



The History of al-Ṭabarī

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We note with profound regret the death on October 13, 1997, of Dr. Estelle Whelan, who capably coordinated and saw through the press the publication of most of the volumes in this series, including the present one.

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The History of al-Ṭabarī

(*Ta'riḫ al-rusul wa'l-mulūk*)

VOLUME XXXIX

**Biographies of the Prophet's
Companions and Their Successors**

translated and annotated
by

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Ibn Ju'dubah.⁷²¹

He transmitted [traditions] from the Prophet.

According to al-'Abbās b. al-Walīd—Sa'īd b. Maṣṣūr—Ya'qūb b. 'Abd al-Rahmān and 'Abd al-'Azīz b. Abī Ḥāzim—Abū Ḥāzim [Salamah b. Dīnār]—Muḥammad b. Ka'b—Ibn Ju'dubah—the Prophet: God is pleased with three things and hates three things for you to do: He is pleased that you worship Him without attributing any partner to Him and that you all hold fast to the covenant of God without being at variance with one another and that you obey those whom God has appointed to rule you.⁷²² He hates you to engage in gossip, to ask too many questions, and to waste money.⁷²³

Abū Mu'attib b. 'Amr.⁷²⁴

According to [Muḥammad] Ibn Ḥumayd—Salamah [b. al-Faḍl]—Muḥammad b. Ishāq—al-Ḥasan b. Dīnār—'Aṭā' b. Abī Marwān al-Aslamī—his father—Abū Mu'attib b. 'Amr: When the Prophet looked down on Khaybar he said to his Companions, among whom I was [too]⁷²⁵ "Stop!" Then he said: "O God, Lord of the heavens and whatever lies under their shadows, Lord of the earth and whatever it sustains, Lord of the devils and whomever they lead astray, Lord of the winds and whatever they scatter! We ask You [to give us] the good of this town and its people and whatever is in it, and we seek refuge in You from its evil and the evil of its people and of whatever is in it; advance, in the name of God." He used to say this for every town he entered.

721. Yazīd b. Iyād, a Baṣran Successor, of the Kinānī clan the Banū Layth. See Ibn Sa'd, V, 305; Ibn Ḥajar, *Tahdhīb*, XI, 308-9.

722. Unity of the community and obedience to rulers are closely connected. See p. 102 and note 487, above.

723. Or, "property."

724. A Companion, of the Aslam tribe; he is known to have fought in the Muslim army during the apostasy wars. See Ibn Ḥajar, *Iṣābah*, IV, 181; Khalīfah b. Khayyāt, *Ṭabaqāt*, 112, 137; al-Dūlābī, I, 55.

725. See al-Wāqidi, 658, where another report about Khaybar is traced back to him [he is called Mu'attib al-Aslamī there].

The Biographies of the Women Who Embraced Islam during the Prophet's Lifetime: Those of Them Who Passed away before the Emigration

Khadījah bt. Khuwaylid b. Asad b. 'Abd al-'Uzzā b. Quṣayy.

Her *kunyah* was Umm Hind, after one of her daughters named Hind, whom she bore to 'Atīq b. 'Ābid b. 'Abdallāh b. 'Umar b. Makhzūm, and [also] after a son of hers called Hind, whom she bore to Abū Hālah b. al-Nabbāsh b. Zurārah b. Waqdān b. Ḥabīb b. Salāmah b. Ghuwayy b. Jirwah b. Usayyid b. 'Amr b. Tamīm.

According to Ibn 'Umar [al-Wāqidi]—al-Mundhir b. 'Abdallāh al-Ḥizāmī—Mūsā b. 'Uqbah—Abū Ḥabībah, al-Zubayr's client—Ḥakīm b. Ḥizām: Khadījah bt. Khuwaylid died in Ramaḍān of the year 10 after [the beginning of] the prophethood,⁷²⁶ at the age of sixty-five. We carried her from her house to be buried at al-Ḥajūn, and the Prophet descended into her grave.⁷²⁷ The prayer over the bier was then not yet included in the procedure of funerals. Someone asked [Ḥakīm b. Ḥizām] "When was this [introduced], O Abū Khālid?" [Ḥakīm] replied "Three years or so before the Emigration, shortly after the Banū Hāshim came out of the ravine [where they had been besieged]."⁷²⁸

Khadījah was the Prophet's first wife, and she bore all his children except Ibrāhīm, son of Māriyah. Her *kunyah* was Umm Hind, after her son from her [former] husband Abū Hālah al-Tamīmī.

Those of Them Who Died during the Prophet's Lifetime after the Emigration

Of the Prophet's daughters: Ruqayyah, Khadījah's daughter.⁷²⁹

Ruqayyah had been married to 'Utbah b. Abī Lahab b. 'Abd al-Muṭṭalib before Muḥammad was inspired. When the Prophet was

726. The Muslim era starts with the Emigration, and the Muslims have no concept parallel to that of B.C.. For the years preceding the Emigration various expressions are used. Here the beginning of the prophethood serves as a starting point, although the Muslims differed on the exact date of this event. See al-Sakhāwī's *Flām*, in Rosenthal, *History*, 380.

727. Cf. p. 11, above.

728. That is, after the boycott was removed from them. See p. 55, above.

729. Khalīfah b. Khayyāt, *Ta'rikh*, 24; Ibn Sayyid al-Nās, II, 365.

sent [on his divine mission] and God revealed the verse "The hands of Abū Lahab have perished,"⁷³⁰ 'Utbah's father said to him "Divorce Muḥammad's daughter, or else all ties between us will be [irreversibly] severed." So 'Utbah divorced Ruqayyah without having consummated the marriage. She embraced Islam when her mother Khadijah did and swore allegiance to the Prophet, together with the other women.⁷³¹ 'Uthmān b. 'Affān married her, and she emigrated twice to Abyssinia with him. On the first emigration she miscarried the child she had from 'Uthmān, but later she bore him a son whom he named 'Abdallāh. When the Prophet emigrated [to Medina] she followed suit, after her husband 'Uthmān.

Ruqayyah fell ill when the Prophet was preparing to set out for [the battle of] Badr, so he left 'Uthmān behind [to watch over her].⁷³² She died in Ramaḍān, seventeen months after the Prophet's Emigration/March 624, while the Prophet was at Badr. Zayd b. Ḥārithah came from Badr with the good news [of the victory], and when he entered Medina the [people] were leveling the earth over her [grave].⁷³³

Zaynab, the Prophet's daughter.

Her mother was Khadijah. She was the eldest of the Prophet's daughters.

Zaynab's maternal cousin, Abū al-'Āṣ b. al-Rabī', had married her before the Prophet was sent [on his divine mission]. Abū al-'Āṣ's mother was Hālah bt. Khuwaylid b. Asad, Zaynab's maternal aunt. Zaynab bore Abū al-'Āṣ [his children] 'Alī and Umāmah; 'Alī died in infancy, whereas Umāmah remained [to live]. 'Alī b. Abī Tālib, the Commander of the Faithful, married her after the death of [his wife] Fāṭimah, daughter of the Prophet.

According to Muḥammad b. 'Umar [al-Wāqidi]—Yaḥyā b. 'Abd-

730. Qur'ān 111:4; trans. Bell, II, 684.

731. *Hīna bāya'ahu al-nisā'*. This is not to be confused with the so-called *bay'at al-nisā'*, the name given to the first pledge of the Anṣār in the first 'Aqabah meeting; see Ibn Hishām, II, 75; Guillaume, 198–99.

732. This account has a political significance, as 'Uthmān's opponents accused him of cowardice and considered him therefore unqualified to rule. 'Uthmān's supporters justified his absence from the battle of Badr by the permission, or even order, of the Prophet that he should stay behind and watch over the sick Ruqayyah. As for Uḥud, it is claimed that God forgave him. See, e.g., al-Balādhurī, *Ansāb*, I, 326.

733. Ibn Sa'd, VIII, 24.

allāh b. Abī Qatādah—'Abdallāh b. Abī Bakr b. Muḥammad b. 'Amr b. Ḥazm: Zaynab, the Prophet's daughter, died at the beginning of the year 8/the middle of the year 629.

According to al-Ṭabarī: It was reported that the reason for her death was [as follows]. When she left Mecca, intending to reach Medina and join her father, Habbār b. al-Aswad caught up with her. She was [sitting on a camel] in a litter, and he pushed her, whereupon she fell on a rock and, being pregnant, miscarried her child and lost [a lot of] blood. She had this injury and ultimately died of it.

Umm Kulthūm, daughter of the Prophet.

Her mother was Khadijah.

She had been married to 'Utaybah b. Abī Lahab before the Prophet was sent [on his divine mission]. He divorced her for the same reason that his brother 'Utbah divorced her sister Ruqayyah, [even] before the consummation of their marriage,⁷³⁴ as I mentioned [before].

Umm Kulthūm emigrated to Medina with the [rest of the] Prophet's children. Following the death of Ruqayyah, daughter of the Prophet, he gave Umm Kulthūm in marriage to 'Uthmān b. 'Affān, in Rabī' I 3/September 624. She remained married to him until her death; she bore him no children.

Umm Kulthūm died in Sha'bān 9/November–December 630. Women of the Anṣār, among them Umm 'Aṭiyyah, washed her body, and Abū Ṭalḥah descended into her grave.⁷³⁵

*The Prophet's Wives Who Died during His Lifetime*⁷³⁶

Zaynab bt. Khuzaymah b. al-Ḥārith b. 'Abdallāh b. 'Amr b. 'Abd Manāf b. Hilāl b. 'Āmir b. Ṣa'sa'ah, named Umm al-Masākīn.⁷³⁷

734. It is not clear whether or not the text argues that 'Utaybah also divorced Umm Kulthūm before the consummation of their marriage. The argument dulls the edge of the fact that the daughters of the Prophet were already divorced when 'Uthmān married them.

735. See p. 11, above.

736. On the wives of the Prophet, see Morsy, and a critique of the book in Gilliot, "Bulletin d'islamologie", 487–89; al-Ṭabarī, *Ta'rikh*, I, 1766–82; Ibn Hishām, IV, 293–98; Ibn Ishāq, *Siyar*, 243–69; Abū Zur'ah, 489–95; Ibn Ḥazm, *Jawāmi' al-sīrah*, 31–38; al-Ṣāliḥī, *Azwāj al-nabiyy*.

737. "Zaynab," *EP*, IV, 1200 [V. Vacca]; al-Balādhurī, *Ansāb*, I, 429; Khalīfah b. Khayyāt, *Ta'rikh*, 26; Ibn Ishāq, *Siyar*, 258.

[2432]

It was reported that she was thus named in pre-Islamic times. According to Muḥammad b. 'Umar [al-Wāqidi]—Muḥammad b. 'Abdallāh—Ibn Shihāb al-Zuhrī: Zaynab bt. Khuzaymah al-Hilāliyyah was called Umm al-Masākīn. She had been married to al-Ṭufayl b. al-Ḥārith b. al-Muṭṭalib b. 'Abd Manāf, and he divorced her.

According to Ibn 'Umar [al-Wāqidi]—'Abdallāh, that is, Ibn Ja'far—'Abd al-Wāhid b. Abī 'Awn: [Then] 'Ubaydah b. al-Ḥārith married her, and he was killed in [the battle] of Badr as a *shahīd*, leaving her a widow.

According to Ibn 'Umar [al-Wāqidi]—Kathīr b. Zayd—al-Muṭṭalib b. 'Abdallāh b. Ḥanṭab, and also Muḥammad b. Qudāmah—his father: The Prophet asked Zaynab bt. Khuzaymah al-Hilāliyyah, Umm al-Masākīn, in marriage, and she entrusted her affairs to him. He let it be known that he gave her twelve and a half ounces [of gold] as bridal gift.⁷³⁸ The marriage took place in Ramaḍān, thirty-one months after the Emigration/February 625. She stayed with him eight months, then died at the end of Rabī' II, thirty-nine months after [the Emigration]/October 626.⁷³⁹ The Prophet said the prayers over her bier and buried her at al-Baqī'.

Ibn 'Umar [al-Wāqidi] related: I asked 'Abdallāh b. Ja'far who it was that descended into her grave,⁷⁴⁰ and he said "three of her brothers." I asked "How old was she when she died?" He said "Thirty years or so."

Rayḥānah bt. Zayd b. 'Amr b. Khunāfah b. Sam'un b. Zayd, of the Banū al-Naḍīr.⁷⁴¹

Rayḥānah had been married to a man of the Banū Qurayzah named al-Ḥakam; therefore some genealogists traced her pedigree to the Qurayzah.

According to Muḥammad b. 'Umar [al-Wāqidi]—'Abdallāh b. Ja'far—Yazīd b. al-Ḥād—Tha'labah b. Abī Mālik: Rayḥānah bt.

[2433]

Zayd b. 'Amr b. Khunāfah, of the Banū al-Naḍīr, was married to one of the [Banū Qurayzah] named al-Ḥakam. When the Banū Qurayzah were taken captive the Prophet took her, set her free, and married her. She was still married to him when she died.⁷⁴²

According to Muḥammad b. 'Umar [al-Wāqidi]: Rayḥānah remained married to the Prophet until her death on the Prophet's return from the Farewell Pilgrimage; he buried her in al-Baqī'. He had married her in Muḥarram 6/May–June 627.

Mulaykah bt. Ka'b al-Laythī.⁷⁴³

According to Ibn 'Umar [al-Wāqidi]—'Abd al-'Azīz b. al-Junda'ī—his father—'Aṭā' b. Yazīd al-Junda'ī: The Prophet married Mulaykah bt. Ka'b al-Laythī in Ramaḍān 8/January 630 and consummated the marriage. She was still married to him when she died.

According to Ibn 'Umar [al-Wāqidi]—Muḥammad b. 'Abdallāh—Ibn Shihāb al-Zuhrī: The same [as the preceding account].

According to Ibn 'Umar [al-Wāqidi]: Our masters deny this, saying that the Prophet never married a woman of the Kinānah.

According to Ibn 'Umar [al-Wāqidi]—Abū Ma'shar [Najīh b. 'Abd al-Raḥmān]: The Prophet married Mulaykah bt. Ka'b, who was famous for her outstanding beauty. 'Ā'ishah went in to her and said "Are you not ashamed to marry the man who killed your father?" Mulaykah said that she sought refuge in God from the Prophet.⁷⁴⁴ [On hearing of this] the Prophet divorced her. [People of] her clan came to the Prophet and said "She is small and has no mind of her own; she was beguiled [into saying what she did], so please take her back." But the Prophet refused. They then asked his permission to give her in marriage to a relative of hers, of the Banū 'Udhrah; The Prophet consented, and the 'Udhri married her.

Mulaykah's father was killed in the conquest of Mecca, at Khandaamah,⁷⁴⁵ by Khālīd b. al-Walīd.

742. According to other versions (see the previous note), she refused to marry him and preferred to be his concubine.

743. Of the Kinānī clan al-Layth b. Bakr; see Ibn Ḥazm, *Jamharat*, 180; al-Balādhurī, *Ansāb*, I, 458–59.

744. Cf. pp. 186–89, below.

745. Cf. Ibn Hishām, IV, 49–50.

738. *Aṣḍaqaḥā*. See "Mahr," *EP*, VI, 78–80 (O. Spies).

739. Although it may seem otherwise, the time here is calculated not from the actual Emigration, which occurred in the third month of the year (Rabī' I), but from the first month (Muḥarram) of the year of the Emigration.

740. See p. 11, above.

741. A Jewess captured by the Muslims with the Banū Qurayzah. See al-Balādhurī, *Ansāb*, I, 453–54; al-Ṭabari, *Ta'rikh*, I, 1498.

Sanā bt. al-Ṣalt b. Ḥabīb b. Ḥārithah b. Hilāl b. Ḥarām b. Sam-māl b. 'Awf al-Sulamīyah.⁷⁴⁶

[2434] According to Hishām b. Muḥammad al-Kalbī—someone from the family of 'Abdallāh b. Khāzim al-Sulamī:⁷⁴⁷ The Prophet married Sanā bt. al-Ṣalt b. Ḥabīb al-Sulamīyah, but she died before he reached her.

Khawlah bt. al-Hudhayl b. Hubayrah b. Qabīṣah b. al-Ḥārith b. Ḥabīb b. Ḥurqah b. Tha'labah b. Bakr b. Ḥubayb b. 'Amr b. Ghanm b. Taghlib.⁷⁴⁸

Her mother was the daughter of Khalīfah b. Farwah b. Faḍālāh b. Zayd b. Imrī' al-Qays b. al-Khazraj al-Kalbī and the sister of Dīḥyah b. Khalīfah.

According to Hishām b. Muḥammad [al-Kalbī]—al-Sharqī b. Quṭāmī: The Prophet married Khawlah bt. al-Hudhayl, but she died on her way, before reaching him. She had been raised by her maternal aunt, Khirniq bt. Khalīfah, Dīḥyah b. Khalīfah's sister.⁷⁴⁹

The [Death] Dates⁷⁵⁰ of the Prophet's Daughters, Paternal Aunts, and Wives Who Died after Him

Fātimah, the Prophet's daughter.

Her mother was Khadījah bt. Khuwaylid. She was born at the time when the Quraysh were building the House,⁷⁵¹ five years before the beginning of the Prophet's mission.

746. Called Sanā' bt. Asmā' in other sources; of the Sulamī clan the Banū Sam-māl. See Lecker, *Banū Sulaym*, 84; al-Balādhurī, *Ansāb*, I, 463.

747. A nephew of Sanā'. He was a famous warrior and governor of Khurāsān; see Lecker, *Banū Sulaym*, 82.

748. Her father, al-Hudhayl b. Hubayrah, of the Taghlibī clan Tha'labah b. Bakr, was a distinguished leader in Mesopotamia in pre-Islamic times. See Ibn al-Kalbī, *Nasab ma'add*, 93; idem., *Jamharat*, 574; Muḥammad Ibn Ḥabīb, *Muḥabbar*, 249-50; *Naqā'id*, 473, 703; Caskel, II, 286. One of his daughters, Rayḥānah, was taken captive by the Muslims during the conquests; see al-Ṭabarī, *Ta'rikh*, I, 2073. On Khawlah, see al-Balādhurī, *Ansāb*, I, 460.

749. Ibn Sa'd, VIII, 114-15.

750. *Dhikr ta'rikh man māta* . . . etc. *Ta'rikh* means "date" as well as "history" and "biography," but the chapter deals mainly with deaths and dates. Cf. the next chapter, where it is clear that "dates" are meant in the rubric.

751. That is, the Ka'bah; see Rubin, "The Ka'ba," 98-104.

According to Muḥammad b. 'Umar [al-Wāqidi]—Abū Bakr b. 'Abdallāh b. Abī Sabrah—Yaḥyā b. Shibl—Abū Ja'far [Muḥammad b. 'Alī b. al-Ḥusayn]: Al-'Abbās b. 'Abd al-Muṭṭalib went to see 'Alī and Fātimah [and heard her] say [to 'Alī] "I am older than you." Al-'Abbās said: "You, Fātimah, were born at the time when the Quraysh were building the Ka'bah; the Prophet was then thirty-five years old. As for you, 'Alī, you were born a few years before that."

According to al-Ṭabarī: 'Alī married Fātimah in Rajab, five months after the Prophet's arrival at Medina/January-February [2435] 623, and consummated the marriage on his return from [the battle of] Badr. She was then eighteen years old. This is so according to Muḥammad b. 'Umar [al-Wāqidi]—'Abdallāh b. Muḥammad b. 'Umar b. 'Alī—his father.

Opinions differ concerning the time of her death, although everyone agrees that it occurred after the Prophet's death. According to some, she died six months after the Prophet.

According to Ibn 'Umar [al-Wāqidi]—Ma'mar [b. Rāshid]—[Ibn Shihāb] al-Zuhri—'Urwah [b. al-Zubayr]—'Ā'ishah, [the Prophet's wife], and [al-Wāqidi]—Ibn Jurayj ['Abd al-Malik b. 'Abd al-'Azīz]—[Ibn Shihāb] al-Zuhri—'Urwah [b. al-Zubayr]: Fātimah, daughter of the Prophet, died six months after him. According to Ibn 'Umar [al-Wāqidi], this is correct. She died on Tuesday night, 3 Ramaḍān 11/November 23, 632, at the age of twenty-nine or so.

According to Ibn 'Umar [al-Wāqidi]—Ibn Jurayj ['Abd al-Malik b. 'Abd al-'Azīz]—'Amr b. Dīnār—Abū Ja'far [Muḥammad b. 'Alī b. al-Ḥusayn]: Fātimah died three months after the Prophet.

According to Ibn 'Umar [al-Wāqidi]—'Umar b. Muḥammad b. 'Umar b. 'Alī—his father—'Alī b. al-Ḥusayn—['Abdallāh] Ibn 'Abbās: Fātimah was the first [dead person] for whom a bier was made. Asmā' bt. 'Umayy made it for her, after she had seen one made in Abyssinia.

According to Ibn 'Umar [al-Wāqidi]—'Abd al-Raḥmān b. 'Abd al-'Azīz—'Abdallāh b. Abī Bakr b. Muḥammad b. 'Amr b. Ḥazm—'Amrah bt. 'Abd al-Raḥmān: Al-'Abbās b. 'Abd al-Muṭṭalib said the ritual prayer over the bier of Fātimah, the Prophet's daughter; he, 'Alī, and al-Faḍl b. al-'Abbās descended into the grave.⁷⁵²

752. See p. 11, above.

According to Ibn 'Umar [al-Wāqidi]—'Umar b. Muḥammad b. 'Umar b. 'Alī—his father—'Alī b. al-Ḥusayn, who asked Ibn 'Abbās about the time Fāṭimah's burial took place. Al-'Abbās said: "We buried her at night, after a third of it or so had elapsed." [Alī b. al-Ḥusayn] asked who had said the prayer over her bier, and al-'Abbās replied: "'Alī b. Abī Ṭalib".

Ibn 'Umar [al-Wāqidi] said "I asked 'Abd al-Raḥmān b. Abī al-Muwālī 'Some people say that Fāṭimah's grave is at the mosque where the funerary services are held, in al-Baqī.' " 'Abd al-Raḥmān said: "[No], by God, this is the mosque of Ruqayyah"—meaning the woman who had built it—"but Fāṭimah was buried in al-Baqī", in 'Aqīl's place, at the corner next to the dwelling of the Jaḥsh family⁷⁵³ and opposite the private passageway from the Banū Nubayh's [house], [if you look from the direction] of the Banū 'Abd al-Dār's [house]. Her grave lies seven *dhirā*'s off the road."⁷⁵⁴

According to Ibn 'Umar [al-Wāqidi]—'Abdallāh b. Ja'far—'Abdallāh b. Ḥasan:⁷⁵⁵ I [once] found al-Mughīrah b. 'Abd al-Raḥmān⁷⁵⁶ standing in al-Baqī, waiting for me at midday in oppressive heat. I said "O Abū Ḥāshim, what makes you stand [here]?" He replied: "I was waiting for you; it has come to my knowledge that Fāṭimah was buried in this house, in 'Aqīl's place, at the corner next to the dwelling of the Jaḥsh family. I would like you to buy it for me for whatever price, to be buried there." 'Abdallāh said "By God, I shall do that." We tried [to persuade] the 'Aqīl family, but they refused the request of 'Abdallāh b. Ḥasan.⁷⁵⁷

According to 'Abdallāh b. Ja'far, no one doubts that Fāṭimah's grave is in that place.

According to al-Ḥārith—Muḥammad b. Ja'far al-Warkānī—Jarīr b. 'Abd al-Ḥamīd—Yazīd b. Abī Ziyād—'Abdallāh b. al-Ḥārith: Fāṭimah, the Prophet's daughter, passed away eight months after

753. A family of bedouin (Asadī) origin, allies of the Quraysh, who joined Muḥammad early in his career; see Kister, "On Strangers and Allies", 137–39.

754. A *Dhirā* equals 29½ inches.

755. Perhaps the great-grandson of 'Alī b. Abī Ṭalib is meant; see Ibn Qudāmah, 129. See, on him, p. 245, below.

756. One of the rich, generous notables of the Qurashī clan the Makhzūm during Umayyad times; see Ibn Qudāmah, 361–63.

757. There is a shift in the narration here. The story starts with 'Abdallāh b. Ḥasan as the narrator, but from "We tried . . ." until the end the narrator is al-Mughīrah.

him. She became emaciated and complained to Asmā' about the thinness of her body. She asked her "Could you cover me with something?" Asmā' said "I saw the Abyssinians prepare a bedstead for the [dead] women, then fasten the bier to the bedposts." So [Fāṭimah] ordered them to do that [when she died].

According to al-Ḥārith—al-Madā'inī—Abū Zakariyyā' al-'Ajlānī: A bier was made for Fāṭimah before she died. She looked at it and said "You have shielded me; may God shield you."

Ṣafiyyah, daughter of 'Abd al-Muṭṭalib b. Ḥāshim.⁷⁵⁸

Her mother was Ḥalah bt. Wuhayb b. 'Abd Manāf b. Zuhrah b. Kilāb. She was a sister of Ḥamzah b. 'Abd al-Muṭṭalib from both parents.

Ṣafiyyah was married to al-Ḥārith b. Ḥarb b. Umayyah b. 'Abd Shams in pre-Islamic times and bore him [a child named] Ṣafiyy. She was later married to al-'Awwām b. Khūwaylid b. Asad, to whom she bore al-Zubayr and 'Abd al-Ka'bah.

Ṣafiyyah embraced Islam and gave the Prophet the oath of allegiance. She emigrated to Medina, [where] she died during the caliphate of 'Umar b. al-Khaṭṭāb. Her grave is in al-Baqī, in the courtyard in front of al-Mughīrah b. Shu'bah's dwelling.

According to 'Alī b. Muḥammad [al-Madā'inī]: Ṣafiyyah bt. 'Abd al-Muṭṭalib [once] killed a man in a duel.

The Death Dates of the Prophet's Wives Who Died after Him

Sawdah bt. Zam'ah b. Qays b. 'Abd Wadd b. Naṣr b. Mālik b. Ḥislab. 'Amir b. Lu'ayy.⁷⁵⁹

Her mother was al-Shamūs bt. Qays b. 'Amr b. Zayd b. Labīd b. Khidāsh b. 'Amir b. Ghanm b. 'Adī b. al-Najjār, of the Anṣār. She was married to al-Sakrān b. 'Amr, and they both emigrated to Abyssinia in the second emigration.

According to Ibn 'Umar [al-Wāqidi]—Makhramah b. Bukayr—his father: Al-Sakrān b. 'Amr returned with his wife Sawdah bt.

758. Khalifah b. Khayyāt, *Ta'rikh*, 120; idem, *Ṭabaqāt*, 331; al-Balādhurī, *Ansāb*, III (Dūrī), 313; al-Zubayrī, 17.

759. Of the Qurashī clan 'Amir b. Lu'ayy. See Khalifah b. Khayyāt, *Ṭabaqāt*, 335; al-Balādhurī, *Ansāb*, I, 407–9; Ibn Ishāq, *Siyar*, 254.

[2438] Zam'ah from Abyssinia to Mecca, where he died, leaving her a widow. When it was lawful for her [to marry again]⁷⁶⁰ the Prophet sent her a message, asking her to marry him. She said "O Messenger of God, I entrust my affairs to you." The Prophet said "Ask a man of your clan to give you in marriage." She asked Ḥaṭīb b. 'Amr b. 'Abd Shams b. 'Abd Wadd, and he gave her [to the Prophet] in marriage. She was the first woman the Prophet married after Khadijah's [death].⁷⁶¹

According to Ibn 'Umar [al-Wāqidi]—Muḥammad b. 'Abdallāh b. Muslim—his father: The Prophet married Sawdah in Ramaḍān, in the tenth year after the [beginning of] his prophethood. This was after Khadijah's death and before his marriage to 'Ā'ishah. He consummated the marriage in Mecca, then emigrated to Medina.

Sawdah bt. Zam'ah died in Medina in Shawwāl 54/September–October 674, during the caliphate of Mu'āwiyah b. Abī Sufyān. According to Ibn 'Umar [al-Wāqidi], this is the correct version.

According to Hishām b. Muḥammad [al-Kalbī]—his father—Abū Ṣāliḥ [Bādhām]—['Abdallāh] Ibn 'Abbās: Sawdah bt. Zam'ah was married to al-Sakrān b. 'Amr, brother of Suhayl b. 'Amr. [Once] she dreamed that the Prophet walked until he trod on her neck. She told her husband about it and he said "By your father's life, if your dream is true, then I shall die, and Muḥammad will marry you." She said "[God] forbid!" According to Hishām, [she said] this by way of banishing the [idea]. Another night she dreamed that a moon fell down from the sky on her while she was lying down. She told her husband, and he said "By your father's life, it shall not be long before I die and you will be given in marriage to [the Prophet]." Since that day al-Sakrān suffered from some complaint; it was not long before he died and the Prophet married Sawdah.

According to al-Ḥārith—Dā'ūd b. al-Muḥabbar—'Abd al-Ḥamīd b. Bahrām—Shahr [b. Ḥawshab?]-['Abdallāh] Ibn 'Abbās: The Prophet asked to be given in marriage a woman of his tribe by

760. According to the Muslim law, a widow or divorced woman should wait for a certain period before remarrying (in order to see whether she is pregnant by her former husband); see "Tdda," *EP*, III, 1010–13 (Y. Linant de Bellefonds).

761. The Prophet never married another woman during Khadijah's lifetime.

the name of Sawdah. She had [already] five or six small children from her [former] husband, who was dead by then. The Prophet asked her "What is it that prevents you from [marrying] me?" She [2439] replied "O Prophet of God, nothing prevents me from [marrying] you but that you are the most beloved person to me and I respect you [too much to let] these little children squeal around your head all the time." The Prophet asked "Is there anything else that prevents you from [marrying] me?" She replied "No, by God." The Prophet said to her "The best women ever to have ridden the backs of camels⁷⁶² are the virtuous women of the Quraysh, who are the most affectionate toward small children and the most excellent in doing good to their husbands when they [the women] are wealthy."⁷⁶³

'Ā'ishah, daughter of Abū Bakr.⁷⁶⁴

Her mother was Umm Rūmān bt. 'Umayr b. 'Āmir, of the Banū Duhmān b. al-Ḥārith b. Ghanm b. Mālik b. Kinānah.⁷⁶⁵

The Prophet married 'Ā'ishah in Shawwāl in the tenth year after the [beginning of his] prophethood, three years before the Emigration. He consummated the marriage in Shawwāl, eight months after the Emigration. On the day he consummated the marriage with her she was nine years old.

According to Ibn 'Umar [al-Wāqidi]—Mūsā b. Muḥammad b. 'Abd al-Raḥmān—Rayṭah—'Amrah [bt. 'Abd al-Raḥmān b. Sa'd]:⁷⁶⁶ 'Ā'ishah was asked when the Prophet consummated his marriage with her, and she said:

The Prophet left us and his daughters behind when he emigrated to Medina. Having arrived at Medina, he sent

762. That is, Arab women.

763. *Aḥnāhu 'alā waladīn fī ṣigharihi wa-ar'āhu 'alā ba'lin fī dhāt yadin*. The root ḥ-n-w specifically denotes widows who remain unmarried in order to devote themselves to their children. Cf. al-Wāqidi, 867, where the text says "and the most generous with their property towards their husbands." The context of the tradition in al-Wāqidi is, however, different. See also p. 197, below.

764. The Prophet's most beloved wife and the only one involved in politics after his death. See "'Ā'isha bint Abī Bakr," *EP*, I, 307–8; al-Balādhuri, *Ansāb*, I, 409–22; Ibn Qudāmah, 73–74; Ibn Ishāq, *Siyar*, 255–56.

765. Ibn Ḥazm, *Jamharat*, 188.

766. Al-Balādhuri, *Ansāb*, I, 269–70.

Zayd b. Ḥārithah and his client Abū Rāfi' for us. He gave them two camels and 500 dirhams he had taken from Abū Bakr to buy [other] beasts they needed. Abū Bakr sent with them 'Abdallāh b. Urayqit al-Dilī, with two or three camels. He wrote to [his son] 'Abdallāh b. Abī Bakr to take his wife Umm Rūmān, together with me and my sister Asmā', al-Zubayr's wife, [and leave for Medina]. They all left [Medina] together, and when they arrived at Qudayd⁷⁶⁷ Zayd b. Ḥārithah bought three camels with those 500 dirhams. All of them then entered Mecca, where they met Ṭalḥah b. 'Ubaydallāh on his way to leave town, together with Abū Bakr's family.⁷⁶⁸ So we all left: Zayd b. Ḥārithah, Abū Rāfi', Fātimah, Umm Kulthūm, and Sawdah bt. Zam'ah. Zayd mounted Umm Ayman and [his son] Usāmah b. Zayd on a riding beast; 'Abdallāh b. Abī Bakr took Umm Rūmān and his two sisters, and Ṭalḥah b. 'Ubaydallāh came [too]. We all went together,⁷⁶⁹ and when we reached Bayḍ in Tamannī⁷⁷⁰ my camel broke loose. I was sitting in the litter together with my mother, and she started exclaiming "Alas, my daughter, alas [you] bride"; then they caught up with our camel, after it had safely descended the Lift.⁷⁷¹ We then arrived at Medina, and I stayed with Abū Bakr's children, and [Abū Bakr] went to the Prophet.⁷⁷² The latter was then busy building the mosque and our homes around it,⁷⁷³ where he [later] housed his wives. We stayed in Abū Bakr's house for a few days; then Abū Bakr asked [the Prophet] "O Messenger of

767. A place near Mecca, see Yāqūt, *Mu'jam al-buldān*, IV, 42. Note that the story temporarily reverts from the first to the third person.

768. Ṭalḥah and Abū Bakr belonged to the same Qurashī clan, the Banū Taym.

769. The text (and Cairo, 601, and Dār al-Fikr, 604) has "the two of them went together" (*wa-iṣṭahabā*), which makes no sense here. The difference between the two words is one character, *n* (*wa-iṣṭahabnā*), which can easily be overlooked in a manuscript.

770. See Yāqūt, *Mu'jam al-buldān*, I, 795, 874.

771. A wadi between Mecca and Medina; see Yāqūt, *Mu'jam al-buldān*, I, 360-61.

772. De Goeje interprets *nazala ilā* here not as "went" but as "stayed" or "lived with," the agent of the verb being, according to him, Usāmah b. Zayd; see 2440 n. c.

773. See al-Samhūdī, II, 322-40.

God, what prevents you from consummating the marriage with your wife?" The Prophet said "The bridal gift (*ṣadāq*)." Abū Bakr gave him the bridal gift, twelve and a half ounces [of gold], and the Prophet sent for us.⁷⁷⁴ He consummated our marriage in my house, the one where I live now and where he passed away.⁷⁷⁵

The Prophet made a door in the mosque for his own use, opposite the door of 'Ā'ishah.

['Ā'ishah said]: The Prophet consummated his marriage with Sawdah in one of these houses that are next to mine; he used to stay with her.

'Ā'ishah died in Ramaḍān 58/June-July 678.

Those who hold this view. According to Ibn 'Umar [al-Wāqidi]—'Abd al-Raḥmān b. 'Abd al-'Azīz—'Abdallāh b. Abī Bakr b. Muḥammad b. 'Amr b. Ḥazm: Abū Hurayrah said the prayer over 'Ā'ishah's bier in Ramaḍān 58/June-July 678. She died after the night prayer.⁷⁷⁶

[2441]

According to Muḥammad b. 'Umar [al-Wāqidi]: 'Ā'ishah died on Tuesday night, the 17th of Ramaḍān 58/July 13, 678, and was buried the same night after the night prayer. She was then sixty-six years old.

According to Ibn 'Umar [al-Wāqidi]—Ibn Abī Sabrah—Mūsā b. Maysarah—Sālim Sabalān: 'Ā'ishah died the night of the 17th of Ramaḍān, after the night prayer. She had ordered that she should be buried the same night. The Anṣār gathered and attended [the funeral], and no other night was ever seen that was more crowded than that one. [Even] the people of the villages outside Medina (*al-'awālī*) came. She was buried in al-Baqī.

According to Ibn 'Umar [al-Wāqidi]—Ibn Jurayj ['Abd al-Malik b. 'Abd al-'Azīz]—Nāfi' [client of 'Abdallāh b. 'Umar]: I was pres-

774. It is not clear whether Abū Bakr pays this sum as dowry or gives the Prophet the money to pay the bridal gift because the Prophet was short of cash. See also p. 189, below.

775. See al-Samhūdī, II, 458-60, 540-42.

776. *Ītār* or *witr*, a prayer consisting of an odd number of prayer units (*rak'ahs*) performed at night; see "Witr," *El*, IV, 1139-40 [A. J. Wensinck].

ent [at 'Ā'ishah's funeral when] Abū Hurayrah said the prayer over her bier; ['Abdallāh] b. 'Umar was in the crowd and did not condemn it.⁷⁷⁷ Marwān had gone on a lesser pilgrimage (*'umrah*) that year and appointed Abū Hurayrah vice-governor.

Ḥafṣah, daughter of 'Umar b. al-Khaṭṭāb.⁷⁷⁸

Her mother was Zaynab bt. Maz'ūn, sister of 'Uthmān b. Maz'ūn.⁷⁷⁹

According to Ibn 'Umar [al-Wāqidi]—Usāmah b. Zayd b. Aslam—his father—his grandfather—'Umar: Ḥafṣah was born while the Quraysh were building the Ka'bah, five years before the Prophet was sent on his divine mission.

According to [Ibn 'Umar al-Wāqidi]—Abū Bakr b. 'Abdallāh b. Abī Sabrah—Ḥusayn b. Abī Ḥusayn: The Prophet married Ḥafṣah in Sha'bān, thirty months after [the Emigration]/February–March 625, before the battle of Uḥud.

According to Ibn 'Umar [al-Wāqidi]: Ḥafṣah died in Sha'bān 45/October–November 665 during the caliphate of Mu'āwiyah. She was then sixty years old.

According to Ibn 'Umar [al-Wāqidi]—Ma'mar [b. Rāshid]—[Ibn Shihāb] al-Zuhri—Sālim [b. 'Abdallāh b. 'Umar b. al-Khaṭṭāb]—his father: Ḥafṣah died, and Marwān b. al-Ḥakam, who was then the governor of Medina, said the prayer over her bier.

442] According to [Ibn 'Umar al-Wāqidi]—'Alī b. Muslim—[Sa'īd b. Abī Sa'īd] al-Maqbarī—his father: I saw Marwān carrying her bier, holding it between the two posts, from the Ḥazm family's to al-Mughīrah b. Shu'bah's house; Abū Hurayrah carried her from al-Mughīrah's house to her grave.

According to [Ibn 'Umar al-Wāqidi]—'Abdallāh b. Nāfi—his father: [The people who] descended into Ḥafṣah's grave⁷⁸⁰ were

777. It is not clear what was condemnable here; perhaps that it was not the governor, Marwān b. al-Ḥakam, who held the funeral service, as stated in the next sentence. See also below.

778. "Ḥafṣa," *EP*², III, 63–65; Jeffery, 212–13; al-Balādhurī, *Ansāb*, I, 422–28; Khalīfah b. Khayyāt, *Tabaqāt*, 334; Ibn Qudāmāh, 75–76; Ibn Ishāq, *Siyar*, 257.

779. A member of the Qurashī clan the Jumāh and an early convert, known for his asceticism; see Ibn Qudāmāh, 444–45.

780. See p. 11, above.

'Abdallāh and 'Āṣim, sons of 'Umar, and Sālim, 'Abdallāh, and Ḥamzah, sons of 'Abdallāh b. 'Umar.

Umm Salamah, whose [real] name was Hind bt. Abī Umayyah, whose [real] name was Suhayl Zād al-Rakb⁷⁸¹ b. al-Mughīrah b. 'Abdallāh b. 'Umar b. Makhzūm.⁷⁸²

Her mother was 'Ātikah bt. 'Āmir b. Rabī'ah b. Mālik b. Jad-hīmāh b. 'Alqamah Jidhl al-Ti'ān b. Firās b. Ghanm b. Mālik b. Kinānah.⁷⁸³

Umm Salamah was married to Abū Salamah, whose [real] name was 'Abdallāh b. 'Abd al-Asad b. Hilāl.⁷⁸⁴ Both of them participated in the two emigrations to Abyssinia, where Umm Salamah bore Zaynab bt. Abī Salamah. She later [also] bore her husband Salamah, 'Umar, and Durrah, sons of Abī Salamah.

According to Ibn 'Umar [al-Wāqidi]⁷⁸⁵—'Umar b. 'Uthmān—'Abd al-Malik b. 'Ubayd—Sa'īd b. 'Abd al-Rahmān b. Yarbū'—'Umar b. Abī Salamah: My father participated in the battle of Uḥud, and Abū Usāmah al-Jushamī shot him in the arm with an arrow. He stayed a month treating his injury, which eventually healed. The Prophet then sent my father to Qaṭan,⁷⁸⁶ in Muḥarram, thirty five months [after the Emigration]/June 625. He was away for twenty-nine days, then returned to Medina, on the eighth of Ṣafar 4/July 21, 625; by then his wound had reopened. He died from it on the eighth of Jumādā II 4/November 15, 625. My mother observed the legal period of waiting before remarriage (*'iddah*) and became lawful [for marriage] on the 20th of Shawwāl 4/March 25, 626. The Prophet married her at the end of Shawwāl 4/March 626.⁷⁸⁷ She died in Dhū al-Qa'dah 59/September–October 679. [2443]

781. See p. 78, above.

782. Khalīfah b. Khayyāt, *Tabaqāt*, 334; al-Balādhurī, *Ansāb*, I, 429–32; Ibn Ishāq, *Siyar*, 260–61. See also Jeffery, 235.

783. 'Alqamah and other members of the Firās family were famous warriors; see Ibn Ḥazm, *Jamharat*, 188.

784. The Prophet's milk brother and an early convert. He died of an injury he received in one of the early Muslim raids; see Ibn Ḥajar, *Iṣābah*, II, 335.

785. Ibn Sa'd, VIII, 60–61.

786. A place in the territory of the bedouin tribe Banū Asad; see Landau-Tasseron, "Asad," 8–11.

787. Al-Ṭabarī, *Ta'rikh*, I, 1460.

According to Ibn 'Umar [al-Wāqidi]—Kathīr b. Zayd—al-Muṭṭa-lib b. 'Abdallāh b. Ḥanṭab: The Widow of the Arabs went in to the Lord of the Muslims as a bride early in the evening and got up at the end of the night to mill.

He meant Umm Salamah.⁷⁸⁸

According to Ibn 'Umar [al-Wāqidi]—Ma'mar [b. Rāshid]—[Ibn Shihāb] al-Zuhri—Hind bt. al-Ḥārith al-Firāsiyyah: The Prophet said "Ā'ishah has a part in me occupied by no one else." When he married Umm Salamah the Prophet was asked "O Messenger of God, what about that part?" The Prophet remained silent, and it was known that Umm Salamah occupied [a place in] his [heart].⁷⁸⁹

According to Ibn 'Umar [al-Wāqidi]: Umm Salamah died in Shawwāl 59/July–August 679.

According to Ibn 'Umar [al-Wāqidi]—'Abdallāh b. Nāfi—his father: Abū Hurayrah said the prayer over Umm Salamah's bier in al-Baqī'. The governor [of Medina] was al-Walīd b. 'Utbah b. Abī Sufyān,⁷⁹⁰ [but] he had gone on business to al-Ghābah⁷⁹¹ and appointed Abū Hurayrah to lead the prayers, so the latter [also] prayed over Umm Salamah's bier. [The narrator] said: He went away only because she had requested that the governor would not say the prayer over her bier, and he did not want to be present while someone else performed the service, so he left on purpose, appointing Abū Hurayrah [to replace him].

According to al-Ḥārith [b. Muḥammad]—Ibn Sa'd, in another place⁷⁹²—al-Wāqidi: Umm Salamah died at the beginning of the year 59/678, during the caliphate of Mu'āwiyah. Her brother's son 'Abdallāh b. 'Abdallāh b. Abī Umayyah said the prayer over her bier.

According to al-Ḥārith—Muḥammad b. Suhayl—Abū 'Ubaydah Ma'mar b. al-Muthannā: The Prophet married Umm Salamah, that is, Hind bt. Abī Umayyah b. al-Mughīrah b. 'Abdallāh b.

'Umar b. Makhzūm, in Medina in the year 2 of the [Muslim] era/624, before the battle of Badr.

According to Abū Ma'shar [Najīh b. 'Abd al-Raḥmān]: Zaynab was the first of the Prophet's wives to die, and Umm Salamah was the last.

Umm Ḥabībah, whose [real] name was Ramlah bt. Abī Sufyān b. Ḥarb.⁷⁹³

Her mother was Ṣafiyyah bt. Abī al-Āṣ b. Umayyah b. 'Abd Shams, 'Uthmān b. 'Affān's paternal aunt.

'Ubaydallāh b. Jaḥsh b. Ri'āb, Ḥarb b. Umayyah's ally (*ḥalīf*),⁷⁹⁴ had married Umm Ḥabībah. She bore him Ḥabībah, after whom she was named. Ḥabībah was [later] married to Dā'ūd b. 'Urwah b. Mas'ūd al-Thaqafi.⁷⁹⁵

'Ubaydallāh b. Jaḥsh emigrated to Abyssinia in the second emigration, taking Umm Ḥabībah with him. He apostatized and converted to Christianity, then died in Abyssinia, whereas Umm Ḥabībah remained faithful to her religion, Islam, and to her [status] as an Emigrant.

Umm Ḥabībah had taken her daughter Ḥabībah bt. 'Ubaydallah when emigrating to Abyssinia, then brought her back with her to Mecca.

According to Ibn 'Umar [al-Wāqidi]—'Abdallāh b. Ja'far—'Uthmān b. Muḥammad al-Akhnaṣī: Umm Ḥabībah bt. Abī Sufyān had given birth to Ḥabībah, her daughter from 'Ubaydallāh b. Jaḥsh, in Mecca, before she emigrated to Abyssinia.

According to Ibn 'Umar [al-Wāqidi]—Abū Bakr b. Ismā'il b. Muḥammad b. Sa'd—his father: Umm Ḥabībah had left Mecca while pregnant and bore her daughter in Abyssinia.

According to Ibn 'Umar [al-Wāqidi]—'Abdallāh b. 'Amr b. Zuhayr—Ismā'il b. 'Amr b. Sa'id b. al-Āṣ—Umm Ḥabībah: I dreamed that 'Ubaydallāh b. Jaḥsh, my husband, was in the worst and most deformed shape. I was frightened and said [to myself]

788. Ibn Sa'd, VIII, 64.

789. Ibn Sa'd, VIII, 66.

790. Cousin of the caliph Mu'āwiyah. He served in administrative posts, as did his father before him. See Ibn Qudāmah, 207–8; al-Zubayrī, 132–33.

791. A well-watered area north of Medina. Residents of the town had cultivated plots of lands there. See Yāqūt, *Mu'jam al-buldān*, III, 767; al-Samhūdī, 1275–76.

792. Ibn Sa'd, VIII, 67. The version here is different from al-Ṭabarī's.

793. Khalīfah b. Khayyāt, *Ta'rikh*, 41; al-Balādhurī, *Ansāb*, I, 200, 438–39, 440; Ibn Qudāmah, 80–82; Ibn Ishāq, *Siyar*, 259.

794. See note 116, above.

795. Son of 'Urwah b. Mas'ūd, an outstanding leader of the Thaqīf, who was assassinated because of his conversion to Islam; see Ibn Ḥajar, *Iṣābah*, I, 478, II, 477–78.

"By God, he has changed." And, lo and behold, when he got up in the morning he said: "O Umm Ḥabībah, I have contemplated the [matter] of religion, and I see no religion better than Christianity. I had professed it [before], then embraced Muḥammad's religion, and now I am going back to Christianity." I said "By God, you have not been blessed," and I told him about my dream about him, but he paid no attention to it and went on drinking wine until he died.⁷⁹⁶ Afterward I dreamed that someone came to me and said "O Mother of the Faithful."⁷⁹⁷ I was frightened and interpreted it [as a sign] that the Prophet would marry me. And, indeed, the moment my legal waiting period (*'iddah*) elapsed, before I knew [anything], a messenger from the negus⁷⁹⁸ was at my door, asking permission to come in. It was a slave girl of his, called Abrahah, whose task was to look after his clothes and balm. She came in and said "The king sends a message to you: 'The Prophet wrote to me, asking to give you to him in marriage.'"⁷⁹⁹ I said "May God send glad tidings to you." She went on "The king says to you 'Appoint someone to give you in marriage.'" Umm Ḥabībah sent for Khālīd b. Sa'īd b. al-ʿĀṣ⁸⁰⁰ and appointed him [for the task]. She gave Abrahah two silver bracelets and two anklets she had worn on her feet and silver rings she had had on her toes, out of joy at the tidings the girl had brought her. In the evening the negus requested [the presence of] Ja'far b. Abī Ṭālib and the other Muslims who were there, so they came before him. The negus delivered a speech, saying:⁸⁰¹ "God be praised, the King, the Holy, the Perfect, the Faithful to His promises, the Watcher, the Almighty, the Forceful. I testify that there is no God but Allāh and Muḥammad is His servant and messenger and the [prophet] whose [coming]

796. Drinking wine is here used to indicate the difference between Muslims and Christians. It is also related to the dream, in which Umm Ḥabībah saw her husband deformed. Cf. Qur'an 5:59-61.

797. A designation of the wives of the Prophet.

798. That is, the Abyssinian ruler.

799. As the Muslims who emigrated to Abyssinia were supposed to be under the negus' protection, the story makes the Prophet address him in the matter of the marriage. See also below, and al-Ṭabarī, *Ta'rikh*, I, 1570-71.

800. A relative of hers, one of the very few early Umayyad converts. See Ibn Hajar, *Iṣābah*, I, 406-7; Ibn Qudāmah, 187-90.

801. Cf. Qur'an 59:23.

was prophesied by Jesus, son of Mary.⁸⁰² Now, the Messenger of God wrote to me, asking that I give him Umm Ḥabībah bt. Abī Sufyān in marriage. I comply with the Prophet's wish and give 400 dinars for her bridal gift (*ṣadāq*).⁸⁰³ He then poured the dinars in front of the people. Khālīd b. Sa'īd then spoke and said: "God be praised; I praise Him and ask His help and assistance and testify that there is no God but Allāh and Muḥammad is His servant and messenger. 'He it is who hath sent His messenger with the guidance and the religion of truth in order that He may set it above all (other) religion, though averse are the polytheists.'⁸⁰⁴ Now I comply with the Prophet's wish and give him Umm Ḥabībah bt. Abī Sufyān in marriage; may God bless His messenger." The negus gave Khālīd b. Sa'īd the dinars, and he took them. The people then wanted to go away, but the negus said "Sit down, for the prophets' custom (*sunnah*) when marrying is to serve food on the occasion of the marriage." So he ordered that food be brought, and they ate and then dispersed.

Umm Ḥabībah narrated: When the money reached me I sent to Abrahah, who had brought me the news, and said to her: "On that day I gave you what I did because I had no money with me. Here are fifty gold coins (*mithqāls*); take them and benefit from them." She took out a box containing everything I had given her and gave it back to me, saying: "The king asked me not to take anything from you, being [his servant] who looks after his clothes and balm. I have followed the religion of the Prophet and submitted to God. The king has ordered his wives to send to you all the perfumes they have." The next day Abrahah brought me a great quantity of aloes, saffron, ambergris, and civet perfume. I [later] took all this with me to the Prophet, and he used to see me wearing and having it and never disapproved.⁸⁰⁴ Then Abrahah said "The favor I ask from you is that you greet the Prophet with peace on my behalf and tell him that I have followed his religion." She was very gentle with me; she was the one who prepared me [for the journey], and whenever she came in she said "Do not forget the favor I asked

802. The negus in fact embraces Islam by uttering these words. On the negus legend in Islamic tradition, see Raven; Wansbrough, 38-41.

803. Qur'an 9:33, 61:9; trans. Bell, I, 177.

804. The permissibility of perfume, as well as other luxuries, was much debated among Muslim scholars.

from you." When we came to the Prophet I told him about the betrothal [ceremony] and about Abrahah and her conduct with me, and he smiled. I greeted him on her behalf, and he said "Peace be with her, too, and God's mercy."

According to Ibn 'Umar [al-Wāqidi]—Ishāq b. Muḥammad—Ja'far b. Muḥammad—his father: The Prophet sent 'Amr b. Umayyah al-Damrī⁸⁰⁵ to the negus, asking him to give him in marriage Umm Ḥabībah bt. Abī Sufyān, who had been married to 'Ubaydallāh b. Jaḥsh. The negus gave her to him in marriage and contributed a bridal gift of 400 dinars from his own [pocket], on behalf of the Prophet.

According to Ibn 'Umar [al-Wāqidi]—Muḥammad b. Ṣāliḥ—'Āṣim b. 'Umar b. Qatādah, and also [Ibn 'Umar al-Wāqidi]—'Abd al-Raḥmān b. 'Abd al-'Azīz—'Abdallāh b. Abī Bakr b. Ḥazm: The man who gave Umm Ḥabībah in marriage and from whom the negus asked her was Khālīd b. Sa'īd b. al-'Āṣ; this occurred in the year 7/628–29. She was thirty-odd years old when she was brought to Medina.

Umm Ḥabībah died in the year 44/April 4, 664–March 24, 665, during the caliphate of Mu'āwiyah.

Zaynab bt. Jaḥsh b. Ri'āb, sister of 'Abd al-Raḥmān b. Jaḥsh.⁸⁰⁶ Her mother was Umaymah bt. 'Abd al-Muṭṭalib b. Hāshim.⁸⁰⁷

According to Ibn 'Umar [al-Wāqidi]—'Umar b. 'Uthmān al-Jaḥshī—his father: Zaynab bt. Jaḥsh, who was a beautiful woman, was among those who emigrated [to Medina] with the Prophet. When the Prophet arrived at Medina he asked that she be given to [his adopted son] Zayd b. Ḥārithah in marriage, but she said "O Messenger of God, I cannot give my consent, for I am the widow of the Quraysh."⁸⁰⁸ The Prophet replied "But I give my consent that you should [marry him]." So Zayd b. Ḥārithah married her.

According to Ibn 'Umar [al-Wāqidi]—'Abdallāh b. 'Āmir al-Aslamī—Muḥammad b. Yaḥyā b. Ḥabbān: The Prophet came to

805. A famous warrior and Companion, of the Kinānah tribe; see Ibn Hajar, *Iṣābah*, II, 524.

806. Of the Jaḥsh family, see p. 168, above; "Zainab bint Jaḥsh," *EP*, IV, 1199 (V. Vacca); Khalifah b. Khayyāt, *Tārīkh*, 122; al-Balādhurī, *Ansāb*, I, 433–37; Ansari.

807. That is, the Prophet's paternal aunt.

808. Perhaps she considers herself unworthy, having been married before, or Zayd, a former slave, is unworthy of her. See note 853, below.

Zayd b. Ḥārithah's house looking for him. Zayd was [at that time] called only Zayd b. Muḥammad, and the Prophet sometimes would miss him [after] a time and would say "Where is Zayd?" [2448] [Once] he went to Zayd's house but did not find him [there]. Zaynab rose toward him and said "Come here, O Messenger of God," but he turned away, muttering something unintelligible, except the words "Praised be God the Great, praised be God, who turns the hearts." When Zayd came home his wife told him that the Prophet had come to his house. Zayd asked "Didn't you ask him to come in?" She said "I proposed it to him but he declined." Zayd asked "Did you hear him say anything?" She said: "When he turned away I heard him say something I did not understand, and I heard him say 'Praised be God the Great, praised be God who turns the hearts.'" Zayd left [his house] and went to the Prophet. He said: "O Messenger of God, I heard that you came to my house. Why didn't you come in? O Messenger of God, may my father and mother be your ransom! Perhaps [the problem is] that you like Zaynab? In that case, I shall divorce her." The Prophet said "Keep your wife." [But] Zayd could not touch her [after that]. He would come to the Prophet and tell him [about it], and the latter would say "Keep your wife," and Zayd would say "O Messenger of God, I shall divorce her," and the Prophet would say "Keep your wife." Zayd divorced her [all the same] and abstained from her, and she became lawful [for remarriage]. [One day], while talking to 'Ā'ishah, the Prophet fainted. On regaining consciousness he smiled and said "Who will go to Zaynab to bring her the glad tidings that God from above gave her to me in marriage?" The Prophet [then] recited "[Recall] when thou wert saying to him upon whom Allah bestowed favor and upon whom thou didst bestow favor."⁸⁰⁹ 'Ā'ishah narrated: I was upset by both near and remote troubles, having heard of Zaynab's beauty. What was more, the greatest and noblest of all things happened to her, as God from heaven gave her in marriage. I said [to myself] "She is going to boast of it to us." Salmā, the Prophet's servant, then went quickly and told [Zaynab] about it. [Zaynab] gave her silver ornaments for this [service].⁸¹⁰ [2449]

809. Qur'an 33:37; trans. Bell, II, 415.

810. Or, "ornaments she had worn" ('alayhā).

According to 'Umar b. 'Uthmān b. 'Abdallāh al-Jaḥshī—his father: The Prophet married Zaynab bt. Jaḥsh on the first of Dhū al-Qa'dah 5/April 24, 627.

According to 'Umar b. 'Uthmān al-Jaḥshī—his father: Zaynab bt. Jaḥsh did not leave behind [when she died even] a dīnār or a dirham, for she used to give [to the needy] everything she could and to give hospitality to the poor. She left [only] her house, which was [later] sold to al-Walid b. 'Abd al-Malik,⁸¹¹ when he pulled the mosque down, for 50,000 dirhams.

According to 'Umar b. 'Uthmān al-Jaḥshī—Ibrāhīm b. 'Abdallāh b. Muḥammad—his father: 'Ukāshah b. Miḥṣan's mother was asked how old Zaynab bt. Jaḥsh was when she died, to which she replied "She was thirty-odd years old when we emigrated to Medina, and she died in the year 20/December 21, 640–December 9, 641.

According to 'Umar b. 'Uthmān—his father: Zaynab bt. Jaḥsh died at the age of fifty-three.

According to al-Ḥārith: I was present in the circle [of people around] 'Alī b. 'Āṣim, who was relating traditions (*ḥadīths*).⁸¹² He related on the authority of Dā'ūd b. Abī Hind—'Āmir [b. Shuraḥbīl al-Sha'bī]: Zaynab used to say to the Prophet "I have the greatest claim on you from among your wives, for I am the best of them in respect of the way I was married [to you], the noblest lady,⁸¹³ and the closest [to you] in terms of kinship." She would say "I was given to you in marriage by the Merciful from above His throne, and [the angel] Jibrīl was the go-between in this matter; I am the daughter of your paternal aunt, and you have no kin among your wives but me."

Juwayriyyah bt. al-Ḥārith b. Abī Ḍirār b. Ḥabīb b. 'Ā'idh b. Mālik b. Jadhīmah al-Muṣṭaliq, of the Khuzā'ah.⁸¹⁴

811. The sixth Umayyad caliph, reigned 86–96/705–15.

812. A famous scholar of Tradition from Wāsiṭ (d. 200/815–16), often accused of making mistakes and even telling lies; see Ibn Ḥajar, *Tahdhīb*, VII, 302–5.

813. *Akramuhunna sitran*; see Kazimirski, s.v. *str*.

814. Khalīfah b. Khayyāt, *Ta'rikh*, 42, 212; Ibn Ḥibbān, *Thiqāt*, III, 66; al-Balādhurī, *Ansūb*, I, 341, 441–42; al-Ṭabarī, *Ta'rikh*, I, 1516–17, 1772; Ibn Ishāq, *Siyar*, 263.

Juwayriyyah had been married to Musāfi' b. Ṣafwān Dhū al-Shufr b. Abī Sarḥ b. Mālik b. Jadhīmah, who was killed in the battle of al-Muraysī'. [2450]

According to Ibn 'Umar [al-Wāqidī]—Yazīd b. 'Abdallāh b. Qusayṭ—his father—Muḥammad b. 'Abd al-Raḥmān b. Thawbān—'Ā'ishah: The Prophet took prisoner some women of the Banū al-Muṣṭaliq. He set aside the legal fifth [of the booty] (*khums*) and divided [the rest] among the people, giving the cavalymen two shares and the footsoldiers one share [each]. Juwayriyyah bt. al-Ḥārith b. Abī Ḍirār fell in the lot of Thābit b. Qays b. Shammās al-Anṣārī. She had been married to a cousin of hers named Ṣafwān b. Mālik b. Jadhīmah Dhū al-Shufr, who was killed, leaving her a widow. Thābit made a contract with her to free her against the sum of nine ounces [of gold]. She was a sweet woman; everyone who just saw her fell for her. Now, the Prophet was staying with me when Juwayriyyah came in, asking his help in that contract of freedom. By God, the moment I saw her I resented her entering upon the Prophet, knowing that he would see in her the same as I did. She said: "O Messenger of God, I am Juwayriyyah, daughter of al-Ḥārith, chief of his clan. You know what I have been going through; I fell in the lot of Thābit b. Qays, and he made a contract to free me against the sum of nine ounces [of gold]. Help me to free myself." The Prophet said "How about a better arrangement?" She asked "What is it?" He said "I will pay your contract on your behalf, then marry you." She said "Yes, O Messenger of God, I accept this." The news spread among the people, and they said "Shall the Prophet's brothers-in-law be enslaved?" So they set free the prisoners they held of the Banū al-Muṣṭaliq. A hundred men, women, and children were freed on the occasion of the Prophet's marriage to Juwayriyyah, and I know no woman who was more helpful to her people than she. All this took place on the Prophet's return from the battle of Muraysī'. [2451]

According to Ibn 'Umar [al-Wāqidī]—'Abdallāh b. Abī al-Abyaḍ, Juwayriyyah's client—his father: The Prophet took [some of the] Banū al-Muṣṭaliq prisoner. Juwayriyyah was among them, and her father came [to Medina] and ransomed her. He gave her to the Prophet in marriage at a later stage.

According to [Ibn 'Umar al-Wāqidī]—Ishāq b. Yaḥyā b. Ṭalḥah—[Ibn Shihāb] al-Zuhri—Mālik b. Aws—'Umar: The Prophet

obligated Juwayriyyah to veil herself and allotted to her the same [sums and goods] as to his [other] wives.⁸¹⁵

According to [Ibn 'Umar al-Wāqidi]—'Abdallāh b. 'Abd al-Raḥmān—Zayd b. Abī 'Attāb—Muḥammad b. 'Amr—'Aṭā'—Zaynab bt. Abī Salamah—Juwayriyyah bt. al-Ḥārith: Juwayriyyah's name had been Barraḥ, and the Prophet changed it to Juwayriyyah, for he resented that people would say "He came out of Barraḥ's place."⁸¹⁶

According to [Ibn 'Umar al-Wāqidi]—'Abdallāh b. Abī al-Abyaḍ—his father: Juwayriyyah bt. al-Ḥārith, the Prophet's wife, died in Rabī' I 56/January–February 676, during the caliphate of Mu'āwiyah b. Abī Sufyān. Marwān b. al-Ḥakam, then governor of Medina, said the prayer over her bier.

According to [Ibn 'Umar al-Wāqidi]—Muḥammad b. Yazīd—his grandmother, who was a client of Juwayriyyah bt. al-Ḥārith—Juwayriyyah: I was twenty years old when the Prophet married me.

[According to Juwayriyyah's client]: Juwayriyyah died in the year 50/December 21, 670–December 17, 671, at the age of sixty-five; Marwān b. al-Ḥakam said the ritual prayer over her bier.

[2452] According to Ibn 'Umar [al-Wāqidi]—Ḥizām b. Hishām—his father—Juwayriyyah: Three days before the Prophet arrived I dreamed that the moon came from Yathrib and fell in my bosom. I hated to tell anybody about it; then the Prophet arrived. When we were taken prisoner I feared the dream, and when he freed and married me, and, by God, I did not speak with him about my people, but the Muslims freed them [of their own volition]; before I knew anything, a girl of my relatives came to inform me about it. Then I praised God.

Ṣafiyyah bt. Ḥuyayy b. Akḥṭab b. Sa'yah b. 'Āmir b. 'Ubayd b. Ka'b b. Abī al-Khazraj b. Abī Ḥabīb b. al-Naḍir b. al-Naḥḥām b.

815. The veil, *ḥijāb*, was obligatory only on the Prophet's wives. See Qur'an 33:53; al-Wahidi, 241–43; 'Abd al-Malik Ibn Ḥabīb, *Ta'rikh*, 87; "Ḥidjāb," *EP*, III, 359–61 (J. Chelhod). The point of discussion here is whether Juwayriyyah was the Prophet's wife or concubine.

816. See note 234, above. According to Lane's lexicon, Barraḥ as a proper name means "obedience."

Tanḥūm, of the Children of Israel, one of the tribe of Ḥārūn b. 'Imrān.⁸¹⁷

Her mother was Barraḥ bt. Samaw'al, sister of Rifā'ah b. Samaw'al, of the Banū Qurayzah, brother tribe of al-Naḍir.

Ṣafiyyah had been married to Sallām b. Mishkam al-Quraẓī, who divorced her, whereupon she was married to Kinānah b. al-Rabī' b. Abī al-Ḥuqayq al-Naḍarī. The latter was killed in the battle of Khaybar, leaving her a widow.

Ibn 'Umar [al-Wāqidi]—Kathīr b. Zayd—al-Walīd b. Rabāḥ—Abū Hurayrah: While the Prophet was lying with Ṣafiyyah Abū Ayyūb stayed the night at his door. When he saw the Prophet in the morning he said "God is the Greatest." He had a sword with him; he said to the Prophet "O Messenger of God, this young woman had just been married, and you killed her father, her brother and her husband, so I did not trust her [not to harm] you." The Prophet laughed and said "Good."

According to Muḥammad b. Mūsā—'Umarah b. al-Muhājir—Āminah bt. Abī Qays al-Ghifāriyyah: I was one of the women who led Ṣafiyyah as a bride to the Prophet. I heard her say: I was not even seventeen, or I was just seventeen, the night I entered the Prophet's [room].

Ṣafiyyah died in the year 52/January 8, 672–December 26, 672, during the caliphate of Mu'āwiyah, and was buried in al-Baqī'. [2453]

Maymūnah bt. al-Ḥārith b. Ḥazn al-Hilālī.⁸¹⁸

Her mother was Hind bt. 'Awf b. Zuhayr b. al-Ḥārith b. Ḥamāṭah b. Juraḥ.

In pre-Islamic times Maymūnah had been married to Mas'ūd b. 'Amr b. 'Umayr al-Thaqafī. He divorced her, and she was married to Abū Ruḥm b. 'Abd al-'Uzzā b. Abī Qays, of the Banū Mālik b. Ḥisil b. 'Āmir b. Lu'ayy. He died, leaving her a widow, and the Prophet married her. It was al-'Abbās b. 'Abd al-Muṭṭalib who gave her in marriage, [because] he was her guardian, as she was the full

817. Khalīfah b. Khayyāt, *Ta'rikh*, 49; idem, *Ṭabaqāt*, 343; al-Balādhurī, *Ansāb*, I, 442–44; Ibn Ishāq, *Siyar*, 264–65.

818. Of the Hilāl, a clan of the Banū 'Āmir b. Ṣa'sa'ah. See Khalīfah b. Khayyāt, *Ta'rikh*, 49; idem, *Ṭabaqāt*, 338; al-Balādhurī, *Ansāb*, I, 444–47; Ibn Ishāq, *Siyar*, 266–67.

sister of his concubine (*umm walad*) [Lubābah al-Kubrā] bt. al-Hārith al-Hilāliyyah, the mother of his son al-Faḍl.

The Prophet married Maymūnah in Sarif, [a place] ten miles from Mecca.⁸¹⁹ She was the last woman he married, in the year 7/628, during the lesser pilgrimage of the Consummation (*umrat al-qadiyyah*).

According to Ibn 'Umar [al-Wāqidi]—[Abd al-Malik b. 'Abd al-'Azīz] Ibn Jurayj—Abū al-Zubayr—'Ikrimah: Maymūnah bt. al-Hārith gave herself to the Prophet.

According to [Ibn 'Umar al-Wāqidi]—Mūsā b. Muḥammad b. 'Abd al-Raḥmān—his father: 'Amrah [bt. 'Abd al-Raḥmān], when told that Maymūnah gave herself to the Prophet, [denied it, saying]: The Prophet married her for 500 dirhams paid as bridal gift;⁸²⁰ al-'Abbās b. 'Abd al-Muṭṭalib was in charge of giving her in marriage to the Prophet.

According to Ibn 'Umar [al-Wāqidi]: Maymūnah died in the year 61/October 1, 680–September 19, 681, during the caliphate of Yazīd b. Mu'āwiyah. She was the last of the Prophet's wives to die, and her age was then eighty or eighty-one. She had been [a] strong [woman].

Al-Kilābiyyah,⁸²¹ about whose name opinions differ.

Some [scholars] say that she was Fāṭimah bt. al-Ḍaḥḥāk b. Sufyān al-Kilābī. Others, that she was 'Āliyah bt. Zabyān b. 'Amr b. 'Awf b. Ka'b b. 'Abd b. Abī Bakr b. Kilāb, and yet another opinion is that she was Sanā bt. Sufyān b. 'Awf b. Ka'b b. 'Abd b. Abī Bakr b. Kilāb. [Furthermore], some hold that there was only one woman of the Kilāb [married to the Prophet], about whose name opinions differ, whereas others believe that all of the [aforementioned] were [wives of the Prophet], each having her own story.

Ibn 'Umar [al-Wāqidi]—Muḥammad b. 'Abdallāh—[Ibn Shihāb] al-Zuhri—'Urwah [b. al-Zubayr]—'Ā'ishah: The Prophet married a Kilābī woman, and when she entered his [room] and he ap-

819. Yāqūt, *Mu'jam al-buldān*, III, 77.

820. *Mahr*, identical with *ṣadāq* according to Spies. See note 738, above, and note 830 below.

821. That is, of the Kilāb, a clan of the 'Āmir b. Ṣa'ṣa'ah. See Ibn Ḥazm, *Jamharat*, 282–84; al-Ṭabarī, *Ta'rikh*, I, 1686; al-Balādhuri, *Ansāb*, I, 454–55; Khalīfah b. Khayyāt, *Ta'rikh*, 56.

proached her she said "I seek God's protection against you,"⁸²² whereupon the Prophet said "You have asked the protection of a mighty one; go [back] to your family."

According to 'Abdallāh b. Ja'far—'Abd al-Wāḥid b. Abī 'Awn—Ibn Mannāḥ: She uttered the formula "I seek God's protection" (*a'ūdhu bi-Allāh*) against the Prophet, for she had been dumb-founded and had lost her mind. [Later], whenever she asked permission to enter and see the Prophet's wives, she would say "I am the miserable one" and "I have been cheated."

According to Muḥammad b. 'Abdallāh—[Ibn Shihāb] al-Zuhri: It was Fāṭimah bt. al-Ḍaḥḥāk b. Sufyān, who uttered the formula "I seek God's protection" against the Prophet, and he divorced her. [Afterward], she used to collect camel dung and say "I am the miserable one."

The Prophet had married [the Kilābiyyah] in Dhū al-Qa'dah 8/February–March 630. She died in the year 60/October 13, 679–September 30, 680.

According to 'Abdallāh b. Sulaymān—'Amr b. Shu'ayb—his father—his grandfather: The Prophet had already consummated his marriage with her, but when he gave his wives the option [to leave him]⁸²³ she opted for her clan, so he divorced her. [Afterward], she used to collect camel dung and say "I am the miserable one."

According to 'Abdallāh b. Ja'far—Mūsā b. Sa'īd and Ibn Abī 'Awn: The Prophet divorced her only because she had leprosy.⁸²⁴

According to 'Abdallāh b. Ja'far, Ibn Abī Sabrah, and 'Abd al-'Azīz b. Muḥammad—[Yazīd] Ibn al-Hād—Tha'labah b. Abī Mālik—Ḥusayn b. 'Alī: The Prophet married a woman of the Banū 'Āmir who would peep at the people in the mosque⁸²⁵ whenever he went out. The Prophet's wives informed him about it, and he said "You lie about her," but they said "We will show her to you while she is peeping." He said "Agreed." They showed her to him while she was peeping, and he divorced her. Ibn 'Umar [al-Wāqidi] said: I told this story to 'Ubaydallāh b. Sa'īd b. Abī Hind, and he

822. See p. 165, above.

823. Cf. Qur'ān, 33:28–29.

824. Cf. Ibn Ishāq, *Siyar*, 268.

825. See p. 172, above.

told me on the authority of his father: She uttered the formula "I seek God's protection against you," so he returned her [to her family].

The Prophet married no other woman of the Banū 'Āmir, also he never married anyone of the Kindah, except the Jawniyyah.

According to Ibn 'Umar [al-Wāqidi]—Ibrāhīm b. Wathīmah—Abū Wajzah [Yazīd b. 'Ubayd]: The Prophet married her in Dhū al-Qa'dah 8/February–March 630, on returning from al-Ji'rānah.

According to Abū Muṣ'ab Ismā'il b. Muṣ'ab—an old man from her clan: She died in the year 60/679–80.

[2456] According to Hishām b. Muḥammad [al-Kalbī]—al-'Arzamī—Nāfi' [client of 'Abdallāh b. 'Umar]—['Abdallāh] Ibn 'Umar: Among the Prophet's wives was one Sanā bt. Sufyān b. 'Awf b. Ka'b b. Abī Bakr b. Kilāb.⁸²⁶

[Hishām b. Muḥammad citing 'Abdallāh] Ibn 'Umar: The Prophet sent Abū Usayd [Mālik b. Rabī'ah] al-Sā'idī⁸²⁷ to ask a woman of the Banū 'Āmir in marriage on his behalf. Her name was 'Amrah bt. Yazīd b. 'Ubayd b. Ruwās b. Kilāb. The Prophet married her; then it came to his knowledge that she had leprosy, so he divorced her.

Hishām [b. Muḥammad]—a man of the Banū Abī Bakr b. Kilāb: The Prophet married al-'Āliyah bt. Zabyān b. 'Amr b. 'Awf b. Ka'b b. 'Abd b. Abī Bakr b. Kilāb. She stayed with him for a while; then he divorced her.

Asmā' bt. al-Nu'mān b. Abī al-Jawn al-Aswad b. al-Ḥārith b. Sharāḥīl b. al-Jawn b. Ākil al-Murār al-Kindī.⁸²⁸

According to Ibn 'Umar [al-Wāqidi]—Muḥammad b. Ya'qūb b. 'Utbah—'Abd al-Wāḥid b. Abī 'Awn al-Dawsī: Al-Nu'mān b. Abī al-Jawn al-Kindī used to dwell with his clan in Najd, near al-Sharabbah.⁸²⁹ When he came to the Prophet to declare his conversion to Islam he said to him: "O Messenger of God, shall I give you in marriage the most beautiful among the Arab widows? She had

826. See al-Ṣāliḥī, 246, 250, 254, 255.

827. An Anṣārī of the Khazrajī clan Banū Sā'idah, who was the standard bearer of his clan on the day of the conquest of Mecca; see Ibn Hajar, *Iṣābah*, III, 344.

828. Of the noble Kindah tribe, see al-Balādhurī, *Ansāb*, I, 456–58.

829. A region in Najd [central part of the Arabian Peninsula]; see Yāqūt, *Mu'jam al-buldān*, III, 272.

been married to a relative of hers, but he died, and she lost her way. Her heart inclines to you, and she wants [to marry] you." The Prophet [agreed to] marry her [and pay] twelve and a half ounces [of gold]. Al-Nu'mān said "O Messenger of God, do not show contempt for her by [being stingy] with the bridal gift." The Prophet said "I never gave more than that as bridal gift for any of my wives, and I never give any of my daughters more than that as dowry."⁸³⁰ Al-Nu'mān said: "It is you who set the example, O Messenger of God, send for your wife! I shall go with your messenger and send your wife [to you] with him." The Prophet sent Abū Usayd al-Sā'idī [with al-Nu'mān]. When they came to her she was sitting in her tent and gave him permission⁸³¹ to come in. Abū Usayd then said "The Prophet's wives should not be seen by men." Abū Usayd [later] related "This was after the verse of the Veil (*ḥijāb*) was revealed."⁸³² She sent to Abū Usayd a message, saying "Show me the right thing to do." He said "[Put] a veil between yourself and the men you talk with, except those who are your close relatives."⁸³³ She did that. Abū Usayd related: I stayed there for three days, then left carrying a woman in a litter on a camel. I brought her to Medina and lodged her with the Banū Sā'idah. The women of the clan, glad about her [coming], went in to greet her. They came out talking about her beauty, and the news of her arrival spread in Medina. I went to the Prophet, who was staying with the Banū 'Amr b. 'Awf, and told him [about it]. [Meanwhile], a woman came in to see her, having heard [from the other women] about her beauty, of which they knew. She was one of the most beautiful of all women. [That] woman said to her "You are of royal blood,⁸³⁴ and, if you want to gain favor with the Prophet, utter the formula 'I seek God's protection from you'; in this way you will gain his favor, and he will like you."⁸³⁵

830. The term used in both cases is *ṣadāq*. Obviously there is no distinction here between bridal gift paid by the groom and the dowry given to the bride by her family. See pp. 164, 186, and notes 738, 820, above.

831. The text shifts to the singular because the following issue, that of the Prophet's women talking to strangers, obviously does not concern al-Nu'mān, the woman's father.

832. Qur'an 33:53; see note 813, above.

833. That is, those unattainable to you in marriage.

834. The Āl al-Jawn were the kings of Kindah.

835. See p. 165, above.

[2458] According to 'Abdallāh b. Ja'far—['Abd al-Wāhid] Ibn Abi 'Awn: The Prophet married the Kindī woman in Rabī' I 7/July–August 628.

According to 'Abd al-Rahmān b. Abī al-Zinād—Hishām b. 'Urwah—his father ['Urwah b. al-Zubayr], who told him that [the caliph] al-Walīd b. 'Abd al-Malik wrote to him, asking whether or not the Prophet had married al-Ash'ath b. Qays's sister. He was asked this question and replied: "The Prophet never married her or any other Kindī woman, except the one of the Banū al-Jawn. She was his wife, but when she arrived at Medina and was brought before him [for the first time] he looked at her and divorced her without consummating the marriage."

According to Ma'mar [b. Rāshid]—[Ibn Shihāb] al-Zuhri: The Prophet never married a Kindī woman, except the one of the Banū al-Jawn, but he divorced her before consummating the marriage.

According to Hishām b. Muḥammad [al-Kalbī]—Ibn al-Ghusayyil—Ḥamzah b. Abī Usayd al-Sā'idī—his father, who was one of the participants in [the battle of] Badr: The Prophet married Asmā' bt. al-Nu'mān al-Jawniyyah and sent me [to fetch her]. When I brought her Ḥafṣah [the Prophet's wife] said to 'Ā'ishah [the Prophet's wife] or vice versa "Put the dye on her, and I shall comb her hair." So they did; then one of them said to her "The Prophet likes a woman brought before him to say 'I seek God's protection from you.'" So, when she entered his [room] and he locked the door, let down the curtain, and reached out to her, she said "I seek God's protection from you." He held his sleeve to his face, covering himself with it, and said "You indeed have sought protection." He said this three times. Abū Usayd related: The Prophet then came out and said to me "O Abū Usayd, give her two white garments, that is, of cotton, and take her to her clan." [Afterward] she used to say "Call me the wretched one."

According to Hishām—Zuhayr b. Mu'āwiyah al-Ju'fi: She died of sorrow.

[2459] According to Ibn 'Umar [al-Wāqidi]—Sulaymān b. al-Ḥarith—'Abbās b. Sahl—Abū Usayd al-Sā'idī: When I arrived at the camp with her the [people] shouted to one another and said [to her]: "You are not blessed! What came over you?" She said "I was beguiled; they told me such-and-so," and [she told them] what was said to her. The members of her clan said "You have made us

notorious among the Arabs." She called Abū Usayd and said "What happened happened; what shall I do now?" He answered: "Stay in your home and keep yourself veiled, except in the presence of your close relatives. No one should want [to marry] you after the Prophet, for you are one of the Mothers of the Faithful." She stayed [like that], no one wishing [to marry] her and no one seeing her except her close relatives, until she died at her family's place in Najd, during the caliphate of 'Uthmān b. 'Affān.

According to Hishām b. Muḥammad [al-Kalbī]—Zuhayr b. Mu'āwiyah al-Ju'fi: She died of sorrow.

According to al-Ḥārith—Muḥammad b. Suhayl—Abū 'Ubaydah Ma'mar b. al-Muthannā: The Prophet married a Yemenī woman by the name of Asmā' bt. al-Nu'mān b. al-Jawn b. Sharāhil b. al-Nu'mān, of the Kindah. When he went to see her and invited her [to approach] him she said "[No], you approach me!" She refused to approach him, so he divorced her.

According to others: She was the most beautiful of all women, and the Prophet's wives were afraid that she would gain precedence with him over them, so they told her "We think that, when he approaches you, you should say 'I seek God's protection from you.'" So when he approached her she said "I seek the Merciful's protection from you, if you are God fearing." He said "You sought protection in a [good] Protector; anyone who seeks God's protection should be granted it, and God indeed protects you from me." So he divorced her and ordered al-Sāqit b. 'Amr al-Anṣārī to equip her; then he sent her to her clan. She used to call herself "the wretched one."

Biographies of the Women Whose Death Dates Are Known, of the Emigrants, Anṣār, and Others Who Were the Prophet's Contemporaries, Believed in Him, and Followed Him

Umm Ayman, the Prophet's client and nurse.⁸³⁶
Her name was Barakah.

[2460]

836. A black slave girl who took care of the Prophet as a child. See Khalīfah b. Khayyāt, *Ṭabaqāt*, 331; al-Balādhurī, *Ansāb*, I, 471–72, 476.

It was reported that the Prophet bequeathed to Umm Ayman five camels and a herd of sheep. He had freed her when he married Khadijah, whereupon she was married to 'Ubayd b. Zayd, of the Banū al-Ḥārith b. al-Khazraj, and bore him Ayman, who was [later] killed as a *shahīd* in the battle of Ḥunayn.

Zayd b. Ḥārithah had belonged to Khadijah, and she gave him to the Prophet. The latter freed him and gave him Umm Ayman in marriage. This was after the [beginning of] the prophethood. Umm Ayman bore Zayd Usāmah b. Zayd.

According to Muḥammad b. 'Umar [al-Wāqidi]—Yaḥyā b. Sa'īd b. Dīnār—an old man of the Banū Sa'd b. Bakr:⁸³⁷ The Prophet used to call Umm Ayman "mother" and when looking at her he would say "She is the remainder of my family."

According to Ibn 'Umar [al-Wāqidi]: Umm Ayman died at the beginning of the caliphate of 'Uthmān b. 'Affān.

According to Ibn 'Umar [al-Wāqidi]: Ibn Abī al-Furāt, Usāmah b. Zayd's client, quarreled with al-Ḥasan b. Usāmah b. Zayd. Ibn Abī al-Furāt said during his discourse "O Ibn Barakah," meaning Umm Ayman. Al-Ḥasan said [to the people present] "Be my witness." He brought the case to Abū Bakr b. Muḥammad b. 'Amr b. Ḥazm,⁸³⁸ then judge of Medina, or 'Umar b. 'Abd al-'Azīz, governor of Medina, and told him the story. Abū Bakr asked Ibn Abī al-Furāt "What did you mean when you said to him 'O Ibn Barakah?'" He replied "I called her by her name." [Abū Bakr] said: "Nay, indeed you wanted to belittle her by this, while her standing in Islam is what it is. The Prophet used to call her 'mother' and 'Umm Ayman.' May God not forgive me if I forgive you"; so he flogged him seventy times.

Arwā bt. Kurayz b. Rabī'ah b. Ḥabīb b. 'Abd Shams.⁸³⁹

She embraced Islam, emigrated to Medina, and died during the caliphate of 'Uthmān.

837. The clan of the Prophet's milk mother, of the Hawāzin confederation; see Ibn Ḥazm, *Jamharat*, 265.

838. A descendant of the eminent Anṣārī 'Amr b. Ḥazm; see Ibn Ḥajar, *Iṣābah*, II, 532. His son Muḥammad b. Abī Bakr was also judge in Medina; see Waki', I, 135-48, 175-78. The family is associated with transmission of historical traditions and legal material; see F. Sezgin, I, 284.

839. Of the Qurashī clan the Banū 'Abd Shams. She was 'Uthmān b. 'Affān's mother; see Ibn Qudāmah, 227.

Asmā' bt. Abī Bakr.⁸⁴⁰

Her mother was Qutaylah bt. 'Abd al-'Uzzā b. 'Abd As'ad b. Jābir b. Mālik b. Ḥisil b. 'Amir b. Lu'ayy. She was a full sister of 'Abdallāh b. Abī Bakr.

Asmā' embraced Islam in Mecca at an early stage and gave the Prophet the oath of allegiance. She was married to al-Zubayr b. al-'Awwām and bore him 'Abdallāh, 'Urwah, 'Āsim, al-Muhājir, Khadijah al-Kubrā, Umm al-Ḥasan, and 'Ā'ishah, children of al-Zubayr.

According to al-Ḥārith—Dā'ūd b. al-Muḥabbbar—Ḥammād b. Salamah—Hishām b. 'Urwah [b. al-Zubayr]—Asmā' bt. Abī Bakr, who related that during the governorate of Sa'īd b. al-'Āṣ [in Medina], while the internal war (*fitnah*) was on,⁸⁴¹ she took a dagger and put it under her pillow. She was asked what she intended to do with it, and replied "If a brigand breaks into my [place] I will rip up his belly." [The narrator] added that she was blind.

Asmā' died a few days after her son 'Abdallāh b. al-Zubayr, on Tuesday, 17 Jumādā I 73/October 6, 692.⁸⁴²

Māriyah, the Prophet's concubine and the mother of his son, Ibrāhīm.

Al-Muqawqas,⁸⁴³ lord of Alexandria, gave her with her sister Sīrīn and other things as present to the Prophet.

According to Ibn 'Umar [al-Wāqidi]—Ya'qūb b. Muḥammad b. Abī Ṣa'ṣa'ah—'Abdallāh b. 'Abd al-Raḥmān b. Abī Ṣa'ṣa'ah:⁸⁴⁴ In the year 7/May 11, 628–April 30, 629, al-Muqawqas, lord of Alexandria, sent to the Prophet Māriyah, her sister Sīrīn, a thousand gold coins, twenty fine robes, his mule Duldul, and his donkey 'Ufayr, or Ya'fur. With them was Māriyah's brother, a very old

840. An early convert, daughter of the Prophet's closest Companion. See Ibn Qudāmah, 316, "Asmā' bint Abī Bakr," *EP*, I, 713-14 (H. A. R. Gibb).

841. That is, the first so-called civil war, in the aftermath of 'Uthmān's murder (36/656). Sa'īd [b. al-'Āṣ b. Sa'īd b. al-'Āṣ b. Umayyah] was a member of the Umayyad family who served 'Uthmān and Mu'āwiyah as governor of al-Kūfah and Medina, respectively. He died during the caliphate of Mu'āwiyah. "Sa'īd b. al-'Āṣ," *EP*, VIII, 853 (C. E. Bosworth); al-Zubayrī, 176-78; Ibn Ḥajar, *Iṣābah*, II, 47-48.

842. October 6 was a Sunday, according to Cattenoz' tables.

843. The Arabic name given to the patriarch of Alexandria; see "al-Muqawqas," *EP*, III, 511-13 (K. Öhrensberg).

844. Al-Ṭabarī, *Ta'rikh*, I, 1591; al-Balādhurī, *Ansāb*, I, 448-51.

[2462] eunuch called Mābūr. Al-Muqawqas sent all this [to the Prophet] with Ḥaṭīb b. Abī Balṭa'ah. The latter suggested to Māriyah that she embrace Islam and made her wish to do so; thus she and her sister were converted, whereas the eunuch adhered to his religion until he was [also] converted later in Medina, while the Prophet was [still] alive.

The Prophet admired Umm Ibrāhīm, who was fair-skinned and beautiful. He lodged her in al-'Āliyah, at the property nowadays called the *mashrabah* of Umm Ibrāhīm. He used to visit her there and ordered her to veil herself, [but] he had intercourse with her by virtue of her being his property.⁸⁴⁵ When she became pregnant [and her time was due] she gave birth there, the midwife being Salmā, the Prophet's client. Abū Rāfi', Salmā's husband, brought the Prophet the news of Ibrāhīm's [birth], and the Prophet gave him a slave as a present. This occurred in Dhū al-Ḥijjah 8/March–April 630.

The Anṣār argued among themselves about who would [mind] Ibrāhīm, because they wanted Māriyah to have her hands free for the Prophet, knowing how he loved her.

According to Ibn 'Umar [al-Wāqidi]: Māriyah was from Ḥafn, from the Anṣinā district.⁸⁴⁶

According to Usāmah b. Zayd al-Laythī—al-Mundhir b. 'Ubayd—'Abd al-Raḥmān b. Ḥassān b. Thābit—his mother Sīrīn, Māriyah's sister, whom the Prophet had given to Ḥassān b. Thābit, and she bore him 'Abd al-Raḥmān. She said: "I saw the Prophet when Ibrāhīm died. I was crying loudly and my sister [too], and he never forbade us to cry loudly.⁸⁴⁷ Al-Faḍl b. al-'Abbās washed Ibrāhīm's body while the Prophet and al-'Abbās were seated. I then saw the Prophet at the grave's edge, al-'Abbās [standing] beside him. Al-Faḍl and Usāmah b. Zayd [b. Ḥārithah] descended into the grave.⁸⁴⁸ The sun was eclipsed that day, and people said "The sun is eclipsed because of Ibrāhīm's death," but the

845. That is, Māriyah was ordered to veil herself as did the Prophet's wives, but he did not marry her. Cf. p. 184, above.

846. In Upper Egypt, see Yāqūt, *Mu'jam al-buldān*, I, 381.

847. The issue alluded to here is mourning customs, debated in the Muslim community. See p. 156 and note 179, above.

848. See p. 11, above.

Prophet said "The sun will not be eclipsed for anyone's death or life."

The Prophet saw an opening in the grave and ordered that it be stopped up. He was asked about it and said: "It does neither harm nor good, but the living are pleased [when it is done]. When a man does something, God prefers that he do it properly."

According to Ibn 'Umar [al-Wāqidi]—Mūsā b. Muḥammad b. 'Abd al-Raḥmān—his father: Abū Bakr supported Māriyah until his death; then 'Umar during his caliphate did the same until she died.⁸⁴⁹

According to Ibn 'Umar [al-Wāqidi]: Māriyah, mother of Ibrāhīm, son of the Prophet, died in Muḥarram 16/February 637. 'Umar was seen assembling people to attend her [funeral]; then he said the prayer over her bier. Her grave is in al-Baqī'.

Names of the Hāshimī Women Believers Who Outlived the Prophet, Transmitted Traditions from Him, and Had [Their] Knowledge Transmitted from Them

Fāṭimah, daughter of the Prophet.

She outlived [her father], and traditions were transmitted from her, among them the following. According to 'Imrān b. Mūsā—'Abd al-Wārith—Layth—'Abdallāh b. al-Ḥasan—his mother Fāṭimah—his grandmother Fāṭimah al-Kubrā (senior): The Prophet used to enter the mosque and utter the formula "May God bless the Prophet,"⁸⁵⁰ then say "God, forgive me my sins and open the doors of Your benevolence for me."

According to Muḥammad b. 'Ubayd al-Muḥārībī—al-Muṭṭalib b. Ziyād—Layth—'Abdallāh b. al-Ḥasan—Fāṭimah al-Ṣuḡhrā (junior)—Fāṭimah al-Kubrā (senior): The Prophet used to enter the mosque and say "In the name of God, O God, bless Muḥammad and his family, forgive my sins, and open the doors of Your mercy for me." Going out he used to say "In the name of God, forgive my sins, and open the doors of Your benevolence for me."

849. The Prophet's wives were entitled to regular pensions, but not Māriyah, who was not married to him.

850. *Idhā dakhala al-masjid ṣallā 'alā al-nabiyy*. See note 379, above.

According to Ya'qūb b. Ibrāhīm and al-Faḍl b. al-Ṣabbāh—Ismā'il b. 'Ulayyah—Layth—'Abdallāh b. Ḥasan b. Ḥasan—his mother, Fāṭimah bt. al-Ḥusayn—her grandmother Fāṭimah daughter of the Prophet: The Prophet used to enter the mosque and utter the formula "May God bless Muḥammad and give him peace," then say "O God, forgive my sins and open the doors of Your mercy for me." On going out he used to utter the formula "May God bless Muḥammad and give him peace," then say "O God, forgive my sins, and open the doors of Your benevolence for me."

According to al-Rabī' b. Sulaymān—Asad [b. Mūsā]—Qays b. al-Rabī'—'Abdallāh b. al-Ḥasan—Fāṭimah bt. al-Ḥusayn—Fāṭimah al-Kubrā (senior): The Prophet used to enter the mosque and say "O God, bless Muḥammad, and give him peace; O God, forgive my sins, and open the doors of Your mercy for me." On going out of the mosque he used to say "O God, bless Muḥammad, and give him peace; O God, forgive my sins, and open the doors of Your benevolence for me."

Umm Hānī' bt. Abī Ṭālib b. 'Abd al-Muṭṭalib b. Hāshim b. 'Abd Manāf.⁸⁵¹

Her name was Fākhīyah, but, according to Hishām b. al-Kalbī, it was Hind. Her mother was Fāṭimah bt. Asad b. Hāshim b. 'Abd Manāf.

[2465] It was reported that before he was inspired the Prophet had asked Abū Ṭālib to give her to him in marriage, and the same was done by Hubayrah b. Abī Wahb b. 'Amr b. 'Ā'idh b. 'Imrān b. Makhzūm.⁸⁵² Abū Ṭālib gave her to Hubayrah, and the Prophet said "O Uncle, you gave her in marriage to Hubayrah and left me out," to which Abū Ṭālib replied "O Nephew, we became related to them [by marriage] because [of the principle that] the noble is another noble's equal."⁸⁵³

851. Sister of 'Alī and cousin of the Prophet. See Khalīfah b. Khayyāt, *Ṭabaqāt*, 330; Ibn Qudāmah, 138; al-Balādhurī, *Ansāb*, I, 459.

852. A poet and warrior who never embraced Islam but ran away when Mecca was conquered and died in Najrān as an infidel. See Ibn Qudāmah, 397; Muḥammad Ibn Ḥabīb, *Munammaq*, 419.

853. The principle of marrying someone of the same social status, wealth, and the like (*kafā'ah*) was maintained in pre-Islamic times and continued afterward as

Umm Hānī' later embraced Islam, a fact that separated her from Hubayrah.⁸⁵⁴ The Prophet asked her to marry him, but she said "By God, I used to love you in the Jāhiliyyah, so I certainly do so in Islam, but I have young children, and I hate to [see them] bothering you." The Prophet said: "The best women ever to have ridden camels are the women of the Quraysh. They are the most affectionate toward their small children and the most excellent in doing good to their husbands when they [the women] are wealthy."⁸⁵⁵

Umm Hānī' outlived the Prophet and transmitted traditions from him, among them the following. According to Abū Kurayb [Muḥammad b. al-'Alā']—'Ubaydallāh—Isrā'il—al-Suddī [Ismā'il b. 'Abd al-Raḥmān]—Abū Ṣāliḥ [Bādhām]—Umm Hānī': The Prophet asked me to marry him, but I excused myself, and he accepted my excuse. God later revealed the verse "We have made allowable for thee thy wives to whom thou hast given their hires . . . those who have emigrated with thee,"⁸⁵⁶ so I became unlawful to him because I did not emigrate with him. I was one of those who were converted to Islam against their will (*ṭulaqā'*).⁸⁵⁷

Ḍubā'ah bt. al-Zubayr b. 'Abd al-Muṭṭalib b. Hāshim.⁸⁵⁸

The Prophet gave this [woman], Ḍubā'ah bt. al-Zubayr, to al-Miqdād b. 'Amr in marriage, and she bore him 'Abdallāh and Karīmah. 'Abdallāh was killed in the battle of the Camel [fighting on the side of] 'Ā'ishah. 'Alī [b. Abī Ṭālib] passed by his body and said "What an evil sister's son this is!"⁸⁵⁹

Ḍubā'ah transmitted traditions from the Prophet.

According to [Muḥammad] Ibn Bashshār—'Abd al-Ṣamad b.

well. See "Kafā'ah," *EP*, IV, 404 (Y. Linant de Bellefonds); Shukri, 34–42.

854. See p. 15, above.

855. Cf. p. 171, above.

856. See Qur'ān 33:49; trans. Bell, II, 416.

857. *Ṭulaqā'* is a designation of the Meccans who were converted after the conquest of the town, having opposed the Prophet until then; see Kister, "On Strangers and Allies," 153. Umm Hānī's statement is inconsistent with the former story, in which the Prophet asked for her in marriage after she had embraced Islam and left her pagan husband.

858. Paternal cousin of the Prophet. See Khalīfah b. Khayyāt, *Ṭabaqāt*, 331; Ibn Qudāmah, 141.

859. Ḍubā'ah was not in fact 'Alī's sister but a cousin.

'Abd al-Wārith—Hammām b. Yaḥyā—Qatādah [b. Di'amah]—Ishāq b. 'Abdallāh b. al-Ḥārith—his grandmother Umm al-Ḥakam—her sister Dubā'ah bt. al-Zubayr, who related that she had brought the Prophet [a piece of] meat and he nibbled at it, then prayed without performing ablution.

[2466] Umm al-Ḥakam bt. al-Zubayr b. 'Abd al-Muṭṭalib b. Hāshim.⁸⁶⁰ She was married to Rabī'ah b. al-Ḥārith b. 'Abd al-Muṭṭalib and bore him Muḥammad, 'Abbās, 'Abd Shams, 'Abd al-Muṭṭalib, Umayyah, and Arwā al-Kubrā (senior).

Umm al-Ḥakam transmitted [traditions] from the Prophet.

According to [Muḥammad] Ibn Bashshār—Mu'adh b. Hishām—his father—Qatādah—Ishāq b. 'Abdallāh b. Nawfal—Umm al-Ḥakam bt. al-Zubayr, who reported that she had handed the Prophet a [piece] of shoulder meat; he ate some of it, then prayed.

Umm Ḥakīm bt. 'Abd al-Muṭṭalib.⁸⁶¹

She is the one called al-Bayḍā' (the white one). She did not live to see Islam.

Umm Ḥakīm was 'Āmir b. Kurayz's mother and 'Uthmān b. 'Affān's maternal grandmother.

Kurayz b. Rabī'ah had married Umm Ḥakīm al-Bayḍā', who bore him 'Āmir, Arwā, Talḥah, and Umm Talḥah. 'Affān b. Abī al-Āṣ b. Umayyah b. 'Abd Shams b. 'Abd Manāf married Arwā bt. Kurayz, who bore him 'Uthmān b. 'Affān. She later married 'Uqbah b. Abī Mu'ayt and bore him al-Walīd, Khālīd, and Umm Kulthūm, children of 'Uqbah b. Abī Mu'ayt.⁸⁶²

Ṣafiyyah bt. 'Abd al-Muṭṭalib b. Hāshim.

Her mother was Hālāh bt. Wuhayb b. 'Abd Manāf b. Zuhrah b. Kilāb.

Ṣafiyyah was a half-sister of Ḥamzah b. 'Abd al-Muṭṭalib, on

860. Sometimes called Umm Ḥakīm. See Khalīfah b. Khayyāt, *Ṭabaqāt*, 331; Ibn Qudāmāh, 141; Ibn Hajar, *Iṣābah*, IV, 442–43.

861. Twin sister of 'Abdallāh, the Prophet's father. See al-Balādhurī, *Ansāb*, I, 88, III (Dūrī), 311; Ibn Qudāmāh, 173.

862. A member of the Umayyad family and an enemy of the Prophet. He was one of the two Qurashī captives who were executed by Muḥammad after the battle of Badr; see Ibn Qudāmāh, 210.

their mother's side. In pre-Islamic times she had been married to al-Ḥārith b. Ḥarb b. Umayyah b. 'Abd Shams and bore him Ṣufayy. She was later married to al-'Awwām b. Khuwaylid b. Asad and bore him al-Zubayr, al-Sā'ib, and 'Abd al-Ka'bah.

Ṣafiyyah embraced Islam and gave the Prophet the oath of allegiance. She emigrated to Medina and lived after the Prophet's death, to the caliphate of 'Umar b. al-Khaṭṭāb.

Umāmāh bt. Ḥamzah b. 'Abd al-Muṭṭalib b. Hāshim.⁸⁶³

Her mother was Salmā bt. 'Umays b. Ma'd b. Taym b. Mālik b. Quḥāfah b. Khath'am, Asmā' bt. 'Umays' sister. [Umāmāh] is the name by which Hishām b. Muḥammad [al-Kalbī] refers to her, whereas others say that it was 'Umārah bt. Ḥamzah. According to Hishām, 'Umārah was a man, a son of Ḥamzah, after whom he was called.

Umāmāh outlived the Prophet and transmitted [traditions] from him.

Clients [of the Banū Hāshim]

Umm Ayman, the Prophet's client.

According to al-Ḥusayn b. 'Alī al-Ṣudā'ī—Shabābah—Abū Mālik al-Nakha'ī—'Abd al-Malik b. Ḥusayn—al-Aswad b. Qays—Fulayḥ al-'Anazī—Umm Ayman: [One] night the Prophet got up and urinated in the corner of the house into an earthenware vessel. During the night I got up, and, being thirsty, I drank what was in that vessel, not noticing [anything]. When the Prophet got up in the morning he said "O Umm Ayman, take that earthenware vessel and pour away its content." I said "By God, I drank what was in it." The Prophet laughed until his molar teeth showed, then said "After this you will never have a bellyache."

Salmā, the Prophet's client.⁸⁶⁴

She outlived the Prophet and transmitted traditions from him.

According to 'Alī b. Shu'ayb al-Simsār—Ma'n b. 'Īsā—Fā'id, the client of 'Ubaydallāh b. 'Alī b. Abī Rāfi'—'Ubaydallāh b. 'Alī b.

863. Ibn Qudāmāh, 148; Ibn Hajar, *Iṣābah*, IV, 235–36.

864. Khalīfah b. Khayyāt, *Ṭabaqāt*, 332; al-Balādhurī, *Ansāb*, I, 485.

Abī Rāfi'—his grandmother Salmā: The Prophet used to apply henna to wounds and the like.

- [2468] Maymūnah bt. Sa'd, the Prophet's client.⁸⁶⁵
 She transmitted [traditions] from him.
 According to Abū Kurayb [Muḥammad b. al-'Alā']—
 'Ubaydallāh—Isrā'īl—Zayd b. Jubayr—Abū Zayd al-Ḍabbī—
 Maymūnah bt. Sa'd: The Prophet was asked about a child born of
 adultery and replied "A pair of shoes I wear while exerting myself
 in the path of God is preferable to me than the freeing of a child
 born of adultery."

Umaymah, the Prophet's client.⁸⁶⁶

She transmitted [traditions] from him.

According to Abū Kurayb [Muḥammad b. al-'Alā']—Yūnus b.
 Bukayr—Yazīd b. Sinān Abū Farwāh al-Ruhāwī—Abū Yaḥyā al-
 Kalā'ī—Jubayr b. Nufayr: I came to see Umaymah, the Prophet's
 client, and asked her "Tell me something you heard from the
 Prophet." She said: "One day I was pouring [water] on his hands
 for his ablution, when a man came in and said 'O Messenger of
 God, I want to go back to my family, so instruct me with some-
 thing I shall remember.' The Prophet said: 'Never attribute a part-
 ner to God, even if your [limbs] be torn and you be burned in fire.
 Never disobey your parents, even if they tell you to give up your
 family and [everything pertaining to] this world, do it. Never
 deliberately neglect to perform the prayer, for whoever
 deliberately neglects to perform one, forfeits the protection of God
 and His messenger. Never drink wine, for it is the mother of all
 sins. Do not expand beyond the boundaries of [your] land, lest you
 come on the Day of Judgment with the equivalent of seven [tracts]
 of land tied to your neck. Never run away on a battle day, for
 whoever runs away on a battle day arouses the wrath of God, and
 hell would be his shelter; what a wretched end this is!⁸⁶⁷ Spend on
 your family from your wealth, but do not lift your rod off them.
 Make them fear God.'"

865. Khalīfah b. Khayyāt, *Ṭabaqāt*, 331; al-Balādhurī, *Ansāb*, I, 485.

866. Ignored in most of the sources I have used. Ibn Ḥajar, *Iṣābah*, IV, 243,
 records the same tradition as here, referring it to several sources.

867. Cf. Qur'ān 8:16.

Arab Women [Married into the Quraysh]⁸⁶⁸ Who [2469]
Outlived the Prophet and Transmitted [Traditions] from
Him, Having Given Him the Oath of Allegiance and
Embraced Islam during His Lifetime

Umm al-Faḍl, that is, Lubābah al-Kubrā (senior) bt. al-Ḥārith b.
 Ḥazn b. Bujayr b. al-Huzam b. Ruwaybah b. 'Abdallāh b. Hilāl b.
 'Amir b. Ṣaṣa'ah b. Mu'āwiyah b. Bakr b. Hawāzin b. Maṣṣūr b.
 'Ikrimah b. Khaṣafah b. Qays b. 'Aylān b. Muḍar.⁸⁶⁹

Her mother was Hind, that is Khawlah bt. 'Awf b. Zuhayr b. al-
 Ḥārith b. Ḥamāṭah b. Jurash, who belonged to Ḥimyar.

It was reported that Umm al-Faḍl was the first woman to em-
 brace Islam in Mecca after Khadijah bt. Khuwaylid. The Prophet
 used to visit her and take siestas in her house.

Umm al-Faḍl's sisters were Maymūnah, the Prophet's wife, her
 full sister, Lubābah al-Ṣuḡhrā (junior), that is, al-'Aṣmā' bt. al-
 Ḥārith b. Ḥazn, her half-sister, from her father; Huzaylah bt. al-
 Ḥārith b. Ḥazn, also a half-sister, from her father; and 'Azzah, her
 [half]-sister from her father.

Her brothers and sisters from her mother were Maḥmiyah b. Jaz'
 al-Zubaydī, 'Awn, Asmā', and Salmā, children of 'Umays b. Ma'd
 b. al-Ḥārith, of the Khath'am.⁸⁷⁰

Al-'Abbās b. 'Abd al-Muṭṭalib married Umm al-Faḍl bt. al-
 Ḥārith, and she bore him al-Faḍl, 'Abdallāh, 'Ubaydallāh, Ma'bad,
 Qutham, 'Abd al-Raḥmān, and Umm Ḥabīb.

'Abdallāh b. Yazīd al-Hilālī said:⁸⁷¹

Never has a Bactrian she-camel borne a stallion
 the like of the six coming from Umm al-Faḍl's womb.
 What a noble woman she is, and he [what a noble] man!

868. *Wa-min gharā'ib nisā' al-'arab*. *Gharībah*, literally, "stranger," is a woman
 who enters the clan by exogamic marriage. That the Quraysh are meant here is
 clear from the following biographical details.

869. A member of the 'Amirī clan the Banū Hilāl. See al-Balādhurī, *Ansāb*, I,
 447, III (Dūrī), 1-2; Khalīfah b. Khayyāt, *Ṭabaqāt*, 338 (who seems to confuse her
 with her sister); Muḥammad Ibn Ḥabīb, *Muḥabbat*, 107, 455.

870. A tribe believed by some to be of northern, by others of southern, descent.
 See "Khath'am," *EP*, IV, 1105-6 (G. Levi Della Vida); Ibn al-Kalbī, *Nasab ma'add*,
 356-61; Ibn Ḥazm, *Jamharat*, 390-92.

871. Ibn Sa'd, IV/1, 2, VIII, 203. I found a few persons with the name of 'Abdallāh
 b. Yazīd, but none seemed to me to fit the present context. The only "al-Hilālī"
 was a rather obscure governor of Armenia; see Ibn 'Abd Rabbihi, II, 468.

According to Ibn 'Umar [al-Wāqidī]: Umm al-Faḍl bt. al-Ḥārith emigrated to Medina after al-'Abbās b. 'Abd al-Muṭṭalib's conversion to Islam.

[2470] Lubābah al-Ṣuḡhrā (junior), that is, al-'Aṣmā' bt. al-Ḥārith.⁸⁷² Her mother was Fakhitah bt. 'Amir b. Mu'attib b. Mālik al-Thaqafī.

Lubābah had been married to al-Walīd b. al-Muḡhirah b. 'Abdallāh b. 'Umar b. Makhzūm in Mecca and bore him Khālid b. al-Walīd. She embraced Islam after the Emigration and gave the Prophet the oath of allegiance.

Asmā' bt. 'Umayy b. Ma'd.⁸⁷³

Her mother was Hind, that is, Khawlah bt. 'Awf b. Zuhayr b. Jurash.

According to al-Ḥārith—Khālid b. Khidāsh—Ḥammād b. Zayd—Ayyūb—Muḥammad: Asmā' bore Ja'far [b. Abī Ṭālib] [his son] Muḥammad, and she bore Abū Bakr [his son] Muḥammad.⁸⁷⁴

Asmā's full sister was Salmā bt. 'Umayy, an early convert to Islam. She was married to Ḥamzah b. 'Abd al-Muṭṭalib⁸⁷⁵ and bore him his daughter 'Umārah. Ḥamzah was killed in the battle of Uhud and Salmā bt. 'Umayy became a widow. Shaddād b. [Usāmah b. 'Amr, that is,] al-Hād al-Laythī then married her, and she bore him 'Abdallāh b. Shaddād, a half-brother of Ḥamzah's daughter ['Umārah], from her mother. He is [also] a maternal cousin of al-'Abbās b. 'Abd al-Muṭṭalib's children and of Khālid b. al-Walīd b. al-Muḡhirah.⁸⁷⁶

Asmā' bt. 'Umayy outlived the Prophet for a while and transmitted traditions from him.

872. Sister of the aforementioned Lubābah al-Kubrā. See al-Balādhurī, *Ansāb*, I, 447–48; Ibn Ḥajar, *Iṣābah*, IV, 398–99.

873. Of the Khath'am tribe. See Khalīfah b. Khayyāt, *Ṭabaqāt*, 342; al-Balādhurī, *Ansāb*, I, 447–48.

874. According to Ibn Ḥajar, *Iṣābah*, IV, 231, she was also married to 'Alī b. Abī Ṭālib.

875. An uncle of the Prophet, an early convert, and a close Companion. See *EP*, III, 152–53 (G. M. Meredith-Owens); Ibn Qudāmah, 144–47.

876. Salmā was half-sister of Lubābah al-Kubrā, wife of al-'Abbās, and of Lubābah al-Ṣuḡhrā, mother of Khālid b. al-Walīd; see p. 201, above. On Shaddād, see al-Ṣafadī, XVI, 124; al-Mizzī, *Tahdhīb*, XII, 405–7.

'Abdallāh b. Mas'ūd's mother, that is, Umm 'Abd bt. 'Abd Wadd b. Sawā' b. Quraym b. Ṣāhilah b. Kāhil b. al-Ḥārith b. Tamīm b. Sa'd b. Hudhayl b. Mudrikah b. al-Yās b. Muḍar.⁸⁷⁷

Her mother was Hind bt. 'Abd b. al-Ḥārith b. Zuhrah b. Kilāb.

Umm 'Abd embraced Islam and gave the Prophet the oath of allegiance. She transmitted from him the following [tradition]. According to Muḥammad b. Mu'āwiyah al-Anmāṭī—'Abbād b. al-'Awwām—Abān—Ibrāhīm—'Alqamah [b. Qays al-Nakha'i]—'Abdallāh [b. Mas'ūd]—his mother, who related that she [once] spent the night with them and the Prophet got up [in the night] and prayed. She said "I saw him standing long in [that night] prayer (*witr*) before prostrating himself." [2471]

Zaynab bt. Abī Mu'āwiyah al-Thaqafīyyah, 'Abdallāh b. Mas'ūd's wife.⁸⁷⁸

Zaynab embraced Islam and gave the Prophet the oath of allegiance. She transmitted traditions from him, among them the following. According to al-Rabī' b. Sulaymān—Asad b. Mūsā—['Abdallāh] Ibn Lahī'ah—Bukayr—Busr b. Sa'id—Zaynab, 'Abdallāh's wife—the Prophet: Whoever comes to the mosque from among you should not wear perfume.

Umm Sinān al-Aslamiyyah.⁸⁷⁹

She transmitted [traditions] from the Prophet.

According to Muḥammad b. 'Umar [al-Wāqidī]⁸⁸⁰—'Abdallāh b. Abī Yaḥyā—Thubaytah bt. Ḥanzalah al-Aslamiyyah—her mother, Umm Sinān al-Aslamiyyah: I came to the Prophet when he intended to set out for Khaybar and said "O Messenger of God, I shall set out with you in this enterprise of yours, to see about drinking water and to take care of the sick and wounded if there are any, and, if there are not, I shall assist the men." The Prophet said: "Go, with God's blessing. There are [also] friends of yours, both from your clan and others, who approached me [about this], and I have permitted it. You can go with your clan if you like or

877. Ibn Sa'd, VIII, 212. The tribe's name is Hudhayl.

878. Khalīfah b. Khayyāt, *Ṭabaqāt*, 337.

879. Ibn Ḥajar, *Iṣābah*, IV, 462–63. Almost no biographical details are given.

880. Al-Wāqidī, 685, 686–87; Wellhausen, *Muḥammad*, 284.

with us." She said⁸⁸¹ "With you." He said "So go with my wife Umm Salamah." She related: So I was with Umm Salamah.⁸⁸²

[2472] The daughter of Abū al-Ḥakam, al-Ghifāriyyah.⁸⁸³

She transmitted [traditions] from the Prophet.

According to Muḥammad b. Bashshār and Muḥammad b. al-Muthannā—Muḥammad b. Abī 'Awn—Muḥammad b. Ishāq—Sulaymān b. Suhaym—his mother, daughter of Abū al-Ḥakam, al-Ghifāriyyah—the Prophet: One may come at a cubit's distance from paradise,⁸⁸⁴ then say such a word as will remove him from it to a distance farther than [that between here and] Ṣan'ā'.

Umm Sharīk.⁸⁸⁵

She transmitted [traditions] from the Prophet.

According to 'Amr b. Baydaq—Sufyān—'Abd al-Ḥamīd b. Jubayr b. Shaybah—Sa'īd b. al-Musayyab—Umm Sharīk: The Prophet had ordered her to kill lizards.⁸⁸⁶

According to Yūnus [b. 'Abd al-A'lā]—['Abdallāh] Ibn Wahb—['Abd al-Malik] Ibn Jurayj—'Abd al-Ḥamīd b. Jubayr b. Shaybah—Sa'īd b. al-Musayyab—Umm Sharīk, a woman of the Banū 'Āmir b. Lu'ayy who related that she had asked the Prophet's opinion about the killing of lizards, and he had ordered her to kill them.

According to Abū Kurayb [Muḥammad b. al-'Alā]—'Ubaydallāh b. Mūsā—['Abd al-Malik] Ibn Jurayj—'Abd al-Ḥamīd b. Jubayr b. Shaybah—Sa'īd b. al-Musayyab—Umm Sharīk, who related that the Prophet had ordered to kill lizards, saying: "They used to blow on [the Patriarch] Ibrāhīm."

881. There is a shift here from the first to the third person.

882. The legal issue raised here is the permissibility of the participation of women in war; see, e.g., al-Fazārī, 299–300.

883. Āminah bt. al-Ḥakam or Abī al-Ḥakam, mentioned as a source of traditions for her son Sulaymān b. Suhaym; see Ibn Ḥajar, *Tahdhīb*, IV, 169. Ibn Ḥajar, *Iṣābah*, IV, 224 promises to supply details on her in another place but fails to do so.

884. *Qubbat dhīrā'*. De Goeje's manuscript had *q-b-h*, which he edited as *qubbat* but prefers to read as *qaby*. See 2472 n. b; GLOSSARIUM, s.v. *q-b-w*. Cairo, 624, and *Dār al-Fikr*, 629, also have *qubbat*.

885. A member of the Qurashī clan 'Āmir b. Lu'ayy. She was one of the women who offered themselves to the Prophet in marriage. See Ibn Ishāq, *Siyar*, 269, cf. 284; Ibn Qudāmah, 489–90; Khalifah b. Khayyāt, *Ṭabaqāt*, 335; al-Balādhurī, *An-sāb*, I, 422.

886. On the issue of killing and eating lizards, see note 587, above; Cook, "Dietary Law," 220–31; Kister, "Locust's Wing," 349.

Umm Marthad.⁸⁸⁷

She transmitted [traditions] from the Prophet.

According to Ibrāhīm b. Sa'īd al-Jawharī—Muḥammad b. Wahb [2473] b. Abī Karīmah al-Ḥarrānī—Muḥammad b. Maslamah—Abū 'Abd al-Raḥīm b. al-'Alā—Muḥammad b. 'Abdallāh b. Abī Ṣa'ṣa'ah—his father—Umm Khārijah bt. Sa'd b. al-Rabī—Umm Marthad, who was one of those who gave the Prophet the oath of allegiance: We [once] went out with the Prophet, and he said "The first to meet you [on the way] will be one of the dwellers in paradise." 'Alī [b. Abī Ṭālib] met us.

Umm al-Dardā'.⁸⁸⁸

She transmitted traditions from the Prophet, among them the following. According to Sa'd b. 'Abdallāh b. al-Ḥakam—Abū Zur'ah [al-Dimashqī]—Abū Ḥaywah [Shurayḥ b. Yazīd]—Abū Ṣakhr—'Isā, father of Mūsā, a client of Ja'far b. Khārijah al-Asadī—Umm al-Dardā': The Prophet met her one day and asked her "Where do you come from, O Umm al-Dardā'?" She replied "From the public bath." He said "By He Who holds my soul in His hand, a woman who takes off her clothes anywhere but in her home disgraces herself before God."⁸⁸⁹

According to al-Rabī [b. Sulaymān]—Asad b. Mūsā—['Abdallāh] Ibn Lahī'ah—Zabbān b. Fā'id—Sahl b. Mu'ādh—his father—Umm al-Dardā': I came out of the public bath and met the Prophet, who asked me "Where do you come from, O Umm al-Dardā'?" I replied "From the public bath," whereupon he said "By He Who holds my soul in His hand, a woman who takes off her clothes anywhere but in the house of her mother or grandmother⁸⁹⁰ utterly disgraces herself before the Merciful."

887. Ibn Ḥajar, *Iṣābah*, IV, 496; hardly any details are given Cf. 446 (under Umm Khārijah).

888. Khayrah bt. Abī Ḥadrad, known as a pious and wise woman, a source of traditions for several Successors. See Ibn Ishāq, *Siyar*, 141, where she is depicted as actively engaged in seeking knowledge. There is, however, a confusion between two women of the same name. See Ibn Ḥajar, *Iṣābah*, IV, 295; Abū Zur'ah, 378; Ibn Manẓūr, *Mukhtaṣar*, VIII, 103.

889. Literally, "tears the veil separating God and herself."

890. Literally, "in the house of one of her mothers."

2474]

Umm al-Mundhir bt. Qays b. 'Amr b. 'Ubayd b. 'Āmir b. 'Adī b. 'Āmir b. Ghanm b. 'Adī b. Ghanm b. al-Najjār.⁸⁹¹

She was a full sister of Salīḡ b. Qays, who had participated in the battle of Badr and was later killed as a *shahīd* in the battle of the Bridge, commanded by Abū 'Ubayd.⁸⁹²

Umm al-Mundhir gave the Prophet the oath of allegiance. She transmitted from him the following [tradition]. According to Abū Kurayb [Muḥammad b. al-'Alā']—Zayd b. Ḥubāb al-'Uklī—Fulayḡ b. Sulaymān al-Madanī—Ayyūb b. 'Abd al-Raḥmān al-Anṣārī—Ya'qūb b. Abī Ya'qūb—Umm al-Mundhir al-Anṣārīyyah, who was one of the Prophet's maternal aunts: The Prophet came [to visit] me together with 'Alī, who was recovering from an illness. There were dates in the house, hung up [somewhere], and the Prophet ate from them while standing, and so did 'Alī. The Prophet said "This is not good for you," so he stopped [eating]. I cooked some beets and barley for the Prophet and served them to him, and he said "O 'Alī, eat from this; it is better for you."

*The Death Dates of Successors and People of the
Following Generations, of [Our] Deceased Forefathers
Who Had Been Scholars and Transmitters of
Traditions*

*Successors Who Died in the Year 32 (August 12, 652–
August 1, 653)*

Ka'b al-Aḥbār b. Māti'.⁸⁹³

His *kunyah* was Abū Ishāq. He belonged to the Ḥimyar, to the family of Dhū Ru'ayn.⁸⁹⁴

Ka'b al-Aḥbār lived in Ḥims, where he died in the year 32/652–53, during the caliphate of 'Uthmān b. 'Affān.

891. Her name was Salmā; she was an Anṣārī of the Banū 'Adī b. al-Najjār (Khazraj). See Khalifah b. Khayyāt, *Ṭabaqāt*, 335; Ibn Hajar, *Iṣābah*, IV, 332.

892. A battle during the conquest of Iraq, near al-Ḥirah, in 13/634, where the Muslims suffered a sound defeat; see Donner, *Early Islamic Conquests*, 174–75.

893. A famous Jewish convert to Islam, the oldest authority on Judeo-Islamic traditions. See "Ka'b al-Aḥbār," *EP*, IV, 316–17 (M. Schmitz); Khalifah b. Khayyāt, *Ṭabaqāt*, 308; Ibn Ḥibbān, *Mashāḥir*, 190; al-Dība', 59–60; Ibn Manẓūr, *Mukhtaṣar*, XXI, 180–88; Ben Ze'ev.

894. A large Ḥimyarī tribe with a royal tradition. See Caskel, II, 67, 237; al-Ḥimyarī, 169, 180; Ibn Ḥazm, *Jamharat*, 433; Ibn Sa'īd, 93.

According to al-'Alā'ī—[Yaḥyā] Ibn Ma'in: [His pedigree was] Ka'b b. Māti' b. Dhī Hajan al-Ḥimyarī.

[2475]

According to al-'Abbās—Yaḥyā: Ka'b al-Aḥbār died during the caliphate of 'Uthmān in the year 34/July 22, 654–July 10, 655, a year before 'Uthmān's murder.

According to [Muḥammad] Ibn al-Muthannā—Aḥmad b. Mūsā—Dā'ūd—a paternal cousin of Ka'b: Ka'b learned the Sūrah of the Cow from one of the Prophet's Companions. When they reached the words "Then if ye slip after that the evidences have come to you, know that Allāh is sublime, wise,"⁸⁹⁵ Ka'b said "I do not know of such a thing in any of God's books, that He should prohibit sinning and at the same time promise to forgive it." The man refused to take back his words, and Ka'b refused to learn [the verse]. One of the Prophet's Companions then passed by them, and [Ka'b's teacher] asked him "Do you know [by heart] the Sūrah of the Cow?" The man answered in the affirmative. [Ka'b and his teacher] began to recite "Then if ye slip after that the evidences have come to you," and the man continued "know that Allāh is sublime, wise." He said "Yes, this is how it should be."

Uways b. al-Khulayṣ al-Qaranī.⁸⁹⁶

So it was mentioned by Ḍamrah b. Rabī'ah—'Uthmān b. 'Aṭā' al-Khurāsānī—his father [who said]: I was telling [Uways'] story when I heard a man of my clan, that is, Uways' clan, [asking] "O Abū 'Uthmān, do you know the name of Uways' father?" I said "No." He said "Uways b. al-Khulayṣ." However, according to Yaḥyā b. Sa'īd al-Qaṭṭān—Yazīd b. 'Aṭā'—Alqamah b. Marthad, [the name was] Uways b. Unays al-Qaranī.

[2476]

Opinions differ as regards the time of his death. Some say that he was killed [fighting] on 'Alī's side at Siffin.

According to Muḥammad b. Abī Mansūr—al-Ḥimmānī—Sharīk—Yazīd b. Abī Ziyād—'Abd al-Raḥmān b. Abī Laylā: On

895. Qur'ān 2:205; trans. Bell I, 29.

896. A famous Successor, known as one of the first ascetics and a close companion of 'Alī; he never met the Prophet, but the latter had foreknowledge of him. See Abū Nu'aym, II, 162; al-Kashshī, 91–93; al-Quhpā'ī, I, 241–43, II, 249; al-Amin, XIII, 106–31; Khalifah b. Khayyāt, *Ṭabaqāt*, 146; Ibn Ḥibbān, *Mashāḥir*, 161; *Uways al-Qaranī*. His father's name is usually said to be 'Amir or 'Amr, notwithstanding the versions here. His clan, the Qaran, belonged to the southern tribe Murād; see Ibn Ḥazm, *Jamharat*, 407.