The History of al-Ṭabarī

VOLUME XXXIX

Biographies of the Prophet’s Companions and Their Successors

Translated by Ella Landau-Tasseron
The present volume is the collection of excerpts from al-Ṭabarî's biographical work entitled The Supplement to the Supplemented (Dhayl al-mudhayyal).

In the introduction to his History, al-Ṭabarî declared his intention to append to it a biographical work for the reader's convenience. Only a collection of excerpts has survived, however. It was first published as part of the Leiden edition of the History and is now presented as a volume in the Ṭabarî Translation Project. It brings together biographies of Companions, Successors, and scholars of subsequent generations; many chapters are devoted to women related to the Prophet who played a role in the transmission of knowledge. The biographies vary in length and style, ranging from mere identification of a person to long accounts and anecdotes.

This volume represents a long tradition characteristic of Muslim culture. Muslim scholars developed biographical literature into a rich and complex genre. It was intended to be an auxiliary branch of religious study, aimed at determining the reliability of chains of transmission through which traditions were handed down. More often than not, however, works in this genre contain valuable historical information of the kind often ignored by the authors of mainstream history books. Even though not a complete work, this volume is thus not merely a supplement to al-Ṭabarî's History but also a source in its own right, often supplying new and rare insights into events and social conditions.
THE HISTORY OF AL-ṬABARĪ
AN ANNOTATED TRANSLATION

VOLUME XXXIX

Biographies of the Prophet's Companions
and Their Successors

AL-ṬABARĪ'S SUPPLEMENT TO HIS HISTORY
We note with profound regret the death on October 13, 1997, of Dr. Estelle Whelan, who capably coordinated and saw through the press the publication of most of the volumes in this series, including the present one.

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Edited by Ehsan Yar-Shater

The History of al-Ṭabarī
(Taʿrīkh al-rusul waʾl-mulūk)

Volume XXXIX

Biographies of the Prophet's Companions and Their Successors

translated and annotated by

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THE HISTORY OF PROPHETS AND KINGS (Ta’rikh al-rusul wa’l-mulûk) by Abû Ja`far Muḥammad b. Jarîr al-Ṭabarî (839–923), here rendered as The History of al-Ṭabarî, is by common consent the most important universal history produced in the world of Islam. It has been translated here in its entirety for the first time for the benefit of non-Arabists, with historical and philological notes for those interested in the particulars of the text.

In his monumental work al-Ṭabarî explores the history of the ancient nations, with special emphasis on biblical peoples and prophets, the legendary and factual history of ancient Iran, and, in great detail, the rise of Islam, the life of the Prophet Muḥammad, and the history of the Islamic world down to the year 915. The first volume of this translation contains a biography of al-Ṭabarî and a discussion of the method, scope, and value of his work. It also provides information on some of the technical considerations that have guided the work of the translators. The thirty-ninth volume is a compendium of biographies of early members of the Muslim community, compiled by al-Ṭabarî; although not strictly a part of his History, it complements it.

The History has been divided here into thirty-nine volumes, each of which covers about 200 pages of the original Arabic text in the Leiden edition. An attempt has been made to draw the dividing lines between the individual volumes in such a way that each is to some degree independent and can be read as such. The page numbers of the Leiden edition appear in the margins of the translated volumes.
Al-Ṭabarî very often quotes his sources verbatim and traces the chain of transmission (īsnād) to an original source. The chains of transmitters are, for the sake of brevity, rendered by only a dash (—) between the individual links in the chain. Thus, "According to Ibn Humayd—Salamah—Ibn Ishāq" means that al-Ṭabarî received the report from Ibn Ḥumayd, who said that he was told by Salamah, who said that he was told by Ibn Ishāq, and so on. The numerous subtle and important differences in the original Arabic wording have been disregarded.

The table of contents at the beginning of each volume gives a brief survey of the topics dealt with in that particular volume. It also includes the headings and subheadings as they appear in al-Ṭabarî’s text, as well as those occasionally introduced by the translator.

Well-known place names, such as, for instance, Mecca, Baghdad, Jerusalem, Damascus, and the Yemen, are given in their English spellings. Less common place names, which are the vast majority, are transliterated. Biblical figures appear in the accepted English spelling. Iranian names are usually transcribed according to their Arabic forms, and the presumed Iranian forms are often discussed in the footnotes.

Technical terms have been translated wherever possible, but some, such as "dirham," and "imām," have been retained in Arabic forms. Others that cannot be translated with sufficient precision have been retained and italicized, as well as footnoted.

The annotation is aimed chiefly at clarifying difficult passages, identifying individuals and place names, and discussing textual difficulties. Much leeway has been left to the translators to include in the footnotes whatever they consider necessary and helpful.

The bibliographies list all the sources mentioned in the annotation.

The index in each volume contains all the names of persons and places referred to in the text, as well as those mentioned in the notes as far as they refer to the medieval period. It does not include the names of modern scholars. A general index, it is hoped, will appear after all the volumes have been published.

For further details concerning the series and acknowledgments, see Preface to Volume I.

Ehsan Yar-Shater
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Abbreviations

AO: Acta Orientalia
AOH: Acta Orientalia Hungarica
BSOAS: Bulletin of the School of Oriental and African Studies
IC: Islamic Culture
IOS: Israel Oriental Studies
IQ: Islamic Quarterly
JAOS: Journal of the American Oriental Society
JASB: Journal of the Asiatic Society of Bengal
JESHO: Journal of the Economic and Social History of the Orient
JNES: Journal of Near Eastern Studies
JPHS: Journal of the Pakistan Historical Society
JRAS: Journal of the Royal Asiatic Society
JSAI: Jerusalem Studies in Arabic and Islam
JSS: Journal of Semitic Studies
MIDEO: Mélanges de l'Institut Dominicain d'Études Orientales du Caire
MW: Muslim World
WZKM: Wiener Zeitschrift für die Kunde Morgenländes
ZDMG: Zeitschrift der Deutschen Morgenländischen Gesellschaft
In the introduction to his History al-Ṭabarî declares his intention to append to the work biographical notes on the Prophet’s Companions, their Successors, and transmitters of traditions from subsequent generations. This, no doubt, is the work entitled The Supplement to the Supplemented: Biographies of Companions and Their Successors (Dhayl al-mudhawayyil min taʾrikh al-ṣaḥābah wa-al-tābiʿīn), contained in an incomplete form in this volume.¹

In spite of its title, the book does not belong to the literary genre of “supplement” (dhayl, literally, “a tail”), which consists of histories or biographical dictionaries written by later authors as continuations of earlier works. The author of a “supplement” would usually start the book where the earlier author had left off and would tend to follow the style and patterns used by his predecessor. The result, however, was most often an independent work. For al-Ṭabarî’s History such “supplements” were written by Muḥammad b. ‘Abd al-Malik al-Hamadhānī, Abū Aḥmad al-Farghānī, and ‘Arīb b. Sa’d al-Qurṭubī.²

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² Dhayls were sometimes called silah or takmilah, “continuation” or “completion.” The works of al-Hamadhānī and al-Qurṭubī were published in combina-
Describing al-Ṭabari’s work, al-Sakhāwī says the following:

The great *History* includes the sources of the [various] reports, [as well as] the accounts of the world history, but it is limited by the author’s purpose, namely, to supply information about history, wars, and conquests. Only rarely does [al-Ṭabari] deal with disparaging transmitters or declaring them trustworthy (*al-jarḥ wa-al-ta’dīl*), because his work on biographies suffices in this respect (*ikti-fā’an bi-ta’rikhihi fi al-rijāl*). Thus the information he gives [in the *History*] about the great religious teachers (*al-a’immah*) is not exhaustive, for his interest lay in conveying clear detailed accounts of wars and conquests, stories of ancient prophets and kings, past nations, and bygone generations. He adduced [all this information], together with its sources and many chains of transmission; he was erudite in all these and other matters.

Al-Ṭabari wrote a supplement to the above-mentioned *History*; moreover, he supplemented the supplement as well.3

The supplements mentioned by al-Sakhāwī have nothing to do with our *Supplement to the Supplemented (Dhayl al-mudhayyal)*. De Goeje was probably right in concluding, although hesitantly, that al-Sakhāwī is alluding here to what is better known as “the two sections.”4 The original *History* apparently reached the end of the first civil war; the first section covered the Umayyad period, the second the ‘Abbāsid period, up to the year 302/914–15.5

Al-Sakhāwī, however, also mentions al-Ṭabari’s *Dhayl al-mudhayyal* in this paragraph, referring to it as “his [al-Ṭabari’s] work on biographies of traditionists” (*ta’rikhihi fi al-rijāl*). He

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contributes it to be of another genre than, and independent from, the History.

There are thus two unusual aspects of al-Ṭabari's historical and biographical work. First, he supplemented his own History; his supplements did not remain independent but were integrated into the main work. Second, he entitled his biographical work "A Supplement," even though it did not belong to the dhayl genre. It should, of course, be noted that in al-Ṭabari's time this genre had not yet been developed, so that he was not deviating from any convention. However, it is no accident that most of the later biobibliographical sources, al-Sakhāwī included, avoid the genuine title of the book, referring to it simply as Taʾrikh al-rijāl (Biographies of Traditionists). On the other hand, quotations from the work appear either under the original title, sometimes in shortened form, or under al-Ṭabari's name alone.

The biographical literature, to which Dhayl al-mudhayyal properly belongs, is unique to Muslim culture. It has deep roots in pre-Islamic Arab interest in genealogy, but at the same time it is an outgrowth of the characteristic Muslim way of preserving knowledge. Prophetic traditions (ḥadīths) and other accounts were discussed and passed on among members of the Muslim community, and in the process much was falsified and invented. Becoming aware of this fact, Muslim scholars developed a source critique, the “science of traditionists" (ʿilm al-rijāl), to help them evaluate transmitted material. Personal merits of the transmitters, as well as facts about their lives (like death dates and dwelling places), were checked. If, for example, it was found that a

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6. Cf. a later author, Abū Shamah of the thirteenth century, who wrote a supplement to his own work, al-Sakhāwī, 305.


8. Citing by the author's name alone was the common practice in the literature. For quotations from the Dhayl, see, e.g., Ibn Qudāmah, 237; al-Quhṭānī, IV, 109; Ibn Ḥajaj, Isābah, I, 559, II, 376; Ibn ʿAbd al-Barr, I, 12. In al-Dāraquṭnī, V, 2564, the editor gives a list of dozens of references; some of them are not correct, and some are lacking in the extant version of the Dhayl.
certain person claimed to have transmitted from someone whom he could not have met, the material he transmitted was to be rejected. In the case of Companions, their Islamic records, or services to the cause of Islam (sābiqah), were mentioned, as well as any detail or anecdote connecting them with the Prophet. In the case of subsequent generations, the degree of the person's piety and sometimes his political or sectarian biases would be recorded. Many variations developed in the genre, however, in both the content and the arrangement of the collected biographical details. Often, the biographies contain material totally irrelevant to the purpose of the genre mentioned above, for example, physical descriptions, personal traits (e.g., generosity), and historical events in which the subjects were involved. Such is the case with Dhayl al-mudhayyal. On the other hand, there are works that contain only an evaluation of the person's trustworthiness. This subgenre is more properly called "the disparaging and declaring as trustworthy" (al-jarh wa-al-ta'dil).

The earliest works in the genre date from the late second/eighth to the beginning of the third/ninth century. They were often arranged in categories of time and place, or tribes, called "layers" (tabaqāt, meaning also "generations"). Variations of this method were also followed, in part, in Dhayl al-mudhayyal.9

The present volume is merely a collection of excerpts from Dhayl al-mudhayyal, as indicated by the title found on the second part of the Cairo manuscript: The Second Part of Excerpts (muntakahhab) from the Book [Called] The Supplement to the Supplemented: Biographies of Companions and Their Successors, Compiled by Abū Ja'far Muḥammad b. Ja'rīr b. Yazīd al-Ṭabarī, Transmitted from Him by Abū 'Alī Makhḥlād b. Ja'far b. Makhṭlād b. Sahl b. Ḥumrān al-Bāqarīḥ.10 It is not possible to infer from this title the identity of the compiler of the excerpts. It may have

9. Among the earliest authors in this genre were Yahyā b. Ma'īn [d. 203/818], Muhammad b. 'Umar al-Wāqīdī [d. 204/819], his pupil and scribe Muhammad b. Sa'd [d. 230/845], Khalīfah b. Khayyāṭ [d. 240/854], Muslim b. al-Ḥajjāj [d. 261/875], and Muhammad b. Ismā'īl al-Bukhārī [d. 256/870]. See al-Sakhāwī, 315, 336–57; al-Kattānī, 96–105, 108–10. The genre is much more complex than is possible to describe in the present context. See further Hafsi; Gibb, "Islamic Biographical Literature"; Juynboll, Muslim Tradition, 134–90; Auchterlonie, 2–3.
10. Loth, 581.
been the transmitter Abu 'Alî Makhlad b. Ja'far, as Loth and Rieu thought, or any other transmitter of subsequent generations, a view preferred by de Goeje and Rosenthal. It is perhaps worthy of note that Makhlad b. Ja'far (d. 369/979-80) was accused of buying books, among them al-Tabari’s History, and transmitting them in a nonnormative way, that is, without having studied them with a teacher and without having acquired an authorization for transmission (ijāzah). Such a character was perhaps more likely than others to have taken a free hand with al-Tabari's work, making a rather confused and deficient abridgment from it.

According to Yāqūt, the original Dhayl followed a genealogical order (‘alā tartīb al-aqrab fa-al-aqrab), partly reflected in the extant collection of excerpts. Presumably some chronological order was maintained as well, reflected in the text in rudimentary fashion. However, no ordering principle governs the present text as a whole. The semichronological order followed in the beginning is abandoned at some point to make way for various disconnected rubrics. Occasionally the material bears no relation to the rubric under which it occurs, and chapters end and begin without any indication. Some entries are recorded twice, without the use of cross-references. When a cross-reference does appear, the reference is to a chapter omitted from the collection.

Dhayl al-mudhayyal also included an introduction lacking in the present collection. Of its content we know only one statement, of an extreme nature: Al-Tabari, who founded his own school of law, declares everyone who contradicts his views to be an infidel. He states that he would not accept the testimony of, or trust traditions transmitted by, people who held Qadari, Shi'i, or Khārīji doctrines, nor would he accept (legal) arguments based on reasoning. In spite of this statement, he held Abū Ḥanīfah in great esteem and included in Dhayl al-mudhayyal many Shi'is

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14. Al-Tabari, III, 2478; see also Introductio, p. xiv. For a detailed analysis of the structure of the Dhayl, see Landau-Tasseron, “Biographical Work.”
15. Yāqūt, Irshād, 2463, but see a different interpretation of the passage in Rosenthal, “Introduction,” 90.
16. Yāqūt, Irshād, 2463; see al-Tabari, III, 2510 (the biography of Abū Ḥanīfah).
and also others of different persuasions. His statement, however, may signify that his pursuit of the “science of traditionists” (ʻilm al-rijāl) arose from a broader interest than usual. Not only the transmission of the prophetic tradition but also the application of religious law was to profit from his biographical work.

While recording the biographies of eminent members of the Muslim community al-Ṭabarī mentions the great historical events in which they were involved. Wishing to be concise, he refers the reader to another place for further details, saying: “The accounts about him were already recorded in our book entitled The Supplemented (al-Mudhayyyl).” There is a mystery here. It appears that a book by someone as well known as al-Ṭabarī is virtually unknown. De Goeje found only two references to al-Mudhayyyl in the literature, one in an anonymous work on astrology and chronology, the other in Hamzah al-İsfahānî’s book. The latter refers to al-Mudhayyyl as a very famous work, but no biobibliography, whether ancient or modern, records a book by al-Ṭabarī under this title. What was this Mudhayyyl, then, and how did it relate to the History and to the present volume, Dhayl al-mudhayyyl?

Loth defines Dhayl al-mudhayyyl as an “'Appendix zum Supplement' seines (al-Ṭabarī’s) grossen Geschichtswerkes.” The Mudhayyyl was, in his opinion, the work announced by al-Ṭabarī in the introduction to the History; it was a preparatory work (Vorarbeit) in which al-Ṭabarī collected material for the History. The Dhayl was extracted from a more comprehensive work (al-Mudhayyyl?). Loth thus conceives of the three titles, Ta’rikh, al-Mudhayyyl, and Dhayl al-mudhayyyl, as applying to three different works. He seems to be confusing the Dhayl, announced in the introduction to the History, with al-Mudhayyyl. There is no evidence that al-Mudhayyyl was a Vorarbeit. His rendering of the title Dhayl al-mudhayyyl as “Appendix zum Supplement” is

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17. Al-Ṭabarî, III, 2321, 2335, 2476, 2498. For the reference occurring on page 2358, see p. xxii, below.  
18. Introducitio, p. xiv. The anonymous work is Dustûr al-munajjimîn, see Blochet, 12.  
20. Loth, 582.
not accurate either. Mudhayyal, the passive form of "to append," "to supplement," means "the supplemented," as mentioned by de Goeje.21

From de Goeje's careful phrasing it is difficult to infer whether he conceived of al-Mudhayyal as an abridgment of the History or as a different title for it, so that the two would in fact be one work. The difficulty lies perhaps in the History itself. By this title de Goeje sometimes means the extant text of the History, that is, the published version of Ta'rikh al-rusul wa-al-mulūk, at other times a much longer version said by some sources to have existed.22 I hope to clarify this matter in what follows.

If de Goeje meant to say that al-Mudhayyal was identical with the History as we have it today, he was probably right. There is no real evidence that a longer version actually existed. The description of al-Mudhayyal by Ḥamzah al-Isfahānī fits the History very well and cannot be applied to any other work by al-Ṭabarī. Unfortunately, the quotation given by al-Isfahānī from al-Mudhayyal cannot be located in the History, but this in itself does not prove the existence of a longer version. De Goeje adduces many other instances of quotations lacking in the Leiden edition. This phenomenon is common and is often encountered, in relation not only to the History but to many other texts as well. To give but one example, al-Ṭabarī quotes from Ibn Sa'd passages lacking in the Sachau edition.23 This does not necessarily mean that the extant text, edited by Sachau, is an abridgment of Ibn Sa'd's "original" Ṭabaqāt.

The very title al-Mudhayyal proves that this work is identical with the History. It will be recalled that al-Ṭabarī planned to, and did, supplement the History with biographical notes, which makes the History a supplemented work, a work to which something was appended, in other words, a mudhayyal.

An additional proof of this identification can be found in analysis of the preposition min. One of al-Ṭabarī's own references to al-Mudhayyal runs as follows: "His story is already recorded in our book entitled al-Mudhayyal min mukhtasar ta'rikh al-rusul wa-

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21. Introductio, p. xIII.
22. Introductio, especially pp. xIV, xv-xVI. On the longer version, see below.
23. See al-Ṭabarī, III, 2359, 2378, 2387, 2505, 2516, 2517, 2519, 2520.
al-mulûk (The Supplemented Work: The Abridged History of the Prophets and Kings). This title is constructed precisely as is the title of the present volume, Dhayl al-mudhayyal min ta’rikh al-ṣaḥābah wa-al-tābi‘īn. The first two words are a nicely put, but too general, title; min, literally “namely,” specifies the real subject matter of the work (min mubayyinah). In other words, Dhayl al-mudhayyal is identical with Ta’rikh al-ṣaḥābah wa-al-tābi‘īn. In precisely the same way al-Mudhayyal is identical with Mukhtaṣar ta’rikh al-rusul wa-al-mulûk. The latter, however, is by no means an abridgment of the History as we know it but the History itself. This is proved by the fact that one of the History manuscripts bears the title The Abridged History of the Prophets and Kings. This title perhaps reflects al-Ṭabarî’s modesty, as Rosenthal suggests. It may, however, also be explained by the following story: Al-Ṭabarî asked his pupils (or scribes): “Do you have enough energy for [writing down] the Qur’ān exegesis?” They asked how long it was, and he said “Thirty thousand pages,” whereupon the people retorted: “We shall have died before finishing such a task.” So al-Ṭabarî abridged the work in 3,000 pages. Then he asked the people: “Do you have enough energy for [writing down] the world history from Adam to our own time?” They asked how long it was, and his answer was as before, whereupon they responded as before. Al-Ṭabarî then said, “We are in God’s hands! People have no ambition any more.” He sat down and abridged the History in 3,000 pages.

As noted previously, it is not certain that there ever existed a version of the History ten times longer than the extant text. This story may be a mere anecdote expressing wonder at al-Ṭabarî’s achievement. The fact remains that the History as we know it is also called The Abridged History. We are thus left with three titles for the same work, the famous History edited by de Goeje and others: The Abridged History of Prophets and Kings, The Supplemented Work (al-Mudhayyal), and History of the Prophets and Kings.
and Kings. It is doubtful that the last refers to an original ten times (or otherwise) longer than the extant text.

In the matter of Dhayl al-mudhayyal de Goeje’s opinion is entirely clear. He thinks that this title includes both al-Mudhayyal, or abridgment (of the History), and the biographical notes. In the same vein Rosenthal holds that by the title al-Mudhayyal, mentioned by al-Ṭabarî in our volume, Dhayl al-mudhayyal was meant and that the two are in fact identical. The problem with this view is that it cannot be harmonized with the technique of citation used by al-Ṭabarî. When he writes, “I already said this in my book entitled al-Mudhayyal,” he must be referring to a work separate from the one in which he makes the reference, that is, Dhayl al-mudhayyal. Had the two titles referred to the same book, al-Ṭabarî ought to have used the terms set for cross-references.

There are, however, other grounds for reconsidering de Goeje’s opinion. He bases himself on the descriptions of Dhayl al-mudhayyal by al-Dhahabi and Ibn Khayr al-Ishbili, who mention al-Ṭabarî’s “book on ta’rikh known as Dhayl al-mudhayyal,” which contained “twenty parts.” From these descriptions de Goeje drew his conception of Dhayl al-mudhayyal as a large work containing historical material (ta’rikh) near in size and content to the History itself. But a “part” (juz’) is by no means identical with a “volume.” It is unspecified and may be of any size. For example, each juz’ in the manuscript of excerpts from Dhayl al-mudhayyal comprised no more than twelve to eighteen pages. Twenty parts, then, do not necessarily correspond to the length of the History. As for the word ta’rikh, it does not always mean “history.” “The oldest works called ta’rikh were collections of biographies,” as Rosenthal observed in his History of Muslim Historiography. It is also worthy of note that Ibn Khayr al-Ishbili acquired Dhayl al-

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27. Introductio, pp. xiv–xv.
29. For example, wa-qad dhakartu fīmā madā min hādhā al-kitāb or wa-qad taqaddama.
31. Loth, 581.
mudhayyal through a chain of transmitters, which included Ibn 'Abd al-Barr. This author, himself a genealogist and biographer, used Dhayl al-mudhayyal in his own biographical dictionary, al-Isti'āb. Therefore Dhayl al-mudhayyal, as described by al-Dhahabi and Ibn Khary, was not a history combined with biographies but a purely biographical work, a ta'rikh fi al-rijāl. There is no evidence that it was combined with al-Ṭabarî's History, in an "abridged" form or otherwise.

The sources used by al-Ṭabarî cannot be properly analyzed, as the present volume does not contain the original text of the Dhayl. It may, however, be mentioned that al-Wāqīdī's Tabaqāt was one of the main sources. Al-Ṭabarî quotes both al-Wāqīdī and Ibn Sa'd, which means that he knew both al-Wāqīdī's original, now lost, and its adaptation by al-Wāqīdī's pupil and scribe. Other early historians, genealogists, and biographers cited in the extant Dhayl are Abū Ma'ṣhar Najīḥ (d. 170/787), Abū Mikhnaf (d. 157/774), Abū 'Ubaydah (d. 209/824), al-Madā'īnī (d. 225/840), Ibn Ishāq (d. 150/767), Mūsā b. 'Uqbah (d. 141/758), Abū Zur'ah (d. 281/895), and Ibn al-Kalbī (d. 204/819). Countless other informants are mentioned, and research into this matter is a project in itself.

The deficiencies of the present form of the Dhayl include a total lack of uniformity and consistency. Some entries are made up of long stories, others of mere names; still others contain traditions transmitted by the persons discussed with hardly any biographical details. The information is often rudimentary, so that one can hardly distinguish among eminent Muslims, insignificant Com-

34. Ibn 'Abd al-Barr, Isti'āb, I, 12.
35. On this work, see F. Segzin, I, 297 [no. 12]; al-Sakhāwī, 317; Muṣṭafā, I, 164.
36. Al-Ṭabarî, 2333, 2347, 2433, 2444, 2503, 2535.
37. Ibid., 2317, 2367.
38. Ibid., 2443, 2356, 2459.
39. Ibid., 2324, 2332, 2333, 2337, 2338.
40. Ibid., 2324, 2332, 2333, 2337, 2338.
41. Ibid., 2306, 2324, 2328.
42. Ibid., 2401, 2473.
43. Ibid., 2300, 2306, 2317. Note that the quotations from the early historians may be at second hand, that is, copied by al-Ṭabarî not from the originals but from other sources. On this issue, see Landau-Tasseron, "Reconstruction."
panions, tribal chiefs, caliphs, and names invented for chains of transmission (isnāds). This situation is probably owing partly to the fact that the present form is not the original one, partly to the availability or otherwise of biographical details.

By the time Muslim scholars started to inquire about people mentioned in chains of transmission many of these people had been forgotten. Moreover, some of them never really existed, for many traditions and isnāds were fabricated, a fact that generated the whole field of inquiry in the first place. Additional confusion was caused by the fact that many people in Muslim society bore similar or identical names. Yet Muslim scholars did their utmost to obtain biographical information, with varying degrees of success. I therefore thought it useful to add references to other biographical works, for both completeness and comparison. The choice of sources for the purpose was difficult, given the enormous wealth of biographical works published to date and augmented daily with new publications. I finally chose Khalīfah b. Khayyāṭ (d. 240/854), Aḥmad b. Yaḥyā al-Balādhuṭī (d. 279/892), and Ibn Ḥibbān al-Bustī (d. 354/965), knowing that other choices could be equally valid. My decision was not arbitrary, however. Khalīfah b. Khayyāṭ wrote precisely in the same genres used by al-Ṭabarī some fifty years later: history arranged according to years (annals) and biographies arranged according to categories (tābaqāt). Al-Balādhuṭī, preceding al-Ṭabarī by a generation, wrote a special kind of integrated combination of history and biography. Ibn Ḥibbān, a generation later than al-Ṭabarī, divided the biographical material he collected into three different works: one dealing with famous scholars, another with trustworthy scholars, and a third with dubious transmitters. The first is arranged according to categories (time and place), the last two alphabetically.44 Additional light may thus be shed on what material was circulating in al-Ṭabarī's lifetime and on the differences and similarities between near-contemporaneous authors in dealing with this material.

The obvious source to compare with Dhayl al-mudhayyal is Ibn Sa'd's Ṭabaqāt, but it does not serve the purpose just defined pre-

44. Only the first, Mashāhīr, was systematically combed for parallels; the other two works were used occasionally.
cisely because it is a reflection of al-Ṭabarī’s main source, al-Wāqidi’s *Tabaqāt*. I therefore did not comb Ibn Sa’d’s work for parallels but traced back to it only al-Ṭabarī’s explicit quotations and some of de Goeje’s references. There is much more of Ibn Sa’d (and al-Wāqidi) in the *Dhayl* that I did not point out, and the expert reader is invited to check Ibn Sa’d with the help of its excellent indexes.

The task of systematically combing the works of Khalifah, al-Balādhuri, and Ibn Ḥibbān, as well as tracing parallels in Ibn Sa’d, was carried out by Tāriq Abū Rajab. As a true book lover, he sometimes exceeded his brief and, ignoring my strict warnings about lack of space, occasionally came up with additional interesting references. I hereby express my gratitude to him for his invaluable assistance.

In addition to the aforementioned works, other sources were occasionally consulted, when the person discussed seemed important in some way. I have no space to explain all my decisions, and I admit that they were somewhat arbitrary. A person who seems important to me may be utterly insignificant in someone else’s opinion. A great many sources I left untouched for lack of space. For further research one may want to obtain information about additional biographical works from Auchterlonie’s guide.45 Some recent works not included in this guide are the following: *al-Tabaqāt*, by Muslim b. al-Ḥajjāj; *al-Ta’rikh*, by Yahyā b. Ma’īn; *Mu’jam rijāl al-ḥadīth*, by al-Khū’ī; *Mawsū‘at rijāl al-kutub al-tis‘ah*, by al-Bandārī and Hasan. Prophetic traditions quoted by al-Ṭabarī may be traced in *Tuhfat al-ashrāf*, by al-Mizzī, and *Mawsū‘at atrāf al-ḥadīth*, by Muḥammad Zaghlūl. Last but by no means least, the recent monumental work by Josef van Ess should be mentioned, with its rich information about early sects, scholars, and religious figures of the second and third centuries of the Muslim era.46

The references described are meant for experts. As this volume is aimed primarily at the nonexpert, many notes are given to make the text and context comprehensible. Lack of space compelled me to have as little recourse as possible to cross-references. Both

45. Auchterlonie.
46. For all these works, see “Bibliography of Cited Works.”
names and concepts were annotated only once each, usually when first occurring in the text. The index should therefore be used when an unexplained item occurs, in order to locate the explanation in a previous (or sometimes later) note.

Another matter omitted for lack of time and space was checking the chains of transmission (īsnāds), which include hundreds of names. I did, however, try to identify persons mentioned only by their first names or nicknames by collating īsnāds from both the History and the Dhayl. The identification, when there is one, is recorded between brackets. The latter device also served for inserting additions into the text, for the sake of comprehensibility.

Surely the present volume leaves much to be desired. Thinking of the improvements I would like to introduce in it, I can only cite al-Ṭabari’s pupils’ response to his suggestions: hādhā mimmā tafnā al-a’mār qabla tamāmihi.

I nevertheless hope that this volume will be of some use to nonexperts and experts alike.

Ella Landau-Tasseron
Table 1. Genealogy of Quraysh

al-Nadr (=Quraysh)
   ┌─ Mālik
   │   └─ Fihr
       ┌─ Ghālib
       │   └─ al-Ḥārith
       │       └─ Muḥārib
       │           ┌─ Luʿayy
       │               └─ Kaʿb
       │                   └─ 'Āmir
       │                       ┌─ Huṣayṣ
       │                           └─ 'Adī
       │                               └─ Murrah
       │                                   ┌─ 'Amr
       │                                       └─ Taym
       │                                               └─ Kilāb
       │                                                   └─ Yaqaẓah
       │                                                       ┌─ Jumāḥ
       │                                                           └─ Sahm
       │                                                               ┌─ Quṣayy
       │                                                                   └─ Zuhrah
       │                                                                       ┌─ Makhzūm
       │                                                                           └─ 'Abd al-Dār
       │                                                                               └─ 'Abd al-'Uzza
       │                                                                                       ┌─ 'Abd Manāf
       │                                                                                               └─ 'Abd Quṣayy
       │                                                                                                                  ┌─ Nawfal
       │                                                                                                                        └─ al-Muttaṭlib
       │                                                                                                                             └─ Häshim
       │                                                                                                                                   ┌─ 'Abd Shams
       │                                                                                                                                           └─ Asad
Table 2. Genealogy of the Hashmites

Qusayy
   ┌── 'Abd Manaf
      │
      ├── Nawfal
      │     ├── al-Mu'talib
      │     │
      │     ├── Hashim
      │     │     ├── 'Abd Shams
      │     │     │
      │     │     ├── 'Abd al-Mu'talib
      │     │     │     ├── al-Harith
      │     │     │     │
      │     │     │     ├── 'Atikah
      │     │     │     │
      │     │     │     └── Safiyyah
      │     │     │
      │     │     └── Zubayr
      │     │
      │     └── al-'Abbás
      │
      └── 'Abdallāh
           ├── Abū Tālib
           │
           ├── Hamzah
           │
           ├── Abū Lahab
           │
           │
           └── Abū al-'Āṣ
                ├── Harb
                │
                └── al-'Āṣ
                     ├── Muhammad
                     │
                     │
                     └── 'Ali
                          ├── Ibrāhim
                          │
                          │
                          └── Umm Kulthūm
                              └── Ruqayyah
                                  └── Fatimah
                                      └── Zaynab
                                          ├── Hasan
                                          │
                                          └── Ḥusayn
                                              └── Muhammad b. al-Hanafiyyah
Excerpts from the Book Entitled
The Supplement to the
Supplemented: Biographies of
Companions and Their Successors
In the name of Allāh, the Merciful, the Compassionate:


[Women Who Died Before the Emigration (Hijrah)]

Among the women who died in Mecca before the Prophet's Emigration [to Medina] was his wife, Khadijah, daughter of Khuwaylid b. Asad b. 'Abd al-'Uzza b. Qușayy.¹

Khadijah's *kunyah*² was Umm Hind. Hind, after whom she was named, was her son from Abū Hālah b. al-Nabbāsh b. Zurārah, her husband before [she married] the Prophet.³

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² The Arabs' polite way of addressing people is by referring to their parenthood, so that one is addressed as “father/mother of so-and-so.” This specific kind of by-name is called a *kunyah*, sometimes rendered as *agnomen*.

She died three years before the Emigration, at the age of sixty-five. This information was transmitted to me by al-Hārith [b. Muḥammad]—[Muḥammad] Ibn Sa‘d—Muḥammad b. ‘Umar [al-Wāqīdī]—Muḥammad b. Ṣāliḥ and ‘Abd al-Raḥmān b. ‘Abd al-‘Azīz. Khadijah died in the month of Ramaḍān that year and was buried in al-Ḥajūn.4

[Those Who Died in the Year 8]
(May 1, 629–April 19, 630)

Among those who died at the beginning of the year 8 was Zaynab, daughter of the Prophet.5

Zaynab was the Prophet’s eldest daughter.

The cause of her death was as follows: When she was sent away from Mecca to the Prophet [in Medina] Ḥabbār b. al-Aswād and another man overtook her; as it was reported, one of them pushed her, whereupon she fell on a rock, miscarried her child, and lost a lot of blood. She had this injury and ultimately died of it.

Among those who were killed was Ja‘far b. Abī Ṭālib b. ‘Abd al-Muṭṭalib b. Ḥāshim b ‘Abd Manāf.6
Ja‘far was killed as a shahīd7 in [the battle of] Mu‘taḥ.8

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4. A mountain in Mecca where a cemetery was situated; see Yāqūt, Mu‘jam al-buldān, II, 215.
7. A Muslim killed in battle against infidels is promised paradise unconditionally; he is a shahīd, usually translated as “martyr.” Although the translation is literally accurate, the connotations of the two terms are completely different. Martyrdom connotes the death of a powerless, suffering individual at the hands of an oppressor, whereas shahādah connotes mainly fearlessness in battle. I have therefore chosen to leave shahīd untranslated.
According to [Muḥammad] Ibn Ḥumayd—Salamah [b. al-Faḍl] and Abū Tumaylah—Ibn Ishāq—Yahyā b. ‘Abbād—his father: My stepfather belonged to the Banū Murrah b. ‘Awf, and took part in that raid; that is, the raid of Muṭah. He told me [the following]: "By God, it is as if I [can even now] see Ja’far as he jumped down from his roan mare, hamstrung her, and fought the enemy until he was killed."

It was reported that Ja’far was the first Muslim who hamstrung [his horse].

According to Muḥammad b. ‘Umar [al-Wāqidi]—‘Abdallāh b. Muḥammad b. ‘Umar b. ‘Alī—his father: A Byzantine soldier hit him, that is, Ja’far, and cut him in half; one half fell in a vineyard. Thirty or thirty-odd wounds were found on one half of his body.

Ja’far had been converted to Islam before the Prophet entered the house of al-Argam to preach from there. He then emigrated to Abyssinia in the second emigration, with his wife Asma’ bt. ‘Umays, where he stayed until after the Prophet’s Emigration to Medina. He returned from Abyssinia to the Prophet while the latter was in Khaybar, in the year 7/628.

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12. Arab warriors of pre-Islamic times practiced ‘aqr, that is, cutting their own horses’ hamstrings during battle to prevent the possibility of fleeing the enemy. Muslim scholars debated the permissibility of this act and placed restrictions upon it. The original pre-Islamic social significance of the custom was obfuscated in Islamic times by the argument that the purpose of hamstringing was to prevent a victorious enemy from obtaining Muslim horses from a Muslim defeat. See Ibn Hudhayl, I, 40, 48 (text), II, 207, 225 (translation). Mercier is incorrect in translating ‘aqr as having the horse killed.
13. See p. 47, below.
14. While Muḥammad was active in Mecca, some dozens of his followers emigrated to Abyssinia at his suggestion, for reasons that are not entirely clear, probably in A.D. 615–17. The followers gradually returned, though some stayed till 7/628. See Guillaume, 146–53, 167–69; Lings, 81–84; Watt, Muḥammad at Mecca, 109–17; Caetani, I, 262–84.
Ja'far was killed in Jumādā I, 8/September 629, having been one of the Prophet's commanders of the expedition sent against the Byzantines.\(^\text{17}\)

Ja'far's kunyah was Abū ʿAbdallāh.


It was reported that in pre-Islamic times Zayd's mother, Suʿdā bt. Thaʿlabah b. ʿAbd ʿĀmir b. Aflat b. Silsilah of the Banū Maʾn of Ṭayyiʾ,\(^\text{20}\) [once] paid a visit to her family and brought Zayd along with her. Horsemen of the Banū al-Qayn b. Jasr\(^\text{21}\) raided the tents of the Banū Maʾn, the clan of Zayd's mother, and seized Zayd, who was then already grown up, [a young man] of full stature. They brought him to the market at ʿUkkāz\(^\text{22}\) and offered him for sale, whereupon Ḥakim b. Hizām b. Khuwaylid b. ʿAbd al-ʿUzza b. Quṣayy purchased him for his paternal aunt, Khadijah bt. Khuwaylid, for 400 dirhams. When the Prophet married Khadijah she gave him Zayd, and he took him.

Zayd's father, Ḥārithah b. Sharāḥil, said after he had lost him:

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\(^{17}\) That is, Muʿtah.


\(^{19}\) The key names in this long genealogy are Qaḥṭān, the eponym of all the so-called "southern" (Yemeni) Arabs; Quḍāʾah, a large confederation with branches extending as far north as Syria already in pre-Islamic times; and Kalb, one of the most powerful tribes of the Quḍāʾah. See "Kalb b. Wabarāh," \textit{EP}\(^\text{2}\), IV, 492–94 [A. A. Dixon]; "Kudāʾa," \textit{EP}\(^\text{2}\), V, 315–18 [M. J. Kister]; "Kaḥṭān," \textit{EP}\(^\text{2}\), IV, 447 [A. Fischer [A. K. Irvine]].


\(^{21}\) A powerful tribe of the Quḍāʾah confederation; see Ibn Ḥāzm, \textit{Jamharat} 453–54.

\(^{22}\) An important market held every year in the vicinity of Mecca. See "ʿUkkāz," in Glassé, 407; Kister, "Mecca and Tamīm," 146, 156.
I weep for Zayd not knowing what became of him. Is he alive, is he to be expected, or has Death come over him?

By God I ask yet do not comprehend. Was it the plain or the mountain that brought about your end?

I wish that I knew: Will you ever return? In this world only for your coming back I yearn.

The sun reminds me of him when it dawns, evoking his memory as the dusk falls.

When the winds blow they stir up memories like dust. O how long my sorrow and fear for him last!

I shall hasten all my reddish-white camels all over the earth, toiling. Neither I nor the camels will be weary of wandering All my life long, until I die, for every man is mortal, even though hopes lie.

To ‘Amr and Qays do I entrust [Zayd’s fate] and to Yazīd and then to Jabal.


People from [the tribe of] Kalb came to Mecca on pilgrimage and saw Zayd. They recognized one another, and Zayd said: “Convey the following verses to my family, for I know that they have grieved for me.” Then he said:

Carry a message from me to my people, for I am far away, that close to the House and the places of pilgrimage I stay.

So let go of the grief that has deeply saddened you, and do not hasten all your camels all over the earth.

I live with the best of families, may God be blessed; from father to son, of Ma‘add they are the noblest.

24. That is, the Ka‘bah.
25. Ma‘add, together with his “son” Nizār and his “father,” ‘Adnān, are considered the patriarchs, or eponyms, of the tribes believed to be of northern origin. In fact these are generic names for these tribes, and as such they are interchangeable.
The Kalbī people went away and informed Zayd's father. He exclaimed: "My son, by the Lord of the Ka'bah!" They described Zayd's situation and the people with whom he was staying. Hārithah and Ka'b, sons of Sharāhil, then set out to ransom Zayd. They came to Mecca and asked about the Prophet, whereupon they were told that he was in the mosque. They went in to [see] him and said: "O son of 'Abdallah, O son of 'Abd al-Muṭṭalib, O son of Hāshim, O son of the chief of the clan! You are the people of God's sanctuary; you live next to it and you are protected by it. By His house you set captives free and feed the prisoners. We come to see you about a member of our family who is staying with you, so be benevolent and kind toward us in the matter of his ransom, for we will pay you handsomely." The Prophet asked "Who is he?" and they replied "Zayd b. Hārithah." The Prophet said "I would like to suggest something else," so they asked "What is it?" He said: "I shall invite him and give him the option. If he opts for [leaving with] you, you can have him without paying a ransom, but if he chooses [to stay with] me, by God, I am not the sort of person who would prefer anyone over the one who had chosen him." The two of them said: "You have been kind and more than fair toward us."

The Prophet then called Zayd and asked him "Do you recognize these people?" Zayd said "Yes." The Prophet asked "Who are they?" and Zayd replied "This is my father, and this [other person] is my paternal uncle," and the Prophet said "And I am the one whom you have known and whose companionship you have experienced, so choose between me and them." Zayd said "I am not the kind of person who would choose anyone in preference to you; to me you are like a father and a paternal uncle." The two men said to him "Woe to you, O Zayd, would you prefer slavery to freedom, your father, your paternal uncle, and to your family?" He said

26. See Table 2, p. xxix.
27. On the exclusive status of the Quraysh, Muḥammad's tribe, in relation to the Ka'bah, see Kister, "Mecca and Tamim"; his views are challenged by Crone, Meccan Trade. See also Rubin, "Ilāf"; Simon, Meccan Trade.
28. This seems a contradiction in terms. The variant al-jā'ī "the hungry" for "the prisoners" (al-asīr) seems more appropriate; see al-Ṭabarī, Ta'rīkh, 2300 note b).
"Yes, for I have seen something in this man, and I am not the kind of person who would ever choose anyone in preference to him." The Prophet, having witnessed this, took Zayd out to the Ḥijr and said "O all those who are present, witness that Zayd [hereby] becomes my [adopted] son, with mutual rights of inheritance." When Zayd’s father and paternal uncle saw this, they were satisfied and went away.

[Zayd b. Ḥārithah] was thus called Zayd b. Muḥammad until God revealed Islam. I was told all this by al-Ḥārith [b. Muḥammad]—Ibn Sa’d—Hishām b. Muḥammad [al-Kalbi]—his father [Muḥammad al-Kalbi], Jamīl b. Marthad al-Ṭā‘ī, and others.

[Hishām] related part of the story on the authority of his father—[Bādhām] Abū Ṣāliḥ—[‘Abdallāh] Ibn ʿAbbās. Through the chain of transmission going back to Ibn ʿAbbās, [Hishām] related [the following]: The Prophet gave to [Zayd] in marriage Zaynab bt. Jāhsh b. Rī‘āb al-Asadiyyah, whose mother was Umaymah bt. ʿAbd al-Muttalib b. Ḥāshim. Zayd later divorced her, and the Prophet married her. The Munāfiqūn made this a topic of their conversation and reviled the Prophet, saying “Muḥammad prohibits [marriage] with the [former] wives of one’s own sons, but he married the [former] wife of his son Zayd.” As a result of this God revealed the following verse: "Muḥammad is not the father of any of your men, nay, he is the messenger of God and the seal of the prophets . . . ;" etc. God also revealed the verse "Call them by their fathers’ names," so from that day onward [Zayd] was called

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29. The sacred place in front of the Ka’bah where sacrifices were made, oaths taken, etc.; see Rubin, “Ka’ba.”


32. Qur’ān, 33:40 On the doctrine of the Seal of the Prophets, see Y. Friedmann, “Finality.”

33. Qur’ān 33:5. This may also be translated as “trace their pedigrees back to their [real] fathers,” and, indeed, the verse has both meanings at once. The declara-
Zayd b. Ḥārithah, and [other] adopted sons were named after their [real] fathers. Al-Miqdād was called [ibn] 'Amr after he had been named al- Miqdād b. al-Aswad since al-Aswad b. 'Abd Yāghūth had adopted him.

Zayd was killed in Jumādā I/September that year at the age of fifty-five.

It was reported that his kunyah was Abu Salamah.

According to Muḥammad b. 'Umar [al-Wāqidi]—Muḥammad b. al-Ḥasan b. Usāmah b. Zayd34—his father: The Prophet was ten years Zayd's senior. Zayd was a short, flat-nosed man, of a very dark brown skin; his kunyah was Abū Usāmah.

Zayd participated in the battles of Badr and Uḥud35 and was appointed deputy in Medina when the Prophet left for the raid of al-Muraysi'.36 Zayd also took part in the event of the Ditch (al-Khandaq), the expedition to al-Ḥudaybiyyah, and the conquest of Khaybar.37 He was one of the famous archers among the Prophet's Companions.

34. That is, great-grandson of Zayd.


36. In the year 5/626. See al-Wāqidi, 404–13; Wellhausen, Muḥammad, 175–90. It was also called the raid of Banū al-Muṣṭaliq; see Ibn Hishām, III, 302–9. Here, however, Abū Dharr, not Zayd, acted as the Prophet's deputy. See also Guillaume, 490–93; al-Ṭabari, Taʾrīkh, I, 1511–17.


Al-Jidh‘ was [the nickname of] Tha‘labah b. Ka‘b, who was so called, as was reported, because of his bravery and courage. Another version of the name is Thābit b. Tha‘labah al-Jadha`.39

Thābit witnessed the ‘Aqabah meeting with the seventy Anṣārīs who swore allegiance to the Prophet that night.40 He [also] participated in the battles of Badr, Uḥud, and the Ditch and the expedition to al-Ḥudaybiyyah, the conquest of Khaybar, the conquest of Mecca, the battle of Ḥunayn, and the [siege of] al-Ṭā‘īf,41 where he was killed and became a shahīd.

[The Year 9]
(April 20, 630–April 8, 631)

In the year 9/630, in Sha‘bān/November, Umm Kulthūm, daughter of the Prophet, died.42

The Prophet said the ritual prayer over her bier, and it was reported that ‘Ali b. Abī Ṭālib, al-Fadl b. al-‘Abbās, and Usāmah b. Zayd descended into her grave.43 She is the one to whom Umm


39. Jidh‘ means a palm trunk [conveying the notion of hardiness], whereas jadha‘ means a strong young man.

40. See “‘Akaba,” EI², I, 314 [W. M. Watt]; Guillaume, 198–207; Kister, “Papyrus.”

41. In the year 8/630 Mecca fell to the Muslims with hardly any resistance. It was then that most of the Quraysh, in particular the noble families, were converted to Islam. Shortly afterward the Thaqif, the ruling tribe of the nearby town al-Ṭā‘īf, organized a bedouin army, which was defeated by Muḥammad at a place called Ḥunayn. Muḥammad then laid siege to al-Ṭā‘īf but had to withdraw without achieving any result. Shortly afterward, however, the Thaqif joined Islam of their own volition. See Kennedy, 42–43; Guillaume, 540–61, 587–92; Watt, Muḥammad at Medina, 65–73; Wellhausen, Muḥammad, 319–73; Caetani, II, 105–79; Ḥamīdollāh, Battlefields, 36; Kister, “Ṭā‘īf”; al-Wāqidi, 780–992; Ibn Hishām, IV, 31–129, 182–88; al-Baladhuri, Ansāb, I, 355–68; al-Ṭabarī, Ta‘rikh, I, 1618–44, 1654–74.

42. Khalifah b. Khayyat, Ta‘rikh, 57; al-Baladhuri, Ansāb, I, 401.

43. Descending into the grave of the deceased was apparently a pre-Islamic custom, at least in Medina. It was sometimes, but not regularly, practiced by the Prophet in person. Historians of Medina mention five such instances. See ‘Umar b. Shabbah, I, 121–24; al-Samḥūdi, III, 897–99. The practice continued in early Islam;
‘Atiyyah referred when she said: “I washed one of the Prophet’s daughters.”

According to Anas b. Mālik: When Umm Kulthūm was laid in her grave the Prophet said “Let no one who has become impure by approaching his wife tonight, descend into the grave”; he said: “Is there among you anyone who has not become impure by approaching his wife tonight?” Abū Ṭalḥah said “I, O Messenger of God”; so the Prophet said “Descend,” and Abū Ṭalḥah did so.

[The Year II]
(March 29, 632–March 17, 633)

In the year II/632, on 3 Ramaḍān/November 22, Fāṭimah, daughter of Muḥammad [the Prophet], passed away, at the age of twenty-nine or so.46

Opinions differ as to the time of Fāṭimah’s death. According to Abū Jaʿfar Muḥammad b. ʿAlī, she died three months after the Prophet, whereas, according to Yazīd b. Abī Ziyād—‘Abdallāh b. al-Ḥārith, it was eight months [after the Prophet].

According to Muḥammad b. ʿUmar [al-Wāqīḍī]—Maʿmar [b. Rāshid]—[Ibn Shīhāb] al-Zuhrī—Urwa b. al-Zubayr—ʿĀʾishah [the Prophet’s wife], and also Ibn Jurayj—al-Zuhrī—Urwa: Fāṭimah died six months after the Prophet, and this is the sound [account], according to Ibn ʿUmar [al-Wāqīḍī]. She died on Monday the 3rd of Ramaḍān II/November 22, 632.48

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44. That is, in preparation for her burial. Umm ‘Atiyyah, an Anṣārī woman, is connected with traditions about washing the dead and otherwise; see Ibn Ḥajar, Isābāh, IV, 476–77.


47. That is, Muḥammad al-Bāqīr; see pp. 229–30, below.

48. Laylat al-thulathāʾ is Monday because the Arabs count the days by the nights that precede them. According to Cattenoz, however, this date was a Sunday.
According to Ja'far [al-Ṣādiq] b. Muḥammad, her kunyah was Umm Abīhā.49

Abū al-ʿĀṣ b. al-Rabiʾ b. ʿAbd al-ʿUzzā b. ʿAbd Shams b. ʿAbd Manāf b. Quṣayy,50 Abū al-ʿĀṣ’s name was Miqsam. His mother was Hālàh bt. Khuwaylid b. Asad b. ʿAbd al-ʿUzzā b. Quṣayy, and his maternal aunt was Khadijah bt. Khuwaylid, the Prophet’s wife. The Prophet gave his daughter Zaynab to him in marriage before [the rise of] Islam, and she bore him ʿAlī and Umāmah. ʿAlī died in childhood, whereas Umāmah lived and was married to ʿAlī b. Abī Ṭālib after the death of Fāṭimah, the Prophet’s daughter.

Abū al-ʿĀṣ b. al-Rabiʾ participated in the battle of Badr on the side of the unbelievers and was taken prisoner by ʿAbdallāh b. Jubayr b. al-Nuʿmān al-Anṣārī.51 When the Meccans sent [a delegation to negotiate] the ransom of their prisoners, ʿAmr b. al-Rabiʾ, brother of Abū al-ʿĀṣ, came to ransom his brother.

According to [Muḥammad] Ibn Ḥumayd—Salamah b. al-Faḍl—Muḥammad [Ibn Iṣḥāq]—Yaḥyā b. ʿAbbād b. ʿAbdallāh b. al-Zubayr—his father, ʿAbbād—ʿĀʾishah: When the Meccans sent [a delegation to negotiate] the ransom of their prisoners, Zaynab, the Prophet’s daughter, sent valuables as a ransom for Abū al-ʿĀṣ. She sent a necklace that [her mother] Khadijah had given her before conducting her to Abū al-ʿĀṣ for the first time, to consummate their marriage. When the Prophet saw it his heart softened toward her a great deal, and he said [to his followers] “If you think it appropriate to set the prisoner free on her behalf, and [also] to

49. Meaning “mother of her father,” a unique kunyah the sense of which is by no means clear. Whenever it is mentioned it is not explained; the same applies to Fāṭimah’s granddaughter and to Muḥammad b. al-Ḥanafiyyah’s daughter, both called Umm Abīhā; see al-Baladhuri, Ansāb, II (Maḥmūdī) 271; Ibn Iṣḥāq, Siyar, 251. This appellation is found in the context of the Nuṣayrī ‘Alawi religion, where it refers to belief in reincarnation. Fāṭimah is believed to be the reincarnation of ʿAminah, the Prophet’s mother, who is in turn the reincarnation of the Virgin Mary. As proof of this argument Fāṭimah’s kunyah, Umm Abīhā, is adduced. See al-Ṭabarānī, “Majmūʿ al-aʿyād,” 175. I owe this information to my colleague Meir Bar-Asher. Fāṭimah, however, is commonly compared by the Shiʿīs to the Virgin Mary without involving the doctrine of reincarnation or this strange kunyah.

50. Ibn Ḥibbān, Mashāhīr, 56; al-Wāqidi, 553–55; Wellhausen, Muḥammad, 233–34; al-Ṭabarī, Taʿrīkh, I, 1346–49, 1350–52. See also the references in note 5. The clan’s name is ʿAbd Shams, of the Quraysh.

51. A prominent Anṣārī who was killed in the battle of Uhud; see Ibn Ḥajar, Iṣābah, II, 287.
return to her that which belongs to her, do so.” They said “Yes, O Messenger of God!” So they set Abū al-`Āṣ free and returned to Zaynab that which belonged to her.

Abū-al-`Āṣ remained married to Zaynab, even though he was still a pagan. Shortly before the fath, that is, the conquest of Mecca,53 he went to Syria [carrying] merchandise [for sale], as well as goods that the Quraysh delivered through him. After he finished his trade and was on his way back he came across one of the Prophet’s raiding parties; according to another version, it was the Prophet himself who had sent the party [to raid] the caravan Abū al-`Āṣ was traveling with on its way back from Syria.54 [The party] comprised 170 mounted raiders under the command of Zayd b. Ḥārithah. This occurred in Jumādā I, 6/October 627. The party appropriated goods and took some of the caravan’s passengers prisoner, but Abū al-`Āṣ escaped, and they could not overtake him. The party returned [to Medina] with the booty, and Abū al-`Āṣ came at night and entered [the dwelling of] Zaynab, the Prophet’s daughter, seeking her protection. She granted him protection for as long as he was occupied with retrieving his property.55 In the morning the Prophet came out for the morning prayer. He uttered the formula “God is great” (Allāh akbar), and the people did the same; according to [Muhammad] Ibn Ḥumayd—Salamah [b. al-Faḍl]—Muḥammad Ibn Ishaq—Yazīd b. Rūmān: Zaynab called out “O people, I have granted protection to Abū al-`Āṣ b. al-Rabī‘.” On finishing the prayer the Prophet came before the people and said: “O people, did you hear what I heard?” They replied “Yes,” whereupon he said: “By He Who holds Muḥammad’s soul in His

52. Literally, the sentence reads “Abū al-`Āṣ remained with her, professing paganism [or, in spite of his paganism],” but as the story continues it becomes evident that Zaynab lived in Medina, whereas Abū al-`Āṣ lived in Mecca. They were separated until Abū al-`Āṣ was converted to Islam; see note 57.

53. The term fath usually refers to the conquest of Mecca in the year 8/630. The original meaning may have been different, although still connected with the sanctuary in Mecca; see Hawting, “Hudaybiyya.”

54. The raid of al-`Is; see the references in note 50, above.

55. Literally, “in the matter of demanding his property.” Granting protection, jītwar, was common in pre-Islamic times. Protection was sometimes granted against all hazards, at other times only against certain stipulated ones. See Goldziher, Muslim Studies, I, 22–23; p. 116, below.
hands, I never knew about any of this until I heard of it [now], just as you did. [Know that] the lowest-ranking Muslim [is authorized] to grant [someone] protection from other Muslims."⁵⁶ The Prophet then retreated and went to see his daughter Zaynab. He said to her "O daughter, treat Abū al-`Āṣ well, but do not let him touch you, because you are not lawful to him."⁵⁷

According to Ibn Ishaq-`Abdallah b. Abi Bakr: The Prophet sent [a message] to the raiding party that had looted Abū al-`Āṣ's property, saying: "You know this man's standing in relation to us; now you plundered property that belongs to him. If you act in a commendable way, you will return that which belongs to him, and this would be pleasing to us. However, if you refuse to do so [you will be excused], because it is booty imparted to you by God, and you are more entitled to it [than anyone else]." They said "O Messenger of God, of course we will return it to him." They returned Abū al-`Āṣ's property to him, to the point that someone would even come with a rope, another with a worn-out leather bag and a waterskin, yet another with a peg, until they returned to him all his property; nothing was missing. Abū al-`Āṣ then left for Mecca, where he handed every Qurayshī proprietor, that is, those who had delivered goods through him, the property that belonged to them. Then he said "O people of Quraysh, has there remained with me any property belonging to any of you that you did not yet retrieve?" They said "No, may God reward you; indeed we found that you are faithful and noble." He said: "I testify that there is no god but Allah and that Muhammad is His servant and messenger. I

⁵⁶. That is, the Muslim community was legally responsible for the safety of anyone granted protection by any individual Muslim, regardless of the circumstances. This saying, here attributed to the Prophet (a ḥadīth), may have originated during the Muslim conquests after Muhammad's death, as a solution to the problem of the treaties with enemies. For example, objections were raised when Khalid b. al-Walid concluded a peace treaty with leaders of Damascus, because he was not commander-in-chief. Yet the commander-in-chief, Abū 'Ubaydah, ratified the treaty, saying "the lowest ranking Muslim..." See al-Baladhuri, Futūḥ, 122. Note that Abū 'Ubaydah does not attribute the saying to the Prophet. See the discussion, e.g., in Abū Yūsūf, 61, 63 (where the example of Zaynab is mentioned), 68–69 (where protection granted by a slave is discussed). See also Ibn Abi Shaybah, Musannaf, VII, 689–90; Ibn al-Murtaḍā, V, 452; Ben Shemesh, III, 65–66; cf. al-Wāqīdī, 793.

⁵⁷. The Muslims had to divorce their pagan spouses; see note 59.
was prevented from embracing Islam while I was staying with 
Muḥammad only by the fear that you would think I [did so] merely 
to embezzle your property. Now that God has returned it to you 
and I am free from it, I become converted to Islam.” Abū al-ʻĀṣ 
then departed and went to the Prophet.

According to Ibn Ishāq—Dā‘ūd b. al-Ḥuṣayn—ʻIkrimah, the 
client 58 of [ʻAbdallāh] Ibn 'Abbās—Ibn ʻAbbās: The Prophet re-
turned Zaynab [to her husband Abū al-ʻĀṣ] by force of their initial 
mariage, without renewing it, after six years [of separation].59

Abū al-ʻĀṣ returned to Mecca after embracing Islam and did not 
participate in any military [or other] event with the Prophet.60

He later moved to Medina, where he died in Dhū al-Ḥijjah 12/ 
February 634, during the caliphate of Abū Bakr. He appointed al-
Zubayr b. al-ʻAwām as the executor of his will.

According to Hishām b. Muḥammad [al-Kalbī]—Maʻrūf b. Kharr-
rabūdha: Abū al-ʻĀṣ b. al-Rabi’ went on a [business] trip to Syria; 
remembering his wife Zaynab, the Prophet’s daughter, he recited 
the following verses:

I remembered Zaynab when passing through Irām,61
and I said: “Blessed be the man62 who dwells by the holy 
place.

58. A client, in Arabic mawla, is a person linked to another in any of a number of 
legal ways called wala‘; see “Mawla,” EP, VI, 874–82 (P. Crone).

59. See al-Tabari, Ta'rikh, I, 1347. According to others, Abū al-ʻĀṣ had to pay the 
bride price and marry Zaynab again; e.g., al-Baladhuri, Ansāb I, 399. See the legal 
discussion in Abū Yūsuf, 100.

60. The term mashhad (pl. mashāhid), literally, “a scene,” refers to battles, as 
well as to other events in the life of the Prophet [e.g., the treaty of al-Ḥudaybiyyah]. 
Participation with the Prophet in these events imparted great prestige to his fol-
lowers and constituted their claim to fame, as well as to material benefits after the 
Prophet’s death. A person’s record is called sābiqah, i.e., “priority, privilege.”

61. The text is vocalized warraكات in the third person [as also in Ibn Sa’d, VIII, 
21], in order to make it conform to the meter. This vocalization seems impossible, 
however, because Irām is written with an alif at the end [irāmā], which means that 
it is the object, not the subject of the verb. See al-Amin, XXXIII, 214, who has 
adtraktu, “I arrived at,” for warraktu; the editor remarks that he does not under-
stand the verse. See also al-Marzubāni, 332 [jāwaztu “I passed through”]; Ibn 
Manẓūr, Mukhtasar, XXIX, 44 [waradtu “I reached”]. Irām is explained here as 
another name for Damascus.

62. Literally, “May God grant rain unto the man. . . .”
May God reward the virtuous daughter of the reliable one!\textsuperscript{63} That which a husband knows he will praise.

‘Ikrimah b. Abī Jahl—Abū Jahl’s name was ‘Amr—b. Hishām b. al-Mughīrah b. ‘Abdallāh b. ‘Umar b. Makhzūm.\textsuperscript{64}

According to Muḥammad b. ‘Umar [al-Waqīdi]—Abū Bakr b. ‘Abdallāh b. Abī Sabrah—Mūsā b. ‘Uqbah—Abū Ḥabībah, the client of al-Zubayr [b. al-‘Awwām]—‘Abdallāh b. al-Zubayr: On the day of the conquest of Mecca ‘Ikrimah b. Abī Jahl ran away to the Yemen, fearing that the Prophet would kill him.\textsuperscript{65} His wife Umm Ḥakīm bt. al-Ḥārith b. Hishām, who was a clever woman, had already become a follower of the Prophet. She went to the Prophet and said "My cousin\textsuperscript{66} ‘Ikrimah fled from you to the Yemen, fearing that you would kill him, so grant him protection." The Prophet said "I grant him the protection of God; whoever meets him must not harm him."\textsuperscript{67} Umm Ḥakīm set out to look for ‘Ikrimah and caught up with him somewhere on the coast of Tihāmah, already embarked on a boat. She started waving to him, saying: "O cousin, I come to you from the man who is the kindest toward his kin,\textsuperscript{68} the most just and the most virtuous of all people. Do not ruin yourself [by fleeing], for I have asked him to grant you protection, and he did." ‘Ikrimah said "Did you do that?" and she replied "Yes, I spoke with him, and he granted you protection." So ‘Ikrimah went back with her. As he drew near Mecca the Prophet told his Companions "‘Ikrimah b. Abī Jahl will come to you as a......

\textsuperscript{63} Al-āmin "the reliable one" was an epithet of the Prophet.

\textsuperscript{64} Ibn Sa’d, V, 329, VII/2 126; Khalīfah b. Khayyāt, Ta’rikh, 88, 100; idem, Tabaqāt, 20, 299; Ibn Ḥibbān, Mashāhir, 59; al-Ṭāzī, 147–48; Ibn Abī Shaybah, Musannaf, IV, 577; al-Mizzi, Tahdhīb, XX, 247. The Makhzūm was a leading clan among the Quraysh; see Ibn Ḥazm, Jamharat, 141.

\textsuperscript{65} See a similar story told about Ṣafwān b. Umayyah; al-Ṭabarī, Ta’rikh, I, 1644–46.

\textsuperscript{66} ‘Ikrimah and his wife were paternal first cousins; see Ibn Ḥazm, Jamharat, 145.

\textsuperscript{67} Cf. al-Ḥalabī, III, 106–7; Ibn Abī al-Thārīr, Kāmil, II, 123–24.

\textsuperscript{68} Awsal al-nās. Being kind to one’s family, i.e., practicing silat al-rahim, was one of the highly appreciated social values in both the pre-Islamic and the Islamic periods. It is distinct from tribal group solidarity, ‘aṣabiyyah, which was condemned by Islam.
believer and an Emigrant; sixty-nine do not curse his father, seventy for to curse the dead [only] harms the living and does not reach the dead.” 'Ikrimah then arrived at the Prophet’s door with his wife. She, however, preceded him, asked permission to see the Prophet, and went in. ‘Umar informed the Prophet that ‘Ikrimah had arrived, at which the Prophet rejoiced and jumped to his feet—he did not [even] have his cloak on—out of joy for ‘Ikrimah’s [arrival]. He said [to the woman] “Bring him in,” whereupon ‘Ikrimah came in and said “O Muhhammad,” this woman here informs me that you have granted me protection.” The Prophet said “So you are protected.” ‘Ikrimah reported: At that point I said “I declare that there is no god but Allāh alone; He has no partner, and you are the servant of God and His messenger.” I also said “You are the most just, truthful, and faithful of all people.” I said this bowing my head because I felt ashamed before him. Then I said “O Messenger of God, forgive me all my enmity toward you and all the campaigns in which I hastened [to participate] so as to support paganism.” The Prophet said “O God, forgive ‘Ikrimah all his enmity toward me and all the campaigns in which he hastened [to participate] in order to avert [others] from Your path.” [Then] I said “O Messenger of God, instruct me with what you know is best, so that I shall know it.” The Prophet replied “Declare that you testify that there is no god but Allāh and that Muḥammad is His servant and messenger, and exert yourself in the path of God.” ‘Ikrimah then said “By God, every sum of money I spent on averting [others] from the path of God I shall doubly reciprocate.

69. The Emigrants, Muhājirūn, constituted the elite of the Muslim community, both during the Prophet’s lifetime and afterward. In this class were included those who emigrated to Medina with the Prophet and afterward until the conquest of Mecca. In some instances bedouins who remained in their own territory but committed themselves to Islam were also included. The account of ‘Ikrimah’s conversion is an attempt to include the Quraysh, who were converted after the conquest of Mecca, in the Islamic elite. See also p. 115 and note 541, below.

70. That is, Abū Jahl, who had been a fervent opponent of the Muslims and was killed in the battle of Badr, see “Abū Djahl,” EP, I, 115 (W. M. Watt).

71. Unbelievers addressed the Prophet by his name, whereas Muslims always said “O Messenger of God,” as indeed ‘Ikrimah does later in the story.

72. Or, undertakings, deeds; see Glossarium, s.v. markab.

73. The story reverts to the third person at this point.
[spending it] in the way of God.” He later exerted himself in battle and was killed, becoming a shahid, at the battle of Ajnādayn[74] during the caliphate of Abū Bakr.

In the year of his Pilgrimage[75] the Prophet appointed `Ikrimah tax collector of the tribal confederation of Hawāzin.[76] `Ikrimah was in Tabālah[77] when the Prophet died.

[Those Who Died in the Year 14]
(February 25, 635–February 13, 636)

Among those who died in the year 14 was Nawfal b. al-Ḥārith b. `Abd al-Muṭṭalib b. Ḥāshim b. `Abd Manāf.[78]

Nawfal’s kunyah was Abū al-Ḥārith, after his son al-Ḥārith. It was reported that Nawfal was the eldest convert to Islam among the Banū Ḥāshim. He was older than his paternal uncles Ḥamzah[79] and al-‘Abbās, older [too] than his brothers Rabī’ah, Abū Sufyān, and ‘Abd Shams,[80] sons of al-Ḥārith.

Nawfal b. al-Ḥārith was taken prisoner [by the Muslims] at Badr.

According to Ibn Sa’d[81]—‘Alī b. Ḥāsā al-Nawfali—his father—his paternal uncle Ishaq b. ‘Abdallāh b. al-Ḥārith—‘Abdallāh b. al-

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74. A battle between the Muslims and a Byzantine force, usually said to have taken place between al-Ramlah and Bayt Jibrīn in Palestine in the year 13/634. Both the location and the date are, however, disputed; see Donner, *Early Islamic Conquests*, 128–30.

75. Three months before his death, in 10/632, the Prophet performed a pilgrimage to Mecca. This occasion is called “the Farewell Pilgrimage” (ḥajjat al-wada’).

76. The Hawāzin was a large tribal confederation, attached to the town of al-Ṭā’īf; see “Hawāzin,” *EP*, III, 285–86 [W. M. Watt]. As for tax collectors sent by the Prophet, there are various lists; see p. 83, below.

77. A place on the way to the Yemen, about 150 miles south of Mecca; see Yāqūṭ, *Mu‘jam al-buldān*, I, 816–17.


79. An early convert who was killed in the battle of Uḥud; see Ibn Ḥajar, *Iṣālah*, I, 353–54.

80. The Prophet changed his name to ‘Abdallāh; see note 234, below. He is counted among the Companions; see Ibn Ḥajar, *Iṣālah*, II, 292.

81. Ibn Sa’d, IV/1, 31.
Harith b. Nawfal: When Nawfal b. al-Ḥarīth was taken prisoner at Badr the Prophet said to him “Ransom yourself, O Nawfal.” The latter replied “I have nothing to pay as ransom, O Messenger of God,” whereupon the Prophet said: “Ransom yourself with your lances, which [are stored] at Juddah.”82 Nawfal said “I testify that you are the messenger of God.” He then ransomed himself with those lances, which numbered 1,000.

The Prophet established the bond of brotherhood (muʿākhāh) between Nawfal and al-ʿAbbāṣ b. ʿAbd al-Muṭṭalib.83 In pre-Islamic times the two were equal partners,84 and they loved each other.

Nawfal took part in the conquest of Mecca, the battle of Ḥunayn, and the siege of al-Ṭāʾif, on the Prophet’s side. He stood firmly by the Prophet at Ḥunayn;85 he had [also] supplied the Prophet with 3,000 lances for that battle, whereupon the Prophet said to him “O Abū al-Ḥarīth, it is as if I look at your lances smashing the idolators’ backbones.”86

Nawfal b. al-Ḥarīth died one year and three months after Ṣumar b. al-Khaṭṭāb’s accession to the caliphate.87 ʿUmar said the prayer over his bier and walked with [the mourners] to al-Baqī’,88 where Nawfal was buried.

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83. After the Emigration to Medina Muḥammad instituted “brotherhood” (muʿākhāh) between pairs of Muslims. Among other things such “brothers” inherited from one another. See Watt, Muḥammad at Medina, 248–49. Guillaume, 234–35; Simon, “L’institution”; Muḥammad Ibn Ḥabib, Muḥabbar, 71; al-Balādhuri, Ansāb, I, 270.
84. That is, their partnership included all their property (shirkat al-mufawadāh), as opposed to partnership in part of the property only (shirkat al-ʿinan).
85. This is worthy of note because at a certain point during this battle most of the Muslims defected, and it took a second offensive to gain victory. See al-Wāqidi, 897–907; p. 25, below.
86. Ka-anni anzuru ila rimāḥika. . . . This expression denotes foreknowledge of events and is often used as a literary device to anticipate later developments in the story. Here it also points to the prophetic powers of Muḥammad.
87. In the year 13/634.
88. Al-Baqī’ was the first Islamic cemetery in Medina, instituted during the Prophet’s lifetime. Most of the Companions, the members of the Prophet’s family, and many Successors (ṭabiʿūn) were buried there. See “Baḥī al-Gharkad,” EP, I, 957–58 [A. J. Wensinck [A. S. Bazmee Ansari]]; ʿUmar b. Shabbah, I, 86–133.
He was the Prophet’s milk brother because Ḥalimah nursed him [too] for a few days.

Abū Sufyān had amicable [relations] with the Prophet. [However], when the Prophet was sent [on his divine mission] Abū Sufyān became his enemy and composed satirical poems against him and his Companions. He showed hatred toward the Prophet for twenty years, never remaining behind when the Quraysh set out to fight Muḥammad. When there was talk about the Prophet’s going to Mecca in the Year of the Conquest (fath), God put the belief in Islam in the heart of Abū Sufyān. He thus met the Prophet before the latter camped at al-Abwā’. Abū Sufyān embraced Islam, together with his son Jaʿfar, and set out with the Prophet to participate in the conquest of Mecca and the battle of Ḥunayn.

Abū Sufyān related [the following]: When we met the enemy in battle at Ḥunayn I jumped off my horse, my sword unsheathed in my hand, while the Prophet was looking at me; God knows that I wished to die for him. Al-ʿAbbās then said “O Messenger of God, this is your [milk] brother and paternal cousin Abū Sufyān b. al-Hārith, so regard him with favor.” The Prophet said: “I do. May God forgive him all his enmity toward me.” The Prophet then turned to me, saying “My brother, upon my life!” and I kissed his foot in the stirrup.

Abū Sufyān b. al-Hārith died in Medina four months minus thirteen days after the death of his brother Nawfal b. al-Hārith. According to another report, he died in the year 20 (December 21, 640–December 9, 641). ‘Umar b. al-Khaṭṭāb said the prayer over his bier, and he was buried in the corner of the court of ‘Aqīl b. Abī Ẓālib in al-Baqī’. He had dug a grave for himself three days before he died.

89. Al-Baladhuri, Ansāb, I, 361, 365, 477, 539, III (Dūrī), 296; Khalīfah b. Khayyāt, Ṭabaqāt, 6; Ibn Ḥibbān, Mashāḥīr, 44; Ibn Saʿd, IV/1, 34–37; Ibn Qudāmah, 105–8.
90. Ḥalimah was a bedouin woman who was hired as wet nurse for Muḥammad. See Guillaume, 70; Ibn Ḥajar, Isābah, IV, 274.
91. Cf. Ibn Saʿd, IV/1, 34. Al-Abwā’ is a place on the road from Mecca to Medina. One of Muḥammad’s first military expeditions was to this place; see “Abwāʾ,” EJ, I, 169 [W. M. Watt]; al-Wāqidi, 11–12; Wellhausen, Muḥammad, 34. The same place served the Quraysh as a campsite on their way to fight the Prophet at Badr (2/624); see al-Wāqidi, 145; Wellhausen, 80.
Among those who were killed in the year 16 was Sa'd b. `Ubayd b. al-Nu'man b. Qays b. 'Amr b. Zayd b. Umayyah b. Zayd.92

He was called Sa'd the Reciter.93

Sa'd's kunyah was Abu Zayd.

According to Anas b. Mâlik, Sa'd was one of the six who collected the Qur'ân during the Prophet's lifetime.94

Sa'd took part in the battles of Badr, Uhud, the Ditch, and all the [other] battles, on the Prophet's side. He was killed as a shahid in the battle of al-Qâdisiyyah95 in the year 16/637, aged sixty-four.

That same year Mariyah, the mother of Ibrahîm son of the Prophet, died.96 'Umar b. al-Khaṭṭāb said the prayer over her bier. Her grave is in al-Baqi‘.

Among them was 'Umar b. al-Khaṭṭāb b. Nufayl b. 'Abd al-'Uzza b. Riyâh b. 'Abdallâh b. Qurţ b. Razâh b. 'Adî b. Ka'b.97

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92. An Anṣârî, father of 'Umâyr b. Sa'd, who was one of 'Umar's governors in al-Kûfah. See Khalîfah b. Khayyât, Ta'rikh, 103; Ibn Hibbân, Mashâhir, 29.
93. That is, reciter or reader of the Qur'ân. See “Kur'ân,” EI2, V, 426 (A. T. Welch); Ibn al-Jazari.
94. There is a debate over the meaning of jama`a al-qur'ân, jama`a signifying both “to collect” and “to comprise, [to be in possession of] the whole of...”. Accordingly the phrase could mean “collected” or “memorized the whole of the Qur'ân.” In the prevailing Muslim tradition it is maintained that the Qur'ân was collected by order of the third caliph, 'Uthmân, but there are also traditions that it had already been collected during the Prophet's lifetime. See Jeffery, 5–7; Burton; Wansbrough, chap. 1; Sharon, “Umayyads,” 131, n. 37. In addition, there is confusion regarding the identity of Abû Zayd, who collected (or memorized) the Qur'ân. See p. 284, below; Ibn Hajar, Isâbâh, II, 31.
95. Al-Qâdisiyyah, in southwestern Iraq, was the site of a decisive victory by the Muslims over the Persians, probably in the year 16/637. See “Kâdisiyya,” EI2, IV, 384–87 (L. Vecchia Vagliari); Kennedy, 67; Donner, Early Islamic Conquests, 203–10 and passim; Kamâl; al-Ṭabarî, Ta'rikh, I, 2213–2361.
96. A Coptic concubine of the Prophet. The son she bore him died in infancy. Like ‘Ā'ishah, Muhammad's most beloved wife, she was charged with and acquitted of adultery. See “Mariya,” EI2, VI, 575 (F. Buhl); Caetani, II, 237–38; Khalîfah b. Khayyât, Ta'rikh, 106; al-Balâdhurî, Ansâb, I, 448–53.
97. The second caliph, of the Qurashi clan the Banû 'Adî. See “'Omar ibn al-
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`Umar's kunyah was Abū Ḥaʃš.

According to Ibn Sa'd—Ya'qūb b. Ibrāhīm b. Sa'd—his father—Ṣāliḥ b. Kaysān—Ibn Shihāb [al-Zuhri]: The possessors of the Scriptures (ahl al-kitāb) were the first to give `Umar the name Faruq, and the Muslims transmitted it from them; no report has reached us of any mention of this name by the Prophet.

According to Ibn 'Umar [al-Wāqidi]—Abū Bakr b. Ismā'il b. Muhammad b. Sa'd—his father: 'Umar was stabbed on Wednesday, the 26th of Dhū al-Ḥijjah, 23/November 3, 644, and was buried on Sunday morning, the 1st of Muḥarram, 24/November 7, 644.

[Those Who Died in the Year 32]
(August 12, 652–August 1, 653)

Among them was al-Ṭufayl b. al-Ḥārith b. al-Muṭṭalib b. 'Abd Manāf.

He was a brother of 'Ubaydah b. al-Ḥārith, who had fought a duel against 'Utbah b. Rabī'ah at the battle of Badr.


98. Ibn Sa'd, III/1, 193.

99. Aḥl al-kitāb, literally "People of the Book," originally referred to Jews and Christians and later extended to include Zoroastrians. They all have a special legal status within the Muslim state and as such are termed aḥl al-dhimmah. The latter term (and status) was sometimes applied to members of yet other religions, including non-Arab idolators. See "Aḥl al-kitāb," EP2, I, 264–66 [G. Vaida]; "Dhimma," EP2, II, 227–31 [C. Cahen]; Fattal, Bat Ye'or, Friedmann, "Temple.

100. For the most recent discussion of 'Umar's surname al-Fārūq, see Bashear, "Title."

101. But see al-Ṭabarī, Ta'rikh, I, 3726.

102. Cf. al-Ṭabarī, Ta'rikh, I, 3726.

103. Ibn Ḥībbān, Mashāhīr, 34; al-Baladhuqī, Ansāb, I, 429; Ibn Sa'd, III/1, 35. The clan's name is the Banū al-Muṭṭalib, related to the Prophet's clan, the Banū Ḥāshim. See Ibn Ḥazm, Jamḥarat 72–74; al-Zubayri, 92–97.

104. Duels were often fought in the course of battles, not necessarily deciding the final outcome. 'Utbah b. Rabī'ah, of the 'Abd Shams clan, was one of the Qurashi leaders who bitterly opposed the Prophet and, while Muhammad was still in Mecca, attempted to find a way to end his preaching. He was eventually killed at Badr by the Muslims. See Guillaume, 118, 132–33, 191, 296–98; Ibn Ḥazm, Jamḥarat, 76.
Al-Ṭufayl b. al-Ḥārith took part in the battles of Badr, Uḥud, and all the [other] battles, on the Prophet's side.
He died in the year 32 at the age of seventy.

Al-Ḥuṣayn b. al-Ḥārith b. al-Muṭṭalib b. ‘Abd Manāf.105
He was a brother of ‘Ubaydah and al-Ṭufayl, sons of al-Ḥārith.
He died that same year, a few months after his brother al-Ṭufayl.
Al-Ḥuṣayn had participated in Badr, Uḥud, and all the [other] battles on the Prophet's side.

Al-ʿAbbās b. ‘Abd al-Muṭṭalib b. Ḥāshim b. ‘Abd Manāf, the paternal uncle of the Prophet.106
Al-ʿAbbās’ kunyah was Abū al-Fadl [after] al-Fadl, his eldest son.
It was reported that al-ʿAbbās was three years the Prophet’s senior: The latter was born in the year of the Elephant,108 whereas al-ʿAbbās was born three years before that.
Al-ʿAbbās participated in the conquest of Mecca, the battle of Ḥunayn, the siege of al-Ṭā’īf, and the expedition to Tabuk109 on

105. Al-Baladhurī, Ansāb, I, 308; Ibn Sa’d, III/1, 36.
106. That is, the eponym of the ‘Abbāsid dynasty. Al-ʿAbbās was a late convert, and his descendants reshaped his biography in the process of legitimizing their rule. See “ʿAbbās b. ‘Abd al-Muṭṭalib,” EP, I, 8–9 [W. M. Watt]; Sharon, Black Banners, 35, 93–99 and passim; Khalīfah b. Khayyāt, Taʾrikh, 144; idem, Tabaqāt, 4; Ibn Ḥanbal, Faḍāʾil, 915–49; Ibn Ḥibbān, Mashāhīr, 27–28; Ibn Sa’d, IV/1, 1–22; Akhbār al-dawlah, passim.
107. The meaningful names in this long chain are al-Namir b. Qāsiṭ, a tribe of the great Rabī’ah confederation, and ‘Amir al-Ḍāhyān, who was a powerful chief in his time. See Caskel, II, 22–23; Ibn Ḥazm, Jamharat, 300–2; “Rabī’ah and Muṭṭar,” EP, VIII, 352–54 [H. Kindermann].
108. The Year of the Elephant was the year in which the Yemeni ruler Abrahah the Abyssinian attacked Mecca but was repelled with God’s intervention. The event is recorded in Qurʾān 105 and in Arab histories. Traditionally the event is placed in the year A.D. 570, and so is Muhammad’s birth. Actually Abrahah’s campaign took place in the 550s. See Kister, “Campaign”; Conrad, “Abrahah.”
109. A town on the northern frontier of Arabia. Muhammad made a great campaign there in the year 9/631 but retreated after ten days because of discontent among his followers. See “Tabūk,” EI, VII, 593–94 [F. Buhl]; Guillaume,
the Prophet's side. At the head of his family, he stood firmly by the
Prophet in the battle of Ḥunayn, while [other] people retreated,
deserting the Prophet.

According to Ibn 'Umar [al-Waqidi]—Khālid b. al-Qāsim al-
Bayāḍi—Shu’bah, the client of Ibn 'Abbās: Al-'Abbās' spine was
straight, and he used to tell us that when 'Abd al-Muṭṭalib died
his spine was [even] straighter than his.

Al-'Abbās died on Friday, 14 Rajab 32/February 19, 653, during
the caliphate of 'Uthmān b. 'Affān, at the age of eighty-eight.
He was buried in al-Baqī', in the burial ground of the Ḥāshim
family.

It was reported that when al-'Abbās died his body was washed
by 'Alī b. Abī Ṭālib, together with 'Abdallāh, 'Ubaydallāh, and
Qutham, sons of al-'Abbās.

According to Muḥammad b. 'Alī, al-'Abbās b. 'Abd al-
Muṭṭalib died in the year 34 (July 22, 654–July 10, 655). 'Uthmān
[b. 'Affān] said the ritual prayer over his bier, and he was buried in
al-Baqī'.
Al-Miqdād’s kunyah was Abū Ma’bad.

In pre-Islamic times al-Miqdād became an ally of al-Aswad b. ‘Abd Yāghūth, of the Zuhrah clan. The latter adopted him, and so he was called al-Miqdād b. al-Aswad, but when [God] revealed the Qur’ānic verse “Call them by their fathers’ [names],” he was [again] named al-Miqdād b. ‘Amr.

According to Ibn Ishaq and Ibn ‘Umar [al-Wagidi], al-Miqdād participated in the second emigration to Abyssinia. He [also] took part on the Prophet’s side in the battles of Badr, Uhud, the Ditch, and all the [other] battles. He was one of the famous archers among the Prophet’s companions.

According to Ibn Sa’d—Muḥammad b. ‘Umar [al-Wāqidi]—Mūsā b. Ya’qūb—his paternal aunt—her mother, Karīmah, daughter of al-Miqdād: She described her father to them saying: He was tall, brown, big-bellied, with a lot of hair on his head. He used to dye his beard yellow; it was of medium size, neither big nor small. He was wide-eyed, his eyebrows were knitted, and his nose was hooked.

[According to Karīmah]: Al-Miqdād died in al-turf, [a place] three miles away from Medina, in the year 33. People carried

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116. An alliance, hilf, was a legal act by which an individual was admitted into a clan and accorded the same rights and obligations as the members of the clan. The clan was usually represented by one of its members (in this instance al-Aswad b. ‘Abd Yāghūth). See “Hilf,” EP, III, 388-89 (E. Tyan); Crone, Roman, Provincial and Islamic Law, 51-56. This sense of hilf should be distinguished from hilf in the sense of an alliance between two groups, concluded for the purpose of a common military enterprise.

117. An important clan of the Quraysh. See Watt, Muḥammad at Mecca, 5-8 and passim; Caskel, II, 2-4. Al-Aswad was the Prophet’s maternal cousin, yet he opposed Islam; see Mu’arrij b. ‘Amr al-Sadūsī, 61.

118. Ibn Sa’d, III/1, 114; see also p. 9, above.

119. Ibn Sa’d, III/1, 115.

120. See Yaqūt, Mu’jam al-buldān, II, 62. The place was apparently a base whence the Muslim armies set out for raids. See, e.g., al-Wāqidi, 1125; al-Ṭabarī, Ta’rikh, I, 1796 and passim.
his body on their shoulders to be buried in Medina, and 'Uthmān b. 'Affān said the ritual prayer over his bier. He was seventy years old or so when he died.

According to Ibn Sa‘d—Muḥammad b. 'Abdallāh al-Asadī—'Amr b. Thābit—his father—Abū Fā’id: Al-Miqdād drank castor oil, then died.

[Those Who Were Killed in the Year 36]
(June 30, 656–June 18, 657)

Among those who were killed in the year 36 was al-Zubayr b. al-'Awwām b. Khuwaylid b. Asad b. 'Abd al-'Uzza b. Quṣayy. Al-Zubayr was converted to Islam at an early stage; it is reported that he was the fourth or fifth convert.

According to Hishām b. 'Urwh (b. al-Zubayr)—his father: Al-Zubayr embraced Islam when he was sixteen years old. He never failed to participate in all the campaigns undertaken by the Prophet. He was fifty-odd years when he was killed.

Al-Zubayr emigrated to Abyssinia twice.

The Prophet established the bond of brotherhood (muḍākhah) between al-Zubayr and ['Abdallāh] b. Mas‘ūd.

It was reported that al-Zubayr was neither tall nor short, light-bearded, dark-toned, and hairy.


They [also] reported that on the day of the battle of the Camel, that is, Thursday the roth of Jumādā II that year/
December 5, 656, after the battle had taken place, al-Zubayr rode his horse, named Dhū al-Khimār, and left for Medina. He was killed [on the way] in Wādī al-Sibā' and was buried there.127 'Urwah [b. al-Zubayr] said: My father was killed in [the immediate aftermath of] the battle of the Camel, aged sixty-four.

28 Biographies

Talḥah b. 'Ubaydallāh b. 'Uthmān b. 'Amr b. Ka'b b. Sa'd b. Taym b. Murrah.128

His kunyah was Abū Muḥammad. His mother was al-Ṣa'bah bt. 'Abdallāh al-Ḥaḍramī.

Talḥah was killed, in [the immediate aftermath of] the battle of the Camel, by Marwān b. al-Ḥakam.

Talḥah had a son named Muḥammad and surnamed al-Sajjād (the Worshipper). Talḥah's kunyah was [Abū Muḥammad] after [this son]. He was killed with his father, Talḥah, in the battle of the Camel.

Talḥah was an early convert to Islam, [yet] he did not take part in the battle of Badr.

Those Who Died or Were Killed in the Year 37
(June 19, 657–June 8, 658)


127. A wādī on the way from southern Iraq to the Hijāz; see Yāqūt, Mu'jam al-buldān, III, 29.


Saba’ b. Yashjub b. Ya’rub b. Qahtan. [The tribe] Banū Mālik b. Udad belong to Madhhij.\(^{130}\)

It was reported that Yāsir b. ‘Āmir, the father\(^{131}\) of ‘Ammār b. Yāsir, and his two brothers al-Ḥārith and Mālik came from the Yemen to Mecca looking for a brother of theirs. Al-Ḥārith and Mālik returned to the Yemen, whereas Yāsir stayed in Mecca and entered into an alliance (hilf) with Abū Ḥudhayfah b. al-Mughirah b. ‘Abdallāh b. ‘Umar b. Makhzūm.\(^{132}\) Abū Ḥudhayfah gave a slave girl named Sumayyah bt. Khabbat in marriage to Yāsir, and she bore him ‘Ammār, who was freed by Abū Ḥudhayfah. Yāsir and ‘Ammār stayed with Abū Ḥudhayfah until he died. Then God brought Islam [into the world], and Yāsir, Sumayyah, ‘Ammār, and his brother ‘Abdallāh b. Yāsir adhered to it. Yāsir [also] had a son older than ‘Ammār and ‘Abdallāh, Hurayth by name, who had been killed in pre-Islamic times by [people of the tribe of] Banū al-Dil.\(^{133}\)

After Yāsir’s death Sumayyah was given in marriage to al-Azraq, a Byzantine slave of al-Ḥārith b. Kaladah al-Thaqafī.\(^{134}\) Al-Azraq was one of the Ṭā’ifi slaves who went out to the Prophet during the siege of al-Ṭā‘īf, and the Prophet set them free; among them was [also] Abū Bakrah.\(^{135}\)

\(^{130}\). \textit{Wa-banū mālik bn udad min madhhij}. The text here is not accurate: the Banū Mālik b. Udad were not part of the Madhhij but identical with it (the structure of the sentence does not allow interpretation of \textit{min} as \textit{mubayyinah}). Madhhij was a toponym and also the name of a large, powerful tribal group of Yemeni origin. According to the Arab genealogists, the real name (and pedigree) of this group is Mālik b. Udad. See “Madhhij,” \textit{EP}, V, 953–54 [G. R. Smith [C. E. Bosworth]]; Ibn Ḥazm, \textit{Jamharat}, 397, 405. See also note 406, below.

\(^{131}\). The text has rabā instead of abā, obviously an error. The Cairo edition, 508, has a hypercorrection (rabba, “raised”), whereas the Dar al-Fikr edition, 504, has abā.

\(^{132}\). A leader of the powerful Qurashi clan the Makhzūm, who died before Islam, so that not much is known about him. See al-Zubayrī, 300.

\(^{133}\). There are a few tribes by that name, all belonging to the confederation of Rabi‘ah. See Ibn Ḥazm, \textit{Jamharat}, 295, 298.

\(^{134}\). A member of the tribe of Thaqif, the people of the town al-Ṭā‘īf. He lived in pre-Islamic times, learned the craft of medicine in Persia, and was known as the Arab doctor of his time. See Hawting, “Development.”

\(^{135}\). A son of the aforementioned al-Ḥārith b. Kaladah by a slave girl named Sumayyah (not identical with ‘Ammār’s mother). He was freed by the Prophet and became a well-known Companion. His offspring attained high positions in both learning and administration. See Ibn ‘Abd al-Barr, \textit{Istī‘āb}, IV, 23; see Ibn Ḥajar, \textit{Isābah}, IV, 334–35, for the confusion between Sumayyah the slave girl of Abū Ḥudhayfah and mother of ‘Ammār and Sumayyah the slave girl of al-Ḥārith b. Kaladah and mother of Abū Bakrah and Salamah. Contrary to our text, Salamah b. al-Azraq was not the half-brother of ‘Ammār).
Sumayyah bore al-Azraq [a son], Salamah b. al-Azraq, who was 'Ammar's half-brother. Salamah's offspring later claimed that al-Azraq had been the son of 'Amr b. al-Ḥārith b. Abī Shamir from Ghassān\textsuperscript{136} and an ally (ḥalīf) of the Banū Umayyah.\textsuperscript{137} [Indeed] al-Azraq and his offspring attained a high position in Mecca. They married into the Umayyad family and had children with them.

'Ammār's kunyah was Abū al-Yaqẓān.

According to all the biographers I have mentioned, 'Ammār emigrated to Abyssinia in the second emigration.

According to Ibn 'Umar [al-Waqidi]—'Abdallāh b. Ja'far: The Prophet established the bond of brotherhood (mu'dkhdh) between 'Ammār b. Yāsir and Ḥudhayfah b. al-Yamān. 'Abdallāh b. Ja'far said: Ḥudhayfah did not take part in the battle of Badr, yet he was an early convert.\textsuperscript{138}

[The biographers] all agree that 'Ammār b. Yāsir participated in the battles of Badr, Uhud, and the Ditch, and all the [other] events, on the Prophet's side.

According to Ibn 'Umar [al-Waqidi]—'Abdallāh b. Nāfī—his father—['Abdallāh] Ibn 'Umar, who related the following: I saw 'Ammār b. Yāsir during the battle of al-Yamamah\textsuperscript{139} [standing] high on a rock, shouting: "O Muslims, are you running away from Paradise? I am 'Ammār b. Yāsir; come over to me."\textsuperscript{140} I was look-

\textsuperscript{136} Ghassān was an Arab kingdom in Syria dependent on Byzantium, on the southern border of which it was situated. Arab genealogists acknowledge the Ghassān as a tribal group, while admitting that its constituents were not the descendants of one and the same eponym. See "Ghassān," \textit{EP}, II, 1020–21 [I. Shahīd]; Ibn Ḥazām, \textit{Jamharat}, 460, 472–74.

\textsuperscript{137} The family that produced the first dynasty in Islam (41–132/661–750) and had held the leading position in Mecca before and during the Prophet's lifetime. See Hawting, \textit{First Dynasty}; Munajjid.

\textsuperscript{138} There were two Companions by that name. The one meant here was a man of bedouin origin, of the tribe of 'Abs, whose father had come to Medina in pre-Islamic times and became an ally of the Awsī clan of Banū 'Abd al-'Ashhal; see Ibn Ḥajar, \textit{Isābāh}, I, 317–18, p. 133, below. The brotherhood was established before the battle of Badr, so Ḥudhayfah's participation in it proves that he was an early convert.

\textsuperscript{139} In the year 13/633, against the Banū Ḥanīfah and their allies in al-Yamāmah (in the eastern part of the Arabian peninsula), led by their (false) prophet Musaylimah. This was part of the so-called apostasy wars (riddah), in Abū Bakr's time. See Shoufani, 83–84; Caetani, II, 723–62.

\textsuperscript{140} According to an ancient custom, a warrior cries out his own name in the course of battle, evoking his own and his ancestors' past heroic deeds, thus encour-
ing at his ear, which had been cut and was dangling, while he fought vehemently.

According to Ibn 'Umar [al-Waqidi]—'Abdallāh b. Abī 'Ubaydah—his father—Lu'lu'ah, the client of Umm al-Ḥakam bt. 'Ammār b. Yāsir: On the day 'Ammār was killed, Ḥāshim b. 'Utba was carrying the flag;141 'Āli's companions suffered great losses, until the time for the afternoon [prayer] came. When the sun began setting 'Ammār moved behind Ḥāshim, advancing past him. 'Ammār was holding [a vessel with] a mixture of milk and water and was awaiting sunset in order to break his fast. When the sun had set and he had drunk the mixture he said: "I heard the Prophet say 'Your last meal in this world will be a mixture of milk and water.'" He then went forward and fought until he was killed. He was ninety-four years old.

According to Ibn 'Umar [al-Waqidi]—'Abdallāh b. al-Ḥārith—his father—'Umārah b. Khuzaymah b. Thābit: Khuzaymah b. Thābit [b. al-Fākīh al-Anṣārī] was present at the battle of the Camel but never drew his sword. He was [also] present at the battle of Ṣiffin, where he said: "I shall never stray from the right path, [as I will wait] until 'Ammār is killed so that I can see who kills him, for I have heard the Prophet say 'The unjust party will kill ['Ammār].'" When 'Ammār was killed Khuzaymah said "The wrong way is now clear to me." Then he went forward and fought until he was killed.

'Ammār's killer was Abū Ghādiyah of the Muzaynāh tribe.142 He stabbed him with a lance, and 'Ammār fell. [‘Ammār] was fighting [seated] in a litter that day; he was killed at the age of ninety-four. When he fell [as a result of Abū Ghādiyah's blow]
another man bent down over him and pierced his head. The two men started quarreling, each claiming "It was I who killed him," whereupon 'Amr b. al-‘Āṣ said "Indeed, these two are contesting [the 'right' to enter] hell." Mu‘āwiyyah heard this, and when the two men were gone he said to 'Amr: "I never saw anything like what you did. These people fought with devotion for our cause, and you tell them 'You are contesting [the “right” to enter] hell?"' 'Amr said: "By God, this is so and, by God, you do know this [too]. I wish I had died twenty years before this."

According to Ibn 'Umar [al-Wāqidi]—‘Abdallāh b. Ja‘far—Ibn Abī ‘Awn: ‘Ammār was killed when he was ninety-one years old; he had been born before the Prophet. [He was killed like this]: Three men approached him, namely, 'Uqbah b. Āmir al-Juhani, 'Umar b. al-Ḥārith al-Khawlānī, and Sharīk b. Salamah al-Murādī.144 They drew near him together while he was saying "By God, [even] if you beat us [so hard] that you make us reach the palm trees of Hajar,145 we know that we are in the right and you in the wrong." All [three] of them pounced on him and killed him. Some people claim that 'Uqbah b. Āmir killed him, whereas others hold that it was 'Umar b. al-Ḥārith al-Khawlānī.

Abū Ja‘far [al-Ṭabarī] says: According to Hīshām b. Muḥammad [al-Kalbi]—Abū Mikhnaf: ‘Ammār did not desist from urging on Hāshim b. ‘Utbah, who was carrying the flag, until he [announced a] charge. Then ‘Ammār got up, leading his squadron, and Dhū al-Kalā‘ rose up to him, leading his own squadron.146 They fought

143. Or, "These two will be quarreling nowhere but in hell." 'Amr, who supported Mu‘āwiyyah, implies that Mu‘āwiyyah acted wrongfully and was bound to go to hell together with his supporters. See also Naṣr b. Muzāḥim, 333, 341.

144. 'Uqbah b. Āmir was a famous Companion credited with the transmission of many prophetic traditions, a poet who mastered the art of writing, and a Qur’ān reader who had a version of the holy book different from the canonical ‘Uthmānī text (see note 94, above, but he is not recorded by Jeffery). He supported Mu‘awiyyah against ‘Ali and was later appointed governor of Egypt. See Ibn Hajar, Isābah, II, 489; al-Kindi, 35–36. The two other persons mentioned here are apparently much less well known; see Ibn Manzūr, Mukhtasar, X, 306.

145. Oases situated in the eastern part of the Arabian peninsula, also known as al-Ahsā‘ or Ḥāsā‘; see “Ḥāsā‘,” EP, III, 237–38 (F. S. Vidal).

146. Cf. Naṣr b. Muzāḥim, 333. Dhū al-Kalā‘, of the Yemeni people of Ḥimyār, was a powerful local king in the Yemen in pre-Islamic times. He was converted to Islam as late as the time of the second caliph, ‘Umar, and became one of the most powerful leaders of the Yemeni tribes in Syria. He supported Mu‘awiyyah against
and were both killed, and both their squadrons were entirely destroyed. Ḥuwayy al-Saksakī\textsuperscript{147} and Abū Ghādiyah al-Muzani [were the ones who] fell on `Ammār and killed him. [Later] Abū Ghādiyah was asked “How did you kill him?” He said “When our squadrons moved toward each other, he called out ‘Is anyone prepared to fight a duel?’\textsuperscript{148} A man of the Sakāsik came forward, they exchanged blows with their swords, and ‘Ammār killed the Sakāsik. Then he called [again], ‘Is anyone prepared to fight a duel?’ A man of the Ḥimyār came forward, they exchanged blows with their swords, and ‘Ammār killed the Ḥimyārī, [but] the latter had weakened him. [Then] ‘Ammār called out [again]: ‘Who is prepared to fight a duel?’ I came forward, and we exchanged blows. His hand had already weakened, and I stooped and dealt him another blow, whereupon he fell, and I hit him with my sword until he died. People shouted ‘You have killed Abū al-Yaṣān; may God kill you.’ I said ‘Go away; I do not care who you were.’\textsuperscript{149} I swear that I did not recognize him that day.” Muhammad b. al-Muntashir said to Abū Ghādiyah “O Abū al-Ghādiyah, on the day of Judgment your adversary will be mārandar,” meaning “bulky.”\textsuperscript{150} Abū Ghādiyah laughed.

According to Ibn `Umar [al-Wāqīdī]—`Abdallāh b. Abī `Ubaydah b. Muḥammad b. `Ammār—his father—Lu'lu'ah, the client of Umm al-Ḥakam bt. `Ammār, who described ‘Ammār to them saying: He was brown-toned, tall, flabby, his eyes dark blue, his shoulders broad. He was not in the habit of dyeing his white hair.

\textsuperscript{147} Ḥuwayy seems famous mainly for killing `Ammār (but he is not mentioned by Naṣr b. Muzāḥim or by al-Ṭabarī in the story of `Ammār’s death); see Ibn Ḥazm, \textit{Jamharat}, 431–32; Ibn al-Kalbī, \textit{Nasab ma’add}, 196. His son was one of the notables of Damascus; see Ibn Manẓūr, \textit{Mukhtasar}, XIX, 203. Huwayy’s clan, the Sakāsik, was part of the powerful Yemeni tribe of Kindah; see “Kinda,” \textit{ElF}, V, 118–20 (A. F. L. Beeston). The Kindi branches that settled in Syria after the Muslim conquest were ardent supporters of Mu‘āwiyyah; see Hasson, \textit{Recherches}, 112–15.

\textsuperscript{148} See note 104, above.

\textsuperscript{149} Apparently Abū Ghādiyah is addressing ‘Ammār, who is already dead.

\textsuperscript{150} Vocalized māzundar in Ibn Sa’d, III/1, 187; see also al-Baladhurī, \textit{Ansāb}, I, 173. Although glossed by Arabic \textit{dakhm}, “big, bulky,” the meaning of this Persian word is by no means clear. De Goeje suggests “terrible, grave”; \textit{Glossarium}, s.v. \textit{mārandar}. 
According to Ibn 'Umar [al-Wāqidi], it was unanimously agreed [among the scholars] that 'Ammār was killed [while fighting on the side of] 'Alī b. Abī Tālib at Siffin, in Safar, 37/July 657. He was ninety-three years old and was buried at Siffin.


'Abdallāh participated in the conquest of Mecca, the battle of Ḥunayn, and the expedition to Tabūk on the Prophet’s side. He was killed in the battle of Siffin, [fighting] on the side of 'Ali, the Commander of the Faithful.152


[He was] the man of the two testimonies.154

Khuzaymah’s kunyah was Abū ‘Umārah. He had two brothers, Wāḥwāḥ and 'Abdallāh.

Khuzaymah carried the banner of [his clan, the] Khaṭmah, on the day of the conquest of Mecca. He participated in the battle of Siffin on ‘Ali’s side and was killed there, in the year 37.

Sa’d b. al-Ḥārith b. al-Ṣimmah b. ‘Amr b. ‘Atik b. ‘Amr b. Mabdūl—[whose real name was] ‘Āmir—b. Mālik b. al-Najjār.155

Sa’d was a Companion of the Prophet. He participated in [the

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151. Ibn Hibbān, Mashāhīr, 135; Khalīfah b. Khayyāt, Ta’rīkh, 177; al-Ṭabarī, Ta’rīkh, I, 3289, 3297, 3299; Ibn Ḥajar, Isābah, I, 141. The clan’s name is Banū ‘Adī b. ‘Amr, of the Muḍar; see Ibn Ḥazm, Jamharat, 239.

152. ‘Abdallāh was commander of the infantry; see Naṣr b. Muzāhim, 102, 111, 205, and passim.

153. Khalīfah b. Khayyāt, Ta’baqāt, 83; Ibn Hibbān, Mashāhīr, 77; al-Balāḍhurī, Ansāb, I, 170; Ibn Sa’d, IV/2, 90–92, IV, 33; Naṣr b. Muzāhim, 363. Khuzaymah’s clan was the Banū Khaṭmah, a part of the Aws (one of two tribes making up the Ansār).

154. Dhū al-shahādatayn, so called because the Prophet highly estimated him and considered his testimony equal to that of two men; see Ibn Ḥajar, Isābah, I, 425–26.

155. The Banū al-Najjār was an important clan of the Khazraj (the other of the two tribes making up the Anṣār).
battle of Ṣiffin on the side of ‘Alī b. Abī Ṭālib and was killed there. He was the brother of Abū Juhaym b. al-Ḥārith b. al-Ṣimmah.\footnote{156}


Abū ‘Amrah was killed in [the battle of] Ṣiffin [while fighting] on ‘Alī’s side.


Hāshim embraced Islam on the day of the conquest of Mecca. He is [the one known as] al-Mīrqāl (the swift runner). He was one-eyed, as he had lost an eye at the battle of Yarmūk.\footnote{159}

Hāshim was a nephew of Sa’d b. Abī Waqqāṣ.

He fought on ‘Alī’s side at Ṣiffin, where he was in charge of the infantry. He is the one who said:

A one-eyed man [I am], who seeks a place for his kin,\footnote{160}

Who experienced life till he was wearied.

His enemies he must beat or else himself be beaten.

He was killed at Ṣiffin.

Abū Fadlālah al-Anṣārī.\footnote{161}
He was one of the participants in [the battle of] Badr. He was killed at Șiffin, [fighting] on ‘Ali’s side.


His kunyah was Abū Sa’d or, according to another version, Abū ‘Abdallāh.

Sahl’s ancestor was ‘Amr b. al-Ḥārith, the one called Bahzaj [calf of a wild cow].\(^{163}\)

Sahl participated in [the battles of] Badr and Uhūd. At Uhūd he stood firmly by the Prophet while others retreated from him, and he pledged himself before the Prophet to fight to the death. That day he shot arrows defending the Prophet, whereupon the latter said “Give arrows to Sahl, for he is easy [in spending them].”\(^{164}\)

Sahl also participated in the [event of the] Ditch and all the [other] battles on the Prophet’s side. He fought at Șiffin on the side of ‘Ali b. Abi Ṭālib.


**Those Who Died or Were Killed in the Year 40**

(May 17, 660–May 6, 661)

Among those who were killed that year was the Commander of the Faithful ‘Ali b. Abi Ṭālib—the latter’s name was ‘Abd Manāf—b. ‘Abd al-Muṭṭalib b. Hāshim b. ‘Abd Manāf b. Quṣayy.\(^{165}\)

‘Ali’s kunyah was Abū al-Ḥasan.

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163. There is some confusion in the genealogy of Sahl. See Ibn al-Kalbī, Nasab ma’add, 372; idem, Jamharat, 336; Ibn Ḥazm, Jamharat, 336.

164. Ibn Sa’d, III/2, 40. There is a play on words here, as sahl means “easy.” See also Ibn ‘Abd al-Barr, Istī’āb, II, 92; al-Mizzī, Tahdhib, XII, 185.

It was reported that 'Ali was struck on Thursday, 17th Ramadān/January 24, 661, and died on Saturday, the 19th of that month/January 26, 661. The information about him is already recorded in our book al-Mudhayyal.


Those Who Died in the Year 50
(January 29, 670–January 17, 671)


Sa‘īd's father, Zayd b. 'Amr b. Nufayl, had abandoned the religion of his people, the Quraysh. He died while the Quraysh were building the Ka'bah, five years before the Prophet was [first] inspired, and it is related that the Prophet said "He will be resurrected as a community unto himself."

166. The dates do not correspond to the weekdays mentioned here. According to Cattenoz' tables, the 17th of Ramadān was a Sunday and the 19th a Tuesday. Laylat al-jum'ah and laylat al-ahad are rendered as Thursday and Saturday because the Arabs count the days by the nights that precede them.

167. ThagIl al-'aynayn, perhaps bulging eyes or drooping eyelids.


169. Much has been written about the pre-Islamic Arab monotheists, the hanifs; the most recent study is Rubin's "Hanifiyya."

170. The precise date of this event is not known but is usually placed in about A.D. 610. See Conrad, "Abraha," especially 233–35; on the construction history of the Ka'bah, see Rubin, "Ka'ba."

171. Ibn Sa‘d, III/1, 277. Cf. al-Ṭabarī, Jāmi', II, 8–10: As the role of Muḥammad's community on Judgment Day is to testify that God's messengers indeed conveyed the messages, the argument here may be that Zayd's testimony will be equivalent to that of the whole community. It is usually the archmonotheist, the patriarch Abraham, who is referred to as ummah, interpreted as "leader" or "teacher of what is good"; see Qurān 16:120; al-Ṭabarī, Jāmi', XIV, 191–92.
Sa‘īd b. Zayd had been converted to Islam before the Prophet entered the house of al-Arqam to preach from there. He participated with the Prophet in the battles of Uhud, the Ditch, and all the other events except the battle of Badr.

According to Ibn 'Umar [al-Waqidi]—'Abd al-Malik b. Zayd, a descendant of Sa‘īd b. Zayd—his father: Sa‘īd b. Zayd died in al-'Aqiq, and people carried him on their shoulders to Medina, where he was buried. Sa‘d b. Abī Waqqās? and 'Abdallāh Ibn Umar descended into his grave. He was seventy-odd years old when he died in the year 50 or 51/670-71 or 671-72. He had been exceptionally tall, of brown complexion, and hairy.


Al-Mughirah’s kunyah was Abū 'Abdallāh, and he was called Mughirah al-Ra'y (Mughirah of the sound opinion), for he was very shrewd.

Al-Mughirah went to the Prophet, embraced Islam, and stayed with him; thus al-Mughirah took part in the minor pilgrimage ('umrah) of al-Ḥudaybiyyah in Dhū al-Qa‘dah of the year 6/April 628.

According to Ibn 'Umar [al-Waqidi]—'Abdallāh b. Muḥammad b. 'Umar b. 'Ali—his father—'Ali [b. Abī Ṭalib]: When al-Mughirah b. Shu‘bāh threw his signet ring into the Prophet’s grave I said “Let it not be said by people that you descended into the Prophet’s grave, and don’t you [go around] telling people that your

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172. See p. 47, below.
174. Note that a similar account (“died in al-‘Aqīq and was carried to Medina”) is given about Sa‘d b. Abī Waqqās; see Ibn Hibbān, *Mashāhir*, 26.
175. See note 43, above.
signet ring is in his grave." So ‘Ali went down, for he had seen where the ring had fallen, picked it up, and gave it to al-Mughirah.

According to Ibn ‘Umar [al-Waqidi]—Muhammad b. Abī Mūsā al-Thaqāfī—his father: Al-Mughirah died in al-Kūfah in Sha‘bān, 50/September 670, during the caliphate of Mu‘awiyah, at the age of seventy. He had been an extremely tall man and one-eyed; it was [also] said that he had woolly, curled, chestnut-colored hair, in which he used to make four partings. He had a big head, contracting lips, broken front teeth, thick arms, and broad shoulders.

Al-Ḥasan b. ‘Ali b. Abī Ṭālib.178

According to Ibn ‘Umar [al-Waqidi]—Abdallāh b. Ja‘far [b. ‘Abd al-Rahmān b. al-Miswar]—Umm Bakr bt. al-Miswar [b. Makhramah]: Al-Ḥasan b. ‘Ali was poisoned a few times [but] always escaped death until the last poisoning, of which he died because his liver had been destroyed [by it]. When he died the women of the Banū Ḥashim wailed a [whole] month for him.179


According to [al-Waqidi]—Dā‘ūd b. Sinān—Tha‘labah b. Abī Mālik: We were in attendance of Ḥasan b. ‘Ali on the day he died, and we buried him in al-Baqī’. I saw al-Baqī’ [so crowded with people that], if I had thrown a needle there, it would inevitably have fallen on someone’s head.


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177. Ibn Sa‘d, II/2, 77–78. Such sayings would have earned al-Mughirah prestige. As he was a controversial figure, the point of the story is that such prestige was denied him.


179. Cf. Abū al-Layth al-Samarqandi, fol. 72a–b. Lamenting the dead (nawh, niyāḥah) was a pre-Islamic practice, banned in many sayings attributed to the Prophet. Shedding tears for them (bukā‘) was, however, permitted; see “Niyāḥa,” EP, VIII, 64–65 (T. Fahd); Juynboll, Muslim Tradition, 96–108.
Muḥārib: Al-Ḥasan b. ‘Alī died on the 5th of Rabī’ I 50/April 2, 670. ‘Alī b. Muḥammad says that, according to another version, he died in the year 51 (January 18, 671–January 7, 672) at the age of forty-six.

Those Who Died or Were Killed in the Year 52
(January 8, 672–December 26, 672)

Among them was Abū Ayyūb. All [the biographers] are unanimous that he was one of the seventy Ansār who swore allegiance to the Prophet on the night of the 'Aqabah meeting.

The Prophet established the bond of brotherhood (muḍkhāh) between Abū Ayūb and Muṣ'ab b. 'Umayr. Abū Ayyūb participated in [the battles of] Badr, Uḥud, and the Ditch and all the [other] events on the Prophet's side.

Abū Ayyūb died when Yazīd b. Muḥāwiyah raided Constantinople during the caliphate of his father, Muḥāwiyah. His grave is at the foot of the fortress in Constantinople, in the Byzantine territory. It was reported that the Greeks frequent his grave, renovate it, and pray there for rain in times of drought.

Those Who Died or Were Killed in the Year 54
(December 16, 673–December 5, 674)

Among them was Ḥakīm b. Ḥizām b. Khuwaylid b. Asad b. 'Abd al-'Uzza b. Quṣayy.
According to Ibn 'Umar [al-Waqidi]—al-Mundhir b. 'Abdallāh—Mūsā b. 'Uqbah—Abū Ḥabībah, the client of al-Zubayr [b. al-'Awwām]—Ḥakīm b. Ḥizām: I was born thirteen years before the People of the Elephant came [to raid Mecca]; I was already a mature man when 'Abd al-Muttalib intended to sacrifice his son 'Abdallāh, as his vow was due to be fulfilled; this was five years before the Prophet was born. Ĥakīm b. Ḥizām participated in [the war] of the Fījār together with his father, Ḥizām b. Khuwaylid, who was killed in the second Fījār war.

Ḥakīm's kunyah was Abū Khalid. He had [four] sons: 'Abdallāh, Khalīd, Yaliya, and Hishām; their mother was Zaynab bt. al-'Awwām b. Khuwaylid b. Asad b. 'Abd al-'Uzza b. Quṣayy. According to another version, the mother of Hishām b. Hakīm was Mulaykah bt. Mālik b. Sa'd, of the Banū al-Ḥārith b. Fihr. All of Ḥakīm's sons joined the Prophet on the day of the conquest of Mecca and were counted among his Companions.

It was reported that Hakīm b. Hizām reached the age of 120. When Mu'āwiyah made the Pilgrimage [to Mecca] he passed by him. Afterward Mu'āwiyah sent Ḥakīm a pregnant she-camel so that he might drink her milk. That was after Mu'āwiyah had asked him what food he ate, whereupon Ḥakīm replied "As for chewing, there is none of that for me," so Mu'āwiyah sent him that pregnant she-camel. He also sent him a gift, which, however, Ḥakīm refused to accept, saying "After the Prophet died I took nothing

Asad. See Ibn Ḥibbān, Mashāhir, 31; Khalīfat b. Khayyāt, Ta'rīkh, 211; idem, Tabaqāt, 13-14; Ibn Qudāmah, 270-72.

186. Literally, "I had brains"; see also note 108, above, on the Year of the Elephant.

187. 'Abd al-Muttalib, grandfather of the Prophet, vowed that if he had ten grown-up sons he would sacrifice one of them to God. The lot fell to 'Abdallāh, father of the Prophet, who was then ransomed with a hundred camels. See Ibn Hishām, I, 160-64; Guillaume, 66-68; al-Ṭabarī, Ta'rīkh, I, 1073-78.

188. See p. 24, above.

189. A series of pre-Islamic battles between the Quraysh with their allies and several other tribal groups, see E. Landau-Tasseron, "Sinful Wars."

190. That is, they were nephews of the famous Companion al-Zubayr b. al-'Awwām.

191. A Qurashi clan. Fihr is in fact considered as the real eponym of the tribe, Quraysh being a byname. See Caskel, II, 4; al-Zubayrī, 443-46; Ibn Ḥazm, Jamhārat, 12, 176-78.
[from the government]. Abū Bakr and 'Umar invited me to take my lawful share, but I refused to do so.”

According to Ibn 'Umar [al-Wāqidi]—Ibn Abī al-Zinād—his father: Ḥakīm b. Ḥizām was asked “What does wealth consist of, O Abū Khālid?” He replied “Having few dependents.”

According to Ibn 'Umar [al-Wāqidi]: Ḥakīm b. Ḥizām came to Medina, where he settled and built a house (dār). He died in Medina in the year 54, during the caliphate of Mu‘āwiyah, at the age of 120.


His mother was Ruqayqah bt. Abī Ṣayfiyy b. Hāshim b. 'Abd Manāf.

Makhramah had [eight] sons: the eldest, Ṣafwān, after whom he was called [Abū Ṣafwān]; al-Miswar; al-Ṣalt al-Akbar, [the mother of Ṣafwān and the other two was 'Āṭikah bt. 'Awf b. 'Abd 'Awf b. 'Abd b. al-Ḥārith b. Zuhrah, the sister of 'Abd al-Raḥmān b. 'Awf. She was an Emigrant, and her mother was al-Shifā' bt. 'Awf b. 'Abd b. al-Ḥārith b. Zuhrah, who was also an Emigrant]; al-Ṣalt al-Asghar; Ṣafwān al-Asghar; al-'Āṭṭāf al-Akbar; al-'Āṭṭāf al-Asghar; and Muḥammad.

Makhramah b. Nawfal embraced Islam on the conquest of Mecca. He was an expert on the genealogy and traditions of the Quraysh and had knowledge about the stones utilized as demarcations of the sanctuary [in Mecca] (ansāb al-ḥaram). 'Umar [b. al-Khaṭṭāb] used to send him, together with Sa‘īd b. Yarbū' Abū Hūd, Ḥuwayṭib b. 'Abd al-'Uzzā, and Azhar b. 'Abd 'Awf, to renew these demarcations of the sanctuary, because these [people] had knowledge of them.

192. Ḥakīm is referring to the pension awarded the Muslim veterans among others. On the system of the pensions instituted by 'Umar (diwān), see Puin; "'Atā'," EII, I, 729–30 (Cl. Cahen); “Dīwān,” ibid. II, 323–24 (A. A. Dürl).
193. Dār may refer to a plot containing a courtyard and one or more buildings.
194. Of the Qurashi clan the Banū Zuhrah. See Ibn Ḥibbān, Mashāḥīr, 58; Khalīfah b. Khayyāt, Ta‘rīkh, 211; idem, Ṭabaqāt, 15; Ibn Qudāmah, 291–92.
195. See Ibn Hajar, Isābāh, I, 29–30 (the biography of the Qurashi Companion Azhar b. 'Abd 'Awf), II, 51–52 (the biography of the Qurashi Companion Sa‘īd b. Yarbū'). The sacred territory in Mecca was demarcated with the help of stones,
Makhramah b. Nawfal lost his eyesight [some time] during the caliphate of 'Uthmân.

Makhramah b. Nawfal participated in the battle of Hunayn with the Prophet, who gave him fifty camels from the spoils. However, according to Ibn 'Umar [al-Wāqidi], 'Abdallāh b. Ja'far denied that Makhramah was given any of that [booty] and said that he never heard any of his family mention this.196

Makhramah died in Medina in the year 54/673-74, during the caliphate of Muʿāwiyyah; he was 115 years old when he died.

Hūwaytīb b. 'Abd al-'Uzza b. Abī Qays b. 'Abd Wadd b. Naṣr b. Mālik b. Ḥisīl b. 'Āmīr b. Luʿayy.197

According to Ibn 'Umar [al-Wāqidi]—Ibrāhīm b. Ja'far b. Maḥmūd b. Muḥammad al-Aṣshālī—his father: Hūwaytīb b. 'Abd al-'Uzza al-'Āmīrī lived 120 years, sixty of them in the Jāhiliyyah and sixty in Islam.198 When Marwān b. al-Ḥakam became governor of Medina for the first time Hūwaytīb came to see him, together with other senior leading [members of the community], that is, Ḥakīm b. Ḥizām and Makhramah b. Nawfāl. They all had a talk; then [the people] went home. After that Hūwaytīb came to see Marwān one day and talked with him. Marwān asked "How old are you?" Hūwaytīb told him, whereupon Marwān said "0 old man, you were a late convert to Islam; even youngsters preceded you."199 Hūwaytīb said: "God is the One whose help is sought. I had intended to be converted more than once, [and] every time your father forbade me and hindered me from doing so, saying: 'Will you debase your honor and leave

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196. The informant 'Abdallāh b. Ja'far was a descendant of Makhramah; see al-Wāqidi, i, and index.


198. Jāhiliyyah is the name given in the Muslim tradition to the pre-Islamic period. The name signifies both “ignorance” [of God] and “the state of being unbridled or unrestrained.” See Goldziher, Muslim Studies, I, 201–8. It can usually be translated simply as “pre-Islamic times,” unless the text seems to make a point of the contradistinction Jāhiliyyah vs. Islam.

199. On the importance of precedence (sābiqah) see note 60, above.
the religion of your forefathers for a newly created religion, becoming a follower [of someone else]?"' Marwán, by God, held his tongue and regretted what he had said to him. Then Ḥuwaytīb said "Did not ʿUthmān [b. ʿAffān] inform you of what he had endured from your father upon his conversion?" Marwán became [even] more upset, and Ḥuwaytīb said:

Among the leading members of the Quraysh who remained faithful to the tribe's religion until the conquest of Mecca, no one was more averse than I to what he adhered to; but destiny [compelled me]. I participated in the battle of Badr on the side of the idolaters, and I saw wonders;\textsuperscript{200} I saw angels kill and take prisoners between heaven and earth, and I said [to myself] "This is a [divinely] protected man." I did not mention what I saw [to anyone]. Then we all retreated to Mecca; we stayed there, and the people of the Quraysh embraced Islam one after the other. When the event of al-Ḥudaybiyyah occurred I was there, and I witnessed the peace treaty; [moreover], I acted as a go-between until it was achieved. All this [time] I wanted to be converted to Islam, but God refused [to let anything happen] except what He willed. When we wrote the peace treaty of al-Ḥudaybiyyah I was one of the witnesses, and I said [to myself]: "The Quraysh will only be vexed by Muḥammad. I am pleased to have pushed him [away from Mecca] with the palms of my hands." When the Prophet came to Mecca for the minor pilgrimage of the consummation\textsuperscript{201} I and Suhayl b. ʿAmr\textsuperscript{202} were among those who stayed in Mecca, in order to oust the Prophet in due time, that is, [after] three [days]. When the three [days] had elapsed I came with Suhayl b. ʿAmr, and we said "Your stipulated time has elapsed, so get out of our territory." The

\textsuperscript{200} Literally, "examples" [from which a lesson should be learned], or "warnings."

\textsuperscript{201} ʿUmrat al-qadīyyah; in the treaty of al-Ḥudaybiyyah the Quraysh agreed that the Prophet should enter Mecca for three days during the following year (i.e., 7/ May 11, 628—April 30, 629), in order to perform a minor pilgrimage. See Ibn Ḥishām, IV, 12–14; Guillaume, 530–31; Lings, 280–85.

\textsuperscript{202} An eminent Qurashi leader of the ʿĀmir b. Luʿayy clan, a late convert but a faithful Muslim. See al-Zubayrī, 417–19; Ibn Ḥajar, Ḥādīth, II, 93–94.
Prophet called out "O Bilal, let no Muslim of those who had come with us remain in Mecca after the sun has set."\(^{203}\)

According to Ibn 'Umar [al-Waqidi]—Ibrāhīm b. Ja'far b. Mahmūd—his father, and Abū Bakr b. 'Abdallāh b. Abī Sabrah—Mūsā b. 'Uqbah—al-Mundhir b. Jahm—Huwaytīb b. 'Abd al-‘Uzza: When the Prophet entered Mecca in the year of the conquest (fath) I was seized by a great fear. I left my house and scattered my children to safe places; then I reached the garden of 'Awf and stayed there. Suddenly I saw Abū Dharr al-Ghifārī; he was a friend of mine, and friendship is always helpful. When I saw him I ran away, [but] he called "Abū Muḥammad!" I said "At your service." He asked "What is the matter with you?" I said "Fear." He said "You do not have to fear; [I grant] you protection in the name of God."\(^{204}\) I walked back to him and greeted him, and he said "Go home." I said: "Is there a way home for me? By God, I do not think that I shall reach it alive before I am found and killed, or else my house will be broken into and I will be killed there. Besides, my children are [scattered] in various places." Abū Dharr said "Assemble your children in one place, and I shall bring you home." He brought me [home], then started calling at my door "Huwaytīb has been granted protection, so he is not to be harassed." Abū Dharr then went to the Prophet and told him [all about it], whereupon the Prophet said "Didn't we grant everyone protection except those whom I ordered killed?" Then I was calmed, and I brought back my children. Abū Dharr came back to me and said: "O Abū Muḥammad, how much longer? Until when? [Others] preceded you to all the battlefields, and you missed a lot of advantages, [yet] there is still much good [to be had];\(^{205}\) go to the Prophet and embrace Islam so that you will be safe.\(^{206}\) [Know that] the Prophet

\(^{203}\) The point of the story seems to be that the Prophet is a man who keeps his word. First, he complies with the demand to leave the town. Second, only those Muslims who had come with him for the 'umrah are to leave. This is in agreement with the Hudaybiyyah treaty that forbade new Meccan converts to emigrate to Medina, except by permission of their patrons.

\(^{204}\) Literally, "you are protected by God's protection." See note 56, above.

\(^{205}\) See note 60, above.

\(^{206}\) Aslim taslam. In this particular context safety is not relevant because Huwaytīb has already been granted protection. This, however, was a slogan often
is the most kind, forbearing, and generous of all people. His honor is your honor, and his power is your power.” I said “I shall go with you to him.” So I went with him to the Prophet in al-Baṭḥā’.\textsuperscript{207} Abū Bakr and ‘Umar were with him. I stood near him and asked Abū Dharr “What does one say to him by way of greeting?” He answered: [“One says]: ‘Peace be with you, O Messenger of God, and God’s mercy.’”\textsuperscript{208} This I said, whereupon he replied “And peace be with you, O Ḥuwayṭib.” I said “I testify that there is no god but Allāh and that you are God’s messenger.” The Prophet said “Praise be to God, Who led you to the right path.” The Prophet was glad about my conversion. He asked for a loan from me, and I lent him 40,000 dirhams. Then I participated in [the battle of] Ḥunayn and [the siege of] al-Ṭā’if with him, and he gave me 100 camels from the spoils of Ḥunayn.

According to Abū Ja’far [al-Ṭabarī]: Ḥuwayṭib later went to Medina and settled there. He had a house at al-Balāṭ, by the Qur’ān copyists’ [quarter].\textsuperscript{209}

According to Ibn ‘Umar [al-Waqīḍī]—‘Abd al-Rahmān b. Abī al-Zīnād—his father: Huwayṭib sold his house in Mecca to Mu‘āwiyah for 40,000 dinars. [People] said to him “O Abū Muḥammad, 40,000 dinars?!” He said “What are 40,000 dinars to a man who has five children?”\textsuperscript{210} ‘Abd al-Rahmān b. Abī al-Zīnād said “By God, at that time he was among the recipients of the monthly [rations] of food.”\textsuperscript{211}

Ḥuwayṭib b. ‘Abd al-‘Uzza died in Medina in the year 54/673–74, during the caliphate of Mu‘āwiyah, at the age of 120.

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\textsuperscript{207} That is, Mecca; see Yaqūt, Mu‘jam al-buldān, I, 662.

\textsuperscript{208} The pre-Islamic formal greetings were deliberately changed in Islam; see, e.g., al-Waqīḍī, 964.

\textsuperscript{209} Līdā ʾasḥāb al-maṣāḥif. Al-Sam`ānī, V, 308–9, equates the appellation Maṣāḥifī with kāna yakutb al-maṣāḥif (“he was a Qur’ān copyist”) and with šāhib al-maṣāḥif. I thank Dr. Estelle Whelan for this reference. Al-Balāṭ was the area around the Prophet’s mosque in Medina, so called because it was paved with stones. See ‘Umar b. Shabbah, I, 16–17 [al-Balāṭ], 252–53 [Ḥuwayṭib’s house]; al-Samhūdī, II, 734–47 [Ḥuwayṭib’s house in 743–44, 746].

\textsuperscript{210} Al-Zubayrī, 426.

\textsuperscript{211} Qūṭ. See Ibn al-Farrā’, 239; Abū ‘Ubayd, 107.

Abū al-Arqam’s name was ‘Abd Manāf, and al-Arqam’s kunyah was Abū ‘Abdallāh.


Al-Arqam’s house was on the Ṣafā;213 this was the house where the Prophet stayed in the beginning of Islam, calling upon the people to [believe in] Islam, and many people were converted to Islam there.214

Al-Arqam b. Abī al-Arqam participated in [the battles of] Badr, Uḥud, and the Ditch and all [the other] events on the Prophet’s side.

According to Ibn ‘Umar [al-Waqidi]—Muḥammad b. ‘Imrān b. Hind—his father: [When] al-Arqam b. Abī al-Arqam was dying he willed it that Sa’d [b. Abī Waqqāṣ] say the ritual prayer over his bier. Marwān b. al-Ḥakam was [then] the governor of Medina for Muʿāwiya, whereas Sa’d was staying at his castle in al-‘Aqīq. Al-Arqam died, and Sa’d demanded that [the funeral] be suspended [until his arrival]. Marwān said “Should [the burial] of a Companion of the Prophet be suspended on account of someone’s absence?” Marwān thus wanted to say the ritual prayer, but ‘Ubaydallāh b. al-Arqam, backed by the Banū Makhzūm, refused Marwān this, and a quarrel broke out between them.215 Then Sa’d

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212. An early convert of the Qurashi clan Makhzūm, whose leaders opposed the Prophet. See Ibn Ḥibbān, Mashāḥīr, 57; Ibn Sa’d, III/1, 172–74; Ibn Qudāmah, 388–89; al-Aʿẓamī, Kutṭāb, 44–45.

213. A hill in Mecca, opposite the Ka’bah, see Yaqūt, Muʾjam al-buldān, III, 397. Certain rituals are performed between this hill and the Marwah during the pilgrimage.

214. Ibn Sa’d, III/1, 173. Our text, as well as Cairo, 519, and Dār al-Fikr, 515, have wa-fi, “in,” instead of wa-hiya al-dār, “this was the house,” evidently an error.

215. Performing the burial ritual was in fact the governor’s task, as was the conducting of the Friday prayer. Political opposition was expressed by refusal to join the prayer under the governor’s leadership, and perhaps the present incident had a similar political significance.
arrived and said the prayer over al-Arqam's bier. This was in Medina in the year 55 (December 6, 674–November 24, 675).

Abū Mahḍūrah.\textsuperscript{216}
His name was Aws b. Mi'yar b. Lawdhān b. Rabī‘ah b. ‘Uwayj b. Sa’d b. Jumāh.
Abū Mahḍūrah had a full brother by the name of Unays, who was killed as an infidel at Badr.

According to Ibn Sa’d\textsuperscript{217}—someone who traced the pedigree of Abū Mahḍūrah: His name was Samurah b. ‘Umayr b. Lawdhān b. Wahb b. Sa’d b. Jumāh, and he had a full brother by the name of Aws.

Abū Mahḍūrah fathered ‘Abd al-Malik and Ḥudayr.

He died in Mecca in the year 59 (October 23, 678–October 12, 679). He never emigrated but remained living in Mecca until his death.

Al-Ḥusayn b. ‘Alī b. Abī Ṭalib.\textsuperscript{218}
Al-Ḥusayn was born at the beginning of Sha‘bān, 4/January 626; his kunyah was Abū ‘Abdallāh.

Al-Ḥusayn fathered [several children].
(1) ‘Alī al-Akbar, who was killed with his father at al-Ṭaff.\textsuperscript{219}
His mother was Aminah bt. Abī Murrah b. ‘Urwa b. Mas‘ūd b. Mu‘attib of the Thaqīf, and her mother was the daughter of Abū

\textsuperscript{216} A member of the Qurashi clan the Banū Jumāh; see Ibn Ḥazm, Jamharat, 159–63. Genealogists tend to confuse him with his brother. See Ibn Ḥajar, Iṣābah, IV, 176; Ibn Ḥibbān, Mashāhīr, 56–57; Khalīfah b. Khayyāt, Ta‘āqāt, 24; Ibn Ḥanbal, Fada‘īl, 977; al-Baladhuri, Ansāb, I, 527, IVa, 183; Ibn Qudāmah, 461.

\textsuperscript{217} Ibn Sa’d, V, 332–33.


\textsuperscript{219} The reference is to the massacre at Karbalā’ near al-Kūfah, al-Ṭaff being the designation of the district; see Yaqūt, Mu‘jam al-buldān, III, 539. This is where al-Ḥusayn and many members of his family were killed by the Umayyad governor while trying to reach their supporters in al-Kūfah. See “Karbalā’,” EP, IV, 637–39 (E. Honigmann); Kennedy, 89–90; see also the references in the preceding note and below.
Sufyān b. Ḥarb. According to Muḥammad b. ʿUmar [al-Waqidi], Hassān b. Thābit composed [the following verses] about Āminah:

Around us the sun of daytime does wander.
Who has ever seen a sun wandering in the evening?
Among the Quraysh the best protector is her mother’s father.
And her uncles, they are the Thaqīf, if you inquire.

According to Abū Jaʿfar [al-Ṭabarî], these verses are attributed to ʿUmar b. Abī Rabīʿah and belong to his poetry. He recites the following:

Around us an evening sun does wander.
Who has ever seen a sun wandering in the evening?
Among the Quraysh the best protector is her mother’s father, and, if you trace her pedigree, her uncles are the Thaqīf.

(2) ʿAlī al-Asghar, to whom are traced all of al-Ḥusayn’s descendants, whereas ʿAlī al-Akbar had no progeny. The mother of ʿAlī al-Asghar was a concubine. According to ʿAlī b. Muḥammad [al-Madāʾini], her name was Sulāfah, [but] Abū Jaʿfar [al-Ṭabarî] says that, according to others, her name was Jaydā. ʿAlī al-Asghar] was a virtuous man and a leader.
(3) Jaʿfar, who had no progeny.
(4) Fāṭimah, whose mother was Umm Ishaq bt. Ṭalḥah b. ʿUbaydallāh.
[Umm Ishaq] had been married to al-Hasan b. ʿAlī. When he was about to die he enjoined [his brother] al-Ḥusayn to marry her, which he did, and she bore him Fāṭimah.
(5) ʿAbdallāh, who was killed together with his father.

220. Abū Sufyān was one of the most important leaders of the Quraysh at the time of the Prophet and the father of Muʿāwiyyah, founder of the Umayyad dynasty; see “Abū Sufyān,” ER2, I, 151 (W. M. Watt).

221. A Medinan pre-Islamic poet who embraced Islam and became the poet of the Prophet, serving the Islamic cause with his verses, see p. 72, below.

222. Awfā ṣuṣayshin bi-dhimmatin, i.e., among the Quraysh he is the most loyal where the granting of protection is concerned. Such a praise indicates not only his personal character but his high social status as well because effective protection could be granted only by influential people.


I swear that I love the house
   where Sukaynah and al-Rabāb abide.
I love them both and shall my money spend.
   My admonisher will have no words to chide.
Even if scolded I shall not comply,
   never in my life, until in the earth I lie.

According to ʿAlī b. Muḥammad [al-Madāʾinī]—Ḥammād b. Salamah—Abū al-Muḥazzam: We were at a funeral, and Abū Hurayrah was with us. When we returned al-Ḥusayn found difficulty in ascending the road. Abū Hurayrah started to shake the dust off al-Ḥusayn’s feet with his garment. Al-Ḥusayn said “You, Abū Hurayrah, do that!” Abū Hurayrah replied “Let me be, for if people had known what I know about you they would have carried you on their shoulders.”

According to Abū Jaʿfar [al-Ṭabari]—anonymous—Khālid b. Khidāsh: When the people of Fakhkh224 were killed Ḥāmmād [b. Salamah] would not participate in teaching sessions225 for about a month, and I saw that he was sad. Later he resumed teaching, [but he was] in a poor state and for two or three months often shed tears; I heard him say “We love the descendants of ʿAlī as much as we love Islam.”226

According to Muḥammad b. ʿUmar [al-Wāqīḍī]—Abū Maʿshar [Najīḥ b. ʿAbd al-Raḥmān]: Al-Ḥusayn was killed on the 10th of Muḥarram, [61/October 10, 680]. Al-Wāqīḍī says that this is the correct [version].

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225. Labitha . . . ʾl yajlis, literally, “would not sit,” apparently in an assembly; see “Madjlis,” EIP, V, 1031–33 [ed.]. Because Ḥāmmād was a traditionist, it is logical that the reference here is to his teaching sessions.

226. Love of the ʿAlid family is a major precept of the Shiʿi creed.
According to Muḥammad b. 'Umar [al-Wāqidi]—'Atā' b. Muslim—'Aṣim b. Abī al-Najūd—Zīr b. Ḥubaysh: The first head ever to have been put up on a spar was that of al-Ḥusayn.

According to 'Alī b. Muḥammad [al-Madā'īnī]—'Alī b. Mujāhid—Ḥanash b. al-Ḥārith—an old man from [the tribe of] al-Nakha': Al-Ḥajjāj [b. Yūsuf]227 said: “Let those who did heroic deeds stand up.” Some people stood up and told [their stories]. Then Sinān b. Anas got up and said: “I am the one who killed al-Ḥusayn.”228 Al-Ḥajjāj said “A brave act [it was indeed]!” Sinān then returned to his home and lost his speech and his mind. He used to eat and excrete on the spot.

[Those Who Died in the Year 64]
(August 30, 683–August 17, 684)


His kunyah was Abū 'Abd al-Rahmān, and his mother was 'Ātkah bt. 'Awf b. 'Abd 'Awf b. 'Abd b. al-Ḥārith b. Zuhrah b. Kilāb, sister of 'Abd al-Rahmān b. 'Awf. She was counted among the Emigrants who gave the oath of allegiance to the Prophet.

Al-Miswar b. Makhramah was eight years old when the Prophet died.

According to Ibn 'Umar [al-Wāqidi]—Abdallāh b. Ja'far [b. 'Abd al-Rahmān b. al-Miswar b. Makhramah]—Umm Bakr, daughter of al-Miswar b. Makhramah, and Abū 'Awn: Al-Miswar was hit by a ballista stone that was fired at the Ka'bah. [The stone] broke up,


228. Sinān b. Anas was a member of the Nakha' tribe. For his role at Karbalā', see al-Ṭabarî, Ta'rirh, II, 362, 366–67; al-Baladhuri, Ansâb, III [Maḥmûdî], 202–5. It is noteworthy that the most fervent supporter of al-Ḥusayn's father, 'Alī b. Abī Ṭalib, was Mālik al-Ashtar, of the same tribe of southern origin (Nakha') but a different clan. See Ibn Ḥazm, Jamḥarat, 415; Naṣr b. Muzāhim, index s.v. Mālik b. al-Ḥārith al-Ashtar; Ibn al-Kalbî, Nasab ma'add, 291–92, 294. For the role of al-Nakha' in Kūfān politics, see Djiāt, "Yamanites," 159–61, 166.

229. A member of the Qurashi clan the Banu Zuhrah. See Ibn Ḥibbān, Mashāhir, 43; Khalīfah b. Khayyāt, Tabaqāt, 15; al-Zubayrî 264; 'Abd al-Malik Ibn Ḥabib, 125; Ibn Qudāmah, 292–93. See also his father's biography, p. 42, above.
and a chip hit al-Miswar's cheek while he was standing praying. This made him ill for a few days; then he died. [His death occurred] on the day when the news of Yazid's death was announced in Mecca. Ibn al-Zubayr had not [yet] declared himself caliph at that time [but demanded] that the ruler be elected by a council (shūrā). According to Muḥammad [Ibn 'Umar al-Waqidi]—‘Abdallāh b. Ja'far—Abū 'Awn and Umm Bakr, daughter of al-Miswar: Al-Miswar died on the day Yazid b. Mu‘awiyyah's death was announced [in Mecca], on the 1st of Rabī' II, 64/November 27, 683. He was then sixty-two years old.

Abū Ja'far [al-Ṭabarî] says: Al-Miswar was born two years after the Emigration and died on the 1st of Rabī' II, 64/November 27, 683. I was informed that Yaḥyā b. Ma‘īn held that al-Miswar b. Makhramah died in the year 73 (May 23, 692–May 12, 693), but this view is mistaken.

Those Who Died in the Year 65
(August 18, 684–August 7, 685)


230. Cf. al-Ṭabarî, Ta’rikh, II, 426: here al-Miswar dies fighting. The occasion is the second fitnah (“civil war”), which lasted from 61–73/680–92. The events described here took place in the year 64/683. See Rotter; and also the biography of ‘Abdallāh b. al-Zubayr below.

231. The call for the appointment of caliphs by a council (rather than by inheritance or force) was often voiced in early Islam by those opposing the government, see Crone, “Meaning of the ‘Abbasid Call.”

232. The mistake arises from the confusion between the two sieges on Mecca, in 64/683 and 73/692, see Ibn Ḥajar, Isābah, III, 420 (s.v. Miswar b. Makhramah). On Yaḥyā b. Ma‘īn, a traditionist and biographer (d. 233/847), see F. Sezgin, I, 106–7; Sayi.

233. Ibn Ḥibbān, Mashāhīr, 81; Khalifah b. Khayyāt, Ta’rikh, 258; idem, Ta’bqat, 107, 137. The clan’s name is Ḥarām b. Ḥubshiyyah of the Khuza‘ah confederation, traced here to the southern tribe Azd and elsewhere [e.g., Ibn Ḥazm, Jamharat 237–38; see also Ibn al-Kalbi, Nasab ma‘add, 439, 456–60] to the northern confederation of Muḍar. See “Khuza‘a,” EP, V, 76–80 [M. J. Kister].
Sulaymān was converted and became a Companion of the Prophet. His name had been Yasar, but the Prophet named him Sulaymān upon his conversion.234

[Sulaymān b. Šurad was a man of] noble demeanor and respected among his people. He was among the Muslims who settled in al-Kūfah.235 He participated in [the battle of] Šiffin on ‘Ali’s side and was [later] one of those who wrote to al-Ḥusayn b. ‘Ali, asking him to come to al-Kūfah. When al-Ḥusayn did come, [however], Sulaymān failed to fight on his side.236

After al-Ḥusayn was killed regret came over Sulaymān, al-Musayyab b. Najabah al-Fazārī, and all those who had deserted al-Ḥusayn and failed to fight on his side. They said “There is no atonement for what we did unless we sacrifice ourselves while seeking to avenge al-Ḥusayn’s blood.” They [therefore] encamped at al-Nukhaylah237 on the rst of Rabī’ II, 65/November 15, 684; appointed Sulaymān b. Šurad their leader; and set out for Syria seeking to avenge the blood of al-Ḥusayn. They numbered 4,000 men238 and were called “the Repenters” (al-tawwābūn); we have already recorded their story in our book entitled al-Mudhayyal.239

Sulaymān b. Šurad was killed in this episode by Yazīd b. al-Ḥusayn b. Numayr,240 who shot an arrow at him and killed him; his head was carried off to [the caliph], Marwān b. al-Ḥakam, by Adham b. Muhriz al-Bāhili,241 together with the head of al-Musayyab b. Najabah.

Sulaymān was ninety-three years old when he died.

234. The Prophet often changed people’s names if they contained references to an idol or were otherwise not pleasing. Yasār was a common name of slaves. See Kister, “Call Yourselves.”
235. On the foundation of al-Kūfah during the period of the conquests, the most recent work is Djait, Al-Kūfa.
236. That is, at Karbalā’. See al-Balādhurī, Ansāb, III (Māhmūdī), 149–53 (on the role of Sulaymān).
237. A place near al-Kūfah, where ‘Ali was encamped before setting out for the battle of Šiffin. See al-Ṭabarī, Ta’rikh, I, 3256, 3259; Yaqūt, Mu’jam al-buldān, IV, 771.
238. A formulaic number; see Conrad, “Abraha.”
241. The first Muslim to be born in Ḥims; he was a commander in the Umayyad army. See al-Ṭabarī, Ta’rikh, I, 3305, II, 559, 564, 568; Naṣr b. Muzāḥim, 267–68; Ibn Manẓūr, Mukhtaṣar IV, 230–32; al-Suyūṭi, Wasā’il, 100; al-Šafāḍī, VIII, 330.
Among them was 'Abdallāh b. al-‘Abbās b. 'Abd al-Muṭṭalib b. Ḥāshim b. 'Abd Manāf b. Quṣayy.\textsuperscript{242}

His mother was Umm al-Fadl Lubābah al-Kubrah bt. al-Ḥārith b. Ḥazn, of the Banū Hīlāl b. Ṭāmir.\textsuperscript{243}


(1) 'Alī, the leader among [‘Abdallāh’s] offspring. He was born in the year 40/660–61 or, according to another version, in the year of [the battle of] the Camel, that is, 36/656–57. He was the handsomest and comeliest of the Quraysh on earth and the most [devoted to] prayer among them, so that he was named al-Sajjād [the one who prostrates himself habitually].\textsuperscript{244} The caliphate was in the hands of his descendants.

(2) Al-‘Abbās, ‘Abdallāh’s eldest, after whom he was called [Abū al-‘Abbās], (3) Muḥammad, (4) ‘Ubaydallāh, (5) al-Fadl, (6) Lubābah.

Their mother was Zar’ah bt. Mishrah b. Ma’dī-Karib b. Wālī‘ah; Mishrah was one of the four kings.\textsuperscript{245}


\textsuperscript{244} The Shi‘ah reserve this honorary epithet for the fourth imām, ‘Ali Zayn al-‘Abīdīn, see al-Amin, V, 409.

\textsuperscript{245} Traditions mention four kings of the tribe of Kindah who came to the Prophet and embraced Islam but apostatized after his death and were killed. See Ibn Ḥazm, \textit{Jamharat}, 428; al-Kalā‘ī, 229; al-Ḥillī, 78–79; al-Ṭabarî, \textit{Ta’rikh}, I, 2004; Lecker, “Kinda.”

\textsuperscript{246} An eminent member of the Ṭalībī family and the ancestor of the further progeny of that family. See Ibn Ḥazm, \textit{Jamharat}, 68; Ibn Qudāmah, 118; al-Zubayrī, 82.
Asma' bt. 'Abdallah. She was married to 'Abdallah b. 'Ubaydallah b. al-'Abbas, to whom she bore Hasan and Husayn;247 her mother was a concubine.

According to Ibn 'Umar [al-Waqidi]: The scholars in our midst agree that Ibn 'Abbas was born shortly before the Banu Hashim came out of the ravine where they had been besieged.248 This was three years before the Emigration. Ibn 'Abbas was thirteen years old when the Prophet died. This is proved by what he says in a tradition transmitted by Malik [b. Anas]—[Ibn Shihab] al-Zuhri—'Ubaydallah b. 'Abdallah [b. al-'Abbas]—'Abdallah b. 'Abbas: I was riding a donkey during the Farewell Pilgrimage together with al-Fadl, and I passed by the Prophet while he was praying. I was already nearing puberty at that time.

According to Da'ud b. 'Amr al-Dabbi—['Abd al-Rahman b. 'Abdallah] Ibn Abi al-Zinad—his father and 'Abdallah b. al-Fadl b. 'Ayyash b. Abi Rabiah b. al-Harith—the reliable source—Hassan b. Thabit: We, that is, the Anšar, demanded [something] from 'Umar [b. al-Khattab] or 'Uthman [b. 'Affan]—Ibn Abi al-Zinad has doubts [about who it was]—so we brought along 'Abdallah b. 'Abbas together with several of the Prophet's Companions. Ibn 'Abbas spoke, and they spoke, and they mentioned the Anšar and their merits (manāqib), but the ruler excused himself [and refused the request];249 it was a major request we made. [The ruler] went on addressing them until they stood up and condoned [his position], except Ibn 'Abbas, who said "Nay, by God, the Anšar cannot be forsaken [after] the help and shelter they gave [to the Prophet]." He mentioned their excellence and said "Here is the poet of the Prophet, who defended him [with his poetry]." 'Abdallah did not cease from addressing [the ruler] with impressive speech, refuting


248. As part of their struggle against the Prophet, the Quraysh are said to have proclaimed a boycott of the Prophet's relatives, i.e., the clans of the Banū Hashim and the Banū al-Muṭṭalib. See Ibn Hishām, I, 375–80, II, 14–21; Guillaume, 159–61, 172–75.

249. The enumeration of the merits (manāqib) of a group or an individual was a common practice among the Muslims, inherited from pre-Islamic times; see Goldziher Muslim Studies, I, 45–46. There was emphasis on the merits of the Anšar in particular, precisely because in practice they were gradually deprived of political power; see Hasson, "Contribution."
all his arguments, until he had no alternative but to comply with our demand. So we departed, our demand carried out with the help of ['Abdallāh's] words. I then passed by the mosque, by the people who had been together with [Ibn 'Abbās] but had not achieved what he had; I said so that they would hear “Indeed, he was the most worthy of you to achieve this.” They said “No doubt.” I said, referring to 'Abdallāh “By God, this is the vestige of prophethood and the legacy of Ahmadr,”250 and he was the most worthy of it among you.”251 And I said, referring to ‘Abdallāh:252

When he speaks he leaves no words for others; his are not disjointed but carefully chosen words. Adequate he is, fulfilling the hearts’ desires, leaving the guileful speechless, both in earnest and in jest. The highest [merit] you attained easily; the highest peak you gained, being neither base nor lowly.

According to Khalid b. al-Qāsim al-Bayādī—Shu’bah, [the client of Ibn ‘Abbās]—Ibn ‘Abbās: I was born three years before the Emigration, while we were in the ravine [boycotted], and I was thirteen years old when the Prophet died.

Ibn ‘Abbās died in the year 68 at the age of seventy-one.


According to Ibn ‘Umar [al-Wāqidi]—Ishāq b. Yahyā—Abū Salamah al-Ḥadrāmī: I saw the grave of Ibn ‘Abbās, and [Muḥammad] Ibn al-Ḥanafiyyah was tending it,253 he ordered that the top of the grave be made flat.254


250. That is, the Prophet, see Qurʾān, 61:6.
251. The story alludes to the ‘Abbasids’ right to the caliphate.
253. See note 113, above.
254. On the interdiction to elevate graves and to build over them, see Ibn Qayyim al-Jawziyyah, I, 146. A construction was, however, built over Ibn ‘Abbās’ grave at a much later date; see al-Ujaymi, 66–67.
A white bird came and entered the bier. When he was laid in the grave we heard a voice reciting “O confident soul, go back to your Lord pleased and pleasing.”

According to anonymous source(s)—‘Alî b. Muḥammad [al-Madā’īnî]: ‘Abdallāh b. ‘Abbās died at the age of seventy-four.

Those Who Died or Were Killed in the Year 74
(May 13, 693–May 1, 694)

Among them was Abū Sa‘īd al-Khudrī.

His name was Sa‘d b. Mālik b. Sinān b. Tha‘labah b. ‘Ubayd b. al-Abjar—whose name was Khudrah—b. ‘Awf b. al-Ḥārīth b. al-Khazraj.

Some [scholars] claim that Khudrah was the mother of al-Abjar. Qatādah b. al-Nu‘mān al-Zafārī of the People of Badr was Abū Sa‘īd’s half-brother by his mother.


According to Ibn ‘Umar [al-Wāqīdī]—Sa‘īd b. Abī Zayd—Rubayḥ b. ‘Abd al-Ḥāmān b. Abī Sa‘īd—his father—Abū Sa‘īd: I was presented before the Prophet on the day of the battle of Uhud; I was thirteen years old. My father took me by the hand and said “O Messenger of God, he is large-boned, even if short.” The Prophet examined me closely from head to foot and said “Send him back”; so he sent him back.

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255. The text has bayna al-na‘sh wa-al-sarīr, both words signifying “bier.” Cf. in al-‘Ujaymi, 65 [where the bird enters inside the shrouds]; Ibn al-Jawzī, Muntaẓam, VI, 75; al-Dhahabi, Siyar, III, 358; al-Ṣafādī, XVII, 234.
256. Qur‘ān, 89:27.
258. The clan’s name is Banū Khudrah, of the Khazraj {Ansār}; see Ibn Ḥazm, Jamharat, 472.
259. That is, those who had participated in the battle of Badr. See note 60, above.
260. The account revolves around a point of law, i.e., the age of legal majority in Islam. See “Balīgh,” EI2, I, 993 [ed.]; Conrad, “Abraha,” n. 94.

Those Who Died in the Year 78
(March 30, 697–March 19, 698)


His kunyah was Abū 'Abdallāh.

[Jābir] was present at [the meeting in] al-'Aqabah among the seventy Anṣār who gave the Prophet the oath of allegiance there. He was one of the youngest among them. [Later] he wanted to take part in the battle of Badr, but his father ordered him to stay behind to keep watch on his sisters, who numbered nine. His father also left him behind when he went out for [the battle of] Uḥud. [Jābir] participated in the subsequent events.

According to Ibn 'Umar [al-Waqidi]—Ibrāhīm b. Ja'far—his father: I asked Jābir b. 'Abdallāh how many raids the Prophet had launched, and he said: “The Prophet had personally launched twenty-seven raids, and I participated in sixteen of them with him. I could not go with a raid until my father was killed at Uḥud, [because] he always left me behind to keep watch on my sisters, who numbered nine. The first raid in which I took part at [the Prophet's] side was Ḥamrā' al-Asad,262 [then the rest] to the last of his raids.”

According to Muhammad b. 'Umar [al-Waqidi]—Khārijah b. al-Ḥarīth: Jābir b. 'Abdallāh died in the year 78 at the age of ninety-four after having lost his sight. I saw a striped cloth on his bier.

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261. Al-Baladhuri, Ansāb, I, 248; Khalīfah b. Khayyat, Ta'īkh, 261; idem, Ṭabaqāt, 102; Ibn Hibbān, Mashāhir, 30. The name of Jābir's clan is Banū Salimah of the Khazraj (Anṣār); see Ibn Hazm, Jamharat, 358.

Abān b. ‘Uthmān, 263 who was the governor of Medina, said the ritual prayer over his bier.

Those Who Died or Were Killed in the Year 80
(March 9, 699–February 25, 700)

Among them was ‘Abdallāh b. Ja’far b. Abī Ṭālib b. ‘Abd al-Muṭṭalib. 264

His kunyah was Abū Ja’far, and his mother was Asmā’ bt. ‘Umays.

According to Ibn ‘Umar [al-Wāqidi]: ‘Abdallāh b. Ja’far died in Medina in the Year of the Juḥāf (sweeping), that is, the torrent that occurred in the interior of Mecca and swept away pilgrims and camels together with their loads. 265 Abān b. ‘Uthmān, who ruled as governor of Medina on behalf of ‘Abd al-Malik b. Marwān, said the ritual prayer over his bier. He was ninety years old when he died.


His kunyah was Abū Sa‘īd.

263. Son of the third caliph ‘Uthmān b. ‘Affān, of the Umayyad family. He served as governor of Medina for ‘Abd al-Malik (65–86/685–705) but was dismissed after seven years. He is considered an important authority on prophetic tradition and the Prophet’s campaigns. See “Abān b. ‘Uthmān,” EP, I, 2–3 (K. V. Zetterstén); Duri, Rise of Historical Writing, 24–25.

264. Of the Prophet’s clan, Hāshim; see the genealogical table. See also “‘Abdallāh b. Ja’far,” EP, I, 44 (K. V. Zetterstén); Ibn Ḥibbān, Mashāhīr, 27; Khalīfah b. Khayyāt, Ta’rikh, 279; Ibn Qudāmah, 116–18. See his father’s biography, pp. 4–5, above.

265. Al-Ṭabarānī, Ta’rikh, II, 1040.

266. The text is garbled here (sanat arba’ aw khams wa-thamānin sanah). Cf. Ibn Hajar, Isābah, II, 280. Note that from this point onward no chronological order is maintained in the Dhayl.

'Amr was twelve years old when the Prophet died. According to Abū Nu'aym al-Faḍl b. Dukayn, 'Amr b. Ḥurayth died in al-Kūfah in the year 85/704, during the caliphate of 'Abd al-Malik b. Marwān.

'Aqīl b. Abī Ṭalib b. 'Abd al-Muṭṭalib b. Hāshim.268

He was one of those who were taken prisoner in the battle of Badr, and, as he had no money, al-'Abbās b. 'Abd al-Muṭṭalib ransomed him.

According to Ibn Saʿd269—'Ali b. Ḥisā al-Nawfalī—his father—his paternal uncle Ishaq b. 'Abdallah—'Abdallah b. al-Ḥārith: Al-'Abbās ransomed himself and his nephew 'Aqīl for eighty ounces of gold or, according to another version, for a thousand dinars.

According to Ibn Saʿd270—'Alī b. Ḥisā—Abān b. 'Uthmān—Muʿāwiyyah b. 'Ammār al-Duhnī—Abū 'Abdallāh Jaʿfar [al-Ṣādiq] b. Muḥammad: On the day of [the battle of] Badr the Prophet said "Go and have a look who of my family, the Banū Hāshim, is here."271 'Alī b. Abī Ṭalib went and saw al-'Abbās [b. 'Abd al-Muṭṭalib], Nawfal [b. al-Ḥārith b. 'Abd al-Muṭṭalib], and 'Aqīl. 'Alī withdrew, and 'Aqīl called out to him "O son of Umm 'Ali, by God you have seen us." So 'Alī went to the Prophet and told him that he saw al-'Abbās, Nawfal, and 'Aqīl. The Prophet drew near until he stood very close to 'Aqīl and said "O Abū Yazīd, Abū Jahl has been killed." 'Aqīl said: "In that case, no one will contest you [for authority] in Tihāmah.272 If your [words] take effect on the people, [fine]; if not, dominate them [by force]."

According to Abū Jaʿfar [al-Ṭabarī], there is a report saying that 'Aqīl returned to Mecca and stayed there. Later, at the beginning of the year 8/629, he went to the Prophet as an Emigrant and took part in the expedition of Muʿtah. He then returned and became ill,

268. The Prophet's paternal cousin, brother of 'Alī. See "'Aqīl b. Abī Ṭalib," EP, I, 337 (L. Veccia Vaglieri); Ibn Ḥibbān, Mashāhir, 27; al-Baladhuri, Ansāb, I, 301, 365, III (Dūrī), 296; Ibn Qudamah, 112.
269. Ibn Saʾd, IV/1, 29.
271. That is, among the prisoners.
so he is not mentioned [among the participants] in the conquest of Mecca, [the siege] of al-Ṭā'īf, and [the battle of] Ḥunayn.

It was reported that 'Aqil b. Abī Talib died after having lost his sight, during the caliphate of Mu‘āwiya.

Rabi‘ah b. al-Ḥārith b. ‘Abd al-Muṭṭalib b. Ḥāshim b. ‘Abd Manāf.273

He is the one about whom the Prophet said, on the day of the conquest of Mecca: “I say, every [open case of] blood revenge and every privilege of the Jāhilīyyah are hereby rendered null and void.274 The first case of blood revenge that I thus declare annulled is that of Rabi‘ah b. al-Ḥārith.” The Prophet said: “The first case of blood revenge that I declare annulled is that of Rabi‘ah b. al-Ḥārith,” even though Rabi‘ah was alive only because there was a vendetta Rabi‘ah was entitled to seek in pre-Islamic times.275

[The story is as follows]: A small child of Rabi‘ah was given to a wet nurse from the Banū Layth b. Bakr,276 who were in a state of war with the Hudhayl.277 This son of Rabi‘ah b. al-Ḥārith, who was a small child, crept out in front of the tents, and the Hudhayl threw a rock at him, which hit him and crushed his head. The advent of Islam occurred before Rabi‘ah b. al-Ḥārith could avenge his son’s blood, and the Prophet declared annulled [the obligation] to seek vengeance for that blood and did not let Rabi‘ah approach his son’s assassin.278 This is what is meant by the Prophet’s annulling the revenge for his blood: It means that he invalidated Rabi‘ah’s right to seek vengeance for it because it was one of the pre-Islamic vendetta cases, rendered void by Islam.279

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273. A cousin of the Prophet. See Ibn Ḥībān, Mashāhīr, 57; Khalīfah b. Khayyāt, Ta’rīkh, 137; idem, Ṭabaqāt, 5-6; Ibn Ḥāzm, Jamḥarāt, 70; Ibn Sa‘d, IV/1, 32-33; Ibn Qudāmah, 103.
274. Literally, “are under these two feet of mine.”
275. Seeking blood revenge was both an obligation and a right, ending only with the seeker’s death.
278. Or “did not enable Rabi‘ah to take action against his son’s assassin.” See also Ibn Ḥāzm, Jamḥarāt, 70.
279. Islam modified the pre-Islamic law of vengeance; see Coulson, 18.
As for the slain son of Rabî'ah, there is disagreement over his name. According to Ibn 'Umar it was Ādam b. Rabî'ah, whereas others say that it was Tammâm b. Rabî'ah and yet others hold that it was Iyâs b. Rabî'ah.

All [the scholars] agree that Rabî'ah b. al-Ḥārith was [several] years older than his paternal uncle al-'Abbâs b. 'Abd al-Muṭṭalib.

It was reported that Rabî'ah b. al-Ḥārith did not take part in [the battle of] Badr with the idolators [because] he was away [on a trip to] Syria. Later, during the period of the Ditch, he went to the Prophet as an Emigrant. He participated in [the battle of] Ḥunayn on the Prophet's side and was among those of the Prophet's family and Companions who persevered [with the fighting].

Rabî'ah died after his brothers Nawfal and Abû Sufyân, during the caliphate of 'Umar b. al-Khaṭṭāb.


His name was previously 'Abd Shams, and when he was converted the Prophet called him 'Abdallâh.

['Abdallâh b. al-Ḥārith] left Mecca before the conquest (fatḥ) and went to the Prophet as an Emigrant. He accompanied the Prophet on one of his raids and died in Ṣafrā'. The Prophet buried him in his gown, that is, the Prophet's gown, and said about him: "He is happy; [the ultimate] happiness overtook him."


He was one of those Companions who persevered [with the fighting] on the Prophet's side at the battle of Ḥunayn.

Ja'far and his father remained with the Prophet until the latter's death.

280. See p. 25, above.
281. Brother of Rabî'ah of the preceding biography, see Ibn Ḥajar, Isâbah, II, 292.
282. See note 234, above.
283. A place near Badr, see Ibn Manzûr, Lîsân, IV, 465.
284. Sa'âdah, "happiness," refers to the attaining of Paradise. See also note 7, above.
285. He belonged to the Prophet's clan, Hâshim, see al-Balâdhuri, Ansâb, III (Dûrî), 296–97.
Ja'far died in the middle of the caliphate of Mu'āwiyyah, may God damn him.286

Al-Ḥārith b. Nawfal b. al-Ḥārith b. 'Abd al-Muṭṭalib b. Ḥāshim.287

Al-Ḥārith was [already] mature in the Prophet's lifetime.

He became a Companion on the conversion of his father.288 His son 'Abdallāh was born during the Prophet's lifetime; the baby was brought to the Prophet, who performed on him the ritual of rubbing the palate with chewed dates (tahnik) and blessed him.289

According to Ibn Sa'd290—'Alī b. Īsā—his father: Al-Ḥārith b. Nawfal moved to al- Başrah during the governorship of 'Abdallāh b. 'Āmir b. Kurayz,291 built a house (dār) on a piece of land, and settled there. He died in al-Basrah at the end of the caliphate of 'Uthmān.

'Abd al-Muṭṭalib b. Rabī'ah b. al-Ḥārith b. 'Abd al-Muṭṭalib b. Ḥāshim.292

'Abd al-Muṭṭalib transmitted [traditions] from the Prophet; he was [already] mature in the Prophet's lifetime.

According to Ibn 'Umar [al-Wāqidi]—Ibn Sa'd—'Alī b. Īsā al-Nawfali: 'Abd al-Muṭṭalib b. Rabī'ah stayed in Medina until the time of [the caliphate of] 'Umar b. al-Khaṭṭāb. He then moved to Syria, where he built a house (dār) and settled. He died in Damascus during the caliphate of Yazīd b. Mu'āwiyyah.

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286. The text as a rule uses terms of blessing after the names of the Prophet and the Companions, which I omit in the translation. Here the custom is reversed. On the traditional Muslim attitude toward the Umayyads, see Hawting, First Dynasty, 11–20.
287. Of the Prophet's clan. See Ibn Hibbān, Mashāhīr, 63; al-Balādhurī, Ansāb, I, 440, III (Dūrī), 297; Ibn Qudāmah, 100–1.
288. See p. 19, above.
290. Ibn Sa'd, IV/1, 39.
292. A member of the Prophet's clan. See Khalīfah b. Khayyāt, Ta'rīkh, 246; idem, Ṭabaqāt, 7; al-Balādhurī, Ansāb, III (Dūrī), 24–25, 295–96; Ibn Qudāmah, 103–4.
'Utbah b. Abī Lahab—whose name was 'Abd al-'Uzzā—b. 'Abd al-Muṭṭalib b. Hāshim b. 'Abd Manāf.293

According to Ibn Sa'd294—'Alī b. 'Īsā b. 'Abdallāh al-Nawfalī—Ḥamzah b. 'Utbah b. Ibrāhīm al-Lihbī—Ibrāhīm b. 'Āmir b. Abī Sufyān b. Mu'attib and other Hāshimi shaykhs of ours—Ibn 'Abbās—his father al-‘Abbās b. 'Abd al-Muṭṭalib: When the Prophet arrived in Mecca on its conquest he said to me “O ‘Abbās, where are your nephews 'Utbah and Mu'attib? I do not see them.” I said “O Messenger of God, they withdrew to the side, together with other idolators of the Quraysh.” The Prophet said “Go and bring them to me.” So I rode to 'Uranah,295 [where they were staying,] and went to them and said “The Prophet invites you.” They hastened to ride with me and came to the Prophet. He called on them to embrace Islam, and they did, giving him the oath of allegiance. Then the Prophet stood up, took their hands, and, walking between them, led them to the multazam, that is, the area between the door of the Ka'bah and the Black Stone.296 He prayed for a while, then left, his face reflecting joy. I said to him “O Messenger of God, may God make you joyful; I see joy reflected in your face.” The Prophet said “Yes, I had asked a gift from God, these two cousins of mine, and he gave them to me.”

According to Ḥamzah b. 'Utbah: Shortly after this the two ['Utbah and Mu'attib] went with the Prophet to Ḥunayn and took part in the battle. That day they were among those of the Prophet's family and Companions who persevered with [the fighting] on the Prophet's side.297 Mu'attib lost an eye in that battle.

None of the men of the Hāshim clan remained to live in Mecca after its conquest except 'Utbah and Mu'attib, sons of Abū Lahab.

293. Abū Lahab b. 'Abd al-Muṭṭalib, an uncle of the Prophet, was one of his fiercest enemies. See Rubin, "Abū Lahab." On 'Utbah, see al-Baladhuri, Ansāb, I, 131, 401; Ibn Qudāmah, 143.

294. Ibn Sa'd, IV/1, 41–42.

295. A valley near 'Arafāt, to the east of Mecca; see Yāqūt, Mu'jam al-buldān, III, 657.

296. According to the Muslim tradition, a prayer uttered in this particular place is bound to be answered. There is, however, a view placing the multazam at the rear of the Ka'bah, see al-Azraqi, I, 246–49.

297. See p. 25, above.
Usāmah, son of Zayd b. Ḥārithah, the Prophet’s beloved.\textsuperscript{298} His kunyah was Abū Muḥammad. His mother was Umm Ayman, whose name was Barakah, the nurse and client of the Prophet.

Usāmah was born in Mecca. He grew to manhood without experiencing anything but Islam, never adhering to any other religion. He emigrated to Medina together with his father, Zayd, who was, as some people say, the first man to have been converted to Islam.\textsuperscript{299} Usāmah never left the Prophet’s side.

According to Ibn Sa’d—al-Faḍl b. Dukayn—Hanash [b. al-Ḥārith]—his father: The Prophet appointed Usāmah at the age of eighteen.\textsuperscript{300}

According to Ibn ‘Umar [al-Wāqidi]: The number of Usāmah’s descendants, both men and women, never exceeded twenty in any given generation.

Usāmah was twenty years old when the Prophet died. He then settled in Wādi al-Qurā\textsuperscript{301} and later in Medina. He died in al-Jurf at the end of the caliphate of Mu’āwiya.

Abū Rāfi’, client of the Prophet.\textsuperscript{302}

His name was Aslam.


\textsuperscript{299} The identity of the first Muslim became a point of debate among the Muslims. According to Sunni Islam, the first to have believed in the Prophet was Abū Bakr, a merit that, among others, made him worthy of the caliphate. According to the Shi’ah, however, the first Muslim was ‘Ali. A neutral view places this merit with Zayd b. Ḥārithah, whose descendants had nothing to do with the contention for power.

\textsuperscript{300} Ibn Sa’d, IV/1, 46. Shortly before his death the Prophet prepared an expedition against the Byzantines, appointing the young Usāmah as commander, to avenge the death of his father, Zayd, killed in Mu’tah. The Prophet died, and Abū Bakr dispatched the army in spite of loud protests from Muslims objecting to Usāmah because of his young age. See al-Ṭabarī, \textit{Ta’rikh}, I, 1796–97, 1845–48.

\textsuperscript{301} The fertile valley to the north of Medina; see “Wādi al-Ḳurā,” \textit{EI}, VIII, 1077–78 [A. Grohmann].

\textsuperscript{302} Ibn Ḥibbān, \textit{Mashāhīr}, 53; Khalifah b. Khayyat, \textit{Ta’rikh}, 186; al-Baladhuri, \textit{Ansāb}, I, 477–78, III [Dūrī], 21. Al-Ṣadr, 30, says that he was ‘Ali’s appointee over the treasury of al-Kūfah and the first Shi’i to compile a collection of traditions and legal issues.
Abū Rāfiʿ had been a slave of al-ʿAbbās b. ʿAbd al-Muṭṭalib and was given as a present to the Prophet. When the latter received the good news of al-ʿAbbās’ conversion to Islam he set Abū Rāfiʿ free.

Abū Rāfiʿ emigrated to Medina after [the battle of] Badr and stayed with the Prophet. He participated in [the battles of] Uḥud and the Ditch, and all the [other] events. The Prophet gave his client Salmā to him in marriage, and she participated with him in [the conquest of] Khaybar.

Salmā bore Abū Rāfiʿ [a son], ʿUbaydallāh b. Abī Rāfiʿ, who acted as scribe for ʿAlī b. Abī Ṭālib.

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Salman al-Farisi.303

His kunyah was Abū ʿAbdallah.

The Ditch was the first military action in which Salman took part.

According to Jaʿfar b. Sulaymān—Hishām b. Ḥassān—al-Ḥasan: Salman’s pension (ʿatāʾ) was 5,000 [dirhams a year], and he was appointed over 30,000 men. He used to collect firewood clad in a cloak, half of which he used for covering himself, whereas the other half he spread.

Each time his pension was due he did not take it and lived off his own handwoven palm leaves.304

According to Ibn ʿUmar: Salman al-Farisi died during the caliphate of ʿUthmān b. ʿAffān.


He was an early convert to Islam in Mecca and emigrated to Abyssinia in the second emigration. According to Mūsā b. ʿUqbah,
it was Nawfal b. Khuwaylid [not his son al-Aswad] who embraced Islam and emigrated to Abyssinia.306


His kunyah was Abū al-Aswad. He is the one known as “the orphan of ‘Urwah b. al-Zubayr.”308


His mother was Byzantine. He was a half-brother of Muṣ‘ab b. ‘Umayr.

According to Ibn ‘Umar [al-Wāqidi], Abū al-Rūm was an early convert in Mecca and emigrated to Abyssinia in the second emigration. He also took part in [the battle of] Uḥud.


Jahm was an early convert to Islam and emigrated to Abyssinia in the second emigration. This is unanimously accepted [among the scholars]. His wife, Ḥuraymalah bt. ‘Abd al-Aswad b. Khuzaymah b. Uqaysh b. ‘Āmir b. Bayāḍah al-Khuṭā’īyyah, and the two sons she had borne him, ‘Amr and Khuzaymah, sons of Jahm, were with him. Ḥuraymalah died in Abyssinia.

Al-Walīd b. al-Walīd b. al-Mughirah b. ‘Abdallāh b. ‘Umar b. Makhzūm.311

bayr] and on the authority of Ibrāhīm b. Jaʿfar—his father: Salamaḫ b. Hīshām,313 'Ayyāš b. Abī Rabīʿah,314 and al-Walīd b. al-Walīd left [Mecca], emigrating to [Medina to join] the Prophet. People from the Quraysh went after them to bring them back but failed to overtake them. When the three reached the edge of the basalt area of Medina (ḥarrāḥ) al-Walīd’s finger was cut and bled, whereupon he said:315

What are you but a bleeding finger?

It is in the path of God that you suffer.

[Later] he had a heart failure and died in Medina. Umm Salamah bt. Abī Umayyah316 mourned him and said:

For al-Walīd b. al-Walīd b. al-Mughirah, O my eye, let your tears flow.

The like of al-Walīd b. al-Walīd Abū al-Walīd protect the clan [against its foe].

The Prophet said “Do not say this, Umm Salamah, but say ‘Death has come justly, this is what you turned away from.’”317

Ibn Umm Maktūm.318

Opinions differ as to his name. The Medinan scholars say that it was ‘Abdallāh, whereas the Iraqis and Hīshām b. Muhammad [al-Kalbī] hold that it was ‘Āmr b. Qays b. Zāʿidah b. al-Asamm b. Rawāḥah b. Ḥajr b. ‘Abd b. Maʿīṣ b. ‘Āmir b. Luʿayy. He was called by the name of his mother, Umm Maktūm, whose [full] name was ‘Āṭikah bt. ‘Abd allāh b. ‘Ankathah b. ‘Āmir b. Makhzūm b. Yaqaẓah.

Ibn Umm Maktūm was an early convert to Islam in Mecca. He

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314. Cousin of al-Walīd, apparently of the Meccans who were converted after the Muslim conquest of their city. See Ibn Ḥajar, ʿIṣābah, III, 47.
315. Ibn Manẓūr, Mukhtaṣar, X, 95. In al-Bukhārī’s ʿSāhīḥ, II, 202 (jiḥād, 9) the verse is attributed to the Prophet, who was wounded in a battle. I thank Prof. Yohanan Friedmann for this reference.
316. That is, the Prophet’s wife. She belonged to the same clan as al-Walīd.
317. Qur’ān, 50:18. The Prophet’s objection is raised by the pre-Islamic (jāhili) style of the lament.
318. Of the Qurashi clan ‘Āmir b. Luʿayy; see Ibn Hazm, Jamhārat, 171. He was an early convert, and the Prophet often appointed him as deputy in Medina when he left on raids. See, e.g., al-Balādhurī, Ansāb, I, 310–11 and passim; Ibn Qudāmah, 488–89.
was blind. He came to Medina as an Emigrant, [but] opinions differ as to the time of his arrival. According to Muḥammad b. 'Umar [al-Wāqidi], he arrived shortly after [the battle of] Badr and lived in the house of the Qur'ān reciters, which was the house of Makhramah b. Nawfal.319

[Ibn Umm Maktūm] used to act as muezzin for the Prophet in Medina, together with Bilāl. Whenever the Prophet went out on a raid he appointed him to lead the public prayer in Medina.

Ibn Umm Maktūm carried the Muslim banner in the battle of al-Qādisiyyah. He later returned to Medina, where he died.


According to Ibn 'Umar [al-Wāqidi]—Mūsā b. 'Ubaydah—Nu'aym b. 'Abdallāh al-Mujmir—his father: Abū Dharr's name was Jundab b. Junādah; this was [also] the opinion of Muḥammad b. 'Umar [al-Wāqidi], Hishām b. Muḥammad [al-Kalbi], and other historians. Ibn 'Umar says that, according to Najih Abū Ma'shar, Abū Dharr's name was Burayr b. Jundab.

According to [Ibn 'Umar al-Wāqidi]—Abū Bakr b. 'Abdallāh b. Abī Sabrah—Mūsā b. 'Uqbah—'Aṭā' b. Abī Marwān—his father: Abū Dharr said "I was the fifth [person] to embrace Islam."

According to Abū Ja'far [al-Ṭabarī]: Abū Dharr returned to his clan's territory after his conversion, where he stayed until after the battles of Badr, Uḥud, and the Ditch. He then joined the Prophet in Medina.321 According to Ibn Sa'd322—'Abdallāh b. 'Amr Abū Ma'mar al-Minqarī—'Abd al-Wārith b. Sa'īd—al-Ḥusayn al-Mu'allim—Abū Buraydah: When Abū Mūsā al-Ashʿarī arrived [in al-Kufah] he met Abū Dharr and started seeking his company. Al-Ashʿarī was a short, slender man, whereas Abū Dharr was black and hairy. Al-Ashʿarī started clinging to him, and Abū Dharr would say "Go away and leave me alone," and al-

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320. "Abū Dharr," EP, I, 114-15 (J. Robson); Cameron, Abū Dharr; Ibn Ḥibbān, Mashāhir, 30-31; Khalīfah b. Khayyāt, Tabaqāt, 31-32; al-Baladhuri, Ansāb, V, 52-56; Ibn Sa'd, IV/1, 161-75. He was an early convert of the Ghifār clan, which belonged to the northern tribe of Kinānah; see Ibn Ḥazm, Jamharat, 176.
322. Ibn Sa'd, IV/1, 169.
Ash’ari would say “Welcome, O brother,” whereupon Abū Dharr would push him and say “I am no brother of yours; I was your brother before you were appointed governor.” Later Abū Dharr met Abū Hurayrah, who sought his company and said to him “Welcome my brother,” whereupon Abū Dharr replied “Go away and leave me alone; did you not act as governor on behalf of those [rulers]?” Abū Hurayrah said “Yes.” Abū Dharr asked “Did you trespass by building luxurious buildings or [unlawfully] acquiring estates or flocks?” Abū Hurayrah said “No,” whereupon Abū Dharr said “You are my brother.”

According to Ibn Sa’d—al-Faḍl b. Dukayn—Ṣaliḥ b. Rustam—Abū ‘Āmir—Ḥumayd b. Hilāl—al-Aḥnaf b. Qays: Abū Dharr, as I saw him, was a tall, dark-brown-toned man with white hair and a white beard.

According to Abū Ja’far [al-Ṭabarî], Abū Dharr died during the caliphate of ‘Uthmān in al-Rabadhah.


Buraydah was converted to Islam when the Prophet passed by him during his Emigration [to Medina].

According to Ibn ‘Umar [al-Wāqidi]—Hāshim b. ‘Āṣim al-Aslami—his father: While emigrating from Mecca to Medina the Prophet arrived at al-Ghamīm. Buraydah b. al-Ḥuṣayb went to him [there], and the Prophet called on him to join Islam. Buraydah

323. Abū Dharr, considered one of the first ascetics in Islam, expresses here the negative attitude toward government as such, because of the corruption often involved in it. See Goitein, “Attitudes”; Kister, “Social Concepts”; ‘Athāmina, “Ulamā”. As for Abū Hurayrah, he was accused of corruption by the caliph ‘Umar, the present account notwithstanding; see al-Balâdhurī, Futuh, 82.
324. Ibn Sa’d, IV/1, 169.
325. Al-Rabahbāh is an Islamic town about 200 kilometers southeast of Medina; see al-Rāshid, Al-Rabadha. Abū Dharr, who lived in Syria, was exiled to this place because the governor, Muʿāwiyyah, had had complaints against him. See al-Ṭabarī, Taʾrīkh, I, 2858–62, 2895–97.
326. A part of the descendants of this ‘Āmir, including Buraydah’s clan, the Aslam, formed the large tribal federation called Khuzā’ah, the genealogy of which is confused. On Buraydah see Ibn Ḥibbān, Mashāhir, 100–1; al-A’zāmī, Kuttāb, 47; Ibn Sa’d, VII/1, 3–4, VII/2, 99–100; Khalilīh b. Khayyāt Taʾrīkh, 246.
327. A place near Medina, see Yaqūt, Muʾjam al-buldān, III, 817–18.
was converted with those who were with him, numbering about eighty families. The Prophet said the evening prayer, and they prayed standing behind him.

According to [Ibn 'Umar]—Hāshim b. 'Āsim al-Aslamī—al-Mundhir b. Jahm: That night, the Prophet taught Buraydah a part of sūrat Maryam. After [the battles of] Badr and Uḥud Buraydah went to the Prophet in Medina and learned the rest of it. He became a resident of Medina, stayed with the Prophet, and participated in the raids from that point onward.328

After the Prophet’s death Buraydah remained in Medina until [the area of] al-Baṣrah was conquered and a garrison was established there.329 He moved to al-Baṣrah, took possession of a piece of land, [and built a house (dār) there]. He then left for Khurāsān, to participate in raids there. He died in Merv during the rule of Yazīd b. Mu‘āwiyyah, and his offspring stayed there.


Dīyahah was an early convert [but] did not take part in [the battle of] Badr. It was said that he resembled [the angel] Jibrīl.

Dīyahah participated on the Prophet’s side in the events that followed [the battle of] Badr. He lived until the time of the caliphate of Mu‘āwiyyah.


They took part in [the battle of] Uḥud.332

'Arābah b. Aws b. Qayẓī came with them on the day of Uḥud, [2350]

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328. Buraydah was appointed to several tasks by the Prophet; see, e.g., al-Wāqidi, 404–5, 410.
331. Of the Ḥārithah clan, of the Aws (Ansār), see Ibn Ḥajar, Iṣābah, I, 87.
332. They were, however, among those who ran away. See al-Baladhuri, Ansāb, I, 326.
but he was considered too young [to fight] and was sent back.\textsuperscript{333} 'Arābah is the one about whom al-Shammākh b. Dirār\textsuperscript{334} says:

If you carry my saddle and bring me to 'Arābah,
then choke with your aorta's blood.\textsuperscript{335}

'Uthmān b. Hūnayf b. Wāhib b. 'Ukaym b. Tha'labah b. al-Ḥārith b. Majda'ah b. 'Amr b. Ḥanash b. 'Awf b. 'Amr b. 'Awf.\textsuperscript{336} His kunyah was Abū 'Abdallāh.

'Uthmān was sent by 'Umar b. al-Khaṭṭāb to supervise the survey of the land of Iraq [for the assessment of taxes].\textsuperscript{337} [Later] he acted as governor of al-Baṣrah for 'Alī [b. Abī Ṭālib], when the oath of allegiance was taken on the latter's behalf.\textsuperscript{338}

['Uthmān b. Ḥūnayf] died in al-Baṣrah during the caliphate of Mu'āwiyyah.

Ḥassān b. Thābit b. al-Mundhir b. Ḥarām b. 'Amr b. Zayd Manāh b. 'Adī b. 'Amr b. Mālik b. al-Najjār, the Prophet's poet.\textsuperscript{339} His kunyah was Abū al-Walid.

Ḥassān was an early convert [but] did not participate in any battle with the Prophet, [owing to] his cowardice.

He died during the caliphate of Mu'āwiyyah at the age of 120; sixty years of his life he had lived during the Jāhiliyyah and sixty during Islam.


\textsuperscript{333} See note 260, above.
\textsuperscript{334} A pre-Islamic poet of the northern Dhubyān tribe. On him see al-Hādī, \textit{al-Shammākh b. Dirār}, on the tribe, 52–74.
\textsuperscript{335} The poet apparently addresses his [she]-camel, meaning to say that if he reaches 'Arābah he need make no further journey. The verse is part of a poem, see p. 74, below.
\textsuperscript{337} See Dennett, 23; Morony, 37, 101–6; see also 484–85.
\textsuperscript{338} On the advent of new caliphs, it was the duty of the governors to secure the oath of allegiance from the subjects in the provinces. See al-Ṭabarī, \textit{Ta'rikh}, I, 3087, and 3115–21 for 'Uthmān's role during 'Alī's time.
His family was the leading one among the Banū al-Dil, and his father, Muʿāwiyyah, was the chief of the Banū al-Dil in the battle of al-Fijār.\footnote{On these pre-Islamic battles, see Landau-Tasseron, "Sinful wars."} Taʿabata Sharran\footnote{A pre-Islamic poet; see F. Sezgin, II, 137–39.} said about him:

No, by [the life of] her father, we did not alight at 'Āmir's or by 'Āmir's or by Nawfal the Nufāthī.\footnote{Cf. Abū al-Faraj al-Iṣfahānī, XVIII, 214 [Ibn Qawfal instead of Nawfal; that is, the verse does not allude to Nawfal]. The two 'Āmirs mentioned are 'Āmir b. al-Ṭufayl and 'Āmir b. Mālik, both of them tribal chiefs in the confederation 'Āmir b. Sa'ā'ah.}

[Nawfal's] son, Salmā b. Nawfal, was the most generous among the Arabs. The Ja'fārī poet said about him:

We select chiefs who are not leaders at all; nay, the praiseworthy chief is Salmā b. Nawfal.\footnote{Cf. Abū al-Faraj al-Isfahānī, XII, 76; Ibn Ḥajar, Iṣābah, II, 70; al-Mubarrad, 75 [where the name is Salm, not Salmā]. There is no clue to the identity of the poet in any of these sources.}

According to Muhammad b. 'Umar [al-Wāqidi]—Abū Bakr b. 'Abdallāh b. Abī Sabrah—Jūthah b. 'Ubayd al-Dīlī: Nawfal b. Muʿāwiyyah al-Dīlī lived sixty years during the Jāhilīyyah and sixty years during Islam. He participated with the idolators of the Quraysh in [the battles of] Badr, Uḥud, and the Ditch, where he was harmful [to the Muslims], acquiring fame thereby. He later embraced Islam and took part in the conquest of Mecca, [the battle of] Ḥunayn, and [the siege of] al-Ṭā'īf on the Prophet's side.

Nawfal settled in Medina with the Banū al-Dil. He transmitted [traditions] from the Prophet.

Nawfal died in Medina during the caliphate of Yazīd b. Muʿāwiyyah, may God curse them both.\footnote{See note 286, above.}


His father, Aws b. Qayžī, and his brothers 'Abdallāh and Kaḥāthah, sons of Aws, took part in [the battle of] Uḥud, whereas he was considered too young (ṣagḥūr) and was sent back.\footnote{See note 260, above.} He was allowed [to participate] in the Ditch [Khandaq].
According to Ibn 'Umar [al-Waqidi]—'Umar b. 'Uqbah—'Āṣim b. 'Umar b. Qatādah: At the time of Uḥud 'Arābah b. Aws was fourteen years and five months old, and the Prophet sent him back and refused to allow him [to participate in the battle].

According to Muḥammad, 'Arābah was the one eulogized by al-Shammākh b. Dirār. The latter came [once] to Medina, and 'Arābah loaded his camel with dates:

I found 'Arābah al-Awsi unequaled
in his involvement in charity.
His right hand always receives
the hoisted flag of nobility.348

'Ubaydallāh b. al-‘Abbās b. 'Abd al-Muṭṭalib.349

'Ubaydallāh fathered Muḥammad, after whom he was called [Abū Muḥammad], al-‘Abbās, and al-‘Āliyah, who was married to 'Ali b. 'Abdallāh b. al-‘Abbās. She bore him Muḥammad b. 'Ali, among whose descendants the 'Abbāsid caliphate was inherited.

['Ubaydallāh also fathered] 'Abd al-Rahmān and Qutham, who were killed by Busr b. Abī Arṭāh al-‘Āmirī in the Yemen.350

'Ubaydallāh b. al-‘Abbās was one year younger than 'Abdallāh b. al-‘Abbās. He heard and transmitted [traditions] from the Prophet and lived to the time of Yazīd b. Mu‘awiyyah.

'Alī b. Abī Ṭalib appointed 'Ubaydallāh b. al-‘Abbās governor of the Yemen. He also appointed him to lead the pilgrimage, and he did, in the year 39/660. That year the people agreed that Shaybah b. Uthmān b. Abī Ṭalḥah [should conduct the pilgrimage], and so he did.351

348. These verses, as well as the one on p. 72, above, are part of a poem, for which see al-Shammākh, 96–97. See also Ibn Ḥazm, Jamharat, 341; al-Balādhurī, Ansāb, I, 277; Abū al-Faraj al-Isfahānī, VIII, 102; al-Mubarrad, 75, 396. Here the phrase “right hand” is explained as “powerfully.”


350. This occurred in the year 40/660, during the attempt of Mu‘awiyyah’s general Busr to seize the Hijāz and the Yemen from 'Ali’s men. 'Ubaydallāh was governor of the Yemen for 'Ali; see al-Ṭabarī Ta’rikh, I, 3451–52.

351. These are in fact conflicting versions as to who conducted the pilgrimage in the year 39/660. According to one of them, it was 'Ubaydallāh b. 'Abbās. According to the other, Mu‘awiyyah, contending with 'Ali for power, sent a representative of his own to perform this task. The latter, however, was not accepted, so a compromise was reached, under which a neutral person (Shaybah b. 'Uthmān) con-
‘Ubaydallāh b. al-‘Abbas was a brave and generous leader. He used to slaughter a camel every day [and distribute the meat]. He was in charge of the vanguard [of the army] dispatched by al-Ḥasan b. ‘Alī against Mu‘āwiyyah.\[352\]

‘Ubaydallāh’s full brother, Qutham b. al-‘Abbas.\[353\]
Qutham participated in raids in Khurasan when Sa‘īd b. ‘Uthmān governed it.\[354\] Sa‘īd wanted to give him a thousand shares of the spoils, but Qutham said: “No. First allocate the fifth [khums] [which is due to the public treasury], then give the people their lawful shares, and afterward you can give me what you want.”

Qutham was a pious, virtuous man; he died in Samarkand.
Abū Ja‘far [al-Ṭabarī] said: According to ‘Alī b. Muḥammad [al-Madā‘inī]: Qutham b. ‘Abbas was a governor of Mecca on behalf of ‘Alī and conducted the pilgrimage.

It was said that he resembled the Prophet.\[356\]

Ma‘bad b. al-‘Abbās and Kathīr b. al-‘Abbās.\[357\]
According to ‘Alī b. Muḥammad al-Madā‘inī, the mother of Katthīr and Tammām was a Byzantine concubine whose name was Musliyah.

Kathīr died in Yanbu’\[358\] from an ulcer in the throat.

Tammām b. al-‘Abbās.\[359\]

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\[352\] For conflicting accounts of ‘Ubaydallāh’s role in the relations between al-Ḥasan and Mu‘āwiyyah, see al-Ṭabarī, Ta’rikh, II, 1–2; al-Baladhuri, Ansāb, III [Maḥmūdī], 33–34, 37–38.


\[355\] A fifth [khums] of all booty is said to belong to God, to be used for special purposes. See Ben Shemesh, I, 23–24, II, 51–53, III, 51–53.

\[356\] See the list of those who resembled the Prophet in Muḥammad Ibn Ḥabīb, Muhabbat, 46–47; and also Ibn Ḥazm, Jamharat, 60, 69, 70, 73.

\[357\] Al-Baladhuri, Ansāb, III [Dūrī], 22, 66 (on Ma‘bad), 60 (on Kathīr, who was a scholar).

\[358\] An oasis near Medina; see Yāqūt, Mu‘jam al-buldān, IV, 1038–39.

\[359\] He worked in the service of ‘Alī b. Abī Ṭalib. See Khalīfah b. Khayyāt, Ta’rikh, 185; al-Baladhuri, Ansāb, III [Dūrī], 60; al-Ṭabarī, Ta’rikh, I, 3107.
He was one of the most violent men of his time. He was the youngest of his father's sons.


His mother was Qarībah al-Kubrā (senior) bt. Abī Umayyah b. al-Mughīrah b. ‘Abdallāh b. ‘Umar b. Makhzūm; her mother was ‘Ātkah bt. ‘Abd al-Muṭṭalib b. Hāshim.\(^{361}\)


His mother was al-Baydā‘, that is, Umm Ḥakīm bt. ‘Abd al-Muṭṭalib b. Hāshim.

‘Āmir b. Kurayz was converted to Islam on the day of the conquest of Mecca and lived to the [time of the] caliphate of ‘Uthmān b. Affān. He went to al-Baṣrah to his son ‘Abdallāh b. ‘Āmir while the latter was governor there on behalf of ‘Uthmān b. ‘Affān.

Abū Hāshim b. ‘Utbah b. Rabī‘ah b. ‘Abd Shams b. ‘Abd Manāf.\(^{363}\)

He was converted to Islam on the day of the conquest of Mecca. [Later] he left for Syria, where he settled until his death.

Qays b. Makhramah b. al-Muṭṭalib b. ‘Abd Manāf.\(^{364}\)

Al-Ṣalt b. Makhramah b. al-Muṭṭalib b. ‘Abd Manāf b. Quṣayy.\(^{365}\)

He was converted to Islam on the day of the conquest of Mecca.

\(^{360}\) Of the Qurashi clan Banū Asad b. ‘Abd al-'Uzzā. See Ibn Ḥibbān, Mashāḥir, 63; Khalifah b. Khayyāṭ Ta‘rikh, 230; idem, Ṭabaqāt, 14; Ibn Qudāmah, 277.

\(^{361}\) Aunt of the Prophet, famous for a dream in which she foresaw the battle of Badr. See Ibn Hishām, II, 258–59; Muḥammad Ibn Ḥabīb, Munammaq, 337–38, see also 33, 50; Ibn Ḥajar, Iṣābah, IV, 357–58.

\(^{362}\) A member of the powerful Qurashi clan the Banū 'Abd Shams and notorious for his stupidity. See al-Baladhuri, Ansāb, I, 82; Ibn Ḥajar, Iṣābah, II, 256.

\(^{363}\) A member of the Qurashi clan the Banū ‘Abd Shams. See Khalifah b. Khayyāṭ, Ta‘rikh, 172; idem, Ṭabaqāt, 12; Ibn Qudāmah, 217–18.

\(^{364}\) Ibn Ḥibbān, Mashāḥir, 63; Ibn Qudāmah, 235; al-Zubayrī, 92. He belonged to the Qurashi clan the Banū al-Muṭṭalib b. ‘Abd Manāf; see Ibn Ḥazm, Jamharat, 72–74. The next five biographies are of people of the same clan.

\(^{365}\) Khalifah b. Khayyāṭ, Ta‘rikh, 233.
Juhaym b. al-Ṣalt b. Makramah b. al-Muṭṭalib b. ‘Abd Manāf.366

He was converted to Islam on the day of the conquest of Mecca.

Rukānah b. ‘Abd Yazīd b. Hāshim b. al-Muṭṭalib b. ‘Abd Manāf b. Qusayy.368
He was converted to Islam on the day of the conquest [of Mecca]. He then went to Medina, where he settled until his death, at the beginning of the caliphate of Mu‘āwiyah.

His full brother ‘Ujayr b. ‘Abd Yazīd b. Hāshim b. al-Muṭṭalib.369

Abū Nabiqah.370
His name was ‘Abdallāh b. Alqamah b. al-Muṭṭalib b. ‘Abd Manāf.

Al-Aswad b. Abī al-Bakhtarī—the latter’s name was al-‘Āṣ—b. Hāshim b. al-Ḥarīth b. Asad b. ‘Abd al-‘Uzza b. Qusayy.371
Al-Aswad was converted to Islam on the day of the conquest [of Mecca], whereas his father Abū al-Bakhtarī was killed in the battle of Badr as an idolator.

Habbār b. al-Aswad b. al-Muṭṭalib b. Asad b. ‘Abd al-‘Uzza b. Qusayy.372

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366. He served the Prophet as a scribe. See al-A‘zamī, Kuttāb, 51–52; Ibn Qudāmah, 237.
371. A member of the Qurashi clan Asad b. ‘Abd al-‘Uzza. According to al-Zubayrī b. Bakkār, he was accepted as neutral leader during the war between ‘Alī and Mu‘āwiyah; see Ibn Ḥajar, Iṣābah, I, 42.
372. Al-Baladhurī, Ansāb, I, 357–58; Ibn Qudāmah, 219. See also p. 000, above [biography of Zaynab].
It was reported that Habbār used to relate [the following story]: When the Prophet came out and preached [the belief in] Allāh I was among those who showed hatred toward him, opposed him, and harmed him.

[When] the Prophet sent someone to Mecca to fetch his daughter Zaynab some people from the Quraysh obstructed her way, and Habbār was among them. He poked her and wounded her back with a lance, and she lost the baby she was carrying; she was then brought back to the dwellings of the Banū ‘Abd Manāf. Habbār b. al-Aswad had committed a grave sin against Islam, and the Prophet allowed his blood to be shed with impunity. Whenever he sent a party on a raid he gave orders concerning Habbār, saying “If you seize him put him between two logs of firewood and burn him.” He would then say: “Only the Lord of Fire is entitled to torture with fire.373 If you seize him cut off his hands and feet, then kill him.”

Abū Jaʿfar [al-Ṭabarī] said: According to Muḥammad b. ‘Umar [al-Wāqidi]—Wāqid b. Abi Thābit—Yazīd b. Rūmān—al-Zubayr b. al-‘Awwām: The Prophet never sent a raiding party without telling them “If you seize Habbār, cut off his hands and feet, then execute him by] hitting his neck.”374 By God, I used to look for him and ask about him, and God knows that, had I seized him before he went to the Prophet, I would have killed him. Then he came to the Prophet while I was sitting with him and started making excuses to the Prophet, saying: “O Muḥammad, curse those who curse you and harm those who harm you. I hastened to curse and harm you [while] I was forsaken [by God], but God has helped me and led me to Islam.” I looked at the Prophet, who bowed his head out of shame for Habbār’s excuses. The Prophet said “I forgive you, for [conversion to] Islam nullifies whatever was [committed] before it.”375 Habbār was hated more than any-

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373. Arabic nār signifies both “fire” and “hell,” so the sentence means that only God, Who controls [heaven and] hell, may exact punishment by fire. As a rule, the Muslims refrained from executions by fire. Cf. al-Baladhuri, Futūḥ, 107.
375. Al-islām yajibbū mā kāna qablahu, a ḥadith reflecting the tolerance of Islam toward former enemies who repented. Even the false prophet Tulayḥah, who embraced Islam after his defeat in the apostasy wars, was forgiven and considered a good Muslim and eventually a shahid. On him, see Ibn Ḥajar, Isābah, II, 234. See the ḥadith in Ibn Ḥanbal, Musnad, IV, 199.
one; the Prophet heard about his forbearance in the face of harass-
ment and said [to him] “O Habbār, curse those who curse you.”

According to Ibn 'Umar [al-Wāqidi]—Hishām b. 'Umārah—
Sa'īd b. Muhammād b. Jūbayr b. Mu'tim—his father—his grand-
father: I was sitting with the Prophet in his mosque, among [oth-
ers of] his Companions, on his return from Jirānah376 when Habbār b. al-Aswād appeared at the Prophet’s door. The people saw
him and said “O Messenger of God, here is Habbār b. al-Aswād.”
The Prophet said “I saw him.” Someone wanted to go up to him,
but the Prophet motioned him to sit down. Habbār then [ap-
proached until he] stood very close to the Prophet and said: “O
Messenger of God, peace be with you. I testify that there is no God
but Allāh, and I testify that you are the messenger of God. I had
roamed the country, fleeing from you; I had wanted to join the
non-Arabs, but then I remembered you and your kindness, your
virtue, your compassion, and your forbearance to those who act
impetuously toward you. O Messenger of God, we have been idol-
ators, but God has led us to the right path through you and saved
us from damnation. Forgive my impetuous ways and whatever
you heard about me, for I admit my wickedness and confess my
sin.” The Prophet said: “I forgive you, for Allāh treated you benev-
olently by showing you the way to Islam. [Conversion to] Islam
nullifies whatever was [committed] before it.”

Hind b. Abī Hālah—whose name was al-Nabbāsh—b. Zurārah
‘Amr b. Tamīm.377

Abū Hālah and his two brothers, ‘Awf and Unays, came to
Mecca and entered into an alliance (hilf) with the Banū ‘Abd al-
Dār b. Qusuyy b. Kilāb. The [brothers] remained to live with them
in Mecca, and Abū Hālah married Khadijah bt. Khuwaylid. She
bore him two sons, Hind and Hālah. Hālah died, whereas Hind

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376. A place 10 miles from Mecca where the Prophet assembled the spoils from
the battle of Hunayn for distribution in the year 8/630. See al-Wāqidī, 939–49;
Wellhausen, Muhammad, 373–81; Ibn Hishām, IV, 130–43; Guillaume, 592–97.
377. Khalifah b. Khayyāt, Tabaqāt, 43, 199. He was of the Tamīmi clan Usayyīd,
which had a special status in Mecca in pre-Islamic times. See Ibn Ḥazm, Jamhūrat,
210; Kister, “On Strangers and Allies,” 120–26. On the large, powerful confedera-
tion of Tamīm (of northern origin), see Kister, “Mecca and Tamīm”; “Tamīm,”
lived to see [the advent of] Islam and was converted. Al-Ḥasan b. ʿAlī [b. Abī Ṭālib] transmitted [traditions] from him; he used to say "I was told by my maternal uncle Hind b. Abī Hālah." 378

According to [Abū Ḥabīdah] Maʿmar b. Muthannā: Hind was passing through al-Ḥasrah, and died there. The market was canceled that day, and there was no loading and unloading of ships. They said "The brother of Fāṭimah, the brother of Fāṭimah, may God bless her!" 379


[He was a] full brother of Umm Salamah bt. Abī Umayyah, the Prophet’s wife.

The name of Abū Umayyah b. al-Mughīrah was Suhayl. He is [the one known as] Zād al-Rakb [provider for the passengers]. Whenever he set out on a journey, he took it upon himself [to pay] the expenses of his companions and fellow travelers on that journey. He was therefore called Zād al-Rakb. 381

According to Ibn ʿUmar [al-Wāqīdī]—Abū Bakr b. ʿAbdallāh b. Abī Sabrah—al-Muhājir b. Mismār: The Prophet was angry with al-Muhājir b. Abī Umayyah, so the latter said to Umm Salamah "Speak to the Prophet for me, for today is your day with him." So she let him enter her house, and when the Prophet came in he was taken by surprise as al-Muhājir approached him from behind and seized him by the waist. The Prophet laughed, and Umm Salamah said [to the Prophet] "Regard him with favor, may God regard you with favor." So the Prophet regarded him with favor and appointed him over Sanʿā. Al-Muhājir left [for Sanʿā], and when [on his way

378. Being the son of Khadijah from her first marriage, Hind was half-brother of Fāṭimah, daughter of the Prophet and mother of al-Ḥasan. See the genealogical table 2, p. xxix.
379. Ṣalawāt allāh ʿalayhā, a formula used specifically after mention of the Prophet’s name. As a rule, other formulas are used after mention of members of the Prophet’s family, such as “peace be upon him/her” or “may God be pleased with him/her.” See Robson; Ibn al-ʿArabi.
380. A member of the Qurashi clan Makhzūm and one of the Prophet’s tax collectors. See Khalīfah b. Khayyāt, Taʿrikh, 62, 84; al-Baladhuri, Ansāb, 1, 529; al-Rāzi, 145–46; Ibn Qudāmah, 372–73.
381. Muḥammad Ibn Ḥabīb, Muḥabbār, 137; Ibn Qudāmah, 370.
there] he arrived in Mecca he learned of the rise of al-`Ansî in Ṣan`ā'. He returned to Medina, where he stayed until the Prophet's death. Abû Bakr then appointed him over Ṣan`ā', and he left to take his post. [Ibn `Umar al-Wãqidi] said to Ibn Abî Sabrah “But, according to the version I have, the Prophet sent al-Muhãjir as governor, and he was in Ṣan`ā' when the Prophet died.” Ibn Abî Sabrah replied “That [which I told you] is what I was informed by Muhãjir b. Mismâr.”


His kunyah was Abû Wahb.

According to Ibn `Umar [al-Wãqidi]—`Abdallâh b. Yazîd al-Hudhali—Abû Ḥuṣayn: The Prophet asked Ṣafwân b. Umayyah for a loan of 50,000 [dirhams?] while he was in Mecca, and he lent it to him.

According to Muḥammad b. `Umar [al-Wãqidi]: Ṣafwân always remained a good Muslim, [but] we have no information of his taking part in any raid with the Prophet or after the latter's death. He remained to live in Mecca until his death at the beginning of Mu'awiyyah's caliphate.


`Abdallâh was an early convert and one of the Prophet's scribes. He later apostatized and was [again] converted to Islam on the day of the conquest of Mecca. The information about him is already [recorded] in our book entitled The Supplemented: The Abridged History of the Messengers and Kings.

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He was a member of the Tamīmī delegation that came to the Prophet, and the latter gave him 100 camels from the booty of Ḥunayn. Al-'Abbās b. Mīrdās composed verses about this.

Ṣa'sa'ah b. Nājiyyah b. 'Iqāl b. Muḥammad b. Sufyān b. Mujāshi'.

Ṣa'sa'ah went to the Prophet and embraced Islam. Among his posterity were the poet al-Farazdaq b. Ghālib b. Ṣa'sa'ah and the preacher 'Iqāl b. Shabbah b. 'Iqāl b. Ṣa'sa'ah.


Al-Zibrīqān's real name was al-Ḥuṣayn. He was a poet and [so] handsome [that] he was called "the moon of Najd." He was a member of the Tamīmī delegation that went to the Prophet and was appointed by the latter to collect the legal alms (ṣadaqah) from his people, the Banū Sa'd b. Zayd Manāh b. Tamīm. He was in this post when the Prophet died. [Then] the Arabs apostatized and refused to pay the legal alms, but al-Zibrīqān firmly adhered to Islam, collected the alms from his people, and handed them over to Abū Bakr.

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386. Although the text so implies, there was no connection between the participation of al-Aqra' in the delegation and his receiving the gift; see Landau-Tasseron, "Processes." On the Prophet's gifts to tribal leaders after the battle of Ḥunayn and the Sulāmi al-'Abbās b. Mīrdās' protest against receiving only four camels, see al-Wāqīdī, 946–47.

387. Of the Mujāshi'; see Ibn Ḥībbān, *Mashāhīr*, 69–70. He was famous for his objection to the pre-Islamic custom of burying alive female babies; see, e.g., Abū al-Faraj al-Iṣfahānī, *XIX*, 2–3.


391. See Kister, "Illā biḥaqqihī"; Bashear, "Zakāt"; Shoufani, *Al-Riddah*. 

According to Ibn 'Umar [al-Wāqidi]—'Utbah b. Jabīrah—Huşayn b. 'Abd al-Raḥmān b. 'Amr b. Sa'd b. Mu'ādh: The Prophet returned to Medina from the pilgrimage in the year 10/632. When he saw the new moon of Muḥarram of the year 11/632 he sent tax collectors to several Arab [tribes].\footnote{Cf. al-Wāqidi, 973, where the tax collectors are said to have been sent on the emergence of the new moon in the year 9/630. Al-Wāqidi's sources here are different, and Mālik b. Nuwayrah is not included in this list. These two lists, both quoted on the authority of al-Wāqidi, can also be found in Ibn Sa'd, II/1, 115; Ibn Ḥubaysh, 23–24; al-Kalā‘ī, 43, and others. For yet other lists, see Khalīfah b. Khayyāt, \textit{Ta'rikh}, 63; al-Balāḏurī, \textit{Ansāb}, I, 529–30; al-Ya'qūbī, II, 122; Ibn Hisām, IV, 246; al-Ṭabarī, \textit{Ta'rikh}, I, 1750; Muḥammad Ibn Ḥabīb, \textit{Muḥabbar}, 125–28; and also Shoufāni, \textit{Al-Riddah}, 96.}

He appointed Mālik b. Nuwayrah, who had already embraced Islam, to collect the legal alms from the Banū Yarbū'.

Mālik was a poet, and his nickname was al-Jāiful.\footnote{That is, "the one who frightens [the camels away]," referring to the story that he scattered the ṣadaqah camels [and gave them back to those who had paid them].\textit{jafūl}, however, also means "hairy."}


According to Ibn 'Umar [al-Waqidi]—Mūsā b. Shaybah b. 'Amr b. 'Abdallāh b. Ka'b b. Mālik b. Khārijah b. 'Abdallāh b. Ka'b: The delegation of the Banū Kīlab went to the Prophet in the year 9/630–31. They were thirteen people, including Labīb b. Rabī‘ah, and were lodged at the house of Ramlah bt. al-Ḥadāth.\footnote{This is al-Waqidi's version; other scholars call her Ramla bt. al-Ḥarīth. Her house is mentioned in the \textit{Sīrah} and elsewhere as a lodging. See Ibn Ḥajar, \textit{Iṣābah}, IV, 305; al-Waqidi, 192, 975, 988; Ibn Sa'd, VIII, 327; Ibn Ḥubaysh, 122.}

They came to the Prophet, greeted him with the Islamic greeting,\footnote{See p. 000, above.} and embraced Islam, whereupon they returned to their tribe's territory.

According to Ibn Sa'd:\footnote{The parallel text in Ibn Sa'd could not be traced.}—Naṣr b. Bāb—Dā'ud b. Abī Hind—[‘Āmir b. Sharāḥīl] al-Sha'bī: 'Umar b. al-Khaṭṭāb wrote to al-
Mughirah b. Shu'bah, his governor in al-Kūfah: "Invite the poets who live in your jurisdiction, and ask them to recite the poetry they composed both in pre-Islamic and Islamic times; then write to me about it." So al-Mughirah invited them. He said to Labīd "Recite to me the poetry you composed both in pre-Islamic and Islamic times." Labīd replied "Allāh gave me sūrat al-Baqaraḥ and sūrat Āl 'Imrān instead of that." Al-Mughirah then said to al-Aghlab al-`Ijli "Recite to me," and he said:

Is it rajaz or a poem that you need?

What you ask can easily be achieved.

[2360] Al-Mughirah wrote about this to 'Umar, and he wrote back: "Cut al-Aghlab's pension by 500 [dirhams], and add them to Labīd's." Al-Aghlab traveled to 'Umar, [came before him], and said "Would you cut my pension for obeying you?" 'Umar then wrote to al-Mughirah "Return to al-Aghlab the 500 you have cut, [but] leave intact the increase in Labid b. Rabī'ah's pension."


The Banū Murrah b. Şa'ṣa'ah are the Banū Sallūl; Sallūl was a woman, the mother of the Banū Murrah, that is, Sallūl bt. Dhuhl b. Shaybān b. Tha`labah; and they are known by her [name].

Ḥubshi b. Junādah was a Companion of the Prophet. He fought on the side of 'Abī [b. Abī Ṭālib] in the battles he led.

Abū Umāmah al-Bāhili.403

His name was Sudayy b. 'Ajlān, from the Banū Sahm b. 'Amr b. Tha`labah b. Ghanm b. Qutaybah b. Ma`n b. Mālik b. A`ṣur—whose name was Munabbīh—b. Sa`d b. Qays b. 'Aylān.

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399. Chapters 2 and 3 of the Qur'ān.
401. Rajaz is a certain kind of meter, in which the verses are less rigidly structured than in a regular poem; see "Radjaz," EP, VIII, 375–78 (M. Ullmann).
403. The male ancestor of the tribe was Mālik b. Aṣur, but it was known as Bāhilah, after Mālik's wife. Their pedigree is confused. See Ibn Hazm, Jamharat, 245–47; Khalifah b. Khayyāt, Ta'rikh, 293; idem, Ṭabaqāt, 46, 302.

The mother of Ṭayyi' was Dallah bt. Manjīshān b. Killah b. Radmān b. Ḥimyar,405 whose mother gave birth to her on a hill by the name of Madhḥij, so Dallah was called Madhḥij after that hill and all her descendants are called Banū Madhḥij.406 Ṭayyi' had been named Julhumah, and he was called Ṭayyi', according to a certain opinion, only because he was the first to have plastered the [walls of the] watering places (tawā al-manāḥil), and some say that it was because he was the first to have plastered the walls of a well.

Zayd al-Khayl died in a place called Fardah,407 while returning after [visiting] the Prophet. According to Hishām [Ibn al-Kalbī]—his father: The clan of Zayd al-Khayl was called the Banū al-Mukhtalis. Zayd had several children:408

(1) Miknaf b. Zayd, after whom Zayd was called [Abū Miknaf]. He embraced Islam and ranked among the Prophet’s Companions. He took part in the wars of apostasy (tiddah) [on the Muslim side] under the command of Khālid b. al-Walīd and showed courage.

(2) Hurayth b. Zayd; he was a horseman. He ranked among the Prophet’s Companions and took part in the wars of apostasy under the command of Khālid b. al-Walīd. He [also] was a poet.

(3) 'Urwah b. Zayd. He took part in the battles of Qādisiyyah, 404. The clan’s name is Banū al-Mukhtalis, the larger group being the Nabḥān; see Ibn Ḥazm, Jamharat, 403–4. Zayd was a poet and tribal chief in pre-Islamic times; see Landau-Tasseron, “Ṭayyi’,” 57. 405. An ancient Arab people from southern Arabia, incorporated by Arab genealogists into the tribal scheme as a son of Saba’ (ancient Sheba). See “Ḥimyar,” EI, II, 310–12 [J. H. Mordtmann]; Ibn Ḥazm, Jamharat, 432; Caskel, II, 66–73. 406. Theoretically all Arab tribes had male eponyms. When it was obvious that a tribe’s name had been otherwise coined, a story was adduced by the genealogists to explain it. 407. A mountain or, according to another version, a watering place in the territory of Ṭayyi’, see Yāqūt, Mu‘jam al-buldān, III, 871. 408. On Zayd’s children and their role in the apostasy wars, see Landau-Tasseron, “Ṭayyi’,” 57–59.
Quss al-Nāṭif, and Mihrān⁴⁰⁹ and showed courage. He composed verses about it.
Zayd al-Khayl was a poet.


His kunyah was Abū Ṭarīf.

'Adi b. Ḥātim took part in the battles of Qadisiyyah,⁴¹¹ Mihrān, Quss al-Nāṭif, and Nukhaylah. He was the standard bearer. He fought in the battle of the Camel on the side of the Commander of the Faithful 'Alī b. Abī Ṭālib, where he lost an eye and his son was killed. He [also] took part in the battles of Ṣiffin and Nahrawān on 'Alī’s side.⁴¹²

'Adi died during the rule of al-Mukhtar⁴¹³ in al-Kūfah, at the age of 120.

⁴⁰⁹. Quss al-Nāṭif is another name for the battle of the Bridge in Iraq in the year 13/634 or 14/635. See Donner, Early Islamic Conquests, 191–92; al-Baladhuri, Futūḥ, 251–52; al-Ṭabarī, Ta‘rikh, I, 2174–83. Mihrān is another name for the battle of Nukhaylah in Iraq, which took place before al-Qadisiyyah, but cf. the biography of 'Adī b. Ḥātim, below, where the two names seem to refer to two disparate events; Nukhaylah is also known as al-Buwayb. See al-Baladhuri, ibid., 253–55; Donner, ibid., 198.

⁴¹⁰. A tribal leader who embraced Islam and was appointed tax collector by the Prophet. See Ibn Ḥibbān, Mashā‘īḥ, 75; Khalīfah b. Khayyāt, Ta‘rikh, 68–69; al-Ḍabī, 23–25. The clan’s name was Banū Thu‘al. See also Landau-Tasseron, “Ṭayyi’,” 53–56, 59–60.

⁴¹¹. See al-Ṭabarī, Ta‘rikh, I, 2221, where he is said to have been the commander of the Ṭayyi’.

⁴¹². A town in Iraq, the site of 'Alī’s victory over the Khawārij who rebelled against him in the year 37/658; see Wellhausen, Arab Kingdom, 84–86.


⁴¹⁴. A member of the Banū Thu‘al, he is considered to be one of the mu‘ammarūn, those who lived more than 120 years. See Ibn Ḥajar, Isābah, III, 16, and also “Mu‘ammar,” EP², VII, 258 [G. H. A. Juynboll].
He was the best archer among the Arabs, and [the poet] Imru' al-Qays⁴¹⁵ said about him:

How many archers of the Banū Thu’al
draw their hands out of the hiding place?

Wabarah b. al-Jaḥdar al-Ma’nī of the Banū Daghsh said:⁴¹⁶

The raven pushed—I wished that it did not—
causing me and Salmā and Umm al-Ḥawshab to part.⁴¹⁷
I wished that the core of that raven’s heart
by ‘Amr’s perfectly made arrows was shot.

‘Amr b. al-Musabbih lived 150 years. He lived to the Prophet’s
time, went to see him, and embraced Islam.


Al-Ash’ath’s [real] name was Ma’di-Karib, but his hair was always disheveled, so he was nicknamed al-As̲h’ath (the disheveled). His kunyah was Abu Muhammad.


⁴¹⁶. Ibn al-Kalbī, Nasab ma’add; Ibn Manzūr, Liṣān, I, 743 s.v. l.gh.b (both variants omitting the obscure part about Umm al-Ḥawshab). In Ibn al-Kalbī, 236, the poet is called Wabarah b. Salmāh and the family the Banū Da’s of the Tā’ī clan Ma’n. Note Jaḥdam/Qaḥdham in Ibn al-Kalbī (apparently corresponding to our text’s Jaḥdar).

⁴¹⁷. The raven is the symbol of separation from the beloved in ancient Arabic poetry. Salmā is obviously the beloved’s name. I could not find out what Umm al-Ḥawshab refers to.

⁴¹⁸. Of the Banū Jabalah of Kindah; see Ibn al-Kalbī, Nasab ma’add, 139. Al-Ash’ath was an important leader both in pre-Islamic and Islamic times. He served ‘Uthmān as a governor and ‘Alī as a general and played a crucial role in Kūfān politics. See “al-As̲h’ath b. Kays,” EP, I, 696–97 (H. Reckendorf); Crone, Slaves, 110–11; Lecker, “Kinda”; idem, “Judaism Among Kinda”; Khalīfah b. Khayyāt, Ta’rikh, 129, 149, 175–77; Ibn Ḥibbān, Mashāḥir, 78.
Al-Ash'ath went to see the Prophet with seventy [other] riders from Kindah. He later took part in the wars of apostasy (riddah), was taken prisoner, and was sent to Abū Bakr. He repented and remained to live in Medina until 'Umar b. al-Khaṭṭāb, during his caliphate, urged the people to participate in the military expeditions to Iraq. Al-Ash'ath joined [a regiment] under [the command of] Sa'd b. Abī Waqqāṣ and took part in the battles of Qādisiyyah, Madāʾin, Jalūlāʾ, and Nihāwand. He chose for himself a piece of land in al-Kūfah when the Muslims founded the garrison, built a house (dār) among [the other members of] the Kindah, and lived there until his death.

Al-Ash'ath was present at the Arbitration (taḥkīm al-ḥakamayn). 'Ali wanted to appoint 'Abdallāh b. al-'Abbās as arbiter to confront 'Amr b. al-'Āṣ, but al-Ash'ath b. Qays refused [to accept this], saying: "This case should not be judged by two Mudaris! One of the arbitrators must be a Yemenī." So 'Ali appointed Abū Mūsā al-Ash'ārī, and al-Ash'ath was one of the witnesses to the document [of arbitration].

Al-Ash'ath's brother Sayf b. Qays.

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419. On the apostasy of the Kindah after the Prophet's death and al-Ash'ath's leading role, see Ibn Ḥubaysih, 131–41; al-Kalāʾī, 222–42; Lecker, "Kinda"; Lecker, "Judaism."

420. The former apostates were not allowed to take part in the conquests until a shortage of manpower was felt, during Umar's caliphate; see Landau-Tasseron, "F. McG. Donner," 506–8. In addition, the Muslims were reluctant to raid Iraq, where they had suffered setbacks in the beginning; see al-Baladhuri, Futūh [Beirut], 252–53.


422. The battle of Siffin between 'Ali and Muʾāwiya [37/657] ended with an agreement to arbitration; see Hinds, "Siffin Agreement."

423. 'Amr, Muʾāwiya's appointee, was known as an exceptionally shrewd person (dāhiyah).

424. The Mudar [the "northern" tribes] and the Yemen [the "southern" tribes] were in fact the two rival factions that dominated the political life of the Umayyad period. It should be noted that in the tribal context the designations "southerners" and "northerners" are not geographical but genealogical terms. The names Qays and Kalb are also used to denote these factions. See Crone, Slaves; Landau-Tasseron, "Waning of the Umayyads."

He went with al-Ash`ath b. Qays to see the Prophet. The latter told him to act as the [clan's] muezzin, and so he did until his death.

Their brother Ibrāhīm b. Qays.426
He went to see the Prophet together with al-Ash`ath and embraced Islam.

He went to see the Prophet.

He went to see the Prophet and embraced Islam. He lived a long life, and the poet ʿUdāh b. Badā said about him:429
I wish to live long, O Umm Khālid,
just as Amānāh b. Qays b. Shaybān did.
He lived so long “he is not a mortal” people would say;
many an old man and youth he saw pass away.
After a [long] period of time
a great calamity befell him like Naṣr b. Duhmān.430
As if among the living not an hour did he linger,
[now] he is placed in the grave’s custody, shrouded in linen.

Amānāh’s son Yazīd b. Amānāh joined [his father] in his visit [to the Prophet]. He embraced Islam and later apostatized and was killed as an apostate in the battle of Nujayr.431 This was reported by Hishām b. Muḥammad [al-Kalbī].432

427. The clan’s name is Shaybān; it was of the Kindah tribe; see Ibn al-Kalbī, Nasab ma`add, 159; Ibn Ḥajār, Isābah, 279.
428. Uncle of the aforementioned al-Ḥārith.
430. A folkloric figure connected with several stories and proverbs. According to one of them, he lived a very long time and, after having aged, was again rejuvenated. See al-Zamakhshārī, I, 254–55.
431. Al-Nujayr was a fortress of the Kindah in Ḣaḍramawt where the Kindī apostates were besieged and defeated by the Muslims. See note 419, above.

Ma’dān was nicknamed al-Jafshīsh.434

He came to see the Prophet together with al-Ash’ath b. Qays. He is the one who said to the Prophet “O Messenger of God, are you not one of us?” The Prophet remained silent. [This was repeated] twice, and the third time the Prophet said: “We do not trace our pedigree through the female line, and we shall not disown our male ancestors. We are the descendants of al-Nādr b. Kinānah.”435

Al-Ash’ath said [to Ma’dān] “May God break your teeth; why did you not keep quiet?”

According to the tradition of Kindah, al-Jafshīsh was the one who said:

We obeyed the Messenger of God, for he spoke the truth, but, [I] wonder, what is the kingship of Abū Bakr to us? Will he, when he dies, bequeath it to a young camel? this by God is a backbreaking [upheaval].436

This was reported by Hishām b. Muḥammad [al-Kalbi],437 but Muḥammad b. ‘Umar [al-Wāqidi] held that these two verses were composed by Ḥārithah b. Surāqah b. Ma’dī Karib al-Kindi, who

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433. The clan is Banū al-Ḥārith al-Wallādah of the Kindah. ‘Abdallāh’s original name was Shaytān, “devil,” changed by the Prophet, see p. 53, above; Ibn al-Kalbi, Nasab ma‘add, 172.

434. Opinions differ as to the identity of al-Jafshīsh. I could not, however, find an explanation of the nickname. See Ibn Ḥajr, Isābah, I, 240–41. My search in the direction of south Arabian yielded no results either. See also Lecker, “Kinda.”

435. Several tribal groups attempted to establish their kinship with the Quraysh, the ruling tribe, either through the Prophet himself or otherwise. See E. Landau-Tasseron, “Asad,” 13; idem, “Murra.”

436. These verses are variously attributed to several poets. They reflect the reluctance of many Arab tribes to submit to the hegemony of Medina after the Prophet’s death, in the so-called apostasy period. See p. 82, above. For these verses, see al-Huṣayy’ah, 329–30; al-Ṭabarī, Taʾrīkh, I, 1875–76; Ibn ‘Asākir, Tahdhib, VII, 96; Ibn Ḥubaysih, 15, 133; al-Kalāʾī, 37, 227; Yāqūt, Muʾjam al-buldān, II, 286–87 [s.v. “Hadramawt”]; Ibn A’tham, I, 49; see also Kister, “Ilā bi-haggihi,” 35. The second verse mockingly refers to the kunyah “Abū Bakr,” literally, “father of the young camel”; c.f. al-Ṭabarī, Taʾrīkh, I, 1890. See also Muḥammad Ibn Ḥabīb, Muḥabbah, 185, where a Kindi woman by the name of Umm Ma’dān is listed among those who rejoiced in the Prophet’s death, together with Malkah, daughter of Amānah.

withheld the legal alms from [the tax collector] Ziyād b. Labīd and joined those who apostatized.\textsuperscript{438}

Qays b. al-Makshūh—whose [real] name was Hubayrah—b. 'Abd Yāghūth b. al-Ghuzyyil b. Salamah b. Bidā b. 'Āmīr b. 'Aw-bathān b. Zāhir b. Murād.\textsuperscript{439}

Qays's father, Hubayrah, was nicknamed al-Makshūh because he had a complaint in his flank resulting from a fire (\textit{kushīha bi-al-nār}), that is, he had a burn on his flank (\textit{kashī}). He had been a leader of the Murād, and [so was] his son Qays.

[Qays] was the [best] horseman of the Madhhij tribe. It was reported that he was the one who had pierced the head of [al-Aswad] al-'Anṣi. The [tribal confederation of] Muḍār used to call him Qays Ghudar (treacherous), to which he would reply "I am not treacherous, but I inflict death on Muḍār."\textsuperscript{440}

According to Muḥammad b. 'Umar [al-Wāqidi]—'Abdallāh b. 'Amr b. Zuhayr—Muḥammad b. 'Umrāh b. Khuzaymah b. Thābit: When 'Amr b. Ma'dī Karib heard about the Prophet he said to Qays b. al-Makshūh al-Murādī: "O Qays, you are the leader of your tribe at present. We have heard that a man of the Quraysh, by the name of Muḥammad, has arisen in the Hijāz, claiming to be a prophet. Let us go to him and learn the truth about him. If he is a prophet, as he claims, the matter will be clear to us when we meet him; [in that case] we should follow him. If he is not [a prophet], we will learn the truth about him. If someone else from your tribe precedes us to him, [that man] will assume leadership and rule us, and we will be his subordinates."\textsuperscript{441} Qays refused [the suggestion]


\textsuperscript{440}. Ibn al-Kalbi, \textit{Nasad ma'add}, 335. This exchange reflects the enmity between the "northern" and "southern" confederations. See note 424. Qays's reply rhymes in Arabic.

\textsuperscript{441}. This statement presupposes a ruling status for the Prophet. Rise to leadership of a clan could depend on a person's connections with rulers of states outside the clan (such as al-Ḥirah and Ghassān in pre-Islamic times, the Prophet and the caliphs in Islamic times).
and said that the idea was foolish. 'Amr b. Ma'di Karib rode to Medina leading ten of his fellow tribesmen, embraced Islam, and returned to his [tribe's] territory.442

Şafwān b. 'Assāl, of the Banū al-Rabaḍ b. Zāhir b. 'Āmir b. 'Awbathān b. Zāhir b. Murād.443

As a pension recipient he counted as one of the Jamal.444 He embraced Islam and was a Companion of the Prophet.


He gave the oath of allegiance to the Prophet during the Farewell Pilgrimage and ranked among the Companions after that.

'Amr was among those who took part in the assault on 'Uthmān b. 'Affān.446 He later participated with 'Alī b. Abī Ṭā'ī in the battles led by him. He was killed in the Jazīrah by Ibn Umm al-Ḥakam.447

According to Ibn 'Umar [al-Wāqidi]-İsā b. 'Abd al-Rahmān—[ʿĀmir b. Sharāhil] al-Sha'bi: The first head to have been carried [to the ruler] in Islamic times was the head of 'Amr b. al-Ḥamiq.448

Kurz embraced Islam on the day of the conquest of Mecca. He lived a long life. [Once] one of the signs marking the [boundaries of] the sacred territory in Mecca (a`ldm al-ḥaram) could not be found. Marwān b. al-Hakam wrote to Muʿāwiya about it, and he wrote [back] “If Kurz b. `Algamah is still alive, ask him to lead you to it.” [Marwān] did this, so Kurz is the one who set the boundaries of the sacred territory in Muʿāwiya’s time; they are in the same position even now.450


He had a leading position within his clan. He embraced Islam and was a good Muslim (ḥasuna islāmuḥu).452


Mikhnaf embraced Islam and ranked among the Companions. His family was the leading one among the Azd in al-Kūfah. He had three brothers: ‘Abd Shams, who was killed in the battle of

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449. The clan’s name is Banū ‘Abd Nuhm, it was of the Khūzā’ah confederation. See Ibn Ḥazm, Jamharat, 236; Ibn al-Kalbi, Nasab ma’add, 444. Kurz was the one who went after the Prophet when the latter emigrated but miraculously lost track of him; see Ibn Ḥajar, Isābah, III, 291.

450. Ibn Ḥazm, Jamharat, 236, and see p. 42, above. Marwān was Muʿāwiya’s governor in Mecca.

451. The clan was the Banū ‘Adi of the Khūzā’ah confederation; see Ibn Ḥazm, Jamharat, 239. Al-Ḥaysuman b. Iyās is known as the one who brought the Quraysh the bad news of their defeat at Badr; see also al-Baladhuri, Ansāb, I, 294; Ibn Ḥajar, Isābah, I, 366, quoting, among others, al-Ṭabarī (Taʾrīkh, I, 1338; Ibn al-Kalbi, Nasab ma’add, 454.

452. This phrase usually denotes people whose sincerity was doubtful, e.g., people who had apostatized then embraced Islam again.

453. The clan was the Banū Tha’labah b. ‘Āmir of the Azd, one of the most important southern tribal confederations in Umayyad times. Mikhnaf was one of the main leaders. He served Ṭālib as governor of Iṣfahān and as a general in the battle of Šiffin. See Ibn al-Kalbi, Nasab ma’add, 482; Ibn Ḥazm, Jamharat, 377; Khalifāh b. Khayyāt, Ṭabaqāt, 113; Naṣr b. Muzāhim, 104–5, and passim; also “Azd,” EI2, I, 811–13 (G. Strenziok).
Nukhaylah, al-Ṣaq‘ab, who was killed in the battle of the Camel; and ‘Abdallah, who was [also] killed in the battle of the Camel.\footnote{454} Among the descendants of Mikhnaf b. Sulaym was Abū Mikhnaf Lūṭ b. Yahyā b. Sa‘īd b. Mikhnaf b. Sulaym.\footnote{455} Accounts of people’s battles (aayām al-nās) are transmitted from him.

Fayruz b. al-Daylamī.\footnote{456} His kunyah was Abū ‘Abdallah. He belonged to the descendants (abnā‘) of the Persians who had been sent by Khusraw to the Yemen, conquered it, and drove out the Abyssinians.\footnote{457}

According to ‘Abd al-Mun‘im: They later traced their pedigree to the Banū Ḍabbah,\footnote{458} saying “We had been taken prisoner in pre-Islamic times.”\footnote{459} ‘Abd al-Mun‘im was mistaken in what he said, for [the story] was like this: Ḍabbah b. Udd had three sons. One of them assaulted another descendant of Ḍabbah and killed him. His father wanted to kill him [in retaliation], so he ran away and settled in the Daylam mountains,\footnote{460} where he fathered several children. His descendants claim even today that they have in their possession his saddle and utensils.

Fayruz is the one who killed al-‘Ansi, that is, al-Aswad b. Ka‘b al-Kadhdhāb (the liar), who claimed to be a prophet in the Yemen. The Prophet said “He was killed by the virtuous man Fayruz b. al-Daylamī.”

\footnote{454} Cf. Khalīfah b. Khayyāt, Ta‘rīkh, 172.
\footnote{459} Change [or forgery] of genealogy was common, often accomplished by manipulating the history of a female ancestor, e.g., claiming that she had remarried and brought along her son from the previous marriage, so that he [and his descendants] were erroneously traced to the stepfather; here the argument is that a male ancestor from the Ḍabbah had been captured and remained among the Abnā‘ so that his descendants were thought to belong to that group.
\footnote{460} In the highlands of Gilān; see “Daylam,” \textit{EP}, 189–90 [Minorsky].
Fayruz went to see the Prophet and transmitted [traditions] from him. Some people transmitted [traditions] from Fayruz, saying "I was told by al-Daylami al-Ḥīmyarī," whereas others say "On the authority of al-Daylami," which is the same thing; it is Fayruz al-Daylami. He was called al-Ḥīmyarī only because he lived among the Ḥīmyar and was their ally.

Fayruz died during the caliphate of 'Uthmān.

The Names of Those Companions Who Outlived the Prophet and Transmitted Traditions and Knowledge⁴⁶¹

The names of those who lived after the Prophet from the Banū 'Abd al-Muṭṭalib b. Hāshim b. 'Abd Manāf.⁴⁶²

Al-'Abbās b. 'Abd al-Muṭṭalib, the paternal uncle of the Prophet, and his sons al-Faḍl, 'Abdallāh, and 'Ubaydallāh. All of them lived during the time of the Prophet and transmitted [traditions] from him, and knowledge was transmitted from them.

The oldest among al-'Abbās' children whom I have mentioned was al-Faḍl, after whom al-'Abbās was called [Abū al-Faḍl].⁴⁶³ He was the first of them to die. He died before his father, in Syria, in the plague of 'Amwās.⁴⁶⁴

'Abdallāh [b. al-'Abbās] was the one who broadened the people's knowledge. He was given a long life and lived until the days of the war between Ibn al-Zubayr and 'Abd al-Malik b. Marwān.⁴⁶⁵ I have already mentioned his death date and other details about him.

'Ubaydallāh was the youngest of al-'Abbās' three sons; 'Abdallāh was a year older than he. 'Ubaydallāh died before 'Abdallāh,

⁴⁶². That is, the Prophet's clan.
⁴⁶³. Ibn Hibbān, Mashāhir, 28; al-Baladhuri, Ansāb, III [Dūrī], 23–26; Khalīfah b. Khayyāt, Ta'rikh, 87–88; idem, Tabaqāt, 4.
⁴⁶⁴. 'Amwās, ancient Emmaus in Palestine, was the site of a Muslim military camp during the conquests. Many fell victim there to the plague of the year 18/639. See "'Amwās," EP, I, 460–61 (Sourdel-Thomine); Conrad, "Plague," chap. 5.
⁴⁶⁵. That is, the second civil war, see pp. 51–52, above.
during the time of Yazid b. Mu‘awiyyah, whereas ‘Abdallāh’s death occurred two years later.

The mother of al-Fadl, ‘Abdallāh, ‘Ubaydallāh, and Qutham was the same [woman], that is, Umm al-Fadl Lubābah al-Kubra (senior) bt. al-Ḥārith b. Ḥazn, of the Banū Hilāl b. ‘Amīr.

In addition to these, others among al-‘Abbās’ children transmitted knowledge and traditions, such as Kathīr, Tammām, and Ma‘bad. None of them, however, is known really to have heard [traditions directly] from the Prophet, except those whom I mentioned.

‘Alī and ‘Aqīl, sons of Abū Ṭalib b. ‘Abd al-Muṭṭalib; al-Ḥasan and al-Ḥusayn, sons of ‘Alī b. Abī Ṭalib; and ‘Abdallāh b. Ja‘far b. Abī Ṭalib. All of them outlived the Prophet and transmitted knowledge and traditions. I have already mentioned their death dates and the periods of their lives.


Among his offspring was ‘Abdallāh b. al-Ḥārith b. Nawfal, who was accepted [as leader] by the people of al-Baṣrah during the time of [the strife between] the Zubayrī and the Marwānī factions.466 His nickname was Babbah.

[Al-Ḥārith] lived during the Prophet’s time and transmitted [traditions] from him.

Some traditions transmitted by al-Ḥārith from the Prophet:

According to ‘Alī b. Sahl al-Ramlī—Mu‘ammil b. Ismā‘īl—Sufyān—’Āṣim b. ‘Ubaydallāh—‘Ubaydallāh b. ‘Abdallāh b. ‘Utbah—‘Abdallāh b. al-Ḥārith b. Nawfal—his father: Whenever the Prophet heard the muezzin call “I testify that there is no God but Allāh; I testify that Muhammad is the Messenger of Allāh” he would say “[It is] as he says.” When the muezzin called “Come to prayer” the Prophet would say “There is neither might nor power

466. The reference is to the second civil war (fitnah). In the confusion after the death of Yazid b. Mu‘awiyyah (64/683) people in the provinces ousted their official governors and chose others in their place. See al-Baladhuri, Ansāb, V, 132, 188 (read bi-babbah instead of baynahul), 190, 273; Ibn Ḥazm, Jamharat, 70; Ibn Ḥibbān, Mashāhir, 115.
but in God." And when the muezzin reached the [line] "Come and be saved" the Prophet would say "There is neither might nor power but in God."  

According to Hilāl b. al-`Ala'—Hafṣ b. 'Umar Abū 'Umar al-Ḥawḍī—Hammām—Layth—'Alqamah b. Marthad—'Abdallāh b. al-Ḥārith—his father: The Prophet taught us how to say the prayer over the dead: "O God, forgive our living and our dead; make peace between us and bring our hearts together. O God, this is your servant so-and-so son of so-and-so; we know nothing but good [about him], [but] You know him better. Forgive us, and forgive him." I was the youngest among the people [present], and I asked: "What if I do not know good things [about him]?" The Prophet replied: "Say only what you know."


According to the biographers, he was [already] a mature man in the Prophet's lifetime. He transmitted from him a few traditions, among them the following. According to Abū Kurayb [Muḥammad b. al-'Ala']—[Muḥammad] Ibn Fuḍayl—Yazīd b. Abī Ziyād—'Abdallāh b. al-Ḥārith—'Abd al-Muṭṭalib b. Rabī'ah b. al-Ḥārith b. 'Abd al-Muṭṭalib: I was with the Prophet when al-'Abbās came in to see him. Al-'Abbās was angry, and the Prophet asked him "What is it that made you angry?" Al-'Abbās said: "O Messenger of God, what is it between us and the Quraysh? When they meet one another they do so with cheerful countenance, and when they meet us it is otherwise." The Prophet flew into a rage until his face reddened and the vein between his eyes was filled with blood; whenever he became angry [this vein] would be filled with blood. When he relaxed he said "[I swear] by He who holds Muhammad's soul in His hand, belief does not enter a man's heart until he loves you for the sake of God and His messenger." Then he said "O people, whoever harasses al-'Abbās, it is as if he harassed me; indeed, one's paternal uncle is like one's father."  

468. 'Amm al-rajul ṣīnwa ʿabihi. Šīnwa means "growing from one root, a brother," but the sentence conveys more than the undeniable fact that "one's uncle is the brother of one's father." The idea that one's paternal uncle is like a father to one
Rabī’ah b. al-Ḥārith b. ‘Abd al-Muṭṭalib b. Ḥāshim.
His kunyah was Abū Arwā.

Rabī’ah is the one about whom the Prophet said, on the day Mecca was conquered “I say, every [open case of] blood revenge and every privilege from pre-Islamic times are hereby rendered null and void, and the first case of blood revenge that I thus declare annulled is that of Rabī’ah b. al-Ḥārith.” The reason for this was that a son of Rabī’ah was killed in pre-Islamic times, and the [right and obligation] to avenge his blood was canceled by Islam. The Prophet did not enable Rabī’ah to pursue the vendetta against the assassin of his son.

Rabī’ah outlived the Prophet until ‘Umar’s caliphate and transmitted [traditions] from him. It was reported that he was two years older than his paternal uncle al-‘Abbās b. ‘Abd al-Muṭṭalib.

A tradition traced back to him: According to Muḥammad b. Ḥumayd—Jarīr [b. ‘Abd al-Ḥamīd]—‘Atā’ [b. al-Sāʿib]—‘Abdallāh b. Rabī’ah—his father—a man of the Quraysh: I saw the Prophet in pre-Islamic times standing at [the place of assembly at] ‘Arafāt with the idolators; then I saw him in Islamic times standing at the same place, so I knew that it was God who made him stand like this.

The Clients (Mawālī) of the Banū Ḥāshim

Those who outlived the Prophet, transmitted [traditions] from him, and from whom knowledge was transmitted.

Salman al-Farisi.
His kunyah was Abū ‘Abdallāh.

Hassan—al-Hasan: Salmān’s pension was 5,000 [dirhams], and he was appointed over 30,000 people. He used to gather firewood clad in a cloak, half of which he used for covering himself; the other half he spread. Each time his pension was due he did not take it but lived off his own handwoven palm leaves.

According to Ismā‘īl b. Mūsā al-Suddī—Sharīk—Abū Rabī‘ah al-Iyādī—Ibn Buraydah—his father: The Prophet said “God has ordered me to love four [people].” The Prophet was asked: “Who are they? Tell us their names.” He said “‘Alī is one of them”—he said that three times—” and Abū Dharr and al-Miqdād [b. al-Aswad] and Salmān. God has ordered me to love them and told me that He loves them.”

Salmān died in al-Madā‘in during ‘Uthmān’s caliphate.

Abū Rāfi‘, the Prophet’s client.
His name was Aslam.
Abū Rāfi‘ had been a slave of al-‘Abbās b. ‘Abd al-Muṭṭalib, who gave him [as a present] to the Prophet. The latter freed him and gave him his client Salmā in marriage. She bore Abū Rāfi‘ his son ‘Ubaydallāh b. Abī Rāfi‘.

Usāmah b. Zayd al-Hibb (the beloved) b. Ḥārithah.
His kunyah was Abū Muḥammad.
His mother was Umm Ayman, the Prophet’s client and nurse.
It was reported that Usāmah was twenty years old when the Prophet died. After the Prophet’s death he settled in Wādī al-Qurā but returned later to Medina and died in al-Jurf at the end of Mu‘āwiyah’s caliphate.

Thawbān, the Prophet’s client.473
His kunyah was Abū ‘Abdallāh.
Thawbān was one of those whom the Prophet favored by granting them freedom. He remained with the Prophet until the latter’s

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death, whereupon he moved to Syria and settled in Ḥimṣ. He had a house (dār) there [that he gave away as] charity (ṣadaqah).474

It was reported that Thawbān belonged to the clan called Ḥakam b. Sa'd al-’Ashīrah.475

Dūmayrah b. Abī Dūmayrah.476

He transmitted from the Prophet the following [tradition]. According to Yūnūs b. ‘Abd al-A’lā—[‘Abdallāh] Ibn Wahb—Ibn Abī Dhi‘b [al-’Āmīrī]—Ḥusayn b. ‘Abdallāh b. Dūmayrah—his father—his grandfather Dūmayrah: The Prophet passed by Umm Dūmayrah, who was weeping. He asked her: “Why are you weeping? Are you hungry or cold?” She answered “O Messenger of God, I was separated from my son.” The Prophet said “A child should not be separated from its mother.” The Prophet then sent to the man who owned Dūmayrah, asking him to come [and see him], and bought Dūmayrah from him for a young camel.

Zayd Abū Yasār, the Prophet’s client.478

He transmitted from the Prophet the following [tradition]. According to Mūsā b. Ismā‘il—Ḥafṣ b. ‘Umar al-Shanī—his father ‘Umar b. Murrah—Bilāl b. Yasār b. Zayd, the Prophet’s client—his father—his grandfather: The Prophet said: “Whoever says ‘I ask forgiveness of God, beside Whom there is no god, the Ever-Living, the Self-Existing. To Him I come back’ he will be forgiven even if he runs away from an army while it is on the move.”

The Allies (Ḥulafā‘) of the Banū Hāshim

Abū Marthad al-Ghanawi.479

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474. Ṣadaqah means charity, legal alms, and also property the fruits of which are given away by the owner for charity or other good purposes. For the latter sense, the term waqf is more common.


477. Literally, “naked.”

478. Zayd b. Būlā, a black slave freed by the Prophet, see Ibn Ḥajar, Isābah, I, 561.


His son Marthad b. Abī Marthad.481

He was killed in the battle of al-Rajī’.482

According to Sulaymān b. ‘Abd al-Jabbār—Ismā‘īl b. Abān—Yaḥyā b. Ya‘lā al-Aslami, who was trustworthy—‘Alī b. Mūsā—al-Qāsim [Abū ‘Abd al-Raḥmān al-Shāmī]—Marthad b. Abī Marthad al-Ghanawī, who was one of the participants in [the battle of] Badr—the Prophet: If you want your prayer to be accepted, let the best among you act as imām and lead the prayer, for they are your deputation [which mediates] between you and your Lord.

His grandson Unays b. Marthad b. Abī Marthad al-Ghanawī.483

His kunyah was Abū Yazīd.

The age difference between him and his father was twenty-one years.

Unays participated on the Prophet’s side in the conquest of Mecca and the battle of Ḥunayn. He was the Prophet’s spy in the battle of Awtās.484

Abū Marthad was an ally (ḥalīf) of Ḥamzah b. ‘Abd al-Muṭṭalib.485

'Imrān—al-Ḥakam b. Masʿūd al-Najrānī—Unays b. Abī Marthad—the Prophet: "There will be a deaf and dumb internal struggle (fitnah), a deaf, dumb, and blind one.486 Those who will lie down during this war will be better than those who will sit, those who will sit better than those who will stand, those who will stand better than those who will walk, those who will walk better than those who will run. Whoever comes [demanding the people's allegiance], let [those who are present] stretch their necks [in support]."487 So I was told by Zakariya' b. Yaḥyā, who said: Unays b. Abī Marthad al-Anṣārī. But [in fact] it is Unays b. Marthad b. Abī Marthad al-Ghanawī, of the clan of Ghanī b. Yaʿṣūr b. Saʿd b. Qays b. ʿAylān b. Muṭār.

**Those of the Banū al-Muṭṭalib b. ʿAbd Manāf b. Quṣayy Who Transmitted [Traditions] from the Prophet**

Among them was Rukānah b. ʿAbd Yazīd b. Hāshim b. al-Muṭṭalib b. ʿAbd Manāf b. Quṣayy. He was among those who embraced Islam upon the conquest [of Mecca]. He outlived the Prophet and died at the beginning of Muʿawiyah's caliphate.


[2375] Jubayr b. Muṭʿim b. ʿAdi b. Nawfal b. ʿAbd Manāf.488 His kunyah was Abū Muḥammad or Abū ʿAlī. He embraced Islam before the conquest [of Mecca] and settled in Medina, where he died during the caliphate of Muʿawiyah.

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486. That is, endless, or leading to the wrong course; see Lane s.v. *bkm*.
487. Cf. al-Ṭabarī, *Taʿrīkh*, I, 3153, where a similar saying is voiced by Abū Mūsā al-Ashʿarī. "Stretching the neck" is a metaphor for lending support; cf. al-Baladhuri, *Ansāb*, I, 581. This and many other traditions in the same vein reflect the great fear and aversion Islam felt toward disunity and hence toward opposition to the government. In certain circles it was held that even the worst ruler was better than none at all. See Kister, "Social Concepts"; "Fitna," *EI2*, II, 930–31 (L. Garden; Lewis, *Islam in History*, chap. 6.
Jubayr’s father, Mu‘t'im b. ‘Adi, was one of the notables of the Quraysh. He had granted the Prophet protection from the idolators, and when the battle of Badr occurred and people from the Quraysh were taken prisoner the Prophet said “If Mu‘t'im b. ‘Adi had been alive I would have freed those foul-smelling [idolators] on his behalf.” The Prophet said this because [Mu‘t'im] had done him a favor.

Hassan b. Thabit said about [Mu‘t'im b. ‘Adi]:

If glory had had the power to grant a man immortality,

Mu‘t'im’s glory would have saved him [from obscurity].

You protected the Prophet from them, and they as your slaves [obeyed]

as long as the talbiyah was uttered and ihrām observed.

Jubayr transmitted many traditions from the Prophet.


He transmitted [traditions] from the Prophet.

According to [Muḥammad] Ibn Bashshār—‘Abd al-Wahhāb [b. ‘Abd al-Majīd al-Thaqafī]—Ayyūb—‘Abdallāh b. Abī Mulaykah—‘Uqbah b. al-Harīth: Al-Nu‘ayman, or Ibn al-Nu‘aymān, was brought [to the Prophet] after he had been drinking [alcohol]. The Prophet ordered the people present in the house to beat him, and I was among them. We beat him with shoes and palm branches.
The Allies of the Banū Nawfal b. 'Abd Manāf b. Quṣayy


His kunyah was Abū 'Abdallāh or Abū Ghazwān.

'Utbah was an early convert and was among those who emigrated to Abyssinia in the second emigration. He was the one who selected the site of al-Baṣrah, founded the garrison there, and built its [first] mosque.496

'Utbah transmitted [traditions] from the Prophet, among them the following. According to Muḥammad b. Bashshār—Ṣafwān b. Ṛsā al-Zuhrī—'Amr b. Ṛsā Abū Na‘amah al-‘Adawī—Ḵālid b. 'Umayr and Shuways Abū al-Raqqād—'Utbah b. Ghazwān: I saw myself [in a situation where I was] one of seven [people] standing by the Prophet; we had no food but acacia leaves, until the flesh inside our mouths became ulcerated. Once I stumbled on a mantle and split it in two to share it with Sa‘d.497


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495. The clan is the Banū Māzin b. Manṣūr, of the northern Qays confederation; see Ibn Hazm, Jamharat, 260; Ibn Hibbān, Mashāhir, 66; Khalīfah b. Khayyāt, Ta‘rīkh, 95–98; idem, Tabaqāt, 10; al-Baladhuri, Anṣāb, I, 201; Ibn Sa‘d, III/1, 69, VII/1, 1–3.

496. Cf. al-Ṭabarī, Ta‘rīkh, I, 2377–88; see also Donner, “Tribal Settlement in Basra.”

497. Cf. al-Ṭabarī, Ta‘rīkh, I, 2380. A tradition much more important than this one is ascribed to 'Utbah by al-Ṭabarānī, i.e., the man kadhdhaba tradition, in which the Prophet says "Whoever tells lies about me, let him seek for himself a place in hell"; see Ibn Ḥajar. Isābah, II, 455. On this tradition, see Juynboll, Muslim Tradition, 96–133.

498. The clan is the Banū ‘Adawiyyah of the great northern tribe of Tamīm. It is called after a female ancestor and includes the descendants of Zayd b. Mālik [Ya‘lā’s ancestor] and those of two of his brothers; see Ibn Hazm, Jamharat, 228–29. On Ya‘lā, who served as governor and judge under the first three caliphs, then joined ‘Alī, see Khalīfah b. Khayyāt, Ta‘rīkh, 91, 158; idem, Tabaqāt, 45; Ibn Hibbān, Mashāhir, 58.

The Names of the Companions Who Outlived the Prophet and from Whom Knowledge Was Transmitted, of the Banū Asad b. 'Abd al-'Uzza b. Quṣayy b. Kilāb

Among them was al-Zubayr b. al-'Awwām b. Khuwaylid b. Asad b. 'Abd al-'Uzza b. Quṣayy.

His mother was Safiyyah bt. 'Abd al-Muttalib b. Hashim b. 'Abd Manāf, the paternal aunt of the Prophet.

His kunyah was Abu 'Abdallah.

It was reported that al-Zubayr was the fourth or fifth convert. He emigrated to Abyssinia twice and did not fail to participate in all the Prophet's military activities.

The Prophet established the bond of brotherhood (mu'ākhāh) between al-Zubayr and 'Abdallāh b. Masūd.

Al-Zubayr was killed in Wādī al-Sībā' on Thursday, 10 Jumādā II 36/December 5, 656, while returning to Medina from the battle of the Camel, and was buried there. He was then sixty-four years old.

Al-Zubayr transmitted many traditions from the Prophet.

His son 'Abdallāh b. al-Zubayr. 499

His mother was Asmā' bt. Abi Bakr.

'Abdallāh was born in Shawwāl 2/March–April 624. It was reported that his mother, Asmā', emigrated to the Prophet while

499. The first child born among the Emigrants in Medina, a Companion of the Prophet, and a close associate of his maternal aunt the Prophet's wife 'A'ishah, on whose side he fought against 'Ali. He established a rival caliphate in Mecca in 64–73/683–92 and was eventually killed by the Syrian army dispatched by the caliph 'Abd al-Malik (these events were part of the second civil war, or fitnah). See "'Abdallāh b. al-Zubayr," EP I, 54–55 (H. A. R. Gibb); Hawting, First Dynasty, 46–49; Rotter, al-Baladhuri, Ansāb, V, 188–204; al-Kharbūṭalī.
pregnant with him. His kunyahs were Abū Bakr and Abū Khubayb.


His mother was Umm Ḥakīm bt. Zuhayr b. al-Ḥārith b. Asad b. 'Abd al-'Uzza b. Quṣayy.

According to al-Ḥārith [b. Muhammad]—Ibn Sa'd—Muḥammad b. 'Umar [al-Wāqidi]—al-Mundhir b. ‘Abdallāh—Mūsā b. Uqbah—Abū Ḥabībah, the client of al-Zubayr—Ḥakīm b. Ḥizām: I was born thirteen years before the People of the Elephant arrived. I was [already] a mature man when 'Abd al-Muttalib intended to sacrifice his son 'abdallāh, as his vow was due to be fulfilled. This was five years before the Prophet was born.

Ḥakīm’s kunyah was Abū Khalid. He died in Medina at the age of 120, during the caliphate of Mu'āwiyyah.

He transmitted [traditions] from the Prophet.

Ḥakīm counts among the converts of the conquest [of Mecca], and so do his sons Khalid and Hishām. The two of them embraced Islam together with him on the day of the conquest of Mecca. Two brothers of theirs, 'Abdallāh and Yaḥyā, sons of Ḥakīm b. Ḥizām, were also converted to Islam on that day.

The Names of Those Who Transmitted [Traditions] from the Prophet, of the Banū 'Abd al-Dār b. Quṣayy b. Kilāb

Among them was Shaybah the Ḥājib (doorkeeper) b. 'Uthmān, that is, al-Awqāṣ (the short-necked) b. Abī Ṭalḥah—whose [real] name was 'Abdallāh—b. 'Abd al-'Uzza b. 'Uthmān b. 'Abd al-Dār b. Quṣayy.501

He embraced Islam at Hunayn, while the Prophet was fighting the Hawāzīn.502 He transmitted [traditions] from the Prophet.

500. The parallel text in Ibn Sa'd could not be traced.

501. Of the 'Abd al-Dār, traditionally the doorkeepers of the Ka'bah. Shaybah and 'Uthmān b. Ṭalḥah received the keys of the Ka'bah from the Prophet in confirmation of their position. See al-Zubayrī, 252–53; Ibn Qudāmah, 250 (read dafa'a for rafa'a); Khalīfah b. Khayyāt, Tabaqāt, 14; Ibn Hībān, Mashāhir, 56.

502. Several Qurashis participated in the battle of Ḥunayn (after the conquest of Mecca) without having embraced Islam first.
Excerpts from *The Supplement to the Supplemented* 107


He emigrated to the Prophet during the armistice of Ḫudaybiyyah, in Ṣafar 8/June 629.


He counts as one of the converts of the conquest [of Mecca].


Among them was ‘Abd al-Rahmān b. ‘Awf b. ‘Abd ‘Awf b. ‘Abd b. al-Ḥārith b. Zuhrah b. Kīlāb.505


Saʿd’s kunyah was Abū Ishāq.


His kunyah was Abū ‘Abd al-Rahmān.

He was the son of ‘Abd al-Rahmān b. ‘Awf’s sister.

Al-Miswar was eight years old when the Prophet died. He transmitted [traditions] from the Prophet, among them the following.

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503. Al-Zubayrī, 252–53; Ibn Qudāmah, 249–50; Khalīfah b. Khayyāt, Taʾrikh, 190; idem, Ṭabaqāt, 14; Ibn Ḥībbān, Mashāhīr, 51; al-Baladhūrī, Ansāb, I, 361, III (Dūrī), 16.


According to Ma’mar [b. Rāshid] al-Bahrānī—Abū ‘Āmir—‘Abdallāh b. Ja’far b. al-Miswar b. Makhramah—Umm Bakr bt. al-Miswar—al-Miswar—al-Miswar: I was standing behind the Prophet while he was performing ablutions, when a Jew passed by. The Jew said “Lift his garment off his back.” I approached to lift the Prophet’s garment, and the Prophet sprinkled my face with water.


Nāfi’ counts as one of the converts of the conquest, for he embraced Islam on the day of the conquest of Mecca. He was the brother of Hāshim b. ‘Utbah al-Mirqāl (the swift runner).

Nāfi’ b. ‘Utbah transmitted [traditions] from the Prophet, [among them the following]. According to Muḥammad b. Khalāf al-‘Aṣqālānī—Rawwād b. al-Jarrāḥ—al-Mas‘ūdī—‘Abd al-Malik b. ‘Umār—Jābir b. Samurah—Nāfi’ b. ‘Utbah—the Prophet: You will fight the [inhabitants of the] Arabian peninsula, and God will conquer them; you will fight the Byzantines, and God will conquer them; you will fight the Persians, and God will conquer them; you will fight the Deceiver,508 and God will conquer him.509


He participated in [the battle of] Ḥunayn on the Prophet’s side. ‘Abd al-Rahmān transmitted [traditions] from the Prophet, [among them the following]. According to Yūnus b. ‘Abd al-A’lā al-Ṣadafī—[‘Abdallāh] Ibn Wahb—Usāmah b. Zayd al-Laythī—Ibn Shihāb [al-Zuhri]—‘Abd al-Rahmān b. Azhar: It is as if I can see the Prophet even now looking for Khālid b. al-Walīd’s camel among the [rest of the] camels on the day of Ḥunayn. While he was at that a man was brought before him who had been drinking [alcohol]. The Prophet told the people “Beat him.” Some of them

508. Al-Dajjāl, a figure parallel to the Antichrist, is the embodiment of evil in Islamic eschatology. War against him is one of the Portents of the Hour; see “al-Dājjāl,” EI², II, 76–77 [A. Abel].
beat him with their shoes, other with sticks, still others with rods, that is, green palm branches. The Prophet then took some earth and threw it in the man’s face.\textsuperscript{511}

\'Abdallāh b. al-Arqam b. \'Abd Yāghūth b. Wahb b. \'Abd Manāf b. Zuhrāh b. Kilāb.\textsuperscript{512}

He transmitted [traditions] from the Prophet, among them the following. According to Tamīm b. al-Muntaṣīr al-Wāṣīṭī—Yazīd, that is, Ibn Hārūn—Muḥammad, that is, Ibn Iṣḥāq—Hishām b. \'Urwa—his father—\'Abdallāh b. al-Arqam b. \'Abd Yāghūth—the Prophet: If any of you feels something in his stomach when the time for prayer has come, let him go first to the lavatory.

\textsuperscript{[2381]}

Şafwān [b. Makhrāmah b. Nawfal] al-Zuhrī.\textsuperscript{513}

According to [Muḥammad] Ibn Ḥumayd—al-Ḥakam b. Bashīr—Bashīr b. Salmān—al-Qāsim b. Şafwān al-Zuhrī—his father—the Prophet: Delay the noon prayer until the cooler time of the day, for the heat pertains to hellfire.\textsuperscript{514}

\textsuperscript{[2381]}

\'Abdallāh b. \'Adī b. Ḥāmrā’ al-Zuhrī.\textsuperscript{515}

According to \'Abdallāh b. Yūsuf al-Jubayrī—Aḥmad b. \'Abd al-Raḥmān al-Ḥarrānī—Ḥajjāj b. Abī Mani’—Ubaydallāh b. Abī Ziyād—[Ibn Shīhāb] al-Zuhrī—Abū Salamah b. \'Abd al-Raḥmān—Abū \'Amr b. \'Adī b. Ḥāmrā’ al-Zuhrī: Standing at al-Ḥazawwarah\textsuperscript{516} in the market of Mecca, the Prophet said “By God, you are the best place on earth”; or [in another version]: “[By God, you are] the place that I love the most on God’s earth. If I had not been forced out of you, I would not have left you.”

\textsuperscript{511}. Cf. p. 103, above.

\textsuperscript{512}. He served \'Umar and \'Uṯmān as treasurer; see Khalifah b. Khayyāt, \textit{Tārīkh}, 130, 157; idem, \textit{Ṭabaqāt}, 16; al-Baladhurī, \textit{Anṣāb}, V, 58–59; Ibn Qudāmah, \textit{294}.

\textsuperscript{513}. Ibn Hajar, \textit{Iṣābah}, II, 190.

\textsuperscript{514}. Cf. Abū Zur’ah, 607–8, where the tradition is attributed to another person.

\textsuperscript{515}. Ibn Hībān, \textit{Mashāhir}, 63; Ibn Qudāmah, 304.

\textsuperscript{516}. The old marketplace in Mecca, later incorporated in the area of the Holy Mosque [i.e., the Ka’bah]; see Yāqūt, \textit{Mu’jam al-buldān}, II, 262; al-Azraqī, 301, 497.
Those Who Transmitted [Traditions] from the Prophet, of the Allies of the Banû Zuhrah


His kunyah was Abû `Abd al-Rahmân.

Mas'ûd b. Ghâfil, `Abdallâh’s father, had entered an alliance with ‘Abd b. al-Hârîth b. Zuhrah518 in pre-Islamic times.


He is called al-Miqdâd b. al-Aswad.

In pre-Islamic times [al-Miqdâd] concluded an alliance with al-Aswad b. ‘Abd Yâghûth b. Wahb b. ‘Abd Manâf b. Zuhrah b. Kilâb. Al-Aswad adopted him, and he was called al-Miqdâd b. al-Aswad until God revealed the [following verse] in disapproval of His Prophet: “Call them by their fathers’ names; this is more just in the eyes of God.” Consequently he was called al-Miqdâd b. ‘Amr.


Khabbâb had been taken prisoner and sold in Mecca. [A woman named] Umm Anmâr bt. Sîbâ’ of the Khuzâ‘ah tribe, allies of ‘Awf b. ‘Abd ‘Awf b. ‘Abd b. al-Hârîth b. Zuhrah, bought Khabbâb and set him free. According to another version, Khabbâb’s mother and the mother of Sîbâ’ were the same. At any rate, Khabbâb b. al-Aratt joined the family of Sîbâ’520 and as a consequence claimed to have entered an alliance with the Banû Zuhrah.

517. The tribe’s name is Hudhayl; see Ibn Ḥazm, Jamharat, 197. ‘Abdallâh b. Mas’ûd was a close Companion of the Prophet of humble bedouin origin. He held important positions in the caliphates of ‘Umar and ‘Uthmân and was known as one of the greatest experts on the Qur’ân and religious law. See “Ibn Mas’ûd,” EI², III, 873–75 [J.-C. Vadet]; Jeffery, 20–24; Schacht, Origins, 231–33; Khalifah b. Khayyât, Tabaqât, 16; Ibn Ḥanbal, Fadâ’il, 837–44; Ibn Ḥîbbân, Mashâhir, 29; al-Baladhuri, Ansâb, I, 204–5, V, 36–38.

518. An important family from the Qurashi Zuhrah clan; see al-Zubayrî, 265.


520. That is, either as a family member or as a client; freedmen became allies, or clients, of their former masters. See Crone, Roman, Provincial and Islamic Law, 36–38.
Khabbab transmitted many traditions from the Prophet.

Shurahbil b. Hasanah.  
Hasanah was his mother, of the 'Adul clan. His father was 'Abdallah b. al-Muţā' b. 'Amr b. Kindah, an ally of the Banū Zuhrah.

**The Names of Those Who Transmitted [Traditions] from the Prophet, of the Banū Taym b. Murrah**

Among them was Abū Bakr 'Abdallāh b. Abī Quḥāfah—whose name was 'Uthmān—b. 'Āmir b. 'Amr b. Ka' b b. Sa'd b. Taym b. Murrah.

**[Those Who Transmitted Traditions], of the Banū Makhzūm b. Yaqẓah b. Murrah b. Ka'b**


His kunyah was Abū Sulaymān.

Khālid's mother was 'Aşmā', that is, Lubābah al-Ṣuğhrā (junior), bt. al-Ḥārit b. Ḥazn b. Bujayr b. al-Huzam b. Ruwaybah b. 'Abdallāh b. Hīlāl b. 'Āmir b. Ṣa'ṣa'ah. She was the sister of Umm al-Fadl bt. al-Ḥārit, also called Lubābah, the mother of al-'Abbās b. 'Abd al-Muţṭalib's sons. Khālid b. al-Walīd was thus a maternal cousin of 'Abdallāh b. al-'Abbās and a nephew of Maymūnah bt. al-Ḥārit, the Prophet's wife.

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522. She was a client of a member of the Jumah; see Ibn Ḥāzm, *Jamharat*, 162; Ibn Ḥajar, *Iṣābah*, IV, 272. I could not trace the clan 'Adul.

523. A Qurashi clan; see Ibn Ḥāzm *Jamharat*, 135-40.


Khālid transmitted traditions from the Prophet.


`Ayyāsh was among the emigrants to Abyssinia together with his wife Asmā’ bt. Salamah b. Mukharrībah; 528 she bore him his son ‘Abdallāh b. ‘Ayyāsh in Abyssinia. ‘Ayyāsh later returned to Mecca [where he stayed] until the Prophet died, whereupon he moved to Syria and participated in the holy wars. 529 He then returned to Mecca, where he lived until his death.


His mother was ‘Ātkah bt. ‘Abd al-Muṭṭalib b. Hāshim b. ‘Abd Manāf. 533 He was the brother of Umm Salamah, the Prophet’s wife.

‘Abdallāh participated on the Prophet’s side in the conquest of Mecca, [the battle] of Hunayn, and [the siege of] al-Ṭā‘īf. He was hit and killed by an arrow during the siege of al-Ṭā‘īf. This is what

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526. Ibn Ḥibbān, Mashāḥīr, 64; al-Baladhurī, Ansāb, I, 208–10; Ibn Qudāmah, 375–76.
527. The clan is the Nahshal, from the Tamīm tribe; see Ibn Ḥazm, Jamharat, 230; Ibn Ḥajar, Iṣābah, IV, 232.
528. Ibn Ḥajar, Iṣābah, IV, 229.
529. That is, the conquests.
530. See Motzki, 3.
531. That is, the Day of Judgment.
the biographers say, and there is no disagreement among them over this point.

ʻUmar b. Abī Salamah b. Šabd al-Asad b. Hilāl b. Šabdallāh b. ŠUmar b. Makhzūm.534 It was reported that the Prophet fostered him from the time he was nine years old. ʻUmar participated in [the battle of] the Camel on the side of ŠAlī [b. Abī Šālib], who later appointed him governor of Fārs. He died in Medina during the caliphate of ŠAbd al-Malik b. Marwān. He transmitted traditions from the Prophet. ʻUmar’s brother Salamah b. Abī Salamah outlived the Prophet [and died during] the caliphate of ŠAbd al-Malik b. Marwān, but no transmission from the Prophet is recorded from him. He was older than his brother ʻUmar b. Abī Salamah. Umm Salamah, the Prophet’s wife, was the mother of both of them. Their father, Abū Salamah, died during the Prophet’s lifetime. His name was ‘Abdal-lāh b. ‘Abd al-Asad.

ʻAmr b. Ḥurayth b. ŠAmr b. ŠUthmān b. ŠAbdallāh b. ŠUmar b. Makhzūm. His kunyah was Abū Sa‘īd. It was reported that ‘Amr was twelve years old when the Prophet died. He settled in al-Kūfah, where he died in the year 85 (January 14, 704–January 2, 705).

ʻAmr transmitted traditions from the Prophet, among them the following. According to Abū Kurayb [Muhammād b. al-ʻAlā’]—Ibn Numayr and Wākī’ [b. al-Jarrāḥ]—Ismā‘īl b. Abī Khālid—al-Aṣbagh, client of ‘Amr b. Ḥurayth—‘Amr b. Ḥurayth: I used to pray together with the Prophet. At the dawn prayer he used to recite [the following verse]: “I swear not by [the stars] that lag, that run, and that fade away.”535 It is as if I can [even now] hear his voice.

534. Ibn Hibbān, Mashāhir, 50; Khalīfah b. Khayyāt, Ta‘rikh, 184, 294, 303; Ibn Qudāmah, 383.
According to Abū Kurayb [Muhammad b. al-‘Alā’]—Wākī’ [b. al-Jarrāh]: He recited [the following]: “When the sun shall be veiled.”

According to ‘Abd al-Ḥamīd b. Bayān al-Qannād—Muḥammad b. Yazīd—Ismā‘īl b. Abī Khālid—Aṣbagh, client of ‘Amr b. Ḥurayth—‘Amr b. Ḥurayth: I prayed with the Prophet the dawn prayer; it is as if I can [even now] hear his voice, reciting “I swear not by [the stars] that lag, that run, and that fade away.” My mother then took me to him, and he prayed for my success in gaining a livelihood.

‘Amr’s brother Sa‘īd b. Ḥurayth.

He was older than ‘Amr.

It was reported that Sa‘īd participated on the Prophet’s side in the conquest of Mecca, at the age of fifteen. He settled in al-Kūfah, together with his brother ‘Amr, after the Prophet’s death.

Sa‘īd transmitted [traditions] from the Prophet, among them the following. According to [Muḥammad] Ibn Bashshār—‘Abd al-Wahḥāb b. ‘Abd al-Majīd—Ismā‘īl b. Ibrāhīm b. Muhājir—‘Abd al-Malik b. Umayr—‘Amr b. Ḥurayth—his brother Sa‘īd b. Ḥurayth—the Prophet: He who sells a house and does not buy another one instead is not likely to see blessing in that money.

‘Abdallāh b. Abī Rabī‘ah—whose name was ‘Amr—b. Makhzūm.

He was a full brother of ‘Ayyāsh b. Abī Rabī‘ah and the father of the poet ‘Umar b. ‘Abdallāh b. Abī Rabī‘ah.

‘Abdallāh b. Abī Rabī‘ah embraced Islam on the day of the conquest of Mecca. His name had been Bahīr, and the Prophet renamed him ‘Abdallāh when he was converted.

‘Abdallāh transmitted from the Prophet [the following]. According to Sulaymān b. ‘Abd al-Jabbār—Zakariyā’ b. ‘Adī—Ḥātim—Ismā‘īl b. Ibrāhīm al-Makhzūmī—his father—his grandfather, the last reported that the Prophet borrowed from him [a sum of

538. He served the Prophet, ‘Umar, and ‘Uthmān as governor in the Yemen; see Khalīfah b. Khayyāt, Ta’rikh, 128; idem, Ṭabaqāt, 21; Ibn Qudāmah, 377–78.
539. See note 234, above.
money] between 13,000 and 19,000 [dirhams?]. When the Prophet returned from [the battle of] Hunayn he called him and said: "Take your money, may God bless your family and your property. The reward for lending money is only full back payment and praise."\(^\text{540}\)

'Ikrimah b. Abī Jahl—whose name was 'Amr—b. Hishām b. al-Mughīrah b. 'abdallāh b. 'umar b. Makhzūm.

He embraced Islam after the conquest of Mecca.

According to Ahmad b. Uthmān b. Ḥakīm al-Awdī—Shurayḥ b. Salamah—Ibrāhim b. Yūsuf—his father—Abū Ishāq [al-Sabī'i]—'Aмир b. Sa'd [b. Abī Waqqās]: When 'Ikrimah b. Abī Jahl came to the Prophet the latter said to him "Welcome, 0 rider and passenger," or "Emigrant."\(^\text{541}\) ['Ikrimah] related: I said "What shall I say, 0 Messenger of God?" He replied "Say 'I testify that there is no God but Allah and that you are God's messenger.'" I said this, then I continued "What shall I say, 0 Messenger of God?" He replied "Say, 'O Messenger of God, I ask you to bear witness that I am an Emigrant.'" I said that, whereupon the Prophet said "I will grant you today anything you ask [provided that it is something] I would have granted anyone else." I said: "I shall not ask you for money, as I am one of the richest among the Quraysh, but I ask you to forgive me for having fought against you and for having spent money in order to divert [others] from the path of God. If I live long [enough], I shall double that amount [and spend it on the opposite purpose]."

Al-Sā'ib b. Abī al-Sā'ib, father of 'Abdallāh b. al-Sā'ib.\(^\text{542}\)

According to Muḥammad b. 'Umar [al-Waqīdī], he was the Prophet's partner in pre-Islamic times; so it is according to al-Ḥārith—Ibn Sa'd—[Muḥammad b. 'Umar]. According to Hishām b. Muḥammad b. al-Kalbi, however, the Prophet's partner in pre-

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\(^\text{540}\) Apparently this is a tradition against usury, strictly forbidden in Islam. 
\(^\text{541}\) The narrator is not sure of the correct wording and gives two alternatives. The significance of the difference is that, according to the prevailing view, the status of Emigrant was not granted to people who were converted after the conquest of Mecca [lā hiyrah ba'da al-fath]. The second version contradicts this view. 
\(^\text{542}\) Khalīfah b. Khayyāṭ, Ṭabaqāt, 20; Ibn Qudāmah, 386. 'Abdallāh was also a Companion, known for being the Meccan expert reader; see Ibn Ḥajar, Iṣābah, II, 314; al-Ṣafādī, XVII, 187–88; Ibn Sa'd, V, 329; Ibn al-Jazārī, I, 419–20.
Islamic times was 'Abdallāh b. al-Sā'īb b. Abī al-Sā'īb. At any rate, the one discussed in this biography is al-Sā'īb.

According to Abū Kurayb [Muḥammad b. al-'Alā']—Muṣ'ab b. al-Miqdām—Isrā'īl—Ibrāhīm b. Muhājīr—Mujāhid—al-Sā'īb: 'Uthmān b. Affān and Zuhayr b. Umayyah brought me [to the Prophet]. They asked permission to go in to see him and [upon receiving it, went in and] praised me before him. The Prophet said “I know him better [than you do]; were you not my partner in pre-Islamic times?” I said: “Yes, may my father and my mother be ransom for you.543 You were a very good partner; you never quarreled or competed [unfairly].” [Hearing this,] the Prophet said to me: “O Sa'ib, contemplate the virtues you had in the Jāhiliyyah, and adhere to them in Islam. Act hospitably toward your guest, be benevolent toward orphans, and respect those to whom you granted protection (jār).”544

Al-Sā'īb b. Abī al-Sā'īb and his son 'Abdallāh embraced Islam on the day of the conquest of Mecca. 'Abdallāh's kunyah was Abū 'Abd al-Rahmān. As for Qays b. al-Sā'īb, he was a paternal cousin of 'Abdallāh b. al-Sā'īb. [His full name] was Qays b. al-Sā'īb b. 'Uwaymir b. 'Ā'idh b. 'Imrān b. Makhzūm. According to al-Wāqīdī, he was Mujāhid's patron. Al-Wāqīdī reported [the following] on the authority of 'Abd al-Hamīd b. 'Imrān—Mūsā b. Abī Kathīr—Mujāhid: The following verse was revealed in connection with my patron Qays b. al-Sā'īb: “Those who can afford it may ransom [the duty to fast] by feeding a poor man. . . .”545 So he broke the fast and fed one poor man against each day.

The Allies of the Banū Makhzūm Who Outlived the Prophet and Transmitted [Traditions] from Him


It was reported that Yāsir and his two brothers al-Ḥārith and Mālik came to Mecca from the Yemen, searching for a brother of theirs. Al-Ḥārith and Mālik returned [later] to the Yemen,

543. A formula often used when addressing the Prophet, indicating the speaker's reverence toward him.
544. Jār means at once a neighbor, a person who is given protection, and the one who grants protection. See also note 55, above.
whereas Yāsir remained in Mecca and entered an alliance with Abū Ḥudhayfah b. al-Mughirah b. ‘Abdallāh b. ‘Umar b. Makhzūm. Abū Ḥudhayfah’s name was Muhāshim, or Muḥāshim, and he was one of Those Who Mocked the Prophet (mustahzi‘ūn). Abū Ḥudhayfah gave Yāsir in marriage a slave girl of his named Sumayyā bt. Khabbat; she bore him ‘Ammār, who was freed by Abū Ḥudhayfah. Yāsir, Sumayyā, and ‘Ammār were converted upon the rise of Islam. ‘Ammār participated on the Prophet’s side in all the events (mashāhid). He outlived the Prophet and transmitted [traditions] from him. He was killed in the battle of Ṣiffīn, [fighting] on ‘Ali’s side.


His kunyah was Abū Ḥafṣ.

‘Umar’s son ‘Abdallāh.
His kunyah was Abū ‘Abd al-Rahmān.

His kunyah was Abū ‘Abd al-Rahmān.
Zayd was older than his brother ‘Umar and an earlier convert. He was the standard-bearer in the battle of Yamāmah. It was reported that he did not cease to advance, carrying [the flag], and to fight with his sword until he was killed.

His kunyah was Abū al-A‘war.

546. See Muḥammad Ibn Ḥabīb, Muḥabbār, 158–60; Ibn Ishāq, Siyar, 273–75.
547. A Qurashi clan; see Ibn Ḥazm, Jamharat, 150–59.
Sa‘īd was an early convert. He had embraced Islam before the Prophet entered the house of al-Arqam to preach from there. Sa‘īd did not take part in [the battle of] Badr, but he did participate in Uhud and [all] the Prophet’s battles that took place afterward.

[Those of the Banū Jumah Who Outlived the Prophet and Transmitted Traditions from Him]

He outlived the Prophet and transmitted [traditions] from him.
He belonged to the converts of the conquest [of Mecca].
According to Yūsuf b. Ḥammād al-Ma‘nī—‘Uthmān b. ‘Abd al-Raḥmān al-Jumahī—Muḥammad b. al-Faḍl b. al-‘Abbās: Ṣafwān b. Umayyah came to see us while we were having a feast. When the food was served he said “Eat the meat with your front teeth, for I heard the Prophet say ‘Eat meat with your front teeth, for it is more appetizing, more wholesome and more enjoyable [in this way].’”

Abū Maḥdhūrah the muezzin.
His name was Aws b. Mi‘yar b. Lawdān b. Rabī‘ah b. Sa‘d b. Jumāh. There is another version of his name and genealogy: Samurah b. ‘Umayr b. Lawdān b. Wahb b. Sa‘d b. Jumāh. He had a full brother named Aws.
He outlived the Prophet for some time and transmitted [traditions] from him.


Ibn Umm Maktūm, the Prophet’s muezzin.
There are different opinions as regards his name. The Medinan
genealogists hold that it was 'Abdallāh, whereas, according to the Iraqi genealogists, it was 'Amr. All are agreed, however, about his genealogy: He was the son of Qays b. Zā'īdah b. al-Asamm b. Rawāḥah b. Ḥajar b. Ma'īş b. 'Āmir b. Lu'ayy. Another version has Zā'īdah b. al-Asamm b. Harim b. Rawāḥah.

Ibn Umm Maktūm outlived the Prophet and transmitted [traditions] from him.


'Āmir b. Mas'ūd.550

He transmitted [traditions] from the Prophet.

According to Muhammad b. 'Umārah al-Asadī—'Ubaydallāh b. Mūsā—Isrā'il—Abū Ishāq—an old man of the Quraysh by the name of 'Āmir b. Mas'ūd—the Prophet: Fasting in winter is like spoils easily acquired, for the nights are long and the days are short.551

[Those of the Kinānah Who Outlived the Prophet and Transmitted Traditions from Him]552


He outlived the Prophet and transmitted [traditions] from him. According to Muḥammad b. 'Abdallāh b. 'Abd al-Ḥakam—Ibn

550. I was not able to trace an 'Āmirī by this name (as al-Ṭabarī's rubric necessitates). There is, however, a rather well-known Jumāhī named 'Āmir b. Mas'ūd who was elected governor by the Kūfān at the beginning of the second civil war. See al-Balādhurī, Ansāb, IVa, 87, 100–1, V, 190. The description here ("an old man of the Quraysh") is not appropriate for such a figure. However, Ibn Ḥajar Iṣābah, II, 260, Tahdhib, V, 70, ascribes to this Jumāhī the same tradition recorded in the Dhayl. See also Ibn Qudāmah, 456. It is worthwhile noting that this tradition is not recorded in Zaghlūl's Mawsūʿat aṭṭārāf al-ḥadīth.

551. There is a play on words here: "spoils easily acquired" is in Arabic ghanīmah bāridah, and the latter word's common meaning is "cold."

552. No heading is given in the text. The biographies following Nawfal's are of people of the Layth and Ghīfār clans. Both these and al-Dīl, Nawfal's clan, belonged to the Kinānah tribe.
Abī Fudayk—Ibn Abī Dhi'b [al-'Āmiri]—Ibn Shihāb [al-Zuhri]—Abū Bakr b. 'Abd al-Raḥmān b. al-Ḥārith b. Hishām—Nawfal b. Mu'āwiyah al-Dīlī—the Prophet: Whoever misses a prayer, it is as if he were deprived of his family and property.

Sulaymān b. Ukaymah al-Laythī.553
He transmitted [traditions] from the Prophet.
According to Saʿīd b. 'Amr al-Sakūnī—al-Walīd b. Salamah al-Filāṣṭīnī—Yaʾqūb b. 'Abdallāh b. Sulaymān b. Ukaymah al-Laythī—his father—his grandfather: We said to the Prophet "We hear traditions, and we cannot repeat them [exactly] as we heard them." The Prophet replied "There is no harm done as long as you do not make forbidden things lawful or lawful things forbidden and as long as you convey the correct meaning [of the tradition]."554

Faḍālah al-Laythī.555
He transmitted [traditions] from the Prophet.
According to al-Ḥasan b. Qaza'ah al-Bāhili—Maslamah b. 'Alqamah—Dāʾūd b. Abī Hind—Abū Ḥarb—'Abdallāh b. Faḍālah—his father: I went to the Prophet and embraced Islam; he informed me about the prayer times, and I said "O Messenger of God, these are hours at short intervals, and I am a working man, so give me a general guideline." The Prophet said "Do your best not to neglect the two 'aṣrās." I asked "What are the two 'aṣrās, O Messenger of God?" He replied "The prayer before dawn and the one before sunset."556

553. Called Sulaym in Ibn Ḥajar, Ḥibāḥ, II, 73. The tradition is recorded here with the same isnād.
554. The issue raised here is the permissibility of transmitting paraphrased traditions, a practice apparently common in the early days of Islam; in later times transmission verbatim was required. See Goldziher, Muslim Studies, II, 186–87 (riwāyah bi-al-ma'na vs. riwāyah bi-al-lafz).
555. Khalifah b. Khayyāt, Ṭabaqāt, 30; Ibn Ḥajar, Ḥiḥāḥ, III, 208. Biographers are confused about this obscure figure.
556. 'Aṣrayn and 'aṣrān, both dual forms of 'aṣr, literally meaning "the two afternoon prayers," but the Arabic allows the combination of two different things under a dual appellation, for example, al-ʿUmarānī, which means not "the two men named 'Umar" but "Abū Bakr and 'Umar." For the time of the prayers, see Rubin, "Morning and Evening Prayers"; "Miḥāṭ," EP, VII, 26–27 [A. J. Wensinck].
According to Iṣḥāq b. Shāhīn al-Wāṣiṭī—Khālid b. ‘Abdallāh—Dā‘ūd—Aḥbār—‘Abdallāh b. Faḍālah al-Laythī—his father: The Prophet taught me, among other things, [the following]: “Observe the five prayers.” I said: “I have work to do at such hours, so give me a general guideline that will suffice if I observe it.” The Prophet said “Observe the two ‘aṣrs.” This meant nothing in our dialect, so I asked “What are the two ‘aṣrs?” He said “The prayer before dawn and the one before sunset.”


His wife was Salmā bt. ‘Umayr, sister of Asmā’h b. ‘Umayr al-Khath‘amiyyah.

Shaddād transmitted from the Prophet [the following]. According to Mūsā b. Ismā‘il—Jarīr b. Hāzim—Muḥammad b. ‘Abdallāh b. Aḥbār b. Ya‘qūb al-Dabbī—‘Abdallāh b. Shaddād b. al-Hādī—his father: The Prophet came out to us in one of the—I think he said: two evening prayers (ṣalātay al-‘aṣhīyy)—carrying one of his daughter’s children, al-Ḥasan or al-Ḥusayn. He moved forward and placed him at his right foot. The Prophet bowed for a long time during his prayer. I raised my head from among the people, and there was the Prophet bowing, the child riding his back. I resumed bowing, and when the Prophet [was finished and] was about to leave people asked him “O Messenger of God, at this prayer you performed the bowing in a way you [never] did before; was it a [divine] order or inspiration?” He said “Nothing of this kind; only this [grand]child of mine rode my back, and I hated to rush him before he was satisfied.”


God forgive the Ghifar and be in peace with the Aslam. O God, curse Ri'l, Dhakwân, and 'Uṣayyah.\textsuperscript{559} Khufaf said: This is why the unbelievers were cursed.

Rāfī' b. 'Amr, al-Ḥakam b. 'Amr's brother.\textsuperscript{560}

He transmitted [traditions] from the Prophet.

According to 'Abd al-Rahmân b. al-Walid al-Jurjâni—Muslim b. Ibrâhîm—Sulaymân b. al-Mughîrah—Humayd b. Hilâl—'Abdallâh b. al-Ṣâimit—Abû Dharr: the Prophet said "My community after me," or he said:\textsuperscript{561} "There will be in my community people who will read the Qur'ân, but it will not pass through their throats. They will fall out of the religion as [swiftly] as an arrow bolts when shot and will not return [to believe]. They will be the worst of mankind and of [the whole] Creation." Sulaymân said "I am very much inclined to think that he said 'The trait [by which they will be known] will be their [internal] disagreement.'\textsuperscript{562} 'Abdallâh b. al-Ṣâimit related: I met Râfī' b. 'Amr al-Ghifârî, al-Ḥakam b. 'Amr's brother, and I said to him "I [transmit a tradition I] heard from Abu Dharr, where he said such-and-so," and I mentioned to him this report. He said: "Why does this surprise you? I heard it from the Prophet."

Naṣr b. 'Abîdah al-Naṣrî.\textsuperscript{563}

He transmitted [traditions] from the Prophet.

According to Muḥammad b. 'Uma'rah al-Asadi—'Ubaydallâh b. Mûsâ—Isrâ'il—Abû Ishâq—'Abdah b. Ḥazn al-Naṣrî: Camel herd-ers and shepherds held a disputation for rank in the Prophet's

\textsuperscript{559} The clan names Ghifar and Aslam originate in the roots gh-f-r and s-l-m, denoting forgiveness and peace respectively. Ri'l, Dhakwân, and 'Uṣayyah are clans of the Sulaym tribe. On the last three see Lecker, \textit{Banû Sulaym}, passim. They were involved in the massacre of the Prophet's Companions at Bi'r Ma'unah in the year 4/626; see Kister, "Expedition of Bi'r Ma'una."

\textsuperscript{560} Khalifah b. Khayyat, \textit{Tabaqät}, 32; Ibn Ḥibbân, \textit{Mashāḥīr}, 68. He was of the Ghifar clan; his brother al-Ḥakam was governor of Khurāsān in the time of Mu'āwiyyah. See also al-Ṭabarî, \textit{Tarîkh}, II, 79.

\textsuperscript{561} That is, another version.

\textsuperscript{562} Al-Ṭabarî, \textit{Tarîkh}, I, 1682; Ibn Hishâm, IV, 139. This is a political tradition aimed against disunity, hence against disobedience to the rulers. See note 487, above.

\textsuperscript{563} There is a confusion regarding his name and identity; see below, where he is called 'Abdah b. Ḥazn; Ibn Ḥajar, \textit{Isâbah}, II, 434.
The camel herders said: "What are you, shepherds, do you [ever] surpass anyone for any [merit] or gain anything [worthwhile]? These are merely wretched sheep you graze, then bring back in the evening." [Thus] the camel herders silenced the shepherds, whereupon the Prophet said: "Dā'ūd was sent [as a prophet], and he had been a shepherd; Mūsā was sent [as a prophet], and he had been a shepherd. And I was sent [as a prophet], and I had grazed the sheep of my family at Ajyād." So the shepherds won the contest from the camel herders.

[Those of the Tamīm Who Outlived the Prophet and Transmitted Traditions from Him]

Al-Farazdaq’s paternal uncle.

He transmitted from the Prophet [the following]. According to Yazīd b. Ḥarūn—Jarīr b. Ḥāzim—al-Ḥasan—Ṣa’ṣa’ah b. Mu’āwiyah, the poet al-Farazdaq’s paternal uncle. This is what Yazīd said. [Anyway, Ṣa’ṣa’ah] came to the Prophet, and [the latter] read to him the following verse: “Whoever has done a particle’s weight of good shall see it, and whoever has done a particle’s weight of evil shall see it.” Whereupon [Ṣa’ṣa’ah] said “This suffices me; I shall not hear another [verse].”

Sulaym b. Ḧābir al-Hujaymi, Abū Jurayy.

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564. Competitions for superiority (mufākharah) were common in pre-Islamic times. They consisted of an argument held by the competitors in public or in the presence of an arbiter; see Goldziher, *Muslim Studies*, I, 57–63.

565. *Hāl tajubbāna shay’an aw tusībūnahu*. The Cairo and Dār al-Fikr editions [both, incidentally, on p. 567!] have *takhubbūna*, "you like," which does not make sense here, whereas the variant adduced by de Goeje is *takhubbūna*. The meaning "surpass" for *tajubbāna* is to be found in Kazimirski, s.v. ji-b-b.


567. No heading is given in the text, but the next three biographies are of Tamīmīs.

568. Ibn Sa’d, VII/1, 25. Note that al-Farazdaq’s pedigree is al-Farazdaq b. Ghālib b. Ṣa’ṣa’ah, so that his paternal uncle should be son of Ṣa’ṣa’ah, not son of Mu’āwiyah. There is a confusion between Ṣa’ṣa’ah b. Mu’āwiyah, uncle of the famous Tamīmī leader al-Āhnaf b. Qays, and Ṣa’ṣa’ah b. Nājiyah, al-Farazdaq’s grandfather; see Ibn Ḥajar, *Iṣabah*, II, 185–86.

569. Qurʾān 99:7–8; Bell, II, 672.

570. This expresses admiration; cf. Ibn Ḥajar, *Iṣabah*, II, 186.

According to Ishaq b. Ibrāhīm al-Ṣawwāf—Yūsuf b. Ya’qūb al-
Sadūsī—Abd al-Wāḥid b. Wāṣil—Abū Ghifār—Abū Tamīmah—
Abū Jurayy: I came across someone surrounded by people who
obeyed him. They were content with whatever he told them. I said
to myself “This is a man!” [I asked] who he was, and I was told that
he was God’s Messenger. I said “May peace be upon you O Mes-
senger of God, may peace be upon you.” The Prophet said “‘May
peace be upon you’ is a greeting for the dead; you should say ‘Peace
be upon you.’”\(^{572}\) So I said “Peace be upon you, O Messenger of
God; are you [indeed] God’s Messenger?” He said: “Yes, I am the
Messenger of God, Who will hear your prayer if any harm comes to
you or a drought befalls you. And, if you enter a land or [another
version:] a desert and your riding beast is lost and you pray to Him,
He will guide it back to you.” I said “Let my father and mother be
ransom for you, O Messenger of God; [please] instruct me.” The
Prophet said “Do not curse anyone.” I never cursed after this any
free man or slave or sheep or camel. [The Prophet also] said: “Do
not skimp on good deeds; if you speak to your brother, do so with a
cheerful face, for this is a good deed. Raise your garment (izdr)\(^{573}\)
halfway up your leg, or else [leave it] down your ankles. Beware of
letting loose your garment, for this is vanity, and God does not
like vanity. And, if someone admonishes you for something he
knows about you, do not [retaliate by] admonishing him for some-
thing you know about him, for the evil outcome of such an act
will affect you.”

Ḥarmalah al-'Anbari.\(^{574}\)

He transmitted [traditions] from the Prophet.

According to Ibn al-Muthannā—'Abd al-Raḥmān b. Mahdī—
Qurrah b. Khālid—Dirghāmah b. 'Ulaybah b. Ḥarmalah al-'An-
barī—his father—his [grand]father: I went to the Prophet together
with [other] delegates from the clan. [While we were there] he led

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\(^{572}\) The difference is in the order of the words, which cannot be translated very
well into English. The greeting for the dead is 'alayka al-salām, whereas the usual
greeting is al-salām 'alayka. Cf. Ibn Qayyim al-Jawziyyah, II, 26; Abū al-Layth al-
Samarqandi, fol. 34a-b.

\(^{573}\) That is, that which covers the lower part of the body.

\(^{574}\) Ḥarmalah b. 'Abdallah b. Anas, a rather insignificant Companion of the
Tamīmī clan Banū al-'Anbar; see Khalīfah b. Khayyāt, Ṭabaqāt, 42. On the 'An-
barīs, see Landau-Tasseron, “Processes.”
the morning prayer for us. I looked at the faces of the people and hardly knew them, that is, because of the darkness.\textsuperscript{575}

\textbf{Those of the Banū Ḍabbah b. Udd b. Ṭābikhah b. al-Yās b. Muḍar \{Who Outlived the Prophet and Transmitted Traditions from Him\}}

Salmān b. ʿĀmir al-Ḍabbī.\textsuperscript{576}

He transmitted traditions from the Prophet, among them the following. According to Bishr b. Diḥyah al-Baṣrī—Ḥammād b. Zayd—ʿĀṣim—Ḥafṣah bt. Sīrīn—al-Rabāb, a woman of the Banū Ḍabbah—Salmān b. ʿĀmir—the Prophet: Have dates for breakfast, and if no dates are available, have water, for water is pure.

ʿAbdallāh b. Sarjis al-Muzānī.\textsuperscript{577}

He transmitted \{traditions\} from the Prophet.

According to Naṣr b. ʿAlī al-Jahāmī—Nūḥ b. Qays—ʿAbdallāh b. ʿImrān—ʿĀṣim al-Aḥwal—ʿAbdallāh b. Sarjis al-Muzānī—the Prophet: Following the right course, being temperate, and aiming at what is right form one of twenty-four parts of prophecy.\textsuperscript{578}

Maysarah al-Fajr, who was, as was reported, Budayl b. Maysarah’s father.\textsuperscript{579}

He transmitted \{traditions\} from the Prophet.

According to [Muḥammad] Ibn Bashshār—ʿAbd al-Raḥmān—Manṣūr b. Saʿd—Budayl—ʿAbdallāh b. Shaqīq—Maysarah al-Fajr: I said “O Messenger of God, when was it ordained that you should

\textsuperscript{575} Ghalas means the darkness at the end of the night. This tradition is about the correct time for the morning prayer.

\textsuperscript{576} Khalīfah b. Khayyāṭ, Ṭabaqāt, 39, 177.

\textsuperscript{577} As he is included in the chapter on Ḍabbah, he is probably not of the well-known Muzaynah tribe but of the ‘Amr b. Udd, a brother tribe of Ḍabbah, known as Muzaynah after their female ancestor. See Ibn Ḥazm, Jamharat, 201. Ḥaḍallāh was an ally of the Qurashi clan Makhzūm. His being the Prophet’s Companion is disputed; see Ibn Ḥajar, Isābah, II, 315–16.

\textsuperscript{578} That is, such behavior is characteristic of prophets and therefore commendable. Other commendable traits or modes of behavior are characterized in the same way. See Abū Dāʾūd, Sunan, Kitab al-Ādāb, no. 3; Mālik, al-Muwatta’, Kitāb al-shaʿar, no. 17.

\textsuperscript{579} Said to belong to the ‘Āmirī tribe the Banū ‘Uqayl but apparently known only in connection with this tradition. See Ibn Ḥajar, Isābah, III, 470; Khalīfah b. Khayyāṭ, Ṭabaqāt, 59; Ibn Saʿd, VII/1, 41.
be a prophet?” He replied “At the time when Ādam was in the process of being created.”


The poet Nabighah of the Ja‘dah.

His name was Qays b. ‘Abdallāh b. ‘Udas b. Rabī‘ah b. Ja‘dah. He transmitted [traditions] from the Prophet.


Our glory reached the skies, our forefathers’ too,
   yet it is a higher rank we aspire to.
There is no good in deliberateness (ḥilm) without
   bursts of anger (bawādir) to keep its purity intact.
There is no good in impetuousity (jahl) without
   a firm man (ḥalīm), who accomplishes when starting an act.

The Prophet said: “You [spoke] well, Abū Laylā”—he said that three times—“may your teeth not be broken. What is the rank [you aspire to], O Abū Laylā?” I said “Paradise.” He said “Paradise, if God so wills.”

The poet Humayd b. Thawr al-Hilālī.

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580. Literally, “when Ādam was between spirit and body.”
581. A clan of the great northern confederation ‘Āmir b. Ša‘ṣa‘ah; see Ibn Ḥazm, Jamharat, 289.
583. The verses are part of a long poem; see Abū Zayd al-Qurashi, II, 774–86 [66, 72, 73]. On the concept of ḥilm, i.e., moral integrity, deliberation, mildness, as opposed to jahl, i.e., impetuosity, hasty, passion, see Goldziher, Muslim Studies, I, 201–8.
Excerpts from The Supplement to the Supplemented

Those of the Banū Numayr\(^585\) b. ‘Āmir b. Ṣa’ṣa‘ah
[Who Outlived the Prophet and Transmitted Traditions from Him]

Abū Zuhayr al-Numayri.\(^586\)

He transmitted traditions from the Prophet, among them the following. According to Muḥammad b. ‘Awf al-Ṭā‘ī-Muḥammad b. Ismā‘īl-Ḍamḍam-Shurayḥ-Abū Zuhayr al-Numayri—the Prophet: Do not fight locusts, for they are counted among the greatest armies of God.\(^587\)

Yazīd b. ‘Āmir al-Suwā‘ī.\(^588\)

He had fought on the idolators’ side in the battle of Ḥunayn and was later converted to Islam. He transmitted [traditions] from the Prophet.

According to Muḥammad b. Yazīd al-Adamī-Ma‘n, that is, b. ‘Īsā al-Qazzāz-Sa‘īd b. al-Ṣa‘īb al-Ṭā‘īfī—his father—Yazīd b. ‘Āmir: When the Muslims retreated in the battle of Ḥunayn, the Prophet stretched out his hand to the ground and picked up a handful of soil. He advanced with it toward the idolators who were pursuing the Muslims, threw it in their faces, and said “Go back, may your faces be deformed.” We withdrew, every one of us noticing the others’ taking motes out of their eyes.


He was a Companion of the Prophet and transmitted traditions from him.

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\(^586\) Confused with one Abū Zuhayr al-Anmārī; see Ibn Ḥajar, *Iṣābah*, IV, 77–78 [including the locust tradition].

\(^587\) Cf. Qur‘ān 7:133. The black spots on their wings are inscriptions identifying God as the Lord of the world, Creator and Commander of the locust army; see al-Kashshī, 54. There is a debate among scholars whether or not the killing of locusts is permissible. See Abū al-Layth al-Samarqandī, fol. 90a-b; Kister, “Locust’s Wing.” On the permissibility of killing lizards, snakes, and ants, see Muslim, *Ṣaḥīḥ*, 1752–60 [kitāb al-salām, 37–39].


Abū Maryam Mālik b. Rabīʿah al-Salūlī, father of Burayd b. Abī Maryam.591

He transmitted traditions from the Prophet.

According to [Muḥammad] Ibn Ḥumayd—Jarīr [b. ‘Abd al-Ḥammād]—‘Āṭāʾ [b. al-Sāʿīb]—Burayd b. Abī Maryam—his father: The Prophet stood among us on a certain occasion and told us about the events that will occur until Doomsday.

Al-Hirmās b. Ziyād al-Bāhili.592

He transmitted traditions from the Prophet, among them the following. According to al-ʿAbbās b. Abī Ṭalib—ʿAbdallāh b. Imrān al-Iṣbahānī—Yahyā b. Ḍurays al-Rāzī—ʾIkrimah b. ʿAmmār—Hirmās: I was riding behind my father,593 and I saw the Prophet riding a camel and uttering the formula labbayka. He was per-

589. One of the merits of the first caliph, Abū Bakr, which made him qualified to rule (in the eyes of Sunnī Islam), was his participation with the Prophet in the Emigration. The Shiʿī propaganda counterbalanced this argument with the claim that ‘Ali remained in Mecca and joined the Prophet in Medina later for one of two purposes (or both): to cover up, at peril of his own life, for the Prophet until he was safely far from Mecca or to pay the Prophet’s debts. In addition, the very expression “‘Ali belongs to my family and I to his,” was used in Shiʿī propaganda to legitimize the Shiʿī claim to rule.

590. This is a tradition legitimizing the Shiʿī claim to power by making ‘Ali the sole authorized transmitter of messages from the Prophet. The messages mentioned here refer to the Prophet’s divine mission. Note that in his speech at the Farewell Pilgrimage the Prophet asked the audience several times “hal bal-laghtu?” that is, “have I effectively transmitted the divine message?”


592. Khalīfah b. Khayyāt Ṭabaqāt, 47, 289; Ibn Ḥibbān, Mashāhir, 413.

593. That is, on the same riding beast.
forming the Ḥajj and the lesser pilgrimage (ʻumrah) together [on that occasion].

[Those of the Banū Taghlib Who Outlived the Prophet and Transmitted Traditions from Him]


According to [Muḥammad] Ibn Ḥumayd—Jarīr [b. ‘Abd al-Ḥamīd]—‘Atā’ [b. al-Sā‘ib]—Ḥarb b. ‘Ubaydallāh—his maternal grandfather, who was a man of the Banū Taghlib: We embraced Islam and went to the Prophet. I said [to him] “My people have embraced Islam, so teach us.” He said “Go and teach them about the prayer and the giving of legal alms.” He then informed me about the legal alms due on camels, cattle, sheep, gold, and silver. I turned [to go] away, having memorized everything he taught me, except the legal alms. I went back to him and said “I have memorized everything, except the legal alms.” So he taught me again, but when I turned [to go] away I forgot them [again]. So I went back to him and said: “I have memorized everything but the legal alms. Shall I [simply] tax them the tenth [of their property]?” the Prophet said “No, the tenth is obligatory only on Jews and Christians, not on Muslims.”

594. There was a debate about the permissibility of performing the Ḥajj and the lesser pilgrimage (ʻumrah) together, see Rubin, “Great Pilgrimage.” On the formula labbayka, see p. 103, above.

595. A large confederation of northern origin. They dwelt in southern Iraq before Islam and professed Christianity, continuing to adhere to it after the Muslim conquests. See Caskel, II, 27; Ibn Ḥazm, Jamharat, 303–7, 469.

596. The origin of such an entry would be a chain of transmission (isnad) running “Ḥarb b ‘Ubaydallāh heard his maternal grandfather . . .” This grandfather is ignored in most of my sources; Ḥarb himself was a Kūfān of the tribe of Thaqīf. See Ibn Ḥībān, Thiqāt, IV, 172; Ibn Ḥajār, Tahdhib, II, 198.

597. Abū ‘Ubayd, 212.

598. See Ben Shemesh, I, 94–103, III, 45–50, 54–57, for detailed sums of legal alms, as well as debates on various types of property.

599. See the discussion on the permissibility of levying the tenth (ushr) in Abū ‘Ubayd, 211–18; Ben Shemesh, I, 103–9, II, 78–83, III, 30. The Banū Taghlib who remained Christians refused to pay the jizyah (poll tax taken from non-Muslims) because it involved humiliation, whereas they were proud Arabs. A compromise was reached according to which they paid a tenth of their property. See Abū ‘Ubayd, 217; Ben Shemesh, I, 54–58; cf. van Arendonck, 143, 325–26 [appendix VI].
The Names of Those Who Believed in the Prophet and Followed Him during His Lifetime, Then Outlived Him and Transmitted [Traditions] from Him, of Yemeni Tribes


The genealogists disagree about the pedigree of Qaḥṭān [himself].601 Some trace him back to Ismā‘īl b. Ibrāhīm, saying that his [name] was Qaḥṭān b. al-Hamaysa‘ b. Tayman b. Nābt b. Ismā‘īl b. Ibrāhīm. Hishām b. Muhammad [al-Kalbi] held this genealogy [as true]. He quoted his father as saying that he had been contemporaneous with [older] scholars and genealogists who traced Qaḥṭān’s pedigree in this way. Other [genealogists] argue that the [name] was Qaḥṭān b. Fāligh b. ‘Ābir b. Shālakh—there is a version with kh and one with h—b. Arfakhshad b. Nūḥ, may God bless him and all the other prophets.602

The mother of [the clans] al-Aws and al-Khazraj, sons of Ḥarīthah, was al-‘Anga’, that is, Qaylah bt. Kāhil b. ‘Udhrah b. Sa‘d, that is, Sa‘d b. Hudhaym. [This Sa‘d] was traced back to Hudhaym because the latter, who had been an Abyssinian slave, raised him, so Hudhaym’s name became predominant in Sa‘d’s genealogy. In fact, Sa‘d’s [genealogy] was Sa‘d b. Zayd b. Layth b. Süd b. Aslum b. al-Ḥāf b. Qudā‘ah.

Sa‘d b. Mu‘ādh was the Aws’ leader until his death on the Prophet’s return from the attack on the Banū Qurayzah.603 I have already recorded his biography.604

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600. By Aws b. Ḥarīthah the Medinan tribe is meant; it belonged to the great southern confederation of the Azd.
601. See, e.g., Ibn Ḥazm, Jamharat, 7–8. About the permissibility of such debates, see Goldziher, Muslim Studies, I, 95–96.
602. Ṣallā Allāh ‘alayhi; see note 379, above.
603. The last Jewish tribe in Medina, besieged by the Prophet in the year 5/627. The men were executed, the women and children taken into slavery. See Kister, “Massacre.”

He transmitted traditions from the Prophet.


Khuzaymah b. Thābit’s brother.

He transmitted traditions from the Prophet, among them the following. According to ‘Abd al-Rahmān b. ‘Abdallāh b. ‘Abd al-Ḥakam—Abū Zur‘ah [al-Dimashqī]—Yūnus [b. Yazīd al-Ayli]—Ibn Shihāb [al-Zuhri]—‘Umārah b. Khuzaymah b. Thābit. [Now], Khuzaymah b. Thābit was the man whose testimony was considered by the Prophet as equivalent to that of two people. ‘Umārah quotes his paternal uncle [that is, Khuzaymah’s brother], who was a Companion of the Prophet [as saying]: Khuzaymah b. Thābit saw himself in a dream, prostrating himself above the Prophet’s forehead. Khuzaymah went to the Prophet and told him [about it], whereupon the Prophet lay down and said “Make your dream true.” So Khuzaymah prostrated himself above the Prophet’s forehead.

‘Abdallāh b. Ḥanẓalāh b. al-Rāhib.

He transmitted [traditions] from the Prophet.


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605. "God says" means “there is a verse in the Qur’ān,” but this particular sentence is not in the Qur’ān. According to De Goeje, this may be a paraphrase of Qur’ān 22:41.

606. An eminent Anṣārī killed in Medina by the caliph’s army in the battle of al-Harrāh, one of the events of the second civil war (in the year 64/683). See “‘Abd Allāh b. Ḥanẓala,” EI², I, 45; Khalīfah b. Khayyāt, Ta’rīkh, 227–30; idem, Ṭabaqāt, 236–37.
the circumambulation of the House\textsuperscript{607} riding a she camel, without striking or urging her, without calling “Go on! go on!”

'Uwaymir b. Ashqar, of the Banū Ḥārithah b. al-Ḥārith.\textsuperscript{608}
He transmitted [traditions] from the Prophet.

According to al-'Abbās b. al-Walīd al-Bayrūtī—his father—al-Awzā‘ī\textsuperscript{609}—Yaḥyā b. Sa‘īd al-Anṣārī—‘Abbād b. Tamīm—'Uwaymir b. Ashqar al-Anṣārī al-Māzinī, [who related] that [once] he had slaughtered his sacrificial animal before the Prophet prayed.\textsuperscript{610} He then went to the Prophet and told him [about it], whereupon the Prophet ordered him to go back [and go on with] the offering.


Mujammi' b. Jāriyah, of the Banū 'Amr b. 'Awf.\textsuperscript{612}
He transmitted traditions from the Prophet.

\textsuperscript{607} That is, the Ka'bah.
\textsuperscript{608} Khalīfah b. Khayyāt, \textit{Tabaqāt}, 105.
\textsuperscript{609} An early, famous Syrian jurist; see his biography p. 255, below.
\textsuperscript{610} That is, during the festival of Ḥādīth, on Dhū al-Ḥijjah 10.
\textsuperscript{611} This tradition is the exact opposite of the previous one, reflecting the jurists’ debate on this point. The difference between the two depends on the reading of one letter. \textit{Ya‘ūda li-dahiyyatihi} in the first tradition means “to go back to his sacrifice,” whereas \textit{ya‘ūda bi-dahiyyah ukhrā} in the second tradition means “to come back with another sacrifice.” De Goeje’s explanation that \textit{li-dahiyyatihi} means \textit{bi-ukhrā (“with another one”) is unwarranted.
\textsuperscript{612} Considered one of the Munāfiqūn (“the Hypocrites”), i.e., those Muslims who opposed the Prophet on certain occasions. See Ibn Ḥajar, \textit{Iṣābah}, III, 366; al-Balādhurī, \textit{Ansāb}, I, 276.

Ḥudhayfah b. al-Yamān, Abū ‘Abdallāh.613


Abū Ayyūb was present at the ‘Aqabah meeting with the seventy Anṣāris. He took part on the Prophet’s side in [the battles] of Badr, Uḥud, and the Ditch and all the [other] events. He transmitted many traditions from the Prophet.

He transmitted traditions from the Prophet.


614. A clan of the Aws [Anṣār].
615. The following biographies are of people of the Khazraj, the brother of the Aws.
616. The spokesman of the Anṣār and their commander in the battle of Yamāmah in the apostasy wars; see Khalīfah b. Khayyāt, Taḥaqqat, 94; Ibn Ḥibbān, Mashāhir, 34.
move the sorrow from Qays b. Shammās.”

The Prophet then took some earth from Būthān, put it in a vessel containing some water, and poured it on him.

Abū al-Yasar Ka'b b. 'Amr.

He transmitted [traditions] from the Prophet.


'Ubayd b. Rifā'ah al-Zuraqi.

According to Ḥawtharah b. Muḥammad al-Minqarī and Saʿīd b. al-Rabī' al-Rāzī—Sufyān—'Amr—'Urwah b. 'Āmir—'Ubayd b. Rifā'ah al-Zuraqi: Asmā' said: “O Messenger of God, the Banū Ja'far are hit by the evil eye. Shall we seek a [counter]charm for them?” He said “Yes; had anything come before predestination, it would have been the evil eye.”

Khallād b. Rifā'ah b. Rāfi'.

He transmitted [traditions] from the Prophet.


617. Note that it is not Thābit but his father who is blessed. This may be because the blessing is uttered in rhymed, rhythmic prose. The addition of “Thābit” would have spoiled the rhythm, whereas the omission of Shammās would have spoiled the rhyme.

618. One of the three wadis of Medina. See Yāqūt, Mu'jam al-buldān, I, 662; al-Samhūdī, 1071–72.


620. That is, one who participated in the battle of Badr.


622. Practices connected with magic or sorcery had pagan origins and were therefore objectionable, but often they could not be abolished; hence the debates on them that arose among Muslims and the ascription to the Prophet of their condemnation or otherwise. See Fahd, chap. 4; cf. Guillaumé, 240 n.

623. Brother of the former; see Khalīfah b. Khayyāt, Ṭabaqāt, 100.
Rāfi’, who was counted among the participants in [the battle of] Badr: A man came to the Prophet, who was sitting, and prayed close to him. When he had finished he approached the Prophet and greeted him. The Prophet said “Pray again, because [it is as if] you did not pray.” He prayed as before, and when he had finished, approached the Prophet and greeted [him]. The Prophet said to him “Pray again, because [it is as if] you did not pray.” The man said “O Prophet of God, teach me.” The Prophet said: “When you turn towards the Ka'bah utter the formula ‘God is the greatest,’ then recite whatever God wishes you to recite,624 when you lower your head put your hands on your knees and stretch your back. You have to make room for lowering your head. When you raise your body straighten your spine so that your bones return to [their right places in their] joints. Make room for your prostration, and when you raise your body sit on your left thigh. Do the same in every lowering of the head and every prostration until you finish [your prayer].”

Ziyād b. Labīd b. Tha’labah b. Sinān, one of the Banū Bayāḍah b. ‘Āmir b. Zurayq.625

He transmitted [traditions] from the Prophet.

According to Ibn Waki’—his father—al-A’marsh—Salām b. Abī al-Ja’d—Ziyād b. Labīd: The Prophet mentioned something and said: “That [will be] at the time when knowledge will have died out.” We said “0 Messenger of God, how will knowledge die out while we read the Qur’ān and teach it to our children, who [in their turn] will teach it to their children until Doomsday?”626 He said: “May your mother be bereaved of you, 0 Ziyād.627 I thought that you were one of the most learned men in Medina. Do not

624. That is, of verses of the Qur’ān.
625. An eminent Anšārī; he was appointed by the Prophet as tax collector in Ḥaḍramawt. See Khalīfah b. Khayyāt, Ta’rikh, 62, 84; idem, Ṭabaqāt, 100–1; al-Balādhuri, Ansāb, I, 245, 529.
626. The issue raised here is that of religious authority and whether or not a Muslim needs an interpreter and mediator between himself and God [such as the [Umayyad] caliph, the ‘ulamā’, the Shi‘ī Imam]. See Crone and Hinds; Landau-Tasseron, “Cyclical Reform.”
627. This is not a curse but a term of reprimand.
these Jews and Christians read their Bible and their Gospel, [yet]
know nothing of what is in them?"

Abū Ibrāhīm al-Anṣārī's father.628

According to Muhammad b. 'Abdallāh b. Bazi—Bishr b. al-
Mufaḍdal—Hishām al-Dastawā'ī—Yahyā b. Abī Kathīr—Abū
Ibrāhīm al-Anṣārī—his father, who heard the Prophet pray over
the dead, saying: O God, forgive our living and our dead, our pre-
sent and our absent [members], our male and our female [mem-
bers], our young and our old.

According to Ibn al-Muthannā—al-Walid b. Muslim—al-
Awzā'i—Yahyā—Abū Ibrāhīm, [who was] a man of the Banū 'Abd
al-Ashhal—his father, who heard the Prophet pray in a funeral,
saying: "O God, forgive the first and the last among us, and our
living and our dead, our male and our female, our young and our
old, our present and our absent. O God, do not deprive us of the
reward [of this act], and do not lead us astray after this."

Yahyā recorded on the authority of Abū Salamah—the Prophet,
a similar tradition, to which he added: Whomever You resurrec-
t, let him be a Muslim, and whomever You take unto You, do so
while he is a believer.

'Umayr al-Anṣārī.629

He transmitted [traditions] from the Prophet.

According to Ibn Wakī—his father—Saʿīd b. Saʿīd al-Taghlibī or
al-Tha'labī—al-Ṭabari was not sure about it630—Saʿīd b. 'Umayr
al-Anṣārī, who ranked among those who took part in Badr—the
Prophet: Whoever of my community prays for me sincerely and
from [the depth of] his soul, God will reward him by blessing him
ten times,631 by raising him ten degrees, by writing ten good deeds
to his credit, and erasing ten evils from his record.

629. 'Umayr b. 'Uqbah b. Niyār; see Ibn Ḥajar, Iṣābah, III, 34; Tahdhib, IV,
62.
630. Evidently this is a remark by a scribe or the student who took down the
material from al-Ṭabarī by dictation, as was the custom among the Muslim
scholars.
631. Literally, "God will pray for him ten times, as a reward for it." For sallā in
the sense of "bless," see note 379, above.
The Names of Some of Those Belonging to Other Yemeni Tribes Who Believed in the Prophet and Followed Him during His Lifetime, Outlived Him, and Transmitted Traditions from Him


He transmitted [traditions] from the Prophet.

According to [Muḥammad] Ibn Ḥumayd—Hārūn b. al-Mughīrah—‘Amr, that is, Ibn Abī Qays—Ma‘ṣūr—Rib‘ī—‘Imrān b. al-Ḥuṣayn—his father, [who related] that he had come to the Prophet before embracing Islam and said: “O Muḥammad, ‘Ābd al-Muṭṭalib was better for his people than you. He used to feed them liver and meat of camel humps, whereas you harm them.”633 Then he said “Teach me,” whereupon the Prophet replied “Say ‘O God, guard me against the evil of my [own] soul, and make me resolve upon the right course.’” Al-Ḥuṣayn came to the Prophet [again] after he had embraced Islam and asked “What shall I say?” The Prophet said “Say ‘O God, forgive [the sins I committed] secretly and openly, by mistake and intentionally, knowingly and ignorantly.’”


Sulaymān’s kunyah was Abū Muṭarrīf. His name had been Yasār before he embraced Islam, but the Prophet gave him the name Sulaymān on the occasion of his conversion.634

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633. Literally, “you hurt their throats.”

634. See note 234, above.
He participated in the battles of the Camel and Șiffin on the side of 'Ali b. Abī Ṭalib. According to another version, he did not take part in the Camel, but there is no disagreement [among historians] over his participation in Șiffin. He was killed by Yazīd b. al-Ḥuṣayn b. Numayr at ʿAyn al-Wardah, near Qarqīsiyā, as the Repenters' leader and commander.

Sulaymān transmitted traditions from the Prophet.

According to Naṣr b. 'Alī al-Jahdāmi—his father—Shu‘bah—ʿAbd al-Akram, who was someone from al-Kūfah—his father—Sulaymān b. Ṣurad: The Prophet came to us and we spent several nights unable to get, or [another version] it was impossible to get, food.

Ḥubaysh b. Khālid al-Ashʿar b. Khulayf.635

He transmitted from the Prophet the following. According to Abū Hishām Muḥammad b. Sulaymān b. al-Ḥakam b. Ayyūb b. Sulaymān b. Thābit b. Yaṣār al-Kaʿbī al-Rabāʿī—his paternal uncle Ayyūb b. al-Ḥakam b. Ayyūb—Ḥizām b. Hishām—his father Hishām b. Ḥubaysh—his grandfather Ḥubaysh b. Khālid, a Companion of the Prophet: When the Prophet left Mecca emigrating to Medina he was accompanied by Abū Bakr, the latter's client ʿAmir b. Fuhayrah, and their guide, ʿAbdallāh b. al-Urayqīt of the Banū al-Layth. [On their way] they passed by the two tents of Umm Maʿbad al-Khuṣāʿiyyah. She was a strong woman, free yet dignified in her discourse with men;636 she used to sit erect637 in the court in front of the tent and [order] drink and food to be served. They sought to buy from her meat and dates but did not obtain any

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635. Brother of Umm Maʿbad, the protagonist of the following story. He was himself a Companion and was one of the few killed during the conquest of Mecca; see Ibn Hajar, ʿIṣābah, I, 310.

636. Barzah, from the root b-r-z meaning to appear, protrude, be seen. The term implies that also in pre-Islamic times the norm for women was to keep distance from men (for Umm Maʿbad is not yet converted), but there was a possibility of closer, yet not dishonorable, contacts. See de Goeje's Glossarium under b-r-z; see Abū al-Faraj al-ʾIṣfahānī, XIV, 159 on the conduct of Sukaynah, daughter of al-Husayn. I thank my colleague, Prof. Albert Arazi for this reference.

637. Taḥtabī. Ṣhtibā' is a peculiar manner of sitting, with the legs and back confined together in a garment, considered characteristic of the Arab and Muslim nobility; see al-Dhahabi, Mizān [ed. Bijāwi], III, 272, no. 6403. I owe this reference to Prof. M. J. Kister.
of this for [at that time] the people were poor (murmi̇lin); Abū Hishām [replaces this word with] mushtīn, that is, suffering from want during the winter, but according to al-Ṭabarī it should be musnītīn, that is, going through a period of drought. [Anyway], the Prophet then saw an ewe in the corner of the tent and asked “What is this ewe, O Umm Ma‘bad?” She replied “This is an ewe that was too exhausted to [join] the sheep.” He asked “Does she have any milk?” to which she replied “She is too exhausted for this.” He asked “Will you permit me to milk her?” She said “Yes, [I swear] by my father and mother, if you think that she has milk, do milk her.” The Prophet had her brought before him, passed his hand over her udder, mentioned the name of God, and prayed for Umm Ma‘bad that her ewe [be blessed]. The ewe parted her legs widely, let the milk flow abundantly, then stood ruminating. The Prophet asked for a vessel [big enough] to sustain the [whole] family and milked into it in a stream until it was covered with froth. He then gave Umm Ma‘bad to drink until her thirst was quenched, and he gave his companions to drink until their thirst was quenched, and he was the last to drink, so they [all] quenched their thirst. The Prophet then milked [the ewe] into the vessel again until he filled it. He left it with Umm Ma‘bad, accepted the oath of allegiance from her, and left [with his companions].

Shortly afterward her husband, Abū Ma‘bad, arrived, driving a few lean goats, so emaciated that they were staggering, even in the morning; there was hardly any marrow in their bones. When Abū Ma‘bad saw the milk he was surprised and asked: “Where did you get this, O Umm Ma‘bad, the sheep pasturing far away [or else] not pregnant? There is no milking ewe in the tent, [is there]?” She replied “No, by God, but a blessed man passed by us, whose story is such-and-so.” Abū Ma‘bad said “Describe him to me, O Umm Ma‘bad.” She said “I saw a radiant man with a luminous face and harmonious build unspoiled by thinness and not tainted by small-headedness.” Such is the version of Abū Hishām, but it

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639. Tasāwakna huzlan ḍuḥān; See note a to p. 2408.
Biographies

should be “unspoiled by fleshiness and not tainted by [excessive] leanness.”\(^{640}\) “He is comely and fine-looking, with large black eyes and thick eyelashes.” Abū Hishām’s version is “long [eyelashes].” “His voice is [like] neighing (ṣahl)”; the shaykh\(^{641}\) says: This is a mistake, it should be ṣahāl with h [that is, a rough voice]. “His neck is long, his beard thick, his brows fine, arched, and joined. When silent he has an air of dignity, and when he speaks he is stately and lustrous. He is the most handsome and majestic person [when you observe him] from a distance and the nicest and kindest when close to [you]. His speech is sweet and clear, like strung beads shed from their string; [he speaks] neither too little nor too much. He is of middle stature, neither loathsome for tallness nor offensive to the eye for shortness. He seemed like a branch that [stands out] between two others, being the most beautiful to look at and the most harmoniously proportioned among the three.\(^{642}\) He had companions surrounding him who, when he spoke, listened silently to what he said (naṣātū li-qawālihi).” Al-Ṭabārī remarks: It should be anṣātū li-qawālihi.\(^{643}\) “When he commanded they hastened to fulfill his command; they rushed and served him promptly, without his being stern or reproachful [to them] (mufannid).” Abū Hishām says that this is a mistake; it [should be] “or aggressive” (muʿtadin).\(^{644}\) Abū Maʿbad said: “By God, this is the man of the Quraysh we were told about in Mecca. I intended to become a companion of his, and indeed I shall if I find a way to do so.” Then a loud voice was heard in Bakkah;\(^{645}\) people heard it but did not know to whom it belonged. It recited the following:\(^{646}\)

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\(^{640}\) The version from Abū Hishām (as given by de Goeje) is lam yaʿībhu nuhluhu wa-lam tuzri bi-hi ṣuqlah. The corrected version is lam taʿībhu thuilah wa-lam tuzri bi-hi ṣuqlah. Cairo and Dar al-Fikr (both, incidentally, 578) have nuhlah or niḥlah instead of nuḥluhu.

\(^{641}\) That is, al-Ṭabārī; see p. 143, below.

\(^{642}\) That is, the Prophet, Abū Bakr, and the latter’s client.

\(^{643}\) That is, in the fourth form, rather than in the first. The dictionaries, however, have both forms in the same sense.

\(^{644}\) The number of scribal errors in this passage points to its extremely rich and difficult language.

\(^{645}\) Bakkah is another name for Mecca; see Yağūt, Muʿjam al-buldān, I, 706.

\(^{646}\) See al-Ṭabārī, Taʾrikh, I, 1241.
May God the Lord of the people grant the best reward
to the two companions who drank at midday at the two
tents of Umm Ma'bad.
They stopped there, bringing true guidance, and she followed.
Happiness is the lot of one who becomes a companion of Muḥammad.
O come, clan of Quṣayy, [see] how God removed from your
midst
leadership and priceless noble deeds.
Let the Banū Ka'ba' rejoice in their woman's undertaking,
as she stayed there for the believers, waiting.
Ask your sister about her jar and ewe;
if you ask, the ewe [itself] will confirm it to you.
A barren ewe was brought and for him her milk was flowing,
the pure substance of the ewe's udder, foaming.
Al-Ṭabarî remarks that this is how Abū Hishām recited it, but it
should in fact be as follows: "And the ewe's udder flowed for him
with the pure substance, foaming."
He left her with Umm Ma'bad as a pledge, for someone [else] to
milk
who would lead her time and again to the watering place
and back.

When Ḥassān b. Thābit, the Prophet's poet, heard this he com-
posed verses in reply to the voice, saying: [see]
People whose Prophet has left them will fail;
holy are those to whom he travels by morning or night.
He left the people, and their minds lost the trail,
whereas he settled among others, bringing new light.
Through him their Lord guided them after they had gone astray.
He directed them rightly; whoever seeks the Truth shall find
Are they alike, people who erred and foolishly acted blind,
and others who follow the rightly guided one in the right
way?

647. Quṣayy was the eponym of the Quraysh.
648. Ḥassān, I, 464–65. The reply is composed in the same rhyme and meter as
the verses spoken by the voice.
From Him unto the people of Yathrib came down
the chariots of Truth, bringing the auspicious one,
A Prophet who sees what men around him do not
and reads the book of God in every worshiping spot
(masjid).

Al-Ṭabarî says: Our version is “in every assembly” (mashhad).

If he sometimes utters an obscure saying,
it is confirmed on the same day or the next morning.
Let Abû Bakr rejoice in his fate, which is felicity;
he will prosper by following one made prosperous by the
Almighty.
Let the Banû Ka‘b rejoice in their woman’s undertaking
as she stayed there for the believers, waiting.

[Abû Ma‘bad] then joined the Prophet and embraced Islam.
According to Ibrâhîm al-Qârî (the Qur‘ân reader) Abû Ishâq al-
Kûfî—Bishr b. Ḥasan Abû ʿAḥmad al-Sukkârî—ʿAbd al-Malîk b.
Wahb al-Madhâji—al-Ḥurr b. al-Ṣayyâḥ al-Nakha‘î—Abû Ma‘-
bad al-Khuza‘î: On the night of his Emigration from Mecca to
Medina the Prophet left together with Abû Bakr, the latter’s client
They passed by the two tents of Umm Ma‘bad al-Khuza‘îyyah. She
was a strong woman, free yet dignified in her discourse with men;
she used to sit erect in the court in front of the tent and [order]
drink and food to be served. They sought to buy from her meat and
dates but did not obtain any of this from her, for [at that time] the
people were poor (murmilûn), as they were going through a period
of drought (musnitûn). Umm Ma‘bad said [to the visitors] “If we
had had anything, offering you food would not have been
difficult.” The Prophet [then] saw an ewe in the corner of her tent
and asked “What is this ewe, O Umm Ma‘bad?” She replied “An
ewe that was too exhausted [to join] the sheep.” He asked “Does
she have any milk?” She said “She is too exhausted for this.” He
asked “Will you permit me to milk her?” She said “Yes, [I swear]
by my father and mother, if you think that she has milk, do milk
her.” The Prophet had the ewe brought before him, passed his
hand over her udder, and mentioned the name of God. The ewe
parted her legs widely, let the milk flow abundantly, then stood
ruminating. The Prophet asked for a vessel [big enough] to sustain the [whole] family and milked into it in a stream until it was covered with froth. He then gave Umm Ma'bad to drink until her thirst was quenched; then [the rest] were given to drink until they quenched their thirst. The Prophet said "The one who serves drink to the people is the last to drink." They all drank again until they quenched their thirst. Then they milked into the vessel a second time, repeating the first [procedure], whereupon the Prophet left the vessel with Umm Ma'bad [and went away]. Shortly afterward her husband, Abū Ma'bad, came, leading a few ill-fed, lean goats, so exhausted that they tottered as they walked, so thin that there remained no marrow in their bones. When he saw the milk he wondered and asked "Where did you get this, the sheep herding far away and no milking beast being around the tent?" She said "Nay, by God, but a blessed man passed by us, whose story was such-and-so." He said "By God, I think he is the man of the Quraysh we were told about; describe him to me, O Umm Ma'bad." She said: "I saw a radiant man with a luminous face and harmonious build, unspoiled by fleshiness or by small-headedness. He is comely and fine looking, with large black eyes and thick eyelashes. His voice is [like] neighing" (ṣahūl); al-Tabari says that it should be "rough" (ṣahal). "[He has] a fair complexion and black eyes, and his brows are fine, arched, and joined. His neck is long and his beard thick." Al-Ṭabarî says: "The [correct word] is kathāthah." 651 "When silent he has an air of dignity, and when he speaks he is stately and lustrous. His speech is like strung beads shed from their string, sweet and clear; he speaks neither too little nor too much. He is the finest-looking and handsomest man [when you observe him] from a distance and the nicest and kindest when close to [you]. He is of middle stature; you would not find him loathsome for tallness or offensive to the eye for shortness. He was like a branch that [stands out] between two others, being the most beautiful to look at and the most harmoniously proportioned among the three. He had companions surrounding him

649. Literally, "they all had a second drink after the first one"; the Arabic has a special term for each turn.
650. The verb is in the plural but should refer to the Prophet.
651. The word replaced by al-Ṭabarî is kathāfah, a more common word for "thick." The point of replacing it is not clear to me.
who, when he spoke, listened to what he said and, when he com-
mmanded, hastened to fulfill his command; they rushed and served
him promptly without his being stern or reproachful [to them].”
Abū Ma‘bad said: “By God, this is the man of Quraysh we were
told about. Had I met him I would have sought to become one of
his Companions. Indeed, I shall do this if I find a way.” Then a
loud voice was heard in Mecca; the people heard it and did not
know who it was that spoke between heaven and earth. [The
voice] said [the following]:

May God the Lord of the people grant the best reward
to the two companions who alighted at the two tents of
Umm Ma‘bad.
They stopped there as the harbingers of piety; then on they
rode.
Happiness is the lot of one who becomes a Companion of
Muḥammad.
O come, clan of Quṣayy, [see] how God removed from your
midst
leadership and priceless noble deeds.
Ask your sister about her jar and ewe;
if you ask, the ewe [itself] will confirm it to you.
A barren ewe was brought, and for him her milk was flowing,
the pure [substance] of the ewe’s udder, foaming.
He left it with her as pledge that someone [else] would milk
abundantly, going to the watering place and back.

In the morning the people missed their Prophet. They followed
the way to the two tents of Umm Ma‘bad until they caught up
with him.652

Ḥassān [b. Thābit] answered that voice, saying:

People whose Prophet has left them will fail;
holy are those to whom he travels by morning or night.653

He left the people, and their minds lost the trail,

652. It is not clear who are “the people” mentioned here, because the Prophet
and Abū Bakr are usually said to have been the last Muslims to emigrate [except for
ʿAlī b. Abī Ṭalib].
653. Or “Holy are those who travel to him by morning or by night.”
whereas he settled among others, bringing new light.
Are they alike, people who erred and foolishly acted blind
and others, who follow him who is guided to what is right,
A Prophet who sees what men around him do not
and reads the book of God in every meeting spot?
If an obscure expression he happens to say,
it is confirmed the same morning or the next day.
Let Abū Bakr rejoice in his fate, which is felicity;
he will prosper by following one made prosperous by the
Almighty.
Let the Banū Ka'b rejoice in their woman's undertaking
as she stayed there for the believers, waiting.

Hunaydah b. Khālid al-Khuza'ī.654
According to Muḥammad b. 'Umārah al-Asadī—Ubaydallāh b.
Mūsā—Isrā'īl—Abū Ishāq—Hunaydah b. Khālid al-Khuza'ī: The
Prophet was fighting when a man came to him and said "O Mes-
senger of God, give me a sword to fight with." The Prophet asked
"Perhaps you want to be in the rear rank of the fighters?" and the
man replied "No." The Prophet gave him a sword, which he took,
reciting the [following] verses:

I am a man who gave an oath to his friend
[there] at the palm trees' feet
That I shall never betray and turn to the rear rank
but shall with the sword of God and the Apostle hit.

He continued to fight until [the enemy] turned to him and killed
him.

Numayr al-Khuza'ī.655
According to Muḥammad b. Khalaf al-'Asqalānī and Muḥam-
mad b. 'Awf al-Ṭā'ī, of Ḫimṣ—al-Firyābī—Īṣām b. Qudāmah—
Mālik b. Numayr al-Khuza'ī—his father: The latter saw the

Prophet sitting during the prayer, putting his arm on his right thigh, raising his slightly bent forefinger, and praying.656

Nāfi’ b. ‘Abd al-Ḥārith.657
According to [Muḥammad] Ibn Bashshār—‘Abd al-Raḥmān [b. Mahdī]—Suḥyān [al-Thawrī]—Ḥabīb—someone—Nāfi’ b. ‘Abd al-Ḥārith—the Prophet: A spacious home, a good neighbor, and a comfortable means of transport are among the things that make a Muslim happy.

‘Amr b. Sha’s.658

Al-Qa‘qā’ b. Abī Ḥadrad.660
He transmitted [traditions] from the Prophet.

Mu‘ādh b. Anas al-Juhānī.661

656. Wa-huwa yad‘ū, i.e., appeals to God, as distinct from yuṣallī, i.e., performs the ritual prayer. See also Ibn Sa‘d, VII/1, 42–43.
657. His being a Companion was disputed, but he nevertheless was a respected Muslim and served ‘Umar as governor of Mecca. See Ibn Ḥibbān, Mashāhir, 62; Khalīfah b. Khayyāt, Ta‘rikh, 127; idem, Ṭabaqāt, 109.
659. That is, the Aslam of Khuza‘ah; see Ibn Ḥazm, Jamhārat, 240.
661. He does not belong in this chapter on Khuza‘ah, being of the Juhaynah and an ally of the Anṣār. See Ibn Ḥibbān, Mashāhir, 95; Khalīfah b. Khayyāt, Ṭabaqāt, 121.
Excerpts from *The Supplement to the Supplemented* al-Juhani—his father—the Prophet: Whoever protects a believer from a Hypocrite’s [munāfiq] evil tongue, God will send an angel to him who will protect his flesh from hell’s fire on the Day of Judgment, and whoever imputes [evil] to a believer wishing to disgrace him, God will detain him on the bridge of hell until he rejects what he said.

**The Names of the Ash‘arīs Who Transmitted [Traditions] from the Prophet**


Abū Mūsā, ‘Abdallāh and his brother Abū Burdah.663

Abū Mālik al-Ash‘arī.664

According to Yūnus b. ‘Abd al-A‘lā—[‘Abdallāh] Ibn Wahb—Mu‘āwiyah b. Śāliḥ—Ḥātim b. Kurayb—Mālik b. Abī Maryam—‘Abd al-Rahmān b. Ghanm al-Ash‘arī—Abū Mālik al-Ash‘arī— the Prophet: Indeed, people of my community will drink wine, calling it by other names,665 and will have musical instruments played before them. God will make the earth swallow them up and will turn them into monkeys and pigs.666

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665. There is a debate among Muslim scholars about what exactly wine is and whether only grape wine is forbidden or any other alcohol as well; see “Khamr,” *EP*, IV, 994–97 [A. J. Wensinck].

The Names of [the People of] Ḥaḍramawt667 Who Transmitted [Traditions] from the Prophet

Wāʾil b. Ḥujr al-Ḥaḍramī.668

[Alice]

`Abd al-Raḥmān b. ‘Āʾish al-Ḥaḍramī.669

According to al-ʿAbbās b. al-Walīd—his father—Ibn Jābir and al-Awzāʿī—Khalīd b. al-Lajlāj—ʿAbd al-Raḥmān b. ‘Āʾish al-Ḥaḍramī: One morning the Prophet was leading us in prayer, when someone said to him “I never saw your face as radiant as this morning.” The Prophet replied:

The thing with me is, that my Lord appeared before me in the most wonderful way, and said: “O Muḥammad, [do you know] what the celestial council disputes about?” I said: “You know better, my Lord.” He put His hand between my shoulders; I felt its coolness in my chest, and I knew what there was in heaven and on earth. He recited the following verse: “Thus do We show Abraham the kingdom of the heavens and the earth, and [it is] so that he may be one of the convinced.”670 He asked [again]: “What does the celestial council dispute about, O Muḥammad?” I said: “About the atonements,671 my Lord.” He asked:
"And what are they?" I said: "Arriving at the Friday prayers by foot, sitting in the mosques after the prayers, and performing the ritual ablution [even] in times of danger." And He said: "Whoever acts in this way will live in virtue and die in virtue and will be [cleansed] from his sins, as [he was] on the day his mother gave birth to him. Feeding [the poor], greeting [one's fellow-Muslim], and praying at night when [other] people are sleeping are among the virtues by which one is raised; ask, and you will be given." The Prophet said: "O God, I ask You that [You lead me to] the good things and keep me away from the forbidden ones; [lead me] to love the poor, and forgive me; if I am tempted to do evil to people, then take me unto You before I fall in the temptation." Learn all this for, by Him Who holds my soul in His hand, they are true.

Of the Kindah

Gharafah b. al-Ḥārith al-Kindi.672

According to Ibn Mahdī—[‘Abdallāh] Ibn al-Mubārak—Harmalah b. Ṭmrān—‘Abdallāh b. al-Ḥārith al-Azdī—Gharafah b. al-Ḥārith al-Kindi: I was present at the Farewell Pilgrimage with the Prophet; when the sacrifice camels were brought he said "Call Abū al-Ḥasan for me." [‘Alī b. Abī Ṭālib] was summoned and the Prophet said "Seize the lower part of the javelin." [‘Alī did this]; the Prophet seized its upper part, and they stabbed the animals with it. When the Prophet had finished he rode his mule and mounted ‘Alī behind him.

‘Abdallāh b. Nufayl.673


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672. Ibn Hibbān, Masḥāhir, 96; Ibn Sa‘d, VII/2, 145. According to Ibn Hajar, Isābah, III, 185, he was one of the notables of Egypt and corresponded with the second caliph, ‘Umar [al-Ṭabarī does not mention him in the Annals].

673. His being a Companion is disputed, and the entry on him in Ibn Ḥajar, Isābah, II, 376 (quoting also our text) records no biographical details.
Kindi—the Prophet: God has already passed judgment in three matters, so do not violate any of them. Let none of you act wrongfully, for God says “O People, by acting wrongfully you only wrong yourselves”;\(^\text{674}\) and let none of you deceive [another], for God says “But evil plotting encompasses only those who practice it”;\(^\text{675}\) and let no one of you break his word, for God says “Whoever breaks faith, to his own hurt he breaks it.”\(^\text{676}\)

**Those Who Transmitted [Traditions] from the Prophet, of the Rest of the Azd**

Munīb al-Azdi.\(^\text{677}\)

According to Mūsā b. Sahl—Sulaymān b. ‘Abd al-Rahmān al-Dimashqī—Utba b. Ḥammād—Munīb b. Mudrik al-Azdi—his father—his grandfather [Munīb al-Azdi]: [Once], in pre-Islamic times, I heard the Prophet say to the people “Say ‘There is no God but Allāh,’ so that you prosper.” At noon a girl came with a bowl of water, and the Prophet washed his face, then said “My girl, rejoice and do not be sad; do not fear that your father will be overpowered or humiliated.” I asked who it was and was told “Zaynab, his daughter.” She was a young girl then.

I was also told this story by ‘Abdallāh b. Muḥammad b. ‘Amr al-Ghazzī—Iṣḥāq b. Ibrāhīm al-Ramlī—Sulaymān b. ‘Abd al-Rahmān Abū Ayyūb al-Dimashqī—Abū Khulayd Utba b. Hammād al-Ḥakāmī—Munīb b. Mudrik al-Azdi—his father—his grandfather [Munīb al-Azdi]: [Once], in pre-Islamic times, I heard the Prophet say to the people “Say ‘There is no God but Allāh,’ so that you prosper.” Some people spat in his face, others threw soil at him, yet others cursed him. At noon a girl came with a bowl of water, and he washed his face, then said “My girl, rejoice . . .” The rest of the story is identical with Mūsā b. Sahl’s version.

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\(^{674}\) Qur’ān 10:24.

\(^{675}\) Qur’ān 35:41, trans. Bell, II, 432.

\(^{676}\) Qur’ān 48:10, trans. Bell, II, 520.

\(^{677}\) Abū Ayyūb al-Azdi al-Ghāmidī, who lived in Syria. See Ibn Ḥajār, Isābah, III, 465; Ibn Manzūr, Mukhtasar, XXV, 275. His house was still known centuries after his death, see Ibn ‘Asākir, Ta’rīkh, XVII, 250.
Of the Hamdān


‘Abd Khayr b. Yazīd al-Khaywānī.679
His kunyah was Abū ‘Umārah; he was contemporaneous with the Prophet.
He reported that a letter from the Prophet had reached [his clan] and that he remembered it.
‘Abd Khayr was counted among the companions of ‘Alī b. Abī Ṭālib, on whose side he participated in [the battle of] Šiffin.680

Suwayd b. Hubayrah, an inhabitant of al-Baṣrah.682
According to ‘Abdallāh b. Isḥāq al-Nāqid al-Wasiṭi and al-Ḥusayn b. ‘Alī al-Ṣudā’ī—Rawḥ—Abū Na‘āmah al-‘Adawī ['Amr b. ‘Isā]—Muslim b. Budayl—Iyās b. Zuhayr—Suwayd b. Hubayrah: I heard the Prophet say: The best property a man can have is a prolific filly (muḥrah ma’mūrah) or a fruitful palm or-
chard (ṣikkah maʿbūrah). Al-Ṣudāʾī’s version ends here, whereas al-Nāqīd added to his own version: sikkah means palm trees, and muhrah maʿmūrah means [a filly] foaling many times.

Abū al-Minhāl’s father.683


ʿUmayr b. Wahb, the Prophet’s maternal uncle.684

He transmitted [traditions] from the Prophet.

According to Muḥammad b. ʿAbdallāh al-Hilālī Abū Masʿūd al-Mukattib—Saʿīd b. Sallām—Hishām b. al-Ghāz—Muhammad b. Abān—ʿUmayr b. Wahb, the Prophet’s maternal uncle: [Once] the Prophet saw ʿUmayr approaching, so he spread his garment for him and said “Sit down.” [ʿUmayr] asked “Should I sit on your garment, 0 Messenger of God?” the Prophet said “Sit down, for one’s maternal uncle is [like a] father to one.”685 When he sat down the Prophet said “Shall I teach you the words God teaches those whose happiness He wants, [words] that He does not let them forget until they die?” ʿUmayr replied “Certainly, 0 Messenger of God.” The Prophet then said “Say ‘0 God, I am weak, so strengthen me, with Your consent; take me by the forelock [and lead me] toward what is good; with Your mercy, let me attain Your mercy that I wish for; let Islam be my ultimate goal; make me [find] love with people and a covenant with you.’”686

ʿAbdallāh b. Hilāl.687

According to Bishr b. ʿAdam—Zayd b. al-Ḥubāb—Bishr b. ʿIm-

683. His identity is unclear; see Ibn Hibbān, Mashāḥīr, 156. Ibn Saʿd mentions two persons by that name with no details. The tradition recorded here is not mentioned in Zaghlūl’s Mawsūʿat atṭrāf al-hadīth.
684. That is, brother of the Prophet’s mother, Āminah bt. Wahb of the Qurashi clan Zuhrah, not to be confused with ʿUmayr b. Wahb of the Qurashi clan Jumah; see Ibn Hajar, Isābah, III, 37. Almost nothing is known about him; he is not mentioned even once in the Sīrah of Ibn Ḥishām and is ignored by Ibn Saʿd.
685. Cf. p. 97, above.
rān—his patron 'Abdallāh b. Hilāl: My father brought me to the Prophet, who put his hand on my head and blessed me. He seemed to me an old, hairy man, who fasted during daytime and prayed during the night. I remember the coolness of the Prophet's hand on the crown of my head.

Muʿādh b. 'Abdallāh b. Khubayb's paternal uncle.688

According to Muḥammad b. Māmar—Abū 'Āmir—'Abdallāh b. Abī Sulaymān, an old man from Medina—Muʿādh b. 'Abdallāh b. Khubayb—his father—his paternal uncle: The Prophet emerged before us, traces of water on his head, while we were sitting in company. We said "O Messenger of God, we see that you are cheerful," whereupon he said "Indeed." The people then started talking about wealth, and the Prophet said "There is nothing wrong in wealth when a person is God fearing, but health is better than wealth for the God fearing, and cheerfulness is a blessing."

Abū Fāṭimah.689

He transmitted [traditions] from the Prophet.

According to Muḥammad b. 'Awf—Muhammad b. Ismāʿīl—his father—Dāmḍām—Shurayḥ b. 'Ubayd—Kathīr b. Murrah—Abū Fāṭimah, who said to the Prophet "O Messenger of God, tell me about an act that will put me on the right path [if I perform it]."690 The Prophet said "You should perform the emigration [hijrah], for there is nothing like it." I asked [again] "O Messenger of God, tell me about an act that will put me on the right path [if I perform it]." He said "You should fast, for there is nothing like fasting." I said [again] "Tell me, O Messenger of God, about an act that will put me on the right path [if I perform it]." He said "You should perform the prostration before God, for whenever you perform a prostration God raises you by one degree and takes a sin off you."

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688. His identity is unclear. See Ibn Ḥajar, Isābah, III, 429; Ibn Abī Ḥatim, IV/1, 426–27.
689. An Egyptian of the Azd. See Khalifah b. Khayyāt, Ṭabaqāt, 115; al-Dūlābī, I, 47; Ibn Saʿd, VII/2, 198.
690. Cf. Ibn Abī Shaybah, Īmān, 16, where a similar story is attributed to the Companion Muʿādh b. Jabal.
Wahb b. Ḥudhayfah.  
According to Abū Kurayb [Muḥammad b. al-ʿAlā']—ʿUthmān b. Saʿīd—Khālid—ʿAmr b. Yaḥyā—his paternal uncle Wāsiʿ b. Ḥabbān—Wahb b. Ḥudhayfah—the Prophet: A man has a right to his seat; if he gets up to fulfill some need or other, then comes back, he has a right to his seat.

Al-Ḥārith b. Mālik.  
According to Sahl b. Mūsā al-Rāzī—al-Ḥajjāj b. Muhājir—Ayyūb b. Khūṭ—Layth—Zayd b. Rufayʿ—al-Ḥārith b. Mālik, who said, while with the Prophet “I am truly a believer,” whereupon the Prophet said “Be careful with what you say, for every statement has its proper sense.” Al-Ḥārith said: “O Messenger of God, I have ordered my soul to turn away from this world, and it [obeyed] calmly; I have abstained from drinking during the daytime and have spent the nights awake. It is as if I look at the throne of the Lord and at paradise’s dwellers paying visits to one another and at hell’s dwellers howling to one another.” The Prophet said “You have turned away [from this world], so adhere [to your way]; you have turned away [from this world], so adhere [to your way].” The Prophet then added “Whoever likes to become happy by looking at a servant [of God] whose heart was lit with faith by God, let him look at al-Ḥārith b. Mālik.” Al-Ḥārith then asked [the Prophet] “Pray to God that I may die as a shahīd!” The Prophet prayed for him, and he fell as a shahīd.

Abū al-Ḥamrāʾ.  
He transmitted [traditions] from the Prophet.

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692. An Ansārī killed during the Prophet’s lifetime; see Ibn Ḥajar, Isābah, I, 289–90.
693. There is a dispute among Muslim scholars as to whether it is permissible to declare oneself a believer or to say “I am a believer if God so wills” or a similar expression. This is connected to the commendable quality of modesty as well as to such theological problems as the true sense of belief, the difference between belief (īmān) and Islam, and free will vs. predestination. See, e.g., Ibn Abī Shaybah, Imdān, 21–25; idem., Muṣannaf, XI, 42–43.
694. Or, “made myself lean,” i.e., fasted.
696. Apparently not the Prophet’s client mentioned in some sources (al-Dūlābi,
According to ‘Abd al-A’lā b. Wāsil and Suﬁyān b. Wākil—Abū Nu’aym al-Faql b. Dukayn—Yūnus b. Abī Ishāq—Abū Dā’ūd—Abū al-Ḥamrā': I lived in Medina for seven months during the Prophet’s lifetime; each day at dawn I saw the Prophet come to the door of ‘Alī and Fāṭimah and call “To the prayer, to the prayer; indeed, ‘Allāh simply wishes to take away the foulness from you and to purify you thoroughly.”

Al-Haddār.698

According to Muḥammad b. ‘Awf—his father—Shuqayr, al-‘Abbās’ client: [Shuqayr] heard al-Haddār, the Prophet’s Companions, say to al-‘Abbās, after having seen him eating white bread and other things immoderately “I never saw the Prophet satisfy his hunger with wheat bread until God took him.”

Ziyād b. Muṭarrij.699

According to Zakariyā’ b. Yaḥyā b. Abān al-Miṣrī—Aḥmad b. Ishkāb—Yaḥyā b. Ya’lā al-Muḥārībī—‘Ammār b. Zurayq al-Ḍabbī—Abū Ishāq al-Ḥamdānī—Ziyād b. Muṭarrij—the Prophet: Whoever wishes to live like me and to die like me and to enter the garden some of whose branches God promised to give me, [from trees] He had planted in that garden of eternity, [whoever wishes to attain this], let him befriend ‘Alī b. Abī Ṭalib and his descendants after him, for they will never lead him out through the door of the right path, and never lead him in through the door of error.

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697. Qur’ān 3:33, trans. Bell, II, 414. This is a version of what is called The Tradition of the Covering (ḥadīth al-kīṣā‘), which aims at identifying the ahl al-bayt, i.e., the family of the Prophet. The proper identification of the term is directly connected with the political issue of authority, as the Shi‘īs applied it to ‘Alī, Fāṭimah, and their descendants only, whereas the ‘Abbāsids included themselves in it. See Sharon, “Notes”; idem, “Development”; idem, “The Umayyads”; “Ahl al-bayt,” EP, I, 357–58 [L. Goldziher, C. van Arendonck, and A. S. Tritton]. For other versions of the tradition, see Ibn Ḥanbal, Musnad, VI, 292; Arazì and El’ad, 241, 254 no. 39; see also Zaghlūl, III, 555.

698. A Kīnānī who lived in Ḥimṣ; see Ibn Ḥajār, Isābah, III, 600.

699. Apparently known only in connection with the tradition quoted here; see Ibn Ḥajār, Isābah, I, 559.
Junādah b. Mālik.\textsuperscript{700}  

According to Abū Kurayb [Muḥammad b. al-`Alā'] and Muḥammad b. `Umar b. al-Hayyāj al-Hamdānī—Yaḥyā b. `Abd al-Rahmān—Ubayyāb b. al-Aswad—al-Qāsim b. al-Walīd—Muṣ`ab b. `Abdallāh al-Azīdī—`Abdallāh b. Junādah—Junādah b. Mālik—the Prophet: There are three features of the people of the Jāhiliyyah never to be given up by the people of Islam—praying to the stars for rain,\textsuperscript{701} finding fault with one another's genealogy,\textsuperscript{702} and wailing for the dead.\textsuperscript{703}

Abū Udhaynah.\textsuperscript{704}  

According to 'Ubayd b. Ādam b. Abī Iyās—his father—al-Layth b. Sa`d—Mūsā b. `Ulāyy b. Rabāḥ—his father—Abū Udhaynah—the Prophet: The best of your women are those who are prolific, affectionate, obedient, and generous, provided they are God fearing. The worst of your women are those who dress up and are conceited. These are the Hypocrites (munafigāt); such a one's reaching paradise is [a phenomenon] as rare as a white-footed raven.

Ibn Nuḍaylah.\textsuperscript{705}  

According to Muḥammad b. `Abdallāh b. 'Abd al-Ḥakam—Ayyūb b. Suwayd—al-Awzā‘ī—Abū 'Ubayd\textsuperscript{706}—al-Qāsim b. Mukhaymirah—Ibn Nuḍaylah: A famine befell the people during the Prophet's lifetime, and they appealed to him "O Messenger of

\textsuperscript{700} Of the tribe of Azd; see al-Bukhārī, Ta′rīkh, II, 232–34; Ibn Sa`d, VII/2, 194. He is confused with one Junādah b. Abi Umayyah, and, to add to the confusion, there are two by the latter name, one of them quite well known. See Ibn Ḥajar, Isābah, I, 247, 245–46; Khalifah b. Khayyāt, Ta′rīkh, 159, 216; idem, Ṭabaqāt, 116, 305, 309.

\textsuperscript{701} Prayer for rain (īstisqā‘) was practiced both in pre-Islamic and in Islamic times, naturally with differences arising from paganism vs. monotheism. See Goldziher, Muslim Studies, I, 41; "Istisqā‘," 

\textsuperscript{702} Genealogy, nasab (here nisbah), was pivotal in the social life of the Arabs both before and after Islam. Boasting of their own genealogy and degrading that of the others was customary among both tribes and individuals and were strongly repudiated by Islam. See Goldziher, Muslim Studies, I, chap. 2.

\textsuperscript{703} The traditional pre-Islamic way of wailing for the dead, niyāḥah or nāwḥ, was strictly forbidden by Islam; see note 179, above.

\textsuperscript{704} Apparently known only in connection with the tradition recorded here; see Ibn Ḥajar, Isābah, I, 4–5. Al-Dulābī mentions only his name.

\textsuperscript{705} Apparently known only in connection with the tradition recorded here; see Ibn al-Athīr, Usd, V, 331.

\textsuperscript{706} He was Sulaymān b. 'Abd al-Malik's doorkeeper; see de Goeje, 2424 n. h.
God, announce fixed prices for us.” He retorted: “Let not God call me to account for a custom (sunnah) I introduced to you without His ordering me to do it. Nay, ask God for His favor.”


Murrah. According to al-Ḥasan b. ‘Arafah—Umar b. ‘Abd al-Rahmān—Muḥammad b. Juḥādah—Muḥammad b. ‘Ajlān—Murrah’s daughter—her father—the Prophet: One who acts as guardian of an orphan, whether on his own or someone else’s behalf, will be with me in paradise [as close to me as that], if he fears God; and he indicated [it] with his forefinger and middle finger.

‘Ubaydallāh b. Miḥṣan. According to Ṣāliḥ b. Mismār—Muḥammad b. ‘Abd al-‘Azīz—Marwān—‘Abd al-Rahmān b. Abī Shumaylah al-Anṣārī—Salamaḥ b. ‘Ubaydallāh b. Miḥṣan—his father—the Prophet: Whoever of you gets up in the morning safe in his family and property, sound in his body, having food for the day, it is as if he owned this world.


707. Sunnah is a term indicating all the customs and practices of the Prophet considered to be the paradigm of a good Muslim’s behavior. Here the idea is expressed that not only the Qur‘ān, but also the sunnah, has a divine origin. See Goldziher, Muslim Studies, II, 24–38 and passim.

708. An Anṣārī, known in connection with the tradition recorded here; see Ibn Ḥajar, Isābah, II, 182–83.

709. Tur‘ah min tura‘ al-jannah. Tur‘ah means both the pulpit’s flight of steps and a gate or door. The word is here used in both meanings simultaneously, the idea being that this very flight of steps leads to paradise.

710. I could not trace this individual.

711. An Anṣārī, apparently known only in connection with the tradition recorded here; see Ibn Ḥajar, Isābah, II, 439–40; Ibn Ḥibbān, Thiqāt, V, 65.

712. Or Ḥadrad, an Anṣārī known in connection with the tradition recorded here; see Ibn Ḥajar, Isābah, II, 245.
b. Bashîr—Qatâdah [b. Di`âmah]—al-Hasan [al-Bâşrî]: We entered 'Âšîm b. Hadrah's [home], and he said to us “The Prophet never ate at a table, never carried a cushion with him, and never had a doorkeeper.”

Abû Maryam al-Filastînî.\(^{713}\)

According to Muḥammad b. Sahl b. 'Askar—Abû Mushir ['Abd al-A'llâ b. Mushir]—Šadaqah b. Khâlid—Yazîd b. Abî Maryam—al-Qâsîm b. Mukhaymirah—a man of the people of Filastîn whose kunyah was Abû Maryam. This man came to see Mu‘awiyah, and the latter asked him to recite a tradition (hadîth) he had heard from the Prophet. Abû Maryam said: I heard the Prophet say: “Whoever is appointed by God to take care of any of the Muslims’ affairs and shuts his eyes to their need and want and poverty, God will shut His eyes to [this ruler’s] need and want and poverty on the Day of Judgment.

Râshid b. Ḥubaysh.\(^{714}\)

According to [Muḥammad] Ibn Bashshâr—Muḥammad b. Bakr—Sa‘îd [b. Abî ‘Arûbah]—Qatâdah [b. Di`âmah]—Muslim b. Yasâr—Abû al-Ash‘ath al-Ṣan‘ânî—Râshid b. Ḥubaysh: The Prophet visited 'Ubâdah b. al-Ṣâmit,\(^{715}\) who was ill, and said “Do you know the identity of the martyrs (shuhadâ) of my community?” The people remained silent; 'Ubâdah b. al-Ṣâmit said “Assist me [to sit up],” which they did, and he answered: “Those who bear patiently and seek God’s reward.” The Prophet then said: “In that case, the martyrs of my community are few. [I say that] to be killed in the path of God counts as martyrdom (shahâdah), and so do death in a plague, drowning, death by a belly disease, and the death of a woman in labor; [such a woman’s] child pulls his mother to paradise by the umbilical cord.” Abû al-'Aw-

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\(^{713}\) Of the Azd tribe, al-Dulâbî, I, 53–54; Ibn Sa’d, VII/2, 150. There is, however, a confusion between several persons of that kunyah. See Ibn Hajar, Isâbah, IV, 179; Khalifah b. Khayyât, Ţabaqât, 313; Ibn al-Athîr, Usd, V, 295–96.

\(^{714}\) It is disputed whether he was a Companion or a Successor; he is known in connection with the tradition recorded here; see Ibn Hajar, Isâbah, I, 494.

wwām added: "And the keepers of the temple at Jerusalem (bayt al-magdis) [are martyrs] and also [those who die by] fire or ulceration in the lungs."

Ws b. Shurahbil.716


'Abd al-Raḥmān b. Khanbash.718

According to 'Ubaydallāh b. 'Umar—Ja'far b. Sulaymān al-Dubā'ī—Abū al-Tayyāh: Someone asked 'Abd al-Raḥmān b. Khanbash, who was [then] a very old man "O Ibn Khanbash, what used the Prophet to do when the devils plotted against him?" He said: "The devils came down upon the Prophet from the mountains and the valleys, intending [to harm] him. Among them was a devil with a burning piece of wood with which he intended to burn the Prophet. The Prophet was scared when he saw them, [but] Jibrīl came to him and said 'O Muḥammad, repeat after me "I seek refuge in the words of God, which neither the pious nor the sinner can transgress; [I seek refuge] from the evil that He created and made out of nothing and caused to be and from the evil that descends from the sky and that which ascends it, from the evil that is sown in the earth and that which grows out of it, from the evil of the temptations of night and day, and from the evil of anyone knocking at the door, except one [who brings] good, O Merciful.'" Then the devils' fire was extinguished and they were defeated by God."

716. Or Shurahbil b. Aws, a Companion, resident of Hims, known in connection with the tradition recorded here; see Ibn Hajar, Isābah, I, 85.

717. This is an antiquietist tradition; but cf. p. 102, above.


719. Or, "the evil of every diviner" (practicing divination by pebbles).

720. Cf. Qur'ān 7:200, 23:97, 41:36, 113, 114; and see note 620, above.
Ibn Ju‘dubah.\footnote{Yazid b. ‘Iyad, a Basran Successor, of the Kinanî clan the Banu Layth. See Ibn Sa‘d, V, 305; Ibn Hajar, Tadhhib, XI, 308–9.}

He transmitted [traditions] from the Prophet.

According to al-‘Abbâs b. al-Walid—Sa‘îd b. Manṣûr—Ya‘qûb b. ‘Abd al-Rahmân and ‘Abd al-‘Azîz b. Abî Ḥâzim—Abû Ḥâzim [Salamah b. Dînâr]—Muḥammad b. Ka‘b—Ibn Ju‘dubah—the Prophet: God is pleased with three things and hates three things for you to do: He is pleased that you worship Him without attributing any partner to Him and that you all hold fast to the covenant of God without being at variance with one another and that you obey those whom God has appointed to rule you.\footnote{Unity of the community and obedience to rulers are closely connected. See p. 102 and note 487, above.} He hates you to engage in gossip, to ask too many questions, and to waste money.\footnote{Or, “property.”}

Abû Mu‘attib b. ‘Amr.\footnote{A Companion, of the Aslam tribe; he is known to have fought in the Muslim army during the apostasy wars. See Ibn Hajar, Iṣâbah, IV, 181; Khalifah b. Khayyât, Tabaqât, 112, 137; al-Dûlûbî, I, 55.}

According to [Muḥammad] Ibn Ḥumayd—Salamah [b. al-Faḍl]—Muḥammad b. Ishaq—al-Ḥasan b. Dînâr—‘Aṭâ’ b. Abî Marwân al-Aslâmî—his father—Abû Mu‘attib b. ‘Amr: When the Prophet looked down on Khaybar he said to his Companions, among whom I was [too]\footnote{See al-Wâqidi, 658, where another report about Khaybar is traced back to him [he is called Mu‘attib al-Aslâmî there].} “Stop!” Then he said: “O God, Lord of the heavens and whatever lies under their shadows, Lord of the earth and whatever it sustains, Lord of the devils and whomever they lead astray, Lord of the winds and whatever they scatter! We ask You [to give us] the good of this town and its people and whatever is in it, and we seek refuge in You from its evil and the evil of its people and of whatever is in it; advance, in the name of God.” He used to say this for every town he entered.
The Biographies of the Women Who Embraced Islam during the Prophet's Lifetime: Those of Them Who Passed away before the Emigration


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

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

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

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

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

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

726. The Muslim era starts with the Emigration, and the Muslims have no concept parallel to that of B.C.. For the years preceding the Emigration various expressions are used. Here the beginning of the prophethood serves as a starting point, although the Muslims differed on the exact date of this event. See al-Sakhāwī's Ḥilām, in Rosenthal, History, 380.
727. Cf. p. 11, above.
728. That is, after the boycott was removed from them. See p. 55, above.
sent [on his divine mission] and God revealed the verse "The hands of Abū Lahab have perished,"730 `Utbah’s father said to him "Divorce Muḥammad’s daughter, or else all ties between us will be [irreversibly] severed." So `Utbah divorced Ruqayyah without having consummated the marriage. She embraced Islam when her mother Khadijah did and swore allegiance to the Prophet, together with the other women.731 `Uthmān b. `Affān married her, and she emigrated twice to Abyssinia with him. On the first emigration she miscarried the child she had from `Uthmān, but later she bore him a son whom he named ‘Abdallāh. When the Prophet emigrated [to Medina] she followed suit, after her husband ‘Uthmān.

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

Zaynab, the Prophet’s daughter.
Her mother was Khadijah. She was the eldest of the Prophet’s daughters.
Zaynab’s maternal cousin, Abū al-‘Āš b. al-Rabī’, had married her before the Prophet was sent [on his divine mission]. Abū al-‘Āš’s mother was Hālah bt. Khuwaylid b. Asad, Zaynab’s maternal aunt. Zaynab bore Abū al-‘Āš [his children] ‘Alī and Umāmah; ‘Alī died in infancy, whereas Umāmah remained [to live]. ‘Alī b. Abi Ṭalib, the Commander of the Faithful, married her after the death of [his wife] Fāṭimah, daughter of the Prophet.

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

731. Ḥīna bāyatāhī al-nisā’. This is not to be confused with the so-called bay’at al-nisā’, the name given to the first pledge of the Anṣār in the first ‘Aqabah meeting; see Ibn Hishām, II, 75; Guillaume, 198–99.
732. This account has a political significance, as ‘Uthmān’s opponents accused him of cowardice and considered him therefore unqualified to rule. ‘Uthmān’s supporters justified his absence from the battle of Badr by the permission, or even order, of the Prophet that he should stay behind and watch over the sick Ruqayyah. As for Uhud, it is claimed that God forgave him. See, e.g., al-Baladhuri, Ansāb, I, 326.
allāh b. ʿAbdallāh b. ʿAbdullāh b. ʿAbdullāh b. Abī Bakr b. Muḥammad b. Amr b. Hazm: Zaynab, the Prophet’s daughter, died at the beginning of the year 8/the middle of the year 629.

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

Umm Kulthūm, daughter of the Prophet.

Her mother was Khadijah.

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

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

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

The Prophet’s Wives Who Died during His Lifetime736

Zaynab bt. Khuzaymah b. al-Ḥārith b. ʿAbdallāh b. ʿAmr b. ʿAbd Manāf b. Hilāl b. ʿĀmir b. Ṣaʿṣaʿah, named Umm al-Masākīn.737

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

735. See p. 11, above.


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

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

According to Ibn 'Umar [al-Wāqīdī]—Kathīr b. Zayd—al-Muṭṭalib b. 'Abdallāh b. Ḥantāb, and also Muḥammad b. Qudāmah—his father: The Prophet asked Zaynab bt. Khuzaymah al-Hilāliyyah, Umm al-Masākīn, in marriage, and she entrusted her affairs to him. He let it be known that he gave her twelve and a half ounces [of gold] as bridal gift. The marriage took place in Ramaḍān, thirty-one months after the Emigration/February 625. She stayed with him eight months, then died at the end of Rabi` II, thirty-nine months after [the Emigration]/October 626. The Prophet said the prayers over her bier and buried her at al-Bagī’.

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


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


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739. Although it may seem otherwise, the time here is calculated not from the actual Emigration, which occurred in the third month of the year (Rabi` I), but from the first month (Muḥarram) of the year of the Emigration.
740. See p. 11, above.
741. A Jewess captured by the Muslims with the Banū Qurayḥah. See al-Balādhurī, Ansāb, I, 453–54; al-Ṭabarī, Ta'rikh, I, 1498.
Zayd b. 'Amr b. Khunafah, of the Banū al-Nadīr, was married to one of the [Banū Qurayẓah] named al-Ḥakam. When the Banū Qurayẓah were taken captive the Prophet took her, set her free, and married her. She was still married to him when she died.742

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

Mulaykah bt. Ka'b al-Laythī.743

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

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

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

Mulaykah’s father was killed in the conquest of Mecca, at Khanḍamah,745 by Khālid b. al-Walīd.

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742. According to other versions [see the previous note], she refused to marry him and preferred to be his concubine.
Sanā bt. al-Ṣalt b. Ḥabīb b. Ḥārithah b. Hīlāl b. Ḥarām b. Sammāl b. ‘Awf al-Sulamiyyah. 746


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

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

Fāṭimah, the Prophet’s daughter.

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

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

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

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


750. Dhikr taʾrīkh man mata ... etc. Taʾrīkh means “date” as well as “history” and “biography,” but the chapter deals mainly with deaths and dates. Cf. the next chapter, where it is clear that “dates” are meant in the rubric.

751. That is, the Ka’bah; see Rubin, “The Ka’ba,” 98–104.
According to Muhammad b. `Umar [al-Waqidi]—Abū Bakr b. Abdallāh b. Abī Sabrah—Yaḥyā b. Shibl—Abū Ja`far [Muḥammad b. `A Li b. al-Ḥusayn]: Al-`Abbās b. `Abd al-Muṭṭalib went to see `Alī and Fāṭimah [and heard her] say [to `Alī] “I am older than you.” Al-`Abbās said: “You, Fāṭimah, were born at the time when the Quraysh were building the Ka`bah; the Prophet was then thirty-five years old. As for you, `Alī, you were born a few years before that.”

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

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


According to Ibn `Umar [al-Waqidi]—`Umar b. Muḥammad b. `Umar b. `Alī—his father—`Alī b. al-Ḥusayn—[`Abbās]: Fāṭimah was the first [dead person] for whom a bier was made. Asmā’ bt. ‘Umays made it for her, after she had seen one made in Abyssinia.


752. See p. 11, above.
According to Ibn 'Umar [al-Waqidi]—Umar b. Muḥammad b. 'Umar b. 'Alī—his father—'Alī b. al-Ḥusayn, who asked Ibn 'Abbās about the time Fāṭimah's burial took place. Al-'Abbās said: "We buried her at night, after a third of it or so had elapsed." ['Alī b. al-Ḥusayn] asked who had said the prayer over her bier, and al-'Abbās replied: "'Alī b. Abī Ṭalib".

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

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

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

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

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753. A family of bedouin (Asadi) origin, allies of the Quraysh, who joined Muḥammad early in his career; see Kister, "On Strangers and Allies", 137–39.
754. A Dhirā' equals 29½ inches.
755. Perhaps the great-grandson of 'Alī b. Abī Ṭalib is meant; see Ibn Qudāmah, 129. See, on him, p. 245, below.
756. One of the rich, generous notables of the Qurashī clan the Makhzūm during Umayyad times; see Ibn Qudāmah, 361–63.
757. There is a shift in the narration here. The story starts with 'Abdallāh b. Ḥasan as the narrator, but from "We tried . . ." until the end the narrator is al-Mughīrah.
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him. She became emaciated and complained to Asmā’ about the thinness of her body. She asked her “Could you cover me with something?” Asmā’ said “I saw the Abyssinians prepare a bedstead for the [dead] women, then fasten the bier to the bedposts.” So [Fātimah] ordered them to do that [when she died].

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

Ṣafiyah, daughter of ‘Abd al-Muṭṭalib b. Ḥāshim.758

Her mother was Ḥālah bt. Wuhayb b. ‘Abd Manāf b. Zuhrāh b. Kilāb. She was a sister of Ḥāmzah b. ‘Abd al-Muṭṭalib from both parents.

Ṣafiyah was married to al-Ḥārith b. Ḥarb b. Umayyah b. ‘Abd Shams in pre-Islamic times and bore him [a child named] Ṣafiyyy. She was later married to al-‘Awwām b. Khuwaylid b. Asad, to whom she bore al-Zubayr and ‘Abd al-Ka‘bah. Ṣafiyah embraced Islam and gave the Prophet the oath of allegiance. She emigrated to Medina, [where] she died during the caliphate of Umar b. al-Khattāb. Her grave is in al-Bagā’, in the courtyard in front of al-Mughirah b. Shu‘bah’s dwelling.


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


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


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

According to Ibn ‘Umar [al-Wāqidi]—Muḥammad b. ‘Abdallāh b. Muslim—his father: The Prophet married Sawdah in Ramadān, in the tenth year after the [beginning of] his prophethood. This was after Khadijah’s death and before his marriage to ‘A’ishah. He consummated the marriage in Mecca, then emigrated to Medina. Sawdah bt. Zam‘ah died in Medina in Shawwāl 54/September–October 674, during the caliphate of Mu‘āwiyah b. Abī Sufyān. According to Ibn ‘Umar [al-Wāqidi], this is the correct version.

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


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760. According to the Muslim law, a widow or divorced woman should wait for a certain period before remarrying (in order to see whether she is pregnant by her former husband); see “Idda,” EI2, III, 1010–13 (Y. Linant de Bellefonds).

761. The Prophet never married another woman during Khadijah’s lifetime.
the name of Sawdah. She had [already] five or six small children from her [former] husband, who was dead by then. The Prophet asked her “What is it that prevents you from [marrying] me?” She replied “O Prophet of God, nothing prevents me from [marrying] you but that you are the most beloved person to me and I respect you [too much to let] these little children squeal around your head all the time.” The Prophet asked “Is there anything else that prevents you from [marrying] me?” She replied “No, by God.” The Prophet said to her “The best women ever to have ridden the backs of camels are the virtuous women of the Quraysh, who are the most affectionate toward small children and the most excellent in doing good to their husbands when they [the women] are wealthy.763

`A’ishah, daughter of Abū Bakr.764

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

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

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

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

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762. That is, Arab women.
763. Ahnāhu ‘alā waladin fi sigharihi wa-arāhu ‘alā bal’in fi dhāt yadin. The root ḥ-n-w specifically denotes widows who remain unmarried in order to devote themselves to their children. Cf. al-Wāqīdī, 867, where the text says “and the most generous with their property towards their husbands.” The context of the tradition in al-Wāqīdī is, however, different. See also p. 197, below.
765. Ibn Ḥazm, Jamharat, 188.
766. Al-Balādhurī, Ansāb, I, 269–70.
Zayd b. Ḥārithah and his client Abū Rāfī‘ for us. He gave them two camels and 500 dirhams he had taken from Abū Bakr to buy [other] beasts they needed. Abū Bakr sent with them ‘Abdallāh b. Urayqīt al-Dīlī, with two or three camels. He wrote to [his son] ‘Abdallāh b. Abī Bakr to take his wife Umm Rūmān, together with me and my sister Asmā’, al-Zubayr’s wife, [and leave for Medina]. They all left [Medina] together, and when they arrived at Qudayd767 Zayd b. Ḥārithah bought three camels with those 500 dirhams. All of them then entered Mecca, where they met Ṭalḥah b. ‘Ubaydallāh on his way to leave town, together with Abū Bakr’s family.768 So we all left: Zayd b. Ḥārithah, Abū Rāfī‘, Fāṭimah, Umm Kulthūm, and Sawdah bt. Zam’ah. Zayd mounted Umm Ayman and [his son] Usāmah b. Zayd on a riding beast; ‘Abdallāh b. Abī Bakr took Umm Rūmān and his two sisters, and Ṭalḥah b. ‘Ubaydallāh came [too]. We all went together,769 and when we reached Bayd in Tamanni770 my camel broke loose. I was sitting in the litter together with my mother, and she started exclaiming “Alas, my daughter, alas [you] bride”; then they caught up with our camel, after it had safely descended the Lift.771 We then arrived at Medina, and I stayed with Abū Bakr’s children, and [Abū Bakr] went to the Prophet.772 The latter was then busy building the mosque and our homes around it,773 where he [later] housed his wives. We stayed in Abū Bakr’s house for a few days; then Abū Bakr asked [the Prophet] “O Messenger of

767. A place near Mecca, see Yāqūt, Mu‘jam al-buldān, IV, 42. Note that the story temporarily reverts from the first to the third person.
768. Ṭalḥah and Abū Bakr belonged to the same Qurashi clan, the Banū Taym.
769. The text (and Cairo, 601, and Dār al-Fikr, 604) has “the two of them went together” (wa-istahābānā), which makes no sense here. The difference between the two words is one character, n (wa-istahābānā), which can easily be overlooked in a manuscript.
770. See Yāqūt, Mu‘jam al-buldān, I, 795, 874.
771. A wadi between Mecca and Medina; see Yāqūt, Mu‘jam al-buldān, I, 360–61.
772. De Goeje interprets nazala ilā here not as “went” but as “stayed” or “lived with,” the agent of the verb being, according to him, Usāmah b. Zayd; see 2440 n. c.
God, what prevents you from consummating the marriage with your wife?” The Prophet said “The bridal gift (ṣadāq).” Abū Bakr gave him the bridal gift, twelve and a half ounces [of gold], and the Prophet sent for us.774 He consummated our marriage in my house, the one where I live now and where he passed away.775

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

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

‘Ā’ishah died in Ramaḍān 58/June–July 678.


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

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

According to Ibn ‘Umar [al-Wāqidi]—Ibn Jurayj [‘Abd al-Malik b. ‘Abd al-‘Azīz]—Nāfi’ [client of ‘Abdallāh b. ‘Umar]: I was pres-
ent [at ‘A’ishah’s funeral when] Abū Hurayrah said the prayer over her bier; ['Abdallāh] b. ‘Umar was in the crowd and did not condemn it. Marwān had gone on a lesser pilgrimage (‘umrah) that year and appointed Abū Hurayrah vice-governor.

Hafsah, daughter of ‘Umar b. al-Khaṭṭāb. Her mother was Zaynab bt. Maẓ‘ūn, sister of ‘Uthmān b. Maẓ‘ūn. According to Ibn ‘Umar [al-Wāqidi]—Usāmah b. Zayd b. Aslam—his father—his grandfather—‘Umar: Hafsah was born while the Quraysh were building the Ka’bah, five years before the Prophet was sent on his divine mission.


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

According to Ibn ‘Umar al-Wāqidi—Ma‘mar [b. Rashid]—Ibn Qudāmah—Tabaqat, 334 Ibn Qudāmah, 75-76; Ibn Ishaq, Siyar, 257. A member of the Qurashi clan the Jumāh and an early convert, known for his asceticism; see Ibn Qudāmah, 444–45.

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


779. See p. 11, above.

Umm Salamah, whose [real] name was Hind bt. Abī Umayyah, whose [real] name was Suhayl Zād al-Rakk781 b. al-Mughīrah b. ‘Abdallāh b. ‘Umar b. Makhzūm.782


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

According to Ibn ‘Umar [al-Wagidi]785—‘Umar b. ‘Uthmān—‘Abd al-Malik b. ‘Ubayd—Sa‘īd b. ‘Abd al-Rahmān b. Yarbu‘—‘Umar b. Abī Salamah: My father participated in the battle of Uhud, and Abū Usāmah al-Jūshamī shot him in the arm with an arrow. He stayed a month treating his injury, which eventually healed. The Prophet then sent my father to Qatān,786 in Muḥarram, thirty-five months [after the Emigration]/June 625. He was away for twenty-nine days, then returned to Medina, on the eighth of Safar 4/July 21, 625; by then his wound had reopened. He died from it on the eighth of Jumādā II 4/November 15, 625. My mother observed the legal period of waiting before remarrying (‘iddah) and became lawful [for marriage] on the 8th of Shawwāl 59/September-October 679.

781. See p. 78, above.
783. ‘Alqamah and other members of the Fīrās family were famous warriors; see Ibn Ḥazm, Jamharat, 188.
784. The Prophet’s milk brother and an early convert. He died of an injury he received in one of the early Muslim raids; see Ibn Ḥajar, Isābah, II, 335.
786. A place in the territory of the bedouin tribe Banū Asad; see Landau-Tasseron, “Asad,” 8–11.
787. Al-Ṭabarānī, Ta’rikh, I, 1460.
According to Ibn 'Umar [al-Waqidi]—Kathīr b. Zayd—al-Muṭṭalib b. 'Abdallāh b. Ḥanṣab: The Widow of the Arabs went in to the Lord of the Muslims as a bride early in the evening and got up at the end of the night to mill.

He meant Umm Salamah.788

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

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

According to Ibn 'Umar [al-Waqidi]—'Abdallāh b. Nāfi'—his father: Abū Hurayrah said the prayer over Umm Salamah's bier in al-Baqī'. The governor [of Medina] was al-Walīd b. 'Utba b. Abī Sufyān,790 [but] he had gone on business to al-Ghabah791 and appointed Abū Hurayrah to lead the prayers, so the latter [also] prayed over Umm Salamah's bier. [The narrator] said: He went away only because she had requested that the governor would not say the prayer over her bier, and he did not want to be present while someone else performed the service, so he left on purpose, appointing Abū Hurayrah [to replace him].

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


788. Ibn Sa’d, VIII, 64.
789. Ibn Sa’d, VIII, 66.
790. Cousin of the caliph Muʿāwiyah. He served in administrative posts, as did his father before him. See Ibn Qudāmah, 207–8; al-Zubayrī, 132–33.
791. A well-watered area north of Medina. Residents of the town had cultivated plots of lands there. See Yāqūt, Muʾjam al-buldān, III, 767; al-Samhūdī, 1275–76.
792. Ibn Sa’d, VIII, 67. The version here is different from al-Ṭabarī’s.
Excerpts from The Supplement to the Supplemented

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

According to Abû Ma’shar [Najîh b. ‘Abd al-Rahmân]: Zaynab was the first of the Prophet’s wives to die, and Umm Salamah was the last.

Umm Ḥabîbah, whose [real] name was Ramlah bt. Abî Sufyân b. Ḥarb.793

Her mother was Ṣâfîyyah bt. Abî-‘Āṣ b. Umayyah b. ‘Abd Shams, ‘Uthmân b. ‘Affân’s paternal aunt.

‘Ubaydullâh b. Jaḥsh b. Ri‘âb, Ḥarb b. Umayyah’s ally (ḥalîf),794 had married Umm Ḥabîbah. She bore him Ḥabîbah, after whom she was named. Ḥabîbah was [later] married to Dâ‘ûd b. ‘Urwal b. Mas’ûd al-Thaqafi.795

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

Umm Ḥabîbah had taken her daughter Ḥabîbah bt. ‘Ubaydullâh when emigrating to Abyssinia, then brought her back with her to Mecca.


According to Ibn ‘Umar [al-Wâqidi]—Abû Bakr b. Ismâ‘îl b. Muḥammad b. Sa‘d—his father: Umm Ḥabîbah had left Mecca while pregnant and bore her daughter in Abyssinia.

According to Ibn ‘Umar [al-Wâqidi]—‘Abdallâh b. ‘Amr b. Zuhayr—Ismâ‘îl b. ‘Amr b. Sa‘îd b. al-‘Āṣ—Umm Ḥabîbah: I dreamed that ‘Ubaydullâh b. Jaḥsh, my husband, was in the worst and most deformed shape. I was frightened and said [to myself]...
“By God, he has changed.” And, lo and behold, when he got up in the morning he said: "O Umm ʿAbībah, I have contemplated the [matter] of religion, and I see no religion better than Christianity. I had professed it [before], then embraced Muḥammad’s religion, and now I am going back to Christianity." I said "By God, you have not been blessed," and I told him about my dream about him, but he paid no attention to it and went on drinking wine until he died.796 Afterward I dreamed that someone came to me and said “O Mother of the Faithful.”797 I was frightened and interpreted it [as a sign] that the Prophet would marry me. And, indeed, the moment my legal waiting period (ʿiddah) elapsed, before I knew [anything], a messenger from the negus798 was at my door, asking permission to come in. It was a slave girl of his, called Abrahah, whose task was to look after his clothes and balm. She came in and said “The king sends a message to you: ‘The Prophet wrote to me, asking to give you to him in marriage.’”799 I said “May God send glad tidings to you.” She went on “The king says to you ‘Appoint someone to give you to him in marriage.’” Umm ʿAbībah sent for Khalīd b. Saʿīd b. al-ʿĀṣ800 and appointed him [for the task]. She gave Abrahah two silver bracelets and two anklets she had worn on her feet and silver rings she had had on her toes, out of joy at the tidings the girl had brought her. In the evening the negus requested [the presence of] Jaʿfār b. Abī Ṭālib and the other Muslims who were there, so they came before him. The negus delivered a speech, saying:801 “God be praised, the King, the Holy, the Perfect, the Faithful to His promises, the Watcher, the Almighty, the Forceful. I testify that there is no God but Allah and Muḥammad is His servant and messenger and the [prophet] whose [coming]
was prophesied by Jesus, son of Mary. Now, the Messenger of God wrote to me, asking that I give him Umm Ḥabibah bt. Abi Sufyān in marriage. I comply with the Prophet's wish and give 400 dinars for her bridal gift [ṣadāq]." He then poured the dinars in front of the people. Khalid b. Saʿīd then spoke and said: "God be praised; I praise Him and ask His help and assistance and testify that there is no God but Allāh and Muḥammad is His servant and messenger. 'He it is who hath sent His messenger with the guidance and the religion of truth in order that He may set it above all (other) religion, though averse are the polytheists.' Now I comply with the Prophet's wish and give him Umm Ḥabibah bt. Abi Sufyān in marriage; may God bless His messenger." The negus gave Khalid b. Saʿīd the dinars, and he took them. The people then wanted to go away, but the negus said "Sit down, for the prophets' custom [ṣunnah] when marrying is to serve food on the occasion of the marriage." So he ordered that food be brought, and they ate and then dispersed.

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

802. The negus in fact embraces Islam by uttering these words. On the negus legend in Islamic tradition, see Raven; Wansbrough, 38–41.
804. The permissibility of perfume, as well as other luxuries, was much debated among Muslim scholars.
from you." When we came to the Prophet I told him about the betrothal [ceremony] and about Abrahahah and her conduct with me, and he smiled. I greeted him on her behalf, and he said "Peace be with her, too, and God's mercy."

According to Ibn 'Umar [al-Wāqidi]—Ishāq b. Muḥammad—Ja'far b. Muḥammad—his father: The Prophet sent 'Amr b. Umayyah al-Damri805 to the negus, asking him to give him in marriage Umm Ḥabībah bt. Abī Sufyān, who had been married to 'Ubaydallāh b. Jaḥsh. The negus gave her to him in marriage and contributed a bridal gift of 400 dinars from his own [pocket], on behalf of the Prophet.

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

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

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

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

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

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805. A famous warrior and Companion, of the Kinānah tribe; see Ibn Hajar, Iṣābah, II, 524.
806. Of the Jaḥsh family, see p. 168, above; "Zainab bint Jaḥsh," EI1, IV, 1199 (V. Vacca); Khalīfah b. Khayyat, Tāʾrīkh, 122; al-Baladhuri, Ansab, I, 433–37; Ansari.
807. That is, the Prophet's paternal aunt.
808. Perhaps she considers herself unworthy, having been married before, or Zayd, a former slave, is unworthy of her. See note 853, below.
Zayd b. Hārithah's house looking for him. Zayd was [at that time] called only Zayd b. Muhammad, and the Prophet sometimes would miss him [after] a time and would say "Where is Zayd?" [Once] he went to Zayd's house but did not find him [there]. Zaynab rose toward him and said "Come here, O Messenger of God," but he turned away, muttering something unintelligible, except the words "Praised be God the Great, praised be God, who turns the hearts." When Zayd came home his wife told him that the Prophet had come to his house. Zayd asked "Didn't you ask him to come in?" She said "I proposed it to him but he declined." Zayd asked "Did you hear him say anything?" She said: "When he turned away I heard him say something I did not understand, and I heard him say 'Praised be God the Great, praised be God who turns the hearts.'" Zayd left [his house] and went to the Prophet. He said: "O Messenger of God, I heard that you came to my house. Why didn't you come in? O Messenger of God, may my father and mother be your ransom! Perhaps [the problem is] that you like Zaynab? In that case, I shall divorce her." The Prophet said "Keep your wife." [But] Zayd could not touch her [after that]. He would come to the Prophet and tell him [about it], and the latter would say "Keep your wife," and Zayd would say "O Messenger of God, I shall divorce her," and the Prophet would say "Keep your wife." Zayd divorced her [all the same] and abstained from her, and she became lawful [for remarriage]. [One day], while talking to 'Ā'ishah, the Prophet fainted. On regaining consciousness he smiled and said "Who will go to Zaynab to bring her the glad tidings that God from above gave her to me in marriage?" The Prophet [then] recited "[Recall] when thou wert saying to him upon whom Allah bestowed favor and upon whom thou didst bestow favor."809 'Ā'ishah narrated: I was upset by both near and remote troubles, having heard of Zaynab's beauty. What was more, the greatest and noblest of all things happened to her, as God from heaven gave her in marriage. I said [to myself] "She is going to boast of it to us." Salmā, the Prophet's servant, then went quickly and told [Zaynab] about it. [Zaynab] gave her silver ornaments for this [service].810

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

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

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

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

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


812. A famous scholar of Tradition from Wāsīt (d. 200/815–16), often accused of making mistakes and even telling lies; see Ibn Ḥajar, Tahdhib, VII, 302–5.
813. Akramuhunna sitran; see Kazimirski, s.v. str.
Juwayriyyah had been married to Musāfīr b. Ṣafwān Dhū al-Shufr b. Abī Sarḥ b. Mālik b. Jadhīmah, who was killed in the battle of al-Muraysī'.

According to Ibn 'Umar [al-Wāqīdī]—Yazīd b. 'Abdallāh b. Qusayt—his father—Muḥammad b. 'Abd al-Raḥmān b. Thawbān—'Ā'ishah: The Prophet took prisoner some women of the Banū al-Muṣṭaliq. He set aside the legal fifth [of the booty] (khums) and divided [the rest] among the people, giving the cavalrymen two shares and the footsoldiers one share [each]. Juwayriyyah bt. al-Hārith b. Abī Dirār fell in the lot of Thābit b. Qays b. Shammās al-Anṣārī. She had been married to a cousin of hers named Ṣafwān b. Mālik b. Jadhīmah Dhū al-Shufr, who was killed, leaving her a widow. Thābit made a contract with her to free her against the sum of nine ounces [of gold]. She was a sweet woman; everyone who just saw her fell for her. Now, the Prophet was staying with me when Juwayriyyah came in, asking his help in that contract of freedom. By God, the moment I saw her I resented her entering upon the Prophet, knowing that he would see in her the same as I did. She said: "0 Messenger of God, I am Juwayriyyah, daughter of al-Hārith, chief of his clan. You know what I have been going through; I fell in the lot of Thābit b. Qays, and he made a contract to free me against the sum of nine ounces [of gold]. Help me to free myself." The Prophet said "How about a better arrangement?" She asked "What is it?" He said "I will pay your contract on your behalf, then marry you." She said "Yes, 0 Messenger of God, I accept this." The news spread among the people, and they said "Shall the Prophet's brothers-in-law be enslaved?" So they set free the prisoners they held of the Banū al-Muṣṭaliq. A hundred men, women, and children were freed on the occasion of the Prophet's marriage to Juwayriyyah, and I know no woman who was more helpful to her people than she. All this took place on the Prophet's return from the battle of Muraysī'.

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

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

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

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

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

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

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


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815. The veil, hijāb, was obligatory only on the Prophet's wives. See Qur'ān 33:53; al-Wāḥidi, 241–43; 'Abd al-Malik Ibīn Ḥabīb, Tarīkh, 87; "Ḥidja'b," ET2, III, 359–61 [J. Chelhod]. The point of discussion here is whether Juwayriyyah was the Prophet's wife or concubine.

816. See note 234, above. According to Lane's lexicon, Barrah as a proper name means "obedience."
Tanḥūm, of the Children of Israel, one of the tribe of Ḥārūn b. ʿImrān.817

Her mother was Barrah bt. Samawʿal, sister of Ṛisāʿah b. Samawʿal, of the Banū Qurayẓah, brother tribe of al-Naḍīr.

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

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

According to Muḥammad b. Mūsā—ʿUmrah b. al-Muhājir—Āminah bt. Abī Qays al-Ghifāriyyah: I was one of the women who led Ṣafīyyah as a bride to the Prophet. I heard her say: I was not even seventeen, or I was just seventeen, the night I entered the Prophet’s [room]. Ṣafīyyah died in the year 52/January 8, 672—December 26, 672, during the caliphate of Muʿāwiyyah, and was buried in al-Baqiʿ.

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

Her mother was Hind bt. Ṭawfīq b. al-Ḥārith b. Ḥamātah b. Jurash.

In pre-Islamic times Maymūnāh had been married to Masʿūd b. ʿAmmar b. Ṭabaqafī. He divorced her, and she was married to Abū Ruhm b. Abd al-ʿUzza b. Abī Qays, of the Banū Mālik b. Ḥisl b. ʿĀmir b. Luʿayy. He died, leaving her a widow, and the Prophet married her. It was al-ʿAbbās b. Abd al-Muṭṭalib who gave her in marriage, [because] he was her guardian, as she was the full

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

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


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

According to Ibn 'Umar [al-Waqidi]: Maymūnah died in the year 61/October 1, 68o-September 19, 681, during the caliphate of Yazid b. Mu'āwiyah. She was the last of the Prophet's wives to die, and her age was then eighty or eighty-one. She had been [a] strong [woman].

Al-Kilābiyyah,\(^821\) about whose name opinions differ.

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

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

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819. Yāqūt, Mu'jam al-buldān, III, 77.
820. Mahr, identical with ṣadāq according to Spies. See note 738, above, and note 830 below.
proached her she said “I seek God’s protection against you,” whereupon the Prophet said “You have asked the protection of a mighty one; go [back] to your family.”

According to Abdallah b. Ja’far—Abd al-Wahid b. Abi ‘Awn—Ibn Mannah: She uttered the formula “I seek God’s protection” (a‘ūduhu bi-Allah) against the Prophet, for she had been dumb-founded and had lost her mind. [Later], whenever she asked permission to enter and see the Prophet’s wives, she would say “I am the miserable one” and “I have been cheated.”

According to Muhammad b. ‘Abdallah—[Ibn Shihab] al-Zuhri: It was Fatimah bt. al-Dahlhak b. Sufyân, who uttered the formula “I seek God’s protection” against the Prophet, and he divorced her. [Afterward], she used to collect camel dung and say “I am the miserable one.”

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

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

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

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

822. See p. 165, above.
825. See p. 172, above.
told me on the authority of his father: She uttered the formula "I seek God's protection against you," so he returned her [to her family].

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


According to Abū Muṣʿab Ismāʿīl b. Muṣʿab—an old man from her clan: She died in the year 60/679–80.


[Hishām b. Muḥammad citing ʿAbdallāh] Ibn ʿUmar: The Prophet sent Abū Usayd [Mālik b. Rabīʿah] al-Sāʿīdī827 to ask a woman of the Banū ʿĀmir in marriage on his behalf. Her name was ʿAmrah bt. Yazīd b. ʿUbayd b. Ruwās b. Kilāb. The Prophet married her; then it came to his knowledge that she had leprosy, so he divorced her.


According to Ibn ʿUmar [al-Wāqīdī]—Muḥammad b. Yaʿqūb b. ʿUtbaḥ—ʿAbd al-Wāḥid b. Abī ʿAwn al-Dawsī: Al-Nuʿmān b. Abī al-Jawn al-Kindī used to dwell with his clan in Najd, near al-Sharabbah.829 When he came to the Prophet to declare his conversion to Islam he said to him: "O Messenger of God, shall I give you in marriage the most beautiful among the Arab widows? She had

826. See al-Ṣāliḥi, 246, 250, 254, 255.
827. An Anṣārī of the Khazrajī clan Banū Sāʿidah, who was the standard bearer of his clan on the day of the conquest of Mecca; see Ibn Ḥajar, Iṣābah, III, 344.
828. Of the noble Kindah tribe, see al-Baladhurī, Ansāb, I, 456–58.
829. A region in Najd [central part of the Arabian Peninsula]; see Yāqūt, Muʿjam al-buldān, III, 272.
been married to a relative of hers, but he died, and she lost her way. Her heart inclines to you, and she wants [to marry] you." The Prophet [agreed to] marry her [and pay] twelve and a half ounces [of gold]. Al-Nu'mān said "O Messenger of God, do not show contempt for her by [being stingy] with the bridal gift." The Prophet said "I never gave more than that as bridal gift for any of my wives, and I never give any of my daughters more than that as dowry." Al-Nu'mān said: "It is you who set the example; O Messenger of God, send for your wife! I shall go with your messenger and send your wife [to you] with him." The Prophet sent Abū Usayd al-Sā'īdī [with al-Nu'mān]. When they came to her she was sitting in her tent and gave him permission to come in. Abū Usayd then said "The Prophet's wives should not be seen by men." Abū Usayd [later] related "This was after the verse of the Veil (ḥijāb) was revealed." She sent to Abū Usayd a message, saying "Show me the right thing to do." He said "[Put] a veil between yourself and the men you talk with, except those who are your close relatives." She did that. Abū Usayd related: I stayed there for three days, then left carrying a woman in a litter on a camel. I brought her to Medina and lodged her with the Banū Sā'īdah. The women of the clan, glad about her [coming], went in to greet her. They came out talking about her beauty, and the news of her arrival spread in Medina. I went to the Prophet, who was staying with the Banū 'Amr b. 'Awf, and told him [about it]. [Meanwhile], a woman came in to see her, having heard [from the other women] about her beauty, of which they knew. She was one of the most beautiful of all women. [That] woman said to her "You are of royal blood, and, if you want to gain favor with the Prophet, utter the formula 'I seek God's protection from you'; in this way you will gain his favor, and he will like you."
According to 'Abdallāh b. Ja'far—[`Abd al-Wāḥid] Ibn Abī 'Awn:

The Prophet married the Kindi woman in Rabī' I 7/July–August 628.

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

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

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

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

According to Ibn ‘Umar [al-Wāqiddi]—Sulaymān b. al-Ḥārith—‘Abbās b. Sahl—Abū Usayd al-Sā'īdī: When I arrived at the camp with her the [people] shouted to one another and said [to her]: "You are not blessed! What came over you?" She said "I was beguiled; they told me such-and-so," and [she told them] what was said to her. The members of her clan said "You have made us
notorious among the Arabs.” She called Abū Usayd and said “What happened happened; what shall I do now?” He answered: “Stay in your home and keep yourself veiled, except in the presence of your close relatives. No one should want [to marry] you after the Prophet, for you are one of the Mothers of the Faithful.” She stayed [like that], no one wishing [to marry] her and no one seeing her except her close relatives, until she died at her family’s place in Najd, during the caliphate of ‘Uthmān b. ‘Affān.


According to al-Ḥārith—Muḥammad b. Suhayl—Abū ‘Ubaydah Maʿmar b. al-Muthannā: The Prophet married a Yemenī woman by the name of Asmāʿ bt. al-Nuʿmān b. al-Jawn b. Sharāhil b. al-Nuʿmān, of the Kindah. When he went to see her and invited her [to approach] him she said “[No], you approach me!” She refused to approach him, so he divorced her.

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

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

Umm Ayman, the Prophet’s client and nurse.836

Her name was Barakah.

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

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

According to Muḥammad b. Ḥumar [al-Wâqidî]—Yaḥyâ b. Saʿîd b. Dînâr—an old man of the Banû Saʿd b. Bakr:837 The Prophet used to call Umm Ayman “mother” and when looking at her he would say “She is the remainder of my family.”

According to Ibn 'Umar [al-Wâqidî]: Umm Ayman died at the beginning of the caliphate of 'Uthmân b. 'Affân.


Arwâ bt. Kurayz b. Rabî‘ah b. Ḥabîb b. 'Abd Shams.839
She embraced Islam, emigrated to Medina, and died during the caliphate of 'Uthmân.

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837. The clan of the Prophet’s milk mother, of the Hawâzîn confederation; see Ibn Ḥazm, Jamharat, 265.
838. A descendant of the eminent Anṣârî Amr b. Ḥazm; see Ibn Ḥajar, Isâbah, II, 532. His son Muhammad b. Abî Bakr was also judge in Medina; see Wâkidî, I, 135–48, 175–78. The family is associated with transmission of historical traditions and legal material; see F. Sezgin, I, 284.
839. Of the Qurashi clan the Banû 'Abd Shams. She was 'Uthmân b. 'Affân’s mother; see Ibn Qudâmah, 227.
Asmā’ bt. Abī Bakr.840

Her mother was Qutaylah bt. ‘Abd al-‘Uzza b. ‘Abd As’ad b. Jābir b. Mālik b. Ḥisl b. ‘Āmir b. Lu’ayy. She was a full sister of ‘Abdal-lāh b. Abī Bakr.

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

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

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

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

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

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

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841. That is, the first so-called civil war, in the aftermath of ‘Uthmān’s murder (36/656). Sa‘īd [b. al-‘Āṣ b. Sa‘īd b. al-‘Āṣ b. Umayyah] was a member of the Umayyad family who served ‘Uthmān and Mu‘āwiyyah as governor of al-Kūfah and Medina, respectively. He died during the caliphate of Mu‘āwiyyah. “Sa‘īd b. al-‘Āṣ,” EP, VIII, 853 [C. E. Bosworth]; al-Zubayrī, 176–78; Ibn Ḥajar, Isābah, II, 47–48. October 6 was a Sunday, according to Catténos’ tables.
842. October 6 was a Sunday, according to Catténos’ tables.
843. The Arabic name given to the patriarch of Alexandria; see “al-Muqawqas,” EP, III, 511–13 [K. Ohrenberg].
844. Al-Ṭabari, Ta’rikh, I, 1591; al-Baladhuri, Ansāb, I, 448–51.
eunuch called Mābūr. Al-Muqawqas sent all this [to the Prophet] with Ḥāṭib b. Abi Balta'ah. The latter suggested to Máriyah that she embrace Islam and made her wish to do so; thus she and her sister were converted, whereas the eunuch adhered to his religion until he was [also] converted later in Medina, while the Prophet was [still] alive.

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

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

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

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

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845. That is, Máriyah was ordered to veil herself as did the Prophet's wives, but he did not marry her. Cf. p. 184, above.
846. In Upper Egypt, see Yāqūṭ, Mu'amal al-buldān, I, 381.
847. The issue alluded to here is mourning customs, debated in the Muslim community. See p. 156 and note 179, above.
848. See p. 11, above.
Prophet said “The sun will not be eclipsed for anyone’s death or life.”

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

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

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

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

Fāṭimah, daughter of the Prophet.

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

According to Muḥammad b. ‘Ubayd al-Muḥāribī—al-Muṭṭalib b. Ziyād—Layth—‘Abdallāh b. al-Ḥasan—Fāṭimah al-Ṣughrā [junior]—Fāṭimah al-Kubrā [senior]: The Prophet used to enter the mosque and say “In the name of God, O God, bless Muḥammad and his family, forgive my sins, and open the doors of Your mercy for me.” Going out he used to say “In the name of God, forgive my sins, and open the doors of Your benevolence for me.”

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

850. Ḩadhā dakhala al-masjid ṣallā ‘alā al-nabiyy. See note 379, above.
According to Ya'qūb b. Ibrāhīm and al-Faḍl b. al-Ṣabbāh—
Ismā'īl b. ʿUlāyakh—Layth—ʿAbdAllāh b. Ḥasan b. Ḥasan—his
mother, Fāṭimah bt. al-Ḥusayn—her grandmother Fāṭimah
daughter of the Prophet: The Prophet used to enter the mosque
and utter the formula “May God bless Muḥammad and give him
peace,” then say “O God, forgive my sins and open the doors of
Your mercy for me.” On going out he used to utter the formula
“May God bless Muḥammad and give him peace,” then say “O
God, forgive my sins, and open the doors of Your benevolence for
me.”

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

Umm Hānī’ bt. Abī Talib b. ʿAbd al-Muṭṭalib b. Ḥāshim b. ʿAbd
Manāf.851

Her name was Fākhitah, but, according to Hishām b. al-Kalbī, it
was Hind. Her mother was Fāṭimah bt. Asad b. Ḥāshim b. ʿAbd
Manāf.

It was reported that before he was inspired the Prophet had
asked Abū Ṭalib to give her to him in marriage, and the same was
done by Hubayrah b. Abī Wahb b. ʿAmr b. ʿAʿidh b. ʿImrān b.
Makhzūm.852 Abū Ṭalib gave her to Hubayrah, and the Prophet
said “O Uncle, you gave her in marriage to Hubayrah and left me
out,” to which Abū Ṭalib replied “O Nephew, we became related
to them [by marriage] because [of the principle that] the noble is
another noble’s equal.”853

852. A poet and warrior who never embraced Islam but ran away when Mecca
was conquered and died in Najrān as an infidel. See Ibn Qudāmah, 397; Muḥammad Ibn Habīb, Munammag, 419.
853. The principle of marrying someone of the same social status, wealth, and
the like (kafā’ah) was maintained in pre-Islamic times and continued afterward as
Umm Hāni' later embraced Islam, a fact that separated her from Hubayrah. The Prophet asked her to marry him, but she said “By God, I used to love you in the Jāhiliyyah, so I certainly do so in Islam, but I have young children, and I hate to [see them] bothering you.” The Prophet said: “The best women ever to have ridden camels are the women of the Quraysh. They are the most affectionate toward their small children and the most excellent in doing good to their husbands when they [the women] are wealthy.”

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


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

Ḍubā‘ah transmitted traditions from the Prophet.

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

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well. See “Kafā‘ah,” EP4, IV, 404 (Y. Linant de Bellefonds); Shukri, 34–42.

854. See p. 15, above.

855. Cf. p. 171, above.


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

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

859. Ḍubā‘ah was not in fact ‘Alī’s sister but a cousin.
'Abd al-Wārith—Hammām b. Yahyā—Qatādah [b. Di‘āmah]—Ishāq b. 'Abdallāh b. al-Ḥārith—his grandmother Umm al-Ḥakam—her sister Dubā‘ah bt. al-Zubayr, who related that she had brought the Prophet [a piece of] meat and he nibbled at it, then prayed without performing ablution.


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

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

Umm Ḥākim bt. 'Abd al-Muṭṭalib.861 She is the one called al-Bayḍā‘ (the white one). She did not live to see Islam.

Umm Ḥākim was ‘Āmir b. Kurayz’s mother and ‘Uthmān b. ‘Affān’s maternal grandmother.


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

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

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

860. Sometimes called Umm Ḥākim. See Khalīfah b. Khayyāt, Ṭabaqāt, 331; Ibn Qudāmah, 141; Ibn Ḥajar, Isābāt, IV, 442–43.

861. Twin sister of 'Abdallāh, the Prophet’s father. See al-Baladhuri, Ansāb, I, 88, III [Dūrā], 311; Ibn Qudāmah, 173.

862. A member of the Umayyad family and an enemy of the Prophet. He was one of the two Qurashi captives who were executed by Muḥammad after the battle of Badr; see Ibn Qudāmah, 210.
their mother’s side. In pre-Islamic times she had been married to al-Ḥārith b. Ḥarb b. Umayyah b. ‘Abd Shams and bore him Ṣufayy. She was later married to al-‘Awwām b. Khuwaylid b. Asad and bore him al-Zubayr, al-Sā‘īb, and ‘Abd al-Ka‘bah. Ṣafiyyah embraced Islam and gave the Prophet the oath of allegiance. She emigrated to Medina and lived after the Prophet’s death, to the caliphate of ‘Umar b. al-Khaṭṭāb.

Umāmah bt. Hamzah b. ‘Abd al-Muṭṭalib b. Ḥāshim.863

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

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

Clients [of the Banū Ḥāshim]

Umm Ayman, the Prophet’s client.

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

Salmā, the Prophet’s client.864

She outlived the Prophet and transmitted traditions from him.


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

Maymūnah bt. Sa‘d, the Prophet’s client.865
She transmitted [traditions] from him.

According to Abū Kurayb [Muḥammad b. al-‘Alā’]—‘Ubaydallāh—Isrā‘īl—Zayd b. Jubayr—Abū Zayd al-Ḍabbī—Maymūnah bt. Sa‘d: The Prophet was asked about a child born of adultery and replied ‘A pair of shoes I wear while exerting myself in the path of God is preferable to me than the freeing of a child born of adultery.’

Umaymah, the Prophet’s client.866
She transmitted [traditions] from him.

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

866. Ignored in most of the sources I have used. Ibn Ḥajar, Iṣābah, IV, 243, records the same tradition as here, referring it to several sources.
Arab Women [Married into the Quraysh] Who Outlived the Prophet and Transmitted [Traditions] from Him, Having Given Him the Oath of Allegiance and Embraced Islam during His Lifetime


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

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

Umm al-Fadl’s sisters were Maymūnah, the Prophet’s wife, her full sister, Lubabah al-Ṣughrā [junior], that is, al-'Āṣmā’ bt. al-Ḥārith b. Ḥazn, her half-sister, from her father; Huzaylah bt. al-Ḥārith b. Ḥazn, also a half-sister, from her father; and ‘Azzah, her [half]-sister from her father.

Her brothers and sisters from her mother were Maḥmiyyah b. Jaz‘ al-Zubaydi, ‘Awn, Asmā’, and Salmā, children of ‘Umayṣ b. Ma’d b. al-Ḥārith, of the Khath‘ām.870


‘Abdallāh b. Yazid al-Hilālī said:871

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

868. Wa-min ghara‘ib nisā‘ al-‘arab. Gharibah, literally, “stranger,” is a woman who enters the clan by exogamic marriage. That the Quraysh are meant here is clear from the following biographical details.

869. A member of the ‘Amīrī clan the Banū Hilāl. See al-Baladhūrī, Ansāb, I, 447, III [Dūrī], 1–2; Khalīfah b. Khayyāt, Tābaqāt, 338 [who seems to confuse her with her sister]; Muḥammad Ibn Ḥābīb, Muḥābbar, 107, 455.


871. Ibn Sa’d, IV:1, 2, VIII, 203. I found a few persons with the name of ‘Abdallāh b. Yazid, but none seemed to me to fit the present context. The only “al-Hilālī” was a rather obscure governor of Armenia; see Ibn ‘Abd Rabbihī, II, 468.
According to Ibn 'Umar [al-Wāqidi]: Umm al-Faḍl bt. al-Ḥārith emigrated to Medina after al-‘Abbās b. 'Abd al-Muṭṭalib’s conversion to Islam.

Lubābah al-Ṣughrā [junior], that is, al-‘Aṣmā’ bt. al-Ḥārith.872 Her mother was Fakhitah bt. 'Āmir b. Mu'āṭṭib b. Māliḳ al-Thaqafi.

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

Asmā’ bt. 'Umays b. Ma’d.873 Her mother was Hind, that is, Khawlah bt. 'Awf b. Zuhayr b. Jurash.


Asmā’’s full sister was Salmā bt. 'Umays bt. 'Abd al-Muṭṭalib875 and bore him his daughter 'Umarah. Ḥamzah was killed in the battle of Uḥud and Salmā bt. 'Umays became a widow. Shaddād b. [Usāmah b. 'Amr, that is,] al-Hād al-Laythi then married her, and she bore him 'Abdallāh b. Shaddād, a half-brother of Ḥamzah’s daughter ['Umarah], from her mother. He is [also] a maternal cousin of al-'Abbās b. 'Abd al-Muṭṭalib’s children and of Khālid b. al-Walid b. al-Mughīrah.876

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

874. According to Ibn Hajar, Isāb, IV, 231, she was also married to 'Alī b. Abī Ṭālib.
875. An uncle of the Prophet, an early convert, and a close Companion. See EI², III, 152–53 [G. M. Meredith-Owens]; Ibn Qudāmah, 144–47.
876. Salmā was half-sister of Lubābah al-Kubrā, wife of al-‘Abbās, and of Lubābah al-Ṣughrā, mother of Khālid b. al-Walid; see p. 201, above. On Shaddād, see al-Ṣafādī, XVI, 124; al-Mizzi, Tahdhib, XII, 405–7.

Her mother was Hind bt. 'Abd b. al-Ḥārith b. Zuhrah b. Kilāb. Umm 'Abd embraced Islam and gave the Prophet the oath of allegiace. She transmitted from him the following [tradition]. According to Muḥammad b. Mu‘awiyyah al-Anmāṭī—'Abbād b. al-'Awwām—Abān—Ibrāhim—'Alqamah [b. Qays al-Nakha’ī]—'Abdallah [b. Mas'ūd]—his mother, who related that she [once] spent the night with them and the Prophet got up [in the night] and prayed. She said “I saw him standing long in [that night] prayer (witr) before prostrating himself.”


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

Umm Sinān al-Aslamiyyah.  

She transmitted [traditions] from the Prophet.  

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

877. Ibn Sa’d, VIII, 212. The tribe’s name is Hudhayl.  
879. Ibn Hajar, Isābah, IV, 462–63. Almost no biographical details are given.  
880. Al-Wāqidi, 685, 686–87; Wellhausen, Muḥammad, 284.
with us." She said\textsuperscript{881} "With you." He said "So go with my wife Umm Salamah." She related: So I was with Umm Salamah.\textsuperscript{882}

The daughter of Abū al-Ḥakam, al-Ghifāriyyah.\textsuperscript{883} She transmitted [traditions] from the Prophet.

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

Umm Sharīk.\textsuperscript{885} She transmitted [traditions] from the Prophet.

According to ‘Amr b. Baydaq—Suḥyān—‘Abd al-Ḥamīd b. Jubayr b. Shaybah—Sa‘īd b. al-Musayyab—Umm Sharīk: The Prophet had ordered her to kill lizards.\textsuperscript{886}


\textsuperscript{881} There is a shift here from the first to the third person.

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

\textsuperscript{883} Āminah bt. al-Ḥakam or Abī al-Ḥakam, mentioned as a source of traditions for her son Sulaymān b. Suḥaym; see Ibn Ḥājar, \textit{Tahdhib}, IV, 169. Ibn Ḥājar, \textit{Iṣābāh}, IV, 224 promises to supply details on her in another place but fails to do so.

\textsuperscript{884} \textit{Qubbat dhīrā‘}. De Goeje’s manuscript had \textit{q-b-h}, which he edited as \textit{qubbat} but prefers to read as \textit{qaby}. See 2472 n. b; \textit{Glossarium}, s.v. \textit{q-b-w}. Cairo, 624, and Dār al-Fikr, 629, also have \textit{qubbat}.

\textsuperscript{885} A member of the Qurashi clan ‘Āmir b. Lu‘ayy. She was one of the women who offered themselves to the Prophet in marriage. See Ibn Ishaq, \textit{Siyar}, 269, cf. 284; Ibn Qudāmah, 489–90; Khalīfah b. Khayyāt, \textit{Ṭabaqāt}, 335; al-Baladhuri, \textit{Anṣāb}, I, 422.

\textsuperscript{886} On the issue of killing and eating lizards, see note 587, above; Cook, “Dietary Law,” 220–31; Kister, “Locust’s Wing,” 349.
Excerpts from The Supplement to the Supplemented

Umm Marthad.887
She transmitted [traditions] from the Prophet.
According to Ibrāhīm b. Saʿīd al-Jawhari—Muḥammad b. Wahb b. Abī Karīmah al-Ḥarrānī—Muḥammad b. Maslamah—Abū ʿAbd al-Raḥīm b. al-ʿAlāʾ—Muḥammad b. ʿAbdallāh b. Abī Ṣaʿṣa-ʿah—his father—Umm Khārijah bt. Saʿd b. al-Rabīʿ—Umm Marthad, who was one of those who gave the Prophet the oath of allegiance: We [once] went out with the Prophet, and he said “The first to meet you [on the way] will be one of the dwellers in paradise.” ʿAlī [b. Abī Ṭalib] met us.

Umm al-Darda’.888
She transmitted traditions from the Prophet, among them the following. According to Saʿd b. ʿAbdallāh b. al-Ḥakam—Abū Zurʿah [al-Dimashqī]—Abū Ḥaywah [Shurayḥ b. Yazīd]—Abū Ṣakhr—İṣā, father of Mūsā, a client of Jaʿfar b. Khārijah al-Asadī—Umm al-Dardā: 'The Prophet met her one day and asked her “Where do you come from, 0 Umm al-Darda’?” She replied “From the public bath.” He said “By He Who holds my soul in His hand, a woman who takes off her clothes anywhere but in her home disgraces herself before God.”889
According to al-Rabiʿ [b. Sulaymān]—Asad b. Mūsā—[ʿAbdallāh] Ibn Lahiʾah—Zabbān b. Fāʾid—Sāl b. Muʿādh—his father—Umm al-Dardā: 'I came out of the public bath and met the Prophet, who asked me “Where do you come from, 0 Umm al-Dardā?” I replied “From the public bath,” whereupon he said “By He Who holds my soul in His hand, a woman who takes off her clothes anywhere but in the house of her mother or grandmother890 utterly disgraces herself before the Merciful.”

887. Ibn Ḥajar, Iṣābah, IV, 496; hardly any details are given Cf. 446 [under Umm Khārijah].
888. Khayrah bt. Abī Ḥadrad, known as a pious and wise woman, a source of traditions for several Successors. See Ibn ʿIṣḥāq, Siyar, 141, where she is depicted as actively engaged in seeking knowledge. There is, however, a confusion between two women of the same name. See Ibn Ḥajar, Iṣābah, IV, 295; Abū Zurʿah, 378; Ibn Manṣūr, Mukhtasar, VIII, 103.
889. Literally, “tears the veil separating God and herself.”
890. Literally, “in the house of one of her mothers.”
Umm al-Mundhir bt. Qays b. 'Amr b. 'Ubayd b. 'Āmir b. 'Adi b. 'Āmir b. Ghanm b. 'Adi b. Ghanm b. al-Najjār. 891

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

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

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

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

Ka‘b al-Aḥbār b. Mātī’. 893

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

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

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891. Her name was Salmā; she was an Anṣārī of the Banū 'Adi b. al-Najjār (Khazraj). See Khalīfah b. Khayyāt, Ṭabaqāt, 335; Ibn Ḥajar, Isābāh, IV, 332.

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


Excerpts from The Supplement to the Supplemented

According to al-`Ala`i—[Ya`hya] Ibn Ma`in: [His pedigree was]

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

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

Uways b. al-Khulays al-Qarani.896

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

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

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

896. A famous Successor, known as one of the first ascetics and a close compa-
nion of ‘Alī; he never met the Prophet, but the latter had foreknowledge of him. See
Abū Nu`aym, II, 162; al-Kashshī, 91–93; al-Quhpāṭī, I, 241–43, II, 249; al-Amin,
XIII, 106–31; Khalīfah b. Khayyāt, Ṭabāqāt, 146; Ibn Ḥibbān, Mashāhīr, 161;
Uways al-Qarānī. His father’s name is usually said to be ‘Alamat or ‘Amr, notwith-
tanding the versions here. His clan, the Qara, belonged to the southern tribe
Murād; see Ibn Ḥazm, Jamharat, 407.
the Day of Ṣiffin 'Ali's herald called out "Look for Uways al-Qaranî among the dead." They looked and found him. [This is the report] or some other version of the same meaning.

Those Who Died in the Year 81
(February 26, 700–February 14, 701)

Suwayd b. Ghafalah.897

Muḥammad b. 'Ali al-Akbar b. Abī Ṭālib.898

His mother was the Ḥanafiyyah,899 Khawlah bt. Ja'far b. Qays b. Maslamah b. Tha'labah b. Yarba' b. Tha'labah b. al-Dūl b. Ḥanīfah b. Lujaym b. Ša'b b. 'Ali b. Bakr b. Wā'il. It was reported that she had been one of the prisoners [taken by the Muslims] in the battle of Yamāmah and was given to 'Ali.

According to Ibn 'Umar [al-Wāqidi]900—'Abd al-Rahmān b. Abī al-Zinād—Hishām b. 'Urwa b. al-Zubayr—Fātimah bt. al-Mundhir—Asmā' bt. Abī Bakr: I saw Muḥammad b. al-Ḥanafiyyah's mother, who was a black woman from Sind. She was not descended from the Banū Ḥanīfah but was a slave among them. Khālid b. al-Walīd's treaty with the Banū Ḥanīfah applied only to the slaves, not to tribesmen of pure descent.901

Muḥammad b. al-Ḥanafiyyah's kunyah was Abū al-Qāsim. He was virtuous, religious, God fearing, and erudite.


899. That is, of the Banū Ḥanīfah tribe, dwellers in al-Yamāmah, in the central eastern part of the Arabian Peninsula.

900. Ibn Sa'd, V, 66.

901. There is nothing to support this claim in the version of the treaty recorded by al-Ṭabarī himself, where the Muslims received as booty "half the prisoners" [obviously releasing the other half], regardless of their origin; see al-Ṭabarī, Ta'rīkh, I, 1954. Needless to say, the woman's pedigree as recorded here does not support this claim either.
We have related the account of [what happened with] him and Ibn al-Zubayr during the time of al-Mukhtar b. Abî `Ubayd in our book entitled The Supplemented (al-Mudhayyal).902

Those Who Died in the Year 83
(February 4, 702–January 23, 703)

Abû al-Bakhtari al-Ṭa‘î, a client of the Banû Nabhân of Tayyi’.903

There are different versions of his name. According to Ibn al-Madyani it was Sa‘îd b. Abî ‘Imrân, whereas Yaḥyâ b. Ma‘în holds that it was Sa‘îd b. Jubayr and that Jubayr’s kunyah was Abû ‘Imrân. Still others say that [the name] was Sa‘îd b. ‘Imrân.

Abû al-Bakhtari was a Shi‘î.


‘Abdallâh was born during the Prophet’s lifetime, and it was said that he resembled him.


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902. Al-Ṭabarî, Ta‘rikh, II, 693–95.
903. One of the active participants in the revolt of Ibn al-Ash‘ath (see note 990, below). He was killed in the battle of Miskân, fought between the governor al-Ḥajjâj and the rebels; see al-Ṭabarî, Ta‘rikh, II, 1088–1100. See also al-Dûlábi, I, 125–26; Ibn Sa‘d, VI, 204–5.
904. Ibn Ḥibbân, Mashâ‘ir, 114; al-Baladhuri, Ansâb, III (Dûrî), 297–99; Ibn Qudâmah, 102; al-‘Askarî, 243.
905. Al-Suyûtî, Wâsî‘îl, 117.
Nawfal b. al-Hārith was the first judge in Medina, on behalf of Marwān b. al-Ḥakam. His family, however, deny this; they deny that either he or anyone of the Banū Ḥashim [ever] held the office of judge in Medina.\(^{907}\) They [also] say that he died during the caliphate of Mu‘āwiya, but we hold that he outlived Mu‘āwiya for a while and died in the year 84/703, during the caliphate of ‘Abd al-Malik b. Marwān.

Sa‘īd b. Wahb al-Hamdānī, of the Banū Yaḥmid b. Mūhib b. Ṣādiq b. Yana‘ b. Dūmān; these are the Yanā‘ūn of Hamdān.\(^{908}\) Sa‘īd obtained knowledge from Mu‘ādh b. Jabal\(^{909}\) in the Yemen before emigrating [to Medina] during the Prophet’s lifetime. He was one of ‘Alī b. Abī Ṭālib’s close companions, whence his nickname the Tick (al-qurād). He lived in al-Kūfah.

No one doubts Sa‘īd’s truthfulness and faithfulness in the traditions he reported and transmitted.

He died in the year 86/January 2, 705–December 22, 705, during the caliphate of ‘Abd al-Malik. Al-Ṭabarî remarks: His name was mentioned with those who died in the year 76/April 21, 695–April 9, 696 and repeated here, because of the disagreement over his death date.

‘Alī b. al-Ḥusayn b. ‘Alī b. Abī Ṭālib.\(^{910}\)

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\(^{907}\) In view of the enmity between the Ḥashimi and the Umayyad clans, it is conceivable that the descendants of ‘Abdallāh denied that he held office on behalf of the Umayyads.

\(^{908}\) Appointed over the Hamdān on behalf of ‘Alī. See Naṣr b. Muzāḥim, 105; Ibn Ḥibbān, Mashāḥīr, 166; idem, Thiqāt, IV, 291; al-Amīn, XXXV, 122–23; Ibn Sa‘d, VI, 118. I could not find his clan in any of the genealogical and historical sources [including the Yemenī ones]; except for Ibn Sa‘d, and al-Zābīdī, Tāj al-‘arūs, V, 566, all the sources trace him to Khaywān, a known tribe of the Hamdān [read Khaywān for Khayrān, as erroneously recorded in several sources]. See also pp. 151, above, 237, below.

\(^{909}\) A much-admired member of the Khazraj [Anṣār] and a close Companion of the Prophet, who sent him as his representative to the Yemen. Vast knowledge of religious law is imputed to him; see Ibn Ḥajar, Iṣābaḥ, III, 427.

\(^{910}\) The fourth Shi‘ī Imām, Zayn al-‘Ābidīn, who survived the massacre of Karbala‘ and fathered the next generations of the imāms. He was nevertheless on good terms with the Umayyad al-Walīd b. ‘Abd al-Malik. See Jafri, 242–47; al-Ṭabāṭabā’ī, 75, 201–2; Ibn Qudāmah, 131–33; Khalīfah b. Khayyāt, Tabaqāt, 238–39; Ibn Ḥibbān, Mashāḥīr, 104; al-Baladhrī, Ansāb, III [Maḥmūdī], 146–47, 273 and passim; Ibn Sa‘d, V, 156–64.
His mother was Ghazalah, who was a concubine (\textit{umm walad}). After Husayn's death, Zubayd, his client, took Ghazalah, and she bore him `Abdallāh b. Zubayd, half-brother of `Alī b. al-Ḥusayn.

This `Alī b. al-Ḥusayn is the progenitor of the descendants in the line of al-Ḥusayn [b. `Alī]. This is `Alī al-Āṣghar (junior) b. Ḥusayn. [His brother] `Alī al-Akbar (senior) b. al-Ḥusayn was killed with his father at the canal\textsuperscript{911} of Karbala’, having had no offspring.

`Alī al-Āṣghar b. al-Ḥusayn participated with his father in the event of Karbalā’. He was then twenty-three years old. [As] he was ill, he was sleeping on a mat, and when al-Ḥusayn was killed, Shamir b. Dhi al-Jawshan\textsuperscript{912} said “Kill this one [too].” One of his companions then said to him “God be praised, should we kill a young man who is ill and did not take part in the fighting?” ‘Umar b. Sa’d [b. Abī Waqqās]\textsuperscript{913} then came and said: “Do not harm these women or this sick man.”

`Alī related: When I was brought before [‘Ubaydallāh] Ibn Ziyād he asked “What is your name?” I said “`Alī b. Ḥusayn.” He said “Has God not killed `Alī?” I said “I had an elder brother called `Alī, who was killed by [your] people.” Ibn Ziyād said “Nay, it was God who killed him.” I said “God [does not kill but] takes the souls when [people] die.”\textsuperscript{914} Ibn Ziyād ordered that `Alī be killed, whereupon Zaynab bt. ‘Alī cried “O Ibn Ziyād, you had enough of our blood. I beseech you in the name of God, if you kill him, kill me together with him.” So Ibn Ziyād left him alone.

`Alī b. al-Ḥusayn’s kunyah was Abū al-Ḥusayn.


\textsuperscript{911} Or, “stream.”
\textsuperscript{912} He was notorious for his role in killing al-Ḥusayn b. `Alī at Karbalā’, yet he was considered a Successor, and traditions were transmitted from him. See Ibn Manzūr, \textit{Mukhtasar}, X, 331–334; al-Ṣafādī, XVI, 180. He is also included in the list of “the noble tribal leaders who were infected by leprosy”; see Muhammad Ibn Ḥabīb, \textit{Muhābbar}, 301.
\textsuperscript{913} A general under `Ubaydallāh b. Ziyād, governor of al-Ḵūfah. ‘Umar was in charge of the force that carried out the massacre of Karbalā’ and was later killed by al-Mukhtār b. Abī `Ubayd in retaliation. See Ibn Sa’d, V, 125; Ibn Manzūr, \textit{Mukhtasar}, XI, 60–68; al-Dhahabi, \textit{Siyar}, IV, 349–50; al-Tabarī, \textit{Taʾrikh}, II, 308–12.
\textsuperscript{914} Qurʾān 39:42. Cf. al-Ṭabarī, \textit{Taʾrikh}, II, 372–73; al-Balādhurī, \textit{Ansāb}, III (Maḥmūdi), 207.
sent ‘Alī b. al-Ḥusayn 100,000 [dirhams]. He hated to accept it but was afraid to send it back, so he kept it. When al-Mukhtār was killed ‘Alī b. al-Ḥusayn wrote to ‘Abd al-Malik b. Marwān [the following]: “Al-Mukhtār had sent me 100,000 which I did not want to return or take, so it is with me. Send someone to collect it.” ‘Abd al-Malik wrote back to him “O cousin, take it, for I have made it lawful to you.”

According to ‘Alī b. Muhammad [al-Madā’inī]—Yazīd b. Ḥyād: [Ibn Shihāb] al-Zuhrī had killed someone unintentionally, so he left his family, went out, and pitched a tent, saying “No roof of a house should provide shade for me.” ‘Alī b. al-Ḥusayn passed by and said: “O Ibn Shihāb, your despairing is worse than your sin. Fear God, ask His forgiveness, send the blood money to the deceased’s family, and go back to your family.” [Later], al-Zuhrī used to say “Among all the people ‘Alī b. al-Ḥusayn did me the greatest favor.”


According to [Muḥammad] Ibn Sa’d915—Mālik b. Ismā‘īl—Sahl b. Shu‘ayb al-Nihmī, who was living among the [Nihm], acting as their leader in prayer—his father—al-Minhāl, that is, Ibn ‘Amr: I came to ‘Alī b. al-Ḥusayn and asked him: “How are you? May God keep you in good state.” Whereupon he said:

I never thought that a city notable like you would ignore our condition. Since you do not realize it or know, I shall tell you. We became among our people like the Children of Israel among the people of Pharaoh, as the latter used to kill the sons of the former and let their women live. It has become so that favor is curried with our enemy by cursing or swearing at our leader and master on the pulpits.916 The Quraysh have come to think that they are superior to the [rest of the] Arabs because Muḥammad descends from

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915. Ibn Sa’d, V, 162–63.
916. During Umayyad times the governors used to curse the ‘Alids at the Friday sermon, a practice temporarily stopped by the caliph ‘Umar b. ‘Abd al-‘Azīz.
them; it is only because of him that they impute merit to themselves, and the [rest of the] Arabs have come to acknowledge it. The Arabs have come to think that they are superior to the non-Arabs because Muḥammad belongs to them; it is only because of him that they impute merit to themselves, and the non-Arabs have come to acknowledge it. If the Arabs are right that they are superior to the non-Arabs and if the Quraysh are right that they are superior to the [rest of the] Arabs because Muḥammad descends from them, then we, the members of [the Prophet’s] family (ahl al-bayt), are superior to the [rest of the] Quraysh, because Muḥammad descends from us. [But] they have usurped our right and deny us all rights. This is how we are, if you do not know.

Al-Minhāl related: I thought that he wanted those present in the house to hear [this].

According to Muḥammad b. ‘Umar [al-Wāqidi]917—Ibn Abī Sabrah—Sālim, Abū Jaʿfar’s client: Hishām b. Ismāʾīl918 used to taunt ‘Alī b. al-Husayn and his family, making speeches to this effect on the pulpit and insulting ‘Alī [b. Abī Ṭālib]. When al-Walid b. ‘Abd al-Malik ascended the throne he removed Hishām from office and ordered that he be stationed in a public place [to be abused by those previously abused by him]. Hishām [later] related: “Nay, by God, no one worried me more than ‘Alī b. al-Husayn. I thought that he was an important man,919 one to whom people listen.” So [Hishām b. Ismāʾīl] was exposed [to the people] in a public place. [But] ‘Alī b. Husayn gathered his offspring and friends and forbade them to abuse Hishām. ‘Alī b. Husayn passed by [him] in the morning on his way to some business and did not chastise him. Hishām b. Ismāʾīl called out to him saying “God knows best where to place His missions.”920

919. Rajul šāliḥ. See Glossarium, s.v. šlb.
According to Muhammad b. 'Umar\textsuperscript{921}—'Abd al-Ḥakīm b. 'Abdallāh b. Abī Farwah: 'Alī b. al-Ḥusayn died in Medina and was buried in al-Baqī' in the year 94/October 7, 712—September 25, 713. This year is called "the Year of the Jurists" because of the great number of jurists who died then.

According to Ibn Sa'd\textsuperscript{922}—'Abd al-Rahmān b. Yūnus—Suḥyān—Ja'far b. Muhammad: 'Alī b. al-Ḥusayn died at the age of fifty-eight. This proves that 'Alī b. Ḥusayn was with his father\textsuperscript{923} at the age of twenty-three or twenty-four and was not a small boy whose pubic hair had not yet grown, as [some] say. It is because he was ill that day that he did not fight. How could he have been [a boy] whose pubic hair had not yet grown, when he had already fathered Abū Ja'far Muḥammad b. 'Alī, and had met Jābir b. 'Abdallāh and transmitted [traditions] from him? [It should be noted that] Jābir died in the year 78/March 30, 697—March 19, 698.

According to Ishaq b. Abī Isrā'īl—Jaʿrīr—Shaybah b. Naʿāmah: 'Alī b. Ḥusayn was considered miserly. When he died the fact came to light that he had secretly supported 100 families in Medina.

\textit{Among [those who died in the year 83/702–703 was],} according to 'Amr b. 'Alī, Abū 'Uthmān al-Nahdī.


According to al-‘Abbās b. Muhammad—al-Faḍl b. Dukayn—Abū Ṭālib 'Abd al-Salām b. Shaddād: I saw Abū 'Uthmān, [in his capacity as] a member of the police guard, come and take mushroom rooms from a mushroom seller.\textsuperscript{925}

\textsuperscript{921} Ibn Sa'd, V, 163–64.
\textsuperscript{922} Ibid., 164.
\textsuperscript{923} That is, at Karbalā’.
\textsuperscript{924} His clan's name is Nahd b. Zayd, of the Quḍā‘ah confederation; see Ibn Ḥazm, Jamharat, 446–47. He lived in pre-Islamic times and embraced Islam only in 'Umar's time. See Khalīfah b. Khayyāt, Ṭabaqāt, 205; Ibn Ḥībān, Mashāhir, 159; idem, Thiqāt, V, 75.
\textsuperscript{925} Ya'khudhu min sāḥib al-kama'ah al-kama'ah. Cf. Ibn Sa'd, VII/1, 70: Ya'khudhu min sāḥib al-kumāh, which is probably erroneous, kumāh signifying "brave people." I am not sure about the meaning of this in either version.
According to [Muḥammad] Ibn Sa’d—Abū Ghassān Mālik b. Ismā‘īl al-Nahdī: Abū ‘Uthmān al-Nahdī lived in al-Kūfah, where he had a place among the Banū Nahd. When al-Ḥusayn was killed he moved to al-ṣaṣrāḥ, saying “I shall not live in a town where the son of the Prophet’s daughter was killed.”

Khālid b. Ma’dān al-Kalā‘ī.

According to [Muḥammad] Ibn Sa’d [The scholars] are unanimous that Khālid b. Ma’dān died in the year 103/July 1, 721–June 20, 722, during the caliphate of Yazid b. ‘Abd al-Malik.

According to ‘Abd al-Quddūs b. al-Ḥajjāj—Ṣafwān b. ‘Amr—Khālid b. Ma’dān: I was contemporaneous with seventy of the Prophet’s Companions.


Khālid was not suspected [of fraud] concerning the religious traditions he transmitted and related.

It was reported that he died while fasting. He had lived in Syria, where he [also] died.

**Those Who Died in the Year 105**

(June 10, 723–May 28, 724)


His kunyah was Abū ‘Abdallāh.

According to [Muḥammad] Ibn Sa’d—‘Āmir b. Sa‘īd Abū
Ja'far—Hishām b. Yūsuf, the judge of Ṣan‘ā’—Muhammad b. Rāshid: ‘Ikrimah was still a slave when Ibn ‘Abbās died. Khālid b. Yazīd b. Mu‘āwiyyah932 bought him from ‘Alī b. ‘Abdallāh b. al-‘Abbās for 4,000 dinars. On hearing of this ‘Ikrimah went to ‘Alī and asked “Did you sell me for 4,000 dinars?” He replied affirmatively, whereupon ‘Ikrimah said “Indeed, you did not profit [by this, for] you have sold your father’s knowledge for 4,000 dinars.” ‘Alī went to Khālid and asked him to cancel the transaction, and Khālid agreed, whereupon ‘Alī set ‘Ikrimah free.

No one who knew ‘Ikrimah denied his erudition in religious law, the Qur’ān and its interpretation, as well as his numerous transmissions of traditions.

According to al-Ṣarrār b. Muḥammad b. Ismā‘īl—Ismā‘īl—Ibrāhīm b. Sa‘d—his father: Sa‘īd b. al-Musayyab used to say to his client Burd “O Burd, do not lie about me, as did ‘Ikrimah about Ibn ‘Abbās.”933 [To other people he used to say] “Any tradition Burd transmits to you from me, and you do not recognize it nor does anyone else transmit it but he, is a lie.”

According to [Muḥammad] Ibn Ḥumayd—Jarīr [b. ‘Abd al-Ḥamīd]—Yazīd b. Abī Ziyād: I went into ‘Alī b. ‘Abdallāh b. ‘Abbās’ place, and there was ‘Ikrimah, tied to the door of the privy. I asked “What is the matter with this one?” He said “He lied about my father.”

According to Yaḥyā b. Ma‘īn—someone—Ḥammād b. Zayd: I heard Ayyūb [al-Sakhtiyānī] say, when asked about ‘Ikrimah “Had I not considered him reliable (thiqah) I would not have written down traditions transmitted by him.”934 Others think that a tradition transmitted by ‘Ikrimah should not be adduced as proof in legal matters. However, they make the following observation: “We object not to the traditions transmitted by ‘Ikrimah but to his

932. Grandson of the caliph Mu‘āwiyyah and brother of Mu‘āwiyyah II. When the latter died Khālid was considered too young to rule, and Marwān b. al-Hakam headed the clan and ascended the throne; see “Khālid b. Yazīd,” EI², IV, 929–30 (M. Ullmann).

933. That is, by falsely ascribing traditions to him.

934. The permissibility of writing down the Prophetic Tradition was debated among Muslim scholars. See Goldziher, Muslim Studies, II, 181–88; Sprenger, and cf. p. 256, below.
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They said that he adhered to the Ṣufriyyah, a Khārijī sect.935 It was reported that he imputed this conviction to Ibn ʿAbbas, and this was his lie about him.

According to Muṣʿab al-Zubayrī: ʿIkrimah adhered to the beliefs of the Khawārij. The governor of Medina sought him out, so he hid at Dāʿūd b. al-Ḥusayn’s place, where he died.936

According to Yahyā b. Maʿīn: Mālik b. Anas did not quote ʿIkrimah only because the latter adhered to the beliefs of the Ṣufriyyah.

There is disagreement over ʿIkrimah’s time of death. Some say that it occurred in the year 105. According to Muḥammad b. ʿUmar [al-Wāqidi]937—ʿIkrimah’s daughter: ʿIkrimah died in the year 105 at the age of eighty.

According to Ibn ʿUmar [al-Wāqidi]938—Khālid b. al-Qāsim al-Bayāḍī: ʿIkrimah and the poet Kuthayyir ʿAzzah939 died on the same day in the year 105. I saw both their funeral services held at the same place, that is, the funeral place, in the afternoon. People said “The best expert on religious law and the best poet died today.”

People other than Khālid b. al-Qāsim said: People wondered at the fact that ʿIkrimah and Kuthayyir met in death, whereas [in life] their views were [so] different.940 ʿIkrimah was thought to believe in the Khārijī creed and to consider the delaying of judgment941 as

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935. A Khārijī sect that differed from the rest of the Khawārij in that they rejected execution of the women and children of sinners; see al-Baghdādi, *Farq*, 54.
937. Ibid.
938. Ibid.
939. A Hijāzī bedouin classical poet, whose poetry was mainly dedicated to his love for ʿAzzah, on one hand, and to his Shiʿī convictions, on the other; see “Kuthayyir b. ʿAbd al-Rahmān,” *EI*, V, 551–53. [I. ʿAbbās].
940. The only point of this sentence is the play on words contained in it. The Arabic word for “met” also means “agreed,” so that “met” and “were different” are in fact antonyms (*ijtimaʿ* and *ikhtilāf*).
941. *Naẓrah*. The reference is to the theological discussion of sin. The Khawārij saw it as their duty to fight and kill sinners, whereas others held that judgment should be postponed to Judgment Day. The latter are better known as Murjiʿah. See Madelung, “The Early Murjiʿa”; Givon, “The Murjiʿa”; ʿAthāminah, “The Early Murjiʿa”; Cook, *Early Dogma*, 23–47; Lambton, 21–27, 32–35.
unbelief, whereas Kuthayyir was a Shīʿī, who believed in the return [of the imām in hiding].

According to Yahyā b. `Uthmān b. Ṣāliḥ al-Sahmī—[Yūnus] Ibn Bukayr—[`Abd al-ʿAzīz b. Muḥammad] al-Durāwārdi: `Ikrimah and the poet Kuthayyir `Azzah died in Medina on the same day. Their biers were carried only by blacks.

According to Abū Nuʿaym al-Faḍl b. Dukayn: `Ikrimah died in the year 107/May 19, 725–May 7, 726.

According to Yahyā b. Maʿīn: `Ikrimah died in the year 115/February 21, 733–February 9, 734.

`Ikrimah used to travel much around the countries [of Islam]. He went to al-Basrah, where the people learned [traditions] from him, and to al-Kūfah, where many people studied with him. He went to the Yemen, where many wrote down [the traditions] he dictated, and to the Maghrib, where some heard [traditions] from him. He [also] went to the eastern [centers], where he dictated [traditions].

According to Yahyā b. `Uthmān b. Ṣāliḥ—Nuʿaym b. Ḥam-mād—`Abd al-Muʿmin b. Khālid al-Ḥanafi: `Ikrimah came to us in Khurāsān, and I asked him “Why did you come to our country?” He replied “I came to take from the dinars and dirhams of your governors.” But, according to Abū Tumaylah—`Abd al-ʿAzīz b. Abi Rawwād: I said to `Ikrimah “You have left the two holy cities [Mecca and Medina] to come to Khurāsān?” He said “To earn a living for my daughters.” `Ikrimah, however, died in [Medina], the city of the Prophet.

According to Ibrāhīm b. Khālid—Umayyah b. Shibl—Maʿmar—Ayyūb: `Ikrimah came to us, and people gathered around him until he was forced to climb to the roof of a house.

According to Ibn Sa`d:946 He belonged to the Ḥimyar but was registered as one of the Hamdān.947

According to [Ibn Sa`d]—‘Abdallāh b. Muḥammad b. Murrah al-Sha’bānī—old men of the Sha’bān, among them Muḥammad b. Abī Umayyah, who was a knowledgeable man: [Once a lot of] rain fell in the Yemen, and the stream hollowed out a vault, which had a stone door. People broke the lock and went in to find a great spacious [room] with a golden bed placed in it; there lay a man on it. [The narrator] said: We measured him, and he was twelve shibrs.948 He was wearing a silk gown embroidered with gold; a golden staff was at his side and a red ruby on his head. There he was, a white-headed and white-bearded man, wearing two plaits. At his side lay a tablet inscribed in Ḥimyaritic: “In your name, O God, Lord of Ḥimyar. I am Ḥassān b. ‘Amr, the king; indeed, there is no king but God. I had lived in hope and died in due course, during the Time of the Fearful Plague.949 Twelve thousand kings had died then, and I was the last of them. I had come to the mountain of Dhu Sha’bayn to seek protection from death, but it betrayed me.”950 At the man’s side a sword was placed, inscribed in Ḥimyaritic “I am a gravedigger; by me is blood revenge taken.”

According to `Abdallah b. Muḥammad b. Murrah al-Sha’bānī: This was Ḥassān b. ‘Amr b. Qays b. Mu‘awiyah b. Jusham b. ‘Abd Shams b. Wā’il b. Ghawth b. Qāṭan b. ‘Arīb b. Zuhayr b. Ayman b. al-Hamaysa b. Ḥimyar, that is, Ḥassān Dhu al-Sha’bayn.951 Dhu al-Sha’bayn is a mountain in the Yemen where Ḥassān and his

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946. Ibn Sa`d, VI, 171–78.
947. See note 444, above.
948. A measure of length, about 8 inches.
949. Vocalized ayyām wakhzahīd, which I suggest should be read as ayyāma wakhzi haydīn “the time of the fearful plague.” Wakhzī means plague, and the root h-y-d denotes great fear. Ibn Durayd, 524, explains that “hayd was a plague which occurred in ancient times,” in which case the rendering will be “the plague of Hayd.” See Ibn al-Kalbi, Nasab ma’add, 537 n. 4, cf. Ibn Manṣūr, Līsān, III, 442, s.v. h-y-d. The variants adduced by de Goeje, in Tabart, Ta’rikh, 2486 n. c, suggest that the expression was not very well understood. Note especially Ibn Sa’d’s wa-mā wakhzahīd “what is wakhzahīd anyway?” apparently an addition by a transmitter or a scribe.
951. Cf. al-Ḫimyarī, 165, where the genealogy varies.
offspring dwelled and where Ḥassān was buried. He and his offspring were called after this mountain, and those [of them] who lived in al-Kūfah were called Shaʿbiyyūn, among them ʿĀmir al-Shaʿbī. Those [of them] who lived in Syria were called Shaʿbāniyyūn, whereas those who remained in the Yemen were called Ḥal Dhi Shaʿbāyūn. [Still others] lived in Egypt and the Maghrib, and they were called al-Ashʿūb. These are all the offspring of Ḥassān b. 'Amr Dhu al-Shaʿbāyūn.952

The clan of ʿĀmir b. Sharāhil b. ʿAbd al-Shaʿbī was the Banū ʿAlī b. Ḥassān b. ʿAmr. They had joined the Aḥmūr of the Hamdān in the Yemen and were registered as part of them.953 The Aḥmūr954 included the Khārīf, al-Ṣāʿiyyūn, Ḥal Dhi Bāriq, al-Sabīʿ, Ḥal Dhi Juddān, Ḥal Dhi Raḍwān, Ḥal Dhi Lāwaḥ, Ḥal Dhi Mārrān, and the bedouin of the Hamdān, that is, Ḫudhar, Yām, Nihm, Shākir, and Arḥab.

Many tribal groups of the Himyar joined the Hamdān, among them the offspring of Ḥal Hawāl, who had been the commander of Tubbaʾ's military vanguard.955 To this clan belongs Yaʿfur b. al-Ṣabbāḥ, the present lord of Ṣanʿāʾ's provinces.956

Al-Shaʿbī's kunyah was Abu ʿAmr; he was a thin, lean person. He was skilled in Muslim law and knowledgeable [in general], a transmitter of poetry, traditions, and accounts of battles.

Tāwūs b. Kaysān.957

His kunyah was Abu ʿAbd al-Raḥmān.

953. "Joined," dakhalū ft, is a term reflecting the fluctuating structure of the Arab tribal system. Often a group left its own tribe and joined another. Only when such groups retained their original genealogy and identity could this term be used. See also note 444, above.
954. De Goeje has doubts about the vocalization of the name. According to Hamdānī, Iklīl II (ed. Muhammad al-Akwa'), 247 (as quoted by al-Akwa', "Al-afūl," 322) the name is Akhmūr, and the confederation ceased to exist at some point. This confederation is not recorded by Ibn al-Kalbī or by Ibn Ḥazm and other later genealogists, although they mention some of the constituent groups.
955. Tubbaʾ was the name of the Himyarite kings.
956. "Present" applies not to al-Ṭabarī's time but to that of Ibn ʿAbd al-Saʿd (d. 230/845); see Ibn ʿAbd al-Saʿd, VI, 172. The reference is to Yaʿfur b. ʿAbd al-Raḥmān, founder of the local Yemeni Yaʿfurid dynasty in the time of the caliph al-Muʿtaṣim (218–27/833–42); see Kay, 141, 185, 223–26.
Tawūs was skilled in Muslim law and knowledgeable [in general], pious, God fearing, and meritorious.

According to Abū Kurayb [Muḥammad b. al-ʿAlā']—Yaḥyā [b. Saʿīd al-Qaṭṭān]—Zuhayr—Layth—Tawūs: Seventy shaykhs from the Prophet’s Companions were still alive in my lifetime.958

According to Yaḥyā b. Maʿīn—al-Muʿtamir b. Sulaymān: My father said "Why doesn’t Khalid al-Ḥadhdhā'959 do like Tawūs?" [I] asked "And what did Tawūs do?" He said "He used to sit, and, if someone brought him something, he would accept it; if not, he would keep silent." Yaḥyā said "I say Tawūs was appointed over the tithe, and so was Khalid al-Ḥadhdhā'."

According to ʿAlī b. al-Madyani—Yaḥyā b. Saʿīd—Sufyān b. Saʿīd: Tawūs was a Shīʿī.

According to Ibn ʿUmar [al-Wāqidi]—Sayf b. Sulaymān: Tawūs died in Mecca one day before the Tarwiyah.960 Hishām b. ʿAbd al-Malik, then caliph, performed the pilgrimage that year, that is, 106/May 29, 724—May 18, 725, so he said the prayer over Tawūs’ bier. He was seventy-odd years old when he died.

According to al-Ḥārith—Surayj b. Yūnus—Yaḥyā b. Sulaymān: It came to my knowledge that Tawūs had said to Muḥāhid961 "If your shortness had been applied to my tallness and my tallness to your shortness, we would have made two middle-sized men."

According to Zayd b. Ḥubāb—Ibrāhīm b. Nāfī': Tawūs died in the year 106/May 29, 724—May 18, 725.

According to Ibn ʿUmar [al-Wāqidi]: Tawūs was a client of Bahlīr b. Raysān al-Ḥimyarī and lived in al-Janad.962

Al-Ḥasan b. Abī al-Ḥasan.963

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959. Khalid b. Mīhrān, a Baṣrān traditionist of the early second century, who was also appointed to collect the tithe; see Ibn Ḥajar, Tahdhib, III, 105.
960. That is, the Day of Providing Water, the eighth of Dhu al-Ḥijjah, when the pilgrims in Mecca prepare for the journey to Minā.
961. A famous traditionist, jurist, and Qurʾān interpreter of the first century. See a very detailed biography in Muḥāhid, 39–53.
The name of Abū al-Ḥasan [al-Ḥasan’s father] was Yasār. It is related that he was taken prisoner [by the Muslims] at Maysan, brought to Medina, and bought by al-Rubayyī` bt. al-Naḍīr, Anas b. Mālik’s paternal aunt.

According to ‘Ali b. Muḥammad [al-Madā’ini]: The father of al-Ḥasan b. Abī al-Ḥasan al-Baṣrī was one of the prisoners of Maysan. His mother was a servant of Umm Salamah, the Prophet’s wife.


According to Yahyā b. Ma‘īn: Al-Ḥasan b. Abī al-Ḥasan’s mother was called Khayrah.

According to ‘Ali b. Muḥammad [al-Madā’ini]—Salamah b. ‘Uthmān—[‘Abdallāh] Ibn ‘Awn—al-Ḥasan: I was fourteen years old when [the caliph] ‘Uthmān was killed.

Al-Ḥasan was knowledgeable, skilled in Islamic law, virtuous, and an expert on the readings of the Qur’ān (qāṭi‘). No one doubts his truthfulness in the matter of [the traditions] he related and transmitted, but he transmitted many traditions in which the chain of authority (isnād) did not reach up to the Prophet. He [also] transmitted many [traditions] from unknown people, as well as from written records (suhuf) that came to his hands. These records reached him either directly [from the compilers] or through transmitters.

According to Muḥammad b. Hārūn al-Ḥarbī—Nu‘aym—Sufyān—Musāwir al-Warrāq: I asked al-Ḥasan al-Baṣrī “From whom do you transmit these traditions?” He said “From a written record (kitāb) that I have; I have heard it from someone.”

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964. Ibn Saʿd, VII/1, 114. Maysan is a town in southern Iraq taken by the Muslims during the conquests; see Donner, Early Islamic Conquests, 213–14.
965. Marāṣil, sing. mursal. Such a tradition was considered inferior to one with a full chain of transmission.
966. Akhadhahā minhum wa-ʿanhum, literally, “that he received from them and on their authority.” As a rule, the earlier Muslim scholars preferred direct personal contact between master and pupil and were suspicious of those who cited written records; see Schoeler.
967. That is, he wrote it down from dictation, a procedure that made the use of written records acceptable. The kitāb of this period is not “a book” in the modern sense of the word but any written record.


According to Ibn Sa‘d⁹⁶⁸—Yaḥyā b. Sa‘īd al-Qaṭṭān, concerning the traditions of Samurah [b. Jundab] which al-Ḥasan transmitted: They were taken from written records.

Some people impute to al-Ḥasan Qadarī convictions,⁹⁶⁹ whereas others deny this.

According to [Muḥammad] Ibn Humayd—Jarīr [b. ‘Abd al-Ḥamīd]—Mughīrah [b. Miqsam]: The most knowledgeable in matters of blood money, judiciary, and battles was ['Āmir b. Sharāḥīl] al-Sha‘bī. The best expert on prayer, legal alms, and lawful and unlawful practices was Ibrāhīm al-Nakha‘ī.⁹⁷⁰ The best expert in matters of rites was ‘Aṭā’ b. Abī Rabāḥ. The most knowledgeable in the field of Qur‘ān interpretation was Sa‘īd b. Jubayr.⁹⁷¹ The best expert in matters of trade and money was Ibn Sīrīn. But al-Ḥasan al-Baṣrī was the master of them all.

According to Ibn Sa‘d⁹⁷²—Mūsā b. Ismā‘īl—Ḥammād b. Zayd—‘Amr b. ‘Ubayd: We learned from al-Ḥasan only in times of anger.⁹⁷³

According to ‘Alī b. Sahl—al-Walīḍ [b. Muslim]—Khulayd: Someone asked al-Ḥasan about a certain issue. Al-Ḥasan discussed it, and the man said “O Abū Sa‘īd, the scholars disagree with you.” Al-Ḥasan said: “May your mother be bereft of you! [Where] did you see a scholar? By God, the scholars of all the cities are gone. The last of them to have died were Jābir b. ‘Abdallāh in Medina and ‘Abdallāh b. ‘Umar, or ‘Amr, in Mecca. Al-Ṭabarī re-

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⁹⁶⁸. Ibn Sa‘d, VII/1, 115.
⁹⁶⁹. Belief in the freedom of the human will as opposed to belief in predestination. See “Kadariyya,” EP, V, 370. [J. van Ess]; Lambton, 33–36; Obermann; Alavi; Cook, Early Muslim Dogma; Watt, Free Will; note 981, below.
⁹⁷². Ibn Sa‘d, VII/1, 124.
⁹⁷³. The meaning of this is not clear to me. The parallel in Ibn Sa‘d, VII/1, 124, is identical; the dictionaries, and GLOSSARIUM provide no clue.
marks: The doubt is mine. In my notes I have Ibn 'Umar. [The last scholar to have died] in al-Baṣrah was Anas b. Mālik, in al-Kūfah 'Abdallāh b. Abī Awfā, and in Damascus Abū Umāmah [al-Bāhili, Ṣudayy b. 'Ajlān].”

According to 'Alī b. Muḥammad [al-Madā‘inī]—Abū Ishāq—al-Ḥasan: I went to see al-Ḥajjāj, and he said: “O Ḥasan, what makes you so impertinent to me? In addition [to everything else] you sit in our mosque to give legal opinions!” I said “The covenant by which God pledged mankind.” Al-Ḥajjāj then said “And what do you think about Abū Turāb?” meaning 'Alī b. Abī Ṭālib. I said “What can I say, except what God says?” He retorted “And what does God say?” I answered: “We appointed the qiblah, which thou hast been observing, only that We might know those who would follow the messenger from those who would turn on their heels, though it was a big thing except to those whom Allāh guided974 and 'Alī was one of those directed by God to the right way.” Al-Ḥajjāj raged and bent down, striking the ground. I went out, and no one stood in my way. Then I went into hiding until he died.

Al-Ḥasan was in hiding nine years.

According to al-Ḥārith—Dā‘ūd b. al-Muḥabbar—al-Rabī‘ b. Ṣubayh—al-Ḥasan: The [interdiction] of slander does not apply in cases of transgressors openly declaring their transgression or people following devious doctrines975 or unjust rulers.

According to al-Ḥārith—al-‘Abbās b. al-Faḍl al-‘Abdī—[Sufyān] Ibn ‘Uyaynah—Abū Mūsā: When al-Ḥasan left al-Ḥajjāj he said: “I come from a little squinting man, a short [person] wagging the few hairs he has and pointing at me with short fingers that rarely knew [the touch of] reins [of the horses led to] holy war. By God, even though they ride non-Arabian horses976 and climb the pulpits, the dishonor of sin is pendant from their necks. God refuses to do anything but disgrace those who disobey Him; He will not cease

975. ‘Ahl al-ahwā‘ wa-l-bida‘ “the people of passions/[evil] inclinations and innovations” is the name commonly used by Orthodox Islam to depict the sects.
976. Barādhīn, sing. bir dhawn. According to Lane, these are horses of mean breed. Notwithstanding, they appear to have been a status symbol. Among other things, they are counted among the luxuries ‘Umar refused to use; see Ibn al-Jawzi, Ta’rikh, 110.
to teach them lessons [by afflicting] their persons and to use them as examples for the believers. O God, kill him as he killed Your sunnah."


According to al-Ḥāriṯ—ʿAlī b. Muḥammad—ʿAbdallāh b. Muslim: Some sweetmeat was brought to al-Ḥasan, and he said to his son Saʿīd “Come, my son, eat from it.” Saʿīd said “I am afraid of the consequences,” whereupon al-Ḥasan replied “O my son, [this is] the best wheat [mixed] with bees’ honey and pure butter; no bad consequence can ever result from this,” or [perhaps] he said “no evil can ever result from this.”

According to Yūnus—Mūsā—Sahl b. Ḥuṣayn b. Muslim al-Bāhili: I sent [a message] to ʿAbdallāh b. al-Ḥasan b. Abī al-Ḥasan, saying: “Send me the writings of your father.” He sent me [a reply] saying: ‘When al-Ḥasan had fallen ill he told me ‘Collect [my writings] for me.’ I did this, not knowing what he would do with them, and brought them to him. He then told the maid to kindle the oven and ordered [the writings] to be burned, except one notebook.” [ʿAbdallāh b. al-Ḥasan] sent me that [notebook]. I later met him, and he told me personally the same [story] the messenger had conveyed to me on his behalf.

According to ʿAlī b. Sahl—Ḍamrah b. Rabiʿah—Ibn Shawdhab: Al-Ḥasan died in the year 110/April 16, 728-April 4, 729, whereas Ibn Sīrīn died a hundred days later.

977. On the “killing” of the Sunna, i.e., the customs and practices of the Prophet, see Goldziher, Muslim Studies, II, 31–37.

978. Cf. Ibn Saʿd, VII/1, 126. Ḥadīth al-fītyān could also mean “sandals like those used by young people.” For the orders, widespread in medieval Muslim urban communities, see "Futuwwah," EP, II, 961–65 (C. Cahen).

979. “Notebook” is my rendering of saḥifah, whereas “writings” is my translation of kutub (sing. kitāb), normally rendered as “books”; see note 965, above. This passage, like many others describing the burning or effacing of early writings, is pertinent to the discussion about the existence of early writings; see Landau-Tasseron, “Reconstruction” and the bibliography there; and on saḥifah, Goldziher, Muslim Studies, II, 22–24; Aḥmad, 256–69, 318–26; “Ṣaḥīfa,” EP, VIII, 834–35 (A. Ghêdira).
According to Abū al-Sā'īb—Ibn Idrīs—Shu‘bah: Al-Ḥasan died in the year 110; there were a hundred days between his and Ibn Sīrīn’s death, and al-Ḥasan died first.

According to Ibn Sa‘d⁹⁸⁰—Mu‘ādh b. Mu‘ādh: Al-Ḥasan was ten years older than Muḥammad b. Sīrīn.

According to ‘Āli b. Muslim al-Ṭūsī—Sa‘id b. ‘Āmir: Al-Ḥasan was born in the year 21/December 10, 641—November 29, 642, and died in the year 110. A Syrian by the name of al-Nadr b. ‘Amr, who was in charge of the prayers, said the prayer over his bier. He reached the age of eighty-nine years.

According to [Sufyān] Ibn Wākid—his father—Ḥammād b. Zayd—Ayyūb: I quarreled with al-Ḥasan about predestination (al-qadar) to the point that I threatened to [denounce] him to the authorities.

According to Abū ‘Uthmān al-Muqaddamī—al-Farawī: I heard Mālik say: “We hold Ibn Sīrīn in higher esteem than al-Ḥasan.” I asked: “O Abū ‘Abdallāh, for what reason?” He said: “Al-Ḥasan was led astray by the doctrine of [free will held by the] Qadariyyah.”⁹⁸¹

According to [Muhammad] Ibn Ḥumayd—al-Ḥakam b. Bashīr—Zakariyyā‘ b. Sallām: Someone came to al-Ḥasan and told him that he had divorced his wife [by uttering the formula “you are divorced”] three times. Al-Ḥasan said “You have disobeyed your Lord and alienated your wife.” The man said “God had decreed this for me.” Al-Ḥasan, who was eloquent, said “God had not decreed (qaḍā),” that is, “God had not ordered [this],” whereupon he recited the following verse: “Your Lord had ordered (qaḍā) that you worship no one but Him.”⁹⁸²


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⁹⁸⁰ Ibn Sa‘d, VII/1, 129.
⁹⁸¹ The term Qadariyyah, derived from qadar “predestination,” was applied by the holders of the determinist view to their opponents, i.e., the supporters of the doctrine of free will, among whom al-Ḥasan al-Baṣrī was counted. Nondeterminists applied the term to determinists. Eventually the term came to refer to the doctrine of free will. It is commonly assumed that the doctrine favored by the authorities of the time, the Umayyads, was that of the Murji‘ah, hence the threat to denounce al-Ḥasan to the authorities. See Cook, Early Dogma, 107–52; note 969, above.
⁹⁸² Qur’ān 17:24. The verb qaḍā means both “to decree” and “to order.”
am concerned, the most worrying thing about al-Hasan is his view about predestination, by which he brings discord among the people.

Muḥammad b. Sīrīn.983

His kunyah was Abū Bakr, and he was a client of Anas b. Mālik. It was reported that he was deaf.

According to Ibn Saʿd984—Khālid b. Khidāsh—Ḥammād b. Zayd—Anas b. Sīrīn: Muḥammad b. Sīrīn was born two years before the end of ʿUthmān’s caliphate, whereas I was born one year later.

According to Bakkār b. Muḥammad: Muḥammad b. Sīrīn fathered thirty children, all of them from the same woman, but none survived except ‘Abdallāh b. Muḥammad.

Wahb b. Munabbih b. Kāmil b. Sayj.985

He was a descendant of [one of] the Persians who had been dispatched by Khusraw to the Yemen to fight the Abyssinians who ruled there [al-abnā']. [These Persians] ousted the Abyssinians and governed the Yemen and its provinces.

Wahb’s kunyah was Abū ‘Abdallāh. He was one of those who read the books of the prophets and knew the history of the ancients.

Wahb lived in Ṣanʿa’, as did also his brothers.986

According to Muḥammad b. ‘Umar [al-Wāqīḍī] and ‘Abd al-Munʿīm b. Idrīs:987 Wahb died in Ṣanʿa’ in the year 110/April 16, [2494]

984. Ibn Saʿd, VII/1, 140.
985. Of Persian-Yemeni origin, one of the earliest storytellers and historians whose writings have come down to us, author of a biography of the Prophet preceding that of Ibn Ishāq. He is said to have met many Companions and to have been closely associated with ‘Abdallāh b. ‘Abbas for many years. See Khoury, Wahb, I, 189–316; Krenkow, “The Two Oldest Books,” 230–34; Duri, Rise of Historical Writing, 122–35 and passim; al-Rāżī, 367–68, 372–411, 609; al-Jaʿdī, 57; Nuwayhid, II, 721.
986. Wahb had several brothers, the most famous being Hammām b. Munabbih. Also known to the Yemeni biographer al-Rāżī are Maʿqīl the jurist and Ghaylān; see al-Rāżī, 370–71, 415–17, 421, 585, 601, 607; Duri, Rise of Historical Writing, 134; p. 322, below.
987. A descendant of Wahb and transmitter of his material; see Khoury, Wahb, I, 184–88, 291–92 and passim.
728–April 4, 729, at the beginning of the caliphate of Hishām b. 'Abd al-Malik b. Marwān. According to others he died in the year 114/March 3, 732–February 20, 733.

Those Who Died in the Year III
(April 5, 729–March 25, 730)

‘Ātiyyah b. Sa‘d b. Junādah al-‘Awfi, of the Jadilah of Qays.988

His kunyah was Abū al-Ḥasan.

According to Ibn Sa‘d989—Sa‘īd b. Muḥammad b. al-Ḥasan b. ‘Ātiyyah: Sa‘d b. Junādah came to ‘Alī b. Abī Ṭālib in al-Kūfah and said [to him] “O Commander of the Faithful, a son was born to me; [please] give him a name.” ‘Alī said “This is God’s gift,” so the boy was called ‘Ātiyyah (that is, “a gift”).

His mother was Greek.

‘Ātiyyah participated in the revolt of Ibn al-Ash`ath990 then fled to Fars. Al-Ḥajjāj wrote to Muḥammad b. al-Qāsim al-Ṭaqqafī991 [the following instructions]: “Send for ‘Ātiyyah; if he curses ‘Alī b. Abī Ṭālib, [fine];992 if not, flog him 400 times and shave his head and beard.” Muḥammad b. al-Qāsim sent for ‘Ātiyyah and read al-Ḥajjāj’s letter to him. ‘Ātiyyah refused to do [as requested], so Muḥammad had him flogged 400 times and had his head and beard shaven.

When Qutaybah b. Muslim993 became governor of Khuraṣān ‘Ātiyyah went to him and stayed in Khuraṣān until ‘Umar b.

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988. Mentioned as a Shi`i transmitter, al-Quhpa‘i, IV, 141, and a Qur`ān interpreter; Nuwayhid, I, 347; Khalifah b. Khayyat, Ta‘rikh, 366. Jadilah was the name of several tribal groups, one of them belonging to the northern confederation of Qays `Aylan; see Caskel, II, 252, and p. 276, below.


991. One of al-Ḥajjāj’s relatives, appointed by him as a military commander and governor of Sind. See al-Ṭabarī, Ta‘rikh, II, 1200, 1257, 1271, 1275; Crone, Slaves, 135 no. 25.

992. See p. 212, above. Here the curse is used as a test of loyalty to the Umayyads.

993. A Syrian of northern descent, appointed governor of Rayy and later of Khuraṣān, by al-Ḥajjāj b. Yūsuf. He was killed in an attempt to rebel against the
Hubayrah was appointed governor of Iraq. 'Atiyyah then wrote to 'Umar, asking permission to return, and was granted it. 'Atiyyah went to al-Kūfah, where he remained until his death in the year 111.

'Atiyyah transmitted many traditions; he was reliable, if God so wills.

**Those Who Died in the Year 112**
(March 26, 730–March 14, 731)


Abū Sa‘īd’s name was Sa‘d b. Mālik b. Sinān.

There is disagreement over 'Abd al-Rahmān’s kunyah. According to Muḥammad b. 'Umar [al-Wāqidi], it was Abū Muḥammad. According to Ibn 'Umar [al-Wāqidi]: 'Abd al-Rahmān b. Abī Sa‘īd died in Medina in the year 112, at the age of seventy-seven. He had transmitted [traditions] from his father.

Abū Ja‘far Muḥammad b. 'Alī b. Husayn b. 'Alī b. Abī Ṭalīb.

His mother was Umm 'Abdallāh bt. Ḥasan b. 'Alī b. Abī Ṭalīb.


According to 'Abd al-Rahmān b. Yūnus—Sufyān b. 'Uyaynah—Ja‘far b. Muḥammad: I heard Muḥammad b. 'Alī mention to

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994. Of the northern tribe of Fazārah, a branch of the confederation of Ghaṭafān. See Fazāra, EP, II, 873 [W. M. Watt]; Ibn Ḥazm, Jamharat, 255–59. He was an army general and governor of Iraq and Khurāsān under the Marwānids; see Crone, Slaves, 107.

995. Son of the eminent Anṣārī Abū Sa‘īd al-Khudrī. See Khalīfa b. Khayyāṭ, Ta‘rīkh, 357; idem, Tabaqāt, 253; Ibn Ḥībbān, Mashāḥīr, 117.


997. On the importance of the mantle, ṭaylasān, see al-Suyūṭī, al-Aḥādith al-ḥisān.
Fatimah, daughter of Husayn, some property of the Prophet's bequest,\textsuperscript{998} saying "This one yields for me fifty-eight [...]"


According to Muhammad b. 'Abdallâh al-Âdramî—Suwayd b. Sa'id—Muafa'dal b. 'Abdallâh—Abân b. Taghlib—Abû Ja'far [Muhammed b. 'Ali]: Jâbir b. 'Abdallâh came to me at school and told me "Uncover your belly." I uncovered my belly, and he kissed it, saying "The Prophet told me to convey his greetings to you."

Al-Hakam b. 'Utaybah.\textsuperscript{1000}

Opinions about his kunyah differ. Some say it is Abû Muhammed. However, according to Ibn Sa'd—al-Fadl b. Dukayn—Abû Isrâ'il: Al-Hakam b. 'Utaybah's kunyah was Abû 'Abdallâh.

There is also disagreement over [the tribe] to which he was affiliated [as client]. According to Ibn Sa'd he was a client of the Kindah. 'Ali b. Muhammed [al-Madâ'înî] said: Al-Hakam b.

\textsuperscript{998} Sadacqa-at al-nabi. The status of the property left behind by the Prophet was disputed. Whereas his family demanded that it should be considered as inheritance, the rulers insisted that prophets do not leave inheritance and that their property should become waqf or sadacqa to be used for charitable purposes. The discussion had political implications for authority after the Prophet's death; see Goldziher, \textit{Muslim Studies}, II, 102.

\textsuperscript{999} Hâdhîhi tuwaffî lî thamâniyan [sic] wa-khamsîn wa-mâta lahâ. The text [also Dâr al-Fikr, 648, Cairo, 641] is obviously garbled, as are the variants in Ibn Sa'd, V, 238, and Ibn Hajar, \textit{Tahdhib}, IX, 312. In the latter this confusion led to a further misunderstanding. Perhaps the text should read wa-mâ taalâhâ "and what follows," in the sense of "and more." Such a copyist's error is possible if the alif was at some point written above, rather than after, the lam (as in the word hâdhâ).

\textsuperscript{1000} Not to be confused with the judge al-Âkam b. 'Uaynah. See Ibn Hajar, \textit{Tahdhib}, II, 372; Khalifah b. Khayyât, \textit{Tabaqât}, 162.

\textsuperscript{1001} Ibn Sa'd, VI, 231.
'Utaybah was a Kindi, but some say he was an Asadi, that is, a client of that tribe.

Al-Ḥakam b. 'Utaybah was erudite [especially in] religious law and transmitted many traditions.

According to 'Abd al-Rahmān b. Ṣāliḥ—Nūh b. Darrāj— Ibn Abī Laylā: I was visiting al-Ḥakam when Dā'ūd al-Awdī came to him and said "People allege that you denigrate Abū Bakr and 'Umar." He retorted "I do not, but I contend that 'Alī is better than they are."1002

According to Abū al-Sā'īb—[ʿAbd al-Munʿīm] Ibn Idrīs—Shuʿbāh [b. al-Ḥajjāj]: Al-Ḥakam b. 'Utaybah died in the year 115/February 21, 733—February 9, 734.


Saʿīd b. Yasar Abū al-Ḥubāb.1003 He was a client of al-Ḥasan b. 'Alī. He lived in Medina and died there in the year 117/January 31, 735—January 19, 736.


[Muḥammad b. Kaʿb] was knowledgeable, virtuous, and acceptable. He transmitted many [traditions].

Qatadah b. Diʿāmah al-Sadūsī.1005

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1004. A convert of a Medinan Jewish tribe annihilated by the Prophet, the Banū Qurayzah. Khalīfah b. Khayyāt, Taʾrīkh, 363; idem, Ṭabaqāt, 264; Ibn Ḥibbān, Mashāḥīr, 107; F. Sezgin, I, 32.

1005. A Basrān of the Sadūs, a branch of the Shaybān tribe; see Ibn Hazm, Jamharat, 317–18. He was considered an expert on religious law and the Qurʾān. See "Katāda b. Diʿāma," EI2, IV, 748 (C. Pellat); Khalīfah b. Khayyāt, Taʾrīkh, 363; idem, Ṭabaqāt, 213; Ibn Ḥibbān, Mashāḥīr, 154; al-Sayrawān, 266; Ibn al-Jazari, II, 25.
His *kunyah* was Abū al-Khaṭṭāb. He was blind.
Qatādah was a *ḥāfiz* and a clever person.
According to Ibn Ma‘īn: Qatādah died in the year 117/January 31, 735—February 19, 736.

His *kunyah* was Abū Muḥammad.

It was reported that he was born the night `Alī b. Abī Ṭalib, the Commander of the Faithful, was killed, in Ramadan 40/February 661. He therefore was given both the name and the *kunyah* of [`Alī b. Abī Ṭalib], that is, Abū al-Ḥasan. ‘Abd al-Malik b. Marwān said to him: “By God, I shall not tolerate it that you would use both the name and the *kunyah* [of `Alī b. Abī Ṭalib].” So he changed his *kunyah* and made it Abū Muḥammad.

This `Alī b. ‘Abdallāh was the youngest of his father’s sons. It was reported that he was the most comely and handsome man in the Quraysh. He was [also] the one most dedicated to prayer among them and was nicknamed al-Sajjad (the habitual prostrator or the worshiper) because of his piety.


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1006. A technical term denoting a high degree of knowledge in the prophetic tradition. Definitions of the term vary; see al-Sayrawān, 37–38.
1008. The text (as well as Ibn Sa‘d, V, 229) has *wa-huwa kindi*, but the reading must be *wa-huwa kindah*, because Thawr, the tribe’s eponym, was nicknamed Kindah; see Ibn Ḥazm, *Jamharat*, 425.
1009. Al-Ṭabarī, *Ṭa‘rīkh*, II, 1592. And see note 113, above. The matter of genealogy and family relations within the Quraysh was of crucial importance in Umayyad propaganda, which is reflected in the stance taken by ‘Abd al-Malik; see Sharon, “The Umayyads.”
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Ḥammād b. Abī Sulaymān.¹⁰¹⁰

His kunyah was Abū Ismā'īl.

Ḥammād was a client of Ibrāhīm b. Abī Mūsā al-Ash'arī. He was one of the people sent by Mu'āwiyyah to Abū Mūsā at Dūmat al-Jandal.¹⁰¹¹

Ḥammād was an expert on religious law.

According to Abū al-Sā'ib—[`Abd al-Mun'im] Ibn Idrīs—Shu'bah [b. al-Ḥajjāj]: Ḥammād b. Abī Sulaymān died in the year 120/December 29, 737–December 17, 738.

Zayd b. 'Alī b. al-Ḥusayn b. 'Alī b. Abī Ṭālib.¹⁰¹²

Zayd's mother was a concubine (umm walad).

I have told the story of Zayd's death in my book entitled the *Supplemented* (al-Mudhayyal).

According to al-Ḥārith [b. Muḥammad]—Muḥammad b. Sa'd¹⁰¹³—Muḥammad b. 'Umar [al-Wāqidi]—'Abdallāh b. Ja'far: Zayd b. 'Alī came to Hishām b. 'Abd al-Malik¹⁰¹⁴ and brought forward the matter of his many debts, as well as [other] needs. Hishām did not fulfill any of his needs. [Moreover], he was sulky with him and spoke harsh words to him. 'Abdallāh b. Ja'far related: Sālim, Hishām's client and chamberlain, told me that Zayd b. 'Alī came out of Hishām's presence twisting his moustache with his hand, and saying "No one ever loved [this] life without having to be humiliated [for it]." He then departed, heading for al-Kūfah, where he rose in rebellion. Yūsuf b. 'Umar al-Thaqafī¹⁰¹⁵ was at that time governor of Iraq on behalf of Hishām b. 'Abd al-Malik.

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¹⁰¹¹ The reference is to the arbitration following the battle of Siffin between 'Alī and Mu'āwiyyah, in the year 36/657.


¹⁰¹³ Ibn Sa'd, V, 239.

¹⁰¹⁴ The tenth Umayyad caliph (105–25/724–43); see Hawting, *First Dynasty*, 81.

Yūsuf sent troops to fight Zayd b. 'Alī, and those who had rebelled in support of Zayd deserted him during the fighting. Zayd was killed and crucified.

Sālim reported: I later told Hishām about Zayd's statement the day he had come out of his presence, and Hishām said: "May your mother be bereft of you! Why didn't you tell me this before? A mere 500,000 dirhams would have satisfied him, and this would have been easier for us than what became of him."1016

According to Muḥammad b. 'Umar [al-Waqidi]: When the 'Abbāsids came to power 'Abdallāh b. 'Alī b. Abdallāh b. 'Abbās resolved upon [doing something about] Hishām b. 'Abd al-Malik. He gave the order, and Hishām was dug out of his grave. Abdallāh had him crucified and said "This is [done] in retaliation for what he did to Zayd b. 'Alī."1018

Zayd was killed on Monday, 2 Ṣafar 120/January 29, 738 or 122/740, at the age of forty-two, as was reported. He had lived in Medina and was killed in al-Kūfah.

Salamah b. Kuhayl al-Ḥadramī.1019

Salamah was an inhabitant of al-Kūfah, where he died on the last day of the year 121/December 6, 739. Some say that he died in the year 122, when 'Alī b. Zayd was killed.1020


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1016. The report has an obvious anti-Zaydi bias. Zayd, who was out to fight the oppressors [i.e., the Umayyads] and retrieve the rights of the family of the Prophet, is here portrayed as a worldly, venal figure.

1017. Uncle of the first and second 'Abbāsīd caliphs and commander of the 'Abbāsid army. He rose in rebellion against his nephew al-Manṣūr, claiming the caliphate for himself, but was defeated; see Sharon, Revolt, 235–38, 280, 287–88.

1018. On the 'Abbāsids as patrons of the 'Alīds, see Sharon, Revolt, 135–37 and passim; note 113, above.

1019. Of the southern group, the Ḥadramawt. See Khalīfah b. Khayyāt, Ṭabaqāt, 163; Ibn Hibbān, Mashāḥīr, 77.

1020. Ibn Sa'd, VI, 221.

His mother was 'Ā'ishah bt. 'Abdallāh al-Akbar b. Shīhāb, and his kunyāh was Abū Bakr.

Muḥammad b. Muslim al-Zuhrī was an expert on the campaigns (maghāzi) of the Prophet and the history of the Quraysh and the Anṣār. He was a transmitter (rāwiyah) of traditions from the Prophet and his Companions.†

Muḥammad b. 'Alī b. 'Abdallāh b. al-'Abbās b. 'Abd al-Muṭṭalib.†

His mother was al-'Āliyah bt. 'Ubaydallah b. al-'Abbās b. 'Abd al-Muṭṭalib.

The offspring of Muḥammad b. 'Alī are the following: 'Abdallāh al-Aṣghar, that is, Abū al-'Abbās, the [first] 'Abbāsid caliph;† Dā'ūd b. Muḥammad, 'Ubaydallāh, and Raṭṭah, who died without having been married.† Their mother was Raṭṭah bt. 'Ubaydallāh b. 'Abdallāh b. 'Abd al-Madān b. al-Dayyān, of the Banū al-Ḥārīth b. Ka'b.†

[Muḥammad b. 'Alī's children from other women are] (r) 'Abdal-lāh al-Akbar, that is, Abū Ja'far al-Mansūr, who ascended the caliphate after his brother Abū al-'Abbās and whose mother was a concubine; (2) Ibrāhīm b. Muḥammad, that is, al-Imām, whom the members of the 'Abbāsid movement used to frequent and whose instructions they used to follow,† his mother was a concubine; (3) Yaḥyā b. Muḥammad and (4) al-'Āliyah bt. Muḥammad, whose mother was Umm al-Ḥakam bt. 'Abdallāh b. al-Ḥārīth b. Nawfal b. al-Ḥārīth b. 'Abd al-Muṭṭalib; (5) Mūsā b.

† Or, "A transmitter of accounts of the life of the Prophet and his Companions."
† The initiator of the 'Abbāsid movement and founder of the dynasty. See Sharon, Black Banners, 123–28, 134 and passim; Ibn Qudamah, 160–61; al-Balādhuri, Ansāb, III [Dūrī], 71–72, 80–87; Ibn Ḥibbān, Mashāhīr, 207; Khalīfah b. Khayyāṭ, Ta'rīkh, 372; idem, Tabaqāt, 312.
† See GLOSSARIUM, s.v. b-r-z.
† A large confederation of Yemeni tribes, prominent in the 'Abbāsid revolution in al-Kūfah, see Sharon, Black Banners, 142–43.
† Considered the real founder of the 'Abbāsid state, reigned 36–58/754–75; see "Al-Mansūr," EP, VI, 427–28 (H. Kennedy).
† See Sharon, Black Banners, 86, 174, and passim; idem, Revolt, 52, 140, 225, and passim.
Muḥammad, whose mother was a concubine; (6) al-ʿAbbās b. Muḥammad, whose mother was a concubine; (7) Ismāʿīl; (8) Yaʿqūb, that is, Abū al-Asbāt; and (9) Lubābah bt. Muḥammad, who was married to Jaʿfar b. Sulaymān b. ʿAlī and died without children. All these were born to various mothers.


Abū Ḥāshim ʿAbdallāh b. Muḥammad b. al-Hanāfīyyah had chosen Muḥammad b. ʿAlī as his heir and handed his books over to him, so that Muḥammad b. ʿAlī was Abū Ḥāshim’s heir (waṣīyy). Abū Ḥāshim said to him: “This matter [of the caliphate] will remain among your descendants only.” Consequently, the Shiʿah who used to frequent Abū Ḥāshim and attend his presence transferred [their allegiance] to Muḥammad b. ʿAlī.1031

Thābit al-Bunānī b. Aslam.1032

His kunyāh was Abū Muḥammad, and he belonged to the Saʿd b. Luʿayy b. Ghālib. According to Hishām [Ibn al-Kalbī]—his father: Bunānah was the clan’s ancestress.1033

According to ʿAlī b. Muḥammad [al-Madāʾīn]: Thābit al-Bunānī died in the year 127/October 13, 744–October 2, 745. He had lived in al-ʿBaṣrah, where he [also] died. He was reliable (thiqah) and transmitted many traditions.

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1029. The mountainous area south of the Dead Sea, where the ʿAbbāsid family settled toward the end of the eighth century. From their dwelling place in the village of Humaymah they conducted the ʿAbbāsid movement; see Sharon, Black Banners, 120.
1030. The eleventh Umayyad caliph, 125–26/743–44; see Hawting, First Dynasty, 90–94.
1031. Abū Ḥāshim was the leader of the Hashimiyyah movement after the death of his father Muḥammad b. al-Hanāfīyyah. This account served as the basis of the ʿAbbāsid claim to rule, see Sharon, Black Banners, 82–98, 121–40. The books mentioned here apparently symbolize the knowledge that, according to the Shiʿah, ʿAlī inherited from the Prophet and that now lawfully passes into the hands of the ʿAbbāsids. Alternatively the word could be read kitāb [assuming a pendant alif above the tā‘], referring to Abū Ḥāshim’s testament.
1032. Khalīfah b. Khayyāt, ʿTabaqāt, 214; Ibn Ḥībān, Mashāhīr, 45. He was considered an expert on tradition (ḥāfīz); see al-Sayrawān, 69.
1033. Saʿd b. Luʿayy was a clan attributed, though hesitantly, to the Quraysh. See Ibn Ḥazm, Jamharat, 172–73; Ibn Qudāmah, 492.
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'Abdallāh b. Dīnār.\textsuperscript{1034}  
He was a client of 'Abdallāh b. 'Umar b. al-Khaṭṭāb.  
His *kunyā* was Abū 'Abd al-Rahmān. He died in the year 127.  
He had lived in Medina, where he [also] died. He transmitted  
many traditions and was reliable (*thiqāh*).  

Wahb b. Kaysān.\textsuperscript{1035}  
His *kunyā* was Abū Nu‘aym. He was a client of 'Abdallāh b. al- 
Zubayr b. al-'Awwām. He died in the year 127.  

Bukayr b. 'Abdallāh b. al-Ashajj.\textsuperscript{1036}  
He was a client of al-Miswar b. Makhramah al-Zuhri.\textsuperscript{1037}  
His *kunyā* was Abū 'Abdallāh. He died in the year 127 in Medina.  

Mālik b. Dīnār.\textsuperscript{1038}  
His *kunyā* was Abū Yaḥyā. He was a client of a woman of the  
Banū Sāmah b. Lu‘ayy.\textsuperscript{1039}  
According to Ibn 'A'ishah: Mālik b. Dīnār’s origins were in Kā- 
bul.\textsuperscript{1040}  
He was a pious man, an expert on the prophetic tradition  
(*ḥāfiz*), and a Qur‘ān reader. He used to make Qur‘ān copies [for a  
living].  

Jābir b. Yazīd al-Ju‘fī.\textsuperscript{1041}  
He had Shi‘i inclinations. He lived in al-Kūfah, where he died in  
the year 128/October 3, 745–September 21, 746.\textsuperscript{1042}
According to Sa`īd b. `Uthmān al-Tanūkhī—Ibrāhīm b. Mahdī al-Maṣṣīḥī—Ismāʿīl b. `Ulayyah—Shu`bah: Jābir and Muḥammad b. Isḥāq were most reliable (ṣadūq).\(^{1043}\)


According to Yahyā b. Maʿān: Jābir al-Juʿfī died in the year 132/August 20, 749—August 8, 750.


According to `Abbās—Yahyā b. Ya`lā al-Muḥāribī—Zā`idah: Jābir al-Juʿfī was a liar who believed in the Return.

\[\text{[2502]}\]

`Āṣim b. Abī al-Najūd al-Asadī, that is, `Āṣim b. Bahdalāh.\(^{1045}\)

He was a client of the Banū Jadhīmah b. Mālik b. Naṣr b. Qu`ayn b. Asad.\(^{1046}\)

According to Abū Nu`aym al-Fadl b. Dukayn—Abū al-Ḥwaṣ: his kunyah was Abū Bakr.\(^{1047}\)

`Āṣim was the Qur`ān teacher of al-Kūfah after Yaḥyā b. Waththāb.

He was a reliable [transmitter] (thiqah), but he erred a lot.\(^{1048}\)

He lived in al-Kūfah where he died in the year 128/October 3, 745—September 21, 746.

Abū Isḥāq al-Sabī`.\(^{1049}\)

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\(^{1043}\) Ibn Isḥāq's reliability was a matter of dispute. See Landau-Tasseron, "Sayf," 8, and p. 252, below.

\(^{1044}\) The Dār al-Fikr edition, 653, has “Bashīr”; see also de Goeje, p. 2501 n. d.

\(^{1045}\) Khalīfah b. Khayyāt, Ta`rikh, 398; idem, Ṭabaqāt, 159; Ibn Hibbān, Mashāhīr, 261.

\(^{1046}\) A tribe of northern origin. See `Alī; Landau-Tasseron, “Asad.”

\(^{1047}\) Ibn Sa`d, VI, 224.

\(^{1048}\) That is, he did not intend to lie, which is enough to classify him as a reliable transmitter (thiqah).


According to al-Aswād b. 'Amir-Sharīk: Abū Iṣḥāq al-Sabi‘ī was born during the caliphate of 'Uṯmān. Sharīk may have said: Three years before its end. Abū Iṣḥāq transmitted many traditions and was most reliable (ṣadūq). He was [also] a Qurʾān reader.

According to Abū Nuʿaym: Abū Iṣḥāq reached the age of ninety-eight or ninety-nine and died in the year 128.

Abū Iṣḥāq al-Shaybānī.1051

His name was Sulaymān b. Abī Sulaymān, a client of the Banū Shaybān.

According to Muḥammad b. 'Umar [al-Wāqidī]:1052 He lived in al-Kūfah, where he died in the year 129/September 22, 746–September 10, 747.

Maṭār b. Ṭahmān al-Warrāq.1053

He was from Khurāsān, a client of ‘Īlba’ al-Sulāmī.1054

Some hold that he was a weak [transmitter]. His kunyah was Abū Raja’.

According to Jaʿfar b. Sulaymān: Maṭār b. Ṭahmān died in the year 125/November 4, 742–October 24, 743.

Yahyā b. Abī Kathīr al-Ṭāʾī.1055

His kunyah was Abū Naṣr.

1050. Ibn Saʿd, VI, 219, has Khayrān, but the correct form is Khaywān, as indicated by an anonymous hand on the manuscript (see de Goeje, 2502 n. b) and recorded in many other sources; see Ibn al-Kalbī, Nasab maʿadd, 514; the manuscripts of Ibn Ḥazm (erroneously corrected by the editor; see 392, n. 7); al-Samʿānī, II, 433. See also p. 151 and note 908, above.

1051. Khalīfah b. Khayyāt, Taʿrikh, 445; idem, Tabaqāt, 165; Ibn Ḥibbān, Mashāhīr, 178. Shaybān was a name of several branches of the large northern confederation of Bakr b. Wāʿil (Rabiʿah), see Ibn Ḥazm, Jamharat, 317, 321.


1054. Much effort was spent in tracing this individual but to no avail.


According to `Abd al-Razzāq—Maʿmar [b. Rāshid]: Yaḥyā b. Abī Kathīr was requested to swear allegiance to the Umayyad caliph [of the time], but he refused, whereupon he was whipped and treated like Saʿīd b. al-Musayyab.

Yaḥyā b. Abī Kathīr made extensive use of *tdīlīs*.1056

It was reported that Yaḥyā b. Abī Kathīr died in the year 129/September 22, 746—September 10, 747. He had lived in al-Yamāmah, where he [also] died.


His mother was a concubine, and his kunyah was Abū ‘Abdallāh.


It was reported that Muḥammad b. al-Munkadir died in Medina, where he had lived, in the year 130/September 11, 747—August 30, 748 or 131/August 31, 748—August 19, 749.

Abū al-Huwayrith.1058

His name was ‘Abd al-Rahmān b. Muʿāwiyyah. [Suṭyān] Ibn ‘Uyaynāh transmitted [traditions] from him.

According to Yaḥyā: He was a Medinan and a reliable transmitter (*thiqāh*).

yah: God spoke to Moses within the measure that was endurable to him. Had God spoken all His words, Moses would not have endured it. Moses stayed forty nights; no one saw him but was struck dead by the light of the Lord of the Universe.1059

Abū al-Ḥuwayrith lived in Medina, where he died in the year 130.

Yazīd b. Rūmān.1060
He was a client of al-Zubayr b. al-‘Awwām’s family.
Yazīd was knowledgeable on the campaigns (maghāzi) of the Prophet and a reliable transmitter (thiqah). He was an inhabitant of Medina, where he died in the year 130.

Shu‘ayb b. al-Ḥabḥāb.1061
He was an inhabitant of al-Basrah, where he died in the year 130. His kunyah was Abū Ṣālih. He was one of the clients of the Banū Rāfid, a clan of the Ma‘āwil who belonged to the Azd [confederation].1062

Maḥsūr b. Zādhān.1063
He lived in al-Mubārak, [a place] situated nine farsakhs1064 away from Wāsiṭ.
Maḥsūr used to read fast and could not slow down, [even when] he wanted to do so.
According to Muḥammad b. ʿUmar [al-Wāqidi]: Maḥsūr b. Zādhān died in the year 129/September 22, 746–September 10, 747, [but] according to Yaḥyā b. Ma‘īn it was in the year 127/October 13, 744–October 2, 745.

1059. In Muslim tradition Moses is said to have been the only prophet to whom God spoke directly, because of which he was nicknamed kalīm allāh “the one spoken to by God.” See “Mūsā,” EP, VII, 638–40 [D. B. MacDonald].
1061. Khalīfah b. Khayyāt, Ta’rīkh, 418; Ibn Hibbān, Mashāhīr, 156.
1062. Ibn Sa‘d, VII/2, 18, has Zāfir instead of Rāfid. See al-Samʿānī, V, 335, for the Ma‘āwil.
1063. A client of a Thaqafi, known for his piety and asceticism, reportedly mourned not only by Muslims but also by Jews, Christians, and Magians. See Khalīfah b. Khayyāt, Tabaqāt, 217; Ibn Hibbān, Mashāhīr, 279; Abū Nu‘aym, III, 57–62.
1064. That is, about twenty-seven miles.
Manṣūr b. al-Muʿtamir al-Sulami.1065
His kunyah was Abū ʿAttāb. He was a meritorious person, godly, religious, reliable, and trustworthy.

According to [Muḥammad] Ibn Ḫumayd—Jarīr [b. ʿAbd al-Ḥamīd]: [Once], Manṣūr fasted sixty [days] and prayed the nights, until he fell ill.1066

According to Ibn Ḫumayd—Jarīr: Manṣūr used to wear shabby clothes and skins. You could perceive the water running down inside his chest when he was drinking during illness.

According to Ibn Ḫumayd—Jarīr: Manṣūr was seen [by someone] in a dream after he had died. He was asked “O Abū ʿAttāb, how are you?” He answered “I almost met God, for [I had] acted as a prophet.”1067

According to Ibn Ḫumayd—Jarīr: [ʿUmar] Ibn Hubayrah1068 wanted to appoint Manṣūr as judge, but he refused. Ibn Hubayrah put him under arrest for two months, then released him and presented him with a gift, which Manṣūr accepted.1069

Manṣūr performed the pilgrimage together with his son, he and al-Qāsim.

According to al-Ḥusayn b. ʿAlī al-Ṣudāʿī—Khalaf b. Tamīm—Zāʿidah: Manṣūr b. al-Muʿtamir fasted a whole year, praying the nights and fasting the days. He used to weep in the nights, and his mother would ask him “My son, did you murder anybody?” and he would reply “I know better than anyone what I have myself done.” In the morning he would make up his eyes with kohl, anoint his head, and shine his lips with oil and go out to meet people.

Yūsuf b. ʿUmar, governor of al-Kūfah, wanted to appoint him as

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1066. Ibn Saʿd, VI, 235.

1067. Or, “I almost met God with prophetic acts [to my credit].” The question of meeting God or seeing Him in the hereafter was debated by Muslim theologians; see, e.g., al-Lālikāʿī, III, 454–523.

1068. A general and governor under the Marwānids; see Crone, Slaves, 107.

1069. Pious men are often reported to have refused official nominations because of the iniquity associated with government. See note 323, above. According to another version, however, Manṣūr accepted the appointment but was soon dismissed; see Wakiʿ, III, 145–48.
judge, but Mansûr refused. Yûsuf sent for him [someone] with shackles, and he bound him [and brought him to Yûsuf]. Someone said to Yûsuf “Even if you scatter this old man’s limbs he will not accept an office.” Two litigants came, sat down, and spoke, but Mansûr never replied. At that Yûsuf exempted Mansûr and freed him.

Mansûr was an inhabitant of al-Kūfah, where he died in the year 132/August 20, 749–August 8, 750. He was a Shiî.

Muḥammad b. Abî Bakr b. Muḥammad b. ‘Amr b. Ḥazm.1070

His mother was Fâtimah bt. ‘Umarah b. ‘Amr b. Ḥazm, and his kunyah was Abû ‘Abd al-Malik. He was a judge in Medina.


According to [Ibn Sa’d]—Muṭarrif b. ‘Abdallâh al-Yasârî—Mâlik b. Anas: Muḥammad b. Abî Bakr b. Muḥammad b. ‘Amr b. Ḥazm held the office of judge in Medina. Sometimes he would issue a verdict that contradicted [Muḥammadan] tradition (hadîth) and would go home. His brother ‘Abdallâh b. Abî Bakr, who was a virtuous man,1072 would say to him “O Brother, you decreed today such-and-so in the [issue of] such-and-so.” Muhammad would say “Yes, brother.” ‘Abdallâh would say: “Where is tradition then, Brother? Is tradition too sparse to pass judgment according to it?”1073 Muḥammad would retort “Yes, but what about practice?” meaning the practice as commonly agreed upon in Medina. According to their opinion, the commonly accepted practice was more valid than tradition.1074

1070. Of an aristocratic Anṣârî family, the Banû Ḥazm, a branch of the Banû al-Najjâr. He succeeded his father as governor or judge, or both, of Medina and was killed in the battle of al-Ḥarrah between the Medinans and the Syrian army in the year 64/683. See Ibn Ḥazm, Jamharat, 348; Khalifah b. Khayyât, Ta’rikh, 384, 429; idem, Ṭabaqât, 237; Ibn Hibban, Mashâhir, 207; Wâkî’, I, 175–78.


1073. ‘Azza al-hadîth an yuqdâ bihi? Alternatively, “Is Tradition too exalted to pass judgment according to it?”

1074. See also Wâkî’, I, 176. This tradition supports Schacht’s view that in the early period it was not prophetic tradition but rather agreed practice (the “living

Ṣafwān b. Sulaym.\textsuperscript{1075}

He was a client of Ḥumayd b. ‘Abd al-Raḥmān b. ‘Awf al-Zuhrī,\textsuperscript{1076} and his kunyah was Abū ʿAbdallāh. Originally he belonged to the ‘Ībād,\textsuperscript{1077} but he lived in Medina, where he died in the year 132. He was a reliable [transmitter of traditions] (thiqah), if God so wills.

‘Abdallāh b. Abī Najīḥ.\textsuperscript{1078}

His kunyah was Abū Yasār, and he was a client of the Thaqīf tribe. He lived in Mecca, where he [also] died. There is disagreement over the time of his death. According to Muḥammad b. ‘Umar [al-Waqidi], he died in Mecca in the year 132, whereas, according to ‘Abd al-Raḥmān b. Yūnus—Sufyān, Ibn Abī Najīḥ died before the plague; the plague was in the year 131/August 31, 748–August 19, 749.\textsuperscript{1079}

According to ‘Alī b. al-Madyanī–Yaḥyā b. Saʿīd: Ibn Abī Najīḥ was a Muʿtazilī.\textsuperscript{1080} Yaḥyā reported that Ayyūb said: “What a man they corrupted!”

Ibn Abī Najīḥ was the muftī in Mecca after ‘Amr b. Dīnār.\textsuperscript{1081}

\textsuperscript{1075} Khalīfah b. Khayyāt, \textit{Ṭarīkh}, 429; idem, \textit{Ṭabaqāt}, 261. He was a Qurʾān reader according to Ibn Ḥibbān, \textit{Mashāhir}, 216 [not recorded by Ibn al-Jazari] and considered a ḥāfīz by al-Suyūṭī; see al-Sayrawānī, 103.


\textsuperscript{1077} The ‘Ībād (whose name means “worshippers of God”) were the Christian Arabs of the kingdom of al-Ḥirah, which flourished between A.D. the third and seventh centuries in southern Iraq. The Arab genealogists, however, fitted this group into the genealogical scheme; see Ibn Ḥazm, \textit{Jamharat}, 422.

\textsuperscript{1078} Khalīfah b. Khayyāt, \textit{Ṭarīkh}, 421; idem, \textit{Ṭabaqāt}, 282; Ibn Qutaybah, 206 [who adds that he was a Qadari].

\textsuperscript{1079} Ibn Saʿd, V, 355.

\textsuperscript{1080} The Muʿtazilī was a theological movement founded in al-Ṭabarānī in the second/eighth century; see “Muʿtazila,” \textit{EP}, VII, 783–93 [D. Gimaret].

\textsuperscript{1081} That is, the jurist in charge of giving opinions in legal issues addressed to him; see “Fatwa,” \textit{EP}, II, 866 [E. Tyan].

The name of his father, Abū ‘Abd al-Rahmān, was Farrūkh. His kunyah was Abū ‘Uthmān. He was a client of the family of al-Hudayr of the Banū Taym b. Murrah.

Rabi‘ah lived in Medina, where he died in the year 136/July 7, 753–June 26, 754, at the end of Abū al-‘Abbās’ reign.1083

‘Abdallāh b. Ḥasan b. Ḥasan b. ‘Alī b. Abī Ṭalib.1084

His kunyah was Abū Muḥammad. He was a pious man, dignified, eloquent, and articulate, a man of distinction. The Umayyad caliphs honored him and acknowledged his eminence. When the ‘Abbāsids came to power he went to see Abū al-‘Abbās [al-Saffāh] in al-Anbār.1085

According to Muḥammad b. ‘Umar [al-Wāqidī]—Ḥafs b. ‘Umar: ‘Abdallāh b. Ḥasan came to Abū al-‘Abbās in al-Anbār. Abū al-‘Abbās honored him, presented him [with gifts], and treated him as his companion. [The caliph] behaved toward ‘Abdallāh as he never did toward anyone else. He used to spend nights in pleasant conversation with him. Once the caliph spent [the night] in conversation with ‘Abdallāh until the middle of the night. Abū al-‘Abbās then ordered a basket full of pearls to be brought before him, opened it, and said “O Abū Muḥammad, these, by God, are the pearls that had been the property of the Umayyads and came to my possession.” Abū al-‘Abbās shared the pearls with ‘Abdallāh, giving him half of them. The other half he sent to his wife Umm Salamah with the message “I commit these to you as a trust.”

1082. The nickname refers to his use of reasoning as a source of religious law; see p. 000, below. Rabi‘ah was a Medinan hāfiz and jurist, one of the teachers of Mālik b. Anas, founder of the Mālikī school of law. See Khalifah b. Khayyāṭ, Ta‘rīkh, 441; idem, Tabaqāt, 268; Ibn Hibbān, Mashāhīr, 131–32; Ibn Qutaybah, 217; al-Sayrawān, 89; Ibn Ḥajar, Tahdhib, III, 223–24.

1083. That is, the first ‘Abbāsid caliph, al-Saffāh (132–36/749–54).


1085. A city in Iraq on the Euphrates, about 60 km. west of Baghdad; see “al-Anbār,” EI², I, 484–85 [M. Streck [A. A. Duri]].
Then they talked again for an hour [until] Abū al-`Abbās dozed off and then his head bobbed, whereupon 'Abdallāh recited the following verses:1086

Did you not see the big-bellied one
building palaces for the benefit of Nutaylah’s sons?1087
He hopes like Noah to be given a long life,
but every night God’s decree may strike.

Abū al-`Abbās woke up and grasped 'Abdallāh’s meaning, whereupon he said “O Abū Muḥammad, you recite such verses in my [palace], having seen that I treated you [so well] and that I never withheld anything from you?” 'Abdallāh said: “O Commander of the Faithful, this was a lapse by which I meant no harm. These were just verses that occurred to me, so I recited them. If the Commander of the Faithful sees it appropriate to tolerate my deed, let him do so.” Abū al-`Abbās said “I do [forgive you].”

'Abdallāh returned to Medina. When Abū Ja'far [al-Mansūr] came to power he insisted on seeking out 'Abdallāh’s two sons, Muḥammad and Ibrāhīm. Now Abū al-`Abbās [al-Saffāh] had asked 'Abdallāh about his two sons, and he had replied “They are in the desert; [God] made them so that they like being in solitude.”1088 Abū Ja’far sought them out in the desert and was upset by their absence. He therefore wrote to his governor of Medina, Riyāḥ b. Uthmān, ordering him to detain their father, 'Abdallāh b. Ḥasan, and his brothers. So they were arrested and brought to al-Hāshimiyyah,1089 where they were kept in prison. 'Abdallāh b. Ḥasan died in prison at the age of seventy-two in the year 145/April 1, 762–March 20, 763.

According to al-Qāsim b. Dīnār al-Qurashi—Ishāq b. Manṣūr—Abū Bakr b. 'Ayyāsh—Sulaymān b. Qarm: I asked 'Abdallāh b. al-

1086. Al-Ṭabarī, Ta’rīkh, III, 153.
1087. That is, the 'Abbāsids. Nutaylah was the mother of al-'Abbās, the eponymous ancestor of the dynasty. See p. 24, above; Ibn Ḥazm, Jamhārat, 301.
1088. This description of the two Shi‘i leaders is deliberately reminiscent of the descriptions of the Prophet before he was endowed with the prophecy, for which see Kister, “al-Tahannuth.”
1089. The name of several places in Iraq that served the 'Abbāsids as capital before the building of Baghdad; see “al-Hāshimiyyah,” EP², III, 265–66 [J. Lassner].
Hasan “Are there infidels among those who pray facing toward Mecca?” He replied “Yes, the Rāfiḍah.” 1090


Al-Sā‘īb b. Bishr was killed [fighting] on the side of Muṣ‘ab b. al-Zubayr. 1092 He is the one about whom Ibn Warqāʾ al-Nakha‘ī recited the following verses: 1093

Who will inform ʿUbayd in my name
that I struck his brother with a sharp Indian sword?
If you wish some knowledge of him to obtain,
he lies by the two monasteries, no pillow beneath his head.
Purposely did I strike his head with a sharp one,
making Suфyān and Muḥammad bereaved.

Suфyān and Muḥammad were sons of al-Sā‘īb.

1090. Among Sunni Muslims it is commonly agreed that anyone praying toward the qiblah and formally professing Islam cannot be considered an infidel, be his opinions and conduct as they may; see Lewis, chap. 16. Not all the sects share this attitude. The Rāfiḍah is a term reflecting schisms within the Shi‘ah; it refers either to the early Shi‘ah, the Twelver Shi‘ah, or to various other Shi‘i sects. See “al-Rāfiḍa,” EI2, VIII, 386–89, [E. Kohlberg].

1091. One of the earliest Kufan historians, genealogists, and Qur‘ān interpreters, known as “al-Kalb!” (of the southern Kalb confederation); he was a Shi‘ī. See Conrad, “al-Kalb!”; Duri, Rise of Historical Writing, 51, 146; F. Sezgin, I, 34; Muṣṭafā, 190; al-Sayrawānī, 276.

1092. Brother of the rival caliph ʿAbdallāh b. al-Zubayr and governor of al-Kūfah on his behalf in the years 64–71/683–91.

1093. Ibn Sa‘d, VI, 249–50; al-Ṭabarī, Ta‘rīkh, II, 731. The author of the verses is either ʿAbdallāh b. Warqāʾ b. ʿAzīz, or Warqāʾ himself, a Kūfān who served as commander in the Umayyad shurtah (quasi police force); see al-Ṭabarī, II, 644, 645–46, 648.

Muḥammad b. al-Sa‘ib was knowledgeable about Qur‘ān exegesis, genealogy, and Arabian tales. He died in al-Kūfah, where he had lived, in the year 146/March 21, 763–March 9, 764, during the caliphate of Abū Ja‘far [al-Manṣūr]. All this was reported by Ibn Sa‘d on the authority of Hishām b. Muḥammad b. al-Sa‘ib, who had informed him of all this.\footnote{Ibn Sa‘d, VI, 249–50.}


He was a client of the Banū Kāhil, of [the tribe of] Asad. His kunyah was Abū Muḥammad.

Al-A‘mash lived among the Banū ‘Awf of the Banū Sa‘d and used to pray at the mosque of the Banū Ḥarām of the Banū Sa‘d.\footnote{That is, Sa‘d b. Zayd Manāḥ, an important lineage of the confederation of Tamīm; see Ibn Ḥazm, \textit{Jamharat}, 215.}

Mihrān, father of al-A‘mash, originated in Ṭabaristān. Al-A‘mash [himself] lived in al-Kūfah, where he died in the year 148/February 27, 765–February 15, 766 at the age of eighty-two. He had been born on the day of ‘Ashurā‘ in Muharram 60/October 681, the day when al-Ḥusayn b. ‘Alī was killed.\footnote{That is, the massacre of Karbala‘.}


His mother was Umm Farwah bt. al-Qāsim b. Muḥammad b. Abī Bakr al-Ṣiddīq.

Ja‘far b. Muḥammad’s children were the following: Ismā‘īl al-A‘raj;\footnote{The seventh and last imām according to the Ismā‘ili Shi‘ah and the eponymous founder of the sect. See Daftary, 97–99; al-Amin, XII, 299–304.} ‘Abdallāh and Umm Farwah, whose mother was Fāṭimah bt. al-Ḥusayn al-Athram b. Ḥasan b. ‘Alī b. Abī Ṭālib;
Mūsā b. Ja'far,\textsuperscript{1101} who was imprisoned by Hārūn al-Rashīd\textsuperscript{1102} in Baghdad with al-Sindi\textsuperscript{1103} and died in prison; Ishāq; Muḥammad; Fāṭimah, who was married to Muḥammad b. Ibrāhīm b. Muḥammad b. 'Āli b. 'Abbās\textsuperscript{1104} and died while being married to him (the mother of [Ishāq, Muḥammad, and Fāṭimah] was a concubine); Yaḥyā b. Ja'far, al-'Abbās, Asmā', and Fāṭimah al-Ṣughrā (junior), who were born to various mothers.

Muḥammad b. 'Umar [al-Wāqidi] related: I heard Ja'far b. Muḥammad say to his young slave Mu'attib "Go to Malik b. Anas and ask him about such-and-so; then come back and tell me [what he said]."

According to Muḥammad: Abū Ja'far al-Manṣūr seized this Mu'attib and had him flogged a thousand lashes, until he died.

Ja'far b. Muḥammad transmitted many traditions (ḥadīth); he was a reliable [transmitter] (thiqah). This was, reportedly, Yaḥyā b. Ma'īn's opinion.

It was reported that [Yaḥyā b. Sa'īd] al-Qaṭṭān\textsuperscript{1105} was asked "Whom do you prefer, Mujālid b. Sa'īd or Ja'far b. Muḥammad?" Al-Qaṭṭān replied "I prefer Mujālid to Ja'far."

Ja'far lived in Medina, where he also died in the year 148/February 27, 765—February 15, 766, during the caliphate of Abū Ja'far [al-Manṣūr], according to al-Wāqidi and al-Madā'inī.

Ja'far b. Muḥammad's kunyah was Abū 'Abbālāh.

Al-'Abbās b. Muḥammad said: I heard Yaḥyā say "Ja'far b. Muḥammad is a reliable transmitter."

\textsuperscript{1101} Mūsā al-Kāẓim, the seventh imām according to the Twelver Shi'ah; see "Mūsā al-Kāẓim," \textit{EP}, VII, 645–48 [E. Kohlberg].

\textsuperscript{1102} One of the most famous 'Abbāsid caliphs. He ruled between 170–93/786–809, and his reign is considered the golden era of the caliphate; see Kennedy, \textit{I41–48}.

\textsuperscript{1103} Al-Sindi b. Shāhak, a client of the caliph al-Manṣūr, who served the 'Abbāsids in several offices. Among other things he was in charge of the guard and prison in Baghdad. See al-Sam'ānī, III, 320; al-Šafādī, XV, 487–88; Ibn Manṣūr, \textit{Mukhtasār}, X, 210.

\textsuperscript{1104} That is, the nephew of the first and second 'Abbāsid caliphs. This marriage between the daughter of the sixth Shi'i imām and a member of the 'Abbāsid family points to an attempt at reconciling the Shi'īs with the new regime.

\textsuperscript{1105} A highly regarded Başran traditionist and expert on \textit{rijāl}, i.e., the biographies and evaluation of transmitters of tradition. He died in 198/812; see Ibn Ḥajār, \textit{Tahdhib}, XI, 190–93.

He was a client of Taym Allāh b. Tha’labah of the Bakr b. Wā’il. According to Abū Hishām al-Rifā‘ī—his paternal uncle Kathīr b. Muḥammad: I heard a man of the Banū Qafal, of the noblest of the Banū Taym Allāh, say to Abū Ḥanīfah “What are you but a client of mine?” whereupon [Abū Ḥanīfah] retorted “I bring you more honor than you do me.”


According to Sulaymān b. Abī Shaykh: Abū Sa‘īd al-Rānī\footnote{Or al-Radhānī, al-Walīd b. Kathīr, a traditonist who transmitted from Rabī‘ah al-Ra’y among others. See \textit{al-Samā‘ī}, III, 21, 31; Ibn Al-Thirī, \textit{Lubāb}, II, 10; Ibn Hajār, \textit{Tahdhib}, XI, 130; al-Dhahabi, \textit{Mushtābih}, 208, 210; al-Mizzī, \textit{Tahdhib}, XXXI, 71–73. He is recorded, usually very briefly, in many other biographical sources. He would have been of no special interest, had my assistant, Ṭāriq Abū Rajab, not unearthed the following unique information: The man was “a poet, a learned man, and practiced \textit{kālām} (i.e. theological discussions) in the time of al-Ṭabarī. He had some original views”; see Ibn Hajār, \textit{Nuzhat}, 178 [note that the text is garbled but the meaning clear]. This is the only biographical source to mention one of the verses recorded here by al-Ṭabarī.} firmly opposed the Kūfān [jurists] and supported the Medinan [school].\footnote{On the schools of law and their rivalry, see Schacht, \textit{Origins}.} One of the Kūfāns composed satirical verses against him, calling him Shirshir and saying “[There is] a small dog in hell whose name is Shirshir.”\footnote{This nickname is problematic. It is the name of a small bird; see Ibn Khallikān, III, 92. The verb \textit{sharshara} means “to bite,” and according to the lexicographer al-Layth, explaining a certain verse, \textit{shirshir} means a dog. The lexicographer al-Azhāri, however, argues that al-Layth was mistaken: \textit{shirshir} is the name of a certain desert shrub. I fail to see how a shrub can be confused with a dog. See Ibn Manzūr, \textit{Līsān}, IV, 403.} [The Kūfān] composed [the following verses]:\footnote{Ibn ‘Abd Rabbihī, \textit{V}, 303; al-Jāhiz, I, 148–49 [read al-Rānī for al-Ra’y; the editor could not identify Abū Sa‘īd].}
These are issues no Shirshir can master
or his friends, when asked [their opinion].
Only Ḥanafīs, dwellers in al-Kūfah,
do we know to grasp this religion.
Do not ask a Medinan, turning him thereby into an infidel,¹¹¹¹
about anything but the cords of the lute [of a musician].

A variant is wa-al-muthannā aw al-zīr.¹¹¹²

According to Sulaymān—Abū Sa‘īd: I wrote to Medina [informing
the people there] “You have been mocked with this and that,
so respond to it.” So one of the Medinans responded:

I wonder at this erring one, though by fate he is led,
for everything that is ordained is ordained.
He says that in Medina there is nothing
but musical instruments and singing.
You lie, by God, for there you can find
the graves of the Prophet and the best of mankind.

According to Sulaymān—ʿAmr b. Sulaymān al-ʿAṭṭār: I was in
al-Kūfah, where I associated with Abū Ḥanīfah, when Zufar¹¹¹³
got married. Abū Ḥanīfah was present [at the wedding], and Zufar
asked him to speak. Abū Ḥanīfah then delivered a speech, saying
“Here is Zufar b. al-Hudhayl, one of the Muslims’ [religious]
leaders and a prominent figure, a man of noble descent, dignity,
and knowledge.” Some of Zufar’s clan said “We are pleased that it
was Abū Ḥanīfah who spoke and no other,” as Abū Ḥanīfah men-
tioned Zufar’s qualities and praised him. But other people of
Zufar’s clan resented this and said to Zufar “Your relatives and the
clan’s chiefs are present, and you ask Abū Ḥanīfah to deliver a
speech!”¹¹¹¹¹¹¹ Zufar said “Had my father been present I would have

¹¹¹¹. Fa-tukfirahu (with fā' al-sababiyyah) is a better reading than the present wa-tukfirahu; see 251 n. a. The idea is that one can cause someone else to become
an infidel by asking him questions [on religious matters] to which he does not
know the answer.
¹¹¹². Instead of “wa-al-mathnāh wa-al-zīr,” names of different strings of the
instrument.
¹¹¹³. A jurist and a friend of Abū Ḥanīfah. See al-Ṣafādī, XIV, 200–1; Ibn Sa‘d,
VI, 270; al-Dhahabī, Mizān, I, 348.
¹¹¹¹¹. Zufar belonged to the ‘Anbar clan of the tribe of Tamīm, whereas Abū Ḥanīfah was a client of Taymallāh of the Bakr confederation, traditional enemies
of the Tamīm; see Jād al-Mawlā et al., 170–228.
preferred Abū Ḥanīfah to him.” Zuflar b. al-Hudhayl belonged to the Banū al-`Anbar, [a clan] of the Tamīm.

According to Ibrāhīm b. Bashshār al-Ramādī—[Sufyān] Ibn ‘Uyaynah: I never saw anyone more insolent toward God than Abū Ḥanīfah. A man from Khurāsān came to him with a hundred thousand issues and said to him “I want to ask you about all this,” whereupon Abū Ḥanīfah said “Ask!” Sufyān [Ibn ‘Uyaynah] said: Have you seen a greater insolence toward God?

According to ‘Abdallāh b. Aḥmad b. Shabbawayh—his father—‘Alī b. al-Ḥusayn b. Wāqid—his paternal uncle al-Ḥakam b. Wāqid: I saw Abū Ḥanīfah [sit] to give legal opinions from early in the day until midday. When the crowds around him decreased I approached him and said “O Abū Ḥanīfah, had Abū Bakr and ‘Umar been with us in this session and had they been presented with the same arduous issues, they would have avoided some of the answers, and they would have stopped [at some point].” Abū Ḥanīfah looked at me and said “Are you seized with fever?”

According to Aḥmad b. Khālid al-Khallāl—al-Shafi‘ī: Mālik [b. Anas] was once asked [to give his opinion about] al-Battī and said “He was of a middling sort.” He was [also] asked about [‘Abdallāh] Ibn Shubrumah and said “He was of a middling sort.” “What about Abū Ḥanīfah?” he was asked. Mālik said “Had he approached these [stone] columns of yours [in the mosque] and argued with you on the basis of analogy (qiyās), he would have made them [turn into] wood.”

Muḥammad b. Ishaq b. Yasār.

1115. Founder of one of the schools of law (madhāhib) and systematizer of the method of deriving the religious law from its sources. He died in 204/819. See Schacht, Origins, passim; Halm; Landau-Tasseron, “Cyclical Reform,” 101, n. 96.

1116. Apparently the reference is to the Başrān jurist ʿUthmān b. Muslim al-Battī; see al-Dhahabi, Siyar, VI, 148; al-Mizzī, Tahdhib, XIX, 492–94.

1117. A famous Kufan judge, who died in 144/761. See Juynboll, Muslim Tradition, 87–88; al-Dhahabi, Siyar, VI, 347; Ibn Hibbān, Mashāhīr, 265; al-Ṣafādī, XVII, 207; Waki`, passim, especially vol. III, where there is hardly a page on which his name is not mentioned.

1118. The use of analogy in establishing religious laws was a point of debate between Abū Ḥanīfah [who supported it] and al-Shafi‘ī [who had reservations about it]. Here al-Shafi‘ī (quoting Mālik) admires Abū Ḥanīfah’s method, at least as far as it is persuasive; see Landau-Tasseron, “Cyclical Reform,” 101, 106.

1119. Known as Ibn Ishaq [d. 150/767], a famous early historian and biographer of the Prophet. The biography he wrote (ṣīrah) was widely known and cited, and
He was a client of ‘Abdallāh b. Qays b. Makhramah b. al-Muṭṭalib b. ‘Abd Manāf b. Quṣayy. His kunyah was Abū ‘Abdallāh.

According to Muḥammad b. ‘Umar [al-Wāqīḍī]: He was a client of Qays b. Makhramah. His grandfather Yasār was a captive, among others, from ‘Ayn al-Tamr. These were the first captives to arrive at Medina from Iraq.

Ibn Ishaq transmitted [traditions] from his father Ishaq b. Yasar and from his paternal uncles Mūsā and ‘Abd al-Raḥmān, sons of Yasār. He was an expert on the campaigns of the Prophet (maghāzī), [as well as] on the battles of the Arabs, their history, and genealogies. He was a transmitter of Arab poetry (rāwiyah), [as well as] many traditions. His erudition was immense; he was a seeker of knowledge and a first-rate scholar. In all [these fields] he was reliable.


According to Ibn Sa‘īd—a son of Muḥammad b. Ishaq: My father died in Baghdad in the year 150/February 6, 767–January 25, 768 and was buried in the cemetery of al-Khayzurān.

Mis‘ar b. Kidām b. Zuhayr al-Hilālī, a genuine member of the Banū Hilal.

His kunyah was Abū Salamah.


1120. One of the first places in Iraq to be raided by the Muslims in the year 12/63. See al-Tabārī, Ta‘rīkh, I, 2062–69. Donner, Early Islamic Conquests, 180.


1122. Ibn Sa‘īd, VII/2, 67 [without mention of the source].

1123. That is, not a client. The Banū Hilāl were a branch of the northern great confederation of ‘Amin b. Sa‘sa‘ah. On Mis‘ar, see Khalīfah b. Khayyat, Ta‘rīkh, 455; idem, Taḥaqāt, 168; Ibn Ḥibbān, Mashāḥīr, 267.
are you?” I said “I am a member of the Banū Hilāl.” Abū Jaʿfar said “I have no ancestress I like better than the one who was a member of your clan.” I said “O Commander of the Faithful, do you know what the poet said about us and you?” He asked “What did he say?” whereupon I recited:

With the Quraysh we share both piety and kinship;
this is a specific partnership
Through the offspring of the women of the Banū Hilāl,
as well as the women of the Banū Abān.

I then said “O Commander of the Faithful, my family has sent me to buy something with some money, then refused to accept it.” Abū Jaʿfar said: “What a bad treatment you received from your family! Take these ten thousands and dole it out.”


Ḥāzmah b. Ḥābīb al-Zayyāt.
He was a client of the Banū Taymallāh.
Ḥāzmah was one of the Qurʾān readers, who excelled in learning the Qurʾān by heart. He transmitted few traditions and was reliable (thiqah).

[2514]

Ḥāzmah was an inhabitant of al-Kūfah. He died in the year 156.

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1124. The reference is to Umm al-Fadl, wife of al-ʿAbbās b. ʿAbd al-Muṭṭalib and mother of ʿAbdillāh b. al-ʿAbbās, great-grandfather of al-Mansūr; see Ibn Ḥazm, Jamharat, 18. Al-Mansūr’s own mother was a concubine.
1125. Shirk (read shirkat) al-ʻinan, a partnership in a particular thing to the exclusion of the rest of the partners’ property.
1126. The reference is to the offspring of Aminah bt. Abān of the Banū Kulayb b. Rabī’ah b. ʿAmir b. Shaʿṣaḥ, who was married to Umayyah b. ʿAbd Shams; see Ibn Ḥazm, Jamharat, 280. The verse was composed by the poet al-Nābighah al-Jaḍī. See Ibn Manṣūr, Līsān, XIII, 292–93 [s.v. ʻnn]; Nallino, 119.
1127. Ibn Saʿd, VI, 253.
1128. Ibn Ḥibbān, Mashāhīr, 266; Ibn al-Jazari, I, 261–63; al-Ṣadr, 15, 20, 21; F. Sezgin, I, 9 [erroneously attributed to the tribe of Tamīm instead of the Taymallāh].
1129. Taymallāh b. Thaʾlabah of the Rabīʾah confederation; see al-Samʿānī, I, 499.
According to Muḥammad b. Maṃsūr al-Ṭūsī—Ṣāliḥ b. Ḥammād—an authority whom he named—Ḥamzah al-Zayyāt: I saw the Prophet in a dream. I presented to him twenty traditions [for inspection], and he recognized two of them. 1130

‘Abd al-Rahmān b. ‘Amr. 1131

His kunyah was Abū ‘Amr, and he was called al-Awzāʾi. He was a Saybānī by virtue of his living among [that clan]. 1132 According to Hishām b. Muḥammad al-Kalbī—his father: Al-Awzāʾi, ‘Abd al-Rahmān b. ‘Amr, belonged to the Awzāʾ, [a group including] Mālik and Marthad, sons of Zayd b. Shadad b. Zur’ah. Shadad was the husband of Bilqīs, friend of King Solomon. 1133

Al-Awzāʾi lived in Beirut, a coastal city in Syria. He was one of the muftīs and transmitters of tradition of that locality in his time and one of the excellent [people there].

Al-Awzāʾi died in Beirut in the year 157/November 21, 773–November 10, 774, toward the end of the caliphate of Abū Jaʿfar [al-Mansūr], at the age of seventy. This information is given by Muḥammad b. ‘Umar [al-Wāqīḍī].

Shuʿbah b. al-Ḥajjāj b. Ward. 1134

He was from the Azd, a freed slave and client of the Ashāqīr. 1135 His kunyah was Abū Biṣṭām. He was ten years older than [Sufyān] al-Thawrī.

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1130. Hamzah here refers to the procedure of the authorization and authentication of transmitted traditions, initiated in order to prevent fabrications; see F. Sezgin, I, 59. As for the role of dreams, see Kinberg, especially 230–31 (on Ḥamzah).


1132. The Saybān b. al-Ghawth was a Yemeni clan. According to Ibn Ḥazm,Jamharat, 435, 437, al-Awzāʾi originated with this clan and was called Awzāʾi only because he lived among the Awzāʾ, another Yemeni clan. According to Ibn Hibbān, however, al-Awzāʾi was the name of a village near Damascus.

1133. Ibn al-Kalbī, Nasab ma’add, II, 546–47. Bilqīs is the Arabic name for the Queen of Sheba, see “Bilqīs,” EP, I, 1219–20 [E. Ullendorff].


1135. Of the group called Ghassān; see Ibn Ḥazm, Jamharat, 381, 474.
According to Aḥmad b. al-Walīd—al-Rabī’ b. Yaḥyā: I heard Sufyān al-Thawrī say: There has remained on earth no one like Shu’bāh and Ḥammād b. Salamah.1136

Al-Ṭabarī said: I was told by Muḥammad b. Isḥāq al-Ṣaghānī—Abū Qaṭān: Shu’bāh said to me: There is nothing that makes me more afraid of entering hell than tradition.1137

Shu’bāh was an inhabitant of al-Baṣrāh, where he died in the beginning of the year 160/October 19, 776–October 8, 777, at the age of seventy-five.

Bahr b. Kaniz al-Saqqā’ al-Bāhili.1138

His kunyah was Abū al-Fadl. He lived in al-Baṣrāh, where he died in the year 160, during the caliphate of al-Mahdi.1139 His transmission [of traditions] was not trustworthy.

Al-Aswād b. Shaybān.1140

An inhabitant of al-Baṣrāh, a meritorious man and a reliable [transmitter] (thiqah).

According to ‘Alī b. Muḥammad [al-Madā’inī], al-Aswād died in the year 160 in al-Baṣrāh.

Zā’īdah b. Qudāmah al-Thaqafī.1141

1137. Cf. Ibn Sa’d, VII/2, 38. This may be interpreted in two ways. First, pious Muslim scholars sometimes express the fear of failing in the task of faithfully transmitting the Prophet’s traditions. Second, certain Muslim scholars of the second century held that writing down prophetic traditions was unlawful. See Sprenger; Goldziher, Muslim Studies, II, 181–88. For a critique of these two scholars, see F. Sezgin, II, 53–81.
1138. The name may be Kunayz. He was a Baṣrān, a client of the Bāhīlah, not trusted because of his bad memory and arbitrary additions to the traditions. See Ibn Ḥibbān, Mairāḥīn, I, 192–94; Ibn ‘Adi, II, 482–87.
1139. The third ‘Abbāsid caliph, 158–69/775–85; see Kennedy, 137–39.
1141. He died in the year 161/777–78. See Khalīfah b. Khayyāt, Ta’rīkh, 468; idem, Tabaqāt, 169; Ibn Ḥibbān, Mashāhīr, 269. He cannot be identical with Zā’īdah b. Qudāmah al-Thaqafī, who was associated with al-Mukhtar b. Abī ‘Ubayd, not only because the latter was a Shi‘ī whereas “our” Zā’īdah opposed the Shi‘ah, but also because of the time gap between the two. See, e.g., al-Ṭabarī, Ta’rīkh, II, 605, 926.
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He was a genuine member of the Thaqīf.\textsuperscript{1142} His *kunyah* was Abū al-Ṣalt.

Zā'īdah opposed 'Alī b. Abī Ṭālib.\textsuperscript{1143}

*Those Who Died in the Year 161* (October 9, 777–September 27, 778)


His *kunyah* was Abū 'Abdallāh.

According to Muḥammad b. 'Umar [al-Wāqidī]: Suufyān was born in the year 97/September 5, 715–August 24, 716. He was learned, knowledgeable, pious, God fearing, ascetic, a transmitter of many traditions, reliable, and trustworthy in what he transmitted from the Prophet and from others who transmitted [traditions] on religious matters.\textsuperscript{1145}


According to Muḥammad b. Ismāʿīl al-Dirārī—Abū Nuʿaym [al-Faḍl b. Dukayn]—Suufyān: There is no deed more frightening than this. When I was ill I never thought of anything else, and I wished that I was completely saved from it. He meant [the transmission of] traditions.\textsuperscript{1146}

According to 'Abdallāh b. Ahmad b. Shabbawayh—his father—Abū 'Īsā al-Zāhid—Maʿdān: Suufyān al-Thawrī was my colleague.

\textsuperscript{1142} That is, not a client.

\textsuperscript{1143} That is, he opposed the Shiʿah, not 'Alī personally, for 'Alī died a hundred years before him. Cf. Ibn Saʿd, VI, 283, where he is said to be “one of the consensus” (ṣāhib sunnah wa-jamaʿah), i.e., “orthodox.”

\textsuperscript{1144} Commonly known as Suufyān al-Thawrī, a very famous traditionist, ḥāfiz, and jurist; see El, IV, 500–2 [M. Plessner]; F. Sezgin, I, 518–19; Schacht, Origins, 242; al-Sayrawānī, 96–97; Khalīfah b. Khayyāt, Taʿrikh, 468; idem, Taβaqāt, 168; Ibn Ḥibbān, Mashāḥīr, 268; 'Abd al-Malik Ibn Ḥabīb, 177; al-Kashshi, 336–40. The tribe, Thawr, was a rather obscure one, see Ibn Ḥazm, Jamharat, 201.

\textsuperscript{1145} Or, “others who left their mark on the religion.” This translation is possible as far as the language is concerned but it does not seem right to me.

\textsuperscript{1146} Cf. p. 256, above.
When we left al-Kūfah he said to me "O Ma'dān, I did not leave behind me anyone I trust, nor am I heading for anyone I trust." He meant trust in religious matters.

According to Zayd b. Ḫubāb: 'Ammār b. Ruzayq al-Ḍabbī, Sulaymān b. Qarm al-Ḍabbī, Ja'far b. Ziyād al-Āḥmar, and Sufyān al-Thawrī were all students of tradition. They all showed a leaning toward the Shi'ah. As for Sufyān, he left for al- Bsrah, where he met ['abdallāh] Ibn 'Awn and Ayyūb [al-Sakhtiyānī]. He then abandoned his Shi’i views.

Sufyān died in al-Bsrah in the year 161/October 9, 777–September 27, 778, during the caliphate of al-Mahdī.

Al-Ḥasan b. Śāliḥ, also called Ḥayy. Ġ148

Ḥasan's kunyah was Abū ‘Abdallāh. He was a pious, virtuous man, skilled in religious law and inclined to love the family of the Prophet (ahl bayt rasūl Allāh). He adhered to the principle that one ought to protest against evil by all the means available to one.1149 He transmitted many traditions and was reliable (thiqah).

It was reported that al-Ḥasan gave his daughter in marriage to ‘Īsā b. Zayd b. ‘Alī b. al-Ḥusayn.1150 [The caliph] al-Mahdī gave an

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1148. There is some confusion about this Ḥayy, a name sometimes considered to belong to al-Ḥasan's grandfather, rather than being another name for his father. In addition, Ḥayy had a twin brother; note the confusion in Ibn Ḥazm, Jamharat, 396. Al-Ḥasan belonged to the southern tribe Bakil of the Hamdān confederation and was an ascetic and an important Zaydi leader. The Zaydi schism of al-Ṣālihiyyah (also called Atriyah; see note 1256, below) is attributed to him. See Ibn Ḥazm, Jamharat, 396; al-Shahrastānī, 120–21; van Arendonck, 83–86; Subhi, 98–100; Ibn al-Kalbī, Nasab ma'add, 523; al-Quhpā'i, II, 116; Khalīfah b. Khayyāt, Ta'rikh, 470; idem, Tabaqāt, 168; Ibn Ḥībān, Mashāhīr, 268. In spite of his political importance, al-Ṭabarī never mentions him in the Annals.


1150. Son of the eponymous founder of the Zaydi Shi'ah. He participated in the revolt of Muḥammad b. 'Abdallāh al-Nafs al-Zakiyyah against al-Manṣūr and continued to be considered a menace by the next caliph, al-Mahdī. See van Arendonck, 61, 83; al-Ṭabarī, Ta'rikh, III, 258, 448, 503.
order to seek out [and arrest] both 'Isā and al-Hasan. He exerted his efforts in pursuing them.

According to Ibn Sa'd—al-Fadl b. Dukayn: I saw al-Hasan b. Šāliḥ attending the Friday prayer with everyone else; then he went into hiding [the next] Sunday, [remaining thus] until his death. Al-Mahdī could not capture him or 'Isā b. Zayd. Al-Hasan hid together with 'Isā b. Zayd in the same place for seven years. The latter died six months before al-Hasan.

Hasan b. Hayward was an inhabitant of al-Kūfah, where he died in the year 167/August 5, 783–July 23, 784 at the age of sixty-two or [sixty]-three.

According to Yahyā b. Ma'in: Al-Hasan b. Šāliḥ b. Hayward was born in the year 100/August 3, 718–July 23, 719.


Ja'far b. Ziyād al-Aḥmar.1152

He was the client of Muzāḥim b. Zufar of the Taym al-Ribāb.1153

He was an inhabitant of al-Kūfah, where he died in the year 167. He was a Shi'i and transmitted many traditions.


He was a jurist and counts among the educated and clever people of al-Baṣrah. He was appointed judge of al-Baṣrah after Sawwār b. 'Abdallāh.1155

1151. Ibn Sa'd, VI, 261.
1153. One of the tribal chiefs (ashrāf) in al-Kūfah, of the Taym b. 'Abd Manāh, one of the constituents of the northern confederation al-Ribāb. See Ibn Ḥazm, Jamharat, 199; Ibn Ḥajar, Tahdhib, X, 100–1.
1154. The tribe's name is the Banū al-'Anbar. See Khalīfah b. Khayyāt, Ta'rīkh, 457, 462, 470, 472–73; Ibn Hibbān, Mashāhīr, 251; Waki', II, 88–123.
1155. The reference here is not to the famous judge whose biography is recorded in Waki', II, 57–88, and many other sources but to his grandfather who bore the same name and was also a judge. See al-Mizzi, Tahdhib, XII, 238; Ibn Ḥajar, Tahdhib, IV, 236–37.
According to 'Ali b. Muhammad [al-Madā'īnī]: 'Ubaydallāh b. al-Ḥasan was born in the year 100 or 106/May 29, 724–May 18, 725 and was appointed judge in the year 157/November 21, 773–November 10, 774.

According to Ibn Sa'd—Aḥmad b. Makhlad, who heard 'Ubaydallāh b. al-Ḥasan al-‘Anbarī recite on the pulpit [in the mosque] of al-Baṣrah:

Where are the kings, [who were] heedless of their fate until the cup of death was given them to taste?
Our riches for inheritors we accumulate;
our houses we build for time to lay waste.


According to Fuḍayl b. 'Abd al-Wahhāb—Mu‘ādh b. Mu‘ādh: I came to visit 'Ubaydallāh b. al-Ḥasan, the judge of al-Baṣrah, and said “I see that you are well today, God be praised.” He replied:

In the evening [I look] healthy, but do not be deceived.
Dawn will bring death, [and I shall be deceased].

At dawn I heard the cry [announcing his death].


Al-Ḥasan b. Zayd's kunyah was Abū Muḥammad.

He fathered [many children]: Muḥammad; al-Qāsim; Umm Kulthūm bt. al-Ḥasan, who was married to the caliph Abū al-‘Abbas [al-Saffāḥ] and bore him two children, both of whom died young; 'Ali; Zayd; Ibrāhīm; Ḥūsain; Ismā‘īl; Isḥāq al-A‘war (the one-eyed); and 'Abdallāh.

Ḥasan b. Zayd was a pious man. Abū Ja‘far [al-Manṣūr] appointed him governor of Medina, a position he held for five years. Al-Manṣūr then found fault with [al-Ḥasan] and became angry

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1156. Not in Sachau's edition or al-Qism al-mutammim; cf. the short biography of this 'Ubaydallāh, in Ibn Sa'd, VII/2, 42.

1157. He collaborated with the 'Abbāsid caliph al-Manṣūr against the other members of the Ḥashimi family, in particular his cousins, the rebels Muḥammad al-Naṣr al-Zakiyyah and Ibrāhīm, sons of 'Abdallāh b. al-Ḥasan. See al-Ṭabarī, Ta'rikh, III, 144–45, and also 149, where he appears to be double-crossing the caliph; Khalīfah b. Khayyāt, Ta'rikh, 466; idem, Ṭabaqāt, 272; al-Baladhuri, Ansāb, III [Dūrī], 269.
with him. He dismissed him [from office], confiscated all his property, and sold it, then imprisoned him. Muḥammad al-Mahdī [b. al-Manṣūr, who was his father’s heir apparent, wrote secretly to ‘Abd al-Ṣamad b. ‘Alī:1158 “Beware! beware!”

Al-Ḥasan remained in prison until Abū Jaʿfar’s death. Al-Mahdī then freed al-Ḥasan, brought him to his [court], and returned to him all the property he had lost.1159 Al-Ḥasan remained with al-Mahdī until the latter set out for the pilgrimage, in the year 168/July 785.

Al-Ḥasan b. Zayd came along with him. Water was scarce on the way, and al-Mahdī feared thirst for his companions, so he returned and did not perform the pilgrimage that year. Al-Ḥasan b. Zayd, however, continued [the journey] in the direction of Mecca but fell ill for a few days, then died in al-Ḥājur1160 and was buried there. This occurred in the year 168/785.


As a pension recipient, he counted as one of the Taym b. Murrah of the Quraysh,1162 [his name was attached to that of] ‘Abd al-Rahmān b. ‘Uthmān b. Ubayḍallāh al-Taymi.1163

Mālik’s kunyah was Abū ‘Abdallāh. He was the muftī and traditionist (muḥaddith) of his town in his time.1164

According to al-‘Abbas b. al-Walīd—Ibrāhīm b. ʿ Ḥammād al-Zuhrī al-Madīnī—Mālik: [The caliph] al-Mahdī said to me “O Abu ‘Abdallāh, prepare a book [of law], and I shall make the community adhere to it.” Mālik replied: “O Commander of the Faith-

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1158. Al-Manṣūr’s paternal uncle, as well as his governor in Mecca and al-Ṭaʿīf; see al-Ṭabarī, Taʾrikh, III, 359, 377.
1160. See Yāqūt, Muʿjam al-buldān, II, 182.
1162. See p. 92, above.
1163. The only Qurashī bearing this name and recorded by Ibn Qudāmah, 330, died in the year 73/692. See also Ibn al-Athīr, Usd al-ghābāh, III, 308–9; al-Ṣafādī, XVIII, 184.
1164. That is, in Medina, or, country, i.e., the Ḥiṣāj.
ful, as for that quarter, I can accomplish that”; he was pointing toward the Maghrib. “As for Syria, you know who lives among them”; he meant al-Awzāʾī. “And, as for the people of Iraq, they are the people of Iraq.”

As for Muḥammad b. ʿUmar [al-Waqidi], he related this story about Mālik in a way different from the version of al-ʿAbbas-Ībrāḥīm b. Ḥammād. Muḥammad b. ʿUmar’s account runs as follows. According to al-Ḥarīth [b. Muḥammad]—Ibn Saʿd—Muḥammad b. ʿUmar [al-Waqidi]—Mālik b. Anas: When Abū Jaʿfar al-Manṣūr performed the pilgrimage he summoned me. I went in to see him and conversed with him. He was asking me questions, and I replied. Then he said: “I have decided to take the books you have written”—meaning the Muwatta’—“and have several copies made of them. I shall then send a copy to every Islamic city and order the people to act according to what is written in this book, not to turn from it to any other, and to abandon everything else of this science [of religious law], which is innovation. For I have come to realize that the authentic knowledge [of religious law] is that possessed and transmitted by the people of Medina.” I said: “O Commander of the Faithful, do not do this, for [various] views and traditions (ḥadīth) have already reached the public, and people have transmitted material in various ways. Every community adheres to those of the different opinions and lessons that have reached it first; it follows these and holds them. It is difficult to make people renounce their beliefs, so leave them as they are, and let the people of every city choose for themselves.” Al-Manṣūr said “Upon my soul, had you agreed with me in this, I would have ordered it.”

According to Ibn Saʿd—Ibn Abī Uways: Mālik b. Anas was ill for a few days [before he died]. I asked people of our family about what he said on the brink of death, and they replied that he uttered the words “There is no god but Allāh and Muḥammad is His Mes-

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1165. That is, nothing can be done about them. This anecdote reflects the actual [but later] distribution of certain schools of law over the Islamic provinces. The Mālikī school became prevalent in the Maghrib.

1166. Ibn Saʿd, al-Qism al-mutammim, 440–41; cf. the short biography of Mālik in Ibn Saʿd, VII/1, 140. The next two references to Ibn Saʿd in al-Ṭabarī’s text are in al-Qism al-mutammim, 443, 444.
senger," then recited "The affair belongs to Allāh before and after." He died in the morning of Rabī' I 14, 179/June 7, 795, during the caliphate of Hārūn [al-Rashid]. 'Abdallāh b. Muḥammad b. Ibrāhīm b. Muḥammad b. 'Alī b. 'Abdallāh b. al-'Abbās, son of Zaynab bt. Sulaymān b. 'Alī, said the prayer over his bier. [This 'Abdallāh] was known by his mother's name, that is, 'Abdallāh b. Zaynab, and was governor of Medina at the time. 'Abdallāh said the prayer over Mālik at the funeral place; then Mālik was buried in al-Baqī'.

Mālik was eighty-five years old when he died.

Ibn Sa'd said: I mentioned this to Muṣ'ab b. 'Abdallāh al-Zubayrī, and he said: "I know better than anyone else about Mālik's death. He died in Ṣafar 179/April–May 795.

'Abdallāh b. al-Mubārak. His kunyah was Abū 'Abd al-Rahmān. He was a pursuer and transmitter of knowledge, and his erudition in the fields of religious law, philology, history, and poetry was great. Moreover, he was an ascetic and a generous person.

Ibn al-Mubārak was born in the year 118/January 20, 736–January 7, 737, and lived in Khurāsān. He died in Hit on his way back from a raid against the Byzantines in the year 181/March 5, 797–February 21, 798, at the age of sixty-three.

According to 'Abdallāh b. Aḥmad b. Shabbawayh—'Alī b. al-Ḥasan—Ibn al-Mubārak: We transmit what the Jews and the

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1167. Qur'ān 30:3; trans. Bell, II, 393.
1168. According to al-Ṭabarī, Ta'rikh, III, 739, he was governor of Mecca. See also Ibn Ḥazm, Jamharat, 31.
1169. See al-Samhūdī, III, 920, on Mālik's tomb.
1170. A famous jurist and traditionist of Persian origin, a client of the northern Tamimī tribe the Banū Ḥanẓalah. He was a hāfiz and an ascetic, known for his enthusiasm in the matter of jihād. See F. Sezgin, I, 95; Bonner, 19–28; al-Sayrawān, 119, 243; Khalīfah b. Khayyāt, Tabaqāt, 323; Ibn Ḥibbān, Mashāhīr, 309; Ibn al-Nadīm, I, 552, II, 936.
1171. I have translated adab as philology, following Lane's lexicon, even though Ibn al-Mubārak is not usually considered a philologist. The other possibility, "belles lettres," seemed to me less feasible. It should also be noted that Sezgin omits to mention his poetry, but see Ibn al-Nadīm, I, 552, II, 936.
1172. A town in Iraq on the right bank of the Euphrates; see EI², III, 510 [M. Streck].
Christians say, but we cannot transmit what the Jahmiyyah say.\footnote{1173. Muslim scholars debated the permissibility of transmitting from Jews as well as Christians; see Kister, "Haddithū." On the Jahmiyyah, an early and somewhat obscure sect, see "Djahmiyya," El2, II, 388 (W. M. Watt).}

According to ‘Abdallāh b. ʿAhmad b. Shabbawayh—ʿAlī b. al-Ḥasan: We asked ‘Abdallāh b. al-Mubārak “What do you know of our Lord?” He said: “He is above seven heavens, on the throne, separated from His creation by a partition. We do not believe, like the Jahmiyyah, that He is found here”; [he said this] pointing with his hand to the ground.\footnote{1174. The theological issue here is apparently that of anthropomorphism, vehemently rejected by the Jahmiyyah in all its forms. Their argument here would be that God is found everywhere, not seated on a throne in Heaven. See, e.g., al-Ashʿarī, Iḥānāt, 59–64; al-Lālikāyī, I, 30–31.}

Muḥammad b. al-Ḥasan.\footnote{1175. Known as al-Shaybānī, author of several law books, among them al-Siyar al-kabīr, dealing with the law of war and translated by Majid Khadduri as The Islamic Law of Nations (Baltimore, 1966). See Khalīfah b. Khayyat, Taʾrikh, 494; idem, Taḥaqāt, 328; Ibn Qutaybah, Maʿārif, 219. Although a judge, his biography is not recorded by Wākī'.}

His kunyah was Abū ‘Abdallāh, and he was a client of the Shaybānī.

Muḥammad’s origin was in the Jazīrah.\footnote{1176. That is, Mesopotamia.}

His father, who had been enlisted in the Syrian army, came to Wāṣiṭ,\footnote{1177. A city in the center of Iraq built by the Umayyad governor al-Ḥajjāj b. Yūsuf, to accommodate the Syrian troops stationed in Iraq. “Wāṣiṭ,” EP, IV, 1128–32 [M. Streck].} where Muḥammad was born in the year 132/August 20, 749–August 8, 750. He grew up in al-Kūfah and became a student of tradition, attending lectures [on the subject]. He later participated in Abū Ḥanīfah’s assembly and studied from him. The latter’s school [of law] became the predominant one as far as Muḥammad b. al-Ḥasan was concerned, and he was known as a Ḥanāfī.

Muḥammad settled in Baghdad, where people studied [traditions] from him. He later moved to al-Raqqah\footnote{1178. Ancient Kallinikos, a city in the Jazīrah on the left bank of the Euphrates; see “al-Raṣḵa,” EP, VIII, 410–14 [M. Meinecke].} when the caliph, Hārūn al-Rashīd, was staying there.\footnote{1179. See al-Ṭabarī, Taʾrikh, III, 1180.} Hārūn appointed him...
judge of al-Raqqah but later dismissed him, so he returned to Baghdad. When Hārūn left for al-Rayy the first time\(^{1180}\) he ordered Muḥammad to accompany him, which he did. Muḥammad then died in al-Rayy in the year 189/December 8, 804–November 26, 805.

Yūsuf b. Yaʿqūb b. Ibrāhīm al-Qāḍī [the Judge].\(^{1181}\)

He learned tradition and studied the [method of] analogy (\(raʾy\)).\(^{1182}\) He held the office of judge in west Baghdad while his father was still alive and acted as the leader of prayer on Fridays in the city of Abū Jaʿfar\(^{1183}\) by order of Hārūn [al-Rashīd]. He remained judge there until his death in Rajab 193/April–May 808.

Sufyān b. ʿUaynah b. Abī Ḥimān.\(^{1184}\)

His kunyah was Abū Muḥammad; he was a client of the Banū ʿAbdallāh b. Ruwaybah, [a clan of] the Banū Hilāl b. ʿĀmīr b. Ṣaʿṣaʿaḥ.

Sufyān’s father, ʿUaynah, was a functionary of Khālid b. ʿAbdallāh al-Qasrī.\(^{1185}\) When Khālid was dismissed from [his office as governor of] Iraq and replaced by Yūsuf b. ʿUmar al-Thagāfī, the latter pursued Khālid’s functionaries, so they fled from him. ʿUaynah b. Abī Ḥimān went away and settled in Mecca.

According to Ibn Saʿd\(^{1186}\)—Muḥammad b. ʿUmar [al-Wāqīḍī]: Sufyān b. ʿUaynah told me that he was born in the year 107/May

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1180. See al-Ṭabarī, \(Taʾrikh\), III, 704–5.
1182. \(Raʾy\), literally, “[personal] opinion,” is a term referring to the use of human reasoning as a source of religious law. The opponents of this method advocated the use of tradition instead, see “Ashāb al-raʾy,” \textit{EP}, I, 692 (J. Schacht)
1183. That is, in Baghdad; cf. Wāḳī’, III, 282. The office of judge in Baghdad was divided between two officials from the days of the fourth ‘Abbāsid caliph, al-Hādī; see Wāḳī’, III, 254.
1184. A famous Kūfīan jurist, Qurʾān interpreter, and ḥāfīz. See F. Sezgin, I, 96; Khalīfah b. Khayyāt, \(Taʾrikh\), 351, 505; idem, \(Tabaqāt\), 284; Ibn Hibbān, \(Mashāḥīr\), 235–36; al-Quḥpāʾī, III, 133–34; al-Sayrawānī, 97, 234. Wāḳī’, in his \(Akhbār al-quḍāḥ\), records many legal decisions transmitted by him.
1185. Governor of Iraq under the Umayyad caliph Hīshām. See \textit{EP}, IV, 925–27 (G. Hawting); Hawting, \textit{First Dynasty}, 81–88; Leder, 141–95 (including a literary analysis of the reports).
1186. Ibn Saʿd, V, 364, but note the difference in the text.
19, 725–May 7, 726. He had pursued knowledge at an early [age] and become a ḥāfīz. He lived a long life, until his peers died and he outlived them.

Sufyān related: I went to the Yemen in the years 150/February 6, 767–January 25, 768, and 152/January 14, 769–January 3, 770, while Maʿmar [b. Rāshid] was still alive. [Sufyān] al-Thawrī preceded me [there] by a year.

According to Ibn Saʿd1187–al-Ḥasan b. ʿImrān b. ʿUyaynah, Sufyān’s nephew: I was with my uncle on the last pilgrimage he made [to Mecca], in the year 197/(August) 813. When he was at Jam’,1188 having prayed, he lay on his mat and said to me: “I have arrived at this place for seventy years, and each time I said ‘O Lord, do not make this the last time that I visit this place.’ I feel embarrassed before God about asking Him this so many times.” Sufyān returned [from his pilgrimage] and died the next year, on Saturday, the 1st of Rajab 198/February 25, 814. He was buried at al-Ḥajūn. He was ninety-one years old [when he died].

Uways al-Qarānī.

He was of the Murād, that is, Yuḥābir b. Mālik, who belonged to the Madhhij. His [genealogy] is as follows: Uways b. ʿĀmir b. Jaz’ b. Mālik b. ʿAmr b. Saʾd b. ʿUswān b. Qaran b. Radmān b. Nājiyyah b. Murād; that is, Yuḥābir b. Mālik.

[2523] Uways was a pious, virtuous man. It was reported that he was killed in [the battle of] Šiffīn.


Ḥuḍayn b. al-Mundhir al-Raqāšī.1190

1188. Another name for Muzdalifah, where certain rituals of the Pilgrimage are held; see Yāqūt, Muʾjam al-buldān, II, 118.
1190. A minor tribal chief in al-巴斯rah, of the Raqāšiyyūn, a branch of the
His kunyah was Abū Muḥammad. In battle his kunyah was Abū Sāsān.

According to al-Ḥārith—'Alī b. Muḥammad [al-Madāʾīnī]—'Alī b. Mālik al-Jushamī: Al-Ḥuḍayn b. al-Mundhir was mentioned in the presence of al-Āhnaf [b. Qays], and people said “He had become a chieftain before his beard was fully grown.” Al-Āhnaf retorted “Leadership [is befitting] the blackness [of the hair] before one becomes white haired.”

Ḥuḍayn b. al-Mundhir was carrying the banner of [the federation of] Rabīʾah in the battle of Siffin.1191

I think that ‘Alī b. Abī Ṭālib was referring to al-Ḥuḍayn when he recited the following verse:

Who is he who holds the black banner, with its fluttering shadow?
When called “Advance, Ḥuḍayn,” he [bravely] does so.1192

According to Muḥammad b. Maʾmar—Rawḥ—'Alī b. Suwayd b. Manjūf: We came to Ḥuḍayn b. al-Mundhir, Abū Sāsān, and he said “Welcome to a visitor who is not boring.”

Saʾd b. al-Ḥārith was killed in [the battle of] Siffin, [fighting] on the side of ‘Alī b. Abī Ṭālib.1194


Ḥūth is the brother of Sabī', Abū Ishaq al-Sabī’ī’s clan.

Al-Hārith was one of 'Alī [b. Abī Ṭālib]’s prominent companions. He worshipped God by [studying] the religious law, the science of the division of inheritances, and arithmetic. 


Yaḥyā b. Ma‘in claimed that al-Hārith died in the year 65/August 18, 684–August 7, 685. All the historians agree that al-Hārith’s death occurred during the time when ‘Abdallāh b. Yazīd al-Anṣārī acted as governor of al-Kūfah on behalf of ‘Abdallāh b. al-Zubayr. ‘Abdallāh b. Yazīd said the prayer over al-Hārith’s bier in his time as governor of al-Kūfah.\\footnote{1198}

Al-Hārith was an inhabitant of al-Kūfah, where he [also] died. He had belonged to the Shi‘ah of the Commander of the Faithful ‘Alī b. Abī Ṭālib.

\\footnote{1195. The clan’s name is Ḥūth. See Ibn Ḥajar, Tahdhib, II, 126–28; Khalīfah b. Khayyāt, Tabaqāt, 149–50 [only his genealogy]; al-Khashshī, 81–83; al-Amn, XVIII, 293–320; Naṣr b. Muzāhim, 121.}

\\footnote{1196. ‘Ilm al-fa‘rā‘id. See Lane, s.v. f.r.d.}

\\footnote{1197. Ta‘allamtu al-qur‘āna fi sanātīn wa-l-wahya fi thalāthi sinīna. Wahya (“inspiration”) must refer to the Qur‘ān, so the word qur‘ān must be used here in its original meaning, i.e., “reading.”}

\\footnote{1198. On ‘Abdallāh, see al-Baladhurī, Ansāb, V, 190, 207–9, 273–74.}

\\footnote{1199. The clan’s name is Arḥab. See Ibn Ḥazm, Jamharat, 396, 476; Ibn Ḥibbān, Mashāhīr, 165.}
‘Amr was a tribal noble (sharīf).\(^{1200}\) Al-Ḥasan b. ‘Alī sent him, together with Muḥammad b. al-Ash’ath b. Qays, [as go-between] in the matter of the agreement between himself and Mu‘awiyyah [b. Abī Suḥyān].\(^{1201}\) Mu‘awiyyah admired ‘Amr’s appearance and eloquence and asked him “Are you a Muḍarī?” ‘Amr replied “No,” then recited [the following verses]:

I belong to people whose glory lies in God’s apostle, [superior to] all people, both nomad and settled. Our fathers are men of excellence, raised to glory by the noble origins of their ancestry. Our mothers, what women! noble [and fine]; nobility is inherited in their line. They gathered camphor, musk, and ambergris,\(^{1202}\)

but you, son of Hind, are a gatherer of the gum of trees.

[‘Amr then said]: “I am a man of Hamdān, of the tribe of Arḥab.”

Abū ‘Abd al-Raḥmān al-Sulamī.\(^{1203}\)
His name was ‘Abdallāh b. Ḥabīb.
According to Ibn Sa‘d\(^{1204}\)—Ḥajjāj b. Muḥammad—Shu‘bah [b. al-Hajjāj]: Abū ‘Abd al-Raḥmān did not hear [traditions] from ‘Uthmān [b. ‘Affān], but he did hear from ‘Alī [b. Abī Ṭālib].

Abū ‘Abd al-Raḥmān was a companion of ‘Alī [b. Abī Ṭālib] and a resident of al-Kūfah.\(^{1205}\) He died there during the time when Bishr b. Marwān was governor of Iraq.\(^{1206}\)

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\(^{1200}\) Tribal nobles (ashrāf) played a pivotal role in the politics of the Umayyad period. They first formed a link between the government and the tribesmen, then lost this position. Although many of them continued to serve the rulers, others tended to initiate or join rebellions. However, they never formed a definite party, and each acted in his own interest; see Crone, Slaves.

\(^{1201}\) See al-Ṭabarī, Ta’rīkh, II, 1–4; al-Baladhuri, Ansāb, III (Maḥmūdī), 40–43, 51–52.

\(^{1202}\) The reference is to Yemeni perfume production.

\(^{1203}\) Of the tribe of Sulaym. See Khalifah b. Khayyāt, Ta’rīkh, 271; idem, Taḥāqāt, 153; Ibn Hibbān, Mashāhir, 164. Considered a ḥāfiz and a Qur’ān reader by al-Suyūṭī; al-Sayrawān, 116; Ibn al-Jazari, I, 413–14. He was a supporter of ‘Alī according to al-Ṣadr, 24.

\(^{1204}\) Ibn Sa‘d, VI, 119.

\(^{1205}\) According to a report in al-Ṭabarī, Ta’rīkh, I, 3319, Abū ‘Abd al-Raḥmān participated in the battle of Siffin, but cf. Naṣr b. Muzāhim, 288, where the phrasing suggests that he was not present there.

\(^{1206}\) In the years 71–73 or 74/691–93 or 694; see al-Ṭabarī, Ta’rīkh, II, 816, 834, 852.
According to [Muhammad] Ibn Ḥumayd—Jarīr [b. ʿAbd al-Ḥamīd]—ʿAṭāʾ [b. al-Sāʿib]: Someone asked Abū ʿAbd al-Rahmān: “I beseech you in the name of God, [tell me] when it was that you [began] to hate ʿAlī? Was it not when he doled out allowances in al-Kūfah and omitted to give you any or your family?” Abū ʿAbd al-Rahmān replied “If you beseech me in the name of God [to tell you], the answer is yes.”


Kumayl participated in [the battle of] Șīffin on the side of ʿAlī [b. Abī Ṭalib]. He was a tribal chief (sharīf), and his people obeyed him.1208

When al-Ḥajjāj [b. Yūṣuf] came to al-Kūfah he ordered that Kumayl be brought before him and had him executed.

According to Abū Kurayb [Muḥammad b. al-ʿAlāʾ]—Abū Bakr—al-Aʾmash [Sulaymān b. Mīhrān]: Al-Ḥajjāj said to al-Uryān [b. al-Haytham b. al-Aswād]:1209 “O Uryān, what became of Kumayl? Did he not participate in the revolt against us in [the battle of] al-Jamājīm?”1210 Uryān replied; [al-Aʾmash] mentioned the exchange, then [continued the story]: Al-Ḥajjāj waited until [one day] Kumayl came to collect his pension (ʿatāʾ). Al-Ḥajjāj seized him and said to him “You are the one who treated [the caliph] ʿUthmān in such-and-such a manner,” and he said [other] things as well.1211 Kumayl retorted: “Do not put so much blame on me, and do not pour a mountain of sand on me.”1212 It was only that the

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1207. One of the tribal nobles of al-Kūfah (ashrāf), of the Nakhaʾ. Kumayl was involved in the uprising against ʿUthmān and even went to Medina to kill him himself, but his plan failed, and he had only an exchange of blows with the caliph. After the murder of ʿUthmān he joined ʿAlīʾs camp. See al-Ṭabarī, Taʾrīkh, I, 2908, 2917, 2921, 3034–35; Khalīfah b. Khayyāt, Taḥaqāt, 148.

1208. This is especially noted because obedience to tribal leaders was not a matter of course, nor did these leaders have any institutionalized coercive power. It is perhaps worthy of note that he is not mentioned by Naṣr b. Muzāḥim in Waqʿat Șīffin.

1209. Of the same tribe as Kumayl, al-Nakhaʾ. He was chief of the shurtah in the time of Yazid II. See al-Ṭabarī, Taʾrīkh, II, 672–73, 1407, 1655; Ibn Manzuṭ, Mukhtāṣar, XVII, 31–32; Ibn al-Kalbi, Naṣab maʾadd, 297.


man had slapped me, then asked me to be patient, and I forgave him, so which one of us was the evil one?" Al-Ḥajjāj gave the order, and Kumayl was put to death.

Kumayl had participated in [the battle of] al-Qādisiyyah.


His mother was al-Ṣaḥbā', that is, Umm Ḥabīb bt. Bujayr b. al-`Abd b. 'Alqamah b. al-Ḥārith b. 'Utbah b. Sa'd b. Zuhayr b. Jusham b. Bakr b. Ḥubayb b. 'Amr b. Ghanm b. 'Uthmān b. Taghlib b. Wā'il. She was a war captive, taken by Khālid b. al-Walīd during his raid on the Banū Taghlib at 'Ayn al-Tamr.

`Ubaydallāh b. `Alī b. Abī Ṭalib.1214


`Ubaydallāh was killed at al-Madhār in the battle between the followers of Mus'ab b. al-Zubayr and the followers of al-Mukhtār. He was in Mus'ab's camp.1216

Abū Naḍrah.1217

His name was al-Mundhir b. Mālik b. Qit'ah.

He was of the 'Awaqah, a clan of the 'Abd al-Qays.1218

According to 'Alī b. Muḥammad [al-Madā'īni]: Abū Naḍrah participated in the revolt of Ibn al-Ash'ath. He belonged to the Shi'ah of 'Alī.

1213. A son of 'Alī by a Taghlibi woman, apparently more involved in family disputes over inheritance than in politics. See al-Baladhurī, Ansāb, III [Mahmūdī], 230–32, 268; al-Ṭabarī, Ta'rikh, I, 3472; Ibn Qudāmah, 137; Khalīfah b. Khayyāt, Ta'rikh, 260; idem, Tabaqāt, 230.

1214. Khalīfah b. Khayyāt, Ta'rikh, 225; Ibn Qudāmah, 137.

1215. An important branch of the Tamīm; see Ibn Ḥazm, Jamharat, 229–33.

1216. See al-Ṭabarī, Ta'rikh, II, 721; al-Baladhurī, Ansāb, V, 260, 271.


1218. Called 'Awq by Ibn al-Kalbī; see Jamharah, 590. The 'Abd al-Qays was a large tribe of the northern confederation of Rabi'ah; see Ibn Ḥazm, Jamharat, 295–96.
Nawf al-Bikālī, that is, Nawf b. Faḑālah, the son of Ka‘b’s wife.1219


Al-Ashtar.1221


According to Ishāq b. Ibrāhīm b. Ḥabīb b. al-Shāhīd—Abū Bakr b. ‘Ayyāsh—‘Alqamah:1222 I said to al-Ashtar “You had opposed the murder of ‘Uthmān, so what made you go out [to fight on ‘Ali’s side] in al-Baṣrah?”1223 Al-Ashtar replied: “These people1224 had given ‘Alī the oath of allegiance, then broke it. It was [‘Abdallāh] b. al-Zubayr who incited ‘Ā’ishah to participate in the revolt [khurūj].1225 I had prayed to God that I should meet him, and indeed we met in combat. As my arm is strong, I was not satisfied until I raised myself in my saddle and hit him so that he fell.” [‘Alqamah] said: I asked “Is he the one who exclaimed ‘Kill me

1219. That is, Ka‘b al-Aḥbār. Nawf was of the tribe of Ḥimyar and lived in Egypt and Damascus. He was a storyteller (qāṣṣ, see p. 276, n. 1257, below) and a traditionist and acted as prayer leader (imām) in Damascus. See Khalīfah b. Khayyāt, Tabaqāt, 308; Ibn Ḥībbān, Mashāḥīr, 196; Ibn Ḥājar, Tahdhib, X, 436–37; al-Samā‘ī, I, 382; Ibn Manẓūr, Mukhtasar, XXVI, 220–23; Ibn Sa‘d, VII/2, 160.
1220. One of the notables of the Qurashi clan ‘Āmir b. Lu‘ayy, associated with the Umayyad caliph al-Walid b. ‘Abd al-Malik. See al-Zubayrī, 427; Ibn Qudāmah, 483; Ibn Ḥībbān, Mashāḥīr, 64.
1222. Al-Ṭabarī, Ta‘īkh, I, 3200.
1223. The reference is to the battle of the Camel. Al-Ashtar is said to have come to Medina with ‘Uthmān’s opponents but to have kept himself uninvolved in the murder of the caliph. See al-Ṭabarī, Ta‘īkh, I, 2954, 2999, but see also ‘Abd al-Malik Ibn Ḥabīb, 113.
1224. That is, Ṭalḥah b. ‘Ubaydallāh and al-Zubayr b. al-‘Awwām; see ‘Abd al-Malik Ibn Ḥabīb, 114.
1225. Khurūj is here used in both its senses simultaneously (to go out and to rebel), referring to the revolt against ‘Alī, and to the fact that the rebels left Medina in order to rally support in al-Baṣra. On the role played by ‘Abdallāh b. al-Zubayr, see al-Ṭabarī, Ta‘īkh, I, 3109, 3126, 3200. The report clearly reflects an ‘Alid argument, refuting as it does the allegation that ‘Alī’s supporters were ‘Uthmān’s murderers.
together with Malik?” Al-Ashtar replied: “No, I left him, and I do not remember anything [of the sort]. That one was ‘Abd al-Rahman b. ‘Attāb b. Asid. We met, we exchanged two blows, and we both fell, whereupon he started calling ‘Kill me together with Malik,’ but they did not know who Malik was; had they known, they would have killed me.” Abū Bakr b. ‘Ayyāsh then said: This is [as vivid] as though you witnessed it yourself; it was told to me by al-Mughīrah—Ibrāhīm—‘Alqamah, [who said]: I said to al-Ashtar [etc.].


According to Ibn Sa‘d—al-Faḍl b. Dukayn—Ḥāfs b. Ghīyāth—al-A‘mash [Sulaymān b. Mihrān]: I was present at Shabath’s funeral. The slaves, the slave girls, the noblemen, the she camels [nūq]—[al-A‘mash] mentioned other sorts as well—all were divided into separate respective groups. I saw them wailing for him and beating their faces with grief.

According to Ibn ‘Abd al-A‘lā—al-Mu‘tamir—his father—Anas—Shabath: I am the first who led the Ḥarūriyyah. Someone said: “This is nothing to be proud of.”


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1226. A member of the Umayyad family, who was killed in the battle of the Camel. See Ibn Qudāmah, 199; al-Zubayrī, 193. Note the circumstances of his death: He receives a blow aimed at ‘Abdallāh b. al-Zubayr; see Ibn Ḥajar, Isābah, III, 72.

1227. Ḥadīhā ka-annaka shahiduhu. The version in al-Ṭabari, Ta‘rikh, I, 3200, does not make much sense.

1228. The clan’s name is Banū Riyāḥ b. Yarbū‘. Shabath was a chieftain of his clan in his time. He showed extreme fickleness in his political behavior, having joined and deserted almost every possible camp and persuasion. See Crone, Slaves, 118; Khalīfah b. Khayyāt, Ṭabaqāt, 153.

1229. Ibn Sa‘d, VI, 150.

1230. These are in fact practices prohibited by Islam. See p. 156, above.

1231. That is, the first Khawārij. When the fourth caliph, ‘Ali b. Abī Ṭalib, decided to comply with Mu‘āwiyyah’s request for arbitration, many of his supporters opposed his decision and deserted his camp. They encamped at Harūrā‘, hence the name Ḥarūriyyah, and this group later became the Khārijī sect. See al-Ṭabari, Ta‘rikh, I, 3341, 3362–63; al-‘Iraqī, 10.

He took part in the battle of Qādisiyyah and fought on the side of 'Ali [b. Abī Ṭalib] in his battles.


He is called Hujr al-Khayr [the good one]. His father was 'Adī al-Adbar [the sore backed], [thus nicknamed] because he had been stabbed after having turned his back [to the enemy].

Hujr b. 'Adī lived both in pre-Islamic and Islamic times. Some scholars mention that he came to the Prophet together with his brother Hāni' b. 'Adī. He was the one who conquered Marj 'Adhra'.

Hujr's pension was 2,500 [dirhams per year]. He was a companion of 'Ali [b. Abī Ṭalib] and fought on his side in the battles of the Camel and Siffin.
Sha'sa'ah b. Suhan.\textsuperscript{1241}

He died in al-Kufah during the caliphate of Mu'awiyah.

'Abd Khayr b. Yazid al-Khaywani, of the Hamdan.

His kunyah was Abu 'Umarah. He participated on 'Ali's side in [the battle of] Siffin, where he excelled.

Al-Asbagh b. Nubatah b. al-Harib b. 'Amr b. Fathik b. 'Amir b. Mujashi' b. Darim.\textsuperscript{1242}

He was the commander of the shurtah for 'Ali [b. Abi Talib].

Al-Asbagh belonged to the party (shi'ah) of 'Ali.


He was a tribal noble (shariif).

Muslim b. Nudhayr al-Sadi, of the Sa'd b. Zayd Manah b. Tamim.\textsuperscript{1244}

He too belonged to the ShI'ah.

Abu 'Abdallah al-Jadali.\textsuperscript{1245}


'Adwan (the aggressor) was thus nicknamed because he had acted most aggressively against his brother Fahm b. 'Amr and killed him.

\textsuperscript{1241}. Of the 'Abd al-Qays; see Ibn Hazm, Jamharat, 297. He was an important companion of 'Ali b. Abi Talib. See Khalifah b. Khayyat, Tabaqat, 144; al-Kashshi, 64-65; al-Quhpa'I, III, 212-14; al-Dabbi, 29; Nasr b. Muzâhim, passim.

\textsuperscript{1242}. A member of the Mujashi' family, a part of the Tamimi clan Darim. See Khalifah b. Khayyat, Ta'rikh, 184; al-Quhpa'I, I, 232-33; Ibn Hazm, Jamharat, 231.

\textsuperscript{1243}. The tribe is 'Ijl b. Lujaym of the Bakr b. Wa'il, and the family of Bujayr was a leading one. Hajjar was a tribal leader in al-Kufah; see Ibn Hazm, Jamharat, 314. He was associated with the Umayyads, but during the second civil war he joined the Zubayrid party; see al-Baladhuri, Ansab, IVa, 144, 22, V, 174, 225, 232, 296. He was also associated with the Qays b. Qays b. 'Adwan b. Umayyah. He was a leader of the Qais b. Qays b. Aylân b. Mu'jar.

\textsuperscript{1244}. In Sa'd, VI, 159; Ibn Hibbân, Thiqât, V, 398.

\textsuperscript{1245}. A member of the Jadilah of Qays. His name is variously given as 'Abd al-Rahmân, 'Ubayd, and 'Abadah. See Khalifah b. Khayyat, Ta'rikh, 259; idem, Tabaqat, 143; Ibn Sa'd, VI, 159; al-Kashshi, 85-87; al-Quhpa'I, IV, 114-15.
The mother of ‘Adwān and Fahm was Jadilah bt. Murr b. Ṭab’ikhah, a sister of Tamīm b. Murr,1246 and the [members of these tribes] were called after her.

Abū ‘Abdallāh al-Jadalī belonged to ‘Alī’s party. He was the commander of the 800 [troops] sent by al-Mukhtar [to the Hijāz] to protect Muḥammad b. al-Ḥanafīyyah from [‘Abdallāh] Ibn al-Zubayr when the latter wanted to kill him.1247

Abū al-Mutawakkil al-Nājjī.1248
His name was ‘Alī b. Du‘ād.

Abū al-Ṣiddiq al-Nājjī.1249
His name was Bakr b. ‘Amr. He was a reliable [transmitter] (thiqah).


Dharr was an eminent storyteller (qāṣṣ)1251 and a Murji’. He was one of the Qur’an readers (qurra’) who participated in the revolt of ‘Abd al-Raḥmān b. Muḥammad b. al-Ash‘ath against al-Ḥajjāj.1252

1246. That is, the eponym of the tribal confederation of Tamīm.
1248. Of the Banū Sāmah b. Lu‘ayy, an obscure group claiming descent from the Quraš; part of them were called after the ancestress Nājiyyah. See Ibn Ḥazm, Jamharat, 173; Khalīfah b. Khayyāt, Ta’rīkh, 352; idem, Ṭabaqāt, 206; Ibn Hibbān, Mashāhīr, 148; al-Dūlābī, II, 105.
1249. A Baṣrān ḥāfiz of the same tribe as the previous one. See Khalīfah b. Khayyāt, Ta’rīkh, 352; idem, Ṭabaqāt, 206; Ibn Hibbān, Mashāhīr, 150; Ibn Hajar, Tahdhib, I, 426. According to Ibn Sa’d, VII/1, 164, he was not a trustworthy transmitter.
1250. A traditionist of the Murhibah, a branch of the southern Hamdān. See Ibn Ḥazm, Jamharat, 396; Ibn Hajar, Tahdhib, III, 189.
According to Ibn Sa'd—al-Faḍl b. Dukayn—Abū Isrā'il—al-Ḥakam: I heard Dharr say during [the battle of] al-Jamājim "Is it anything but the coolness of iron in the hand of an unbeliever [who is going to be] burned [in hell]!"

Ṭalḥah b. 'Abdallāh b. Khalaf b. As'ad, of the Banū Mutayḥ b. 'Amr b. Rabī'ah, of the Khuzā'ah.1254

His father, 'Abdallāh b. Khalaf, was killed in the battle of the Camel, [fighting] on the side of 'A'ishah and Ṭalḥah. This Ṭalḥah was the one called Ṭalḥah of the Ṭalḥahs. He was the most generous Arab of his time. Ṭalḥah's mother was Ṣāfīyyah bt. al-Hārith b. Ṭalḥah b. Abī Ṭalḥah b. 'Abd al-'Uzza b. Uthmān b. 'Abd al-Dār b. Quṣayy. His father's mother was Humaynah bt. Abī Ṭalḥah b. 'Abd al-'Uzza. He was called Ṭalḥah of the Ṭalḥahs because both Ṭalḥah and Abī Ṭalḥah were [among] his ancestors.

Sālim b. Abī Ḥafṣah.1256

His kunyah was Abū Yūnus.

He was an ultra-Shī'ī. When the Banū Ḥāshim came to power Dā'ūd b. 'Alī1258 led the pilgrimage that year, that is, the year 132/749. Sālim b. Abī Ḥafṣah performed the pilgrimage that same year. He entered Mecca uttering the talbiyah formula thus "Here I am at your service, O God, here I am, O Annihilator

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1253. Ibn Sa'd, VI, 205.
1254. A Basran tribal noble of a leading family. He was governor of Sijistān under the Umayyads, and his father, 'Abdallāh, had run the diwān of al-Ḍārah for the caliphs 'Umar and 'Uthmān. See Khalīfah b. Khayyāt, Ta'rikh, 245; Muḥammad Ibn Ḥabīb, Muḥabbar, 156, 306, 356, 377; Ibn Qudāmah, 117, 222.
1255. Both the mother and grandmother of Ṭalḥah were Qurashis of the 'Abd al-Dār clan. 1256. He was a Kufan client of the Banū 'Ijl, said to be a Murji' and a Zaydī of the Batriyyah/Ṣalihyyah, for which see note 1148, above. See Ibn Sa'd, VI, 234; al-Kashshī, 202-4 [read "al-Ḥasan b. Ṣāliḥ b. Ḥayy" instead of "al-Ḥasan b. Ṣāliḥ b. Yahyā"], 249; al-Quḥāṭī, III, 89-92; al-Amīn, XXXIII, 377-85; Ibn Ḥibbān, Ma+jrūḥīn, I, 343.
1257. That is, the 'Abbasids, in the year 132/749.
1258. Son of 'Abdallāh b. al-'Abbās and the most respected uncle of the first 'Abbasid caliphs, al-Saffah and al-Manṣūr. He died in the year 133/750-51. See Lassner, 141, 144, 146; al-Dhahabī, Siyar, V, 444-45; al-Baladhūrī, Ansāb, III [Dūr]-, 87-89; Ibn Maṇẓūr, Mūkhtaṣar, VIII, 149-52; Ibn al-Athīr, Kāmil, V, 409-16.
of the Banū Umayyah." Now Sālim was a loud-spoken person. Dā'ūd b. ʿAli heard him and asked "Who is this?" Someone replied "Sālim b. Abī Ḥafṣah." Dā'ūd was then informed about Sālim and his convictions.1259

According to Ibn Saʿd1260—ʿAli b. ʿAbdallāh—Sufyān—Sālim b. Abī Ḥafṣah: Whenever [ʿĀmir b. Shuraḥbil] al-Shaʿbī saw me he would recite the following:

O God's police, fall down and away
like a grain of barley.1261

Al-Khalil b. Aḥmad, who founded the science of prosody, al-Farāḥidī.1262

He was of the ʿAtik.1263

According to Hishām b. Muḥammad [al-Kalbi]—Ishāq b. Ibrāhīm b. Ḥabīb b. al-Shahid—Quraysh b. Anas—al-Khalil b. Aḥmad, the founder of the science of grammar: When a book is copied three times it becomes [as if it were written] in Persian. Abū Yaʿqūb commented: He meant that faults proliferate in it.

Qurashi [Women], [Younger] Contemporaries of Companions of the Prophet, from Whom Knowledge Was Transmitted

Fāṭimah bt. ʿAli b. Abī Ṭālib.1264

She transmitted traditions from her father, among them [the following]. According to Muḥammad b. al-Ḥusayn—al-Faḍl b.
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Dukayn—Ibn Abī Nu‘m; that is, al-Ḥakam b. ‘Abd al-Rahmān b. Abī Nu‘m—Fāṭimah bt. ‘Alī—her father—the Prophet: Whoever sets free a Muslim or a believer [slave], God will protect from hellfire every limb of his, in exchange for every limb of that [slave].

Umm Kulthūm bt. ‘Alī b. Abī Ṭālib.\(^{1265}\)


She transmitted traditions from her father and others, among them the following. According to Muḥammad b. ‘Ubayd al-Muḥārībī—Ṣālih b. Mūsā al-Ṭalhī—‘Abdallāh b. al-Ḥasan—his mother Fāṭimah bt. al-Ḥusayn—her father—‘Alī: The Prophet used to say, on entering the mosque: “O God, open the gates of Your mercy for me.” Walking out he would say: “O God, open the gates of Your livelihood for me.”

Umm Kulthūm bt. al-Zubayr b. al-‘Awwām.\(^{1266}\)

She transmitted the following. According to al-‘Abbās b. al-Walīd—his father—al-Awzā‘ī—Umm Kulthūm bt. Asmā’ bt. Abī Bakr al-Ṣiddīq\(^{1267}\)—‘Ā’ishah, the Prophet’s wife: The Prophet was at home when ‘Alī b. Abī Ṭālib came [one day] and entered. When he saw the Prophet praying he stood by his side, praying [too]. A scorpion emerged and reached the Prophet, then left him and approached ‘Alī. When ‘Alī saw it he hit it with his shoe. The Prophet did not find fault with ‘Alī for killing it.

Umm Ḥumayd bt. ‘Abd al-Rahmān.\(^{1268}\)


1266. I could not trace her, not even in the works of the descendants of the family, al-Zubayrī’s *Nasab guraysh* and al-Zubayr b. Bakkār’s *Muwaqqiyyāt*. That is, daughter of al-Zubayr, whose wife was Asmā’.

1267. Her identity is in fact unknown. See Ibn Ḥajar, *Tadhḥīb*, XII, 492; al-Bandārī and Ḥasan, IV, 478. The identity of ‘Abd al-Malik, son of Umm Ḥumayd, is not clear either; see Ibn Ḥajar, *Tadhḥīb*, VI, 160. There was, however, a Companion bearing this name, wife of the Anšārī Companion Abū Ḥumayd; see Ibn Ḥajar, *Iṣābah*, IV, 445.
‘Abd al-Rahmān—his mother Umm Ḥumayd bt. ‘Abd al-Rahmān: I asked ‘Ā’ishah about the middle prayer (al-ṣalāh al-wustā), and she said: During the Prophet’s lifetime we used to read it in the first mode of reading, thus: “Keep the prayers, the middle prayer and the afternoon prayer, and stand [praying] in obedience to God.”

According to ‘Abbās b. Muḥammad—Ḥajjāj [b. Muḥammad]—[‘Abd al-Malik b. ʿAbd al-ʿAzīz] Ibn Jurayj—ʿAbd al-Malik b. ʿAbd al-Rahmān—his mother, Umm Ḥumayd bt. ʿAbd al-Rahmān, who asked ‘Ā’ishah about the middle prayer mentioned by God [in the Qur’ān], and she replied: During the Prophet’s lifetime we used to read it according to the first mode of reading, thus: “Keep the prayers, the middle prayer and the afternoon prayer, and stand [praying] in obedience to God.”

Āminah.

She transmitted the following: According to al-Rabī’—Asad—Ḥammād b. Salamah—ʿAlī b. Zayd—Āminah, who asked ‘Ā’ishah about the following verse: “Whether you reveal what is within you or conceal it, Allāh will reckon with you for it [and will forgive whom He willeth] and punish whom He willeth.”

‘Ā’ishah replied: “No one asked me about this verse since I had asked the Prophet, who said: ‘O ‘Ā’ishah, this is how God reckons with His servants, by striking them with fever, or misfortunes, or pestilence. Even a piece of merchandise one puts in one’s hand, loses, worries about, then finds under one’s arm, [even that is an

1269. Qur’ān 2:238. The canonical reading omits the words “and the afternoon prayer.” According to ‘Ā’ishah’s reading as recorded here, the “middle prayer” cannot be identical with the afternoon prayer. However, in the Jāmi’, II, 555, al-Ṭabarī ascribes to ‘Ā’ishah a reading that makes these two prayers identical. See the whole discussion in al-Ṭabarī, Jāmi’, II, 553–68; and the various readings in Jeffery, 30, 122, 196, 214, 232, 235, 237.

1270. Perhaps Āminah bt. ‘Abdallah; see note 1271, below.

1271. Qur’ān 2:285; trans. Bell, I, 41. According to al-Ṭabarī, Jāmi’, III, 149, ‘Alī b. Zayd transmitted this tradition from his mother, whose name is not mentioned. In ‘Alī’s biography, Ibn Ḥajar, Tahdhib, VII, 283, one Āminah bt. ‘Abdallah is mentioned as one of ‘Alī’s sources. I could not trace this Āminah. ‘Alī b. Zayd was a Başṭan, Qurashī transmitter who died in the year 127/744–45 [there are other versions]. According to al-Zubayrī, 293, his mother was a concubine. See also Ibn Ḥibbān, Majrūḥin, II, 103–4.
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act of God]. So that the believer eventually emerges out of his sins like red gold dust emerging from the blacksmith's bellows.'

The Following Are Names and Kunyahs Mentioned in the History\textsuperscript{1272}

Abū Bakr.

Opinions differ as to his name. Most of the scholars hold that it was 'Abdallah b. Abi Quḥāfah. Others say that it was 'Atīq. As for Abū Quḥāfah, there is no disagreement over his name. It was 'Uthmān b. 'Āmir b. Ka'b b. Sa'd b. Taym b. Murrah.

Abū 'Ubaydah.\textsuperscript{1273}

His name was 'Āmir b. 'Abdallāh b. al-Jarrāh.

Abū al-Arqam.\textsuperscript{1274}

His name was 'Abd Manāf b. Asad b. 'Abdallāh al-Makhzūmī.

Abū Marthad al-Ghanawī.

He was an ally of 'Abd al-Muṭṭalib,\textsuperscript{1275} and his name was Kan-nāz b. al-Ḥuṣayn or Kanāz b. al-Ḥuṣayn.

\textsuperscript{1272} It is not clear whether or not the title applies only to this chapter or to the subsequent ones as well. In any case, in what follows al-Ṭabarî records kunyahs, nicknames, and names of people, regardless of whether or not they were already mentioned in the *Dhayl al-mudhayyal*. Moreover, he sometimes mentions the same person twice in one chapter, e.g., Tamīm al-Dārī (pp. 298, 302). Despite the chapter heading, some of these people are not mentioned in the *Ta'rikh*, e.g., Abū al-Arqam (*Dhayl*, 2534); others figure there only once, e.g., 'Abdallāh b. Zayd 2539 = al-Ṭabarî, *Ta'rikh*, I, 2894. Many, however, such as 'Alī b. Abi Ṭalib or al-Zubayr, occupy many pages in various places of the *Ta'rikh*. I saw no point in overloading the footnotes with references. The reader is invited to use de Goeje's index or the indexes to the other volumes of the translation. On the other hand, I supply some details wherever al-Ṭabarî mentions none at all. Where no details are adduced, it means either that the person's biography was recorded before or that I could not trace the person.


\textsuperscript{1274} Of the Qurashi clan Makhzūm, father of al-Arqam who gave the Prophet shelter in the beginning of his career. According to Ibn Ḥajār, *Iṣābāh*, IV, 5, he was not a Companion, having apparently died before Islam. See also Ibn Qudāmah, 306, 388.

\textsuperscript{1275} That is, the Prophet's grandfather.
282 Biographies

Abū Mūsā al-Ash'ārī.
His name was 'Abdallāh b. Qays, and he was an ally of Abū Uḥayyah Sa'id b. al-'Āṣ.

Abū Maḥdūrah, the muezzin.
His name was Aws b. Mi'yar or Samurah b. 'Umayr. [Yaḥyā] Ibn Ma'in said: It is Samurah b. Ma'in.1276

Abū al-'Āṣ b. al-Rabī'.
[He was] the Prophet's son-in-law, [as] he was married to his daughter Zaynab. His name was Miqsam.

Abū Dharr.
Opinions differ as to his name. All experts on genealogy hold that it was Jundab b. Junādah, but, according to Abū Ma'shar Nājīh, it was Burayr b. Jundab.

Abū Umāmah, Șudayy b. 'Ajlān al-Bāhilī.

Abū Bakrah, Nufay' b. Masrūḥ.1277
According to another view, his name was Masrūḥ.

Abū Laylā, Bilāl b. Bulayl b. Uḥayyah b. al-Julāh.1278

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1276. Probably Mi'yar, not Ma'in, as in Ibn al-Athīr, Usd al-ghābah (see al-Ṭabari, Dhayl, 2534 n. f.). The two names are very similar graphically. Cairo, 669, and Dār al-Fikr, 679, also have Ma'in.
1278. There are many versions of his name: Bilāl, Bulayl, Yasār, Dā'ūd, etc.; see p. 310, below. It is noteworthy that most, if not all, of these names are typical of slaves or foreign clients, and the uncertainty about Abū Laylā's name may arise from the debate between his grandson Muḥammad b. 'Abd al-Rahmān b. Abī Laylā and his enemies over his own Arab descent; see Ibn Qutaybah, Ma'ārif, 216, and 320, below. However, it is generally accepted that Abū Laylā was an Ansārī (Awṣi) Companion who settled in al-Kūfah, supported 'Ali b. Abī Ṭalib, and participated in Sīffin (though not recorded by Naṣr b. Muzāḥim). He died in the year 83/702–3 during the revolt of Ibn al-Ash'āth. See Khalīfah b. Khayyāt, Tabaqāt, 85, 135, 150; Ibn Ḥazm, Jamharat, 335; Ibn Ḥibbān, Mashāḥīr, 82, 164; Ibn Ḥajar, Isābah, IV, 169–70; al-Dūlābī, I, 51; al-Mizzi, Tahdhib, XXXIV, 238–39.
Abū Burdah b. Niyār.\textsuperscript{1279}

He originated in the Quḍā‘ah confederation, but he became an ally of the Banū Ḥārithah of the Aws.

Abū al-Dardā‘, ‘Uwaymir b. Zayd, of the Banū al-Ḥārith b. al-Khazraj.\textsuperscript{1280}

He was the father of ‘Abd al-Rahmān b. Abī ‘Amrah.


Abū Qatādah.\textsuperscript{1281}

Opinions differ as to his name. According to Ibn Ishāq, it was al-Ḥārith b. Rib‘ī, whereas others maintain that it was ‘Amr b. Rib‘ī. According to al-Waqīdī, it was al-Nu’mān b. Rib‘ī.

Abū al-Yasar, Ka‘b b. ‘Amr.

Abū Hurayrah.\textsuperscript{1282}

According to Hishām b. Muhammad al-Kalbi, his name was ‘Umayr b. ‘Amir b. ‘Abd Dhi al-Shard, but al-Waqīdī says that it was ‘Abd Shams and that he was renamed ‘Abdallah [upon embracing] Islam.\textsuperscript{1283} Yet others hold that his name was ‘Abd Nuhm or Sukayn or ‘Abd Ghanm.

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\textsuperscript{1281} An Ansārī of the Banū Salīmāh [Khazzraj], an eminent Companion of the Prophet, and a horseman, who died in the year 54/674. See Khalīfah b. Khayyat, \textit{Ta’rikh}, 64, 70, 185, 211; idem, \textit{Tabaqāt}, 102; Ibn Hibbān, \textit{Mashāhīr}, 33–34.

\textsuperscript{1282} A close Companion of the Prophet of humble origins of the tribe of Daws, a branch of the southern Azd; see Ibn Hazm, \textit{Jamārāt}, 379. He was one of the most prolific traditionists, thousands of traditions being connected with his name [not all genuine, of course]. See “Abū Hurayra,” \textit{EP}, I, 129 [J. Robson]; Juynboll, \textit{Authenticity}, chap. 7; Khalīfah b. Khayyat, \textit{Tabaqāt}, 114; Ibn Hibbān, \textit{Mashāhīr}, 35; Muḥammad al-Khatīb.

\textsuperscript{1283} See note 234, above.
Abū Usayd al-Sā’īdī, Mālik b. Rabī’ah.\textsuperscript{1284}

Abū Ḥadrad al-Aslami, Salāmah b. ‘Umayr b. Abī Salāmah.\textsuperscript{1285}

Others say: ‘Abd b. ‘Umayr.


Abū Barzah al-Aslami.\textsuperscript{1286}

According to Hishām [b. Muhammad al-Kalbī]: This is Naḍlah b. ‘Abdallāh. Others say Naḍlah b. ‘Ubayd b. al-Ḥārith, whereas, according to al-Wāqidi, it is ‘Abdallāh b. Naḍlah.

Abū Zayd al-Anṣārī, Thābit b. Zayd b. Qays.\textsuperscript{1287}

He belonged to the Banū al-Ḥārith b. al-Khazraj. He was one of the six who collected the Qur’ān.\textsuperscript{1288}

Abū Wada`ah al-Ḥārith b. Dubayrah b. Su`ayd, father of al-Muṭṭalib b. Abī Wada`ah al-Sahmī.\textsuperscript{1289}

\textsuperscript{1284}. An Anṣārī Companion of the Prophet, of the Banū Sā’īdah (Khazraj), who died in the year 40/660–61. See Khalīfah b. Khayyāt, Ta‘rīkh, 142, 242; idem, Ṭabaqāt, 97; Ibn Ḥibbān, Mashāhir, 44.

\textsuperscript{1285}. He, his two sons, and his daughter Umm al-Darda’ were Companions of the Prophet, of the northern Aslam, a branch of Muḍar. See Ibn Ḥazm, Jamharat, 241–42. Khalīfah b. Khayyāt, Ṭabaqāt, 110.

\textsuperscript{1286}. A Companion, of the Aslam tribe, who lived in al-Baṣrah and died after the year 64/683–84 in a raid to Khurāsān. See Khalīfah b. Khayyāt, Ṭabaqāt, 109, 187, 322; Ibn Ḥibbān, Mashāhir, 68; Ibn Qutaybah, Ma‘ārif 146.

\textsuperscript{1287}. There are several Companions bearing this kunyah, many of them Anṣāris. Oddly, the “one who collected (or, knew by heart) the Qur’ān” is not better known than the rest. See note 1288, below.

\textsuperscript{1288}. See p. 22, above. Note that the kunyah of Sa‘d al-Qārī’ is also Abū Zayd. Apparently there is a confusion among several people. According to Ibn Ḥajar, Ḳisāʾah, IV, 78, the “Abū Zayd who collected the Qur’ān” was called Qays b. al-Sakan, but he adduces other versions too, including “Sa‘d b. ‘Ubayd”; see also Ibn Ḥajar, III, 250; and p. 294, below, on the famous collector of the Qur’ān, Zayd b. Thābit.

\textsuperscript{1289}. A rich Meccan merchant, of the Qurashi clan the Banū Sahm, a contemporary of the Prophet who embraced Islam after the Conquest of Mecca and transmitted a few traditions. See Ibn Ḥajar, Ḳisāʾah, III, 425; al-Ṭabarī, Ta‘rīkh, I, 1343, 1369; Ibn Ḥazm, Jamharat, 164.
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Abū Līnah, 'Abdallāh b. Abī Karib, of the Banū Mu‘awiyah al-Akramīn.\(^{1290}\)

Abū Sabrah, Yazīd b. Mālik b. 'Abdallāh b. Ju‘fī.\(^{1291}\)
He was the grandfather of Khaythamah b. 'Abd al-Rahmān,\(^{1292}\) the companion of [Sulaynān b. Mihrān] al-A‘mash.

Abū al-Ḥamrā‘, Hilāl b. al-Ḥārith.

Abū Juḥayfah, Wahb al-Suwā‘ī.\(^{1293}\)

Abū Jum‘ah, Ḥabīb b. Sibā‘.\(^{1294}\)

Abū al-A‘war al-Sulāmī, ‘Amr b. Sufyān.\(^{1295}\)

Abū ‘Ayyāsh al-Zuraqī, Zayd b. al-Ṣāmit.\(^{1296}\)

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\(^{1290}\) Mentioned as a Companion. According to Ibn Ḥajar his son Ḥyād was a companion of ‘Alī b. Abī Ṭalib and apparently more famous than his father. Al-Ṭabarī, however, *Tārīkh*, II, 903, 908, mentions Ḥyād as a commander in al-Ḥajjāj’s army; see Ibn Ḥajar, *Iṣābāh*, II, 362.


\(^{1295}\) A member of the tribe of Sulaym, a contemporary of the Prophet, but it is doubtful whether he was a Companion. The family was allied to the Umayyads in pre-Islamic times. Abū al-A‘war later excelled as governor and army commander in the service of ‘Umar, ‘Uthmān, and Mu‘awiyah b. Abī Sufyān. See Lecker, *Bānū Sulaym*, 118, 136–40, and passim; Ibn Ḥazm, *Jamharat*, 263–64; Khalīfah b. Khayyāt, *Ṭabaqāt*, 175, 178; idem, *Ṭabaqāt*, 51, 308.

Abū Mas‘ūd al-Anṣāri, ‘Uqbah b. ‘Amr.1297


Abū Ḥumayd al-Sā‘idī, ‘Abd al-Rahmān b. Sa‘d.1299

Abū Umāmah al-Anṣāri, As‘ad b. Zurārah.1300

Abū Dujānah, Simāk b. Kharashah.1301

Abū al-Haytham b. al-Tayyihān, Mālik b. al-Tayyihān.1302

The Women Contemporary with the Prophet Who Gave Him the Oath of Allegiance and Are Known by Their Kunyahs

Umm Salamah bt. Abī Umayyah b. al-Mughirah.

Her name was Hind bt. Suhayl b. al-Mughirah; she was [one of the] Prophet’s wives.

Umm Hāni’ bt. Abī Ṭalib b. ‘Abd al-Muṭṭalib.

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1297. An Anṣāri [Khazraji] Companion of the Prophet who took part in the ‘Aqabah meeting. He was governor of al-Kūfah for ‘Alī and died during his, or Mu‘āwiyah’s, caliphate. See Khalīfah b. Khayyāt, Ta‘rikh, 186; idem, Ṭabaqāt, 96; Ibn Hibbān, Mashāhīr, 75; al-Balḍhūrī, Ansāb, I, 245; al-Quḥāḥi, IV, 144.

1298. An eminent Anṣāri Companion of the Prophet, of the Awṣī clan the Banū ‘Awf, said to have been one of the twelve leaders appointed by Muhammad at the ‘Aqabah meeting (muqabā‘, see note 1375, below), and the standard bearer of his clan in the conquest of Mecca. Nevertheless, there is disagreement over his name (Rifa‘ah, Bashīr, Marwān). He died after the murder of ‘Uthmān. See Khalīfah b. Khayyāt, Ṭabaqāt, 84; Ibn Hibbān, Mashāhīr, 37; Ibn Ḥajar, Iṣāhāh, IV, 168.


1300. One of the twelve leaders appointed by Muḥammad at the ‘Aqabah meeting. He died before the Prophet arrived at Medina or shortly afterward. See Khalīfah b. Khayyāt, Ta‘rikh, 12–13; idem, Ṭabaqāt, 90–91; al-Balḍhūrī, Ansāb, I, 243, 252; al-A‘zāmi, Kuttāb al-nabī, 32–33.


1302. An ally of the Khazraji clan the Banū ‘Abd al-Ashhal and a highly regarded Anṣārī Companion who died in the year 20 or 21/642. See Khalīfah b. Khayyāt, Ta‘rikh, 122; idem, Ṭabaqāt, 78; Ibn Hibbān, Mashāhīr, 32.
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According to the transmitters of traditions and reports, her name was Fākhītah, but it was reported that, according to Hīshām b. Muḥammad al-Kalbī, it was Hind.

Umm Ḥabībah bt. Abī Sufyān.
Her name was Ramlah.

Umm Sharīk.
Her name was Ghaziyyah bt. Jābir b. Ḥakīm.

Umm Ayman.
Her name was Barakah, and she was a client of the Prophet.

Umm al-Faḍl, Lubābah al-Kubrā bt. al-Ḥārith b. Ḥazn.
She was married to al-ʿAbbās b. ʿAbd al-Muṭṭalib.

Umm Maʿbad.
Her name was ʿĀtikah bt. Khālid b. Khulayf, of the Khuzāʿah. She is the one of whom it was reported that the Prophet passed by her [place] and she gave him hospitality and described him to her husband.

Umm al-Dardāʿ al-Kubrā, Khayrah bt. Abī Ḥadrad al-Aslāmī. [2538]

Umm Bishr b. al-Barāʿ b. Maʿrūr, Khulaydah bt. Qays b. Thābit.1303

Umm al-Ḥakam bt. al-Zubayr b. ʿAbd al-Muṭṭalib b. Ḥāshim.

Umm Kulthūm bt. ʿUqbah b. Abī Muʿayṭ.1304

*The Kunyahs of People Who Outlived the Prophet and Were Known by Their Names, Not by Their Kunyahs*

The Commander of the Faithful, ʿAlī b. Abī Ṭālib.

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1303. Wife of the Ansārī al-Barāʿ b. Maʿrūr, one of the twelve leaders (nuqabāʿ) appointed by Muḥammad at the ‘Aqabah meeting; see n. 1375 below. She herself belonged to the Ashjaʿ, a northern tribe whose territory lay near Medina. See Ibn Ḥazm, *Jamharat*, 249–50; al-Balādhurī, *Ansāb*, I, 246.

His kunyah was Abū al-Ḥasan after his son al-Ḥasan.

Ṭalḥah b. ‘Ubaydallāh.
His kunyah was Abū Muḥammad after his son Muḥammad.

Al-Zubayr b. al-‘Awwām.
His kunyah was Abū ‘Abdallāh after his son ‘Abdallāh.

Sa’d b. Abī Waqqāṣ.
His kunyah was Abū Iṣḥāq after his son Iṣḥāq.

Sa’d b. Zayd.
His kunyah was Abū al-A’war.1305

‘Abdallāh b. al-‘Abbās.
His kunyah was Abū al-‘Abbās after his son al-‘Abbās.

‘Ubaydallāh b. al-‘Abbās, the latter’s brother.
His kunyah was Abū Muḥammad after his son Muḥammad.

Al-Fadl b. Al-‘Abbās.
His kunyah was Abū Muḥammad after his son Muḥammad.

Al-Ḥusayn b. ‘Alī [b. Abī Ṭālib].
His kunyah was Abū ‘Abdallāh after his son ‘Abdallāh. The latter was killed together with his father, al-Ḥusayn.1306

His kunyah was [Abū Ja’far] after his son Ja’far al-Akbar [senior].

Rabī’ah b. al-Ḥārith b. ‘Abd al-Muṭṭalib.
His kunyah was Abū Arwā after his daughter Arwā.

His kunyah was Abū Yazīd after his son Yazīd.

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1305. The reference is to the famous Companion Sa’īd b. Zayd. Read Sa’īd for Sa’d; Cairo, 672, and Dar al-Fikr, 682, also have Sa’d. See Ibn Ḥajar, Isābah, IV, 9; al-Dulābī, I, 11–12.
Zayd al-Hibb b. Ḥārithah.
His kunyah was Abū Usāmah after his son Usāmah.

His kunyah was Abū Muḥammad after his son Muḥammad.


'Abdallāh b. Mas'ūd.
His kunyah was Abū 'Abd al-Raḥmān after his son 'Abd al-Raḥmān.

Al-Miqdād b. al-Aswad, of the Bahrā'.
His kunyah was Abū Ma'bad.

His kunyah was Abū 'Abdallāh after his son 'Abdallāh.

Ḥātib b. Abī Balta'ah of the Lakhm.1307
He was an ally of al-Zubayr b. al-'Awwām. According to al-Wāqīḍi, his kunyah was Abū Muḥammad, whereas Yahyā holds that it was Abū Yaḥyā.

Al-Arqam b. Abī al-Arqam, of the Makhzūm.
His kunyah was Abū 'Abdallāh. Abū al-Arqam’s name was 'Abd Manāf.

Ubayy b. Ka'b.1308
His kunyah was Abū al-Mundhir.

1307. A tribe of southern origin, from which the royal clan of al-Ḥirah was also descended; see Ibn Ḥazm, Jamḥurat, 422–23. Ḥātib was an ally of a certain family in Mecca, where he lived, and was an early convert. He died in the year 30/650–51. See Khalīfah b. Khayyāt, Tabaqāt, 70; Ibn Ḥibbān, Mashāḥīr, 42; al-Baladhuri, Ansāb, I, 323; Ibn Hajar, Isābah, I, 300.

1308. An Anṣārī Companion and secretary of the Prophet, credited with knowledge of the ancient scriptures and said to have participated in the collection of the Qur'ān; he died in Medina in the year 32/652–53. See Watt, Bell’s Introduction, 37, 45, 49, 55; Jeffery, 114–16; Ibn al-Jazari, I, 31; Khalīfah b. Khayyāt, Taʾrīkh, 143; idem, Tabaqāt, 88–89; Ibn Ḥibbān, Mashāḥīr, 31; al-Sayrawān, 49; al-Aʿzāmī, Kuttāb al nabī, 42–44.
'Abdallah b. Zayd b. 'Abd Rabbihi.\textsuperscript{1309}

He was the one who was shown in a dream [how] the call to prayer [should be performed].
His kunyah was Abū Muḥammad after his son Muḥammad.

Rifā'ah b. Rafi' b. Mālik.\textsuperscript{1310}
His kunyah was Abū Mu‘ādh after his son Mu‘ādh.

Sa'd b. 'Ubādah b. Dulaym.\textsuperscript{1311}
His kunyah was Abū Thābit.

Buraydah b. al-Ḥuṣayb b. 'Abdallah.
His kunyah was Abū 'Abdallah after his son 'Abdallah. According to al-‘Abbās—Yahyā: Buraydah al-Aslami's [kunyah] was Abū Sahl.

Bilāl b. Rabāḥ, the muezzin.\textsuperscript{1312}
His kunyah was Abū 'Abdallah.

Thābit b. al-Ḍahhāk, Abū Zayd.\textsuperscript{1313}

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\textsuperscript{1309} An Ansārī Companion of the Prophet, who died in Medina in the year 32/652–53. See Khalīfah b. Khayyāt, Ta'rikh, 143; idem, Ṭabaqāt, 96; Ibn Hibbān, Mashāhīr, 40; al-Balādhurī, Ansāb, I, 244, 273. These sources call him 'Abdallah b. Zayd b. Tha’labah b. 'Abd Rabbihi.

\textsuperscript{1310} An Ansārī Companion of the Prophet, of the Banū Zurayq (Khazraj), whose father was one of the twelve leaders (nuqaba') appointed at the 'Aqabah meeting; see note 1375, below. He died in Medina during the caliphate of Mu‘awiyyah. See Ibn Hibbān, Mashāhīr, 43; Khalīfah b. Khayyāt, Ṭabaqāt, 100, 250; al-Balādhurī, Ansāb, I, 245.

\textsuperscript{1311} One of the closest Ansār Companions of the Prophet, leader of the Khazraj and one of the twelve leaders (nuqabā') appointed at the 'Aqabah meeting. After the Prophet’s death the Ansār attempted, but failed, to elect him leader of the community. He died in Syria during the caliphate of Abū Bakr or 'Umar. See “Sa’d b. 'Ubāda,” EI, IV, 30–31 (K. V. Zetterstén); Khalīfah b. Khayyāt, Ṭabaqāt, 97 (note the difference in the kunyah), 303; Ibn Hibbān, Mashāhīr, 28–29; al-Balādhurī, Ansāb, 250, 252, 254, 580–82; Ibn Manẓūr, Mukhtaṣar, IX, 235–46.

\textsuperscript{1312} An Abyssinan slave bought and freed by Abū Bakr to save him from the tortures his master inflicted upon him for being a Muslim. He served as the Prophet’s muezzin and crier and died in Syria in the year 20 or 21/642. See “Bilāl b. Rabāḥ,” EI, I, 1215 (W. ‘Arafat); al-Balādhurī, Ansāb, I, 184–93; Ibn Hibbān, Mashāhīr, 85; Khalīfah b. Khayyāt, Ṭabaqāt, 19, 298.

\textsuperscript{1313} There were two Ansārīs bearing this name, apparently confused by Ibn Hazm, Jamhārat, 354; cf. Ibn Ḥaiar, Isābāh, I, 193–94. Here the reference apparently is to Thābit b. al-Ḍahhāk b. Khalīfah of the 'Abd al-Ashhal, Abū Zayd, who died in the year 45/665–66; see Ibn Hibbān, Mashāhīr, 68.
'Uthmān b. Ḥunayf.
His kunyah was Abū 'Abdallāh.

Ḥassān b. Thābit.
His kunyah was Abū al-Walīd.

Jābir b. ‘Abdallāh b. Ḥarām.
His kunyah was Abū 'Abdallāh.

Ka'b b. Malīk, the poet.1314
His kunyah was Abū 'Abdallāh.

Jubayr b. Muṭ‘im.
His kunyah was Abū 'Abdallāh after his son 'Abdallāh.

‘Abd al-Rahmān b. Abī Bakr.1315
His kunyah was Abū 'Abdallāh after his son 'Abdallāh.

Khālid b. al-Walīd b. al-Mughırāh.
His kunyah was Abū Sulaymān after his son Sulaymān.

‘Āmr b. al-‘Āṣ.1316
His kunyah was Abū 'Abdallāh after his son 'Abdallāh.

Wāthilah b. al-Asqa'.1317

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1315. Son of the first caliph and brother of the Prophet’s wife ‘Ā’ishah, with whom he participated in the battle of the Camel; he died in the year 58/677–78. See Khalīfah b. Khayyāt, Ṭabaqāt, 18, 189; Ibn Ḥībān, Mashāhīr, 34–35.

1316. A Meccan Companion of the Prophet, of the Qurashi clan the Banū Sahm. Although he was not an early convert, the Prophet entrusted him with important tasks, and he later played a major role in the conquests in Syria and Egypt. He was governor of Egypt until his dismissal by the third caliph, 'Uthmān, then received the post again from Mu‘āwiyyah as a reward for his support. He died in Egypt in the year 42 or 43/663–64. See “Āmr b. al-‘Āṣ,” EP, I, 451 [A. J. Wensinck]; Khalīfah b. Khayyāt, Ṭabaqāt, 25–26; Ibn Ḥībān, Mashāhīr, 93; al-Balādhrī, Ansāb, I, 168–74; Naṣīr b. Muzāḥim, passim; Ibn Maṅzūr, Mukhtaṣar, XIX, 232–54; al-Waqā.

1317. A poor Companion of the Prophet, of the Kinānī clan the Banū Layth, who died in the year 83/702. See Khalīfah b. Khayyāt, Ta‘rīkh, 292; idem, Ṭabaqāt, 31; Ibn Ḥībān, Mashāhīr, 86; al-Balādhrī, Ansāb, I, 272, IVa, 61.
His kunyah was Abū Qirṣāfah, but some hold that it was Abū al-Asqa’, whereas Abū Qirṣāfah was [the kunyah of] Jandarah b. Khayshanah.\textsuperscript{1318}

Ma’qil b. Yasār.\textsuperscript{1319}
His kunyah was Abū ‘Abdallāh. The canal Nahr Ma’qil in al-Baṣrāh is called after him.\textsuperscript{1320}

Qurrah b. Iyās, Abū Mu‘āwiyah.\textsuperscript{1321}

Ṣafwān b. al-Mu‘atṭal.\textsuperscript{1322}
His kunyah was Abū ‘Amr.

Al-‘Irbaḍ b. Sāriyah, Abū Najīḥ.\textsuperscript{1323}

Al-Mughīrah b. Shu’bah.
His kunyah was Abū ‘Abdallāh.

‘Imrān b. Ḫuṣayn.\textsuperscript{1324}


\textsuperscript{1319.} A Companion of the Prophet, of the Muzaynah tribe. He lived in al-Baṣrāh, where he was associated with the governor of Iraq Ziyād b. Abīhi and died during the caliphate of Mu‘āwiyah. See Ibn Ḥazm, \textit{Jamharat}, 202; Khalīfah b. Khayyat, \textit{Ta’rikh}, 246; idem, \textit{Ṭabaqāt}, 37; Ibn Ḥibbān,\textit{Mashāhir}, 66; Ibn Qutaybah, \textit{Ma‘ārif}, 129.

\textsuperscript{1320.} See Yāqūt, \textit{Mu‘jam al-ḥadīth}, IV, 845; Ibn Qutaybah, \textit{Ma‘ārif}, 129; al-Balādhurī, \textit{Futūḥ (Riḍwān)}, 352.

\textsuperscript{1321.} A Companion of the Prophet, of the tribe of Muzaynah, who was killed in al-Baṣrāh in a battle against the Khawārij in the year 64/683–84. See Khalīfah b. Khayyat, \textit{Ṭabaqāt}, 37, 176; Ibn Ḥibbān,\textit{Mashāhir}, 72.

\textsuperscript{1322.} A Companion of the Prophet, of the tribe of Sulaym. He was accused of a liaison with the Prophet’s wife ‘A’ishah, but Qur’ānic verses exonerated ‘A’ishah (the hadith \textit{al-ifk}). He lived in al-Baṣrāh and was killed in a raid in the Jazirah in the year 19/640. See Lecker, \textit{Banū Sulaym}, 91–92; Khalīfah b. Khayyat, \textit{Ta’rikh}, 216; idem, \textit{Ṭabaqāt}, 51; Ibn Ḥibbān,\textit{Mashāhir}, 59; al-Balādhurī, \textit{Ansāb}, I, 342, 452.

\textsuperscript{1323.} A Companion of the Prophet, of the Sulaym, said to have been appointed by Muḥammad as tax collector of his clan. He later lived in Syria and died in the year 75/694–95 or before. See Lecker, \textit{Banū Sulaym}, 94–98, 156; Khalīfah b. Khayyat, \textit{Ṭabaqāt}, 52; Ibn Ḥibbān,\textit{Mashāhir}, 87.

\textsuperscript{1324.} A Companion of the Prophet, of the Khuzā‘ah. He lived in al-Baṣrah and officiated as governor there and died in the year 52/672. See Khalīfah b. Khayyat, \textit{Ta’rikh}, 49, 106, 128, 217; idem, \textit{Ṭabaqāt}, 106; Ibn Ḥibbān,\textit{Mashāhir}, 66.
His kunyah was Abū Nujayd.

Sulaymān b. Șurad.
His kunyah was Abū Muṭar rif. His name had been Yasar, and the Prophet renamed him Sulaymān when he embraced Islam.\textsuperscript{1325}

Salamah b. al-Akwa'.\textsuperscript{1326}
His kunyah was Abū Iyas after his son Iyas. According to Yahyā, it was Abū Muslim.

`Abdallāh b. Abī Awfā.\textsuperscript{1327}
His kunyah was Abū Muʿāwiyah.

`Abdallāh b. Abī Ḥadrad.\textsuperscript{1328}
His kunyah was Abū Muḥammad.

`Uqbah b. ʿĀmir al-Juhani.\textsuperscript{1329}
His kunyah was Abū ʿAmr, according to al-Wāqidi. According to al-ʿAbbās—Yahyā: His kunyah was Abū Ḥammād, but in another place he said Abū Asad.

Zayd b. Khalid al-Juhani.\textsuperscript{1330}
His kunyah was Abū Ṭalḥah.

\textsuperscript{1325} See n. 234, above.
\textsuperscript{1326} Or, Salamah b. ʿAmr b. al-Akwa', a Companion of the Prophet, of the Aslam, known as a brave warrior and a very swift runner[!]. He lived in Medina where he died in the year 74/693–94. See Ibn Ḥājar, Isābah, II, 66–67; Khalīfah b. Khayyāt, Taʿrīkh, 268; idem, Tabaqāt, 111; Ibn Ḥībbān, Mashāhīr, 42.
\textsuperscript{1327} A Companion of the Prophet, of the Aslam. He lived in al-Kūfah, where he died in the year 86/705. See Khalīfah b. Khayyāt, Tabaqāt, 110; Ibn Ḥībbān, Mashāhīr, 83; al-Baladhuri, Ansāb, 1, 248.
\textsuperscript{1328} A Companion of the Prophet, of the Aslam. See Khalīfah b. Khayyāt, Taʿrīkh, 48, 265; idem, Tabaqāt, 110–11; Ibn Ḥībbān, Mashāhīr, 49.
\textsuperscript{1329} A famous Companion of the Prophet, of the Juhaynah tribe, known as a Qurʾān reader. He is said to have had his own version of the Qurʾān; cf. Watt, Bell's Introduction, 45; and p. 22, above. ʿUqbah was governor of Egypt for Muʿāwiyah and died in the year 58/677–78. See Khalīfah b. Khayyāt, Taʿrīkh, 181, 214; idem, Tabaqāt, 221, 292; Ibn Ḥībbān, Mashāhīr, 94; Ibn Ḥājar, Isābah, II, 489; al-Sayrawānī, 128; al-Kindī, 35–36.
\textsuperscript{1330} An early Companion, apparently of some importance, as he was one of the standard bearers of his tribe in the conquest of Mecca. See Ibn Ḥājar, Isābah, I, 565; Ibn Ḥībbān, Mashāhīr, 36.
Ma'bad b. Khālid, Abū Raw'ah al-Juhani.\textsuperscript{1331}

Al-Barā' b. 'Āzib.\textsuperscript{1332}
His kunyah was Abū 'Umārah.

Usayd b. Zuhayr.\textsuperscript{1333}
His kunyah was Abū Thābit.

Thābit b. Wadi'ah.\textsuperscript{1334}
His kunyah was Abū Sa'd.

Khuzaymah b. Thābit.
His kunyah was Abū 'Umārah.

Zayd b. Thābit.\textsuperscript{1335}
His kunyah was Abū Sa'id after his son Sa'id.

'Amr b. Ḥazm.\textsuperscript{1336}

\textsuperscript{1331} An early Companion said, like the previous one, to have been one of the standard bearers of the Juhaynah in the conquest of Mecca. See Ibn Ḥajār, \textit{Iṣābah}, III, 439; Khalīfah b. Khayyāt, \textit{Ṭabaqāt}, 211. Note that other persons bear the same name.


\textsuperscript{1333} Counted among the Ānṣāri Companions. Ibn Ḥajār, \textit{Iṣābah}, I, 49, knows of only one tradition transmitted by him.


\textsuperscript{1336} An eminent Ānṣāri Companion reputed to have been in possession of a document in which the Prophet wrote the details of the legal alms, blood money, and other precepts. He was appointed by the Prophet to administer Najrān and died during 'Umar's caliphate or after the year 50/670. See Ibn Ḥajār, \textit{Iṣābah}, II, 532; Ibn Ḥībbān, \textit{Mashāhir}, 45; al-Balādhurī, \textit{Anṣāb}, I, 529; Muṣṭafā, I, 155.
His kunyah was Abū al-Ḍāḥḥāk.

Shaddād b. Aws b. Thābit.\(^{1337}\)
His kunyah was Abū Ya’lā after his son Ya’lā.

Mu’ādh b. al-Ḥārith, of the Banū al-Najjār of the Anṣār.\(^{1338}\)
He was called “the Reader.” His kunyah was Abū al-Ḥārith.

Anas b. Mālik.\(^{1339}\)
His kunyah was Abū Ḥamzah.

Zayd b. Arqām.\(^{1340}\)
His kunyah was Abū Sa’d, according to al-Wāqīḍī, whereas others hold that it was Abū Unaysah.

Al-Nu’mān b. Bashīr.\(^{1341}\)

\(^{1337}\) An Anṣārī (Khazrajī) Companion, nephew of the Prophet’s poet Ḥassān b. Thābit. He lived in Filastin; versions of his death date vary between 41/661–62 and 64/683–84(!). See Ibn Ḥajar, Isābāh, II, 140; Khalīfah b. Khayyāt, Ta’rikh, 216; idem, Ṭabaqāt, 88; Ibn Ḥībān, Mashāḥīr, 85.

\(^{1338}\) There were at least three Anṣārīs bearing this name. Confusion prevails mainly between Mu’ādh b. al-Ḥārith, whose mother was named ‘Afrā’, and Mu’ādh b. al-Ḥārith b. al-ʿArqām, the only one of the three called “the reader” (but his kunyah is Abū Ḥalimah, not as recorded by al-Ṭabarī). See the Cairo edition, index s.vv. Mu’ādh b. al-Ḥārith, Mu’ādh b. ‘Afrā’, Mu’ādh b. al-Ḥārith al-Qārī’ (de Goeje’s index mentions only one Mu’ādh b. al-Ḥārith); al-Ṭabarī, Ta’rikh, I, 2182; Ibn Ḥajar, Isābāh, 427–28; Ibn al-Jazari, II, 301–2; al-Mīzāzī, Tahdhib, XXVIII, 117.

\(^{1339}\) Of the Anṣār (Khazraj): his mother gave him to the Prophet as a servant, and he became a close Companion and one of the most prolific traditionists (naturally, not all the traditions ascribed to him are authentic). He was also one of Muhammad’s scribes (not recorded by al-ʿAẓāmī). He lived in al-Baṣrah, where he acted as prayer leader (imām) for ʿAbdallāh b. al-Zubayr during the latter’s rule. Anas died in the year 93/711–12 (there are other versions). See “Anas b. Mālik,” EI, I, 482 (A. J. Wensinck and J. Robson); Jeffery, 214; Khalīfah b. Khayyāt, Ta’rikh, 64, 73, 254–55, 262, 309; idem, Ṭabaqāt, 91; Ibn Ḥībān, Mashāḥīr, 65.

\(^{1340}\) A Companion of the Prophet, of the Anṣār (Khazraj), who participated in the battle of Šīffin on ‘Ali’s side and died later in al-Kūfah in the year 66/685–86. See Ibn Ḥajar, Isābāh, I, 560; Khalīfah b. Khayyāt, Ṭabaqāt, 94; Ibn Ḥībān, Mashāḥīr, 80. But see Naṣr b. Muzāḥim, 448, where he appears to be cooperating with Mu‘āwiyyah; cf. the biography of al-Barā’ b. ‘Azīb, above.

\(^{1341}\) A famous Anṣārī (Khazrajī) Companion of the Prophet, who was governor for Mu‘āwiyyah in al-Kūfah, later in Himṣ, and a judge in Damascus. In the second civil war he supported ʿAbdallāh b. al-Zubayr; Marwān b. al-Ḥakam fought him and killed him, in the year 64/683–84 or 65/684–85. See Khalīfah b. Khayyāt, Ta’rikh, 247; idem, Ṭabaqāt, 94; Ibn Ḥībān, Mashāḥīr, 87; al-Baladhuri, Ansāb, V, 127–28, 132, 147; Wakī, III, 201; Ibn Manẓūr, Mukhtaṣar, XXVI, 160–64.
His kunyah was Abū ‘Abdallāh after his son ‘Abdallāh.

Sa‘d b. ‘Ubādah, Abū Thābit, according to Yāḥyā.

Qays b. Sa‘d b. ‘Ubādah.\textsuperscript{1342}
His kunyah was Abū ‘Abd al-Malik.

Sahl b. Sa‘d al-Sā‘īdī.\textsuperscript{1343}
His kunyah was Abū ‘Abbās after his son al-‘Abbās.

\textsuperscript{2542}\textsuperscript{1344} ‘Abdallāh b. Salām.
His kunyah was Abū Yūsuf. His name had been al-Ḥuṣayn, but the Prophet renamed him ‘Abdallāh when he embraced Islam.\textsuperscript{1345}

‘Abdallāh b. al-Zubayr b. al-Awwām.
His kunyah was Abū Bakr after his son Bakr. According to another version, his kunyah was Abū Khubayb.

Al-Miswar b. Makhramah.
His kunyah was Abū ‘Abd al-Rahmān after his son ‘Abd al-Rahmān.

His kunyah was Abū Ḥafṣ.

‘Amr b. Ḥurayth.
His kunyah was Abū Sa‘īd.

Ḥāṭib b. Abī Balta‘ah.

\textsuperscript{1342}. Son of the Khazrajī leader Sa‘d b. ‘Ubādah, a Companion of the Prophet, and supporter of ‘Alī, who appointed him chief of the shurtah (quasi-police) and governor of Egypt. See Ibn Ḥibbān, Mashāḥīr, 101; al-Kashshī, 102–3; Ibn Ḥajar, Isābah, III, 249; Naṣr b. Muzāḥīm, passim; al-Kindī, 23–25.

\textsuperscript{1343}. A Companion of the Prophet, of the Anṣār (Khazraj), and the last Companion to die in Medina, in the year 88/707 or 91/709–10. See Khalīfah b. Khayyāt, Ṭabaqāt, 98; Ibn Ḥibbān, Mashāḥīr, 48.

\textsuperscript{1344}. A Jewish convert and Companion of the Prophet credited with deep knowledge of the ancient scriptures and Islamic religious law. He died in the year 43/663–64. See “‘Abd Allāh b. Salām,” EP, I, 52 [J. Horovitz]; F. Sezgin, I, 304; Ibn al-Nadīm, I, 42, II, 937; Khalīfah b. Khayyāt, Ṭabaqāt, 8; Ibn Ḥibbān, Mashāḥīr, 36; al-Baladhurī, Ansāb, I, 266.

\textsuperscript{1345}. See note 234, above.
His kunyah was Abū ‘Abd al-Rahmān.

Muhammad b. Ḥāṭib. 1346
His kunyah was Abū Ibrāhīm.

Mu‘āwiyah b. Abī Sulaymān. 1347
His kunyah was Abū ‘Abd al-Rahmān.

Al-Walīd b. ‘Uqbah b. Abī Mu‘ayt. 1348
His kunyah was Abū Wahb.

Makhramah b. Nawfal.
[His kunyah was] Abū Safwān after his son Safwān.

Qabīšah b. al-Mukhāriq. 1349
His kunyah was Abū Bishr.

Jābir b. Samurah b. Junādah. 1350
His kunyah was Abū ‘Abdallāh.

‘Adī b. Ḥātim al-Jawād (the generous), al-Ṭā‘ī.
His kunyah was Abū Ṭarīf.

1346. A Companion of the Prophet, of the Qurashi clan the Banū Jumāh, who was a supporter of ‘Alī and died in the year 74/693–94 in al-Kūfah or in Mecca. See Khāliṣah b. Khayyāṭ, Ṭabaqāt, 25, 278; Ibn Ḥibbān, Mashāḥīr, 81; Ibn Qudāmah, 324, 449; al-Baladhurī, Ansāb, V, 10.


1348. A Companion of the Prophet, a late convert, of the aristocratic Umayyad family. He was governor of al-Kūfah for ‘Uthmān but was dismissed and flogged for drinking wine. See Ibn Qudāmah, 210–11; Khalīfah b. Khayyāṭ, Ṭabaqāt, 11, 126, and passim; Ibn Ḥibbān, Mashāḥīr, 78; al-Baladhurī, Ansāb, V, 29–35.

1349. A Companion of the Prophet, of the northern Hilāl, apparently of a noble family, as his son Qaṭān counted as a tribal noble and became governor of Sijistān [according to Crone, Slaves, 136, of al-Baṣra]. See Ibn Ḥajar, Isābah, III, 222; Khalīfah b. Khayyāṭ, Ṭabaqāt, 56, 184; Ibn Ḥibbān, Mashāḥīr, 70.

Al-Ash’ath b. Qays.
His kunyah was Abū Muḥammad after his son Muḥammad.

Tamīm al-Dārī, that is, Tamīm b. Aws b. Khārijah.\textsuperscript{1351}  
His kunyah was Abū Ruqayyah.

‘Amr b. Ma’di-karib.\textsuperscript{1352}  
His kunyah was Abū Thawr.

Hānī b. Yazid, the father of Shurayḥ b. Hānī.\textsuperscript{1353}  
His kunyah was Abū Shurayh.

It was reported that in pre-Islamic times his kunyah was Abū al-Hakam (father of the arbitrator), because he used to act as arbitrator among his people. When he embraced Islam the Prophet gave him the kunyah Abū Shurayh.\textsuperscript{1354}

Jarīr b. ‘Abdallāh al-Bajali.\textsuperscript{1355}  
According to al-Wāqidi, His kunyah was Abū ‘Abdallāh, but we hold that it was Abū ‘Amr. A verse attributed to him runs as follows:

I am Jarīr; my kunyah is Abū ‘Amr.

\textsuperscript{1351} A Christian convert to Islam, and a famous Companion, of the southern Banū al-Dār (a branch of the Lakhm); see Ibn Ḥazm, \textit{Jamharat}, 422. He was an ascetic and a storyteller (qaṣṣ; see note 1251, above) and so much identified with the qaṣṣas that he was considered by some to have introduced it to Islam. He lived in Filastīn, where the Prophet (allegedly?) granted him lands. See “Tamīm al-Dārī,” \textit{EI}, VIII, 646–48 (G. Levi Della Vida); Gil, 129–30; Khalīfah b. Khayyāt, \textit{Ta’rikh}, 335; idem, \textit{Tabaqāt}, 70, 305; Ibn Ḥībān, \textit{Mashāhir}, 89; Ibn Manṣūr, \textit{Mukhtaṣar}, V, 307–23; al-Ghayṭī; Ibn al-Jawzi, \textit{Kitāb}, 77–78, 87, 107; Sharāb.


\textsuperscript{1354} Cf. note 234, above. The previous kunyah was perhaps improper because al-Ḥakam is an epithet of God; see Ibn Ḥajar, \textit{Iṣābah}, III, 597.

I hit with my sword while Sa'd is in the citadel.\textsuperscript{1356}

Fayrūz al-Daylāmī.

His kunyah was Abū ‘Abdallāh after his son ‘Abdallāh.

Some transmitters refer to him as al-Daylāmī al-Himyarī. This is so because he lived [in the Yemen] among the Himyar. [Actually] he was one of the descendants of the Persians (abnā') who had been sent by the Persian ruler Khusraw to the Yemen to fight the Abyssinians there.

Safinah, Umm Salamah’s client.\textsuperscript{1357}

According to al-‘Abbās—Yaḥyā: His kunyah was Abū ‘Abd al-Raḥmān.

Uhban b. Ṣayfi.\textsuperscript{1358}

According to [al-‘Abbās] [?): His kunyah was Abū Muslim.

Al-Miqdām b. Ma‘dī-Karīb.\textsuperscript{1359}

His kunyah was Abū Karīmah.

Ya‘lā b. Murrah.\textsuperscript{1360}

According to Yaḥyā, his kunyah was Abū al-Marāzīm, but al-Waqīḍī holds that Abū al-Marāzīm was the kunyah of Ya‘lā b. Umayyāh.

Labīd b. Rabī‘ah, the poet.

His kunyah was Abū ‘Aqīl.

\textsuperscript{1356} The reference is to Sa’d b. Abī Waqqās, and the occasion was the battle of al-Qādisiyyah; see al-Ṭabārī, Ta‘rikh, I, 2357, 2361.

\textsuperscript{1357} Or the Prophet’s client; he was of Persian, or bedouin, origin. There are twenty-one versions of his name. See Khalīfah b. Khayyat, Tabaqāt, 22, 190; Ibn Hibbān, Mashāhir, 71; al-Baladhurī, Ansāb, I, 480; Ibn Ḥajar, Isābāh, II, 58.

\textsuperscript{1358} A Companion of the Prophet, of the northern tribe Ghifār, resident of al-Baṣrāh. See Khalīfah b. Khayyat, Tabaqāt, 33, 175; Ibn Hibbān, Mashāhir, 72.

\textsuperscript{1359} Counted among the Companions, although some doubted that he had ever seen the Prophet. He was a Kindi, lived in Ḥimṣ, and died in the year 87/706 or, according to Ibn Sa’d, VII/2, during the caliphate of ‘Abd al-Malik. According to Abū Zur‘ah, 237, 240, he was associated with al-Walīd b. ‘Abd al-Malik. See Khalīfah b. Khayyat, Tabaqāt, 72, 304; Ibn Hibbān, Mashāhir, 91; Ibn Ḥajar, Isābāh, III, 455; Ibn Manṣūr, Mukhtasar, XXV, 222–24.

\textsuperscript{1360} A Companion of the Prophet, of the Thaqīf, resident of al-Baṣrāh. See Khalīfah b. Khayyat, Tabaqāt, 53, 131; Ibn Hibbān, Mashāhir, 78.
Qarazah b. Kaʽb.\textsuperscript{1361}
His kunyah was Abū ʽAmr.

Huwaytīb b. ʼAbd al-ʼUzza b. Abī Qays.
His kunyah was Abū Muḥammad.

Mālik b. al-Ḥuwayrīth al-Laythī.\textsuperscript{1362}
His kunyah was Abū Sulaymān.

Hudhayfah b. al-Yaman.
His kunyah was Abū ʽAbdallāh.

Those of the Prophet’s Companions Who Were Known by [the Names of] Their Patrons or Brothers or by Their [Own] Nicknames or by Their Grandfathers, Instead of Their Actual Fathers

Sālim b. Maʽqil, called Sālim the client of Abū Ḥudhayfah.\textsuperscript{1363}
He was known as Abū Ḥudhayfah’s client but was [actually] a slave of an Awsī woman called Ṭhubayṭah bt. Yaʽār, who was married to Abū Ḥudhayfah b. ʽUtbaḥ. She set Sālim free, renouncing all claim to his services.\textsuperscript{1364} Sālim then attached himself to Abū Ḥudhayfah by clientage, and the latter adopted him.

Al-Miqdād b. al-Aswad.

\textsuperscript{1361} An Anṣārī Companion of the Prophet who lived in al-Kūfah and commanded the force that conquered al-Rayy (but cf. p. 294, above; al-Barāʽ b. ʽAzīb). He was later appointed governor of the town by ʽAlī and died during the caliphate of ʽAlī or Muʽāwiyyah. See al-Ṭabarī, Taʾrīkh, I, 2650, 3173; Khalīfah b. Khayyat, Ṭabaqāt, 94–95; Ibn Ḥibbān, Mashāhīr, 82.

\textsuperscript{1362} A Companion of the Prophet of the northern, Kinānī clan the Banū Layth; he lived in al- Başrah and died in the year 74/693–94. See Khalīfah b. Khayyat, Ṭabaqāt, 30; Ibn Ḥibbān, Mashāhīr, 70.

\textsuperscript{1363} An early convert and a famous Qurʾān reader reputed for his courage in the battle of al-Yamāmah against Musaylimah, where he was killed. See Jeffery, 234; Khalīfah b. Khayyat, Taʾrīkh, 77; idem, Ṭabaqāt, 12; Ibn Ḥibbān, Mashāhīr, 45–6; al-Balāḏurī, Ansāb, I, 264; Ibn al-Jazari, I, 301. His patron, Abū Ḥudhayfah, was a Qurashi of the Umayyad clan.

\textsuperscript{1364} That is, as opposed to freeing a slave on condition that he stays in the household, which involved rights and obligations for both the freedman and his patron. See Crone, Roman, Provincial and Islamic Law, 67–68; Ibn Qutaybah, Maʾārif, 118–19.
He was the son of 'Amr b. Bahrā' b. 'Amr b. al-Ḥāf b. Qudā'ah but became an ally of al-Aswad b. 'Abd Yaghūth al-Zuhrī in pre-Islamic times. Al-Aswad adopted him, so he was called al-Miqdād b. al-Aswad. When the Qur'ānic verse “Call them by their fathers' names” was revealed al-Miqdād was again called by the name of his real father, 'Amr.

Dhū al-Shimalayn (the one with two left hands), sometimes also called Dhū al-Yadayn (the one with two hands), because he was, it was reported, ambidexterous; he could work with both his hands.

His name was 'Umayr b. 'Abd 'Amr b. Naḍlah b. 'Amr b. Ghubshān, of the Khuzā'ah.1365 He was killed in the battle of Badr as a shahīd with the other Muslims who were killed there.

As for the second one, his name was al-Khirbāq.1366 He outlived the Prophet for a while and transmitted a few traditions from him.

Suhayl b. Bayḍā'.1367

He is known by the name of his mother, al-Bayḍā', whose name was Da'd bt. Jahḍam b. 'Amr. Suhayl was the son of Wahb b. Rabi‘ah b. Hilāl, of the Banū al-Ḥārīth b. Fihr.

His brother was Ṣafwān b. Bayḍā'.1368

Ḥudhayfah b. al-Yamān.

He was known by the name of his great-grandfather's grandfather. He was [actually] the son of Ḥusayl b. Jābir b. Rabi‘ah b. 'Amr b. Jirwah b. al-Ḥārīth b. Quṭay'ah b. 'Abs b. Baghīd. Jirwah b. al-Ḥārīth is the Yamān who fathered Ḥudhayfah. He was thus

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1365. He was an ally of the Banū Zuhrah of the Quraysh. See al-Balādhurī, Ansāb, I, 295; Ibn Qutaybah, Maʿārif, 140–41.

1366. His identity is uncertain, except that he was of the Sulaym, and the identification between him and Dhū al-Yadayn is uncertain as well; see Ibn Ḥajar, Isābah, I, 422–23; cf. Ibn Qutaybah, Maʿārif, 140–41. Note that at the beginning of the entry al-Ṭabarī takes Dhū al-Shimalayn and Dhū al-Yadayn to be one and the same person.

1367. A Qurashi Companion who died in the year 9/630 (before the Prophet); see Ibn Ḥajar, Isābah, II, 91–92.

1368. A rather obscure Companion, counted by some scholars among those killed at Badr, according to others he died in the year 30/650–51 or 38/658–59. See Ibn Ḥajar, Isābah, II, 191–92 s.v. Ṣafwān b. Wahb; Ibn Sa’d, III/1, 303; Khalīfah b. Khayyāt, Taʾrīkh, 18; al-Balādhurī, Ansāb, I, 225.
called because he had murdered someone of his own tribe, so he fled to Medina and became an ally of the Banū ‘Abd al-Ashhal. His family was then called al-Yamān (the southerners), because they were allied to a Yemenī clan.\footnote{1369}

Ya’lā b. Siyābah.
Siyābah was his mother, and his father was Murrah, so he was [actually] Ya’lā b. Murrah.

Ya’lā b. Munyah.
Munyah was his mother, and his father was Umayyah, so he was [actually] Ya’lā b. Umayyah.

Nābighah of the Banū Ja’dah, the poet.
He was known by his nickname [Nābighah] (the copious),\footnote{1370} but his [real] name was Qays b. ‘Abdallāh b. ‘Udas b. Rabī‘ah b. Ja’dah.

Al-Ash’ath (the shaggy-haired one) was a nickname by which he was known. His real name was Ma’di-Karib, but he received that nickname because he was always shaggy-haired, or so it was reported.

Tamīm al-Dārī.
He was known by the name of al-Dār b. Hāni’, [a clan] of the Lakhm. He was the son of Aws b. Khārijah al-Dārī.

Al-Hulb b. Yazīd al-Ṭā‘ī.\footnote{1371}
He was known by his nickname [al-Hulb] (the hairy one),\footnote{1372} but his [real] name was Salāmah, father of Qabīşah b. Hulb.\footnote{1373} He was thus nicknamed because he was bald, and when he came to

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\begin{itemize}
\item \footnote{1369}{The ‘Abd al-Ashhal, a part of the Aws, originated in the southern (Yemenī) confederation of al-Azd.}
\item \footnote{1370}{The nickname is a reference to his creative poetic talent.}
\item \footnote{1371}{There are various versions of his name. See Khalīfah b. Khayyāt, \textit{Tabaqāt}, 69; Ibn Ḥajar, \textit{Iṣābah}, III, 607.}
\item \footnote{1372}{\textit{Hulb} is in fact a noun meaning “hair” or “bristle,” the adjective is \textit{halib}, and indeed some scholars vocalize the name that way; see Ibn Ḥajar, \textit{Iṣābah}, 609.}
\item \footnote{1373}{See Ibn Ḥajar, \textit{Tahdhib}, VIII, 350–51; Ibn Sa‘d, VI, 206.}
\end{itemize}
the Prophet and embraced Islam, as it was reported, the Prophet stroked his head with his hand, and [Salāmah]'s head grew hair, so he was called Hulb after his bristles.

*The Names of the Successors Who Were Known by Their Kunyahs*

Abū Umāmah b. Sahl b. Ḥunayf.  
His name was As'ad.

It was reported that the Prophet called him thus and gave him his *kunyah*. This was because his mother was Ḥabībah, daughter of Abī Umāmah As'ad b. Zurarah b. 'Udas, the leader who was responsible (*naqīb*) for the Banū al-Najjār.  

When she gave birth to Abū Umāmah he was given the name and *kunyah* of her father.

Abū Sa'id al-Maqbari.  
This is the father of Sa'id b. Abī Sa'id al-Maqbari. His [real] name was Kaysan, and he was a client of Banū Jundu of the clan Layth b. Bakr.

Abū Ja'far al-Qari' (the reader).  
His name was Yazīd b. al-Qa'qā', a client of ['Abdallāh] Ibn 'Ayyāsh.

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1375. When the Medinans, at the 'Aqabah meeting, agreed to shelter the Prophet and the Muslims in Medina, the Prophet appointed twelve leaders, *nuqabā* (leaders), to take charge of the Medinans' affairs. See Ibn Hisham, II, 86-89; Guillaume, 204. On As'ad b. Zurarah, said to have been one of the earliest converts to Islam in Medina, see Muir, 117, n. 119; Ibn Ḥajar, *İşābah*, I, 34-35.

1377. A transmitter who settled on the frontier (and participated in the *jihād* there); he died in the year 117/735 [there are other versions]. See Ibn Ḥajar, *Tahdhib*, IV, 34-35; Ibn Manṣūr, *Mukhtasar*, X, 6-8.


1379. A Qur'āshī Companion, of the Banū Makhzūm, who lived in Medina; see Ibn Sa'd, V, 18.
Abū Maymūnāh, a client of Umm Salamah, the Prophet’s wife.\textsuperscript{1380}

He was the reader of the people of Medina in his time. It was with him that Nāfī b. Abī Nu‘aym\textsuperscript{1381} studied.

Abū Ṣāliḥ al-Sammān, that is, al-Zayyāt (the oil seller), a client of the Ghaṭafān or, according to another version, of a woman of the Qays named Juwayriyyah.\textsuperscript{1382}

He is also known as Abū Suhayl, and his name was Dhakwān.

Abū Ṣāliḥ Bādhām, a client of Umm Hāni’, daughter of Abū Tālib.\textsuperscript{1383}

Al-Kalbī and Ismā‘īl b. Abī Khālid transmitted from him.

Abū Ṣāliḥ Sumay‘.\textsuperscript{1384}

He transmitted from [‘Abdallah] b. ‘Abbās.

Abū Ṣāliḥ, a client of [the caliph] al-Saffāh.\textsuperscript{1385}

His name was ‘Ubayd. Busr b. Sa‘īd\textsuperscript{1386} transmitted from him.

\textsuperscript{1380} Ibn Sa‘d, V, 219.

\textsuperscript{1381} Of Persian origin, a client of the Kinānī clan the Banū Layth. He was one of the leading Qur’ān readers in Medina, where he died in the year 169 or 170/786–87; see Ibn Qutaybah, Ma‘ārif, 230. Ibn al-Jazari, II, 330–34, does not mention Abū Maymūnāh, among Nāfī’s teachers or otherwise.

\textsuperscript{1382} Also called al-Zayyāt, which signifies the same; see al-Mīzzi, Tahdhib, VIII, 513. He lived in Medina, frequented al-Kūfah, and died in the year 101/719–20. See Khalīfah b. Khayyāt, Ta‘rikh, 332; idem, Ṭabaqāt, 248; Ibn Hibbān, Masbāḥir, 122–23; Ibn Sa‘d, V, 222. Ibn Qutaybah, Ma‘ārif, 210, says he died during the caliphate of al-Mansūr (136–58/754–75), but this is unlikely if he were a companion of Abū Hurayrah [the Prophet’s Companion], as stated by Abū Zur‘ah, 479. 1383. He could not read the Qur’ān well but engaged in exegesis, a fact that aroused anger in some scholars. Al-Ṣa‘bī reprimanded him, and al-Kalbī claimed that he was a liar (yet transmitted from him). See Ibn Hājar, Tahdhib, I, 364–65; Ibn Qutaybah, Ma‘ārif, 210; also Abū Zur‘ah, 478.

\textsuperscript{1384} A Kūfān, also called al-Zayyāt (the oil seller) but, oddly, he tends to be confused, not with Abū Ṣāliḥ al-Sammān/al-Zayyāt (see above), but with Abū Ṣāliḥ al-Hanāfī (see below). See al-Mīzzi, Tahdhib, XXXIII, 417; Ibn Sa‘d, V, 222; Abū Zur‘ah, 479.

\textsuperscript{1385} Ibn Sa‘d, V, 223. According to Abū Zur‘ah, 479, his name was Numayr.

\textsuperscript{1386} The only one I found bearing this name is a Medinan transmitter, a client of the Ḥadramī family, who died in the year 100/718–19. He was thus perhaps too old to have transmitted from a client of al-Saffāh. See Ibn Hājar, Tahdhib, IV, 383; Ibn Qutaybah, Ma‘ārif, 197; Khalīfah b. Khayyāt, Ṭabaqāt, 255.
Abū Ṣāliḥ al-Ḥanafī.\textsuperscript{1387}

His name was 'Abd al-Raḥmān b. Qays, brother of Tulayq b. Qays al-Ḥanafī.\textsuperscript{1388} According to Yaḥyā his name was Māhān.

Abū Ṣāliḥ al-Ghifārī.\textsuperscript{1389}

Abū Ṣāliḥ Maysarah.\textsuperscript{1390}

Abū Ṣāliḥ from whom the people of Filastīn transmitted [traditions].\textsuperscript{1391}

[His name was] Rudayh.

Abū Ṣāliḥ, the one from whom Yaḥyā b. Abī Kathīr\textsuperscript{1392} transmitted.

His name was Qaylūh.\textsuperscript{1393}

Abū Ṣāliḥ.\textsuperscript{1394}

\footnotesize

\textsuperscript{1387} In Sā'ūd VI, 158; Ibn Qutaybah, \textit{Ma'ārif}, 210; al-Mizzī, \textit{Tahdhib}, XVII, 360–63. He figures in yet other sources, but only Ibn Ḥībān, \textit{Thiqāt}, V, 458, has the information that he was a Kūfī and a Shi‘ī, executed by the governor al-Ḥajjāj. According to Dodge, in Ibn al-Nādim, II, 1091, he was a genealogist; Dodge refers to Ibn al-Nādim, I, 205, but there is no way of identifying the genealogist Abū Ṣāliḥ mentioned there. Abū Zayd's \textit{Ṭabāqāt al-nassābīn} records no genealogist named Abū Ṣāliḥ.

\textsuperscript{1388} A Kūfī traditionist; see al-Mizzī, \textit{Tahdhib}, XIII, 462–65.

\textsuperscript{1389} His name was Sa‘īd b. 'Abd al-Raḥmān, and apparently he was a client. See Ibn Sā'd, V, 223; al-Mizzī, \textit{Tahdhib}, X, 538.

\textsuperscript{1390} A Kūfī, client of the Kindāth, who was with 'Ali in the battle of Nahrawān, against the Khwārīj. See al-Mizzī, \textit{Tahdhib}, XXIX, 197–98; Ibn Sā'd, V, 223.

\textsuperscript{1391} Rudayh b. 'Aṭiyyah of the Quraysh, said to be the muezzin of [the mosque in] Jerusalem (\textit{mu'adhdhin bayt al-maqdis}). See Ibn Hajar, \textit{Tahdhib}, III, 234–35; Abū Zur'ah, 448; Ibn Ḥībān, \textit{Masāḥīḥ}, 292; Ibn Abī Ḥātim, I/2, 518. His kunyāh was also Abū al-Walīd; cf. al-Wāṣiti, 14, 36, and passim.

\textsuperscript{1392} A client of the Tayyīd who lived in al-Ǧaṣr and later in al-Yamāmah and died in the year 129/746–47; see Ibn Sā'd, V, 404.

\textsuperscript{1393} Al-Dūlābī, II, 10 has Qaylūbah. Ibn Sā'd, VII/1, 165, and Abū Zur'ah, 479: Qaylūyah.

\textsuperscript{1394} A Basran and a Shi‘ī, who studied Qur'ān exegesis from 'Abdallāh Ibn 'Abbās; he died after the turn of the first century. See Abū Zur'ah, 479; Ibn Ḥībān, \textit{Thiqāt}, V, 458; al-Ṣadr, 23.
Khālid al-Hadhdhā’ and al-Taymī transmitted from him.\textsuperscript{1395}

[His name was] Mizān.

Abū Šāliḥ, a client of ʿUthmān b. ʿAffān.\textsuperscript{1396}

His name was Burkān.\textsuperscript{1397}

Abū Wāʾil.\textsuperscript{1398}

His name was Shaqīq b. Salamah al-Asadī.

Abū ʿAmr al-Shaybānī.\textsuperscript{1399}

His name was Saʿd b. Iyās.

Abū ʿAbd al-Raḥmān al-Sulamī.

His name was ʿAbdallāh b. Ḥabīb.

Abū Fākhitah Saʿīd b. ʿIlāqah.\textsuperscript{1400}

Abū al-Shaʿṭḥāʾ al-Muḥāribī.\textsuperscript{1401}

His name was Sulaym b. al-Aswād.

Abū ʿAbdallāh al-Jadalī.

\textsuperscript{1395} For Khālid, see p. 221, above. By al-Taymī Sulaymān al-Taymī is meant; see Ibn Hibbān, Thiqāt, V, 458. Several traditionists bore this name, the most famous being Sulaymān b. Tarkhān, father of al-Muʿtamir. See Ibn Hājār, Tadhhib, IV, 170, 176, 181, 187; al-Samʿānī, I, 498–501.

\textsuperscript{1396} Ibn Saʿd, V, 222.

\textsuperscript{1397} According to Abū Zurʿah, 478: Turkān. For the version ʿAlīrāh, see al-Mīzzi, Tadhhib, XXXIII, 420–22.

\textsuperscript{1398} He was born in the Prophet's lifetime but embraced Islam after the Prophet's death and died in the year 83/702–3. See Khalīfah b. Khayyāt, Tabāqāt, 155; Ibn Hibbān, Mashāhīr, 159; Ibn Hājār, Isābah, II, 167–68; Ibn Qutaybah, Maʿārīf, 198.

\textsuperscript{1399} Of the northern Shaybān, a branch of the Bakr b. Wāʾil. He lived in the time of the Prophet but embraced Islam after the Prophet's death and died in the year 101/719–20 [there are other versions]. See Khalīfah b. Khayyāt, Tabāqāt, 156; Ibn Hibbān, Mashāhīr, 160; Ibn Saʿd VI, 70. He should not be confused with the philologist bearing the same kunyah.

\textsuperscript{1400} Or Saʿīd b. Juhmān. He was a client of ʿUmm Hānī, sister of ʿAlī, and a supporter of ʿAlī who died during the caliphate of ʿAbd al-Malik or his son al-Walīd. See Ibn Hājār, Tadhhib, IV, 63; al-Quhbāʾī, I, 302–4 [s.v. Thuwayr]?

\textsuperscript{1401} A Kūfī jurist of the northern Qaysī tribe Muḥārib; see Ibn Hazm, Jamharat, 259–60. He was a supporter of ʿAlī and died during the caliphate of ʿAbd al-Malik [there are other versions]. See Ibn Hājār, Tadhhib, IV, 145; al-Dhahabi, Siyar, IV, 179.
His name was ‘Abdah b. ‘Abd b. ‘Abdallāh.

Abū Burdah b. Ābī Mūsā.\textsuperscript{1402}
His name was ‘Āmīr b. ‘Abdallāh b. Qays.

Abū ‘Uthmān al-Nahdī.
His name was ‘Ābd al-Rahmān b. Mall.

Abū al-Aswad al-Dūlī.\textsuperscript{1403}
His name was Zālim b. ‘Amr.

Abū al-‘Āliyah al-Riyāḥī.\textsuperscript{1404}
His name was Rufay’.

Abū Umayyah, a client of ‘Umar b. al-Khaṭṭāb.\textsuperscript{1405}
His name was ‘Abd al-Rahmān; he was the grandfather of Mubārak b. Faḍlālah b. Ābī Umayyah.\textsuperscript{1406}

Abū Rajā’ al-‘Uṭāridī.\textsuperscript{1407}

\begin{flushright}
\textsuperscript{1402} Son of the Companion Abū Mūsā al-Ash’ārī, called after his uncle ‘Āmīr, cf. p. 147, above. He was a judge in al-Kūfah under al-Ḥajjāj and died in the year 103/721-22 (there are other versions). See Ibn Sa’d, VI, 187; Ibn Ḥajār, \textit{Tahdhib}, XII, 21–22; Waki’, II, 408–11.
\textsuperscript{1403} Read al-Dūlī, of the northern clan al-Dūlī, a branch of the Kinānah; see Ibn Ḥazm, \textit{Jamharat}, 184–85. He was a supporter of ‘Alī and held certain offices in his time, dying at al-Ḥaṣrān in the year 69/688. He is considered to be the first Arab philologist, but, according to Fück, this claim is unwarranted. It is also claimed that he was the first to vocalize the Qur’ānic text. See “Abū al-Aswad al-Dūlī,,” \textit{EI}, I, 106–7 (J. W. Fück); al-Ṣadr, 20, 122–28; Khalīfah b. Khayyāt, \textit{Ta’rikh}, 184; Ibn Ḥibbān, \textit{Mashāhīr}, 152; Ibn Qutaybah, \textit{Ma’ārif}, 197.
\textsuperscript{1405} A slave freed by ‘Umar who lived in Iraq. It seems that his main importance lies in the story of his release from slavery; see Ibn Sa’d, VII/1, 85–86.
\textsuperscript{1407} Of the Tamīmī clan, the ‘Uṭārid; see Ibn Ḥazm, \textit{Jamharat}, 218. He was born in the Prophet’s lifetime but embraced Islam only after the Prophet’s death. He died in al-Ḥaṣrān in the year 105/723–24 (there are other versions). According to Ibn Qutaybah, \textit{Ma’ārif}, 189, he died at the age of 128. See Khalīfah b. Khayyāt, \textit{Ta’rikh}, 344; idem, \textit{Tabāqāt}, 196; Ibn Ḥibbān, \textit{Mashāhīr}, 142.
\end{flushright}
His name was 'Imrān b. Taym; according to another version, 'Imrān b. Milḥān.

Abū al-Mutawakkil al-Nājī.
His name was 'Alī b. Du'ād.

Abū al-Šiddīq al-Nājī.
His name was Bakr b. 'Amr.

Abū al-Zinbā'.
His name was Šadaqah b. Šāliḥ.

[Abū Ayyūb al-'Atākī].
According to al-'Alā'ī—Yaḥyā b. Ma'īn: Abū Ayyūb al-'Atākī's name was Yaḥyā b. al-Mundhir.

Abū 'Alīyah al-Barrā'.
His name was Ziyād b. Fayrūz.

Abū 'Imrān al-Jawnī.
His name was 'Abd al-Malik b. Ḥābīb al-Azīdī.

Abū Muslim al-Khawlānī.
His name was 'Abdallāh b. Thuwāb.

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1408. Al-Dūlābī, I, 184; Ibn Sa'd, VI, 218, VII/1, 165, only mentions his name among the Kūfān Successors.

1409. The 'Atīk was a tribe of the southern confederation of the Azd; see al-Sam'ānī, IV, 153. Abū Ayyūb was a Basrān who died after the year 80/699–700. See Ibn Hājar, Taḥdīḥ, XII, 19; Ibn Abī Ḥātim, IV/2, 190; al-Dūlābī, I, 102; cf. Ibn Sa'd, VII/1, 164. There are several versions of his name and tribal affiliation, among them Yaḥyā b. Mālik. See also p. 310, below.


1411. A Basrān traditionist who was either a Kindī, an Azdī, or a Kinānī and supported 'Abdallāh b. al-Zubayr in the second civil war, dying in the year 128/745–6 [there are other versions]. See Khalīfah b. Khayyāt, Ta'rikh, 403; idem, Ṭabaqāt, 215; Ibn Ḥībān, Mashāḥīr, 154–55; Ibn Hājar, Taḥdīḥ, VI, 346.

1412. Khawlān was a branch of the southern Saba' or of the Qudā'ah; see al-Sam'ānī, II, 419. Abū Muslim was a Syrian ascetic and Qur'ān reader who, during the caliphate of Mu'awiyah, embraced Islam and died. See Khalīfah b. Khayyāt, Ṭabaqāt, 307; Ibn Ḥībān, Mashāḥīr, 181; Ibn Qutaybah, Ma'ārif, 194; Abū Zur'ah, 226, 227 [= 690]; Ibn Manṣūr, Mukhtasār, XII, 55–67; Abū Nu'aym, II, 122–31.
Abū al-Zāhiriyyah al-Ḥadrami.1413
His name was Ḥudayr b. Kurayb. According to another version, he was a Himyarī.

Abū Jaʿfar al-Madāʾinī.1414
His name was ‘Abdallāh b. al-Miswar b. Muḥammad b. Jaʿfar b. Abī Ṭālib.

Abū Ḥāẓim, who transmitted [traditions] to Ismāʾīl b. Abī Khālid.1415
[His name was] Nablāt.


Abū Ḥāẓim al-Ashjaʿī, Salmān.1416

Abū al-Shaʿthāʾ, Jābir b. Zayd.1417

Abū al-Shaʿthāʾ, who transmitted [traditions] to Ḥumayd al-Ṭawil.1418

1413. Another version of his name is Jaʿfar b. Kurayb. He was a Syrian Successor whose death date is variously given in the years 100/718–19, 127/744–45, before 86/705, and so on. Such variations between versions are unusual. See Khalīfah b. Khayyāt, Ṭabaqāt, 311; al-Balādhurī, Ansāb, I, 10; Ibn Manẓūr, Mukhtaṣar, VI, 245–46; Abū Zurʿah, 214; Ibn Ḥībān, Mashāhīr, 184, 284.

1414. A Qurashi of the Hāshimi clan and a descendant of the Prophet’s uncle Abū Ṭālib, known as a weak transmitter if not an outright forger. See Khalīfah b. Khayyāt, Ṭabaqāt, 325; al-Dhahabi, Mizdān, III, 78; Ibn Ἐdī, IV, 1483–84.

1415. According to al-Dulābī, I, 141, he was a client of Ibn ‘Abbās. However, the authors of the great biographical works [Ibn Ḥajar, al-Mizdī, Ibn ʿAdī, Ibn ʿAdī, among others] do not mention him.

1416. Or Sūlaymān, sometimes confused with Salamah b. Dīnār; see al-Dulābī, I, 141. He was a client of an Ashjaʿī woman (from a branch of the northern Qays ʿAyān) and died during the caliphate of ʿUmar II. See Ibn Ḥībān, Mashāhīr, 174; Ibn Ḥājar, Tahdhib, IV, 123; Ibn Saʿd, VI, 205.

1417. An Azdī, resident of al-Ṭābiʿah, a ḥāfiz, and an expert on the Qurʾān and religious law who died in the year 93/711–12 (not 73 as recorded in some sources, for he died the same week as Anas b. Mālik). See Khalīfah b. Khayyāt, Ṭabaqāt, 210; Ibn Ḥībān, Mashāhīr, 144; al-Sayrawān, 70.

1418. According to al-Dulābī, II, 5, he was a client of ʿUmar b. ῾Ubaydallāh b. Maʿmar, a Qurashi Medinan notable, officiating as judge in al-Ṭābiʿah for Ḥārūn al-Rashīd; see Ibn Ḥājar, Tahdhib, VII, 424 [s.v. ʿUmar b. ʿUthmān]. Ḥumayd al-Ṭawil’s name was Ḥumayd b. Ṭarkhān; he was a client of Ṭalḥah al-Ṭalḥāt (= Ṭalḥah b. ʿAbdallāh). He died in the year 142/759–60; see Ibn Qutaybah, Maʿārif, 211.
Biographies

[He was] the client of 'Umar b. 'Abd al-'Azîz. [His name was] Fayrûz.

Abû Jamrah, the companion of Ibn 'Abbās. [His name was] 'Imrân b. 'Atā'.

Abû Ja'far al-Bajalî, who transmitted [traditions] to Mu'tamir b. Sulaymân. [His name was] Mûsâ b. al-Musayyib.


Abû al-'Udhafîr, Dâ'ûd b. Dînâr.

[Abû Laylâ].

It was reported on the authority of Ibn al-Muthanna: The name of Abû Laylâ, father of 'Abd al-Rahmân b. Abî Laylâ, was Dâ'ûd.

Abû Ayyûb, who transmitted [traditions] to Qatadah. [His name was] Yahyâ b. Ayyûb.

1419. Abû Hamrah, Naṣr b. 'Imrân, in Ibn Qutaybah, Ma'ârîf, 206. He was a Bâṣrân of the northern tribe Dùbay'ah, a branch of the Rabî'ah; see Ibn Ḥazm, Jamharat, 292-93; he died in the year 124/741-42. See Khalîfah b. Khayyât, Ta'rîkh, 372; Ibn Hibbân, Mashâhir, 151.


1421. Of the northern tribe Fâzarâh. He fought on 'Ali's side in the battle of Nahrawân and later lived in Wâsît. See Khalîfah b. Khayyât, Tabaqât, 325; al-Dûlâbî, I, 130; Ibn Sa'd, VII/2, 60; al-Mizzi, Tahdhib, XXXIII, 162.

1422. In all probability the reference is to Dâ'ûd b. Abî Hind, although this person's kunyah is usually given as Abû Bakr or Abû Muḥammâd. Abû Hind's name was Dînâr b. 'Udhafîr, the latter being quite a rare name. See p. 328, below.

1423. See p. 282, above. It is not clear whether there are two different Abû Laylâs or only one whose name is not certain.

1424. Al-Ṭabarî probably made a mistake here. According to all the sources I examined, the Abû Ayyûb from whom Qatâdah [b. Di'amah] transmitted was Yahyâ b. Mâlik. There seems, however, to be a confusion between Abû Ayyûb al-Marâghî Yahyâ b. Mâlik, associated with Qatâdah [al-Mizzi, Tahdhib, XXXIII, 60-61; Ibn Hibbân, Thiqât, V, 529; al-Dûlâbî, I, 103], and Abû Ayyûb al-Atâkî, also called Yahyâ b. Mâlik by Ibn Ma'in [al-Dûlâbî, I, 103]. The latter is called Yahyâ b. al-Mundhir by al-Ṭabarî, see p. 308, above. Al-Sam'ânî, V, 245, records Abû Ayyûb, Yahyâ b. Mâlik, under al-Marâghî but no Abû Ayyûb under al-Atâkî.
Abū Khabṭah, who transmitted [traditions] to Mālik b. Mīghwāl.1425

[His name was] Ḥākīm al-Ḥadhḍhā’.

Abū Sufyān, the companion of Jābir [b. Ṭabdallāh].1426
[His name was] Ṭalḥah b. Nāfī’.

Abū Sufyān, who transmitted [traditions] to Abū Mu‘āwiyah and Ḥāfṣ b. Ghiyāth.1427
[His name was] Ṭarīf al-Sā’ī.

Abū Ḥayyān al-Asja’ī.1428
His name was Mundhir.

Abū Ḥudhayfah, Salamah b. Ṣuhayb.1429
‘Alī b. al-Aqmar transmitted [traditions] from him.1430

Abū Bīstām, who transmitted [traditions] to al-Fazārī.1431

1425. The manuscript has Ḥāntah; see 2549, n. e. There seems to be no person with the kunyah Abū Khabṭah. The closest I could reach was one of Mālik’s informants named al-Ḥakam [not Ḥākīm] b. ‘Uṭaybah b. al-Nahhās b. Ḥāntab. The last is a rather unusual name and could easily be garbled. Al-Ḥakam b. ‘Uṭaybah, however, was a famous judge, not known as a traditionist, and, in addition, his kunyah is usually given as Abū Muḥammad and not Abū Ḥantab [but many people had more than one kunyah]. He died in the year 115/733-34; see Ibn Ḥajar, Tahdhib, II, 374. For Mālik b. Mīghwāl, a Kūfān traditionist who died in the year 158/774-75, see Ibn Ḥajar, ibid., X, 20-21; Ibn Ḥīb bān, Mashāhīr, 267.

1426. A client of the Quraysh, of the second half of the first/seventh century, resident of Wāṣīt. See Khalīfah b. Khayyāt, Ṭabaqāt, 155; Ibn Ḥīb bān, Mashāhīr, 175; Ibn ‘Adī, IV, 1432; Ibn Ḥajar, Tahdhib, V, 24 [read Nāfī’ for Nafā’].

1427. Abū Sufyān Ṭarīf b. Shihāb of the Tamīm, a Baṣrī traditionist; see Ibn ‘Adī, IV, 1436-38; al-Mizzi, Tahdhib, XIII, 377-80. Abū Mu‘āwiyah mentioned here is Muḥammad b. Khāzim, a Kūfān client of the Tamīmī group, the Banū Sa’d, who died in the year 195/810-11. He was a ḥāfiz but held Murja’ī views; see al-Mizzi, Tahdhib, XXV, 123-33.

1428. A companion of Ṭabdallāh b. Mas‘ūd; see al-Dūlābī, I, 161.


1431. Al-Dūlābī, I, 127; al-Dhhābī, Mizān, III, 296. Al-Fazārī was the ḥāfiz Marwān b. Mu‘āwiyah, a descendant of the leading family of the Fazarah. He lived in al-Kūfah, Mecca, and Damascus and died in the year 194/809-10 (there are other versions). See al-Sam‘ānī, IV, 380; Ibn Manẓūr, Mukhtāṣar, XXIV, 224-26.
[His name was] Yahyā b. ‘Abd al-Rahmān al-Tamīmī.

Abū Maryam, ‘Abd al-Ghaffār b. al-Qāsim.\textsuperscript{1432}

Abū al-Mu‘allā al-‘Aṭṭār.\textsuperscript{1433}

His name was Yahyā b. Maymūn.

[2550] Abū Bakr al-Hudhali, Sulmā b. ‘Abdallāh b. Sulmā.\textsuperscript{1434}

Abū Bakkār, al-Ḥakam b. Farrūkh al-Ghazzāl.\textsuperscript{1435}

Abū al-Tayyāh, Yazīd b. Ḥumayd.\textsuperscript{1436}

Abū Hilāl al-Rāsibi, Muḥammad b. Sulaym.\textsuperscript{1437}

Abū al-Mu‘allā, Zayd b. Murrah.\textsuperscript{1438}

Abū Ḥamzah al-Sukkārī, Muḥammad b. Maymūn.\textsuperscript{1439}

Abū Ishaq al-Ṣa‘iğh, Ibrāhīm b. Maymūn.\textsuperscript{1440}

\begin{enumerate}
  \item \textsuperscript{1432} A Kūfan, of Anṣārī origin. According to Ibn ‘Adī, V, 1964–65, he was an ultra-Shī‘ī and used to invent traditions; Shi‘ī sources mention him as a trustworthy transmitter and author of a book. There is, however, a confusion between him and his brother ‘Abd al-Mu‘min; see al-Quhāpī, IV, 99, 109.
  \item \textsuperscript{1433} A Kūfan of the northern Ḍabbah tribe who died after the year 130/747–48. See Khalīfah b. Khayyāt, Ta‘rikh, 429; idem, Ṭabaqāt, 217; Ibn Abī Ḥātim, IV/2, 188.
  \item \textsuperscript{1434} A Baṣrān who specialized in Qur‘ān interpretation and history (\textit{ayyām} “the history of battle days”). He was a companion of al-Ḥasan (al-Baṣrī? d. 110/728–29). See Ibn ‘Adī, III, 1167–72; al-Dhahābi, \textit{Mīzān}, I, 408.
  \item \textsuperscript{1436} A Baṣrān jurist of the northern Sulaym tribe who died in the year 130/747–48. See Khalīfah b. Khayyāt, Ta‘rikh, 418; idem, Ta‘baqāt, 216; Ibn Hibbān, \textit{Mashāḥīr}, 155; Ibn Quṭaybah, \textit{Ma‘ārif}, 206.
  \item \textsuperscript{1437} A Baṣrān traditionist, a client of the (pseudo-)Qurashi clan the Banū Sāmah or the Banū Ḥayyāh. He died in the year 165/781–82. See Ibn Quṭaybah, \textit{Ma‘ārif}, 223; al-Sam‘ānī, III, 25; Ibn ‘Adī, VI, 2218–21; Ibn Sa‘d, VII/2, 36.
  \item \textsuperscript{1438} Also called Zayd b. Abī Laylā; see al-Dulābī, I, 124.
  \item \textsuperscript{1439} A ḥāfīz, a resident of Marw, who died in the year 167 or 168/784–85. See Khalīfah b. Khayyāt, Ta‘baqāt, 324; Ibn Hibbān, \textit{Mashāḥīr}, 311; al-Sayrawānī, 169.
  \item \textsuperscript{1440} Originally from Isfahān, he later settled in Khurāsān. He was associated with Abū Muslim, but when the latter openly spread ‘Abbasid propaganda Abū Ishaq expressed objections and was therefore executed, in the year 131/748–49. See Ibn Sa‘d, VII/2, 103; al-Mizzī, \textit{Tahdhīb}, II, 223–24; Ibn Hibbān, \textit{Mashāḥīr}, 309.
\end{enumerate}
Abū Sinān al-Rāzī, Sa‘īd b. Sinān.\textsuperscript{1441}

Abū Salām al-Ḥanafī, 'Abd al-Malik b. Salām al-Madā‘īnī.\textsuperscript{1442}

Abū al-Azhar al-Shāmī, Farwah b. al-Mughirah.\textsuperscript{1443}

Abū Ḥamzah, who transmitted [traditions] to al-A‘mash.\textsuperscript{1444}
[His name was] Sa‘d b. ‘Ubādah.

Abū Kathr al-Zubaydī, ‘Abdallāh b. Mālik.\textsuperscript{1445}

Abū Hilāl al-Ṭā‘ī, Yahyā b. Ḥayyān.\textsuperscript{1446}

Abū Khālid al-Wālibi, Hurrūz.\textsuperscript{1447}

Abū Mu‘āwiyah al-Bajali, ‘Ammār al-Duhnī.\textsuperscript{1448}

Abū al-Mu‘tamir, Yazīd b. Ṭahmān.\textsuperscript{1449}

\textsuperscript{1441} Abū Sinān al-Asghar, of the northern Shaybān, a jurist of the second century, originally a Kūfān, who settled in al-Rayy. See Ibn Ḥibbān, Mashāhīr, 260; Ibn Sa‘d, VII/2, 109; al-Mizzī, Tahdhib, X, 492–95.

\textsuperscript{1442} According to al-Mizzī, Tahdhib, XVIII, 415–16, and al-Dhahabi, Mizān, II, 153: ‘Abd al-Malik b. Muslim b. Salām, a Kūfān transmitter of the generation of Sufyān al-Thawrī (d. 161/777–78). Some say he was a Shi‘ī.

\textsuperscript{1443} A Syrian, counted among the Companions. According to Abū Zur‘ah, 695, his name was al-Mughirah b. Farwah. He died before the year 113/731–32. See also Abū Zur‘ah, 327; Ibn Ḥajar, Isābah, IV, 6.

\textsuperscript{1444} A Kūfān of the northern Sulaym tribe who was a Khāriji but renounced the creed later in life. He died during the second quarter of the eighth century. See Ibn Sa‘d, VI, 208; al-Mizzī, Tahdhib, X, 290–91.

\textsuperscript{1445} A Kūfān Successor of the southern tribe Zubayd of whose name there are several versions. He died during the caliphate of ‘Abd al-Malik. See al-Dhahabi, Mizān, III, 377 [Abū Kabīr]; al-Mizzī, Tahdhib, X, 219–20.

\textsuperscript{1446} A transmitter of the first half of the eighth century who originated in Khurāsān and lived in al-Madā‘īn. See al-Dūlābī, II, 154; Ibn ‘Adi, VII, 2704; al-Dhahabi, Mizān, III, 285–86; cf. 309, where he is called Yazīd b. Ḥayyān [read Ḥayyān for Ḥibbān].

\textsuperscript{1447} A slave, or client, of the Banū Asad in al-Kūfah, who died in the year 100/718–19. See Khalīfah b. Khayyāt, Ṭabaqāt, 158; Ibn Ḥibbān, Mashāhīr, 176; Ibn Sa‘d, VI, 88.

\textsuperscript{1448} There are several versions of the name. He was a Kūfān, some say, a Shi‘ī, who died in the year 133/750–51. See Khalīfah b. Khayyāt, Ṭabaqāt, 163; al-Mizzī, Tahdhib, XXXIV, 303; al-Dhahabi, Mizān, III, 382.

\textsuperscript{1449} A Basrī traditionist of the first half of the eighth century who belonged to the Raqāsh, a group from the northern Qays ‘Aylān. See al-Mizzī, Tahdhib, XXXII, 166–67; al-Samā‘īnī, III, 81.
Abū al-Hayyāj, who transmitted [traditions] to 'Āmir b. Sharāḥīl al-Sha'bī and Saʿīd b. Jubayr.\(^{1450}\) [His name was] 'Amr b. Mālik al-Azdī.

Abū Maryam al-Asadi, who transmitted [traditions] to Ash'ath b. Abī al-Sha'ṭhā'.\(^{1451}\) His name was 'Abdallāh b. Ziyād.

Abū Idrīs, who transmitted [traditions] from al-Musayyib b. Najābah.\(^{1452}\) His name was Sawād.

Abū al-Haytham, the reed seller.\(^{1453}\) His name was 'Ammār.

The Kunyahs of the Successors Who Were Known by Their Names, Rather than by Their Kunyahs

'Abd al-Rahmān b. al-Ḥārit b. Hishām.\(^{1454}\) His kunyah was Abū Muḥammad.

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1450. He is not recorded in the lists of informants of al-Sha'bī and Ibn Jubayr. He belonged to the northern Asad, not to the southern Asd as recorded here (the southern Azd are sometimes called Asd, so that an Azdī may be called Asdī, but not the reverse) and was among those entrusted by Saʿīd b. Abī Waqqās (or 'Umar b. al-Khaṭṭāb) with the planning of al-Kūfah. See Yāqūt, Muʿjam al-buldān, IV, 324; al-Mizzi, Tahdhib, VII, 471–72 (his name is given as Ḥayyāh b. al-Ḥuṣayn); al-Baladhuri, Futūḥ (de Goeje), 276; Ibn Ḥazm, Jāmḥarāt, 194; Khalīfah b. Khayyāt, Ṭabaqāt, 141; al-Ṭabarī, Taʾrīkh, I, 2369, 2488, 2491.

1451. Abū Maryam was a Kūfān traditionist and a companion of 'Abbālāh b. Masʿūd; see Ibn Ḥībān, Thiqāt, V, 58. Al-Aswād was the son of Sulaym b. al-Aswād, mentioned above, a Kūfān traditionist who died in the year 125/741–42. See Ibn Ḥībān, Thiqāt, VI, 62; al-Ṣafādī, IX, 275.

1452. A Kūfān of the southern Hamdān confederation of the second half of the seventh century; he was a Shīʿī. His name was Sawwār or Musāwir [b. Muṣʿab?]. See al-Mizzi, Tahdhib, XXXIII, 21; Ibn Ḥībān, Thiqāt, IV, 338; idem, Majrūḥin, I, 356; al-Qūḥāṭī, III, 175.

1453. ʿṢāḥib al-qaṣāb, which can also mean “the sugarcane seller.” A Kūfān transmitter. See al-Dūlābī, II, 156; Ibn Ḥībān, Thiqāt, VII, 660. It is recorded that Ibrāhīm al-Nakhaʾī [d. 96/714] transmitted from him.

1454. A Medinan, one of the notables of the Quraysh, of the Makhzūm clan. He was born in the Prophet's lifetime and died in the year 43/663–64. See Ibn Ḥajar, Isābah, III, 66; Ibn Ḥībān, Mashāḥīr, 109; idem, Thiqāt, III, 253.
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Muḥammad b. Rabī‘ah b. al-Ḥarīth b. ‘Abd al-Muṭṭalib.1455
His kunyah was Abū Ḥamzah after his son Ḥamzah.

His kunyah was Abū Muḥammad, and his nickname was Babbah.

Marwān b. al-Ḥakam.1456
His kunyah was Abū ‘Abd al-Malik.

Muḥammad b. Ṭalḥah b. ‘Ubaydallāh.1457
His kunyah was Abū Sulaymān after his son Sulaymān.

‘Abdallāh b. ‘Utbah b. Mas‘ūd.1458
His kunyah was Abū ‘Abd al-Rahmān.

Muḥammad b. al-Ash‘ath b. Qays.1459
His kunyah was Abū al-Qāsim.


1457. Another version of his kunyah is Abū al-Qāsim; he thus bears both the name and kunyah of the Prophet. He was the son of the close Companion of the Prophet Ṭalḥah b. ‘Ubaydallāh and known for his piety. He was killed in the battle of the Camel on ‘A’īshah’s side. See Ibn Qudāmah, 322–24; Khalīfah b. Khayyāt, Tabaqāt, 233; Ibn Ḥibbān, Mashāhir, 45; Ibn Sa’d, V, 37–39.

1458. Of the Hudhayl, nephew of the Companion ‘Abdallāh b. Mas‘ūd. He acted as the leader of prayer (imām) and a judge in al-Ḳufah and died in the year 73/692–93 or 74/693–94. See Khalīfah b. Khayyāt, Tarikh, 266, 271; idem, Tabaqāt, 141–42; Ibn Ḥibbān, Mashāhir, 166; Waki’, II, 402–4.

'Umārah b. Khuzaymah b. Thābit.\footnote{1460} His kunyah was Abū Muḥammad.

Muḥammad b. Ubayy b. Ka'b.\footnote{1461} His kunyah was Abū Mu'ādh.

Sa'id b. al-Musayyab, Abū Muḥammad.\footnote{1462} Al-Muhallab b. Abī Ṣufrah.\footnote{1463} His kunyah was Abū Sa'id.

Zurarah b. Awfā al-Ḥarashi.\footnote{1464} His kunyah was Abū Ḥājib.

Yazīd b. 'Abdallāh b. al-Shikhkhīr.\footnote{1465} His kunyah was Abū ʿAlā'.

Jariyah b. Qudamah al-Sa'di, of the [Banū] Sa'd of Tamīm.\footnote{1466}

\footnote{1460} Another version of his kunyah is Abū ʿAbdallah. He was a son of the Anṣārī [Awsī] Companion Khuzaymah b. Thābit, and died in Medina in the year 105/723-24. See Khalīfah b. Khayyāt, Ta'rikh, 344; idem, Ṭabaqāt, 248; Ibn Hibbān, Mashāḥīr, 115.


\footnote{1462} A famous, most highly regarded Medinan jurist, ḥāfiẓ, historian, and genealogist of the Qurashi clan the Makhzūm. He was put in prison for refusing to give allegiance to al-Walid and Sulaymān, sons of the caliph 'Abd al-Malik, and died in the year 94/712-13. See F. Sezgin, I, 276; Ibn Sa'd, V, 88-106; Khalīfah b. Khayyāt, Ṭabaqāt, 237-38; idem, Tabagat, 244; Ibn Hibbān, Mashāḥīr, 105; al-Sayrāwān, 96; 'Abd al-Malik Ibn Ḥabīb, 160-61, 170; Abū Zayd, Ṭabaqāt al-nassābīn, 26.

\footnote{1463} Of the southern confederation the Azd. A general and governor of Khurāsān under al-Ḥajjāj, founder of the Muhallabi family and the Azdī power in Khurāsān, father of the rebel Yazīd b. al-Muhallab. He died in the year 83/703. See Hawting, First Dynasty, 66, 73; “al-Muhallab b. Abī Ṣūfra,” EP, VII, 357 (P. Crone); Khalīfah b. Khayyāt, Ṭabaqāt, 201; Ibn Qutaybah, Maʿārif, 175.

\footnote{1464} Of the clan Banū al-Ḥarish, a branch of the northern ʿĀmir b. Ṣa'ṣa'ah. He was a prayer leader (imām) and judge in al-Baṣrah, who died in the year 73/692-93 (there are other versions). See Khalīfah b. Khayyāt, Ta'rikh, 303, 306; idem, Ṭabaqāt, 197; Ibn Hibbān, Mashāḥīr, 153-54; idem, Thiqāt, IV, 266; Waki`, I, 292-97.


\footnote{1466} A Companion, tribal leader, and supporter of ʿĀli, which did not hinder him from visiting Mu'awiyah at his court. He lived in al-Baṣrah. See Khalīfah b. Khayyāt, Ṭabaqāt, 44; Ibn Hibbān, Mashāḥīr, 71; al-Dabī, 35, 41-42; Naṣr b. Muzāḥim, 24-25, 205.
His kunyah was Abū Ayyūb.

Abū al-Ḥasan’s name was Yasār. [Al-Ḥasan’s] kunyah was Abū Saʿīd.


‘Uqbah b. ‘Abd al-Ghāfir.1467
His kunyah was Abū Nahār al-Azdi.

Qatādah b. Diʿāmah al-Sadūsī.
His kunyah was Abū al-Khaṭṭāb.

Thābit al-Bunānī.
His kunyah was Abū Muḥammad and his [full] name Thābit b. Aslam.

Kaʿb b. Māṭiʿ, that is, Kaʿb al-Aḥbār.
His kunyah was Abū Ishāq, and he belonged to Ḥimyar.

‘Aṭāʾ b. Yasār, the client of Maymūnah, the Prophet’s wife.1468
His kunyah was Abū Muḥammad.

Qabīsah b. Dhuʿayb.1469
His kunyah was Abū Ishāq or, according to another version, Abū Saʿīd.

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1467. A Baṣran of the Azd confederation who participated in the revolt of ‘Abd al-Rahmān Ibn al-Ashʿath and was killed in battle. See Khalīfah b. Khayyāṭ, Taʿrīkh, 281, 286; idem, Ṭabaqāt, 205; Ibn Ḥibbān, Mashāḥīr, 149; idem, Thiqāt, V, 224.

1468. A jurist, traditionist, storyteller (qāṣṣ), and judge who lived in Medina and Syria. [It is not certain that he was a judge: The sources sometimes confuse qāḍī, with qāṣṣ, the two words being graphically similar, and he was not recorded by Wakiʿ.] He died in Alexandria in the year 103/721-22 (there are other versions). See Khalīfah b. Khayyāṭ, Taʿrīkh, 354; idem, Ṭabaqāt, 247; Ibn Ḥibbān, Mashāḥīr, 114; ‘Abd al-Malik Ibn Ḥabīb, 174; al-Sayrāwān, 128; Ibn Manẓūr, Mukhtaṣar, XVII, 80–83.

1469. Of the Khuzāʿah; a jurist and traditionist, responsible for the postal [and spying] services [barīd], as well as the seal [khātam], under the caliph ‘Abd al-Malik b. Marwān. He died in the year 86/705 (there are other versions). See Ibn Ḥazm, Jamharat, 236; Khalīfah b. Khayyāṭ, Taʿrīkh, 293, 302; idem, Ṭabaqāt, 309; Ibn Ḥibbān, Mashāḥīr, 106–7; al-Baladhurī, Ansāb, V, 356; Abū Zurʿah, 405, 408; Ibn Manẓūr, Mukhtaṣar, XXI, 63–64.
`Urwah b. al-Zubayr.\textsuperscript{1470}
His *kunyah* was Abū `Abdallāh.

His full brother, al-Mundhir b. al-Zubayr.\textsuperscript{1471}
His *kunyah* was Abū `Uthmān.

Muṣ'ab b. al-Zubayr.\textsuperscript{1472}
His *kunyah* was Abū `Abdallāh.

Muḥammad b. Jubayr b. Muṭ'im.\textsuperscript{1473}
His *kunyah* was Abū Sa'id.

`Abd al-Malik b. Marwān.\textsuperscript{1474}
His *kunyah* was Abū al-Walīd.

\textsuperscript{1470.} Son of the Companion al-Zubayr and brother of `Abdallāh b. al-Zubayr. He was one of the most highly regarded traditionists and jurists. Traditions concerning the Prophet's life were transmitted in his name, and some scholars credit him with a book on the campaigns (*maghazi*) of the Prophet. He lived in Medina and died in the year 93/711-12 [there are other versions]. See Horovitz, I, 542-52; Duri, *Rise of Historical Writing*, 76-95; Landau-Tasseron, "Reconstruction"; al-A'ẓamī, *Maghazi*; Ibn Hibbān, *Mashāhir*, 105.

\textsuperscript{1471.} Counted among the noble and courageous Qurashīs. He was associated with Mu'āwiyah [and his governor Ziyād] but later supported his brother `Abdallāh and was killed during the first Syrian siege of Mecca (64/683). See al-Ṭabarī, *Ta'rīkh*, II, 132, 224, 402-3, 528; Ibn Qudāmah, 266-67; al-Zubayrī, 244-45.

\textsuperscript{1472.} Brother of the previous two, one of the noblemen and horsemen of the Quraysh. He governed Iraq on behalf of his brother `Abdallāh and was killed by the Umayyad caliph `Abd al-Malik in the year 72/691. See "Muṣ'ab b. al-Zubayr," *EP*, VII, 649-50 (C. Pellat); Ibn Hibbān, *Mashāhir*, 111; al-Baladhurī, *Ansāb*, V, 251-65, 278-90, 294-97, 331-51; Ibn Qudāmah, 268-69 and passim.


‘Abd al-‘Azīz b. Marwān.\textsuperscript{1475}
His kunyah was Abū al-‘Aṣbagh.

Iyās b. Salamah b. al-Akwa'.\textsuperscript{1476}
His kunyah was Abū Salamah.

His kunyah was Abū Khadij.

According to al-Wāqidi, his kunyah was Abū Muḥammad, whereas, according to ‘Abdallāh b. Muḥammad b. ‘Umarah, it was Abū Ḥafṣ.

Ḥamzah b. Abī Usayd al-Sā‘īdī.\textsuperscript{1477}
His kunyah was Abū Malik.

Al-Mundhir b. Abī Usayd al-Sā‘īdī.\textsuperscript{1478}
His kunyah was Abū Sa‘īd.


Salmān al-Agharr, Abū ‘Abdallāh.\textsuperscript{1479}

\textsuperscript{1475} Brother of the caliph ‘Abd al-Malik and father of the caliph ‘Umar II. He served his father and ‘Abd al-Malik as governor of Egypt, where he died in the year 82 or 83/702–3. See Khalīfah b. Khayyāt, Ṭabaqāt, 240–41; Ibn Ḥībbān, Mashāhir, 193; al-Baladhuri, Ansāb, V, 183–84; al-Kindi, 44–51.

\textsuperscript{1476} A Medinan Successor, son of the Aslāmī Companion Salamah b. al-Akwa'; he died in the year 119/737. See Khalīfah b. Khayyāt, Ṭabaqāt, 249; Ibn Ḥībbān, Mashāhir, 116; idem, Thiqāt, IV, 35.

\textsuperscript{1477} A Medinan Successor, of the Khazraj. He died during the caliphate of al-Walīd I (86–96/705–15; there are other versions). See Khalīfah b. Khayyāt, Ṭabaqāt, 254; Ibn Ḥībbān, Mashāhir, 125; al-Mizzi, Tahdhib, VII, 311–13.

\textsuperscript{1478} Brother of the just-mentioned Ḥamzah. He is sometimes considered a Companion, having been born in the Prophet’s lifetime. See Khalīfah b. Khayyāt, Ṭabaqāt, 253; Ibn Ḥībbān, Thiqāt, V, 419–20; Ibn Sa‘d, V, 201.

\textsuperscript{1479} A storyteller (qāṣṣ) who lived in Medina in the second half of the seventh century. His origin was in Ḥisfāhān, and he was a client of the northern tribe Juhaynah. See Khalīfah b. Khayyāt, Ṭabaqāt, 265; Ibn Sa‘d, V, 210; Ibn Ḥībbān, Thiqāt, IV, 333.
‘Ikrimah, the client of Ibn ‘Abbās. His kunyah was Abū ‘Abdallāh.

Shu‘bah, the client of ‘Abbās ibn ‘Abbās.1480
His kunyah was Abū ‘Abdallāh.

Miqsam, the client of ‘Abdallāh b. al-Ḥārith b. Nawfal b. al-Ḥārith b. ‘Abbās ibn Ṭalib.1481
He is considered the client of Ibn ‘Abbās because he was close to him. His kunyah was Abū al-Qāsim.

Nabhān, the client of Umm Salamah.1482
His kunyah was Abū Yahyā.

Nā‘im b. Ujayl, the client of Umm Salamah.1483
His kunyah was Abū Qudāmah.

Suwayd b. Ghafalah, Abū Umayyah.

‘Abd al-Raḥmān b. Abī Laylā.1484
His kunyah was Abū ‘Īsā.

Zirr b. Ḥubaysh.1485

1480. Shu‘bah b. Dinār; he lived in Medina and died around the year 100/718–19 (there are other versions). See Khalīfah b. Khayyāt, Ṭabqāt, 280; Ibn Sa‘d, V, 217; al-Mizzi, Tahdhib, XII, 497–500.
1483. An early Egyptian transmitter and, according to Ibn Ḥajar, Tahdhib, X, 360, also a jurist (although faqih may mean “intelligent”), who died in the year 80/699–700. See Ibn Sa‘d, V, 219; Ibn Ḥibbān, Thiqāt, V, 485.
1484. A ḥāfiz, a descendant of the Aws (Ansār), of some standing in al-Kūfah (but see Ibn Qutaybah, Ma‘ārif, 216, where rivals of his son refute the genealogy, and see p. 282, above). He died in the year 83/702–3, participating in the revolt of ‘Abd al-Raḥmān b. Muḥammad b. al-As‘ath. See Khalīfah b. Khayyāt, Ṭabqāt, 150; Ibn Ḥibbān, Mashāhir, 164; al-Baladhuri, Ansāb, IVa, 232; Ibn Ḥazm, Jamāharat, 335; al-Sayrawānī, 110.
1485. A member of the northern tribe Asād, who lived in pre-Islamic times and embraced Islam only after the Prophet’s death; he became a supporter of ‘Ali b. Abī Ṭalib. In addition to transmitting traditions, he was an expert on the Arabic language. He died during the revolt of Ibn al-As‘ath, in the year 82/701–2. See Ibn Ḥajar, Isābah, I, 577; al-Kashshī, I, 241, III, 25; Khalīfah b. Khayyāt, Ṭabqāt, 140; Ibn Ḥibbān, Mashāhir, 161; idem, Thiqāt, IV, 269.
His kunyah was Abū Maryam.

Shurayh, the judge, that is, Shurayh b. al-Ḥārith b. Qays.\textsuperscript{1486}
His kunyah was Abū Umayyah.

Al-Rabī‘ b. Khuthaym, Abū Yazīd.\textsuperscript{1487}

Ṣilah b. Zufar al-‘Abdī, Abū al-‘Alā’.\textsuperscript{1488}

Shabath b. Rib‘ī.
His kunyah was Abū ‘Abbās al-Quddūs.

His kunyah was Abū ‘Umārah.

‘Aṭā‘ b. Abī Rabāh.\textsuperscript{1489}
His kunyah was Abū Muḥammad.

Rajā‘ b. Ḥaywah.\textsuperscript{1490}
His kunyah was Abū Naṣr.

\textsuperscript{1486} A ḥāfiz and judge, counted as one of the Himyar. It was reported that he was appointed judge of al-Kūfah by ‘Umar and held the post for seventy-five years (!) He died in 80/699-700. See Ibn Qutaybah, \textit{Ma‘ārif}, 191-92; Khalīfah b. Khayyāt, \textit{Ṭabaqāt}, 145; Ibn Hibbān, \textit{Mashāhir}, 160; Waki‘, II, 189-398; al-Sayrawān, 101.


\textsuperscript{1488} A Kūfān, of the northern tribe ‘Abs, who died around the year 70/689-90. See Khalīfah b. Khayyāt, \textit{Ṭabaqāt}, 143; Ibn Hibbān, \textit{Mashāhir}, 169.

\textsuperscript{1489} A client of a Qurašī clan. He was black, crippled, blind, and a highly regarded ḥāfiz and jurist. He lived in Mecca, where he died in the year 115/733-34 or 116/734-35. See Khalīfah b. Khayyāt, \textit{Ta‘rikh}, 361; idem, \textit{Ṭabaqāt}, 280; Ibn Hibbān, \textit{Mashāhir}, 133; al-Ja‘dī, 58-59; al-Sayrawān, 127-28.

Maymūn b. Mihrān. 1491
His kunyah was Abū Ayyūb.

Mishrāḥ b. ‘Āhān, Abū Muṣ'ab. 1492

Wahb b. Munabbīh.
His kunyah was Abū ‘Abdallāh.

His brother, Hammām b. Munabbīh. 1493
His kunyah was Abū ‘Utbah.

Ma'qīl b. Munabbīh, their brother. 1494
His kunyah was Abū ‘Uqayl.

His kunyah was Abū Muḥammad after his son Muḥammad.

Al-Ḥasan b. Muḥammad b. al-Ḥanafiyyah. 1495
His kunyah was Abū Muḥammad.


1494. The least known of the Banū Munabbīh, usually mentioned only as “brother of Wahb and Hammām.” See Khalīfah b. Khayyāt, *Tabaqāt*, 287; Ibn Sa‘d, V, 396; al-Ja‘dī, 57. See also note 986, above.

1495. In spite of his ancestry, he was not a Shi‘ī, and perhaps this is why Sunni sources state that he was superior to his brother Abū Ḥāshim [leader of the Hāshimiyyah movement]. He is said to have been the first to discuss Murji‘ī views and to put them in writing. He lived in Medina and died in the year 99 or 100/718–19. See F. Sezgin, I, 594–95; Ibn Hibbān, *Thiqāt*, IV, 122; Ibn Sa‘d, V, 241; al-Dhahabi, *Siyar*, IV, 130; al-Shahrastānī, 106.
Nāfi', the client of ['Abdallāh] Ibn 'Umar.\textsuperscript{1496} His kunyah was Abū 'Abdallāh.

Al-Ḍāḥḥāk b. Muzāḥim.\textsuperscript{1497} His kunyah was Abū al-Qāsim.

Nawf al-Bikālī, Nawf b. Faḍālah. His kunyah was Abū Yazīd or Abū al-Rashīd.

Sa'īd b. Abī 'Arubah.\textsuperscript{1498} His kunyah was Abū al-Naḍr, and the name of Abū 'Arubah was Mihrān.

Ismā‘īl b. Ibrāhim, Ibn 'Ulayyah.\textsuperscript{1499} His kunyah was Abū Bishr.

Al-Mu’tamir b. Sulaymān al-Taymi.\textsuperscript{1500} His kunyah was Abū Muḥammad.


\textsuperscript{1497} A member of the northern tribe Hilāl who is variously said to have lived in Khūrasān, al-Kūfah, and other places. He was an expert on the Qur’ān and a teacher and died in the year 105/723–24 (there are other versions). See F. Sezgin, I, 29–30; Ibn al-Nadim, I, 75, II, 977; Khalifah b. Khayyāt, \textit{Ṭabaqāt}, 311; Ibn Hibbān, \textit{Mashāhīr}, 308; Ibn Qutaybah, \textit{Ma‘ārif}, 201–2. Ibn al-Jazari, I, 337; al-Sayrawān, 239; Nuwayhid, I, 237.

\textsuperscript{1498} A client of the northern Banū Yashkur, a branch of Bakr b. Wā’il; see Ibn Ḥazm, \textit{Jamharat}, 308. He was a Baṣrān jurist and a Qadari and died in the year 156/772–73 (there are other versions). See Khalifah b. Khayyāt, \textit{Ta’rikh}, 457; idem, \textit{Ṭabaqāt}, 220; Ibn Hibbān, \textit{Mashāhīr}, 149; al-Sayrawān, 96; Ibn Qutaybah, \textit{Ma‘ārif}, 222.

\textsuperscript{1499} A Baghdādī, client of the northern tribe Banū Asad. He was appointed over the court of grievances (māzāлим) in Baghdad, and died in the year 194/809–10. See Khalifah b. Khayyāt, \textit{Ta’rikh}, 503; idem, \textit{Ṭabaqāt}, 224, 328; Ibn Hibbān, \textit{Mashāhīr}, 255; Ibn Qutaybah, \textit{Ma‘ārif}, 221.

\textsuperscript{1500} Son of the Baṣrān traditionist and historian and client of the Sulaym (or Murraḥ) Sulaymān b. Tārkhan (or Tāhmān); but this version is due perhaps to a confusion between him and another Abū al-Mu’tamir, Yazīd b. Tāhmān, see p. 313, above). See Khalifah b. Khayyāt, \textit{Ta’rikh}, 493; idem, \textit{Ṭabaqāt}, 224–25; Ibn Hibbān, \textit{Mashāhīr}, 253; Ibn Qutaybah, \textit{Ma‘ārif}, 209; al-Sayrawān, 175; Ibn Sa‘d, \textit{VII/2, 45}. 
Biographies

Muʿādh b. Muʿādh.\(^{1501}\)
His *kunyah* was Abū al-Muthannā.

Hawdhah b. Khalīfah.\(^{1502}\)
His *kunyah* was Abū al-Ashhab.

`Abbād b. Ṣuhayb al-Kulaybī.\(^{1503}\)
His *kunyah* was Abū Bakr.

Musaddad b. Musarhad.\(^{1504}\)
His *kunyah* was Abū al-Ḥasan.

`Amr b. Murrah, Abū `Abdallāh.\(^{1505}\)

`Amr b. Dīnār, Abū Muḥammad al-Aṭhram, the client of Bādhām, or Bādhān, Khusraw’s governor of the Yemen.\(^{1506}\)

Sulaymān b. Arqam, Abū Muʿādh.\(^{1507}\)

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\(^{1505}\) A Kūfīan jurist of the southern tribe Murād who died in the year 118/736; see Ibn al-Kalbī, *Nasab maʿadd*, 333.

\(^{1506}\) There are several persons by the name `Amr b. Dīnār. The one meant here was a jurist and *muftī* in Mecca who died in the year 126/743–44. See Khalīfah b. Khayyat, *Ṭabaqāt*, 281; Ibn Ḥībān, *Mashāhir*, 137; al-Rāzī, 582; Ibn Saʾd, V, 353–54; al-Jaḥiš, 59–60; Bādhām or Bādhān, who had been governor of the Yemen for Khusraw and later for the Prophet, was killed during the latter’s lifetime; see Ibn Ḥajar, *Iṣābah*, I, 170.

\(^{1507}\) A Basran of Anṣārī origin, apparently of the first half of the eighth century; see Ibn `Adi, III, 1100–5. Al-Dhahabi, *Mizān*, I, 409, records an odd piece of information: “He was a client of the Qurayzhah and al-Naḍīr”; both were Jewish Medinan tribes, the former exterminated, the latter exiled from Medina by the Prophet more than a century before Sulaymān’s time. Perhaps the reference is to former ties of his family with the Jews in Medina.
Yazīd b. Abī Ziyād.\footnote{1508} His kunyah was Abū ‘Abdallāh.

Abū Isḥāq al-Sabī‘ī.
According to Yāḥyā [b. Ma‘īn], his name was ‘Amr, and his father [was] Abū ‘Amr.

Al-Ma‘rur b. Suwayd, Abū Umayyah.\footnote{1509}

Qays b. Abī Ḥāzim, Abū ‘Abdallāh.\footnote{1510}

Sayyār b. Abī Sayyār, who transmitted [traditions] from Qays b. Abī Ḥāzim.\footnote{1511}
His kunyah was Abū Ḥamzah.

‘Ubaydallāh b. al-Akhnas.\footnote{1512}
His kunyah was Abū Mālik.

Ḥabīb b. Abī Thabit.\footnote{1513}
His kunyah was Abū Yaḥyā.

Yazīd b. Kaysān, Abū Munīr.\footnote{1514}

\footnote{1508} A client of the Hāshimi ‘Abdallāh b. al-Ḥārith who lived in al-Kūfah and died in the year 136/753-54. According to al-Dhahabi, Siyār, VI, 129-33, he was a Shi‘ī. See also idem, Mizān, III, 310-11; Khalīfah b. Khayyāt, Ta‘rīkh, 441; Ibn Sa‘d, VI, 237; al-Sayrawān, 189.

\footnote{1509} A Kūfān Successor, of the northern Asad tribe. He is said to have been associated with ‘Umar b. al-Khaṭṭāb. See Khalīfah b. Khayyāt, Ta‘rīkh, 287; idem, Ṭabaqāt, 152; Ibn Hibbān, Mashāhīr, 175; Ibn Sa‘d, VI, 80-81.

\footnote{1510} A famous Successor and a member of the Bajilah tribe who lived in al-Kūfah and died in the year 94/712-13 [there are other versions]. See Khalīfah b. Khayyāt, Ta‘rīkh, 321; idem, Ṭabaqāt, 151-52; Ibn Hibbān, Mashāhīr, 164.

\footnote{1511} A Kūfān transmitter. He is often confused with another person by the same name whose kunyah was Abū al-Ḥakam. See Ibn Hibbān, Thiqāt, VI, 421; al-Mizzi, Tahdhib, XII, 315-17.

\footnote{1512} A client of the Aẓd [there are other versions], a Kūfān of the mid-eighth century. See Ibn Hibbān, Thiqāt, VII, 147; Ibn Abī Ḥātim, II, 2, 307.

\footnote{1513} A client of the Banū Asad in al-Kūfah who died in the year 119/737. See Khalīfah b. Khayyāt, Ta‘rīkh, 364; idem, Ṭabaqāt, 159; Ibn Hibbān, Mashāhīr, 174.

\footnote{1514} Read Munayn for Munīr. An alternative kunyah: Abū Ismā‘īl. His tribal affiliation is given as Yashkuri or Aslami, and he was a Kūfān. See Ibn Hibbān, Thiqāt, VII, 628; cf. 627; there is probably a confusion between two persons here. See also Ibn ‘Adī, VII, 2736-37; al-Mizzi, Tahdhib, XXXII, 230-32.
Biographies

Jabalah b. Suḥaym, Abū Suwayrah.1515
Ismā’il b. Abī Khalid, Abū ‘Abdallāh.1516
Yazid al-Faqīr, Abū ‘Uthmān.1517
Al-Walid b. Muslim.1518
Khālid al-Ḥadhīhā transmitted [traditions] from him. [His kunyah was] Abū Bishr.

Dā‘ūd b. Abī Hind, Abū Bakr.1519
Ja‘far b. Maymūn, Abū al-‘Awwām.1520
‘Āṣim al-Jalīdārī, Abū al-Mujashshīr.1521
Iyās b. Mu‘āwiyah, Abū Wāthilah.1522

1515. A client of the Shaybān, a branch of the Bakr b. Wā’il. He lived in Iraq and died during the caliphate of Hīshām. See Khalīfah b. Khayyāṭ, Ta’rikh, 386; idem, Tabaqāt, 161; Ibn Ḥibbān, Mashāḥīr, 170.

1516. An important traditionist, a client of the Bajilah, who died in al-Kūfah in the year 145/762-63. Khalīfah b. Khayyāṭ, Ta’rikh, 450; idem, Tabaqāt, 167; Ibn Ḥibbān, Mashāḥīr, 178; Ibn Qutaybah, Ma‘ārif, 211; al-Ṣafādī, IX, 115.


1518. A Baṣrān Successor of the Tamīmī clan the Banū al-‘Anbār, of the first half of the eighth century. He must not be confused with the much more famous person of the same name, whose kunyah was Abū al-‘Abbās [see Muṣṭafā, I, 129]. See Ibn Ḥibbān, Thiqāt, VII, 554; al-Dḥahabī, Mizān, III, 276.

1519. A client of the northern Qushayr; see Ibn Ḥazm, Jamharat, 289. He was of Khurāsānī origin, a hāfiz, Qur’ān reader and commentator, and a muftī. He lived in Sārah and al-Baṣrah and died in the year 138/755-56 [there are other versions]. See Ibn Sa‘d, VII/2, 20; Ibn Ḥajar, Tahdhib, III, 177; Khalīfah b. Khayyāṭ, Ta’rikh, 445; idem, Tabaqāt, 218; Ibn Ḥibbān, Mashāḥīr, 238; Ibn al-Nadīm, I, 75, II, 979; Ibn Qutaybah, Ma‘ārif, 211; al-Sayrawānī, 86, 229; Nuwayhid, I, 181-82.


1521. ‘Āṣim b. ʻAjjāj or b. Abī al-Šabāḥ [there are other versions of the name]; a Baṣrān Qur’ān reader who died in the year 129/746-47. See Khalīfah b. Khayyāṭ, Ta’rikh, 411; idem, Tabaqāt, 214; Ibn Ḥibbān, Mashāḥīr, 152; al-Dḥahabī, Mizān, II, 4; Ibn al-Jazārī, I, 349.

1522. Of the northern Muzayyānah tribe; see Ibn Ḥazm, Jamharat, 203. He was judge of al-Baṣrah for ‘Umar II and died after the year 120/738. See Khalīfah b. Khayyāṭ, Ta’rikh, 330-31; idem, Tabaqāt, 212; Ibn Ḥibbān, Mashāḥīr, 241; Wākī, I, 312-74.
Abū al-Qamūs, Zayd b. 'Alī. 1523

'Amr b. Shu'ayb. 1524
His kunyah was Abū Ibrahim.

‘Aṭā’ b. al-Sā‘ib. 1525
His kunyah was Abū Zayd.

Hārūn b. ‘Antarah, Abū ‘Amr. 1526

Mis'ar [b. Kidām], Abū Salamah.

Al-Aswad b. Qays, Abū Qays. 1527

Ḥāfṣ b. Ghiyāth, Abū 'Umar. 1528

‘Imrān b. ‘Uyaynah, Abū Muḥammad. 1529

Al-Nadr b. Abī Maryam, Abū Labīd. 1530

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1523. There are various versions of his tribal affiliation ('Abd al-Qays, Jarm, or Kindah). He was a Successor and must not be confused with the fifth Shi‘ī imām. See Ibn Hibbān, Ṭiqāṭ, IV, 249; al-Mizzī, Taḥdhib, X, 100-1.

1524. A descendant of the Qurashi Companion and statesman 'Amr b. al-'Āṣ, who died in the year 118/736 in al-Ta‘īf. See Khalifah b. Khayyāt, Ta‘rīkh, 363; idem, Taḥaqāt, 286; al-Zubayrī, 411.

1525. His kunyah is variously given as Abū Zayd, Abū Yazid, and Abū al-Sā‘ib. Some call him a Kūfī, whereas according to others he originated in Medina and lived in Marw. He was a client of the northern tribe Thaqīf, a ḥāfīz, and a Qur'ān reader and died in the year 136/753-54. See Ibn Hibbān, Ṭiqāṭ, VII, 251-52; al-Dhahabī, Siyār, VI, 110-14; Ibn al-Jazari, I, 513; al-Sayrawān, 128; Khalīfah b. Khayyāt, Taḥaqāt, 164; Nuwayḥiddī, I, 346.

1526. Or Abū 'Abd al-Rahmān or Abū Wākī. He was a Kūfī traditionist, accused of lying and inventing traditions. See al-Mizzī, Taḥdhib, XXX, 100-2; al-Dhahabī, Mizān, III, 247.


1528. Of the Nakha' tribe. A ḥāfīz and judge in al-Kūfah and Baghdad who died in the year 194/809-10 (there are other versions). See Khalīfah b. Khayyāt, Ta‘rīkh, 501; idem, Taḥaqāt, 170; Ibn Hibbān, Mashāhir, 272; al-Sayrawān, 80; Ibn Qutaybah, Ma‘ārif, 222-23; Wākī, III, 184-88.

1529. A Kūfī of the middle or late eighth century, brother of the famous traditionist Sufyān b. 'Uyaynah, of the northern Hilāl tribe. See Ibn Hibbān, Ṭiqāṭ, VII, 240; Ibn Ḥajar, Taḥdhib, VIII, 120-21; al-Dhahabī, Mizān, II, 278 (read 'Uyaynah for 'Ayyah).

1530. Read Linah for Labīd. He apparently lived in the first half of the eighth century; see Ibn Abī Hātim, IV/1, 476.
[He was] a Kūfān, and the name of his father, Abū Maryam, was Ṭahmān.

ʿUbayd b. Nuḍaylah, Abū Muʿawiyah.1531

Daʿūd b. Abī Hind.
His kunyah was Abū Bakr, and the name of his father, Abū Hind, was Dīnār.

ʿĀṣim b. Sulaymān al-Ahwal.1532
His kunyah was Abū ʿAbd al-Rahmān, and he was a client of the Banū Tamīm.

Al-Nahhās b. Qahm.1533
His kunyah was Abū al-Khaṭṭāb.

[2557] Haywah b. Shurayh.1534
His kunyah was Abū Yazīd al-Tujībī.

Thawr b. Yazīd.1535
His kunyah was Abū Khālid.


1532. A client of the Tamīm, a ḥāfiz, who was overseer of measures and scales (muḥtāsib) in al-Kūfah for the caliph al-Manṣūr, then a judge in al-Madāʿin. He died in the year 141 or 142/759-60. See Khalīfah b. Khayyāt, Ṭabaqāt, 218, 325; Ibn Hibbān, Mashāḥīr, 57; Wākīʾ, III, 132; al-Sayrawānī, 105; Ibn Qutaybah, Maʿārif, 222.


1534. An Egyptian ḥāfiz, of the Kindī group Tujīb (called after the ancestress), see Ibn Hazm, Jamhūrat, 429-30. He died in the year 158/774-75 [there are other versions]. See Khalīfah b. Khayyāt, Ṭabaqāt, 296; Ibn Hibbān, Mashāḥīr, 298; al-Sayrawānī, 82. His kunyah is given in all these sources as Abū Zurʿah.

1535. A Ḥimyārī (Kālāʾi) who lived in Ḥimṣ. He was considered trustworthy by some, but others accused him of being a Qadārī, and there is a report that he was driven out of Ḥimṣ. He died in Jerusalem in the year 153/770. See Abū Zurʿah, 359-60, 398, 712-13; Khalīfah b. Khayyāt, Ṭabaqāt, 315; Ibn Qutaybah, Maʿārif, 220-21. He must not be confused with Thawr b. Zayd, see al-Ṭabarī, Taʾrīkh, I, 1329, n. d.
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Al-Layth b. Sa'd.\(^{1536}\)
His *kunyah* was Abū al-Ḥārith.

Rishdin b. Sa'd.\(^{1537}\)
His *kunyah* was Abū al-Ḥājīj.

‘Īsā b. Yūnus b. Abī Ishāq al-Sabī‘i.\(^{1538}\)
His *kunyah* was Abū ‘Amr.

Muḥammad b. Yūsuf al-Firyābī.\(^{1539}\)
His *kunyah* was Abū ‘Abdallāh.

Ādam b. Abī Iyās.\(^{1540}\)
His *kunyah* was Abū al-Ḥasan.

‘Abd al-Majid b. ‘Abd al-‘Azīz b. Abī Rawwād.\(^{1541}\)
His *kunyah* was Abū ‘Abd al-Ḥāmid.

Sufyān b. ‘Uyaynah.
His *kunyah* was Abū Muḥammad.

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\(^{1540}\) A client of the Ṭamīm who originated in Khurāsān then settled in Baghdād, later in Palestine, and died in the year 220/835. See Ibn Ḥibbān, *Thiqāt*, VIII, 134; Ibn Sa‘d, VII/2, 186.

Al-Fudayl b. 'Iyâd.\[1542\]
His kunyah was Abû 'Alî.

'Abdallâh b. Ja'far b. 'Abd al-Rahmân b. al-Miswar b. Makhramah.\[1543\]
His kunyah was Abû Ja'far.

Hûsâyyn b. Zayd b. 'Alî b. Hûsayn b. 'Alî b. Abî 'Ṭâlîb.\[1544\]
His kunyah was Abû 'Abdallâh.

Hîlîl b. Khabbâb.\[1545\]
His kunyah was Abû al-'Alâ’.

Al-Ḥâsân b. Qutaybah, Abû 'Alî.\[1546\]

\[2558\]
'Abbâd b. 'Abbâd al-Muhallabi.\[1547\]
His kunyah was Abû Mu‘âwiyah.

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1542. Of the Tamîmî clan Yarbû’, an ascetic and hâfiz. He originated in Samarrâqand and lived in al-Kûfah and later in Mecca, where he died in the year 187/803. His tomb became a place of pilgrimage. See Khalîfah b. Khayyât, Ta’rikh, 493; idem, Tabaqât, 284; Ibn Hibbân, Mashâhîr, 235; Ibn Sa’îd, V, 366; Abû Nu’aym, VIII, 84–140; al-Ṣayrawânî, 139–40.

1543. A descendant of the Qurashi Companion al-Miswar. He was a jurist, muftî, and expert on the campaigns of Muhammad (muḥâzîb). Al-Wâqîdî obtained information from him; see al-Wâqîdî, 1. He lived in Medina, participated in the revolt of Muhammad al-Nâfs al-Zakiyyah in the year 145/762, and died in the year 170/786–87. See Khalîfah b. Khayyât, Tabaqât, 275; al-Dhahabî, Mizân, II, 28; idem, Siyar, VII, 328–30.

1544. Son of the fifth Shi‘î imâm (according to the Zaydiyyah), who lived in Medina and apparently later in al-Kûfah. He participated in the revolt of Muhammad al-Nâfs al-Zakiyyah but, it seems, was reconciled with the ‘Abbasids, judging by the fact that his daughter was married to the caliph al-Mahdî (d. 169/785). See van Arendonck, 61 n. 4; al-Ṭabarî, Ta’rikh, III, 258; al-Amîn, XXVI, 81–91; al-Ṣafâdî, XII, 367.

1545. A client of Zayd b. Ṣûhân, who was a Companion of the Prophet from the ‘Abd al-Qays tribe. Hilâl was a Kûfân or Bašrân but settled in al-Madâ’in, where he died in the year 144/761–62. See Khalîfah b. Khayyât, Tabaqât, 325; al-Dhahabî, Mizân, III, 259–60; Ibn ‘Adî, VII, 2580–81.


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Faraj b. Faḍālah.1548
His *kunyah* was Abū Faḍālah.

Ismā‘īl b. Ja‘far b. Abī Kathīr al-Madānī.1549
His *kunyah* was Abū Ibrāhīm.

Muḥammad b. al-Ḥasan, the companion of Abū Ḥanīfah.
His *kunyah* was Abū ‘Abdallāh.

‘Alī b. al-Ja‘d.1550
His *kunyah* was Abū al-Ḥasan.

Surayj b. al-Nu‘mān, the pearl trader.1551
His *kunyah* was Abū al-Ḥusayn.

Bishr b. al-Ḥārith al-‘Abīd (the ascetic).1552
His *kunyah* was Abū Naṣr.

Al-Haytham b. Kharijah.1553
His *kunyah* was Abu Alhmad.

Yaḥyā b. Yūsuf al-Zimmī.1554

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1553. He originated in Khurāsān, then lived in Baghdād and in Syria, and died in the year 227/841–42. See Ibn Sa‘d, VII, 83; al-Khaṭīb al-Baghdādī, XIV, 58–59.

His *kunyah* was Abū Zakariyā'.

Khalaf b. Hīshām.\(^{1555}\)
His *kunyah* was Abū Muḥammad.

Sulaymān b. Mihrān al-A'mash.
His *kunyah* was Abū Muḥammad.

Ismā'īl b. Abī Khālid.
His *kunyah* was Abū 'Abdallāh.

Mujālid b. Sa'id.\(^{1556}\)
His *kunyah* was Abū 'Uthmān.

Layth b. Abī Sulaym.\(^{1557}\)
His *kunyah* was Abū Bakr.

The Kunyahs of People of Subsequent Generations
Who Were Known by Their Names, Rather than by Their Kunyahs

'Umar b. 'Abd al-'Azīz b. Marwān b. al-Ḥakam.\(^{1558}\)
His *kunyah* was Abū Ḥafṣ.

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\(^{1555}\). A transmitter and one of the ten most famous Qur'ān readers. He lived in Baghdad and died in the year 229/843-44, reportedly while in hiding from the Jahmī sect. See Ibn Sa'd, VII/2, 87; Ibn al-Jazari, I, 272-74; Ibn Qutaybah, *Ma'ārif*, 231; al-Sayrawānī, 228 (read Hīshām for Hashim).

\(^{1556}\). A transmitter of traditions, historical reports, and genealogies who died in the year 143 or 144/761-62. See Khalīfah b. Khayyat, *Ta'rikh*, 447; idem, *Tabaqāt*, 166; Ibn Sa'd, VI, 243; Abū Zayd, 31.


Hamzah b. 'Abdallāh b. al-Zubayr.\footnote{Renowned for his generosity but also for his weakness and stupidity. His father, the rival caliph 'Abdallāh b. al-Zubayr, appointed him governor of al-Basrah but dismissed him after a short while. See al-Zubayri, 240; Muḥammad Ibn Ḥabīb, Munammaq, 381; al-Baladhurī, Ansāb, V, 256–58 and passim; Ibn Ḥibbān, Mashāḥīr, 119.}

His kunyah was Abū 'Umārah after his son 'Umārah.

'Āmir b. 'Abdallāh b. al-Zubayr.\footnote{Another son of 'Abdallāh b. al-Zubayr, known for his piety, generosity, and knowledge of tradition and religious law, who lived in Medina and died in the year 121/739. See Ibn Ḥibbān, Mashāḥīr, 110; Ibn Qudāmah, 260; Khalīfah b. Khayyāt, Ta’rikh, 368; idem, Tabaqāt, 258.}

His kunyah was Abū al-Ḥārith.

Muḥammad b. Ka'b al-Qurāzī.

His kunyah was Abū Ḥamzah.

Ya‘qūb b. Abī Salamah, the client of the family of al-Munkadir, of the [Qurashi clan] Taym b. Murrah.\footnote{A famous jurist who lived in Baghdad and died in the year 164/780–81; the caliph al-Mahdī himself said the ritual prayer over his bier. See Khalīfah b. Khayyāt, Tabaqāt, 268; Ibn Ḥibbān, Mashāḥīr, 130; Ibn Qutaybah, Ma‘ārif, 203.}

His kunyah was Abū Yūsuf. He is the [one called] al-Mājishūn, and his brother and offspring were thus called after him. The name of his father, Abū Salamah, was Dīnār.

Muḥammad b. Muslim b. 'Ubaydallāh b. 'Abdallāh b. Shihāb.\footnote{That is, al-Zuhri.}

His kunyah was Abū Bakr.

His brother 'Abdallāh b. Muslim.\footnote{He lived in Medina and died before the year 124/741–42. See Khalīfah b. Khayyāt, Tabaqāt, 261; Ibn Ḥibbān, Thiqāt, V, 59–60; al-Mizzī, Tahdhib, XVI, 129–30.}

His kunyah was Abū Muḥammad.

Muḥammad b. al-Munkadir.

His kunyah was Abū 'Abdallāh.

\footnotetext[1]{Renowned for his generosity but also for his weakness and stupidity. His father, the rival caliph 'Abdallāh b. al-Zubayr, appointed him governor of al-Basrah but dismissed him after a short while. See al-Zubayri, 240; Muḥammad Ibn Ḥabīb, Munammaq, 381; al-Baladhurī, Ansāb, V, 256–58 and passim; Ibn Ḥibbān, Mashāḥīr, 119.}

\footnotetext[2]{Another son of 'Abdallāh b. al-Zubayr, known for his piety, generosity, and knowledge of tradition and religious law, who lived in Medina and died in the year 121/739. See Ibn Ḥibbān, Mashāḥīr, 110; Ibn Qudāmah, 260; Khalīfah b. Khayyāt, Ta’rikh, 368; idem, Tabaqāt, 258.}

\footnotetext[3]{A famous jurist who lived in Baghdad and died in the year 164/780–81; the caliph al-Mahdī himself said the ritual prayer over his bier. See Khalīfah b. Khayyāt, Tabaqāt, 268; Ibn Ḥibbān, Mashāḥīr, 130; Ibn Qutaybah, Ma‘ārif, 203.}

\footnotetext[4]{That is, al-Zuhri.}

\footnotetext[5]{He lived in Medina and died before the year 124/741–42. See Khalīfah b. Khayyāt, Tabaqāt, 261; Ibn Ḥibbān, Thiqāt, V, 59–60; al-Mizzī, Tahdhib, XVI, 129–30.}
Ismā'īl b. 'Amr b. Sa'īd b. al-'Āṣ.\textsuperscript{1564}  
His kunyah was Abū Muḥammad.

'Abdallāh b. 'Urwah b. al-Zubayr b. al-'Awwām.\textsuperscript{1565}  
His kunyah was Abū Bakr.

Yaḥyā b. 'Urwah b. al-Zubayr.\textsuperscript{1566}  
His kunyah was Abū 'Urwah.

Hishām b. 'Urwah b. al-Zubayr.\textsuperscript{1567}  
His kunyah was Abū al-Mundhir.

His kunyah was Abū Muḥammad.

'Abdallāh b. Muḥammad b. 'Aqīl b. Abī Ṭālib.\textsuperscript{1568}  
His kunyah was Abū Muḥammad.

'Abayah b. Rifa‘ah b. Rāfī‘ b. Khadij.\textsuperscript{1569}  
His kunyah was Abū Rifa‘ah.

\textsuperscript{1564} Of the Umayyad family, son of 'Amr b. Sa'īd al-Ashdaq, who rebelled against and was killed by the caliph 'Abd al-Malik; see al-Ṭabari, Ta'rikh, II, 783-89. Ismā‘īl participated in that event, then lived in Medina, shunning politics, and died at the beginning of the ‘Abbāsīd caliphate. See Ibn Qudāmah, 196-97; Ibn Manẓūr, Mukhtaṣar, IV, 373-74.

\textsuperscript{1565} A grandson of the close Companion of the Prophet al-Zubayr b. al-'Awwām. 'Abdallāh lived in Medina and died toward the end of the Umayyad caliphate. He was reputed for feeding the poor during years of drought. See Khalīfah b. Khayyāt, Tabaqāt, 267; Ibn Qudāmah, 264-65; al-Mizzī, Tahdhib, XV, 294-95.

\textsuperscript{1566} Brother of the aforementioned 'Abdallāh and one of the most distinguished among 'Urwah's sons. See Khalīfah b. Khayyāt, Tabaqāt, 267; Ibn Qudāmah, 265; Ibn Hibbān, Thiqāt, VII, 593; al-Mizzī, Tahdhib, XXXI, 466-71.

\textsuperscript{1567} Brother of the aforementioned Yahyā and 'Abdallāh, a jurist and hāfiz, one of the leading religious figures in Medina. He moved to Baghdad, where he died in the year 146/763-64; the caliph al-Manṣūr himself said the ritual prayer over his bier. See F. Sezgin, I, 88-89; Ibn al-Nadīm, II, 1005; Ibn Qudāmah, 265; Khalīfah b. Khayyāt, Ta’rīkh, 365, 451; idem, Tabaqāt, 267; Ibn Hibbān, Mashāhīr, 130-31; al-Sayrawānī, 182.

\textsuperscript{1568} A member of the Ḥashimi family, he lived in Medina and died after the year 140/757-58, or before 145/762. See Khalīfah b. Khayyāt, Tabaqāt, 258; al-Dhahabī, Mizān, II, 68; Ibn 'Adī, IV, 1466-68.

Bukayr b. 'Abdallāh b. al-Ashajj, the client of al-Miswar b. Makhramah.

His kunyah was Abū 'Abdallāh.

His brother Ya'qūb b. 'Abdallāh b. al-Ashajj.\footnote{1570}

His kunyah was Abū Yūsuf.

Wahb b. Kaysān.

His kunyah was Abū Nu‘aym; he was the client of 'Abdallāh b. al-Zubayr.

Zayd b. Aslam.\footnote{1571}

His kunyah was Abū Usāmah.

His brother Khālid b. Aslam.\footnote{1572}

His kunyah was Abū Thawr.

Dā‘ūd b. al-Ḥuṣayn, the client of 'Amr b. 'Uthmān b. 'Affān.\footnote{1573}

His kunyah was Abū Sulaymān.

Rabi‘ah b. Abī 'Abd al-Raḥmān.

The name of his father, Abū 'Abd al-Raḥmān, was Farrūkh. The kunyah of Rabi‘ah was Abū 'Uthmān.

Ṣafwān b. Sulaymān.

His kunyah was Abū 'Abdallāh.

\footnote{1570}{A client of the Qurashī clan Makhzūm (or of the Ashja‘), who lived in Medina and Egypt and died in a maritime raid in the year 122/740. Al-Dhahabi, Siyar, VIII, 174, says he was a jurist. See Ibn Hibbān, Mashāhīr, 298; idem, Thiqāt, VII, 641; Ibn Ḥajar, Tahdhib, XI, 342.}

\footnote{1571}{A client of the family of 'Umar b. al-Khaṭṭāb, a Qur'ān reader, and interpreter, said to have used his personal judgment [ra‘y] in his interpretations. He died in the year 136/753-54. He must not be confused with the Companion of the Prophet of the same name. See Ibn Hibbān, Mashāhīr, 130; al-Dhahabi, Mizān, I, 361; Ibn al-Jazari, I, 296; al-Sayrawān, 232.}

\footnote{1572}{Also a client of the family of 'Umar b. al-Khaṭṭāb who lived in Medina and transmitted to Ibn Shihāb al-Zuhri (d. 124/741-42), among others. See Ibn Hibbān, Thiqāt, IV, 198; al-Mizzi, Tahdhib, VIII, 28-29.}

\footnote{1573}{A jurist who lived in Medina and died in the year 135/752-53. He was suspected of holding Khārijī or Qadārī views. See Khalifah b. Khayyāt, Ta‘rikh, 437; idem, Tabaqāt, 259; Ibn Hibbān, Mashāhīr, 215; al-Dhahabi, Mizān, I, 317; idem, Siyar, VI, 106.}
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Şāliḥ b. Kaysān.\textsuperscript{1574}  
His kunyah was Abū Muḥammad.

Muḥammad b. Abī Ḥarmalah.\textsuperscript{1575}  
His kunyah was Abū ‘Abdallāḥ, he was a client of the Banū Ṭālim b. Lu’ayy.

Yaḥyā b. Sa‘īd al-Anṣārī.\textsuperscript{1576}  
His kunyah was Abū Yazīd.

Mūsā b. ‘Uqbah.\textsuperscript{1577}  
His kunyah was Abū Muḥammad.

Asīd b. Abī Asīd, the client of Abū Qatādah al-Anṣārī.\textsuperscript{1578}  
His kunyah was Abū Ibrāhīm.

Şāliḥ b. Muḥammad b. Zā‘īdah al-Laythi, a genuine member of the Layth.\textsuperscript{1579}  
His kunyah was Abū Wāqīd.

\textsuperscript{1574} A client of the northern Banū ‘Amir (there are other versions) and an important Medinan jurist. He served as instructor to Umayyad princes and died after the year 140/757-58. See Ibn Hibbān, Mashāḥīr, 216; Khalīfah b. Khayyāṭ, Ṭabqaṭ, 263; Muḥammad ibn Ḥabīb, Muḥabbār, 477; al-Sayrawān, 103.


\textsuperscript{1576} Many people bore this name, but only one Ansārī. His kunyah was, however, Abū Sa‘īd (none of these people bore the kunyah Abū Yazīd; see al-Bandārī and Ḥasan, IV, 208-9). He was a muftī and judge in Medina for the Umayyads, then in al-Ḥāshimiyyah for the second ‘Abbasid caliph, al-Mansūr. He died in the year 144/761-62. See al-Khaṭṭib al-Baghdādī, XIV, 101-7; al-Dhahabī, Siyār, V, 468-81.

\textsuperscript{1577} A client of the Zubayr family, a ḥāfiz, and one of the earliest historians. He lived in Medina and died in the year 141/758-59 (there are other versions). See F. Sezgin, I, 286-87; Duri, Rise of Historical Writing, 32-33 (and n. j); Krenkow, “Note”; Muṣṭafā, I, 158-59; al-Sayrawāh, 177; Khalīfah b. Khayyāṭ, Ṭabqaṭ, 267; Ibn Hibbān, Mashāḥīr, 131.

\textsuperscript{1578} According to Ibn Hajar, Tahdhib, I, 300, his kunyah was Abū Ayyūb, and he died during the caliphate of al-Mansūr (136-56/754-75). There is a confusion between him and another man of the same name, nicknamed al-Barrād; see also Khalīfah b. Khayyāṭ, Ṭabqaṭ, 253.

\textsuperscript{1579} That is, not a client or a confederate. He was a Medinan, also known as Abū Wāqīd al-Laythi, who took part in the jihād in Syria (against the Byzantines) and died after the year 145/762-63. See al-Dhahabī, Mizān, I, 459; Ibn Manẓūr, Mukhtasar, XI, 38.
Excerpts from *The Supplement to the Supplemented*

‘Abd al-Rahmān b. Harmalah al-Aslamī.\(^{1580}\)
His kunyah was Abū Ḥarmalah.

Īsāq b. ‘Abdallāh b. Abī Farwah.\(^{1581}\)
His kunyah was Abū Sulaymān. It was reported that the name of this Abū Farwah was Aswād b. ‘Amr.

His brother ‘Abd al-Ḥakīm b. ‘Abdallāh b. Abī Farwah.\(^{1582}\)
His kunyah was Abū ‘Abdallāh.

His kunyah was Abū ‘Uthmān, and the name of his father, Abū ‘Amr, was Maysarah.

Al-Muhājir b. Yazīd, a client of the family of Abū Dhi‘b al-‘Āmīrī.\(^{1584}\)
His kunyah was Abū ‘Abdallāh.

Bukayr b. Mismār.\(^{1585}\)
His kunyah was Abū Muḥammad.

‘Abdallāh b. Yazīd b. Qantas al-Hudhali.\(^{1586}\)


\(^{1584}\) I could not trace this person. The family of Abū Dhi‘b was Qurashi, of the clan ‘Āmir b. Lu‘ayy; see Ibn Qutaybah, *Ma‘ārif*, 213.


\(^{1586}\) A Medinan accused of unbelief (zandaqah); see al-Dhahabi, *Mīzān*, II, 88. Ibn ‘Adī, IV, 1550 has Qantas.
His kunyah was Abū Yazīd. He transmitted [traditions] from Anas b. Mālik and [Sa‘īd] b. al-Musayyab.

*End of the excerpts from the book The Supplement to the Supplemented, Praise be to God, Lord of the Heavens and the Earth, may He bless His Messenger, our master Muḥammad, and his family*
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al-Baghdādī. See al-Khatīb, al-Baghdādī.


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Mawsū‘at atrōf al-ṭrāf
Maymūnah bt. al-ʿarīth
Miqṣam, client of ʿabdallāh
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