pg. 135-140; Muṣ‘ab al-Zubayrī: *Nasab Quraysh*, and others. I made mention of this point: firstly, because the maternal ancestry of Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها is from the Banū Taym. Secondly, the disparagement cast by some upon the Ban Taym depicting them to be despicable and lacking any virtue whereas they were highly respected during the period of Ignorance as well as Islam. Sufficient for them as a virtue is that Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh are from the Banū Taym.

1 Al-Bukhārī reports from al-Miswar bin Makhramah that the Messenger ﷺ said, “Fāṭimah is a part of me, and he who makes her angry, makes me angry.” # 3767. The Prophet ﷺ also said, “Fāṭimah is the leader of the women of Paradise.”

2 For a detailed biography of Sayyidunā Ṭalḥah رضي الله عنه refer to *al-Iṣābah*, pg. 641, # 4428.

Maternal grandmother

Her maternal grandmother is al-Jarbā' Umm al-Ḥārith bint Qasāmah. She was a Ṣaḥābiyyah.¹ Her ancestry is as follows:

Al-Jarbā' bint Qasāmah ibn Qays ibn 'Ubayd ibn Ṭārīf ibn Mālik ibn Judh'ān ibn Dhuhal ibn Rumān ibn Jundub ibn Khārijah ibn Sa'd ibn Futrah ibn Ṭāy'.

Based upon this the maternal uncles of Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها are from the noble tribe of Ṭay'.

Women would not sit alongside al-Jarbā' bint Qasāmah due to her immense beauty; and it was for this reason that she was called *al-Jarbā'*, the similarity being drawn with a camel (Jarbā') which other camels fear.²

She was a Ṣaḥābiyyah who came to the Prophet صلى الله عليه وسلم with her brother, Ḥanẓalah ibn Qasāmah, and her paternal niece, Zaynab bint Ḥanẓalah, who married Usāmah bint Zayd رضي الله عنه. Usāmah ibn Zayd رضي الله عنه later divorced her and she married Nu'aym ibn 'Abd Allāh ibn Nuḥām.

Paternal Uncles

As for her paternal uncles: They are the brothers of Ḥusayn رضي الله عنه, and sons of 'Alī ibn Abī Ṭālib رضي الله عنه, most famous amongst them are:

Ḥasan ibn 'Alī

The beloved grandson of the Prophet صلى الله عليه وسلم.

1 Al-Jarbā' bint Qasāmah: Ibn Ḥajar mentioned a detailed biography for her in *al-Iṣābah*, pg. 1654, # 11644. Ibn 'Abd al-Barr mentioned her in *al-Ist'āb*, pg.909, # 3331, but under the biography of Zaynab bint Ḥanẓalah ibn Qasāmah (i.e. he recorded the biography of her niece and only mentioned her therein).

2 *Maqātil al-Ṭālibiyyīn*, pg. 159.

Muḥammad ibn Ḥanafīyyah

His mother was an Umm Walad given to ‘Alī ibn Abī Ṭālib عليه السلام by Abū Bakr al-Siddīq عليه السلام from the captives of Banū Ḥanīfah when they apostatized. Muḥammad ibn Ḥanafīyyah has a lofty status in knowledge, piety, and bravery.¹

‘Abbās ibn ‘Alī ibn Abī Ṭālib

His mother is Fāṭimah bint Ḥizām ibn Khālīd al-Kilābiyyah, commonly called Umm Banīn.²

‘Umar al-Aṭraf

His mother is al-Saḥbā’ Umm Ḥabīb bint Rabī’ah al-Taghlabiyyah al-Wā’iliyyah. He was not present at Karbalā’ nor were any of his children. He has a noble disposition and knowledge.³

Paternal Aunts

As for her paternal aunts, they are the daughters of ‘Alī ibn Abī Ṭālib عليه السلام; most famous of them:

Zaynab bint ‘Alī

The wise woman of the Banū Hāshim. She is the daughter of Fāṭimah al-Zahrā’ عليها السلام.⁴

1 Abū al-Qāsim Muḥammad ibn ‘Alī ibn Abī Ṭālib: al-Hāshimī al-Qurashī. His mother is Khawlah bint Ja’far al-Ḥanafīyyah, which is why he is called al-Ḥanafīyyah; to differentiate between him and the sons of ‘Alī عليه السلام from Fāṭimah عليها السلام. He was born in 21 A.H and passed away in 81 A.H.

2 ‘Abbās ibn ‘Alī ibn Abī Ṭālib: He is titled al-Saqā’ as he is reported as having brought water at Karbalā’ for the Ahl al-Bayt عليهم السلام. He was martyred in this tragic incident with his brother, ‘Uthmān.

3 ‘Umar al-Aṭraf: He is titled al-Aṭraf to differentiate him from Umar al-Ashraf ibn Zayn al-‘Abidīn.

4 Zaynab bint ‘Alī ibn Abī Ṭālib: She was born during the lifetime of the Prophet صلوات الله عليه وآله وسلم. She was intelligent, prudent, and wise. She was present at Karbalā’. Her biography was recorded by Ibn Ḥajar in *al-Iṣābah*, pg. 1699, # 11922.

Umm Kulthūm bint ‘Alī

Wife of ‘Umar ibn al-Khaṭṭāb رضي الله عنه. She is the daughter of Fāṭimah al-Zahrā’ رضي الله عنها.¹

Fāṭimah bint ‘Alī

Her mother was an Umm Walad.²

Maternal Uncles

As for her maternal uncles, the brothers of her mother, Umm Ishāq bint Ṭālḥah ibn ‘Ubayd Allāh, most famous of them are:

Muḥammad al-Sajjād

He was a pious devout ascetic. His mother was Ḥammah bint Jaḥsh, sister of Umm al-Mu‘minīn Zaynab bint Jaḥsh رضي الله عنها.³

Also among them are: ‘Imrān, Mūsā, Ya‘qūb (who was martyred in Ḥarrah), Ismā‘īl, Ishāq, Zakariyyā, Yūsuf, ‘Īsā, Yaḥyā, and Ṣāliḥ; all of whom are the sons of Ṭālḥah ibn ‘Ubayd Allāh al-Taymī رضي الله عنه. He would name his sons after the Ambiyā’.

1 Umm Kulthūm bint ‘Alī ibn Abī Ṭālib: She was born during the lifetime of the Prophet صلی الله علیه وسلم. She was married to Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه and bore him Zayd and Ruqayyah. After the martyrdom of ‘Umar رضي الله عنه she married ‘Awn, then Muḥammad, then ‘Abd Allāh—the sons of Ja‘far ibn Abī Ṭālib. She passed away, according to the most reliable report, in the year 50 A.H.

2 Fāṭimah bint ‘Alī: She is called Fāṭimah al-Ṣuḡhrā. She was a great narrator of Ḥadīth, reporting from her father, Ibn al-Ḥanafiyah, Asmā’ bint ‘Umays, and others. A number of people in turn narrator from her. She passed in 117 A.H. A detailed biography about can be read in *Tahdhīb al-Tahdhīb*, 12/470; *Tārīkh Dimashq*, 74/27.

3 Muḥammad ibn Ṭālḥah: He was given the title al-Sajjād due to his excessive worship and performance of ṣalāh. He is from the young Ṣaḥābah, born during the lifetime of the Prophet صلی الله علیه وسلم who named him Muḥammad and his agnomen was Abū Sulaymān. *Tārīkh al-Islām*, 1/464.

Maternal aunts

As for her maternal aunts: the sisters of her mother, they are:

‘Ā’ishah bint Ṭalḥah¹, Sa’bah², and Maryam.

Brothers and Sisters

As for her brothers: the sons of Ḥusayn رضي الله عنه, most famous of them is:

‘Alī Zayn al-‘Ābidīn

‘Alī Zayn al-‘Ābidīn, sole male survivor after the incident of Karbalā’ and from whom the progeny of Ḥusayn رضي الله عنه continued.³

‘Alī al-Aṣghar ibn Ḥusayn

He was martyred in Karbalā’. His mother was Laylah bint Abī Murrah ibn ‘Urwah ibn Mas‘ūd al-Thaqafīyah.

1 ‘Ā’ishah bint Ṭalḥah: A famous Tābi‘īyah. Her mother is Umm Kulthūm bint Abī Bakr al-Ṣiddīq, She was one of the most beautiful woman of the Quraysh. She narrates from her maternal aunt, Sayyidah ‘Ā’ishah رضي الله عنها. Her son, Ṭalḥah ibn ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq, and her nephew, Ṭalḥah ibn Yaḥyā ibn Ṭalḥah ibn ‘Ubayd Allāh, ‘Abd Allāh ibn Yasār, ‘Āṭā’ ibn Abī Rabāḥ, and others narrated from her. She married her maternal cousin, ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq, and after his demise she married Muṣ‘ab ibn Zubayr ibn al-‘Awwām, and after him ‘Umar ibn ‘Ubayd Allāh ibn Ma‘mar al-Taymī. The most correct opinion is that she lived until after the year 110 A.H.

2 Al-Ṣa’bah bint Ṭalḥah: Ṭalḥāh رضي الله عنه named her after his mother al-Ṣa’bah bint al-Ḥaḍramī.

3 ‘Alī Zayn al-‘Ābidīn: The famous Tābi‘ī, Thiqaḥ. There is difference of opinion regarding the name of his mother, who was an Umm Walad. He narrated Ḥadīth from his uncle, Ḥasan ibn ‘Alī, and his father Ḥusayn ibn ‘Alī رضي الله عنه, also from Dhakwān—the freed slave of ‘Ā’ishah رضي الله عنها—Sa‘īd ibn Musayyab, ‘Abd Allāh ibn ‘Abbās, ‘Ubayd Allāh ibn Abī Rāfi’—the freed slave of the Prophet صلى الله عليه وسلم, as well as other Ṣaḥābah. Amongst those who narrated from him: Zayd, his son, Ḥakīm ibn Jubayr, Ṭawūs ibn Kaysān, etc. He was an ascetic worshipper. He passed away in 92 A.H according to the preferred opinion. *Tahdhīb al-Kamāl*, 20/383, # 4050.

Ja'far ibn Ḥusayn

His mother was Qaḍā'iyyah.

'Umar and Abū Bakr, sons of Ḥusayn

They were both martyred in Karbalā'. Their mother was an Umm Walad.

Sukaynah bint Ḥusayn

It has been said that her name was Āminah. Her mother was Rubāb bint Imra'ul Qays.¹

These were all the brothers and sisters from her father Ḥusayn رضي الله عنه. As for her uterine brothers and sisters from her mother, Umm Ishāq bint Ṭalḥah ibn 'Ubayd Allāh al-Taymī, it is known that she was first wed to Ḥasan ibn 'Alī رضي الله عنه before Ḥusayn رضي الله عنه, thus they are:

Ḥusayn al-Athram, Ṭalḥah, and Fāṭimah; children of Ḥasan رضي الله عنه their mother was Umm Ishāq bint Ṭalḥah. This makes them her uterine brothers and sisters as well as her paternal cousins.

Noble Upbringing

It was in this noble family that Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها was raised, by a courageous caring father, devoted mothers, pure aunts and uncles from both sides of the family.

Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها drank from the pond of knowledge of those senior to her from the Ahl al-Bayt رضي الله عنهم. This was her noble habit from childhood until her old age. We will now shed a little light on her blessed life from what has been recorded authentically in the books of history.

1 Sukaynah bint Ḥusayn: She is famous by her title Sukaynah. There is a difference of opinion whether it is Sakīnah or Sukaynah. It has been said that her name was Āminah.

Birth and Demise

The exact date of her birth is not recorded in the books of history and biographies. However, according to my research, I place her birth somewhere between the years 51 to 53 A.H. I reached this conclusion after studying a number of sources. Amongst that which lends support to this opinion:

1. Sayyidunā Ḥasan عليه السلام passed away in the year 49 A.H. Sayyidunā Ḥusayn then acted in accordance with the bequest of his brother and married (his widow) Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allāh al-Taymī¹. Thus, after completing her ‘*Iddah* (waiting period), Sayyidunā Ḥusayn عليه السلام married her in the year 50 or 51 A.H.
2. The sources differ concerning the date of her demise. They are three different opinions in this regard:
 - a. She passed away in 110 A.H at the age of 70.²
 - b. She passed away in 117 A.H exceeding the age of 70.
 - c. Those who did not specify an exact date but mentioned a number of possible dates.³ Ibn ‘Asākir, for example, in *Tārīkh Dimashq* when mentioning the demise of Muḥammad ibn ‘Alī al-Bāqir says:

It has been said that he passed away in 114 A.H, or 116 A.H, or 117 A.H, or 118 A.H.

1 See the desire of the Ahl al-Bayt to wed pious spouses.

2 Amongst them is Ibn Ḥibbān: *Ṭabaqāt al-Atqiyā’*, Al-Yāfi’ī: *Mir’āt al-Jinān*. Both these references were mentioned by ‘Umar Riḍā Kahālah in *A’lām al-Nisā’*, 4/47.

3 Amongst them is Ibn ‘Asākir: *Tārīkh Dimashq*, 20/74. His biography of Fāṭimah bint Ḥusayn عليها السلام is more detailed than all other authors.

Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها lived until his demise making the date of her demise one of these dates or sometime thereafter.

Ibn Hibbān has mentioned that she was close to 90 years of age when she passed away.¹ Ibn Ḥajar quoted this from him in *al-Tahdhīb* but did not comment on it.²

Analysis: The sources which put her demise at 110 A.H are far from correct—as our respected reader would have surmised—especially when all the sources say she passed away at the age of 70 or more. Thus, if we were to assume that her age at demise was 70, and her date of birth—as I have calculated—somewhere between 51-53 A.H, then the date of her demise—at the earliest—would be 120 A.H.

As for those sources that put her demise at 117 A.H, these are more accurate as they are closer to the age 70.

3. The case of Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها with Ḍaḥḥāk is well known, when she complained about him to Yazīd ibn ‘Abd al-Malik³. Yazīd ibn ‘Abd al-Malik passed away in 105 A.H or 106 A.H.⁴ Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها lived until the era of Yazīd ibn ‘Abd al-Malik and at that time she had not yet reached old age, because if that were the case then Ḍaḥḥāk would not have sought her hand in marriage.

She was [in all probability] 50 or 55 years old at that time. The incident between Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها and Ḍaḥḥāk most probably took place in the beginning of Yazīd ibn ‘Abd al-Malik’s Khilāfah, i.e. 101 A.H.

1 *Al-Thiqāt*, 5/301.

2 *Tahdhīb al-Tahdhīb*, 12/443.

3 The incident will be quoted in detail later on in the book.

4 *Ansāb al-Ashrāf*, 8/243.

A person may object to this reasoning saying that one would still be desirous of marrying the Ahl al-Bayt though they may be aged or not strikingly beautiful; however, this will still hold no weight before our other assessments which is confirmed by the books of history and other sources as well.

4. Ibn 'Asākir stated:

Fāṭimah bint Ḥusayn passed away during the Khilāfah of Hishām ibn 'Abd al-Malik.¹

The Khilāfah of Hishām ibn 'Abd al-Malik was from 105 A.H-125 A.H. this supports what I have explained previously.

¹ *Tārīkh Dimashq*, 74/15.

Anecdotes relating to the character of Sayyidah Fāṭimah bint Ḥusayn

Her worship

Ibn Sa'd has reported with his chain of narration that she would count her Tasbīḥs on a string that contained knots.¹

This gives us an indication of her steadfastness in worship and her ardent desire to perform Dhikr. The exact same narration was mentioned by Ibn 'Asākir with his chain of narration.²

Wisdom, justice, and asceticism

A perfect example of her wisdom and fairness is the narration reported by Ibn 'Asākir from 'Ubayd Allāh ibn Ḥusayn ibn 'Ubayd Allāh:

Fāṭimah bint Ḥusayn gave her sons from Ḥasan al-Muthannā her share from the inheritance of Ḥasan al-Muthannā and to her sons from 'Abd Allāh ibn 'Amr ibn 'Uthmān she gave them her share of her inheritance from the inheritance of 'Abd Allāh ibn 'Amr. Her sons from Ḥasan al-Muthannā felt slighted by this because what she inherited from 'Abd Allāh ibn 'Amr was more. So she said to them, "O my sons, I dislike that you see something which belonged to your father in the possession of your [step] brother and feel angered by that. This is why I did what I did."³

This is an indication of her disinclination from the material possessions of this world, distributing her assets amongst her children during her lifetime. Her aptitude and intelligence is worthy of admiration.

1 *Ṭabaqāt al-Kubrā*, 8/474. There is a *Majhūl* (unknown) narrator in the chain.

2 *Tārīkh Dimashq*, 74/18.

3 *Ibid.*

Her modesty

Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللهُ عَنْهَا was extremely modest. Ibn ‘Asākir has reported with his chain of narration from Aḥmad ibn ‘Abd Allāh ibn ‘Abd al-Raḥīm, who narrated concerning the naming of Ḥusayn ibn ‘Alī’s رَضِيَ اللهُ عَنْهُ children:

Fāṭimah bint Ḥusayn came before Hishām ibn ‘Abd al-Malik, with the leaders of her tribe, when he came to Madīnah; Hishām said to Abrash al-Kalbī, “The leaders of my tribe came before me just now and there was none more modest and shy than Fāṭimah bint Ḥusayn.”¹

1 Ibid, 74/15.

Words of Wisdom

Undoubtedly a person such as Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا, who drank from the sweet fountain of Prophetic eloquence; one would find her speech brimming with wisdom, eloquence, and acumen. When the words of Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا are analysed deeply, one would see the unmistakable impression of Sayyidunā Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ. These are but the effects of the house she was raised in. It would be her aunt Zaynab bint ‘Alī—the wise woman of the Banū Hāshim—that had the greatest effect on her. Amongst her sayings which have been recorded:

Ibn ‘Asākir reports with his chain of narration from Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān:

O my sons, verily—by Allah—there is not anything the foolish people have obtained through their foolishness, likewise there is no passion that they have fulfilled, but that the people of dignity have obtained the same through their dignity. Therefore always remain in the cover of the concealment of Allah.¹

Ibn ‘Asākir reports with his chain of narration from Yaḥyā ibn Abī Ya‘lā:

When the wealth—from the crops of a hamlet in Khaybar—arrived and the one-fifth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was with Abū Bakr ibn Ḥazm²; he distributed it amongst the Banū Hāshim, each of them receiving 50 Dīnārs. Fāṭimah bint Ḥusayn summoned me and instructed me to write. I wrote:

In the name of Allah, Most Gracious Most Merciful.

1 *Tārīkh Dimashq*, 74/18; *Tahdhīb al-Kamāl*, 25/519, under the biography of Muḥammad ibn ‘Abd Allāh ibn ‘Amr, # 5364.

2 He is Abū Bakr ibn Muḥammad ibn ‘Amr ibn Ḥazm, the Muḥaddith and appointed governor of Madīnah twice. He was appointed Qāḍī by ‘Umar ibn ‘Abd al-‘Azīz. His biography can be found in all the books of biographies.

To the servant of Allah, ‘Umar Amīr al-Mu‘minīn from Fāṭimah bint Ḥusayn.

Peace be upon you, I praise before Allah Who alone is worthy of worship.

May Allah assist Amīr al-Mu‘minīn in what he has been appointed and preserve his dīn. Verily Amīr al-Mu‘minīn wrote to Abū Bakr ibn Ḥazm instructing him to distribute the wealth from the hamlet amongst us. **In so doing he sought to follow the practice of the Rightly Guided Rulers before him.** Know well that it has reached us and has been divided amongst us. May Allah grant proximity to the Amīr al-Mu‘minīn and reward him with the best reward He has showered upon any leader. Verily, we had been afflicted and desired to be treated justly. I take an oath by Allah before you, O Amīr al-Mu‘minīn, you have assisted from the family of Muḥammad ﷺ those who had no assistant, you have clothed those who were naked, and spent on those who had nothing to spend...¹

Also amongst her eloquent words is the manner in which she described her son before Hishām ibn ‘Abd al-Malik. Ibn ‘Asākir reports with his chain of narration from Muslim ibn Yasār:

When Fāṭimah bint Ḥusayn wed her daughter from ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān² to Hishām ibn ‘Abd al-Malik, she entered into his presence along with Sukaynah [bint Ḥusayn, her sister].

Hishām said to her, “Describe for us, O daughter of Ḥusayn, your sons from your cousin [Ḥasan al-Muthannā] and also describe to us your sons from our cousin [‘Abd Allāh ibn ‘Amr ibn ‘Uthmān].”

So she began with the children of Ḥasan and said, “As for ‘Abd Allāh (al-Maḥḍ); he is our leader, most honourable of us, and obeyed the most. As for

1 *Tārīkh Dimashq*, 74/18-19.

2 ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān رضى الله عنه and Fāṭimah bint Ḥusayn رضى الله عنها were blessed with four daughters: ‘Abdah, ‘Ā’ishah, Umm Sa’īd, and Ruqayyah they in turn were each wed to one of the Umayyad Khulafā’, Walīd ibn ‘Abd al-Malik, Sulaymān ibn ‘Abd al-Malik, Yazīd ibn ‘Abd al-Malik, and Hishām ibn ‘Abd al-Malik. It is the marriage of Ruqayyah that is referred to here.

Ḥasan [al-Muthallath]; he is our orator and defender. Ibrāhīm [al-Ghamr] resembles the Prophet ﷺ most of all people in his habits, gait, and features. When the Prophet ﷺ would walk he would tread lightly, his heel hardly touching the ground. As for the two sons from your cousin; verily Muḥammad is our beauty who we take pride in, and Qāsim is our barrier with which we ward off, and he resembles closely ‘Āṣ ibn Umayyah in his voice and nature.”

Hishām replied, “By Allah, you have described them most excellently, O daughter of Ḥusayn.”¹

1 *Tārīkh Dimashq*, 74/17. An abridged version can be read in *Tahdhīb al-Tahdhīb*, 2/263, # 486, biography of Ḥasan ibn Ḥasan ibn Ḥasan ibn ‘Alī.

Statements of the scholars

Ibn Ḥibbān has included her biography in his *al-Thiqāt*, wherein he said:

Fāṭimah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib: She narrated from Asmā’ bint ‘Umays. Mūsā al-Juhanī has narrated from her. She passed away when she was close to the age of 90.¹

Ibn al-Kathīr al-Dimashqī said about her while discussing one of the Ḥadīth she narrated:

As for Fāṭimah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib, she is the sister of Zayn al-‘Ābidīn. Her Ḥadīth is *Mashūr* (famous). The four *Sunan* record her narrations. She was amongst those brought to Damascus after her father was martyred, and she is from the reliable narrators...²

Ibn Ḥajar al-Asqalānī said about her:

Fāṭimah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib al-Hāshimiyah al-Madaniyyah: The wife of Ḥasan [al-Muthannā] ibn Ḥasan ibn ‘Alī. Reliable, from the fourth category. She passed away after 100 A.H when she had aged considerably.³

1 *Al-Thiqāt*, 5/300, # 4948. His statement, “she was close to the age of 90,” is far from accurate as we have highlighted previously. The more accurate opinion is that she was close to 70.

2 *Al-Bidāyah wa al-Nihāyah*, 6/81.

3 *Tahdhīb al-Tahdhīb*, 1/751, #8652.

Narrations of Fāṭimah bint Ḥusayn

Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها has narrated a number of aḥādīth which have been reported by many scholars and Muḥaddithīn, even though many of her narrations are Mursal¹ especially what she narrated from the esteemed Ṣaḥābī Sayyidunā Bilāl ibn Rabāḥ رضي الله عنه and from her grandmother Sayyidah Fāṭimah al-Zahrā' رضي الله عنها, as it is known with certainty that she did not meet Sayyidunā Bilāl رضي الله عنه nor her grandmother Sayyidah Fāṭimah رضي الله عنها.²

Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها has narrated Ḥadīth from:

1. Her father, Ḥusayn رضي الله عنه
2. Her brother, 'Alī Zayn al-'Ābidīn رضي الله عنه.
3. Her paternal aunt, Zaynab bint 'Alī رضي الله عنها.³
4. Sayyidah 'Ā'ishah al-Ṣiddīqah bint Abī Bakr al-Ṣiddīq رضي الله عنها.
5. 'Abd Allāh ibn 'Abbās رضي الله عنه.
6. Asmā' bint 'Umays رضي الله عنها

A multitude of people have in turn narrated from Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها directly or via her sons who reported her narrations. They include:

1. 'Abd Allāh al-Maḥḍ ibn Ḥasan al-Muthannā رضي الله عنه.

1 *Mursal*: A Ḥadīth narrated by a Ṭābi'ī directly from the Prophet صلى الله عليه وسلم, or directly from a Ṣaḥābī without having met that Companion.

2 Sayyidah Fāṭimah رضي الله عنها passed away shortly, a month or at the most six months, after the demise of the Prophet صلى الله عليه وسلم. Thus there is no doubt that there is a break in the chain of her narrations from Sayyidah Fāṭimah رضي الله عنها.

3 It is established that Fāṭimah bint Ḥusayn رضي الله عنها was with her father رضي الله عنه at Karbalā', and then with her aunt, Zaynab رضي الله عنها, in the caravan then was taken from Kūfah to Syria. She then remained with her husband, brother, and mother in Madīnah, where all the Ahl al-Bayt settled after Karbalā'.

2. Ibrāhīm ibn Ḥasan al-Muthannā رَحِمَهُ اللهُ.
3. Ḥasan ibn Ḥasan al-Muthannā رَحِمَهُ اللهُ.
4. Muḥammad al-Dībāj ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān رَحِمَهُ اللهُ.
5. Umm al-Ḥasan bint Ja‘far ibn Ḥasan al-Muthannā رَحِمَهُ اللهُ.
6. Abū al-Miqdām ibn Ziyād, who narrates from his father or it has been said from his mother, from Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا اللهُ.
7. Zuhayr ibn Mu‘āwiyah. He narrates from a Shaykh who has been said to be Muṣ‘ab ibn Muḥammad, from Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا اللهُ.
8. ‘Ammārah ibn Ghaziyyah.
9. ‘Ā’ishah bint Ṭalḥah ibn ‘Ubayd Allāh al-Taymī, her maternal aunt.
10. Amongst the most eminent of those who narrated from her was her own husband, Ḥasan al-Muthannā رَحِمَهُ اللهُ ibn Ḥasan رَحِمَهُ اللهُ عَلَيْهِ السَّلَامُ, who is in the same category of narrators as her, as mentioned by the scholars.

A few narrations reported from Sayyidah Fāṭimah bint Ḥusayn

1. Al-Tirmidhī reports with his chain of narration from ‘Abd Allāh ibn Ḥasan—from his mother, Fāṭimah bint Ḥusayn—from her grandmother, Fāṭimah al-Zahrā’:

When Allah’s Messenger entered the Masjid he would send ṣalāt and salām upon Muḥammad and then say:

رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O my Rabb, pardon my sins, and open the gates of Your mercy for me.

And when he exited he would send ṣalāt and salām upon Muḥammad, and then say:

رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

O my Rabb, pardon my sins, and open the gates of Your blessings
for me.¹

2. Ibn Mājah has reported with his chain of narration from Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا—from her father, Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهُمَا:

When Qāsim, the son of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, Khadījah said, “O Messenger of Allah, the milk of Qāsim’s mother is overflowing. Would that Allah had let him live until he had finished breastfeeding.”

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “He will complete his breastfeeding in Paradise.”

She said, “If I know that, O Messenger of Allah, it makes it easier for me to bear.”

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If you wish, I will pray to Allah to let you hear his voice.”

She said, “O Messenger of Allah, rather I believe Allah and His Messenger.”²

3. Ibn Mājah has reported with his chain of narration from Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا—from her father, Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهُمَا, that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

1 *Tirmidhī*, # 314, pg. 86. Al-Tirmidhī said, “The narration of Fāṭimah is Ḥasan, its chain is interrupted though. Fāṭimah bint Ḥusayn did not meet Fāṭimah al-Kubrā, she lived only a few months after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” Al-Albānī has declared the narration ṣaḥīḥ from an alternate chain, thus this narration is Ṣaḥīḥ lī Ghayriḥī. It is also similarly narrated by Ibn Mājah.

2 *Sunan Ibn Mājah*, # 1512. Al-Albānī said the narration is extremely ḍa‘īf. [This is due to the narrator Hishām ibn Abī al-Walīd appearing in the chain. Translator]

Whoever was stricken with a calamity and when he remembers it he says:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Truly, to Allah we belong and truly, to Him we shall return,

even though it happened a long time ago, Allah will record for him a reward like that of the day it befell him.¹

4. Ibn Mājah has reported with his chain of narration from Ḥasan ibn Ḥasan— from his mother, Fāṭimah bint Ḥusayn— from Ḥusayn ibn ‘Alī— from his mother, Fāṭimah bint Rasūlillāh that the Messenger of Allah ﷺ said:

A man has no one to blame but himself, if he goes to bed with a smell emanating from his hand.²

5. Ibn Mājah has reported with his chain of narration from Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān— from his mother, Fāṭimah bint Ḥusayn— from Ibn ‘Abbās that the Messenger of Allah ﷺ said:

Do not keep looking at those who have leprosy.³

6. Al-Dāraquṭnī has reported with his chain of narration from Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān— from his sister⁴, Fāṭimah bint Ḥusayn:

1 *Sunan Ibn Mājah*, # 1600.

2 *Sunan Ibn Mājah*, # 3296. Al-Albānī said it is Ḥasan Lī Ghayriḥī.

3 *Sunan Ibn Mājah*, # 3543. Al-Albānī said it is Ḥasan Ṣaḥīḥ.

4 There is a clear error in the chain, as Muḥammad ibn ‘Abd Allāh ibn ‘Amr is the son of Fāṭimah bint Ḥusayn not her brother. In some copies it clearly states it “from his mother”. In the *Sunan* of al-Dāraquṭnī it also has the error “from his sister” (2/170, with the research of al-Yamānī) while another has “from his mother”, as well as *Musnad al-Shāfi‘ī* (1/103), *Naṣb al-Rāyah* (1/444), and *Ma‘rifat al-Sunan wa al-Āthār* (30/295).

A person testified before ‘Alī ibn Abī Ṭālib رضي الله عنه that he had sighted the crescent of Ramaḍān, so he began fasting and ordered others to begin fasting as well. He said, “To fast a day of Sha‘bān [if the sighting was incorrect] is more beloved to be than eating on a day of Ramaḍān.”¹

7. Fāṭimah bint Ḥusayn narrates—from her father that the Prophet صلى الله عليه وسلم said:

The beggar has a right even if he comes riding a horse.²

8. Muḥammad ibn ‘Abd Allāh bin ‘Amr ibn ‘Uthmān narrates—from Fāṭimah bint Ḥusayn—from Ḥusayn ibn ‘Alī that the Prophet صلى الله عليه وسلم said:

Verily Allah loves the loftiest of affairs and disapproves of pettiness.³

9. Fāṭimah bint Ḥusayn narrates—from her father that the Prophet صلى الله عليه وسلم said:

Any person who is afflicted with a difficulty and says whenever he remembers it:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Truly, to Allah we belong and truly, to Him we shall return,

Allah will record for him a new reward like that of the day it befell him.⁴

1 *Sunan al-Dāraqūṭnī*, # 15. The narration is Mursal.

2 *Mu‘jam al-Kabīr*, 3/130, #2893.

3 *Mu‘jam al-Kabīr*, 3/131, #2894; *Musnad al-Shihāb*, 2/150, #1077.

4 *Mu‘jam al-Kabīr*, 3/130, #2895. The author mentions in the chain, “Hishām Abū al-Miqdām narrates—from his mother, Fāṭimah bint Ḥusayn” whereas Hishām is not the son of Fāṭimah. Instead he relates this narration from his own mother, who in turn narrates it from Fāṭimah bint Ḥusayn رضي الله عنها. It is possible that this was an error from the publisher.

10. ‘Ā’ishah bint Ṭalḥah narrates—from Fāṭimah bint Ḥusayn—from her father that the Prophet ﷺ said:

Do not disturb the birds in their nests, verily the night is a time of security for them.¹

11. Fāṭimah bint Ḥusayn narrates—from her father, Ḥusayn ibn ‘Alī that the Prophet ﷺ said:

Do not keep looking at those who have leprosy.²

12. ‘Ammārah ibn Ghaziyyah narrates—from Fāṭimah bint Ḥusayn—from her father:

‘Abd Allāh ibn ‘Amr came to the Prophet ﷺ and said, “O Messenger of Allah, is it considered pride if I wear fine clothes?”

The Prophet ﷺ said, “No.”

He then asked, “Is it considered pride if I ride an expensive camel?”

The Prophet ﷺ said, “No.”

He then asked, “Is it considered pride then if I were to cook a meal and invite my people to eat at my home, all of them trailing behind me [to my house]?”

The Prophet ﷺ said, “No.”

He then asked, “Then what is pride?”

The Prophet ﷺ said, “To make a fool of others and belittle people.”³

1 *Mu’jam al-Kabīr*, 3/131, #2896.

2 *Mu’jam al-Kabīr*, 3/131, #2897.

3 *Mu’jam al-Kabīr*, 3/132, #2898; *Mu’jam al-Awsaṭ*, 9/42, #9088, with slight variation in wording.

13. Al-Lālākāṭ has reported with his chain of narration from ‘Amr ibn ‘Ubayd Allāh ibn Ḥasan—from Fāṭimah bint Ḥusayn—from ‘Alī:

Abstain from disputing, for verily it destroys the Dīn.¹

14. Abū Ya‘lā reports with his chain of narration from ‘Abd Allāh ibn Ḥasan—from his mother, Fāṭimah bint Ḥusayn—from her father—from ‘Alī that the Prophet ﷺ said:

النعم كلها ظالمة او جائرة

All animals are culpable or blameable.²

15. Abū Ya‘lā reports with his chain of narration from Shaybah ibn Na‘āmah—from Fāṭimah bint Ḥusayn—from Fāṭimah al-Kubrā that the Prophet ﷺ said:

Children of every mother belong to paternal relations except the children of Fatimah, for I am their guardian and their relation.³

16. Al-Bazzār reports with his chain of narration from ‘Abd Allāh ibn Ḥasan ibn Ḥasan—from his mother, Fāṭimah bint Ḥusayn—from her father—from ‘Alī ibn Abī Ṭālib رضى الله عنه that the Prophet ﷺ said:

1 *Sharḥ Uṣūl I’tiqād Ahl al-Sunnah wa al-Jamā‘ah min al-Kitāb wa al-Sunnah, wa Ijmā‘ al-Ṣaḥābah*, 1/127. This is the statement of ‘Alī رضى الله عنه, and there is a break in the chain as Fāṭimah bint Ḥusayn did not hear from her grandfather, ‘Alī ibn Abī Ṭālib رضى الله عنه.

2 *Musnad Abī Ya‘lā*, 1/379, # 487, with the research of Sulaym Asad who said the chain of this Ḥadīth is ḍa‘īf [due to Ṣāliḥ ibn Mūsā al-Ṭalḥī, who is *Matruk* (suspected of forgery). Translator]

3 *Musnad Abī Ya‘lā*, 12/109, # 6741, Sulaym Asad said the chain is ḍa‘īf. I say it is Mursal also as Fāṭimah bint Ḥusayn did meet Fāṭimah al-Zahrā’ رضى الله عنها. The Ḥadīth was mentioned in al-‘Ilal al-Mutanāhiyah and the author said, “This Ḥadīth is not Ṣaḥīḥ from the Prophet ﷺ. Ibn Ḥibbān said, “It is not permissible to take Shaybah ibn Na‘āmah as proof. 1/260, # 418. Al-Ṭabarānī also reported it in al-*Mu‘jam al-Kabīr*, 22/423.

Shayṭān has despaired that he will be worshipped in my city—i.e. Madīnah— and in the Arabian Peninsula but he (is hopeful) that he will sow the seed of dissension amongst them.¹

17. Ibn Abī Shaybah has reported with his chain of narration from ‘Abd Allāh ibn Ḥasan:

I heard my mother prohibiting *al-Qaza*‘ (shaving the head and leaving a portion unshaven).²

18. Al-Shaybānī has reported with his chain of narration from ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān—Fāṭimah bint Ḥusayn informed me— from ‘Ā’ishah that Fāṭimah informed her:

The Nabī ﷺ said, “She will be the first to be with him (i.e. pass away and join him).³

19. Abū ‘Abd Allāh Muḥammad ibn Naṣr ibn al-Ḥajjāj al-Marwazī reports with his chain of narration from Ḥusayn ibn ‘Alī—Fāṭimah bint Ḥusayn narrated to me:

A person asked the Prophet ﷺ, “O Messenger of Allah, ask Allah to make me amongst those who will receive your intercession.”

1 *Musnad al-Bazzār*, 2/143, # 505. He said, “They do not know this Ḥadīth being narrated from ‘Alī ibn Abī Ṭālib رضي الله عنه from the Prophet ﷺ except in this manner with this chain. The Ḥadīth itself is reported in *Ṣaḥīḥ Muslim*, 1/2166, with the research of Abd al-Bāqī, with the wording, “Verily, Shayṭān has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the seed of dissension amongst them.”

2 *Muṣannaf ibn Abī Shaybah*, 5/206, # 25271. The Ḥadīth is found in *Ṣaḥīḥ al-Bukhārī*, 5/2214; and *Ṣaḥīḥ Muslim*, 3/1675.

3 *Al-Āḥād wa al-Mathānī*, 5/358, # 2945. It appears in *Musnad Aḥmad*, 6/240, *Mu’jam al-Kabīr*, 22/413, and *Ṣaḥīḥ Ibn Hibbān*, 15/402

The Prophet ﷺ said, “Assist me then by performing abundant prostration.”¹

20. It has been reported with varying chains of transmission:

The worst people of my nation are those who are nourished by luxury upon which their bodies are built.²

21. Aḥmad reported in his *Musnad* from Fāṭimah bint Ḥusayn ibn ‘Alī—from ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

Usayd ibn Ḥuḍayr was from the best of people and he would say, “If I could feel all the time the same way I feel when I am reciting or listening to the Qur’ān, listing to the sermon of the Prophet ﷺ, or when I am attending a Janāzah; then I would do so.”³

22. The narration of the sun being returned for ‘Alī رَضِيَ اللهُ عَنْهُ has been attributed to Fāṭimah bint Ḥusayn رَضِيَ اللهُ عَنْهَا but the most that can be said of it is that it is extremely ḍa’īf, in fact it is fabricated. The chain to Fāṭimah bint Ḥusayn رَضِيَ اللهُ عَنْهَا—as reported by Ibn Ḥajar al-‘Asqalānī in *Lisān al-Mizān*—is as follows Ibrāhīm ibn Ḥasan—from Fāṭimah bint Ḥusayn—from Asmā’ bint ‘Umays رَضِيَ اللهُ عَنْهَا:

1 *Al-Mughnī ‘an Ḥaml al-Asfār*, 1/102; *Ṣaḥīḥ Ibn Ḥibbān*, 1/443; *Muṣannaf ibn Abī Shaybah*, 6/320’ *Al-Mu’jam al-Kabīr*, 18/58.

2 The Ḥadīth is reported by Ibn ‘Adī in al-Kāmil and al-Bayhaqī in *Shu‘ab al-Īmān*, from Fāṭimah bint Rasūlillāh. It has been reported by Fāṭimah bint Ḥusayn Mursal. Al-Dāraquṭnī said in *al-‘Ilal*, “This seems to be correct.” It has been reported by Abū Nu‘aym in *al-Ḥilyah* from ‘Ā’ishah رَضِيَ اللهُ عَنْهَا with a chain that is acceptable. Refer to *Takhrīj Aḥādīth al-Iḥyā’*, 3/52. The ḥadīth is reported by al-Ḥākim, 3/657; al-Ṭabarānī: *Mu’jam al-Awsaṭ*, 7/372. It appears in *Musnad Ishāq ibn Rāhawayh* from Abū Hurayrah رَضِيَ اللهُ عَنْهُ, and also in *Majma‘ al-Zawā’id* from Abū Hurayrah رَضِيَ اللهُ عَنْهُ. Al-Bazzār reports it but in his chain of narration there is ‘Abd al-Raḥmān ibn Ziyād ibn An‘um, who the majority regard as ḍa’īf.

3 *Al-Isābah*, pg. 45, biography of Usayd ibn Ḥuḍayr. The narration is Mursal as Umm al-Mu’minīn ‘Ā’ishah رَضِيَ اللهُ عَنْهَا passed away in the year 56/58/59 A.H while Fāṭimah رَضِيَ اللهُ عَنْهَا was born in 51 A.H or after that by a year or two at the most, making her extremely young at that time.

Revelation was descending upon the Prophet ﷺ while he was resting on the lap of ‘Alī, who had not yet prayed ‘Asr. So the Prophet ﷺ said, “O Allah, if ‘Alī was engrossed in Your obedience then return the sun for him.” By Allah, I saw the sun had set but then rose after setting.”¹

The chain of narration contains ‘**Ammār ibn Maṭar**, who has been severely criticised by the scholars:

- » Ibn Ḥibbān said, “‘Ammār ibn Maṭar al-Rahāwī: He narrates from Ibn Thawbān and the people of Iraq *maqlūb* (distorted) narrations and he is guilty of *Sarq al-Ḥadīth* (appropriating Ḥadīth)². His narrations are not to be considered except to be familiar with it (i.e. its weakness).”
- » Al-‘Uqaylī said, “‘Ammār ibn Maṭar al-Rahāwī: He reports conflicting narrations from reliable narrators.”³
- » Ibn ‘Adī said, “His narrations are baseless.”
- » Al-Dāraquṭnī said, “Ḍa‘īf.”⁴

Musalsal Aḥādīth

23. Amongst the Musalsal Aḥādīth,⁵ which contain three people named Fāṭimah in its chain of narration narrating from each other, is what has

1 *Lisān al-Mizān*, 4/275, under the biography of ‘Ammār ibn Maṭar, # 777; *Al-Kashf al-Ḥathīth*, 1/52, who quoted Ibn al-Jawzī saying, “This Ḥadīth is baseless.”

2 *Sarqat al-Ḥadīth*: Equipping existing Ḥadīths with one’s own chains of transmission or constructing entirely new chains of transmission is known as *Sarqat al-ḥadīth* (appropriating ḥadīth).

3 *Al-Ḍu‘afā al-Kabīr*, #1347

4 *Lisān al-Mizān*, 4/275

5 *Musalsal Ḥadīth*: The word Musalsal describes unique feature in the chain of narration where by each person in the chain has a certain quality, name, or it was transmitted in the same condition by each person therein. The unique feature here is that the name of each of the narrators is Fāṭimah, and all of them from the Banū Hāshim and Quraysh.

been reported by Abū Mūsā al-Aṣbahānī al-Madīnī¹ with his chain of narration from Sayf ibn ‘Umar al-Asadī al-Tamīmī—from Sulaymān ibn al-Mughīrah—from Fāṭimah bint Ḥusayn—from Fāṭimah bint ‘Alī—from Fāṭimah bint Muḥammad صلى الله عليه وسلم:

The Prophet صلى الله عليه وسلم said, “Verily the souls of the Ambiyā’ are removed with their perspiration.” then after regaining consciousness he said, “Rather [Take me to] the most Sublime Companion!” as if he was being given a choice. Later when he was able to speak he said, “Ṣalāh! Ṣalāh! You will remain supporting each other as long as you pray together. Ṣalāh! Ṣalāh!” He continued advising about it until he passed away, and this was the last thing I heard from him.”²

1 Abū Mūsā Muḥammad ibn ‘Umar al-Aṣbahānī al-Madīnī was a renowned Muḥaddith. He passed away in 581 A.H.

2 The narration contains Sayf ibn ‘Umar al-Tamīmī al-Burjumī, or as some have said al-Sa’dī or as others have said al-Ḍabī. Some have said he is al-Asadī-Kūfī. He is the author of the book *Al-Riddah wa al-Futūḥ*. He is from the eighth category of narrators from the Tabā al-Tābī’in. He passed away during the era of al-Rashīd. His narrations are reported by al-Tirmidhī.

- » Yahyā ibn Ma‘īn said about him, “Ḍa‘īf al-Ḥadīth.”
- » Abū Ḥātim said, “*Matrūk al-Ḥadīth* (suspected of Ḥadīth forgery). His narrations resemble the narrations of al-Wāqidi.”
- » Abū Dāwūd said, “*Laysa bī Shay’* (He amounts to nothing in Ḥadīth).”
- » Al-Nasā’ī and al-Dāraquṭnī say, “Ḍa‘īf.”
- » Abū Aḥmad ibn ‘Adī said, “Some of his narrations are famous but the majority of them are *Munkar* (weak narrations which contradict authentic narrations), they have no corroborating reports. He is closer to weakness than reliability.”
- » Abū Ḥātim Ibn Ḥibbān said, “He reports fabrications from reliable transmitters. And they said that he fabricates Ḥadīth. Al-Tirmidhī reported one narrations from him.” Refer to *Tahdhīb al-Kamāl*, 12/326.

As for Sulaymān ibn al-Mughīrah al-Qaysī, their freed slave, al-Baṣrī, he is from the senior Tābī’in of the seventh category. He passed away in 165 A.H. He is Thiqaḥ and steadfast. His narrations are reported by al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā’ī, and Ibn Mājah.

The narration of Fāṭimah bint ‘Alī from Fāṭimah al-Zahrā’ is without a doubt Mursal, as Fāṭimah bint ‘Alī رضيها الله was born after the demise of Fāṭimah رضيها الله and she passed away in 115 A.H. *continued...*

24. Another Musalsal ḥadīth that is reported, which contains six people with the name Fāṭimah one after the other has been reported by al-Aṣbahānī al-Madīnī Abū Mūsā with his chain of narration from 1) Fāṭimah bint ‘Alī al-Riḍā ibn Mūsā who heard it from—2) Fāṭimah, Zaynab, and Umm Kulthūm the daughters of Mūsā ibn Ja‘far, who heard it from—3) Fāṭimah bint Ja‘far al-Ṣādiq ibn Muḥammad, who heard it from—4) Fāṭimah bint Muḥammad ibn ‘Alī, who heard it from—5) Fāṭimah bint ‘Alī ibn Ḥusayn, who heard it from—6) Fāṭimah bint Ḥusayn and Sukaynah bint Ḥusayn, who heard it from—Umm Kulthūm bint Fāṭimah bint Muḥammad صلى الله عليه وسلم—from Fāṭimah bint Muḥammad صلى الله عليه وسلم:

You forgot the saying of the Prophet صلى الله عليه وسلم the day of Ghadīr Khumm, “Whoever’s Mawla I am then ‘Alī is his Mawlā,” and the saying of the Prophet صلى الله عليه وسلم to ‘Alī, “You are to me like Hārūn was to Mūsā.”²

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A narration of hers is reported in Musnad Aḥmad from Asmā’ bint ‘Umays, # 27507-27126. She is from the fourth category of narrators. Al-Nasā’ī and Ibn Mājah have reported her narrations in Tafṣīr. Ibn Ḥajar said about her, “Thiqah.” *Taqrīb al-Tahdhīb*, 1/751. I have examined all those from whom she narrates and have ascertained that she does not narrate from Sayyidah Fāṭimah عليها السلام. In fact it has been said that she did not hear Ḥadīth from her father, ‘Alī ibn Abī Ṭālib عليه السلام, also. In light of all of this, the Ḥadīth is Mursal and it contains severe weakness as it contains Sayf ibn ‘Umar al-Tamīmī, whose narrations have been severely criticised by the scholars. A portion of it is corroborated by a ṣaḥīḥ ḥadīth, namely the portion “Rather [Take me to] the most Sublime Companion!” which can be found in *Ṣaḥīḥ Ibn Ḥibbān*, 14/584; *Sunan al-Nasā’ī*, 4/259; *al-Mu‘jam al-Kabīr*, 23/32. Similarly, the portion, “Ṣalāh! Ṣalāh!” being the final words of the Prophet صلى الله عليه وسلم is also corroborated, *al-Aḥādīth al-Mukhtārah*, 2/420; *Al-Mustadrak*, 3/59; *Ṣaḥīḥ Ibn Ḥibbān*, 14/571.

2 The Ḥadīth, “Whoever’s Mawla I am then ‘Alī is his Mawlā,” as well as the Ḥadīth, “You are to me like Hārūn was to Mūsā,” are both Ṣaḥīḥ. As for the first Ḥadīth, it has been reported by al-Tirmidhī in *Kitāb al-Manāqib*, after which Imām al-Tirmidhī said, “This Ḥadīth is Ḥasan Ṣaḥīḥ.” # 3717. It has been reported by Aḥmad in his *Musnad*, 2/64, 67, 950, 951, 952, 961, 1310, 4/3062. Ibn ‘Uqdah has gathered the varying chains of this Ḥadīth. Al-Ḥākim has reported it both in detail and condensed. Al-Albānī has declared the addition, “Befriend the one who befriends him,” from four chains of narration as mentioned in *Silsilah al-Ṣaḥīḥah*, # 1750. As for the Ḥadīth, “You are to me like Hārūn was to Mūsā,” this has been reported by al-Bukhārī and Muslim in their *Ṣaḥīḥs*. *continued . . .*

This Ḥadīth is narrated, as the reader would have noticed, each of these Fāṭimah’s from her paternal aunt who was also named Fāṭimah.

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Al-Bukhārī reports in in Kitāb al-Maghāzī, the Battle of Tabūk, # 4154, and Muslim has reported it in Kitāb al-Faḍā’il, Faḍā’il of ‘Alī ibn Abī Ṭālib, # 2404. Both of these narrations establish the virtue of Sayyidunā ‘Alī عليه السلام; however, neither of them is an emphatic declaration of his Khilāfah nor does it establish his virtue over any of the Ṣaḥābah. Many scholars, of the past and present, have penned commentaries on the Ḥadīth, “Whoever’s Mawla I am then ‘Alī is his Mawlā,” and the meaning of Mawlā—lexically and contextually. Concerning the Ḥadīth, “You are to me like Hārūn was to Mūsā,” refer Mu’tamir Bī Baghdād and the commentary of al-Suwaydī, as well as the explanation of Muḥammad Sālim al-Khiḍr in his book *Thumma Abṣartu al-Ḥaḳīqah*; the gist of which is that the relationship of ‘Alī عليه السلام to the Prophet صلى الله عليه وسلم differs with that of the relationship between Hārūn and Mūsā عليهما السلام in a few key aspects. Firstly, Hārūn عليه السلام was a Nabī in the lifetime of the Mūsā عليه السلام; secondly, Hārūn عليه السلام passed away during the lifetime of Mūsā عليه السلام, qualities which ‘Alī عليه السلام did not have in common with them: he was not a Nabī nor did he pass away during the lifetime of the Prophet صلى الله عليه وسلم. These are essential points which debunk the claim being made in ‘Alī’s عليه السلام favour due to this narration. Similarly, other Ṣaḥābah besides ‘Alī عليه السلام were appointed in charge of Madīnah during other expeditions. The meaning of the narration, thus, would be, “Your remaining in Madīnah, O ‘Alī, and your deputation over it in my absence does lessen your status in the least just as Mūsā عليه السلام leaving Hārūn عليه السلام as his deputy did not lessen his status.” Furthermore, ‘Alī عليه السلام, in this incident, was left behind to take of the family of the Prophet صلى الله عليه وسلم, i.e. his wives, and not appointed deputy of the entire Madīnah. The word Manzilah, translated as like, contains the particle ba, which denotes that the resemblance here is in certain aspects only and not in all and every detail. A stronger likeness would be implied with the word *Mithal* (analogous) as in the Ḥadīth, “You, O Abū Bakr, are analogous with Ibrāhīm and Ṭsā... and you, O ‘Umar, are analogous with Mūsā and Nuḥ.” The word *Mithal* implying more similarity than the word *Manzilah* does.

Marriage of Fāṭimah bint Ḥusayn

Perhaps the real story of Sayyidah Fāṭimah bint Ḥusayn's ﷺ life begins from the time of her marriage, and when she would become the centre of the home in which she was to rear such youth brimming with faith and obedience. Sayyidah Fāṭimah bint Ḥusayn ﷺ—as we will soon see—would become the archetype for the perfect wife and mother who provides her children with the best upbringing.

The possible reason why Sayyidah Fāṭimah bint Ḥusayn ﷺ was blessed with such unique qualities in this regard is that she was raised in one of the best environments: her father being Ḥusayn ibn ‘Alī and her mother Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allāh al-Taymī ﷺ.

Sayyidah Fāṭimah bint Ḥusayn ﷺ inherited her mother's beauty, noble demeanour, shyness, and modesty. Similarly, her maternal grandmother, Al-Jarbā' bint Qasāmah, was renowned for her beauty.

Ibn ‘Asākir reports with his chain of narration, as well many others:

When Ḥasan ibn Ḥasan asked his uncle, Ḥusayn ibn ‘Alī ﷺ, for the hand of Fāṭimah bint Ḥusayn ﷺ, Ḥusayn said to him, “O my nephew, I was waiting for you to propose; come along with me.” He went with him until they entered the home of Ḥusayn ibn ‘Alī ﷺ. He then brought out both his daughters, Fāṭimah and Sukaynah, and told him to choose. So he chose Fāṭimah and he married her to Ḥasan ibn Ḥasan immediately. It used to be said, “That woman because of which the likes of Sukaynah [who was also a renowned beauty] is given preference over can only be an exquisite beauty.”¹

1 *Tārīkh al-Dimashq*, 74/14. This narration has been reported in a number of sources with slight variation in wording, amongst them: *‘Umdat al-Ṭālib*, pg. 165; *Al-Aṣīlī fī Ansāb al-Ṭālibiyīn*, pg. 62; *Al-Lubāb fī al-Ansāb* of al-Bayhaqī, 1/385.

Another narration mentions that Ḥasan al-Muthannā رَضِيَ اللَّهُ عَنْهُ was too shy to choose between the two sisters, so Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ made the decision for him that he should wed Fāṭimah رَضِيَ اللَّهُ عَنْهَا, saying, “I have married Fāṭimah to you, as she resembles my mother, Fāṭimah bint Rasūlillāh, most from all people.”¹

This marriage took place the same year that Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ was martyred, that is 61 A.H. The words of Ḥusayn رَضِيَ اللَّهُ عَنْهُ, “She resembles my mother, Fāṭimah bint Rasūlillāh, most from all people,” are undoubtedly a clear indication of the love that he bore for her. The similarity here is not referring to physically resemblance only but to both her character and physical features.

As for her physical beauty, the narrations mention that she was so beautiful that she was described as a *Ḥurr al-‘Ayn* (damsel from Paradise).²

As for her character: We will soon shed light on some of those noble traits which she possessed. We will begin by discussing her husband and children, as her interaction with them will shed much light on her noble characteristics.

1 *‘Umdat al-Ṭālib*, pg. 165; *Al-Aṣīlī fī Ansāb al-Ṭālibiyīn*, pg. 62.

2 *Al-Aṣīlī fī Ansāb al-Ṭālibiyīn*, pg. 63.

An honourable husband

Her husband was Sayyidunā Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, commonly known as Ḥasan al-Muthannā. His marriage to Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا is the first union between the houses of Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا. The ancestry of both husband and wife being Fāṭimī, Hāshimī and ‘Alawī.

The ancestry of Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا is what prompted Sayyidunā Miswar ibn Makhramah رَضِيَ اللَّهُ عَنْهُ to turn down the proposal of Ḥasan al-Muthannā when he asked for his daughter’s hand in marriage. Al-Ḥākim has reported with his chain of narration:

Ḥasan ibn Ḥasan wrote to Miswar asking for his daughter’s hand in marriage. Miswar asked him to meet him that evening which he did. Miswar said, “There is no association, lineage, or marital union more beloved to me than your lineage and having you as a son-in-law. However, I have heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, ‘Fāṭimah is a piece of me, what pleases her pleases me, and what upsets her upsets me. All relations will be severed on the day of Qiyāmah except relationships to me.’ And you have in your wedlock her [grand] daughter; if I were to marry my daughter to you it would anger her.” Thus he excused himself.¹

This is the honourable man in whose wedlock she remained, from whom she received love and respect. A great proof of this is the grief she voiced in poetic verse on his demise:

1 *Mustadrak al-Ḥākim*, # 4747. He deemed it *ṣaḥīḥ* upon the conditions of al-Bukhārī and Muslim, and al-Dhahabī concurred. The narration reported by Ibn ‘Asākir with his chain from Ja’far ibn Muḥammad from his father states, “Ḥasan ibn Ḥasan asked Miswar for the hand of his daughter in marriage, and in his wedlock at the time was Fāṭimah bint Ḥusayn. So he replied, ‘O son of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, if you had asked for her hand in marriage even if it be for the *Mahr* (dowry) of one shoelace I would of certainly married her to you. However, I have heard the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say “Fāṭimah is a piece of me, what pleases her pleases me, and what upsets her upsets me.” I know if she were alive and I had to marry my daughter to you while you are married to her daughter, it would have definitely upset her. I do not wish to be one who thus upsets the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” *Tārīkh Dimashq*, 74/17.

لقد عظمت تلك الرزايا و جلّت

وكانوا رجاء ثم أمسوا رزية

They were hopeful (in this life), and now they have been stricken with disaster.

How great and heinous are those disasters.¹

1 Tārīkh Dimashq, 74/16.

Glimpse into her noble family

The family of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا is a collection of pearls from the Ahl al-Bayt, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا having left a distinct mark on the character of each of them. Such was her impact on her family; an ideal of goodness with not a blemish on any of them.

The most significant of those that make up her family is her pious husband, the beloved, who accompanied her father, Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ, in Karbalā' where he sustained a number of injuries. He is Ḥasan al-Muthannā ibn Ḥasan ibn 'Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ, son of the beloved grandson of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.¹

Agnomen: His agnomen was Abū Muḥammad.

Residence: He resided in Madīnah.

Brothers: His brothers were Zayd, Ṭalḥah, Abū Bakr, and 'Abd Allāh. Abū Bakr and 'Abd Allāh were martyred alongside their uncle, Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُ, in Karbalā'.

Father and grandfather: He has the noblest of fathers and grandfathers. His father was Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ—the leader of the youth of Paradise—and his grandfather was Sayyidunā 'Alī ibn Abī Ṭālib—the fourth Rightly Guided Khalīfah and one of the Ten Promised Paradise.

Paternal grandmother: His paternal grandmother was Fāṭimah al-Zahrā' bint Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—the leader of the Prophets and all of Mankind—and her

1 I have sourced much of the information in this biography of Ḥasan al-Muthannā رَضِيَ اللهُ عَنْهُ from the priceless work published by Mabarrat al-Āl wa al-Aṣḥāb, authored by 'Alī ibn Ḥamd al-Tamīmī, titled, *Ḥasan al-Muthannā and his son, 'Abd Allāh al-Maḥḍ—A glimpse into their noble lives.* [The book has been translated into English by the Maḥajjah Research Institute, and is available to download on www.mahajjah.com.]

mother was Sayyidah Khadījah bint Khuwaylid رَضِيَ اللهُ عَنْهَا—one of the four leaders of the women of Paradise, her daughter the second of the four.

Paternal granduncles: His paternal granduncle is Ja‘far ibn Abī Ṭālib, the martyr, who was granted wings in Paradise.

Great granduncle: His great granduncle was Ḥamzah ibn ‘Abd al-Muṭṭalib—the Lion of Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—the leader of the martyrs.

One can gauge from the above the type of household he was raised in—one filled with goodness, morality, and faith; with such role models that left an indelible impression on his character and personality.

Wives: Ḥasan al-Muthannā married Fāṭimah bint Ḥusayn, Umm Mūsā bint ‘Umar al-Aṭraf ibn ‘Alī ibn Abī Ṭālib, Umm Faḍl bint Muḥammad ibn al-Ḥanafīyyah, and Ramlah bint Sa‘īd ibn Zayd.

Thus, he was son-in-law to three of his uncles, having married three of his cousins, an indication of the love and admiration his uncles had for him.

Ḥadīth: He narrates Ḥadīth from his father— Ḥasan ibn ‘Alī, ‘Abd Allāh ibn Ja‘far, and his wife, Fāṭimah bint Ḥusayn رَضِيَ اللهُ عَنْهُمُ.

Al-Nasā’ī reports one Ḥadīth from him in his *al-Sunan al-Kubrā* which he relates from ‘Abd Allāh ibn Ja‘far concerning the *Kalimāt al-Faraj* (incantation for salvation).

A number of scholars have praised him. Al-Dhahabī said:

He has very few narrations and fatwās¹ despite his truthfulness and lofty status.

1 Fatwā: Religious edicts. Plural: Fatāwā.

Ḥasan al-Muthannā was a devout worshipper, ascetic, and Faqīh, who would constantly remain in supplication.

He underwent many trials, amongst them is what he endured alongside his uncle, Sayyidunā Ḥusayn رضي الله عنه, and the other lanterns from the Ahl al-Bayt at Karbalā'. Also the attempt of Ḥajjāj ibn Yūsuf al-Thaqafī to make him appoint his uncle, 'Umar al-Aṭraf ibn 'Alī ibn Abī Ṭālib, also as a custodian of the endowments of 'Alī رضي الله عنه, which he refused to consent to, taking the case before 'Abd al-Malik who assisted him against Ḥajjāj.

Ḥasan al-Muthannā رضي الله عنه passed away in the year 97 A.H after having led a spiritually prosperous life, replete with knowledge, good deeds, and kindness.

Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها and Sayyidunā Ḥasan al-Muthannā رضي الله عنه were blessed with fragrant roses from their union, the first of whom we will discuss under the next heading.

‘Abd Allāh al-Maḥḍ ibn Ḥasan al-Muthannā

He is the eldest child of Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها.

Agnomen: His agnomen was Abū Muḥammad. It has also been said that it was Abū Ja‘far.

Title: His title was *Maḥḍ* (pure), due to both his mother and father being Hāshimī, first cousins from the progeny of Sayyidah Fāṭimah رضي الله عنها.

‘Abd Allāh al-Maḥḍ was from the knowledgeable, Allah fearing, and pious scholars.

Ḥadīth: He narrated from his mother, Fāṭimah bint Ḥusayn, Abū Bakr ibn Ḥazm, ‘Abd al-Raḥmān ibn al-A‘raj, ‘Ikrimah, Ibrāhīm ibn Muḥammad ibn Ṭalḥah ibn ‘Ubayd Allāh.

A number of scholars have praised him:

- » Yahyā ibn Ma‘īn said, “‘Abd Allāh ibn Ḥasan who narrates from his mother is *Thiqah* (reliable).”
- » Ibn Ḥajar said, “*Thiqah*, eminent.”
- » Muṣ‘ab ibn ‘Abd Allāh, the genealogist, said, “I have not seen our scholars honouring anyone as they would honour ‘Abd Allāh ibn Ḥasan ibn Ḥasan.”

His narrations have been reported by al-Tirmidhī, al-Nasā‘ī, and Ibn Mājah.

He was a gifted Faqīh who loved the pious predecessors.

It has been reported in *Tārīkh al-Dimashq* from Muḥammad ibn Qāsim al-Asadī Abū Ibrāhīm:

I saw ‘Abd Allāh ibn Ḥasan ibn Ḥasan ibn ‘Alī mentioning the killing of ‘Uthmān and he cried until both his beard and clothes were wet.¹

He has been described as a benevolent person, caring and tolerant.

Ibn ‘Asākir reports that a person maligned ‘Abd Allāh ibn Ḥasan رَحِمَهُ اللهُ but he just ignored him. When he was asked why he did not respond to him, he said:

I am not aware of his faults and I dislike to slander him with that which he does not have.²

Ibn ‘Asākir also reports from Yahyā ibn Ma‘īn that a man cursed ‘Abd Allāh ibn Ḥasan رَحِمَهُ اللهُ but he merely replied:

ما أنت كفو لي فأسب و ال انت عبيدي فأشح

You are not my peer that I should curse, nor are you my slave that I should be resentful.³

An astonishing example of his sincerity and good council is his interceding on behalf of the Banū Umayyah, as reported in *Tārīkh Dimashq* from al-Asma‘ī, who said:

‘Abd Allāh ibn ‘Alī⁴ intended to slaughter all of the Banū Umayyah in Ḥijāz, so ‘Abd Allāh ibn Ḥasan ibn Ḥasan said to him, “O my cousin, if you hasten in killing all of your equals then who will remain to savour your rule? Forgive and Allah will forgive you.” So he complied.⁵

1 *Tārīkh Dimashq*, 29/256.

2 *Tārīkh Dimashq*, 29/258.

3 Ibid.

4 ‘Abd Allāh bin ‘Alī ibn ‘Abd Allāh ibn ‘Abbās was a commander of the army forces of the Abbasid dynasty. He was killed during the reign of Abū Ja‘far al-Manṣūr.

5 *Tārīkh Dimashq*, 27/380.

Al-Aṣḥāhānī has reported with his chain of narration from Muṣ‘ab al-Zubayrī, his words:

All forms of excellence were found in ‘Abd Allāh ibn Ḥasan. When it was asked who is the most excellent of people? The reply would come, “‘Abd Allāh ibn Ḥasan!” When it was asked who is the most virtuous of people, the reply would come, “‘Abd Allāh ibn Ḥasan!” When it was asked who is the most well-spoken of people, the reply would come, “‘Abd Allāh ibn Ḥasan!”¹

Due to his eminence and merit ‘Abd Allāh ibn Ḥasan رَضِيَ اللَّهُ عَنْهُ was honoured and revered by the Khalīfahs, governors, and leaders. ‘Umar ibn ‘Abd al-Azīz رَضِيَ اللَّهُ عَنْهُ would welcome him when he came into his presence and call him to sit next to him.²

‘Abd Allāh ibn Ḥasan رَضِيَ اللَّهُ عَنْهُ and his brothers, Ḥasan al-Muthallath رَضِيَ اللَّهُ عَنْهُ, Ibrahīm al-Ghamr رَضِيَ اللَّهُ عَنْهُ, and Muḥammad al-Dībāj ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ [his uterine brother], were put through an immense trial, the likes of which are unequalled. This was when Abū Ja‘far al-Manṣūr ordered them to be imprisoned, after which they were subsequently tortured and finally killed in the year 145 A.H, may Allah give the oppressors what they deserve.

The progeny of ‘Abd Allāh ibn Ḥasan رَضِيَ اللَّهُ عَنْهُ spread to the various cities and towns of the Muslim world, amongst them are the Idrisid dynasty in the west (Morocco) and the leaders of Makkah until the tenth century Hijrī.

Sayyidunā ‘Abd Allāh ibn Ḥasan رَضِيَ اللَّهُ عَنْهُ faced great trials and difficulty, a means through which Allah elevated his status in accordance with the words of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

1 *Maqātal al-Ṭālibiyyīn*, pg. 160.

2 *Ibid*, pg.162.

Indeed greater reward comes with greater trial. An indeed, when Allah loves a people He subjects them to trials, so whoever is content then for him is pleasure, and whoever is discontent then for his is wrath.¹

‘Abd Allāh ibn Ḥasan رحمته الله and his brothers, Ḥasan al-Muthallath, Ibrāhīm al-Ghamr, and Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān, underwent this severe trial during the reign of Abū al-‘Abbās ibn al-Saffāh and then again during the reign of Abū Ja‘far al-Manṣūr who had them all imprisoned. All the sons of Ḥasan al-Muthannā رحمته الله were martyred in imprisonment. Abū Ja‘far al-Manṣūr had each of them executed in a different manner, and he would also utilise various means of torture each different from the next.

Sayyidunā ‘Abd Allāh ibn Ḥasan رحمته الله, Sayyidunā Ḥasan al-Muthallath رحمته الله, and Sayyidunā Ibrāhīm al-Ghamr رحمته الله were all martyred while in prison in the year 145 A.H, alongside their uterine brother, Muḥammad ibn ‘Abd Allāh رحمته الله, son of Fāṭimah bint Ḥusayn رحمته الله. I will not unnecessarily lengthen the discussion and digress from the topic at hand with a graphic account of the torture and oppression that was meted out to ‘Abd Allāh ibn Maḥḍ رحمته الله and his brothers, but I will suffice with the brief recollection of these events by Ibn Kathīr رحمته الله:

Few were those who survived and were later released. Al-Manṣūr had imprisoned them in a cell where they could neither hear the Adhān nor discern the times of ṣalāh. The people of Khurāsān interceded for Muḥammad ibn ‘Abd Allāh al-‘Uthmānī, but he was executed instead. His head was severed and sent to the people of Khurāsān. May Allah not give al-Manṣūr a good return.²

1 *Al-Tirmidhī*, # 2396.

2 *Al-Bidāyah wa al-Nihāyah*, 10/81. I request the readers to also read *Ḥasan al-Muthannā and his son, ‘Abd Allāh al-Maḥḍ—A glimpse into their noble lives* by ‘Alī ibn Ḥamd al-Tamīmī. [The book has been translated into English by the Maḥajjah Research Institute, and is available to download on www.mahajjah.com.]

Ḥasan al-Muthallath

He is Ḥasan ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib رضي الله عنه.

Agnomen: His agnomen was al-Muthallath, due to him being the third person named Ḥasan, after his father and grandfather.

Ḥadīth: He narrates from his father and mother. Those who narrate from him are Fuḍayl ibn Marzūq, ‘Umar ibn Shabīb, Muḥammad ibn Abī Sārah.

He was martyred alongside his brothers in prison. His age at the time of his demise was 68.

His statement to a person who was exaggerating regarding them, the Ahl al-Bayt, is a prime example of his eloquence and strong faith:

Love us for the sake of Allah if we obey Allah. If we disobey Allah then hate us! Had Allah made familial links to the Messenger صلى الله عليه وسلم a means of benefit without obedience then the most eligible for that would have been his father and mother.¹

Previously, we mentioned the manner in which Sayyidah Fāṭimah bint Ḥusayn رضيها الله, his mother, described him before Hishām ibn ‘Abd al-Malik, when she said, “As for Ḥasan, he is our voice.”

The scholars had high regard for him, and despite hardly any narrations being narrated by him, they have still declared him to be reliable.

- » Ibn Ḥibbān has mentioned him in his *al-Thiqāt*.
- » Ibn Shāhīn said in *al-Thiqāt*, “Ibn Ma‘īn deemed him Thiqah. Ibn Mājah has

¹ *Tahdhīb al-Tahdhīb*, 2/230, # 486.

reported a narration from him about one who goes to bed with a smell emanating from his hand.”¹

» Ibn Hibbān said, “Ḥasan ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib: From the Qurrah’ of the Ahl al-Bayt and their devout worshippers...”²

The upbringing of their mother and the life lessons imparted by her left a deep mark on her sons and strengthened the bonds of love between them; each one of them possessing deep love for his brother ready to give preference to them over themselves. Ḥasan al-Muthallath is an excellent example of this. Al-Aṣḫānī reports:

When ‘Abd Allāh ibn Ḥasan was imprisoned, his brother—Ḥasan ibn Ḥasan—took a solemn vow that he would not apply oil, *Kuḥl* (surmā/antimony), wear fine clothes, and eat anything appetising as long as ‘Abd Allāh is imprisoned.³

This was the character of this devout ascetic worshipper; who was raised and nurtured by Fāṭimah bint Ḥusayn رَضِيَ اللهُ عَنْهَا.

1 Ibid, 7/72, # 169; *Sunan Ibn Mājah*, # 3296. Al-Albānī said it is Ḥasan Lī Ghayrihī. It is reported in other books of Ḥadīth such as *Sunan al-Tirmidhī*, *Sunan al-Dāramī*, and *al-Mu’jam al-Kabīr* with variant wording.

2 *Mashāhīr ‘Ulamā’ al-Amṣār*, 1/62.

3 *Maqāṭal al-Ṭālibiyīn*, pg. 171.

Ibrāhīm al-Ghamr

He is Ibrāhīm ibn Ḥasan al-Muthannā, third of the sons from Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا.

Agnomen: His agnomen was Abū al-Ḥasan, some have said Abū Ismāʿīl.

Title: He was given the title *al-Ghamr* (generous) due to his excessive generosity.

He had a close resemblance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

He was also amongst those who were imprisoned and tortured by Abū Jaʿfar al-Manṣūr. He was martyred in prison alongside his brothers in 145 A.H. his age at the time was 69.

Abū al-ʿAbbās al-Saffāḥ would honour him during his era.

He and his children suffered immensely at the hands of Manṣūr al-Dawānīqī. One of his sons named Muḥammad, whose mother was an Umm Walad named ʿĀliyyah, who was known as *Al-Dibāj al-Aṣghar* (or *al-Dībaj junior*) on account of his handsomeness was questioned by Manṣūr:

Manṣūr asked, “Are you al-Dībāj al-Aṣghar?”

Muḥammad replied, “Yes I am.”

Manṣūr said, “As for you, by Allah, I am going to kill you in a manner that I have not killed anyone else from your family.”

He then ordered that a pillar be hallowed, and Muḥammad placed in it thereafter. It was then sealed upon him whilst he was alive.¹

1 Al-Dhahabī: *Tārīkh al-Islām*, incidents of the year 144 A.H; *Al-Bidāyah wa al-Nihāyah*, 10/82; *Maqāṭal al-Ṭālibiyīn*, pg. 173-181; *Al-Aṣīlī fī Ansāb al-Ṭālibiyīn* pg. 112; *Muntahā al-Āmāl* 1/358; *Umdat al-Ṭālib fī Āl Abī Ṭālib*, pg. 283.

There is an incident which has been reported which illustrates his wisdom: Al-Saffāh would often bother ‘Abd Allāh al-Maḥḍ about the whereabouts of his sons, Muḥammad and Ibrāhīm¹, which ‘Abd Allāh complained about to his brother, Ibrāhīm al-Ghamr:

Ibrāhīm said, “If he asks you this again then tell him that their uncle knows more about them.”

‘Abd Allāh asked him, “Will you be fine with that?”

Ibrāhīm replied, “Yes.”

So al-Saffāh asked al-Maḥḍ about his sons one day and he replied, “I do not know much but their uncle knows quite a bit about them.”

So al-Saffāh summoned Ibrāhīm to ask him about them.

Ibrāhīm said, “Should I respond as a man converses with his king or as one converses with his cousin?”

Al-Saffāh replied, “As one converses with his cousin.”

Ibrāhīm said, “I implore you by Allāh, O Amīr al-Mu’minīn, if Allāh has preordained that Muḥammad and Ibrāhīm should take charge of this affair and you in return endeavour along with all the people on the earth to prevent it, will you all be able to prevent it?”

Al-Saffāh replied, “No, [we will not be able to].”

Ibrāhīm then said, “Then why this embitterment towards this Shaykh for the bounties he has been granted?”

1 Muḥammad al-Nafs al-Zakiyyah and his brother Ibrāhīm, sons of ‘Abd Allāh ibn Ḥasan. They both had opposed al-Saffāh and his rule but they only led their rebellion during the era of al-Manṣūr al-Dawānīqī. They were both martyred in 145 A.H.

Al-Saffāh replied, “I will never bring it up after today.”

And he did not mention it again until they were separated by death.¹

The scholars have praised Ibrāhīm al-Ghamr:

- » It is recorded in al-Aṣīlī, “He was a noble Sayyid, he narrated Ḥadīth.”²
- » ‘Abbās al-Qummī said, “He was of the virtuous and the magnanimous.”³

These are the sons of Sayyidunā Ḥasan al-Muthannā and Sayyidah Fāṭimah bint Ḥusayn رضي الله عنه.

Ibn al-Ṭaṭṭaḳī has reported with his chain of narration from Abū Muḥammad Qāsim ibn ‘Abd al-Razzāq:

Manzūr ibn Zabān—who is the maternal grandfather of Ḥasan al-Muthannā—came to Ḥasan ibn Ḥasan and said to him, “Perhaps you have left a progeny after me?”

Ḥasan replied, “Yes, I married my paternal cousin, daughter of Ḥusayn.”

Manzūr said, “You have not done well, do you not know that if family members marry than children are not conceived. It would have been better for you to have married amongst the [some other] Arabs.”

Ḥasan responded, “Verily Allah has blessed me with a son from her.”

He asked to see the child, and ‘Abd Allāh al-Maḥḍ was brought before him. He was pleased with him and this brought him joy.

1 *‘Umdat al-Ṭālib*, pg. 283-285. In the narration of al-Mizzī in *Tadhīb al-Kamāl* the narration contains the name Ḥasan al-Muthallath in place of Ibrāhīm al-Ghamr, as mentioned under the biography of Ḥasan ibn Ḥasan ibn ‘Alī.

2 *Al-Aṣīlī*, pg. 112; *‘Umdat al-Ṭālib*, pg. 283.

3 *Muntahā al-Āmāl*, 1/358. Al-Khaṭīb al-Baghdādī has written his biography in *Tārīkh Baghdād*, 6/45.

Manzūr then said, “You have done well, by Allah, this is a lion who will be victorious.”

Ḥasan said, “I have been blessed with another son from her.”

Manzūr said, “Show him to me.”

Ḥasan [al-Muthallath] was then brought before him, and he was pleased with him.

Manzūr then said, “You have done well, [but] he is not equal to the first.”

Ḥasan said, “I have been blessed with a third son from her.”

Manzūr said, “Show him to me.”

Ibrāhīm [al-Ghamr] was then brought before him, and he was pleased with him.

Manzūr then said, “You do not need to go to her after this one.”¹

This narration gives us an indication of their lofty status.

Sayyidunā Ḥasan al-Muthannā رَضِيَ اللَّهُ عَنْهُ and Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا were also blessed with two daughters from their marriage: Zaynab and Umm Kulthūm.²

As for the children of Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا from Sayyidunā ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān: they are Muḥammad al-Dībāj, Qāsim, and Ruqayyah.

1 *Al-Aṣīlī*, pg. 112.

2 The books of history and biographies have not provided us with much detail about their lives except that Zaynab was married to one of the Khulafā’ of the Banū Umayyah.

Muḥammad al-Dībāj

He is Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān. He was given the title *Al-Dībāj* (silk) on account of his handsomeness. He is the uterine brother of ‘Abd Allāh al-Maḥḍ, Ḥasan al-Muthallath, and Ibrāhīm al-Ghamr رضي الله عنه.

Muḥammad al-Dībāj was devoted to his brother ‘Abd Allāh al-Maḥḍ.

Al-Khaṭīb al-Baghdādī has reported from ‘Abd Allāh ibn Ḥasan al-Muthannā:

I loathed Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān when he was born, I hated him more than I ever hated anyone. Then when he grew older, he [still] honoured me and as a result I never loved anyone as much as I loved him.¹

Muḥammad al-Dībāj has narrated Ḥadīth from his father, mother, Khārijah ibn Zayd, Tāwūs, Abū Zinād, al-Zuhrī, Nāfi‘, and others. A group has narrated from him. He has been deemed *Thiqah* (reliable) by al-Nasā’ī² and Ibn Ḥibbān. Muḥammad al-Dībāj was generous and kind, praised by the poets; al-Zubayr ibn Bakkār narrates that Sulaymān ibn ‘Abbās al-Sa’dī recited to him couplets in praise of Muḥammad al-Dībāj:

وكنت له بمعتلج السيول
وما للمجد دونك مقيل
ولا هو قابل بك من بديل

أتاك المجد من هنا وهناك
فما للمجد دونك من مبيت
فلا يمض وراءك يبتغيه

Glory came to you from here and from there, when you were in obtaining it at a clashing point of the floods.

Now, without you, it does not spend a night. And now, without you, it does not spend a day.

1 *Tārīkh Baghdād*, 3/276; *Mukhtaṣar Tārīkh Dimashq*, 1/3031.

2 He said once that he is *Thiqah*, while at another juncture he said, “He is not that strong.” Refer to *Tahdhīb al-Kamāl*, under the biography of Muḥammad ibn ‘Abd Allāh ibn ‘Amr, # 5364.

*It will not go on after you, nor would it accept a substitute to replace you.*¹

The greatest sign of the loving and unshakable bond shared between Muḥammad al-Dībāj and his uterine brothers is that he was imprisoned with them, subsequently punished and tortured along with them, then finally executed by their side by al-Manṣūr al-Dawānīqī. The suffering endured by Muḥammad al-Dībāj grieved ‘Abd Allāh al-Maḥḍ very deeply.

Al-Aṣḫānī reports with his chain of narration from Muḥammad ibn Hāshim ibn al-Barīd, freed slave of Mu‘āwiyah:

I was present at al-Rabdhah when the family of Ḥasan (al-Muthannā) were brought in chains, with them was al-‘Uthmānī—it was as if he was created from silver. Sometime later, one of Manṣūr’s men arrived and asked, “Which one of you is Muḥammad ibn ‘Abd Allāh al-‘Uthmānī?” So Muḥammad stood up. Muḥammad was not gone long when we heard the sound of the whip. When Muḥammad returned his face was so blue that he looked like an African due to the severe beating. One of his eyes had been gouged out and blood was flowing down his cheek from the wound.

He was thrown next to his brother, ‘Abd Allāh al-Maḥḍ. Muḥammad was suffering from intense thirst and asked for water, but no one responded.

‘Abd Allāh yelled out, “Who will give the son of Rasūlullāh a sip of water?”

A man from Khurāsān then stood and gave him water.²

Al-Aṣḫānī said in the beginning of his biography, “I have mentioned his incident with theirs as he was their uterine brother, and devoted to them. ‘Abd Allāh ibn Ḥasan loved him dearly. He was martyred alongside them.”³

1 *Tārīkh al-Islām*, 9/274.

2 *Maqāṭal al-Ṭālibiyīn*, pg. 197; *Tārīkh al-Islām*, 1/1036.

3 *Maqāṭal al-Ṭālibiyīn*, pg. 183.

Muḥammad al-Dībāj had immense respect for the scholars, amongst his praise for them:

I have not seen a better Muftī than ‘Aṭā’ ibn Abī Rabāḥ. His gatherings would be filled with the remembrance of Allah with no extremities while they would be engrossed. When he spoke or was asked a question then he would reply most excellently.¹

Al-Dhahabī said about him in *Tārīkh al-Islām*, “He was openhanded, generous, chivalrous, magnanimous, dignified...”²

Perhaps the narration reported by Ibn ‘Asākir with his chain of narration from Muḥammad ibn ‘Abd al-Raḥmān ibn Abī al-Mawālī provides us with the best insight to the values imparted by Fāṭimah bint Ḥusayn رضيها الله to her sons:

When the sons of Fāṭimah bint Ḥusayn from Ḥasan al-Muthannā and ‘Abd Allāh ibn ‘Amr were imprisoned the guard gave a pillow to ‘Alī ibn Ḥasan al-Muthallath saying, “Rest your head on it and take some comfort therein.” He in turn gave preference to his father, Ḥasan al-Muthallath, giving it to him instead. Ḥasan al-Muthallath said, “O my son, your uncle—‘Abd Allāh ibn Ḥasan—is more deserving of this.” so he sent it to ‘Abd Allāh, who said, “O my brother, this brother of ours, who has suffered on our account, and received the lashing that he did because of [his love for] us—referring to Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān—deserves it more.” So it was given to him and he was told, “You are most deserving of resting your head on this pillow.” So he did.³

This was a snippet from the lives of these great sons of Sayyidah Fāṭimah bint Ḥusayn رضيها الله. Were we to dig deeper into their lives, we would find invaluable gems of piety and goodness; however, the little we have cited will prove sufficient for the one who seeks guidance.

1 *Tahdhīb al-Kamāl*, biography of ‘Aṭā’ ibn Abī Rabāḥ, # 3933; *Tārīkh al-Islām*, 1/879, biography of ‘Aṭā’ ibn Abī Rabāḥ.

2 *Tārīkh al-Islām*, 1/1091, biography of Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān.

3 *Tārīkh Dimashq*, 53/390, with slight adaptation.

Refutation of Misconceptions

Marriage of Sayyidah Fāṭimah bint Ḥusayn to Sayyidunā ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān

The marriage of Sayyidah Fāṭimah bint Ḥusayn رضي الله عنه to ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān has been reported in a number of narrations recorded in a number of sources of both history and genealogy. They were blessed from this union with three children: Muḥammad al-Dībāj, Ruqayyah, and Qāsīm.

All the scholars of the Ahl al-Sunnah and others besides them are in agreement upon this fact.

However, a few have denied this union on account of feeble reasoning and baseless arguments which lack all forms of credibility.

Before I begin our response to this misconception, I would like to make mention of those narrations that discuss the marriage of Sayyidah Fāṭimah bint Ḥusayn to Sayyidunā ‘Abd Allāh ibn ‘Amr.

Ibn ‘Asākir reports with his chain from Abū Umayyah al-Aḥwaṣ ibn Mufaḍḍal ibn Ghassān al-Ghilābī—his father said—Abū ‘Abd Allāh said:

Ḥanzalah ibn Qasāmah al-Ṭā’ī entered into the presence of the Messenger صلى الله عليه وسلم accompanied by his daughter, Zaynab bint Ḥanzalah, and his sister al-Jarbā’ bint Qasāmah. The Messenger صلى الله عليه وسلم invited them to Islam and they all accepted. Zaynab bint Ḥanzalah married Usāmah ibn Zayd and Ṭalḥah married Jarbā’ bint Qasāmah. Ṭalḥah passed away and he had no other child from Jarbā’ but her [i.e. Umm Ishāq bint Ṭalḥah], Umm Ishāq was married by Ḥasan ibn ‘Alī, and after him, Ḥusayn ibn ‘Alī married her. She bore him Fāṭimah bint Ḥusayn.

Fāṭimah bint Ḥusayn was wed to Ḥasan (al-Muthannā) ibn Ḥasan. She is the mother of ‘Abd Allāh ibn Ḥasan, Ḥasan ibn Ḥasan (al-Muthallath), and

Ibrāhīm al-Ghamr. She then married ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān, and she bore him Muḥammad ibn ‘Abd Allāh.

Umm Ishāq then married Ibn Abī ‘Atīq al-Bakrī [after the martyrdom of Ḥusayn رضي الله عنه]... she bore him Amīnah.¹

Ibn ‘Asākir has reported another narration about this marriage; however, we will suffice with mentioning the one.

Ibn ‘Asākir reports with his chain from Ishāq ibn Muḥammad al-Musayyabī—‘Abd Allāh ibn Ḥasan said:

I wed ‘Abd Allāh ibn ‘Amr [to my mother] and there was none I despised more than him, and then today there is no one more beloved to me than his son, Muḥammad.²

In *Tahdhīb al-Kamāl*, al-Mizzī has mentioned about those who narrated from Fāṭimah bint Ḥusayn رضي الله عنها:

Those who narrated from her: Ibrāhīm ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib... her son, ‘Abd Allāh ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib... her son, Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān—commonly known as al-Dībāj.³

1 *Tārīkh Dimashq*, 74/13. Ibn Abī ‘Atīq: He is ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq. Muḥammad ibn ‘Abd al-Raḥmān was known as Abū ‘Atīq, thus his son became known as Ibn Abī ‘Atīq.

2 *Tārīkh al-Dimashq*, 74/15. We learn from this narration that ‘Abd Allāh ibn Ḥasan was the one who performed the marriage of his mother, Fāṭimah bint Ḥusayn, to ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān; the reason being that he was her eldest son and most obedient to her. The narration which follows makes mention: “Her son, ‘Abd Allāh ibn Ḥasan performed her marriage. She wrote to him, while he was busy in his plantation, instructing him to come and perform her marriage. He proceeded on a donkey and the performed her marriage, in obedience to her command.” Ibid.

3 *Tahdhīb al-Kamāl*, 11/751.

Al-Dhahabī said under the biography of al-Dībāj:

Abū ‘Abd Allāh Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn Amīr al-Mu’minīn ‘Uthmān al-‘Uthmānī al-Madanī, commonly called al-Dībāj due to his handsomeness... he narrated from his mother, Fāṭimah bint Ḥusayn...¹

Al-Dhahabī said in his *Tārīkh*:

Al-Zubayr² and others said: Ḥasan ibn Ḥasan passed away leaving Fāṭimah a widow. She was then married by ‘Abd Allāh (al-Muṭraf). It has been said that he gave her a million dirhams as *Mahr* (dowry). Ibn ‘Uyaynah said, “Fāṭimah lived until 110 A.H. It has been reported that she travelled to meet Hishām ibn ‘Abd al-Malik.”³

It is mentioned in *Maqāṭal al-Ṭālibiyyīn*:

When ‘Abd Allāh proposed to Fāṭimah bint Ḥusayn, she rejected his proposal. Her mother, however, insisted that she marry him. Thus, she stood in the sun, vowing to remain there until she agreed.⁴

Muṣ‘ab al-Zubayrī has also reported a narration that establishes the marriage of Sayyidah Fāṭimah bint Ḥusayn to ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān:

She bore him Muḥammad al-Dībāj, Qāsim—who had no children—and Ruqayyah, all the children of ‘Abd Allāh ibn ‘Amr. ‘Abd Allāh ibn Ḥasan—her eldest son—would say, “I never despised anyone as I despised ‘Abd Allāh ibn ‘Amr, and I have never loved anyone as I have loved his son, Muḥammad, my brother.”⁵

1 *Siyar A’lām al-Nubalā’*, 6/224; *Tārīkh al-Islām*, pg. 442, # 527, biography of Fāṭimah bint Ḥusayn.

2 Zubayr al-Bakkār the famed genealogist.

3 *Tārīkh al-Islām*, pg.442.

4 *Maqāṭal al-Ṭālibiyyīn*, pg. 183.

5 *Nasab Quraysh*, pg. 52.

Mus‘ab al-Zubayrī has also reported when discussing the progeny of Sayyidunā ‘Uthmān bin ‘Affān رضي الله عنه:

Muḥammad al-Aṣghar ibn ‘Abd Allāh, who would be called al-Dībāj due to his handsomeness, passed away or was killed in the prison of Manṣūr during the era of Muḥammad and Ibrāhīm, the sons of ‘Abd Allāh ibn Ḥasan. **Qāsīm and Ruqayyah**: all the children of ‘Abd Allāh ibn ‘Amr. Their mother is Fāṭimah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib. Their uterine brothers are: ‘Abd Allāh, Ḥasan, and Ibrāhīm—the children of Ḥasan al-Muthannā.¹

A number of Shī‘ah scholars have reported narrations in their books which prove the marriage of Sayyidah Fāṭimah bint Ḥusayn رضي الله عنها to Sayyidunā ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān رضي الله عنه.

Amongst them is ‘Abbās al-Qummī in a number of places throughout his book *Muntahā al-Āmāl*. Take, for example, where he mentions the trials which the children of Ḥasan al-Muthannā had to endure, he also mentions their brother, Muḥammad al-Dībāj, alongside them:

The uprising of ‘Abd Allāh ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib and the uprising of his two sons, Muḥammad and Ibrāhīm... A group of the Banū ‘Abbās and Banū Hāshim gathered in al-Abwā’, amongst them was Abū Ja‘far al-Manṣūr, his brother—al-Saffāḥ, Ibrāhīm ibn Muḥammad, his uncle—Ṣāliḥ ibn ‘Alī, ‘Abd Allāh al-Maḥḍ, his sons—Muḥammad and Ibrāhīm—and his brother—Muḥammad al-Dībāj, and others...²

He also said while discussing their imprisonment:

This was when the children of Ḥasan were tied in chains and fetters. They were then taken, along with them was Muḥammad al-Dībāj—the uterine brother of ‘Abd Allāh al-Maḥḍ—also in chains.³

1 *Nasab Quraysh*, pg. 114.

2 *Muntahā al-Āmāl*, 1/372.

3 *Ibid*, 1/375.

He mentions elsewhere:

The children of Ḥasan were brought to Rabdhah and left to swelter in the sun. Sometime later, one of Maṣṣūr's men arrived and asked, "Which one of you is Muḥammad ibn 'Abd Allāh ibn 'Uthmān?" So Muḥammad stood up. He grabbed Muḥammad and dragged him before Maṣṣūr... Muḥammad was suffering from intense thirst and was crying for water, but no one responded out of fear for Maṣṣūr.

'Abd Allāh yelled out, "Who will give the son of Rasūlullāh a sip of water."

Sibṭ ibn al-Jawzī narrated... Muḥammad was the most handsome and good looking of people, which is why he was called al-Dībāj. One of the lashes struck his eye and blinded it. He was then bound and taken to his brother, 'Abd Allāh. Muḥammad then complained of severe thirst but not a single person had the courage to give him water. His brother then yelled out, "O Muslims, will you let a Muslim from the sons of the Prophet pass away due to thirst, while you withhold water from him?"¹

This is how they have unwittingly confirmed that Muḥammad al-Dībāj al-'Uthmānī is the uterine brother of 'Abd Allāh al-Maḥḍ.

Ibn al-Ṭaṭṭaqī—the famed genealogist—in his book *Al-Aṣṣīlī Fī Ansāb al-Ṭālibiyīn* has also mentioned the marriage of Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللهُ عَنْهَا to Sayyidunā 'Abd Allāh ibn 'Amr ibn 'Uthmān رَضِيَ اللهُ عَنْهُ:

With the following chain directly to Yaḥyā who said—Mūsā ibn 'Abd Allāh informed me—'Isā ibn 'Abd Allāh ibn Muḥammad ibn 'Umar ibn 'Alī ibn Abī Ṭālib said:

'Abd Allāh ibn 'Amr ibn 'Uthmān ibn 'Affān married Fāṭimah bint Ḥusayn thereafter, and she bore him children.²

1 Ibid, 1/375, 376.

2 *Al-Aṣṣīlī*, pg. 65.

In *‘Umdat al-Ṭālib fī Nasab Āl Abī Ṭālib* of Ibn ‘Inabah—who is one of the most senior Shī‘ī genealogists—the researcher mentioned in his annotations:

Fāṭimah married ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān al-Umawī after Ḥasan al-Muthannā... she bore him a few children: Muḥammad—martyred alongside his brother ‘Abd Allāh—who was called al-Dībāj, Qāsim, and Ruqayyah; all children of ‘Abd Allāh ibn ‘Amr.¹

In a similar fashion this union was mentioned by Aḥmad ibn Yaḥyā ibn Jābir al-Balādhurī in his book *Ansāb al-Ashrāf*.²

It is strange indeed to still find a person who denies this marriage, even after all that we have cited establishing this marriage from the books of the latter day scholars, biographers, and genealogists.

1 *‘Umdat al-Ṭālib*, footnote: 188.

2 *Ansāb al-Ashrāf*, 2/198, with the research of Muḥammad al-Bāqir al-Mahmūdī.

Refutation of A'ġām al-Nisā'

'Alī Muḥammad Dakhīl in his book *A'ġām al-Nisā'* rejects the marriage of Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا to 'Abd Allāh ibn 'Amr ibn 'Uthmān ibn 'Affān based upon feeble evidences which lack any academic rigour.

Misconception 1

Zubayr ibn Bakkār and his uncle, 'Alī, were opposed to the Banū Hāshim

Dakhīl says: The narrations which establish the union between Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا and Sayyidunā 'Abd Allāh ibn 'Amr ibn 'Uthmān have been reported by way of Zubayr ibn Bakkār from his uncle, Muṣ'ab; and their opposition¹ and enmity to the Ahl al-Bayt is well known, as has been mentioned by the majority of those who penned their biographies.²

Answer

1. If the narrations of the genealogists, biographers, historians, and scholars were to be discarded merely because they happen to be from the progeny of Sayyidunā Zubayr رَضِيَ اللَّهُ عَنْهُ or the Banū Umayyah then much of our historic legacy will have to be discarded. For example, *Nasab Quraysh* of the famed Muṣ'ab al-Zubayrī as well as *al-Muwaffaqiyāt wa Juz' min Nasab Quraysh* by Zubayr ibn Bakkār, as well as many other literary works.
2. The marriage of Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهَا has been reported by many others beside Zubayr ibn Bakkār and Muṣ'ab al-Zubayrī. In fact, it has been reported by such a large number of scholars that it is practically impossible to assume that they all harboured enmity for the Ahl al-Bayt, and the family of 'Alī رَضِيَ اللَّهُ عَنْهُ in specific. More so when considering the

1 Both of these scholars, Muṣ'ab al-Zubayrī and Zubayr ibn Bakkār, are from the reliable genealogists.

2 Muḥammad 'Alī Dakhīl: *A'ġām al-Nisā'*, pg. 383.

different ages in which they lived, as well as residing in different cities, not to mention the polarity between their schools of thought.

It is especially worth mentioning that the marriage between Sayyidah Fāṭimah bint Ḥusayn and Sayyidunā ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān has been mentioned in more than 30 reliable sources and primary references of genealogy and biographies. We have already mentioned some of these sources:

Ibn Ṭaḳṭaḳī: *Al-Aṣīlī fī Ansāb al-Ṭālibiyīn*. This has been researched by Maḥdī al-Rajā‘ī, one of the most senior contemporary research scholars of the Shī‘ah.

Ansāb al-Ashrāf. The second volume which contains the research of Muḥammad Bāqir al-Maḥmūdī and has been published by Mu‘assat al-‘Alamī Lī al-Maṭbu‘āt. This is besides what ‘Abbās al-Qummī has mentioned repeatedly in *Muntahā al-Āmāl*, which we quoted earlier.

I will include in the appendices a quote from the book *Shajarat Ṭūbā* of Muḥammad Maḥdī al-Ḥā‘irī, which includes a discussion from one of the scholars of the Twelver Shī‘ah that establishes this marriage. Will Muḥammad ‘Alī Dakhīl disregard him too?

3. As for Zubayr ibn Bakkār: He is Abū ‘Abd Allāh al-Madanī Zubayr ibn ‘Abd Allāh ibn Muṣ‘ab ibn Thābit ibn ‘Abd Allāh ibn Zubayr ibn al-‘Awwām al-Qurashī al-Asadī al-Zubayrī. He is from amongst the senior scholars who benefitted directly from the Tabā‘ Tābī‘īn (those who benefitted from the Tābī‘īn). He passed away in the year 256 A.H. Ibn Mājāh has reported his narrations.

» Ibn Ḥajar al-‘Askalānī said about him, “Thiḳah.”

» Al-Dhahabī said, “A *ṣudūq* (truthful) historian, ‘Allāmah.”

- » Al-Dāraqūṭnī said, “Thiqah.”
- » Al-Khaṭīb said, “He was Thiqah, sound, a scholar of genealogy, well versed with the histories of the previous generations and their reports. Ibn Ḥibbān included him in his *al-Thiqāt*.”

As for Muṣ‘ab al-Zubayrī: He is Abū ‘Abd Allāh al-Madanī Muṣ‘ab ibn ‘Abd Allāh ibn Thābit ibn ‘Abd Allāh ibn Zubayr ibn al-‘Awwām al-Qurshī al-Asadī al-Zubayrī. He settled in Baghdad. He is amongst the senior genealogists of the Tabā’ Tābī’in. He passed away in 236 A.H. Al-Nasā’ī and Ibn Mājah have reported his narrations.

- » Ibn Ḥajar said about him, “*Ṣudūq* (truthful), well verses with genealogy.”
- » Al-Dhahabī said, “Thiqah, he has been criticised for [allegedly] choosing a view of neutrality regarding the creation of the Qur’ān.”
- » Al-Dāraqūṭnī said, “Thiqah.”
- » Ibn Ḥibbān included him in his *al-Thiqāt*.

This is the ruling of the specialists in narrator scrutiny regarding Zubayr ibn Bakkār and Muṣ‘ab al-Zubayrī; why then should we not rely upon their reports and narrations?

Misconception 2

There was enmity between the Banū Hāshim and the Banū Umayyah

Dakhīl says: Whoever considers the relations between the two houses—Hāshimid and Umayyid—and of the age old enmity that existed, as well as that which ensued later of what the Umayyads did to Sayyid al-Shuhadā’—confirms the impossibility of such a union.¹

1 *A’lām al-Nisā’*, pg. 382. Referring to the marriage of Sayyidah Fātimah bint Ḥusayn to ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān.

Answer

As for his claim that deep enmity and resentment existed between the Hāshimids and Umayyads, and similarly between the Hāshimids and progeny of Zubayr رضي الله عنه; this is a false claim in stark contrast with reality. I have mentioned in *Asmā' wa al-Muṣāharāt*¹ dozens of intermarital relations between the Umayyads and Zubayrids with the Hāshimids; to the extent that it becomes apparent that the majority of 'Alī's رضي الله عنه daughters were married to either an Umayyad or Zubayrid.

Examples of the marital links between the Hāshimids and Zubayrids

1. Ṣafīyyah bint 'Abd al-Muṭṭalib, aunt of the Prophet صلى الله عليه وسلم was married to al-'Awwām ibn Khuwaylid. Zubayr ibn al-'Awwām was born from this union.
2. Umm al-Ḥasan bint Ḥasan ibn 'Alī ibn Abī Ṭālib was married to 'Abd Allāh ibn Zubayr ibn al-'Awwām.
3. Ruqayyah bint al-Ḥasan ibn 'Alī bin Abī Ṭālib was married to 'Amr ibn Zubayr ibn al-'Awwām.
4. Mulaykah bint al-Ḥasan (al-Muthannā) ibn al-Ḥasan ibn 'Alī ibn Abī Ṭālib was married to Ja'far ibn Muṣ'ab ibn Zubayr.
5. Mūsā ibn 'Umar ibn 'Alī (Zayn al-'Ābidīn) ibn Ḥusayn ibn 'Alī ibn Abī Ṭālib married 'Ubaydah bint al-Zubayr ibn Hishām ibn Urwah ibn Zubayr ibn al-'Awwām.
6. Ja'far (al-Akbar) ibn 'Umar ibn 'Alī (Zayn al-'Ābidīn) ibn Ḥusayn ibn 'Alī ibn Abī Ṭālib married Fāṭimah bint 'Urwah ibn Zubayr ibn al-'Awwām.

1 The book is has been translated into English under the title Names and Marital Relations Between the Ahl al-Bayt and Ṣahābah and can be downloaded from www.mahajjah.com.

7. 'Abd Allāh ibn Ḥusayn ibn 'Alī (Zayn al-'Ābidīn) ibn Ḥusayn ibn 'Alī bin Abī Ṭālib married Umm 'Amr bint 'Amr ibn al-Zubayr ibn Amr ibn 'Amr ibn al-Zubayr.
8. Muḥammad ibn 'Awf ibn 'Alī ibn Muḥammad ibn 'Alī ibn Abī Ṭālib married Ṣafīyyah bint Muḥammad ibn Muṣ'ab ibn al-Zubayr رضي الله عنه.
9. Bint al-Qāsim ibn Muḥammad ibn Ja'far ibn Abī Ṭālib was married to Ḥamzah ibn 'Abd Allāh ibn al-Zubayr.
10. Muḥammad (al-Nafs al-Zakiyyah) ibn 'Abd Allāh (al-Maḥḍ) ibn Ḥasan (al-Muthannā) ibn Ḥasan ibn 'Alī ibn Abī Ṭālib married Fākhītah bint Fulayḥ ibn Muḥammad ibn al-Mundhir ibn Zubayr ibn al-'Awwām. They were blessed with a son named Ṭāhir.
11. Ḥusayn (al-Aṣghar) ibn 'Alī (Zayn al-'Ābidīn) ibn Ḥusayn (al-Shahīd) married Khālidah bint Ḥamzah ibn Muṣ'ab ibn Zubayr ibn al-'Awwām.
12. Sukaynah bint Ḥusayn ibn 'Alī ibn Abī Ṭālib was married to Muṣ'ab ibn Zubayr ibn al-'Awwām.
13. Ḥusayn ibn Ḥasan ibn 'Alī ibn Abī Ṭālib married Āmīnah bint Ḥamzah ibn Mundhir ibn Zubayr ibn al-'Awwām.
14. 'Alī (al-Kharazī) ibn Ḥasan ibn 'Alī ibn 'Alī (Zayn al-'Ābidīn) ibn Ḥusayn ibn 'Alī ibn Abī Ṭālib married Fāṭimah bint 'Uthmān ibn 'Urwah ibn Zubayr ibn al-'Awwām.
15. Fāṭimah bint 'Alī ibn Abī Ṭālib was married to Mundhir ibn 'Ubaydah ibn Zubayr ibn al-'Awwām.
16. Ibrāhīm ibn Ḥusayn ibn 'Alī ibn Ḥusayn ibn 'Alī ibn Abī Ṭālib married Buraykah bint 'Ubayd Allāh ibn Muḥammad ibn Mundhir ibn Zubayr ibn al-'Awwām.

Examples of the marital links between the Hāshimids and Umayyads

1. Muḥammad ibn ‘Abd Allāh, the Rasūl of Allah ﷺ, married Umm Ḥabībah Ramlah bint Abī Sufyān Sakhr ibn Ḥarb ibn Umayyah ibn ‘Abd al-Shams ibn ‘Abd Manāf.
2. Ruqayyah and Umm Kulthūm, the pure daughters of the Final Messenger ﷺ, were married to Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ.
3. Zaynab, the pure daughter of the Final Messenger ﷺ, was married to Sayyidunā Abū al-‘Āṣ ibn Rabī رَضِيَ اللهُ عَنْهُ.
4. Ramlah bint ‘Alī ibn Abī Ṭālib was married Mu‘āwiyah ibn Marwān ibn Ḥakam.
5. ‘Alī ibn Ḥasan ibn ‘Alī ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib married Ruqayyah bint ‘Umar al-‘Uthmāniyyah.
6. Zaynab bint Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib was married to the Umayyad Khalīfah Walīd ibn ‘Abd al-Malik ibn Marwān.
7. Nafīсах bint Zayd ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib was married to the Umayyad Khalīfah Walīd ibn ‘Abd al-Malik ibn Marwān.
8. Umm Abīhā bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib was married ‘Abd al-Malik ibn Marwān.
9. Umm al-Qāsim bint Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib was married to Marwān ibn Abān ibn ‘Uthmān.
10. Fatimah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib was married to ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān.
11. Iṣḥāq ibn ‘Abd Allāh ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib married ‘Ā’ishah bint ‘Umar ibn ‘Āṣim ibn ‘Umar ibn ‘Uthmān ibn ‘Affān.

12. Umm Kulthūm bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib was married to Abān ibn ‘Uthmān ibn ‘Affān.
13. Lubābah bint ‘Abd Allāh ibn ‘Abbās ibn ‘Abd al-Muṭṭalib was married to Walīd ibn ‘Utbāh ibn Abī Sufyān ibn Ḥarb.
14. Umm Muḥammad bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib was married to Yazīd ibn Mu‘āwiyah ibn Abī Sufyān.
15. Ramlah bint Muḥammad ibn Ja‘far ibn Abī Ṭālib was married to Sulaymān ibn Hishām ibn ‘Abd al-Malik ibn Marwān ibn Ḥakam al-Umawī.
16. Khadījah bint Ḥusayn ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib was married to Ismā‘īl ibn ‘Abd al-Malik ibn Ḥārith ibn Abī al-‘Āṣ ibn Umayyah.
17. Ibrāhīm ibn ‘Abd Allāh ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib married Ruqayyah bint Muḥammad (al-Dībāj) ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān.
18. Ḥasan ibn Ḥasan ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib married Khulaydah bint Marwān ibn ‘Anbasah ibn Sa‘īd ibn al-‘Āṣ ibn Sa‘īd ibn al-Āṣ ibn Umayyah.
19. Lubābah bint ‘Abd Allāh ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib was married to Sa‘īd ibn ‘Abd Allāh ibn ‘Amr ibn Sa‘īd ibn al-‘Āṣ ibn Umayyah.
20. Nafīсах bint ‘Ubayd Allāh ibn ‘Abbās ibn ‘Alī ibn Abī Ṭālib was married to ‘Abd Allāh ibn Khālīd ibn Yazīd ibn Mu‘āwiyah ibn Abī Sufyān ibn Ḥarb.

All of these marriages are proven and established from reliably transmitted reports in the sources of the Ahl al-Sunnah and Shī‘ah. After considering these marital relations between the two houses—Hāshimid and Umayyid, and Zubayrids as well—how can it be envisaged that enmity existed between these great families!

Misconception 3

Manṣūr did not ridicule the sons of Fāṭimah regarding this union

Dakhīl says: Correspondences were exchanged between Muḥammad ibn ‘Abd Allāh ibn Ḥasan and Manṣūr al-‘Abbāsī, in which they utilised every possible excuse to belittle each other; if this union did indeed take place then Manṣūr would have definitely used it to belittle Muḥammad and his father, as he mentioned many things even less than this.¹

Answer

The fact that Manṣūr al-‘Abbāsī **never** belittled Muḥammad ibn ‘Abd Allāh ibn Ḥasan by disparaging the union of his grandmother, Fāṭimah bint Ḥusayn, to ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān makes perfect sense, as there is nothing in this union worthy of disparagement.

‘Abd Allāh ibn ‘Amr was titled al-Muṭraf due to his remarkable good looks, and furthermore he is the grandson of Sayyidunā ‘Uthmān ibn ‘Affān رضي الله عنه to whom the Prophet صلى الله عليه وسلم had wed two of his daughters. If Manṣūr were to mock this union as a means to belittle Muḥammad al-Nafs al-Zakiyyah ibn ‘Abd Allāh then every marital association with the Banū Umayyah would be disparaged likewise. It is a matter of fact that the Prophet صلى الله عليه وسلم married two of his daughters, Ruqayyah and Umm Kulthūm, to ‘Uthmān and his daughter, Zaynab, to Abū al-‘Āṣ ibn al-Rabī‘; will the Messenger of Allah صلى الله عليه وسلم also be belittled to score a few points? The marriage of ‘Uthmān رضي الله عنه, grandfather of ‘Abd Allāh ibn ‘Amr, to the daughters of the Prophet صلى الله عليه وسلم has been attested to by Shaykh al-Mufīd in his book *al-Masā’il al-Sarawiyyah*, as well as many other scholars.

1 *A’lām al-Nisā’*, pg. 283.

Misconception 4

The Ḥadīth scholars of the Shī'ah did not mention this union

Dakhīl says: The senior Muḥaddithīn and historians of the Shī'ah did not mention this union despite their vast research and inquiry. Ibn Shahar Āshūb, al-Ṭabarsī, and other scholars of the sect have not mentioned this.¹

Answer

The scholars of the Shī'ah, such as al-Mufīd, Sayyid al-Murtaḍā, Ibn Shahar Āshūb, al-Ṭabarsī, and 'Abbās al-Qummī, not making mention of this union does not impugn the narration in any way. The principle is *Lack of knowledge does not establish non-existence*. Furthermore, the opinion of these scholars are not absolute and binding upon all others. They were not renowned for their knowledge in genealogy nor did they exert themselves in this science. Not a single one of them has penned any literary work on genealogy or ancestry, whether it be comprehensive or concise; this despite them being well-known for penning works in other fields such as Tafsīr and Fiqh.

In addition, we have previously cited portions from the work of 'Abbās al-Qummī, *Muntahā al-Āmāl*, which establish this marriage. Furthermore, we have cited many narrations from a number of genealogists proving the same.

Misconception 5

Yazīd ibn 'Abd al-Malik could not have showed protective jealousy for Fāṭimah bint Ḥusayn

Dakhīl then mentions the incident that transpired between Fāṭimah bint Ḥusayn and Ibn Ḍaḥḥāk, when he proposed to her, and the subsequent anger of Yazīd ibn 'Abd al-Malik at Ibn Ḍaḥḥāk. The incident is as follows:

¹ Ibid, pg. 383.

When ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān passed away, ‘Abd al-Raḥmān ibn Ḍaḥḥāk al-Fahrī—governor of Madīnah—proposed to her [i.e. Fāṭimah bint Ḥusayn]. She replied, “I do not wish to marry, I have these sons of mine to take care of. She tried to ward him off and not quarrel with him. However, he continued to badger her.

He said, “By Allah, if you do not consent then I will lash your eldest son for drinking wine [unjustly],” referring to ‘Abd Allāh ibn Ḥasan.

While this was transpiring, Yazīd ibn ‘Abd al-Malik wrote to Ibn Hurmuz—who was in charge of the registry—to send his report of expenses and the register to him. Ibn Hurmuz thus came to Fāṭimah bint Ḥusayn to bid her farewell and asked her if she requires anything.

She replied, “Inform the Amīr al-Mu‘minīn about what transpired with Ibn Ḍaḥḥāk and his threat to me.”

She then sent a messenger with a letter for Yazīd to inform him of the incident, also mentioning their family relations, and then the threat of Ibn Ḍaḥḥāk.

Ibn Hurmuz and the messenger both reached Syria at the same time. Ibn Hurmuz entered upon Yazīd and informed him about news in Madīnah.

Yazīd asked, “Has anything unusual happened?”

Ibn Hurmuz did not pass on the message of bint Ḥusayn.

Just then the doorkeeper announced, “May Allah preserve Amīr al-Mu‘minīn, the messenger of Fāṭimah bint Ḥusayn is at the door.”

Ibn Hurmuz said, “May Allah preserve Amīr al-Mu‘minīn, verily Fāṭimah bint Ḥusayn gave me a letter to pass on to you the day I left,” he then informed him of what happened.

Yazīd stood up and said, “May your mother be bereaved of you, I asked you if anything unusual happened, and you have this with you and still do not inform me.”

Ibn Hurmuz said that he had forgotten about it. The messenger was then permitted to enter, and Yazīd took the letter and read it, all the time tapping his cane in his hand saying, “Verily Ibn Ḍaḥḥāk is taking liberties. Is there anyone who will ensure that I will hear his wailing while being punished?” He was told that ‘Abd al-Wāḥid ibn ‘Abd Allāh ibn Bishr al-Naḍrī is the man for the job. So he called for some paper and wrote to ‘Abd al-Wāḥid al-Naḍrī who was in Ṭā’if:

Peace be upon you.

I have appointed you over Madīnah, so when you receive this letter go there immediately. Dismiss Ibn Ḍaḥḥāk and fine him 40 000 Dīnārs. Then punish him until I hear his wailing while I sit here.

The messenger took the letter and reached Madīnah, but he did not go to Ibn Ḍaḥḥāk. So Ibn Ḍaḥḥāk summoned him and showed him 1000 Dīnārs under a cloth. He then said, “This 1000 Dīnārs is yours, as well as my guarantee of discretion and safety, if you inform me about the message you carry.” So he informed him.

The messenger waited three days before proceeding to Ṭā’if.

Ibn Ḍaḥḥāk went to see Maslamah ibn ‘Abd al-Malik [brother of the Khalīfah], and said to him, “I am under your protection.”

The next day Maslamah went to see Yazīd, and softened him up after which he mentioned that he has something to ask from Yazīd.

Yazīd replied, “Whatever you ask I will see it fulfilled, as long as it doesn’t relate to Ibn Ḍaḥḥāk.”

Maslamah replied, “By Allah, it is about Ibn Ḍaḥḥāk!”

Yazīd said, “I will never forgive him after he has done what he has done.”

Al-Naḍrī then fined him 40000 dīnārs, punished him, and then paraded him in a woollen robe.

Dakhīl comments on this saying, “I do not know how Ibn Ḍaḥḥāk could propose to Fāṭimah bint Ḥusayn when he was the governor of Madīnah for the Umayyads. Anyone with the slightest knowledge of the political viewpoints of the rulers of that time would not do so. Even more strange is the protective jealousy Yazīd displayed for Fāṭimah, and his anger towards Ibn Ḍaḥḥāk, to the extent that he did not even accept the intercession of his brother, Maslamah ibn ‘Abd al-Malik. This is a fairy tale the like of which are told in Arabian nights, invented solely out of enmity for the Ahl al-Bayt.¹

Answer

Dakhīl’s rejection of this incident reported by ‘Umar Riḍā Kaḥālah in *A’lām al-Nisā’* simply because he believes enmity existed between them is a strange proof indeed, especially when the reality was that no such enmity existed. In addition, the leader of the Muslims is answerable to those under his charge.

Yes, there were excesses from some of the Umayyad governors in dealing with the Hāshimids and others who rebelled against Umayyad rule. However, this did not spill over to those of the Hāshimids who did not rebel against them. Taking care of the women of the Ahl al-Bayt is a noble deed, which does require any justification. Hereunder are a few more examples of the same:

When Ḥajjāj ibn Yūsuf al-Thaqafī wed the daughter of ‘Abd Allāh ibn Ja‘far al-Ṭayyār, whose name was Umm Kulthūm and some have said Umm Abīhā, ‘Abd al-Malik ibn Marwān learnt of this and wrote to him, instructing him to divorce her and not question him in this regard. So Ḥajjāj divorced her.

¹ Ibid, pg. 386.

Look at the protective jealousy of ‘Abd al-Malik ibn Marwān for the Ahl al-Bayt of the Messenger ﷺ, unable to see them married beneath their dignity. This was despite Ḥajjāj ibn Yūsuf being the sworn sword of the Umayyads who mercilessly pursued all those who rebelled against them.

This incident can be found in *Sirr al-Silsilat ‘Alawiyyah* of Abū Naṣr al-Bukhārī, pg. 97 (al-Maktabah al-Ḥadariyyah edition, 1962); *Tārīkh al-Ya‘qūbī*, pg. 322; *al-Manāqib* of Ibn Shahaar Āshūb, 2/223-224; *Ansāb al-Ashraf*, pg. 60-96, with the research of Muḥammad Bāqir al-Maḥmūdī; *A‘yān al-Nisā’ ‘Ibar al-Uṣūr al-Mukhtalifah* of Muḥammad Riḍā al-Ḥakīm, pg. 20.

The mother of Umm Kulthūm bint ‘Abd Allāh ibn Ja‘far is Zaynab bint ‘Alī ibn Abī Ṭālib, whose mother was Sayyidah Fāṭimah al-Zahrā’ ﷺ. This is the nobility of her lineage from her mother alone, add to that the nobility of her father.

Will ‘Alī Dakhīl still choose to reject the protective jealousy of Yazīd ibn ‘Abd al-Malik for Fāṭimah bint Ḥusayn, when his father possessed it to an even greater degree, simply because he assumes that enmity existed between these two houses?

It would have become apparent by now that all the proofs cited to deny the marriage of Fāṭimah bint Ḥusayn ﷺ to ‘Abd Allāh ibn ‘Amr ﷺ have no basis and lack any sort of academic rigour, and rely entirely upon conjecture and assumptions.

Misconception 6

The bequest

Amidst the strange reports that are often quoted is that Sayyidunā Ḥusayn ﷺ, before his martyrdom in Karbalā’, handed over his will—which contained the instruction that the Imām after him would be his son, ‘Alī Zayn al-‘Ābidīn—to his daughter, Fāṭimah bint Ḥusayn ﷺ. It has been reported by Muḥammad ibn Ya‘qūb al-Kulaynī in *al-Kāfi*:

Abū al-Jārūd reports from Abū Ja‘far, “When Ḥusayn was faced with what he faced, he called his eldest daughter, Fāṭimah, and handed to her a sealed letter which contained his bequest. ‘Alī ibn Ḥusayn was with them and suffering from an intestinal ailment which they thought he would perish from. Fāṭimah gave the letter to ‘Alī ibn Ḥusayn, and then, by Allah, that letter reached us, O Ziyād.”

Ziyād asked, “What was in it, may I be sacrificed for you?”

Al-Bāqir replied, “It contains everything man is in need of from the day he was created until the day the world ceases to exist. It contains, by Allah, all the penalties even the penalty for a scratch.”¹

The second narration reads:

A number of our companions—from Aḥmad ibn Muḥammad—from Ḥusayn ibn Sa‘īd—from Ibn Shafān—from **Abū al-Jārūd**—from Abū Ja‘far... [the same narration]²

The third narration reads:

A number of our companions—from Aḥmad ibn Muḥammad—from ‘Alī ibn Ḥakam—from Sayf ibn ‘Umayrah—from Abū Bakr al-Ḥaḍramī—from Abū ‘Abd Allāh:

When Ḥusayn عليه السلام went to Iraq he left books and a bequest in the trust of Umm Salamah رضي الله عنها. When ‘Alī ibn Ḥusayn returned, she handed it over to him.³

1 *Uṣūl al-Kāfi*, 1/360.

2 *Uṣūl al-Kāfi*.

3 *Uṣūl al-Kāfi*, 1/360, This narration mentions that the bequest was handed over to Umm Salamah

رضي الله عنها.

The fourth narration reads:

In the manuscript of al-Şafwānī ‘**Alī ibn Ibrāhīm**—from his father—from **Ḥannān ibn Sudayr**—from **Fulayḥ ibn Abī Bakr al-Shaybānī**:

By Allah, I was sitting with ‘Alī ibn Ḥusayn, and with him were his sons, when suddenly Jābir ibn ‘Abd Allāh al-Anṣārī entered and greeted him. Then he grabbed the hand of Abū Ja‘far and took him aside.

He said, “Verily the Messenger of Allah ﷺ informed me, ‘You will meet a person from my Ahl al-Bayt named Muḥammad ibn ‘Alī and his agnomen will be Abū Ja‘far. When you meet him then pass on my greetings to him.’”

Jābir then left and Abū Ja‘far returned and sat next to his father, ‘Alī ibn Ḥusayn, and his brothers.

When we stood to perform Maghrib ṣalāh, ‘Alī ibn Ḥusayn asked Abū Ja‘far, “Did Jābir ibn ‘Abd Allāh al-Anṣārī say anything to you?”

Abū Ja‘far replied, “He told me that the Messenger ﷺ had said to him, ‘You will meet a person from my Ahl al-Bayt named Muḥammad ibn ‘Alī and his agnomen will be Abū Ja‘far. When you meet him then pass on my greetings to him.’”

‘Alī ibn Ḥusayn said, “Glad tidings to you, O my son, for what was uniquely given to you from the Messenger ﷺ from his Ahl al-Bayt. Do not inform your brothers about this lest they plot against you as the brothers of Yūsuf plotted against him.”¹

Answer

When we scrutinise these narrations we find that in the second and third narrations it is reported from “a number of our companions”, who are these

1 *Uṣūl al-Kāfī*, 1/361.

people and what is their status as narrators. In some prints of *al-Kāfi*, containing the annotations of ‘Alī Akbar al-Ghifārī—published by Muḥammad al-Akhūndī—it is mentioned that wherever “A number of our companions” narrate from Aḥmad ibn Muḥammad¹ then it refers to Abū Ja‘far Muḥammad ibn Yaḥyā al-Aṭṭār al-Qummī, ‘Alī ibn Mūsā ibn Ja‘far al-Kumandānī, Abū Sulaymān Dāwūd ibn Kawrah al-Qummī, Abū ‘Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash‘arī al-Qummī, and Abū al-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qummī. However, it cannot be determined who made this clarification, nor does it have any source or reference. Could it be the opinion of the researcher al-Ghifārī or the publisher al-Ikhwandī, or some other Shī‘ī scholar?

In the chain of the first and second narration there is the narrator **Abū al-Jarūd**, who has been criticised by the Shī‘ah scholars. He is Ziyād ibn al-Mundhir al-A‘mā al-Kūfī, titled *Sarḥūb* (a devil that resides in the ocean). He was blind and the Jārūdiyyah sect of the Zaydiyyah is attributed to him. Al-Ṭūsī said, “Abū al-Jārūd was blind, blind in his sight and blind was his heart.”

What is astonishing is the statement of ‘Alī al-Namāzī al-Shāharūdī, “This Abū al-Jārūd is from the scholars of Uṣūl upon which al-Ṣadūq relied, ruled to be authentic, and reported his narrations in his book *al-Faqīh*.”²

In *al-Rijāl al-Kashshī* it is stated, “Abū al-Jārūd Ziyād ibn al-Mundhir al-A‘mā al-Sarḥūb was a founder of the Zaydiyyah, and the *Sarḥūbiyyah* denomination of the Zaydiyyah is attributed to him. Abū ‘Abd Allāh عَلَيْهِ السَّلَام said, “Allah turned the heart of Abū al-Jārūd upside down just as this slave girl turned this bottle upside down; so what fault is it of mine?” He also said about him, “What has Abū al-Jārūd done? By Allah, he will only die astray.” In one narration, Abū ‘Abd Allāh mentioned Kathīr al-Nawā’, Sālim ibn Abī Ḥafṣah, and Abū al-Jārūd and then said about them all, “Flagrant liars, belied, kuffār! May the curse of Allah be upon them...”³

1 As it appears in the second and third narrations.

2 *Mustadrakāt ‘Ilm al-Rijāl*, pg. 454, # 5874.

3 *Rijāl al-Kashshī*, pg. 304, 305, # 413-417.

Thus the two narrations containing Abū al-Jārūd do not meet the criteria of acceptability.

As for the third narration: It mentions that the bequest was given to Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا, and not Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللهُ عَنْهَا. In addition, it also contains the flaw of being narrated from “a number of our companions” as we have discussed.

As for the fourth narration: In its chain is ‘Alī ibn Ibrāhīm al-Qummī, one of the teachers of al-Kulaynī, who is the author of the infamous commentary of the Qur’ān, *Tafsīr al-Qummī*, wherein he emphasises that the Qur’an has been adulterated.

Furthermore, he narrates from his father—from **Ḥannān ibn Sudayr**—from **Fulayḥ ibn Abī Bakr al-Shaybānī**.

Ḥannān ibn Sudayr

It has been narrated about Ḥannān ibn Sudayr in *al-Kashshī*, “I heard Ḥamdawayh saying on the authority of his teachers, “Verily Ḥannān bin Sudayr was a *Wāqifi*¹ who met Abū ‘Abd Allāh but did not meet Abū Ja‘far.”²

Al-Tustarī has elaborated on his status in light of the opinions of the scholars.³

Fulayḥ ibn Abī Bakr al-Shaybānī

As for Fulayḥ ibn Abī Bakr al-Shaybānī, al-Tustarī has reported this very narration after which he says, “On its right is the liar Fulayḥ ibn Abī Bakr al-Shaybānī—from Abū ‘Abd Allāh عَلَيْهِ السَّلَامُ.”⁴

1 Those Shī‘ah who halted the line of Imāmāh at Mūsā al-Kāẓim and did not believe in the Imāmāh of ‘Alī al-Riḍā.

2 *Rijāl al-Kashshī*, pg. 598, # 1049.

3 *Qāmūs al-Rijāl*, 4/71066, # 2495.

4 *Qāmūs al-Rijāl*, 8/451, # 5959.

The researcher has added in his annotations on the fourth narration, “The narration is Ḥasan,” and it is known that the levels of Ḥadīth according to the Shī‘ah are Ṣaḥīḥ, Muwaththaq, Ḥasan, and Ḍa‘īf. Thus, it does not reach the level of Ṣaḥīḥ nor Muwaththaq.

The narration itself is replete with grammatical errors, especially in the fourth narration, which would be unnecessary to mention [since it is already flawed in its chain].

Points to ponder

Why was it necessary to give the will or bequest to either Sayyidah Fāṭimah bint Ḥusayn or Umm Salamah رضي الله عنها? Why was it not given directly to ‘Alī Zayn al-‘Ābidīn رضي الله عنه? The fact that he was ill is not an obstacle from receiving a letter.

The narration, the first and second, also makes mention that it “contains everything man is in need of from the day he was created until the day the world ceases to exist. It contains, by Allah, all the penalties even the penalty for a scratch.” What then was the benefit of revealing the Qur’ān which is before us? And where is this sacred letter which man is in such need of? If it is hidden then how is man in need of that which is meant to be hidden? If it is not hidden, then where is it so that man can benefit from it?

Conclusion

This was a brief insight into the life of one of the Ahl al-Bayt. I have sought to highlight a few radiant points from her life so that it may be an example for the women of this era to emulate: her character, the noble upbringing of her children, her obedience to her husband, as well as her observation of her duties to her Lord.

It is our duty to bring to the fore the lives of these great female luminaries of our past, I hope that in preparing this treatise on the life of Sayyidah Fāṭimah bint Ḥusayn رضيها الله I have succeeded in doing so.

Appendix 1

Female Companions who had the name Fāṭimah.

As a means blessings with the name Fāṭimah I will mention here all those personalities who had the name Fāṭimah. I begin first with the female Companions, then the famous Tābi‘āt, then conclude with those who were named Fāṭimah from the grandmothers of the Prophet ﷺ and lastly others who were named Fāṭimah.¹

Fāṭimah bint Muḥammad ﷺ

She is Fāṭimah al-Zahrā’ رَضِيَ اللهُ عَنْهَا bint Muḥammad ﷺ. She was born eighteen years before hijrah and passed away in the eleventh year after hijrah, six months after the demise of the Prophet ﷺ according to the authentic and preferred opinion.

Her agnomen was Umm Abīhā. She is the best of those named Fāṭimah and in fact the best of all women, as is mentioned in Ḥadīth.² Her mother is Khadījah bint Khuwaylid.

1 I will only mention those who were virtuous, intelligent, wise, and noble. Those like Umm Qarfaḥ Fāṭimah bint Rabī‘ah ibn Badr al-Fazāriyyah who would harm the Prophet ﷺ and incited her sons to fight against the Prophet ﷺ I will not mention. The Prophet ﷺ sent a battalion under the leadership of Zayd ibn Ḥārithah to fight them. Umm Qarfaḥ was captured and killed. Similarly, I have not discussed those who were singers, lewd, or loose.

2 The Ḥadīth is reported in *Sunan al-Nasā’ī*, 1/251, # 7078. The Prophet ﷺ said, “O Fāṭimah, are you not pleased to be the queen of the women of this Ummah or queen of the women of the universe,” on which she smiled. A similar narration is reported in *al-Mustadrak al-Ḥākim*, 3/170, # 4740, after which he said the chain is Ṣaḥīḥ according to the conditions of al-Bukhārī and Muslim but they have not reported it. *Musnad al-Ṭayālīsī*, 1/196, # 1737, has a similar narration. They all narrate from Masrūq— from ‘Ā’ishah bint Abī Bakr al-Ṣiddīq. In *Muṣannaf ibn Abī Shaybah*, 6/388, #32273, it is reported from ‘Abd al-Rahmān ibn Abī Laylā, who narrated that the Prophet ﷺ said, “Fāṭimah is the queen of the women of the universe after Maryam bint ‘Imrān, Āsiyah wife of Fir‘awn, and Khadījah bint Khuwaylid.” Al-Tirmidhī, 5/703, 3878, reported it with his chain from Anas, “The Prophet ﷺ said, ‘Sufficient for you from the women of the world [in virtue] is Maryam bint ‘Imrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, and Āsiyah wife of Fir‘awn.’” continued . . .

She married ‘Alī ibn Abī Ṭālib when she was eighteen years old, and they were blessed with Ḥasan and Ḥusayn—Leaders of the Youth of Paradise—Muḥsin (who passed away in infancy), Zaynab—the wise lady of the Banū Hāshim—and Umm Kulthūm. She is the first person for whom a bier was made in Islam. It was constructed for her by Asmā’ bint ‘Umayy al-Khath‘amiyyah.

She narrated 18 aḥādīth.

Fāṭimah bint Abī Ṭālib ibn ‘Abd Manāf ibn ‘Abd al-Muṭṭalib al-Hāshimiyah al-Qurashiyah

It has been said that her name is Fākhitah, some said ‘Ātikah, while some say Hind. The more popular opinion is that it was Fākhitah. Her agnomen by which she was famous is Umm Hānī’. She was married to Hubayrah ibn Abī Wahb ‘Amr ibn ‘Ā’idh al-Makhzūmī who died upon disbelief. She bore him ‘Amr, Ja’dah, Hānī’, and Yūsuf. She embraced Islam during the Conquest of Makkah. She has reported 46 aḥādīth. She passed away some time after the fiftieth year hijrī.

Fāṭimah bint Asad ibn Hāshim ibn ‘Abd Manāf al-Hāshimiyah

She is the mother of ‘Alī, ‘Aqīl, and Ja’far رضي الله عنه. She emigrated and passed away in Madīnah. The Prophet صلى الله عليه وسلم had her shrouded in his shirt, whereupon he said, “I have not met anyone after Abū Ṭālib, who was kinder to me than her.” She is the first of the Banū Hāshim to be mother of a Khalīfah, and thereafter it was Sayyidah Fāṭimah رضي الله عنها. The most correct opinion is that she passed away in the year 50 A.H., and is buried in al-Baqī’.

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After which he said, “This Ḥadīth is Ḥasan Ṣaḥīḥ.” Al-Albānī said it is ṣaḥīḥ. A similar narration has been reported in *Musnad Aḥmad*, 4/124, 3/135. Shu‘ayb al-Arna’ūṭ said its chain is ṣaḥīḥ on the conditions of Al-Bukhārī and Muslim. *Ibn Ḥibbān*, 15/401, # 6951, has reported it with the words, “Best of the women of the universe.” Shu‘ayb al-Arna’ūṭ said it is ṣaḥīḥ. *Musnad Abī Ya’lā*, 5/380, # 3039, reported it and Ḥusayn Salīm Asad said its chain is ṣaḥīḥ.

Fāṭimah bint Abī al-Asad

It has been said that it is actually Fāṭimah bint al-Aswad ibn ‘Abd al-Asad. She embraced Islam and pledged allegiance to the Prophet ﷺ. She is the lady on whose behalf Sayyidunā Usāmah ibn Zayd رَضِيَ اللهُ عَنْهُ interceded regarding the punishment for stealing and the Prophet ﷺ reprimanded him saying, “O Usāmah, Are you interceding concerning one of the punishments decreed by Allah? Verily even if Fāṭimah, the daughter of Muḥammad, were to steal, I would cut off her hand (Allah forbid).”¹

Fāṭimah bint Junayd ibn ‘Amr ibn ‘Abd Shams ibn ‘Amr

She was the wife of ‘Abbās ibn ‘Abd al-Muṭṭalib, who bore him Ḥārith.

Fāṭimah bint al-Ḥārith ibn Khālīd ibn Sakhr ibn ‘Āmir ibn Ka’b ibn Sa’d ibn Taym ibn Murrah al-Qurashiyah al-Taymiyyah

Her mother was Rīṭah bint al-Ḥārith ibn Jabalah. She was born in Abyssinia, as were her sisters Zaynab and ‘Ā’ishah, the daughters of Ḥārith. All of them except Fāṭimah passed away when returning from Abyssinia due to some contaminants in the water they drank. She was thus the only surviving heir of Ḥārith.

Fāṭimah bint Abī Ḥubaysh ibn al-Muṭṭalib ibn Asad ibn ‘Abd al-‘Uzzā ibn Quṣay al-Qurashiyah al-Asadiyyah

She was married to ‘Abd Allāh ibn Jaḥsh ibn Ri’āb, and she bore him Muḥammad.

1 The ḥadīth of the Makhzūmī woman who stole and Sayyidunā Usāmah intended to intercede for her has been reported by al-Tirmidhī from ‘Urwah—from ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

The Quraysh were troubled by the affair of a woman from the tribe of Makhzūm who stole. So they said, “Who will speak about her to the Messenger of Allah ﷺ?” They said, ‘Who can do it other than Usāmah ibn Zayd, the one dear to the Messenger of Allah?’ So Usāmah spoke with him, the Messenger of Allah ﷺ said, ‘Do you intercede about a penalty from Allah’s penalties?’

Sunan al-Tirmidhī, # 1420. Al-Albānī said it is ṣaḥīḥ.

Mention of her is found in a narration reported in *Sahīh al-Bukhārī* and *Sahīh Muslim* from Hishām ibn ‘Urwah—from his father—from ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, “Fāṭimah bint Abī Ḥubaysh came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, ‘I am a woman whose blood keeps flowing (even after the menstruation period). I am never pure; should I, therefore, abandon prayer?’ The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Not at all, for that is only a vein, and is not menstruation...’”¹

She has narrated 3 aḥādīth.

Fāṭimah bint Ḥamzah ibn ‘Abd al-Muṭṭalib ibn Hāshim al-Hāshimiyah

Her mother is Salmā bint ‘Umays al-Khath‘amiyyah. Her agnomen was Umm al-Faḍl, and some have said it was Umm Abīhā. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wed her to Salamah ibn Abī Salamah ibn ‘Abd al-Asad. She is one of the Fāṭimahs who are referred to in the narration reported in *Sahīh Muslim* from ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, “Ukaydir of Dawmat al-Jandal presented to Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a silk garment, which he handed to ‘Alī and said, “Tear it to make head coverings for the Fāṭimahs.”²

It has been said that the Fāṭimahs are three: Fāṭimah al-Zahrā’ رَضِيَ اللَّهُ عَنْهَا bint Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Fāṭimah bint Asad, and Fāṭimah bint Ḥamzah.”

It has also been said that they are four, but the name of the fourth has not been specified by anyone, as explained by Ibn Ḥajar³ and my own research attests.⁴ However, I did come across a manuscript of Murtaḍā al-Zabīdī wherein he presented a number of opinions regarding the name of the fourth. One of these opinions is that the fourth is Fāṭimah bint ‘Utbah, sister of Hind bint ‘Utbah. Al-Ṣaghānī says it is Fāṭimah, mother of Asmā’ bint Ḥamzah.⁵

1 *Ṣaḥīḥ al-Bukhārī*, # 226; *Ṣaḥīḥ Muslim*, # 333.

2 *Ṣaḥīḥ Muslim*, # 2071.

3 *Al-Iṣābah*, pg. 1743, biography of Fāṭimah bint Ḥamzah.

4 There a number of chains for this narration, a few are as follows: *Sunan Ibn Mājah*, # 3596; *al-Mu‘jam al-Kabīr*, # 887; # 1069; *Musnad Abī Ya‘lā*; *Muṣannaḥ ibn Abī Shaybah*, # 24647; *Shu‘b al-‘Imān*, # 6105.

5 Murtaḍā al-Zabīdī: *Īdāh al-Madīk Fī al-Iṣṣāḥ ‘an al-‘Awātiq*, manuscript in al-Maktabah al-Azhariyyah, pg. 11.

I say: Either this is an error on al- Ṣaghānī’s part or a typing error as Ḥamzah رضي الله عنه had no wife by the name Fāṭimah, instead it is his daughter who is named Fāṭimah. Her mother is an Anṣāriyyah, the daughter of al-Millah ibn Mālik ibn ‘Ubādah ibn Aws.

Fāṭimah bint al-Khaṭṭāb ibn Nufayl al-Qurashiyyah al-‘Adawiyyah

She is the sister of ‘Umar ibn al-Khaṭṭāb رضي الله عنه. She embraced Islam early on with her husband, Sa‘īd ibn Zayd ibn ‘Amr ibn Nufayl. It has been said that her title was Umaymah and her agnomen Umm Jamīl. Her name is always mentioned in the famous incident when ‘Umar رضي الله عنه embraced Islam.

Fāṭimah bint Ṣafwān ibn Umayyah ibn Muḥrith ibn Ḥaml ibn Shiq ibn Raqabah ibn Mukhdaj al-Kināniyyah

She is the wife of ‘Amr ibn Abī Uḥayḥah Sa‘īd ibn al-‘Āṣ. She embraced Islam early on and migrated with her husband to Abyssinia. She is amongst those women who pledged allegiance to the Prophet صلى الله عليه وسلم.

Fāṭimah bint Sawdah ibn Abī Ḍabīs

She is al-Juhayniyyah, amongst those women who pledged allegiance to the Prophet صلى الله عليه وسلم.

Fāṭimah bint Shurayḥ al-Kilābiyyah

She has been mentioned amongst those the Prophet صلى الله عليه وسلم intended to marry.

Fāṭimah bint Sharīk ibn Saḥmā’

Saḥmā’ is the name of Sharīk’s mother. The name of his father is ‘Abdah ibn Mughīth ibn al-Jadd ibn al-Ijlān al-Balawī, ally of the Anṣār. Fāṭimah is mentioned in the biography of her father, who is a Ṣaḥābī, due to her courage the day Sayyidunā ‘Uthmān رضي الله عنه was attacked, when she carried Marwān ibn Ḥakam

after he was injured and fell. She took him into her home, saving him from being killed.

Fāṭimah bint Shaybah ibn Rabī'ah ibn 'Abd Shams al-'Abshamiyyah

She is a Ṣaḥābiyyah, paternal cousin of Hind bint 'Utbah. Mention of her has passed, where it was mentioned that some have said that she was the wife of 'Aqīl ibn Abī Ṭālib, as stated by Ibn Hishām. Al-Wāqidī said, “His wife was Fāṭimah bint al-Walīd ibn 'Utbah. Ibn Abī Mulaikah said, “The wife of 'Aqīl was Fāṭimah bint 'Utbah, sister of Hind bint 'Utbah.

Fāṭimah bint 'Āmir ibn Ḥadhīm al-Qurashiyyah al-Jamḥiyyah

She is a Ṣaḥābiyyah, sister of Sa'īd ibn 'Āmir—the famous Ṣaḥābī—and wife of Muḥīrah ibn Abī al-'Āṣ, the paternal uncle of 'Uthmān رضي الله عنه. She gave birth to 'Ā'ishah who was later married by Marwān, and she bore him 'Abd al-Malik.

Fāṭimah bint 'Abd Allāh

She is the mother of 'Uthmān ibn Abī al-'Āṣ al-Thaqafī. She was present for the birth of the Prophet صلى الله عليه وسلم. This took place at night. She said, “There was nothing but light radiating from the house. I gaze up at the stars and they appeared to be so close that I thought they could fall on me.”

Fāṭimah bint 'Utbah ibn Rabī'ah ibn 'Abd Shams al-'Abshamiyyah

She is the sister of Hind bint 'Utbah. She pledged allegiance to the Prophet صلى الله عليه وسلم along with her sister. She was married by 'Aqīl ibn Abī Ṭālib as attested to by a number of scholars.¹

1 Refer to *Tafsīr ibn Kathīr*, Sūrah al-Nisā': 35; *Tafsīr al-Qurṭubī*; *Musnad al-Shāfi'ī*; *Muṣannaf 'Abd al-Razzāq*, # 11887; *Sunan al-Bayhaqī al-Kubrā*, # 14563; as well many other references.

Fāṭimah bint ‘Alqamah ibn ‘Abd Allāh ibn Abī Qays

Her agnomen was Umm Quḥṭam al-‘Āmiriyyah. She emigrated with her husband, Sulayṭ ibn ‘Amr, to Abyssinia where she gave birth to a boy named Sulayṭ. Her mother is ‘Ātikah bint As‘ad ibn ‘Āmir ibn Bayāḍah al-Khuzā‘iyyah.

Fāṭimah bint ‘Amr ibn Ḥizām al-Anṣāriyyah

She is the paternal aunt of the famous Ṣaḥābī Jābir ibn ‘Abd Allāh al-Anṣārī رضي الله عنه. She is the sister of Amr ibn Ḥizām رضي الله عنه. It is reported in an authentic narration from Jābir رضي الله عنه: When my father was killed, I began to remove the shroud from his face, and my tribesmen were warning me not to. My paternal aunt, Fāṭimah bint ‘Amr began to cry...¹

Fāṭimah bint ‘Amr ibn Ḥazm

It has been said that she is a Ṣaḥābī, while others have said she is the same Fāṭimah bint ‘Amr ibn Ḥizām.²

Fāṭimah bint Qays ibn Khālīd al-Qurashiyyah al-Fahriyyah³

She is the elder sister of the famous Ṣaḥābī Ḍaḥḥāk ibn Qays. She is amongst the early Muhājirīn. She was very intelligent. She was first married to Abū Bakr ibn Ḥafṣ al-Makhzūmī who divorced her; she then married Usāmah ibn Zayd رضي الله عنه. The consultative panel appointed by ‘Umar رضي الله عنه convened in her home after the martyrdom of ‘Umar رضي الله عنه. She has narrated 34 aḥādīth of the Prophet صلى الله عليه وسلم.⁴

1 *Ṣaḥīḥ al-Bukhārī*, # 1187.

2 Ibn Ḥajar has reported in detail what has been said about her, refer to *al-Iṣābah*, pg. 1746.

3 Her full ancestry is as follows: Fāṭimah bint Qays ibn Khālīd ibn Wahab ibn Tha‘labah ibn Wā‘il ibn ‘Amr ibn Shaybān ibn Muḥārīb ibn Fahr ibn Mālik ibn al-Naḍr ibn Kinānah. Her mother is Umaymah bint Rabī‘ah al-Kināniyyah.

4 Ibn Ḥazm: *Asmā’ al-Ṣaḥābah al-Ruwāt*, pg. 99; *Talqīḥ Fuhūm Ahl al-Athar*, pg. 366.

Fāṭimah bint al-Mujallal ibn ‘Abd Allāh ibn Abī Qays ibn ‘Abd Wudd ibn Naṣr ibn Mālik ibn Ḥisl ibn ‘Āmir ibn Lu’ayy al-Qurashiyah al-‘Āmiriyah

Her agnomen is Umm Jamīl. She migrated to Abyssinia with her husband, Ḥāṭib ibn al-Ḥārith who passed away in Abyssinia. She and her son emigrated to Madīnah with the Companions of the ship.

Fāṭimah bint Munqidh ibn ‘Amr ibn Khansā’ ibn Mabdhūl al-Anṣāriyyah

She was from the Banū Māzin ibn al-Najjār. She is of those who pledged allegiance to the Prophet ﷺ. It has been said that she is an Umm Walad. She was married by Dāwūd ibn Abī Dāwūd ibn ‘Āmir ibn Mālik ibn Khansā’.

Fāṭimah bint al-Walīd ibn ‘Abd Shams ibn al-Walīd ibn al-Mughīrah ibn ‘Abd Allāh ibn ‘Amr ibn Makhzūm

Her father was martyred in the Battle of Yamāmah. Her mother is Umm Ḥakīm bint Abī Jahl. Sayyidunā ‘Uthmān ibn ‘Affān married her thereafter and she bore him Sa’īd and Walīd.

Fāṭimah bint al-Walīd ibn ‘Utbah ibn Rabī’ah ibn ‘Abd Shams al-Abshamiyyah

Her father was killed upon disbelief during the Battle of Badr. She is the niece of Fāṭimah bint ‘Utbah. She is of the Muhājirīn and the virtuous. She was married by her uncle, ‘Abū Ḥudhayfah ibn ‘Utbah, to Sālim who was martyred in Yamāmah.

Fāṭimah bint al-Walīd ibn al-Mughīrah ibn ‘Abd Allāh ibn ‘Amr ibn Makhzūm al-Qurashiyah al-Makhzūmiyyah

She is the sister of Sayyidunā Khālīd ibn Walīd رَضِيَ اللهُ عَنْهُ. Her mother is Ḥantamah bint ‘Abd Allāh ibn ‘Amr ibn Ka’b al-Kināniyyah. She embraced Islam during the Conquest of Makkah and pledged allegiance to the Prophet ﷺ. She is the wife of Ḥārith ibn Hishām, and the mother of ‘Abd al-Raḥmān ibn Ḥārith and

Umm Ḥakīm bint Ḥārith. She narrated from the Prophet ﷺ one Ḥadīth, the Ḥadīth of the lower garment, which was reported from her by her son, Abū Bakr ibn Ḥārith.¹

Fāṭimah bint Ya‘ār

It is said that it is the name of the master who set her free, Sālim Mawlā Abī Ḥudhayfah.

Fāṭimah bint al-Yamān

She is the sister of the famous Ṣaḥābī, Ḥudhayfah ibn al-Yamān. She has narrated a Ḥadīth.² Her nephew, Abū ‘Ubaydah ibn Ḥudhayfah narrated from her. She embraced Islam and pledged allegiance to the Prophet ﷺ.

Fāṭimah al-Khuzā‘iyyah

She has been mentioned by Abū Bakr ibn Abī ‘Āṣim in al-Waḥdān. Al-Ṭabarānī included her amongst the Ṣaḥābiyyāt.³

1 The Ḥadīth of the lower garment: Al-‘Uqaylī has reported from ‘Abd al-Salām ibn Ḥarb—from Ishāq ibn ‘Abd Allāh ibn Abī Farwah—from Ibrāhīm ibn ‘Abbās ibn al-Ḥārith—from Abū Bakr ibn al-Ḥārith—from Fāṭimah bint al-Walīd, Mother of Abū Bakr: She was in Syria wearing a cloak made of silk, then she wore a lower garment beneath it. It was said to her, “Why have you word this lower garment?” She replied, “I heard the Messenger of Allah ﷺ ordering to wear a lower garment.”

2 Her Ḥadīth can be found in *Ṣaḥīḥ Jāmi‘ al-Ṣaḥīḥ wa Ziyādatuhū*, # 1005. It was declared ṣaḥīḥ by al-Albānī. The Ḥadīth is: “Verily those who are tested the most severely are the Ambiyā’, then the pious, then those similar to them and so on.”

3 The Ḥadīth is found in recognized works of Ḥadīth such as: *Al-Aḥād wa al-Mathānī*, section: 6, # 3478, by Abū Bakr al-Shaybānī—from al-Zuhrī—from Hind bint al-Ḥārith and Fāṭimah al-Khuzā‘iyyah: The Prophet ﷺ went to visit a lady of the Anṣār when she was ill. He asked her, “How do you feel?” She replied, “I am fine except I am suffering from a fever.” The Prophet ﷺ said, “Be patient, as it removes the sins of man just as fire removes rust from steel.” It is also reported in *Mustadrak al-Ḥākim*, # 1279, with the same chain from Jābir ibn ‘Abd Allāh as opposed to Fāṭimah al-Khuzā‘iyyah.

Fāṭimah bint Junayd ibn ‘Awf ibn ‘Abd Shams ibn ‘Amr ibn Z̧arib ibn al-Ḥārith ibn Fahr al-Qurashī al-Fahrī

Her father is the maternal grandfather of al-Ḥārith ibn ‘Abbās ibn ‘Abd al-Muṭṭalib, and she is the wife of ‘Abbās رضي الله عنه. Ibn Ḥajar has given preference to the opinion that she is a Ṣaḥābiyyah, and similarly her father was a Ṣaḥābī. However, while he mentioned her in the biography of her father in *al-Iṣābah*,¹ he mentioned her alone in her biography with the female Companions.

I say: If she is the mother of Ḥārith then she is definitely a Ṣaḥābiyyah, as Ḥārith is from the young Ṣaḥābah², but there is a difference of opinion concerning the mother of Ḥārith. Ibn Ḥazm was of the opinion that the mother of Ḥārith was an Umm Walad from Hudhayl named Ḥajīlah bint Jundub ibn al-Rabī³. The more authentic and preferred opinion is that of Ibn Ḥajar as he reported it on the strength of Zubayr ibn Bakkār who is a reliable specialist in genealogy.

After some lengthy research I managed to find others who say that the mother of Ḥārith is Ḥajīlah bint Jundub ibn al-Rabī, from the children of Taym ibn Sa’d ibn Hudhayl ibn Mudrikah.⁴

Had there been no consensus on the children of ‘Abbās ibn ‘Abd al-Muṭṭalib and

1 Refer to the biography of Junayd ibn Awf, # 1242 and the biography of Fāṭimah bint Junayd, # 12265.

2 Ibn Ḥajar mentioned Ḥārith in the second category of al-Iṣābah. So did Abū ‘Umar in *al-Istī‘āb*.

3 This opinion was cited by Musā‘id Sālim al-‘Abd al-Jādir in *Ma‘āl al-Rutub*, but he did not mention his source.

4 *Majma‘ al-Zawā‘id*, 9/440, # 15485; *Al-Istī‘āb*, 1/59, “As for Ḥārith ibn ‘Abbās, his mother is from Hudhayl.” *Usd al-Ghābah*, 1/213, on the authority of *al-Istī‘āb*; *al-Ṭabaqāt al-Kubrā*, where her name was mentioned in full: Ḥajīlah bint Jundub ibn al-Rabī, from the children of Taym ibn Sa’d ibn Hudhayl ibn Mudrikah ibn Ilyās ibn Muḍar ibn Nizār.

that all of them saw the Prophet ﷺ and are Ṣaḥābah,¹ I would have said that ‘Abbās had another son who was named Ḥārith as well, which is not farfetched.

1 All of the children of ‘Abbās رضي الله عنه saw the Prophet ﷺ, as has been mentioned by a number of scholars. Some of them even narrated Ḥadīth from the Prophet ﷺ. Abū ‘Umar ibn ‘Abd al-Barr said, “All of the children of ‘Abbās رضي الله عنه saw the Prophet ﷺ. Faḍl and ‘Abd Allāh even heard Ḥadīth from the Prophet ﷺ.” Ibn Ḥajar said, “They are ten brothers: Faḍl, ‘Abd Allāh, ‘Ubayd Allāh, Qutham, Ma‘bad, ‘Abd al-Raḥmān, Kathīr, Ṣabīḥ, Mushar, and Tamām. There is agreement on all of them except the eighth and ninth, who was mentioned by Ibn Hishām al-Kalbī only...” [Al-Iṣābah, # 853.] I say: Also mentioned among the children of ‘Abbās رضي الله عنه: Ḥārith and ‘Awf. His daughters have been mentioned to be: Umm Ḥabīb, Umm Kulthūm, Umm al-Faḍl, and Āminah. ‘Abd Allāh, ‘Ubayd Allāh, and Faḍl accompanied the Prophet ﷺ, with no disagreement concerning this. Qutham: al-Dhahabī has said, “He accompanied the Prophet ﷺ, he has narrated very little from the Prophet ﷺ.” [Siyar A‘lām al-Nubalā’, 3/44] Al-Mughlaṭāī said, “Many have mentioned him among the Ṣaḥābah.” Ma‘bad: He was born during the lifetime of the Prophet ﷺ. He has not narrated anything.” Kathīr: He was born one month before the demise of the Prophet ﷺ. Ibn al-Sakan said, “He met the Prophet ﷺ when he was still young, it is not established that he heard anything directly from the Prophet ﷺ.” Tamām: It has been said that he is the youngest of ‘Abbās’s رضي الله عنه children, and he is from the young Ṣaḥābah. Ibn Ḥajar mentioned him in the second category of Ṣaḥābah in al-Iṣābah. There is difference of opinion regarding whether he is a Ṣaḥābī or not. ‘Abd al-Raḥmān: Ibn Ḥajar quoted Muṣ‘ab al-Zubayrī saying about him, “He was born during the lifetime of the Prophet ﷺ, and did not memorise anything from the Prophet ﷺ...” Ḥārith: Ibn Ḥajar mentioned him in the second category of Ṣaḥābah (those who were young). Ibn ‘Abd al-Barr mentioned him in the biography of his brother Tamām and ‘Awn. Umm Ḥabīb: She was a Ṣaḥābiyyah and is mention in the Ḥadīth of Umm al-Faḍl. Ibn Sa’d mentioned her amongst the female Companions. Umm Kulthūm: Ibn Ḥajar mentioned her in the first category, “Ibn Mandah said about her, ‘She met the Prophet ﷺ and reported Ḥadīth from him.’” Umm al-Faḍl: There is difference of opinion whether she is a Ṣaḥābiyyah or not. Āminah: The most correct opinion is that she is not a Ṣaḥābiyyah.

Appendix 2

Those named Fāṭimah from the Tābi'āt

Fāṭimah bint al-Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq

She is the mother of Ja'far al-Ṣādiq, and the wife of Muḥammad al-Bāqir ibn 'Alī Zayn al-'Ābidīn, her agnomen was Umm Farwah. Her ancestry leads up to Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه, which is why Imām Ja'far al-Ṣādiq would say his famous statement, “Abū Bakr fathered me twice.” This was because the mother of Fāṭimah Umm Farwah bint Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq is Asmā' bint 'Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq, in this way does her paternal and maternal ancestry link up to Abū Bakr al-Ṣiddīq رضي الله عنه.

I say: Furthermore, the mother of Qāsim is the sister of Shaharbānū who was the mother of 'Alī Zayn al-'Ābidīn. This makes the two of them maternal first cousins. The mother of Muḥammad ibn Abī Bakr is Asmā' bint 'Umayy al-Khath'amīyah, wife of Ja'far ibn Abī Ṭālib first, thereafter married by Abū Bakr al-Ṣiddīq, and after his demise married by 'Alī ibn Abī Ṭālib. She bore children for all three of her husbands. Jus ponder over the closeness and interfamilial relationships between these Ṣaḥābah.

The statement “Abū Bakr fathered me twice” has been reported in a multitude of sources of both the Ahl al-Sunnah and Shī'ah.¹

She was praised by her son Ja'far al-Ṣādiq, “My mother was of those who believed, feared Allah, and did good deeds. And verily Allah loves those who do good.”²

1 The most important of these sources is *Kashf al-Ghummah fī Ma'rifat al-A'immah* of Abū al-Ḥasan 'Alī ibn Ṭsā al-Irbilī, 2/347; *Umdat al-Ṭālib fī Nasab 'Āl Abī Ṭālib*, pg. 345. The exact text is, “His progeny continued through Abū 'Abd Allāh Ja'far al-Ṣādiq only, whose mother was Umm Farwah bint Qāsim al-Faqīh ibn Muḥammad ibn Abī Bakr. Her mother was Asmā' bint 'Abd al-Raḥmān ibn Abī Bakr. This is why al-Ṣādiq would say, “Abū Bakr fathered me twice.” And he would be said to have a most noble ancestry. *Al-Aṣīlī fī Ansāb al-Ṭālibiyīn*, pg. 149.

2 *Al-Kāfi*, 1/545.

Ja'far al-Şādiq named one of his daughters Umm Farwah, who was born from his wife Fāṭimah bint Ḥusayn al-Aşghar ibn 'Alī Zayn al-'Ābidīn. Some have said her mother was actually Bint Ḥusayn al-Athram ibn Ḥasan.¹

Fāṭimah bint 'Alī ibn Abī Ṭālib al-Qurashiyah al-Hāshimiyah

She is the paternal aunt of Fāṭimah bint Ḥusayn رَضِيَ اللهُ عَنْهَا and is called Fāṭimah al-Şughrā. Her mother was an Umm Walad. She had a long life and passed away in 115 A.H in Madīnah. Her age at the time was 86.

She has narrated Ḥadīth. She narrated from her father 'Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ—some have said that she did not hear Ḥadīth from him—as well as from Muḥammad ibn Ḥanafiyah, and Asmā' bint 'Umays. A number of Tābi'īn narrate from her.

She married Abū Sa'īd ibn 'Aqīl ibn Abī Ṭālib and gave birth to Ḥamīdah. She then married Sa'īd ibn al-Aswad ibn Abī al-Bakhtarī and bore him Barraḥ and Khālidah. Mundhir ibn 'Ubaydah ibn Zubayr ibn al-'Awwām then married and she bore him 'Uthmān and Kindah.

Al-Nasā'ī² reported her narrations, as did Aḥmad in *Faḍā'il al-Şaḥābah*³, and Ibn Mājah in *Tafsīr*. She is Thiqaḥ, as Ibn Ḥajar has declared. She was amongst the women of the Ahl al-Bayt who were taken to Syria after the massacre at Karbalā'.⁴

1 *Risālat fī Tawārīkh al-Nabī wa al-Āl*, pg. 84, printed as appendix to *Qāmūs al-Rijāl*, vol. 12.

2 *Al-Nasā'ī*, 3/169, # 4877, reported with his chain of narration from Fāṭimah bint 'Alī—from 'Alī رَضِيَ اللهُ عَنْهُ: "Whoever frees a slave, Allah will free for each limb of the slave a limb of his from the Fire." He also reported a Ḥadīth of hers from Asmā' bint 'Umays that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to 'Alī, "You are to me as Hārūn was to Mūsā, except there is no prophet after me." 5/44, #8143.

3 *Faḍā'il al-Şaḥābah*, 2/598,642, # 1020, 1091, *Musnad Aḥmad*, 6/438, # 27507; *al-Mu'jam al-Kabīr*, # 186, 386, 391; *al-Mu'jam al-Awsaṭ*, # 3737; *Muṣannaf ibn Abī Shaybah*, # 7243, 12634, 24226.

4 Refer to her detailed biography in *Tahdhīb al-Kamāl*, 11/754, # 8537.

Allah ﷻ having blessed her with long life, her demise in the year 115 A.H, she witnessed the eras of her father's, 'Alī ﷺ, grandchildren: Sukaynah bint Ḥusayn (d. 117 A.H), Fāṭimah bint Ḥusayn (d. 117 A.H or 110 A.H), Ḥasan ibn 'Alī (d. 49 A.H), Ḥusayn ibn 'Alī (d. 61 A.H), 'Alī Zayn al-'Ābidīn ibn Ḥusayn (d. 94 or 95 A.H), Muḥammad al-Bāqir ibn 'Alī Zayn al-'Ābidīn (d. 114 A.H), Jā'far al-Ṣādiq ibn Muḥammad al-Bāqir (b. 83 A.H - d. 148 A.H). From the children of Ḥasan ﷺ: Ḥasan al-Muthannā ibn Ḥasan ibn 'Alī (d. 97 A.H), his children: 'Abd Allāh al-Maḥḍ, Ibrahīm al-Ghamr, Ḥasan al-Muthallath, Ja'far, Dāwūd (d. 145 A.H), they were all born before the year 97 A.H.

Similarly, she witnessed the eras of Zayd ibn 'Alī Zayn al-'Ābidīn (d. 122 A.H), his son: Yaḥyā ibn Zayd. It is not farfetched to believe that she also witnessed the eras of 'Abd Allāh al-Maḥḍ's children: Muḥammad al-Nafs al-Zakiyyah and Ibrahīm (d. 145 A.H).

Fāṭimah bint Ḥasan ibn 'Alī ibn Abī Ṭālib

A devoted worshipper and ascetic, noble in rank. She was wed to 'Alī Zayn al-'Ābidīn ibn Ḥusayn al-Shahīd who was her first cousin. She bore him Muḥammad al-Bāqir. It has been said that she was present at Karbalā' with 'Alī Zayn al-'Ābidīn and her brother, Qāsim ibn Ḥasan. What is strange is that Kahālah did not mention her biography in *A'lām al-Nisā'* when discussing the biographies of those named Fāṭimah. Perhaps there was an oversight on his part.

Fāṭimah bint 'Abd Allāh al-Maḥḍ ibn Ḥasan al-Muthannā ibn Ḥasan ibn 'Alī ibn Abī Ṭālib

A devoted worshipper and ascetic, noble in rank. Very little is mentioned about her in the books of history and biographies; and I did not find details of her life in many of the books I referred to except a narration I found in *Tahdhīb al-Tahdhīb*, "Al-Ḥākim reported in *al-Manāqib*: I heard Abū Naṣr Aḥmad ibn Ḥusayn saying I heard —Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah saying—Yūnus ibn 'Abd

al-A‘lā would say that the mother of al-Shāfi‘ī was Fāṭimah bint ‘Abd Allāh ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib.¹

Fāṭimah bint ‘Alī Zayn al-‘Ābidīn

‘Alī Zayn al-‘Ābidīn named one of his daughters Fāṭimah, who has narrated Ḥadīth. Mention of her passed in the Musalsal narrations from the book of Abū Mūsā al-Madīnī. She is a Tābi‘iyyah.²

Fāṭimah bint Ja‘far al-Şādiq

Imām Ja‘far al-Şādiq had a daughter who he named Fāṭimah.³

Fāṭimah bint Mūsā al-Kāzim

Imām Mūsā al-Kāzim had two daughters named Fāṭimah. Mūsā al-Kāzim, as recorded by Ibn ‘Inābah, had sixty children, 37 daughters and 33 sons.⁴ Amongst the names of his daughters which have been recorded is Fāṭimah al-Kubrā and Fāṭimah.

1 *Tahdhīb al-Tahdhīb*, 9/26, biography of Imām al-Shāfi‘ī, # 39. It appears that Imām al-Shāfi‘ī was Muṭṭalibī from his paternal ancestry and Ḥasanī from his maternal ancestry. His paternal ancestry is as follows: Muḥammad ibn Idrīs ibn ‘Uthmān ibn Shāfi‘ī ibn al-Sā‘ib ibn ‘Ubayd ibn ‘Abd Yazīd ibn Hāshim ibn Muṭṭalib ibn ‘Abd Manāf. Shāfi‘ī, Sā‘ib, and ‘Ubayd—the great grandfathers of Imām al-Shāfi‘ī—there is consensus upon them that they were Şaḥābah. As for ‘Abd Yazīd, there is difference of opinion whether he was a Şaḥābī or not, based upon those who agree that he was a Şaḥābī; it would mean that four generations of his ancestors were Companions of the Prophet ﷺ, a trait shared only by Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Şiddīq ibn Abī Quḥāfah.

2 I could find her biography in any of the books of history or biographies. I did find al-Tustarī, however, mentioning her in *Qāmūs al-Rijāl*, 12/335.

3 It is extremely unfortunate that I could not trace a detailed biography for her. Al-Tustarī mentioned her in *Qāmūs al-Rijāl*, 12/335, as well as al-Irbilī in *Kashf al-Ghummah*, 2/347: “... and Fāṭimah was married by Muḥammad ibn Ibrāhīm ibn Muḥammad ibn ‘Alī ibn ‘Abd Allāh ibn ‘Abbās, and she passed away while in his wedlock.”

4 *Umdat al-Ṭālib*, pg. 347.

Amongst the genealogists who mentioned this is the author of *Al-Majdī fī Ansāb al-Ṭālibiyīn*, Abū al-Ḥasan al-‘Umarī—from the scholars of the fifth century—who said, “The names of his daughters: Umm ‘Abd Allāh, Qusaymah, Lubābah, Umm Ja‘far, Umāmah, Kulthūm, Barīhah, Umm al-Qāsim, Maḥmūdah, Amīnah al-Kubrā, ‘Ulayyah, Zaynab, Ruqayyah, Ḥasanah, ‘Ā’ishah, Umm Salamah, Asmā’, Umm Farwah, Āminah, Umm Abīhā, Ḥalīmah, Ramlah, Maymūnah, Amīnah al-Sughrā, Asmā’ al-Kubrā, Asmā’, Zaynab, Zaynab al-Kubrā, Fāṭimah al-Kubrā, Fāṭimah, Umm Kulthūm al-Kubrā, Umm Kulthūm al-Wuṣṭā, Umm Kulthūm al-Ṣughrā. Al-Ashnānī added: Āṭfah, ‘Abbāsah, Khadījah al-Kubrā, and Khadījah.

Al-Tustarī mentioned in *Qāmūs al-Rijāl*, and mentioned two narrations concerning the reward of visiting her grave.¹ Her mother was an Umm Walad. It is said that her name was Sakan al-Nawbiyyah, while others said it was Najmah. Her agnomen was Umm al-Banīn. She is the true sister of Imām ‘Alī al-Riḍā.

We urge the reader to take not of the names Mūsā al-Kāzīm gave to his children, naming them after the Ummahāt al-Mu’minīn. This is an excellent example of the amicable and loving relationship that existed between the Ahl al-Bayt and Ṣaḥābah رضي الله عنهم.

Fāṭimah bint ‘Alī al-Riḍā

Mention of her has passed under the al-Musalsal aḥādīth which were discussed. Al-Tustarī mentioned her in his *Qāmūs*.²

Fāṭimah bint Ḥusayn al-Athram ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib

She married Ja‘far al-Ṣādiq عليه السلام and bore him Ismā‘īl al-A‘raj, ‘Abd Allāh, and Umm Farwah³. Her mother was Umm Ḥabīb bint ‘Amr ibn ‘Alī ibn Abī Ṭālib.⁴ The mother of Umm Ḥabīb was Umm ‘Abd Allāh bint ‘Aqīl ibn Abī Ṭālib.⁵

1 *Qāmūs al-Rijāl*, 12/337; *Kitāb al-Irshād*, pg. 302.

2 *Qāmūs al-Rijāl*, 12/334

3 *Kashf al-Ghummah*, 2/347.

4 In *Tahdhīb al-Kamāl* it appears as ‘Umar and not ‘Amr.

5 *Nasab Quraysh*, pg. 51.

Fāṭimah bint ‘Ubayd Allāh ibn al-‘Abbās ibn ‘Abd al-Muṭṭalib al-Qurashiyyah al-Hāshimiyyah

She is the sister of ‘Abbās ibn ‘Ubayd Allāh. Abū Dāwūd reported her narrations in his *al-Marāsīl* from ‘Ubayd Allāh ibn Mu‘ādh—form ‘Abd Allāh ibn ‘Awf: I went to a shoemaker in Madīnah and ordered him to make a toe strap on the front. He said, “Should I not make the strap like the sandal of the Prophet ﷺ?” I asked, “Where did you see this?” He answered, “With Fāṭimah bint ‘Ubayd Allāh ibn ‘Abbās.” I said, “Make it like that.” So he made the strap for both on the right.

Fāṭimah bint ‘Alī ibn ‘Abd Allāh ibn ‘Abbās ibn ‘Abd al-Muṭṭalib

She was a stern person. She was with her father in Ḥumaymah. She is the eldest of her sisters, the most virtuous, and protective over them.

Fāṭimah bint Qāsim ibn Muḥammad ibn Ja‘far ibn Abī Ṭālib

She was amongst the eloquent and articulate of her age. She was in the presence of Sulaymān ibn Hishām ibn ‘Abd al-Malik who said to her, “You are a barren camel.” She said, “No, by Allah, [I am not] but my graciousness prevents me from tarnishing myself with your faults.”

Fāṭimah bint Qāsim al-Ṭayyab ibn Muḥammad al-Ma’mūn ibn Ja‘far al-Ṣādiq

It is said that she was called ‘Aynā’ on account of the beauty of her eyes. She is from the pious worshippers and virtuous.

Fāṭimah bint Muḥammad ibn ‘Abd Allāh ibn Ḥasan

I assume that she is the daughter of Muḥammad al-Nafs al-Zakiyyah ibn ‘Abd Allāh al-Maḥḍ ibn Ḥasan al-Muthannā. She was a great orator and jurist. She married her cousin Ḥasan ibn Ibrāhīm ibn ‘Abd Allāh ibn Ḥasan.

Fāṭimah bint Muḥammad

A Tābi'iyah. She was the wife of 'Abd Allāh ibn Abī Bakr al-Ṣiddīq. She was in the care of Sayyidah 'Ā'ishah رضي الله عنها. She has narrated a Ḥadīth about 'Umrah.

Fāṭimah bint Marwān ibn al-Ḥakam ibn Abī al-'Āṣ ibn Umayyah ibn 'Abd Shams

She is the sister of 'Abd al-Malik ibn Marwān, a Tābi'iyah. The Banū Umayyah would help her alight at the doors of the palace. She entered upon 'Umar ibn 'Abd al-'Azīz while she was mounted upon her camel, and he honoured her.

Fāṭimah bint 'Abd al-Malik ibn Marwān ibn al-Ḥakam ibn Abī al-'Āṣ ibn Umayyah ibn 'Abd Shams

She was one of the most honourable Fāṭimahs of her age. She is the daughter of a Khalīfah, sister to four Khulafā', and she was married to a Khalīfah, namely 'Umar ibn 'Abd al-'Azīz. She narrated Ḥadīth from her husband. After the demise of 'Umar ibn 'Abd al-'Azīz she married Dāwūd ibn Sulaymān ibn Marwān.

Fāṭimah bint al-Mundhir ibn Zubayr ibn al-'Awwām al-Qurashiyyah al-Asadiyyah

Her mother was an Umm Walad. She was married by Hishām ibn 'Urwah ibn Zubayr ibn al-'Awwām, and bore him 'Urwah and Muḥammad. She has narrated from her grandmother, Asmā' bint Abī Bakr, Umm Salamah, 'Umrah bint 'Abd al-Raḥmān. Those who narrated from her include her husband, Hishām ibn 'Urwah, Muḥammad ibn Ishāq ibn Yasār. She resided in Madīnah and is Thiqaḥ. Her narrations are reported in the six books: Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, Sunan al-Tirmidhī, Sunan al-Nasā'ī, Sunan Ibn Mājah. She was born in approximately 48 A.H. Hishām ibn 'Urwah would say, "She was elder than me by three years."

Fāṭimah bint Usāmah ibn Zayd ibn Ḥārithah al-Kalbiyyah

She is the daughter of the famous Ṣaḥābī Usāmah ibn Zayd رضي الله عنه. She lived until the era of ‘Umar ibn ‘Abd al-Azīz, who honoured her and showered her with gifts when she came to see him.

Fāṭimah bint Ḥizām ibn Khālīd ibn Rabī‘ah al-Kilābiyyah

An eloquent poetess. She was the wife of ‘Alī ibn Abī Ṭālib رضي الله عنه and bore him ‘Abbās, ‘Abd Allāh, Ja‘far, ‘Uthmān; all of whom were martyred alongside their brother in Karbalā’.

Appendix 3

Fāṭimahs who lived during the period before Islam

I begin first with those Fāṭimahs in the ancestry of the Messenger of Allah صلى الله عليه وسلم.

Fāṭimah bint ‘Amr ibn ‘Ā’idh ibn ‘Imrān ibn Makhzūm

She is the closest of all these Fāṭimahs and is the mother of his father, ‘Abd Allāh ibn ‘Abd al-Muṭṭalib.

Fāṭimah bint ‘Abd Allāh ibn ‘Amr ibn ‘Adwān

She is the mother of Salmā, and Salmā is the mother of ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd Manāf—grandfather of the Prophet صلى الله عليه وسلم.

Fāṭimah bint ‘Awf ibn Sa’d ibn Sayl (Khayr) ibn Ḥammālah ibn ‘Awf ibn ‘Āmir al-Jādir¹ al-Azdī

She is the mother of Quṣayy, the third grandfather of the Prophet صلى الله عليه وسلم.

Fāṭimah bint ‘Awn ibn ‘Adī

She is the mother of Makhzūm², after whom the Banū Makhzūm are named, the maternal grandfather of the Prophet’s صلى الله عليه وسلم father ‘Abd Allāh.

Fāṭimah bint Bilāl ibn ‘Amr ibn Thumālah al-Azdī

She is one of the grandmothers of ‘Abd al-‘Uzzā ibn ‘Uthmān Abd al-Dār ibn Quṣayy.

1 He is the first to build a wall (*jidār*) for the Ka’bah, thus he was called Jadrah.

2 The Banū Makhzūm were called the flowers of the Quraysh, the majority of the grandmothers of the Prophet صلى الله عليه وسلم were from this clan.

Fāṭimah bint ‘Awf ibn al-Ḥārith ibn ‘Abd Manāh ibn Kinānah

She is one of the grandmothers of Asad ibn ‘Abd al-‘Uzzā ibn Quṣayy.

Fāṭimah bint ‘Āmir ibn Ḍirab ibn ‘Ayyādhah

She is one of the grandmothers of the Prophet’s ﷺ father ‘Abd Allāh.

Fāṭimah bint Bujayd ibn Ru’ās ibn Kilāb ibn Rabīah

She is one of the grandmothers of Hāshim—great grandfather of the Prophet ﷺ—ibn ‘Abd Manāf ibn Quṣayy ibn Kilāb.

Fāṭimah bint Rabīah ibn ‘Abd al-‘Uzzā ibn Rizām ibn Jaḥwash ibn Mu‘āwiyah ibn Bakr ibn Hawāzin

She is the mother of ‘Amr ibn ‘Ā’idh ibn ‘Imrān ibn Makhzūm, and one of the grandmothers of Hāshim, great grandfather of the Prophet ﷺ.

Fāṭimah bint Naṣr ibn ‘Awf ibn ‘Amr ibn Luḥayy al-Khuzā’ī

She is the mother of Ḥubayy bint Ḥulayl ibn Ḥubshiyah al-Khuzā’ī. Ḥubayy is the mother of ‘Abd Manāf ibn Quṣayy.

Fāṭimah bint ‘Abd Allāh ibn Ḥarb ibn Wā’ilah

She is one of the grandmothers of ‘Ātikah bint ‘Āmir ibn Ḍirab, one of the grandmothers of the Prophet ﷺ.

She is mentioned in the works of many who have written about those named Fāṭimah, most famous of them is Abū al-Ḥusayn Yaḥyā al-‘Aqīqī al-Madanī—the famous genealogist—who passed away in 277 A.H in his book *Akhbār al-Fawāṭim*. Similarly, Ibn Sa’d has mentioned her in his *al-Ṭabaqāt* under the discussion of those who were named Fāṭimah from the grandmothers of the Prophet ﷺ, Ibn Ḥabīb in *al-Muḥabbar*, Ibn Hishām al-Kalbī, and Ibn al-Athīr in *al-Kāmil*, etc.

Fāṭimah bint al-Aḥjam ibn Wandanah al-Khuzā'iyah

A famous poetess from the period before Islam.

Fāṭimah bint al-Kharshab al-Anmāriyyah

She was from the tribe of Ghaṭfān. There was an Arabian proverb about her, “More honourable than Fāṭimah bint al-Kharshab.” She was the wife of Ziyād ibn Sufyān al-‘Absī.

Fāṭimah bint al-‘Ubayd ibn Tha‘labah

Amongst the most virtuous of the women of her age.

Fāṭimah bint Murr al-Khath‘amiyyah

A poetess and fortune teller in Makkah from the period of ignorance. She could read and lived during the same time as ‘Abd Allāh ibn ‘Abd al-Muṭṭalib—father of the Prophet ﷺ—and proposed to ‘Abd Allāh before he married Sayyidah Āminah.

Appendix 4

An extract from the book *Shajarat Ṭūbā*¹ by Muḥammad Mahdī al-Ḥā'irī

Muḥammad Mahdī al-Ḥā'irī says in sitting: 52:

When al-Manṣūr ordered that the Banū Ḥasan be arrested and imprisoned, Muḥammad and Ibrāhīm went into hiding, details concerning them will be mentioned shortly. Their father was taken captive along with the rest of the Banū Ḥasan. Al-Manṣūr then proceeded to perform Ḥajj. When he returned, he encamped at Rabdhah and ordered that the Banū Ḥasan be brought to him, so they were quickly transported to Rabdhah. With them was Muḥammad al-Dībāj ibn 'Abd Allāh ibn 'Amr ibn 'Uthmān ibn 'Affān. This Muḥammad al-Dībāj ibn 'Abd Allāh ibn 'Amr ibn 'Uthmān ibn 'Affān was arrested along with the Banū Ḥasan, even though he was not from the children of Ḥasan, because he was the uterine brother of 'Abd Allāh Ibn Ḥasan—their mother being Fāṭimah bint Ḥusayn. 'Abd Allāh ibn 'Amr ibn 'Uthmān married Fāṭimah bint Ḥusayn after the demise of Ḥasan al-Muthannā, and she bore him Muḥammad. And also [he was arrested with the Banū Ḥasan] because he was intelligent, wise, and a strategist. He was highly respected among people, and they had hopes that he would become the Khalīfah. He was extremely pleasing to the eye, it was as if he was created from silver. He was called al-Dībāj (silk) because of his handsomeness. Their necks and feet were shackled, and they were transported without any saddle...

When they all reached Rabdhah, Muḥammad al-Dībāj was brought before al-Manṣūr. Before the Khilāfah had come to the Abbasids, al-Manṣūr had suggested to the Banū Hāshim and Banū 'Abbās to pledge allegiance to Muḥammad al-Dībāj. He said, “Why do you continue to bluff yourselves,

1 From the publications of *al-Maktabah al-Ḥaydariyyah* of Najaf, published 1385. The purpose of quoting this extract is to prove that Muḥammad al-Dībāj is the uterine brother of 'Abd Allāh al-Mahḍ, both being the sons of Fāṭimah bint Ḥusayn.

you know very well that there is no one more popular and who will be readily obeyed than this youngster, i.e. Muḥammad ibn ‘Abd Allāh al-Dībāj.” They all replied, “By Allah, you have spoken the truth. He is as you described.” They all then pledged themselves to Muḥammad al-Dībāj, and adorned him in the finest clothes.

When Muḥammad was brought before al-Manṣūr he said, to him, “...”¹ They continued conversing with each other until al-Manṣūr started becoming harsh in his speech. Al-Manṣūr then ordered his clothes to be stripped off him and he was given 150 lashes, on each strike al-Manṣūr falsely accused him of various crimes...

One of the lashes struck his eyes, and he was blinded. When he was brought out he looked as if he was an Abyssinian...

Al-Manṣūr then ordered his execution, and he was killed. His head was then sent to Khurāsān and al-Manṣūr sent witnesses to testify that it was actually the head of Muḥammad Ibn ‘Abd Allāh²...

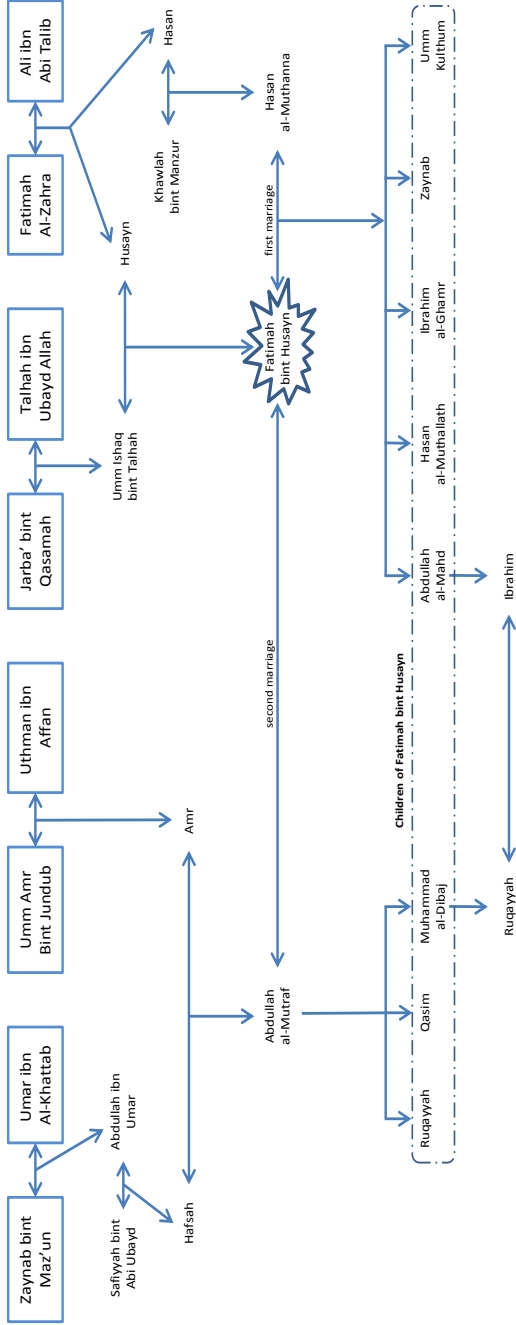
When Muḥammad al-Dībāj was murdered, his brother—‘Abd Allāh al-Maḥḍ—said, “To Allah do we belong and unto Him shall we return. Verily we thought he would be safe under their authority.”

1 The text is extremely vulgar and revolting, hence I have refrained from quoting it. Ruqayyah, the daughter of Muḥammad al-Dībāj, was married to Ibrāhīm ibn ‘Abd Allāh al-Maḥḍ, as has been recorded in a multitude of sources. Al-Manṣūr here insulted and slandered the relationship between the two of them.

2 His intention thereby was to fool the people into thinking that Muḥammad al-Nafs al-Zakiyyah—who had rose up against the rule of al-Manṣūr—had been killed.

Chart illustrating the relationship between the Şahābah and Fāṭimah bint Ḥusayn and her children

Ancestry and Progeny of Sayyidah Fatimah bint Husayn



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26. *Sunan al-Tirmidhī* by Abū ‘Isā Muḥammad ibn ‘Isā al-Tirmidhī, Dār al-Salām, Saudi Arabia, 1421 A.H, 2000 CE.
27. *Sunan al-Dāraqūṭnī* by ‘Alī ibn ‘Umar Abū al-Ḥasan al-Dāraqūṭnī al-Baghdādī, Dār al-Mā’rifah, Beirut, Lebanon, 1386 A.H, 1966 CE, with the research of Al-Sayyid ‘Abd Allāh Hāshim Yamānī al-Madanī.

28. *Siyar A'lām al-Nubalā'* by Shams al-Dīn Muḥammad ibn Aḥmad ibn 'Uthmān al-Dhahabī, Mu'assat al-Risālah, Dār al-Fikr, Beirut, Lebanon, 1422 A.H, 2001 CE.
29. *Shadhrāt al-Dhahab fī Akhbār man Dhahab* by Ibn al-'Imād al-Ḥambalī 'Abd al-Ḥayy Aḥmad ibn Muḥammad al-'Akrī al-Dimashqī, Dār ibn Kathīr, Damascus and Beirut, 1406 A.H, 1986.
30. *Sharah Uṣūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah min al-Kitāb wa al-Sunnah wa Ijmā' al-Ṣaḥābah* by Hibat Allāh ibn Ḥasan ibn Manṣūr al-Lālākā'ī, Dār al-Ṭaybah, Riyadh, 1402 A.H, with the research of Aḥmad ibn Sa'd Ḥamdān.
31. *Ṣaḥīḥ al-Bukhārī* by Abū 'Abd Allāh Muḥammad ibn Ismā'īl al-Bukhārī, Dār al-Salām, Saudi Arabia, 1421 A.H, 2000 CE.
32. *Ṣaḥīḥ Muslim* by Abū al-Ḥusayn Muslim ibn al-Ḥajjāj al-Qushayrī al-Nisābūrī, Dār al-Salām, Saudi Arabia, 1421 A.H, 2000 CE.
33. *Ṣaḥīḥ wa Ḍa'īf al-Jāmi' al-Ṣaḥīḥ wa Ziyādatuhū* by Muḥammad Nāṣir al-Dīn al-Albānī, Dār al-Maktab al-Islāmī.
34. *Al-Ḍu'afā al-Kabīr* by Abū Ja'far Muḥammad ibn 'Umar ibn Mūsā al-'Uqaylī, Dār al-Maktabah al-'Ilmiyyah, Beirut, Lebanon, 1404 A.H, 1984 CE, with the research of 'Abd al-Mu'ṭī Amīn Qal'jī.
35. *Al-Ṭabaqāt al-Kubrā* by Muḥammad ibn Sa'd ibn Munī' al-Zuhrī, Dār al-Ihyā al-Turāth al-'Arabī, Beirut, Lebanon, 1416 A.H, 1995 CE.
36. *Al-'Ilal al-Mutanāhiyyah fī al-Aḥādīth al-Wāhiyyah* by 'Abd al-Raḥmān ibn 'Alī ibn al-Jawzī, Dār al-Kutub al-'Ilmiyyah, Beirut, Lebanon, 1403 A.H, 1983 CE, with the research of Khalīl al-Mīṣ.
37. *'Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib* by Jamāl al-Dīn Aḥmad ibn 'Alī al-Ḥusaynī, commonly known as Ibn 'Inabah (d. 828 A.H), Also the print by Jul al-Ma'rifah and Maktabah al-Tawbah, Saudi Arabia, 1424 A.H, 2003 CE.

38. *Al-Qāmūs al-Muḥīṭ* by Abū Ṭāhir Muḥammad Majd al-Dīn Muḥammad ibn Ya‘qūb al-Shīrāzī al-Fayrūzābādī, Bayt al-Afkār al-Dawliyyah.
39. *Al-Majrūhīn* by Abū Ḥātim Muḥammad ibn Ḥibbān al-Bustī, Dār al-Wa‘ī, Ḥalab, Syria, with the research of Maḥmūd Ibrāhīm Zāyid.
40. *Musnad Aḥmad* by Aḥmad ibn Muḥammad ibn Ḥambal Abū ‘Abd Allāh al-Shaybānī, Dār al-Mu‘assah Qurṭubah, Cairo, with the research of Shu‘ayb al-Arna‘ūt.
41. *Musnad Abī Yalā* by Aḥmad ibn ‘Alī ibn al-Muthannā Abū Ya‘lā al-Mawsilī al-Tamīmī, Dār al-Ma‘mūn lī Turāth, Damascus, Syria, 1404, 1984, with the research of Ḥusayn Salīm Asad.
42. *Musnad Shihāb* by Muḥammad ibn SALāmah ibn Ja‘far Abū ‘Abd Allāh al-Qaḍā‘ī, Mu‘assat al-Risālah, Beirut, Lebanon, 1407 A.H, 1986 CE, with the research of Ḥamdī ibn ‘Abd al-Majīd al-Salafī.
43. *Mashāhīr ‘Ulamā’ al-Amṣār* by Muḥammad ibn Ḥibbān ibn Aḥmad Abū Ḥātim al-Tamīmī al-Bustī, Dār al-Kutub al-‘Ilmiyyah, Beirut, Lebanon, 1959 CE.
44. *Muṣannaf ‘Abd al-Razzāq* by ‘Abd al-Razzāq Abū Bakr ibn Humām al-Ṣan‘ānī, Dār al-Islāmī, Beirut, Lebanon, 1403 A.H, with the research of Ḥabīb al-Raḥmān Al-A‘zamī.
45. *Muṣannaf fī al-Aḥādīth wa al-Āthār* by Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah al-Kūfī, Maktabah al-Rushd, Riyadh, 1409 A.H, with the research of Kamāl Yūsuf al-Ḥūt.
46. *Al-Mu‘jam al-Awsaṭ* by Abū al-Qāsim Sulaymān ibn Aḥmad al-Ṭabarānī, Dār al-Ḥaramayn, Cairo, Egypt, 1415 A.H, with the research of Ṭāriq ibn ‘Iwaḍ Allāh ibn Muḥammad and ‘Abd al-Muḥsin ibn Ibrāhīm al-Ḥusaynī.

47. *Al-Mu'jam al-Kabīr* by Abū al-Qāsim Sulaymān ibn Aḥmad al-Ṭabarānī, MAktabah al-'Ulūm wa al-Ḥikām, Mosul, Iraq, 1404 A.H, 1983 CE, with the research of Ḥamdī ibn 'Abd al-Majīd al-Salafī.
48. *Ma'rifat al-Sunan wa al-Āthār* by Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī al-Shāfi'ī.
49. *Maqātil al-Ṭālibiyīn* by Abū al-Faraj al-Aṣfahānī (d. 356 A.H), Dār al-Ma'rifah, Beirut, Lebanon, with the research of Sayyid Aḥmad Ṣaqar, 1426 A.H, 2005 CE.
50. *Nasab Quraysh* by Abū 'Abd Allāh Muṣ'ab ibn 'Abd Allāh al-Zubayrī (d. 336 A.H), , with the research of Lévi-Provençal, Dār al-Ma'ārif, Egypt.
51. *Naṣb al-Rāyah li Aḥādīth al-Hādīyah* by 'Abd Allāh ibn Yūsuf Abū Muḥammad al-Ḥanafī al-Zayla'ī.
52. *Nūr al-Abṣār fī Manāqib Āl Bayt al-Nabī al-Mukhtār* by Shaykh Mu'min ibn Ḥasan ibn Mu'min al-Shablanjī, Dār al-Kutub al-'Ilmiyyah, Beirut, Lebanon, 1424 A.H, 2003 CE.
53. *Al-Hawātif* by 'Abd Allāh Muḥammad ibn 'Ubayd ibn Sufyān Abū Bakr, Mu'assat al-Kutub al-Thiqāfiyyah, Beirut, Lebanon, 1413 A.H, with the research of Muṣṭafā 'Abd al-Qādir 'Āṭā'.
54. *Wafayāt al-A'yān wa Anbā' al-Zamān* by Abū al-'Abbās Shams al-Dīn Aḥmad ibn Muḥammad ibn Abī Bakr ibn Ḥalkān, Dār al-Iḥyā' al-Turāth al-'Arabī, Beirut, Lebanon, 1417 A.H, 1997 CE.