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فصلَى عثمانُ وحده في المسجد، وصلَّيتُ إلى جانبه، فسمعتُه وهو ساجدٌ يقول: اللهم ارحمُ أُمِّي، اللهم اغفر لأمِّي. وذلك في خلافتِه^(١).

● وذكر ابنُ حجر رحمه الله أنَّ أروى تُوفيت ولها تسعون سنة، وكان ابنها عثمان يقفُ على قبرها ويدعو لها.

● وهكذا انتقلت الصحابية الكريمة أروى بنت كُريز إلى جوار ربِّها قريرة العين، إذ أنَّ عملها لم ينقطع بسببِ دعاء ابنها عثمان لها، وسيظلُّ عبير ذكراها يفوحُ إلى أن يرث الله الأرض ومن عليها؛ والله درٌّ من قال:

وإذا الكريمُ مضى وولَّى عمره
كفل الثناء له بعمرِ ثمان

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= من حدائقهم في بعض حروبهم، وأغلقوا بابها عليهم، ثم اقتلوا فلم يفتح الباب حتى قتل بعضهم بعضاً، فقال في ذلك:
خَلَّتِ الدِيَارُ فَسُدَّتْ غَيْرَ مَسْوَدٍ
ومن العناء تفردي بالسُودد
أين الذين عهدتهم في غبطة
بين العقيق إلى بقيع الغرقد
(معجم البلدان ١/٤٧٣).
(١) الطبقات (٨/٢٢٩).

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(١٦)

أُمُّ عَطِيَّةِ الْأَنْصَارِيَّةِ رضي الله عنها

● مؤمنة، مجاهدة، حضرت بيعة النساء، ممرضة في الغزوات، مُحِبَّةٌ لزوجات النبي ﷺ، راوية للحديث النبوي الشريف.

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actual wording of this allegiance formula, which forms part of the so-called *sam’ wa-tā’a* cluster, may be the handiwork of Yaḥyā b. Sa’īd al-Anṣārī in due course copied by Ibn Iṣḥāq. The *sam’ wa-tā’a* cluster is neatly presented in *m*, III, pp. 1465-71.

There is one more tradition supported by this family *isnād*, *Mz.*, IV, no. 5119; the strands do not form together a bundle but rather a spider. Even so, this spider has a key figure, ‘Abd al-Wāḥid b. Sulaym, who might conceivably have had a hand in the *matn*, cf. his *tarjama*.

‘Ubayd Allāh b. ‘Umar. His having been one of Medina’s seven *fuqahā* must be a mistake on the part of IHj., *Tahdhīb*, VII, p. 38. It is not confirmed in any other *rijāl* work including *Mz.*’s *Tahdhīb*. But in his edition of Ṭabarī’s *Tafsīr*, I, p. 28, -14, Aḥmad Shākir mentions it without batting an eyelid’...

‘Umar b. ‘Alī b. Muqaddam al-Muqaddamī, a *mawlā* of the Thaqīf, who died in 190 or 192/806-8. Although the *rijāl* experts were fully aware that he frequently resorted to *tadlīs*, he was considered *ṣāliḥ* in his traditions, cf. *Mz.*, *Tahdhīb*, XXI, pp. 470-4.

With a strand on the authority of Abū Ḥāzīm Salama b. Dīnār—Sahl b. Sa’d, who related the Prophet’s words:

- “He who assumes full responsibility for what is between his jaws and his legs will be guaranteed to enter Paradise”,

cf. *Mz.*, IV, no. 4736 (*kh*, 81/23, IHj., *Fath*, XIV, p. 90, *t*, confirmed in IH., V, 333, Abū Ya’lā, XIII, pp. 548 f, *Hilya*, III, p. 252). The expressions ‘between the jaws’ and ‘between the legs’ are metaphors for the tongue and the genitals. ‘Umar is no more than the SCL of this tradition. The reason why it is listed here in his *tarjama* lies in the observation that Ibn ‘Adī, *Kāmil*, V, p. 45, seems to identify him with it. And in connection with this tradition we again find al-Ḥasan b. ‘Alī b. Zakariyyā al-‘Adwī with a strand on the supposed authority of the *mu‘ammar* Khirāsh b. ‘Abd Allāh, the alleged *mawlā* of Anas, reporting it albeit in a much wordier fashion, cf. Ibn ‘Adī, *Kāmil*, III, p. 76.

1. For his alleged position in Mālik / Nāfi’ / Ibn ‘Umar strand-supported traditions vis-à-vis Mālik / Nāfi’ / Ibn ‘Umar strand-supported traditions, see above the introduction to the *tarjama* of Mālik b. Anas, and especially *Islam* (I), pp. 231 ff.

‘Umāra b. Ghaziyya (d. 140/757), an otherwise obscure transmitter from Medina deemed *ṣāliḥ* by the experts.

He is SCL in a bundle for which Bishr b. al-Mufaḍḍal may perhaps be held responsible, see there under no. 4403.

With a strand on the authority of Abū Ḥāzīm Salama b. Dīnār—Sahl b. Sa’d, who related the Prophet’s words:

- “When someone utters the *talbiya* formula, everything on his right and left, stones, shrubs and clay, will utter it alongside him, so that the earth will be split from here to there”,

cf. *Mz.*, IV, no. 4735 (*t*, III, p. 189, *q*, confirmed in Abū Ya’lā, XIII, p. 536). ‘Umāra b. Ghaziyya is no more than SCL, but in *Hilya*, III, p. 251, he is personally identified with this tradition. It is for that reason alone that he is mentioned here with this tradition.

Umm ‘Aṭiyya Nusayba al-Anṣāriyya, a woman who is said to have been involved in various traditions describing scenes from the later years of the Prophet’s lifetime, traditions which, on the basis of good *isnād* evidence, may have a claim to being very early, dating back perhaps to the first half of the first/seventh century. Her dates are not known, but in her *tarjama* in IHj.’s *Iṣāba*, VIII, pp. 261 f, and IS, VIII, p. 334, it is stated that, on several of the Prophet’s campaigns, she accompanied him, but staying behind with the animals, preparing the food and caring for the sick and wounded, cf. Hishām b. Ḥassān under no. 18137, who is (S)CL of a tradition to this effect. Furthermore, some learned successors transmitted data about Umm ‘Aṭiyya’s alleged involvement in the preparation for burial of a daughter of the Prophet, one version stating that that was Umm Kulthūm, another that it was Zaynab. The bundles and spidery formations supporting traditions in this vein are numerous and show up two striking key figures, Ibn Sīrīn and his sister Ḥafṣa. It is conceivable that Umm ‘Aṭiyya thanks her persona to either Muḥammad b. Sīrīn and/or his sister Ḥafṣa, see the *tarjama* of the former as from no. 18094.

‘Urwa b. az-Zubayr b. al-‘Awwām was ‘Ā’isha’s nephew. He died ca. 94/713 in Medina. He was one of its seven *fuqahā*’.

Here follows on the authority of his maternal aunt ‘Ā’isha a paraphrase of a complex exegetical

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