



Supplementary Notes:

SAYYIDAH ZAYNAB BINT

RASŪLILLĀH رَضِيَ اللَّهُ عَنْهَا



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The Biography of Sayyidah Zaynab bint Rasūlillāh

The eldest daughter of Rasūlullāh ﷺ was Zaynab رَضِيَ اللَّهُ عَنْهَا whose honourable mother was Sayyidah Khadījah bint Khuwaylid ibn Asad رَضِيَ اللَّهُ عَنْهَا.

Blessed Birth

The marriage of Rasūlullāh ﷺ to Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا was in accordance with the custom prevalent before the advent of Islam. According to the report of some historians, after five years of this blessed marriage, Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was born when the blessed age of Rasūlullāh ﷺ closed in on thirty. At the advent of Islam, the age of Sayyidah Zaynab reached about 10 years. After the proclamation of Nubuwwah, firstly Khadījah was honoured with Islam coupled with the children of Rasūlullāh ﷺ. Naturally, the mother has an effect on the thoughts and preferences of her children. Accordingly, all the daughters being honoured with Islam is manifest and in accordance to the principles of nature.

The scholars state that Sayyidah Zaynab lived up to the era of Islam, accepted the faith, and emigrated when the time came. The incident of her emigration will come further on. The natural attachment one has with one's elder children is well-known. Rasūlullāh ﷺ would display special love to his eldest daughter. This has been recorded by Ibn 'Abd al-Barr and also appears in the book of al-Muḥibb al-Ṭabarī, *Dhakhā'ir al-'Uqbā*. Al-Shaykh Ḥusayn Diyār al-Bakrī writes in *Tārīkh al-Khamīs*:

عبيد الله بن محمد بن سليمان الهاشمي يقول ولدت زينب بنت رسول الله صلى الله عليه وسلم في سنة ثلاثين من مولد النبي صلى الله عليه وسلم وأدرت الإسلام وأسلمت وهاجرت وكان رسول الله صلى الله عليه وسلم محبا فيها

'Ubayd Allāh ibn Muḥammad ibn Sulaymān al-Hāshimī relates, "Zaynab bint Rasūlillāh was born thirty years after the birth of Rasūlullāh ﷺ. She lived until the era of Islam, accepted the faith, and emigrated. Rasūlullāh ﷺ loved her dearly."¹

The Narration Regarding the Marriage of Sayyidah Zaynab

عن عائشة رضي الله عنها قالت كان أبو العاص بن الربيع من رجال مكة المعدودين مالا وتجارة وأمانة فقالت خديجة لرسول الله صلى الله عليه وسلم زوجه وكان رسول الله صلى الله عليه وسلم لا يخالفها وذلك قبل أن ينزل عليه الوحي فزوجه زينب فلما أكرم الله نبيه صلى الله عليه وسلم بنبوته آمنت خديجة وبناته

Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا reports, "Abū al-'Āṣ ibn al-Rabī² was considered to be among the affluent honest businessmen of Makkah. Khadījah requested Rasūlullāh ﷺ to marry Zaynab to him. Rasūlullāh ﷺ would not oppose her in any matter. This was before revelation was sent upon him. Accordingly, he got Zaynab married to Abū al-'Āṣ. (According to this narration, this marriage was contracted prior to Nubuwwah.) When Allah honoured Rasūlullāh ﷺ with

1 *Dhakhā'ir al-'Uqbā*, pg. 156, section 4, Zaynab bint Rasūlillāh; *al-Ist'āb*, vol. 4 pg. 305, the daughter of Rasūlullāh ﷺ; *Tārīkh al-Khamīs*, vol. 1 pg. 273, Zaynab.

2 Some say that the name of Abū al-'Āṣ was Laqīṭ while others suggest Muqassim. His lineage is as follows: Abū al-'Āṣ ibn al-Rabī ibn 'Abd al-'Uzzā ibn 'Abd al-Shams ibn 'Abd Manāf, i.e. Abū al-'Āṣ's lineage meets with Rasūlullāh ﷺ and 'Alī رَضِيَ اللَّهُ عَنْهُ at the fourth forefather. Regarding the demise of Abū al-'Āṣ رَضِيَ اللَّهُ عَنْهُ, the scholars write that it took place in the Khilāfah of Abū Bakr رَضِيَ اللَّهُ عَنْهُ in Dhū al-Ḥijjah 12 AH while others say that Abū al-'Āṣ رَضِيَ اللَّهُ عَنْهُ was martyred in the Battle of al-Yamāmah. Abū al-'Āṣ رَضِيَ اللَّهُ عَنْهُ is the nephew of Khadījah رَضِيَ اللَّهُ عَنْهَا. His mother's name is Hālah bint Khuwaylid ibn Asad, who is the sister of Khadījah رَضِيَ اللَّهُ عَنْهَا; Khadījah is the aunt of Abū al-'Āṣ رَضِيَ اللَّهُ عَنْهُ. Abū al-'Āṣ رَضِيَ اللَّهُ عَنْهُ is the cousin of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا and a very loyal and dignified son-in-law of Rasūlullāh ﷺ. Allah willing, points regarding his loyalty will ensue.

The Services of Sayyidah Zaynab in the Initial Stages of Nubuwwah

When Rasūlullāh ﷺ began inviting the people to dīn and called the Quraysh towards Islam, they were extremely angered. They were not at all prepared to listen to the call of Islam and were at the forefront in harming Rasūlullāh ﷺ. Accordingly, an incident of this era is narrated in the ḥadīth from which the services of Sayyidah Zaynab رضي الله عنها become manifest.

Al-‘Allāmah al-Haythamī, with reference to al-Ṭabarānī, narrates the words of al-Ḥārith ibn al-Ḥārith:

My father and I once reached Makkah. People were surrounding a man whom they were calling ṣābī (one who has renounced his faith). This man was Rasūlullāh ﷺ who was inviting the people towards the oneness and belief in Allah. However, the people were belying Rasūlullāh ﷺ and were trying to harm him. This continued until noon, when the people dispersed from Rasūlullāh ﷺ. Then a young girl came who (out of concern and worry) threw her scarf behind her. She was carrying a large bowl of water and a scarf. She presented this to Rasūlullāh ﷺ. Rasūlullāh ﷺ drank the water and wiped his face. He then lifted his gaze and said, “My beloved daughter! Place your scarf over your chest and do not fear destruction for your father in these circumstances. (Allah Ta‘ālā is the protector and helper.)”

We asked, “Who is this girl?” to which the people replied: “This is the daughter of Rasūlullāh ﷺ, Zaynab.” (Narrated by al-Ṭabarānī with reliable narrators.)²

Regarding this portion of the incident, plenty narrations appear in the aḥādīth. The original text of one authentic narration is presented for the benefit of the scholars.

عن الحارث بن الحارث قال قلت لأبي ما هذه الجماعة قال هؤلاء القوم الذين اجتمعوا على صابئ لهم قال فنزلنا فإذا رسول الله صلى الله عليه وسلم يدعو الناس إلى توحيد الله عز وجل والإيمان وهم يردون عليه ويؤذونه حتى انتصف النهار وانصدع الناس عنه أقبلت امرأة قد بدا نحرها تحمل قدحا ومندبلا فتناولته منها فشرب وتوضأ ثم رفع رأسه فقال يا بنية خمرى عليك نحرى ولا تخافين على أبيك قلنا من هذه قالوا هذه زينب بنته

The following points are deduced from this incident:

Sayyidah Zaynab رضي الله عنها always remained engaged in helping her beloved father in the hardships and difficulties of the initial stages of Islam and, according to her capacity, lent her full service. At that stage, to help Rasūlullāh ﷺ even a little was a mammoth task. In fact, it was synonymous to throwing oneself into destruction. In those most challenging stages, Rasūlullāh ﷺ lovingly consoles his beloved against the fears of his destruction that we should not dread or fear, for Allah is our protector and helper. The enemies of dīn cannot harm us in anyway.

Just as this era was the most arduous for the last Messenger of Allah ﷺ, it was just as tough for his children and beloved daughters. Those innocent pure souls remaining diligent in supporting the truth in trying situations and continuing to aid in the problematic stage of Islam is a lofty paragon of their religious status and practical assistance which is a thing of great envy for all the Muslim women of the Ummah and an example to follow.

It should be noted that an incident similar to this has been related by the Muḥaddithīn regarding Sayyidah Fāṭimah al-

1 *Dhakḥā'ir al-'Uqbā*, pg. 157, chapter on her marriage (Zaynab bint Rasūlillāh); *al-Bidayah*, vol. 3 pg. 311, section on the news of the adversities of the participants of Badr; *Sīrah Ibn Hishām*, vol. 1 pg. 651, 652, chapter on the reason why Abū al-'Āṣ married Zaynab.

2 *Majma' al-Zawā'id*, vol. 6 pg. 21, the book on battles, section on Rasūlullāh ﷺ spreading the message he was sent with and his perseverance while doing this.

Zahrā رضی اللہ عنہا which will be mentioned in her biography, Allah willing.

The Sincere Services of Abū al-‘Āṣ During the Boycott (as mentioned in Shī‘ī books)

The scholars of history have written among the incidents that took place in the *Shi‘b* (gorge) of Abū Ṭālib:

و ابو العاص بن ربیع کہ داماد رسول بود بر در شعب شتر ہے آورد کہ گندم و خرما بر آنها بار کرده بود و صدا میزد برآں شتران کہ داخل درہ میشدند و برے گشتند لہذا حضرت فرمود کہ ابو العاص حق دامادی مارا نیگو رعایت

Abū al-‘Āṣ ibn al-Rabī‘, the son-in-law of Rasūlullāh صلی اللہ علیہ وسلم, at the time of poverty and want of the people ostracised in the valley, would bring camel loads of wheat and dates to help and assist them. He would call out and leave the supplies at the entrance of the valley, so that it could enter the valley, and would then return from there. In this manner, Abū al-‘Āṣ would help the ostracised people and arrange for food to be delivered to them. For this very reason, Rasūlullāh صلی اللہ علیہ وسلم remarked, “Abū al-‘Āṣ has duly considered our in-law relationship and has fulfilled its right.”¹

Numerous Shī‘ī scholars have narrated this incident in their writings. Hereunder, the original text of this incident is presented from the book, *Ḥayāt al-Qulūb*, of Mullā Bāqir al-Majlisī; al-Shaykh ‘Abbās al-Qummī has also related this incident:

و از کسا نیکہ گا یے برائے آنها خوردنی ہے فرستاد ابو العاص بن ربیع داماد پیغمبر صلی اللہ علیہ وسلم و بشام بن عمرو و حکیم بن حزام بن خویلد برادر زادہ خدیجہ بود و نقل شدہ کہ ابو العاص شتران از گندم و خرما حمل دادہ بشعب ہے برد و رہا ہے کرد و ازینجا است کہ حضرت پیغمبر صلی اللہ علیہ وآلہ فرمودہ کہ ابو العاص حق دامادی ما بگراشت

Among the good people who would send food were Abū al-‘Āṣ ibn al-Rabī‘ who was the son-in-law of Rasūlullāh صلی اللہ علیہ وسلم, Hishām ibn ‘Amr, and Ḥakīm ibn Ḥizām ibn Khuwaylid the cousin of Sayyidah Khadījah. It has been reported that Abū al-‘Āṣ would bring camel loads of wheat and dates and leave them by the valley. For this very reason, Rasūlullāh صلی اللہ علیہ وسلم commented, “Abū al-‘Āṣ has fulfilled the responsibility of a son-in-law.”

Al-Shaykh ‘Abbās al-Qummī has in the above quotation clarified that amongst those who arranged for food to be taken to the ostracised people in the gorge of Abū Ṭālib was Abū al-‘Āṣ ibn al-Rabī‘ who was the son-in-law of Rasūlullāh صلی اللہ علیہ وسلم, Hishām ibn ‘Amr, and Ḥakīm ibn Ḥizām ibn Khuwaylid رضی اللہ عنہ the cousin of Sayyidah Khadījah رضی اللہ عنہا.

To summarise the above, Abū al-‘Āṣ ibn al-Rabī‘ رضی اللہ عنہ specially assisted Rasūlullāh صلی اللہ علیہ وسلم and the other ostracised people of the Banū Hāshim in this most challenging time and fulfilled the right of kinship in the most beautiful manner. This is proof of the sincerity and noble habit of Abū al-‘Āṣ رضی اللہ عنہ and an admirable example of caring and sympathy. This incident is counted among the special feats of Abū al-‘Āṣ رضی اللہ عنہ.

The renowned Shī‘ī scholar, Mullā Bāqir al-Majlisī, has mentioned this subject in his book, *Mir‘āt al-‘Uqūl Sharḥ al-Uṣūl*, vol. 5 pg. 183, under the chapter on the birth of Rasūlullāh صلی اللہ علیہ وسلم.

The Assistance of Ḥakīm ibn Ḥizām in the Gorge of Abū Ṭālib

Ibn Kathīr رحمہ اللہ has mentioned this in *al-Bidāyah wa al-Nihāyah* under the chapter on Ḥakīm ibn Ḥizām in the following words:

كان حکیم (بن حزام) یقبل بالعیر یقدم من الشام فیشتريها بکمالها ثم یذهب بها فیضرب أذبارها حتی یلج الشعب یحمل الطعام و الکسوة تکرمة لرسول الله صلی الله علیه وسلم ولعمته خدیجة بنت خویلد

¹ *Ḥayāt al-Qulūb*, vol. 2 pg. 337, section 26 on entering the gorge of Abū Ṭālib.

Ḥakīm (ibn Ḥizām) would approach the caravans coming from Greater Syria and buy the entire caravan. He would then ride them until he entered the gorge, carrying food and clothes, as a form of honouring Rasūlullāh ﷺ and his paternal aunt, Khadījah bint Khuwaylid.¹

The Scheme to Incite Abū al-ʿĀṣ to Divorce Zaynab and his Open Rejection

Rasūlullāh ﷺ went through extremely challenging times in Makkah. All the residents of Makkah and the surrounding areas were averse to Islamic teachings. This populace was not at all prepared to listen and understand the injunctions of *Tawḥīd* (Allah's oneness) and *Risālah* (Prophethood) and harboured deep hatred for the Muslims. The hatred for Islam and the Muslims had reached its peak. In these difficult times, just as Rasūlullāh ﷺ continued the efforts to spread Islamic teachings and dīn, he fulfilled social responsibilities in a kind, loving way.

According to the prevalent custom of the Arabs, Rasūlullāh ﷺ got his daughters married in his family and tribe. The Makkans opposed Islam and made it their objective and goal to put obstacles in every step of the way. Even in the matter of marriage, they adopted the path of opposition and made a firm intention to incite those who were married to the daughters of Rasūlullāh ﷺ to terminate the marriage and divorce them.

فلما نادى قريشا بأمر الله تعالى أتوا أبا العاص بن الربيع فقالوا فارق صاحبك ونحن نزوجك بأي امرأة شئت من قريش فقال لا والله لا أفارق صاحبتى وما يسرنى أن لي بامراتي أفضل امرأة من قريش

When he invited the Quraysh at the command of Allah, they approached Abū al-ʿĀṣ ibn al-Rabīʿ telling him, “Divorce your wife, and we will wed any woman of the Quraysh you desire to you.”

He refused, “No, by Allah! I will not divorce my wife. It will not please me to have in lieu of my wife the most superior woman of the Quraysh.”²

The Sincerity of Sayyidunā Abū al-ʿĀṣ to Maintain Family Ties and Rasūlullāh's ﷺ Appreciation of him

Sayyidunā Abū al-ʿĀṣ ibn al-Rabīʿ رضى الله عنه at this instance displayed his full steadfastness, notwithstanding the coercion extended by the Quraysh to terminate that relation he enjoyed with Rasūlullāh ﷺ. Sayyidunā Abū al-ʿĀṣ رضى الله عنه is worthy of being congratulated a thousand times, more so when this was his attitude despite having not embraced Islam yet. When the people forced the issue of divorce and separation from his wife, he considered the relationship he enjoyed with Rasūlullāh ﷺ and flatly refused declaring:

لا والله إذا لا أفارق صاحبتى

No, by Allah! I will never separate from my wife (Sayyidah Zaynab رضى الله عنها)³

At this juncture, the historians write in favour of Abū al-ʿĀṣ:

وكان أبو العاص بن الربيع مواخيا لرسول الله صلى الله عليه وسلم مصافيا له وكان صلى الله عليه وسلم قد شكر مصاهرة وأثنى خيرا حين أبى أن يطلق زينب لما سأله قريش ذلك

Abū al-ʿĀṣ رضى الله عنه fully appreciated Rasūlullāh ﷺ and sincerely maintained the family relation he enjoyed with him.

1 *Al-Bidāyah wa al-Nihāyah*, vol. 8 pg. 68.

2 *Dhakhā'ir al-Uqbā*, pg. 157, chapter on Zaynab's marriage; *al-Bidāyah*, vol. 3 pg. 311, section on the news of the adversities of the participants of Badr; *Tārīkh al-Khamīs*, vol. 1 pg. 273, mention of Zaynab.

3 *Al-Bidāyah*, vol. 3 pg. 311, section on the news of the adversities of the participants of Badr.

Rasūlullāh ﷺ expressed his appreciation and praised Abū al-‘Āṣ ﷺ who flatly refused to divorce Zaynab when the Quraysh persuaded him.¹

The Arduous Life of Makkah

When the hatred of the Makkans for the Muslims reached its peak, the command of Allah Ta‘ālā descended and permission was granted to Rasūlullāh ﷺ and the Muslims to emigrate to Madīnah Munawwarah. Accordingly, this emigration continued until Rasūlullāh ﷺ also made Hijrah.

After the Hijrah, a second phase of Islam began. After reaching Madīnah Munawwarah, the Most Beneficent Master gave permission to fight the disbelievers. In the Madanī period, great battles took place between Islam and kufr. One famous battle is known as the Battle of Badr, where on one side the Quraysh—fully prepared—came to Badr to fight the Muslims, and on the other side the Muslims under the leadership of Rasūlullāh ﷺ came from Madīnah to the battlefield. The details of this battle are well-known to the general scholars. There is no need to mention them here. Only one incident will be narrated which deals with Abū al-‘Āṣ ﷺ and Zaynab ﷺ.

The Episode of the Necklace of Khadījah ﷺ

After the Muslims were victorious in the Battle of Badr, then according to the laws of war, the Muslims imprisoned the defeated polytheists who were, according to custom, brought to the base of Islam, Madīnah. Judgement was passed by the Muslims that a fair ransom be taken from those people who were imprisoned at Badr after which they will be freed. Sayyidunā Abū al-‘Āṣ ibn al-Rabī‘ ﷺ had also been captured at the hands of the Muslims and brought to Madīnah and Sayyidunā ‘Abbās ibn ‘Abd al-Muṭṭalib ﷺ, the paternal uncle of Rasūlullāh ﷺ, was also among the captives.

It should be remembered that Sayyidunā ‘Abbās ibn ‘Abd al-Muṭṭalib ﷺ and Sayyidunā Abū al-‘Āṣ ibn al-Rabī‘ ﷺ were such individuals who were forced to come with the polytheists. However, they did not kill any of the Muslims. Nevertheless, they were counted among the enemy. The people of Makkah sent ransoms to Madīnah to free their captives. Sayyidah Zaynab ﷺ sent her necklace (which was gifted to her by her mother, Sayyidah Khadījah ﷺ) as ransom to free her husband, Abū al-‘Āṣ.

عن عائشة قالت لما بعث أهل مكة في فداء أسراهم بعثت زينب في فداء أبي العاص بمال وبعثت فيه بقلادة كانت خديجة أدخلتها بها على أبي العاص حين بنى عليها فلما رآها رسول الله صلى الله عليه وسلم رق لها رقعة شديدة وقال إن رأيتم أن تطلقوها أسيرها وتردوها عليها الذي لها فافعلوا قالوا نعم يا رسول الله فاطلقوه وردوا عليها الذي لها وكان رسول الله صلى الله عليه وسلم قد أخذ عليه أن يخلي زينب إليه

When the people of Makkah sent [wealth] to ransom their captives, Zaynab sent wealth to ransom Abū al-‘Āṣ; she sent a necklace which Khadījah had gifted her when she married Abū al-‘Āṣ. When Rasūlullāh ﷺ saw it, he became extremely emotional and said, “If you feel it appropriate to free her captive and return her item to her, then do so.” They replied in the affirmative. They freed him and returned her item to her. Rasūlullāh ﷺ took a promised from him to allow Zaynab to emigrate to him.²

This episode has been narrated by the great Muḥaddithīn and famous historians in their own respective ways. Only a few references will be quoted here. Firstly, the references of the Ahl al-Sunnah have been presented, which will be followed by the texts of the Shī‘ī scholars for corroboration. The Shī‘ī scholars write:

1 *Dhakhā’ir al-‘Uqbā*, pg. 158, chapter on the Islam of her husband Abū al-‘Āṣ; *al-Bidāyah wa al-Nihāyah*, vol. 3 pg. 311, 312, section on the news of the adversities of the participants of Badr.

2 *Dalā’il al-Nubuwwah*, vol. 2 pg. 423, 424, the narrations regarding Zaynab bint Rasūlillāh; *Musnad Aḥmad*, vol. 6 pg. 276, the musnad of ‘Ā’ishah; *Sunan Abī Dāwūd*, vol. 2 pg. 367, section on ransoming the captives with wealth; *al-Mishkāt*, pg. 346, chapter on the ruling regarding captives, section 2 with reference to Aḥmad and Abū Dāwūd; *al-Bidāyah wa al-Nihāyah*, vol. 3 pg. 312, section on the news of the adversities of the participants of Badr.

ابو العاص در جنگ بدر اسیر شد و زینب قلاہ کہ حضرت خدیجہ باد دادہ بود بنزد حضرت رسول اللہ صلی اللہ علیہ وسلم فرستاد برائے فدا نے شوہر خود چوں حضرت نظرش بر قلاہ افتاد خدیجہ را یا ونمود و رقت کرد و از صحابہ طلب نمود کہ فدا نے اورا بخشند و ابو العاص بے فدا را کنند صحابہ چنین کردند حضرت از ابو العاص شرط گرفت کہ چون ہمکہ بر گرد وزینب را بخدمت آنحضرت فرستد او شرط خود وفا نمود زینب را فرستاد بعد ازاں خود ہمدینہ آمد و مسلمان شد

Abū al-ʿĀṣ was captured in the Battle of Badr. Zaynab sent to Rasūlullāh ﷺ the necklace given to her by her mother, Sayyidah Khadījah as ransom of her husband (Abū al-ʿĀṣ). When Rasūlullāh ﷺ saw the necklace, the memories of Khadījah were refreshed, which had an emotional effect on the pure body of Rasūlullāh ﷺ. Rasūlullāh ﷺ expressed his wish to the Ṣaḥābah to free Abū al-ʿĀṣ without any ransom. The Ṣaḥābah agreed to this request. Rasūlullāh ﷺ took a pledge from Abū al-ʿĀṣ that when he goes to Makkah, he will send Zaynab to Rasūlullāh ﷺ in Madīnah Munawwarah which Abū al-ʿĀṣ fulfilled. When he reached Makkah, he sent Zaynab. Thereafter, he himself emigrated to Madīnah and became a Muslim.¹

In this episode, after taking this pledge, Abū al-ʿĀṣ was freed coupled with the necklace of Zaynab ﷺ being returned.

و بعث رسول اللہ صلی اللہ علیہ وسلم زید بن حارثہ و رجلا من أنصار فقال کونا بطن یأجج حتی تمر بکما زینب فتصحبها حتی تأتیا بها

[After a few days,] Rasūlullāh ﷺ sent Zayd ibn Ḥārithah and another Anṣārī instructing, “Wait in the valley of Ya’jaj until Zaynab passes by you. Accompany her and bring her [to Madīnah].”²

A Point of Reflection

If a daughter is step, then generally family connection with her remains until the wife (her mother) is alive. The above episode is long after Sayyidah Khadījah ﷺ had passed away. At that time, Rasūlullāh ﷺ had already left his homeland. In this situation, the desire for Sayyidah Zaynab ﷺ to come to Madīnah, after the demise of her mother, is a display of fatherly love and affection. If Sayyidah Zaynab ﷺ was the daughter of the first husband of Khadījah ﷺ, Rasūlullāh ﷺ would have never called her to Madīnah after conditions have changed.

The Incident of the Emigration of Sayyidah Zaynab and the Attack of Habbār ibn al-Aswad

When Abū al-ʿĀṣ ibn al-Rabīʿ ﷺ, after being set free, reached Makkah, he informed Sayyidah Zaynab ﷺ about what happened. Abū al-ʿĀṣ ﷺ told Sayyidah Zaynab ﷺ that he grants her permission to go happily to her beloved father. Sayyidah Zaynab ﷺ began preparations for the emigration. When her preparations were complete and the promised day came, Abū al-ʿĀṣ ﷺ left her in the protection of his brother, Kinānah ibn al-Rabīʿ. Sayyidah Zaynab ﷺ mounted the camel. Kinānah took a bow and quiver etc. with him. Kinānah was walking ahead of her, pulling the reigns of the camel. Sayyidah Zaynab ﷺ was on the palanquin on top of the conveyance. Meanwhile, the people of Makkah were informed that Sayyidah Zaynab ﷺ was emigrating. (This happened during the day.) When Sayyidah Zaynab ﷺ reached the valley of Dhū Ṭuwā, the Makkans reached there to assault her.

و کان أول من سبق إليها هبار بن الأسد بن عبد العزى الفهري فروعها هبار بالرمح وهي في الهودج وكانت حاملا فيما يزعمون فطرحته برك حموها كنانة ونثر كنانة ثم قال والله لا يدنوا مني رجل إلا وضعت فيه سهما فتكركر الناس عنه

1 Footnotes of *Muntahā al-Āmāl*, vol. 1 pg. 108, section 8.

2 *Sunan Abī Dāwūd*, vol. 2 pg. 367, section on ransoming the captives with wealth; *Ṭabaqāt Ibn Sa’d*, vol. 8 pg. 20.

The first person who began the assault was Habbār ibn al-Aswad ibn Asad ibn ‘Abd al-‘Uzzā al-Fihri¹ who plunged his spear. Zaynab was in the palanquin and she was pregnant according to common opinion. She fell off the camel onto a rock. [Due to the severe blow, blood began to ooze out and she was injured very badly.] At this, Kinānah pulled out his quiver and began firing arrows at the opponents shouting, “Whoever comes close will be ripped to pieces with arrows!” The enemy softened up and fell back.²

Due to the fierce assault, Sayyidah Zaynab رضي الله عنها had to return. The people of Makkah could not accept Sayyidah Zaynab’s رضي الله عنها open emigration. For this reason, Sayyidah Zaynab رضي الله عنها paused her advance.

فأقامت ليل حتى إذا هدأت الأصوات خرج بها ليلاً حتى أسلمها إلى زيد بن حارثة وصاحبه فقدم بها على رسول الله صلى الله عليه وسلم

She remained for a few nights [in Makkah]. When the chatter of this incident simmered down, he took her at night and handed her over to Zayd ibn Hārithah and his comrade who brought her to Rasūlullāh صلى الله عليه وسلم.³

A Special Virtue of Sayyidah Zaynab

Similar to how the Muslim men endured great hardships in their Hijrah journey, the Muslim women underwent severe difficulties in their Hijrah. Due to women being the more sensitive gender and naturally weaker and frailer in comparison to men, they get very worried and fearful in the face of a little harm.

The fearful incidents of the Hijrah of the daughter of Rasūlullāh صلى الله عليه وسلم, Sayyidah Zaynab رضي الله عنها, have been narrated above. This noble woman bore all of these adversities only for the cause of dīn. Her being stopped during her Hijrah and being treated so harshly was only because she was the daughter of Rasūlullāh صلى الله عليه وسلم. Otherwise, she neither made any mistake nor was guilty of any crime. She was at that time not considered the daughter of Khadījah رضي الله عنها but rather the daughter of Rasūlullāh صلى الله عليه وسلم, hence she had to suffer those hardships. Nonetheless, when Sayyidah Zaynab رضي الله عنها passed through these adversities and bore these difficulties and finally reached the court of Rasūlullāh صلى الله عليه وسلم, he exclaimed in favour of his beloved daughter:

هي خير بناتي أصيبت في

Some narrations have the wording:

هي أفضل بناتي أصيبت في

She is the best of my daughters who suffered the most because of me.⁴

This declaration of Rasūlullāh صلى الله عليه وسلم was made after the Hijrah of Sayyidah Zaynab which has been documented by

1 Regarding Habbār ibn al-Aswad, al-Ḥāfiẓ Ibn Ḥajar has recorded in *al-Iṣābah* that Habbār came into the presence of Rasūlullāh صلى الله عليه وسلم and testified to Tawḥīd and risālah. He then sincerely apologised for his previous crimes and sins, acknowledged his ignorance, and sought forgiveness. Rasūlullāh صلى الله عليه وسلم told him:

قد عفوت عنك وقد أحسن إليك حيث هداك إلى الإسلام والإسلام يجب ما قبله

I have forgiven you. Indeed, Allah has been extremely kind to you that He guided you to Islam. Islam wipes out all previous sins. (*Al-Iṣābah*, vol. 3 pg. 566, Habbār ibn Aswad.)

2 *Al-Bidāyah wa al-Nihāyah*, vol. 3 pg. 330, section on the emigration of Zaynab bint Rasūlillāh from Makkah to Madīnah; *Majma’ al-Zawā’id*, vol. 9 pg. 215, 216, chapter on the virtues of Zaynab; *Nasab Quraysh*, pg. 219, biography of Habbār ibn al-Aswad.

3 *Ṣaḥīḥ al-Bukhārī*, vol. 1 pg. 438, chapter on his armour; *Ṣaḥīḥ al-Bukhārī*, vol. 1 pg. 528, chapter on virtues, in-laws of Rasūlullāh صلى الله عليه وسلم; *Musnad Aḥmad*, vol. 4 pg. 326, the narrations of Miswar ibn Makhramah.

4 *Majma’ al-Zawā’id*, vol. 9 pg. 213, chapter on the virtue of Zaynab bint Rasūlillāh; *Dalā’il al-Nubuwwah*, vol. 2 pg. 426, chapter on Zaynab bint Rasūlillāh.

numerous scholars in their books. We have sufficed on reproducing the quotations of only two authors which is sufficient. Herein, Rasūlullāh ﷺ has proclaimed a great virtue in favour of Sayyidah Zaynab رضي الله عنها.

With regards to Islam, conviction, and īmān, Sayyidah Zaynab رضي الله عنها enjoys a lofty rank, the glad tidings of which have been proclaimed from the station of Nubuwwah.

For the benefit of the readers, we would like to clarify this point that this virtue mentioned in favour of Sayyidah Zaynab رضي الله عنها from the blessed tongue of Rasūlullāh ﷺ is with regards to bearing adversities and undergoing hardships, and the great virtue of Sayyidah Fāṭimah رضي الله عنها articulated on the tongue of Rasūlullāh ﷺ is with relation to superiority. Often is the case that a father is present and is superior to his son, but due to other factors, the son becomes the leader of the people. To be superior is one thing and to be a leader is something else. Both these daughters' virtues on their place are accepted. There is no need to compare the two. The Arabic proverb is most apt here:

أنزلوا الناس على قدر منازلهم

Treat people according to their status.

Thus, to practice accordingly from every angle is correct.

Furthermore, this explanation may also be extended that the words of virtue in favour of Sayyidah Zaynab رضي الله عنها mentions a partial virtue attained by her lengthy companionship with Rasūlullāh ﷺ whereas the words narrated regarding Sayyidah Fāṭimah رضي الله عنها is an encompassing virtue. This daughter of his lived after his demise and Rasūlullāh ﷺ was survived only by her. Therefore, there is no polarity between the two statements. Allah willing, this will be further discussed in the biography of Sayyidah Fāṭimah رضي الله عنها.

Caution

At this point, the dialogue between Sayyidunā 'Urwah and Sayyidunā Zayn al-'Ābidīn is *mudraj*¹ from some narrators and their own speech. The evidence for this is that in the lifetime of Rasūlullāh ﷺ and the Ṣaḥābah رضي الله عنهم, deficiency in the right of Fāṭimah had not been an issue. In fact, this issue only popped up after that blessed era, which was then falsely attributed to the seniors. To recognise the addition of words in a narration is the work of alert Muḥaddithīn. Any addition or subtraction should not be adopted in this matter. The matter is clarified just as we explained above.

The Incident Regarding the Protection Extended by Sayyidah Zaynab Followed by the Islam of Abū al-'Āṣ

Abū al-'Āṣ remained in Makkah and did not enter the fold of Islam while Sayyidah Zaynab رضي الله عنها remained with her father in Madīnah. The people of Makkah would travel to Greater Syria for business. A business caravan left for Greater Syria which Sayyidunā Abū al-'Āṣ ibn al-Rabī' رضي الله عنه joined. The capital of the Quraysh was with him. When this caravan returned from Greater Syria after conducting business, the Muslims came to know of their arrival. They detained this caravan in Jumādā al-Ūlā 6 AH and took possession of the wealth. Abū al-'Āṣ slipped away from the caravan and reached Madīnah Munawwarah before the caravan and then sought protection from Sayyidah Zaynab رضي الله عنها. Sayyidah Zaynab رضي الله عنها awarded him protection. The rest of the caravan reached Madīnah thereafter. The general Muslims came to know of this after Rasūlullāh ﷺ led the Ṣaḥābah رضي الله عنهم in Ṣalāt al-Fajr. After making salām, Sayyidah Zaynab رضي الله عنها called out from the rows of the women, "O Muslims! Abū al-'Āṣ is under my protection." When Rasūlullāh ﷺ heard this, he turned to the congregation and asked them if they had heard what he just heard. They replied in the affirmative. Thereafter, Rasūlullāh ﷺ swore on oath that he had no knowledge of this before, and even when the lowest ranking

1 *Idrāj*: the inclusion of the commentary of a narrator into a narration, which is not part of the actual narration. This addition is termed *mudraj*.

Muslim gives protection to someone, his protection is accepted and upheld. Therefore, the protection of Sayyidah Zaynab رضي الله عنها for Abū al-‘Āṣ is correct which should be respected by the Muslims.

Thereafter, Rasūlullāh صلى الله عليه وسلم went to the house of his daughter Sayyidah Zaynab رضي الله عنها and addressed her, “O my beloved daughter! Treat him well and serve him with honour. However, avoid matrimonial relations with him.” Rasūlullāh صلى الله عليه وسلم then sent a messenger to those Ṣaḥābah رضي الله عنهم who had captured the wealth of Abū al-‘Āṣ and had it in their possession. Rasūlullāh’s صلى الله عليه وسلم command was to return all of Abū al-‘Āṣ’s wealth to him without hoarding even a cent. Therefore, all of the wealth of Abū al-‘Āṣ was returned to him after which he proceeded to Makkah.

After reaching Makkah Mukarramah, he called all the people whose wealth he had and gave them the same. He then asked them, “O people of the Quraysh! Do I still have any outstanding wealth or have you all received your wealth?” They all replied that he had none of their wealth.

فجزاك الله خيرا قد وجدناك وقيا

May Allah reward you well. We found you to be very noble and loyal.

Subsequently, Abū al-‘Āṣ announced in front of the gathering of the Quraysh:

I bear witness that there is no deity except Allah and that Muḥammad is the servant and Messenger of Allah. By Allah! Only this prevented me from accepting Islam in Madīnah that it should not happen that you think that I had the intention to usurp your wealth. After Allah Ta‘ālā returned your wealth to you and the job is completed, I now embrace Islam.¹

Sayyidunā Abū al-‘Āṣ رضي الله عنه then left Makkah and came into the presence of Rasūlullāh صلى الله عليه وسلم. His Islam was then strengthened and beautified. Rasūlullāh صلى الله عليه وسلم returned Sayyidah Zaynab رضي الله عنها to Sayyidunā Abū al-‘Āṣ ibn al-Rabī‘ رضي الله عنه.

Corroboration of These Incidents from Shī‘ī historians

For the benefit of the scholars, the text of the Shī‘ī historian, al-Ya‘qūbī will be reproduced verbatim:

وأقبل أبو العاص بن الربيع حتى دخل المدينة فاستجار بزَيْنَب بنت رسول الله صلى الله عليه وسلم فلما صلى رسول الله الغداة نادى زَيْنَب ألا إني قد أجرت أبا العاص بن الربيع فقال رسول الله حين انصرف أسمعتم قالوا نعم قال قد أجرت من أجرت إن أدنى المؤمنين يجير أقصاهم وقام فدخل عليهما فقال لا يفوتك أكرمي مثواه ورد عليه ما أخذ له فرجع إلى مكة فرد إلى كل ذي حق حقه ثم أسلم ورجع إلى رسول الله فرد عليه زَيْنَب بالنكاح الأول

[After the Muslims captured the Quraysh’s caravan and took possession of their wealth,] Abū al-‘Āṣ ibn al-Rabī‘ fled to Madīnah and sought protection with Zaynab. When Rasūlullāh صلى الله عليه وسلم completed the Ṣalāt al-Fajr, Zaynab رضي الله عنها announced, “Harken! I have given protection to Abū al-‘Āṣ ibn al-Rabī‘.”

Rasūlullāh صلى الله عليه وسلم exclaimed, “Have you heard?”

Everyone replied in the affirmative.

Rasūlullāh صلى الله عليه وسلم said, “I have given protection to whom my daughter has given protection. Even the lowest ranking Muslim may award protection.”

1 Al-Dhahabī: *Siyar A‘lām al-Nubalā’*, vol. 2 pg. 176, the biography of Zaynab.

Rasūlullāh ﷺ entered their presence and addressed Zaynab, “Do not fail in serving him; treat him with honour.”

Rasūlullāh ﷺ returned to him the wealth which was taken from him. Abū al-ʿĀṣ returned to Makkah and paid back all of those he owed. He thereafter embraced Islam and returned to Rasūlullāh ﷺ who returned Sayyidah Zaynab to him in their primary marriage.¹

Some Points Regarding this Incident

This incident regarding Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا and Sayyidunā Abū al-ʿĀṣ ibn al-Rabīʿ رَضِيَ اللَّهُ عَنْهُ holds great importance in Islamic history.

- Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ flees from the Muslims and seeks protection with Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا.
- Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا awards him protection which is announced in the presence of Rasūlullāh ﷺ.
- Rasūlullāh ﷺ accepts this protection.
- Rasūlullāh ﷺ then goes to the house of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا and Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ and gives them some relevant advice.
- He commands Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا to look after and honour him.
- He orders that all the wealth of Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ be returned to him.
- Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ then returns to Makkah and pays back the dues to those he owes. He then embraces Islam which is accepted by Rasūlullāh ﷺ.
- He is then honoured by Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا being given to him in their primary marriage, or a new marriage, according to different views.

All these points are a display of kind consideration from Rasūlullāh ﷺ to Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا and Sayyidunā Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ. To deny these virtues and considerations can only be out of hatred for the noble offspring of Rasūlullāh ﷺ. Otherwise, these have been transmitted through reliable, well-known sources from Rasūlullāh ﷺ to the entire Ummah and documented by the scholars and authors of every era.

Donning Expensive Clothing

The books of Ḥadīth have it documented that Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا on some occasions wore expensive clothing. In Islam, it is permissible for a woman to wear such expensive garments.

عن أنس بن مالك قال رأيت على زينب بنت رسول الله صلى الله عليه وسلم قميص حرير سيرا

Anas ibn Mālik relate, “I saw Zaynab bint Rasūlillāh ﷺ wearing a striped silk dress.”²

Some narrations have a silk shawl instead of a dress.

The Children of Sayyidah Zaynab

Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا bore many children for Sayyidunā Abū al-ʿĀṣ ibn al-Rabīʿ رَضِيَ اللَّهُ عَنْهُ. Among them was a boy by the

¹ *Tārīkh al-Yaʿqūbī*, vol. 2 pg. 71, the leaders of the contingents.

² *Sunan al-Nasāʾī*, pg. 252, chapter on giving the women (to their husbands) while wearing silk garments; *Kitāb al-Maʿrifah wa al-Tārīkh*; *Ṭabaqāt Ibn Saʿd*, vol. 8 pg. 22, chapter on Zaynab bint Rasūlillāh.

name of ‘Alī and a girl by the name of Umāmah bint Abī al-‘Āṣ رضي الله عنه. We will speak about Umāmah further on. Besides these, Abū al-‘Āṣ رضي الله عنه had another child from Sayyidah Zaynab رضي الله عنها who passed away in infancy.¹ The Muḥaddithīn narrate an incident regarding this infant which we will reproduce to the readers.

The Love Rasūlullāh صلى الله عليه وسلم Possessed for the Children of Sayyidah Zaynab

The Muḥaddithīn write on the authority of Usāmah ibn Zayd رضي الله عنه that an infant² of the daughter of Rasūlullāh صلى الله عليه وسلم was on his deathbed. She sent a message to Rasūlullāh صلى الله عليه وسلم requesting him to come to her home. Rasūlullāh صلى الله عليه وسلم in response sent salām and this message:

Be patient. Whatever Allah takes belongs to Him and whatever Allah gives belongs to Him. Every person has an appointed time recorded by Allah. Adopt patience and hope for reward.

Sayyidah Zaynab رضي الله عنها was restless. Hence, she sent someone and took an oath that Rasūlullāh صلى الله عليه وسلم would definitely come to her. Rasūlullāh صلى الله عليه وسلم stood up. With him were Sa’d ibn ‘Ubādah, Mu’ādh ibn Jabal, Ubayy ibn Ka’b, Zayd ibn Thābit رضي الله عنه, etc., who accompanied him to the residence of Sayyidah Zaynab رضي الله عنها. The infant was in his last moments. He was placed in the blessed lap of Rasūlullāh صلى الله عليه وسلم while he was breathing his last and about to leave this world. Seeing this, tears began to flow from the eyes of Rasūlullāh صلى الله عليه وسلم. Sa’d ibn ‘Ubādah رضي الله عنه asked, “O Rasūlullāh! What is this? You also cry?” Rasūlullāh صلى الله عليه وسلم replied: “This is mercy which Allah placed in the hearts of His servants.”

فإنما يرحم الله من عباده الرحماء

Allah only has mercy on those who are merciful.³

The readers should note that this very incident—where Rasūlullāh صلى الله عليه وسلم out of love, affection, and mercy, accompanied by his Ṣaḥābah رضي الله عنهم, goes to the house of Sayyidah Zaynab رضي الله عنها, whose child is on his deathbed, weeps, and encourages her to have patience—has been narrated with all its details by senior Shīṭī scholars with their chains until Sayyidunā ‘Alī رضي الله عنه.⁴

By this incident, the immense love and affection Rasūlullāh صلى الله عليه وسلم possessed for his daughter Sayyidah Zaynab رضي الله عنها and her children and the strong, deep, loving connection he had with them is clearly evident.

Brief Biography of Zaynab’s Son, Sayyidunā ‘Alī ibn Abī al-‘Āṣ

His name was ‘Alī ibn Abī al-‘Āṣ ibn al-Rabī ibn ‘Abd al-‘Uzzā ibn ‘Abd al-Shams. His beloved mother was Sayyidah Zaynab bint Rasūlullāh رضي الله عنها and he was the brother of Umāmah bint Abī al-‘Āṣ رضي الله عنه.

فكان علي مترضعا في بني غاضرة فضمه رسول الله صلى الله عليه وسلم إليه

‘Alī was being suckled by the Banū Ghāḍirah. [After the breastfeeding period ended,] Rasūlullāh صلى الله عليه وسلم kept him at

1 According to Ibn Ḥajar, the child being referred to here is truly Umāmah bint Abī al-‘Āṣ. Hence, Zaynab only had two children, viz. Umāmah and ‘Alī. [Translator]

2 This infant was actually a daughter, Umāmah bint Abī al-‘Āṣ, as appears explicitly in some narrations. She was on the verge of death, but Allah, out of His kindness upon His Messenger, spared her life and healed her. Study *Fath al-Bārī*, commentary of *Saḥīḥ al-Bukhārī*, Ḥadīth: 1284 for details. [Translator]

3 *Al-Mishkāṭ*, pg. 150, chapter on crying over the deceased (with reference to *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*); *Sunan Abī Dāwūd*, vol. 2 pg. 90, chapter on crying over the deceased.

4 *Al-Ja’fariyyāt wa al-Ash’athiyyāt*, pg. 208, chapter on leeway in crying without wailing.

his home.

At this time, Abū al-‘Āṣ رضي الله عنه was still residing in Makkah. He had not yet accepted Islam. ‘Alī ibn Abī al-‘Āṣ رضي الله عنه was brought up under the guardianship of Rasūlullāh صلى الله عليه وسلم and obtained training from him. After the Conquest of Makkah, Rasūlullāh صلى الله عليه وسلم seated him at the back of his conveyance. Some scholars state that he passed away in the lifetime of Rasūlullāh صلى الله عليه وسلم whilst others are of the opinion that he passed away just before reaching puberty.¹

Biography of Sayyidah Umāmah bint Abī al-‘Āṣ

Her name is Umāmah bint Abī al-‘Āṣ ibn al-Rabī رضي الله عنه. Her mother is Sayyidah Zaynab bint Rasūlillāh رضي الله عنه. She was born in the sacred era of Rasūlullāh صلى الله عليه وسلم and was nurtured in the blessed house of Rasūlullāh صلى الله عليه وسلم. Even Shī‘ī scholars write that Rasūlullāh صلى الله عليه وسلم would show great affection and love to Sayyidah Umāmah رضي الله عنها.

Abū Qatādah al-Anṣārī رضي الله عنه reports:

Rasūlullāh صلى الله عليه وسلم came to us [to lead the Ṣalāh] whilst Umāmah bint Abī al-‘Āṣ رضي الله عنها was on the blessed shoulders of Rasūlullāh صلى الله عليه وسلم. Rasūlullāh صلى الله عليه وسلم continued to performed Ṣalāh. When Rasūlullāh صلى الله عليه وسلم would go into rukū‘, he would place her on the ground, and when he would stand up, he would pick her up.²

Ḥadīth books are replete with incidents regarding Rasūlullāh صلى الله عليه وسلم carrying Sayyidah Umāmah رضي الله عنها. Rasūlullāh صلى الله عليه وسلم would show great love and affection to this small girl. Check the references.

In these narrations, mention is made of how Rasūlullāh صلى الله عليه وسلم displayed affection to Sayyidah Umāmah رضي الله عنها and how he repeatedly picked her up with love. Just as Rasūlullāh صلى الله عليه وسلم would carry Sayyidunā Ḥasan رضي الله عنه and Sayyidunā Ḥusayn رضي الله عنه on his blessed shoulders, he would carry their cousin, Sayyidah Umāmah رضي الله عنها. All these children benefitted from the kindness of Rasūlullāh صلى الله عليه وسلم and this display of love remained intact. Just as how Sayyidunā Ḥasan رضي الله عنه and Sayyidunā Ḥusayn رضي الله عنه are the descendants of Rasūlullāh صلى الله عليه وسلم, similarly Sayyidah Umāmah رضي الله عنها is also a descendant of Rasūlullāh صلى الله عليه وسلم.

Another amazing incident about Sayyidah Umāmah bint Abī al-‘Āṣ رضي الله عنها has been recorded by the Muḥaddithīn and the authors in their respective works. Sayyidah ‘Ā‘ishah رضي الله عنها narrates that an expensive necklace was given to Rasūlullāh صلى الله عليه وسلم as a gift. By coincidence, all the pure wives of Rasūlullāh صلى الله عليه وسلم were present. Sayyidah Umāmah رضي الله عنها was a little girl playing on one side of the house. Rasūlullāh صلى الله عليه وسلم asked, “How precious is this necklace?” They replied, “We have not seen anything more valuable than it! It is extremely precious.” Rasūlullāh صلى الله عليه وسلم held the necklace and said:

لأدفعنها إلى أحب أهلي إلي

I will give it to my most beloved family member.

All the pure wives رضي الله عنهن anxiously awaited as to who would receive this necklace. Rasūlullāh صلى الله عليه وسلم called his

1 *Usd al-Ghābah*, vol. 4 pg. 41, ‘Alī ibn Abī al-‘Āṣ; *al-Iṣābah*, vol. 2 pg. 503, ‘Alī ibn Abī al-‘Āṣ; *Nasab Quraysh*, pg. 22, the children of ‘Abd Allāh ibn ‘Abd al-Muṭṭalib.

2 *Tanqīḥ al-Maqāl*, vol. 3 pg. 69, section on women, section 4; *Ṣaḥīḥ al-Bukhārī*, vol. 1 pg. 74, chapter on a person carrying a young girl on his shoulder while performing Ṣalāh; *Ṣaḥīḥ al-Bukhārī*, vol. 1 pg. 74, chapter on having mercy for a child, kissing him, and hugging him; *Ṣaḥīḥ Muslim*, vol. 1 pg. 205, book on Ṣalāh, chapter on the permissibility of carrying children in Ṣalāh; *Musnad Abī Dāwūd al-Ṭayālīsī*, pg. 85, the ḥadīth of Zayd ibn Thābit; *Sunan Abī Dāwūd*, vol. 1 pg. 132, chapter on actions during Ṣalāh; *Ṣaḥīḥ Ibn Ḥibbān*, vol. 2 pg. 313, mention of the narration proving the non-obligation of performing ablution after touching; *Muṣannaf ‘Abd al-Razzāq*, vol. 2 pg. 33, 34, chapter on the breakers of Ṣalāh.

granddaughter, Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا, and put the necklace on her.¹

The degree of love Rasūlullāh رَضِيَ اللَّهُ عَنْهُ possessed for the daughter of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا, Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا, is abundantly clear from this incident. Rasūlullāh رَضِيَ اللَّهُ عَنْهُ referred to her with the words *my most beloved family member*. What words of affection in favour of daughter and mother, and what a high level of fondness!

All of this is due to Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا. The lofty status Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا enjoys in the sight of Rasūlullāh رَضِيَ اللَّهُ عَنْهُ is clearer than daylight. All of the pure wives رَضِيَ اللَّهُ عَنْهُنَّ and Ṣaḥābah رَضِيَ اللَّهُ عَنْهُم were well aware of these virtues. They informed the Muslim Ummah of these, and the consensus of Muslims was upon this. But sadly, today some ‘mourners’ are rejecting these great virtues of the offspring of Rasūlullāh رَضِيَ اللَّهُ عَنْهُ. Remember that the honour and nobility of these blessed offspring will not be decreased by these rejections.

If in broad daylight, you cannot see the light, then what sin is it of the sunlight?

The Bequest of Sayyidah Fāṭimah in Favour of Sayyidah Umāmah

Although the following incident occurred after the demise of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, however, since the biography of Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا is being mentioned, to mention this incident here is quite appropriate. Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا is the daughter of Sayyidunā Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ from Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا.² Sayyidunā Abū al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ passed away at the end of 12 AH.

وأمامة بنت أبي العاص وأوصى بها أبو العاص إلى الزبير بن العوام

Abū al-‘Āṣ bequeathed that his daughter be given in the guardianship and care of al-Zubayr ibn al-‘Awwām.³

Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا bequeathed to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ that if he were to marry after her demise, he should marry her sister Sayyidah Zaynab’s رَضِيَ اللَّهُ عَنْهَا daughter, Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا. She will be her replacement for her children. The Shī‘ah scholars have written about this incident several times. These words appear in the book of Sulaym ibn Qays. Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا requests Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ:

وأنا أوصيك أن تزوج بنت أختي زينب تكون لولدي مثلي

I bequest you to marry my sister Zaynab’s daughter. She will be my replacement for my children.⁴

Therefore, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, in compliance with this bequest, married Sayyidah Umāmah bint Abī al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ in 12 AH under the guardianship of Sayyidunā al-Zubayr ibn al-‘Awwām رَضِيَ اللَّهُ عَنْهُ. This marriage is agreed upon by both parties. The Ahl al-Sunnah and the Shī‘ah relate this incident respectively. Read the Shī‘ī books in the references for confirmation of this marriage.

Sayyidah Umāmah bint Abī al-‘Āṣ رَضِيَ اللَّهُ عَنْهَا remained in the nikāḥ of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. However, it was Allah’s decree that he had no children from her. She was among his wives that survived him after he was martyred in Kūfah. After the

1 *Majma‘ al-Zawā‘id*, vol. 9 pg. 254, chapter on the virtue of Zaynab bint Rasūlillāh; *al-Fath al-Rabbānī Tartīb Musnad Aḥmad*, vol. 22 pg. 420, chapter on the biography of Umāmah bint Zaynab bint Rasūlillāh; *Usd al-Ghābah*, vol. 5 pg. 400, Umāmah bint Abī al-‘Āṣ; *al-Iṣābah*, vol. 4 pg. 230, the daughter of Abū al-‘Āṣ ibn al-Rabī‘.

2 *Al-‘Ibar*, vol. 1 pg. 15; *Jamharah Ansāb*, pg. 77, 78.

3 *Nasab Quraysh*, pg. 22, the children of ‘Abd Allāh ibn ‘Abd al-Muṭṭalib.

4 *Kitāb Sulaym ibn Qays al-Kūfī*, pg. 226, chapter on the bequest of Fāṭimah to ‘Alī; *Murūj al-Dhahab*, vol. 2 pg. 298, chapter on matters and events from the birth to the demise of Rasūlullāh; *al-Anwār al-Nu‘māniyyah*, vol. 1 pg. 367.

martyrdom of Sayyidunā ‘Alī عليه السلام, she was married to Sayyidunā Mughīrah ibn Nawfal ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib عليه السلام. She passed away while in Mughīrah’s nikāḥ.¹

Point of Reflection

If we ponder over this point, the following family connections were built due to Sayyidah Umāmah bint Abī al-‘Āṣ عليها السلام:

- Sayyidah Umāmah عليها السلام was the niece of Sayyidah Fāṭimah عليها السلام.
- (Prior to nikāḥ,) she is the daughter of Sayyidunā ‘Alī’s عليه السلام sister-in-law, Sayyidah Zaynab, and the wife of Sayyidunā ‘Alī عليه السلام after nikāḥ.
- Sayyidunā Abū al-‘Āṣ عليه السلام becomes the father-in-law of Sayyidunā ‘Alī عليه السلام.
- She is the cousin of Sayyidunā Ḥasan and Sayyidunā Ḥusayn عليهما السلام prior to nikāḥ and their step-mother after nikāḥ, making Sayyidunā Abū al-‘Āṣ عليه السلام their step-grandfather.

Due to Sayyidah Umāmah عليها السلام, many family links were made between Sayyidunā Abū al-‘Āṣ عليه السلام and Sayyidunā ‘Alī عليه السلام and his children which have to be honoured and respected.

The Demise of Sayyidah Zaynab

According to the familiar view, Sayyidah Zaynab bint Rasūlillāh عليها السلام was the eldest daughter of Rasūlullāh صلى الله عليه وسلم. She was a noble woman and was blessed with the honour of īmān in the initial stages of Islam. She is reckoned among the early Muslim women. She also has the privilege of pledging allegiance to Rasūlullāh صلى الله عليه وسلم. Abū Ja‘far al-Baghdādī has enumerated all the four daughters of Rasūlullāh صلى الله عليه وسلم, viz. Zaynab, Ruqayyah, Umm Kulthūm, and Fāṭimah عليها السلام, among those women who pledged allegiance to Rasūlullāh صلى الله عليه وسلم.²

The Cause of Death

After emigrating from Makkah Mukarramah, she stayed in Madīnah Munawwarah. She bore the difficulties of Hijrah with great perseverance. In that incident, she was severely wounded at the hands of the enemy. The historians write that this very wound of hers was healing at one stage but then opened up and proved fatal. She passed away in Madīnah Munawwarah in 8 AH.

Encouragement to Adopt Patience and the Prohibition of Complaining

The scholars write that Sayyidah Zaynab عليها السلام passed away in Madīnah Munawwarah in 8 AH. Due to her demise, Rasūlullāh صلى الله عليه وسلم was extremely sorrowful and her surviving sisters viz. Sayyidah Umm Kulthūm and Sayyidah Fāṭimah عليها السلام were stricken with grief and perturbed due to this sudden calamity. The other Muslim women gathered at the demise of Sayyidah Zaynab عليها السلام and began to cry uncontrollably until they began to wail and scream. Sayyidunā ‘Umar عليه السلام began to forbid the women harshly. Rasūlullāh صلى الله عليه وسلم prevented Sayyidunā ‘Umar عليه السلام from being harsh at such occasions.

وقال مهلا يا عمر ثم قال إياكن ونعيق الشياطين ثم قال إنه مهما كان من العين ومن القلب فمن الله عز وجل ومن الرحمة وما كان من اليد ومن اللسان فمن الشيطان
رواه أحمد

He said, “O ‘Umar! Do not adopt harshness.”

Rasūlullāh صلى الله عليه وسلم addressed the women saying: “Refrain from making satanic sounds.”

1 Al-Iṣābah, vol. 3 pg. 433, Mughīrah ibn Nawfal; Usd al-Ghābah, vol. 4 pg. 407, 408, Mughīrah ibn Nawfal.

2 Kitāb al-Muḥabbbar, pg. 406, the names of the women who pledged allegiance to Rasūlullāh صلى الله عليه وسلم.

He continued, “The tears that flow from the eyes and the grief-stricken heart are from Allah and due to mercy. And whatever wrong is done by the hands or uttered by the tongue [i.e. striking the chest with the hands and complaining with the tongue] is from Shayṭān.”¹

In short, at the death of his daughter, Rasūlullāh ﷺ taught the Ummah that to display impatience by the actions of the hand and statements of the tongue is never permissible for a Muslim. These are the customs of the era of ignorance which they would do at the death of their friends and close ones. Islam came and encouraged patience and perseverance which are found in these statements of Rasūlullāh ﷺ.

Arrangements for the Ghusl and Kafn of Sayyidah Zaynab

Preparations for the ghusl of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا took place under the supervision of Rasūlullāh ﷺ. In this virtuous ghusl, Umm al-Mu'minīn Sayyidah Sawdah bint Zam'ah, Umm al-Mu'minīn Umm Salamah, and the pious lady Umm Ayman رَضِيَ اللَّهُ عَنْهَا were active participants who carried out the ghusl of this chaste woman in a dignified and praiseworthy manner.²

In some Ḥadīth books, it is recorded that Umm 'Aṭiyyah al-Anṣāriyyah رَضِيَ اللَّهُ عَنْهَا also participated in this ghusl. Umm 'Aṭiyyah رَضِيَ اللَّهُ عَنْهَا relates:

When Sayyidah Zaynab passed away, Rasūlullāh ﷺ came to us and said, “Arrange for the ghusl of Zaynab. Prepare water and lotus tree leaves. Bath her in the boiled water thereof three or five times and apply scented camphor at the end. When you are complete, inform me.”

فلما فرغنا آذناه فأعطانا حقوه فقال أشعرنها إياه تعني إزاره

When we were complete, we informed him. Rasūlullāh ﷺ gave us his lower garments with orders to place it in her kafan (shroud).³

Deriving Blessings

At this juncture, al-Ḥāfiẓ Ibn Ḥajar al-'Asqalānī mentioned something amazing:

ولم يناولهن إياه أولاً ليكون قريب العهد من جسده الكريم حتى لا يكون بين انتقاله من جسده إلى جسدها فاصل وهو أصل في التبرك بآثار الصالحين

Rasūlullāh ﷺ did not give his lower garment to them at the very beginning. The wisdom behind this is that it separates from his blessed body for a quick interval so there remains no delay in its transfer from his body to her body. This is the basis for deriving blessings from the belongings of the pious.⁴

Coffin Built for Sayyidah Zaynab

When the ghusl and kafn of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was completed, Sayyidah Asmā' bint 'Umays رَضِيَ اللَّهُ عَنْهَا (who was at that time the consort of Sayyidunā Ja'far al-Ṭayyār رَضِيَ اللَّهُ عَنْهُ) was present. She suggested, “We saw in Abyssinia that to veil women, a type of coffin was placed over their body so that the figure of the woman does not become apparent.” In compliance with her

1 Al-Mishkāt, pg. 152, chapter on crying upon the deceased, section 3.

2 Ansāb al-Ashraf, vol. 1 pg. 400, the wives and children of Rasūlullāh ﷺ.

3 Ṣaḥīḥ al-Bukhārī, vol. 1 pg. 167, chapter on washing the deceased and making the ablution with water and lotus tree leaves; Ṣaḥīḥ Muslim, vol. 1 pg. 304, book on funerals; Ṭabaqāt Ibn Sa'd, vol. 8 pg. 334, Umm 'Aṭiyyah al-Anṣāriyyah; Ṭabaqāt Ibn Sa'd, vol. 8 pg. 22, Zaynab; Muṣannaf Ibn Abī Shaybah, vol. 3 pg. 243, book on funerals. This incident can be found in other Ḥadīth books.

4 Faṭḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī, vol. 3 pg. 101, book on funerals, the last chapter on washing and performing ablution of the deceased.

suggestion, a type of coffin was arranged to be placed over the body of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا. This was the first Muslim woman whose bier was lifted with such honour and veneration.

Al-Balādhurī has narrated this incident in *Ansāb al-Ashrāf*:

وجعل لها نعش فكانت أول من اتخذ لها ذلك والذي أشارت باتخاذ أسماء بنت عميس رأتها بالحبيشة وهي مع زوجها جعفر بن أبي طالب

A coffin was prepared for her. She was the first woman for whom a coffin was made. The one who suggested to make it was Asmā' bint 'Umays who had seen this in Abyssinia while she was there with her husband, Ja'far ibn Abī Ṭālib.¹

The suggestion to make a coffin to veil the deceased, which Sayyidah Asmā' رَضِيَ اللَّهُ عَنْهَا suggested here, was suggested again by Sayyidah Asmā' رَضِيَ اللَّهُ عَنْهَا at the demise of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا. There too, a coffin was made in compliance with her suggestion. This will be mentioned in the biography of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, Allah willing. Remember that Sayyidah Asmā' رَضِيَ اللَّهُ عَنْهَا was the wife of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ at the demise of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا.

The Janāzah of Sayyidah Zaynab and the Participation of Sayyidah Fāṭimah

When the bier of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was ready, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself performed the Ṣalāt al-Janāzah on her, which is a great honour attained by only the special individuals of the Ummah.

وصلى عليها رسول الله صلى الله عليه وسلم

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed her Ṣalāt al-Janāzah.²

Just as the Muslim men of Madīnah Munawwarah participated in the blessed funeral of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا, the Muslim women of Madīnah also participated in performing the Ṣalāt al-Janāzah. All of these women came with Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, who participated in the Ṣalāt al-Janāzah of her eldest sister and gave full substantiation to her love and affection for her sister.

The incident of her Ṣalāt al-Janāzah has been documented by the Shī'ī scholars in full detail. Hereunder, some texts will be reproduced from their four canonical works so that there remains no uncertainty whatsoever.

فقال يا أبا عبد الله أتصلي النساء على الجنائز قال فقال أبو عبد الله عليه السلام وإن زينب بنت النبي صلى الله عليه وآله توفيت وإن فاطمة عليها السلام خرجت في نسائها فصلت على أختها

Someone asked Ja'far al-Ṣādiq, "O Abū 'Abd Allāh, can women participate in the Ṣalāt al-Janāzah?"

He replied, "When Zaynab, the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, passed away, Fāṭimah (ash), accompanied by the women, came and performed Ṣalāt al-Janāzah on her sister."³

From the above, it is clear that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself performed the Ṣalāt al-Janāzah of the pure and chaste Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا and sought forgiveness on her behalf, and there is no room to doubt that Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا performed Ṣalāt al-Janāzah on her sister, thereby fulfilling the right of sisterhood. She sought forgiveness for her together with the Muslim men and women of Madīnah. These are great, noble accolades in favour of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا which cannot

1 *Ansāb al-Ashrāf*, vol. 1 pg. 400, the wives and children of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

2 *Ansāb al-Ashrāf*, vol. 1 pg. 400, the wives and children of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

3 *Tahdhīb al-Aḥkām*, pg. 215, the last chapter on Ṣalāh upon the deceased; *Kitāb al-Istibṣār*, vol. 1 pg. 245, chapter on Ṣalāh upon the deceased by a woman; *Muntahā al-Maqāl*, pg. 434, the women related to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

be denied by any Muslim. If the pathetic mourners and eulogy writers of today deny these virtues, then it is befitting for them who have no concern for the actions and statements of Rasūlullāh ﷺ, no need for the actions and statements of their leaders and the Ahl al-Bayt, and no respect for the rulings of the Shī'ī Mujtahids. In fact, they are self-appointed Mujtahids who do not have the support of their seniors.

Descending into the Grave of Sayyidah Zaynab and Supplicating

After the Ṣalāt al-Janāzah of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was complete, her burial took place. The scholars have narrated this incident with much detail from the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ narrates, “When the daughter of Rasūlullāh ﷺ Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا passed away, we—the group of Ṣaḥābah—were present with Rasūlullāh ﷺ at her burial. We reached the grave. Rasūlullāh ﷺ was extremely grieved. None of us had the courage to utter a word in front of Rasūlullāh ﷺ. The niche in the grave was still being dug. Rasūlullāh ﷺ sat down by the grave and we sat around him. We were all struck with a type of bewilderment. Meanwhile, Rasūlullāh ﷺ was informed that the grave was now ready. Rasūlullāh ﷺ himself descended into the grave and after a short while came out of the grave. The radiant face of Rasūlullāh ﷺ was shining; the effects of grief had disappeared and he was delighted.” He continues:

فقلنا يا رسول الله رأيناك مهتما حزينا فلم نستطع أن نكلمك ثم رأيناك سري عنك فلم ذلك قال كنت أذكر ضيق القبر وغمه وضعف زينب فكان ذلك يشق علي فدعوت الله عز وجل أن يخفف عنها ففعل

We submitted, “O Rasūlullāh! We saw that you were stricken with grief and sorrow, hence we did not have the courage to speak to you. We now see that you are happy. What is the reason for this?”

Rasūlullāh ﷺ answered, “The narrowness and terror of the grave was in front of me and I knew well the weakness and feebleness of Zaynab. This was troubling me. I thus supplicated to Allah to make it easy for her and Allah accepted (and removed the terror from Zaynab).”¹

The above narration has been documented by the Shī'ah in their reliable books. The text from the Shī'ī books will be quoted verbatim for the benefit of the readers so that they are rest assured that this incident is agreed upon by both the Shī'ī and Sunnī sects.

Al-Māmaqānī writes in the biography of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا:

ماتت سنة ثمان في حياة رسول الله صلى الله عليه وسلم وآله ونزل في قبرها وهو مهموم محزون فلما خرج سري عنه وقال كنت ذكرت زينب وضعفها فسألت الله تعالى أن يخفف عنها ضيق القبر وغمسه ففعل وهون عليها

She passed away in the year 8 AH in the lifetime of Rasūlullāh ﷺ. Rasūlullāh ﷺ descended into her grave, stricken with grief and sorrow. When he came out, he was relieved. He رَضِيَ اللَّهُ عَنْهُ explained, “I was concerned about the weakness of Zaynab. Hence, I supplicated to Allah to lessen the narrowness and terror of the grave. Allah accepted and made it easy for her.”²

The amount of affection and love displayed by Rasūlullāh ﷺ for his beloved daughter, from the time of her demise right until her burial, is clear from the books of both sects. The kind gestures of Rasūlullāh ﷺ were present at every step which were explained in detail in the above references. In the last stage, the grave, Rasūlullāh ﷺ gave special

1 *Majma' al-Zawā'id*, vol. 3 pg. 47, chapter on the squeeze of the grave; *Kanz al-Ummāl*, vol. 8 pg. 120, the questioning in the grave and the punishment therein; *Usd al-Ghābah*, vol. 5 pg. 468, Zaynab bint Rasūlillāh; *Dhakhā'ir al-Uqbā*, pg. 160, the death of Zaynab bint Rasūlillāh.

2 *Tanqīḥ al-Maqāl*, vol. 3 pg. 79, section on women, Zaynab bint Rasūlillāh.

attention and, with his special intercession, made this stage of Sayyidah Zaynab's ﷺ journey towards the Hereafter easy for her and announced the acceptance of his intercession right here in this world.

This is a great accolade in favour of Sayyidah Zaynab ﷺ from the station of Nubuwwah and a reason for the Muslim women to reflect. The reason being that the stage of the grave is no playground. To contemplate about it and prepare for it is an important part of dīn. When these are the experiences of the children of Rasūlullāh ﷺ, then there is a great need to give special thought about these situations.

The Special Virtue of Sayyidah Zaynab Being Termed Shahīdah

A brief biography of Sayyidah Zaynab bint Rasūlillāh ﷺ has been presented before the readers. Every event in her life carries much weight. From the initial days of Islam until Hijrah is the first phase and the period after Hijrah is the second phase of her life. If we look at those incidents which took place while living in Madīnah, we will find that the most arduous was her Hijrah wherein she was severely injured, which she bore with unrelenting perseverance. The scholars write that it was the same injury she suffered in the Hijrah which freshened prior to her demise and proved fatal. Therefore, renowned senior authors have used these words in her favour:

فلم تزل وجعة حتى ماتت من ذلك الوجد فكانوا يرون أنها شهيدة

She remained ill due to that wound until she passed away because of it. Hence, the Muslims regard her to be a *shahīdah* (martyr).¹

Al-Ḥāfiẓ Ibn Kathīr رحمه الله has articulated the very same message in *al-Bidāyah* in the biography of Sayyidah Zaynab ﷺ in the following words:

فكانوا يرونها ماتت شهيدة

They (the Muslims) are of the opinion that she died a martyr.²

A Synopsis of the Biography of Sayyidah Zaynab

The biography of the beloved daughter of Rasūlullāh ﷺ, Sayyidah Zaynab ﷺ, has appeared. We wish to present a synopsis of it to the readers so that the different aspects of her life can appear in one glance.

The scholars have written:

1. Sayyidah Zaynab ﷺ was the eldest daughter of Rasūlullāh ﷺ.
2. She was born when Rasūlullāh ﷺ was 30 years of age.
3. She was brought up and nurtured by her respected mother, Sayyidah Khadījah ﷺ.
4. She reached her adolescence and became mature in her care.
5. In compliance with the suggestion of Sayyidah Khadījah ﷺ, Rasūlullāh ﷺ married Sayyidah Zaynab ﷺ to Sayyidunā Abū al-ʿĀṣ ibn al-Rabīʿ رحمه الله. According to some views, revelation did not yet begin at that time.
6. When Rasūlullāh ﷺ announced his Nubuwwah, Umm al-Mu'minīn Sayyidah Khadījah ﷺ accepted Islam from the very beginning and his daughters were honoured with Islam together with their mother. All of them

¹ *Majma' al-Zawā'id*, vol. 9 pg. 216, chapter on the virtue of Zaynab bint Rasūlillāh.

² *Al-Bidāyah*, vol. 5 pg. 308, chapter on the children of Rasūlullāh ﷺ.

witnessed the arduous days and bore the difficulties thereof.

7. Some points were enumerated regarding the son-in-law of Rasūlullāh ﷺ, Sayyidunā Abū al-ʿĀṣ ibn al-Rabīʿ (in the footnotes).
8. The polytheists of Makkah plotted to get Sayyidunā Abū al-ʿĀṣ (رضي الله عنه) to divorce Sayyidah Zaynab (رضي الله عنها) using every possible means and offered different girls to him to achieve this. Sayyidunā Abū al-ʿĀṣ (رضي الله عنه) remained steadfast and was not prepared to sever the relationship he enjoyed with Rasūlullāh ﷺ.
9. The Battle of Badr took place in the year 2 AH. Until then, Sayyidunā Abū al-ʿĀṣ (رضي الله عنه) had not yet accepted Islam. He joined the battle after being coerced by the disbelievers and was captured at the hands of the Muslims and brought to Madīnah. Sayyidah Zaynab (رضي الله عنها) sent her necklace as ransom to free Sayyidunā Abū al-ʿĀṣ (رضي الله عنه). This necklace formerly belonged to Sayyidah Khadijah (رضي الله عنها), which she gave as a wedding gift to Sayyidah Zaynab (رضي الله عنها). When the blessed necklace was presented to Rasūlullāh ﷺ, he became extremely emotional and the memory of Sayyidah Khadijah (رضي الله عنها) was revived. After consulting the Ṣaḥābah (رضي الله عنهم), the sentimental necklace was returned, after which Rasūlullāh ﷺ took a pledge from Sayyidunā Abū al-ʿĀṣ (رضي الله عنه) that Sayyidah Zaynab (رضي الله عنها) will be sent to him in Madīnah.
10. Sayyidunā Abū al-ʿĀṣ (رضي الله عنه) made arrangements to dispatch Sayyidah Zaynab (رضي الله عنها) to Madīnah. The disbelievers stood as an obstacle in the journey of Sayyidah Zaynab (رضي الله عنها). Habbār ibn al-Aswad severely injured her. Sayyidah Zaynab (رضي الله عنها) passed through those trying times and traversed that strenuous journey with utmost perseverance and reached Madīnah Munawwarah accompanied by Zayd ibn Ḥārithah (رضي الله عنه).
11. After this incident, Rasūlullāh ﷺ duly praised his son-in-law, Sayyidunā Abū al-ʿĀṣ (رضي الله عنه), and appreciated the fulfilment of his pledge.
12. Rasūlullāh ﷺ expressed his gratitude in favour of Sayyidah Zaynab (رضي الله عنها) for bearing those difficulties in the following words:

هي خير بناتي أصيب في

هي أفضل بناتي أصيب في

She is the best or the most superior of my daughters who suffered on account of me.

The tongue of Nubuwwah gave testimony and announced the great virtue of enduring hardships in favour of Sayyidah Zaynab (رضي الله عنها).

13. Once, Sayyidunā Abū al-ʿĀṣ (رضي الله عنه) reached Madīnah and was given protection by Sayyidah Zaynab (رضي الله عنها), which was acknowledged and endorsed by Rasūlullāh ﷺ. This is a great accolade in her favour.
14. After this incident, Sayyidunā Abū al-ʿĀṣ (رضي الله عنه) went to Makkah, returned the trusts of the people, accepted Islam, and then returned to Madīnah in the service of Rasūlullāh ﷺ.
15. Some points regarding Sayyidah Zaynab (رضي الله عنها) and Sayyidunā Abū al-ʿĀṣ (رضي الله عنه) were noted.
16. Mention has been made of the children of Sayyidah Zaynab (رضي الله عنها). A brief biography of Sayyidah Umāmah bint Abī al-ʿĀṣ (رضي الله عنه) and Sayyidunā ʿAlī ibn Abī al-ʿĀṣ (رضي الله عنه) together with Sayyidah Fāṭimah's (رضي الله عنها) bequest in favour of Sayyidah Umāmah (رضي الله عنها).
17. The death of Sayyidah Zaynab (رضي الله عنها) took place in 8 AH in Madīnah. The injury sustained during the Hijrah ripened and proved fatal. The scholars explain that Sayyidah Zaynab (رضي الله عنها) reached the age of approximately 30 years.
18. The women began to wail at her demise which was forbidden by the statement of Rasūlullāh ﷺ.
19. The ghusl and kafn of Sayyidah Zaynab (رضي الله عنها) took place under the supervision of Rasūlullāh ﷺ by Umm al-

Mu'minīn Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا, etc.

20. The lower garment of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was placed in her kafan which is a great source of blessings.
21. Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا participated in the Ṣalāt al-Janāzah of her sister, Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا.
22. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ descending into the grave of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا, supplicating for her, and announcing the acceptance of his supplication are great accolades for her.
23. In the virtues of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا, the scholars mention that she is a woman who was martyred in the path of Allah and titled a martyr.

رضي الله تعالى عنها وعن جميع أخواتها

May Allah Ta'ālā be pleased with her and all her sisters!

Ponder for a Moment

The readers have read about Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا. She attained all these virtues and excellences. She bore adversities and difficulties for the sake of dīn, and steadfastness was her trait. She spent her entire life serving and obeying her father صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ referred to her with the unique compliments of 'my best daughter' and 'my most superior daughter' due to her accepted actions. The kind gaze of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained on her till death. Rasūlullāh's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kindness and affection reached its peak after her death in all the stages of kafn and burial until Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself descended into her grave and announced the glad tidings of the acceptance of his honoured intercession.

Some contemporaries spoil their tongues by slandering these daughters رَضِيَ اللَّهُ عَنْهُنَّ and write that these are the customary daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and there is no virtue in their favour in the Qur'ān and Ḥadīth. They mean to say that Zaynab, Umm Kulthūm, and Ruqayyah رَضِيَ اللَّهُ عَنْهُنَّ are not the offspring of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and no virtue of them can be found in any book.

أستغفر الله العظيم

O readers! This is the indecent attitude they display to the blessed children of the merciful, kind Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They openly reject the relationship of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with these daughters. They have absolutely no fear for Allah. They have the audacity to claim that no virtue of these girls can be found in the books, neither in Shī'ī books nor in Sunnī books, when the reality is quite the opposite.

I have gathered these incidents from Islamic books and presented them to the readers together with references from reliable Shī'ī sources. A just, noble, sensible man should decide for himself as to what the truth is and what has been fabricated. There is no need for further elucidation and explanation. But a little fear of Allah is necessary. And if one is somehow able to obtain such fear, then—and all praise belongs to Allah—hold on to it firmly.

Removing Doubts Regarding Sayyidah Zaynab

We have mentioned a sufficient amount on the biography, virtues, accolades, and actions of the biological daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا. If a person with a just gaze looks at this biography, he will safely come to the conclusion that she is the biological daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whose honoured mother is Umm al-Mu'minīn Sayyidah Khadījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا is neither a stepdaughter nor the niece of Umm al-Mu'minīn Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا, but in fact the true biological daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. If any person turns

away from the above facts and doggedly adopts a bias attitude of hatred to the children of Rasūlullāh ﷺ by claiming that Sayyidah Zaynab ؓ is a stepdaughter, then he is rejecting facts of history.

With regards to this discussion, we have previously listed the references of the Ahl al-Sunnah in sequence coupled with the references of the Shī'ah of every generation. Now, everyone has the opportunity to contemplate and ponder over this discussion.

We will now unearth the reality of the claim of those who wish to establish that Sayyidah Zaynab ؓ is a stepdaughter. Do they have any worthy proof or are their proofs fallacious? Kindly have a look at what they regard as proofs. Thereafter, the reality of it will be presented. The readers themselves will then come to a conclusion.

An Odd View of Some Historians

Some present a report from the history books that among the children of Umm al-Mu'minīn Sayyidah Khadījah ؓ from her previous husband, Abū Hālah ibn Mālik, were a daughter by the name of Zaynab bint Abī Hālah and a son by the name of Hind ibn Abī Hālah. Due to this report, they opted that Sayyidah Zaynab ؓ is not the biological daughter of Rasūlullāh ﷺ but in fact the child of the late husband of Sayyidah Khadījah ؓ, Abū Hālah. The entire claim rests on this report. They have no other proof besides this.

Explanations

For the benefit of the readers, a few important points are mentioned here. After understanding them thoroughly, one will, Allah willing, be satisfied regarding this discussion.

1. This report that Zaynab is the daughter of Abū Hālah and her mother is Sayyidah Khadījah ؓ has been documented by some historians like Ibn Hishām. Neither a chain has been presented for it nor has it been referred to by anyone, e.g. this is the view of a Ṣaḥābī or a Tābi'ī or Tab' al-Tābi'ī, nor has the name of any reliable Muḥaddith or historian been recorded. In short, it is unknown whose statement this is. Whoever's statement this is, it has no chain and holds absolutely no weight.
2. Whoever recorded this view from Ibn Hishām, none of them have presented a chain nor have they correctly attributed it to anyone.
3. A point to consider is that scores of Muḥaddithīn, historians, and geologists have listed the children of the previous husbands of Sayyidah Khadījah ؓ but none of them have listed Zaynab as one of them. This is strong evidence that Abū Hālah had no daughter by the name of Zaynab from Sayyidah Khadījah ؓ. Otherwise, the scholars would have definitely recorded it. We will now present references of these scholars from their books to satisfy the readers. We will firstly present the references of the Ahl al-Sunnah scholars followed by the statements of Shī'ī authors and Shī'ī Mujtahids for corroboration.

References

This discussion appears in *Ṭabaqāt Ibn Sa'd* in these words:

فولدت خديجة لأبي هالة رجلا يقال هند وهالة رجل أيضا ثم خلف عليها بعد أبي هالة عتيق بن عائد بن عبد الله

Khadījah gave birth to a son for Abū Hālah by the name of Hind and Hālah, another son. After Abū Hālah, she got

married to 'Atīq ibn 'Ā'idh ibn 'Abd Allāh.¹

وإخوة ولد رسول الله صلى الله عليه وسلم لأهمهم هند بن عتيق بن عائذ بن عبد الله وهند بن أبي هالة ونباش بن زرارة وهالة بنت أبي هالة

The uterine siblings of the children of Rasūlullāh ﷺ are Hind ibn 'Atīq ibn 'Ā'idh ibn 'Abd Allāh, Hind ibn Abī Hālah, Nabbāsh ibn Zurārah, and Hālah bint Abī Hālah.²

There is no mention of a daughter by the name of Zaynab.

We will list the references hereunder, because reproducing the text takes too much of time. All of these references have the same subject matter.

1. *Kitāb al-Muḥabbar*, pg. 78, the wives of Rasūlullāh ﷺ.
2. *Kitāb al-Muḥabbar*, pg. 452, the names of the women who married three or more men.
3. *Al-Ma'ārif*, pg. 58, 59, the lineage of Sayyidunā Muḥammad ibn 'Abd Allāh ﷺ.
4. *Ansāb al-Ashrāf*, vol. 1 pg. 406, 407.
5. *Jamharat Ansāb al-'Arab*, pg. 142, 143.
6. *Al-Sunan al-Kubrā*, vol. 7 pg. 71, book on marriage, the names of the wives and daughters of Rasūlullāh ﷺ.
7. *Majma' al-Zawā'id*, vol. 9 pg. 219, the virtues of Khadījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا.
8. *Al-Istī'āb* with *al-Iṣābah*, vol. 3 pg. 568, Hind ibn Abī Hālah.
9. *Al-Rawḍ al-Unf*, vol. 1 pg. 124, the marriage of Rasūlullāh ﷺ to Khadījah.
10. *Uṣd al-Ghābah*, vol. 5 pg. 434, Khadījah Umm al-Mu'minīn رَضِيَ اللَّهُ عَنْهَا.
11. *Al-Bidayah*, vol. 5 pg. 293, 294, the wives and children of Rasūlullāh ﷺ.
12. *Al-Iṣābah*, vol. 4 pg. 410, Hind ibn 'Atīq
13. *Al-Sīrah al-Ḥalabiyyah*, vol. 1 pg. 167, the marriage of Rasūlullāh ﷺ to Khadījah.

The above authors have listed the names of the children of Abū Hālah and 'Atīq from Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا. However, none of them have listed a daughter by the name of Zaynab anywhere. Therefore, Ibn Hishām is the only person to list Zaynab as one of the daughters of the previous husbands.

Shī'ī References

Some references of Shī'ī scholars and Mujtahids will be presented so that this discussion becomes explicitly clear in front of all, and everyone can consider.

1. 'Alī ibn 'Īsā al-Irbilī has written under the virtues of Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا in *Kashf al-Ghummaḥ*:

كانت خديجة قبل أن يتزوج بها رسول الله صلى الله عليه وآله عند عتيق بن عائذ بن عبد الله بن عمرو بن مخزوم يقال ولدت له جارية وهي أم محمد بن صيفي المخزومي ثم خلف عليها بعد عتيق أبو هالة هند بن زرارة التميمي فولدت له هند بن هند ثم تزوجها رسول الله صلى الله عليه وسلم

Before Rasūlullāh ﷺ married Khadījah, she was married to 'Atīq ibn 'Ā'idh ibn 'Abd Allāh ibn 'Amr ibn Makhzūm. It is said that she gave birth to a daughter for him who is the mother of Muḥammad ibn Ṣayfī al-Makhzūmī. After 'Atīq, she got married to Abū Hālah Hind ibn Zurārah al-Tamīmī. She bore for him Hind ibn Hind. Then, Rasūlullāh ﷺ

1 *Ṭabaqāt Ibn Sa'd*, vol. 8 pg. 8, naming the Muslim women emigrants.

2 *Nasab Quraysh*, pg. 22, the children of 'Abd Allāh ibn 'Abd al-Muṭṭalib.

married her.¹

2. Al-Shaykh Ni'mat Allāh al-Jazā'irī, in *al-Anwār al-Nu'māniyyah* under Nūr Mawlūdī, writes:

فأول امرأة تزوجها خديجة بنت خويلد وكانت قبله عند عتيق بن عائذ المخزومي فولدت له جارية ثم تزوجها رسول الله صلى الله عليه وآله وربي ابنها هنداً

The first woman he (Rasūlullāh ﷺ) got married to was Khadījah bint Khuwaylid. Previously, she was married to 'Atīq ibn 'Ā'idh al-Makhzūmī. She bore a daughter for him. Rasūlullāh ﷺ then married her and nurtured her son, Hind.²

3. Mullā Bāqir al-Majlisī has mentioned in *Ḥayāt al-Qulūb*:

و پیش از آنکه حضرت او تزویج نماید عتیق بن عائذ مخزومی او را تزویج کرده بود و از او دختر بهم رسانید و بعد از او ابو باله اسدی او را خواستگاری نمود و بپند پسر او را تربیت نمود

Prior to Rasūlullāh ﷺ marrying her, she was married to 'Atīq ibn 'Ā'idh al-Makhzūmī. She bore a daughter for him. She then married Abū Hālah al-Asadī. She bore for him Hind ibn Abī Hālah. Rasūlullāh ﷺ then married her and nurtured her son, Hind.³

4. Al-Shaykh 'Abbās al-Qummī has written in *Muntahā al-Āmāl*:

و آن مخدره دختر خویلد بن اسد بن عبد العزی بوده و نخست زوجه عتیق بن عائذ المخزومی بود و فرزندے از او آورد که جاریه نام داشت و از پس عتیق زوجه ابو باله بنی هنذر الاسدی گشت و ازو پند بن باله را آورد

She was the daughter of Khuwaylid ibn Asad ibn 'Abd al-'Uzzā. Her first husband was 'Atīq ibn 'Ā'idh al-Makhzūmī. She had a child whose name was Jāriyah. After 'Atīq, she married Abū Hālah ibn Mundhir al-Asadī and bore Hind ibn Abī Hālah for him.⁴

The synopsis of the above Shī'ah references is that a daughter was born from the first husband of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا, 'Atīq, by the name of Jāriyah. She has also been known as Umm Muḥammad ibn Ṣayfī. After 'Atīq, Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا married Abū Hālah. She had a son from him by the name of Hind ibn Abī Hālah. Then Rasūlullāh ﷺ married Umm al-Mu'minīn Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا.

None of these Shī'ah have recorded any daughter by the name of Zaynab from the previous husbands of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا. Hence, we know that whoever wrote that Zaynab is the daughter of Abū Hālah has opposed the consensus of the Ahl al-Sunnah and Shī'ah scholars and mentioned his own odd view and on top of that not recorded any chain thereof. It is evident that odd views are not accepted. In the terminology of the scholars, it will be stated:

هذا قول شاذ لا يتابع عليه

This statement of Ibn Hishām is obscure. No support is found for it.

Therefore, the general scholars (Muḥaddithīn, historians, and geologists) have not mentioned it. Hence, such an odd view can never be accepted because of the rule:

الثقة إذا شذ لا يقبل ما شذ فيه

1 *Kashf al-Ghummah fī Ma'rīfat al-A'immah* with *al-Manāqib* (Persian translation), vol. 2 pg. 76, chapter on the virtues of Khadījah.

2 *Al-Anwār al-Nu'māniyyah*, vol. 1 pg. 367, Nūr Mawlūdī, the biography of Khadījah bint Khuwaylid.

3 *Ḥayāt al-Qulūb*, vol. 2 pg. 728, chapter 52, the wives of Rasūlullāh ﷺ.

4 *Muntahā al-Āmāl*, vol. 1 pg. 45, section 8, the incidents and events of the blessed life of the seal of the Prophets.

Eliminating a Confusion

Those who oppose the children of Rasūlullāh ﷺ have created many doubts amongst Muslims. One doubt regarding the daughter of Rasūlullāh ﷺ, Sayyidah Zaynab رَضِيَ اللّٰهُ عَنْهَا, is that in the time of Nubuwwah, there were many women with the name Zaynab, one of them being the daughter of Umm al-Mu'minīn Umm Salamah رَضِيَ اللّٰهُ عَنْهَا from her previous husband, Abū Salamah رَضِيَ اللّٰهُ عَنْهُ. When the scholars mentioned her, they referred to her as the stepdaughter of Rasūlullāh ﷺ. This daughter of Umm Salamah رَضِيَ اللّٰهُ عَنْهَا was Zaynab, who was reared in the house of Rasūlullāh ﷺ. Hence, she is known as the stepchild of Rasūlullāh ﷺ. Simply due to this similarity in name, the objectors relate her to the daughter of Rasūlullāh ﷺ, Sayyidah Zaynab رَضِيَ اللّٰهُ عَنْهَا, by saying that Zaynab is the stepdaughter of Rasūlullāh ﷺ; whereas Sayyidah Zaynab's رَضِيَ اللّٰهُ عَنْهَا mother is Sayyidah Khadījah رَضِيَ اللّٰهُ عَنْهَا and she is from the offspring of Rasūlullāh ﷺ whereas the stepchild's mother is Umm Salamah رَضِيَ اللّٰهُ عَنْهَا and her father is Abū Salamah رَضِيَ اللّٰهُ عَنْهُ.

If you wish to verify this, refer to the book of al-Ḥāfiẓ Ibn Ḥajar al-'Asqalānī رَحِمَهُ اللّٰهُ, *al-Iṣābah*.² Ibn al-Athīr al-Jazarī رَحِمَهُ اللّٰهُ has elucidated further on this point that the stepdaughter's husband's name was 'Abd Allāh ibn Zam'ah.³ It is well known that the husband of the daughter of Rasūlullāh ﷺ, Sayyidah Zaynab رَضِيَ اللّٰهُ عَنْهَا, was Sayyidunā Abū al-'Āṣ ibn al-Rabī رَضِيَ اللّٰهُ عَنْهُ.⁴

By studying these texts, the heart will be at rest and the doubt raised by the objectors due to the similarity of names will be totally obliterated. For further satisfaction, read the 'reliable' book of the Shī'ī scholar *Tanqīḥ al-Maqāl*, volume 3, regarding Zaynab bint Abī Salamah, where the biography of Zaynab bint Abī Salamah has been clearly documented, i.e. her mother's name was Umm Salamah and her father's name was Abū Salamah and her original name was Barrah which Rasūlullāh ﷺ changed to Zaynab. When Umm Salamah emigrated to Abyssinia (with her husband Abū Salamah) this daughter Zaynab was born there. She then came with her mother to Madīnah Munawwarah. She was a great *faqīhah* (jurist) of the women of her time and a renowned intelligent woman with regards to the laws of jurisprudence. She is titled Ḥasanat al-Ḥāl.

These are the statements of the Shī'ī scholars. Have a look at the original text of al-Māmaqānī so that you attain the highest level of conviction and the matter is settled upon by both sects.

زينب بنت أبي سلمة عدها الشيخ الطوسي في رجاله وابن عبد البر وابن مندة وأبو نعيم من صحابة رسول الله صلى الله عليه وسلم وهي على ما صرحوا به زينب بنت أبي سلمة بن عبد الأسد القرشية المخزومية وهي ربيبة رسول الله صلى الله عليه وسلم وأُمها أم سلمة زوجة النبي صلى الله عليه وسلم كان اسمها برة فسمها رسول الله صلى الله عليه وسلم زينب ولدتها أمها بأرض الحبشة حين هاجرت إليها مع زوجها وقدمت بها معها وقد قيل إنها كانت من أفقه زمانها وأناي أعبرها حسنة الحال

Zaynab bint Abī Salamah: Al-Shaykh al-Ṭūsī in his book on narrators, Ibn 'Abd al-Barr, Ibn Mandah, and Abū Nu'aym have listed her amongst the Companions of Rasūlullāh ﷺ. She is, as they have explicitly mentioned, Zaynab bint Abī Salamah ibn 'Abd al-Asad al-Qurashīyah al-Makhzūmiyyah. She is the stepdaughter of Rasūlullāh ﷺ and her mother is Umm Salamah, the wife of the Nabī ﷺ. Her name was Barrah. Rasūlullāh ﷺ named her Zaynab. Her mother gave birth to her in the land of Abyssinia when she emigrated there with her husband and came with her to Madīnah. It is said that she was amongst the most learned of her time and I give her the title Ḥasanat al-Ḥāl.⁵

The readers know fully well that we removed this doubt in the book *Ruḥamā' Baynahum* (vol. 1, Ṣiddīqī section, pg. 167) but we have reproduced it here in the biography of Sayyidah Zaynab رَضِيَ اللّٰهُ عَنْهَا due to its connection. We have established

1 *Al-Mirqāt Sharḥ al-Mishkāt*, vol. 6 pg. 328, chapter on 'iddah, section one under the narrations of Fāṭimah bint Qays.

2 *Al-Iṣābah*, vol. 4 pg. 210, Zaynab bint Abī Salamah; *Usd al-Ghābah*, vol. 5 pg. 468, Zaynab bint Abī Salamah.

3 *Usd al-Ghābah*, vol. 5 pg. 469.

4 *Ansāb al-Ashraf*, vol. 1 pg. 430; *Ṭabaqāt Ibn Sa'd*, vol. 8 pg. 338, Zaynab bint Abī Salamah.

5 *Tanqīḥ al-Maqāl*, vol. 3 pg. 78, Zaynab bint Abī Salamah, section 7, 10, 11 of women.

from the books of both parties Sunnī and Shī'ah, that Zaynab the daughter of Umm Salamah رضی اللہ عنہا is another personality whose husband is 'Abd Allāh ibn Zam'ah and Sayyidah Zaynab رضی اللہ عنہا the daughter of Rasūlullāh صلی اللہ علیہ وسلم is another personality whose mother is Sayyidah Khadījah رضی اللہ عنہا and whose husband is Sayyidunā Abū al-'Āṣ ibn al-Rabī' رضی اللہ عنہ.

اگر درخانہ کس است ہمیں گفتہ ہی است

If there is a person in the house, then sufficient is our speech.