

مبرة الآل والأصحاب

سلسلة سير الآل والأصحاب (٥)

Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ

By:

Abū Muʿādh al-Sayyid ibn Aḥmad ibn Ibrāhīm

فَاطِمَةُ بِنْتُ الْحُسَيْنِ رَحِمَهَا ٱللَّهُ

دُرَّةُ فَوَاطِمِ أَهْلِ ٱلْبَيْتِ

السيّد أحمد إبراهيم

مراجعة وتنقيح مركز البحوث والدراسات بالمبرة

Translated by:

MAHAJJAH INSTITUTE



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In the Name of Allāh,
the Most Beneficent,
the Most Merciful

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Transliteration key

أ إ - ’	ض - ḍ Ḍ
آ – ā Ā	ط - ṭ Ṭ
ب - b	ظ - ẓ
ت - t	ع - ‘
ث - th	غ - gh
ج - j	ف - f
ح - ḥ Ḥ	ق - q
خ - kh	ک - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ی - y, ī
ص - ṣ	

Introduction

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

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

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

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلًا سَدِيدًا ۝٧٠ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

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

[1] Sūrah al-Nisā': 1
[2] Sūrah al-Aḥzāb: 70-71.

Undoubtedly, the Ahl al-Bayt of the Prophet ﷺ have an incumbent right over us—to love them and associate oneself with them—in keeping with the bequest of the Prophet ﷺ[3] concerning them and in keeping with the practice of the Ṣaḥābah[4], may Allah be pleased with all of them, as well as the character of the Tābiʿīn and those who followed them from the pious predecessors and scholars.[5]

Along with loving them, it is imperative to become acquainted with them, pass on their legacy, and purify history from the fabrications which seek to tarnish their image: the

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

[4] Al-Bukhārī reports in his Ṣaḥīḥ from Ibn ʿUmar رضي الله عنه that Abū Bakr رضي الله عنه said, "Please Muḥammad ﷺ by doing good to his Ahl al-Bayt." Ṣaḥīḥ al-Bukhārī, # 3751. Similar was the habit of all the Ṣaḥābah رضي الله عنهم with the Ahl al-Bayt of the Prophet ﷺ, fulfilling the bequest of the Prophet ﷺ concerning them.

[5] The Tābiʿīn were amongst the most sincere in honouring and loving the Ahl al-Bayt. ʿUmar ibn ʿAbd al-Azīz رحمه الله would venerate the Ahl al-Bayt tremendously. ʿAbd Allāh al-Maḥḍ ibn Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib رضي الله عنهم would say, "I visited ʿUmar ibn ʿAbd al-ʿAzīz seeking assistance for some need and he said to me, 'If you have any need then write to me about it, for I feel ashamed before Allah to keep you waiting at my door.'" [Al-Sakhāwī: Istijlāb Irtiqā' al-Ghuraf, 2/567] This was the respect the Tābiʿīn had for the Ahl al-Bayt, such that ʿUthmān al-Nahdī—a senior Tābiʿī—who first resided in Kūfah, relocated to Baṣrah after the martyrdom of Ḥusayn ibn ʿAlī رضي الله عنهما, saying, "I cannot stay in a city wherein the grandson of the Prophet ﷺ was murdered." [Istijlāb Irtiqā' al-Ghuraf, 2/575]

stains left by those incapable of discerning truth from falsehood and who follow naught but their desires.

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

وكل يدعي وصلا بليلى وليلى لا تقر لهم بذاك

Everyone claims to be a lover of Laylā

But Laylā does not make the same claim of them.

I have studied many works that have been penned specifically about the blessed women of the Ahl al-Bayt, and I have found them to be either exceedingly exaggerated or overly concise. I thus deemed it incumbent upon myself to transmit their legacy and elaborate on their blessed lives, especially the women of the Ahl al-Bayt—may Allah be pleased with all of them—who are the best of women to walk the face of the earth. We call upon our wives, daughters, and sisters of our time to follow in their footsteps.

ولو كان النساء كمن فقدنا لفضلت النساء على الرجال

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

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

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

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

Allah selected Kinānah from the children of Ismā'īl, then He chose Quraysh from the children of Kinānah. He then chose the Banū Hāshim from the Quraysh, and then He chose me from the Banū Hāshim.[6]

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

The best women among the camel riders are the women of Quraysh. (Another narrator said) The Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said, "The righteous among the women of Quraysh are those who are kind to their young ones and who look after their husband's property."[7]

When this is the virtue of their women in general, then it is even more applicable and pronounced for the women of

[6] Ṣaḥīḥ Muslim, # 2276.
[7] Ṣaḥīḥ al-Bukhārī, # 5433; Ṣaḥīḥ Muslim, # 2527.

Banū Hāshim; refer to the Ḥadīth quoted earlier of the Banū Hāshim being the best of the Quraysh.

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

She is Sayyidah Fāṭimah bint Ḥusayn ibn ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُمْ, a senior Tābiʿiyyah, Muḥaddithah, and scholar. Allah willing, I wish to captivate you with the scent of this pious and pure individual, thereby rejuvenating your soul and refreshing your heart.

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

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

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

Abū Muʿādh al-Sayyid ibn Aḥmad ibn Ibrāhīm

Kuwait

1428 A.H

Sayyidah Fāṭimah bint Ḥusayn

Name and lineage

She is Fāṭimah bint Ḥusayn ibn ʿAlī ibn Abī Ṭālib ibn ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf.

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

She inherited a vast array of noble characteristics: Knowledge, piety, respect, manners; salient traits and features from her noble ancestors, parents, grandparents (paternal and maternal), uncles and aunts from her mother and father.[8]

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

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

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

A Noble House with a Noble Ancestry

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

Father

Her father is Ḥusayn ibn ʿAlī ibn Abī Ṭālib ibn ʿAbd al-Muṭṭalib ibn Hāshim—grandson of the Prophet ﷺ.

Thus she is Ḥusaynī[9], ʿAlawī[10], and Hāshimī[11].

Mother

Her mother is Umm Isḥāq bint Ṭalḥah ibn ʿUbayd Allāh ibn ʿUthmān ibn ʿAmr ibn Kaʿb ibn Saʿd ibn Taym ibn Murrah.[12]

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[9] One whose ancestry meets with Ḥusayn رضي الله عنه.

[10] One whose ancestry meets with ʿAlī ibn Abī Ṭālib

[11] One whose ancestry meets with Hāshim ibn ʿAbd al-Manāf.

[12] A number of eminent and esteemed Ṣaḥābah were from the tribe of Taym; most famous of them is Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه. The daughter of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه was Sayyidah ʿĀ'ishah رضي الله عنها,—Mother of the Believers, beloved of the Prophet ﷺ, whose innocence and chastity was announced from above the Seven Heavens by the Almighty Rabb of the Universe. The other children of Sayyidunā Abū Bakr رضي الله عنه are ʿAbd al-Raḥmān, Muḥammad, Asmā', and Umm Kulthūm. The famous Ṣaḥābī Sayyidunā Ṭalḥah ibn ʿUbayd Allāh رضي الله عنه —one of the Ten Promised Jannah—was also from the tribe of Taym. His son, Muḥammad al-Sajjād, is also a Ṣaḥābī. Also from the Banū Taym: ʿAbd Allāh ibn Abī Mulaykah, his son ʿAbd Allāh ibn ʿAbd Allāh ibn

Paternal grandfather

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

Abī Mulaykah the famous Faqīh, and ʿAlī ibn Zayd ibn ʿAbd Allāh ibn Abī Mulaykah. The Ṣaḥābī Zuhayr ibn ʿAbd Allāh ibn Judʿān, whose narrations are reported in Ṣaḥīḥ al-Bukhārī and Sunan Abī Dāwūd. The Ṣaḥābī Abū Muhājir ibn Qunfudh, ʿItāb ibn Sulaym ibn Qays ibn Khālid who embraced Islam on the Conqquest of Makkah and was martyred during the Battle of Yamāmah. Munkadir ibn ʿAbd Allāh ibn al-Hadīr ibn Miḥraz, father of Muḥammad ibn Munkadir, and his brothers were born during the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rabīʿah ibn ʿAbd Allāh ibn al-Hadīr was also born during the life of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and is among the senior Tābiʿīn. Muḥammad ibn Bijād ibn ʿUmayr and his son Ḥusayn. Umaymah bint ʿAbd ibn Bijād, who is a Ṣaḥābiyyah who pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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

Paternal grandmother

Her paternal grandmother is Sayyidah Fāṭimah al-Zahrā', daughter of the Prophet ﷺ, Queen of the women of Paradise, as stated by the Prophet ﷺ.[13]

Maternal grandfather

Her maternal grandfather is Ṭalḥah ibn ʿUbayd Allāh al-Taymī, the eminent Ṣaḥābī and one of the Ten Promised Jannah. He is amongst the first eight males to embrace Islam and of the five who embraced Islam at the hands of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه. He was martyred in the Battle of Jamal in the year 36 A.H. He renowned for his generosity and his exploits in defending the Prophet ﷺ during the Battle of Uḥud is well known.[14]

Maternal grandmother

Her maternal grandmother is al-Jarbā' Umm al-Ḥārith bint Qasāmah. She was a Ṣaḥābiyyah.[15] Her ancestry is as follows:

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

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

[15] Al-Jarbā' bint Qasāmah: Ibn Ḥajar mentioned a detailed biography for her in al-Iṣābah,pg. 1654, # 11644. Ibn ʿAbd al-Barr mentioned her in al-Istīʿab, pg.909, # 3331 ,but under the biography of Zaynab bint Ḥanẓalah

Al-Jarbā' bint Qasāmah ibn Qays ibn ʿUbayd ibn Ṭārīf ibn Mālik ibn Judhʿān ibn Dhuhal ibn Rumān ibn Jundub ibn Khārijah ibn Saʿd ibn Futrah ibn Ṭāy'.

Based upon this the maternal uncles of Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ are from the noble tribe of Ṭay'.

Women would not sit alongside al-Jarbā' bint Qasāmah due to her immense beauty; and it was for this reason that she was called *al-Jarbā'*, the similarity being drawn with a camel (Jarbā') which other camels fear.[16]

She was a Ṣaḥābiyyah who came to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ with her brother, Ḥanẓalah ibn Qasāmah, and her paternal niece, Zaynab bint Ḥanẓalah, who married Usāmah Ibn Zayd رَضِيَ ٱللَّهُ عَنْهُ. Usāmah ibn Zayd رَضِيَ ٱللَّهُ عَنْهُ later divorced her and she married Nuʿaym ibn ʿAbd Allāh ibn Nuḥām.

Paternal Uncles

As for her paternal uncles: They are the brothers of Ḥusayn رَضِيَ ٱللَّهُ عَنْهُ, and sons of ʿAlī ibn Abī Ṭālib رَضِيَ ٱللَّهُ عَنْهُ, most famous amongst them are:

Ḥasan ibn ʿAlī

The beloved grandson of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

ibn Qasāmah (i.e. he recorded the biography of her niece and only mentioned her therein.

[16] Maqātil al-Ṭālibiyīn, pg. 159.

Muḥammad ibn Ḥanafiyyah

His mother was an Umm Walad given to ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ by Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ from the captives of Banū Ḥanīfah when they apostatized. Muḥammad ibn Ḥanafiyyah has a lofty status in knowledge, piety, and bravery.[17]

ʿAbbās ibn ʿAlī ibn Abī Ṭālib

His mother is Fāṭimah bint Ḥizām ibn Khālid al-Kilābiyyah, commonly called Umm Banīn.[18]

ʿUmar al-Aṭraf

His mother is al-Saḥbā' Umm Ḥabīb bint Rabīʿah al-Taghlabiyyah al-Wā'iliyyah. He was not present at Karbalā' nor were any of his children. He has a noble disposition and knowledge.[19]

Paternal Aunts

As for her paternal aunts, they are the daughters of ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ; most famous of them:

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[17] Abū al-Qāsim Muḥammad ibn ʿAlī ibn Abī Ṭālib: al-Hāshimī al-Qurashī. His mother is Khawlah bint Jaʿfar al-Ḥanafiyyah, which is why he is called al-Ḥanafiyyah; to differentiate between him and the sons of ʿAlī رَضِيَ اللَّهُ عَنْهُ from Fāṭimah رَضِيَ اللَّهُ عَنْهَا. He was born in 21 A.H and passed away in 81 A.H.

[18] ʿAbbās ibn ʿAlī ibn Abī Ṭālib: He is titled al-Saqā' as he is reported as having brought water at Karbalā' for the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ. He was martyred in this tragic incident with his brother, ʿUthmān.

[19] ʿUmar al-Aṭraf: He is titled al-Aṭraf to differentiate him from Umar al-Ashraf ibn Zayn al-ʿĀbidīn.

Zaynab bint ʿAlī

The wise woman of the Banū Hāshim. She is the daughter of Fāṭimah al-Zahrā' رَضِيَ اللَّهُ عَنْهَا.[20]

Umm Kulthūm bint ʿAlī

Wife of ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. She is the daughter of Fāṭimah al-Zahrā' رَضِيَ اللَّهُ عَنْهَا.[21]

Fāṭimah bint ʿAlī

Her mother was an Umm Walad.[22]

Maternal Uncles

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

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[20] Zaynabh bint ʿAlī ibn Abī Ṭālib: She was born during the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She was intelligent, prudent, and wise. She was present at Karbalā'. Her biography was recorded by Ibn Ḥajar in al-Iṣābah, pg. 1699, # 11922.

[21] Umm Kulthūm bint ʿAlī ibn Abī Ṭālib: She was born during the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She was married to Sayyidunā ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ and bore him Zayd and Ruqayyah. After the martyrdom of ʿUmar رَضِيَ اللَّهُ عَنْهُ she married ʿAwn, then Muḥammad, then ʿAbd Allāh—the sons of Jaʿfar ibn Abī Ṭālib. She passed away, according to the most reliable report, in the year 50 A.H.

[22] Fāṭimah bint ʿAlī: She is called Fāṭimah al-Ṣughrā. She was a great narrator of Ḥadīth, reporting from her father, Ibn al-Ḥanafiyyah, Asmā' bint ʿUmays, and others. A number of people in turn narrator from her. She passed in 117 A.H. A detailed biography about can be read in Tahdhīb al-Tahdhīb, 12/470; Tārīkh Dimashq, 74/27.

Muḥammad al-Sajjād

He was a pious devout ascetic. His mother was Ḥamnah bint Jaḥsh, sister of Umm al-Mu'minīn Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا.[23]

Also among them are: ʿImrān, Mūsā, Yaʿqūb (who was martyred in Ḥarrah), Ismāʿīl, Isḥāq, Zakariyyā, Yūsuf, ʿĪsā, Yaḥyā, and Ṣāliḥ; all of whom are the sons of Ṭalḥah ibn ʿUbayd Allāh al-Taymī رَضِيَ اللَّهُ عَنْهُ. He would name his sons after the Ambiyā'.

Maternal aunts

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

[23] Muḥammad ibn Ṭalḥah: He was given the title al-Sajjād due to his excessive worship and performance of ṣalāh. He is from the young Ṣaḥābah, born during the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who named him Muḥammad and his agnomen was Abū Sulaymān. Tārīkh al-Islām, 1/464.

ʿĀ’ishah bint Ṭalḥah[24], Saʿbah[25], and Maryam.

Brothers and Sisters

As for her brothers: the sons of Ḥusayn رَضِيَ اللَّهُ عَنْهُ, most famous of them is:

ʿAlī Zayn al-ʿĀbidīn

ʿAlī Zayn al-ʿĀbidīn, sole male survivor after the incident of Karbalā’ and from whom the progeny of Ḥusayn رَضِيَ اللَّهُ عَنْهُ continued.[26]

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[24] ʿĀ’ishah bint Ṭalḥah: A famous Tābiʿiyyah. Her mother is Umm Kulthūm bint Abī Bakr al-Ṣiddīq, She was one of the most beautiful woman of the Quraysh. She narrates from her maternal aunt, Sayyidah ʿĀ’ishah رَضِيَ اللَّهُ عَنْهَا. Her son, Ṭalḥah ibn ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Abī Bakr al-Ṣiddīq ,and her nephew, Ṭalḥah ibn Yaḥyā ibn Ṭalḥah ibn ʿUbayd Allāh, ʿAbd Allāh ibn Yasār, ʿĀṭā’ ibn Abī Rabāḥ, and others narrated from her. She married her maternal cousin, ʿAbd Allāh ibn ʿAbd al-Raḥmān ibn Abī Bakr al-Ṣiddīq, and after his demise she married Muṣʿab ibn Zubayr ibn al-ʿAwwām, and after him ʿUmar ibn ʿUbayd Allāh ibn Maʿmar al-Taymī. The most correct opinion is that she lived until after the year 110 A.H.

[25] Al-Ṣaʿbah bint Ṭalḥah: Ṭalḥāh رَضِيَ اللَّهُ عَنْهُ named her after his mother al-Ṣaʿbah bint al-Ḥaḍramī.

[26] ʿAlī Zayn al-ʿĀbidīn: The famous Tābiʿī, Thiqah. There is difference of opinion regarding the name of his mother, who was an Umm Walad. He narrated Ḥadīth from his uncle, Ḥasan ibn ʿAlī, and his father Ḥusayn ibn ʿAlī رَضِيَ اللَّهُ عَنْهُمَا, also from Dhakwān—the freed slave of ʿĀ’ishah رَضِيَ اللَّهُ عَنْهَا—Saʿīd ibn Musayyab, ʿAbd Allāh ibn ʿAbbās, ʿUbayd Allāh ibn Abī Rāfiʿ—the freed slave of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as well as other Ṣaḥābah. Amongst those who narrated from him: Zayd, his son, Ḥakīm ibn Jubayr, Ṭawūs ibn Kaysān, etc. He was an ascetic worshipper. He passed away in 92 A.H according to the preferred opinion. Tahdhīb al-Kamāl, 20/383, # 4050.

ʿAlī al-Aṣghar ibn Ḥusayn

He was martyred in Karbalā'. His mother was Laylah bint Abī Murrah ibn ʿUrwah ibn Masʿūd al-Thaqafiyyah.

Jaʿfar ibn Ḥusayn

His mother was Qaḍā'iyyah.

ʿUmar and Abū Bakr, sons of Ḥusayn

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

Sukaynah bint Ḥusayn

It has been said that her name was Āminah. Her mother was Rubāb bint Imra'ul Qays.[27]

These were all the brothers and sisters from her father Ḥusayn رَضِيَ اللَّهُ عَنْهُ. As for her uterine brothers and sisters from her mother, Umm Isḥāq bint Ṭalḥah ibn ʿUbayd Allāh al-Taymī, it is known that she was first wed to Ḥasan ibn ʿAlī رَضِيَ اللَّهُ عَنْهُ before Ḥusayn رَضِيَ اللَّهُ عَنْهُ, thus they are:

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

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

Noble Upbringing

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

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

Birth and Demise

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

1. Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ passed away in the year 49 A.H. Sayyidunā Ḥusayn then acted in accordance with the bequest of his brother and married (his widow) Umm Isḥāq bint Ṭalḥah ibn ʿUbayd Allāh al-Taymī[28]. Thus, after completing her *ʿIddah* (waiting period), Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ married her in the year 50 or 51 A.H.
2. The sources differ concerning the date of her demise. They are three different opinions in this regard:
   a. She passed away in 110 A.H at the age of 70.[29]
   b. She passed away in 117 A.H exceeding the age of 70.
   c. Those who did not specify an exact date but mentioned a number of possible dates.[30] Ibn ʿAsākir, for example, in *Tārīkh Dimashq* when

[28] See the desire of the Ahl al-Bayt to wed pious spouses.

[29] Amongst them is Ibn Ḥibbān: Ṭabaqāt al-Atqiyā', Al-Yāfiʿī: Mir'āt al-Jinān. Both these references were mentioned by ʿUmar Riḍā Kahālah in Aʿlām al-Nisā', 4/47.

[30] Amongst them is Ibn ʿAsākir: Tārīkh Dimashq, 20/74. His biography of Fāṭimah bint Ḥusayn رَحِمَهَا اللَّهُ is more detailed than all other authors.

mentioning the demise of Muḥammad ibn ʿAlī al-Bāqir says:

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

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

Ibn Ḥibbān has mentioned that she was close to 90 years of age when she passed away.[31] Ibn Ḥajar quoted this from him in *al-Tahdhīb* but did not comment on it.[32]

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

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

3. The case of Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ with Ḍaḥḥāk is well known, when she complained about him to Yazīd ibn ʿAbd al-Malik[33]. Yazīd ibn ʿAbd al-Malik passed away in 105 A.H or 106 A.H.[34] Sayyidah

[31] Al-Thiqāt,5/301.
[32] Tahdhīb al-Tahdhīb, 12/443.
[33] The incident will be quoted in detail later on in the book.
[34] Ansāb al-Ashrāf, 8/243.

> Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ lived until the era of Yazīd ibn ʿAbd al-Malik and at that time she had not yet reached old age, because if that were the case then Ḍaḥḥāk would not have sought her hand in marriage.

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

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

4. Ibn ʿAsākir stated:

Fāṭimah bint Ḥusayn passed away during the Khilāfah of Hishām ibn ʿAbd al-Malik.[35]

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

[35] Tārīkh Dimashq, 74/15.

Anecdotes relating to the character of Sayyidah Fāṭimah bint Ḥusayn

Her worship

Ibn Saʿd has reported with his chain of narration that she would count her Tasbīḥs on a string that contained knots.[36]

This gives us an indication of her steadfastness in worship and her ardent desire to perform Dhikr. The exact same narration was mentioned by Ibn ʿAsākir with his chain of narration.[37]

Wisdom, justice, and asceticism

A perfect example of her wisdom and fairness is the narration reported by Ibn ʿAsākir from ʿUbayd Allāh ibn Ḥusayn ibn ʿUbayd Allāh:

Fāṭimah bint Ḥusayn gave her sons from Ḥasan al-Muthannā her share from the inheritance of Ḥasan al-Muthannā and to her sons from ʿAbd Allāh ibn ʿAmr ibn ʿUthmān she gave them her share of her inheritance from the inheritance of ʿAbd Allāh ibn ʿAmr. Her sons from Ḥasan al-Muthannā felt slighted by this because what she inherited from ʿAbd Allāh ibn ʿAmr was more. So she said to them, "O my sons, I dislike that you see something which belonged to your

[36] Ṭabaqāt al-Kubrā, 8/474. There is a Majhūl (unknown) narrator in the chain.
[37] Tārīkh Dimashq, 74/18.

father in the possession of your [step] brother and feel angered by that. This is why I did what I did."[38]

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

Her modesty

Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ was extremely modest. Ibn ʿAsākir has reported with his chain of narration from Aḥmad ibn ʿAbd Allāh ibn ʿAbd al-Raḥīm, who narrated concerning the naming of Ḥusayn ibn ʿAlī's رَضِيَ ٱللَّهُ عَنْهُ children:

Fāṭimah bint Ḥusayn came before Hishām ibn ʿAbd al-Malik, with the leaders of her tribe, when he came to Madīnah; Hishām said to Abrash al-Kalbī, "The leaders of my tribe came before me just now and there was none more modest and shy than Fāṭimah bint Ḥusayn."[39]

[38] Ibid.
[39] Ibid, 74/15.

Words of Wisdom

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

Ibn ʿAsākir reports with his chain of narration from Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān:

O my sons, verily—by Allah—there is not anything the foolish people have obtained through their foolishness, likewise there is no passion that they have fulfilled, but that the people of dignity have obtained the same through their dignity. Therefore always remain in the cover of the concealment of Allah.[40]

Ibn ʿAsākir reports with his chain of narration from Yaḥyā ibn Abī Yaʿlā:

When the wealth—from the crops of a hamlet in Khaybar—arrived and the one-fifth of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

[40] Tārīkh Dimashq, 74/18; Tahdhīb al-Kamāl, 25/519, under the biography of Muḥammad ibn ʿAbd Allāh ibn ʿAmr, # 5364.

was with Abū Bakr ibn Ḥazm[41]; he distributed it amongst the Banū Hāshim, each of them receiving 50 Dīnārs. Fāṭimah bint Ḥusayn summoned me and instructed me to write. I wrote:

In the name of Allah, Most Gracious Most Merciful.

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

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

May Allah assist Amīr al-Mu'minīn in what he has been appointed and preserve his dīn. Verily Amīr al-Mu'minīn wrote to Abū Bakr ibn Ḥazm instructing him to distribute the wealth from the hamlet amongst us. **In so doing he sought to follow the practice of the Rightly Guided Rulers before him.** Know well that it has reached us and has been divided amongst us. May Allah grant proximity to the Amīr al-Mu'minīn and reward him with the best reward He has showered upon any leader. Verily, we had been afflicted and desired to be treated justly. I take an oath by Allah before you, O Amīr al-Mu'minīn, you have assisted from the family of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ those who had no assistant, you have clothed those who were naked, and spent on those who had nothing to spend...[42]

Also amongst her eloquent words is the manner in which she described her son before Hishām ibn ʿAbd al-Malik.

[41] He is Abū Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm, the Muḥaddith and appointed governor of Madīnah twice. He was appointed Qāḍī by ʿUmar ibn ʿAbd al-ʿAzīz. His biography can be found in all the books of biographies.

[42] Tārīkh Dimashq, 74/18-19.

Ibn ʿAsākir reports with his chain of narration from Muslim ibn Yasār:

When Fāṭimah bint Ḥusayn wed her daughter from ʿAbd Allāh ibn ʿAmr ibn ʿUthmān[43] to Hishām ibn ʿAbd al-Malik, she entered into his presence along with Sukaynah [bint Ḥusayn, her sister].

Hishām said to her, "Describe for us, O daughter of Ḥusayn, your sons from your cousin [Ḥasan al-Muthannā] and also describe to us your sons from our cousin [ʿAbd Allāh ibn ʿAmr ibn ʿUthmān]."

So she began with the children of Ḥasan and said, "As for ʿAbd Allāh (al-Maḥḍ); he is our leader, most honourable of us, and obeyed the most. As for Ḥasan [al-Muthallath]; he is our orator and defender. Ibrāhīm [al-Ghamr] resembles the Prophet ﷺ most of all people in his habits, gait, and features. When the Prophet ﷺ would walk he would tread lightly, his heel hardly touching the ground. As for the two sons from your cousin; verily Muḥammad is our beauty who we take pride in, and Qāsim is our barrier with which we ward off, and he resembles closely ʿĀṣ ibn Umayyah in his voice and nature."

[43] ʿAbd Allāh ibn ʿAmr ibn ʿUthmān رَحِمَهُ ٱللَّهُ and Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ were blessed with four daughters: ʿAbdah, ʿĀ'ishah, Umm Saʿīd, and Ruqayyah they in turn were each wed to one of the Umayyad Khulafā', Walīd ibn ʿAbd al-Malik, Sulaymān ibn ʿAbd al-Malik, Yazīd ibn ʿAbd al-Malik, and Hishām ibn ʿAbd al-Malik. It is the marriage of Ruqayyah that is referred to here.

Hishām replied, “By Allah, you have described them most excellently, O daughter of Ḥusayn.”[44]

[44] Tārīkh Dimashq, 74/17. An abridged version can be read in Tahdhīb al-Tahdhīb, 2/263, # 486, biography of Ḥasan ibn Ḥasan ibn Ḥasan ibn ʿAlī.

Statements of the scholars

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

Fāṭimah bint Ḥusayn ibn ʿAlī ibn Abī Ṭālib: She narrated from Asmā' bint ʿUmays. Mūsā al-Juhanī has narrated from her. She passed away when she was close to the age of 90.[45]

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

As for Fāṭimah bint Ḥusayn ibn ʿAlī ibn Abī Ṭālib, she is the sister of Zayn al-ʿĀbidīn. Her Ḥadīth is *Mashūr* (famous). The four *Sunan* record her narrations. She was amongst those brought to Damascus after her father was martyred, and she is from the reliable narrators...[46]

Ibn Ḥajar al-Asqalānī said about her:

Fāṭimah bint Ḥusayn ibn ʿAlī ibn Abī Ṭālib al-Hāshimiyyah al-Madaniyyah: The wife of Ḥasan [al-Muthannā] ibn Ḥasan ibn ʿAlī. Reliable, from the fourth category. She passed away after 100 A.H when she had aged considerably.[47]

[45] Al-Thiqāt, 5/300, # 4948. His statement, "she was close to the age of 90," is far from accurate as we have highlighted previously. The more accurate opinion is that she was close to 70.
[46] Al-Bidāyāh wa al-Nihāyah, 6/81.
[47] Tahdhīb al-Tahdhīb, 1/751, #8652.

Narrations of Fāṭimah bint Ḥusayn

Sayyidah Fāṭimah bint Ḥusayn رَضِيَٱللَّهُعَنۡهَا has narrated a number of aḥādīth which have been reported by many scholars and Muḥaddithīn, even though many of her narrations are Mursal[48] especially what she narrated from the esteemed Ṣaḥābī Sayyidunā Bilāl ibn Rabāḥ رَضِيَٱللَّهُعَنۡهُ and from her grandmother Sayyidah Fāṭimah al-Zahrā' رَضِيَٱللَّهُعَنۡهَا, as it is known with certainty that she did not meet Sayyidunā Bilāl رَضِيَٱللَّهُعَنۡهُ nor her grandmother Sayyidah Fāṭimah رَضِيَٱللَّهُعَنۡهَا.[49]

Sayyidah Fāṭimah bint Ḥusayn رَضِيَٱللَّهُعَنۡهَا has narrated Ḥadīth from:

1. Her father, Ḥusayn رَضِيَٱللَّهُعَنۡهُ
2. Her brother, ʿAlī Zayn al-ʿĀbidīn رَحِمَهُٱللَّهُ.
3. Her paternal aunt, Zaynab bint ʿAlī رَضِيَٱللَّهُعَنۡهُ.[50]
4. Sayyidah ʿĀ'ishah al-Ṣiddīqah bint Abī Bakr al-Ṣiddīq رَضِيَٱللَّهُعَنۡهَا.

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[48] Mursal: A Ḥadīth narrated by a Tābiʿī directly from the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, or directly from a Ṣaḥābī without having met that Companion.

[49] Sayyidah Fāṭimah رَضِيَٱللَّهُعَنۡهَا passed away shortly, a month or at the most six months, after the demise of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. Thus, there is no doubt that there is a break in the chain of her narrations from Sayyidah Fāṭimah رَضِيَٱللَّهُعَنۡهَا.

[50] It is established that Fāṭimah bint Ḥusayn رَحِمَهَاٱللَّهُ was with her father رَضِيَٱللَّهُعَنۡهُ at Karbalā', and then with her aunt, Zaynab رَضِيَٱللَّهُعَنۡهَا, in the caravan then was taken from Kūfah to Syria. She then remained with her husband, brother, and mother in Madīnah, where all the Ahl al-Bayt settled after Karbalā'.

5. ʿAbd Allāh ibn ʿAbbās رَضِيَٱللَّهُعَنْهُ.
6. Asmā’ bint ʿUmays رَضِيَٱللَّهُعَنْهَا

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

1. ʿAbd Allāh al-Maḥḍ ibn Ḥasan al-Muthannā رَحِمَهُٱللَّهُ.
2. Ibrāhīm ibn Ḥasan al-Muthannā رَحِمَهُٱللَّهُ.
3. Ḥasan ibn Ḥasan al-Muthannā رَحِمَهُٱللَّهُ.
4. Muḥammad al-Dībāj ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān رَحِمَهُٱللَّهُ.
5. Umm al-Ḥasan bint Jaʿfar ibn Ḥasan al-Muthannā رَحِمَهُٱللَّهُ.
6. Abū al-Miqdām ibn Ziyād, who narrates from his father or it has been said from his mother, from Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَاٱللَّهُ.
7. Zuhayr ibn Muʿāwiyah. He narrates from a Shaykh who has been said to be Muṣʿab ibn Muḥammad, from Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَاٱللَّهُ.
8. ʿAmmārah ibn Ghaziyyah.
9. ʿĀ’ishah bint Ṭalḥah ibn ʿUbayd Allāh al-Taymī, her maternal aunt.
10. Amongst the most eminent of those who narrated from her was her own husband, Ḥasan al-Muthannā رَحِمَهُٱللَّهُ ibn Ḥasan رَضِيَٱللَّهُعَنْهُ, who is in the same category of narrators as her, as mentioned by the scholars.

A few narrations reported from Sayyidah Fāṭimah bint Ḥusayn

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

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

رَبِّ اغْفِرْلِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

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

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

رَبِّ اغْفِرْلِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

O my Rabb, pardon my sins, and open the gates of Your blessings for me.[51]

[51] Tirmidhī, # 314, pg. 86. Al-Tirmidhī said, "The narration of Fāṭimah is Ḥasan, its chain is interrupted though. Fāṭimah bint Ḥusayn did not meet Fāṭimah al-Kubrā, she lived only a few months after the Prophet ﷺ." Al-Albānī has declared the narration ṣaḥīḥ from an alternate chain, thus this narration is Ṣaḥīḥ lī Ghayrihī. It is also similarly narrated by Ibn Mājah.

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

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

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

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

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

She said, "O Messenger of Allah, rather I believe Allah and His Messenger."[52]

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

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

إِنَّا لله وَإِنَّا إِلَيهِ رَاجِعُونَ

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

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

even though it happened a long time ago, Allah will record for him a reward like that of the day it befell him.[53]

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

A man has no one to blame but himself, if he goes to bed with a smell emanating from his hand.[54]

5. Ibn Mājah has reported with his chain of narration from Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān—from his mother, Fāṭimah bint Ḥusayn—from Ibn ʿAbbās that the Messenger of Allah ﷺ said:

Do not keep looking at those who have leprosy.[55]

6. Al-Dāraquṭnī has reported with his chain of narration from Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān—from his sister[56], Fāṭimah bint Ḥusayn:

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[53] Sunan Ibn Mājah, # 1600.

[54] Sunan Ibn Mājah, # 3296. Al-Albānī said it is Ḥasan Lī Ghayrihī.

[55] Sunan Ibn Mājah, # 3543. Al-Albānī said it is Ḥasan Ṣaḥīḥ.

[56] There is a clear error in the chain, as Muḥammad ibn ʿAbd Allāh ibn ʿAmr is the son of Fāṭimah bint Ḥusayn not her brother. In some copies it clearly states it "from his mother". In the Sunan of al-Dāraquṭnī it also has the error "from his sister" (2/170, with the research of al-Yamānī) while another has "from his mother", as well as Musnad al-Shāfiʿī (1/103), Naṣb al-Rāyah (1/444), and Maʿrifat al-Sunan wa al-Āthār (30/295).

A person testified before ʿAlī ibn Abī Ṭālib رَضِيَٱللَّهُعَنْهُ that he had sighted the crescent of Ramaḍān, so he began fasting and ordered others to begin fasting as well. He said, "To fast a day of Shaʿbān [if the sighting was incorrect] is more beloved to be than eating on a day of Ramaḍān."[57]

7. Fāṭimah bint Ḥusayn narrates—from her father that the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

The beggar has a right even if he comes riding a horse.[58]

8. Muḥammad ibn ʿAbd Allāh bin ʿAmr ibn ʿUthmān narrates—from Fāṭimah bint Ḥusayn—from Ḥusayn ibn ʿAlī that the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

Verily Allah loves the loftiest of affairs and disapproves of pettiness.[59]

9. Fāṭimah bint Ḥusayn narrates—from her father that the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

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

إِنَّا لله وَإِنَّا إِلَيهِ رَاجِعُونَ

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

[57] Sunan al-Dāraquṭnī, # 15. The narration is Mursal.
[58] Muʿjam al-Kabīr, 3/130, #2893.
[59] Muʿjam al-Kabīr, 3/131, #2894; Musnad al-Shihāb, 2/150, #1077.

Allah will record for him a new reward like that of the day it befell him.[60]

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

Do not disturb the birds in their nests, verily the night is a time of security for them.[61]

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

Do not keep looking at those who have leprosy.[62]

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

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

The Prophet ﷺ said, "No."

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

The Prophet ﷺ said, "No."

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[60] Muʿjam al-Kabīr, 3/130, #2895. The author mentions in the chain, "Hishām Abū al-Miqdām narrates—from his mother, Fāṭimah bint Ḥusayn" whereas Hishām is not the son of Fāṭimah. Instead he relates this narration from his own mother, who in turn narrates it from Fāṭimah bint Ḥusayn رَحِمَهَا اللَّهُ. It is possible that this was an error from the publisher.

[61] Muʿjam al-Kabīr, 3/131, #2896.

[62] Muʿjam al-Kabīr, 3/131, #2897.

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

The Prophet ﷺ said, “No.”

He then asked, “Then what is pride?”

The Prophet ﷺ said, “To make a fool of others and belittle people.”[63]

13. Al-Lālakā’ī has reported with his chain of narration from ʿAmr ibn ʿUbayd Allāh ibn Ḥasan—from Fāṭimah bint Ḥusayn—from ʿAlī:

Abstain from disputing, for verily it destroys the Dīn.[64]

14. Abū Yaʿlā reports with his chain of narration from ʿAbd Allāh ibn Ḥasan—from his mother, Fāṭimah bint Ḥusayn—from her father—from ʿAlī that the Prophet ﷺ said:

النعم كلها ظالمة أو جائرة

All animals are culpable or blameable.[65]

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[63] Muʿjam al-Kabīr, 3/132, #2898; Muʿjam al-Awsaṭ, 9/42, #9088, with slight variation in wording.

[64] Sharḥ Uṣūl Iʿtiqād Ahl al-Sunnah wa al-Jamāʿah min al-Kitāb wa al-Sunnah, wa Ijmāʿ al-Ṣaḥābah, 1/127. This is the statement of ʿAlī رضي الله عنه, and there is a break in the chain as Fāṭimah bint Ḥusayn did not hear from her grandfather, ʿAlī ibn Abī Ṭālib رضي الله عنه.

[65] Musnad Abī Yaʿlā, 1/379, # 487, with the research of Sulaym Asad who said the chain of this Ḥadīth is ḍaʿīf [due to Ṣāliḥ ibn Mūsā al-Ṭalḥī, who is Matrūk (suspected of forgery). Translator]

15. Abū Yaʿlā reports with his chain of narration from Shaybah ibn Naʿāmah—from Fāṭimah bint Ḥusayn—from Fāṭimah al-Kubrā that the Prophet ﷺ said:

Children of every mother belong to paternal relations except the children of Fatimah, for I am their guardian and their relation.[66]

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

Shayṭān has despaired that he will be worshipped in my city—i.e. Madīnah—and in the Arabian Peninsula but he (is hopeful) that he will sow the seed of dissension amongst them.[67]

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

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[66] Musnad Abī Yaʿlā, 12/109, # 6741, Sulaym Asad said the chain is ḍaʿīf. I say it is Mursal also as Fāṭimah bint Ḥusayn did meet Fāṭimah al-Zahrā' رضي الله عنها. The Ḥadīth was mentioned in al-ʿIlal al-Mutanāhiyah and the author said, "This Ḥadīth is not Ṣaḥīḥ from the Prophet ﷺ. Ibn Ḥibbān said, "It is not permissible to take Shaybah ibn Naʿāmah as proof. 1/260, # 418. Al-Ṭabarānī also reported it in al-Muʿjam al-Kabīr, 22/423..

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

I heard my mother prohibiting *al-Qazaʿ* (shaving the head and leaving a portion unshaven).[68]

18. Al-Shaybānī has reported with his chain of narration from ʿAbd al-Raḥmān ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān—Fāṭimah bint Ḥusayn informed me—from ʿĀ'ishah that Fāṭimah informed her:

The Nabī ﷺ said, "She will be the first to be with him (i.e. pass away and join him).[69]

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

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

The Prophet ﷺ said, "Assist me then by performing abundant prostration."[70]

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

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

[69] Al-Āḥād wa al-Mathānī, 5/358, # 2945. It appears in Musnad Aḥmad, 6/240, Muʿjam al-Kabīr, 22/413, and Ṣaḥīḥ Ibn Ḥibbān, 15/402

[70] Al-Mughnī ʿan Ḥaml al-Asfār, 1/102; Ṣaḥīḥ Ibn Ḥibbān, 1/443; Muṣannaf ibn Abī Shaybah, 6/320' Al-Muʿjam al-Kabīr, 18/58.

The worst people of my nation are those who are nourished by luxury upon which their bodies are built.[71]

21. Aḥmad reported in his *Musnad* from Fāṭimah bint Ḥusayn ibn ʿAlī—from ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا:

Usayd ibn Ḥuḍayr was from the best of people and he would say, "If I could feel all the time the same way I feel when I am reciting or listening to the Qur'ān, listing to the sermon of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, or when I am attending a Janāzah; then I would do so."[72]

22. The narration of the sun being returned for ʿAlī رَضِيَ اللَّهُ عَنْهُ has been attributed to Fāṭimah bint Ḥusayn T but the most that can be said of it is that it is extremely ḍaʿīf, in fact it is fabricated. The chain to Fāṭimah bint Ḥusayn رَحِمَهَا اللَّهُ—as reported by Ibn Ḥajar al-ʿAsqalānī in *Lisān al-Mīzān*—is as

[71] The Ḥadīth is reported by Ibn ʿAdī in al-Kāmil and al-Bayhaqī in Shuʿab al-Īmān, from Fāṭimah bint Rasūlillāh. It has been reported by Fāṭimah bint Ḥusayn Mursal. Al-Dāraquṭnī said in al-ʿIlal, "This seems to be correct." It has been reported by Abū Nuʿaym in al-Ḥilyah from ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا with a chain that is acceptable. Refer to Takhrīj Aḥādīth al-Iḥyā', 3/52. The ḥadīth is reported by al-Ḥākim, 3/657; al-Ṭabarānī: Muʿjam al-Awsaṭ, 7/372. It appears in Musnad Isḥāq ibn Rāhawayh from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, and also in Majmaʿ al-Zawā'id from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ. Al-Bazzār reports it but in his chain of narration there is ʿAbd al-Raḥmān ibn Ziyād ibn Anʿum, who the majority regard as ḍaʿīf.

[72] Al-Iṣābah, pg. 45, biography of Usayd ibn Ḥuḍayr. The narration is Mursal as Umm al-Mu'minīn ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا passed away in the year 56/58/59 A.H while Fāṭimah رَحِمَهَا اللَّهُ was born in 51 A.H or after that by a year or two at the most, making her extremely young at that time.

follows Ibrāhīm ibn Ḥasan—from Fāṭimah bint Ḥusayn—from Asmā' bint ʿUmays رَضِيَ اللَّهُ عَنْهَا:

Revelation was descending upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he was resting on the lap of ʿAlī, who had not yet prayed ʿAsr. So the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Allah, if ʿAlī was engrossed in Your obedience then return the sun for him." By Allah, I saw the sun had set but then rose after setting." [73]

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

- Ibn Ḥibbān said, "ʿAmmār ibn Maṭar al-Rahāwī: He narrates from Ibn Thawbān and the people of Iraq *maqlūb* (distorted) narrations and he is guilty of *Sarq al-Ḥadīth* (appropriating Ḥadīth)[74]. His narrations are not to be considered except to be familiar with it (i.e. its weakness)."
- Al-ʿUqaylī said, "ʿAmmār ibn Maṭar al-Rahāwī: He reports conflicting narrations from reliable narrators." [75]
- Ibn ʿAdī said, "His narrations are baseless."
- Al-Dāraquṭnī said, "Ḍaʿīf." [76]

[73] Lisān al-Mīzān, 4/275, under the biography of ʿAmmār ibn Maṭar, # 777; Al-Kashf al-Ḥathīth, 1/52, who quoted Ibn al-Jawzī saying, "This Ḥadīth is baseless."

[74] Saraqat al-Ḥadīth: Equipping existing Ḥadīths with one's own chains of transmission or constructing entirely new chains of transmission is known as Saraqat al-ḥadīth (appropriating ḥadīth).

[75] Al-Ḍuʿafā al-Kabīr, #1347

[76] Lisān al-Mīzān, 4/275

Musalsal Aḥadīth

23. Amongst the Musalsal Aḥādīth,[77] which contain three people named Fāṭimah in its chain of narration narrating from each other, is what has been reported by Abū Mūsā al-Aṣbahānī al-Madīnī[78] with his chain of narration from Sayf ibn ʿUmar al-Asadī al-Tamīmī—from Sulaymān ibn al-Mughīrah—from Fāṭimah bint Ḥusayn—from Fāṭimah bint ʿAlī—from Fāṭimah bint Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ:

The Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ said, "Verily the souls of the Ambiyā' are removed with their perspiration." then after regaining consciousness he said, "Rather [Take me to] the most Sublime Companion!" as if he was being given a choice. Later when he was able to speak he said, "Ṣalāh! Ṣalāh! You will remain supporting each other as long as you pray together. Ṣalāh! Ṣalāh!" He continued advising about it until he passed away, and this was the last thing I heard from him."[79]

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

[78] Abū Mūsā Muḥammad ibn ʿUmar al-Aṣbahānī al-Madīnī was a renowned Muḥaddith. He passed away in 581 A.H.

[79] The narration contains Sayf ibn ʿUmar al-Tamīmī al-Burjumī, or as some have said al-Saʿdī or as others have said al-Ḍabī. Some have said he is al-Asadī-Kūfī. He is the author of the book Al-Riddah wa al-Futūḥ. He is from the eighth category of narrators from the Taba al-Tābiʿīn. He passed away during the era of al-Rashīd. His narrations are reported by al-Tirmidhī.

- Yahyā ibn Maʿīn said about him, "Ḍaʿīf al-Ḥadīth."

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

Continued from previous page...

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

The narration of Fāṭimah bint ʿAlī from Fāṭimah al-Zahrā’ is without a doubt Mursal, as Fāṭimah bint ʿAlī رَحِمَهَا ٱللَّهُ was born after the demise of Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا and she passed away in 115 A.H.

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

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

You forgot the saying of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ the day of Ghadīr Khumm, "Whoever's Mawla I am then ʿAlī is his Mawlā," and the saying of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ to ʿAlī, "You are to me like Hārūn was to Mūsā."[80]

[80] The Ḥadīth, "Whoever's Mawla I am then ʿAlī is his Mawlā," as well as the Ḥadīth, "You are to me like Hārūn was to Mūsā," are both Ṣaḥīḥ. As for the first Ḥadīth, it has been reported by al-Tirmidhī in Kitāb al-Manāqib, after which Imām al-Tirmidhī said, "This Ḥadīth is Ḥasan Ṣaḥīḥ." # 3717. It has been reported by Aḥmad in his Musnad, 2/64, 67, 950, 951, 952, 961, 1310, 4/3062. Ibn ʿUqdah has gathered the varying chains of this Ḥadīth. Al-Ḥākim has reported it both in detail and condensed. Al-Albānī has declared the addition, "Befriend the one who befriends him," from four chains of narration as mentioned in Silsilah al-Ṣaḥīḥah, # 1750. As for the Ḥadīth, "You are to me like Hārūn was to Mūsā," this has been reported by al-Bukhārī and Muslim in their Ṣaḥīḥs. Al-Bukhārī reports in in Kitāb al-Maghāzī, the Battle of Tabūk, # 4154, and Muslim has reported it in Kitāb al-Faḍā'il, Faḍā'il of ʿAlī ibn Abī Ṭālib, # 2404. Both of these narrations establish the virtue of Sayyidunā ʿAlī

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

ﷺ; however, neither of them is an emphatic declaration of his Khilāfah nor does it establish his virtue over any of the Ṣaḥābah. Many scholars, of the past and present, have penned commentaries on the Ḥadīth, "Whoever's Mawla I am then ʿAlī is his Mawlā," and the meaning of Mawlā—lexically and contextually. Concerning the Ḥadīth, "You are to me like Hārūn was to Mūsā," refer Mu'tamir Bī Baghdād and the commentary of al-Suwaydī, as well as the explanation of Muḥammad Sālim al-Khiḍr in his book Thumma Abṣartu al-Ḥaqīqah; the gist of which is that the relationship of ʿAlī ﷺ to the Prophet ﷺ differs with that of the relationship between Hārūn and Mūsā ﷺ in a few key aspects. Firstly, Hārūn ﷺ was a Nabī in the lifetime of the Mūsā ﷺ; secondly, Hārūn ﷺ passed away during the lifetime of Mūsā ﷺ, qualities which ʿAlī ﷺ did not have in common with them: he was not a Nabī nor did he pass away during the lifetime of the Prophet

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ﷺ. These are essential points which debunk the claim being made in ʿAlī's ﷺ favour due to this narration. Similarly, other Ṣaḥābah besides ʿAlī ﷺ were appointed in charge of Madīnah during other expeditions. The meaning of the narration, thus, would be, "Your remaining in Madīnah, O ʿAlī, and your deputation over it in my absence does lessen your status in the least just as Mūsā ﷺ leaving Hārūn ﷺ as his deputy did not lessen his status." Furthermore, ʿAlī ﷺ, in this incident, was left behind to take of the family of the Prophet ﷺ, i.e. his wives, and not appointed deputy of the entire Madīnah. The word Manzilah, translated as like, contains the particle ba, which denotes that the resemblance here is in certain aspects only and not in all and every detail. A stronger likeness would be implied with the word Mithal (analogous) as in the Ḥadīth, "You, O Abū Bakr, are analogous with Ibrāhīm and ʿĪsā... and you, O ʿUmar, are analogous with Mūsā and Nūḥ." The word Mithal implying more similarity then the word Manzilah does.

Marriage of Fāṭimah bint Ḥusayn

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

The possible reason why Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ was blessed with such unique qualities in this regard is that she was raised in one of the best environments: her father being Ḥusayn ibn ʿAlī and her mother Umm Isḥāq bint Ṭalḥah ibn ʿUbayd Allāh al-Taymī رَضِيَ ٱللَّهُ عَنْهُمْ.

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

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

When Ḥasan ibn Ḥasan asked his uncle, Ḥusayn ibn ʿAlī رَضِيَ ٱللَّهُ عَنْهُ, for the hand of Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ, Ḥusayn said to him, "O my nephew, I was waiting for you to propose; come along with me." He went with him until they entered the home of Ḥusayn ibn ʿAlī رَضِيَ ٱللَّهُ عَنْهُمَا. He then brought out both his daughters, Fāṭimah and Sukaynah, and told him to choose. So

he chose Fāṭimah and he married her to Ḥasan ibn Ḥasan immediately. It used to be said, "That woman because of which the likes of Sukaynah [who was also a renowned beauty] is given preference over can only be an exquisite beauty."[81]

Another narration mentions that Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ was too shy to choose between the two sisters, so Sayyidunā Ḥusayn رَضِيَ ٱللَّهُ عَنْهُ made the decision for him that he should wed Fāṭimah رَحِمَهَا ٱللَّهُ, saying, "I have married Fāṭimah to you, as she resembles my mother, Fāṭimah bint Rasūlillāh, most from all people."[82]

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

As for her physical beauty, the narrations mention that she was so beautiful that she was described as a *Ḥurr al-ʿAyn* (damsel from Paradise).[83]

As for her character: We will soon shed light on some of those noble traits which she possessed. We will begin by

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

[82] ʿUmdat al-Ṭālib, pg. 165; Al-Aṣīlī fī Ansāb al-Ṭālibiyīn, pg. 62.

[83] Al-Aṣīlī fī Ansāb al-Ṭālibiyīn, pg. 63.

discussing her husband and children, as her interaction with them will shed much light on her noble characteristics.

An honourable husband

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

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

Ḥasan ibn Ḥasan wrote to Miswar asking for his daughter's hand in marriage. Miswar asked him to meet him that evening which he did. Miswar said, "There is no association, lineage, or marital union more beloved to me than your lineage and having you as a son-in-law. However, I have heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Fāṭimah is a piece of me, what pleases her pleases me, and what upsets her upsets me. All relations will be severed on the day of Qiyāmah except relationships to me.' And you have in your wedlock her

[grand] daughter; if I were to marry my daughter to you it would anger her." Thus he excused himself.[84]

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

وكانوا رجاء ثم أمسوا رزية لقد عظمت تلك الرزايا وجلت

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

How great and heinous are those disasters.[85]

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

[85] Tārīkh Dimashq, 74/16.

Glimpse into her noble family

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

The most significant of those that make up her family is her pious husband, the beloved, who accompanied her father, Sayyidunā Ḥusayn رَضِيَ ٱللَّهُ عَنْهُ, in Karbalā' where he sustained a number of injuries. He is Ḥasan al-Muthannā ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib رَضِيَ ٱللَّهُ عَنْهُمْ, son of the beloved grandson of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.[86]

Agnomen: His agnomen was Abū Muḥammad.

Residence: He resided in Madīnah.

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

Father and grandfather: He has the noblest of fathers and grandfathers. His father was Sayyidunā Ḥasan رَضِيَ ٱللَّهُ عَنْهُ —the leader of the youth of Paradise—and his grandfather was

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

Sayyidunā ʿAlī ibn Abī Ṭālib—the fourth Rightly Guided Khalīfah and one of the Ten Promised Paradise.

Paternal grandmother: His paternal grandmother was Fāṭimah al-Zahrā' bint Muḥammad ﷺ —the leader of the Prophets and all of Mankind—and her mother was Sayyidah Khadījah bint Khuwaylid رضي الله عنها—one of the four leaders of the women of Paradise, her daughter the second of the four.

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

Great granduncle: His great granduncle was Ḥamzah ibn ʿAbd al-Muṭṭalib—the Lion of Allah and His Messenger ﷺ —the leader of the martyrs.

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

Wives: Ḥasan al-Muthannā married Fāṭimah bint Ḥusayn, Umm Mūsā bint ʿUmar al-Aṭraf ibn ʿAlī ibn Abī Ṭālib, Umm Faḍl bint Muḥammad ibn al-Ḥanafiyyah, and Ramlah bint Saʿīd ibn Zayd.

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

Ḥadīth: He narrates Ḥadīth from his father— Ḥasan ibn ʿAlī, ʿAbd Allāh ibn Jaʿfar, and his wife, Fāṭimah bint Ḥusayn رضي الله عنهم.

Al-Nasā'ī reports one Ḥadīth from him in his *al-Sunan al-Kubrā* which he relates from ʿAbd Allāh ibn Jaʿfar concerning the *Kalimāt al-Faraj* (incantation for salvation).

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

He has very few narrations and fatwās[87] despite his truthfulness and lofty status.

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

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

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

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

[87] Fatwā: Religious edicts. Plural: Fatāwā.

ʿAbd Allāh al-Maḥḍ ibn Ḥasan al-Muthannā

He is the eldest child of Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ.

Agnomen: His agnomen was Abū Muḥammad. It has also been said that it was Abū Jaʿfar.

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

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

Ḥadīth: He narrated from his mother, Fāṭimah bint Ḥusayn, Abū Bakr ibn Ḥazm, ʿAbd al-Raḥmān ibn al-Aʿraj, ʿIkrimah, Ibrāhīm ibn Muḥammad ibn Ṭalḥah ibn ʿUbayd Allāh.

A number of scholars have praised him:

- Yaḥyā ibn Maʿīn said, "ʿAbd Allāh ibn Ḥasan who narrates from his mother is *Thiqah* (reliable)."
- Ibn Ḥajar said, "Thiqah, eminent."
- Muṣʿab ibn ʿAbd Allāh, the genealogist, said, "I have not seen our scholars honouring anyone as they would honour ʿAbd Allāh ibn Ḥasan ibn Ḥasan."

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

He was a gifted Faqīh who loved the pious predecessors.

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

I saw ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī mentioning the killing of ʿUthmān and he cried until both his beard and clothes were wet.[88]

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

Ibn ʿAsākir reports that a person maligned ʿAbd Allāh ibn Ḥasan رَحِمَهُ ٱللَّهُ but he just ignored him. When he was asked why he did not respond to him, he said:

I am not aware of his faults and I dislike to slander him with that which he does not have.[89]

Ibn ʿAsākir also reports from Yaḥyā ibn Maʿīn that a man cursed ʿAbd Allāh ibn Ḥasan رَحِمَهُ ٱللَّهُ but he merely replied:

You are not my peer that I should curse, nor are you my slave that I should be resentful.[90]

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

[88] Tārīkh Dimashq, 29/256.
[89] Tārīkh Dimashq, 29/258.
[90] Ibid.

ʿAbd Allāh ibn ʿAlī[91] intended to slaughter all of the Banū Umayyah in Ḥijāz, so ʿAbd Allāh ibn Ḥasan ibn Ḥasan said to him, "O my cousin, if you hasten in killing all of your equals then who will remain to savour your rule? Forgive and Allah will forgive you." So he complied.[92]

Al-Aṣfahānī has reported with his chain of narration from Muṣʿab al-Zubayrī, his words:

All forms of excellence were found in ʿAbd Allāh ibn Ḥasan. When it was asked who is the most excellent of people? The reply would come, "ʿAbd Allāh ibn Ḥasan!" When it was asked who is the most virtuous of people, the reply would come, "ʿAbd Allāh ibn Ḥasan!" When it was asked who is the most well-spoken of people, the reply would come, "ʿAbd Allāh ibn Ḥasan!"[93]

Due to his eminence and merit ʿAbd Allāh ibn Ḥasan رَحِمَهُ ٱللَّهُ was honoured and revered by the Khalīfahs, governors, and leaders. ʿUmar ibn ʿAbd al-Azīz رَحِمَهُ ٱللَّهُ would welcome him when he came into his presence and call him to sit next to him.[94]

ʿAbd Allāh ibn Ḥasan رَحِمَهُ ٱللَّهُ and his brothers, Ḥasan al-Muthallath رَحِمَهُ ٱللَّهُ, Ibrahīm al-Ghamr رَحِمَهُ ٱللَّهُ, and Muḥammad al-Dībāj ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān رَحِمَهُ ٱللَّهُ

[91] ʿAbd Allāh bin ʿAlī ibn ʿAbd Allāh ibn ʿAbbās was a commander of the army forces of the Abbasid dynasty. He was killed during the reign of Abū Jaʿfar al-Manṣūr.
[92] Tārīkh Dimashq, 27/380.
[93] Maqātal al-Ṭālibiyīn, pg. 160.
[94] Ibid, pg.162.

[his uterine brother], were put through an immense trial, the likes of which are unequalled. This was when Abū Jaʿfar al-Manṣūr ordered them to be imprisoned, after which they were subsequently tortured and finally killed in the year 145 A.H, may Allah give the oppressors what they deserve.

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

Sayyidunā ʿAbd Allāh ibn Ḥasan رَحِمَهُ ٱللَّهُ faced great trials and difficulty, a means through which Allah elevated his status in accordance with the words of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ:

Indeed greater reward comes with greater trial. An indeed, when Allah loves a people He subjects them to trials, so whoever is content then for him is pleasure, and whoever is discontent then for his is wrath.[95]

ʿAbd Allāh ibn Ḥasan رَحِمَهُ ٱللَّهُ and his brothers, Ḥasan al-Muthallath, Ibrāhīm al-Ghamr, and Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān, underwent this severe trial during the reign of Abū al-ʿAbbās ibn al-Saffāḥ and then again during the reign of Abū Jaʿfar al-Manṣūr who had them all imprisoned. All the sons of Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ were martyred in imprisonment. Abū Jaʿfar al-Manṣūr had each of them executed in a different manner, and he would also utilise various means of torture each different from the next.

[95] Al-Tirmidhī, # 2396.

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

Few were those who survived and were later released. Al-Manṣūr had imprisoned them in a cell where they could neither hear the Adhān nor discern the times of ṣalāh. The people of Khurāsān interceded for Muḥammad ibn ʿAbd Allāh al-ʿUthmānī, but he was executed instead. His head was severed and sent to the people of Khurāsān. May Allah not give al-Manṣūr a good return.[96]

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

Ḥasan al-Muthallath

He is Ḥasan ibn Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُمْ.

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

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

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

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

Love us for the sake of Allah if we obey Allah. If we disobey Allah then hate us! Had Allah made familial links to the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a means of benefit without obedience then the most eligible for that would have been his father and mother.[97]

Previously, we mentioned the manner in which Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا اللَّهُ, his mother, described him before Hishām ibn ʿAbd al-Malik, when she said, "As for Ḥasan, he is our voice."

[97] Tahdhīb al-Tahdhīb, 2/230, # 486.

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

- Ibn Ḥibbān has mentioned him in his *al-Thiqāt*.
- Ibn Shāhīn said in *al-Thiqāt*, "Ibn Maʿīn deemed him Thiqah. Ibn Mājah has reported a narration from him about one who goes to bed with a smell emanating from his hand."[98]
- Ibn Ḥibbān said, "Ḥasan ibn Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib: From the Qurrā' of the Ahl al-Bayt and their devout worshippers..."[99]

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

When ʿAbd Allāh ibn Ḥasan was imprisoned, his brother—Ḥasan ibn Ḥasan—took a solemn vow that he would not apply oil, *Kuḥl* (surmā/antimony), wear fine clothes, and eat anything appetising as long as ʿAbd Allāh is imprisoned.[100]

[98] Ibid, 7/72, # 169; Sunan Ibn Mājah, # 3296. Al-Albānī said it is Ḥasan Lī Ghayrihī. It is reported in other books of Ḥadīth such as Sunan al-Tirmidhī, Sunan al-Dāramī, and al-Muʿjam al-Kabīr with variant wording.
[99] Mashāhīr ʿUlamā' al-Amṣār, 1/62.
[100] Maqātal al-Ṭālibiyīn, pg. 171.

This was the character of this devout ascetic worshipper; who was raised and nurtured by Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ.

Ibrāhīm al-Ghamr

He is Ibrāhīm ibn Ḥasan al-Muthannā, third of the sons from Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ.

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

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

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

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

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

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

Manṣūr asked, "Are you al-Dībāj al-Aṣghar?"

Muḥammad replied, "Yes I am."

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

He then ordered that a pillar be hallowed, and Muḥammad placed in it thereafter. It was then sealed upon him whilst he was alive.[101]

There is an incident which has been reported which illustrates his wisdom: Al-Saffāḥ would often bother ʿAbd Allāh al-Maḥḍ about the whereabouts of his sons, Muḥammad and Ibrāhīm[102], which ʿAbd Allāh complained about to his brother, Ibrāhīm al-Ghamr:

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

ʿAbd Allāh asked him, "Will you be fine with that?"

Ibrāhīm replied, "Yes."

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

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

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

Al-Saffāḥ replied, "As one converses with his cousin."

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

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

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

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

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

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

And he did not mention it again until they were separated by death.[103]

The scholars have praised Ibrāhīm al-Ghamr:

- It is recorded in al-Aṣīlī, “He was a noble Sayyid, he narrated Ḥadīth.”[104]
- ʿAbbās al-Qummī said, “He was of the virtuous and the magnanimous.”[105]

These are the sons of Sayyidunā Ḥasan al-Muthannā and Sayyidah Fāṭimah bint Ḥusayn رَضِيَ اللَّهُ عَنْهُمْ.

Ibn al-Ṭaqṭaqī has reported with his chain of narration from Abū Muḥammad Qāsim ibn ʿAbd al-Razzāq:

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[103] Umdat al-Ṭālib, pg. 283-285. In the narration of al-Mizzī in Tadhīb al-Kamāl the narration contains the name Ḥasan al-Muthallath in place of Ibrāhīm al-Ghamr, as mentioned under the biography of Ḥasan ibn Ḥasan ibn ʿAlī.

[104] Al-Aṣīlī, pg. 112; ʿUmdat al-Ṭālib, pg. 283.

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

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

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

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

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

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

Manẓūr then said, "You have done well, by Allah, this is a lion who will be victorious."

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

Manẓūr said, "Show him to me."

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

Manẓūr then said, "You have done well, [but] he is not equal to the first."

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

Manẓūr said, "Show him to me."

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

Manẓūr then said, "You do not need to go to her after this one." [106]

This narration gives us an indication of their lofty status.

Sayyidunā Ḥasan al-Muthannā رَحِمَهُ ٱللَّهُ and Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ were also blessed with two daughters from their marriage: Zaynab and Umm Kulthūm. [107]

As for the children of Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ from Sayyidunā ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān: they are Muḥammad al-Dībāj, Qāsim, and Ruqayyah.

[106] Al-Aṣīlī, pg. 112.

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

Muḥammad al-Dībāj

He is Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān. He was given the title *Al-Dībāj* (silk) on account of his handsomeness. He is the uterine brother of ʿAbd Allāh al-Maḥḍ, Ḥasan al-Muthallath, and Ibrāhīm al-Ghamr رَضِيَ اللَّهُ عَنْهُمْ.

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

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

I loathed Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān when he was born, I hated him more than I ever hated anyone. Then when he grew older, he [still] honoured me and as a result I never loved anyone as much as I loved him.[108]

Muḥammad al-Dībāj has narrated Ḥadīth from his father, mother, Khārijah ibn Zayd, Ṭāwūs, Abū Zinād, al-Zuhrī, Nāfiʿ, and others. A group has narrated from him. He has been deemed *Thiqah* (reliable) by al-Nasā'ī[109] and Ibn Ḥibbān. Muḥammad al-Dībāj was generous and kind, praised by the poets; al-Zubayr ibn Bakkār narrates that Sulaymān ibn ʿAbbās al-Saʿdī recited to him couplets in praise of Muḥammad al-Dībāj:

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[108] Tārīkh Baghdād, 3/276; Mukhtaṣar Tārīkh Dimashq, 1/3031.

[109] He said once that he is Thiqah, while at another juncture he said, "He is not that strong." Refer to Tahdhīb al-Kamāl, under the biography of Muḥammad ibn ʿAbd Allah ibn ʿAmr, # 5364.

أتاك المجد من هنا وهناك	وكنت له بمعتلج السيول
فما للمجد دونك من مبيت	وما للمجد دونك من مقيل
فلا يمض وراءك يبتغيه	ولا هو قابل بك من بديل

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

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

It will not go on after you, nor would it accept a substitute to replace you.[110]

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

Al-Aṣfahānī reports with his chain of narration from Muḥammad ibn Hāshim ibn al-Barīd, freed slave of Muʿāwiyah:

I was present at al-Rabdhah when the family of Ḥasan (al-Muthannā) were brought in chains, with them was al-ʿUthmānī—it was as if he was created from silver. Sometime later, one of Manṣūr's men arrived and asked, "Which one of you is Muḥammad ibn ʿAbd Allāh al-ʿUthmānī?" So Muḥammad stood up. Muḥammad was not gone long when we heard the sound of the whip. When Muḥammad returned his

[110] Tārīkh al-Islām, 9/274.

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, ʿAbd Allāh al-Maḥḍ. Muḥammad was suffering from intense thirst and asked for water, but no one responded.

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

A man from Khurāsān then stood and gave him water.[111]

Al-Aṣfahānī said in the beginning of his biography, "I have mentioned his incident with theirs as he was their uterine brother, and devoted to them. ʿAbd Allāh ibn Ḥasan loved him dearly. He was martyred alongside them."[112]

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

I have not seen a better Muftī than ʿAṭā' ibn Abī Rabāḥ. His gatherings would be filled with the remembrance of Allah with no extremities while they would be engrossed. When he spoke or was asked a question then he would reply most excellently.[113]

[111] Maqātal al-Ṭālibiyīn, pg. 197; Tārīkh al-Islām, 1/1036.
[112] Maqātal al-Ṭālibiyīn, pg. 183.
[113] Tahdhīb al-Kamāl, biography of ʿAṭā' ibn Abī Rabāḥ, # 3933; Tārīkh al-Islām, 1/879, biography of ʿAṭā' ibn Abī Rabāḥ.

Al-Dhahabī said about him in *Tārīkh al-Islām*, "He was openhanded, generous, chivalrous, magnanimous, dignified..."[114]

Perhaps the narration reported by Ibn ʿAsākir with his chain of narration from Muḥammad ibn ʿAbd al-Raḥmān ibn Abī al-Mawālī provides us with the best insight to the values imparted by Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ to her sons:

When the sons of Fāṭimah bint Ḥusayn from Ḥasan al-Muthannā and ʿAbd Allāh ibn ʿAmr were imprisoned the guard gave a pillow to ʿAlī ibn Ḥasan al-Muthallath saying, "Rest your head on it and take some comfort therein." He in turn gave preference to his father, Ḥasan al-Muthallath, giving it to him instead. Ḥasan al-Muthallath said, "O my son, your uncle—ʿAbd Allāh ibn Ḥasan—is more deserving of this." so he sent it to ʿAbd Allāh, who said, "O my brother, this brother of ours, who has suffered on our account, and received the lashing that he did because of [his love for] us—referring to Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān—deserves it more." So it was given to him and he was told, "You are most deserving of resting your head on this pillow." So he did.[115]

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

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[114] Tārīkh al-Islām, 1/1091, biography of Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān.

[115] Tārīkh Dimashq, 53/390, with slight adaptation.

Refutation of Misconceptions

Marriage of Sayyidah Fāṭimah bint Ḥusayn to Sayyidunā ʿAbd Allāh ibn ʿAmr ibn ʿUthmān

The marriage of Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ to ʿAbd Allāh ibn ʿAmr ibn ʿUthmān has been reported in a number of narrations recorded in a number of sources of both history and genealogy. They were blessed from this union with three children: Muḥammad al-Dībāj, Ruqayyah, and Qāsim.

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

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

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

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

Ḥanẓalah ibn Qasāmah al-Ṭā'ī entered into the presence of the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ accompanied by his daughter, Zaynab bint Ḥanẓalah, and his sister al-Jarbā' bint Qasāmah. The Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ invited them to Islam and they all accepted. Zaynab bint Ḥanẓalah married Usāmah ibn Zayd and

Ṭalḥah married Jarbā' bint Qasāmah. Ṭalḥah passed away and he had no other child from Jarbā' but her [i.e. Umm Isḥāq bint Ṭalḥah], Umm Isḥāq was married by Ḥasan ibn ʿAlī, and after him, Ḥusayn ibn ʿAlī married her. She bore him Fāṭimah bint Ḥusayn.

Fāṭimah bint Ḥusayn was wed to Ḥasan (al-Muthannā) ibn Ḥasan. She is the mother of ʿAbd Allāh ibn Ḥasan, Ḥasan ibn Ḥasan (al-Muthallath), and Ibrāhīm al-Ghamr. She then married ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān, and she bore him Muḥammad ibn ʿAbd Allāh.

Umm Isḥāq then married Ibn Abī ʿAtīq al-Bakrī [after the martyrdom of Ḥusayn رَضِيَ اللَّهُ عَنْهُ]... she bore him Amīnah.[116]

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

Ibn ʿAsākir reports with his chain from Isḥāq ibn Muḥammad al-Musayyabī—ʿAbd Allāh ibn Ḥasan said:

I wed ʿAbd Allāh ibn ʿAmr [to my mother] and there was none I despised more than him, and then today there is no one more beloved to me than his son, Muḥammad.[117]

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[116] Tārīkh Dimashq, 74/13. Ibn Abī ʿAtīq: He is ʿAbd Allāh ibn Muḥammad ibn ʿAbd al-Raḥmān ibn Abī Bakr al-Ṣiddīq. Muḥammad ibn ʿAbd al-Raḥmān was known as Abū ʿAtīq, thus his son became known as Ibn Abī ʿAtīq.

[117] Tārīkh al-Dimashq, 74/15. We learn from this narration that ʿAbd Allāh ibn Ḥasan was the one who performed the marriage of his mother, Fāṭimah bint Ḥusayn, to ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān; the reason being that he was her eldest son and most obedient to her. The narration which follows makes mention: "Her son, ʿAbd Allāh ibn Ḥasan

In *Tahdhīb al-Kamāl*, al-Mizzī has mentioned about those who narrated from Fāṭimah bint Ḥusayn رَحِمَهُ ٱللَّهُ:

Those who narrated from her: Ibrāhīm ibn Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib... her son, ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib... her son, Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān—commonly known as al-Dībāj.[118]

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

Abū ʿAbd Allāh Muḥammad ibn ʿAbd Allāh ibn ʿAmr ibn Amīr al-Mu'minīn ʿUthmān al-ʿUthmānī al-Madanī, commonly called al-Dībāj due to his handsomeness... he narrated from his mother, Fāṭimah bint Ḥusayn...[119]

Al-Dhahabī said in his *Tārīkh*:

Al-Zubayr[120] and others said: Ḥasan ibn Ḥasan passed away leaving Fāṭimah a widow. She was then married by ʿAbd Allāh (al-Muṭraf). It has been said that he gave her a million dirhams as *Mahr* (dowry). Ibn ʿUyaynah said, "Fāṭimah lived until 110 A.H. It has been reported that she travelled to meet Hishām ibn ʿAbd al-Malik."[121]

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performed her marriage. She wrote to him, while he was busy in his plantation, instructing him to come and perform her marriage. He proceeded on a donkey and the performed her marriage, in obedience to her command." Ibid.

[118] Tahdīb al-Kamāl, 11/751.

[119] Siyar Aʿlām al-Nubalā', 6/224; Tārīkh al-Islām, pg. 442, # 527, biography of Fāṭimah bint Ḥusayn.

[120] Zubayr al-Bakkār the famed genealogist.

[121] Tārīkh al-Islām, pg.442.

It is mentioned in *Maqātal al-Ṭālibiyīn*:

When ʿAbd Allāh proposed to Fāṭimah bint Ḥusayn, she rejected his proposal. Her mother, however, insisted that she marry him. Thus, she stood in the sun, vowing to remain there until she agreed.[122]

Muṣʿab al-Zubayrī has also reported a narration that establishes the marriage of Sayyidah Fāṭimah bint Ḥusayn to ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān:

She bore him Muḥammad al-Dībāj, Qāsim—who had no children—and Ruqayyah, all the children of ʿAbd Allāh ibn ʿAmr. ʿAbd Allāh ibn Ḥasan—her eldest son—would say, "I never despised anyone as I despised ʿAbd Allāh ibn ʿAmr, and I have never loved anyone as I have loved his son, Muḥammad, my brother."[123]

Musʿab al-Zubayrī has also reported when discussing the progeny of Sayyidunā ʿUthmān bin ʿAffān رَضِيَ اللَّهُ عَنْهُ:

Muḥammad al-Aṣghar ibn ʿAbd Allāh, who would be called al-Dībāj due to his handsomeness, passed away or was killed in the prison of Manṣūr during the era of Muḥammad and Ibrāhīm, the sons of ʿAbd Allāh ibn Ḥasan. **Qāsim** and **Ruqayyah**: all the children of ʿAbd Allāh ibn ʿAmr. Their mother is Fāṭimah bint Ḥusayn ibn ʿAlī ibn Abī Ṭālib. Their uterine brothers are: ʿAbd Allāh, Ḥasan, and Ibrāhīm—the children of Ḥasan al-Muthannā.[124]

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[122] Maqātal al-Ṭālibiyyyīn, pg. 183.
[123] Nasab Quraysh, pg. 52.
[124] Nasab Quraysh, pg. 114.

A number of Shīʿah scholars have reported narrations in their books which prove the marriage of Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ to Sayyidunā ʿAbd Allāh ibn ʿAmr ibn ʿUthmān رَحِمَهُ ٱللَّهُ.

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

The uprising of ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib and the uprising of his two sons, Muḥammad and Ibrāhīm... A group of the Banū ʿAbbās and Banū Hāshim gathered in al-Abwā', amongst them was Abū Jaʿfar al-Manṣūr, his brother—al-Saffāḥ, Ibrāhīm ibn Muḥammad, his uncle—Ṣāliḥ ibn ʿAlī, ʿAbd Allāh al-Maḥḍ, his sons—Muḥammad and Ibrāhīm—and his brother—Muḥammad al-Dībāj, and others...[125]

He also said while discussing their imprisonment:

This was when the children of Ḥasan were tied in chains and fetters. They were then taken, along with them was Muḥammad al-Dībāj—the uterine brother of ʿAbd Allāh al-Maḥḍ—also in chains.[126]

He mentions elsewhere:

The children of Ḥasan were brought to Rabdhah and left to swelter in the sun. Sometime later, one of Manṣūr's men

[125] Muntahā al-Āmāl, 1/372.
[126] Ibid, 1/375.

arrived and asked, “Which one of you is Muḥammad ibn ʿAbd Allāh ibn ʿUthmān?” So Muḥammad stood up. He grabbed Muḥammad and dragged him before Manṣūr... Muḥammad was suffering from intense thirst and was crying for water, but no one responded out of fear for Manṣūr.

ʿAbd Allāh yelled out, “Who will give the son of Rasūlullāh a sip of water.”

Sibṭ ibn al-Jawzī narrated... Muḥammad was the most handsome and good looking of people, which is why he was called al-Dībāj. One of the lashes struck his eye and blinded it. He was then bound and taken to his brother, ʿAbd Allāh. Muḥammad then complained of severe thirst but not a single person had the courage to give him water. His brother then yelled out, “O Muslims, will you let a Muslim from the sons of the Prophet pass away due to thirst, while you withhold water from him?” [127]

This is how they have unwittingly confirmed that Muḥammad al-Dībāj al-ʿUthmānī is the uterine brother of ʿAbd Allāh al-Maḥḍ.

Ibn al-Ṭaqṭaqī—the famed genealogist—in his book *Al-Aṣīlī Fī Ansāb al-Ṭālibiyīn* has also mentioned the marriage of Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ to Sayyidunā ʿAbd Allāh ibn ʿAmr ibn ʿUthmān رَحِمَهُ ٱللَّهُ:

With the following chain directly to Yaḥyā who said—Mūsā ibn ʿAbd Allāh informed me—ʿĪsā ibn ʿAbd Allāh ibn Muḥammad ibn ʿUmar ibn ʿAlī ibn Abī Ṭālib said:

[127] Ibid, 1/375, 376.

ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān married Fāṭimah bint Ḥusayn thereafter, and she bore him children.[128]

In *ʿUmdat al-Ṭālib fī Nasab Āl Abī Ṭālib* of Ibn ʿInabah—who is one of the most senior Shīʿī genealogists—the researcher mentioned in his annotations:

Fāṭimah married ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān al-Umawī after Ḥasan al-Muthannā... she bore him a few children: Muḥammad—martyred alongside his brother ʿAbd Allāh—who was called al-Dībāj, Qāsim, and Ruqayyah; all children of ʿAbd Allāh ibn ʿAmr.[129]

In a similar fashion this union was mentioned by Aḥmad ibn Yaḥyā ibn Jābir al-Balādhurī in his book *Ansāb al-Ashrāf*.[130]

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

[128] Al-Aṣīlī, pg. 65.
[129] Umdat al-Ṭālib, footnote: 188.
[130] Ansāb al-Ashrāf, 2/198, with the research of Muḥammad al-Bāqir al-Mahmūdī.

Refutation of Aʿlām al-Nisā'

ʿAlī Muḥammad Dakhīl in his book *Aʿlām al-Nisā'* rejects the marriage of Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ to ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān based upon feeble evidences which lack any academic rigour.

Misconception 1

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

Dakhīl says: The narrations which establish the union between Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ and Sayyidunā ʿAbd Allāh ibn ʿAmr ibn ʿUthmān have been reported by way of Zubayr ibn Bakkār from his uncle, Muṣʿab; and their opposition[131] and enmity to the Ahl al-Bayt is well known, as has been mentioned by the majority of those who penned their biographies.[132]

Answer

1. If the narrations of the genealogists, biographers, historians, and scholars were to be discarded merely because they happen to be from the progeny of Sayyidunā Zubayr رَضِيَ ٱللَّهُ عَنْهُ or the Banū Umayyah then much of our historic legacy will have to be discarded. For example, *Nasab Quraysh* of the

[131] Both of these scholars, Muṣʿab al-Zubayrī and Zubayr ibn Bakkār, are from the reliable genealogists.
[132] Muḥammad ʿAlī Dakhīl: Aʿlām al-Nisā', pg. 383.

famed Muṣʿab al-Zubayrī as well as *al-Muwaffaqqiyāt wa Juz' min Nasab Quraysh* by Zubayr ibn Bakkār, as well as many other literary works.

2. The marriage of Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ has been reported by many others beside Zubayr ibn Bakkār and Muṣʿab al-Zubayrī. In fact, it has been reported by such a large number of scholars that it is practically impossible to assume that they all harboured enmity for the Ahl al-Bayt, and the family of ʿAlī رَضِيَ ٱللَّهُ عَنْهُ in specific. More so when considering the different ages in which they lived, as well as residing in different cities, not to mention the polarity between their schools of thought.

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

Ibn Ṭaqṭaqī: *Al-Aṣīlī fī Ansāb al-Ṭālibiyīn*. This has been researched by Mahdī al-Rajā'ī, one of the most senior contemporary research scholars of the Shīʿah.

Ansāb al-Ashrāf. The second volume which contains the research of Muḥammad Bāqir al-Maḥmūdī and has been published by Mu'assat al-Aʿlamī lī al-Maṭbuʿāt. This is besides what ʿAbbās al-Qummī has mentioned repeatedly in *Muntahā al-Āmāl*, which we quoted earlier.

I will include in the appendices a quote from the book *Shajarat Ṭūbā* of Muḥammad Mahdī al-Ḥā'irī, which includes a

discussion from one of the scholars of the Twelver Shīʿah that establishes this marriage. Will Muḥammad ʿAlī Dakhīl disregard him too?

3. As for Zubayr ibn Bakkār: He is Abū ʿAbd Allāh al-Madanī Zubayr ibn ʿAbd Allāh ibn Muṣʿab ibn Thābit ibn ʿAbd Allāh ibn Zubayr ibn al-ʿAwwām al-Qurashī al-Asadī al-Zubayrī. He is from amongst the senior scholars who benefitted directly from the Tabāʿ Tābiʿīn (those who benefitted from the Tābiʿīn). He passed away in the year 256 A.H. Ibn Mājāh has reported his narrations.

- Ibn Ḥajar al-ʿAskalānī said about him, "Thiqah."
- Al-Dhahabī said, "A *ṣudūq* (truthful) historian, ʿAllāmah."
- Al-Dāraquṭnī said, "Thiqah."
- Al-Khaṭīb said, "He was Thiqah, sound, a scholar of genealogy, well versed with the histories of the previous generations and their reports. Ibn Ḥibbān included him in his *al-Thiqāt*.

As for Muṣʿab al-Zubayrī: He is Abū ʿAbd Allāh al-Madanī Muṣʿab ibn ʿAbd Allāh ibn Thābit ibn ʿAbd Allāh ibn Zubayr ibn al-ʿAwwām al-Qurshī al-Asadī al-Zubayrī. He settled in Baghdad. He is amongst the senior genealogists of the Tabāʿ Tābiʿīn. He passed away in 236 A.H. Al-Nasā'ī and Ibn Mājah have reported his narrations.

- Ibn Ḥajar said about him, "*Ṣudūq* (truthful), well verses with genealogy."
- Al-Dhahabī said, "Thiqah, he has been criticised for [allegedly] choosing a view of neutrality regarding the creation of the Qur'ān."

- ❖ Al-Dāraquṭnī said, "Thiqah."
- ❖ Ibn Ḥibbān included him in his *al-Thiqāt*.

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

Misconception 2

There was enmity between the Banū Hāshim and the Banū Umayyah

Dakhīl says: Whoever considers the relations between the two houses—Hāshimid and Umayyid—and of the age-old enmity that existed, as well as that which ensued later of what the Umayyads did to Sayyid al-Shuhadā'—confirms the impossibility of such a union.[133]

Answer

As for his claim that deep enmity and resentment existed between the Hāshimids and Umayyads, and similarly between the Hāshimids and progeny of Zubayr رَضِيَ اللَّهُ عَنْهُ; this is a false claim in stark contrast with reality. I have mentioned in *Asmā' wa al-Muṣāharāt*[134] dozens of intermarital relations

[133] Aʿlām al-Nisā', pg. 382. Referring to the marriage of Sayyidah Fātimah bint Ḥusayn to ʿAbd Allāh ibn ʿAmr ibn ʿUthmān.

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

between the Umayyads and Zubayrids with the Hāshimids; to the extent that it becomes apparent that the majority of ʿAlī's رَضِيَ اللَّهُ عَنْهُ daughters were married to either an Umayyad or Zubayrid.

Examples of the marital links between the Hāshimids and Zubayrids

1. Ṣafiyyah bint ʿAbd al-Muṭṭalib, aunt of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was married to al-ʿAwwām ibn Khuwaylid. Zubayr ibn al-ʿAwwām was born from this union.
2. Umm al-Ḥasan bint Ḥasan ibn ʿAlī ibn Abī Ṭālib was married to ʿAbd Allāh ibn Zubayr ibn al-ʿAwwām.
3. Ruqayyah bint al-Ḥasan ibn ʿAlī bin Abī Ṭālib was married to ʿAmr ibn Zubayr ibn al-ʿAwwām.
4. Mulaykah bint al-Ḥasan (al-Muthannā) ibn al-Ḥasan ibn ʿAlī ibn Abī Ṭālib was married to Jaʿfar ibn Muṣʿab ibn Zubayr.
5. Mūsā ibn ʿUmar ibn ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn ibn ʿAlī ibn Abī Ṭālib married ʿUbaydah bint al-Zubayr ibn Hishām ibn Urwah ibn Zubayr ibn al-ʿAwwām.
6. Jaʿfar (al-Akbar) ibn ʿUmar ibn ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn ibn ʿAlī ibn Abī Ṭālib married Fāṭimah bint ʿUrwah ibn Zubayr ibn al-ʿAwwām.
7. ʿAbd Allāh ibn Ḥusayn ibn ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn ibn ʿAlī bin Abī Ṭālib married Umm ʿAmr bint ʿAmr ibn al-Zubayr ibn Amr ibn ʿAmr ibn al-Zubayr.
8. Muḥammad ibn ʿAwf ibn ʿAlī ibn Muḥammad ibn ʿAlī ibn Abī Ṭālib married Ṣafiyyah bint Muḥammad ibn Muṣʿab ibn al-Zubayr رَضِيَ اللَّهُ عَنْهُ.
9. Bint al-Qāsim ibn Muḥammad ibn Jaʿfar ibn Abī Ṭālib was married to Ḥamzah ibn ʿAbd Allāh ibn al-Zubayr.

10. Muḥammad (al-Nafs al-Zakiyyah) ibn ʿAbd Allāh (al-Maḥḍ) ibn Ḥasan (al- Muthannā) ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib married Fākhitah bint Fulayḥ ibn Muḥammad ibn al-Mundhir ibn Zubayr ibn al-ʿAwwām. They were blessed with a son named Ṭāhir.
11. Ḥusayn (al-Aṣghar) ibn ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn (al-Shahīd) married Khālidah bint Ḥamzah ibn Muṣʿab ibn Zubayr ibn al-ʿAwwām.
12. Sukaynah bint Ḥusayn ibn ʿAlī ibn Abī Ṭālib was married to Muṣʿab ibn Zubayr ibn al-ʿAwwām.
13. Ḥusayn ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib married Āmīnah bint Ḥamzah ibn Mundhir ibn Zubayr ibn al-ʿAwwām.
14. ʿAlī (al-Kharazī) ibn Ḥasan ibn ʿAlī ibn ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn ibn ʿAlī ibn Abī Ṭālib married Fāṭimah bint ʿUthmān ibn ʿUrwah ibn Zubayr ibn al-ʿAwwām.
15. Fāṭimah bint ʿAlī ibn Abī Ṭālib was married to Mundhir ibn ʿUbaydah ibn Zubayr ibn al-ʿAwwām.
16. Ibrāhīm ibn Ḥusayn ibn ʿAlī ibn Ḥusayn ibn ʿAlī ibn Abī Ṭālib married Buraykah bint ʿUbayd Allāh ibn Muḥammad ibn Mundhir ibn Zubayr ibn al-ʿAwwām.

Examples of the marital links between the Hāshimids and Umayyads

1. Muḥammad ibn ʿAbd Allāh, the Rasūl of Allah ﷺ, married Umm Ḥabībah Ramlah bint Abī Sufyān Sakhr ibn Ḥarb ibn Umayyah ibn ʿAbd al-Shams ibn ʿAbd Manāf.

2. Ruqayyah and Umm Kulthūm, the pure daughters of the Final Messenger ﷺ, were married to Sayyidunā ʿUthmān رضي الله عنه.
3. Zaynab, the pure daughter of the Final Messenger ﷺ, was married to Sayyidunā Abū al-ʿĀṣ ibn Rabīʿ رضي الله عنه.
4. Ramlah bint ʿAlī ibn Abī Ṭālib was married Muʿāwiyah ibn Marwān ibn Ḥakam.
5. ʿAlī ibn Ḥasan ibn ʿAlī ibn ʿAlī (Zayn al-ʿĀbidīn) ibn Ḥusayn ibn ʿAlī ibn Abī Ṭālib married Ruqayyah bint ʿUmar al-ʿUthmāniyyah.
6. Zaynab bint Ḥasan (al-Muthannā) ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib was married to the Umayyad Khalīfah Walīd ibn ʿAbd al-Malik ibn Marwān.
7. Nafīsah bint Zayd ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib was married to the Umayyad Khalīfah Walīd ibn ʿAbd al-Malik ibn Marwān.
8. Umm Abīhā bint ʿAbd Allāh ibn Jaʿfar ibn Abī Ṭālib was married ʿAbd al-Malik ibn Marwān.
9. Umm al-Qāsim bint Ḥasan (al-Muthannā) ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib was married to Marwān ibn Abān ibn ʿUthmān.
10. Fatimah bint Ḥusayn ibn ʿAlī ibn Abī Ṭālib was married to ʿAbd Allāh ibn ʿAmr ibn ʿUthmān.
11. Isḥāq ibn ʿAbd Allāh ibn ʿAlī ibn Ḥusayn ibn ʿAlī ibn Abī Ṭālib married ʿĀ'ishah bint ʿUmar ibn ʿĀṣim ibn ʿUmar ibn ʿUthmān ibn ʿAffān.
12. Umm Kulthūm bint ʿAbd Allāh ibn Jaʿfar ibn Abī Ṭālib was married to Abān ibn ʿUthmān ibn ʿAffān.

13. Lubābah bint ʿAbd Allāh ibn ʿAbbās ibn ʿAbd al-Muṭṭalib was married to Walīd ibn ʿUtbāh ibn Abī Sufyān ibn Ḥarb.
14. Umm Muḥammad bint ʿAbd Allāh ibn Jaʿfar ibn Abī Ṭālib was married to Yazīd ibn Muʿāwiyah ibn Abī Sufyān.
15. Ramlah bint Muḥammad ibn Jaʿfar ibn Abī Ṭālib was married to Sulaymān ibn Hishām ibn ʿAbd al-Malik ibn Marwān ibn Ḥakam al-Umawī.
16. Khadījah bint Ḥusayn ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib was married to Ismāʿīl ibn ʿAbd al-Malik ibn Ḥārith ibn Abī al-ʿĀṣ ibn Umayyah.
17. Ibrāhīm ibn ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib married Ruqayyah bint Muḥammad (al-Dībāj) ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān.
18. Ḥasan ibn Ḥasan ibn ʿAlī ibn Ḥusayn ibn ʿAlī ibn Abī Ṭālib married Khulaydah bint Marwān ibn ʿAnbasah ibn Saʿīd ibn al-ʿĀṣ ibn Saʿīd ibn al-Āṣ ibn Umayyah.
19. Lubābah bint ʿAbd Allāh ibn Muḥammad ibn ʿAlī ibn Abī Ṭālib was married to Saʿīd ibn ʿAbd Allāh ibn ʿAmr ibn Saʿīd ibn al-ʿĀṣ ibn Umayyah.
20. Nafīsah bint ʿUbayd Allāh ibn ʿAbbās ibn ʿAlī ibn Abī Ṭālib was married to ʿAbd Allāh ibn Khālid ibn Yazīd ibn Muʿāwiyah ibn Abī Sufyān ibn Ḥarb.

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

Misconception 3

Manṣūr did not ridicule the sons of Fāṭimah regarding this union

Dakhīl says: Correspondences were exchanged between Muḥammad ibn ʿAbd Allāh ibn Ḥasan and Manṣūr al-ʿAbbāsī, in which they utilised every possible excuse to belittle each other; if this union did indeed take place then Manṣūr would have definitely used it to belittle Muḥammad and his father, as he mentioned many things even less than this.[135]

Answer

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

ʿAbd Allāh ibn ʿAmr was titled al-Muṭraf due to his remarkable good looks, and furthermore he is the grandson of Sayyidunā ʿUthmān ibn ʿAffān رَضِيَ اللَّهُ عَنْهُ to whom the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had wed two of his daughters. If Manṣūr were to mock this union as a means to belittle Muḥammad al-Nafs al-Zakiyyah ibn ʿAbd Allāh then every marital association with the Banū Umayyah would be disparaged likewise. It is a matter of fact that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married two of his daughters, Ruqayyah and Umm Kulthūm, to ʿUthmān and his

[135] Aʿlām al-Nisā', pg. 283.

daughter, Zaynab, to Abū al-ʿĀṣ ibn al-Rabīʿ; will the Messenger of Allah ﷺ also be belittled to score a few points? The marriage of ʿUthmān I, grandfather of ʿAbd Allāh ibn ʿAmr, to the daughters of the Prophet ﷺ has been attested to by Shaykh al-Mufīd in his book *al-Masā'il al-Sarawiyyah*, as well as many other scholars.

Misconception 4

The Ḥadīth scholars of the Shīʿah did not mention this union

Dakhīl says: The senior Muḥaddithīn and historians of the Shīʿah did not mention this union despite their vast research and inquiry. Ibn Shahar Āshūb, al-Ṭabarsī, and other scholars of the sect have not mentioned this.[136]

Answer

The scholars of the Shīʿah, such as al-Mufīd, Sayyid al-Murtaḍā, Ibn Shahar Āshūb, al-Ṭabarsī, and ʿAbbās al-Qummī, not making mention of this union does not impugn the narration in any way. The principle is *Lack of knowledge does not establish non-existence*. Furthermore, the opinion of these scholars are not absolute and binding upon all others. They were not renowned for their knowledge in genealogy nor did they exert themselves in this science. Not a single one of them has penned any literary work on genealogy or ancestry,

[136] Ibid, pg. 383.

whether it be comprehensive or concise; this despite them being well-known for penning works in other fields such as Tafsīr and Fiqh.

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

Misconception 5

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

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

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

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

While this was transpiring, Yazīd ibn ʿAbd al-Malik wrote to Ibn Hurmuz—who was in charge of the registry—to send his report of expenses and the register to him. Ibn Hurmuz thus

came to Fāṭimah bint Ḥusayn to bid her farewell and asked her if she requires anything.

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

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

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

Yazīd asked, “Has anything unusual happened?”

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

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

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

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

Ibn Hurmuz said that he had forgotten about it. The messenger was then permitted to enter, and Yazīd took the letter and read it, all the time tapping his cane in his hand saying, “Verily Ibn Ḍaḥḥāk is taking liberties. Is there anyone who will ensure that I will hear his wailing while being punished?” He was told that ʿAbd al-Wāḥid ibn ʿAbd Allāh ibn

Bishr al-Naḍrī is the man for the job. So he called for some paper and wrote to ʿAbd al-Wāḥid al-Naḍrī who was in Ṭā'if:

Peace be upon you.

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

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

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

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

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

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

Maslamah replied, "By Allah, it is about Ibn Ḍaḥḥāk!"

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

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

Dakhīl comments on this saying, "I do not know how Ibn Ḍaḥḥāk could propose to Fāṭimah bint Ḥusayn when he was the governor of Madīnah for the Umayyads. Anyone with the slightest knowledge of the political viewpoints of the rulers of that time would not do so. Even more strange is the protective jealousy Yazīd displayed for Fāṭimah, and his anger towards Ibn Ḍaḥḥāk, to the extent that he did not even accept the intercession of his brother, Maslamah ibn ʿAbd al-Malik. This is a fairy tale the like of which are told in Arabian nights, invented solely out of enmity for the Ahl al-Bayt.[137]

Answer

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

Yes, there were excesses from some of the Umayyad governors in dealing with the Hāshimids and others who rebelled against Umayyad rule. However, this did not spill over to those of the Hāshimids who did not rebel against them. Taking care of the women of the Ahl al-Bayt is a noble deed,

[137] Ibid, pg. 386.

which does require any justification. Hereunder are a few more examples of the same:

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

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

This incident can be found in *Sirr al-Silsilat ʿAlawiyyah* of Abū Naṣr al-Bukhārī, pg. 97 (al-Maktabah al-Ḥadariyyah edition, 1962); *Tārīkh al-Yaʿqūbī*, pg. 322; *al-Manāqib* of Ibn Shahar Āshūb, 2/223-224; *Ansāb al-Ashrāf*, pg. 60-96, with the research of Muḥammad Bāqir al-Maḥmūdī; *Aʿyān al-Nisā' ʿIbar al-Uṣūr al-Mukhtalifah* of Muḥammad Riḍā al-Ḥakīm, pg. 20.

The mother of Umm Kulthūm bint ʿAbd Allāh ibn Jaʿfar is Zaynab bint ʿAlī ibn Abī Ṭālib, whose mother was Sayyidah Fāṭimah al-Zahrā' رضي الله عنها. This is the nobility of her lineage from her mother alone, add to that the nobility of her father.

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

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

Misconception 6

The bequest

Amidst the strange reports that are often quoted is that Sayyidunā Ḥusayn رَضِيَ ٱللَّهُ عَنْهُ, before his martyrdom in Karbalā', handed over his will—which contained the instruction that the Imām after him would be his son, ʿAlī Zayn al-ʿĀbidīn—to his daughter, Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ. It has been reported by Muḥammad ibn Yaʿqūb al-Kulaynī in *al-Kāfī*:

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

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

Al-Bāqir replied, "It contains everything man is in need of from the day he was created until the day the world ceases to

exist. It contains, by Allah, all the penalties even the penalty for a scratch."[138]

The second narration reads:

A number of our companions—from Aḥmad ibn Muḥammad—from Ḥusayn ibn Saʿīd—from Ibn Shafān—from **Abū al-Jārūd**—from Abū Jaʿfar...[the same narration][139]

The third narration reads:

A number of our companions—from Aḥmad ibn Muḥammad—from ʿAlī ibn Ḥakam—from Sayf ibn ʿUmayrah—from Abū Bakr al-Ḥaḍramī—from Abū ʿAbd Allāh:

When Ḥusayn عَلَيْهِ ٱلسَّلَامُ went to Iraq he left books and a bequest in the trust of Umm Salamah رَضِيَ ٱللَّهُ عَنْهَا. When ʿAlī ibn Ḥusayn returned, she handed it over to him.[140]

The fourth narration reads:

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

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

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[138] Uṣūl al-Kāfī, 1/360.
[139] Uṣūl al-Kāfī.
[140] Uṣūl al-Kāfī, 1/360, This narration mentions that the bequest was handed over to Umm Salamah رَضِيَ ٱللَّهُ عَنْهَا.

He said, "Verily the Messenger of Allah ﷺ informed me, 'You will meet a person from my Ahl al-Bayt named Muḥammad ibn ʿAlī and his agnomen will be Abū Jaʿfar. When you meet him then pass on my greetings to him.'"

Jābir then left and Abū Jaʿfar returned and sat next to his father, ʿAlī ibn Ḥusayn, and his brothers.

When we stood to perform Maghrib ṣalāh, ʿAlī ibn Ḥusayn asked Abū Jaʿfar, "Did Jābir ibn ʿAbd Allāh al-Anṣārī say anything to you?"

Abū Jaʿfar replied, "He told me that the Messenger ﷺ had said to him, 'You will meet a person from my Ahl al-Bayt named Muḥammad ibn ʿAlī and his agnomen will be Abū Jaʿfar. When you meet him then pass on my greetings to him.'"

ʿAlī ibn Ḥusayn said, "Glad tidings to you, O my son, for what was uniquely given to you from the Messenger ﷺ from his Ahl al-Bayt. Do not inform your brothers about this lest they plot against you as the brothers of Yūsuf plotted against him." [141]

Answer

When we scrutinise these narrations we find that in the second and third narrations it is reported from "a number of our companions", who are these people and what is their status as narrators. In some prints of *al-Kāfī*, containing the

[141] Uṣūl al-Kāfī, 1/361.

annotations of ʿAlī Akbar al-Ghifārī—published by Muḥammad al-Akhūndī—it is mentioned that wherever "A number of our companions" narrate from Aḥmad ibn Muḥammad[142] then it refers to Abū Jaʿfar Muḥammad ibn Yaḥyā al-Aṭṭār al-Qummī, ʿAlī ibn Mūsā ibn Jaʿfar al-Kumandānī, Abū Sulaymān Dāwūd ibn Kawrah al-Qummī, Abū ʿAlī Aḥmad ibn Idrīs ibn Aḥmad al-Ashʿarī al-Qummī, and Abū al-Ḥasan ʿAlī ibn Ibrāhīm ibn Hāshim al-Qummī. However, it cannot be determined who made this clarification, nor does it have any source or reference. Could it be the opinion of the researcher al-Ghifārī or the publisher al-Ikhwandī, or some other Shīʿī scholar?

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

What is astonishing is the statement of ʿAlī al-Namāzī al-Shāharūdī, "This Abū al-Jārūd is from the scholars of Uṣūl upon which al-Ṣadūq relied, ruled to be authentic, and reported his narrations in his book *al-Faqīh*."[143]

In *al-Rijāl al-Kashshī* it is stated, "Abū al-Jārūd Ziyād ibn al-Mundhir al-Aʿmā al-Sarḥūb was a founder of the Zaydiyyah, and the *Sarḥūbiyyah* denomination of the Zaydiyyah is attributed to him. Abū ʿAbd Allāh عَلَيْهِ ٱلسَّلَامُ said, "Allah turned

[142] As it appears in the second and third narrations.
[143] Mustadrakāt ʿIlm al-Rijāl, pg. 454, # 5874.

the heart of Abū al-Jārūd upside down just as this slave girl turned this bottle upside down; so what fault is it of mine?" He also said about him, "What has Abū al-Jārūd done? By Allah, he will only die astray." In one narration, Abū ʿAbd Allāh mentioned Kathīr al-Nawā', Sālim ibn Abī Ḥafṣah, and Abū al-Jārūd and then said about them all, "Flagrant liars, belied, kuffār! May the curse of Allah be upon them..."[144]

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

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

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

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

Ḥannān ibn Sudayr

It has been narrated about Ḥannān ibn Sudayr in *al-Kashshī*, "I heard Ḥamdawayh saying on the authority of his

[144] Rijāl al-Kashshī, pg. 304, 305, # 413-417.

teachers, "Verily Ḥannān bin Sudayr was a *Wāqifī*[145] who met Abū ʿAbd Allāh but did not meet Abū Jaʿfar."[146]

Al-Tustarī has elaborated on his status in light of the opinions of the scholars.[147]

Fulayḥ ibn Abī Bakr al-Shaybānī

As for Fulayḥ ibn Abī Bakr al-Shaybānī, al-Tustarī has reported this very narration after which he says, "On its right is the liar Fulayḥ ibn Abī Bakr al-Shaybānī—from Abū ʿAbd Allāh عَلَيۡهِ ٱلسَّلَامُ."[148]

The researcher has added in his annotations on the fourth narration, "The narration is Ḥasan," and it is known that the levels of Ḥadīth according to the Shīʿah are Ṣaḥīḥ, Muwaththaq, Ḥasan, and Ḍaʿīf. Thus, it does not reach the level of Ṣaḥīḥ nor Muqwaththaq.

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

Points to ponder

Why was it necessary to give the will or bequest to either Sayyidah Fāṭimah bint Ḥusayn or Umm Salamah رَضِيَ ٱللَّهُ عَنۡهُمَا? Why was it not given directly to ʿAlī Zayn al-ʿĀbidīn رَحِمَهُ ٱللَّهُ? The fact that he was ill is not an obstacle from receiving a letter.

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[145] Those Shīʿah wo halted the line of Imāmāh at Mūsā al-Kāẓim and did not believe in the Imāmah of ʿAlī al-Riḍā.
[146] Rijāl al-Kashshī, pg. 598, # 1049.
[147] Qāmūs al-Rijāl, 4/71066, # 2495.
[148] Qāmūs al-Rijāl, 8/451, # 5959.

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

Conclusion

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

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

Appendix 1

Female Companions who had the name Fāṭimah.

As a means blessings with the name Fāṭimah I will mention here all those personalities who had the name Fāṭimah. I begin first with the female Companions, then the famous Tābiʿāt, then conclude with those who were named Fāṭimah from the grandmothers of the Prophet ﷺ and lastly others who were named Fāṭimah.[149]

Fāṭimah bint Muḥammad ﷺ

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

Her agnomen was Umm Abīhā. She is the best of those named Fāṭimah and in fact the best of all women, as is

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

mentioned in Ḥadīth.[150] Her mother is Khadījah bint Khuwaylid.

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

She narrated 18 aḥādīth.

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[150] The Ḥadīth is reported in Sunan al-Nasā'ī, 1/251, # 7078. The Prophet ﷺ said, "O Fāṭimah, are you not pleased to be the queen of the women of this Ummah or queen of the women of the universe," on which she smiled. A similar narration is reported in al-Mustadrak al-Ḥākim, 3/170, # 4740, after which he said the chain is Ṣaḥīḥ according to the conditions of al-Bukhārī and Muslim but they have not reported it. Musnad al-Ṭayālisī, 1/196, # 1737, has a similar narration. They all narrate from Masrūq—from ʿĀ'ishah bint Abī Bakr al-Ṣiddīq. In Muṣannaf ibn Abī Shaybah, 6/388, #32273, it is reported from ʿAbd al-Rahmān ibn Abī Laylā, who narrated that the Prophet ﷺ said, "Fāṭimah is the queen of the women of the universe after Maryam bint ʿImrān, Āsiyah wife of Firʿawn, and Khadījah bint Khuwaylid." Al-Tirmidhī, 5/703, 3878, reported it with his chain from Anas, "The Prophet ﷺ said, 'Sufficient for you from the women of the world [in virtue] is Maryam bint ʿImrān, Khadījah bint Khuwaylid, Fāṭimah bint Muḥammad, and Āsiyah wife of Firʿawn.'"
After which he said, "This Ḥadīth is Ḥasan Ṣaḥīḥ." Al-Albānī said it is ṣaḥīḥ. A similar narration has been reported in Musnad Aḥmad, 4/124, 3/135. Shuʿayb al-Arna'ūṭ said its chain is ṣaḥīḥ on the conditions of Al-Bukhārī and Muslim. Ibn Ḥibbān, 15/401, # 6951, has reported it with the words, "Best of the women of the universe." Shuʿayb al-Arna'ūṭ said it is ṣaḥīḥ. Musnad Abī Yaʿlā, 5/380, # 3039, reported it and Ḥusayn Salīm Asad said its chain is ṣaḥīḥ.

Fāṭimah bint Abī Ṭālib ibn ʿAbd Manāf ibn ʿAbd al-Muṭṭalib al-Hāshimiyyah al-Qurashiyyah

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

Fāṭimah bint Asad ibn Hāshim ibn ʿAbd Manāf al-Hāshimiyyah

She is the mother of ʿAlī, ʿAqīl, and Jaʿfar رَضِيَ اللَّهُ عَنْهُمْ. She emigrated and passed away in Madīnah. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had her shrouded in his shirt, whereupon he said, "I have not met anyone after Abū Ṭālib, who was kinder to me than her." She is the first of the Banū Hāshim to be mother of a Khalīfah, and thereafter it was Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. The most correct opinion is that she passed away in the year 5 A.H, and is buried in al-Baqīʿ.

Fāṭimah bint Abī al-Asad

It has been said that it is actually Fāṭimah bint al-Aswad ibn ʿAbd al-Asad. She embraced Islam and pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She is the lady on whose behalf Sayyidunā Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ interceded regarding the punishment for stealing and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

reprimanded him saying, "O Usāmah, Are you interceding concerning one of the punishments decreed by Allah? Verily even if Fāṭimah, the daughter of Muḥammad, were to steal, I would cut of her hand (Allah forbid)."[151]

Fāṭimah bint Junayd ibn ʿAmr ibn ʿAbd Shams ibn ʿAmr

She was the wife of ʿAbbās Ibn ʿAbd al-Muṭṭalib, who bore him Ḥārith.

Fāṭimah bint al-Ḥārith ibn Khālid ibn Sakhr ibn ʿĀmir ibn Kaʿb ibn Saʿd ibn Taym ibn Murrah al-Qurashiyyah al-Taymiyyah

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

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[151] The ḥadīth of the Makhzūmī woman who stole and Sayyidunā Usāmah intended to intercede for her has been reported by al-Tirmidhī from ʿUrwah—from ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا:
The Quraysh were troubled by the affair of a woman from the tribe of Makhzūm who stole. So they said, "Who will speak about her to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?' They said, 'Who can do it other than Usāmah ibn Zayd, the one dear to the Messenger of Allah?' So Usāmah spoke with him, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Do you intercede about a penalty from Allah's penalties?'
Sunan al-Tirmidhī, # 1420. Al-Albānī said it is ṣaḥīḥ.

Fāṭimah bint Abī Ḥubaysh ibn al-Muṭṭalib ibn Asad Ibn ʿAbd al-ʿUzzā ibn Quṣay al-Qurashiyyah al-Asadiyyah

She was married to ʿAbd Allāh ibn Jaḥsh ibn Ri'āb, and she bore him Muḥammad.

Mention of her is found in a narration reported in Sahīh al-Bukhārī and Sahīh Muslim from Hishām ibn ʿUrwah—from his father—from ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا, "Fāṭimah bint Abī Ḥubaysh came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, 'I am a woman whose blood keeps flowing (even after the menstruation period). I am never pure; should I, therefore, abandon prayer?' The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'Not at all, for that is only a vein, and is not menstruation...'" [152]

She has narrated 3 aḥādīth.

Fāṭimah bint Ḥamzah ibn ʿAbd al-Muṭṭalib ibn Hāshim al-Hāshimiyyah

Her mother is Salmā bint ʿUmays al-Khathʿamiyyah. Her agnomen was Umm al-Faḍl, and some have said it was Umm Abīhā. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wed her to Salamah ibn Abī Salamah ibn ʿAbd al-Asad. She is one of the Fāṭimahs who are referred to in the narration reported in Sahīh Muslim from ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, "Ukaydir of Dawmat al-Jandal presented to Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a silk garment, which he

[152] Ṣaḥīḥ al-Bukhārī, # 226; Ṣaḥīḥ Muslim, # 333.

handed to ʿAlī and said, "Tear it to make head coverings for the Fāṭimahs."[153]

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

It has also been said that they are four, but the name of the fourth has not been specified by anyone, as explained by Ibn Ḥajar[154] and my own research attests.[155] However, I did come across a manuscript of Murtaḍā al-Zabīdī wherein he presented a number of opinions regarding the name of the fourth. One of these opinions is that the fourth is Fāṭimah bint ʿUtbah, sister of Hind bint ʿUtbah. Al-Ṣaghānī says it is Fāṭimah, mother of Asmā' bint Ḥamzah.[156]

I say: Either this is an error on al- Ṣaghānī's part or a typing error as Ḥamzah رَضِيَ اللَّهُ عَنْهُ had no wife by the name Fāṭimah, instead it is his daughter who is named Fāṭimah. Her mother is an Anṣāriyyah, the daughter of al-Millah ibn Mālik ibn ʿUbādah ibn Aws.

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[153] Ṣaḥīḥ Muslim, # 2071.

[154] Al-Iṣābah, pg. 1743, biography of Fāṭimah bint Ḥamzah.

[155] There a number of chains for this narration, a few are as follows: Sunan Ibn Mājah, # 3596; al-Muʿjam al-Kabīr, # 887; # 1069; Musnad Abī Yaʿlā; Muṣannaf ibn Abī Shaybah, # 24647; Shuʿb al-Īmān, # 6105.

[156] Murtaḍā al-Zabīdī: Īḍāḥ al-Madik Fī al-Ifṣāḥ ʿan al-ʿAwātiq, manuscript in al-Maktabah al-Azhariyyah, pg. 11.

Fāṭimah bint al-Khaṭṭāb ibn Nufayl al-Qurashiyyah al-ʿAdawiyyah

She is the sister of ʿUmar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ. She embraced Islam early on with her husband, Saʿīd ibn Zayd ibn ʿAmr ibn Nufayl. It has been said that her title was Umaymah and her agnomen Umm Jamīl. Her name is always mentioned in the famous incident when ʿUmar رَضِيَ اللَّهُ عَنْهُ embraced Islam.

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

She is the wife of ʿAmr ibn Abī Uḥayḥah Saʿīd ibn al-ʿĀṣ. She embraced Islam early on and migrated with her husband to Abyssinia. She is amongst those women who pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Fāṭimah bint Sawdah ibn Abī Ḍabīs

She is al-Juhayniyyah, amongst those women who pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Fāṭimah bint Shurayḥ al-Kilābiyyah

She has been mentioned amongst those the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intended to marry.

Fāṭimah bint Sharīk ibn Saḥmā'

Saḥmā' is the name of Sharīk's mother. The name of his father is ʿAbdah ibn Mughīth ibn al-Jadd ibn al-Ijlān al-Balawī,

ally of the Anṣār. Fāṭimah is mentioned in the biography of her father, who is a Ṣaḥābī, due to her courage the day Sayyidunā ʿUthmān رَضِيَ اللَّهُ عَنْهُ was attacked, when she carried Marwān ibn Ḥakam after he was injured and fell. She took him into her home, saving him from being killed.

Fāṭimah bint Shaybah ibn Rabīʿah ibn ʿAbd Shams al-ʿAbshamiyyah

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

Fāṭimah bint ʿĀmir ibn Ḥadhīm al-Qurashiyyah al-Jamḥiyyah

She is a Ṣaḥābiyyah, sister of Saʿīd ibn ʿĀmir—the famous Ṣaḥābī—and wife of Mughīrah ibn Abī al-ʿĀṣ, the paternal uncle of ʿUthmān رَضِيَ اللَّهُ عَنْهُ. She gave birth to ʿĀ'ishah who was later married by Marwān, and she bore him ʿAbd al-Malik.

Fāṭimah bint ʿAbd Allāh

She is the mother of ʿUthmān ibn Abī al-ʿĀṣ al-Thaqafī. She was present for the birth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This took place at night. She said, "There was nothing but light radiating from the house. I gaze up at the stars and they appeared to be so close that I thought they could fall on me."

Fāṭimah bint ʿUtbah ibn Rabīʿah ibn ʿAbd Shams al-ʿAbshamiyyah

She is the sister of Hind bint ʿUtbah. She pledged allegiance to the Prophet ﷺ along with her sister. She was married by ʿAqīl ibn Abī Ṭālib as attested to by a number of scholars.[157]

Fāṭimah bint ʿAlqamah ibn ʿAbd Allāh ibn Abī Qays

Her agnomen was Umm Quḥṭam al-ʿĀmiriyyah. She emigrated with her husband, Sulayṭ ibn ʿAmr, to Abyssinia where she gave birth to a boy named Sulayṭ. Her mother is ʿĀtikah bint Asʿad ibn ʿĀmir ibn Bayāḍah al-Khuzāʿiyyah.

Fāṭimah bint ʿAmr ibn Ḥizām al-Anṣāriyyah

She is the paternal aunt of the famous Ṣaḥābī Jābir ibn ʿAbd Allāh al-Anṣārī رضي الله عنه. She is the sister of Amr ibn Ḥizām رضي الله عنه. It is reported in an authentic narration from Jābir رضي الله عنه: When my father was killed, I began to remove the shroud from his face, and my tribesmen were warning me not to. My paternal aunt, Fāṭimah bint ʿAmr began to cry...[158]

[157] Refer to Tafsīr ibn Kathīr, Sūrah al-Nisā': 35; Tafsīr al-Qurṭubī; Musnad al-Shāfiʿī; Muṣannaf ʿAbd al-Razzāq, # 11887; Sunan al-Bayhaqī al-Kubrā, # 14563; as well many other references.

[158] Ṣaḥīḥ al-Bukhārī, # 1187.

Fāṭimah bint ʿAmr ibn Ḥazm

It has been said that she is a Ṣaḥābī, while others have said she is the same Fāṭimah bint ʿAmr ibn Ḥizām.[159]

Fāṭimah bint Qays ibn Khālid al-Qurashiyyah al-Fahriyyah[160]

She is the elder sister of the famous Ṣaḥābī Ḍaḥḥāk ibn Qays. She is amongst the early Muhājirīn. She was very intelligent. She was first married to Abū Bakr ibn Ḥafṣ al-Makhzūmī who divorced her; she then married Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ. The consultative panel appointed by ʿUmar رَضِيَ اللَّهُ عَنْهُ convened in her home after the martyrdom of ʿUmar رَضِيَ اللَّهُ عَنْهُ. She has narrated 34 aḥādīth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[161]

Fāṭimah bint al-Mujallal ibn ʿAbd Allāh ibn Abī Qays ibn ʿAbd Wudd ibn Naṣr ibn Mālik ibn Ḥisl ibn ʿĀmir ibn Lu'ayy al-Qurashiyyah al-ʿĀmiriyyah

Her agnomen is Umm Jamīl. She migrated to Abyssinia with her husband, Ḥāṭib ibn al-Ḥārith who passed away in

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

[160] He full ancestry is as follows: Fāṭimah bint Qays ibn Khālid ibn Wahab ibn Thaʿlabah ibn Wā'il ibn ʿAmr ibn Shaybān ibn Muḥārib ibn Fahr ibn Mālik ibn al-Naḍr ibn Kinānah. Her mother is Umaymah bint Rabīʿah al-Kināniyyah.

[161] Ibn Ḥazm: Asmā' al-Ṣaḥābah al-Ruwāt, pg. 99; Talqīḥ Fuhūm Ahl al-Athar, pg. 366.

Abyssinia. She and her son emigrated to Madīnah with the Companions of the ship.

Fāṭimah bint Munqidh ibn ʿAmr ibn Khansā' ibn Mabdhūl al-Anṣāriyyah

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

Fāṭimah bint al-Walīd ibn ʿAbd Shams ibn al-Walīd ibn al-Mughīrah ibn ʿAbd Allāh ibn ʿAmr ibn Makhzūm

Her father was martyred in the Battle of Yamāmah. Her mother is Umm Ḥakīm bint Abī Jahl. Sayyidunā ʿUthmān ibn ʿAffān married her thereafter and she bore him Saʿīd and Walīd.

Fāṭimah bint al-Walīd ibn ʿUtbah ibn Rabīʿah ibn ʿAbd Shams al-Abshamiyyah

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

Fāṭimah bint al-Walīd ibn al-Mughīrah ibn ʿAbd Allāh ibn ʿAmr ibn Makhzūm al-Qurashiyyah al-Makhzūmiyyah

She is the sister of Sayyidunā Khālid ibn Walīd رَضِيَ اللَّهُ عَنْهُ. Her mother is Ḥantamah bint ʿAbd Allāh ibn ʿAmr ibn Kaʿb al-Kināniyyah. She embraced Islam during the Conquest of Makkah and pledged allegiance to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She is the wife of Ḥārith ibn Hishām, and the mother of ʿAbd al-Raḥmān ibn Ḥārith and Umm Ḥakīm bint Ḥārith. She narrated from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one Ḥadīth, the Ḥadīth of the lower garment, which was reported from her by her son, Abū Bakr ibn Ḥārith.[162]

Fāṭimah bint Yaʿār

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

[162] The Ḥadīth of the lower garment: Al-ʿUqaylī has reported from ʿAbd al-Salām ibn Ḥarb—from Isḥāq ibn ʿAbd Allāh ibn Abī Farwah—from Ibrāhīm ibn ʿAbbās ibn al-Ḥārith—form Abū Bakr ibn al-Ḥārith—from Fāṭimah bint al-Walīd, Mother of Abū Bakr: She was in Syria wearing a cloak made of silk, then she wore a lower garment beneath it. It was said to her, "Why have you word this lower garment?" She replied, "I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordering to wear a lower garment."

Fāṭimah bint al-Yamān

She is the sister of the famous Ṣaḥābī, Ḥudhayfah ibn al-Yamān. She has narrated a Ḥadīth.[163] Her nephew, Abū ʿUbaydah ibn Ḥudhayfah narrated from her. She embraced Islam and pledged allegiance to the Prophet ﷺ.

Fāṭimah al-Khuzāʿiyyah

She has been mentioned by Abū Bakr ibn Abī ʿĀṣim in al-Waḥdān. Al-Ṭabarānī included her amongst the Ṣaḥābiyyāt[164].

Fāṭimah bint Junayd ibn ʿAwf ibn ʿAbd Shams ibn ʿAmr ibn Ẓarib ibn al-Ḥārith ibn Fahr al-Qurashī al-Fahrī

Her father is the maternal grandfather of al-Ḥārith ibn ʿAbbās ibn ʿAbd al-Muṭṭalib, and she is the wife of ʿAbbās رضي الله عنه. Ibn Ḥajar has given preference to the opinion that she is a Ṣaḥābiyyah, and similarly her father was a Ṣaḥābī.

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[163] Her Ḥadīth can be found in Ṣaḥīḥ Jāmiʿ al-Ṣaghīr wa Ziyādatuhū, # 1005. It was declared ṣaḥīḥ by al-Albānī. The Ḥadīth is: "Verily those who are tested the most severely are the Ambiyā', then the pious, then those similar to them and so on."

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

However, while he mentioned her in the biography of her father in *al-Iṣābah*,[165] he mentioned her alone in her biography with the female Companions.

I say: If she is the mother of Ḥārith then she is definitely a Ṣaḥābiyyah, as Ḥārith is from the young Ṣaḥābah[166], but there is a difference of opinion concerning the mother of Ḥārith. Ibn Ḥazm was of the opinion that the mother of Ḥārith was an Umm Walad from Hudhayl named Ḥajīlah bint Jundub ibn al-Rabīʿ[167]. The more authentic and preferred opinion is that of Ibn Ḥajar as he reported it on the strength of Zubayr ibn Bakkār who is a reliable specialist in genealogy.

After some lengthy research I managed to find others who say that the mother of Ḥārith is Ḥajīlah bint Jundub ibn al-Rabīʿ, from the children of Taym ibn Saʿd ibn Hudhayl ibn Mudrikah.[168]

Had there been no consensus on the children of ʿAbbās ibn ʿAbd al-Muṭṭalib and that all of them saw the Prophet

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

[166] Ibn Ḥajar mentioned Ḥārith in the second category of al-Iṣābah. So did Abū ʿUmar in al-Istīʿāb.

[167] This opinion was cited by Musāʿid Sālim al-ʿAbd al-Jādir in Maʿāl al-Rutub, but he did not mention his source.

[168] Majmaʿ al-Zawā'id, 9/440, # 15485; Al-Istīʿāb, 1/59, "As for Ḥārith ibn ʿAbbās, his mother is from Hudhayl." Usd al-Ghābah, 1/213, on the authority of al-Istīʿāb; al-Ṭabaqāt al-Kubrā, where her name was mentioned in full: Ḥajīlah bint Jundub ibn al-Rabīʿ, from the children of Taym ibn Saʿd ibn Hudhayl ibn Mudrikah ibn Ilyās ibn Muḍar ibn Nizār.

ﷺ and are Ṣaḥābah,[169] I would have said that ʿAbbās had another son who was named Ḥārith as well, which is not farfetched.

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[169] All of the children of ʿAbbās رضي الله عنه saw the Prophet ﷺ, as has been mentioned by a number of scholars. Some of them even narrated Ḥadīth from the Prophet ﷺ. Abū ʿUmar ibn ʿAbd al-Barr said, "All of the children of ʿAbbās رضي الله عنه saw the Prophet ﷺ. Faḍl and ʿAbd Allāh even heard Ḥadīth from the Prophet ﷺ." Ibn Ḥajar said, "They are ten brothers: Faḍl, ʿAbd Allāh, ʿUbayd Allāh, Qutham, Maʿbad, ʿAbd al-Raḥmān, Kathīr, Ṣabīḥ, Mushar, and Tamām. There is agreement on all of them except the eighth and ninth, who was mentioned by Ibn Hishām al-Kalbī only..." [Al-Iṣābah, # 853.] I say: Also mentioned among the children of ʿAbbās رضي الله عنه: Ḥārith and ʿAwf. His daughters have been mentioned to be: Umm Ḥabīb, Umm Kulthūm, Umm al-Faḍl, and Āminah. ʿAbd Allāh, ʿUbayd Allāh, and Faḍl accompanied the Prophet ﷺ, with no disagreement concerning this. Qutham: al-Dhahabī has said, "He accompanied the Prophet ﷺ, he has narrated very little from the Prophet ﷺ." [Siyar Aʿlām al-Nubalā', 3/44] Al-Mughlaṭā'ī said, "Many have mentioned him among the Ṣaḥābah." Maʿbad: He was born during the lifetime of the Prophet ﷺ. He has not narrated anything." Kathīr: He was born one month before the demise of the Prophet ﷺ. Ibn al-Sakan said, "He met the Prophet ﷺ when he was still young, it is not established that he heard anything directly from the Prophet ﷺ." Tamām: It has been said that he is the youngest of ʿAbbās's رضي الله عنه children, and he is from the young Ṣaḥābah. Ibn Ḥajar mentioned him in the second category of Ṣaḥābah in al-Iṣābah. There is difference of opinion regarding whether he is a Ṣaḥābī or not. ʿAbd al-Raḥmān: Ibn Ḥajar quoted Muṣʿab al-Zubayrī saying about him, "He was born during the lifetime of the Prophet ﷺ, and did not memorise anything from the Prophet ﷺ ..." Ḥārith: Ibn Ḥajar mentioned him in the second category of Ṣaḥābah (those who were young). Ibn ʿAbd al-Barr mentioned him in the biography of his brother Tamām and ʿAwn. Umm Ḥabīb: She was a Ṣaḥābiyyah and is mention in

Appendix 2

Those named Fāṭimah from the Tābiʿāt

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

She is the mother of Jaʿfar al-Ṣādiq, and the wife of Muḥammad al-Bāqir ibn ʿAlī Zayn al-ʿĀbidīn, her agnomen was Umm Farwah. Her ancestry leads up to Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ, which is why Imām Jaʿfar al-Ṣādiq would say his famous statement, "Abū Bakr fathered me twice." This was because the mother of Fāṭimah Umm Farwah bint Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq is Asmā' bint ʿAbd al-Raḥmān ibn Abī Bakr al-Ṣiddīq, in this way does her paternal and maternal ancestry link up to Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ.

I say: Furthermore, the mother of Qāsim is the sister of Shaharbānū who was the mother of ʿAlī Zayn al-ʿĀbidīn. This makes the two of them maternal first cousins. The mother of Muḥammad ibn Abī Bakr is Asmā' bint ʿUmays al-Khathʿamiyyah, wife of Jaʿfar ibn Abī Ṭālib first, thereafter married by Abū Bakr al-Ṣiddīq, and after his demise married by ʿAlī ibn Abī Ṭālib. She bore children for all three of her

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the Ḥadīth of Umm al-Faḍl. Ibn Saʿd mentioned her amongst the female Companions. Umm Kulthūm: Ibn Ḥajar mentioned her in the first category, "Ibn Mandah said about her, 'She met the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and reported Ḥadīth from him." Umm al-Faḍl: There is difference of opinion whether she is a Ṣaḥābiyyah or not. Āminah: The most correct opinion is that she is not a Ṣaḥābiyyah.

husbands. Just ponder over the closeness and interfamilial relationships between these Ṣaḥābah.

The statement "Abū Bakr fathered me twice" has been reported in a multitude of sources of both the Ahl al-Sunnah and Shīʿah.[170]

She was praised by her son Jaʿfar al-Ṣādiq, "My mother was of those who believed, feared Allah, and did good deeds. And verily Allah loves those who do good."[171]

Jaʿfar al-Ṣādiq named one of his daughters Umm Farwah, who was born from his wife Fāṭimah bint Ḥusayn al-Aṣghar ibn ʿAlī Zayn al-ʿĀbidīn. Some have said her mother was actually Bint Ḥusayn al-Athram ibn Ḥasan.[172]

Fāṭimah bint ʿAlī ibn Abī Ṭālib al-Qurashiyyah al-Hāshimiyyah

She is the paternal aunt of Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ and is called Fāṭimah al-Ṣughrā. Her mother was an Umm Walad.

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[170] The most important of these sources is Kashf al-Ghummah fī Maʿrifat al-A'immah of Abū al-Ḥasan ʿAlī ibn ʿĪsā al-Irbilī, 2/347; ʿUmdat al-Ṭālib fī Nasab ʿĀl Abī Ṭālib, pg. 345. The exact text is, "His progeny continued through Abū ʿAbd Allāh Jaʿfar al-Ṣādiq only, whose mother was Umm Farwah bint Qāsim al-Faqīh ibn Muḥammad ibn Abī Bakr. Her mother was Asmā' bint ʿAbd al-Raḥmān ibn Abī Bakr. This is why al-Ṣādiq would say, "Abū Bakr fathered me twice." And he would be said to have a most noble ancestry. Al-Aṣīlī fī Ansāb al-Ṭālibiyīn, pg. 149.

[171] Al-Kāfī, 1/545.

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

She had a long life and passed away in 115 A.H in Madīnah. Her age at the time was 86.

She has narrated Ḥadīth. She narrated from her father ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ —some have said that she did not hear Ḥadīth from him—as well as from Muḥammad ibn Ḥanafiyyah, and Asmā' bint ʿUmays. A number of Tābiʿīn narrate from her.

She married Abū Saʿīd ibn ʿAqīl ibn Abī Ṭālib and gave birth to Ḥamīdah. She then married Saʿīd ibn al-Aswad ibn Abī al-Bakhtarī and bore him Barrah and Khālidah. Mundhir ibn ʿUbaydah ibn Zubayr ibn al-ʿAwwām then married and she bore him ʿUthmān and Kindah.

Al-Nasā'ī[173] reported her narrations, as did Aḥmad in *Faḍā'il al-Ṣaḥābah*[174], and Ibn Mājah in Tafsīr. She is Thiqah, as Ibn Ḥajar has declared. She was amongst the women of the Ahl al-Bayt who were taken to Syria after the massacre at Karbalā'.[175]

Allah سُبْحَانَهُ وَتَعَالَىٰ having blessed her with long life, her demise in the year 115 A.H, she witnessed the eras of her father's, ʿAlī رَضِيَ اللَّهُ عَنْهُ, grandchildren: Sukaynah bint Ḥusayn (d. 117 A.H), Fāṭimah bint Ḥusayn (d. 117 A.H or 110 A.H), Ḥasan

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

[174] Faḍā'il al-Ṣaḥābah, 2/598,642, # 1020, 1091, Musnad Aḥmad, 6/438, # 27507; al-Muʿjam al-Kabīr, # 186, 386, 391; al-Muʿjam al-Awsaṭ, # 3737; Muṣannaf ibn Abī Shaybah, # 7243, 12634, 24226.

[175] Refer to her detailed biography in Tahdhīb al-Kamāl, 11/754, # 8537.

ibn ʿAlī (d. 49 A.H), Ḥusayn ibn ʿAlī (d. 61 A.H), ʿAlī Zayn al-ʿĀbidīn ibn Ḥusayn (d. 94 or 95 A.H), Muḥammad al-Bāqir ibn ʿAlī Zayn al-ʿĀbidīn (d. 114 A.H), Jāʿfar al-Ṣādiq ibn Muḥammad al-Bāqir (b. 83 A.H - d. 148 A.H). From the children of Ḥasan رَضِيَ اللَّهُ عَنْهُ: Ḥasan al-Muthannā ibn Ḥasan ibn ʿAlī (d. 97 A.H), his children: ʿAbd Allāh al-Maḥḍ, Ibrahīm al-Ghamr, Ḥasan al-Muthallath, Jaʿfar, Dāwūd (d. 145 A.H), they were all born before the year 97 A.H.

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

Fāṭimah bint Ḥasan ibn ʿAlī ibn Abī Ṭālib

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

Fāṭimah bint ʿAbd Allāh al-Maḥḍ ibn Ḥasan al-Muthannā ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib

A devoted worshipper and ascetic, noble in rank. Very little is mentioned about her in the books of history and biographies; and I did not find details of her life in many of the

books I referred to except a narration I found in *Tahdhīb al-Tahdhīb*, "Al-Ḥākim reported in *al-Manāqib*: I heard Abū Naṣr Aḥmad ibn Ḥusayn saying I heard —Abū Bakr Muḥammad ibn Isḥāq ibn Khuzaymah saying—Yūnus ibn ʿAbd al-Aʿlā would say that the mother of al-Shāfiʿī was Fāṭimah bint ʿAbd Allāh ibn Ḥasan ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib.[176]

Fāṭimah bint ʿAlī Zayn al-ʿĀbidīn

ʿAlī Zayn al-ʿĀbidīn named one of his daughters Fāṭimah, who has narrated Ḥadīth. Mention of her passed in the Musalsal narrations from the book of Abū Mūsā al-Madīnī. She is a Tābiʿiyyah.[177]

[176] Tahdhīb al-Tahdhīb, 9/26, biography of Imām al-Shāfiʿī, # 39. It appears that Imām al-Shāfiʿī was Muṭṭalibī from his paternal ancestry and Ḥasanī from his maternal ancestry. His paternal ancestry is as follows: Muḥammad ibn Idrīs ibn ʿUthmān ibn Shāfiʿ ibn al-Sā'ib ibn ʿUbayd ibn ʿAbd Yazīd ibn Hāshim ibn Muṭṭalib ibn ʿAbd Manāf. Shāfiʿ, Sā'ib, and ʿUbayd—the great grandfathers of Imām al-Shāfiʿī—there is consensus upon them that they were Ṣaḥābah. As for ʿAbd Yazīd, there is difference of opinion whether he was a Ṣaḥābī or not, based upon those who agree that he was a Ṣaḥābī; it would mean that four generations of his ancestors were Companions of the Prophet ﷺ, a trait shared only by Muḥammad ibn ʿAbd al-Raḥmān ibn Abī Bakr al-Ṣiddīq ibn Abī Quḥāfah.

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

Fāṭimah bint Jaʿfar al-Ṣādiq

Imām Jaʿfar al-Ṣādiq had a daughter who he named Fāṭimah.[178]

Fāṭimah bint Mūsā al-Kāzim

Imām Mūsā al-Kāẓim had two daughters named Fāṭimah. Mūsā al-Kāẓim, as recorded by Ibn ʿInābah, had sixty children, 37 daughters and 33 sons.[179] Amongst the names of his daughters which have been recorded is Fāṭimah al-Kubrā and Fāṭimah.

Amongst the genealogists who mentioned this is the author of *Al-Majdī fī Ansāb al-Ṭālibiyīn*, Abū al-Ḥasan al-ʿUmarī—from the scholars of the fifth century—who said, "The names of his daughters: Umm ʿAbd Allāh, Qusaymah, Lubābah, Umm Jaʿfar, Umāmah, Kulthūm, Barīhah, Umm al-Qāsim, Maḥmūdah, Amīnah al-Kubrā, ʿUlayyah, Zaynab, Ruqayyah, Ḥasanah, ʿ**Ā'ishah**, Umm Salamah, Asmā', Umm Farwah, Āminah, Umm Abīhā, Ḥalīmah, Ramlah, Maymūnah, Amīnah al-Sughrā, Asmā' al-Kubrā, Asmā', Zaynab, Zaynab al-Kubrā, Fāṭimah al-Kubrā, Fāṭimah, Umm Kulthūm al-Kubrā, Umm Kulthūm al-Wusṭā, Umm Kulthūm al-Ṣughrā. Al-Ashnānī added: Āṭfah, ʿAbbāsah, Khadījah al-Kubrā, and Khadījah.

[178] It is extremely unfortunate that I could not trace a detailed biography for her. Al-Tusturī mentioned her in Qāmūs al-Rijāl, 12/335, as well as al-Irbilī in Kashf al-Ghummah, 2/347: "... and Fāṭimah was married by Muḥammad ibn Ibrāhīm ibn Muḥammad ibn ʿAlī ibn ʿAbd Allāh ibn ʿAbbās, and she passed away while in his wedlock."

[179] ʿUmdat al-Ṭālib, pg. 347.

Al-Tustarī mentioned in *Qāmūs al-Rijāl*, and mentioned two narrations concerning the reward of visiting her grave.[180] Her mother was an Umm Walad. It is said that her name was Sakan al-Nawbiyyah, while others said it was Najmah. Her agnomen was Umm al-Banīn. She is the true sister of Imām ʿAlī al-Riḍā.

We urge the reader to take note of the names Mūsā al-Kāẓim gave to his children, naming them after the Ummahāt al-Mu'minīn. This is an excellent example of the amicable and loving relationship that existed between the Ahl al-Bayt and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

Fāṭimah bint ʿAlī al-Riḍā

Mention of her has passed under the al-Musalsal aḥādīth which were discussed. Al-Tustarī mentioned her in his *Qāmūs*.[181]

Fāṭimah bint Ḥusayn al-Athram ibn Ḥasan ibn ʿAlī ibn Abī Ṭālib

She married Jaʿfar al-Ṣādiq رَحِمَهُ اللَّهُ and bore him Ismāʿīl al-Aʿraj, ʿAbd Allāh, and Umm Farwah[182]. Her mother was Umm Ḥabīb bint ʿAmr ibn ʿAlī ibn Abī Ṭālib.[183] The mother of Umm Ḥabīb was Umm ʿAbd Allāh bint ʿAqīl ibn Abī Ṭālib.[184]

[180] Qāmūs al-Rijāl, 12/337; Kitāb al-Irshād, pg. 302.
[181] Qāmūs al-Rijāl, 12/334
[182] Kashf al-Ghummah, 2/347.
[183] In Tahdhīb al-Kamāl it appears as ʿUmar and not ʿAmr.
[184] Nasab Quraysh, pg. 51.

Fāṭimah bint ʿUbayd Allāh ibn al-ʿAbbās ibn ʿAbd al-Muṭṭalib al-Qurashiyyah al-Hāshimiyyah

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

Fāṭimah bint ʿAlī ibn ʿAbd Allāh ibn ʿAbbās ibn ʿAbd al-Muṭṭalib

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

Fāṭimah bint Qāsim ibn Muḥammad ibn Jaʿfar ibn Abī Ṭālib

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

Fāṭimah bint Qāsim al-Ṭayyab ibn Muḥammad al-Ma’mūn ibn Jaʿfar al-Ṣādiq

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

Fāṭimah bint Muḥammad ibn ʿAbd Allāh ibn Ḥasan

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

Fāṭimah bint Muḥammad

A Tābiʿiyyah. She was the wife of ʿAbd Allāh ibn Abī Bakr al-Ṣiddīq. She was in the care of Sayyidah ʿĀ’ishah رَضِيَ اللَّهُ عَنْهَا. She has narrated a Ḥadīth about ʿUmrah.

Fāṭimah bint Marwān ibn al-Ḥakam ibn Abī al-ʿĀṣ ibn Umayyah ibn ʿAbd Shams

She is the sister of ʿAbd al-Malik ibn Marwān, a Tābiʿiyyah. The Banū Umayyah would help her alight at the doors of the palace. She entered upon ʿUmar ibn ʿAbd al-ʿAzīz while she was mounted upon her camel, and he honoured her.

Fāṭimah bint ʿAbd al-Malik ibn Marwān ibn al-Ḥakam ibn Abī al-ʿĀṣ ibn Umayyah ibn ʿAbd Shams

She was one of the most honourable Fāṭimahs of her age. She is the daughter of a Khalīfah, sister to four Khulafā’, and

she was married to a Khalīfah, namely ʿUmar ibn ʿAbd al-Azīz. She narrated Ḥadīth from her husband. After the demise of ʿUmar ibn ʿAbd al-Azīz she married Dāwūd ibn Sulaymān ibn Marwān.

Fāṭimah bint al-Mundhir ibn Zubayr ibn al-ʿAwwām al-Qurashiyyah al-Asadiyyah

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

Fāṭimah bint Usāmah ibn Zayd ibn Ḥārithah al-Kalbiyyah

She is the daughter of the famous Ṣaḥābī Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ. She lived until the era of ʿUmar ibn ʿAbd al-Azīz, who honoured her and showered her with gifts when she came to see him.

Fāṭimah bint Ḥizām ibn Khālid ibn Rabīʿah al-Kilābiyyah

An eloquent poetess. She was the wife of ʿAlī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and bore him ʿAbbās, ʿAbd Allāh, Jaʿfar, ʿUthmān; all of whom were martyred alongside their brother in Karbalā'.

Appendix 3

Fāṭimahs who lived during the period before Islam

I begin first with those Fāṭimahs in the ancestry of the Messenger of Allah ﷺ.

Fāṭimah bint ʿAmr ibn ʿĀ'idh ibn ʿImrān ibn Makhzūm

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

Fāṭimah bint ʿAbd Allāh ibn ʿAmr ibn ʿAdwān

She is the mother of Salmā, and Salmā is the mother of ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf—grandfather of the Prophet ﷺ.

Fāṭimah bint ʿAwf ibn Saʿd ibn Sayl (Khayr) ibn Ḥammālah ibn ʿAwf ibn ʿĀmir al-Jādir[185] al-Azdī

She is the mother of Quṣayy, the third grandfather of the Prophet ﷺ.

[185] He is the first to build a wall (Jidār) for the Kaʿbah, thus he was called Jadrah.

Fāṭimah bint ʿAwn ibn ʿAdī

She is the mother of Makhzūm[186], after whom the Banū Makhzūm are named, the maternal grandfather of the Prophet's ﷺ father ʿAbd Allāh.

Fāṭimah bint Bilāl ibn ʿAmr ibn Thumālah al-Azdī

She is one of the grandmothers of ʿAbd al-ʿUzzā ibn ʿUthmān Abd al-Dār ibn Quṣayy.

Fāṭimah bint ʿAwf ibn al-Ḥārith ibn ʿAbd Manāh ibn Kinānah

She is one of the grandmothers of Asad ibn ʿAbd al-ʿUzzā ibn Quṣayy.

Fāṭimah bint ʿĀmir ibn Ẓirab ibn ʿAyyādhah

She is one of the grandmothers of the Prophet's ﷺ father ʿAbd Allāh.

Fāṭimah bint Bujayd ibn Ru'ās ibn Kilāb ibn Rabīʿah

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

[186] The Banū Makhzūm were called the flowers of the Quraysh, the majority of the grandmothers of the Prophet ﷺ were from this clan.

Fāṭimah bint Rabīʿah ibn ʿAbd al-ʿUzzā ibn Rizām ibn Jaḥwash ibn Muʿāwiyah ibn Bakr ibn Hawāzin

She is the mother of ʿAmr ibn ʿĀ'idh ibn ʿImrān ibn Makhzūm, and one of the grandmothers of Hāshim, great grandfather of the Prophet ﷺ.

Fāṭimah bint Naṣr ibn ʿAwf ibn ʿAmr ibn Luḥayy al-Khuzāʿī

She is the mother of Ḥubayy bint Ḥulayl ibn Ḥubshiyyah al-Khuzāʿī. Ḥubayy is the mother of ʿAbd Manāf ibn Quṣayy.

Fāṭimah bint ʿAbd Allāh ibn Ḥarb ibn Wā'ilah

She is one of the grandmothers of ʿĀtikah bint ʿĀmir ibn Ẓirab, one of the grandmothers of the Prophet ﷺ.

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

Fāṭimah bint al-Aḥjam ibn Wandanah al-Khuzāʿiyyah

A famous poetess from the period before Islam.

Fāṭimah bint al-Kharshab al-Anmāriyyah

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

Fāṭimah bint al-ʿUbayd ibn Thaʿlabah

Amongst the most virtuous of the women of her age.

Fāṭimah bint Murr al-Khathʿamiyyah

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

Appendix 4

An extract from the book *Shajarat Ṭūbā*[187] by Muḥammad Mahdī al-Ḥā'irī

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

When al-Manṣūr ordered that the Banū Ḥasan be arrested and imprisoned, Muḥammad and Ibrāhīm went into hiding, details concerning them will be mentioned shortly. Their father was taken captive along with the rest of the Banū Ḥasan. Al-Manṣūr then proceeded to perform Ḥajj. When he returned, he encamped at Rabdhah and ordered that the Banū Ḥasan be brought to him, so they were quickly transported to Rabdhah. With them was Muḥammad al-Dībāj ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān. This Muḥammad al-Dībāj ibn ʿAbd Allāh ibn ʿAmr ibn ʿUthmān ibn ʿAffān was arrested along with the Banū Ḥasan, even though he was not from the children of Ḥasan, because he was the uterine brother of ʿAbd Allāh Ibn Ḥasan—their mother being Fāṭimah bint Ḥusayn. ʿAbd Allāh ibn ʿAmr ibn ʿUthmān married Fāṭimah bint Ḥusayn after the demise of Ḥasan al-Muthannā, and she bore him Muḥammad. And also [he was arrested with the Banū Ḥasan] because he was intelligent, wise, and a strategist. He was highly respected among people, and they had hopes that he would become the Khalīfah. He was extremely pleasing to the eye, it was as if he

[187] From the publications of al-Maktabah al-Ḥaydariyyah of Najaf, published 1385. The purpose of quoting this extract is to prove that Muḥammad al-Dībāj is the uterine brother of ʿAbd Allāh al-Maḥḍ, both being the sons of Fāṭimah bint Ḥusayn.

was created from silver. He was called al-Dībāj (silk) because of his handsomeness. Their necks and feet were shackled, and they were transported without any saddle...

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

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

When Muḥammad was brought before al-Manṣūr he said, to him, "..."[188] They continued conversing with each other until al-Manṣūr started becoming harsh in his speech. Al-Manṣūr then ordered his clothes to be stripped off him and he was given 150 lashes, on each strike al-Manṣūr falsely accused him of various crimes...

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

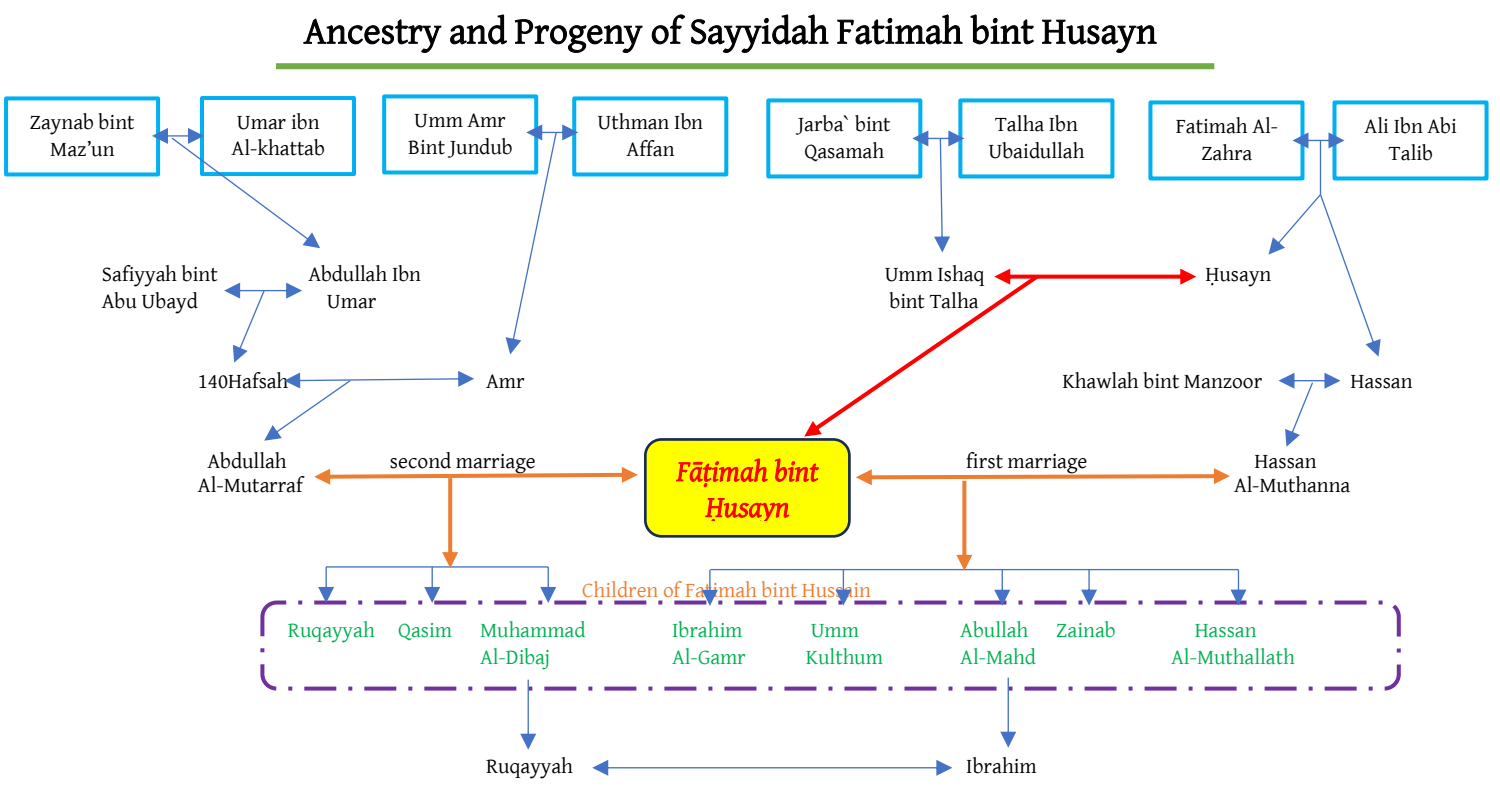
[188] The text is extremely vulgar and revolting, hence I have refrained from quoting it. Ruqayyah, the daughter of Muḥammad al-Dībāj, was married to Ibrāhīm ibn ʿAbd Allāh al-Maḥḍ, as has been recorded in a multitude of sources. Al-Manṣūr here insulted and slandered the relationship between the two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

Al-Manṣūr then ordered his execution, and he was killed. His head was then sent to Khurāsān and al-Manṣūr sent witnesses to testify that it was actually the head of Muḥammad Ibn ʿAbd Allāh[189]...

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

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

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



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48. *Maʿrifat al-Sunan wa al-Āthār* by Abū Bakr Aḥmad ibn al-Ḥusayn al-Bayhaqī al-Shāfiʿī.
49. *Maqātil al-Ṭālibiyīn* by Abū al-Faraj al-Aṣfahānī (d. 356 A.H), Dār al-Maʿrifah, Beirut, Lebanon, with the research of Sayyid Aḥmad Ṣaqar, 1426 A.H, 2005 CE.
50. *Nasab Quraysh* by Abū ʿAbd Allāh Muṣʿab ibn ʿAbd Allāh al-Zubayrī (d. 236 A.H), , with the research of Lévi-Provençal, Dār al-Maʿārif, Egypt.
51. *Naṣb al-Rāyah lī Aḥādīth al-Hādiyāh* by ʿAbd Allāh ibn Yūsuf Abū Muḥammad al-Ḥanafī al-Zaylaʿī.
52. *Nūr al-Abṣār fī Manāqib Āl Bayt al-Nabī al-Mukhtār* by Shaykh Mu'min ibn Ḥasan ibn Mu'min al-Shablanjī, Dār al-Kutub al-ʿIlmiyyah, Beirut, Lebanon, 1424 A.H, 2003 CE.
53. *Al-Hawātif* by ʿAbd Allāh Muḥammad ibn ʿUbayd ibn Sufyān Abū Bakr, Mu'assat al-Kutub al-Thiqāfiyyah, Beirut, Lebanon, 1413 A.H, with the research of Muṣṭafā ʿAbd al-Qādir ʿĀṭā'.
54. *Wafayāt al-Aʿyān wa Anbā' al-Zamān* by Abū al-ʿAbbās Shams al-Dīn Aḥmad ibn Muḥammad ibn Abī Bakr ibn Ḥalkān, Dār al-Iḥyā' al-Turāth al-ʿArabī, Beirut, Lebanon, 1417 A.H, 1997 CE.



مبرة الآل والأصحاب

سلسلة سير الآل والأصحاب (٥)

Sayyidah Fāṭimah bint Ḥusayn رَحِمَهَا ٱللَّهُ

By:

Abū Muʿādh al-Sayyid ibn Aḥmad ibn Ibrāhīm

فَاطِمَةُ بِنْتُ الْحُسَيْنِ رَحِمَهَا ٱللَّهُ

دُرَّةُ فَوَاطِمِ أَهْلِ ٱلْبَيْتِ

السيّد أحمد إبراهيم

مراجعة وتنقيح مركز البحوث والدراسات بالمبرة

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