OMME SALAME, THE HOLY PROPHET'S WIFE AND HER ROLE IN THE HISTORY OF ISLAM

Marziyeh Mohammadzadeh

Islamic researcher and university professor

Jan.2019

Abstract: the present article is to introduce one of the great ladies of the history of Islam: Omme Salame, the daughter of Abu Umayyad bin Moghayra bin Abdullah bin 'Umar bin Makhzom, who was the sixth wife of the Holy Prophet (s).

Key words: life of Omme Salame, Prophet Muhammad, Fatemeh.

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

Omme Salame, Hend or Ramle[1], the daughter of Abu Umayyad bin Moghayra bin Abdullah bin Omar bin Makhzom, was the sixth wife of the Holy Prophet (s).[2] His father was Abu Umayyad, well known as "Zador-rakib"[3], one of the most generous men of Ghoraish.[4] It is famous that when he was in a caravan no one else packed any provision and all were his guests. It is narrated that when there was an argument among the Quraishis for putting the Hajarolasvad in its place, his suggestion was accepted and with judgment of the Holy Prophet (s) the dispute was settled.[5]

Omme Salame's mother was Ateke, daughter of Amer bin Rabi'e Kenani.[6] She was one of the honored and great people of Bani-Faras.[7] This tribe traced back to Makhzom bin Yaqzah bin Murre, which was a part of 'Adnan tribe and a big and significant branch of Quraish tribe. She was born in Bani Makhzom, one of the greatest and most important caravans in Quraish. This tribe in the advent of Islam was regarded as a powerful and affluent tribes of Quraish. Abu-Jahl belonged to this tribe. Losing his rank and social position,Abu-Jahl stood up with all his power against the Holy Prophet (s). With his death and death of many of his family in Badr Battle, his tribe sustained a deadly shock.[8] Later they could have only grown in economical field.[9]

In ignorance period there was some honor competition between Bani Makhzom and some other Quraish tribe which the judges voted for Bani Makhzom. As these honor competitions were about the family honor and the criteria for wining this competition was wealth, this can be resulted that the Bani Makhzom was wealthier than the other tribes.[10] Among the Bani Makhzom's tribe Moghayra bin Abdullah's children were the most powerful and Abu-Jahl was one of them.

The sixth ancestor of the Holy Prophet (s) *Morra bin Ka'b* was the seventh ancestor of *Omme Salame*. But before that both the holy Prophet and *Omme Salme* had common ancestors.

Two major tribes of Tim and Makhzom were separated. *Omme Salame* had one sister called *Ghoraybe* who married

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

Abdurrahman bin Abibakr after converting to Islam.[11] and she had seven brothers "*Zohair, Mas'ud, Mohajer, Abu Rabi'e, Hesham, Abdullah, Abu Obaide*"[12], some accepted Islam and some did not.[13]

There is no information about *Omme Salame*'s birth date and there is disagreement on the date of her death from 59 A.H. to 63 A.H.[14]

Ibn saad recorded her death happening in the year 59 AH while she was 84 years old in Medina. She was the last alive wife of Holy Prophet.[15] *Balazori* has mentioned the year 63 AH.[16] It seems that the mentioned years of 59 and 63 AH are not acceptable because *Omme Salame* was alive after Imam Hussein's martyrdom.[17] *Yaghobi* is mentioned her name as the first mourners for Imam Hussein (A).[18] Also, it has been mentioned that Holy Prophet (s) had given the soil of *kerbala* to *Omme salame* and told her when this soil became bloody my Hussein (A) would have become martyr.[19] It has said that Imam Hussein (A) had seen her and bid farewell to her before leaving for Mecca.[20] Surely, she was alive after *Kerbala* tragedy. However, because her name has not been mentioned in *Harre Vaghem* event in the year 63 AH, it can be concluded she should have been passed away the late of year 61 AH or the early of year 62 AH. It seems the latter date should be correct.[21]

It is quoted from her son, *Omar*, that she had 84 years old when she died.[22] From this information, her birth date could be guessed which can be 9 years before Be'sat in Mecca.

Omme Salame first was the wife of Abu Salame bin Abdul Asad Makhzomi, Prophet's foster brother.[23] His mother was *Barrah,* daughter of Abdul Motalleb ibn Hashim, the Holy Prophet's aunt.[24] Abu Salame was fed by *Thovaibe*, the Abulahab's maid, who fed the Prophet by her milk before Halime did, so he was the foster brother of the Holy Prophet (s).[25]

Omme Salame and her husband were among the first people who converted to Islam.[26] According to Khandamir, she had accepted Islam along with Sommayyeh, Mother of 'Ammar Yaser,

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

before Prophet's open invitation. Her husband also converted to Islam after 'Abdul-Rahman ibn 'Auf.[27]

Omme Salame was a loyal and obedient wife. She prepared enjoyable and relaxing atmosphere in her home for her husband. She always defended her husband and tolerated all difficulties and hardship with him.

All the traditions are agreed that she and her husband abandoned their home because of their belief in Islam and because of the tyranny ruled on them. They had two migrations to Habasha. In the first migration with a small group of Muslims, headed by Osman bin Zazoon, they went to Habasha[28], and as they heard the people of Mecca converted to Islam, they returned to Mecca along with a number of immigrants from Habasha[29], but as soon as they became aware of the falseness of the news, they enter Mecca in the custody of Abu-Talib because they were fearful of persecution of infidels.[30]

Once again, because of persecution of Quraysh, her husband, she and other Muslims went to Habsia under the supervision of Ja'far ibn Abitaleb and returned to Mecca before the Muslim's migration to Medina[31].

Her son, Salame, was born in Habasha, and she was taken her konyah from this child.

All narrations related to the Qur'ish's ambassadors in Habsha and their debates in the presence of Najashi were narrated by Omme Salame[32], and this can be regarded as her virtues.

Abu Salame is the first Muslim who migrated to Medina. He immigrated to Medina a year before the second Aqabah.[33] The story of their emigration to Medina is a sad story. Although Abu Salame intended to go to Medina with his wife and son, Salame, he faced the opposition of the family of Omme Salame (Bani Mughaireh); so he went to Medina without them, and setteled down in Quba at the home of bin Abdul Manzar. Salame, their child, was taken by the family of Abu Salame, father of the child. Since her separation from her husband and her child, she had been sitting for about a year in Abtah, and was crying unless her family allowed her to join her husband.[34]

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

Omme Salame was the first female immigrant from Quraish. Her son and she emigrated to Medina before the migration of Muslims and with the help of Uthman bin Talha, and joined Abu Salame in Quba. They stayed there until the arrival of the Prophet Muhammad (PBUH) and entered Medina with the arrival of Prophet Muhammad (PBUH) along with other Muslims.[35]

Omme Salame was busy with growing up her children in Medina while prepared a suitable atmosphere for her husband to fight besides Prophet.

Abu Salame participated in the battle of Bavat, Badr and Uhud. In the battle of Uhud he was in the front of army. He fought alongside Prophet Muhammad (PBUH) and was wounded by the spear of Abu Usameh Jeshmī, cutting his arm. He was taken to home by his wife, Omme Salame, who came to Uhud hastily[36].

Abu Salame participated in the battle of Hamra Al-Asad, although he was severely wounded.[37] The Hamra Al-Asad epic, representing the readiness of society even after Uhud defeat, realized by the command of the Messenger of Allah (PBUH). The enemies, despite the fact that they won the war of Uhud, were terrified by the light of the fires that the Muslims made around and the fear which God placed in the enemies' hearts, so the enemies changed their mind and did not attack Medina and the Muslims returned victoriously to Medina.

After their return, Omme Salame was taking care of the wounds of her husband. The wound has somewhat improved.

Two months after the battle of Uhud, the Prophet Muhammad (PBUH) was given this news that Bani Asad was getting ready to attack Medina. The Prophet called Abu Salame and gave him a flag and sent him with 150 men to a mountain in the district of Fid.[38]

Abu Salame captured the enemy's commander in Qotan and surrounded them in Imayat al-Subh and returned to Medina with great victories and spoils.[39]

After that victory, his old wound wound was opened and he fell into the bed. He said to his wife: "I heard from the Prophet (peace be upon him) that he

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

said:" Every Muslim who is suffering from hardship says, "O God, give me rewards in return for this calamity, and give me more rewards than what I have done, God accepts his prays".

His death was at the 27th of Jamadi al-Akhar in the fourth year of Hijrah. In the morning of that day, the Prophet Muhammad (PBUH) came to him, and during that meeting Abū Salame closed his eyes forever. The Prophet (pbuh) put his hand on his eyes and said: "O God! Forgive Abu-Salame and raise his position among the close ones to You and increase his generation, and forgive us and him. Oh, the God of the worlds."[40] "Prophet Muhammad (pbuh) prayed at his dead body himself[41].

As he was wounded in the battle of Uhud and died for that reason, he was considered as one of the martyrs of uhud.

After the death of Abu Salame in the late of Shawal of the same year, the Prophet Muhammad (PBUH) married Omme Salame. It is said that after passing a proper period ('iddeh), Abu Bakr and then Omar proposed her but she did not accept them. Then the Prophet (peace be upon him) sent someone to propose her and she accepted him; in another tradition, it is said the Prophet proposed him himself.[42]

The Prophet Muhammad (PBUH) gave the home of his dead wife Zainab, daughter of Khezimeh, to her.[43]

The motive of the marriage of the Prophet Muhammad (PBUH) with Omme Salame, who was the wife of a martyr and also was a respectable, a believer, a true, loyal and patient woman ,and on the other hand who was mother of several orphans, it is said that this marriage was said to help her and her children regarding their custody and supporting spouses of martyrs. Giving shelter and helping children of the martyrs is one of the duties of the government, and Prophet Muhammad (PBUH) has been a pioneer in this regard as the leader of his community. In the marriage with Omme Salame, this intention of the Prophet (pbuh) was clearly obvious. When the holy Prophet proposed her, Omme Salame mentioned her having babies, but the Prophet asserted he wanted to take her children under his custody and said, "Your

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

children will be my children."[44]

When Omme Salame married the Prophet Muhammad (PBUH), she was 26 years old and had a good face, so Aisha was jealouse of her. [45]

Omme Salame was a wise, righteous, faithful, honest and believer in God and the Messenger of Allah and Imams (peace be upon him). He was of the respected women of companions and was considered as one of the most respected wives of the Prophet[46] (PBUH), and she came to the position that after Khadijah (PBUH) was one of the best women of the Prophet.[47]

Although our information about the personal life of Omme Salame with the Prophet Muhammad (PBUH) is negligible, by paying attention to evidence, robust intellectual analysis can be achieved.

Omme Salame, who was inspired by the teachings of Islam, was honored to learn Islamic ethics. Her life with Omme Salame added to her faith and knowledge and she learned precious lessons from him. Her travels to Habashe and Medina added to her understanding and experience. The years of her life provided a collection of experience, knowledge and wisdom for her and set her as a good example of good virtues. With this inheritance, she entered the house of the Prophet (pbuh), and all her attempt was to satisfy him. First, she tried to love lovers of the Prophet Muhammad (PBUH), who were Fatimah and Ali (peace be upon him).

She was able to fill the place of Khadijeh (S) for Fatima (S) with her maternal affection to some extent; She constantly recalled Khadijeh in front of Fatima and her father and adored her. She was present at the time of the birth of Fatima's children. Later, we saw that the sons of Fatima went to her house more often than the house of any other spouse of the Prophet (pbuh).

Due to her spiritual position, chastity, honesty, intellect and wisdom, Omme Salame could undoubtedly attract the love of the Prophet Muhammad (PBUH) to herself that he consulted her and accepted her opinion. The story of hudaybiyah peace shows her perfection of reason, the integrity of her thought, and her wisdom. A woman who, with

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

her wisdom, settled matters and knew the rules of some affairs[48].

Generally, the Prophet (pbuh) consulted Muslims on political, social, and life-related issues. Of course, Prophet Muhammad (PBUH) accepted the advice of people if came from their knowledge, precision and cleverness. So his advisors were smart people who were aware of the issues of the day.

The story of consultation of the Prophet Muhammad (PBUH) with Omme Salame was that the Prophet Muhammad (PBUH) saw in the dream that he was going to Hajj and sacrificed. Therefore, he asked the Muslims to be Muhrem and went along with him to Mecca. In Hodaybiyeh, the polytheists of Mecca closed the path to Muslims. Following the talks of the Prophet Muhammad (PBUH) with them, he agreed with them that the Muslims would not go to Makkah that year, and the next year would go to Hajj. After the treaty, the Prophet Muhammad (PBUH) urged Muslims to finish their pilgrimage by sacrificing and shaving.

But disagreement was created among the Muslims, and against the Prophet (pbuh) repeated his request three times, no one obeyed him. The Prophet Muhammad (PBUH) went to Omme Salame sadly and talked about this. Omme Salame, who was a smart, wise and prudent woman, said: "O Messenger of Allah (PBUH)!" Now that you like to do this, go out and do not speak with anyone. Sacrifice and call a barber to shave your head. The Holy Prophet (s) liked her vote. He did so, and the Muslims also rushed to sacrifice and shave their heads.[49] In this way, we see that how Omme Salame's correct understanding of the circumstances and her good judgment could prevent Muslims from splitting up.

Seyyed Mohsen Amin wrote: She was one of the wisest women, and in her interaction with Prophet she was polite and in order to attract the affection of the Prophet Muhammad (PBUH) while he was angry she used new strategies[50].

Omme Salame accompanied Prophet in several battles, such as Khandaq, Bani Mostalagh, Hudaybiyah, Kheibar, conquering Mecca, Hunayn, Ta'if and Tabuk.[51] She said about Khandaq battle: In none of the battles, the Prophet

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

Muhammad (PBUH) was bothered like this battle, and for us no battle was more frightening than this battle[52].

Muslims could give shelter to and support the polytheists. In this case, no one was allowed to capture or kill them. At the conquest of Mecca, three of the women of the companions gave shelter to some of the idolaters who did wrong against the Prophet Muhammad (PBUH), and this caused the Prophet Muhammad (PBUH) forgave them. On that day, Omme Salame gave shelter to Abu Sufyan ibn Harith ibn Abdul-mutallab, the cousin of Prophet Muhammad (PBUH) and her own nephew, Abdullah bin Umayyeh bin Mughaire. These polytheists converted to Islam after a short time. Abdullah bin Umayyah participated in the war of Hunayn and fought bravely and then got martyred in the war of Ta'if .[53]

She also participated in Hajj al-Wada with all other significant women of muslims[54].

Later Omme Salame went to the battlefield of Uhud battle each month and sent hi to the martyrs.[55]

Omme Salame has narrated many traditions from the Prophet Muhammad (PBUH), and it is cited in the Sunni books her "Musnad" included 378 hadiths.[56]

Omme Salame also narrated from Abu Sulma b.'Abd al-Asad a hadith from the Prophet Muhammad (PBUH) regarding the verse of Istirjā and patience on disaster[57].

She has also narrated some Hadiths from Hazrat Fatima (sa), and a group had quoted Hadiths heard from her whose names mentioned in various sources.[58] Although there is not a complete list of the narrators of Omme Salame in the Shi'ite Ma'ajim, the names of 87 people are mentioned, which indicates that she was a knowlegable person and in every congregation she narrated the Prophet's hadith and introduced traditions and life style of the Prophet Muhammad (PBUH) and his family to people. Most of these narrators are accepted by scholars of Rijal and Hadith.[59] Among these narrators are people like Imam Sajjad (AS), Abdullah ibn Abbas, Usameh Bin Zayd and Abu Abdullah Jadali.

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

Ayatollah Khoyi regarded him as a companion of the Prophet (pbuh) and believed that she has been a narrator[60].

Allameh Majlesi, in the entry of the life of the prophet of Allah (PBUH), allocated a part to Omme Salame.[61]

Some Sunni scholars have named women of the Prophet Muhammad (PBUH), especially Omme Salame, among jurisprudents and have reported and accepted her fiqh's verdict. Zahabi has come to the conclusion that: "Omme Salame is considered as one of the jurisprudents of Companions and is one of the thirteen companions that in giving Fatwa companions referred to. Omme Salame was particularly well-known for her opinions in terms of women's jurisprudence (divorce, giving milk, etc).[62] From her traditions, which are mentioned in the book of Farighein, one can refer to the reason for the revelation of the purifying verse (Tathir verse)[63], hadith Kasa'[64], and the Prophetic narration about the events of Karbala and the martyrdom of Imam Hussein (AS)[65].

One of the honors of Omme Salame is her narration of the verse of Tathir and the Hadith of Kasa. She herself stated that in the ninth year of the hijra this verse was revealed in her house, and at the time of its descent, besides the Prophet Muhammad (PBUH), Amir al-Mu'minin Ali, Fatima, Hassan and Hossein Ali al-Islam were present. At the time of the revelation of the verse, the Prophet (pbuh) spread a part of his Kasa (robe) he was sitting on over himself and those honored ones and raised his hands to heaven and said: O God! These are my family. Purify them from any evil! Omme Salame said: "I said, oh the Prophet (pbuh)!" I am not your family? The Prophet (pbuh) said: "You are on the path of goodness, but you are not from my family".[66]

This implies who Ahl al-Bayt are, and on the other, it shows the high position of Omme Salame.

Omme Salame has intervened in many political processes and issues that were taking place.[67] She commented on the persistence of the people over their religion, and warned caliphs and governors, especially when she observed their oppression, and did not fear any blame or hardship in the path of God.

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

According to the traditions, after the demise of the Prophet Muhammad (PBUH), Omme Salame did not cut off her connection with the family of the Prophet and was one of the protectors of the Ahlul-Bayt (AS) .

She condemned the actions of Ansar and the allegiance in Saqifa al-Sa'ede by Abu Bakr.[68]

She defended Fatemeh (sa) against Abu Bakr's denial regarding the inheritance of the Prophet Muhammad (PBUH) which belonged to Fatemah. She addressed Abu Bakr, "Do you want a lady like like Fatima bring witness for you and you do not accept her claim?" Do you think that Prophet Muhammad (pbuh) has forbidden his inheritance to her and has not told him? How soon you reveal your grudge and jealousy to Al-Muhammad (PBUH). The Messenger of Allah (PBUH) is in the sight of you and in front of you, and you will go to the court of God's Justice. These words made her deprived of rewards in that year.[69]

She narrated the Hadith of Ghadir and the virtues of Amir al-Mu'minin Ali (AS).[70]

During the illness of Fatima (S), she frequently visited her. Once, along with the immigrant women and Ansar, she visited her. Fatemeh (S) made important speech and told them the destiny of the Islamic society after the Prophet (pbuh).[71]

She was honored to be present at Fatimah's funeral procession[72].

Omme Salame courageously criticized the behavior of rulers and famouse ones in society, and invited them to good. She who was famous for having wise vote, foresight and eloquency thought about the Muslims's goodness very much and did not hesitate giving them advice.

When the people revolted against Uthman, she opposed him without having the intention of chaos. She advised him and forbade him from going to the wrong way rather than what the Prophet (peace be upon him) ordered and said: "My son! Why do people turn away from you? Why do you destroy the path of the Messenger of Allah (PBUH)? Beware of the path of the Prophet (s) and do not get upset, and at least go on the way that those two friends of you have gone![73]

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

Omme Salame's personality, and the amount of her reasoning and foresight in her speech with Aisha, the other wife of the Prophet (pbuh), is clearer when Aisha revolted to take revenge for caliph Uthman bin Afan's murder. After the murder of Uthman, Talha and Zubayr went to Mecca and encouraged Aisha to fight with Amir al-Mu'minin Ali (AS). Aisha intended to accompany Omme Salame with her, but Omme Salame warned Aisha and said to her, "Ah, Aisha! Do you want to take revenge for Uthman's blood? You disagreed with him more than all people, called him Nathal[74], and stimulated people to kill him. It is not your duty as he was a man of the Bani Umayyad, and you are from Bani Tamim. There is no kinship between you. What is this exaggeration that you are pretending and you are rebelling against Amir al-Mu'minin Ali (AS), the cousin of the Prophet Muhammad (PBUH) and do not like his caliphate? Do you want to disregard his caliphate right while Mohajerin and Ansar all have followed him and all have sworn allegiance to him and are pleased with his caliphate and are willing to obey him and you know the extent of his knowledge and virtue well? "[75]

Omme Salame talked to Aisha several times and reminded her of the great position of Amir al-Mu'minin in the eyes of the Prophet Muhammad (PBUH), and reminded her of his high place and his courage in jihad and supporting religion, and reminded her of deep knowledge of Ali (PBUH), his piety, wisdom and zeal, and and pointed out a few points approved Ali by the Prophet Muhammad (PBUH),[76] but Aisha, despite confirming all of these, said the cause of her uprising was guiding people and said, "you know my idea about Uthman, but I do not see other way unless I take revenge for Uthman's blood. And about Ali, I command him to let the council choose caliph, and if he does, it is better for him and if not, I will take out my sword to hit him, so God will judge what He wants[77]" .

Then she went to Basra with her army.

In many Shiite and Sunni histories, Omme Salame's helpful advice to Aisha is cited. As Ya'qubi in his history, Ibn A'tham in al-Futuh and Sheikh Mofid in

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

al-Jamal have mentioned.

When Omme Salame got hopeless that she could not change Aisha's mind, she participated in the community of refugees and Ansar and said, "Uthman was killed in the presence of you, and these two men (Talha and Zubayr), as you had seen yourself, talked against him. when Uthman's rulership terminated by his murder, they swore allegiance to Amir al-Mu'minin Ali (AS) and now they rebelled against him and, in their opinion, they were taking revenge for Othman's blood, and they decided to involve the home-sitting wife of the Prophet Muhammad (PBUH), while the Prophet (pbuh) asked his wives to promise that they all stayed in their homes, if he made another covenant with Aisha , she should reveal it and show us so that we will be aware of it too. O servants of God! Fear God, I command you to have piety and to cling to the divine rope[78]" .

Then, Imam Ali (AS) was informed of the intention of the companions of Jamal by Omme Salame, and she expressed her regret from the stance Aisha was taken, and sent her son Omar ibn Abu Salame to serve Ali (a.s.) and sent this message to Amir al-Mu'minin that this is what I can you do for you.[79] Amir al-Momenin praised her modesty, sound decisions, and religiousity.[80]

After the Jamal war, Omme Salame said to people: "If anyone was protected from slipping and error, Aisha counted one of these people as she was the wife of the Prophet (peace be upon him) and was knowlegable about the divine verses, but sometimes the wisdom of people are defeated. And cravings and passions prevail over men. In this case, the one who is late and behind, precedes, and the one who is ahead becomes late and behind. As sedition is raised and comes, the eyes are dark and blurred, and when it is resolved, the wise and the ignorant can recognize it all. "[81]

At the time of the caliphate of Amir al-Mu'minin Ali (AS) and during the invasion of the army of Shaam to Medina under the command of Bosr ibn Abi Artat, when the sword of Bosr was forcibly made people swear allegiance for Mu'awiya, although it is said that he advised Jaber ibn Abdullah Ansari and

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

his nephew, Abdullah ibn Abi Umayyeh to swear allegiance to Mu'aviyah out of his fear of their death, but said to Jaber, "O Jaber! Swear allegiance, although this allegiance is sin and false. The Taqiyyahs of Ashkh-e-Kahf also forced them to take the crosses and joined ceremonies with their tribe[82].

In the martyrdom of Amir al-Mu'minin, she cried hard, while at the same time as a compassionate mother tried in the sooth the Prophetic family.

As Mu'awiya commanded that Amir al-Mu'minin Ali ('a) be cursed on the pulpit, Omme Salame wrote a letter to Mu'awiya and strongly blamed him. In this letter, "You are cursing God and His messenger on your pulpits when you curse Ali and I testify that God and His messenger love him."[83] He then quoted hadiths in the virtue of Imam Ali (AS). Among them was "Ali (AS) is with the Quran and these two are not separated from each other until they enter the pond to the Prophet.[84]

From here, we also find out the importance and magnitude of Omme Salame's work, because narration of such traditions, especially after the martyrdom of Amir al-Mu'minin, was regarded as a serious struggle with Bani Omayyeh. He narrated these traditions at time when, according to Imam Shafi'i, friends because of fear and enemies because of envy, did not speak about the virtues of Ali (AS) who had heard from Prophet Muhammad.

When Imam Hussein was forced to leave Madinah and migrated to Mecca, she urged him to change his decision so as not to be martyred on this trip. She said: "My son! Skip this trip and do not make me sad by travelling to Iraq! I have heard from your grandfather, my Hossein is being martyred in the land of Iraq[85]".

In the era of Yazid bin Muawiya after the martyrdom of Imam Hussein (AS), Omme Salame paid mourning and held mourning ceremony for him.[86]

At the time of the return of Imam Sajjad (PBUH), the books of Amir al-Mu'minin which had been given to her in trust was returned to him. From here, her truthworthiness becomes clear.[87]

In practice, Omme Salame also showed that she was not only eligible to be

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

included among Momenat, Sabeghat, Mohajerat, but also achieved other pride. She was Ommul-Momenin (mother of faithfuls), she participated in numerous battles besides the Prophet (PBUH), her home was the place of revelation, and she participated in the funeral of the martyrs and believers, and commemorated the martyrs, went to the visit the martyrs' graves and cried on their graves. She was the shelter of the innocent and the helper of the poor. She had in her heart the love of Ahlul-Bayt. She narrated the sayings of the holy Prophet about Amir al-Mu'minin Ali (AS). She narrated the tragedy of martyrdom of Imam Hussein (AS) from the Prophet Muhammad (PBUH) to the people and she carried the flag of transferring traditions of the Prophet Muhammad (PBUH) to people and on various subjects narrated hadiths from the holy Prophet.

Allameh Amini has called Omme Salame a poet and attributed to her some poems[88].

The sons of Omme Salame: Omme Salame had four children from Abu Salame: Salame, Dorrah, Umar and Zainab[89].

Salmah was born in Habasheh, and emigrated to Medina with his mother. In the seventh year of Hijri, he married Ommameh, the daughter of Hamzeh bin Abdulmutallab.[90] The holy Prophet Muhammad (peace be upon him) loved Omme Salame very much. She was also like a mother for Ahlul-Bayt. She died during the caliphate of Abdul Malik bin Marwan[91].

Dorrah was one of the knowlegable woman of her time. Many narrations have been quoted by her. Umar Reza Kahaleh wrote: This person is very famous because of traditions-narrating and has inherited knowledge from mother and has narrated a lot of news and sirah.[92] Ibn Abdul-Bar, Ibn Athir and Ibn Hujr considered this person one of the companions[93].

Umar was born in Medina in the second year of hijra, although Ibn Hujr knows the birth of him in Habashe[94].

Prophet Muhammad (PBUH) was especially interested in him as he wasa martyr's child, and when he ate food, Prophet sat him next to himself and

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

taught him eating ethics[95].

On the recommendation of his mother, he joined Amir al-Mu'minin Ali (AS) and fought in the battle of Jamal besides imam Ali. Imam gave him rulership over Bahrain and then Far and Halwan, Mah and Masbadhan[96].

Umar married Zaynab, the daughter of Umais Khat'ami[97].

Umar ibn Khattab put his share from treasury four thousand Derhams, while he gave children of Mohajers two thousand Derhams, and replied to those who protested, "Who is the one who has a mother like Omme Salame?" Come here so I add to his portion[98]!

In the battle of Siffin, he was present at the request of Amir al-Mu'minin.[99] When Imam sent him to the battle of the Shaam, he said to him: "Verily, you are one of those who fight for God's cause, and your religion will remain with you".[100]

He was of the witnesses to the peace treaty of Imam Hassan (AS) and Muawiya[101].

Umar has quoted traditions from Prophet Muhammad (PBUH) and his mother. People like Sa'id ibn Masib and Urvat ibn Zubir have narrated from him[102].

He died in the 83rd year of Hijri at the rulership of Abdul-Malik ibn Marwan caliphate.[103]

Zeinab was born in Habashe and according to some in Medina. As at the time of the marriage of the Prophet (peace be upon him) and his mother was a young child, Medinah is more credible. After their marriage, she came to their house and was appreciated by the Prophet very much. She was trained by Prophet of Allah.[104]

She married Abdullah bin Zumah and had three children: Abdul Rahman, Yazid and Abu Ubaideh[105].

Zainab was a great lady of her time. She was a great hadith narrator. Ibn Abd al-Ber considered her the most knowlegable woman of her age.[106] It is quoted from Abu Rafe that she was the jurisprudent of Medina.[107] Sheikh Tusi and Allamah Mamaghani knew her as the companions and narrators of the Hadiths of the Prophet Muhammad.[108]

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

Her son Yazid was martyred in Harreh Vaqim by Shaam army[109].

Zeinab has narrated hadiths from Prophet Muhammad (PBUH), Aisha, Zainab Bint Johsh, Omme Habibeh and her mother. Individuals such as Imam Sajjad (AS), her son Abu Ubaideh,' Urva ibn Zubayr and others have narrated from her[110].

Seyyed Mohammad Sediq Hassan Khan Bahadur narrated from this lady that there is no zakat for jewelry.[111]

Zeinab died in Medina in the year 73 AH and was buried in Baqih[112].

Ultimately, after a lifetime of attempt, Omme Salame died in Medina and her soul surrendered to her creator. She is an example of loyalty, attempt and patience for Muslim women. Abu Hurairah prayed to her. Salame and Umar her children, Abdullah ibn Abi Umayyeh her nephews and Abdullah bin Wahb entered her grave[113].

Her tomb is in Baqi' beside the elders of Islam.[114]

---

[1] ktab nisab qarish, s337; sayr 'aelam alnubila'i, j2, s201-202; altabaqat alkbry, j8, s274; aisdalghabh, h1, s82; alaistieab fi maerifat alashab, j4, s1920; tahdhib altahdhibi, j2,.268ص

[2] Ibn Saad, vol. 8, p. 87.

[3] It means luggage and things of travellers

[4] Ibn Saad, vol. 8, p. 87.

[5] Tabari, vol. 3, p. 840.

[6] Ibn Saad, vol. 8, p. 87.

[7] Al-Tabaqat al-Kubra, vol.8, p.86; Al-Muhbar, p.83

[8] Vaghedi, vol. 1, p. 112.

[9] Al-Maghazi, vol.1, p.112

[10] Mohammad bin Habib Baghdadi, p. 107.

[11] Ibn Saad, vol. 8, p. 274.

[12] Ibn hazm, vol. 1, p. 137.

[13] Ibn Hejr Asghalani, vol. 2, p. 268 ; Ibn Asir, vol. 1, p. 82 ; Namari, p. 166.

[14] almaghazi, j1, s341; altabaqat alkbri, j4, s341; 'ansab alashraf, j2, s362; sayr 'aelam alnubala'i, j2, s201-202; alaistieab fi maerifat alashab, j4, s1921; sifat alsafuat, j2, sa42.

[15] Ibn Saad, vol. 8, p. 98 ; Ibn Abde Rabbah, vol. 5, p. 7 ; Ibn Jozi, vol. 5, p. 319.

[16] Balazori, vol. 2, p. 362.

[17] Zahabi, vol. 2, p. 207.

[18] Yaghobi, vol. 2, p. 245.

[19] Yaghobi, vol. 2, p. 246 ; Mas'udi ,Esbat Al-Vassie, p. 126.

[20] Koleini, Vol. 1, p. 236.

[21] sayr 'aelam alnubla', ja2, sa207; wasayil alshiyeih, ja20, sa143.

[22] Ibn saad, vol. 8, p. 98.

[23] Ibn saad, vol. 8, p. 87.

[24] Ibn saad, vol. 8, p. 44.

[25] Ibn saad, vol. 1, p. 97 ; Tabari, vol. 4, p. 1293.

[26] Mohammad bin Eshagh, vol. 1, p. 230.

[27] Sir and Al-Maghazi, p. 143; beginning and history, c. 4, p. 146; Habib al-Sir, 1, p. 308.

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

[28] Al-Seyr val Maghazi, p.176; Al-Tabaqat Al-Kubra, vol.1, p.226, vol.3, p.239; Ansab Al-Ashraf, vol.1, p.236; Tarikh Tabari, vol.2, p.330.
[29] Tarikh ibn Khaldun, vol.2, p.415
[30] Al-Seyr val Maghazi, p.164; Al-Sirah al-Nabaviyah, vol.2, p.5; Al-Rawd Al-Anf, vol.2, p.72.
[31] Al-Tabaqat Al-Kubra, vol.3, p.239; Ansab Al-Ashraf, vol.1, p.236
[32] For details refer to: Al-Seyr val Maghazi, pp.316-324
[33] Al-Sirah al-Nabaviyah, vol.2, pp.112-113; Al-Tabaqat Al-Kubra, vol.3, p.239; Al-Bada' val Tarikh, vol.4, p.167; Al-Kamil fil Tarikh, vol.1, p.515; Dala'il al-Nubuwwah, vol.4, p.143.
[34] Al-Sirah al-Nabaviyah, vol.2, pp.112-113; Al-Isti'ab fi Ma'rifah al-Ashab, vol.4, p.1921

[35] Al-Tabaqat Al-Kubra, vol.3, p.240; Al-Muhbar, p.288
[36] Al- Maghazi, vol.1, p.340; Al-Tabaqat Al-Kubra, vol.3, p.240; Ansab Al-Ashraf, vol.2,p.63
[37] Al- Maghazi, vol.1, p.340
[38] Tarikh Yaghubi, vol.2, p.74; Tarikh Tabari, vol.3, p.155
[39] Tarikh Tabari, vol.3, p.155
[40] Al- Maghazi, vol.1, p.343
[41] Tarikh Tabari, vol.3, p.187
[42] Al- Maghazi, vol.1, p.344; Ansab Al-Ashraf, vol.1, p.236; Al-Isabah fi Tamiz al-Sahabah, vol.4, p.152; Siyar A'lam al-Nabla', vol.2, pp.203-204
[43] Al-Tabaqat Al-Kubra, vol.3, p.240
[44] Al-Tabaqat Al-Kubra, vol.3, p.241
[45] Siyar A'lam al-Nabla', vol.2, p.209.
[46] A'lam al-Nisa', vol.5, p.221
[47] Tafsir al-Mizan, vol.16, p.476

[48] Al-Isabah fi Tamiz al-Sahabah, vol.4, p.152
[49] Al-Isabah fi Tamiz al-Sahabah, vol.4, p.152; Al-Kamil fil Tarikh, vol.1,p.649
[50] A'yan al-Shiah, vol.5, p.78
[51] Maghazi, vol.1, p.303, vol.2, pp.340, 67, 522, 619; Imta' al-Isma', vol.4, p.71; Jawame' al-Siyar, p.23
[52] Maghazi, vol.2,p.467
[53] Al-Kamil fil Tarikh, vol.1, p.80
[54] Maghazi, vol.3, p.834
[55] Ibid, vol.1, p.314

[56] Siyar A'lam al-Nabla', vol.2, p.210; Musnad Ahmad ibn Hanbal, vol.6, pp.289-324
[57] Al-Tabaqat Al-Kubra, vol.3, p.250; Ansab Al-Ashraf, vol.2, p.64; Al-Muhbar, pp.84-85; Musnad Ahmad ibn Hanbal, vol.4, p.27.
[58] Tahdhib al-Tahdhib, vol.12, p.456; Kitab al-Arba'in fi Manaqib Ummahat al-Muminin, pp.71, 74, 104; A'yan al-Nisa', pp.624-628
[59] Tahdhib al-Tahdhib, vol. 12,p.456; Kitab al-Arba'in fi Manaqib Ummahat al-Muminin, pp.71-74; Wafiyat al-'Ayan, vol.2, p.399; Rijal Tusi, p.23; Mu'jam Rijal al-Hadith, vol.23, p.177; A'yan al-Nisa', pp.624-628
[60] Mu'jam Rijal al-Hadith, vol.23, p.177
[61] Bahar al-Anvar, vol.22, Chapter Fada'il Omme Salame.
[62] Siyar A'lam al-Nabla', vol.2, p.203; Nisa' Ahlul Bayt, pp.264-265
[63] Holy Quran, Surah Ahzab, verse. 33
[64] Musnad Ahmad ibn Hanbal, vol.6, pp.294, 296, 298; al-Mu'jam al-Kabir, vol.3, pp.46-49; Mustadrik 'Ala al-Sahihin, vol.3, p.146; Sunan Tirmidhi, vol.5, p.699
[65] Tarikh Yaghubi, vol.2, pp.182-183; Musnad Ahmad ibn Hanbal, vol.6, p.294; Al- Hidayat Al-

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

Kubra, pp.203-204; Ithbat al-wasiyah, 141; Al-'iqd al-Farid, vol.4, p.383.

[66] Musnad Ahmad ibn Hanbal, vol.6, pp.294, 296, 298; Al-Mu'jam al-Kabir, vol.3, pp.46-49; Mustadrik 'Ala al-Sahihin, vol.3, p.146; Sunan Tirmidhi, vol.5,p.699.

[67] Al-'iqd al-Farid, vol.1, p.212.

[68] Bahar al-Anvar, vol.28, p.300.

[69] Dala'il al-Imamah, pp.39-40.

[70] Al-Mu'jam al-Kabir , vol.23, pp.377-380; Mu'jam Rijal al-Hadith, vol.23, p.177; A'yan al-Nisa',pp.624-628

[71] Bihar al-Anvar, vol.43,p.156.

[72] Mustadrik 'Ala al-Sahihin, vol.2,p.86.

[73] Bilaghat al-Nisa', p.7.

[74] Means old hyena

[75] Sharh Nahjul-Balagheh, vol.2, p.208

[76] Tarikh Yaghubi, vol.2, p.78; Al-Imamah val Siyasah, vol.1, pp.57-58, Bilaghat al-Nisa', pp.15-16; Al-'iqd al-Farid, vol.4, pp.316-317; Ma'ani al-Akhyar, p.357

[77] Al-Jamal, p.128

[78] Ibid, p.129

[79] Ansab Al-Ashraf, vol.1, p.430; Tarikh Tabari, vol.4, pp.451-452

[80] Al-Futuh, p.409; Seffat al-Sefwat, p.56; Sharh Nahjul-Balagheh, vol.6, pp.77-80

[81] Al-Imamah val Siyasah, vol.1, p.76; Al-Ihtijaj, vol.2, p.100; Sawa'iq al-Muhraqih, p.71; Bahar al-Anvar, vol.32, p.117

[82] Sahih Bukhari, vol.1, p.141; Al-Gharat, p.415; Al-Ikhtisas, pp.113-116

[83] Al-'iqd al-Farid, vol.4,p.366; Tarikh Baghdad, vol.7, p.401

[84] Mu'jam Rijal al-Hadith, vol.23, p.177

[85] Bahar al-Anvar, vol.44, p.331

[86] Usdul-Ghabah, vol.20,p.143

[87] Wasa'il al-Shia, vol.20,p.143

[88] Al-Ghadir, vol.3,p.34; Manaqib Al Abi-Talib, vol.3,p.130; Seffat al-Sefwat, p.72; Bahar al-Anvar, vol.43,p.111.

[89] Al-Ma'arif , p.136;Al-Muhbar,p.84; Ansab Al-Ashraf, vol.2,p.63; Tarikh Tabari,vol.3,p.164

[90] Al-Muhbar,pp.64,107; Ansab Al-Ashraf, vol.3,p.63; Al-Isti'ab fi Ma'rifah al-Ashab, vol.2,p.641; Al-Isabah fi Tamiz al-Sahabah, vol.4,p.150

[91] Al-Isti'ab fi Ma'rifah al-Ashab, vol.2,p.641; Al-Isabah fi Tamiz al-Sahabah, vol.4,p.150

[92] A'lam al-Nisa',vol.1,p.408

[93] Al-Isti'ab fi Ma'rifah al-Ashab, vol.3,p.724; Al-Isabah fi Tamiz al-Sahabah, vol.4,p.290; Usdul-Ghabah,vol.5,p.449

[94] Al-Isabah fi Tamiz al-Sahabah, vol.4,p.592

[95] Al-Isti'ab fi Ma'rifah al-Ashab, vol.3,pp.1159-1160; Al-Isabah fi Tamiz al-Sahabah, vol.4,p.593

[96] Al-Ma'arif,p.136; Ansab Al-Ashraf, vol.1,p.430; Tarikh Tabari,vol.4,pp.451-452; Dala'il al-Nubuwwah, vol.1,p.144

[97] Al-Ma'arif,p.125

[98] Al-Ma'arif,p.136; Ansab Al-Ashraf, vol.1,p.430; Tarikh Tabari,vol.4,pp.451-452; Dala'il al-Nubuwwah,vol.1,p.144

[99] Al-Futuh al-Baldan, p.630

[100] Nahjul-Balagheh, letter 42; Al-Muhbar,p.293

[101] Al-Futuh,p.766

[102] Jame' al-Ruwat,vol.1,p.630

[103] Al-Isti'ab fi Ma'rifah al-Ashab, vol.3,pp.1159-1160; Al-Isabah fi Tamiz al-Sahabah, vol.4,p.593; Usdul-Ghabah,vol.4,p.183

[104] Kashf al-Ghummah, vol.2,p.36

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

[105] Al-Tabaqat Al-Kubra,vol.3,p.239; Ansab Al-Ashraf,vol.1,p.236,vol.2,p.64; Al-Isti'ab fi Ma'rifah al-Ashab, vol.4, p.1855

[106] Tanqih al-Maqal fi 'Ilm al-Rijal, vol.3,p.78; Al-Isti'ab fi Ma'rifah al-Ashab, vol.4,p.1855

[107] Nisa' min 'Asr al-Nubuwwah, vol.2,p.177

[108] Rijal Tusi, p.133; Tanqih al-Maqal fi 'Ilm al-Rijal,vol.3,p.78

[109] Al-Akhbar al-Taval, p.311

[110] Jame' al-Ruwat, vol.1,p.630

[111] p.384

[112] Al-Tabaqat Al-Kubra, vol.3,p.239; Ansab Al-Ashraf,vol.1,p.236,vol.2,p.64; Al-Isti'ab fi Ma'rifah al-Ashab, vol.4,p.1855

[113] Al-Tabaqat Al-Kubra, vol.3,p.239

[114] Siyar A'lam al-Nabla',vol.2,p.209; Al-Isti'ab fi Ma'rifah al-Ashab, vol.4,p.1921

Sources

1 - Ithbat al-wasiyah lil'Imam 'Ali bin abi Talib (a.s.), Mas'oudi, 'Ali bin Husayn, Beirut: Dar-al-Dwa', 1409 A.H.

2 - Al-Akhbar al-Taval, Dinwari, abu-Hanifah Ahmad bin Dawud, publish: 'Abdul-Mun'im 'Amir, Cairo: 1960 A.D.

3 - Al-Isti'ab fi Ma'rifah al-Ashab, Ibn 'Abd Athir, publish: 'Ali Muhammad Bejavi, Beirut: 1412 A.H. / 1992 A.D.

4 - Usdul-Ghabah fi Ma'rifah al-Ashab, ibn Athir, 'Izuddin 'Ali ibn Ahmad bin Abi al-Karam, publish: 'Adel Ahmad Refa'ee, Beirut: 1417 A.H. / 1966 A.D.

5 - Al-Isti'ab fi Ma'rifah al-Ashab, ibn Hujr 'Asqalani, Ahmad bin 'Ali, Beirut: muasisih al-Tarikh al-'Arabi, 1328 A.H.

6 - A'lam al-Nisa', Kahaleh, 'Umar Rida, Beirut: muasisih al-Risalat, 1982 A.D.

7 - A'yan al-Shiah, Amin, Seyyid Mohsen, publication: Hasan Amin, Beirut: Dar al-Ta'aref lil-Matbu'at, 1403 A.H.

8 - A'yan al-Nisa', Hakimi, Muhammad-Riza, Beirut: 1403 A.H./ 1983 A.D.

9 - Imta' al-Isma', Miqrizi, Taqi al-Din Ahmad bin 'Ali, Cairo: Matba'at al-Jannat, 1941 A.D.

10 - Al-Imamah val Siyasah, Ibn Qatibah Dinvari, Abu Muhammad 'Abdullah ibn Moslem, publish: Taha Mohammad al-Zini, Beirut: Dar al-Ma'refah.

11 - Ansab Al-Ashraf, Biladhuri, Ahmad ibn Yahya, Ahmad ibn Muhammad, publish: Mahmoud Firdous Al-'Azam, Damascus: 1996-2000 A.D.

12 - Bahar al-Anvar ***Al-Jame'ah le-Durar al-'Aimmah al-Athar*** , 'Allamah Majlisi, Molla Muhammad Baqir, Tehran: Maktabat al-Islamiyah, 1362 Shamsi.

13 - Al-Bada' val Tarikh, Muqaddasi, Mutahir ibn Tahir, Paris: publication kalman Hawar, 1899-1919 A.D., publication ufset Tehran: 1962 A.D.

14 - Bilaghat al-Nisa', Ibn Abi Tahir Teyfur, Ahmad, Beirut: Dar al-Nehdat al-Hadithah.

15 - Tarikh Baghdad, Khatib Baghdadi, Abu-Bakr Ahmad ibn 'Ali, Beirut: Dar al-Kotub 'Arabi.

16 - Tarikh Tabari, Tarikh al-Umam val Muluk, Tabari, Muhammad ibn Jarir, publication: Muhammad Abul-Fadl Ibrahim, Beirut: 1382-1387 A.H./ 1962-1967 A.D.

17 - Tarikh Yaghubi, Yaghubi, Ahmad ibn Ishaq, Beirut: Dar Sader, 1379 A.H. / 1960 A.D.

18 - Tafsir al-Mizan, Tabataba'ee, seyyid Muhammad Husain, Tehran: Bunyad 'Ilmi va Fikri 'Allameh Tabataba'ee, 1376 Shamsi.

19 - Tanqih Al-Maqal Fi Ahwal Al-Rijal, Mamaqani, Sheikh 'Abdullah, Najaf: Al-Matba'at al-Heydariyah, 1352 A.H.

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

20 - Tahdhib al-Tahdhib, Ibn Hujr 'Asqalani, Ahmad ibn 'Ali, Najaf: Darul-Kubub al-Islamiyah, 1377 Qamari.
21 - Jame' al-Ruwat, Ardebili Gharavi Haeri, Muhammad ibn 'Ali, Qum: publication Ayatullah Mar'ashi, 1403 Qamari.
22 - Al-Jamal, Mufid, Muhammad bin Muhammad bin Nu'man, Qum: 1313 Qamari.
23 – Jumherat al-Nasab le-ebn al-Kalbi, al-Kalbi, publication Mahmoud Ferdous 'Azam, Cairo: 1982 A.D.
24 - Jawame' al-Siyar va Khums Rasail Ukhra, Ibn Hazm, publication Ihsan 'Abbas va Naseruddin Asad, Cairo: 1950 A.D.
25 - Dala'il al-Imamah, ibn Rustam Tabari, Muhammad, Najaf: 1383 Qamari / 1963 A.D.
26 - Dala'il al-Nubuwwah, Tabari, Muhammad bin Jarir, Beirut: Mu'asesah al-Ilmi lel-Matbu'at, 1408 Qamari.
27 - Rijal Tusi, Sheikh Tusi, Abu Jafar Muhammad ibn Hasan, Najaf: 1381 Qamari.
28 – Al-Rawz al-Anf fi Sharh al-Sirah al-nabawiyyah le ibn Hisham, Suheili, 'Abdul-Rahman Vakil, publication 'Abdul-Rahman, Cairo 1387-1390 Qamari / 1967-1970 A.D., publication ufst 1410 Qamari /1990 A.D.
29 - Sunan Tirmidhi (al-Jami' al-Sahih), Tirmidhi, Muhammad ibn 'Isa, publication 'Abdul-Wahhab 'Abdul-Latif, Beirut: 1403 Qamari / 1983 A.D.
30 - Siyar A'lam al-Nabla', Dhahabi, Muhammad ibn Ahmad, publication Shu'ayb Arnouvat et al., Beirut: 1401-1409 Qamari / 1981-1988 A.D.
31 - Al-Sirah al-Nabaviyah, Ibn Hisham, publication Mustafa Saqa, Ibrahim Abyari va 'Abdul-Hafiz Shelbi, Beirut: Dar Ahya' al-Turath al-'Arabi.

32 - Sharh Nahjul-Balagheh ibn Abi al-Hadid, ibn Abi al-Hadid, 'Ezuddin 'Abdul-Hamid ibn Muhammad, publication Muhammad Abul-Fadl Ibrahim, Cairo: 1385-1387 Qamari / 1965-1967 A.D.
33 - Sahih Bukhari, Bukhari, Abi 'Abdullah Muhammad ibn Isma'il ibn Ibrahim, publication Muhammad dhehni Afandi, Istanbul: 1401 Qamari / 1981 A.D.
34 - Seffat al-Sefwat, Ibn Juzi, Abu al-faraj 'Abdul-Rahman ibn 'Ali, researched by Mahmoud Fakhuri va Muhammad Ravas Qale'-Chi, Halab: 1389-1393 Qamari /1969-1973 A.D.
35.Al-Sawa'iq al-Muhraqah, ibn Hujr Heithami Maliki, Ahmad, Najaf, Maktabat al-Huda
36 - Al-Tabaqat Al-Kubra, ibn Sa'ad Katib Waqidi, Muhammad, publication Ihsan 'Abbas, Beirut: Dar Sadir, 1405 Qamari.
37 - ***Al-'Ibar va Divan al-Mubtade'a val Khabar*** (Tarikh ibn Khaldun), ibn Khaldun, 'Abdul-Rahman ibn Muhammad, translator 'Abdul- Muhammad Ayati, Tehran: Mu'asisah Mutali'at va Taghighat Farhangi, 1363 Shamsi.
38 - Al-'iqd al-Farid, Ibn 'Abderbeh, 'Ahmad ibn Muhammad, publication 'Ali Shiri, Beirut: Dar Ahya' al-Turath al-'Arabi, 1409 Qamari.
39 - ***Al-Ghadir fi al-Kitab va al-Sunnah va al-Adab***, 'Allamah Amini, 'Abdul-Husain, Qum: Darul Kutub al-Islamiyah, 1416-1422 Qamari / 1995-2002 A.D.
40 - Al-Futuh, Ibn A'tham Kufi, Ahmad, Heidar-abad: 1395 Qamari / 1975 A.D.
41 - Al-Futuh al-Baldan, Biladhuri, Ahmad bi Yahya, publication Salah al-Din Munjid, Cairo: Maktabah al-Nihdath
42 - Al-Kamil fil Tarikh, Ibn Athir, 'Izuddin 'Ali ibn Ahmad ibn Abi al-Karam, researched Maktabah al-Turath, Beirut: 1385-1386 Qamari.
43 - Kitab al-Arba'in fi Manaqib Ummahat al-Muminin, Ibn 'Asakir, 'Abdul-Rahman, researched by Muhammad Muti'Hafiz va ghazve Badiz, Beirut: Darul Fikr.

[Downloaded from safinah-al-nejat.ir on 2024-10-12]

44 - ***Kitab Nasab Quraish***, Mas'ab ibn 'Abdullah Zubairi, publication lewy Pronsal, Cairo: 1953 A.D.
45 - Al-Seyr val Maghazi, Ibn Ishaq, publication Souheil Zikar, Darul Fikr, 1398 Qamari / 1978 A.D., Qum: 1368 Shamsi.
46 - Kitab Nisa' …, Dimyati, 'Abdul-Mumin ibn Khalaf, publication Fahami Sa'd, Beirut: 1409 Qamari / 1989 A.D.
47 - Kashf al-***Ghummah fi Ma'rifah al-Imamah***, Arbili, 'Ali ibn 'Isa, Nashr al'Adab al-Hawza, Kitab-furushi Islamiyah.
48 - Manaqib Al Abi-Talib, Ibn Shahr Ashub Mazandarani, Abu Ja'far Rashiduddin Muhammad ibn 'Ali, Qum: Intisharat 'Allamah.
49 - Al-Muhbar, Ibn Habib, Muhammad, attempted by IlzeLishten Ishtetr, Heidarabad: 1361 Qamari / 1942 A.D.
50 - Mustadrik 'Ala al-Sahihin fi al-Hadith, Hakim Neishaburi, Muhammad bin 'Abdullah, attempted by Mustafa 'Abdul-Qadir 'Ata, Beirut: 1411 Qamari.
51 - Musnad Ahmad ibn Hanbal, Ahmad ibn Hanbal, Beirut: Dar al-Jalil.
52 – A-Ma'arif, Ibn Qatibah Dinvari, 'Abdullah, attempted by Thirwat 'Akashe, Cairo, 1960 A.D.
53 - Ma'ani al-Akhbar, Saduq (Ibn Babvey), Abu Ja'far Muhammad ibn 'Ali, publication 'Ali Akbar Ghafari, Qum: Intisharat Islami Jame'eh Modarresin, 1361 Shamsi.
54 - Mu'jam Rijal al-Hadith va Tafsil Tabaqat al-Ruwwat, Khuee, seyyed Abul-Qasim, nashr-e-Tawhid, 1413 Qamari.

55 - Al-Mu'jam al-Kabir, Tabarani, Abul-Qasim Sulayman ibn Ahmad, publication Hamdi 'Abdul-Majid al-Selfi, Mosel: 1405 Qamari / 1984 A.D.

56 - Maghazi, Waqidi, Muhammad ibn 'Umar, publication Jonz, London: 1966 A.D..
57 - Nisa' ***ahl al-Bayt***, Khalil Jom'eh, Ahmad.
58 - Nahjul-Balagheh, Imam 'Ali ibn Abi-Talib, translated by Seyyed Ja'far Shahidi, Tehran: Intisharat Amozesh Inqilab Islami, 1371 Shamsi.
59 - Wasa'il al-Shia, Hurr 'Amili, Muhammad bin Hasan, Beirut: Dar Ahya' al-Turath, 1391 Qamari.
60 - Wafiyat al-'Ayan, Ibn Khalkan, Shams al-Din Ahmad ibn Muhammad ibn Abi-Bakr, publication Ihsan 'Abbas, Beirut: 1968-1977 A.D.
61 - Al- Hidayat Al-Kubra, Khasibi, Husayn bin Hamdan, Beirut: 1406 Qamari / 1986 A.D.

[Downloaded from safinah-al-nejat.ir on 2024-10-12]