

# **Names and Marital Relations Between the Ahl al-Bayt and Şahābah**

By:

Abū Mu'ādh al-Sayyid ibn Aḥmad ibn Ibrāhīm

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## Contents

<b>Introduction</b>	<b>1</b>
<b>Foreword</b>	<b>3</b>
<b>Foreword to the Second Publication</b>	<b>11</b>
<b>Section One - Ahl al-Bayt who were named after the Şahābah</b>	<b>13</b>
<b>Sayyidunā Abū Bakr al-Şiddīq</b>	<b>16</b>
Lineage	16
Eminent Personalities Of The Ahl al-Bayt Who Had The Name Abū Bakr	17
1. Abū Bakr ibn ‘Alī ibn Abī Ṭālib	17
2. Abū Bakr ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib	18
3. Abū Bakr ‘Alī Zayn al-‘Ābidīn	20
4. Abū Bakr ibn Mūsā (al-Kāẓim)	21
5. Abū Bakr ‘Alī (al-Riḍā) ibn Mūsā (al-Kāẓim) ibn Ja‘far (al-Şādiq)	21
6. Abū Bakr Muḥammad (al-Mahdī al-Muntaẓar) ibn al-Ḥasan al-‘Askarī	22
7. Abū Bakr ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib	22
8. Abū Bakr ibn Ḥasan (al-Muthannā) ibn Ḥasan (al-sibṭ) ibn ‘Alī ibn Abī Ṭālib	24
9. Abū Bakr ibn Abī al-‘Azm ibn ‘Abd Allāh	24
<b>Sayyidunā ‘Umar al-Fārūq</b>	<b>25</b>
Lineage	25
Eminent Personalities Of The Ahl al-Bayt Who Had The Name ‘Umar	26
1. ‘Umar al-Aṭraf ibn ‘Alī ibn Abī Ṭālib	26
2. ‘Umar ibn Ḥasan ibn ‘Alī ibn Ṭālib	29

3. ʿUmar ibn Ḥusayn ibn ʿAlī ibn Abī Ṭālib 33
4. ʿUmar (al-Ashraf) ibn ʿAlī (Zayn al-ʿĀbidīn) ibn al-Ḥusayn al-Shahīd 34
5. ʿUmar (al-Shajarī) ibn ʿAlī (al-Aṣghar) ibn ʿUmar (al-Ashraf) ibn ʿAlī (Zayn al-ʿĀbidīn) 36
6. ʿUmar ibn Muḥammad ibn ʿUmar (al-Shajarī) ibn ʿAlī (al-Aṣghar) ibn ʿUmar (al-Ashraf) ibn ʿAlī (Zayn al-ʿĀbidīn) 37
7. ʿUmar ibn Yaḥyā ibn Ḥusayn ibn Zayd (al-Shahīd) ibn ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn (al-Shahīd) ibn ʿAlī ibn Abī Ṭālib 38
8. ʿUmar (Abū ʿAlī) ibn Yaḥyā ibn Ḥusayn (al-Naqīb) ibn Aḥmad (al-Muḥaddith) ibn ʿUmar ibn Yaḥyā ibn Ḥusayn ibn Zayd (al-Shahīd) ibn ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn (al-Shahīd) ibn ʿAlī ibn Abī Ṭālib 39
9. ʿUmar ibn Muḥammad ibn ʿAbd Allāh ibn ʿUmar ibn Sālim ibn Abī Yaʿlā ibn Abī al-Barakāt Muḥammad (Naqīb Wāsiṭ) ibn Abī Ṭāhir ʿAbd Allāh ibn Abī al-Faṭḥ Muḥammad al-Ashtar ibn ʿUbayd Allāh (al-Thālith) ibn ʿAlī ibn ʿUbayd Allāh (al-Thānī) ibn ʿAlī al-Ṣāliḥ ibn ʿUbayd Allāh al-Aʿraj ibn Ḥusayn (al-Aṣghar) ibn ʿAlī (Zayn al-ʿĀbidīn). 40
10. ʿUmar (Abū ʿAlī) al-Mukhtār al-Naqīb ibn Muslim (Abū al-ʿAlāʾ) ibn Abī ʿAlī Muḥammad (al-Amīr) ibn Muḥammad (Ashtar) 40
11. ʿUmar ibn al-Ḥasan (al-Afṭas) ibn ʿAlī (al-Aṣghar) ibn ʿAlī (Zayn al-ʿĀbidīn) ibn al-Ḥusayn al-Shahīd 40
12. ʿUmar ibn ʿAlī ibn ʿUmar ibn al-Ḥasan (al-Afṭas) ibn ʿAlī (al-Aṣghar) ibn ʿAlī (Zayn al-ʿĀbidīn) ibn al-Ḥusayn al-Shahīd 40

13. ‘Umar (al-Manjūrānī) ibn Muḥammad ibn ‘Abd Allāh  
ibn Muḥammad (al-Aṭraf) 41
14. ‘Umar ibn Ja‘far (al-Malik al-Multānī) ibn Abī  
‘Umar Muḥammad ibn ‘Abd Allāh ibn Muḥammad ibn  
‘Umar (al-Aṭraf) 42
15. ‘Umar ibn Mūsā (al-Kāzim) ibn Ja‘far (al-Şādiq) 42
16. ‘Umar ibn ‘Abd Allāh ibn Muḥammad ibn ‘Umar ibn  
‘Alī ibn Abī Ṭālib 43
17. ‘Umar ibn Muḥammad ibn ‘Umar (al-Aṭraf) ibn ‘Alī ibn  
Abī Ṭālib 43
18. ‘Umar Abū al-Ḥasan ibn Dāwūd ibn Ḥasan ibn Dāwūd  
ibn Ḥasan ibn Dāwūd ibn Ḥasan ibn Ḥamzah ibn Mūsā  
Abū al-Ḥasan ibn Abū ‘Abd Allāh Maḥmūd al-Baṭḥāī  
Jamāl al-Dīn ibn Abī Muḥammad al-Qāsim ibn Abī  
Muḥammad al-Ḥasan ibn Zayd ibn Ḥasan (al-Sibṭ)  
ibn ‘Alī ibn Abī Ṭālib 44
19. ‘Umar ibn Ḥamzah ibn Raḍī ibn Muḥammad ibn Ḥusayn  
ibn Mahdī ibn Ja‘far ibn Muḥammad ibn ‘Īsā ibn ‘Alī ibn  
‘Abd al-Raḥmān al-Shajarī ibn al-Qāsim ibn Ḥasan ibn  
Zayd ibn Ḥasan (al-Sibṭ) ibn ‘Alī ibn Abī Ṭālib 44
20. ‘Umar ibn Muḥammad ibn ‘Abd Allāh ibn ‘Umar ibn  
Sālim ibn Muḥammad Abī Ya‘lā ibn Muḥammad Abī  
al-Barakāt (naqīb Wāsiṭ) ibn ‘Abd Allāh ibn Abī Ṭāhir  
ibn Muḥammad (Ibn Şakhrāh) ibn Muḥammad  
al-Ashtar ibn ‘Ubayd Allāh al-Thālith 44
21. ‘Umar Majd al-Dīn (Naqīb al-Kūfah) Abū Muḥammad  
ibn Muḥammad Abū al-Faṭḥ ibn ‘Abd Allāh Abī Ṭāhir  
ibn Muḥammad (Ibn Şakhrāh) ibn Muḥammad al-Ashtar  
ibn ‘Ubayd Allāh al-Thālith 44

22. ʿUmar ibn Aḥmad ibn Muḥammad ibn Aḥmad ibn Ḥasan ibn Aḥmad ibn Ḥusayn ibn Aḥmad al-Miṣrī al-ʿAqīqī ibn Ibrāhīm ibn Aḥmad ibn Ḥasan ibn Ibrāhīm ibn Abī al-Ḥasan ibn Muḥammad ibn al-ʿAqīqī ibn Jaʿfar ibn Ṣaḥṣaḥ ibn ʿAbd Allāh al-Bāhir al-ʿAqīqī ibn Ḥusayn al-Aṣghar ibn ʿAlī Zayn al-ʿĀbidīn ibn Ḥusayn 45
23. ʿUmar ibn Muḥammad ibn Aḥmad ibn Ḥasan ibn Aḥmad ibn Ḥusayn ibn Aḥmad al-Miṣrī al-ʿAqīqī 45
24. ʿUmar ibn Shukar ibn Nāṣir ibn Aḥmad al-Daʿiki ibn Muḥammad ibn Jaʿfar ibn Aḥmad ibn Aḥmad ibn ʿAlī al-ʿIrāqī ibn ʿAlī ibn Zayd ibn Ḥusayn ibn ʿĪsā ibn Zayd (al-Shahīd) ibn ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn 45
25. ʿUmar ibn Muḥammad ibn ʿAlī ibn Ibrāhīm ibn Muḥammad ibn Ḥasan ibn Ḥusayn ibn Aḥmad al-Umarī ibn Ismāʿīl al-Aʿraj ibn Jaʿfar (al-Ṣādiq) 45

### **Sayyidunā ʿUthmān ibn ʿAffān 48**

Lineage 48

Eminent Personalities Of The Ahl al-Bayt Who Had The Name ʿUthmān 49

1. ʿUthmān ibn ʿAlī ibn Abī Ṭālib 49
2. ʿUthmān ibn ʿAqīl ibn Abī Ṭālib 50
3. ʿUthmān ibn Yaḥyā ibn Sulaymān ibn Māniʿ 50
4. ʿUthmān ibn Ḥusayn ibn ʿAlī ibn Abī Ṭālib: 51

### **Sayyidunā Ṭalḥah ibn ʿUbayd Allāh 52**

Lineage 52

Eminent Personalities Of The Ahl al-Bayt Who Had The Name Ṭalḥah 52

1. Ṭalḥah ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib 52

2. Ṭalḥah ibn Ḥasan (al-Muthallath) ibn Ḥasan (al-Muthannā) ibn Ḥasan (al-Sibt) ibn ‘Alī ibn Abī Ṭālib	54
<b>Sayyidunā Mu‘āwiyah ibn Abī Sufyān</b>	<b>55</b>
Lineage	55
Eminent Personalities Of The Ahl al-Bayt Who Had The Name Mu‘āwiyah	57
1. Mu‘āwiyah ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib	57
<b>Umm al-Mu‘minīn Sayyidah ‘Ā’ishah al-Ṣiddīqah bint Abī Bakr al-Ṣiddīq</b>	<b>59</b>
Lineage	59
Eminent Personalities Of The Ahl al-Bayt Who Had The Name ‘Ā’ishah	60
1. ‘Ā’ishah bint Ja‘far al-Ṣādiq	60
2. ‘Ā’ishah bint Mūsā al-Kāẓim ibn Ja‘far al-Ṣādiq	60
3. ‘Ā’ishah bint Ja‘far ibn Mūsā (al-Kāẓim) ibn Ja‘far (al-Ṣādiq)	62
4. ‘Ā’ishah bint ‘Alī (al-Riḍā) ibn Mūsā (al-Kāẓim)	63
5. ‘Ā’ishah bint ‘Alī (al-Hādī) ibn Muḥammad (al-Jawwād) ibn ‘Alī (al-Riḍā)	63
6. ‘Ā’ishah bint Muḥammad ibn Ḥasan ibn Ja‘far ibn Ḥasan (al-Muthannā) ibn Ḥasan (al-Sibt) ibn ‘Alī ibn Abī Ṭālib	64
A final comment regarding the name ‘Ā’ishah	64
Sayyidah ‘Ā’ishah and the Companions of the shawl	67
A poignant last word	72

## Section Two - Marital Relations between the Ahl al-Bayt and the Ṣaḥābah

75

### Linguists

75

#### Marital Relations Between the House of al-Ṣiddīq and the Ahl al-Bayt

78

1. Muḥammad the Rasūl of Allah ﷺ 78
2. Ḥasan ibn ‘Alī ibn Abī Ṭālib 78
3. Ishāq ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib 79
4. Muḥammad al-Bāqir ibn ‘Alī Zayn al-‘Ābidīn ibn Ḥusayn 80
5. Mūsā (al-Jawn) ibn ‘Abd Allāh (al-Maḥḍ) ibn Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib 83
6. Ishāq ibn ‘Abd Allāh ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib 83

#### Marital relations between the House of Zubayr and the Ahl al-Bayt

85

1. Ṣafīyyah bint ‘Abd al-Muṭṭalib, aunt of the Prophet ﷺ 85
2. Umm al-Ḥasan bint Ḥasan ibn ‘Alī ibn Abī Ṭālib 85
3. Ruqayyah bint al-Ḥasan ibn ‘Alī bin Abī Ṭālib 86
4. Mulaykah bint al-Ḥasan (al-Muthannā) ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib 87
5. Mūsā ibn ‘Umar ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib 87
6. Ja‘far (al-Akbar) ibn ‘Umar ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib 88
7. ‘Abd Allāh ibn Ḥusayn ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn ibn ‘Alī bin Abī Ṭālib 88
8. Muḥammad ibn ‘Awf ibn ‘Alī ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib 89
9. Bint al-Qāsīm ibn Muḥammad ibn Ja‘far ibn Abī Ṭālib 89



10. Muḥammad (al-Nafs al-Zakiyyah) ibn ‘Abd Allāh (al-Maḥḍ) ibn Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib 91
11. Ḥusayn (al-Aṣghar) ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn (al-Shahīd) 91
12. Sukaynah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib 92
13. Ḥusayn ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib 94
14. ‘Alī (al-Kharazī) ibn Ḥasan ibn ‘Alī ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib 94
15. Fāṭimah bint ‘Alī ibn Abī Ṭālib 95
16. ‘Abd Allāh ibn Ḥusayn (al-Aṣghar) ibn ‘Alī (Zayn al-‘Ābidīn) 96
17. Ibrāhīm ibn Ḥusayn ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib 97

### **Marital relations between the House of al-Fārūq and the Ahl al-Bayt** **98**

1. Muḥammad the Rasūl of Allah ﷺ 98
2. Ḥusayn (al-Aftas) ibn ‘Alī ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn 98
3. Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib 99
4. Sayyidah Umm Kulthūm bint ‘Alī ibn Abī Ṭālib 99
5. Umm Kulthūm bint Ibrāhīm ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib 103

### **Marital Relations Between the House of Ṭalḥah and the Ahl al-Bayt, as well as the Banū Taym** **104**

1. Ḥasan ibn ‘Alī ibn Abī Ṭālib 104
2. Ḥusayn ibn ‘Alī ibn Abī Ṭālib 105
3. ‘Abdah bint ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib 105
4. Ḥasan (al-Muthallath) ibn Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib 106
5. ‘Awn ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib 107

6. Abū ‘Alī Ibrāhīm ibn Muḥammad (al-Muḥaddith) ibn Ḥasan ibn Muḥammad (al-Jawānī) ibn ‘Ubayd Allāh al-A‘raj ibn Ḥasan (al-Aṣghar) ibn ‘Alī (Zayn al-‘Ābidīn) 107

**Marital Relations Between the House of Dhū al-Nūrayn and the Ahl al-Bayt as well as with the Banū Umayyah 108**

1. Muḥammad ibn ‘Abd Allāh, the Rasūl of Allah ﷺ 108
2. Ruqayyah ibn Rasūlillāh 108
3. Umm Kulthūm bint Rasūlillāh 109
4. Zaynab bint Rasūlillāh 109
5. ‘Alī ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib 110
6. Khadījah bint ‘Alī ibn Abī Ṭālib 111
7. Ramlah bint ‘Alī ibn Abī Ṭālib 113
8. ‘Alī ibn Ḥasan ibn ‘Alī ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib 114
9. Zaynab bint Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib 115
10. Nafīсах bint Zayd ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib 116
11. Umm Abīhā bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib 116
12. Umm al-Qāsim bint Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib 117
13. Fāṭimah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib 118
13. Ḥusayn ibn ‘Alī ibn Abī Ṭālib 126
14. Ishāq ibn ‘Abd Allāh ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib 127
15. Umm Kulthūm bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib 127
16. Lubābah bint ‘Abd Allāh ibn ‘Abbās ibn ‘Abd al-Muṭṭalib 128
17. Ramlah bint Muḥammad ibn Ja‘far ibn Abī Ṭālib 129
18. Umm Muḥammad bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib 130

19. Khadījah bint Ḥusayn ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib and  
Hamādah bint Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib 130
20. Ibrāhīm ibn ‘Abd Allāh ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn  
Abī Ṭālib 131
21. Ḥasan ibn Ḥasan ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib 132
22. Lubābah bint ‘Abd Allāh ibn Muḥammad ibn ‘Alī ibn  
Abī Ṭālib 132
23. Nafisah bint ‘Ubayd Allāh ibn ‘Abbās ibn ‘Alī ibn Abī Ṭālib 133
24. Sukaynah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib 133

**Marital Relations Between the family of ‘Alī and their  
cousins from the family of ‘Abbās 135**

1. Muḥammad (al-Jawwād) ibn ‘Alī (al-Riḍā) ibn Mūsā  
(al-Kāzim) 135
2. ‘Alī (al-Riḍā) ibn Mūsā (al-Kāzim) ibn Ja‘far (al-Şādiq) 136
3. ‘Ubayd Allāh ibn Muḥammad ibn ‘Umar (al-Aṭraf) ibn  
‘Alī ibn Abī Ṭālib 137
4. Umm Kulthūm bint Mūsā (al-Jawn) ibn ‘Abd Allāh (al-Maḥḍ)  
ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib 138
5. Zaynab bint ‘Abd Allāh ibn Ḥusayn ibn ‘Alī ibn Ḥusayn ibn  
‘Alī ibn Abī Ṭālib 138
6. Bint Muḥammad ibn ‘Abd Allāh (al-Maḥḍ) ibn Ḥasan ibn  
Ḥasan ibn ‘Alī ibn Abī Ṭālib 139
7. Maymūnah bint Ḥusayn ibn Zayd ibn ‘Alī ibn Ḥusayn ibn  
‘Alī ibn Abī Ṭālib 140

**Conclusion 141**

**Appendix 1**

The report of Muş‘ab al-Zubayrī in *Nasab Quraysh* which highlights  
the amicable relationship between the houses of ‘Alī and Zubayr 142

## Appendix 2

Priceless gems derived from the science of genealogy	147
‘Umar al-Aṭraf	147
A woman having the most unique noble ancestry	148

## Appendix 3

Importance of Genealogy and the Meticulousness of the Arabs in Preserving it	153
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## Appendix 4

Sons-in-law of the Prophet ﷺ and the ‘Asharah Mubasharah	162
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## Appendix 5

Brothers-in-law of the Prophet ﷺ	174
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## Summary

207



## Transliteration key

أ - 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - 'a
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	

## Introduction

Respected reader.

May the Peace and Blessings of Allah ﷺ be upon you.

We ask Allah to grant us the ability to discover the reality of that which will lead to our salvation and success in this world and the next.

It pleases us to be able to present to you this humble gift—which even though might appear to be small, in reality is of great value—to ascertain the cordial relationship between the Ṣaḥābah and Ahl al-Bayt رضي الله عنهم.

All we ask from you, respected reader, is to put aside all your religious and sectarian affiliations and submit to the truth. *And there is nought but the Truth.*

After today one will no longer have any excuse after studying the undeniable proofs in this book, sourced from credible sources in the science. Therefore our sincerest gratitude is due to the honourable author who strung together this necklace of scattered gems concerning the names and marital relationships between the Pure Ahl al-Bayt and Chosen Companions; highlighting their amicable and cordial relationship. Any Muslim who studies the contents of this book, which gathers ten marital links between the Ahl al-Bayt and the Ṣaḥābah, in addition to ten names of the Ṣaḥābah commonly held by the Ahl al-Bayt, will find it to be a veritable proof.

We ask Allah to unite the hearts of the Muslims upon the Truth and also unite us upon loving and associating with the Ahl al-Bayt and Ṣaḥābah in the correct manner. Similarly we declare our dissociation

and enmity from anyone who seeks to disparage them—whether it be intentionally or unintentionally. We ask Allah to gather us all—the ‘Asharah Mubasharah<sup>1</sup>, Ummahāt al-Mu’minīn<sup>2</sup>, the two leaders of the Youth of Jannah<sup>3</sup>, all of the Ahl al-Bayt, and all of the Ṣaḥābah—under the flag of the Leader of all Prophets Muḥammad ﷺ with those who Allah Has favoured from the Prophets, Truthful ones, Martyrs, and Pious—and excellent are those as companions.

Lastly, all praise belongs to Allah, Lord of the Worlds.

Mabarrat al-Āl wa al-Aṣḥāb

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1 The ten Ṣaḥābah promised Jannah in one Ḥadīth: Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah ibn ‘Ubayd Allāh, Zubayr ibn al-‘Awwām, ‘Abd al-Raḥmān ibn ‘Awf, Abū ‘Ubaydah ibn al-Jarrāh, Sa’d ibn Abī Waqqās, and Sa’īd ibn Zayd رَضِيَ اللَّهُ عَنْهُمْ.

2 Ummahāt al-Mu’minīn: Mothers of the Believers who are the blessed wives of the Prophet ﷺ.

3 They are Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا.



## Foreword

All praise belongs to Allah, such praise as befits His Majesty. I praise Him wholeheartedly, purely and eternally. I testify that there is none worthy of worship except Allah, Who has no partner; and I testify that Muḥammad is His servant and Messenger. I invoke Allah's mercy and blessings upon him, his family, Companions, and all those who follow his guidance until the Last Day.

Allah سُبْحَانَهُ وَتَعَالَى says:

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.<sup>1</sup>*

It is thus the Mercy of Allah that He has created Mankind from clay and the established familial and marital bonds between them so that they may become acquainted with each other. In the same token, the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ would intermarry with the Ahl al-Bayt from the Banū Hāshim: the progeny of 'Aqīl, the progeny of 'Alī, the progeny of Ja'far, the progeny of 'Abbās, and others.

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1 Sūrah al-Nisā': 1.

There was no shortcoming in doing so nor any disdain, as long as they were united beneath the banner of Islam; its unity, love, and sincerity coursing through them like the blood in their veins.

There are those who presume that great enmity and discord existed between the Ahl al-Bayt and the Ṣaḥābah. This presumption is the result of their superficial analysis of historical material, failing to investigate the veracity of its chain and text. **How many are the narrations that have reached us that failed to meet the criteria of authenticity!** The copious narrations and information before us establish the harmonious relationship that existed between the Ṣaḥābah and Ahl al-Bayt. It is this relationship that prompted Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا—who is titled the *Learned One of the Ummah*—to hold the stirrup for Zayd ibn Thābit رَضِيَ اللهُ عَنْهُ as he mounted his camel.<sup>1</sup> This is what prompted Abū Bakr رَضِيَ اللهُ عَنْهُ to declare, “Please the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by showing kindness to his family.”<sup>2</sup> And there is no end to the examples that can be cited in this regard.<sup>3</sup>

There is no doubt that it is this very solidarity that led the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to marry the two daughters of his two closest friends and advisors, thus making al-Ṣiddīqah bint al-Ṣiddīq and Ḥafṣah al-Ṣawwāmah al-Qawwāmah<sup>4</sup> among the Mothers of the Believers; and also

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1 The detailed narration can be read in *Ṭabaqāt ibn Sa‘d*, 2/360.

2 *Ṣaḥīḥ al-Bukhārī*, under the virtues of the Ahl al-Bayt.

3 One may refer to the chapter on the virtues of the Ahl al-Bayt in *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan al-Tirmidhī*, *Sunan Abī Dāwūd*, *Sunan al-Nasā’ī*, *Sunan Ibn Mājah*, *Mukhtaṣar Kitāb al-Muwāfaqaḥ bayn Ahl al-Bayt wa al-Ṣaḥābah* of al-Zamakhsharī, *Dhakhā’ir al-‘Uqbā fī Manāqib Dhawī al-Qurbā* of Muḥibb al-Dīn al-Ṭabarī, as well as a number of other books on the subject; from which one will easily gauge the cordial relationship between the Ahl al-Bayt and Ṣaḥābah رَضِيَ اللهُ عَنْهُم.

4 The one who fasted and prayed profusely.

marrying his two daughters, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهُمَا to Dhū al-Nūrayn ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ.

A sterling example of the Ṣaḥābah honouring the Ahl al-Bayt of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the action of Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ when distributing the stipends amongst the Ṣaḥābah, wherein he would include Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا amongst the participants of Badr, in honour of them.<sup>1</sup>

**As well as the statement of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ, which became the maxim for all the Ṣaḥābah, “By the Being Who controls my life, to maintain ties with the family of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is more beloved to be than maintaining ties with my own family.”<sup>2</sup>**

This was passed down generation to generation such that the Tābi‘īn too loved the Ahl al-Bayt and the Ṣaḥābah dearly, awarding them their due status as reflected in the verse:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ  
سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ  
رَءُوفٌ رَحِيمٌ

*And those who came after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”<sup>3</sup>*

1 Siyar A‘lām al-Nubalā’, 3/266-285, in a number of narrations.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4241, Ṣaḥīḥ Muslim, Ḥadīth: 6759.

3 Sūrah al-Ḥashr: 10.

Then came the generation whose hearts were soaked in love for both the Ṣaḥābah and Ahl al-Bayt, speaking of both in high praise. You will find no book or reference of the books they authored—whether it be narrators of Ḥadīth or hagiographies—but that you will find praise for both of them mentioned therein.

There are several marital relationships between the Ṣaḥābah and the Ahl al-Bayt—as is illustrated in this concise study—such that the reader will conclude that there is scarcely a Ṣaḥābī who does not have a relationship with the Ahl al-Bayt and it is difficult to find a member of the Ahl al-Bayt who does not have a marital link with the Ṣaḥābah of the Prophet ﷺ.

This is what led me to documenting the relationship between the Ahl al-Bayt and the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ from the various sources of the various factions of Islam and its genealogists, hoping that there will remain no doubt in anyone’s mind thereafter; more so when the books and biographies penned by the majority of the recognised genealogists testify to the same.

To the best of my abilities and strength, I have managed to gather the largest compilation of the names and marital relations between the Ṣaḥābah and Ahl al-Bayt. I do not claim to have encompassed everything, and most certainly many must have slipped through my gaze but as the saying goes That which cannot be encompassed entirely, the majority at least will be covered.

Amongst the major resources relied upon in the compilation of this book:

1. *‘Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib* of Ibn ‘Inabah (828 A.H), who is one of the leading scholars in the science of genealogy.
2. *Al-Aṣīlī fī Ansāb al-Ṭālibiyīn* of Ibn Ṭiqṭaqā (709 A.H), who is also a renowned genealogist.
3. *Sirr al-Silsilat al-‘Alawiyyah* of Abū Naṣr al-Bukhārī, who was still alive in the year 381 A.H.
4. *Al-Irshād* of al-Mufīd, one of the leading (Shī‘ī) scholars.
5. *Muntahā al-Āmāl fī Tawārīkh al-Nabī wa al-Āl* of Shaykh ‘Abbās al-Qummī, of the most senior (Shī‘ī) scholars of the past century, who died in 1359 A.H.
6. *Tarājim A‘lām al-Nisā’* of Muḥammad Ḥusayn al-A‘lamī al-Ḥā’irī who is a contemporary (Shī‘ī) scholar.
7. *Kashf al-Ghummah fī Ma‘rifat al-A‘immah* of al-Irbilī. The popularity of this book requires no elaboration and it has been published a number of times in a number of volumes.
8. *Al-Anwār al-Nu‘māniyyah* of Ni‘mat Allāh al-Jazā’irī, a leading scholar of the Akhbārī (Shī‘ah) and one of the students of Muḥammad Bāqir al-Majlisī (d. 1111 A.H).
9. *A’yān al-Nisā’* by Muḥammad Riḍā al-Ḥakīmī, who is amongst the contemporary (Shī‘ī) scholars.
10. *Tārīkh al-Ya‘qūbī* by Aḥmad ibn Abī Ya‘qūb ibn Ja‘far ibn Wahab ibn Wāḍiḥ, the well-known historian from the early historians. His book is published in two volumes.
11. As well as a number of other books penned by the genealogists, such as: *Ansāb al-Ashrāf* by Aḥmad ibn Yaḥyā al-Balādhurī (d. 279

A.H), one of the most recognised genealogists and whose book is recognised as an authoritative source in this science. His book has been printed on a number of occasions; the version which I relied upon was printed with the research of Suhayl Zakkār in 12 volumes.

12. *Nasab Quraysh* by Muṣʻab al-Zubayrī (d. 236 A.H) published by Évariste Lévi Provençal, Dār al-Maʻārif print.

Amongst the key works I have cited as additional references, on account of their significance, are:

13. *Al-Muḥabbar* by Muḥammad ibn Ḥabīb (d. 245 A.H) with the research of Ilse Lichtenstädter, printed by Dār al-Afāq al-Jadīdah.

14. *Maqātil al-Ṭālibiyyīn* by Abū al-Faraj al-Aṣfahānī, which has its place amongst the literary works. It was the first book authored by al-Aṣfahānī, the author of *al-Aghānī*, whose acquaintance with genealogy is well-known. He authored many books, amongst which are: *al-Jamharah fī al-Nasab*, *Nasab ʻAbd al-Shams*, *Nasab Banī Shaybān wa Nasab Āl al-Muhallab*, *Nasab Banī Kilāb*, and *Nasab Banī Taghlib*. Al-Aṣfahānī died in the year 357 A.H.

Further strengthening the aspect of intermarriage between the Ahl al-Bayt and the Ṣaḥābah is the fact that the Ahl al-Bayt, in particular the progeny of Sayyidunā ʻAlī رَضِيَ اللَّهُ عَنْهُ, named their children after the Ṣaḥābah and adopted their agnomens as well. This will add a vertical dimension to the reader who examines these historic realities from a horizontal perspective.

The reader will notice that there is hardly a family of the Ahl al-Bayt that does not have amongst them a person named Abū Bakr, ʻUmar, ʻUthmān ʻĀʻishah, Ṭalḥah, etc., in honour and reverence for these illustrious

personalities. These personalities having these names is proven by a number of sources.

The reader will become acutely aware of that which has been hidden from him all this time by the additional sources and quotations I have added, citing them verbatim without any addition or alteration.

I have reproduced these quotations as they appear in the original works, and wherever I have found the author to have erred or slipped I have indicated to it thereafter. At times I have included a few additional discussions without distracting the reader from the actual topic under discussion.

Respected reader, now I urge you to put aside all your religious affiliations and sectarian bias, and read with an open mind and heart—not just with your eyes or with prejudice—Allah willing the reality will then be made clear.

O Allah, my effort has only been for You; so please accept it, make it easy for me, and assist me. Place it in my record of good deeds, O He Who raises every pure word, and pious deed. Verily, You, O Allah, are an excellent Protector and an excellent Helper.

Lastly, all praise belongs to Allah, Lord of the entire universe.

Abū Mu‘ādh al-Sayyid ibn Aḥmad ibn Ibrāhīm

Kanānah

Correction of this work was completed on 7 Şafar 1423 A.H, 20 April 2002.





## Foreword to the Second Publication

All praise belongs to Allah, Peace and Salutations upon the Seal of the Prophets, and upon his pure Ahl al-Bayt, noble Companions, and those who follow them until the Last Day.

It has indeed brought me immense pleasure to see the manner in which this book has been appreciated and spread far and wide. All praise belongs to Allah for the Favours He has showered upon me.

Mabarrat al-Āl wa al-Aṣḥāb has urged me to revise this book and to add a few more beneficial elements relating to the marital relations and names of the Ahl al-Bayt and Ṣaḥābah, and further strengthen the discourse with supplementary references from the books of biographies and history; thereby sealing the effort in this regard.

It was only becoming of me to avail myself to their request, as there are such personalities at Mabarraḥ that when they make a request I regard it as an instruction, and consider their suggestions as binding; a mere hint from them is considered by me as an obligation. The reason being that their underlying motivation is reconciliation between the Muslims and contenting hearts; their goal is to spread the spiritual legacy of the Ahl al-Bayt and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ—by which they seek only the Pleasure of Allah سُبْحَانَہُ وَتَعَالَى.

Thus I have added whatever I thought to be of further benefit, hoping that this book will become an authoritative source in determining the genealogy of the Ahl al-Bayt and Ṣaḥābah both.

I ask Allah to accept this humble effort of mine.

Special thanks to all who have assisted in the publication of this work,  
and aided in trying to make it a means of Pleasure for Allah سُبْحَانَهُ وَتَعَالَى,  
Who is verily the Hearer of all supplications.

Abū Mu‘ādh al-Sayyid ibn Aḥmad ibn Ibrāhīm

Jamad al-Ūlā 1426 A.H

7 July 2005

## Section One

### Ahl al-Bayt who were named after the Ṣaḥābah

Perhaps the reader might be confused and wondering: What does naming your child have to do with love for the Ṣaḥābah? When has this become a matter of religion and belief, whereby we are able to cite it as a proof; arguing that ‘Alī ibn Abī Ṭālib named his son after so-and-so Ṣaḥābī or Ḥasan and Ḥusayn did so, or those after them?

When we ponder that ‘Alī رَضِيَ اللَّهُ عَنْهُ did not hesitate to name his children Abū Bakr, ‘Umar, ‘Uthmān, and ‘Ā’ishah, and the same goes for Ḥasan, Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا, ‘Alī Zayn al-‘Ābidīn, and the rest of the Ahl al-Bayt as well; then it becomes a clear undeniable proof of their love, affinity, and affection for the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

This is not just confined to the names Abū Bakr, ‘Umar, ‘Uthmān, and ‘Ā’ishah; but applies to the names of all the Ṣaḥābah such as Ṭalḥah, Mu‘āwiyah, Ḥamzah, Ja‘far, etc. And just as their names were kept so too do we find the Ahl al-Bayt with the very same agnomen as them.

Al-Kulaynī in *al-Kāfi* and al-Majlisī in *al-Biḥār* report an interesting narration:

When Mu‘āwiyah appointed Marwān ibn Ḥakam as governor of Madīnah he instructed him to designate stipends for the youth of Quraysh, which he did. ‘Alī ibn Ḥusayn said, “So I went to him.”

Marwān asked, “What is your name?”

“‘Alī ibn Ḥusayn,” I replied.

Marwān then asked, “And what is your brother’s name?”

“Alī,” I replied.

Marwān remarked, “Alī and ‘Alī! It seems your father did not want to give any of his sons but the name ‘Alī.”

He then designated a stipend for me, and I returned to my father and informed him of what he said.

He (Ḥusayn رضي الله عنه) said, “If I had a hundred sons I would like nothing more than to name them all ‘Alī.”<sup>1</sup>

This narration contains a clear indication that a person will only name his children after those he loves, and on account of the love Ḥusayn رضي الله عنه had for his father he did not mind naming even a hundred of his sons ‘Alī.<sup>2</sup>

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1 *Al-Kāfi*, 6/19; *Bihār al-Anwār*, 49/221.

2 The significance of the name one gives to his children can be gauged from the chapters al-Ḥurr al-‘Āmilī (d. 1104 A.H) has placed in his book, *Tafṣīl Wasā’il al-Shī’ah ilā Taḥṣīl Masā’il al-Sharī’ah*. The chapters are: Chapter: Desirability (Istiḥbāb) of naming one’s child Ḥasan; Chapter: Desirability (Istiḥbāb) of naming one’s child after the Ambiyā’ and Imāms, and that which indicates to servitude such as ‘Abd al-Rahmān; Chapter: Desirability (Istiḥbāb) of naming one’s child Muḥammad... and honouring one whose name is Muḥammad, Aḥmad, or ‘Alī being preferable; : Chapter: Desirability (Istiḥbāb) of naming one’s child ‘Alī; : Chapter: Desirability (Istiḥbāb) of naming one’s child Aḥmad, Ḥasan, Ḥusayn, Ja’far, Ṭālib, ‘Abd Allāh, Ḥamzah, Fāṭimah... in addition to many other chapters of this nature; all of which establish that awarding one’s child a proper name is an important matter with deep implications. One may refer to *Wasā’il al-Shī’ah*, 22/388-400, Mu’assah Āl al-Bayt lī lḥyā’ al-Turāth, Beirut, pub. 1993.

After the narration above, there is no need for any further elucidation on how the name one gives his children is a sign of heartfelt affection for the one after who he is named; that having been said we can now begin with the actual purpose of this treatise.

## Sayyidunā Abū Bakr al-Ṣiddīq

Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ—whose name was ‘Abd Allāh (Abū Bakr being his agnomen)—was an eminent Companion of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his khalīfah. No intelligent person of sound intellectual capacity will ever doubt that a person who names his children with the name Abū Bakr has sincere love and admiration for the personality of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ; the same goes if a person takes Abū Bakr to be his agnomen. Amongst the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ the one who was most well-known by this agnomen was Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

### Lineage

He is Abū Bakr, the son of Abū Quḥāfah (‘Uthmān), the son of ‘Āmir, the son of ‘Amr, the son of Ka‘b, the son of Sa‘d, the son of Taym, the son of Murrah, the son of Ka‘b, the son of Lu‘ayy, the son of Ghālib, the son of Fahr.

His genealogy meets with that of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the sixth generation, their common ancestor being Murrah.

The mother of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ is Umm al-Khayr Salmā, the daughter of Sakhr, the son of ‘Amr, the son of Ka‘b, the son of Sa‘d, the son of Taym, the son of Murrah, the son of Ka‘b, the son of Lu‘ayy, the son of Ghālib, the son of Fahr.

Her genealogy also meets with that of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, their common ancestor being Murrah.

# Eminent Personalities Of The Ahl al-Bayt Who Had The Name Abū Bakr

## 1. Abū Bakr ibn ‘Alī ibn Abī Ṭālib

He was martyred alongside his brother, Sayyidunā Ḥusayn عنه, at Karbalā’. His mother was Laylā bint Mas‘ūd al-Nahshaliyyah.

- » Al-Mufīd: *Kitāb al-Irshād* (page 186, 248).
- » The Shī‘ī historian Ya‘qūbī: *Tārīkh Ya‘qūbī*, while discussing the children of ‘Alī ibn Abī Ṭālib عنه.
- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (1/261), who mentioned that his name was Muḥammad and his agnomen Abū Bakr.
- » Al-Majlisī: *Biḥār al-Anwār* (42/120)
- » Ni‘mat Allāh al-Jazā’irī: *Al-Anwār al-Nu‘māniyyah* (1/371)

This is the wording of al-Mufīd in *Kitāb al-Irshād*:

Names of those who were killed alongside Ḥusayn ibn ‘Alī عليه السلام<sup>1</sup> from his Ahl al-Bayt in Ṭaff (Karbalā’)... ‘Abd Allāh and Abū Bakr—the sons of Amīr al-Mu‘minīn.

The wording of Ni‘mat Allāh al-Jazā’irī in *al-Anwār al-Nu‘māniyyah*:

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1 I have only mentioned the salutations of *Alayhi al-Salām* in quoting his exact wording, as for the correct stance in which I believe is that it is not permissible to assign this salutation to any Companion or personality individually other than the Ambiyā’. The discussion on this is quite lengthy and a number of scholars have elucidated on this topic such as al-Shāfi‘ī, Aḥmad, Ibn Taymiyyah, Ibn ‘Ashūr, Ibn Kathīr, etc. I quote now the words of Ibn Kathīr which will prove beneficial:

*continued...*

Muḥammad al-Aṣghar—whose agnomen was Abū Bakr—and  
‘Ubayd Allāh, both martyred with their brother Ḥusayn عَلَيْهِ السَّلَام.

It also mentioned in a number of other references such as:

- » Ibn Qutaybah: *Al-Ma‘ārif* (pg. 210)
- » Ibn Sa‘d: *al-Ṭabaqāt* (3/14)
- » Ibn Jarīr al-Ṭabarī: *Tārīkh al-Rusul wa l-Mulūk* (3/162)
- » Ibn Ḥazm al-Andalusī: *Jamharah Ansāb al-‘Arab* (pg. 230)

## 2. Abū Bakr ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib

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*continued from page 17*

(Al-Nawawī has said in *Kitāb al-Adhkār*.) As for saying *Alayhi al-Salām*, Shaykh Muḥammad al-Juwaynī from our scholars has said that it has the meaning of *salawāt* and will thus not be used for one who is not present, and will not be used for any individual person aside from the *Ambiyā’*; so none should say ‘*Alī Alayhi al-Salām*. This applies equally to the living and deceased. As for those who are (living and) present they may be addressed using it, as one would say, *Salām ‘alayk*, *Salām ‘alaykum*, *Al-Salām ‘alayk*, *Al-Salām ‘alaykum*, etc. This is permissible by consensus.

I (i.e. Ibn Kathīr) say many scribes have perpetrated this when writing, signalling out Sayyidunā ‘Alī عَلَيْهِ السَّلَام with writing *Alayhi al-Salām* after his name—may Allah beautify his countenance—to the exception of the other Companions. Even though there is nothing wrong in the meaning of this phrase but it then behoves that this be used for all the Companions. Especially since this is an expression of respect and admiration, thus Abū Bakr and ‘Umar, as well as ‘Uthmān عَلَيْهِ السَّلَام, are more deserving of this than him, may Allah be pleased with them all.

*Tafsīr Ibn Kathīr*, 3/517, also refer to *Tafsīr Ibn ‘Āshūr* and the book *Bal Ḍalalta* by Khālid al-‘Asqalānī.



The grandson of ‘Alī ibn Abī Ṭālib, he was martyred alongside his uncle—Ḥusayn رَضِيَ اللَّهُ عَنْهُ—in Karbalā’.

- » Al-Mufīd: *Kitāb al-Irshād* (pg. 248)
- » Al-Ya‘qūbī: *Tārīkh al-Ya‘qūbī*, the children of Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ
- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (1/533)
- » Ibn ‘Inabah: *Umdat al-Ṭālib* (pg. 64, 107).
- » Al-Tustarī: *Risālah fi Tawārīkh al-Nabī wa l-Āl* (pg. 82)
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 50)

Al-Mufīd states in *al-Irshād*:

... and Qāsim, Abū Bakr, and ‘Abd Allāh—the sons of Ḥasan ibn ‘Alī (were martyred at Karbalā’).

‘Abbās al-Qummī writes in *Muntahā al-Āmāl*:

Then Abū Bakr ibn Ḥasan عَلَيْهِ السَّلَام, his mother was an *Umm Walad* and was the full brother of Qāsim. He was killed by ‘Uqbah al-Ghanawī.

Muṣ‘ab al-Zubayrī states in *Nasab Quraysh* when mentioning the sons of Ḥasan رَضِيَ اللَّهُ عَنْهُ:

‘Amr ibn Ḥasan, Qāsim, and Abū Bakr: they have no offspring and were all killed at Karbalā’.

The words of Ibn ‘Inabah:

The children of Abū Muḥammad Ḥasan according to the report of Shaykh al-Sharaf al-‘Ubaydalī are 16: five daughters and eleven sons. The names of the sons: Zayd, Ḥasan al-Muthannā, Ḥusayn, Ṭalḥah, Ismā‘īl, ‘Abd Allāh, Ḥamzah, Ya‘qūb, ‘Abd al-Raḥmān, Abū Bakr, ‘Umar. Genealogists have clarified that ‘Abd Allāh is Abū Bakr (i.e. Abū Bakr is his agnomen) and added Qāsim (as the eleventh), which is a correct addition.

Amongst the Sunnī scholars who recorded this:

- » Ibn Jarīr al-Ṭabarī: *Tārīkh al-Rusul wa l-Mulūk* (3/343)
- » Ibn Kathīr: *Al-Bidāyah wa al-Nihāyah* (8/189)
- » Ibn al-Athīr: *Al-Kāmil* (3/443)
- » Al-Nuwayrī: *Nihāyat al-Arab* (20/461)
- » Al-Dhahabī: *Siyar A‘lām al-Nubalā’* (3/279)

### 3. Abū Bakr ‘Alī Zayn al-‘Ābidīn

The agnomen of ‘Alī Zayn al-‘Ābidīn, the son of the martyr Ḥusayn رضي الله عنه, was Abū Bakr.

- » Al-Irbilī: *Kashf al-Ghummah*, under the biography of ‘Alī Zayn al-‘Ābidīn.
- » Ni‘mat Allāh al-Jazā‘irī: *al-Anwār al-Nu‘māniyyah*, contains a list of Shī‘ī scholars who mentioned this.

Al-Irbilī states:

As for his agnomen, most commonly it was known to be Abū al-Ḥasan and he was called Abū Muḥammad and it has been said Abū Bakr.

#### 4. Abū Bakr ibn Mūsā (al-Kāẓim)

Mūsā al-Kāẓim, considered to be the seventh Imām by the Shī'ah, named his son after Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

» Al-Irbilī: *Kashf al-Ghummah* (3/10).

Al-Irbilī states:

Al-Janābidhī said, “Abū al-Ḥasan Mūsā ibn Ja‘far ibn Muḥammad ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَام: his mother was an Umm Walad. His sons were ‘Alī (al-Riḍā), Zayd, ‘Aqīl, Hārūn, Ḥasan, Ḥusayn ‘Abd Allāh, Ismā‘īl, ‘Ubayd Allāh, ‘Umar, Aḥmad, Ja‘far, Yaḥyā, Ishāq, ‘Abbās, Ḥamzah, ‘Abd al-Raḥmān, Qāsim, Ja‘far al-Aṣghar. And it is said that it was Muḥammad and Abū Bakr in place of ‘Umar.”

#### 5. Abū Bakr ‘Alī (al-Riḍā) ibn Mūsā (al-Kāẓim) ibn Ja‘far (al-Ṣādiq)

The agnomen of ‘Alī al-Riḍā, considered to be the eighth Imām by the Shī'ah, was Abū Bakr.

» Al-Nūrī al-Ṭabarsī: *al-Najm al-Thāqib fī Alqāb wa Asmā' al-Ḥujjat al-Ghā'ib* (pg. 14)

» Abū al-Faraj al-Aṣfahānī: *Maqātil al-Ṭālibiyyīn* (pg. 562)

Al-Nūrī al-Ṭabarsī writes:

Abū Bakr is one of the agnomens of Imām al-Riḍā, as stated by Abū al-Faraj al-Aṣfahānī in *Maqātil al-Ṭālibiyyīn*.

Abū al-Faraj al-Aṣfahānī writes:

Abū Ṣalt al-Harawī said, “Ma’mūn asked me one day about a ruling and I replied, ‘Our Abū Bakr has said about it...’ so Ibn Mihrān said to me, ‘Who is your Abū Bakr?’ I answered, “Alī ibn Mūsā al-Riḍā was called by this agnomen.”

## **6. Abū Bakr Muḥammad (al-Mahdī al-Muntaẓar) ibn al-Ḥasan al-‘Askarī**

One of the names of the long awaited al-Mahdī of the Shī‘ah—who they presume was born over 1100 years ago—is Abū Bakr.

This was recorded by al-Nūrī al-Ṭabarsī in his book *al-Najm al-Thāqib*, refer to the fourteenth agnomen.

It is indeed a wonder for what reason will the Awaited Mahdī be given the agnomen Abū Bakr.

## **7. Abū Bakr ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib**

‘Abd Allāh ibn Ja‘far, who was the nephew of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, the son of his brother Ja‘far al-Ṭayyār and his son-in-law, also named one of his sons after Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

- » Al-Balādhurī: *Ansāb al-Ashrāf* (pg. 68)
- » Khalīfah ibn Khayyāt: *Tārīkh ibn Khayyāt* (pg. 240)
- » Al-Dhahabī: *Siyar A‘lām al-Nubalā’* (3/29)
- » Ibn Qutaybah: *Al-Ma‘ārif* (pg. 208)
- » Ibn Ḥazm: *Jamharah Ansāb al-‘Arab* (pg. 69)

Al-Balādhurī writes:

The children of ‘Abd Allāh ibn Ja‘far... Abū Bakr, he was killed with Ḥusayn رضي الله عنه. Their mother is Khawsā’ from the tribe of Rabī‘ah.

Ibn Khayyāṭ mentions him among those who were killed on the Day of Ḥarrah from the Banū Hāshim. The correct view is that of Ibn Khayyāṭ.

Al-Dhahabī writes:

Also among those who were executed were Abū Bakr ibn ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb and Abū Bakr ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib.

Ibn Qutaybah writes:

‘Abd Allāh had the following sons: Ja‘far, ‘Alī, ‘Awn, ‘Abbās, Muḥammad, ‘Ubayd Allāh, and Abū Bakr. Their mother was Ḥawsā’ bint Khasfah from the tribe of Taym Allāh ibn Tha‘labah. He also had Ṣālih, Mūsā, Hārūn, Yaḥyā; their mother is Laylā bint Mas‘ūd ibn Khālīd al-Nahshalī. He wed her after ‘Alī ibn Abī Ṭālib رضي الله عنه. He also had Mu‘āwiyah, Ishāq, Ismā‘īl, Qāsim; they were born from a number of Umm Walads. Ḥasan and ‘Awn al-Aṣghar; their mother is Jumānah bint Musayyab al-Fazāriyah.

We learn from this that ‘Abd Allāh ibn Ja‘far married the wife of Sayyidunā ‘Alī رضي الله عنه—Laylā bint Mas‘ūd al-Nahshaliyyah<sup>1</sup>—after he was

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1 She is Nahshaliyyah, Dārimiyyah, Tamīmiyyah; from the progeny of Dārim ibn Dārim ibn Zayd Manāh ibn Tamīm. In *Nasab Quraysh* (pg. 57) her name is given as Āminah or Laylā bint Abū Murrah ibn ‘Urwah ibn Mas‘ūd ibn Mu‘attab ibn Mālik ibn Mu‘attab ibn ‘Amr ibn Sa‘d ibn ‘Awf ibn Quṣayy. Her mother is Maymūnah bint Abī Sufyān ibn Ḥarb ibn Umayyah. She is also Thaqīfiyyah, due to Quṣayy who was from the Banū Thaqīf.

martyred, along with being married to Sayyidah Zaynab bint ‘Alī—the daughter of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا—whose children are known as *Zaynabiyūn*.

### **8. Abū Bakr ibn Ḥasan (al-Muthannā) ibn Ḥasan (al-sibt) ibn ‘Alī ibn Abī Ṭālib**

The grandson of Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ was also given the name Abū Bakr.

» Al-Aṣḫahānī: *Maqātil al-Ṭālibiyyīn* (pg. 188)

Al-Aṣḫahānī writes:

Among those who were killed alongside Ibrāhīm ibn Ḥasan al-Muthannā in Baṣrah was Abū Bakr ibn Ḥasan al-Muthannā.

### **9. Abū Bakr ibn Abī al-‘Azm ibn ‘Abd Allāh**

His lineage links up to Ibrāhīm al-Murtaḍā, the son of Mūsā al-Kāzim—who the Shī‘ah regard as the seventh Imām.

» Ibn Shadqam al-Ḥusaynī: *Tuḥfat al-Azhār*, the editor discussed his genealogy in *al-Rawḍ al-Mi‘ṭār* (pg. 277).

## Sayyidunā ‘Umar al-Fārūq

There is no doubt that ‘Umar ibn al-Khaṭṭāb is amongst the most renowned of the Ṣaḥābah and without a doubt whoever will name his child ‘Umar’ intends thereby to name him after ‘Umar ibn al-Khaṭṭāb.

### Lineage

He is ‘Umar, the son of Khaṭṭāb, the son of Nufayl, the son of ‘Abd al-‘Uzzā, the son of Riyāḥ, the son of ‘Abd Allāh, the son of Qurṭ, the son of Zarāḥ, the son of ‘Adī, the son of Ka‘b.

His genealogy meets with that of the Prophet ﷺ at Ka‘b.

His mother is Ḥantamah, the daughter of Hāshim, the son of Mughīrah, the son of ‘Abd Allāh, the son of ‘Umar, the son of Makhzūm, the son of Yakzah, the son of Murrah.

His genealogy meets with that of the Prophet ﷺ from his mother’s side at Murrah.

The Banū ‘Adī, according to what Ibn al-Kalbī has reported, were amongst the most generous of people, holding a distinguished position during the Days of Ignorance. Ibn al-Kalbī says:

The Quraysh would seek council (in their disputes) from his grandfather, Nufayl ibn ‘Abd al-‘Uzzā.<sup>1</sup>

As for the status of ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ in Islam; the books of Ḥadīth contain sufficient mention of his merits and virtues. Merely

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<sup>1</sup> *Jamharah Nasab*, pg. 105, 106.

examining the conquests and spread of Islam during his Khilāfah—especially in the lands of the Romans and Persians—is sufficient testimony to his noble status.

## **Eminent Personalities Of The Ahl al-Bayt Who Had The Name ‘Umar**

### **1. ‘Umar al-Aṭraf ibn ‘Alī ibn Abī Ṭālib**

Amīr al-Mu’minīn ‘Alī رَضِيَ اللَّهُ عَنْهُ named one of his sons after ‘Umar. His mother is Umm Ḥabīb al-Ṣahbā’ al-Taghlabiyyah, who was amongst the captives from the apostasy wars during the khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

- » Abū Naṣr al-Bukhārī: *Sirr Silsilat al-‘Alawiyyah* (pg. 123)
- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (1/261)
- » Al-Majlisī: *Biḥār al-Anwār* (42/120)
- » Al-Mufīd: *Kitāb al-Irshād* (1/354)
- » Al-Irbilī: *Kashf al-Ghummah* (2/64)
- » Al-Ya‘qūbī: *Tārīkh al-Ya‘qūbī* 2/213, who confused it with ‘Amr.
- » Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 103)
- » Ibn Qutaybah: *Al-Ma‘ārif* (pg. 210)
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 42)
- » Ibn Ṭiqṭaqā: *Al-Aṣīlī fi Ansāb al-Ṭālibiyyin* (pg. 331)

Ibn ‘Inabah said in *‘Umdat al-Ṭālib*:

The progeny of Amīr al-Mu’minīn continued through five of his sons: Ḥasan, Ḥusayn, Muḥammad ibn al-Ḥanafīyyah, ‘Abbās al-Shahīd, and ‘Umar al-Aṭraf.



Ibn Qutaybah stated in *al-Ma'ārif*:

‘Umar and Ruqayyah: Their mother is Taghlabiyyah. Khālid ibn Walīd captured them as prisoners of war and ‘Alī then purchased them.

Muṣ‘ab al-Zubayrī said in *Nasab Quraysh*:

Umar ibn ‘Alī and Ruqayyah were twins, their mother is al-Ṣahbā’.

He is a well-known personality and his biography is contained in a number of books. There is a famous story reported about him seeking to be appointed in charge of distributing the charities of Sayyidunā ‘Alī رضي الله عنه. His biography can be read in:

- » Al-Dhahabī: *Siyar A‘lām al-Nubalā’* (4/34)
- » Ibn Sa‘d: *Ṭabaqāt Ibn Sa‘d* (5/59)
- » Ibn Ḥajar: *Al-Taqrīb* (pg. 416 no. 4951)
- » Ibn Abī Ḥātim: *Al-Jarḥ wa al-Ta‘dīl* (6/124)

### Note 1:

The famed genealogist Ibn Ṭiḡṭaqā (d. 709 AH.) establishes another child from ‘Alī by the name ‘Umar (al-Aṣghar). It may be an error from his side, and he meant to write ‘Umar al-Aṭraf. However, it is possible that there was another child with that name, especially since his (al-Aṣghar’s) mother’s name is recorded as Umm al-Banīn al-Kilābiyyah and not al-Ṣahbā’, who is the mother of ‘Umar al-Aṭraf. So it is possible that ‘Alī رضي الله عنه had two children with the same name ‘**Umar**, one younger and the other older—who was al-Aṭraf.

The words of Ibn ʿIṣṣāq are:

The names of those children of Amīr al-Muʿminīn who left behind no progeny, and they are fifteen sons: ‘Awn, whose mother is Asmā’ bint ‘Umays al-Khath‘amiyyah<sup>1</sup> درج, Muḥammad, whose mother is Asmā’ bint ‘Umays al-Khath‘amiyyah درج, ‘Uthmān, whose mother was Umm al-Banīn, who was martyred at Karbalā’, Yaḥyā, whose mother is Asmā’ bint ‘Umays al-Khath‘amiyyah درج, ‘Umar al-Aṣghar, whose mother was Umm al-Banīn, ‘Abbās al-Aṣghar, whose mother was a Umm Walad درج, ‘Ubayd Allāh, whose mother was Laylā al-Dāramiyyah, who was killed alongside Muṣ‘ab ibn Zubayr درج, Ṣāliḥ, whose mother was an Umm Walad, Abū Bakr, whose mother was Laylā al-Dāramiyyah درج, ‘Abd al-Raḥmān, whose mother was Umāmah bint Abī al-‘Āṣ ibn al-Rabī—the daughter of Zaynab bint Rasūlillāh درج, Muḥammad, whose mother was Umāmah bint Abī al-‘Āṣ درج, Ja‘far, whose mother was al-Ḥanafiyah درج, in other words he passed away and left no offspring, Ja‘far, whose mother was Umm al-Banīn, who was killed at Karbalā’, ‘Abd Allāh, whose mother was Umm al-Banīn, who was killed at Karbalā’, ‘Abd Allāh, whose mother is Asmā’ bint ‘Umays al-Khath‘amiyyah درج.<sup>2</sup>

There are a number of inaccuracies in what Ibn ʿIṣṣāq has stated, amongst is what the researcher Maḥdī al-Rajāʿī has indicated that he has confused ‘Umar al-Aṣghar with ‘Umar al-Aṭraf.<sup>3</sup>

## Note 2:

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1 The letters درج are used by the genealogists to indicate a person who passed away before attaining puberty.

2 *Al-Aṣīlī*, pg. 56-58.

3 *Al-Aṣīlī*, pg. 57, in the footnotes.

Al-Balādhurī states in *Ansāb al-Ashrāf*:

‘Umar ibn al-Khaṭṭāb gave a slave by the name of Mūriq as a gift to ‘Umar ibn ‘Alī, who had been named after him.<sup>1</sup>

**Note 3:**

The genealogist Abū al-Ḥasan al-‘Umarī writes:

‘Umar, whose agnomen was Abū al-Qāsim—Ibn Khadā’ says that his agnomen was actually Abū al-Ḥafṣ—and Ruqayyah; their mother is al-Ṣahbā’ bint Rabī’ah al-Taghlabiyyah.<sup>2</sup>

**2. ‘Umar ibn Ḥasan ibn ‘Alī ibn Ṭālib**

Sayyidunā Ḥasan ibn ‘Alī عليه السلام also named his son Umar. His mother was an Umma Walad and he was martyred alongside his uncle, Sayyidunā Ḥusayn عليه السلام, in Karbalā’.

- » Al-Ya‘qūbī: *Tārīkh al-Ya‘qūbī*
- » Ibn ‘Inabah: *Umdat al-Ṭālib* (pg. 112)
- » Ibn Qutaybah: *al-Ma‘ārif* (pg. 212)
- » Al-Tustarī: *Tawārīkh al-Nabī wa al-Āl* (pg. 120)
- » Muḥibb al-Dīn al-Ṭabarī: *Dhakhā’ir al-Uqbā* (pg. 238)
- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* 1/342
- » Al-Himyarī: *Al-Rawḍ al-Mi‘tar* p. 27

Al-Ya‘qūbī writes:

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1 *Ansāb al-Ashrāf*, 2/12.

2 *Al-Majdī*, pg. 15.

Ḥasan had nine sons: Ḥasan, Zayd...‘Umar, Qāsim, Abū Bakr, ‘Abd al-Raḥmān from a number of Umm Walads, Ṭalḥah, ‘Abd Allāh...

### Note:

Some have erred concerning his name being ‘Umar, and assumed it was ‘Amr. The correct opinion is what we have stated, that his name was ‘Umar. The one to claim that it was ‘Amr was al-Mufīd in *Kitāb al-Irshād* (2/20) and al-Irbilī in *Kashf al-Ghummaḥ* (2/184). Also amongst those who erred in this regard was Muṣ‘ab al-Zubayrī in *Nasab Quraysh* where he said:

And ‘Amr ibn Ḥasan, Qāsim, Abū Bakr, left behind no progeny; they were all martyred in Karbalā’.<sup>1</sup>

Similarly Ibn Ṭabāṭabā Yaḥyā ibn Muḥammad ibn Qāsim al-Ḥusaynī (d. 478 A.H) made the same error when mentioning the children of Ḥasan ibn ‘Alī رضي الله عنه:

The remaining sons: Ṭalḥah whose mother was Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allāh al-Taymī, ‘Amr, Ḥusayn who bore a daughter named Umm Salamah... ‘Abd al-Raḥmān, ‘Abd Allāh, Muḥammad, Ja‘far, Ḥamzah; all of whom were either martyred at Karbalā’ or had no children.<sup>2</sup>

Also amongst those who erred in his name was al-Tustarī in *Tawārīkh al-Nabī wa al-Āl* (pg. 12).

The reader may be wondering as to the reason why we claim the correct name is ‘Umar and not ‘Amr?

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1 *Nasab Quraysh*, pg. 50.

2 *Abnā’ al-Imām fi Miṣr wa al-Shām*, pg. 77.

## The answer to this is:

Ibn ‘Inabah, one of the famed genealogists<sup>1</sup>—who studied under Ibn Mu‘ayyah (genealogist)—has mentioned this in his book wherein he has relied upon the pioneers of this science such as Abū Naṣr al-Bukhārī, the author of *Sirr al-Silsilat al-‘Alawiyyah*; Shaykh al-Sharaf al-‘Ubaydalī, and many others.

Ibn ‘Inabah has reported from Shaykh al-Sharaf al-‘Ubaydalī that among the children of Ḥasan رضي الله عنه were two sons: Abū Bakr and ‘Umar. He then reported from Abū Naṣr al-Bukhārī, saying:

Abū Naṣr al-Bukhārī said, “Ḥasan ibn ‘Alī had 13 sons and 6 daughters. His progeny continued from 4: Zayd, Ḥasan Ḥusayn al-Athram, and ‘Umar. Ḥusayn al-Athram and ‘Umar did not have lengthy lifespans.”<sup>2</sup>

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1 Ibn ‘Inabah: His name is al-Sharīf Aḥmad ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Mahnā ibn ‘Inabah al-Aṣghar. His lineage links up with Mūsā (al-Jawn) ibn ‘Abd Allāh (al-Maḥḍ). He was born in 748 A.H and died in 828 A.H in Kirmān (Iran). Amongst his renowned works are: *‘Umdat al-Ṭālib fī Ansāb Abī Ṭālib*. He has other works in genealogy as well such as: *‘Umdat al-Ṭālib al-Ṣughhrā* called *Musha‘sha‘iyyah*; *al-Fuṣūl al-Fakhriyyah fī al-Uṣūl al-Bariyyah*; *Baḥr al-Ansāb fī Nasab Banī Hāshim*; *Tuḥfat al-Ṭālib fī al-Nasab*. The author of *Bihār al-Anwār* said about him, “He is amongst the pioneers of the Imāmī scholars.” ‘Abbās al-Qummī al-Najafī wrote under his biography in *al-Kunā wa al-Alqāb*, “Sayyid, an eminent ‘Allāmah, genealogist, student of al-Sayyid Tāj al-Dīn ibn Mu‘ayyah—the genealogist—and teacher of al-Shahīd al-Awwal and his student. He was from the scholars of the Imāmiyyah, in fact amongst the most eminent of them. He studied Fiqh, Ḥadīth, Genealogy, language, and many other subjects under al-Sayyid Ibn Mu‘ayyah for twelve years.”

2 *‘Umdat al-Ṭālib*, pg. 64 (Ansāriyān print), pg. 103 (Jul al-Ma‘rifah print). There is also another print of the book by Al-Maktabah al-Ḥayāt Beirut, in which I have seen this mentioned too but do not have in my possession at present.

In *al-Ma'ārif* too it has been indicated that his name was 'Umar:

Ḥasan had the following children: Ḥasan, whose mother was Khawlah bint Manẓūr ibn Zabān al-Fazāriyah; Zayd and Umm Ḥasan, whose mother was Bint 'Uqbah ibn Mas'ūd al-Badrī; 'Umar, whose mother was from the Banū Thaqīf...<sup>1</sup>

The author of *Mukhtaṣar Dhakhā'ir al-'Uqbā* also mentioned:

Ḥasan had 11 sons and daughters. They are: 'Abd Allāh, Qāsim, Ḥasan, Zayd, 'Umar...<sup>2</sup>

'Abbās al-Qummī said:

It is well-known that the progeny of Ḥasan only continued from Ḥusayn al-Athram, 'Umar, Zayd, and Ḥasan al-Muthannā.<sup>3</sup>

Amongst the genealogists who mentioned 'Umar to be amongst the children of Ḥasan is Dhāmin ibn Shadqam al-Ḥusaynī (d. 1090 A.H) in his book *Tuḥfat al-Azhār wa Zilāl al-Anhār fī Nasab Abnā al-A'immat al-Aṭhār*. Kāmil Sulaymān al-Jabourī examined this book and drew up family trees wherein he mentioned 'Umar ibn Ḥasan, and that he passed away in Abwā while donning his Iḥrām for Ḥajj. He was with his uncle, Ḥusayn رضي الله عنه, when he intended to set out to Kūfah.<sup>4</sup>

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1 *Al-Ma'ārif*, pg. 212.

2 *Mukhtaṣar Dhakhā'ir al-'Uqbā*, pg. 238.

3 *Muntahā al-Āmāl*, 1/342.

4 *Al-Rawḍ al-Mi'tār*, pg. 27.

### 3. ‘Umar ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib

The martyr of Karbalā’, Imām Ḥusayn, also named his son after ‘Umar ibn al-Khaṭṭāb.

- » Al-Tustarī: *Risālah fi Tawārīkh al-Nabī wa al-Āl* (vol. 12)
- » Al-Tustarī: *Qāmūs al-Rijāl* (pg.83)
- » Al-Ṭabarsī: *I’lām al-Warā’a* (pg. 213)
- » Al-Ya’qūbī: *Tārīkh al-Ya’qūbī* (2/228)
- » Abū al-Faraj al-Aṣḡhānī: *Maqātil al-Ṭālibiyyīn* (pg. 78, 119)
- » Al-Mas‘ūdī: *Al-Tanbīh wa al-Ashrāf* (pg. 263)
- » Al-Majlisī: *Jalā’ al-‘Uyūn* (pg. 582)

Al-Tustarī said:

Abū Ḥanīfah al-Dīnawarī and Ibn A‘tham al-Kūfī have proven him to have a son named ‘Umar. The first (Abū Ḥanīfah al-Dīnawarī) said (after discussing the incident of Karbalā’ and the number of those martyred), “None remained of his Ahl al-Bayt except his two sons; ‘Alī al-Aṣghar—who was ill, and ‘Umar who was four years old at the time. Yazīd said to ‘Umar ibn Ḥusayn one day, “Will you wrestle with my son,” pointing to Khālīd ibn Yazīd who was a similar age to him. ‘Umar said, “Rather give me a sword and give him a sword and then let us fight! Then we will see which of us is more endearing.” Yazīd grabbed hold of his son and hugged him. Yazīd then said, “The apple does not fall far from the tree! Will a snake produce not but a snake!” ‘Umar was four years old at the time.<sup>1</sup>

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1 *Risālah Fī Tawārīkh al-Nabī wa al-Āl*, at the end of volume 12 of *Qāmūs al-Rijāl*, pg. 122, 123 (Dār al-Sharāfah print) and pg. 83 (Qum print).

#### 4. ‘Umar (al-Ashraf) ibn ‘Alī (Zayn al-‘Ābidīn) ibn al-Ḥusayn al-Shahīd

The son of the Zayn al-‘Ābidīn, considered to be the fourth infallible Imām by the Shī‘ah, was named ‘Umar. His mother was an Umm Walad. His title was al-Ashraf as the son of ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ was titled ‘Umar al-Aṭraf.

- » Al-Mufīd: *Kitāb al-Irshād* (pg. 261)
- » Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 223)
- » Al-Irbilī: *Kashf al-Ghummah* (2/272)
- » Ibn Ṭiqṭaqā: *Al-Aṣīlī* (pg. 276)
- » Al-Jazā’irī: *Al-Anwār al-Nu‘māniyyah* (1/375)
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 61)
- » Ibn Ḥazm: *Jamharah Ansāb al-‘Arab* (pg. 53)
- » Ibn Qutaybah: *Al-Ma‘ārif* (pg. 215)
- » Al-Dhahabī: *Siyar A‘lām al-Nubalā’* (4/387)
- » Ibn Kathīr: *Bidāyah wa al-Nihāyah* (9/104)
- » Al-Himyarī: *Al-Rawḍ al-Mi‘ṭār* (pg. 118)
- » Abū al-Ḥasan al-‘Umarī: *Al-Majdī* (pg. 148)

Ni‘mat Allāh al-Jazā’irī says:

As for his عَلَيْهِ السَّلَام children they are 15 sons: Muḥammad al-Bāqir عَلَيْهِ السَّلَام, whose mother was Umm ‘Abd Allāh Fāṭimah bint Ḥasan ibn ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَام; Abū al-Ḥasan Zayd and ‘Umar, whose mother was an Umm Walad.<sup>1</sup>

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1 *Anwār al-Nu‘māniyyah*, 1/375.



Ibn ‘Inabah about ‘Umar al-Ashraf:

He was called Ashraf in relation to his father’s paternal uncle, ‘Umar al-Aṭraf, (who was called al-Aṭraf) because his virtue was through one parent, namely his father Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib رضي الله عنه.<sup>1</sup>

Al-Mufīd said:

‘Umar ibn ‘Alī ibn Ḥusayn was an esteemed personality. He took responsibility of distributing the charities of the Prophet صلى الله عليه وسلم and the charities of Amīr al-Mu’minīn عليه السلام. He was pious and extremely generous.<sup>2</sup>

Ibn al-Ṭiqṭaqā said:

As for Abū Ḥafṣ ‘Umar al-Ashraf... He was one of the scholars of the Banū Hāshim, virtuous and generous.<sup>3</sup>

Abū al-Ḥasan al-‘Umarī said:

‘Umar al-Ashraf ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib عليه السلام was born, and he was given the agnomen Abū Ḥafṣ. He lived until the age of 65.<sup>4</sup>

I say: Ponder! ‘Umar al-Aṭraf had the agnomen Abū Ḥafṣ, as mentioned by Ibn Khada‘, as well as ‘Umar al-Ashraf. Al-Tustarī in *Qāmūs al-Rijāl* lists

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1 *‘Umdat al-Ṭālib*, pg. 533 (Jul al-Ma‘rifah), pg. 281 (Aṣāriyān).

2 *Kitāb al-Irshād*, 2/170.

3 *Al-Aṣīlī*, pg. 276; *al-Rawḍ al-Mi‘ṭār*, pg. 118.

4 *Al-Majdī*, pg. 148.

a number of Muḥaddithīn, Fuqahā' and authors from the progeny of the Imāms who had the name 'Umar as well as the agnomen Abū Ḥaḥṣ.

### **5. 'Umar (al-Shajarī) ibn 'Alī (al-Aṣghar) ibn 'Umar (al-Ashraf) ibn 'Alī (Zayn al-'Ābidīn)**

The great grandson of the fourth Imām Zayn al-'Ābidīn was also given the name 'Umar.

- » Ibn 'Inabah: *Umdat al-Ṭālib* (pg. 282)
- » 'Abbās al-Qummī: *Muntahā al-Āmāl* (2/62)
- » Ibn Ṭiqṭaqā: *Al-Aṣīlī* (pg. 277)

Ibn 'Inabah says:

As for 'Umar al-Shajarī ibn 'Alī ibn 'Umar al-Ashraf, his progeny continued only from Abū 'Abd Allāh Muḥammad. The line of Abū 'Abd Allāh Muḥammad continued from two people: 'Umar and 'Alī.<sup>1</sup>

'Abbās al-Qummī elaborated further:

Take note that 'Umar al-Ashraf married Umm Salamah bint Imām Ḥasan. It has been reported in the books of genealogy that the line of 'Umar al-Ashraf continued from one person only, i.e. 'Alī al-Aṣghar al-Muḥaddith—who reported ḥadīth from al-Ṣādiq. His line continued then from three of his sons: Abū 'Alī Qāsim, 'Umar al-Shajarī, and Abū Muḥammad Ḥasan. Take note as well that 'Umar al-Ashraf is the grandfather of 'Alam al-Hudā Sayyid al-Murtaḍā and Sayyid al-Raḍī's mother.<sup>2</sup>

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1 *Umdat al-Ṭālib*, pg. 282 (Anṣāriyān), pg. 533 (Jul al-Ma'rifah).

2 *Muntahā al-Āmāl*, 2/62.

He says in another place:

As for ‘Umar ibn ‘Alī, titled al-Ashraf, he was greatly respected and admired, magnanimous... Abū al-Jārūd ibn al-Mundhir reported, “I said to Abū Ja‘far al-Bāqir عَلَيْهِ السَّلَامُ, ‘Which of your brothers is most beloved to you?’ He replied, ‘As for ‘Abd Allāh, he is my hands; ‘Umar is my eyes, and Zayd is my tongue with which I speak. As for Ḥusayn, he is patient, tolerant, walking on the earth with no pride.’”<sup>1</sup>

Ibn al-Ṭiqṭaqā mentioned about the progeny of ‘Umar ibn ‘Alī ibn Zayn al-‘Ābidīn:

‘Umar al-Ashraf had five children, from who his progeny continued and those whose line ended. They are: Muḥammad, Mūsā, Ja‘far, ‘Alī, ‘Alī al-Aṣghar al-Muḥaddith. The line of Muḥammad ibn ‘Umar al-Ashraf ended with ‘Alī ibn Muḥammad ibn ‘Umar ibn Muḥammad. The line of ‘Alī al-Aṣghar continued from three of the children of Qāsim: Mu‘aqqib, ‘Umar al-Shajarī, and Abū Muḥammad Ḥasan.<sup>2</sup>

## **6. ‘Umar ibn Muḥammad ibn ‘Umar (al-Shajarī) ibn ‘Alī (al-Aṣghar) ibn ‘Umar (al-Ashraf) ibn ‘Alī (Zayn al-‘Ābidīn)**

Thus we find a third personality from the progeny of the fourth Imām Zayn al-‘Ābidīn to be granted the name ‘Umar.

- » Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 282)
- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (2/62)
- » Ibn Ṭiqṭaqā: *Al-Aṣīlī* (pg. 277)

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1 Ibid. 2/63.

2 *Al-Aṣīlī*, pg. 277.

Discussion on his lineage has already passed under the progeny of ‘Umar al-Ashraf and ‘Umar al-Shajarī.

Ibn ‘Inabah says:

As for ‘Umar al-Shajarī ibn ‘Alī ibn ‘Umar al-Ashraf, his line continued from one person only: Abū ‘Abd Allāh Muḥammad. The line of Abū ‘Abd Allāh Muḥammad continued from two sons: ‘Umar and ‘Alī.<sup>1</sup>

### **7. ‘Umar ibn Yaḥyā ibn Ḥusayn ibn Zayd (al-Shahīd) ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn (al-Shahīd) ibn ‘Alī ibn Abī Ṭālib**

The brother of Imām al-Bāqir (who is considered to be the fifth Imām by the Shī‘ah), Imām Zayd (al-Shahīd); his great grandson was named ‘Umar.

- » Muḥammad A‘lamī al-Ḥā‘irī: *Tarājim A‘lām al-Nisā’* (pg. 359)
- » Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 242)
- » Ibn Ṭiqṭaqā: *Al-Aṣīlī* (pg. 249)

Muḥammad ibn al-A‘lamī al-Ḥā‘irī mentioned him in *Tarājim A‘lām al-Nisā’* when discussing the daughter of Ḥasan ibn ‘Ubayd Allāh ibn Ismā‘īl ibn Ja‘far al-Ṭayyār.

Ibn ‘Inabah wrote in *‘Umdat al-Ṭālib* while discussing the progeny of Ḥusayn Dhū al-Dam‘ah ibn Zayd al-Shahīd:

As for Yaḥyā Abū Ḥusayn ibn Dhī al-Dam‘ah, his progeny is vast. It continued from 7 sons; 3 of which left small progenies: Qāsim,

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<sup>1</sup> *‘Umdat al-Ṭālib*, pg. 282.

Ḥasan al-Zāhid, and Ḥamzah; and 4 having large progenies: Muḥammad al-Aṣghar al-Aqsāsī, ʿĪsā, Yaḥyā ibn Yaḥyā, and ʿUmar ibn Yaḥyā.

At another juncture he elaborated:

As for ʿUmar ibn Yaḥyā ibn Ḥusayn Dhī Damʿah, he had the largest progeny than all of his brothers.<sup>1</sup>

Ibn Ṭiqṭaqā said in *al-Aṣīlī*:

As for ʿUmar ibn Yaḥyā he is Sayyid and a leader. His progeny continued from three.

**8. ʿUmar (Abū ʿAlī) ibn Yaḥyā ibn Ḥusayn (al-Naqīb) ibn Aḥmad (al-Muḥaddīth) ibn ʿUmar ibn Yaḥyā ibn Ḥusayn ibn Zayd (al-Shahīd) ibn ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn (al-Shahīd) ibn ʿAlī ibn Abī Ṭālib**

» Ibn Ṭiqṭaqā: *Al-Aṣīlī* (pg. 254)

» Ibn ʿInabah: *Umdat al-Ṭālib* (pg. 254)

He from the progeny of ʿUmar ibn Yaḥyā mentioned previously.

Ibn Ṭiqṭaqā said in *al-Aṣīlī*:

As for Abū ʿAlī ʿUmar al-Raʿīs ibn Ḥusayn al-Naqīb, he is the leader of the Ḥujjāj. It was he who resolved (matters) and negotiated with the Qarāmiṭah, and returned the Ḥajar al-Aswad. He performed 12 Ḥajj. He passed away in Baghdad and the market place was closed on the day of his demise; every single person attending his

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<sup>1</sup> *Umdat al-Ṭālib*, pg. 252.

funeral. He left behind 13 sons, every single one of them named Muḥammad.

Ibn ʿInabah too said something quite similar.

**9. ʿUmar ibn Muḥammad ibn ʿAbd Allāh ibn ʿUmar ibn Sālim ibn Abī Yaʿlā ibn Abī al-Barakāt Muḥammad (Naqīb Wāsiṭ) ibn Abī Ṭāhir ʿAbd Allāh ibn Abī al-Faṭḥ Muḥammad al-Ashtar ibn ʿUbayd Allāh (al-Thālith) ibn ʿAlī ibn ʿUbayd Allāh (al-Thānī) ibn ʿAlī al-Ṣāliḥ ibn ʿUbayd Allāh al-Aʿraj ibn Ḥusayn (al-Aṣghar) ibn ʿAlī (Zayn al-ʿĀbidīn).**

» Ibn ʿInabah: *ʿUmdat al-Ṭālib* (pg. 294)

**10. ʿUmar (Abū ʿAlī) al-Mukhtār al-Naqīb ibn Muslim (Abū al-ʿAlā) ibn Abī ʿAlī Muḥammad (al-Amīr) ibn Muḥammad (Ashtar)**

» Ibn Ṭiqṭaqā: *Al-Aṣīlī* (pg. 296)

**11. ʿUmar ibn al-Ḥasan (al-Afṭas) ibn ʿAlī (al-Aṣghar) ibn ʿAlī (Zayn al-ʿĀbidīn) ibn al-Ḥusayn al-Shahīd**

» Ibn ʿInabah: *ʿUmdat al-Ṭālib* (pg. 315)

**12. ʿUmar ibn ʿAlī ibn ʿUmar ibn al-Ḥasan (al-Afṭas) ibn ʿAlī (al-Aṣghar) ibn ʿAlī (Zayn al-ʿĀbidīn) ibn al-Ḥusayn al-Shahīd**

» Ibn ʿInabah: *ʿUmdat al-Ṭālib* (pg. 315)

» Muṣʿab al-Zubayrī: *Nasab Quraysh* (pg. 73)

» Ibn Ṭiqṭaqā: *Al-Aṣīlī* (pg. 313)

Ibn ʿInabah wrote in *ʿUmdat al-Ṭālib*:

As for ‘Umar ibn Ḥasan (al-Aḩṩas) he participate in (the Battle of) Fakh. His progeny continued from ‘Alī only. ‘Alī ibn ‘Umar’s line continued from 5: Ibrāhīm, ‘Umar in Azerbaijan... As for ‘Umar ibn ‘Alī ibn Ḥasan al-Aḩṩas, amongst his children is Ḥamzah ibn Muḩammad.

Ibn Ṭiḩṩaqā said in *al-Aṩīlī*:

The progeny of Ḥasan al-Aḩṩas continued from 5: ‘Alī, ‘Umar, Ḥasan, ‘Abd Allāh, and Ḥasan al-Makfūf.

**Note:**

Ibn ‘Inabah said:

As for Ḥusayn ibn al-Aḩṩas: his mother was—according to what Abū Ḥasan al-‘Umarī has said—was from the progeny of ‘Umar (ibn al-Khaṩṩāb), i.e. the daughter of Khālid ibn Abī Bakr ibn ‘Abd Allāh ibn ‘Umar bin al-Khaṩṩāb.<sup>1</sup>

In *Nasab Qurash* it is recorded:

His mother was Juwayriyyah bint Khālid ibn Abī Bakr ibn ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Umar ibn al-Khaṩṩāb.<sup>2</sup>

**13. ‘Umar (al-Manjūrānī) ibn Muḩammad ibn ‘Abd Allāh ibn Muḩammad (al-Aṩraf)**

He is from the progeny of ‘Umar al-Aṩraf ibn ‘Alī ibn Abī Ṭālib.

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1 *‘Umdat al-Ṭālib*, pg. 315.

2 *Nasab Quraysh*, pg. 73.

» Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 335)

Ibn ‘Inabah wrote in *‘Umdat al-Ṭālib*:

As for ‘Umar al-Manjūrānī ibn Muḥammad, attributed to the city of Manjūrān in Balkh... He was the first of the Alawīs to settle there and had four sons.

#### **14. ‘Umar ibn Ja‘far (al-Malik al-Multānī) ibn Abī ‘Umar Muḥammad ibn ‘Abd Allāh ibn Muḥammad ibn ‘Umar (al-Aṭraf)**

» Ibn Ṭiqṭaqā: *Al-Aṣīlī* (pg. 333)

#### **15. ‘Umar ibn Mūsā (al-Kāẓim) ibn Ja‘far (al-Ṣādiq)**

Mūsā al-Kāẓim, considered to be the seventh infallible Imām by the Shī‘ah, named his son ‘Umar.

» Al-Tustarī: *Tawārīkh al-Nabī wa al-Āl* (pg. 126)

» Al-Irbilī: *Kashf al-Ghummah* (9/3)

» Al-Majlisī: *Biḥār al-Anwār* (48/288)

Al-Irbilī has stated in *Kashf al-Ghummah*:

As for his (Mūsā al-Kāẓim’s) children, it has been said that he had 20 sons and 18 daughters. The names of his sons: ‘Alī al-Riḍā, Zayd, Ibrāhīm, ‘Aqīl, Hārūn, Ḥasan, Ḥusayn, ‘Abd Allāh, Ismā‘īl, ‘Ubayd Allāh, **‘Umar**... It has been said that it is Muḥammad in place of ‘Umar.<sup>1</sup>

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1 *Kashf al-Ghummah*, 3/9.



Al-Irbilī then repeated the same statement on the authority of al-Janābidhī, who also mentioned the name ‘Umar but added to them Abū Bakr.

### **16. ‘Umar ibn ‘Abd Allāh ibn Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib**

He is the great grandson of ‘Umar ibn ‘Alī, the son of Amīr al-Mu’minīn.

» ‘Abbās al-Qummī: *Muntahā al-Āmāl* (1/368)

‘Abbās al-Qummī mentioned him while discussing the children of Ḥasan ibn Ja‘far ibn Ḥasan al-Muthannā:

He is the one who did not participate in the battle of Fakh. He left behind a number of daughters and 5 sons. They were Sulaymān, Ibrāhīm, Muḥammad, ‘Abd Allāh, and Ja‘far. Amongst his daughters was Fāṭimah al-Kubrā, commonly known as Umm Ja‘far. She was married to ‘Umar ibn ‘Abd Allāh ibn Muḥammad ibn ‘Imrān ibn ‘Alī ibn Abī Ṭālib.

‘Imrān appears in the original text, which appears to be a mistake as Sayyidunā ‘Alī رضي الله عنه is not known to have any son by the name of ‘Imrān. The correct name should be ‘Umar and not ‘Imrān.

### **17. ‘Umar ibn Muḥammad ibn ‘Umar (al-Aṭraf) ibn ‘Alī ibn Abī Ṭālib**

The great grandson of Amīr al-Mu’minīn, was also named ‘Umar.

» Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 641)

Ibn ‘Inabah mentions under the progeny of ‘Umar al-Aṭraf:

‘Umar passed away in Yanbu‘ when he was 77 years old. His progeny continued from one of his children only: his son Muḥammad. The line of Muḥammad continued from four of his sons: ‘Abd Allāh, ‘Ubayd Allāh and ‘Umar—whose mother was Khadijah bint Zayn al-‘Ābidīn ‘Alī ibn Ḥusayn; and from Ja‘far—whose mother was an Umm Walad.

**18. ‘Umar Abū al-Ḥasan ibn Dāwūd ibn Ḥasan ibn Dāwūd ibn Ḥasan ibn Dāwūd ibn Ḥasan ibn Ḥamzah ibn Mūsā Abū al-Ḥasan ibn Abū ‘Abd Allāh Maḥmūd al-Baḥḥā’ī Jamāl al-Dīn ibn Abī Muḥammad al-Qāsim ibn Abī Muḥammad al-Ḥasan ibn Zayd ibn Ḥasan (al-Sibt) ibn ‘Alī ibn Abī Ṭālib**

» Al-Himyarī: *Al-Rawḍ al-Mi‘ṭār* (pg. 28)

**19. ‘Umar ibn Ḥamzah ibn Raḍī ibn Muḥammad ibn Ḥusayn ibn Mahdī ibn Ja‘far ibn Muḥammad ibn ‘Īsā ibn ‘Alī ibn ‘Abd al-Raḥmān al-Shajarī ibn al-Qāsim ibn Ḥasan ibn Zayd ibn Ḥasan (al-Sibt) ibn ‘Alī ibn Abī Ṭālib**

» Al-Himyarī: *Al-Rawḍ al-Mi‘ṭār* (pg. 39)

**20. ‘Umar ibn Muḥammad ibn ‘Abd Allā ibn ‘Umar ibn Sālim ibn Muḥammad Abī Ya‘lā ibn Muḥammad Abī al-Barakāt (naqīb Wāsiṭ) ibn ‘Abd Allāh ibn Abī Ṭāhir ibn Muḥammad (Ibn Ṣakhrāh) ibn Muḥammad al-Ashtar ibn ‘Ubayd Allāh al-Thālith**

» Al-Himyarī: *Al-Rawḍ al-Mi‘ṭār* (pg. 183, under the progeny of Ḥusayn al-Aṣghar ibn ‘Alī Zayn al-‘Ābidīn)

**21. ‘Umar Majd al-Dīn (Naqīb al-Kūfah) Abū Muḥammad ibn Muḥammad Abū al-Faḥ ibn ‘Abd Allāh Abī Ṭāhir ibn Muḥammad (Ibn Ṣakhrāh) ibn Muḥammad al-Ashtar ibn ‘Ubayd Allāh al-Thālith**

» Al-Himyarī: *Al-Rawḍ al-Mi‘ṭār* (pg. 183)

**22. ‘Umar ibn Aḥmad ibn Muḥammad ibn Aḥmad ibn Ḥasan ibn Aḥmad ibn Ḥusayn ibn Aḥmad al-Miṣrī al-‘Aqīqī ibn Ibrāhīm ibn Aḥmad ibn Ḥasan ibn Ibrāhīm ibn Abī al-Ḥasan ibn Muḥammad ibn al-‘Aqīqī ibn Ja‘far ibn Ṣaḥṣaḥ ibn ‘Abd Allāh al-Bāhir al-‘Aqīqī ibn Ḥusayn al-Aṣghar ibn ‘Alī Zayn al-‘Ābidīn ibn Ḥusayn**

» Al-Himyarī: *Al-Rawḍ al-Mi‘ṭār* (pg. 199)

» Ibn Shadqam al-Ḥusaynī: *Tuḥfat al-Azhār*, under the discussion of Ḥusayn al-Aṣghar’s progeny.

**23. ‘Umar ibn Muḥammad ibn Aḥmad ibn Ḥasan ibn Aḥmad ibn Ḥusayn ibn Aḥmad al-Miṣrī al-‘Aqīqī**

» Al-Himyarī: *Al-Rawḍ al-Mi‘ṭār* (pg. 199)

**24. ‘Umar ibn Shukar ibn Nāṣir ibn Aḥmad al-Da‘iki ibn Muḥammad ibn Ja‘far ibn Aḥmad ibn Aḥmad ibn ‘Alī al-‘Irāqī ibn ‘Alī ibn Zayd ibn Ḥusayn ibn ‘Īsā ibn Zayd (al-Shahīd) ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn**

» Ibn Shadqam al-Ḥusaynī: *Tuḥfat al-Azhār*, under the discussion of Zayd al-Shahīd’s progeny.

» Al-Himyarī: *Al-Rawḍ al-Mi‘ṭār* (pg. 213)

**25. ‘Umar ibn Muḥammad ibn ‘Alī ibn Ibrāhīm ibn Muḥammad ibn Ḥasan ibn Ḥusayn ibn Aḥmad al-Umarī ibn Ismā‘īl al-A‘raj ibn Ja‘far (al-Ṣādiq)**

» Ibn Shadqam al-Ḥusaynī: *Tuḥfat al-Azhār*

» Al-Himyarī: *Al-Rawḍ al-Mi‘ṭār* (pg. 221)

One cannot help but stop and marvel at the love the Ahl al-Bayt had for the Noble Companions of the Prophet ﷺ, especially for

Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ. There is scarcely a generation except that it contains a personality from the Ahl al-Bayt named ‘Umar. Together we have analysed what each of the genealogists, Ibn ‘Inabah and Ibn Ṭiṭṭaqā in particular, have had to say; can there be any doubt thereafter that the Ahl al-Bayt had a deep love for Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, such that they didn’t abandon his name in any generation. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ remarried after the demise of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and shortly thereafter he was blessed with a son who he name Muḥammad (ibn al-Ḥanafiyyah). When he was blessed with another son thereafter, he was asked what he would name him and he replied, “After Muḥammad, he can only be named Abū Bakr.” Later when a third son was born he named him ‘Umar, and when the next son was born he named him ‘Uthmān. He was questioned about this action of his, “How could you name your children after others first and your uncle (‘Abbās) last?” He answered, “Just as Allah and His Rasūl placed him last.” He named his son born thereafter from Umm al-Banīn al-Kilābiyyah after his uncle ‘Abbās رَضِيَ اللَّهُ عَنْهُ.<sup>1</sup>

If one reads through the table of contents of *Al-Aṣṣilī fī Ansāb al-Ṭālibiyīn* by Maḥdī al-Rajā‘ī he will find the name ‘Umar repeatedly, sixteen times to be precise, all from the progeny of ‘Alī ibn Abī Ṭālib. We reproduce it here in the same order he cited them in:

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1 Ibn ‘Asākir has reported a narration from Muḥammad ibn Salām: I asked ‘Īsā ibn ‘Abd Allāh ibn Muḥammad ibn ‘Umar ibn ‘Alī ibn Abī Ṭālib, “How did your grandfather ‘Alī name (his son after) ‘Umar?” He replied, “My father informed me from his father from ‘Umar ibn ‘Alī ibn Abī Ṭālib who said, ‘I was born after ‘Umar ibn al-Khaṭṭāb was appointed Khalīfah and ‘Alī told him that a son had been born to him the previous night. ‘Umar asked, ‘Gift him to me.’ ‘Alī replied, ‘He is yours.’ ‘Umar said, ‘I name him ‘Umar and I gift to him my slave Mūriq.’” [*Tārīkh Dimashq* 48/203].

1. ‘Umar ibn Aḥmad ibn Maymūn ibn Aḥmad ibn Ḥamzah al-Ḥanafī
2. ‘Umar ibn Ja‘far al-Multānī
3. ‘Umar ibn Ḥasan al-Afṭas
4. ‘Umar ibn Ḥusayn ibn Muḥammad al-Ḥā’irī
5. ‘Umar ibn Shukar ibn Nāṣir ibn Ibrāhīm ibn al-‘Irāqī al-Zaydī
6. ‘Umar ibn ‘Abd Allāh ibn Aḥmad ibn ‘Alī al-‘Umuqī
7. ‘Umar al-Ashraf ibn ‘Alī Zayn al-‘Ābidīn
8. ‘Umar al-Aṣghar ibn ‘Alī ibn Abī Ṭālib
9. ‘Umar ibn ‘Alī ibn ‘Umar al-Ashraf
10. ‘Umar ibn Muḥammad ibn Aḥmad ibn Ḥusayn ibn Muḥammad al-Kūfī al-Zaydī
11. ‘Umar ibn Muḥammad ibn ‘Abd Allāh ibn ‘Umar ibn Sālim al-Ashtar al-‘Ubaydalī
12. ‘Umar al-Mukhtār ibn Muslim ibn Muḥammad ibn Muḥammad al-Ashtar al-‘Ubaydalī
13. ‘Umar ibn Hibat Allāh ibn Nāṣir ibn Zayd al-Naqīb al-Zaydī
14. ‘Umar al-Ra’īs ibn Yaḥyā ibn Ḥusayn Dhū al-‘Ibrah<sup>1</sup>
15. ‘Umar ibn al-Ra’īs ibn Yaḥyā ibn Ḥusayn al-Naqīb al-Zaydī
16. ‘Umar ibn Abī al-Miqdām

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1 Ibn al-Ṭiḡṭaqā mentioned it as *Dhū al-‘Ibrah* while other sources mention it as *Dhū al-Dam‘ah*.

## Sayyidunā ‘Uthmān ibn ‘Affān

Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ was the third Khalīfah, *Dhū al-Nūrayn*—the one married to two of the daughters of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رَضِيَ اللهُ عَنْهَا, the martyr of the house.

### Lineage

He is ‘Uthmān, the son of ‘Affān, the son of Abī al-‘Āṣ, the son of Umayyah, the son of ‘Abd al-Shams the son of ‘Abd Manāf, the son of Quṣayy, the son of Kilāb.

His genealogy meets with that of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at ‘Abd Manāf.

His mother was Arwā, the daughter of Kurayz, the son of Rabī‘ah, the son of Ḥubayb, the son of ‘Abd al-Shams, the son of ‘Abd Manāf. Her genealogy meets with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at ‘Abd al-Manāf as well. The mother of Arwā was Umm al-Ḥakīm (al-Bayḍā’), the daughter of ‘Abd al-Muṭṭalib—*aunt of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*—who was the twin sister of the Prophet’s father, ‘Abd Allāh.<sup>1</sup>

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1 Despite this noble ancestry and link to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Uthmān رَضِيَ اللهُ عَنْهُ has not been spared from having his ancestry besmirched. Refer to the likes of al-Kalbī in *Mathālib al-‘Arab* with the research of Najāḥ al-Ṭā‘ī. From him a number of people who haven’t the slightest knowledge of genealogy have quoted such as in *Ilzām al-Nāṣib* (with the research of ‘Abd al-Riḍā al-Najafī) pg. 165, and *al-Ṣirāṭ al-Mustaqīm ilā Mustahiqī al-Taqdīm* 3/30; wherein one can see the manner in which his ancestry has been belittled. If one seeks the ancestry of ‘Uthmān رَضِيَ اللهُ عَنْهُ he may refer to *al-Jawharat Fī Nasab al-Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wa Aṣḥābihī al-Asharah* of Tilimsānī (2/177), *al-Iṣābah* pg. 790, Ḥadīth: 683, *Usd al-Ghābah* 3/584.

# Eminent Personalities Of The Ahl al-Bayt Who Had The Name ‘Uthmān

## 1. ‘Uthmān ibn ‘Alī ibn Abī Ṭālib

The son of Amīr al-Mu’minīn, ‘Alī ibn Abī Ṭālib, was martyred alongside his brother, Sayyidunā Ḥusayn, in Karbalā’. His mother is Umm al-Banīn bint Ḥizām al-Wahīdiyyah al-Kilābiyyah.

- » Al-Mufīd: *Kitāb al-Irshād* (pg. 186)
- » Muḥammad Riḍā al-Ḥā’irī: *A’yān al-Nisā’* (pg. 51)
- » Al-Ya’qūbī: *Tārīkh al-Ya’qūbī*, under the children of ‘Alī
- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (1/544)
- » Al-Tustarī: *Tawārīkh al-Nabī wa al-Āl* (pg. 115)
- » Ibn Ṭiqṭaqā: *Al-Aṣīlī* (pg. 57)
- » Muṣ’ab al-Zubayrī: *Nasab Quraysh* (pg. 43)
- » Al-Balādhurī: *Ansāb al-Ashrāf* (2/192)
- » Ibn Jarīr al-Ṭabarī: *Tārīkh al-Ṭabarī* (3/126)
- » Ibn Athīr: *Al-Kāmil* (3/443)
- » Ibn Kathīr: *Al-Bidāyah wa al-Nihāyah* (7/323)

Al-Balādhurī said:

Also born was ‘Uthmān, Ja’far al-Akbar, and ‘Abd Allāh; they were killed alongside Ḥusayn رضي الله عنه.

### Note:

There is a possibility that Sayyidunā ‘Alī رضي الله عنه may have named two of his sons ‘Uthmān, ‘Uthmān al-Akbar (mentioned above) and ‘Uthmān

al-Aṣghar, just as he may have named two of his sons ‘Umar, ‘Umar al-Aṭraf and ‘Umar al-Aṣghar.

As mentioned by al-Mas‘ūdī in *Murūj al-Dhahab* (2/413) and al-Tustarī in *Tawārīkh al-Nabī wa al-Āl* (pg. 118).

## 2. ‘Uthmān ibn ‘Aqīl ibn Abī Ṭālib

The nephew of Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib, the son of his brother ‘Aqīl, was also given the name ‘Uthmān.

- » Al-Balādhurī: *Ansāb al-Ashrāf* (pg. 70)
- » Ibn Ḥazm al-Andalusī: *Jamharah Ansāb al-‘Arab* (pg. 69)

Al-Balādhurī said:

‘Aqīl had the sons Muslim...‘Uthmān.<sup>1</sup>

Ibn Ḥazm said:

The children of ‘Aqīl ibn Abī Ṭālib: ‘Abd Allāh, ‘Abd al-Raḥmān—who were killed alongside Ḥusayn رضي الله عنه, Muslim—who was killed in Kūfah, ‘Alī, Ḥamzah, Ja‘far, Sa‘īd, Abū Sa‘īd, ‘Īsā, ‘Uthmān, and Yazīd—from who he received his agnomen (Abū Yazīd).<sup>2</sup>

## 3. ‘Uthmān ibn Yaḥyā ibn Sulaymān ibn Mānī‘

His genealogy meets with the of ‘Ubayd Allāh al-A‘raj ibn Ḥusayn al-Aṣghar ibn ‘Alī ibn Ḥusayn al-Shahīd

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1 *Ansāb al-Ashrāf*, pg. 70.

2 *Jamharah Ansāb al-‘Arab*, pg. 69.



» Al-Himyarī: *Al-Rawḍ al-Mi‘ṭār* (pg. 152)

**Translator’s note:**

**4. ‘Uthmān ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib:**

Sayyidunā Ḥusayn عليه السلام, who the Shī‘ah consider to be the third infallible Imām also named his son ‘Uthmān.

» Al-Mufīd: *Kitāb al-Irshād* (pg. 372)

## Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh

One of the ten Companions promised Jannah by the Prophet ﷺ and amongst the forerunners of the Muhājirīn.

### Lineage

Ṭalḥah, the son of ‘Ubayd Allāh, the son of ‘Uthmān, the son of ‘Amr, the son of ‘Āmir, the son of Ka‘b, the son of Sa‘d, the son of Taym, the son of Murrah, the son of Ka‘b.

His genealogy meets with that of the Prophet ﷺ at Murrah, and meets with that of Abū Bakr al-Ṣiddīq رضي الله عنه at Ka‘b ibn Sa‘d.

His mother is al-Ṣā‘bah al-Ḥaḍramī<sup>1</sup>, the daughter of ‘Abd Allāh, the son of ‘Imād, the son of Akbar, the son of Rabī‘ah, the son of Mālik, the son of ‘Uwayf al-Ḥaḍramī.

She is the sister of ‘Alā’ al-Ḥaḍramī the eminent Ṣaḥābī of the Prophet ﷺ, who was *Mustajāb al-Da‘wah*.<sup>2</sup>

## Eminent Personalities Of The Ahl al-Bayt Who Had The Name Ṭalḥah

### 1. Ṭalḥah ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib

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1 Al-Ṣā‘bah al-Ḥaḍramī embraced Islam and was blessed with being amongst the Companions of the Prophet ﷺ. *Al-Iṣābah*, pg. 1718 Ḥadīth: 12069; one may also refer to the biography of Ṭalḥah رضي الله عنه in *al-Iṣābah*, pg. 641, Ḥadīth: 4428; *al-Istī‘āb*, Ḥadīth: 1287; *Usd al-Ghābah*, Ḥadīth: 2672; *Asmā al-Ṣaḥābah* of Ibn Ḥazm, pg. 95; *Talqīh Fuhūm Ahl al-Athar* of Ibn al-Jawzī, pg. 366.

2 One whose supplications are readily accepted.

The son of Sayyidunā Ḥasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ—the grandson of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—was named Ṭalḥah.

This has been recorded by a number of historians and genealogists, amongst them:

- » Al-Ya‘qūbī: *Tārīkh Ya‘qūbī* (pg. 228)
- » Al-Tustarī: *Risālah fi Tawārīkh al-Nabī wa l-Āl* (pg. 120)
- » Ibn Qutaybah: *Al-Ma‘ārif* (pg. 212)
- » Muṣ‘ab Zubayrī: *Nasab Quraysh* (pg. 50)

Ibn Qutaybah writes:

The children of Ḥasan: Ḥasan—whose mother was Khawlah bint Manzūr ibn Zabān al-Fazāriyah; Zayd and Umm Ḥasan—whose mother was Umm ‘Aqabah ibn Mas‘ūd al-Badrī; ‘Umar—whose mother was Thaqaḥiyah; Ḥusayn al-Athram—whose mother was an Umm Walad; Ṭalḥah—whose mother was Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allāh...

Muṣ‘ab al-Zubayrī says:

Ṭalḥah ibn Ḥasan: his mother was Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allāh al-Taymī. Ṭalḥah ibn Ḥasan is the half-brother (Uterine brother—both sharing the same mother) of Fāṭimah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib and Āminah bint ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq.

One cannot help but marvel at this ancestry, by Allah, it is a beautiful example of kinship and joining family ties.

## Note:

Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh رَضِيَ اللَّهُ عَنْهُ was the co-brother-in-law<sup>1</sup> to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through four marriages. Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ was married to four sisters of four of the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

- » Umm Kulthūm bint Abī Bakr al-Ṣiddīq—sister of Umm al-Mu’minīn ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا
- » Ḥamnah bint Jaḥsh—sister of Umm al-Mu’minīn Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا
- » Fāri’ah bint Abī Sufyān—sister of Umm Ḥabībah bint Abī Sufyān رَضِيَ اللَّهُ عَنْهَا
- » Ruqayyah bint Abī Umayyah—sister of Umm Salamah (hind) bint Abī Umayyah رَضِيَ اللَّهُ عَنْهَا

## 2. Ṭalḥah ibn Ḥasan (al-Muthallath) ibn Ḥasan (al-Muthannā) ibn Ḥasan (al-Sibt) ibn ‘Alī ibn Abī Ṭālib

- » Ibn Ṭiḡṭaqā: *Al-Aṣīlī* (pg. 122)

Ibn Ṭiḡṭaqā writes:

Ḥasan al-Muthallath had five children: Muḥammad, ‘Abd Allāh, ‘Abbās, Ṭalḥah, and ‘Alī.

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1 Co-brother-in-law: One married to the sister of one’s wife.

## Sayyidunā Mu‘āwiyah ibn Abī Sufyān

The scribe of the Prophet ﷺ and his brother-in-law, the brother of his wife Umm al-Mu‘minīn Umm Ḥabībah رَضِيَ اللهُ عَنْهَا.

### Lineage

He is Mu‘āwiyah, the son of Abū Sufyān (Sakhr), the son of Ḥarb, the son of Umayyah, the son of ‘Abd al-Shams, the son of ‘Abd Manāf, the son of Quṣayy.

His ancestry meets with that of the Prophet ﷺ at the third generation, ‘Abd Manāf, and similarly it meets with that of ‘Alī ibn Abī Ṭālib ibn Hāshim ibn ‘Abd Manāf.

His mother is Hind, daughter of ‘Utbah, the son of Rabī‘ah, the son of ‘Abd al-Shams, the son of ‘Abd Manāf. Thus her ancestry meets with that of the Prophet ﷺ at ‘Abd Manāf as well. She shares a close ancestry with the Prophet ﷺ, having only three fathers between them and their common grandfather, ‘Abd Manāf.

The mother of Hind was Ṣafiyyah, the daughter of Umayyah, the son of Ḥārithah, the son of al-Awqāṣ al-Sulamīyah.

The mother of Ṣafiyyah was Āminah, the daughter of Nawfal, the son of ‘Abd Manāf; whose ancestry meets with that of the Prophet ﷺ at ‘Abd Manāf.

The mother of Āminah was Qilābah, the daughter of Jābir, the son of Naṣr, the son of Mālik, the son of Ḥisl, the son of ‘Āmir, the son of Lu‘ayy; whose ancestry meets with that of the Prophet ﷺ at Lu‘ayy.

The mother of Qilābah was Tumāḍir, the daughter of al-Ḥārith, the son of Ḥubayb, the son of Judhaymah, the son of Mālik, the son of Ḥisl, the son of ‘Āmir, the son of Lu’ayy; whose ancestry meets with that of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at Lu’ayy.

The mother of Tumāḍir was Şammā’, the daughter of Sa’īd, the son of Sahm, the son of ‘Amr, the son of Huṣayṣ, the son of Ka’b, the son of Lu’ayy; whose ancestry meets with that of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at Ka’b.

The mother of Şammā’ was ‘Ātikah, the daughter of ‘Abd al-‘Uzzā, the son of Quṣayy; whose ancestry meets with that of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at Quṣayy.

The mother of ‘Ātikah was Ḥuṣayyā, i.e. Rayṭah, the daughter of Ka’b, the son of Sa’d, the son of Taym, the son of Murrah; whose ancestry meets with that of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at Murrah.

The mother of Rayṭah was Qaylah, the daughter of Ḥudhāfah, the son of Jamḥ, the son of ‘Amr, the son of Huṣayṣ, the son of Ka’b, the son of Lu’ayy; whose ancestry meets with that of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at Ka’b.

This is all I could gather regarding the ancestry of Sayyidunā Mu’āwiyah رَضِيَ اللهُ عَنْهُ and his mother Hind bint ‘Utbah رَضِيَ اللهُ عَنْهَا, a Şahābiyyah who pledged her allegiance to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and remained a true Muslim thereafter.

No other Companion has such strong familial links to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as that of Hind رَضِيَ اللهُ عَنْهَا, thus her ancestry cannot be ridiculed or insulted in any way as it is shared by the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>1</sup>

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1 Those ignorant with the science of genealogy and its distinction claim that Hind bint ‘Utbah was a “loose women” during the days of ignorance, along with a number of other demeaning statements which the heart cannot bear to write. *continued...*

# Eminent Personalities Of The Ahl al-Bayt Who Had The Name Mu‘āwiyah

## 1. Mu‘āwiyah ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib

‘Abd Allāh ibn Ja‘far, the nephew of Sayyidunā ‘Alī رضي الله عنه and his son-in-law, named one of his sons Mu‘āwiyah.

The line of Mu‘āwiyah ibn ‘Abd Allāh ibn Ja‘far continued.

- » Al-Balādhurī: *Ansāb al-Ashrāf* (pg. 60-68)
- » Ibn ‘Inabah: *‘Umdat al-Ṭālib* (page 37).
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 83)
- » Ibn Ḥazm al-Andalusī: *Jamharah Ansāb al-‘Arab* (pg. 230)

Ibn ‘Inabah writes:

Our Shaykh, Abū al-Ḥasan al-‘Umarī said: ‘Abd Allāh (ibn Ja‘far) passed away during the khilāfah of ‘Abd al-Malik ibn Marwān at the age of 90. He had 20 sons, and some have said 24; among them was Mu‘āwiyah ibn ‘Abd Allāh who was the trustee of his estate. He had named him Mu‘āwiyah because Mu‘āwiyah ibn Abī Sufyān had requested him too, and gifted him one hundred thousand dirhams, or it has been said that it was a million dirhams... Mu‘āwiyah had Muḥammad, Yazīd, ‘Alī, and Ṣāliḥ...

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*continued from page 56*

The books *Mathālib al-‘Arab* of Ibn al-Kalbī as well as *Zahr al-Rabī‘*, and other similar books are filled with such vile statements. She is among the brave female Companions whose biography can be read in *al-Iṣābah*, Ḥadīth: 12505; *al-Istī‘āb*, Ḥadīth: 3569; *Usd al-Ghābah*, Ḥadīth: 7350, and for further detail the treatise *‘Aqīlah Quraysh Hind bint ‘Utbah*. I hope Allah سُبْحَانَهُ وَعَلَى will grant me the ability to write a booklet on the ancestry of Mu‘āwiyah and his mother Hind رضي الله عنها and refute the allegations cast against them.

Muṣ‘ab al-Zubayrī writes:

The line of ‘Abd Allāh ibn Ja‘far continued through ‘Alī, Mu‘āwiyah, Ishāq, and Ismā‘īl...

Ibn Ḥazm writes in detail about the progeny of Sayyidunā Ja‘far ibn Abī Ṭālib رضي الله عنه:

These are the children of Ja‘far ibn Abī Ṭālib: ‘Abd Allāh, Muḥammad, ‘Awn—whose mother was Asmā’ bint ‘Umays. ‘Abd Allāh ibn Ja‘far had ‘Alī, **Mu‘āwiyah**, Ismā‘īl, Ishāq, Muḥammad, ‘Awn al-Akbar, ‘Awn al-Aṣghar, Ḥusayn, Ja‘far, ‘Ayyād, Abū Bakr, ‘Ubayd Allāh, Yaḥyā, Ṣāliḥ, Mūsā, Hārūn, Yazīd... **Mu‘āwiyah ibn ‘Abd Allāh ibn Ja‘far** had... **Ṣāliḥ ibn Mu‘āwiyah ibn Yazīd bin Mu‘āwiyah**... Yazīd ibn Mu‘āwiyah ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib had Khālīd ibn Yazīd...



## Umm al-Mu'minīn Sayyidah 'Ā'ishah al-Şiddīqah bint Abī Bakr al-Şiddīq

The beloved wife of the master and beloved Prophet ﷺ, the one whose innocence was announced from above the seven heavens, which will be recited by the believers until the Day of Qiyāmah. She is the wife of the Prophet ﷺ in this world and the hereafter, and has been blessed with such virtues that cannot be enumerated in this short treatise.

She narrated 2210 aḥādīth of which 174 have been reported by both al-Bukhārī and Muslim; 54 aḥādīth reported by al-Bukhārī only and 9 reported by Muslim only. Aḥmad reported 2409 aḥādīth from her in his *al-Musnad* (Ḥadīth: 24065 until Ḥadīth: 26474).

### Lineage

She is 'Ā'ishah, the daughter of Abū Bakr ('Abd Allāh), the son of Abū Quḥāfah ('Uthmān), the son of 'Āmir, the son 'Amr, the son of Ka'b, the son of Sa'd, the son of Taym, the son of Murrah, the son of Ka'b, the son of Lu'ayy.

Her ancestry meets with that of the Prophet ﷺ at Murrah, in the sixth generation.

Her mother was Rūmān, the daughter of 'Āmir al-Kanāniyyah. It has been said that her name was Zaynab. She embraced Islam as was the case of the entire family of al-Şiddīq رَضِيَ اللهُ عَنْهُ.

## Eminent Personalities Of The Ahl al-Bayt Who Had The Name ‘Ā’ishah

### 1. ‘Ā’ishah bint Ja‘far al-Şādiq

Imām Ja‘far al-Şādiq, considered to be the sixth infallible Imām by the Shī‘ah, named his daughter ‘Ā’ishah.

» ‘Umar al-Kaḥḥālāh: *A‘lām al-Nisā’* (pg. 132)

‘Umar al-Kaḥḥālāh writes:

‘Ā’ishah bint Ja‘far al-Şādiq from the ardent worshippers and pious... she passed away in 145 A.H and is buried in the graveyard of Egypt.

‘Umar al-Kaḥḥālāh reported this on the authority of:

» Al-Sha‘rānī: *Lawāiqih al-Anwār fī Ṭabaqāt al-Akhyār* (manuscript)

» Al-Shablanjī: *Nūr al-Abşār fī Manāqib Āl Bayt al-Mukhtār*

### 2. ‘Ā’ishah bint Mūsā al-Kāẓim ibn Ja‘far al-Şādiq

Imām Mūsā, considered to be the seventh infallible Imām by the Shī‘ah, named his daughter ‘Ā’ishah.

This has been recorded by a number of genealogists and historians.

» Al-Mufīd: *Kitāb al-Irshād* (pg. 304)

» Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 177, Anşāriyān, pg. 266, Dār al-Ḥayāt).

» ‘Abbās al-Qummī: *Muntahā al-Āmāl* (2/292)

- » Ni‘mat Allāh al-Jazā’irī: *Al-Anwār al-Nu‘māniyyah* (1/380)
- » Abū Naṣr al-Bukhārī: *Sirr al-Silsilat al-‘Alawiyyah* (pg. 53)
- » Al-Tustarī: *Risālah fi Tawārīkh al-Nabī wa l-Āl* (pg. 125)

Al-Mufīd writes:

Chapter mentioning his children and information relating to them: Abū al-Ḥasan Mūsā عَلَيْهِ السَّلَام had 37 male and female children. Amongst them... 34) ‘Ā’ishah.

Ibn ‘Inabah writes quoting *al-Majdī*:

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—it is said her grave is in Egypt, Umm Abīhā, Ḥalīmah, Ramlah, Maymūnah, Amīnah al-Ṣughrā, ‘Abbāsah.

What is most astonishing is that despite ‘Abbās al-Qummī clearly mentioning the name ‘Ā’ishah amongst the children of Mūsā al-Kāẓim in *Muntahā al-Āmāl*, the researcher of the book took it upon himself to correct this and state in the footnote that it was an error and the actual name is ‘Abbāsah; without any reference or verification for what he claims. Despite the name ‘Abbāsah having been mentioned amongst the daughters of Mūsā al-Kāẓim separately . Does he imply that there were two daughters with the name ‘Abbāsah?

Ni‘mat Allāh al-Jazā’irī writes:

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1 *Al-Majdī*, pg. 247 (Jul al-Ma‘rifah).

As for the number of his children they are 37, male and female:  
Imām ‘Alī al-Riḍā... ‘Ā’ishah.

This is a clear indication of the love the Ahl al-Bayt had for the name ‘Ā’ishah, such that even Imām Mūsā al-Kāẓim names his daughter the same.

Even though there is a difference of opinion regarding the number of daughters Imām Mūsā al-Kāẓim had, there is no difference of opinion that one of his daughters was indeed named ‘Ā’ishah.

Abū Naṣr al-Bukhārī says:

Mūsā al-Kāẓim had 18 sons and 22 daughters.

Al-Tustarī listed the names of his daughters:

Fāṭimah al-Kubrā, Fāṭimah al-Ṣughrā, Ruqayyah, Ruqayyah al-Ṣughrā, Ḥalīmah, Umm Abīhā, Umm Kulthūm, Umm Salamah, Umm Ja‘far, Lubābah, ‘Ulayyah, Āminah, Ḥasanah, Barīhah, ‘Ā’ishah, Zaynab, Khadījah.

### **3. ‘Ā’ishah bint Ja‘far ibn Mūsā (al-Kāẓim) ibn Ja‘far (al-Ṣādiq)**

The granddaughter of the seventh infallible Imām, according to the Shī‘ah, was also named ‘Ā’ishah.

» Ibn ‘Inabah: *‘Umdat al-Ṭālib* (page 107).

Abū Muḥammad al-Ḥasan al-‘Umarī said *al-Majdī*:

The children of Ja‘far ibn Mūsā (al-Kāẓim) ibn Ja‘far (al-Ṣādiq), who was called al-Khawārī, was from a number of Umm Walads.

They are 8 daughters: Ḥasanah, ‘Abbāsah, ‘Ā’ishah, Fāṭimah al-Kubrā, Fāṭimah, Asmā’, Zaynab, Umm Ja‘far.<sup>1</sup>

#### 4. ‘Ā’ishah bint ‘Alī (al-Riḍā) ibn Mūsā (al-Kāzim)

Imām ‘Alī al-Riḍā, considered to be the eighth infallible Imām by the Shī‘ah, also named his daughter ‘Ā’ishah.

- » Ibn Khashshāb: *Mawalid Ahl al-Bayt*
- » Al-Tustarī: *Risālah fi Tawārīkh al-Nabī wa l-Āl* (pg. 82)
- » Al-Irbilī: *Kashf al-Ghummaḥ* (2/267-284)
- » Al-Majlisī: *Biḥār al-Anwār* (pg. 49/221 sub-note: 11; and pg. 222)

Ibn Khashshāb says:

‘Alī al-Riḍā had five sons and one daughter: Muḥammad al-Qānī’, Ḥasan, Ja‘far, Ibrāhīm, Ḥusayn, and the name of his daughter was ‘Ā’ishah.

#### 5. ‘Ā’ishah bint ‘Alī (al-Hādī) ibn Muḥammad (al-Jawwād) ibn ‘Alī (al-Riḍā)

‘Alī al-Hādī, considered to be the tenth infallible Imām by the Shī‘ah, too named his daughter ‘Ā’ishah.

- » Al-Mufīd: *Kitāb al-Irshād* pg. 334
- » Ibn Shadqam al-Ḥusaynī: *Tuḥfat al-Azhār*, the editor discussed his genealogy in *al-Rawḍ al-Mi‘ṭār* (pg. 306).

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<sup>1</sup> *Umdat al-Ṭālib*, pg. 63 Dār al-Ḥayāt, pg. 199 Anṣāriyān, quoting *al-Majdī*.

## 6. ‘Ā’ishah bint Muḥammad ibn Ḥasan ibn Ja‘far ibn Ḥasan (al-Muthannā) ibn Ḥasan (al-Sibt) ibn ‘Alī ibn Abī Ṭālib

» ‘Abbās al-Qummī: *Muntahā al-Āmāl* (1/368)

‘Abbās al-Qummī says:

As for Ḥasan ibn Ja‘far, who was absent during the incident of Fakh, he was blessed with a number of daughters and five sons: Sulaymān, Ibrāhīm, Muḥammad, ‘Abd Allāh, Ja‘far... Sulaymān and Ibrāhīm both passed away during the lifetime of their father. Muḥammad was better known as al-Saylaq; his mother was Mulaḳkah bint Ḥasan ibn Dāwūd ibn Ḥasan al-Muthannā. He left behind a daughter and two sons: ‘Ā’ishah, Muḥammad, and ‘Alī.

### A final comment regarding the name ‘Ā’ishah

Perhaps the reader may be wondering: What does it matter that the Ahl al-Bayt named their children ‘Ā’ishah, perhaps it is not ‘Ā’ishah al-Ṣiddīqah that is meant; just as it is reported from ‘Alī رَضِيَ اللَّهُ عَنْهُ that he named his son ‘Uthmān after ‘Uthmān ibn Maz‘ūn رَضِيَ اللَّهُ عَنْهُ (in one narration) and in another (reported in *Tārīkh al-Dimashq*) that it was after ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ.<sup>1</sup>

The answer to this is simple indeed, I have scanned through the annals of history and genealogy in an effort to find any famous female Companion by the name of ‘Ā’ishah, and I did not find anyone except ‘Ā’ishah al-Ṣiddīqah bint al-Ṣiddīq. And if you have come across any other then I oblige you to inform me.

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1 *Tārīkh al-Dimashq*, 24/203.

Amongst the books I have studied scrupulously on the biographies of the Companions I will mention three of the most significant to have been written:

1. *Al-Ṭabaqāt al-Kubrā* of Ibn Sa‘d
2. *Uṣd al-Ghābah* of Ibn al-Athīr
3. *Al-Iṣābah Fī Tamyīz al-Ṣaḥābah* of Ibn Ḥajar

Ibn Sa‘d has gathered the biographies of 572 female Companions, aside from the children, wives, those who approached the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for marriage or he proposed to them; and despite this he has only mentioned 6 other personalities having the name ‘Ā’ishah—and then too all 6 not of the Companions but some being Tābi‘īn due to the difference of opinion amongst the scholars concerning their status as being a Companion. Nevertheless, these 6 are:

1. **‘Ā’ishah bint Juz’** — from the women of Banū Zūfr, i.e. Ka‘b ibn al-Khazraj.<sup>1</sup>
2. **‘Ā’ishah bint ‘Umayr** — from the women of Salamah of the Khazraj.<sup>2</sup>
3. **‘Ā’ishah bint Ṭalḥah** — amongst those who narrated from the wives of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and is a Tābi‘īyah according to consensus.<sup>3</sup>
4. **‘Ā’ishah bint Sa‘d ibn Abī Waqqāṣ** — amongst those who narrated from the wives of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and there is a difference of

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1 *Al-Ṭabaqāt al-Kubrā*, 9/415.

2 *Al-Ṭabaqāt al-Kubrā*, 9/435.

3 *Al-Ṭabaqāt al-Kubrā*, 8/15.

opinion whether she is a Companion or not. Ibn Ḥajar al-‘Asqalānī was inclined to her being a Companion, mentioning that Sa‘d ibn Waqqāṣ had two daughters named ‘Ā’ishah: ‘Ā’ishah al-Kubrā and ‘Ā’ishah al-Ṣuḡhrā.<sup>1</sup>

5. **‘Ā’ishah bint Qudāmah** — amongst those who narrated from the wives of the Prophet ﷺ and is a Companion.<sup>2</sup>
6. **‘Ā’ishah bint ‘Ajazah** — amongst those who narrated from the wives of the Prophet ﷺ but was not mentioned by Ibn Ḥajar who, perhaps, regarded her as a Tābī‘iyah.

Is there anyone amongst these 6 who is as well-known as ‘Ā’ishah al-Ṣiddīqah bint al-Ṣiddīq?

Ibn Ḥajar on the other hand mentions 9 personalities with the name ‘Ā’ishah, the first being ‘Ā’ishah al-Ṣiddīqah, and agreeing with Ibn Sa‘d on ‘Ā’ishah bint Sa‘d ibn Abī Waqqāṣ and ‘Ā’ishah bint Qudāmah. He added:

1. ‘Ā’ishah bint Abī Sufyān ibn al-Ḥārith ibn Zayd al-Anṣāriyah
2. ‘Ā’ishah bint Shaybah ibn Rabī‘ah ibn ‘Abd al-Shams
3. ‘Ā’ishah bint ‘Abd al-Raḥmān ibn ‘Atīq al-Naḍriyah
4. ‘Ā’ishah bint ‘Umayr ibn al-Ḥārith ibn Tha‘labah al-Anṣāriyah
5. ‘Ā’ishah bint Mu‘āwiyah ibn al-Mughīrah ibn Abī al-‘Āṣ ibn Umayyah

One may examine for himself, he will not find a more esteemed personality in Islam carrying the name ‘Ā’ishah than ‘Ā’ishah al-

1 *Al-Ṭabaqāt al-Kubrā*, 8/465; *Al-Iṣābah*, 4/480, Ḥadīth: 706 (Maktabah Miṣr).

2 *Al-Ṭabaqāt al-Kubrā*, 8/465; *Al-Iṣābah*, 4/481, Ḥadīth: 711 (Maktabah Miṣr).



Şiddīqah رَضِيَ اللهُ عَنْهَا. Had the objective of this book not been to highlight the names and intermarriages between the Ahl al-Bayt and Şahābah only, we would have delved into the virtues of Sayyidah ‘Ā’ishah al-Şiddīqah and the immense love the Ahl al-Bayt had for her. Since this would lead us far from our objective I urge the researchers to spare no effort in this direction. Undoubtedly many books have been written on the virtues of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and her life<sup>1</sup> but as far as the virtues of the Ahl al-Bayt as reported by her is concerned; much work still remains.

### Sayyidah ‘Ā’ishah and the Companions of the shawl

The greatest sign of harmonious relationship between Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا and the Ahl al-Bayt is that Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا is the one who has narrated the famous *Ḥadīth al-Kisā’* (Ḥadīth of the Shawl) which mentions the virtues of those Ahl al-Bayt who were gathered beneath the shawl of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. She related her eye-witness account and passed on this trust in its entirety.

Ibn Taymiyyah has substantiated from the Ḥadīth of the shawl the lofty rank of those beneath the shawl—‘Alī, Fāṭimah, Ḥasan, and Ḥusayn—above all of the Ahl al-Bayt, earning them a unique virtue not shared by others.

This Ḥadīth is reported by Muslim in his *Şaḥīḥ* from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

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1 I feel it necessary to mention two works which are imperative and the most comprehensive in this regard. I have read many works on the life and virtues of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا but these two works—without a doubt—stand out from the rest. The first being *Daf’ al-Kidhb al-Mubīn* by ‘Abd al-Qādir Muḥammad ‘Aṭā’ Şūfī and the second *Nisā’ fī zilli Rasūlullāh ṣallallāhu alayhi wa sallam* by Shaykh ‘Irfān Ḥasūnah al-‘Ishā

The Prophet ﷺ went out one morning wearing a striped shawl of black camel's hair. Ḥasan ibn 'Alī then came and he wrapped him under it, then came Ḥusayn and he wrapped him under it along with the other one (Ḥasan). Then came Fāṭimah and he took her under it, then came 'Alī and he also took him under it and then said, “Allah only desires to take away any uncleanness from you, O people of the household, and purify you (thorough purifying).”<sup>1,2</sup>

As one can see this is a clear established virtue for all those who were under the shawl and it has been reported by none other than Sayyidah 'Ā'ishah al-Ṣiddīqah رَضِيَ اللهُ عَنْهَا. Most certainly it has been reported by Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا as well<sup>3</sup>, but the narration of Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا is the most authentic of all its variant versions. And it

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1 Sūrah al-Aḥzāb: 33.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2424.

3 The Ḥadīth of al-Kisā' narrated by Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا with variant wordings has been reported by al-Tirmidhī—who deemed it Ṣaḥīḥ, Ibn Jarīr, Ibn Mundhir, al-Ḥākim—who deemed it Ṣaḥīḥ, Ibn Mardawayh, al-Bayhaqī in his *Sunan*: “These verses were revealed in my house, ‘Allah only wishes to remove the impurity from you, O members of the family, and to purify you with a thorough purification...’ and Fāṭimah, 'Alī, Ḥasan, Ḥusayn were in the house so he wrapped them in his cloak, then he said, ‘O Allah! These are the people of my house, so remove the impurity from them, and purify them with a thorough purification.’” Similarly Ibn Jarīr, Ibn Mundhir, Ibn Abī Ḥātim, al-Ṭabarānī, and Ibn Mardawayh have also reported it from Umm Salamah رَضِيَ اللهُ عَنْهَا with a variation in its wording. Aḥmad reported this Ḥadīth from Umm Salamah رَضِيَ اللهُ عَنْهَا with a number of chains. In addition, Ibn Mardawayh and al-Khaṭīb have reported it on the authority of Abū Sa'īd al-Khudrī رَضِيَ اللهُ عَنْهُ. Al-Tirmidhī, Ibn Mardawayh, al-Ṭabarānī have also reported it on the authority of 'Umar ibn Abī Salamah رَضِيَ اللهُ عَنْهُ. It is also reported on the authority of Wāthilah ibn Asqa' رَضِيَ اللهُ عَنْهُ by Ibn Abī Shaybah, Aḥmad, Ibn Jarīr, Ibn Mundhir, Ibn Abī Ḥātim, al-Ṭabarānī, and al-Ḥākim. Similarly it is reported from Anas رَضِيَ اللهُ عَنْهُ; however, the most authentic of all these narrations is that reported from Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا in *Ṣaḥīḥ Muslim*.

is through this very narration of Sayyidah al-Şiddīqah that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is included with the progeny of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; since Fāṭimah, Ḥasan, and Ḥusayn رَضِيَ اللهُ عَنْهُمْ are the children of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and will be included in his offspring without the Ḥadīth al-Kisā’, but without this narration Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ would not have the status he has from amongst the Ahl al-Bayt. Most certainly Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is of the Ahl al-Bayt, being the Prophet’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cousin, but this is a relationship shared by others, such as Ja‘far, ‘Aqīl, etc., and even closer than that would be his uncles, ‘Abbās, Ḥamzah, etc.; the Ḥadīth al-Kisā’ on the other hand elevates him above all of them. This is the blessing of Sayyidah al-Şiddīqah رَضِيَ اللهُ عَنْهَا, not seeking anything else but the best for the believers in general, and for the Şaḥābah specifically.

As for Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, the flesh and blood of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Sayyidah ‘Ā’ishah al-Şiddīqah has reported her virtues in a narration recorded in *Şaḥīḥ al-Bukhārī* and *Şaḥīḥ Muslim*:

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his fatal illness, called his daughter Fāṭimah and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that, she replied, “The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed.”<sup>1</sup>

Ibn Ḥajar al-‘Asqalānī reports on the authority of Masrūq from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا:

Fāṭimah approached; her gait precisely matched the gait of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When he saw her, he welcomed her saying,

1 *Şaḥīḥ al-Bukhārī*, Ḥadīth: 3715.

“Welcome to my daughter.” He seated her on his right. He then whispered to her something and she began to sob profusely. He then whispered to her a second time and she laughed. I said, “I never seen the likes of today, sorrow followed so swiftly with happiness.” I asked her what he had told her and she said, “It is not becoming of me to disclose the Prophet’s ﷺ secret.” After the Prophet ﷺ passed away, I asked her and she informed me that he said, ‘Jibrīl would recite the Qur’an to me once every year and he recited it to me this year twice. I divined from this my imminent demise. You will be the first of my Ahl al-Bayt to be united with me, and I am an excellent forerunner for you.’ Thus I wept. He then said, ‘Are you not pleased that you will be the leader of the women of the world?’ Thus I laughed.”<sup>1</sup>

The love Sayyidah ‘Ā’ishah had for Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا is evident from her statement, “her gait precisely matched the gait of the Prophet ﷺ.” Only one who possesses love for the family of the Prophet ﷺ will utter such a statement.

It is also by the narration of Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا that the date of Sayyidah Fāṭimah’s رَضِيَ اللهُ عَنْهَا demise is determined by the scholars. Her nephew, ‘Urwah, narrates from her that “Fāṭimah رَضِيَ اللهُ عَنْهَا lived for six months after the Messenger ﷺ.”<sup>2</sup>

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1 Ibn Ḥajar says that it has been reported by al-Bukhārī and Muslim. Refer to *al-Iṣābah*, 4/502-503. The narration is reported in *Musnad Aḥmad* as well, with his chain of narration from Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا, pg. 944, Ḥadīth: 1322 and pg. 956, Ḥadīth: 1343; with slight variation in wording.

2 *Tahdhīb al-Kamāl*, 11/749. Al-Mizzī says, “It is also similarly narrated from Muḥammad ibn Ishāq — from Yaḥyā ibn ‘Ibād — from ‘Abd Allāh bin al-Zubayr — from his father — from ‘Ā’ishah and others. Refer to *al-Iṣābah*, 4/503; Al-‘Asqalānī says, “It is established in *al-ṣaḥīḥ* from ‘Ā’ishah that Fāṭimah lived for six months after the Prophet ﷺ.

Ibn Ḥajar al-‘Asqalānī mentions:

Yazīd ibn Zuray‘ — from Rawḥ ibn Qāsim — from ‘Amr ibn Dīnār that ‘Ā’ishah said, “I have not seen anyone superior to Fāṭimah besides her father.”<sup>1</sup>

What aspersions can be cast against Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا after this clear declaration of hers? Why would the Ahl al-Bayt then not name their daughters after al-Ṣiddīqah when such closeness, love and affinity existed between them? Had I not been constrained by the topic at hand—to discuss those named after the Ṣaḥābah and the marriages between them—I would have elaborated at length for those seeking guidance.

This is another Ḥadīth which the opponents have paid no heed to, also narrated by Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا about the excellence of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. If even the slightest of malice had existed between them then we would not have found her narrating such a virtue.

Imām Aḥmad has reported in his *Musnad*:

‘Ā’ishah said to Fāṭimah the daughter of the Messenger of Allah, “Should I not give you glad tidings, I heard the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, ‘The leaders of the women of Paradise are four: Maryam bint ‘Imrān, Fāṭimah bint Rasūl Allāh, Khadījah bint Khuwaylid, and Āsiyah—the wife of Fir‘awn. (Ya‘qūb said, Āsiyah bint Muzāḥim.)”<sup>2</sup>

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1 Ibn Ḥajar says following this narration, “It is reported by al-Ṭabarānī in *al-Mu‘jam al-Awsaṭ* under the biography of Ibrāhīm ibn Hāshim and its chain is Ṣaḥīḥ according to the conditions of al-Bukhārī and Muslim.

2 *Musnad Aḥmad*, Ḥadīth: 1336, pg. 952. This same narration is reported by al-Ḥākim in his *al-Mustadrak*, 3/85 from ‘Urwah ibn Zubayr from ‘Ā’ishah; and by al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 2, 12179, and in *al-Awsaṭ* (1107) from Ibn ‘Abbās. The researcher of the book, Waṣī Allāh ibn Muḥammad ‘Abbās said, “Its chain in al-Ḥākim is Ṣaḥīḥ and connected, while its chain in Aḥmad is disjointed.”

I learnt that one of the researchers is preparing a study on Sayyidah Fāṭimah al-Zahrā', which I hope to be extremely academic, I trust that he will also specifically mention those narrations reported by Sayyidah 'Ā'ishah about the virtues of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا. And verily this will be a great provision for the Day of Separation.

## A poignant last word

Many sources and references inform us that the beloved Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ departed from this material world to the highest abode while in the home of Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا. He was lying close to her, in fact with his head resting on her chest.

Al-Bukhārī reports with his chain of narration from Hishām — from his father that when the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in his (final) illness he would take turns resting at the homes of each of his wives. He would keep asking, “Where will I be tomorrow?” Desiring to be in the home of 'Ā'ishah رَضِيَ اللهُ عَنْهَا. 'Ā'ishah رَضِيَ اللهُ عَنْهَا says, “When it was my turn, on that day he was at peace.”

It is reported in *Ṣaḥīḥ Muslim*:

'Ā'ishah narrated that Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (during his last illness) inquired, “Where would I be tomorrow, where would I be tomorrow,” (thinking, that the turn of 'Ā'ishah was not very near) and when it was my turn, Allah called him to his Heavenly Home and his head was between my neck and chest.

I have found a narration very similar to the above reported by the author of *al-Ash'athiyāt* or *al-Ja'fariyāt* (pg. 390), namely Abū 'Alī Muḥammad ibn Muḥammad ibn al-Ash'ath al-Kūfī—from the scholars of the fourth century—whose book was published by Maktabah Nīnawī al-Ḥadīthah,

Tehran. The narration reads:

As we he was in that condition, he asked for a miswāk and it was given to ‘Ā’ishah. He said, “Soften it for me with your saliva,” which she did and gave to him. He began brushing his teeth with it saying, “My saliva is with your saliva, O Ḥumayrā’.” He then began moving his lips as if he was talking, he then passed away.

This is a remarkable narration, and it establishes the position Sayyidah ‘Ā’ishah al-Ṣiddīqah held in the eyes of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The immense value this narration has stems from the fact that it is not reported from the chains of the Ahl al-Sunnah wa al-Jamā‘ah.

This is why we find Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا saying:

It was one of the favours of Allah towards me that Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ expired in my house on the day of my turn while he was leaning against my chest and Allah made my saliva mix with his saliva at his death. ‘Abd al-Raḥmān entered upon me with a Siwāk in his hand and I was supporting (the back of) Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (against my chest). I saw the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ looking at it (i.e. the Siwāk) and I knew that he loved the Siwāk, so I said (to him), “Shall I take it for you?” He nodded in agreement. So I took it and it was too stiff for him to use, so I said, “Shall I soften it for you?” He nodded his approval. So I softened it and he cleaned his teeth with it.<sup>1</sup>

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1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4449.





## Section Two

# Marital Relations between the Ahl al-Bayt and the Ṣaḥābah

### Linguists

The word used to denote *in-laws* in Arabic is *Ṣihr*. It is mentioned in *al-Qāmūs al-Muḥīṭ*:

*Al-Ṣihr* (with a Kasrā): Relative and bond through marriage. Its plural is *Aṣḥār* and *Ṣaḥrā'*. It also refers to one's son-in-law and brother-in-law (sister's husband)...

In *Mu'jam al-Wasīṭ* it states:

*Aṣḥara ilayhi* means he drew closer to him, and to his people; i.e. he married into their family.

*Lisān al-'Arab* makes a slight differentiation between the words *Aṣḥār* and *Akhtān*:

*Aṣḥār* are the family of the wife and the family of the husband are only referred to as *Akhtān*.

He then presented the commentary of al-Farā', al-Zujāj, al-Azharī, and others on the verse:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا

And it is He who has created from water a human being and made him [a relative by] lineage and marriage.<sup>1</sup>

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1 Sūrah al-Furqān: 54.

Ibn Ḥajar al-‘Asqalānī explains the meaning of the word *ṣihr* in the verse above:

Ṣihr refers to both the family of the wife and husband. There are some who limit its implication to the family of the wife... The true meaning of Muṣāharah is closeness. Al-Rāghib said, “Al-Ṣihr are those related to the husband through marriage (his son-in-law, brother-in-law, etc.)... Ibn Al-A‘rābī said, “Aṣhār are those prohibited through closeness or ancestry or marriage...”<sup>1</sup>

The Prophet ﷺ established marital relationships with his Ṣaḥābah رضي الله عنهم, which is why Ṣafī al-Raḥmān al-Mubārakpūrī says:

The Messenger ﷺ established a familial bond with Abū Bakr and ‘Umar by marrying (their daughters) ‘Ā’ishah and Ḥaḥṣah; and similarly, marrying his daughter Fāṭimah رضي الله عنها to ‘Alī ibn Abī Ṭālib رضي الله عنه, and his two daughters, Ruqayyah and Umm Kulthūm, to ‘Uthmān ibn ‘Affān gives an indication that it is desirable after this for one to invoke salutations upon all four men, whose suffering and sacrifices for Islam in the crises they endured is well known... The practice of the Arabs was to honour one’s relations through marriage, and such marital relationships was seen by them as an avenue through which various tribes may draw closer. They regarded opposition and fighting with one’s in-laws as a shame and disgrace...<sup>2</sup>

This indicates to us another reason for the Prophet’s ﷺ marriages to the Mothers of the Believers.

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1 *Faṭḥ al-Bārī*, 7/452, under the commentary of Ḥadīth: 3729.

2 *Al-Raḥīq al-Makhtūm*, pg. 480-481.

Amongst the Prophetic traditions which shed the most light in this regard is what has been narrated by ‘Abd Allāh ibn Abū Awfā from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

I asked my Rabb that whoever I marry from my Ummah or get him married to be with me in Jannah, and He granted it.<sup>1</sup>

Whoever will ponder over the verse:

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ

*And pure women are for pure men, and pure men are for pure women.  
These are declared innocent of what the slanderers say.*<sup>2</sup>

will know full well that the blessed and pure Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would not marry accept one who is pure, and only those who are pure will be allowed to share in his lineage. Allah سُبْحَانَهُ وَتَعَالَى would never disgrace his blessed Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this regard.

Hereunder follows some of the marital relationships between the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ.

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1 This narration was mentioned by Ibn Ḥajar al-‘Asqalānī in his commentary of *Ṣaḥīḥ al-Bukhārī*, 7/452, in his commentary of Ḥadīth: 3729. He said, “Al-Ḥākim reported it under the virtues of ‘Alī and it has a corroborating narration from ‘Abd Allāh ibn ‘Umar. It is reported by al-Ṭabarānī in *al-Awṣaṭ* with a weak chain.” The narration is ḍa‘īf as it contains ‘Ammār ibn Sayf.

2 Sūrah al-Nūr: 26.

# Marital Relations Between the House of al-Şiddīq and the Ahl al-Bayt

## 1. Muḥammad the Rasūl of Allah ﷺ

The pure and blessed Prophet ﷺ married the pure daughter of Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, Sayyidah ‘A’ishah al-Şiddīqah رَضِيَ اللهُ عَنْهَا, a fact that is not denied by any of the scholars, whether they be pioneers in biographies, history, or genealogy. Nevertheless, we will quote here those textual evidences which establish that this union was upon the instruction of Allah ﷻ and from His Infinite Wisdom.

Muslim has reported in his *Şaḥīḥ*:

‘A’ishah رَضِيَ اللهُ عَنْهَا reported that Allah’s Messenger ﷺ said to her, “I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said, ‘Here is your wife,’ and when I removed (the cloth) from your face, lo, it was yourself, so I said, ‘If this is from Allah, let Him carry it out.’”<sup>1</sup>

The mother of Sayyidah ‘A’ishah al-Şiddīqah رَضِيَ اللهُ عَنْهَا is Umm Rūmān, the daughter of ‘Āmir, the son of ‘Uwaymir, the son of ‘Abd al-Shams, the son of ‘Itāb, the son of Adhīnah, the son of Sabī, the son of Dahmān, the son of Ḥārith, the son of Ghanam, the son of Mālik, the son of Kinānah. Her ancestry meets with that of the Prophet ﷺ at Kinānah. She is a Şaḥābiyyah رَضِيَ اللهُ عَنْهَا.

## 2. Ḥasan ibn ‘Alī ibn Abī Ṭālib

He married Ḥafşah bint ‘Abd al-Raḥmān ibn Abī Bakr al-Şiddīq, the granddaughter of Sayyidunā Abī Bakr رَضِيَ اللهُ عَنْهُ.

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1 *Şaḥīḥ Muslim* with the commentary of al-Nawawī, Ḥadīth: 2438 and Ḥadīth: 2439.

» Al-Tustarī: *Tawārīkh al-Nabī wa l-Āl* (pg. 107), under the wives of Ḥasan رَضِيَ اللَّهُ عَنْهُ.

» Ibn Ḥabīb: *Al-Muḥabbar* (pg. 448)

Ibn Ḥabīb mentioned that she was married to Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ, as opposed to Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ; however, I assume this to be an error.<sup>1</sup>

### 3. **Ishāq ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib**

He married Umm Ḥakīm bint Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq, who is the sister of Umm Farwah who will be discussed shortly.

» Muḥammad A‘lamī al-Ḥā‘irī: *Tarājim A‘lām al-Nisā’* (pg. 260)

However, Muḥammad A‘lamī al-Ḥā‘irī wrote his name as Ishāq ibn Ja‘far ibn Abī Ṭālib. This is an obvious error as the Ishāq above was actually the son of ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib, as attested to by all the books of genealogy. This Ishāq was titled al-‘Urayḍī.

Ibn ‘Inabah records under the children of ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib:

From them (his children): **Ishāq al-‘Urayḍī**, whose mother was an Umm Walad.<sup>2</sup>

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1 It is reported that Ḥafṣah bint ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq married Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ, as mentioned by Ibn ‘Asākir, reporting on the authority of Ibn Sa‘d from his *Ṭabaqāt*. However, I am skeptical about this, which is why I have not mentioned it in the actual book.

2 *‘Umdat al-Ṭālib*, pg. 37.

Also attesting to this is:

- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 83)
- » Ibn Qutaybah: *Al-Ma‘ārif* (pg. 208)

#### 4. Muḥammad al-Bāqir ibn ‘Alī Zayn al-‘Ābidīn ibn Ḥusayn

Imām al-Bāqir, considered to be the fifth infallible Imām by the Shī‘ah married Umm Farwah bint Qāsim ibn Muḥammad ibn Abī Bakr. It was from this union that his son, Ja‘far al-Ṣādiq—considered the sixth infallible Imām by the Shī‘ah—was born.

- » Al-Mufīd: *Al-Irshād* (pg. 270)
- » Muḥammad A‘lamī al-Ha‘iri: *Tarājim A‘lām al-Nisā’* (pg. 278)
- » Ibn ‘Inabah: *Umdat al-Ṭālib* (pg. 225)
- » Ibn Ṭiqṭaqā: *al-Aṣīlī* (pg. 149)
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 83)

Imām Ja‘far al-Ṣādiq has a famous saying concerning this, which has been reported in a number of sources, the best of which is what Ibn ‘Inabah has recorded:

His (al-Bāqir’s) progeny continued from Abū ‘Abd Allāh Ja‘far al-Ṣādiq عَلَيْهِ السَّلَامُ only. His 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 عَلَيْهِ السَّلَامُ would say, “Abū Bakr fathered me twice,” and he would be referred to as *Pillar of Nobility*.<sup>1</sup>

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1 *Umdat al-Ṭālib*, pg. 176.

The meaning of “fathered me twice” is that Abū Bakr رَضِيَ اللَّهُ عَنْهُ is his grandfather through his mother both paternally and maternally: Paternally in that his mother is the daughter of Qāsim ibn Muḥammad ibn Abī Bakr, and maternally in that his mother is the daughter of Asmā’ bint ‘Abd al-Raḥmān ibn Abī Bakr.

It is also said that “fathered me twice” means that he is his biological (grand)father and spiritual (grand)father; since Imām Ja‘far رَضِيَ اللَّهُ عَنْهُ gained knowledge from a number of teachers amongst whom is Qāsim ibn Muḥammad ibn Abī Bakr—who was one of the most senior Jurists of Madīnah. Qāsim ibn Muḥammad himself was nurtured and brought up by Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللَّهُ عَنْهَا, from who he narrated and gained knowledge.

As for Umm Farwah رَضِيَ اللَّهُ عَنْهَا the books are filled with accounts of her immense taqwā and piety. ‘Abbās al-Qummī writes:

Ja‘far said, “My mother was amongst those who believed, was god-fearing, and a one who did abundant good, *and verily Allah loves those who do good.*

‘Alī ibn Ḥusayn al-Mas‘ūdī said in *Ithbāt al-Waṣiyyah* that Umm Farwah was the most pious woman of her age, she reports from ‘Alī bin Ḥusayn عَلَيْهِ السَّلَام...

I say: Umm Farwah was a sublime virtuous woman such that al-Ṣādiq was even referred to as *Son of a virtuous woman.*<sup>1</sup>

### Note:

The statement of Imām Ja‘far al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ, “Abū Bakr fathered me twice,” is well-known and accepted; however, while browsing online I

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1 *Muntahā al-Āmāl fī Tawārīkh al-Nabī wa al-Āl*, 2/161.

have found many prejudiced individuals denying the honourable Imām ever having made such a statement. I therefore thought it appropriate to list some of the sources which establish this statement, sources whose credibility and importance is beyond doubt.

1. Aḥmad ibn ‘Inabah: *‘Umdat al-Ṭālib*, pg. 176.
2. ‘Alī ibn ‘Īsā al-Irbilī: *Kashf al-Ghummah*, 2/347.
3. Muḥammad ibn Tāj al-Dīn al-Ṭiḡṭāqā: *al-Aṣīlī*, pg. 149.

Ibn ‘Inabah records:

His (al-Bāqir’s) progeny continued from Abū ‘Abd Allāh Ja‘far al-Ṣādiq عَلَيْهِ السَّلَام only. His 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 عَلَيْهِ السَّلَام would say, “Abū Bakr fathered me twice,” and he would be referred to as Pillar of Nobility.**<sup>1</sup>

‘Alī ibn ‘Īsā writes:

Ḥāfiẓ ‘Abd al-‘Azīz al-Akhḍar al-Janābidhī said, “Abū ‘Abd Allāh Ja‘far ibn Muḥammad ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib... his mother was Umm Farwah, here name Quraybah bint Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq<sup>2</sup> رَضِيَ اللَّهُ عَنْهُ. Her mother was Asmā’ bint ‘Abd al-Raḥmān ibn Abī Bakr. **This is why Ja‘far عَلَيْهِ السَّلَام would say, “Abū Bakr fathered me twice.”**”<sup>3</sup>

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1 *‘Umdat al-Ṭālib*, pg. 176.

2 Quoted as it appears in *Kashf al-Ghummah*.

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



It appears in *al-Aṣīlī*:

As for Abū ‘Abd Allāh Ja‘far ibn Muḥammad al-Ṣādiq عَلَيْهِ السَّلَام... his mother and the mother of his brother ‘Abd Allāh was Umm Farwah bint Qāsim ibn Muḥammad ibn Abī Bakr. Her mother was Asmā’ bint ‘Abd al-Raḥmān ibn Abī Bakr. **This is why Ja‘far ibn Muḥammad عَلَيْهِ السَّلَام would say, “Abū Bakr fathered me twice.”**<sup>1</sup>

The narrations mentioned above should be sufficient, with a number of great scholars referring to this statement.

#### **5. Mūsā (al-Jawn) ibn ‘Abd Allāh (al-Maḥḍ) ibn Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib**

The great grandson of Ḥasan ibn ‘Alī married Umm Salamah bint Muḥammad ibn Ṭalḥah ibn ‘Ubayd Allāh ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq. They were blessed with a son who they named ‘Abd Allāh.

- » Muḥammad A‘lamī al-Ḥā’irī: *Tarājim A‘lām al-Nisā’* (pg. 273)
- » Abū Naṣr al-Bukhārī: *Sirr al-Silsilat al-‘Alawiyyah* (pg. 20)
- » Ibn ‘Inabah: *Umdat al-Ṭālib* (pg. 102)

#### **6. Ishāq ibn ‘Abd Allāh ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib**

The grandson of the fourth Imām Zayn al-‘Ābidīn married Kulthūm bint Ismā‘īl ibn ‘Abd al-Raḥmān ibn Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq.

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<sup>1</sup> *Al-Aṣīlī*, pg. 149.

» Muṣ'ab al-Zubayrī: *Nasab Quraysh* (pg. 65)

Muṣ'ab al-Zubayrī writes:

Ishāq ibn 'Abd Allāh ibn 'Alī ibn Ḥusayn ibn 'Alī ibn Abī Ṭālib had a son named Yaḥyā... and Khadījah bint Ishāq her mother was Kulthūm bint Ismā'īl ibn 'Abd al-Raḥmān ibn Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq. Her uterine<sup>1</sup> brother was Qāsim ibn Ibrāhīm ibn Walīd ibn Muḥammad ibn Hishām ibn Ismā'īl al-Makhzūmī.<sup>2</sup>

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1 Siblings who share the same mother but different father.

2 *Nasab Quraysh*, pg. 65.

## Marital relations between the House of Zubayr and the Ahl al-Bayt

### 1. Şafiyah bint ‘Abd al-Muṭṭalib, aunt of the Prophet ﷺ

Sayyidah Şafiyah رَضِيَ اللهُ عَنْهَا, the beloved aunt of the Prophet ﷺ, was married to al-‘Awwām ibn Khuwaylid. Zubayr ibn al-‘Awwām was born from this union. This is famous and well known, established in all the books of genealogy and history.

### 2. Umm al-Ḥasan bint Ḥasan ibn ‘Alī ibn Abī Ṭālib

Umm al-Ḥasan, the daughter of Sayyidunā Ḥasan رَضِيَ اللهُ عَنْهُ, was married to ‘Abd Allāh ibn Zubayr ibn al-‘Awwām.

- » ‘Abbās al-Qummī: *Muntahā al-Āmāl*, (1/341, al-Dār al-Islāmiyyah; 1/460, Mu’assat al-Nashr, Qum)
- » Ibn ‘Inabah: *Umdat al-Ṭālib* (pg. 288)
- » Al-Balādhurī: *Ansāb al-Ashrāf* (2/193)
- » Muṣ‘ab al-Zubayrī: *Ansāb Quraysh* (pg. 50)

Muṣ‘ab al-Zubayrī mentioned her agnomen as Umm al-Ḥusayn, saying:

Umm al-Ḥusayn was married to ‘Abd Allāh ibn Zubayr ibn al-‘Awwām; she bore him Bakr and Ruqayyah.<sup>1</sup>

This is an error on his part and the correct name is Umm al-Ḥasan. This was mentioned by:

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<sup>1</sup> *Nasab Quraysh*, pg. 50.

- » Ibn Ṭabāṭabā: *Abnā' al-Imām fī Miṣr wa al-Shām* (pg. 77, Jull al-Maʿrifah)
- » Footnotes of *ʿUmdat al-Ṭālib* (pg. 63, Anṣāriyān) on the authority of *al-Majdī* of al-ʿUmarī.
- » Ibn Ḥabīb: *al-Muḥabbar* (pg. 57)
- » Ibn Qutaybah: *Al-Maʿārif* (pg. 212)

Abū al-Ḥasan al-ʿUmarī says in *al-Majdī*, “Umm al-Ḥasan, who was the daughter of an Umm Walad, was married to ʿAbd Allāh ibn Zubayr... and Ruqayyah was married to ʿAmr ibn Mundhir ibn Zubayr ibn al-ʿAwwām.”<sup>1</sup>

The same mistake was made by Abū ʿUmar Ḥāy ibn Sālim al-Ḥāy, who also mentioned her name as Umm al-Ḥusayn relying on what Muṣʿab al-Zubayrī recorded in *Nasab Quraysh*. It is possible that the error found in *Nasab Quraysh* is actually the fault of the scribe and not of Muṣʿab al-Zubayrī.

Ibn ʿInabah says under the discussion of Abū al-Ḥusayn Zayd ibn Ḥasan:

He pledged his allegiance after the murder of his uncle Ḥusayn to ʿAbd Allāh ibn Zubayr because his sister was in the wedlock of ʿAbd Allāh ibn Zubayr. Abū Naṣr al-Bukhārī said, “When ʿAbd Allāh was killed, Zayd took his sister and returned to Madīnah.”<sup>2</sup>

### 3. Ruqayyah bin al-Ḥasan ibn ʿAlī bin Abī Ṭālib

Ruqayyah, the daughter of Sayyidunā Ḥasan رضي الله عنه, was married to ʿAmr ibn Zubayr ibn al-ʿAwwām.

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1 *ʿUmdat al-Ṭālib*, pg. 63.

2 *ʿUmdat al-Ṭālib*, pg. 65.

- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (pg. 342, Al-Dār al-Islāmiyyah; 1/460, Mu’assat al-Nashr, Qum)
- » Al-A‘lamī: *Tarājim A‘lām al-Nisā’* (pg. 346)
- » Abū al-Ḥasan al-‘Umarī: *Al-Majdī*
- » Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 88, Dār al-Ḥayāt; pg. 64, Anṣāriyyān)
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 50)
- » Ibn Ḥabīb: *al-Muḥabbar* (pg. 57)

#### **4. Mulaykah bint al-Ḥasan (al-Muthannā) ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib**

Mulaykah, the granddaughter of Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ, was married to Ja‘far ibn Muṣ‘ab ibn Zubayr, the grandson of Sayyidunā Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ. They were blessed with a daughter named Fāṭimah.

- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 53)

#### **5. Mūsā ibn ‘Umar ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib**

Mūsā ibn ‘Umar, who is the grandson of Imām Zayn al-‘Ābidīn—considered to be the fourth infallible Imām by the Shī‘ah—married ‘Ubaydah bint al-Zubayr ibn Hishām ibn ‘Urwah ibn Zubayr ibn al-‘Awwām. They were blessed with three children: Ṣafīyyah, Zaynab, and a son named ‘Umar درج.

- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 72)

## 6. Ja'far (al-Akbar) ibn 'Umar ibn 'Alī (Zayn al-'Ābidīn) ibn Ḥusayn ibn 'Alī ibn Abī Ṭālib

Ja'far al-Akbar, who is the grandson of Imām Zayn al-'Ābidīn—considered to be the fourth infallible Imām by the Shī'ah—married the granddaughter of Sayyidunā Zubayr رضي الله عنه, Fāṭimah bint 'Urwah ibn Zubayr ibn al-'Awwām. They were blessed with a son named 'Alī.

» Muṣ'ab al-Zubayrī: *Nasab Quraysh* (pg. 72)

## 7. 'Abd Allāh ibn Ḥusayn ibn 'Alī (Zayn al-'Ābidīn) ibn Ḥusayn ibn 'Alī bin Abī Ṭālib

'Abd Allāh ibn Ḥusayn, who is the grandson of Imām Zayn al-'Ābidīn—considered to be the fourth infallible Imām by the Shī'ah—married Umm 'Amr bint 'Amr ibn al-Zubayr ibn 'Amr ibn 'Amr ibn al-Zubayr.

» Muṣ'ab al-Zubayrī: *Nasab Quraysh* (pg. 73, 74)

Muṣ'ab al-Zubayrī says:

The children of 'Abd Allāh ibn Ḥusayn ibn 'Alī (Zayn al-'Ābidīn) ibn Ḥusayn ibn 'Alī ibn Abī Ṭālib were Bakr, Qāsim, Umm Salamah, and Zaynab—who married Amīr al-Mu'minīn Hārūn and was divorced by him after the first night. As a result the people of Madīnah referred to her as *Zaynab Laylah*, she was born from an Umm Walad by the name Nuwaybah. (Also of his children:) Ja'far and Fāṭimah, **whose mother was Umm 'Amr bint 'Amr ibn al-Zubayr ibn 'Amr ibn 'Amr ibn al-Zubayr.**<sup>1</sup>

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1 *Nasab Quraysh*, pg. 73, 74.

## 8. Muḥammad ibn ‘Awf ibn ‘Alī ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib

The great grandson of Muḥammad ibn Ḥanafīyyah—son of ‘Alī ibn Abī Ṭālib—married the great granddaughter of Sayyidunā Zubayr ibn al-‘Awwām رضي الله عنه, Ṣafīyyah bint Muḥammad ibn Muṣ‘ab ibn al-Zubayr رضي الله عنه. They were blessed with son, ‘Alī, and a daughter, Ḥasanah.

» Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 77)

## 9. Bint al-Qāsim ibn Muḥammad ibn Ja‘far ibn Abī Ṭālib

The great granddaughter of Sayyidunā Ja‘far ibn Abī Ṭālib رضي الله عنه—brother of Amīr al-Mu‘minīn Sayyidunā ‘Alī رضي الله عنه—was married to Ḥamzah ibn ‘Abd Allāh ibn al-Zubayr, grandson of Sayyidunā Zubayr ibn al-‘Awwām رضي الله عنه.

» Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 83)

» Ibn Ḥazm: *Jamharah Ansāb al-‘Arab* (pg. 61)

Muṣ‘ab al-Zubayrī says while discussing the children of ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib, nephew of Sayyidunā ‘Alī رضي الله عنه and his son-in-law:

...And Umm Kulthūm, Mu‘āwīyah asked for her to be married to his son so ‘Abd Allāh handed over her matter to Ḥusayn ibn ‘Alī. Ḥusayn then married her to Qāsim ibn Muḥammad ibn Ja‘far ibn Abī Ṭālib instead of Yazīd ibn Mu‘āwīyah. Qāsim was then blessed with a daughter who he married to Ḥamzah bin ‘Abd Allāh ibn Zubayr ibn al-‘Awwām, and they were granted children from this union. Thereafter Ṭalḥah ibn ‘Umar ibn ‘Ubayd Allāh ibn Ma‘mar married her, and she bore children for him too. Her lineage continued through them and the children of Ḥamzah. Qāsim then

passed away and Umm Kulthūm was then married by Ḥajjāj ibn Yūsuf—who was the Amīr of Madīnah and Makkah at that time—but ‘Abd al-Malik wrote to him, instructing him to separate from her. He therefore divorced her.<sup>1</sup>

He mentioned at another juncture while discussing the children of Sayyidunā Zubayr ibn al-‘Awwām:

And amongst the children of Ḥamzah ibn ‘Abd Allāh ibn Zubayr are Abū Bakr and Yaḥyā. Their mother is Fāṭimah bint al-Qāsim ibn Muḥammad ibn Ja‘far ibn Abī Ṭālib, whose mother was Umm Kulthūm bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib. **Her mother was Zaynab bint ‘Alī ibn Abī Ṭālib, whose mother was Fāṭimah bint Rasūlillāh** ﷺ. Their (i.e. Abū Bakr and Yaḥyā) uterine brother is Ibrāhīm ibn Ṭalḥah ibn ‘Umar ibn ‘Ubayd Allāh ibn Ma‘mar...<sup>2</sup>

#### Note:

The progeny of Ḥamzah ibn ‘Abd Allāh ibn Zubayr ibn al-‘Awwām has been blessed with a pure noble ancestry, both maternally and paternally.

- ✓ Their mother was Umm Kulthūm bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd Manāf ibn Quṣayy.
- ✓ Her mother was Zaynab bint ‘Alī ibn Abī Ṭālib, daughter of Fāṭimah رَضِيَ اللهُ عَنْهَا.
- ✓ Her mother was Fāṭimah bint Muḥammad Rasūlullāh ﷺ.
- ✓ Her mother was Khadījah bint Khuwaylid ibn Asad ibn ‘Abd al-‘Uzzā ibn Quṣayy.

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1 *Nasab Quraysh*, pg. 83; *Jamharah Ansāb*, pg. 62.

2 *Nasab Quraysh*, pg. 241.



- ✓ Her mother was Fāṭimah bint Zā'idah ibn al-Aṣam, from the Banū 'Āmir of the Banū Lu'ayy.
- ✓ Her mother was Hālah bint 'Abd Manāf, from the Banū Hārith.

### **10. Muḥammad (al-Nafs al-Zakiyyah) ibn 'Abd Allāh (al-Maḥḍ) ibn Ḥasan (al-Muthannā) ibn Ḥasan ibn 'Alī ibn Abī Ṭālib**

The great grandson of Sayyidunā Ḥasan رضي الله عنه married Fākhītah bint Fulayḥ ibn Muḥammad ibn al-Mundhir ibn Zubayr ibn al-'Awwām. They were blessed with a son named Ṭāhir.

- » Abū Naṣr al-Bukhārī: *Sirr al-Silsilat al-'Alawiyyah* (pg. 18)
- » Ibn 'Inabah: *'Umdat al-Ṭālib*, sub notes (pg. 96, Anṣāriyān)
- » Muṣ'ab al-Zubayrī: *Nasab Quraysh* (pg. 45)

### **11. Ḥusayn (al-Aṣghar) ibn 'Alī (Zayn al-'Ābidīn) ibn Ḥusayn (al-Shahīd)**

The son of the fourth Imām according to the Shī'ah married Khālidah bint Ḥamzah ibn Muṣ'ab ibn Zubayr ibn al-'Awwām.

- » Muḥammad Ḥusayn al-A'lamī: *Tarājim A'lām al-Nisā'* (pg. 361)
- » Muṣ'ab al-Zubayrī: *Nasab Quraysh* (pg. 73)

Muṣ'ab al-Zubayrī stated:

Ḥusayn ibn 'Alī ibn Ḥusayn ibn 'Alī ibn Abī Ṭālib had 'Abd Allāh, 'Ubayd Allāh, 'Alī, and Amīnah (al-Kubrā). Their mother was Umm Khālid bint Ḥamzah ibn Muṣ'ab ibn Zubayr...<sup>1</sup>

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<sup>1</sup> *Nasab Quraysh*, pg. 73.

## 12. Sukaynah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib

The daughter of Sayyidunā Ḥusayn رضي الله عنه was married to Muṣ‘ab ibn Zubayr ibn al-‘Awwām.

Some scholars<sup>1</sup> have denied this union for feeble reasons, despite it being recorded in a number of sources: books of history, and genealogy. If I had to cite all the references that have expanded on the life of this noble woman, Sayyidah Sukaynah bint Ḥusayn رضي الله عنها, and her marriage to Muṣ‘ab ibn Zubayr then this treatise would be extensively lengthened.

However, I will cite a few of these important references from the works of history and genealogy.

Al-Balādhurī writes:

Zaynab bore no children for Ḥasan. Rubāb bore for Ḥusayn Sukaynah bint Ḥusayn. She was married to ‘Abd Allāh ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib, who was the first man to marry her, and then passed away. She was then married by Muṣ‘ab ibn Zubayr, and she bore him Fāṭimah درج. Muṣ‘ab was then later martyred, upon which she would say, “May the curse of Allah be upon you, O People of Kūfah, you orphaned me when I was a child and then widowed me when I was old.”<sup>2</sup>

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1 Such as Muḥsin Bāqir al-Mūsawī in his book, *al-Sayyidah Sukaynah bint Ḥusayn bayna Ḥaqā’iq al-Tārīkh wa Awhām al-Mu’arrikhīn*, and ‘Alī Muḥammad Dakhīl in his book, *Sukaynah bint Ḥusayn*; Muḥammad Riḍā al-Ḥakīmī in his book, *A’yān al-Nisā’*; and others. I have compiled a separate work establishing her marriage to Muṣ‘ab ibn Zubayr (and refuting their claims), pray it is published soon.

2 *Ansāb al-Ashrāf*, 2/195, Mu’assah al-‘Alamī lī al-Maṭbū‘āt, Beirut, with the research of Shaykh Muḥammad Bāqir al-Maḥmūdī.

*Ansāb al-Ashrāf* has been favoured with the annotations of al-Maḥmūdī on account of his knowledgeable rank, while the version containing the annotations of Dr. Suhayl Zakkār has omitted this. This despite Muḥammad Bāqir al-Maḥmūdī not negating it or adding any comments to it in his sub notes.

The exact same quotation above has been cited by Muḥammad ibn Ḥabīb (d. 245 A.H) under the heading, *Names of those women who married thrice or more*. The book of Ibn Ḥabīb with the annotations of Ilse Lichtenstädter is an invaluable resource in genealogy and history.

Ibn Ḥabīb is of those who have narrated the works of Ibn al-Kalbī (d. 203 A.H), specifically in his book *Jamharah Nasab*.

As for Ibn Qutaybah (d. 276 A.H), he has mentioned:

As for Sukaynah, she was married by Muṣ'ab ibn Zubayr, who was killed.<sup>1</sup>

He then quotes the statements of Ibn al-Kalbī (d. 204 A.H):

She bore for Muṣ'ab a daughter

Ibn al-Kalbī is one of the earliest genealogists, whose works have reached us in manuscript form. Those that came after him quoted it and structured it.

Thus the greatest historians, biographers, and genealogists have reported Sukaynah bint Ḥusayn رضي الله عنها marrying Muṣ'ab ibn Zubayr رضي الله عنه. Those who reject this union do so based on their misguided

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1 *Al-Ma'ārif*, pg. 214.

premise that there existed enmity between the progeny of ‘Alī and the progeny of Zubayr رضي الله عنه. Whoever will read what we have just written and what is still to come, about the marital relations between these two great houses, will know with complete certainty that no such enmity existed. Further elucidation on this union from *Nasab Quraysh* of al-Zubayrī can be read in the appendix.

Also amongst those who recorded this union is Ibn al-Jawzī in *al-Muntaẓam* (7/175) and al-Dhahabī in *Siyar A‘lām al-Nubalā’* (5/262. 4/140), in addition to many other scholars.

### **13. Ḥusayn ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib**

The son of Sayyidunā Ḥasan رضي الله عنه married Amīnah bint Ḥamzah ibn Mundhir ibn Zubayr ibn al-‘Awwām, great granddaughter of Sayyidunā Zubayr رضي الله عنه.

» Abū Naṣr al-Bukhārī: *Sirr al-Silsilat al-‘Alawiyyah* (pg. 103)

Abū Naṣr states:

Ḥusayn ibn Ḥasan had the following children: Muḥammad, ‘Alī, Ḥasan, and Fāṭimah. Their mother was Amīnah bint Ḥamzah ibn Mundhir ibn Zubayr.

### **14. ‘Alī (al-Kharazī) ibn Ḥasan ibn ‘Alī ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib**

The great grandson of ‘Alī Zayn al-‘Ābidīn, considered to be the fourth infallible Imām by the Shī‘ah, married Fāṭimah bint ‘Uthmān ibn ‘Urwah ibn Zubayr ibn al-‘Awwām, the great granddaughter of Sayyidunā Zubayr رضي الله عنه.

» Abū Naṣr al-Bukhārī: *Sirr al-Silsilat al-‘Alawiyyah* (pg. 102)

Abū Naṣr states:

‘Alī ibn Ḥasan ibn ‘Alī ibn ‘Alī, well known as al-Kharazī had a son named Ḥasan, whose mother was Fāṭimah bint ‘Uthmān ibn ‘Urwah ibn Zubayr ibn al-‘Awwām.

### 15. Fāṭimah bint ‘Alī ibn Abī Ṭālib

The daughter of Sayyidunā ‘Alī رضي الله عنه was married to the grandson of Sayyidunā Zubayr ibn al-‘Awwām رضي الله عنه, Mundhir ibn ‘Ubaydah ibn Zubayr ibn al-‘Awwām.

» Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 46)

» Ibn Ḥabīb: *Al-Muḥabbar* (pg. 56, 75)

» Ibn Ṭiqṭaqā: *al-Aṣīlī* (pg. 60)

Muṣ‘ab al-Zubayrī writes:

Fāṭimah bint ‘Alī was married to Abū Sa‘īd ibn ‘Aqīl, for who she bore Ḥumaydah. She was then married to Sa‘īd ibn al-Aswad ibn Abī al-Bakhtarī, for who she bore Barraḥ and Khālidah. Thereafter she was married to Mundhir ibn ‘Ubaydah ibn Zubayr ibn al-‘Awwām, for who she bore ‘Uthmān and Kindah<sup>1</sup>.

The same statement can be seen in *Al-Muḥabbar* of Ibn Ḥabīb under the discussion of the sons-in-law of Sayyidunā ‘Alī رضي الله عنه. A detailed discussion on this will follow in the appendix.

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1 *Nasab Quraysh*, pg. 46.

Amongst those who mentioned this was Ibn Ṭiqṭaqā:

Fāṭimah al-Kubrā (whose mother was Kalbiyyah) was (first) married to Abū Saʿīd ibn ʿAqīl, for who she bore Jamīlah. After him Saʿīd ibn al-Aswad ibn Abī al-Bakhtarī married her and she bore him Barraḥ and Khālidah. Thereafter Mundhir ibn ʿUbaydah ibn Zubayr married her, and she bore him ʿUthmān and Kathīrah.<sup>1</sup>

## 16. ʿAbd Allāh ibn Ḥusayn (al-Aṣghar) ibn ʿAlī (Zayn al-ʿĀbidīn)

The grandson of Imām Zayn al-ʿĀbidīn also married into the progeny of Sayyidunā Zubayr رضي الله عنه.

- » Abū al-Ḥasan al-ʿUmarī: *Al-Majdī*
- » Ibn ʿInabah: *ʿUmdat al-Ṭālib* (pg. 290, Anṣāriyyān)

Al-ʿUmarī says while discussing him:

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1 *Al-Aṣīlī*, pg. 60. The researcher says in the footnotes, “Refer to her biography in *Al-Majdī*, pg. 17, 18; *Lubāb al-Ansāb*, 1/333, 334; *Al-Irshād*, 1/354, 355; *Bihār al-Anwār*, 42/74, 110. The researcher did not deny the marriages mentioned above. He is a renowned researcher of the books of genealogy, Famhadī al-Rajāʿī, who has researched and anointed a number of books such as, *Al-Aṣīlī Fī Ansāb al-Ṭālibiyīn* of Ibn al-Ṭāṭṭaqī which is before us, *Al-Nafḥat al-Anbariyyah Fī Ansāb Khayr al-Bariyyah* of Muḥammad Kāẓim al-Yamānī al-Mūsawī, *al-Shihāb al-Thāqib Fī Bayān Maʿnā al-Nāṣib* of Yūsuf al-Baḥrānī, *Al-Ṭarāʾif Fī Maʿrifah Madhāhib al-Ṭawāʾif* of Ibn Ṭāwūs, *Mafāṭiḥ al-Sharāʾiʿ* of Fayḍ al-Kāshānī, *al-Taʾlīqah alā Uṣūl al-Kāfi* of Sayyid Dāmād, *Irshād al-Ṭālibīn ilā Nahj al-Mustarshidīn* of Fāḍil al-Miqdād, *Hidāyat al-Muḥaddithīn ilā Ṭarīqat al-Muḥammadīn* of al-Fāḍil al-Kāẓimī, *Rasāʾil al-Sharīf al-Murtaḍā*, *Ikhtiyār Maʿrifat al-Rijāl* of al-Kashshī, as well as many other books. He is the student of ʿAllāmah Marʿashī al-Najafī—the genealogist. I have discussed his biography in brief here as his name will again appear when discussing the marriage of Sayyidunā ʿUmar ibn l-Khaṭṭāb to Umm Kulthūm bint ʿAlī, quoting his research on the statements of Ibn Ṭāṭṭaqī in *al-Aṣīlī*.

Ja'far ibn 'Abd Allāh ibn Ḥusayn al-Aṣghar ibn 'Alī ibn Ḥusayn عَلِيٍّ السَّامِ was born, who was extremely virtuous and possessed many praiseworthy traits. His mother was from the progeny of Zubayr who was nicknamed Ṣaḥṣaḥā<sup>1</sup>... he was called *Ibn al-Zubayriyyah*.<sup>2</sup>

### 17. Ibrāhīm ibn Ḥusayn ibn 'Alī ibn Ḥusayn ibn 'Alī ibn Abī Ṭālib

Ibrāhīm, the grandson of 'Alī Zayn al-Ābidīn married Buraykah bint 'Ubayd Allāh ibn Muḥammad ibn Mundhir ibn Zubayr ibn al-'Awwām.

» Muṣ'ab al-Zubayrī: *Nasab Quraysh* (pg. 75)

Muṣ'ab al-Zubayrī writes:

Ibrāhīm ibn Ḥusayn ibn 'Alī ibn Ḥusayn ibn 'Alī ibn Abī Ṭālib had the following children: Ḥusayn دُرَج, 'Abd Allāh, Zaynab, and Fāṭimah. Their mother was Buraykah bint 'Ubayd Allāh ibn Muḥammad ibn Mundhir ibn Zubayr ibn al-'Awwām.<sup>3</sup>

Respected reader, these are some of the marital relations between the house of 'Alī عَلِيٍّ and the house of Zubayr زُبَيْرٍ. I think it is quite sufficient to refute all those who believe that great enmity and discord existed between these two great houses. The reason cited by al-Mufīd for rejecting the marriage of 'Umar ibn al-Khaṭṭāb عُمَرَ to Umm Kulthūm bint 'Alī was that it was reported by a Zubayrī, Zubayr ibn al-Bakkār, about whom he said, “The enmity of the Zubayrīs for the Alawīs is known.” However, after the dissertation above it has become clear that this alleged enmity is doubtful, in fact it is rather a figment of their imagination.

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1 *Umdat al-Ṭālib*, pg. 290, footnotes.

2 *Umdat al-Ṭālib*, pg. 291, footnotes.

3 *Nasab Quraysh*, pg. 75.

## Marital relations between the House of al-Fārūq and the Ahl al-Bayt

### 1. Muḥammad the Rasūl of Allah ﷺ

The pure and blessed Prophet ﷺ married the pure daughter of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا.

### 2. Ḥusayn (al-Afṭas) ibn ‘Alī ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn

The grandson of the fourth Imām married the daughter of Khālīd ibn Abī Bakr ibn ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb.

- » Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 337, Dār al-Ḥayāt; pg. 315, Anṣāriyān)
- » Muḥammad Ṣādiq Baḥr al-‘Ulūm: *Rijāl al-Sayyid Baḥr al-‘Ulūm* (pg. 23, sub notes)
- » Muḥammad ibn al-A‘lamī al-Ḥā’irī: *Tarājim A‘lām al-Nisā’* (pg. 361)
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 73)

Ibn ‘Inabah writes:

As for Ḥusayn ibn al-Afṭas, whose mother—according to Abū al-Ḥasan al-‘Umarī—was from the progeny of ‘Umar, the daughter of Khālīd ibn Abī Bakr ibn ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb.<sup>1</sup>

Muṣ‘ab al-Zubayrī says:

... His mother was Juwayriyyah bint Khālīd ibn Abī Bakr ibn ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb.<sup>2</sup>

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1 *‘Umdat al-Ṭālib*, pg. 315, Anṣāriyān.

2 *Nasab Quraysh*, pg. 73.



### 3. Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib

The son of Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ, grandson of Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, married Ramlah bint Sa‘īd ibn Zayd ibn ‘Amr ibn Nufayl. They were blessed with three children from this union: Muḥammad, Ruqayyah, and Fāṭimah.

- » Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 120, footnotes, Dār al-Ḥayāt; pg. 92, Anṣāriyān)

Ibn ‘Inabah mentions:

Ḥasan al-Muthannā had another son, whose name was Muḥammad, and two daughters: Ruqayyah and Fāṭimah. Their mother was Ramlah bint Sa‘īd ibn Zayd ibn ‘Amr ibn Nufayl al-‘Adawī. The progeny of Muḥammad ibn Ḥasan al-Muthannā did not continue.

### 4. Sayyidah Umm Kulthūm bint ‘Alī ibn Abī Ṭālib

The blessed granddaughter of the Rasūl صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the daughter of ‘Alī and Fāṭimah رَضِيَ اللَّهُ عَنْهَا, was married to Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.

- » *Al-Aṣīlī* (pg. 58)
- » *Al-Majdī* (pg. 107)
- » *Tahdhīb al-Aḥkām* (9/362)
- » *Al-Ṭabaqāt al-Kubrā* (8/338)
- » *Al-Dhari’ah* (5/184)
- » *Wasā’il al-Shī’ah* (15/19, 17/594, 21/263, 26/314)

» *Majma' al-Fa'idah* (11/530)

» *Al-Mabsūṭ* (4/272)

This marriage took place without any doubt, even though the sceptics may deny it. It is proven in the major sources of history and genealogy. Anyone who peruses the book *Al-Aṣīlī* of Ibn Ṭīqṭaqā (pg. 58) with the annotations of Maḥdī al-Rajā'ī will see the reality of this marriage.

Ibn Ṭīqṭaqā writes while discussing the daughters of Amīr al-Mu'min 'Alī ibn Abī Ṭālib رضي الله عنه:

And Umm Kulthūm, whose mother was Fāṭimah al-Zahrā' عليها السلام, married 'Umar ibn al-Khaṭṭāb. They had a son named Zayd. Thereafter (after 'Umar's demise) she married 'Abd Allāh ibn Ja'far.<sup>1</sup>

Zayd ibn 'Umar used to say:

I am the son of two Khalifahs.<sup>2</sup>

Referring to his father, 'Umar, and his grandfather, 'Alī ibn Abī Ṭālib رضي الله عنه.

The researcher of the book added a lengthy footnote establishing this marriage, citing the great genealogist Abū al-Ḥasan al-'Umarī<sup>3</sup>:

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1 *Al-Aṣīlī*, pg. 58.

2 *Al-Wāfi bi al-Wafayāt*, vol. 1 under the biography of Zayd ibn 'Umar; *Tārīkh Islām*, 1/502

3 Most noteworthy is that the ancestry of this famed genealogist, who is considered a reference for all those who came after him—often quoted by Ibn 'Inabah in *Umdat al-Ṭālib* and Ibn al-Ṭīqṭaqā in *Al-Aṣīlī*, and many others—links to 'Umar al-'Aṭraf, which why he is called al-'Umarī. Maḥdī al-Rajā'ī said in his biography of him, “He is Abū al-Ḥasan al-'Umarī, an esteemed Sayyid, renowned genealogist, author, and researcher.  
*continued ...*

It is recorded in *al-Majdī* (pg. 107): Umm Kulthūm bint ‘Alī—daughter of Fāṭimah, whose name was Ruqayyah—was wed to ‘Umar ibn al-Khaṭṭāb. She bore him a son named Zayd. Both Mother and son passed away on the same day.

The honourable ascetic, the historian of Baghdad Abū Muḥammad al-Ḥasan ibn al-Qāsim ibn Muḥammad al-‘Uwayd al-‘Alawī al-Muḥammadī رحمته الله has reported that the person who ‘Umar married was a female Jinn, others from our school presume that he did not consummate the marriage, and yet others say, “She was the first to be forcibly taken in Islam.” **[However,] more reliable than these narrations [presumptions] is what we have just seen that ‘Abbās ibn ‘Abd al-Muṭṭalib married her to ‘Umar with the consent of her father عليه السلام. She then bore for ‘Umar a son named Zayd.**<sup>1</sup>

I say: Most certainly Maḥdī al-Rajā’ī quoted the statements of al-Murtaḍā which suggest that this was coerced but Maḥdī al-Rajā’ī also mentioned thereafter, “There is a lengthy discourse in refutation and negation of this, which need not be mentioned at this juncture.” He thus attempted to abridge the discussion, but we will shed more light on the issue.

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*continued from page 100*

He wrote extensively on the ancestry of the progeny Abū Ṭālib (Ṭālibiyīn), in a comprehensive work numbering many volumes. He also wrote *Al-Majdī* for the governor of Egypt. He was born in Baṣrah 348 A.H and passed away in Mosul 460 A.H. Al-Aṣīlī, footnotes, pg. 45. I say: He recited to Shaykh al-Sharaf al-‘Ubaydalī (d. 435 A.H) and to Ibn Ṭabāṭabā Abū ‘Abd Allāh Ḥusayn ibn Muḥammad ibn Abī Ṭālib ibn Qāsim ibn Abī al-Ḥasan Muḥammad ibn Qāsim ibn ‘Alī ibn Ḥasan ibn Ibrāhīm ibn Ṭabāṭabā, the genealogist and his scribe.

1 *Al-Aṣīlī*, pg. 58, 59, footnotes.

The problem with this [Shī'ī] rationale is as mentioned by al-Mūsawī in his book, *al-Sayyidah Sukaynah bint Ḥusayn Bayna Ḥaqā'iq al-Tārīkh wa Awhām al-Mu'arrikhīn*. He mentions that it has been reported that she (Sukaynah رَضِيَ اللهُ عَنْهَا) was forcefully married to Muṣ'ab al-Zubayrī. This is absurd and will not be believed by anybody [of sound disposition] as it is such a vilification of the entire clan of Banū Hāshim which no sane person will believe. The Banū Hāshim are the most honourable of clans—this is known to all and sundry—and at that period in time they possessed both power and numbers; no person would dream of besmearing them due to their unparalleled courage and unsurpassed camaraderie towards their own. An ordinary Bedouin Arab—having no special lineage, position, knowledge, or piety—would lay down his life to defend those he loves if anyone intended to harm them. When an ordinary Bedouin Arab will fight those who seek to harm his loved ones, whether the act be justified or not, then what should we think of the Banū Hāshim—the Ahl al-Bayt of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? The following incident is recorded in a number of sources, but I will suffice with what Ibn 'Inabah has mentioned in *'Umdat al-Ṭālib* (pg. 90, Anṣāriyān) when discussing Ḥasan al-Muthannā:

His agnomen was Abū Muḥammad, and his mother was Khawlah bint Manẓūr ibn Zabān ibn Sayyār ibn 'Amr ibn Jābir ibn 'Aqīl ibn Sumay ibn Māzin ibn Fazārah ibn Dhibyān. She was first married to Muḥammad ibn Ṭalḥah ibn 'Ubayd Allāh, who was martyred during the battle of Jamal (thus leaving her a widow). She had children from this marriage as well. She was then married by Ḥasan ibn 'Alī ibn Abī Ṭālib عَلَيْهِ السَّلَام. When her father, Manẓūr ibn Zabān, heard of this he came to Madīnah, and grounded his flag at the entrance of the Masjid. Not a single person from the Banū Qays was left except that he had gathered under the flag, he

(Manzūr) then said, “Will the likes of me have matters decided about his daughter without his consent?” The crowd replied, “Never!” When Ḥasan saw this, he returned his daughter. She was then placed in her carriage and taken out of Madīnah.

When they were passing Baqī, she said to her father, “O my father, where are you going? He is Ḥasan ibn Amīr al-Mu’minīn ‘Alī and the son of the Prophet’s daughter ﷺ.”

He replied, “If he desires you, he will come after us.”

As they were passing through the date orchards of Madīnah, they were intercepted by Ḥasan, Ḥusayn, and ‘Abd Allāh bin Ja‘far; so he handed her over to them and they returned with her to Madīnah.

This incident conveys a deep message, ponder over it carefully respected reader!

## **5. Umm Kulthūm bint Ibrāhīm ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib**

The great granddaughter of Amīr al-Mu’minīn ‘Alī ibn Abī Ṭālib ﷺ was married to the great grandson of ‘Abd Allāh ibn ‘Umar ﷺ, Abū Bakr (ibn Qallamas)<sup>1</sup> ibn ‘Uthmān ibn ‘Ubayd Allāh ibn ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb.

» Nasab Quraysh pg. 78

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1 Qallamas refers to an esteemed noble and one who is extremely meritorious.

## Marital Relations Between the House of Ṭalḥah and the Ahl al-Bayt, as well as the Banū Taym

### 1. Ḥasan ibn ‘Alī ibn Abī Ṭālib

Sayyidunā Ḥasan رضي الله عنه married the daughter of Sayyidunā Ṭalḥah رضي الله عنه, Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allāh. They were blessed with three children: Fāṭimah, Umm ‘Abd Allāh, and a son who Sayyidunā Ḥasan named Ṭalḥah.

- » Al-Mufīd: *Kitāb al-Irshād* (pg. 194)
- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (pg. 1/651, subchapter 12)
- » Al-Irbilī: *Kashf al-Ghummah fī Ma‘rifat al-A‘immah* (2/575)
- » Al-Jazā’irī: *Al-Anwār al-Nu‘māniyyah* (1/373)
- » Ibn Ḥabīb: *Al-Muḥabbar* (pg. 66)
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 50)
- » Ibn Qutaybah: *Al-Ma‘ārif* (pg. 212)
- » Ibn Ṭiḡṭaqā: *Al-Aṣṭilī fī Ansāb al-Ṭālibiyīn* (pg. 62)

Al-Jazā’irī writes:

The mother of Ḥusayn al-Athram ibn Ḥasan, Ṭalḥah, and Fāṭimah was Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allāh al-Taymī.<sup>1</sup>

Muṣ‘ab al-Zubayrī says:

Ṭalḥah ibn Ḥasan درج: His mother is Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allāh al-Taymī. His uterine sisters are Fāṭimah bint

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<sup>1</sup> *Al-Anwār al-Nu‘māniyyah*, 1/373.

Ḥusayn ibn ‘Alī ibn Abī Ṭālib and Āminah bint ‘Abd Allāh bin Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq.<sup>1</sup>

This is mentioned in a number of other references which we have omitted for brevity.

## 2. Ḥusayn ibn ‘Alī ibn Abī Ṭālib

Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ married Umm Ishāq bint Ṭalḥah ibn ‘Ubayd Allāh al-Taymī. Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ had made a bequest to his brother to marry her after his demise, which Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ fulfilled. They were blessed with a daughter Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهُ.

- » Al-Mufīd: *Kitāb al-Irshād* (pg. 194)
- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (pg. 1/651, subchapter 12)
- » Al-Jazā’irī: *Al-Anwār al-Nu‘māniyyah* (1/374)
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 59)
- » Ibn Qutaybah: *Al-Ma‘ārif* (pg. 213)

This too is recorded in a number of references, one can but just marvel at the desire of the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ to keep this noble woman—Umm Ishāq bint Ṭalḥah—in their wedlock.

## 3. ‘Abdah bint ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib

The daughter of the ‘Alī Zayn al-‘Ābidīn, considered to be the fourth infallible Imām by the Shī‘ah, was married to the great grandson of Sayyidunā Ṭalḥah رَضِيَ اللَّهُ عَنْهُ, Nūḥ ibn Ibrāhīm ibn Muḥammad ibn Ṭalḥah ibn ‘Ubayd Allāh.

- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 62)

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<sup>1</sup> *Nasab Quraysh*, pg. 50.

Muṣ‘ab al-Zubayrī writes:

‘Abdah was married to Muḥammad ibn Mu‘āwiyah ibn ‘Abd Allāh ibn Ja‘far for whom she bore children. After him, she wed ‘Alī ibn Ḥusayn ibn Ḥasan ibn ‘Alī and they were blessed with Ḥasan and Muḥammad. After that she was married by Nūḥ ibn Ibrāhīm ibn Muḥammad ibn Ṭalḥah ibn ‘Ubayd Allāh, in whose wedlock she passed away.

#### **4. Ḥasan (al-Muthallath) ibn Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib**

The grandson of Sayyidunā Ḥasan رضي الله عنه married ‘Ā’ishah bint Ṭalḥah, the daughter of Sayyidunā Ṭalḥah ibn ‘Ubayd Allāh رضي الله عنه.

» ‘Abbās al-Qummī: *Muntahā al-Āmāl* (pg. 1/485, Mu’assat al-Nashr; 1/361, al-Dār al-Islāmiyyah)

‘Abbās al-Qummī writes while discussing the children of Ḥasan al-Muthallath:

He had six sons: Ṭalḥah, ‘Abbās, Ḥamzah, Ibrāhīm, ‘Abd Allāh, and ‘Alī. As for Ṭalḥah he left no descendants; as for ‘Abbās, his mother is ‘Ā’ishah bint Ṭalḥah (al-Jūd)<sup>1</sup>.

Al-Qummī referred to him with the title “al-Jūd” which refers to none other than Ṭalḥah ibn ‘Ubayd Allāh ibn ‘Uthmān ibn ‘Amr ibn Ka‘b ibn

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1 The majority of sources I have referred to list the husbands of ‘Ā’ishah bint Ṭalḥah as follows: ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq, after him Muṣ‘ab ibn Zubayr, after him ‘Umar ibn ‘Ubayd Allāh ibn Ma‘mar ibn ‘Uthmān al-Taymī. However, some sources also include Ḥasan al-Muthallath amongst her husbands. It is possible that he was the last person that she married. This has been reported by al-Ṭabarī in his *Tārīkh* (4/417, events of the year 144 A.H). It is also recorded in *Maqātil al-Ṭālibiyyīn*, pg. 171; and *Muntahā al-Āmāl* as mentioned above.



Sa'd ibn Taym ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghālib ibn Fahr ibn Mālik ibn Naḍr ibn Kinānah. Sayyidunā Ṭalḥah رضي الله عنه was given the titles of al-Khayr and al-Fayyāḍ, on account of his generosity and open-handedness.

## 5. 'Awn ibn Muḥammad ibn 'Alī ibn Abī Ṭālib

The grandson of Amīr al-Mu'minīn 'Alī رضي الله عنه married Ḥafṣah bint 'Imrān ibn Ibrāhīm ibn Muḥammad ibn Ṭalḥah ibn 'Ubayd Allāh al-Taymī.

» Ibn Ḥabīb: *Al-Muḥabbar* (pg. 448)

Ibn Ḥabīb writes:

Ḥafṣah bint 'Imrān ibn Ibrāhīm ibn Muḥammad ibn Ṭalḥah ibn 'Ubayd Allāh married [first] Qāsīm ibn 'Abd Allāh ibn 'Amr ibn 'Uthmān ibn 'Affān, then Hāshim ibn 'Abd al-Malik, then Muḥammad ibn 'Abd Allāh ibn 'Amr ibn 'Uthmān, then 'Awn ibn Muḥammad ibn 'Alī ibn Abī Ṭālib, then 'Abd Allāh ibn Ḥasan ibn Ḥusayn, then 'Uthmān ibn 'Urwah ibn Zubayr.

## 6. Abū 'Alī Ibrāhīm ibn Muḥammad (al-Muḥaddith) ibn Ḥasan ibn Muḥammad (al-Jawānī) ibn 'Ubayd Allāh al-A'raj ibn Ḥasan (al-Aṣghar) ibn 'Alī (Zayn al-'Ābidīn)

He was married to a woman from the Banū Taym.

The researcher on the book *'Umdat al-Ṭālib* of Ibn 'Inabah writes:

Al-'Umarī says in *al-Majdī*: Abū al-Ḥasan 'Alī was born and raised in Kūfah. His mother and the mother of his uterine brother, Ḥusayn, was a Taymiyyah. He passed away in Kūfah, and his grave is close to Kindah...<sup>1</sup>

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1 *'Umdat al-Ṭālib*, footnotes, pg. 294, Anṣāriyān.

## Marital Relations Between the House of Dhū al-Nūrayn and the Ahl al-Bayt as well as with the Banū Umayyah

The number of marital relations between these two great houses are numerous and impossible to cover in this treatise. The reason being that the Banū Umayyah are a huge clan from the Banū ‘Abd Manāf, sharing a common ancestry with the Prophet ﷺ—their common ancestor being ‘Abd Manāf. I will make mention of the most common and well known of these marital relations, approximately twenty-five.

### 1. Muḥammad ibn ‘Abd Allāh, the Rasūl of Allah ﷺ

The Prophet ﷺ married Umm Ḥabībah Ramlah bint Abī Sufyān Ṣakhr ibn Ḥarb ibn Umayyah ibn ‘Abd al-Shams ibn ‘Abd Manāf.

- » Ibn Sa‘d: *Ṭabaqāt ibn Sa‘d* (vol. 1, 2, wives of the Prophet ﷺ)
- » Ibn Ḥajar al-‘Asqalānī: *Al-Iṣābah fī Tamyīz al-Ṣaḥābah*
- » Ibn al-Athīr al-Jazarī: *Usd al-Ghābah* (vol. 7)
- » Ibn ‘Abd al-Barr al-Qurṭubī: *Al-Istī‘āb*

### 2. Ruqayyah ibn Rasūlillāh

The pure daughter of the Final Messenger ﷺ was married to Sayyidunā ‘Uthmān رضي الله عنه, thus awarding him the honour of being the son-in-law of the Prophet ﷺ.

- » *Ṣaḥīḥ al-Bukhārī* (3799)
- » *Sunan al-Bayhaqī* (7/73)
- » *Ansāb al-Ashrāf* (pg. 89)
- » *Dhakhā’ir al-‘Uqbā* (pg. 162)
- » *Al-Tanbīh wa al-Ashrāf* (pg. 205)

- » *Muntahā al-Āmāl* (1/108)
- » *Tahdhīb al-Aḥkām* (pg. 154)
- » *Anwār al-Nu‘māniyyah* (1/367)

The mother of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ is Arwā bint Kurayz ibn Rabī‘ah ibn Ḥabīb ibn ‘Abd al-Shams ibn ‘Abd Manāf. Her mother is Umm Ḥakīm al-Bayḍā’ bint ‘Abd al-Muṭṭalib ibn Hāshim ibn ‘Abd Manāf; the paternal aunt of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and twin sister of his father ‘Abd Allāh. Thus the ancestry of Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ links with ‘Abd Manāf through his father and mother, and links up to Hāshim through his maternal grandmother.

### 3. Umm Kulthūm bint Rasūlillāh

After the demise of Sayyidah Ruqayyah, the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ got Sayyidunā ‘Uthmān رَضِيَ اللهُ عَنْهُ married to his other daughter, Umm Kulthūm, thus making ‘Uthmān رَضِيَ اللهُ عَنْهُ the only person in history to have wedded two daughters of a nabī.

- » *Ṣaḥīḥ al-Bukhārī* (3799)
- » *Sunan al-Bayhaqī* (7/73)
- » *Mustadrak al-Ḥākim* (4/49)
- » *Dhakhā’ir al-‘Uqbā* (pg. 165)
- » *Nasab Quraysh* (pg. 352)
- » *Anwār al-Nu‘māniyyah* (1/367)

### 4. Zaynab bint Rasūlillāh

The pure daughter of the Final Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was married to Sayyidunā Abū al-‘Āṣ رَضِيَ اللهُ عَنْهُ ibn al-Rabī ibn ‘Abd al-‘Uzzā ibn ‘Abd Shams

ibn ‘Abd Manāf, thus awarding him the honour of being the son-in-law of the Prophet ﷺ.

The mother of Sayyidunā Abū al-‘Āṣ ﷺ is Hālah bint Khuwaylid ibn Asad ibn ‘Abd al-‘Uzzā ibn Quṣayy. Her ancestry meets with that of the Prophet ﷺ at Quṣayy. She is the sister of Umm al-Mu’minīn Sayyidah Khadijah bint Khuwaylid ﷺ and the maternal aunt of the Prophet’s ﷺ children.

This union is so well-known that it is not in need of any references, as it is mentioned in all the books of Ḥadīth, history, and genealogy. Refer to *Ṣaḥīḥ al-Bukhārī*, 3729.

## 5. ‘Alī ibn Abī Ṭālib ibn ‘Abd al-Muṭṭalib

Amīr al-Mu’minīn Sayyidunā ‘Alī ibn Abī Ṭālib ﷺ—after the demise of Sayyidah Fāṭimah ﷺ—married Umāmah bint Abī al-‘Āṣ ibn al-Rabī ibn ‘Abd al-‘Uzzā ibn ‘Abd Shams ibn ‘Abd Manāf. Her mother is Zaynab, the daughter of the Prophet ﷺ.

This union is so well-known that it is not in need of any references, as it is mentioned in all the books of history and genealogy. In fact, it is commonly known that Sayyidah Fāṭimah al-Zahrā’ ﷺ was the one who advised Sayyidunā ‘Alī ﷺ—before her demise—to marry Umāmah, who was extremely close and deeply loved by the Prophet ﷺ, and her father was the son-in-law of the Prophet ﷺ.<sup>1</sup>

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1 For a better understanding of the close relationship Sayyidah Umāmah ﷺ shared with the Prophet ﷺ refer to *Fatḥ al-Bārī*, Ḥadīth: 3729, and its chain under Ḥadīth: 926. Also refer to the biography of Abū al-‘Āṣ in *al-Iṣābah*, 4/158; as well as *Faḍā’il al-Ṣaḥābah* of Imām Aḥmad, Ḥadīth: 1329, 1330, 1334, 1335.

## 6. Khadījah bint ‘Alī ibn Abī Ṭālib

The daughter of Amīr al-Mu‘minīn Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه was married to ‘Abd Allāh ibn ‘Āmir ibn Kurayz of the Banī ‘Abd Shams—who was the governor of Sayyidunā ‘Uthmān رضي الله عنه over Baṣrah.

- » Ibn Ḥabīb: *Al-Muḥabbar* (pg. 57)
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 46)
- » Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 60, footnotes)
- » Ibn al-Ṭiḡṭaqā: *Al-Aṣṭilī* (pg. 60)
- » Muḥammad ibn al-A‘lamī al-Ḥā’irī: *Tarājim A‘lām al-Nisā’* (pg. 345)
- » Ibn Ḥazm: *Jamharah Ansāb al-‘Arab* (pg. 68)

He is ‘Abd Allāh ibn ‘Āmir ibn Kurayz ibn Rabī‘ah ibn Ḥabīb ibn ‘Abd Shams ibn ‘Abd Manāf ibn Quṣayy, his ancestry meets with that of the Prophet صلى الله عليه وسلم at ‘Abd Manāf. He is from the progeny of ‘Abd Shams, who was the father of Umayyah. Sayyidunā ‘Abd Allāh ibn ‘Āmir ibn Kurayz رضي الله عنه was the maternal cousin of Sayyidunā ‘Uthmān رضي الله عنه—son of his maternal uncle—as the mother of ‘Uthmān was Arwā bint Kurayz, the sister of ‘Āmir ibn Kurayz. The mother of ‘Abd Allāh ibn ‘Āmir is Dijājah bint Asmā’ ibn al-Ṣalt al-Sulamiyyah. ‘Abd Allāh was born during the lifetime of the Prophet صلى الله عليه وسلم and was brought before the Prophet صلى الله عليه وسلم when he was young. The Prophet صلى الله عليه وسلم said, “He resembles us,” and blew over him while seeking Allah’s protection for him. He swallowed the saliva of the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم remarked, “He will be a finder of water,” and as a result whenever he dug (for water), water gushed forth.<sup>1</sup>

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1 *Al-Iṣābah*, 3/81, 6181. ‘Abd Allāh ibn ‘Āmir attained many victories in battle during the Khilāfah of Sayyidunā ‘Uthmān رضي الله عنه, which were described in detail by Ibn al-Kathīr in *al-Bidāyah wa al-Nihāyah*. He was both courageous and generous. *continued...*

Ibn Ḥabīb mentions under the sons-in-law of Sayyidunā ‘Alī رضي الله عنه:

‘Abd al-Raḥmān ibn ‘Aqīl was married to Khadījah bint ‘Alī. Abū al-Sanābil ‘Abd Allāh ibn ‘Āmir ibn Kurayz wed Khadījah after him.<sup>1</sup>

The same text has been quoted by Muṣ‘ab al-Zubayrī in *Nasab Quraysh*.

In *al-Majdī* of Abū al-Ḥasan al-‘Umarī, in the annotations of *‘Umdat al-Ṭālib*, a number of Sayyidunā ‘Alī’s رضي الله عنه daughters are mentioned:

1. Umm Kulthūm, daughter of Fāṭimah عليها السلام, her name was Ruqayyah. She was married to ‘Umar ibn al-Khaṭṭāb, and she bore him Zayd.
2. Zaynab al-Kubrā, she was married to ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib. She bore him ‘Alī, ‘Awn, and ‘Abbās.
3. Ramlah, she was married ‘Abd Allāh ibn Abī Sufyān ibn Ḥārith ibn ‘Abd al-Muṭṭalib.
4. Umm al-Ḥasan, she was married to Ja‘dah ibn Hubayrah al-Makhzūmī.
5. Umāmah, she was married to Ṣalt ibn ‘Abd Allāh ibn Nawfal ibn Ḥārith ibn ‘Abd al-Muṭṭalib.

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*continued from page 111*

He is responsible for conquering all of Khurāsān, as well as portions of Persia, Sijistān, Kirmān, and other areas. It was during his governorship that Yazdegerd, the last emperor of the Persians, was killed. In gratitude for this great victory, he donned the Iḥrām from Nishāpūr and proceeded for Ḥajj. He is the first person to construct water wells in ‘Arafah. Sayyidunā ‘Uthmān رضي الله عنه appointed him governor of Baṣrah.

1 *Al-Muḥabbar*, pg. 57.

6. Fāṭimah, she was married to Abū Sa‘īd ibn ‘Aqīl.
7. **Khadījah, she was married to ibn Kurayz from the ‘Abd Shams.**<sup>1</sup>
8. Maymūnah, she was married to ‘Abd Allāh al-Akbar ibn ‘Aqīl.
9. Ruqayyah al-Ṣuḡhrā, she was married to Muslim ibn ‘Aqīl.
10. Zaynab al-Ṣuḡhrā, she was married to Muḥammad ibn ‘Aqīl.
11. Umm Hāni’ (Fākhitah), she was married to ‘Abd al-Raḥmān ibn ‘Aqīl.
12. Nafisah (Umm Kulthūm al-Ṣuḡhrā), she was married to ‘Abd Allāh ibn ‘Aqīl al-Aṣghar.

There is no mention of marriages for his other daughters.<sup>2</sup>

Ibn al-Ṭiḡṭaqā records:

Khadījah: She was married [first] to ‘Abd al-Raḥmān ibn ‘Aqīl, and thereafter to ‘Abd Allāh ibn ‘Āmir ibn Kurayz, Amīr of Baṣrah for ‘Uthmān and Mu‘āwiyah. He had no children from this union.

## 7. Ramlah bint ‘Alī ibn Abī Ṭālib

The daughter of Amīr al-Mu‘minīn Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه was married Mu‘āwiyah ibn Marwān ibn Ḥakam.

» Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 45)

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1 He did not state his name fully here, the reason for doing so is unclear, despite him being a scholar and genealogist. This union is well established in the most recognized sources.

2 *Al-Majdī*, in the annotations of *‘Umdat al-Ṭālib*, pg. 60, Anṣāriyān.

» Ibn Ḥazm: *Jamharah Ansāb al-‘Arab* (pg. 87)

His complete ancestry is Mu‘āwiyah ibn Marwān ibn Ḥakam ibn Abī al-‘Āṣ ibn Umayyah ibn ‘Abd Shams ibn ‘Abd Manāf ibn Quṣayy.

Muṣ‘ab al-Zubayrī writes:

Ramlah was [first] married to Abū al-Hayyāj al-Hāshimī, whose name was ‘Abd Allāh ibn Abī Sufyān ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib, and she bore him children. The progeny of Abū Sufyān ibn al-Ḥārith did not flourish. Thereafter she was married by Mu‘āwiyah ibn Marwān ibn Ḥakam.<sup>1</sup>

### **8. ‘Alī ibn Ḥasan ibn ‘Alī ibn ‘Alī (Zayn al-‘Ābidīn) ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib**

The great grandson of ‘Alī Zayn al-‘Ābidīn—considered to be the fourth infallible Imām by the Shī‘ah—was married to Ruqayyah bint ‘Umar al-‘Uthmāniyyah.

» Abū Naṣr al-Bukhārī: *Sirr al-Silsilat al-‘Alawiyyah* (pg. 103)

» Ibn ‘Inabah: *Umdat al-Ṭālib* (pg. 312, Anṣāriyān)

Abū Naṣr al-Bukhārī says:

‘Alī ibn Ḥasan ibn ‘Alī al-Kharazī is the one who married Ruqayyah bint ‘Umar al-‘Uthmāniyyah, who was previously married to al-Mahdī ibn al-Manṣūr. [Mūsā] Al-Hādī objected to this marriage and instructed him to divorce her but ‘Alī ibn Ḥasan refused and said, “Al-Mahdī is not the Messenger of Allah such that his wives cannot be married after him, nor is al-Mahdī any nobler than me.”<sup>2</sup>

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1 *Nasab Quraysh*, pg. 45.

2 *Sirr al-Silsilat al-‘Alawiyyah*, pg. 103.



Ibn ʿInabah has cited the same with more detail, he says after mentioning the incident:

Mūsā al-Hādī then ordered that he be punished, and he was lashed until he fell unconscious.<sup>1</sup>

### **9. Zaynab bint Ḥasan (al-Muthannā) ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib**

The granddaughter of Sayyidunā Ḥasan ibn ʿAlī رضي الله عنه was married to the Umayyad Khalīfah Walīd ibn ʿAbd al-Malik ibn Marwān.

- » Muṣʿab al-Zubayrī: *Nasab Quraysh* (pg. 52)
- » Ibn Ḥazm: *Jamharah Ansāb al-ʿArab* (pg. 108)

This too is recorded in a number of references.

Muṣʿab al-Zubayrī writes:

And Zaynab bint Ḥasan ibn Ḥasan ibn ʿAlī was married to Walīd ibn ʿAbd al-Malik ibn Marwān, who was the Khalīfah.<sup>2</sup>

She was also married to Muʿāwiyah ibn Marwān ibn Ḥakam. Ibn Ḥazm said:

Walīd ibn Muʿāwiyah was born to Muʿāwiyah ibn Marwān ibn Ḥakam, and his mother was Zaynab bint Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib.<sup>3</sup>

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<sup>1</sup> *ʿUmdat al-Ṭālib*, pg. 312.

<sup>2</sup> *Nasab Quraysh*, pg. 52.

<sup>3</sup> *Jamharah Ansāb al-ʿArab*, pg. 108.

## 10. Nafisah bint Zayd ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib

The granddaughter of Sayyidunā Ḥasan رضي الله عنه was married to the Umayyad Khalīfah Walīd ibn ‘Abd al-Malik ibn Marwān.

- » Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 60, Anṣāriyān)
- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (1/461, Mu’assat al-Nashr al-Islāmī)

This marriage is also well documented and famous. It is on account of this union that Walīd honoured Zayd ibn Ḥasan immensely, due to him being his father-in-law. This marriage was discussed at length by Ibn ‘Inabah:

Zayd had a daughter by the name of Nafisah, who was married to Walīd ibn ‘Abd al-Malik ibn Marwān. She bore him children, and later passed away in Egypt. Her grave is there which is visited, and who the people of Egypt refer to as *Sayyidah Nafisah*.

He then said:

Zayd would thus visit Walīd ibn ‘Abd al-Malik, and sit on his place. Walīd would honour him due to his daughter [being ins his wedlock] and give him 30000 Dīnārs [gold coins] as a gift at one time.<sup>1</sup>

## 11. Umm Abihā bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib

- » Al-Balādhurī: *Ansāb al-Ashraf* (pg. 59-60)
- » Muḥammad al-Ḥakīmī: *A’yān al-Nisā’* (pg. 20)
- » Al-Ya‘qūbī: *Tārīkh al-Ya‘qūbī* (pg. 322)

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<sup>1</sup> *‘Umdat al-Ṭālib*, pg. 60, Anṣāriyān.

Al-Balādhurī records:

‘Abd Allāh had a daughter who was called Umm Abīhā, she married ‘Abd al-Malik ibn Marwān.<sup>1</sup>

It has been said that her name was Umm Kulthūm. She married ‘Abd al-Malik but he divorced her, and she was then married by Abān ibn ‘Uthmān ibn ‘Affān. It has also been said that they are two: the one who married ‘Abd al-Malik and thereafter ‘Alī ibn ‘Abd Allāh ibn ‘Abbās was her sister also called Umm Abīhā.

Muḥammad al-Ḥakīmī said:

‘Abd al-Malik ibn Marwān married her in Damascus and then divorced her, so ‘Alī ibn ‘Abd Allāh ibn ‘Abbās married her thereafter. She passed away while still in his wedlock.<sup>2</sup>

Al-Ya‘qūbī says:

‘Alī ibn ‘Abd Allāh ibn ‘Abbās had 22 children... ‘Abd Allāh al-Akbar whose mother was Umm Abīhā bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib.<sup>3</sup>

## **12. Umm al-Qāsim bint Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib**

The granddaughter of Sayyidunā Ḥasan رضي الله عنه was married to the grandson of Sayyidunā ‘Uthmān ibn ‘Affān whose name was Marwān ibn Abān ibn ‘Uthmān.

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1 *Ansāb al-Ashrāf*, pg. 59-60.

2 *A‘yān al-Nisā’*, pg. 20.

3 *Tārīkh al-Ya‘qūbī*, pg. 322.

» Muṣ'ab al-Zubayrī: *Nasab Quraysh* (pg. 53)

Muṣ'ab al-Zubayrī: writes:

Umm al-Qāsim bint Ḥasan was married to Marwān ibn Abān ibn 'Uthmān ibn 'Affān. She bore him Muḥammad ibn Marwān. She then [later] married Ḥusayn ibn 'Abd Allāh ibn 'Ubayd Allāh ibn 'Abbās ibn 'Abd al-Muṭṭalib and she passed away while in his wedlock. She had no children from this marriage.<sup>1</sup>

### 13. Fāṭimah bint Ḥusayn ibn 'Alī ibn Abī Ṭālib

The daughter of Shahīd Karbalā', Sayyidunā Ḥusayn رضي الله عنه, was married to the grandson of 'Uthmān ibn 'Affān, 'Abd Allāh ibn 'Amr ibn 'Uthmān.

» Ibn al-Ṭiḡṭaqā: *Al-Aṣīlī fī Ansāb al-Ṭālibiyīn* (pg. 65)

» Ibn 'Inabah: *'Umdat al-Ṭālib* (pg. 90)

» Muṣ'ab al-Zubayrī: *Nasab Quraysh* (pg. 51)

» 'Abbās al-Qummī: *Muntahā al-Āmāl* (1/498, 1/503)

» Al-Balādhurī: *Ansāb al-Ashrāf* (2/419)

[The mother of Fāṭimah bint Ḥusayn was Umm Ishāq, the daughter of the illustrious Ṣaḥābī Sayyidunā Ṭalḥah ibn 'Ubayd Allāh رضي الله عنه.]

Fāṭimah bint Ḥusayn was blessed with a son from this union, Muḥammad al-Dībāj ibn 'Abd Allāh ibn 'Amr ibn 'Uthmān. He was martyred alongside his half-brothers, 'Abd Allāh al-Mahḍ, Ḥasan al-Muthallath, and Ibrāhīm al-Ghamr; the grandsons of Sayyidunā Ḥasan ibn 'Alī, and other members of the Ahl al-Bayt during their campaign against Manṣūr al-Dawānīqī.

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1 *Nasab Quraysh*, pg. 53.

Fāṭimah had been previously married to Ḥasan al-Muthannā, and they were blessed with ‘Abd Allāh al-Mahḍ, Ḥasan al-Muthallath, and Ibrāhīm al-Ghamr. Some scholars are oblivious of this relation, such as ‘Alī Muḥammad Dakhīl in his book *Fāṭimah bint Ḥusayn*, where he mentioned that she only married Ḥasan al-Muthannā, and then in his book *A’yān al-Nisā’ ‘Abar al-‘Uṣūr al-Mukhtalifah* he mentions a biography for Fāṭimah bint Ḥusayn and her marriage to Ḥasan al-Muthannā and the children she bore for him. He also mentions them being imprisoned by Manṣūr al-Dawānīqī and then executed by him; but he fails to mention that Muḥammad al-Dībāj ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān, their uterine brother, was also killed alongside them.

However, despite this obvious negligence we find majority of the scholars of genealogy, history, and biographies, clearly establish that Fāṭimah bint Ḥusayn married ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān and bore him a son, Muḥammad.

I will now cite a number of references which establish this union. I will quote verbatim from the most recognised works on genealogy, according to both factions.

Ibn Ṭiḡṭaqā mentions in his book, *Al-Aṣīlī fī Ansāb al-Ṭālibiyīn*, the marriage of Fāṭimah bint Ḥusayn, reporting it with his isnād. We already discussed his book and its researcher at length, highlighting its importance and station amongst the books of genealogy. He says:

With the following isnād from Yaḥyā—Mūsā ibn ‘Abd Allāh<sup>1</sup> informed me — Ṭsā ibn ‘Abd Allāh ibn Muḥammad ibn ‘Umar (al-Aṭraf) ibn ‘Alī ibn Abī Ṭālib said, “‘Abd Allāh ibn Ḥasan ibn Ḥasan

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1 Mūsā al-Thānī ibn ‘Abd Allāh ibn Mūsā al-Jawn.

عليه السلام was born in the house of Fāṭimah bint Rasūlillāh ﷺ in the masjid. When Ḥasan ibn Ḥasan passed away, she was married by ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān, for whom she bore children.

With the following isnād form Yaḥyā who said: My brother Abū Ja‘far Aḥmad ibn Ḥasan ibn Ja‘far informed me—Ismā‘īl ibn Ya‘qūb informed me that ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān asked for the hand of Fāṭimah bint Ḥusayn after the demise of Ḥasan ibn Ḥasan, but she turned down the proposal. ‘Abd Allāh ibn ‘Amr then requested ‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq, commonly known as Ibn Abī ‘Atīq to intercede for him. ‘Abd Allāh ibn Muḥammad, at that time, was married to her mother, Umm Ishāq bint Ṭalḥah, who he asked to speak to Fāṭimah bint Ḥusayn. Umm Ishāq urged her daughter to consent to the marriage, even taking a vow to stand in the sun until she consents to marry ‘Abd Allāh ibn ‘Amr. She then stood in the sun for two hours. When Fāṭimah bint Ḥusayn saw her mother standing in the heat of the sun, she consented to the marriage.

Yaḥyā said, “I heard this narration from Ismā‘īl ibn Ya‘qūb but I did not write it. My brother spent more time with him than me and had a sharper memory.”

With the following narration from Yaḥyā—Ismā‘īl ibn Ya‘qūb—from his paternal uncle, ‘Abd Allāh ibn Mūsā, that ‘Abd Allāh ibn Ḥasan would say, “I loathed Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān when he was born, I hated him more than I ever loathed anyone. Then when he grew older, he [still] followed me and as a result I never loved anyone as much as I loved him.”<sup>1</sup>

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1 *Al-Aṣīlī*, pg. 65, 66.

The following narration is reported in the footnotes of *‘Umdat al-Ṭālib* from *Maqātil al-Ṭālibiyyīn*:

Fāṭimah [bint Ḥusayn] married ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān al-Umawī—the famous poet who was called al-‘Araǧī—after Ḥasan (al-Muthannā) and she bore him a number of children: Muḥammad, commonly known as al-Dībāj, who was martyred alongside his uterine brother ‘Abd Allāh ibn Ḥasan. [She also bore him:] Qāsim and Ruqayyah. This was mentioned by Abū al-Faraj al-Asbahānī in *Maqātil al-Ṭālibiyyīn*.<sup>1</sup>

Muṣ‘ab al-Zubayrī mentions under the children of Ḥasan ibn Ḥasan ibn ‘Alī in *Nasab Quraysh*:

Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib had a son Muḥammad, after whom he received his agnomen [Abū Muḥammad]. His mother was Ramlah bint Sa‘īd ibn Zayd ibn ‘Amr ibn Nufayl. [He also had] ‘Abd Allāh ibn Ḥasan—from whom his progeny continued, Ḥasan, Ibrāhīm, Zaynab, Umm Kulthūm—all children of Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib. Their mother was Fāṭimah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib.

He then mentions the marriage of Fāṭimah bint Ḥusayn to Ḥasan al-Muthannā and what transpired during his demise. Thereafter he mentions the marriage of Fāṭimah bint Ḥusayn to ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān, and says:

She bore him Muḥammad al-Dībāj, Qāsim, who left no descendants, and Ruqayyah. ‘Abd Allāh ibn Ḥasan, who was her eldest son, would say, “I never loathed anyone more than ‘Abd

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<sup>1</sup> *‘Umdat al-Ṭālib*, footnotes, pg. 90, Anṣāriyān.

Allāh ibn ‘Amr, and I never loved anyone more than I loved his son, Muḥammad—my brother.”<sup>1</sup>

‘Abbās al-Qummī in his *Muntahā al-Āmāl* mentions a number of various incidents, which prove that Fāṭimah bint Ḥusayn did indeed marry ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān, and that she bore him a son, Muḥammad al-Dībāj, the uterine brother of ‘Abd Allāh (al-Maḥḍ), Ḥasan (al-Muthallath), and Ibrāhīm (al-Ghamr). He records under the killing of ‘Abd Allāh ibn Ḥasan and his two sons, Muḥammad and Ibrāhīm:

... [those who were killed were] ‘Abd Allāh al-Maḥḍ and his two sons, Muḥammad and Ibrāhīm, and **Muḥammad al-Dībāj—the brother of al-Maḥḍ**—and others...<sup>2</sup>

Rabāḥ ibn ‘Uthmān went to Madīnah with Abū al-Azhar, the warden of al-Manṣūr—who was a wicked man. He then arrested the children of Ḥasan [al-Muthannā] along with **Muḥammad al-Dībāj, the uterine brother of ‘Abd Allāh al-Maḥḍ**. He had them bound in chains and brought to Rabdhah.<sup>3</sup>

In summary: The children of Ḥasan<sup>4</sup> and Muḥammad al-Dībāj were brought to Rabdhah and left to swelter in the sun. Sometime later, one of Manṣūr’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 Manṣūr. [The narrators says:] Muḥammad was not gone long when we

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1 *Nasab Quraysh*, pg. 51, 52.

2 *Muntahā al-Āmāl*, 1/498, Mu’assat al-Nashr.

3 *Ibid*, 1/503.

4 Referring to his three sons: ‘Abd Allāh al-Maḥḍ, Ibrāhīm al-Ghamr, and Ḥasan al-Muthallath.



heard the sound of the whip, and we knew what they were doing to him. 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, who **loved him dearly**. Muḥammad was suffering from intense thirst and was crying for water, but no one responded out of fear for Manṣūr.

‘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.

It has been said that the shirt of Muḥammad had stuck to his back due to the lashing and profuse bleeding. So they brought olive oil and soaked his clothes in it, and then removed his shirt but his skin peeled off with it.”<sup>1</sup>

Abū al-Faraj said:

Manṣūr wanted to anger ‘Abd Allāh (al-Maḥḍ), so he tortured al-‘Uthmānī (Muḥammad al-Dībāj, his uterine brother)<sup>2</sup> He then placed Muḥammad’s camel in front of ‘Abd Allāh, and every time he gazed at the back of Muḥammad it grieved him.<sup>3</sup>

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1 *Muntahā al-Āmāl*, 1/503, Mu’assat al-Nashr.

2 This is how ‘Abbās al-Qummī clarified the name of al-‘Uthmānī, in brackets. We have cited it verbatim.

3 *Muntahā al-Āmāl*, 1/505, Mu’assat al-Nashr; 1/376, Maktabat al-Fikr; *Maqātil al-Ṭālibiyyīn*, pg. 190, Dār al-Ma’rifah, pg. 198, Mu’assat al-‘Alamī lī al-Maṭbū‘āt.

Sibṭ ibn al-Jawzī and others said: Manṣūr’s governor of Khurāsān wrote to him (before the killing of Muḥammad ibn Ḥasan and Ibrāhīm ibn Ḥasan) that Khurāsān has revolted against us due to the rebellion of Muḥammad and Ibrāhīm, and they long to join them. So he (Manṣūr) beheaded Muḥammad al-Dībāj<sup>1</sup> and sent his head to him, along with a group of men to testify that it was the head of Muḥammad ibn ‘Abd Allāh ibn Ḥasan, whose mother was Fāṭimah bint Ḥusayn.<sup>2</sup> This was to prevent people from rising up to assist him.<sup>3</sup>

Sibṭ ibn al-Jawzī has reported: Manṣūr called Muḥammad al-Dībāj—whose daughter was married to Ibrāhīm ibn ‘Abd Allāh ibn Ḥasan—and said, “Tell me where are the two sinful liars (referring to Muḥammad and Ibrāhīm)?”

Muḥammad replied, “By Allah, I do not know.”

So he was given 400 lashes, after which he was made to wear a coarse shirt, which was pulled off, ripping his skin off with it. He was the handsomest of men and this is why he was called al-Dībāj. One of the lashes struck his eye—which caused him to lose his eye. He was then dragged back to his brother, ‘Abd Allāh ibn Ḥasan. He was suffering from intense thirst but none had the

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1 Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān.

2 Manṣūr hoped thereby to fool the people into thinking that Muḥammad al-Dībāj ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān—whose mother was Fāṭimah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib—who he had killed, was actually Muḥammad ibn ‘Abd Allāh (al-Maḥḍ) ibn Ḥasan al-Muthannā—whose mother was also Fāṭimah bint Ḥusayn. Ibn Qutaybah indicated to this, “Abū Ja‘far arrested him with the other Fāṭimiyīn, and then ordered he be killed in secret and his head sent to Hind and claim it to be the head of Muḥammad ibn ‘Abd Allāh ibn Ḥasan al-Fāṭimī.” *Al-Ma‘ārif*, pg. 199.

3 *Muntahā al-Āmāl*, 1/506, Mu’assat al-Nashr.

courage to give him water. So ‘Abd Allāh yelled out, “O Muslims, will you let the children of the Messenger ﷺ die of thirst?”<sup>1</sup>

It is recorded in *Ansāb al-Ashrāf*<sup>2</sup>:

Fāṭimah bint Ḥusayn was married to Ḥasan ibn Ḥasan, and she bore him ‘Abd Allāh ibn Ḥasan ibn Ḥasan, Ḥasan ibn Ḥasan ibn Ḥasan, and Ibrāhīm ibn Ḥasan ibn Ḥasan. She the [after his demise] married ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān al-Muṭarrif, and she bore him Muḥammad.<sup>3</sup>

The torture and execution of Muḥammad (al-Dībāj) ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān has also been reported by Abū al-Faraj al-Asbahānī in *Maqātil al-Ṭālibiyyīn* as well as Ibn Qutaybah in *al-Ma‘ārif* (pg. 199).

There are a number of references mentioning the marriage of Fāṭimah bint Ḥusayn to ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān, which leaves no

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1 Ibid, 1/504.

2 Al-Balādhurī has reported the incident between Sayyidah Fāṭimah bint Ḥusayn and ‘Abd al-Raḥmān ibn Ḍaḥḥāk ibn Qays al-Qahrī—governor of Madīnah for the Umayyads—and the hostility he showed towards her. She sent her complaint to the Umayyad Khalīfah Yazīd ibn ‘Abd al-Malik who was very disturbed by this. So he sent ‘Abd al-Wāḥid ibn ‘Abd Allāh al-Baṣrī—who was in Ṭā’if—as the new governor of Madīnah and to discipline Ibn Ḍaḥḥāk and impose a fine upon him. This is exactly what transpired. This narration gives us an indication of the consideration the Banū Umayyah showed to the men and women of the Banū Hāshim, as well as honour them and fulfil their rights. There were many governors and state officials of the Banū Umayyah who harboured no ill feeling for the Banū Hāshim.

3 *Ansāb al-Ashrāf*, 2/419, Dār al-Fikr, with the research of Suhayl Zakkār; 2/198, Mu’assat al-‘Alamī, with the research of Muḥammad Bāqir al-Maḥmūdī.

doubt concerning this noble union. Had we not feared unnecessarily elongating the discussion we would have cited many more. However, we are confident that this much will prove sufficient for the one truly seeking guidance.

### 13. Ḥusayn ibn ‘Alī ibn Abī Ṭālib

Sayyidunā Ḥusayn رضي الله عنه married Laylā or Āminah bint Abī Murrāh, who was from the Banū Thaqīf and Banū Umayyah, and the niece of Sayyidunā Mu‘āwiyah رضي الله عنه—the daughter of his sister

- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (1/820, Mu’assat al-Nashr, 1/653, 654, Dār al-Islāmiyyah)
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 57)
- » Al-Tustarī: *Tawārīkh al-Nabī wa al-Āl* (pg. 108, Dār al-Sharāfah)

‘Abbās al-Qummī writes:

Amongst the wives of Ḥusayn was Laylā bint Abī Murrāh ibn ‘Urwah ibn Mas‘ūd al-Thaqafī, whose mother was Maymūnah bint Abī Sufyān—the mother of ‘Alī al-Akbar. ‘Alī al-Akbar is thus a Hāshimī through his father and Umawī through his mother.<sup>1</sup>

Muṣ‘ab al-Zubayrī writes:

The children of Ḥusayn ibn ‘Alī ibn Abī Ṭālib: ‘Alī al-Akbar, who was martyred in Ṭaff alongside his father. His mother was Āminah or Laylā bint Abī Murrāh ibn ‘Urwah ibn Mas‘ūd ibn Mu‘attab ibn ‘Amr ibn Sa‘d ibn ‘Awf ibn Quṣayy. Her mother was Maymūnah bint Abī Sufyān ibn Ḥarb ibn Umayyah.<sup>2</sup>

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1 *Muntahā al-Āmāl*, 1/820, Mu’assat al-Nashr, 1/653, 654, Dār al-Islāmiyyah.

2 *Nasab Quraysh*, pg. 57.

#### 14. Iṣḥāq ibn ‘Abd Allāh ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib

Iṣḥāq ibn ‘Abd Allāh, who is the grandson of ‘Alī Zayn al-‘Ābidīn—considered to be the fourth infallible Imām of the Shī‘ah—married ‘Ā’ishah bint ‘Umar ibn ‘Āṣim ibn ‘Umar ibn ‘Uthmān ibn ‘Affān. They were blessed with a son from this marriage who they named Yaḥyā.

» *Nasab Quraysh* (pg. 65)

» Ibn Ḥazm: *Jamharah Ansāb al-‘Arab*.

Muṣ‘ab al-Zubayrī writes:

Iṣḥāq ibn ‘Abd Allāh ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib had a son Yaḥyā, whose mother is ‘Ā’ishah bint ‘Umar ibn ‘Āṣim ibn ‘Umar ibn ‘Uthmān ibn ‘Affān. Her mother was Kulthūm bint Wahab ibn ‘Abd al-Raḥmān ibn Wahab ibn ‘Abd Allāh al-Akbar ibn Zam‘ah ibn al-Aswad.

Ibn Ḥazm also recorded it while mentioning the children of ‘Abd Allāh ibn ‘Alī ibn Ḥusayn, commonly known as al-Arqaṭ; however, he mentioned her name as ‘Ā’ishah bint ‘Umar ibn ‘Āṣim ibn ‘Uthmān ibn ‘Affān ibn Abī al-‘Āṣ ibn Umayyah.

#### 15. Umm Kulthūm bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib

‘Abd Allāh ibn Ja‘far is the nephew of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, and to whom Sayyidunā ‘Alī wed his beloved daughter Zaynab, the daughter of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and the granddaughter of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thus Umm Kulthūm is the granddaughter of Sayyidunā ‘Alī and Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. She was married to Abān, the son of Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ.

Al-Dīnawarī mentions:

And Umm Kulthūm bint ‘Abd Allāh ibn Ja‘far (al-Ṭayyār) ibn Abī Ṭālib was in his [Abān’s] wedlock, the granddaughter of ‘Alī.

However, Ibn Ḥazm mentioned in *Jamharah Ansāb al-‘Arab* that she married her paternal cousin, Qāsim ibn Muḥammad ibn Ja‘far ibn Abī Ṭālib, and after him Ḥajjāj ibn Yūsuf, who thereafter divorced her. Ibn Ḥazm writes:

The children of ‘Abd Allāh ibn Ja‘far:... and Umm Kulthūm, whose mother was Zaynab bint ‘Alī ibn Abī Ṭālib, the daughter of Fāṭimah bint Rasūlillāh ﷺ. Ḥajjāj ibn Yūsuf married her, who was ordered to divorce her. Before him she was married to her cousin, Qāsim ibn Muḥammad ibn Ja‘far ibn Abī Ṭālib. Qāsim had no children.<sup>1</sup>

Two points need to be taken heed of here:

1. There is a slight confusion between the names Umm Kulthūm and Umm Abīhā, and which one of them was actually wed by Ḥajjāj and then divorced on the instruction of ‘Abd al-Malik.
2. It is possible that both the reports by Ibn Ḥazm and al-Dīnawarī can be reconciled and that Abān ibn ‘Uthmān married Umm Kulthūm before or after Qāsim ibn Muḥammad ibn Ja‘far ibn Abī Ṭālib

## 16. Lubābah bint ‘Abd Allāh ibn ‘Abbās ibn ‘Abd al-Muṭṭalib

The daughter of the esteemed Ṣaḥābī, Sayyidunā ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ—cousin of the Prophet ﷺ and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ—was

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1 *Jamharah Ansāb al-‘Arab*, pg. 69.

married to Walīd ibn ‘Utbaḥ ibn Abī Sufyān, the nephew of Sayyidunā Mu‘āwiyah رضي الله عنه. This was after being married to ‘Abbās ibn ‘Alī ibn Abī Ṭālib. The last person she was wed to was Zayd ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib.

- » Ibn Ḥabīb: *Al-Muḥabbar* (pg. 448)
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 133)
- » Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 133, footnotes, Anṣāriyān)

Ibn ‘Inabah mentions:

Walīd ibn ‘Utbaḥ ibn Abī Sufyān married Lubābah after Zayd ibn Ḥasan, and she bore him Qāsim.<sup>1</sup>

Also amongst those she was wed to was Ismā‘īl ibn Ṭalḥah ibn ‘Ubayd Allāh al-Taymī, as mentioned by Muṣ‘ab al-Zubayrī in *Nasab Quraysh* (pg. 29).

## **17. Ramlah bint Muḥammad ibn Ja‘far ibn Abī Ṭālib**

The granddaughter of Sayyidunā Ja‘far al-Ṭayyār, the brother of Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib رضي الله عنه was married to Sulaymān ibn Hishām ibn ‘Abd al-Malik ibn Marwān ibn Ḥakam al-Umawī.

- » Ibn Ḥabīb: *Al-Muḥabbar* (pg. 449)

Ibn Ḥabīb says:

Ramlah bint Muḥammad ibn Ja‘far ibn Abī Ṭālib married Sulaymān ibn Hishām ibn ‘Abd al-Malik and then later Abū al-Qāsim ibn

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<sup>1</sup> *‘Umdat al-Ṭālib*, pg. 133, footnotes, Anṣāriyān.

Walīd ibn ‘Utbah ibn Abī Sufyān who was killed by ‘Abd Allāh ibn ‘Alī. She was then married by Ismā‘īl ibn ‘Alī or Ṣāliḥ ibn ‘Alī.<sup>1</sup>

### **18. Umm Muḥammad bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib**

Umm Muḥammad, the daughter of ‘Abd Allāh ibn Ja‘far, nephew and son-in-law of Amīr al-Mu‘minīn ‘Alī ibn Abī Ṭālib رضي الله عنه, was married to Yazīd ibn Mu‘āwiyah ibn Abī Sufyān.

» Ibn Ḥazm: *Jamharah Ansāb al-‘Arab* (pg. 69)

Ibn Ḥazm writes:

And Umm Muḥammad bint ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib married Yazīd ibn Mu‘āwiyah ibn Abī Sufyān.<sup>2</sup>

### **19. Khadījah bint Ḥusayn ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib and Ḥamādah bint Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib**

Khadījah and Ḥamādah, the granddaughters of Sayyidunā Ḥasan رضي الله عنه—who were first cousins—were married to Ismā‘īl ibn ‘Abd al-Malik ibn Ḥārith ibn Abī al-‘Āṣ ibn Umayyah.

» Ibn Ḥazm: *Jamharah Ansāb al-‘Arab* (pg. 109)

Ibn Ḥazm writes:

Ismā‘īl ibn ‘Abd al-Malik ibn Ḥārith (ibn Abī al-‘Āṣ ibn Umayyah) had the following children: Muḥammad al-Akbar, Ḥusayn, Ishāq, and Maslamah, whose mother was Khadījah bint Ḥusayn ibn

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1 *Al-Muḥabbar*, pg. 449.

2 *Jamharah Ansāb al-‘Arab*, pg. 69.



Ḥasan ibn ‘Alī ibn Abī Ṭālib. He also had Muḥammad al-Aṣghar, Walīd, and Yazīd, whose mother was Ḥamādah bint Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib—who he married after her cousin mentioned above.<sup>1</sup>

## **20. Ibrāhīm ibn ‘Abd Allāh ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib**

The great grandson of Sayyidunā Ḥasan رضي الله عنه married Ruqayyah bint Muḥammad (al-Dībāj) ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān ibn ‘Affān.

- » Ibn Ḥazm: *Jamharah Ansāb al-‘Arab* (pg. 83)
- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (1/504, Mu’assat al-Nashr)

Ibn Ḥazm writes:

‘Abd Allāh bin ‘Amr ibn ‘Uthmān ibn ‘Affān (al-Muṭarrif) had Muḥammad al-Akbar, Muḥammad al-Aṣghar, better known as al-Dībāj, and Qāsīm... the children of Muḥammad al-Dībāj were ‘Abd al-‘Azīz, Khālīd... Ruqayyah al-Kubrā, ‘Abd Allāh, ‘Uthmān, Qāsīm... and Ruqayyah al-Ṣughrā. Ruqayyah al-Kubrā married Muḥammad ibn Hishām ibn ‘Abd al-Malik ibn Marwān, and Ruqayyah al-Ṣughrā married Ibrāhīm ibn ‘Abd Allāh ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib.<sup>2</sup>

‘Abbās al-Qummī also stated this:

Manṣūr called Muḥammad al-Dībāj—whose daughter was married to Ibrāhīm ibn ‘Abd Allāh ibn Ḥasan...<sup>3</sup>

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1 *Jamharah Ansāb al-‘Arab*, pg. 109.

2 *Jamharah Ansāb al-‘Arab*, pg. 83.

3 *Muntahā al-Āmāl*, 1/504, Mu’assat al-Nashr.

## 21. Ḥasan ibn Ḥasan ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib

The grandson of Imām Zayn al-‘Ābidīn—considered to be the fourth infallible Imām by the Shī‘ah—married Khulaydah bint Marwān ibn ‘Anbasah ibn Sa‘īd ibn al-‘Āṣ ibn Sa‘īd ibn al-‘Āṣ ibn Umayyah.

» Ibn Ḥazm: *Jamharah Ansāb al-‘Arab* (pg. 81, 82)

Ibn Ḥazm writes:

The children of Sa‘īd ibn al-‘Āṣ ibn Sa‘īd ibn al-‘Āṣ ibn Umayyah: ‘Amr al-Ashdaq, Abān... Yaḥyā, Muḥammad, ‘Abd Allāh... Dāwūd, Sulaymān, ‘Uthmān... Mu‘āwiyah, Sa‘īd... ‘Anbasah, who would attend the gatherings of Ḥajjāj.

He then said:

The children of ‘Anbasah were: ‘Abd al-Raḥmān, Ziyād, Marwān, and Umayyah. The children of Ziyād ibn ‘Anbasah: Ibrāhīm ibn Ziyād and ‘Alī ibn Ziyād. The children of Marwān ibn ‘Anbasah: Khulaydah, who married Ḥasan ibn Ḥasan ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib, and bore him children.<sup>1</sup>

## 22. Lubābah bint ‘Abd Allāh ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib

The granddaughter of Muḥammad ibn Ḥanafiyah—son of Amīr al-Mu‘minīn ‘Alī رضي الله عنه—married Sa‘īd ibn ‘Abd Allāh ibn ‘Amr ibn Sa‘īd ibn al-‘Āṣ ibn Umayyah, who she married after being wed to ‘Abd Allāh ibn ‘Alī ibn Muḥammad ibn ‘Alī ibn Abī Ṭālib.

» Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 76)

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<sup>1</sup> *Jamharah Ansāb al-‘Arab*, pg. 81, 82.

### 23. Nafisah bint ‘Ubayd Allāh ibn ‘Abbās ibn ‘Alī ibn Abī Ṭālib

The granddaughter of Sayyidunā ‘Abbās رَضِيَ اللَّهُ عَنْهُ—beloved uncle of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ—married ‘Abd Allāh ibn Khālid ibn Yazīd ibn Mu‘āwiyah ibn Abī Sufyān ibn Ḥarb, and she bore him ‘Alī and ‘Abbās.

» Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 79)

### 24. Sukaynah bint Ḥusayn ibn ‘Alī ibn Abī Ṭālib

Sukaynah, the daughter of Sayyidunā Ḥusayn, was [to be] married to al-Aṣbagh ibn ‘Abd al-‘Azīz ibn Marwān ibn al-Ḥakam, the brother of Khalīfah ‘Umar ibn ‘Abd al-‘Azīz. However, this nikāḥ did not transpire. It has been said that she was sent to him in Egypt but by the time she arrived, he had already passed away.

» Ibn ‘Asākir: *Tārīkh Dimashq* (37/153)

» Ibn ‘Imād al-Ḥanbalī: *Shadhrat al-Dhahab* (2/82)

» Ibn Khallikān: *Wafayāt al-A‘yān* (1/378)

» Al-Shablanjī: *Nūr al-Abṣār* (pg. 268)

» Al-Muṣṭāwī: *A‘lām al-Nisā’* (pg. 124)

» Al-Zirikī: *Al-A‘lām* (3/106)

» Ibn Ḥabīb: *Al-Muḥabbar* (pg. 438)

» And many other references.

Sukaynah, the daughter of Sayyidunā Ḥusayn, was also married to Zayd ibn ‘Amr ibn ‘Uthmān, the grandson of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. It has been said that Sulaymān ibn ‘Abd al-Malik ordered him to divorce her and he obeyed.

- » Ibn ‘Imād al-Ḥanbalī: *Shadhrat al-Dhahab* (2/82)
- » Ibn ‘Asākir: *Tārīkh Dimashq* (37/153)
- » Ibn Khallikān: *Wafayāt al-A‘yān* (1/378)
- » Al-Shablanjī: *Nūr al-Absār* (pg. 268)
- » Al-Muṣṭāwī: *A‘lām al-Nisā’* (pg. 124)
- » Al-Ziriklī: *Al-A‘lām* (3/106)
- » Ibn Ḥabīb: *Al-Muḥabbar* (pg. 438)
- » And many other references.

## Marital Relations Between the family of ‘Alī and their cousins from the family of ‘Abbās

The marital relations of Ahl al-Bayt, specifically the progeny of Amīr al-Mu’minīn ‘Alī رضي الله عنه, was not just restricted to the Ṣaḥābah and their progenies, as mentioned above; but we find that they also married [later on] into the progenies of their cousins from the Abbasids. Hereunder we will mention a few of such unions.

### 1. Muḥammad (al-Jawwād) ibn ‘Alī (al-Riḍā) ibn Mūsā (al-Kāẓim)

Muḥammad al-Jawwād—considered to be the ninth infallible Imām by the Shī‘ah—married Umm al-Faḍl, the daughter of the Abbasid Khalīfah Ma’mūn ibn Hārūn (al-Rashīd).<sup>1</sup> This marriage took place in the year 202 A.H towards the end of Ṣafar. A number of scholars have recorded this in their books, with a slight difference in her name<sup>2</sup>.

- » Muḥammad al-A‘lamī al-Ḥā’irī: *Tarājim A‘lām al-Nisā’* (pg. 249)
- » Hāshim Ma’rūf al-Ḥusaynī: *Sīrat al-A‘immah al-Ithnā ‘Ashar* (pg. 404, 405)
- » Al-Mufīd: *Al-Irshād* (pg. 321)
- » Ibn Shar Āshūb: *Al-Manāqib* (1/224)
- » Al-Tustarī: *Tawārīkh al-Nabī wa al-Āl* (pg. 111, Dār al-Sharāfah)
- » Al-Qummī: *Tafsīr al-Qummī* (pg. 196)

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1 The lineage of the Abbasid Khulafā’ goes back to Sayyidunā ‘Abbās ibn ‘Abd al-Muṭṭalib رضي الله عنه, uncle of the Prophet صلى الله عليه وسلم.

2 The scholars are in disagreement concerning the name of Ma’mūn’s daughter who married Muḥammad al-Jawwād; whether it was Umm al-Faḍl or Umm Ḥabīb.

- » Al-Ṭabarsī: *Al-Ihtijāj* (2/240)
- » Al-Majlisī: *Biḥār al-Anwār* (3/48-50, 3/79)
- » ‘Abbās al-Qummī: *Muntahā al-Āmāl* (2/569, Mu’assat al-Nashr)

Al-Tustarī says:

We did not find but Umm Faḍl ibn Ma’mūn mentioned. Al-Qummī reports from al-Rayyān bin Shabīb that after the marriage Ma’mūn instructed that everybody be seated according to their rank. It was not long before we heard voices sounding like navigators on ships, and then all of sudden their appeared before us a number of servants pulling a ship made of silver, the ropes made from the finest silk, on wheels filled with perfume.

Ma’mūn then ordered the nobles to apply Henna from that special perfume. Thereafter, it was taken before the commoners so they too could perfume themselves. The tables were then laid, and people ate... then Ma’mūn gave an order and a host of notes were sprinkled over Abū Ja’far عَلَيْهِ السَّلَام, which contained titles to lands, quarries, and workshops.<sup>1</sup>

Shaykh ‘Abbās al-Qummī said:

Imām (al-Jawwād) عَلَيْهِ السَّلَام did not have any children from Umm al-Faḍl.<sup>2</sup>

## 2. ‘Alī (al-Riḍā) ibn Mūsā (al-Kāẓim) ibn Ja’far (al-Ṣādiq)

‘Alī al-Riḍā—considered to be the eighth infallible Imām by the Shī’ah—married Umm Ḥabībah, the daughter of the Abbasid Khalīfah

1 *Tawārīkh al-Nabī wa al-Āl*, pg. 111, Dār al-Sharāfah.

2 *Muntahā al-Āmāl*, 2/569, Mu’assat al-Nashr.

Ma'mūn ibn Hārūn (al-Rashīd). This has been mentioned in a number of references, and it is well-known that not only did Ma'mūn make al-Riḍā his son-in-law but also declared him his successor.

- » Al-Tustarī: *Tawārīkh al-Nabī wa al-Āl* (pg. 111, Dār al-Sharāfah)
- » Al-Qummī: *Uyūn Akhbār al-Riḍā* (2/248, Ḥadīth: 2)
- » Al-Majlisī: *Biḥār al-Anwār* (49/221, Ḥadīth: 9, pg. 303, Ḥadīth: 11)
- » 'Abbās al-Qummī: *Muntahā al-Āmāl* (2/373, Maktabah al-Fikr)

'Abbās al-Qummī writes:

He married one of his daughters, Umm Ḥabīb, to Imām al-Riḍā عَلَيْهِ السَّلَام, and proposed one of his daughters for Imām Muḥammad al-Taqī [al-Jawwād]. Ishāq ibn Mūsā married the daughter of his paternal uncle, Ishāq ibn Ja'far. He was then appointed and led the Ḥajj that year.<sup>1</sup>

### 3. 'Ubayd Allāh ibn Muḥammad ibn 'Umar (al-Aṭraf) ibn 'Alī ibn Abī Ṭālib

The grandson of 'Umar al-Aṭraf—son of Amīr al-Mu'minīn 'Alī رَضِيَ اللَّهُ عَنْهُ—married the paternal aunt of the Abbasid Khalīfah Abū Ja'far al-Manṣūr.

- » Abū Naṣr al-Bukhārī: *Sirr al-Silsilat al-'Alawiyyah* (pg. 125)

He also married Zaynab bint Khālīd ibn Muḥammad al-Bāqir.

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1 *Muntahā al-Āmāl*, 2/373, Maktabah al-Fikr; the Mu'assat al-Nashr edition has profuse errors in this section.

#### **4. Umm Kulthūm bint Mūsā (al-Jawn) ibn ‘Abd Allāh (al-Maḥḍ) ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib**

The granddaughter of ‘Abd Allāh al-Maḥḍ—grandson of Sayyidunā Ḥasan رضي الله عنه—was married to the nephew of the Abbasid Khalīfah Abū Ja‘far al-Manṣūr.

» Ibn ‘Inabah: *‘Umdat al-Ṭālib* (pg. 134, Dār al-Ḥayāt, pg. 103, Anṣāriyān)

The researcher of *‘Umdat al-Ṭālib* says, quoting al-Majdī of Abū al-Ḥasan al-‘Umarī:

The children of Mūsā ibn ‘Abd Allāh, titled *al-Jawn*, are 12: 9 daughters... Umm Kulthūm. Ibn Dīnār said she was married to the nephew of al-Manṣūr.<sup>1</sup>

#### **5. Zaynab bint ‘Abd Allāh ibn Ḥusayn ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib**

The great granddaughter of Imām Zayn al-‘Ābidīn—considered to be the fourth infallible Imām by the Shī‘ah—was married to Abbasid Khalīfah Hārūn al-Rashīd.

» Muṣ‘ab al-Zubayrī: *Nasab Quraysh* (pg. 73)

» Ibn Ḥazm: *Jamharah Ansāb al-‘Arab* (children of Ḥusayn ibn ‘Alī ibn Ḥusayn ibn ‘Alī)

Muṣ‘ab al-Zubayrī writes:

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<sup>1</sup> *‘Umdat al-Ṭālib*, pg. 134, Dār al-Ḥayāt, pg. 103, Anṣāriyān)



The children of ‘Abd Allāh ibn Ḥusayn ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib: Bakr, Qāsim, Umm Salamah, Zaynab, who was married to Amīr al-Mu’minīn Hārūn. He divorced her after one night, and as a result the people of Madīnah referred to her as Zaynab Laylah. Their mother was an Umm Walad Nuwaybah.<sup>1</sup>

The entire incident can be read in *Jamharah Ansāb al-‘Arab*, under the children of Ḥusayn ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib.

## **6. Bint Muḥammad ibn ‘Abd Allāh (al-Maḥḍ) ibn Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib**

The daughter of Muḥammad Dhū Nafs al-Zakiyyah, great grandson of Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ, was married to the Abbasid Khalifah Muḥammad ibn Abī al-‘Abbās.

» Ibn Ḥabīb: *Al-Muḥabbar* (pg. 449, 450)

Ibn Ḥabīb says:

The daughter of Muḥammad ibn ‘Abd Allāh ibn Ḥasan ibn Ḥasan was married to Muḥammad ibn Abī al-‘Abbās Amīr al-Mu’minīn. He consummated the marriage in Madīnah after her father was killed, and then divorced her in the morning. She was then married by ‘Īsā ibn ‘Alī, and then by Muḥammad ibn Ibrāhīm al-Imām, then by Ḥasan ibn Ibrāhīm ibn ‘Abd Allāh ibn Ḥasan. They said that Ḥasan ibn Ibrāhīm actually married her sister.<sup>2</sup>

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1 *Nasab Quraysh*, pg. 73.

2 *Al-Muḥabbar*, pg. 449, 450.

## 7. Maymūnah bint Ḥusayn ibn Zayd ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib

The granddaughter of Imām Zayd ibn ‘Alī—son of Imām Zayn al-‘Ābidīn—was married to the Abbasid Khalīfah al-Mahdī.

- » Ibn Ḥazm: *Jamharah Ansāb al-‘Arab* (children of Ḥusayn ibn Zayd)
- » Ibn Qutaybah: *Al-Ma‘ārif* (pg. 216)

Ibn Ḥazm said:

From the children of Ḥusayn ibn Zayd ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib: Ḥasan, Ḥasan, ‘Alī, Ja‘far, ‘Abd Allāh, Muḥammad, Ishāq, Zayd, Yaḥyā, and Maymūnah, who married Amīr al-Mu‘minīn al-Mahdī, the Abbasid Khalīfah.<sup>1</sup>

Ibn Qutaybah says:

As for Ḥusayn ibn Zayd, he went blind. His daughter was married to al-Mahdī, for whom she bore a child.<sup>2</sup>

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1 *Jamharah Ansāb al-‘Arab*, children of Ḥusayn ibn Zayd.

2 *Al-Ma‘ārif*, pg. 216.

## Conclusion

Respected reader, were you to conclude after becoming aware of the names of the Ahl al-Bayt and their intermarrying with progeny of the Ṣaḥābah that a relationship of deep love and affection, coupled with sincere admiration, existed between them then most certainly you have concluded correctly. You have now studied the evidences we have collected from numerous sources—books of history, biographies, and genealogy—related to this topic.

I ask Allah to reward me for this humble effort, with his endless bounties, as my intention was but to elucidate on the noble ancestry and practice—both verbally and by action—of the noble Ṣaḥābah and pure Ahl al-Bayt.

You would have understood the importance of genealogy and the necessity of refraining from attacking the ancestry of the noble Ṣaḥābah, as it meets with that of the Prophet ﷺ through a number of links.

I have presented as many beneficial pearls as I could from the vast oceans of genealogy, history, biographies, and personal accounts; but there is no end to the pearls the readers can still extract.

We did elaborate on certain issues, as my intention was to compile a separate book on them<sup>1</sup>, may Allah assist me in completing it.

I completed my review of this book on Monday 10 Jamādā al-Ākhir 1426 A.H, 25 July 2005.

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1 I hope to compile a list of a hundred male and female Companions whose ancestry meets with that of the Prophet ﷺ in a separate book. This is why I have restricted this book with mention of only the Ten Promised Jannah, the Ummahāt al-Mu'minīn, and a few other prominent Companions.

## Appendix 1

### The report of Muṣ‘ab al-Zubayrī in *Nasab Quraysh* which highlights the amicable relationship between the houses of ‘Alī and Zubayr

Muṣ‘ab al-Zubayrī (d. 236 A.H) mentions an important narration which sheds lights upon the amicable and loving relationship that existed between the progeny of Sayyidunā ‘Alī رضي الله عنه and the progeny of Sayyidunā Zubayr ibn ‘Awwām:

‘Abd al-Malik ibn Marwān got extremely angry one day and wrote to Hishām ibn Ismā‘īl ibn Hishām ibn Walīd ibn Mughīrah, his governor appointed over Madīnah whose daughter was the wife of ‘Abd al-Malik and the mother of his son Hishām. Hence He wrote, “Make the family of ‘Alī curse ‘Alī ibn Abī Ṭālib and make the family of ‘Abd Allāh ibn Zubayr curse ‘Abd Allāh ibn Zubayr.” When his letter reached Hishām the families of ‘Alī and ‘Abd Allāh ibn Zubayr رضي الله عنه refused to comply and wrote their bequests (preparing to be executed).

The sister of Hishām, who was a smart and intelligent woman, came to Hishām and said, “O Hishām, do you see yourself as the one upon whose hands his household will meet ruination? Revisit the matter with Amīr al-Mu‘minīn!”

He replied, “I will not do that!”

She then said, “If there is no option, then rather order the family of ‘Alī to curse the family of Zubayr, and the family of Zubayr to curse the family of ‘Alī.”

He responded, “This I can do!”

The people were thus pleased and now the matter became lighter for them.

Hence, the first person to be made to stand next to the marble was Ḥasan ibn Ḥasan ibn ‘Alī, whose skin was very delicate, and who on that day was wearing a thin cotton shirt.

Hishām said to him, “Speak! Curse the family of Zubayr!”

Ḥasan (al-Muthannā) replied, “They have familial ties with us, I will keep them moist and I will foster them. O people, why is it that I call you to salvation and you call me to the Fire?”

Hishām thus ordered his guard to lash him on top of his garment. The strike penetrated it and slit his skin and caused his blood to flow beneath his feet and on the marble.

Subsequently, Abū Hāshim ‘Abd Allāh ibn Muḥammad ibn ‘Alī arose and said, “No, I rather than him, will satisfy your demand, O governor, of cursing the family of Zubayr.”

‘Alī ibn Ḥusayn did not attend, he was sick or pretended to be sick.

‘Āmir ibn ‘Abd Allāh ibn Zubayr did not attend too. Hishām thought of summoning him but was probed, “He will not do as you bid, will you still then execute him?” Hishām thus refrained from summoning him. Nonetheless, there were many people from the family of Zubayr whose presence sufficed on his behalf.

‘Āmir used to say, “No person has the ability to denigrate he whom Allah has elevated. Look at what the Banū Umayyah are doing with the people, they seek to denigrate ‘Alī and incite them to curse him; but Allah only wishes to elevate him through that.”

In addition, Thābit ibn ‘Abd Allāh ibn Zubayr—who was the maternal cousin of Ḥasan al-Muthannā, his mother being Tumāḍir bint Manzūr the full sister of Khawlah bint Manzūr [mother of Ḥasan al-Muthannā]—was away. When he arrived he came to Hishām and said, “I was away and did not attend the gathering; so gather the people and I will take my share too.”

Hishām said to him, “What do you intend to do? For those who were present wished that they did not attend.”

Thābit replied, “You will do as I say or I will write to Amīr al-Mu’minīn and inform him that I presented myself before you but you did not comply.”

Hence, Hishām gathered the people. Thereafter Thābit stood before them and said, “Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.”

He then said, “O people, they used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.”

He continued, “Behold, may Allah curse the one whom he cursed. May Allah curse the loud mouthed whom Shayṭān has slapped, who desires what is not for him; he is much more insignificant

than that. Behold, may Allah curse the squint eyed whose teeth are crooked and who jumps at the time of Fitnah like a tied donkey: Muḥammad ibn Ḥanafīyah who accuses Amīr al-Mu'minīn of grave matters. Behold, may Allah curse 'Ubayd Allāh al-A'war ibn 'Abd al-Raḥmān ibn Samurah, the worst of the sinners by name, and the most unfortunate in profit, and the one with the shortest posterity. May Allah curse him and the lady under him!" (referring to the mother of Hishām ibn Ismā'īl, who was Amat Allāh bint 'Abd al-Muṭṭalib ibn Abī al-Bakhtarī ibn Hishām ibn al-Ḥārith ibn Asad ibn 'Abd al-'Uzzā. 'Ubayd Allāh ibn 'Abd al-Raḥmān was her guardian after Ismā'īl ibn Hishām, and 'Ubayd Allāh was well loved by the women).

When Thābit reached this portion of his speech, Hishām ordered that he be imprisoned, saying, "I don't think you cursing anyone other than the family of Amīr al-Mu'minīn."

Consequently, Thābit remained in prison until news about him reached 'Abd al-Malik ibn Marwān, who wrote, "Release him, for he has not cursed but the opposition."

Fuḍayl ibn Marzūq would say, "I heard Ḥasan ibn Ḥasan saying to a person who was exaggerating about the Ahl al-Bayt, 'Woe to you! Love us for the sake of Allah if we obey Allah. If we disobey Allah then hate us! Had Allah made familial links a means of benefit without obedience then the most eligible for that would have been his father and mother. Say about us only the truth, as that is more beneficial than what you seek, and it is the truth that we are pleased with from you.'"

When Ḥasan al-Muthannā passed away he left a bequest for his uterine brother, Ibrāhīm ibn Muḥammad ibn Ṭalḥah ibn ‘Ubayd Allāh al-Taymī.<sup>1</sup>

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1 Both the one making the bequest and the one for whom it was made are the cream of nobility. The one to whom the bequest was made is Ibrāhīm ibn Muḥammad ibn Ṭalḥah ibn ‘Ubayd Allāh al-Taymī to look after his children. He was of the leaders of the Quraysh and was called The Lion of Ḥijāz and The Lion of the Quraysh. He is the uterine brother of Ḥasan al-Muthannā, their mother being Khawlah bint Manzūr ibn Zabān. After Ḥasan al-Muthannā made this bequest, he took care of them in his own home until [they came of age and] he handed their inheritance to them, sealed and untouched. He said, “What I spent on them was from my own wealth, maintaining the familial relation with them.” He would spend liberally upon them, mounting them on the finest steeds and dressing them in the most exquisite cotton garments. *Al-Tabayīn Fī Ansāb al-Qurayshiyīn*, pg. 324-325.



## Appendix 2

### Priceless gems derived from the science of genealogy

#### ‘Umar al-Aṭraf

Ibn al-Ṭiḡṭaqā writes about ‘Umar al-Aṭraf:

As for ‘Umar al-Aṭraf ibn ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ, his mother and the mother of his twin sister Ruqayyah was Umm Ḥabīb bint Rabī‘ah ibn Yaḥyā ibn al-‘Abd ibn ‘Alqamah ibn al-Ḥārith ibn ‘Ubayd ibn Sa’d ibn Zuhayr ibn Ḥuthaym ibn Bakr ibn Ḥabīb ibn ‘Amr ibn Ghanam ibn Tha‘lab ibn Wā’il ibn Qāsiṭ ibn Manbat ibn Afṣā ibn Da‘mī ibn Judaylah ibn Asad ibn Rabī‘ah ibn Nizār.<sup>1</sup>

Thus her ancestry meets with that of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at Nizār.

Ibn ‘Inabah writes:

The daughter of Qāsim ibn Muḥammad ibn Ja‘far was married to Ṭalḥah ibn ‘Umar ibn ‘Abd Allāh ibn Ma‘mar al-Taymī, and she bore him Ibrāhīm ibn Ṭalḥah who was called *Ibn al-Khams*, referring to the five mothers mentioned.<sup>2</sup>

*Five mothers* refer to the mothers (and grandmothers) of Ṭalḥah ibn ‘Umar.

His mother was the daughter of Qāsim ibn Muḥammad ibn Ja‘far,

Her mother was the daughter of ‘Abd Allāh ibn Ja‘far,

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1 *Al-Aṣīlī*, pg. 331.

2 *Umdat al-Ṭālib*, pg. 36, Anṣāriyān.

Whose mother was Zaynab bint ‘Alī ibn Abī Ṭālib,

Whose mother was Fāṭimah bint Rasūlillāh ﷺ,

Whose mother was Khadījah bint Khuwaylid ibn Asad ibn ‘Abd al-‘Uzzā ibn ‘Abd Manāf.

Ibn ‘Inabah writes:

Yaḥyā ibn ‘Abd Allāh ibn Muḥammad ibn Yaḥyā al-Daylamī had one son, whose mother was Khadījah bint Ibrāhīm ibn Ṭalḥah ibn ‘Umar ibn ‘Ubayd Allāh ibn Ma‘mar ibn ‘Uthmān ibn ‘Amr ibn Ka‘b ibn Sa‘d ibn Taym ibn Murrah ibn Ka‘b ibn Lu‘ayy ibn Ghālib.<sup>1</sup>

## A woman having the most unique noble ancestry

Ibn Ḥabīb says in *-al-Muḥabbar* (pg. 404), and similarly Ibn Qutaybah in *al-Ma‘ārif* (pg. 200):

A woman whose grandfathers are the Prophet ﷺ, Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, and Zubayr رضي الله عنهم:

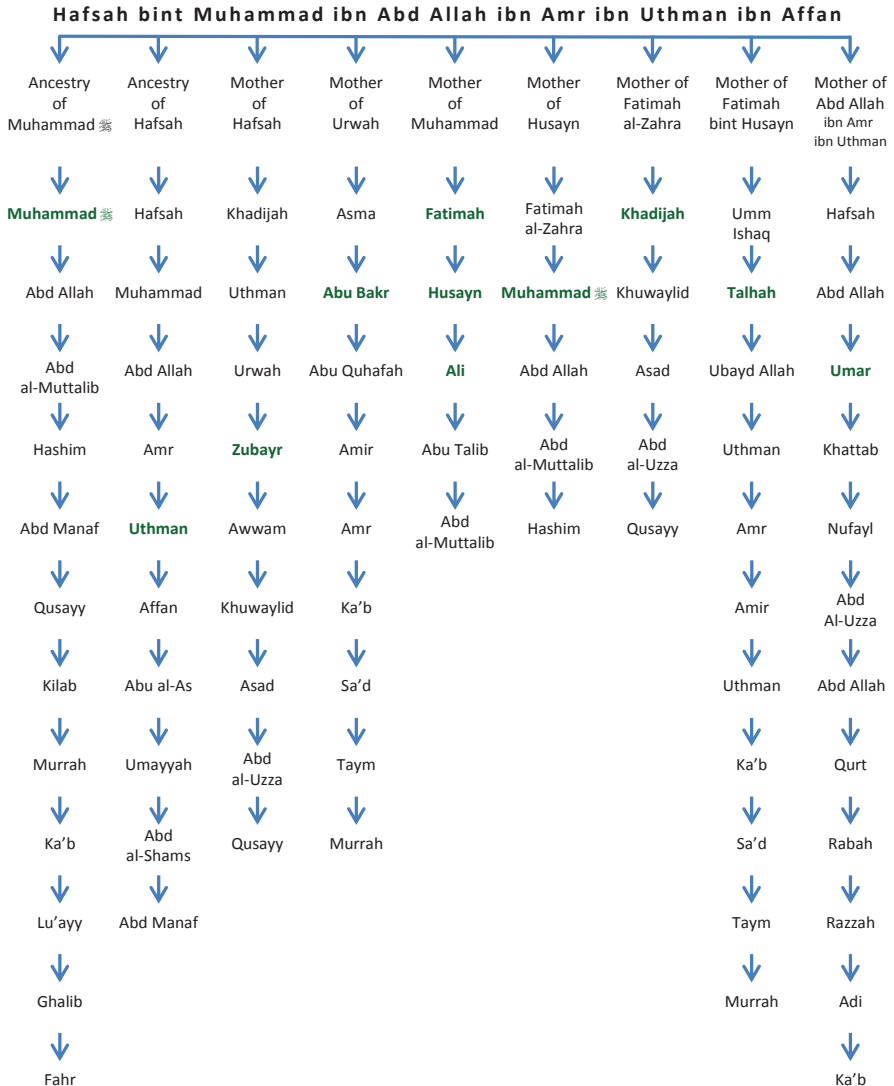
Ḥafṣah bint Muḥammad ibn ‘Abd Allāh ibn ‘Amr ibn ‘Uthmān. Her mother was Khadījah bint ‘Uthmān ibn ‘Urwah ibn **Zubayr**. The mother of ‘Urwah was Asmā’ bint **Abī Bakr**. Muḥammad’s mother was Fāṭimah bint Ḥusayn ibn ‘Alī. The mother of Fāṭimah bint Ḥusayn was Umm Ishāq bint **Ṭalḥah** ibn ‘Ubayd Allāh. The mother of ‘Abd Allāh ibn ‘Amr ibn **‘Uthmān** ibn ‘Affān was Ḥafṣah bint ‘Abd Allāh ibn **‘Umar** ibn al-Khaṭṭāb, it has also been said that her name was Zaynab bint ‘Abd Allāh ibn ‘Umar.

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<sup>1</sup> *Umdat al-Ṭālib*, pg. 139, Anṣāriyān.

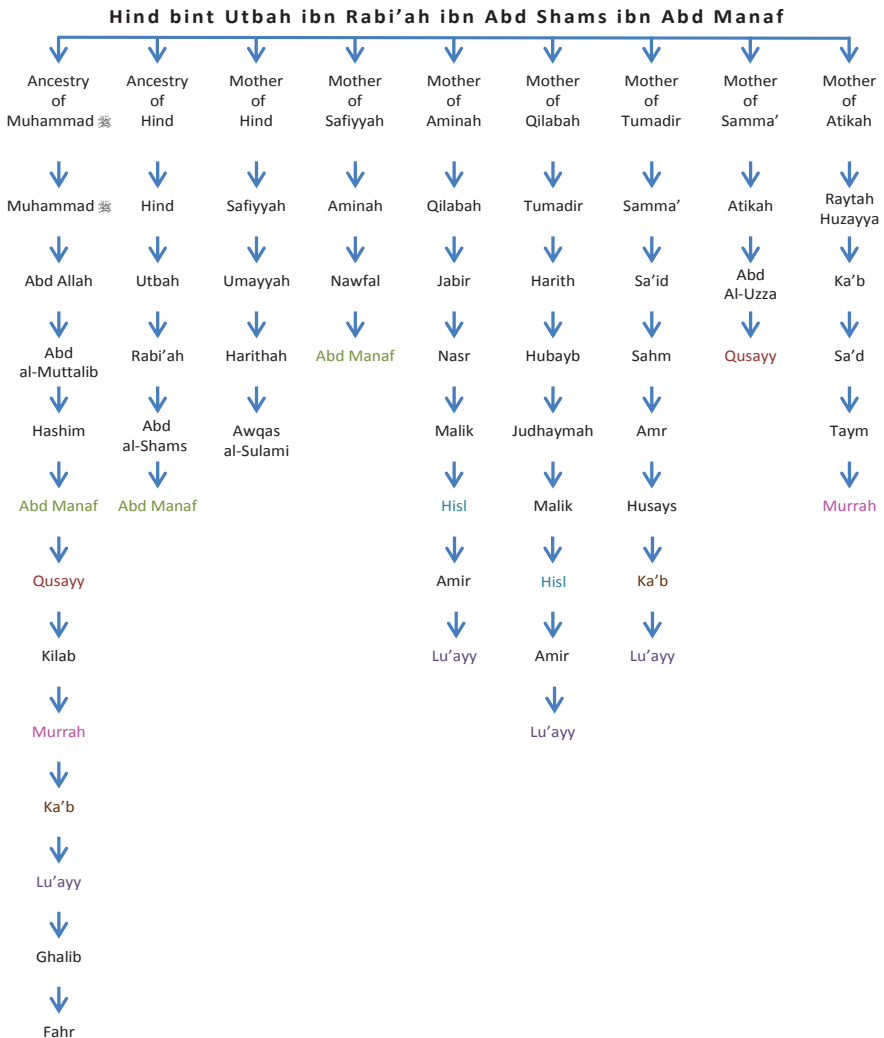
Ibn Ḥabīb neglected to mention the manner in which the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is her grandfather as well; that is through Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا, mother of Ḥusayn ibn 'Alī رَضِيَ اللهُ عَنْهُ. The following chart will make this more apparent:

## Ancestry of Hafsah al-Uthmani al-Umawi

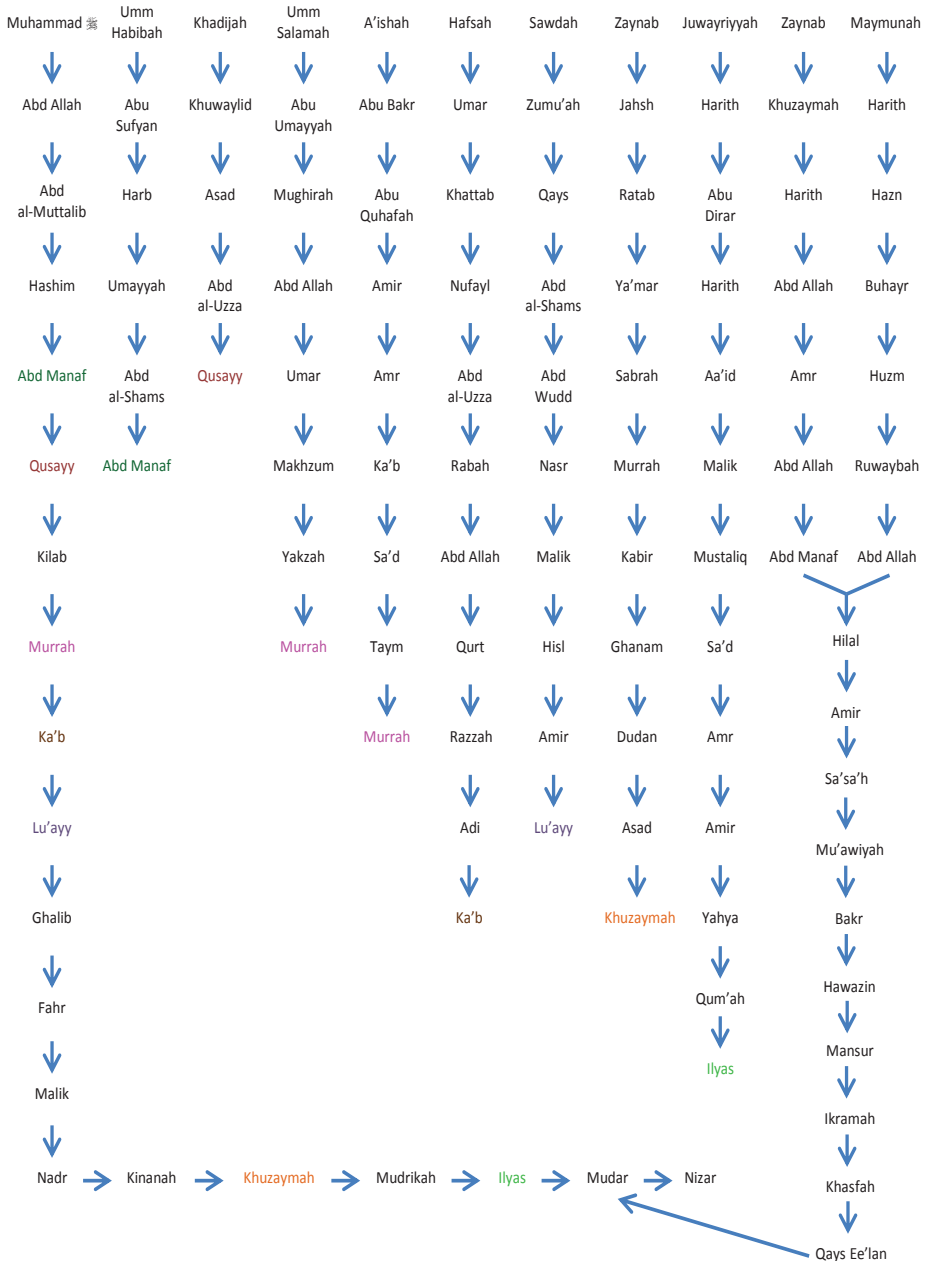


It is extremely rare to find a Tābiī having these eight links in their ancestry, and to the best of my knowledge there is no other besides her. As for the Companions, I will shortly mention a female Companion who has nine familial links with the Prophet ﷺ, and there is no other Companion having as many familial links to the Prophet ﷺ.

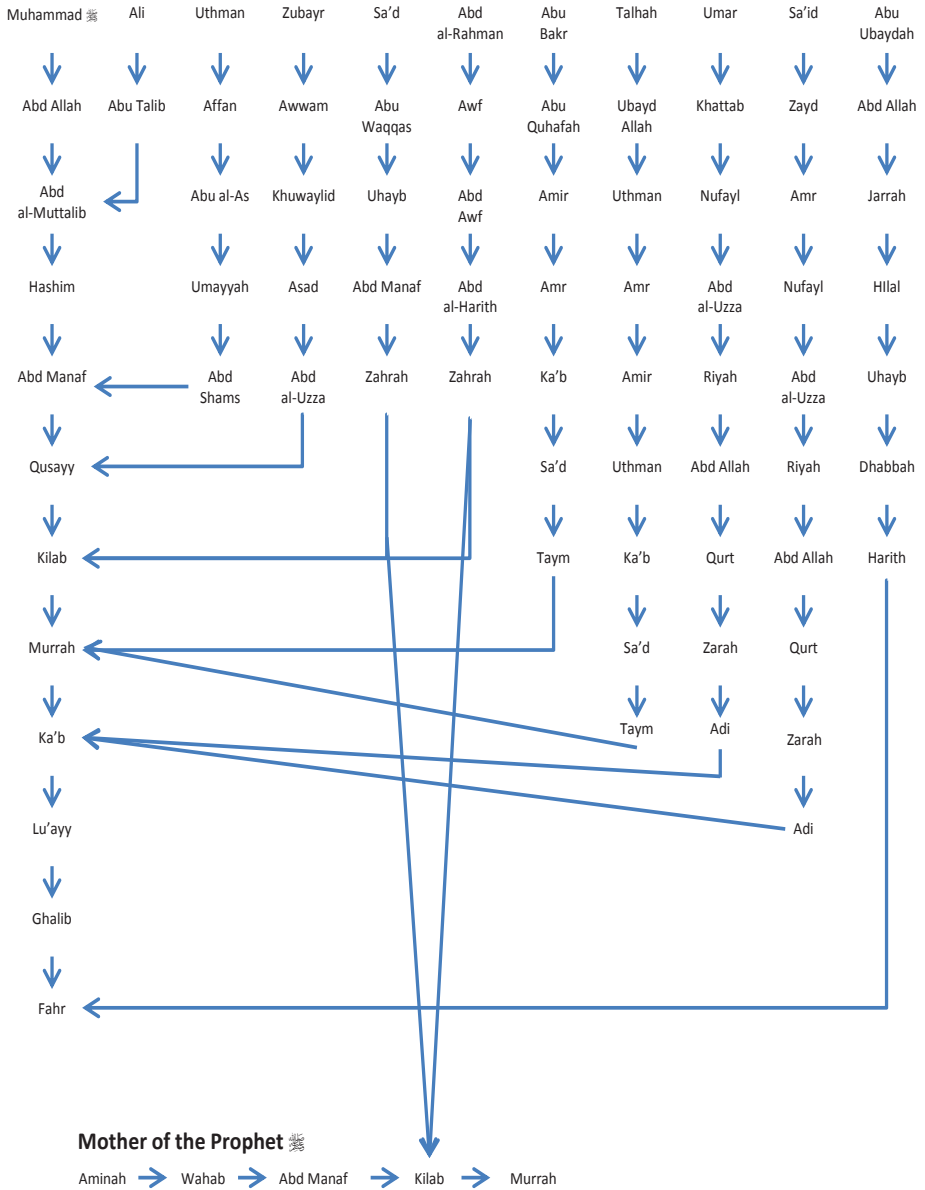
## Ancestry of Hind bint Utbah



# Ancestry of the Ummahat al-Mu'minin



# Ancestry of the Ashrah Mubashrah



## Appendix 3

### Importance of Genealogy and the Meticulousness of the Arabs in Preserving it

Ibn al-Ṭiqṭaqā reports in *al-Aṣīlī* Ibn ‘Inabah in *‘Umdat al-Ṭālib* an incident which illustrates the meticulousness of the Arabs in preserving their genealogy and ancestry:

As for Ja‘far ibn Abī al-Bishr: He was a proficient genealogist, and narrator of tales. He was from Yanbu‘. The renowned author ‘Allāmah Abū al-Faḍl ‘Abd al-Razzāq ibn Aḥmad al-Shaybānī<sup>1</sup> informed us — the genealogist Aḥmad ibn Muhanna al-‘Ubaydalī informed me, from the manuscripts of my maternal uncle ‘Alī ibn Muhannā — from the great genealogist ‘Abd al-Ḥamīd ibn ‘Abd Allāh ibn Usāmah — **Abū ‘Abd Allāh ibn Usāmah ibn Aḥmad ibn ‘Alī ibn Muḥammad ibn ‘Umar ibn Yaḥyā al-Ḥusaynī:**

I performed Ḥajj in the year 502 A.H and my companion was ‘Izz al-Dīn Abū Nizār ‘Adnān ibn ‘Abd Allāh ibn al-Mukhtār. We performed Ṭawāf around the Ka‘bah and then went to rest on the sandy area of the Ḥaram. Soon a man passed us with two slaves walking ahead of him both carrying swords.

Abū Nizār said to me, “I think this is Ja‘far ibn Abī al-Bishr, the genealogist. Go to him and convey my greetings to him.”

So I went to meet him, and since I was tall I kissed his forehead and he kissed my chest.

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1 He is the famed author Kamāl al-Dīn Abū al-Faḍl ‘Abd al-Razzāq ibn Aḥmad ibn Muḥammad, famous by the name Ibn al-Fuwaṭī al-Baghdādī, who is the author of *Majma‘ al-Ādāb* (723 A.H).

He asked, “Who are you?”

I replied, “A person from the progeny of your paternal uncle.”

He asked, “Are you ‘Alawī?”

I replied, “Yes.”

He asked, “Are you Ḥasanī, Ḥusaynī, Muḥammadī, ‘Umarī, or ‘Abbāsī?”

I replied, “Ḥusaynī.”

He asked, “Are you from the children of Bāqir, Bāhir, ‘Umar al-Ashraf, Zayd, Ḥusayn al-Aṣghar or ‘Alī?”

I replied, “Zaydī.”

He asked, “Are you Ḥusaynī, ‘Īsawī, or Muḥammadī?”

I replied, “Ḥusaynī.”

He asked, “Noteworthy, from which of his sons are you?”

I replied, “From the children of Yaḥyā.”

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1 Ḥasanī: From the progeny of Ḥasan ibn ‘Alī.

Ḥusaynī: From the progeny of Ḥusayn ibn ‘Alī.

Muḥammadī: From the progeny of Muḥammad ibn al-Ḥanafiyah.

‘Umarī: From the progeny of ‘Umar al-Aṭraf ibn ‘Alī.

‘Abbāsī: From the progeny of ‘Abbās.

These are the five individuals from whom the progeny of ‘Alī رَضِيَ اللَّهُ عَنْهُ continued. Two of them are the blood of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا, whose mother was Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا.



He asked, “Are you ‘Umarī, Muḥammadī, ‘Īsawī, Ḥamzī, Qāsimī, Ḥusaynī, or Yaḥyawī?”

I replied, “‘Umarī.”

He asked, “From the children of Aḥmad or children of Muḥammad?”

I replied, “From the children of Muḥammad.”

He said, “You are from the children of Ḥusayn al-Kūfī, the Muḥaddith and genealogist. From which of his sons are you? From the children of Zayd, ‘Umar, or Yaḥyā?”

I replied, “From the children of Yaḥyā.”

He asked, “‘Umarī or Ḥasanī?”

I replied, “‘Umarī.”

He said, “The line continued through Abū al-Ḥasan Muḥammad, Abū Ṭālib Muḥammad, and Abū al-Ghanā’im Muḥammad. From which are you?”

I replied, “from the children of Abū Ṭālib.”

He said, “Then you are from the children of al-Naqīb ‘Alī ibn Abī Ṭālib from Kūfah, who had Yaḥyā, so are you the son of Usāmah?”

I replied, “Yes.”

We then parted.<sup>1</sup>

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1 *Al-Aṣīlī*, pg. 103; *Umdat al-Ṭālib*, pg. 127, Anṣāriyān.

Another incident illustrating the meticulousness of the Arabs in preserving their genealogy and ancestry:

Ikrimah related — from Ibn ‘Abbās — from ‘Alī ibn Abī Ṭālib that he said:

When the Prophet ﷺ wished to present himself to the other tribes, he left one day taking Abū Bakr and I along with him. We then came to a gathering of some Arabs, and Abū Bakr went forward to greet them. Abū Bakr would always proceed first and he was well versed with genealogy.

Abū Bakr asked them, “From where are you?”

They replied, “From Rabī‘ah.”

Abū Bakr asked, “Which branch of Rabī‘ah are you from? Are you from its leaders?”

They replied, “From its supreme leaders!”

Abū Bakr asked, “Which supreme leaders are you from?”

They replied, “The greater Dhuhl.”

Abū Bakr asked, “Amongst you is ‘Awf ibn Muḥallim, the one about whom it is said there is free man in the valley of ‘Awf?”

They replied, “No.”

Abū Bakr asked, “Amongst you are the maternal uncles of the leaders of Kindah?”

They replied, “No.”

Abū Bakr asked, “Amongst you are the sons-in-law of the leaders of Lakhm?”

They replied, “No.”

Abū Bakr said, “Then you are not the greater Dhuhl rather you are the lesser Dhuhl.”

A youngster, who was called *Daghfal* (baby elephant) then stood up and said to Abū Bakr, “You have asked us and we have informed you without concealing anything. So who is this man?”

Abū Bakr replied, “From the Quraysh.”

The youngster said, “Welcome, from the nobility and leaders. From which of the Quraysh are you?”

Abū Bakr replied, “From the children of Taym ibn Murrah.”

The youngster asked, “Is Quṣayy ibn Kilāb from amongst you, who routed those who had wrongly taken Makkah and gathered his people here so that the Arabs would call him *The Gatherer*?”

Abū Bakr replied, “No.”

The youngster asked, “Is Hāshim from amongst you who would feed *Tharīd* to his people during times of famine?”

Abū Bakr replied, “No.”

The youngster said, “Is Shaybah al-Ḥamd ‘Abd al-Muṭṭalib who would feed the birds and whose face was like the moon on a dark night.”

Abū Bakr replied, “No.”

The youngster said, “Are you from those who lead people at ‘Arafah?”

Abū Bakr replied, “No.”

The youngster said, “Are you from those who give water (to the pilgrims)?”

Abū Bakr then turned his camel and returned to the Prophet صلى الله عليه وسلم.<sup>1</sup>

Another incident illustrating the same:

It is mentioned that Yazīd ibn Shaybān ibn ‘Alqamah ibn Zurārah ibn ‘Adas said:

I left for Ḥajj, and when I was in the valley of Muḥaṣṣab in Minā I saw a man on his mount with ten youngsters warding people off and clearing the path for him. When I saw him I went closer to him.

I asked, “Who is this man?”

I was told, “A man from Muhrah, of those who stay in the valley.”

So I disliked him and turned away from him.

He then called out to me, “What is the matter?”

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1 Ibn Ṭabāṭabā: *Abnā’ al-Imām Fī Miṣr wa al-Shām*, pg. 52.

I said, “You are not from my people, I do not know you and you do not know me.”

He said, “If you are from the nobility of the Arabs then I will definitely know you.”

I then turned my steed towards him and said, “I am from the nobility of the Arabs.”

He asked, “From who are you?”

I replied, “From Muḍar.”

He asked, “Are you from *al-Farasān* or *al-Arḥāʾ*?”

I knew that by *al-Farasān* he was referring to the Qays and by *al-Arḥāʾ* he was referring to Khindif, so I replied, “In fact from *al-Arḥāʾ*.”

He asked, “You are a man from Khindif?”

I replied, “Yes.”

He asked, “From *al-Arnabah* or *al-Jamjamah*?”

I knew that by *al-Arnabah* he was referring to the Mudrikah and by *al-Jamjamah* he was referring to the progeny of Id ibn Ṭābikhah, so I replied, “In fact from *al-Jamjamah*.”

He asked, “So you are from the progeny of Id?”

I replied, “Indeed.”

He asked, “From *al-Dawānī* or *al-Ṣamīm*?”

I knew that by *al-Dawānī* he was referring to the Rubāb and by *al-Ṣamīm* he was referring to the Banū Taym, so I replied, “In fact from *al-Ṣamīm*.”

He asked, “Then you are from Banū Taym?”

I replied, “Yes indeed.”

He asked, “From the *al-Aktharīn* or *al-Aqallīn* or *Ikhwānuhum al-Ākhirīn*?”

I knew that by *al-Aktharīn* he was referring to the children of Zayd Manāh, by *al-Aqallīn* he was referring to the children of Ḥārith and by *Ikhwānuhum al-Ākhirīn* he was referring to the children of ‘Amr ibn Taym, so I replied, “In fact from *al-Aktharīn*.”

He asked, “You are then from the children of Zayd?”

I replied, “Yes indeed.”

He asked, “From *al-Buḥūr*, *al-Judūd*, or *al-Thimād*?”

I knew that by *al-Buḥūr* he was referring to the Banū Sa‘d, by *al-Judūd* he was referring to the Banū Mālīk ibn Ḥanzalah, and by *al-Thimād* he was referring to the children of Imra’ al-Qays ibn Zayd, so I replied, “In fact from *al-Judūd*.”

He asked, “You are then from the children of Mālīk ibn Ḥanzalah?”

I replied, “Yes”

He asked, “From *al-Lihāb*, *al-Shi‘āb*, or *al-Liṣāb*?”

I knew that by *al-Lihāb* he was referring to the Mujāsha‘, by *al-*

*Shi'āb* he was referring to the Nahshal, and by *al-Liṣāb* he was referring to the children of 'Abd Allāh ibn Dārim, so I replied, "In fact from *al-Liṣāb*."

He asked, "You are then from the children of 'Abd Allāh ibn Dārim?"

I replied, "Yes"

He asked, "From *al-Buyūt* or *al-Zawāfir*?"

I knew that by *al-Buyūt* he was referring to the children of Zurārah and by *al-Zawāfir* he was referring to *al-Aḥlāf*, so I replied, "In fact from *al-Buyūt*."

He then said, "So you are Yazīd ibn Shaybān ibn 'Alqamah ibn Zurārah ibn 'Adas!"<sup>1</sup>

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1 Introduction of *Abnā' al-Imām fī Miṣr wa al-Shām*, pg. 35; Ibn al-Kalbī: *Jamharah Nasab*, pg. 277, 'Ālam al-Kitāb, with more details. The researcher indicated that it can also be found in *Amālī al-Qālī*, 2/298.

## Appendix 4

### Sons-in-law of the Prophet ﷺ and the ‘Asharah Mubasharah

These are the sons-in-law of the Prophet ﷺ and the ten Companions who have been promised Jannah, which I have extracted from a number of sources, namely:

- » Ibn Ḥabīb: *Al-Muḥabbar*
- » Al-Balādhurī: *Ansāb al-Ashrāf*
- » Muṣ‘ab al-Zubayrī: *Nasab Quraysh*
- » Ibn Qutaybah: *Al-Ma‘ārif*
- » Ibn ‘Inabah: *‘Umdat al-Ṭālib*
- » Ibn Ṭiḡṭāqā: *Al-Aṣīlī fī Ansāb al-Ṭālibiyīn*

The latter two sources I referred to extensively concerning the sons-in-law of Sayyidunā ‘Alī رضي الله عنه.

	<b>Daughter of the Prophet</b> <small>صلى الله عليه وسلم</small>	<b>Son-in-law of the Prophet</b> <small>صلى الله عليه وسلم</small>
1	Zaynab <small>رضي الله عنها</small>	Abū al-‘Aṣ ibn Rabī‘ <small>رضي الله عنه</small>
2	Ruqayyah <small>رضي الله عنها</small>	‘Uthmān ibn ‘Affān <small>رضي الله عنه</small>
3	Umm Kulthūm <small>رضي الله عنها</small>	‘Uthmān ibn ‘Affān <small>رضي الله عنه</small>
4	Fāṭimah <small>رضي الله عنها</small>	‘Alī ibn Abī Ṭālib <small>رضي الله عنه</small>



	Daughter of the Abū Bakr <small>رَضِيَ اللَّهُ عَنْهُ</small>	Son-in-law of Abū Bakr <small>رَضِيَ اللَّهُ عَنْهُ</small>
1	‘Ā’ishah <small>رَضِيَ اللَّهُ عَنْهَا</small>	Muḥammad <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small>
2	Asmā’ <small>رَضِيَ اللَّهُ عَنْهَا</small>	Zubayr ibn al-‘Awwām <small>رَضِيَ اللَّهُ عَنْهُ</small>
3	Umm Kulthūm <small>رَضِيَ اللَّهُ عَنْهَا</small>	Ṭalḥah ibn ‘Ubayd Allāh <small>رَضِيَ اللَّهُ عَنْهُ</small>
4	Umm Kulthūm <small>رَضِيَ اللَّهُ عَنْهَا</small> (after Ṭalḥah <small>رَضِيَ اللَّهُ عَنْهُ</small> )	‘Abd al-Raḥmān ibn al-Aḥwal ibn ‘Abd Allāh ibn Abī Rabī’ah ibn al-Mughīrah ibn ‘Abd Allāh ibn ‘Umar ibn Makhzūm

	Daughter of the ‘Umar ibn al-Khaṭṭāb <small>رَضِيَ اللَّهُ عَنْهُ</small>	Son-in-law of ‘Umar <small>رَضِيَ اللَّهُ عَنْهُ</small>
1	Ḥaḥṣah <small>رَضِيَ اللَّهُ عَنْهَا</small>	Muḥammad <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small>
2	Ḥaḥṣah <small>رَضِيَ اللَّهُ عَنْهَا</small> (before marrying the Prophet <small>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</small> )	Khunays ibn Ḥudhāfah ibn Qays ibn ‘Adī ibn Sa’d ibn Sahm <small>رَضِيَ اللَّهُ عَنْهُ</small>
3	Ruqayyah <small>رَضِيَ اللَّهُ عَنْهَا</small> (daughter of Umm Kulthūm bint ‘Alī ibn Abī Ṭālib <small>رَضِيَ اللَّهُ عَنْهُ</small> )	Ibrāhīm ibn Nu‘aym al- Naḥḥām al-‘Adawī

	Daughter of the ‘Uthmān ibn ‘Affān <small>رَضِيَ اللَّهُ عَنْهُ</small>	Son-in-law of ‘Uthmān <small>رَضِيَ اللَّهُ عَنْهُ</small>
1	Maryam <small>رَضِيَ اللَّهُ عَنْهَا</small>	‘Abd al-Raḥmān ibn Hāshim ibn al-Mughīrah

2	Maryam رَضِيَ اللهُ عَنْهَا (after ‘Abd al-Raḥmān ibn Hāshim ibn al-Mughīrah)	‘Abd al-Malik ibn Marwān ibn Ḥakam
3	Umm ‘Uthmān رَضِيَ اللهُ عَنْهَا	‘Abd Allāh ibn Khālīd ibn Usayd ibn al-‘Āṣ ibn Umayyah
4	‘Ā’ishah رَضِيَ اللهُ عَنْهَا	Ḥārith ibn al-Ḥakam ibn Abī al-‘Āṣ ibn Umayyah
5	‘Ā’ishah رَضِيَ اللهُ عَنْهَا (after Ḥārith ibn al-Ḥakam)	‘Abd Allāh ibn Zubayr ibn al- ‘Awwām
6	Umm Abān	Marwān ibn al-Ḥakam ibn al- ‘Āṣ ibn Umayyah رَضِيَ اللهُ عَنْهُ
7	Umm ‘Amr	Sa’īd ibn al-‘Āṣ ibn Sa’īd ibn al- ‘Āṣ ibn Umayyah رَضِيَ اللهُ عَنْهُ
8	Umm Khālīd	‘Abd Allāh ibn Khālīd ibn Usayd
9	Arwā	Khālīd ibn al-Walīd ibn ‘Uqbah ibn Mu’ayyīṭ
10	Umm al-Banīn	Abū Sufyān ibn ‘Abd Allāh ibn Khālīd ibn Usayd

	<b>Daughters of the ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ</b>	<b>Sons-in-law of ‘Alī رَضِيَ اللهُ عَنْهُ</b>
1	Zaynab al-Kubrā رَضِيَ اللهُ عَنْهَا <sup>1</sup>	‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ
2	Umm Kulthūm رَضِيَ اللهُ عَنْهَا	‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ
3	Umm Kulthūm رَضِيَ اللهُ عَنْهَا (after ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ)	‘Awn ibn Ja‘far ibn Abī Ṭālib

4	Umm Kulthūm رَضِيَ اللهُ عَنْهَا (after ‘Awn ibn Ja‘far ibn Abī Ṭālib)	Muḥammad ibn Ja‘far ibn Abī Ṭālib
5	Umm Kulthūm رَضِيَ اللهُ عَنْهَا (after Muḥammad ibn Ja‘far ibn Abī Ṭālib)	‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib
6	Ruqayyah al-Ṣughrā <sup>2</sup>	Muslim ibn ‘Aqīl ibn Abī Ṭālib
7	Umm al-Ḥasan <sup>3</sup>	Ja‘dah ibn Hubayrah ibn Abī Wahab al-Makhzūmī
8	Umm al-Ḥasan (after Ja‘dah ibn Hubayrah)	Ja‘far ibn ‘Aqīl
9	Umm al-Ḥasan (after Ja‘far ibn ‘Aqīl)	‘Abd Allāh ibn Zubayr ibn al-‘Awwām
10	Ramlah <sup>4</sup>	Abū al-Hayyāj ‘Abd Allāh ibn Abī Sufyān ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib
11	Ramlah (after Abū al-Hayyāj)	Mu‘āwiyah ibn Marwān ibn Ḥakam ibn al-‘Āṣ
12	Umm Hāni <sup>5</sup>	‘Abd Allāh ibn ‘Aqīl ibn Abī Ṭālib
13	Maymūnah <sup>6</sup>	‘Abd Allāh ibn ‘Aqīl ibn Abī Ṭālib (after the demise of Umm Hāni’)
14	Zaynab al-Ṣughrā	Firās ibn Ja‘dah ibn Hubayrah
15	Ruqayyah al-Ṣughrā <sup>7</sup>	Muḥammad ibn ‘Aqīl ibn Abī Ṭālib
16	Maymūnah (after ‘Abd Allāh ibn ‘Aqīl ibn Abī Ṭālib)	Tamām ibn ‘Abbās ibn ‘Abd al-Muṭṭalib

17	Zaynab	Kathīr ibn ‘Abbās ibn ‘Abd al-Muṭṭalib
18	Umm Kulthūm al-Ṣuġhrā (Nafīṣah) <sup>8</sup>	Kathīr ibn ‘Abbās ibn ‘Abd al-Muṭṭalib (after the demise of Zaynab)
19	Umm Kulthūm al-Ṣuġhrā (Nafīṣah) <sup>9</sup> (after the demise of Kathīr ibn ‘Abbās)	Tamām ibn ‘Abbās ibn ‘Abd al-Muṭṭalib
20	Ruqayyah al-Ṣuġhrā (after the demise of Muslim ibn ‘Aqīl)	Muḥammad ibn ‘Aqīl ibn Abī Ṭālib
21	Fāṭimah al-Kubrā <sup>10</sup>	Muḥammad ibn Abī Sa‘īd ibn ‘Aqīl ibn Abī Ṭālib
22	Fāṭimah al-Kubrā <sup>11</sup> (after the demise of Muḥammad ibn Abī Sa‘īd)	Sa‘īd ibn al-Aswad ibn Abī al-Bakhtarī
23	Fāṭimah al-Kubrā <sup>12</sup> (after the demise of Sa‘īd ibn al-Aswad ibn Abī al-Bakhtarī)	Mundhir ibn ‘Ubaydah ibn Zubayr ibn al-‘Awwām
24	Umāmah <sup>13</sup>	Ṣalt ibn ‘Abd Allāh ibn Nawfal ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib
25	Khadījah <sup>14</sup>	‘Abd al-Raḥmān ibn ‘Aqīl ibn Abī Ṭālib

26	Khadījah <sup>15</sup> (after the demise of ‘Abd al-Raḥmān ibn ‘Aqīl ibn Abī Ṭālib)	‘Abd Allāh ibn ‘Āmir ibn Kurayz ibn Ḥabīb
27	Umm Hāni’ (Fākhitah) <sup>16</sup>	‘Abd al-Raḥmān ibn ‘Aqīl ibn Abī Ṭālib

- 1 She gave birth to Ja‘far, ‘Awn, and ‘Abbās.
- 2 According to Abū al-Ḥasan al-‘Umarī she is Ruqayyah al-Ṣuḡhrā, while Muṣ‘ab al-Zubayrī says she is Ruqayyah al-Kubrā. She bore for Muslim: ‘Abd Allāh—who was martyred at Ṭaff, ‘Alī, and Muḥammad. The progeny of Muslim ibn ‘Aqīl terminated.
- 3 According to Muṣ‘ab al-Zubayrī her name is Umm al-Ḥusayn. She bore children for Ja‘dah but she did not have any children with Ja‘far ibn ‘Aqīl.
- 4 She bore him ‘Abd al-Karīm and a daughter who was married to ‘Āṣim ibn ‘Umar ibn al-Khaṭṭāb. The progeny of Abū al-Hayyāj terminated.
- 5 She gave bore him: Muḥammad, ‘Abd al-Raḥman, Muslim, and Umm Kulthūm. His progeny terminated.
- 6 She bore him: ‘Aqīl.
- 7 According to Ibn al-Ṭiḡṭaqā she married Sulaymān ibn ‘Aqīl ibn Abī Ṭālib, and it is not as Muṣ‘ab al-Zubayrī states.
- 8 She bore him: Yahyā according to Ibn al-Ṭiḡṭaqā, but according to Muṣ‘ab al-Zubayrī she bore him Ḥasan.
- 9 She bore him Nafīсах, who was wed to ‘Abd Allāh ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib.
- 10 She bore him Jamīlah according to Ibn al-Ṭiḡṭaqā, but according to Muṣ‘ab al-Zubayrī her name was Ḥamīdah.
- 11 She bore him Bardah and Khālidah according to Ibn al-Ṭiḡṭaqā, but according to Muṣ‘ab al-Zubayrī her name was Barraḥ.
- 12 She bore him ‘Uthmān and Kathīrah according to Ibn al-Ṭiḡṭaqā, but according to Muṣ‘ab al-Zubayrī her name was Kindah درج.
- 13 She bore him children and passed away in his wedlock. According to Ibn al-Ṭiḡṭaqā she bore him Nafīсах.
- 14 She bore him Sa‘īd and ‘Aqīl according to Muṣ‘ab al-Zubayrī.
- 15 Muṣ‘ab al-Zubayrī records his name as Abū al-Sanābil ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn ‘Āmir ibn Kurayz. However, according to Ibn al-Ṭiḡṭaqā he was ‘Abd Allāh ibn ‘Āmir ibn Kurayz, as mentioned by Ibn Ḥabīb in *al-Muḥabbar* and Abū al-Ḥasan al-‘Umarī writes his name as Ibn Kurayz from the Banū ‘Abd Shams.

	Daughter of the Ṭalḥah ibn ‘Ubayd Allāh <small>رضي الله عنه</small>	Son-in-law of Ṭalḥah <small>رضي الله عنه</small>
1	‘Ā’ishah	‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq
2	‘Ā’ishah (after the demise of ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq)	Muṣ‘ab ibn Zubayr ibn al-‘Awwām <small>رضي الله عنه</small>
3	‘Ā’ishah (after the demise of Muṣ‘ab ibn Zubayr)	‘Umar ibn ‘Abd Allāh ibn Ma‘mar al-Taymī
4	Umm Ishāq	Ḥasan ibn ‘Alī ibn Abī Ṭālīb

*continued from page 167 (Previous Table)*

16 As recorded by Abū al-Ḥasan al-‘Umarī in *al-Majdī*. Ibn al-Ṭāqtaqī says, “The daughters of Amīr al-Mu‘minīn were 28 in number. Abū al-Ḥasan al-‘Umarī mentions that only 12 of them were married and the others were not. Amongst his daughters were: Umm Ya‘lā: Her mother was Kalbiyyah (i.e. from the tribe of Banū Kalb); Lubābah: whose mother was an Umm Walad; she passed away in childhood; Amat Allāh: whose mother was an Umm Walad; she passed away in childhood; Baqīyyah: whose mother was an Umm Walad; she passed away in childhood; Umm al-Kirām: she passed away in childhood; Ruqayyah: whose mother was an Umm Walad; she passed away in childhood; Umm Abīhā: whose mother was an Umm Walad; she passed away in childhood; Umm ‘Abd Allāh, whose mother was an Umm Walad; she passed away in childhood; Ruqayyah: whose mother was an Umm Walad; she passed away in childhood; Jamānah: whose mother was an Umm Walad; she passed away in childhood; Fātimah: whose mother was an Umm Walad; she passed away in childhood; Umm JA‘far: whose mother was an Umm Walad; she passed away in childhood; Umm Salamah: whose mother was an Umm Walad; she passed away in childhood.”

For more information concerning the daughters of ‘Alī رضي الله عنه refer to *al-Aṣīlī* (pg. 59-60), *Ansāb al-Ashraf* (2/188-194), *Nasab Quraysh* (pg. 40-46), *al-Ma‘ārif* (pf. 210), *al-Muḥabbar* (pg. 56), *al-Majdī* (pg. 59, Anṣāriyān), *al-Irshād* (1/354), *Lubāb al-Ansāb* (1/333-334), and *Biḥār al-Anwār* (42/74-110).

5	Umm Ishāq (after the demise of Ḥasan ibn ‘Alī)	Ḥusayn ibn ‘Alī ibn Abī Ṭālib
6	Umm Ishāq (after the demise of Ḥusayn ibn ‘Alī)	‘Abd Allāh ibn Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq
7	Ṣa‘bah	Tamām ibn al-Mughīrah ibn ‘Abd Allāh ibn Ma‘mar ibn ‘Uthmān al-Taymī
8	Ṣa‘bah (after the demise of Tamām ibn al-Mughīrah)	‘Utbah ibn Sa‘īd ibn al-‘Āṣ
9	Maryam	‘Umar ibn Muḥammad ibn ‘Abd Allāh ibn ‘Uthmān ibn ‘Ubayd Allāh ibn ‘Uthmān ibn ‘Ubayd Allāh ibn ‘Uthmān ibn ‘Amr ibn Ka‘b ibn Sa‘d ibn Taym

	<b>Daughter of the Zubayr ibn al-‘Awwām</b> <small>رضي الله عنه</small>	<b>Son-in-law of Zubayr</b> <small>رضي الله عنه</small>
1	Khadījah al-Kubrā	‘Abd Allāh ibn Abī Rabī‘ah ibn al-Mughīrah ibn ‘Abd Allāh ibn ‘Umar ibn Makhzūm
2	Khadījah al-Kubrā (after the demise of ‘Abd Allāh ibn Abī Rabī‘ah ibn ‘Abd Allāh)	Jubayr ibn Muṭ‘im ibn ‘Adī ibn Nawfal ibn ‘Abd Manāf

3	Khadījah al-Kubrā (after the demise of Jubayr ibn Muṭ‘im)	‘Abd Allāh ibn Sā’ib ibn Abī Ḥubaysh ibn al-Muṭṭalib ibn Asad
4	Umm al-Ḥasan	‘Abd al-Raḥmān ibn al-Ḥārith ibn Hishām
5	‘Ā’ishah	Walīd ibn ‘Uthmān ibn ‘Affān
6	Ḥabībah	Ya’lā ibn Munayyah al-Tamīmī
7	Ḥabībah (after the demise of Ya’lā ibn Munayyah)	‘Abd Allāh ibn ‘Abbās ibn ‘Alqamah
8	Sawdah	‘Amr ibn Sa’īd ibn al-‘Āṣ
9	Hind	‘Abd al-Malik ibn ‘Abd Allāh ibn ‘Āmir ibn Kurayz
10	Ramlah	‘Uthmān ibn ‘Abd Allāh ibn Ḥakīm ibn Ḥizām
11	Ramlah (after the demise of ‘Uthmān ibn ‘Abd Allāh)	Khālīd ibn Yazīd ibn Mu‘āwiyah ibn Abī Sufyān
12	Khadījah al-Ṣughrā	Abū Yasār ‘Umar ibn ‘Abd al-Raḥmān ibn ‘Ubayd Allāh ibn Shaybah ibn Rabī‘ah ibn ‘Abd Shams

	<b>Daughter of the ‘Abd al-Raḥmān ibn ‘Awf</b> <small>رضي الله عنه</small>	<b>Son-in-law of ‘Abd al-Raḥmān</b> <small>رضي الله عنه</small>
1	Fākhitah	Yazīd ibn Abī Sufyān ibn Ḥarb
2	Umm al-Qāsim al-Ṣughrā	Yaḥyā ibn al-Ḥakam ibn Abī al-‘Āṣ ibn Umayyah <sup>1</sup>



3	Umm al-Ḥakam	‘Abd Allāh (al-Akbar) ibn ‘Uthmān ibn ‘Affān
4	Ḥamīdah	‘Abd Allāh ibn al-Aswad ibn ‘Awf
5	Amat al-Raḥmān	Abū ‘Ubaydah ibn ‘Abd Allāh ibn ‘Awf
6	Ṣa‘bah	‘Abd Allāh ibn ‘Abbās ibn ‘Abd al-Muṭṭalib
7	Āminah	Ibrāhīm ibn Qārīḏ ibn Khālīd ibn al-Kinānī
8	Maryam	Ibrāhīm ibn Qārīḏ ibn Khālīd ibn al-Kinānī (after the demise of Āminah)
9	Juwayriyyah	Miswar ibn Makhramah
10	Umm Yaḥyā	‘Umar ibn ‘Abd Allāh ibn ‘Awf

	<b>Daughter of the Sa‘d ibn Abī Waqqāṣ</b> <small>رضي الله عنه</small>	<b>Son-in-law of Sa‘d</b> <small>رضي الله عنه</small>
1	Ḥafṣah	Mughīrah ibn Shu‘bah ibn Abī ‘Āmir ibn Mas‘ūd ibn Mu‘attab al-Thaqafī
2	Ḥafṣah (after the demise of Mughīrah ibn Shu‘bah)	Mu‘āwiyah ibn ‘Umayr ibn Ishāq ibn Mu‘āwiyah al-Kindī
3	Umm al-Qāsim	Ibrāhīm ibn ‘Abd al-Raḥmān ibn ‘Awf
4	Umm Kulthūm	Ibrāhīm ibn ‘Abd al-Raḥmān ibn ‘Awf (after the demise of Umm al-Qāsim)

5	Umm 'Imrān	'Abd al-Raḥmān ibn Hāshim ibn 'Amr ibn 'Utbaḥ ibn 'Amr ibn 'Utbaḥ ibn Nawfal ibn Uḥayb
6	Umm 'Imrān (after the demise of 'Abd al-Raḥmān)	Ṭulayb ibn Hāshim ibn 'Amr ibn 'Utbaḥ
7	Umm al-Ḥakam al-Ṣuḡhrā	'Uthmān ibn 'Abd al-Raḥmān ibn 'Awf
8	Umm al-Ḥakam al-Ṣuḡhrā (after the demise of 'Uthmān)	Jābir ibn al-Aswad ibn 'Awf
9	Umm 'Amr	Hāshim ibn Hāshim ibn 'Utbaḥ ibn Abī Waqqāṣ
10	Umm 'Amr (after the demise of Hāshim)	'Abd al-Raḥmān ibn 'Āmir ibn Abī Waqqāṣ
11	Hind	'Ayyāḍ ibn 'Abd Allāh ibn 'Ayyāḍ ibn Thumāmah ibn al-Aswad ibn al-Ḥārith ibn Mu'āwiyah
12	Ḥamīdah	'Abd al-Raḥmān ibn al-Aswad ibn 'Abd Yaghūth
13	Umm 'Amr <sup>1</sup>	Jubayr ibn Muṭ'im ibn 'Adī ibn Nawfal
14	Umm 'Amr (after the demise of Jubayr ibn Muṭ'im)	Sulaymān ibn 'Āmir ibn Abī Waqqāṣ
15	Umm Ayyūb	Muḥammad ibn Jubayr ibn Muṭ'im
16	Umm Ishāq	Hāshim ibn 'Utbaḥ ibn Abī Waqqāṣ
17	Umm Ishāq (after the demise of Hāshim ibn 'Utbaḥ)	'Uthmān ibn Ḥunayf

18	Umm Ishāq (after the demise of ‘Uthmān ibn Ḥunayf)	‘Abd Allāh ibn Abī Aḥmad ibn Jaḥsh ibn Ri’āb
19	Ramlah	‘Abd al-Raḥmān ibn ‘Āmir ibn Abī Waqqāṣ
20	‘Umrah	Suhayl ibn ‘Abd al-Raḥmān ibn ‘Awf

	<b>Daughter of the Sa‘īd ibn Zayd</b> رَضِيَ اللهُ عَنْهُ	<b>Son-in-law of Sa‘īd</b> رَضِيَ اللهُ عَنْهُ
1	‘Ātikah <sup>2</sup>	Mundhir ibn Zubayr ibn al- ‘Awwām
2	Umm al-Ḥasan	‘Abd al-Raḥmān ibn ‘Abd Allāh ibn al-Ḥārith al-Murādī
3	Umm Ḥabībah al-Kubrā	‘Abd al-Raḥmān ibn Ḥuwayṭib ibn ‘Abd al-‘Uzzā
4	Umm Ḥabībah al-Kubrā (after the demise of ‘Abd al- Raḥmān)	‘Abd al-Raḥmān ibn Abī Sufyān ibn Ḥuwayṭib
5	Umm Zayd al-Kubrā	‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Zayd ibn al-Khaṭṭāb
6	Umm Zayd al-Ṣughrā	Mukhtār ibn Abī ‘Ubayd ibn Mas‘ūd
7	Umm ‘Abd	‘Āṣim ibn al-Mundhir ibn Zubayr ibn al-‘Awwām

1 This Umm ‘Amr is not the same person who was the wife of Hāshim ibn Hāshim.

2 Do not confuse ‘Ātikah bint Zayd—the sister of Sa‘īd ibn Zayd—with ‘Ātikah bint Sa‘īd ibn Zayd, who is her niece.

## Appendix 5

### Brothers-in-law of the Prophet ﷺ

By brother-in-law here we refer to the husband of one's sister-in-law<sup>1</sup> (sister of the wife).

	Brother-in-law of the Prophet ﷺ	Married to the sister of Khadijah رَضِيَ اللهُ عَنْهَا
1	Al-Rabī ibn ‘Abd al-‘Uzzā ibn ‘Abd Shams ibn ‘Abd Manāf ibn Quṣayy	Hālah bint Khuwaylid (true sister of Khadijah رَضِيَ اللهُ عَنْهَا)
2	Rabī’ah ibn ‘Abd al-‘Uzzā ibn ‘Abd Shams (married Hālah after his brother)	Hālah bint Khuwaylid (true sister of Khadijah رَضِيَ اللهُ عَنْهَا)
3	Wahab ibn ‘Abd ibn Jābir ibn ‘Itāb ibn Mālik ibn Ḥaṭīṭ ibn Jasham ibn Thaḳīf (married Hālah after Rabī’ah)	Hālah bint Khuwaylid (true sister of Khadijah رَضِيَ اللهُ عَنْهَا)
4	Quṭn ibn Wahab ibn ‘Amr ibn Ḥabīb ibn Sa’d ibn Mālik ibn al-Muṣṭaliqī	Hālah bint Khuwaylid (true sister of Khadijah رَضِيَ اللهُ عَنْهَا)

1 We have relied extensively on *al-Muḥabbar* of Ibn Ḥabīb and *Nisā’ Rasūl Allāh wa Awlādihī wa man Sālafahū min Quraysh wa Ḥulafā’ihim wa Ghayrihim* of ‘Abd al-Mu’min al-Dimyāṭī; as well as others such as: *Nasab Quraysh*, *Ansāb al-Ashraf*, *Jamharah Ansāb al-‘Arab*, *Ṭabaqāt al-Kubrā*, *al-Istī‘āb*, *al-Iṣābah*, and *Siyar A’lām al-Nubalā’*.

2 It is also said that his name is ‘Abd ibn Bajād.

3 Ibn Ḥabīb did not mention her but al-Balādhūrī did mention her (1/406). The researcher, Fahmī Sa’d erroneously thought that Ibn Ḥabīb mentioned her in his research on al-Dimyāṭī’s book (pg. 124).

5	‘Abd Allāh ibn Bajād ibn al-Ḥārith ibn Ḥārithah ibn Sa’d ibn Taym ibn Murrah ibn Ka’b <sup>2</sup>	Raḳīqah bint Khuwaylid
6	‘Allāj ibn Abī Salamah ibn ‘Abd al-‘Uzzā ibn Ghayrah	Khālidah bint Khuwaylid <sup>3</sup>

	<b>Brother-in-law of the Prophet</b> صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	<b>Married to the sister of ‘Ā’ishah</b> رَضِيَ اللهُ عَنْهَا
1	Zubayr ibn al-‘Awwām رَضِيَ اللهُ عَنْهُ	Asmā’ bint Abī Bakr al-Ṣiddīq (agnate sister of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا)
2	Ṭalḥah ibn ‘Ubayd Allāh	Umm Kulthūm bint Abī Bakr al-Ṣiddīq (agnate sister of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا)
3	‘Abd al-Raḥmān ibn Abī Rabī’ah ibn al-Mughīrah ibn ‘Abd Allāh ibn ‘Umar ibn Makhzūm al-Qurashī (married Umm Kulthūm after Ṭalḥah)	Umm Kulthūm bint Abī Bakr al-Ṣiddīq (agnate sister of ‘Ā’ishah رَضِيَ اللهُ عَنْهَا)

	<b>Brother-in-law of the Prophet</b> صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	<b>Married to the sister of Sawdah</b> رَضِيَ اللهُ عَنْهَا
1	Ḥuwayṭib ibn ‘Abd al-‘Uzzā ibn Abī Qays ibn ‘Abd Wud ibn Naṣr ibn Mālīk ibn Ḥisl ibn ‘Āmir ibn Lu’ayy al-Qurashal-‘Āmirī	Umm Kulthūm bint Zam‘ah

2	‘Abd al-Raḥmān ibn ‘Awf	Umm Ḥabīb bint Zam‘ah
3	‘Abd ibn Waqdān ibn ‘Abd Shams ibn ‘Abd Wud	Umaymah bint Zam‘ah <sup>1</sup>
4	Ma‘bad ibn Wahab al-‘Abdī	Hurayrah bint Zam‘ah

	<b>Brother-in-law of the Prophet</b> صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	<b>Married to the sister of Ḥafṣah</b> رَضِيَ اللهُ عَنْهَا
1	‘Abd al-Raḥmān ibn Zayd ibn al-Khaṭṭāb	Fāṭimah bint ‘Umar (agnate sister of Ḥafṣah رَضِيَ اللهُ عَنْهَا)
2	Ibrāhīm ibn Nu‘aym ibn al-Nuḥām ibn ‘Abd Allāh ibn Usayd ibn ‘Awf ibn ‘Ubayd ibn ‘Uwayj ibn ‘Adī ibn Ka‘b	Ruqayyah bint ‘Umar (agnate sister of Ḥafṣah رَضِيَ اللهُ عَنْهَا)
3	‘Abd al-Raḥmān ibn Mu‘tamar ibn ‘Abd Allāh ibn Abī Salūl	Zaynab bint ‘Umar
4	‘Abd Allāh ibn ‘Abd Allāh ibn Surāqah ibn al-Mu‘tamar ibn Anas bin Adhāh ibn Rayyāḥ ibn ‘Abd Allāh ibn Qurṭ ibn Razzāḥ ibn ‘Adī ibn Ka‘b	Zaynab bint ‘Umar (after the demise of ‘Abd al-Raḥmān)

1 She bore him: Muslim, Ma‘mar, ‘Ā’ishah, Maryam, and Umm Yaḥyā.

	<b>Brother-in-law of the Prophet</b> <small>صلى الله عليه وسلم</small>	<b>Married to the sister of Umm Salamah</b> <small>رضي الله عنها</small>
1	Zam‘ah ibn al-Aswad ibn al-Muṭṭalib ibn Asad ibn ‘Abd al-‘Uzzā ibn Quṣayy	Quraybah al-Kubrā (agnate sister of Umm Salamah <small>رضي الله عنها</small> )
2	‘Umar ibn al-Khaṭṭāb	Quraybah al-Ṣuḡhrā (agnate sister of Umm Salamah <small>رضي الله عنها</small> )
3	Mu‘āwiyah ibn Abī Sufyān Ṣakhr ibn Ḥarb ibn Umayyah ibn ‘Abd Shams	Quraybah al-Ṣuḡhrā (after the demise of ‘Umar ibn al-Khaṭṭāb)
4	‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq	Quraybah al-Ṣuḡhrā (after Mu‘āwiyah)
5	Munabbih ibn al-Ḥajjāj ibn ‘Āmir ibn Ḥudhayfah ibn Sa‘d ibn Sahn	Bint Abī Umayyah (her name is not given)
6	Ṭalḥah ibn ‘Ubayd Allāh	Ruqayyah bint Abī Umayyah
7	‘Abd Allāh ibn Sa‘īd ibn al-Ḥakam	Bint Abī Umayyah (her name is not given)
8	Ṣuhayb ibn Sinān al-Namrī	Rayṭah bint Abī Umayyah <sup>1</sup>

1 Ibn Ḥabīb says that was rather the daughter of Abū Rab‘ah ibn al-Mughīrah.

	<b>Brother-in-law of the Prophet</b> صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	<b>Married to the sister of Zaynab</b> رَضِيَ اللهُ عَنْهَا
1	Muṣ'ab (al-Khayr) ibn 'Umayr ibn Hāshim ibn 'Abd Manāf ibn 'Abd al-Dār ibn Quṣayy	Ḥammah bint Jaḥsh
2	Ṭalḥah ibn 'Ubayd Allāh	Ḥammah bint Jaḥsh (after the demise of Muṣ'ab ibn 'Umayr)
3	'Abd al-Raḥmān ibn 'Awf ibn 'Abd 'Awf ibn 'Abd ibn al-Ḥārith ibn Zahrah	Ḥabībah bint Jaḥsh <sup>1</sup>

	<b>Brother-in-law of the Prophet</b> صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	<b>Married to the sister of Ramlah</b> <b>Umm Ḥabībah</b> رَضِيَ اللهُ عَنْهَا
1	Al-Ḥārith ibn Nawfal ibn al-Ḥārith ibn 'Abd al-Muṭṭalib ibn Hāshim ibn 'Abd Manāf	Hind bint Abī Sufyān (agnate sister of Umm Ḥabībah رَضِيَ اللهُ عَنْهَا)
2	Muḥammad ibn Abī Ḥudhayfah ibn 'Utbah ibn Rabī'ah ibn 'Abd Shams ibn 'Abd Manāf	Ramlah bint Abī Sufyān (agnate sister of Umm Ḥabībah رَضِيَ اللهُ عَنْهَا)
3	Sa'īd ibn 'Uthmān ibn 'Affān	Ramlah bint Abī Sufyān (after the demise of Muḥammad ibn Abī Ḥudhayfah)

<sup>1</sup> It is said that her name was Umm Ḥabībah, while others say that is her agnomen not her name.



4	‘Umar al-Ashdaq ibn Sa‘īd ibn al-‘Āṣ ibn Umayyah	Ramlah bint Abī Sufyān (after the demise of Sa‘īd ibn ‘Uthmān)
5	Al-Sā’ib ibn Abī Ḥubaysh <sup>1</sup>	Juwayriyyah bint Abī Sufyān
6	‘Abd al-Raḥmān ibn al- Ḥārith ibn Umayyah (al- Aṣghar) ibn ‘Abd Shams ibn ‘Abd Manāf	Juwayriyyah bint Abī Sufyān (after the demise of al-Sā’ib)
7	Ṣafwān ibn Umayyah ibn Khalaf ibn Wahab ibn Ḥudhāfah ibn Jamḥ	Umaymah bint Abī Sufyān
8	Ḥuwayṭib ibn ‘Abd al-‘Uzzā ibn Abī Qays ibn ‘Abd Wud ibn Naṣr ibn Mālīk ibn Ḥisl ibn ‘Āmir ibn Lu’ayy <sup>2</sup>	Umaymah bint Abī Sufyān (after the demise of Ṣafwān)
9	‘Abd Allāh ibn Mu‘āwiyah al- ‘Abdī	Umaymah bint Abī Sufyān (after the demise of Ḥuwayṭib)
10	‘Ayyād ibn Ghanam ibn Zuhayr ibn Abī Shaddād ibn Rabī‘ah ibn Hilāl ibn Mālīk ibn Ḍabbah ibn al-Ḥārith ibn Fahr ibn Mālīk ibn al-Naḍr	Umm al-Ḥakam bint Abī Sufyān (agnate sister of Umm Ḥabībah (رَضِيَ اللَّهُ عَنْهَا))
11	‘Abd Allāh ibn ‘Uthmān ibn ‘Abd Allāh ibn Rabī‘ah ibn al-Ḥārith ibn Ḥabīb ibn al- Ḥārith ibn Mālīk ibn Ḥuṭayṭ al-Thaqafī <sup>3</sup>	Umm al-Ḥakam bint Abī Sufyān

12	Sa'īd ibn al-Akhnas ibn Sharīq ibn 'Amr ibn Wahab ibn 'Allāj al-Thaqafī	Ṣakhrāh bint Abī Sufyān
13	'Urwah ibn Mas'ūd ibn 'Āmir ibn Mu'attab al-Thaqafī	Maymūnah bint Abī Sufyān
14	Mughīrah ibn Shu'bah ibn Abī 'Āmir al-Thaqafī	Maymūnah bint Abī Sufyān (after the demise of 'Urwah ibn Mas'ūd)

	<b>Brother-in-law of the Prophet</b> صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	<b>Married to the sister of Maymūnah</b> رَضِيَ اللهُ عَنْهَا
1	Ḥamzah ibn 'Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ (uncle of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)	Salmā bint 'Umayy (uterine sister of Maymūnah رَضِيَ اللهُ عَنْهَا)
2	'Abbās ibn 'Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ (uncle of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)	Lubābah al-Kubrā (Umm al-Faḍl) <sup>1</sup> (uterine sister of Maymūnah رَضِيَ اللهُ عَنْهَا)

From page 179:

1 Al-Dimyāṭī says his name is Qays ibn al-Muṭṭalib ibn Asad ibn 'Abd al-'Uzzā ibn Quṣayy. Ibn Ḥabīb says his name is Uhayb ibn al-Muṭṭalib.

2 Ibn Ḥabīb says that Ḥuwayṭib married her first and thereafter Ṣafwān, whereas al-Dimyāṭī says she married Ṣafwān first.

3 He was killed in Tā'if while still on disbelief.

This page:

1 She is the daughter of Ḥārith ibn Ḥuzn al-Hilālī.

3	Ja'far ibn Abī Ṭālib (cousin of the Prophet (صلى الله عليه وسلم))	Asmā' bint 'Umays (uterine sister of Maymūnah رَضِيَ اللهُ عَنْهَا)
4	Abū Bakr al-Ṣiddīq	Asmā' bint 'Umays (after the demise of Ja'far)
5	'Alī ibn Abī Ṭālib (cousin of the Prophet (صلى الله عليه وسلم))	Asmā' bint 'Umays (after the demise of Abū Bakr)
6	Shaddād ibn Usāmah ibn 'Amr ibn 'Abd Allāh ibn Jābir ibn Barr ibn 'Atwārah ibn 'Āmir ibn Layth ibn Bakr ibn 'Abd Manāh ibn Kinānah	Salmā bint 'Umays (after the demise of Ḥamzah)
7	Walīd ibn al-Mughīrah ibn 'Abd Allāh ibn 'Umar ibn Makhzūm ibn Yaqzah ibn Murrah	Lubābah al-Ṣughrā (agnate sister of Maymūnah رَضِيَ اللهُ عَنْهَا)
8	Ubayy ibn Khalaf ibn Wahab ibn Ḥudhāfah ibn Jumḥ <sup>1</sup>	Al-'Aṣmā' bint al-Ḥārith (agnate sister of Maymūnah رَضِيَ اللهُ عَنْهَا)
9	Ziyād ibn 'Abd Allāh ibn Mālik ibn Buḥayr al-Hilālī <sup>2</sup>	'Izzah bint al-Ḥārith (agnate sister of Maymūnah رَضِيَ اللهُ عَنْهَا)
10	'Abd Allāh ibn Ka'b ibn 'Abd Allāh ibn 'Uqbah ibn al- Ḥārith ibn Munabbih ibn al-Aws al-Khath'amī	Salāmah bint 'Umays (uterine sister of Maymūnah رَضِيَ اللهُ عَنْهَا)

11	A Bedouin from the Banū Ja‘far ibn Kilāb ibn Rabī‘ah ibn ‘Āmir ibn Ṣa‘ṣa‘ah <sup>3</sup>	Umm Ḥufayd Huzaylah bint al-Ḥārith
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Ibn Ḥabīb has recorded ‘Abd al-Raḥmān ibn ‘Awf and Ḥuwaytib ibn ‘Abd al-‘Uzzā being the brother-in-law of the Prophet ﷺ through two marriages while Ṭalḥah ibn ‘Ubayd Allāh رَضِيَ اللهُ عَنْهُ is the brother-in-law of the Prophet ﷺ through three marriages. However, the correct view is that Ṭalḥah ibn ‘Ubayd Allāh رَضِيَ اللهُ عَنْهُ is in actual fact the brother-in-law of the Prophet ﷺ through four marriages, having married Ruqayyah bint Abī Umayyah, Ḥamnah bint Jaḥsh, Umm Kulthūm bint Abī Bakr al-Ṣiddīq, and a daughter of Abū Sufyān; all of who were sisters of the Ummahāt al-Mu‘minīn—Umm Salamah, Zaynab bint Jaḥsh, ‘Ā’ishah bint Abī Bakr, and Umm Ḥabībah bint Abī Sufyān.

The mother of Sayyidah Maymūnah رَضِيَ اللهُ عَنْهَا, Hind bint ‘Awf ibn al-Ḥārith ibn Ḥumāṭah ibn Jarsh, was indeed blessed with the most esteemed and noblest sons-in-law: Abū Bakr al-Ṣiddīq, ‘Alī ibn Abī Ṭālib, Ḥamzah ibn ‘Abd al-Muṭṭalib, ‘Abbās ibn ‘Abd al-Muṭṭalib; the best of them being the honourable Master Muḥammad ﷺ.

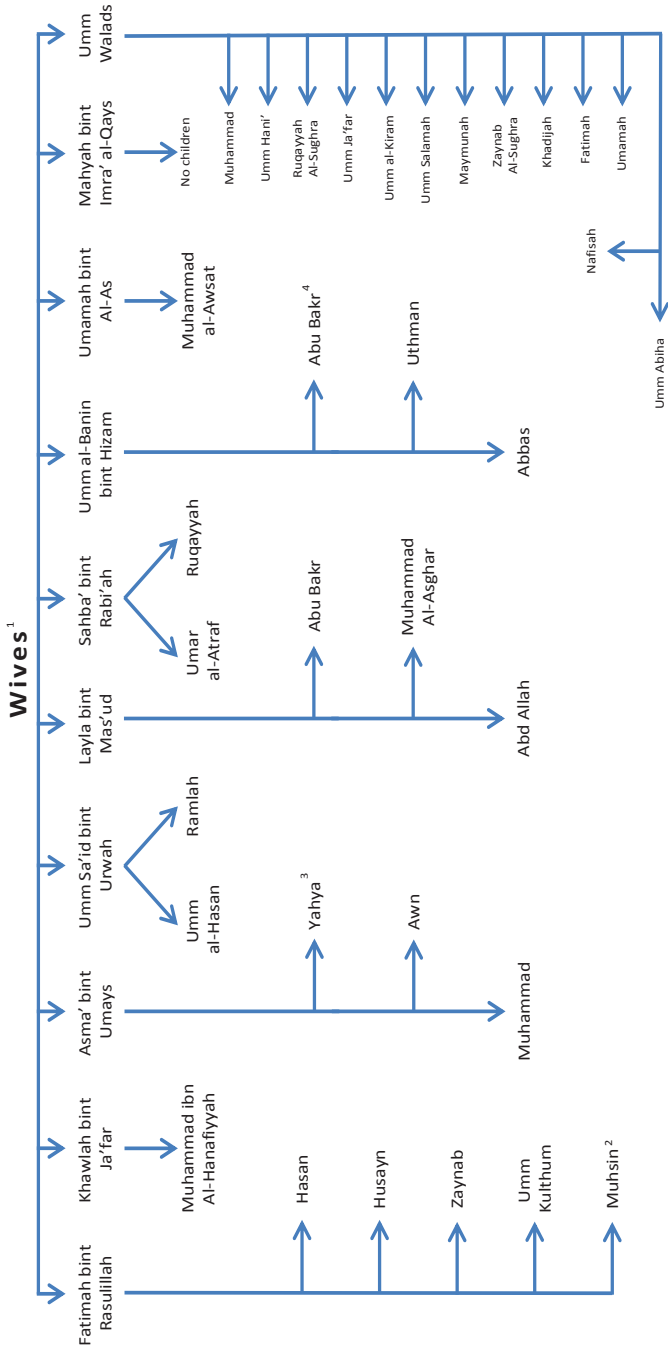
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1 He was killed by the Prophet ﷺ on the day of Uḥud.

2 This is his name according to Ibn Ḥabīb whereas al-Dimyāṭī says his name is Ziyād ibn ‘Abd Allāh ibn Mālik ibn al-Hazm ibn Ru‘aybah ibn ‘Abd Allāh ibn Hilāl al-‘Āmirī Buḥayr al-Hilālī.

3 His name has not been specified.

# Wives and children of Sayyiduna Ali عليه السلام



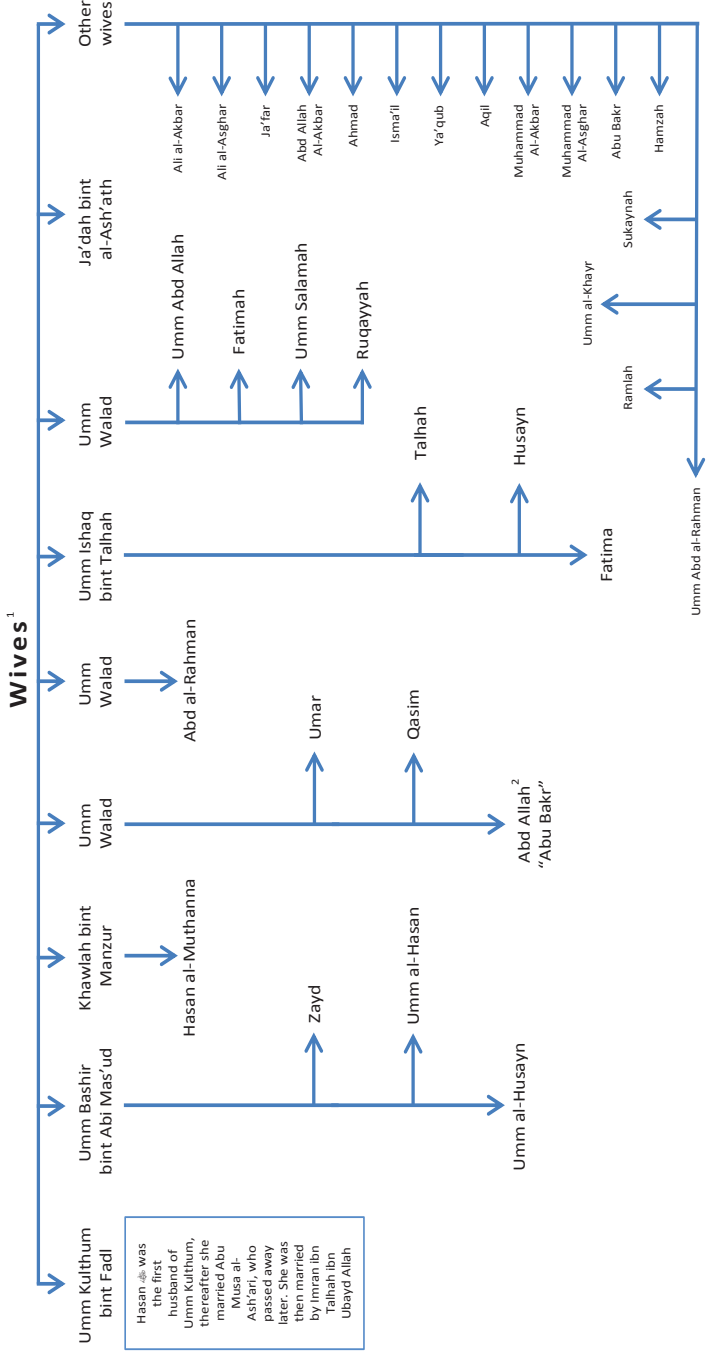
1. The wives of Ali عليه السلام: Fatimah bint Rasuillah, Khawlah bint Ja'far al-Hanafiyah, Asma' bint Umays, Umm Sa'id bint Urwah ibn Mas'ud al-Thaqafi, Layla bint Mas'ud al-Daramiyah, Sahba Umm Habib bint Rabi'ah ibn Buhayr al-Taghlabiyah, Umm al-Banin al-Kilabiyah bint Hizam ibn Khalid, Umamah bint al-As ibn al-Rabi' (whose mother was Zaynab bint Rasuillah).


2. Passed away in infancy.


3. Their progeny did not continue.

4. All three brothers were martyred in Karbala'.

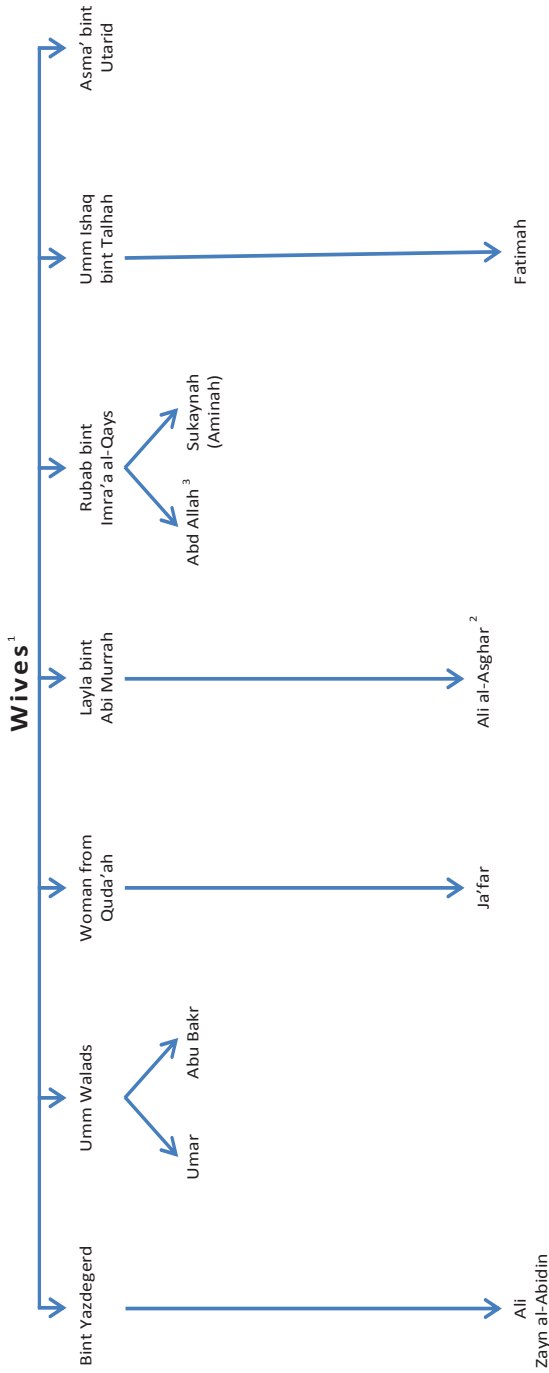
# Wives and children of Sayyiduna Hasan



Hasan  was the first husband of Umm Kulthum, thereafter she married Abu Musa al-Ash'ari, who passed away later. She was then married by Imran ibn Talhah ibn Ubayd Allah

1. The wives of Hasan : Umm Kulthum bint al-Fadl ibn Abbas, Umm Bashir bint Abi Mas'ud Uqbah al-Khazraji, Khawlah bint Manzur al-Fazari, Umm Ishaq bint Talhah ibn Ubayda Allah al-Taymi, Jar'dah bint al-Ash'ath ibn Qays, and others.  
 2. Ibn Inabah says in *Umdat al-Talib* (pg. 47) that Abd Allah was named Abu Bakr.

# Wives and children of Sayyiduna Husayn عليه السلام

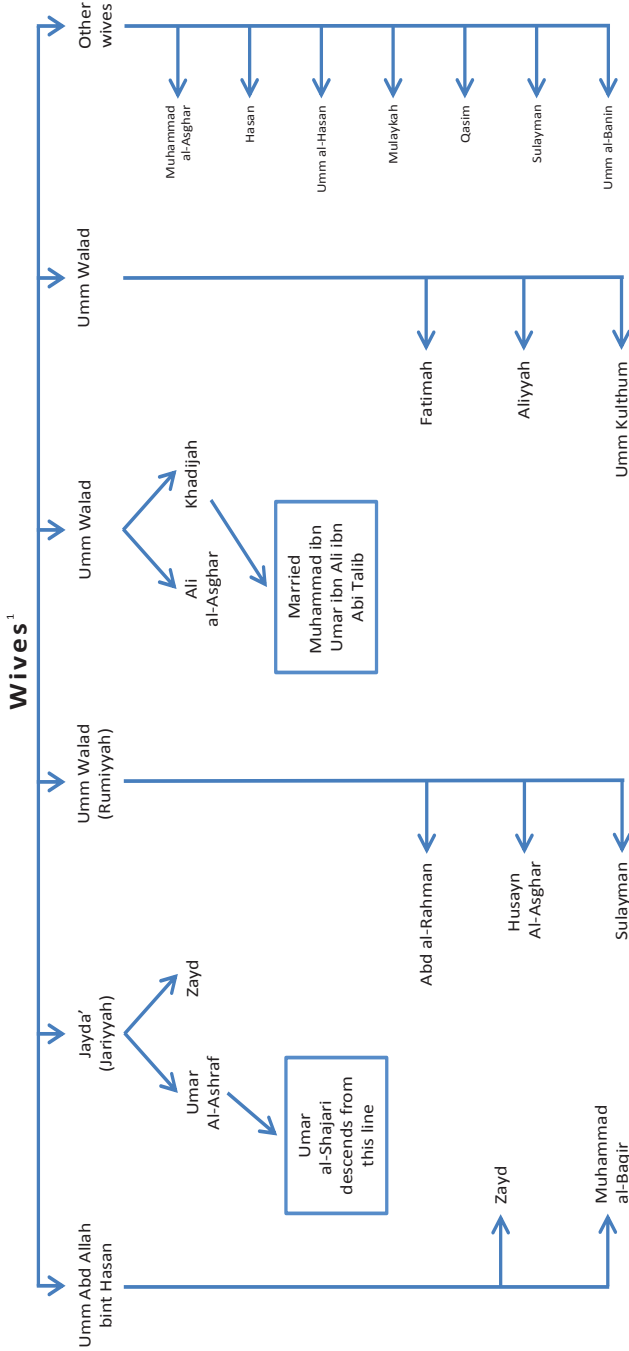


1. The wives of Husayn عليه السلام: Asma' bint Utarid ibn Hajib al-Taymi, Umm Ishaq bint Talhah ibn Ubayd Allah al-Taymi, Al-Rubab bint Imra'a al-Qays, Layla bint Abi Murrâh ibn Urwah ibn Mas'ud al-Thaqafi—whose mother was Maymunah bint Abi Sufyan, a woman from the tribe of Quda'ah, the daughter of Yazdegerd—who is the mother of Ali Zayn al-Abidin according to some reports. Some reports mention Atikah bint Zayd amongst the wives of Husayn, while others mention her to be the wife of Hasan. It is also possible that she was first married to Hasan and after his demise Husayn married her. However there is no evidence to support this. It has been mentioned that she was with Husayn at Karbala', but the majority of reports mention that Atikah bint Zayd passed away in 41 A.H during the Khilafah of Mu'awiyah. Atikah bint Zayd was married to Zayd ibn al-Khattab, then Umar ibn al-Khattab, and then Zubayr ibn al-Awwam, and also to Abd Allah ibn Abi Bakr. Thus it seems a bit improbable that she could have also been married to Hasan and Husayn.

2. He was martyred in Karbala', and left no progeny.

3. He was martyred in Karbala' in infancy.

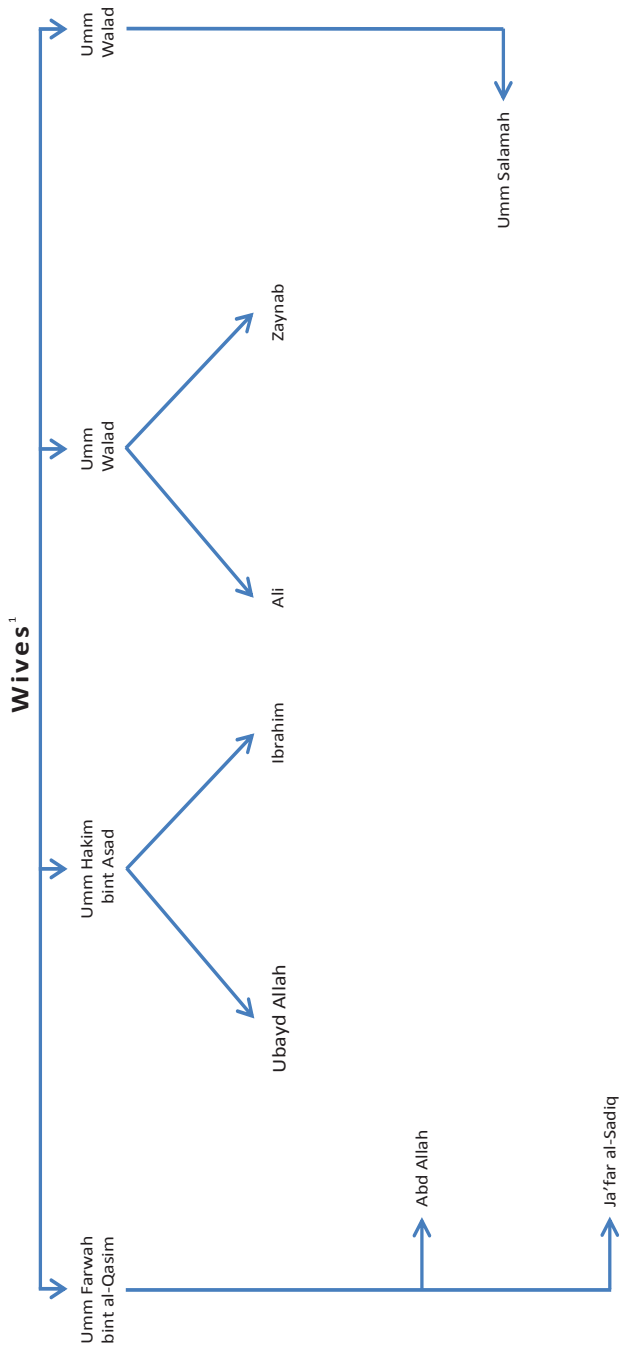
# Wives and children of Ali Zayn al-Abidin ibn Husayn



1. The wives of Ali ibn Husayn : Umm Abd Allah bint Hasan ibn Ali ibn Abi Talib, Jaydah (Jarriyyah), Umm Abd Allah bint Hasan ibn Ali ibn Abi Talib, and others.

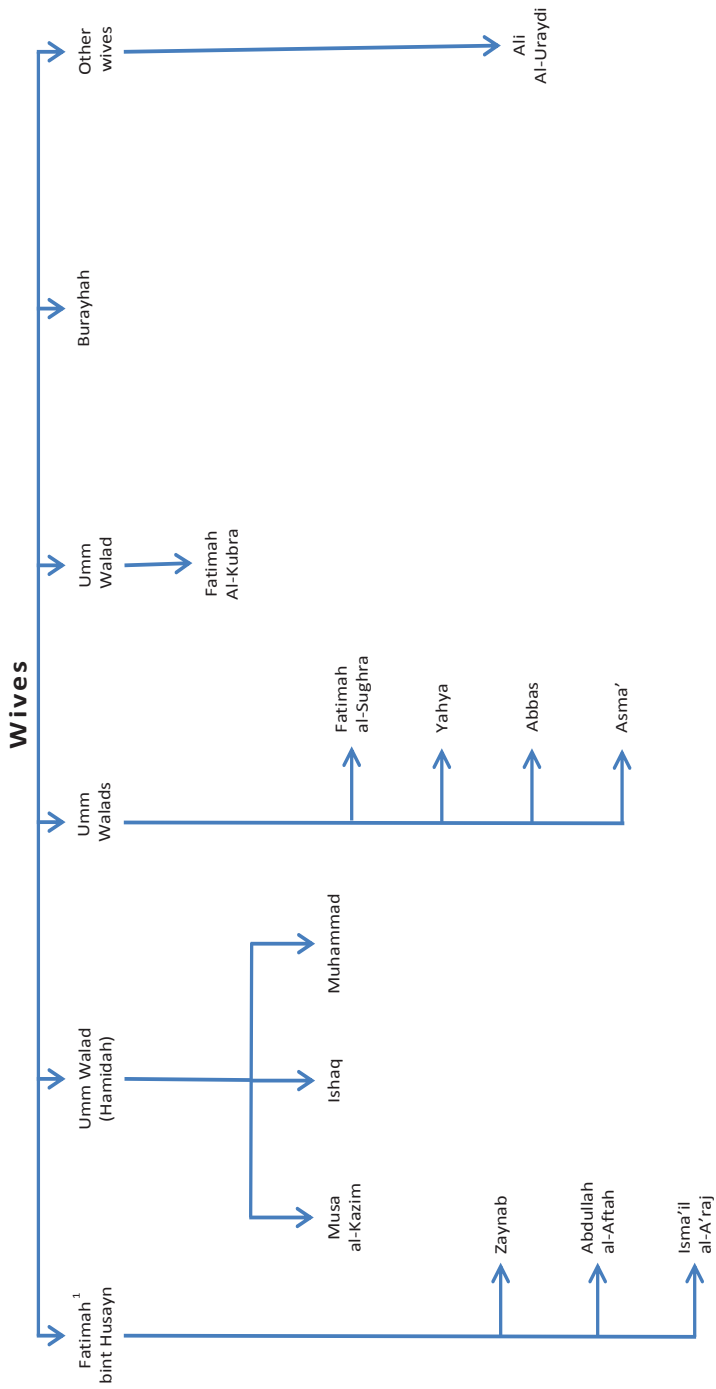


# Wives and children of Muhammad al-Baqir عليه السلام



1. The wives of Muhammad al-Baqir عليه السلام: Umm Hakimah bint Asad ibn al-Mughirah al-Thaqafiyyah, Umm Farwah bint al-Qasim ibn Muhammad ibn Abi Bakr al-Siddiq—her mother was Asma' bint Abd al-Rahman ibn Abi Bakr al-Siddiq—thus her both her maternal and paternal ancestry meets with Sayyiduna Abu Bakr al-Siddiq عليه السلام.

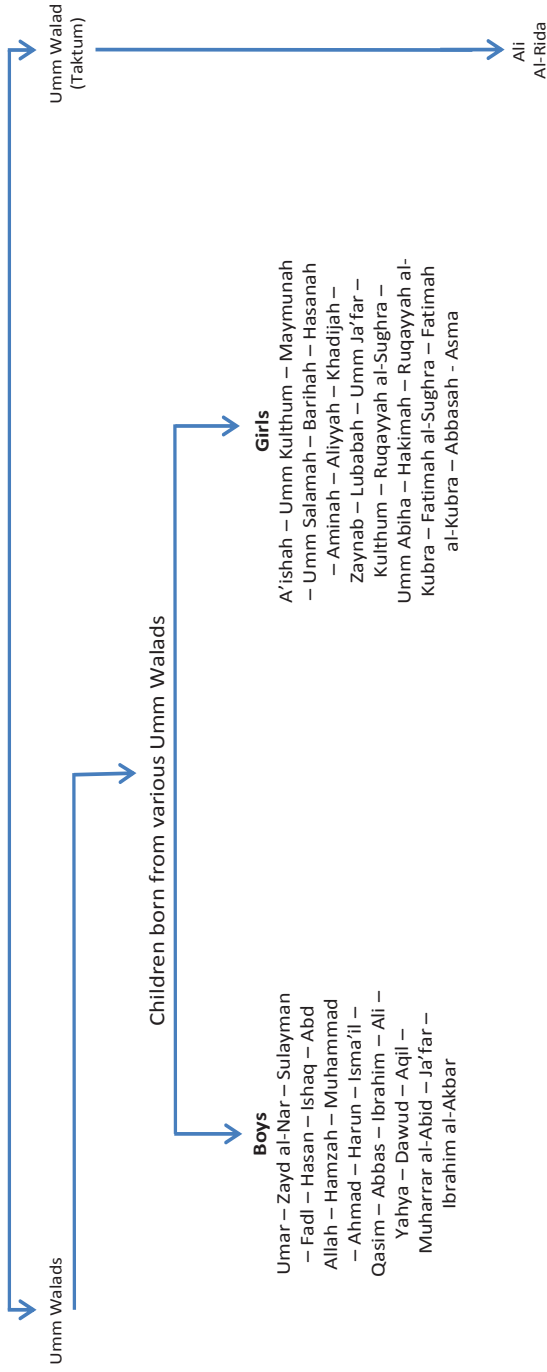
# Wives and children of Ja'far al-Sadiq عليه السلام



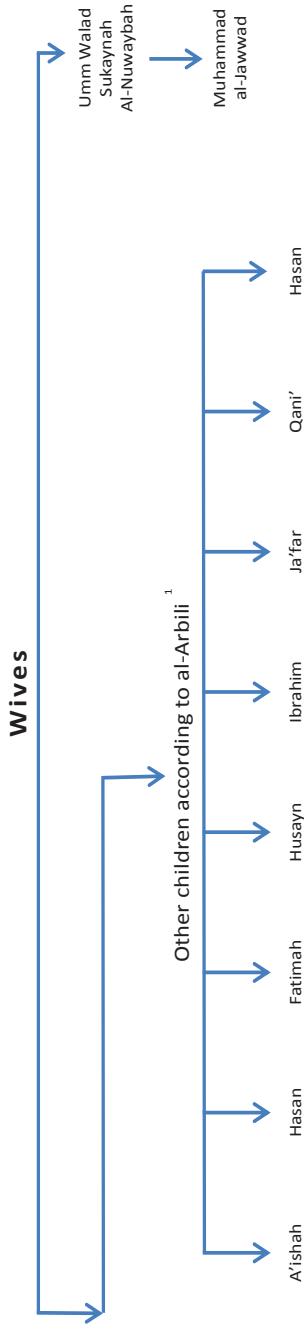
1. Fatimah bint Husayn al-Athram ibn Hasan ibn Ali ibn Abi Talib.

# Wives and children of Musa al-Kazim

## Wives

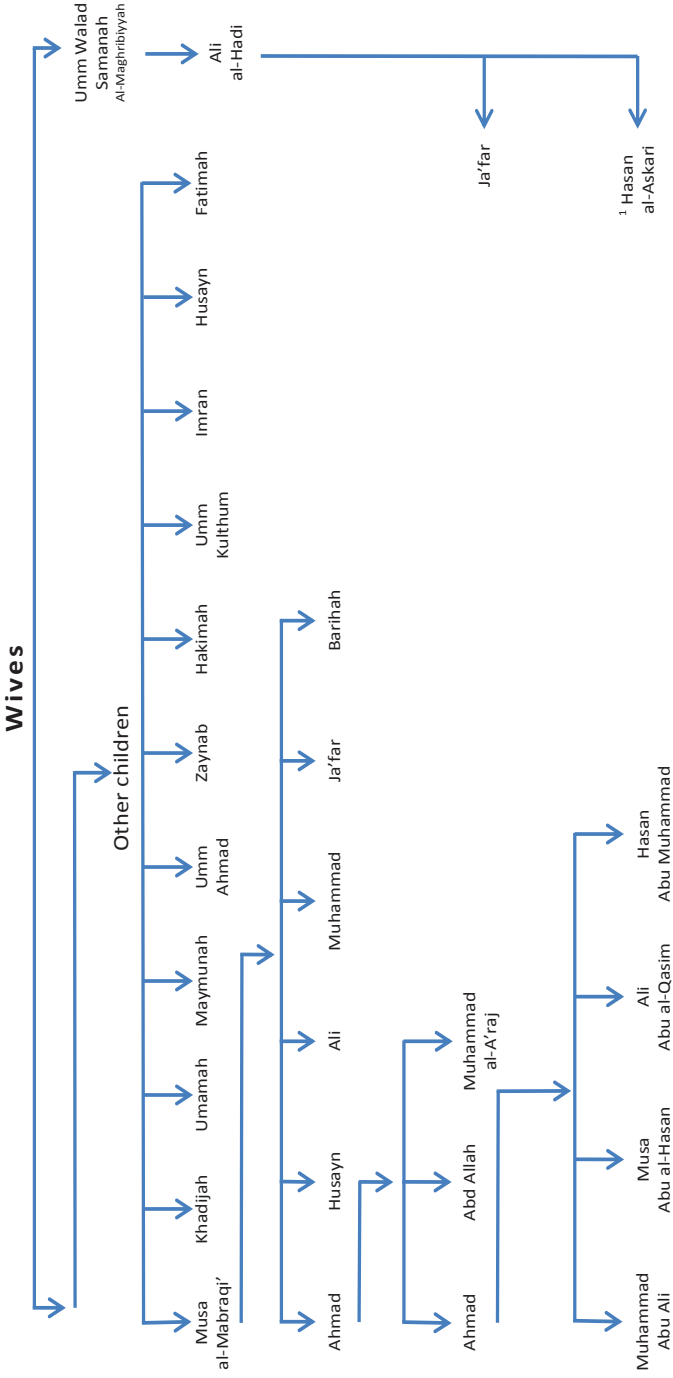


# Wives and children of Ali Rida



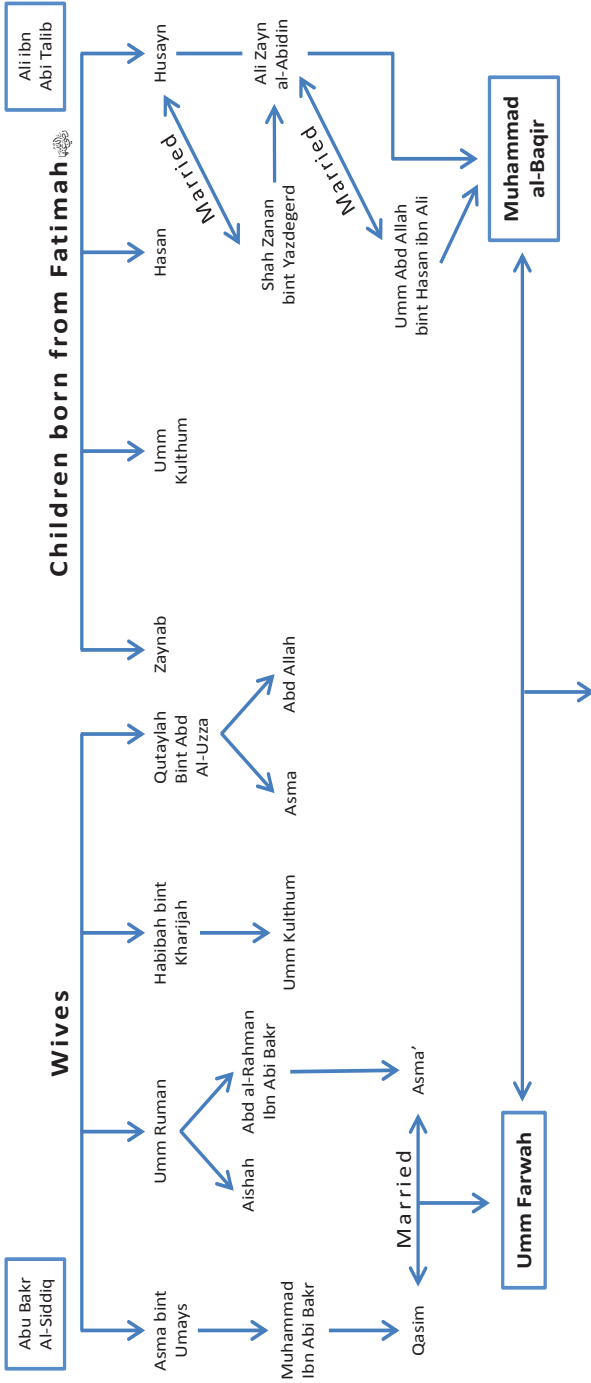
1. According to *Sirr Silsilat al-Alawiyah* (pg. 38) Ali al-Rida only had one son, Muhammad al-Jawwad, whereas in *Kashf al-Ghummah* (3/58) it is related that he had five sons and one daughter named A'ishah. Hafiz Abd al-Aziz al-Akhdar al-Janbadhi also mentions five sons and a daughter named A'ishah, however he differed regarding the names. I have included above the variations opinions.

# Wives and children of Muhammad al-Jawwad



1. The majority of scholars are of the opinion that Hasan al-Askari passed away leaving behind no children. Al-Nawbakhti said, "He passed away and he was not seen to have any children, nor was there any known child of his. As a result his inheritance was distributed between his mother, who was an Umm Walad and brother, Ja'far. *Firaq al-Shi'ah* pg. 96.

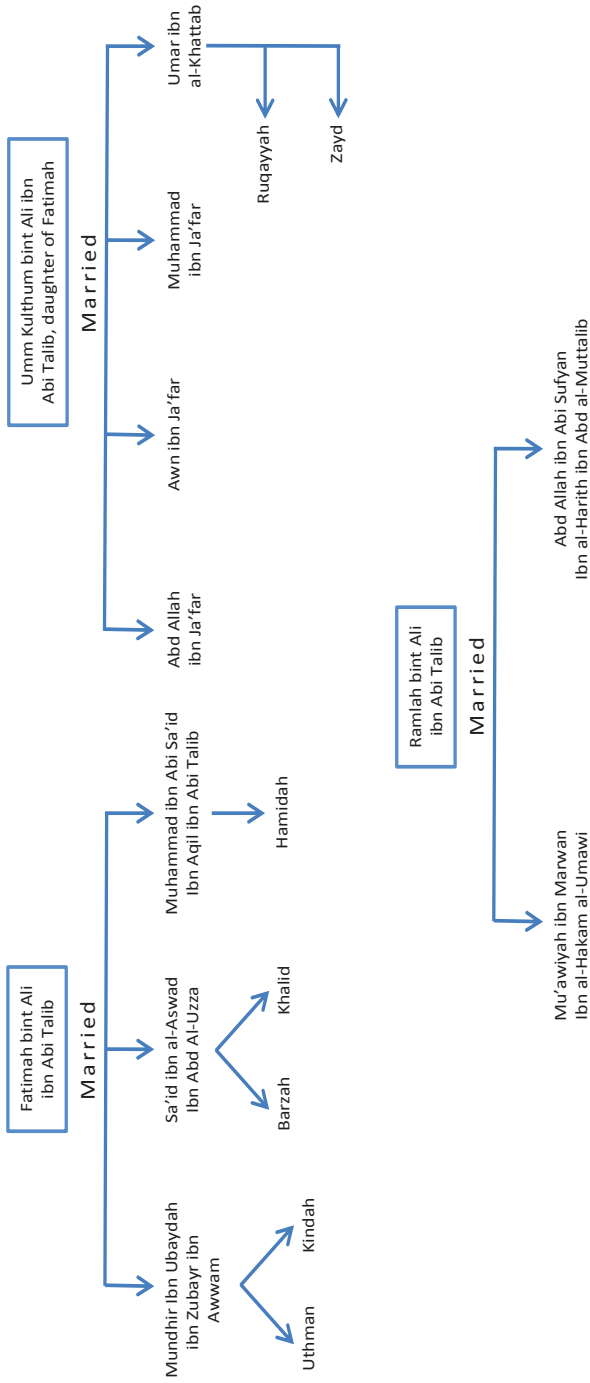
# Imam Ja'far would say, "Abu Bakr fathered me twice."<sup>1</sup>



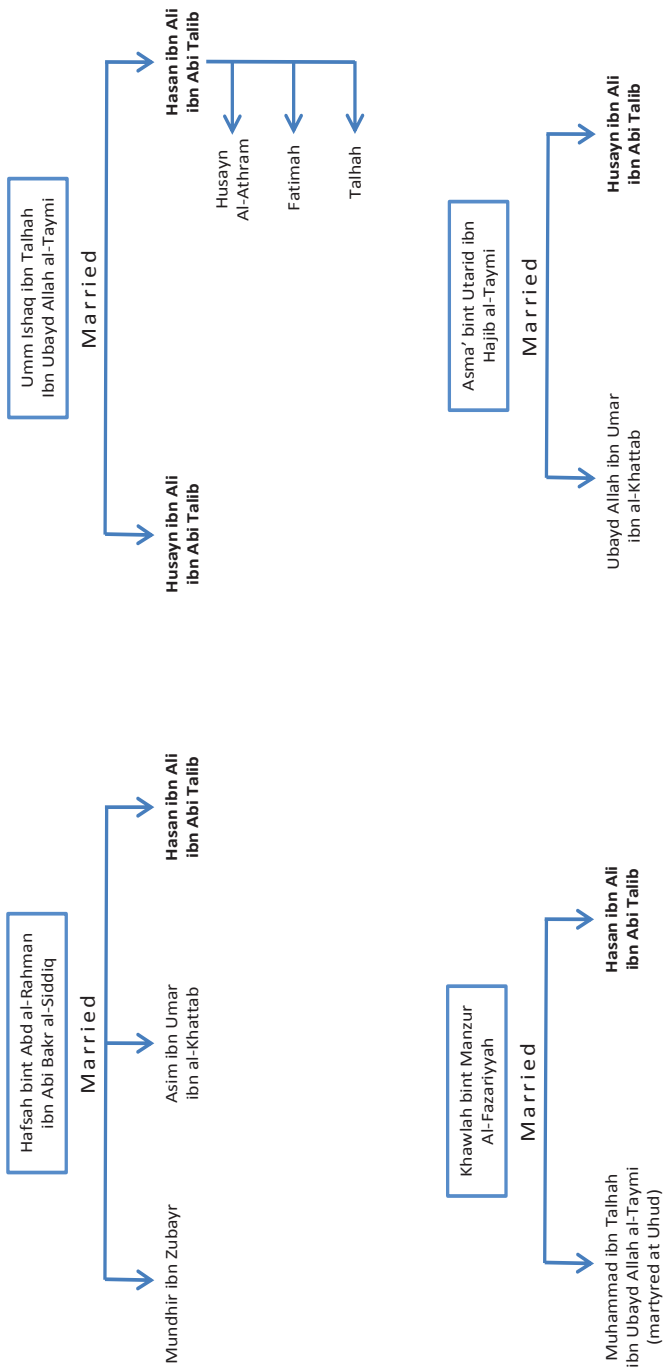
His mother Umm Farwah bint Qasim ibn Muhammad ibn Abi Bakr al-Siddiq  
 The mother of Umm Farwah: Asma bint Abd al-Rahman ibn Abi Bakr al-Siddiq

1. *Al-Irshad*, pg. 270; *Tarajim A'lam al-Nisa'*, pg. 278; *Umdat al-Talib*, pg. 225; *Al-Asili*, pg. 149.

# Marriages of a few of Ali's daughters

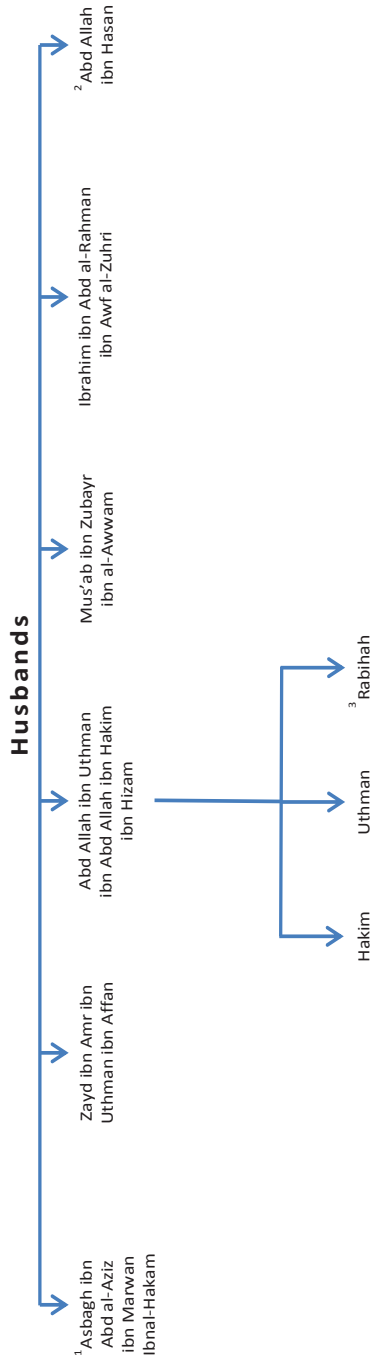


## Some of the Wives of Hasan and Husayn, and their children





# Husbands and children of Sukaynah bint Husayn



1. He is the brother of Amir al-Mu'minin Umar ibn Abd al-Aziz.
2. Her cousin who was martyred at Karbala' before the marriage could be consummated.
3. She married Abbas ibn Walid ibn Abd al-Malik al-Marwani al-Umawi.

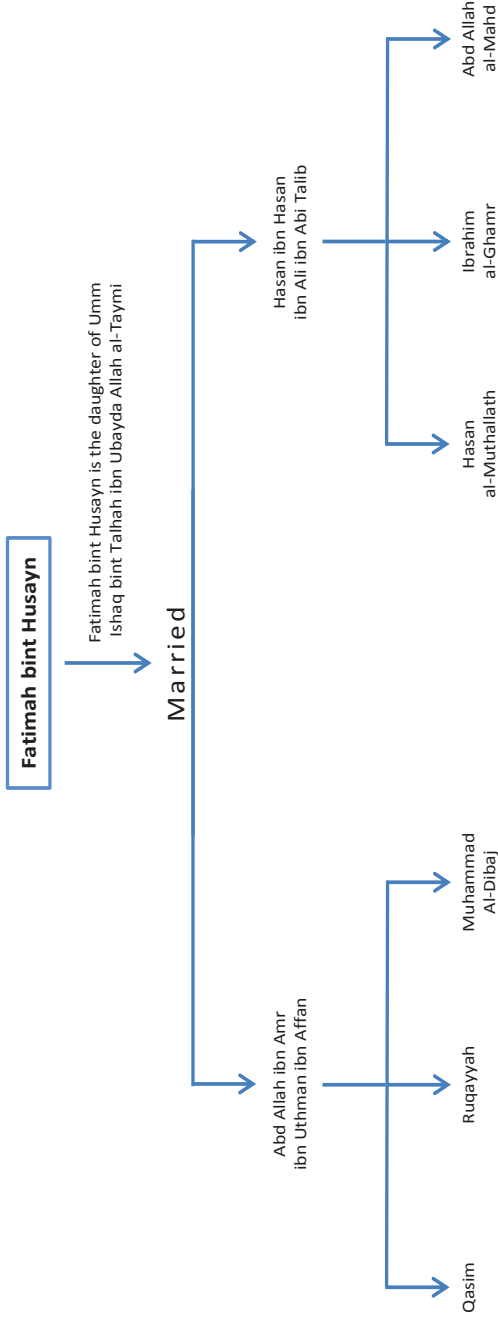
## Husbands of Ja'dah bint al-Ash'ath ibn Qays ibn Ma'di Karb

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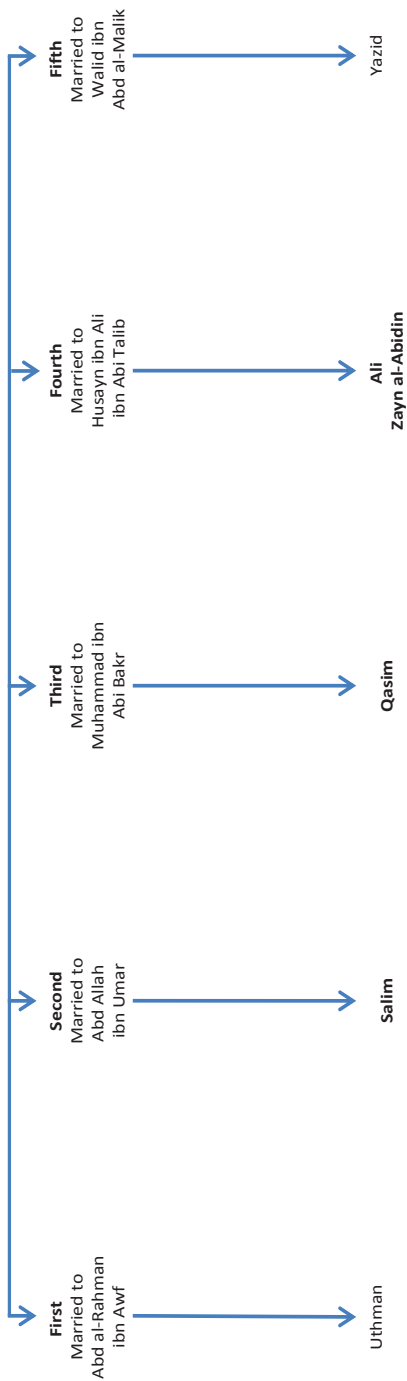
# Husbands of Fatimah bint Husayn ibn Ali ibn Abi Talib

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# Daughters of Yazdegerd ibn Kisra

## Daughters



3 Eminent Scholars In Fiqh And Hadith

## Husbands of Atikah bint Zayd

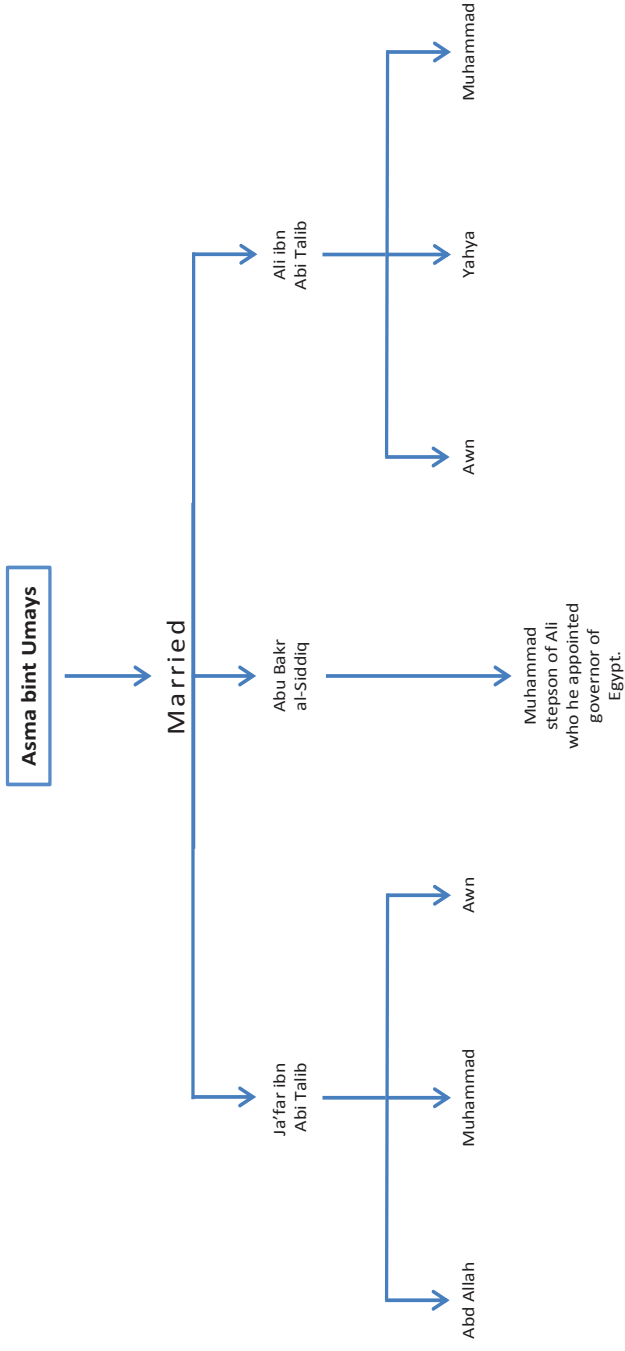
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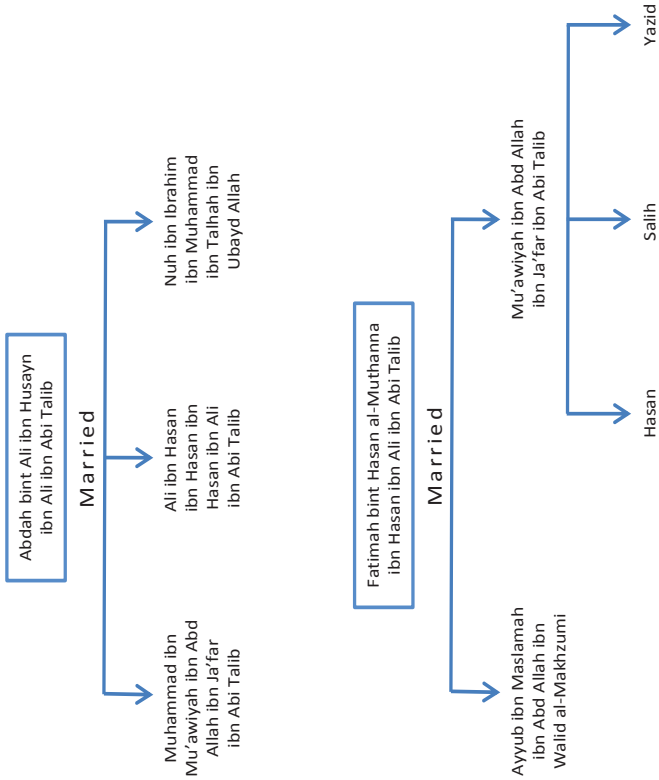
### Husbands

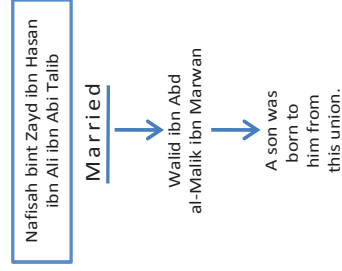
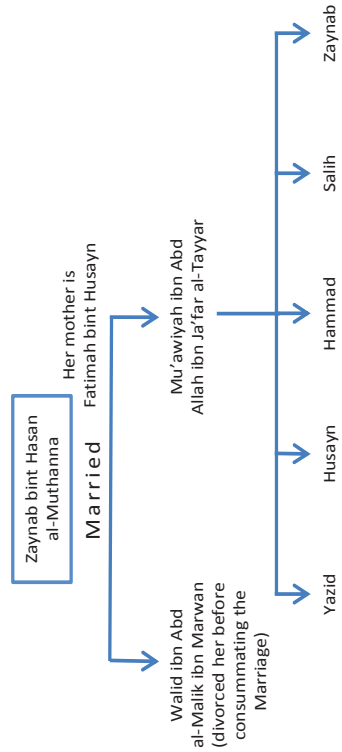


# Husbands of Asma bint Umayy

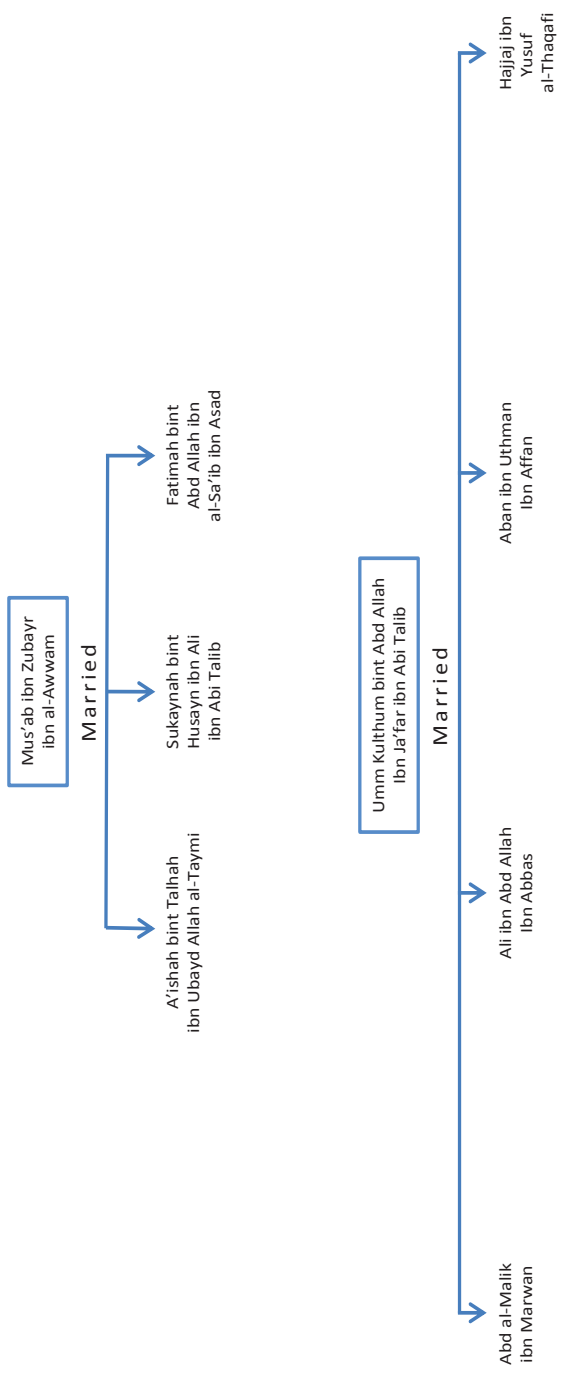
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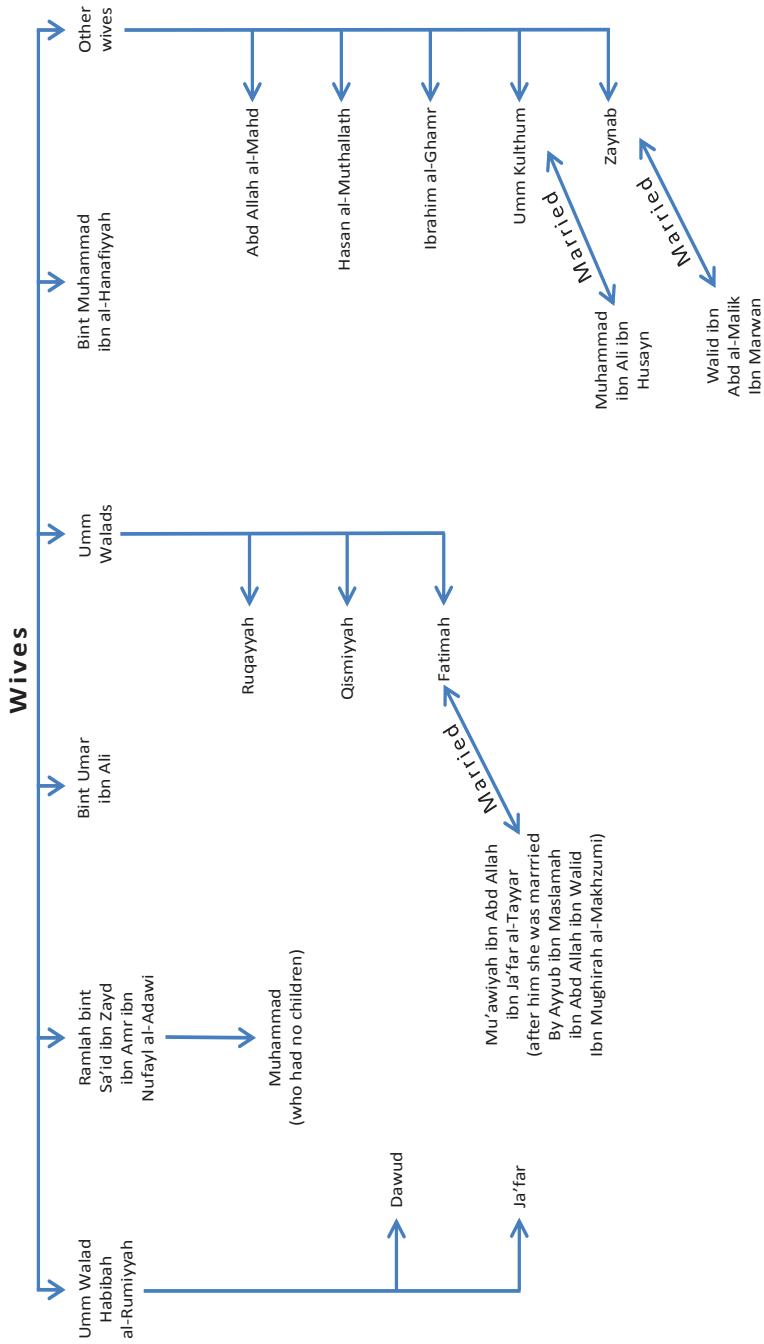








# Wives and children of Hasan al-Muthanna ibn Hasan



# Marriages between the Ahl al-Bayt and progeny of Zubayr



## Ahl al-Bayt



## Married From The Family Of Zubayr

## Children



# Marriages between the Ahl al-Bayt and progeny of Zubayr



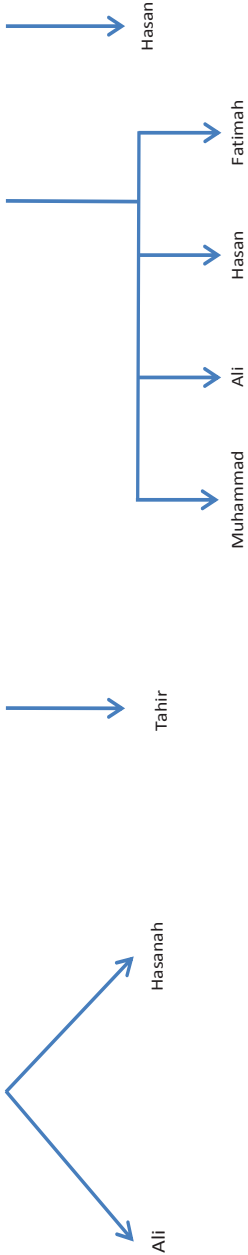
## Ahl al-Bayt



## Married From The Family Of Zubayr



## Children



## Summary

Respected reader, facts and figures are probably the clearest and most unbiased way of clarifying the reality of matters, which requires very little contemplation and mental exertion.

An overview of the names and marital relations between the Şaḥābah and Ahl al-Bayt sheds much light on the cordial relations between them, which can no longer be concealed from the reader; except—Allah save us—if one suffers from lack of understanding or short-sightedness because of which he is incapable of seeing the reality no matter how bright it may be.

*The light of the sun has been denied due to the blindness one suffers,  
just as sweetness of water said to be non-existent due to blisters on the  
tongue.*

The following is a summary of most that has been mentioned in this book, and it is possible that even though I have managed to gather the bulk of what has been reported much could have slipped my gaze, and Allah knows best.

1. Those of the Ahl al-Bayt with the name Abū Bakr: **9**
2. Those of the Ahl al-Bayt with the name ʿUmar: **25**
3. Those of the Ahl al-Bayt with the name ʿUthmān: **3**
4. Those of the Ahl al-Bayt with the name Ṭalḥah: **2**
5. Those of the Ahl al-Bayt with the name Muʿāwiyah: **1**
6. Those of the Ahl al-Bayt with the name ʿĀʾishah: **6**

As for the marital relations between the Ahl al-Bayt and Ṣaḥābah:

1. Marital links between the Ahl al-Bayt and Abū Bakr: **6**
2. Marital links between the Ahl al-Bayt and Zubayr: **17**
3. Marital links between the Ahl al-Bayt and ‘Umar and the Banū ‘Adī: **5**
4. Marital links between the Ahl al-Bayt and Ṭalḥah: **6**
5. Marital links between the Ahl al-Bayt and ‘Uthmān and the Banū Umayyah: **26**
6. Marital links between the Ahl al-Bayt and the Banū ‘Abbās: **7**

Lastly the brothers-in-law and sons-in-law of the Prophet ﷺ:

1. Brothers-in-law of the Prophet ﷺ: **53**
2. Sons-in-law of the Prophet ﷺ and the ‘Asharah Mubasharah: **106**