



THE ROLE OF OMMA SALAMA (DIED AT 682) IN SHIISM

Ardeshir ASADBEIGI^{1*}, Zahra HASHEMI², Mohammad BAGHESTANI³

¹ Assistant Professor of Islamic Studies and Civilization, Islamic Azad University, Mashhad Branch, Iran.

² Ph.D. student of Islamic Civilization and Islamic Civilization Islamic Azad University, Mashhad Branch, Iran.

³ Assistant Professor, Islamic Culture Science and Culture Research Center, Mashhad, Iran

***Corresponding Author:**

Email: jafar.asadbeigi@gmail.com

ABSTRACT

The great apostle of Islam (may Allah bestow him and his sacred progeny the best of His regards) repeatedly reminded of the successorship of His Highness Imam Ali (PBUH) after himself. Shiism was gradually formed. The present article sought to respond to the question as to what measures have been taken by Omma Salama, as the prophet's wife, for elaborating and expanding Shiism? As history after the demise of the great apostle of Islam (may Allah bestow him and his sacred progeny the best of His regards) has brought testimony to it, the then gagging situation and the way the households of Imam Ali (PBUH) were treated, made many of Imam Ali (PBUH)'s truthful lovers secluded and isolated. The majority persistently remained persistent in enmity to Imam Ali (PBUH)'s household and assistants during the caliphate of the three first caliphs and even at the time of Imam Ali (PBUH)'s imamate as well as during the caliphate of Mo'aviyeh and, then, his son, Yazid. In this humiliating atmosphere, many of the people kept silent but Omma Salama could not remain silent and constantly supported imam Ali (PBUH), his family and assistants and rose up to fight his highness's enemies. She presented many lectures in defending Shiism and her jurisprudential narrations, as well, found their way into Shiite resources. The present study has been codified based on a historical-analytical method and library research has been the method of choice for gathering information.

Keywords: Omma Salama, The wives of the prophet (may Allah bestow him and his sacred progeny the best of His regards), Imam Ali (PBUH), Jamal War, Ahl Al-Bayt.

INTRODUCTION

The role played by the wives of the prophet (may Allah bestow him and his sacred progeny the best of His regards) who continuously accompanied him and were willingly or unwillingly impressed by him should be very notable in accepting and expanding of His Highness's beliefs and actualization of his highness's goals. But, unfortunately, it is concluded following a glance at the historical texts that the wives of the great apostle of Islam (may Allah bestow him and his sacred progeny the best of His regards) have not taken a noteworthy part in the objectification of his highness's goals.

As ordered by Imam Sadeq (PBUH), the prophet (may Allah bestow him and his sacred progeny the best of His regards) married to 15 women and took 13 of them to his house and had 11 women at once (Tabari Kabir, 2/410; Saduq, 1983, Khisal, 419-420). During the farewell haj pilgrimage, all of the prophet's wives were accompanying him (Majlesi, 1983, 22/243). His highness had nine wives who had died (Tabari Kabir, 2/410; Saduq, 1983; Khisal, 419-420). The wives who were alive after the demise of the prophet (may Allah bestow him and his

sacred progeny the best of His regards) were Aisha, Abu Bakr's daughter, Hafaseh, Omar's daughter, Omma Salama, Zainab, daughter of Jahesh, Maimuneh, daughter of Harith, Omma Habibeh, daughter of Abu Sofiyen, Safiyeh, daughter of the Jewish Hayy Ibn Akhtab, Jowairiyeh, daughter of Harith and Sudeh, daughter of Zoma'eh (Saduq, 1983 and Khisal, 419-420).

Amongst the prophet's wives, Omma Salama (death at 682) died last (Zahabi, 1993, *Sair A'alam Al-Nebla'a*, 2/201-203; Ahmad Mortaza, 1/40, introduction; Salehi Shami, 1994, 11/187-190). Although Ibn Khatib, the author of *Al-Vafiyat*, believed that Omma Salama died in 679 and Maimuneh died in 685, Maimuneh is the last wife of the prophet (may Allah bestow him and his sacred progeny the best of his regards) who died (Ibn Khatib, 1979, 36-37). There is a larger number of the individuals stating that Omma Salama was the last of the prophet's wives.

It is announced by a group that Omma Salama died in 679 (Esbahani, 2002, 191) but Zahabi asserted that those who stated that Omma Salama died in 680 were wrong because it is mentioned in Moslem's *Sahih* that Abdullah Ibn Safwan met Omma Salama during Yazid's caliphate (Zahabi, 1987, *history of Islam*, 5/282-285). Mortaza Ameli, as well, stated that Omma Salama passed away after the martyrdom of Imam Hussein (PBUH) and some individuals' announcement of 680 as the death year for Omma Salama intends the negation of the honor that Omma Salama carried the Turba (the tomb soil) of Imam Hussein (PBUH) along (Mortaza Ameli, 1995, 5/250-251).

All nine wives of the prophet (may Allah bestow him and his sacred progeny the best of His regards) have been mentioned as the narrators of the prophet's hadith (Ibn Davud, 1973, 223). But, the thing that distinguishes Omma Salama is that she has narrated narrations more than all others (Ahmad Mortaza, introduction, 1/40). Moreover, she has narrations not only from the prophet but also from the dear daughter of the prophet (may Allah bestow him and his sacred progeny the best of His regards), her highness Fatimah (may Allah hail on her) (Ibn Sabbaq, 2002, 1/41-43). More importantly, there is a clear-cut difference, as put by Allameh Askari, between Hadiths by Aisha (death at 677 or 678) and Omma Salama (Askari, 1998, *Ahadith Al-Aisha*, 2/32-35) and the thing that makes the necessity and importance of dealing with the issue more vivid is that only two of the prophet's wives have retold the Qadir Hadith, one is Aisha and the other is Omma Salama (Amini, 1977, 1/17&48). As history brings testimony to it, Aisha rose up against Imam Ali (PBUH) and Omma Salama was the only person who remained persistent on the path of following the prophet and was courageous enough to defend the guardianship.

Zainab, daughter of Jahesh (death between 637 and 645), was adored by the second caliph and Omar used to send her gifts (Moqaddasi, 1996, 2/728). After Khadijeh and Omma Salama, Maimuneh, daughter of Harith (death at 657) had the highest rank between the wives. Maimuneh told the God's apostle (may Allah bestow him and his sacred progeny the best of His regards) "I have learnt to love Ali (PBUH) through the love I have for you". She recommended the people to prove allegiance to Imam Ali (PBUH). She used to say: "I swear to God that the person pledging allegiance to Imam Ali (PBUH) is not and will not be misled" (Namazi, 1992, *Mostadrakat Elm Al-Rijal*, 8/599). Safiyeh, the daughter of the Jewish Hayy Ibn Akhtab, (death in 657) told the prophet that all your wives have families and tribes to which they can return after you are not around anymore; what should I do in my loneliness? The prophet ordered:



“seek refuge in Imam Ali (PBUH) (Bokhari, 7/311). Omma Habibeh, Abu Sofyan’s daughter (died before 661) sent his brother’s blood-stained shirt to Mo’aviyeh who used it for stimulating the people (Ibn Asaker, 1995, 59/122). Hafaseh, Omar’s daughter, (death about 657), cooperated and assisted Aisha in holding gatherings for insulting Imam Ali (PBUH) (Madani, 1977, 389). To the best of the author’s knowledge, not much of a notable activity has been mentioned for Sudeh (death at 674). Of course, if it is assumed as stated in some resources that Sudeh died during Omar’s caliphate (Baji, 3/1499), she has not lived long after the demise of the prophet. No mentionable performance has also been recorded for Jowairiyeh (671 or 677). Aisha even became sad upon bearing witness to the conversation between the prophet (may Allah bestow him and his sacred progeny the best of His regards) and Imam Ali (PBUH) when the prophet was alive and made efforts to cut their relationship and conversations (Tabarsi, 1967, 1/241-244). After the death of the prophet (may Allah bestow him and his sacred progeny the best of His regards), Aisha took a place in the first line of Imam Ali (PBUH)’s dissidents and a battle with him. Imam Ali (PBUH)’s enemies supported and aided Talheh and Zobair and even instigated women to insult Imam Ali (PBUH).

During whole her life, whether during the prophet’s life and after that, Omma Salama remained persistent and tenacious in supporting Imam Ali (PBUH)’s guardianship. She supported his friends and abhorred his enemies and constantly kept on narrating Hadiths from the prophet in the extolment of Imam Ali (PBUH) and invited the people to follow Imam Ali (PBUH).

Amongst the prophet’s wives, only Omma Salama has been called upon as a believer by the prophet and Imam Baqer (PBUH) (Mortaza Ameli, 1995, 2/121) and Imam Sadeq (PBUH) (Saduq, 1983, Khisal, 419-420) have introduced Omma Salama as the most knowledgeable person amongst the prophet’s wives. Many of our jurisprudential Hadiths have been quoted by Omma Salama. Furthermore, for proving the guardianship and successorship of Amir Al-Mo’menin, it is better to deal with such a significant matter from the view of one of the prophet’s wives for the fact that Sunnis are not too much sensitive about them and their sayings.

The present study aimed at finding an answer to the question that how has Omma Salama performed in defending and expanding Shiism?

There are studies performed in this regard, including the book “Omma Salama and her role in the course of Islam’s history” written by Marziyeh Muhammad Zadeh who has dealt with the role of Omma Salama in the course of Islam’s history. Moreover, the book “Omma Salama, the inheritor of Khadijeh,” written by Āl-e-Sonbol Qatifi, which is in Arabic and points to Omma Salama’s role in Islam. The book “the forty Hadith” (revelation family as narrated by Omma Salama and Aisha) written by Bagheri Bidhendi, as dealing with the comparison of the Hadiths narrated from Omma Salama and Aisha. In addition, some articles like “Omma Salama, her highness Fatimah Zahra’s friend” and “mother of the believers, Omma Salama, the defender of Ahl Al-Bayt” that have been written in Persian and articles “Al-Hejrah wa Hekayat Omma Salama”, “Rawayat Omma Salama”, “Omm Al-Mo’menin Omma Salama”, “Omma Salama wa Oloom Al-Quran” and “Manazer Al-Hejrah: Omma Salama” that have been written in Arabic are some of these examples.

The abovementioned works have each dealt with one point of view of Omma Salama’s life but none of them has specifically pointed to her relationship with Imam Ali (PBUH)’s imamate and



Shiism. Although reference has been made to some of Omma Salama's Shiism activities in some of the aforesaid resources like the book "Omma Salama and her role in the history of Islam" and the article "Omm Al-Mo'menin, Omma Salama, the defender of the Ahl Al-Bayt", only the Hadiths narrated by Omma Salama in admiring Imam Ali (PBUH) has been mentioned. The article "Omma Salama, her highness Fatimah Zahra's friend" only has pointed to the relationship between Omma Salama and Her Highness Fatimah Zahra (may Allah hail on her). None of the abovementioned resources has dealt with the other performances of Omma Salama, including her acceptance of Imam Ali (PBUH)'s guardianship and leadership, her arguments about Shiism and the Hadiths she has used in Shiite jurisprudence as well as an array of her other Shiism activities.

1. *A Witness of Imam Ali (PBUH)'s Election by the Prophet (may Allah bestow him and his sacred progeny the best of His regards):*

In her life, Omma Salama repeatedly witnessed the scene of Imam Ali (PBUH)'s election by the prophet (may Allah bestow him and his sacred progeny the best of His regards) and by the eminent God, which can be the best proof for a stubborn defense of his guardianship. Some may conjecture that other wives of the prophet could have enjoyed such a huge blessing but it is known that it has not been so. As Omma Salama puts it herself, "amongst the prophet's wives, she was the only person who has seen Gabriel". Omma Salama witnessed the election nine times. The followings point to some examples of these elections in the presence of this educated lady¹:

Imam Sadeq (PBUH) narrated from his father who also quoted his grandfather that Omma Salama said: "we, the prophet's wives, were nine and it was one of the days that the prophet (may Allah bestow him and his sacred progeny the best of His regards) had to remain in my house; the prophet (may Allah bestow him and his sacred progeny the best of His regards) entered the house while praising the God [there is no other god than Allah] with his fingers tied amongst Imam Ali (PBUH)'s fingers. Then he ordered: 'Omma Salama, go out of the house and give us some privacy'. I went out while they were whispering. I could hear them but could not understand what they are saying. This was kept on until the middle of the day. I came at the door and asked for permission to enter the house. The prophet did not allow. I came back after a while and made the same permission. I was rejected again. After some time, I came again for a third time and asked for permission to enter the house. The prophet (may Allah bestow him and his sacred progeny the best of His regards) ordered 'you can enter now', while Imam Ali (PBUH) was ordering 'may my father and my mother be sacrificed for you, O the messenger of Allah. What do you command in this case?' The prophet ordered 'you should be patient'. Then, the prophet turned around and ordered again: 'you should be patient'. Then, the prophet addressed me and ordered 'I swear to the God that I did not drive you away from the house purposelessly and you are surely beloved by the God and his messenger but when I came into the house, Gabriel descended to me and he was on my right side and Imam Ali (PBUH) was on my left side. Gabriel told me about the events after my death and ordered me to introduce Imam Ali (PBUH) as the guardian after me. O, Omma

¹ Find the other Hadiths in this regard (election of the guardian of all the monotheists, Imam Ali (PBUH) in the following texts: Saduq, 1997: 392-393; Qanduzi, 1996: 2/305; Majlesi, 1983: 28/106-107; Tusi, 1994: 478-479; and, Mofid, Ershad, 1994: 1/182-186).



Salama; listen and testify that this Ali Ibn Abi Taleb (PBUH) is my brother in this and the other world. O, Omma Salama; listen and testify that this Ali Ibn Abi Taleb (PBUH) is my minister in this and the other world. O, Omma Salama; listen and testify that this Ali Ibn Abi Taleb (PBUH) is the vanguard of my flag in this and the other world. Omma Salama; listen and testify that this Ali Ibn Abi Taleb (PBUH) is my guardian and successor. Omma Salama; listen and testify that this Ali Ibn Abi Taleb (PBUH) is the lord of all Muslims, the imam of all believers, the leader of the entire sinless bright-faced individuals and the killer of all the Nakethin, Qasetin and Mareqin'. I asked who are Nakethin? His highness ordered that 'those who pledge allegiance to Imam Ali (PBUH) in Medina and breaks it in Basra'. I asked who are Qasetin? His highness ordered that 'they are Mo'aviyeh and his assistors from Damascus'. I asked who are Mareqin? His highness ordered that 'Nahravan assistors'" (Saduq, 1960, "Ma'ani Al-Akhbar, 204; Saduq, 1997, Amali, 462-465; Saduq, 1966, Elal Al-Shara'e'e, 1/65-66; Kufi, 1992, 1/355-356).

Like the other wives of the prophet, Omma Salama also attended Qadir. She retold Qadir Hadith as follows: "in Qadir-e-Khom, the prophet raised up Imam Ali (PBUH)'s hand to the extent that I saw the whiteness of her armpit. Then, his highness ordered that 'he who I am his guardian, this Ali is his guardian'. Then, his highness ordered that 'I leave two precious things amongst you; the book of the God and my family. These two can be never separated till they join me at the side of the pond'" (Zialali, 1994, 2/244 and Amini, 1977, 1/17).

Amongst all his wives, the prophet (may Allah bestow him and his sacred progeny the best of His regards) found Omma Salama as the real truthful person in such a way that he trusted his testament and leaf that had been written by Imam Ali (PBUH) to her so that it can be demanded by his successor on the right time. It might be asked that why the prophet (may Allah bestow him and his sacred progeny the best of His regards) did not give the leaf directly to Imam Ali (PBUH)? It seems that the objective of doing so has been introducing Imam Ali (PBUH)'s virtues to the people and a sort of test and examination for all the three caliphs.

Omma Salama gave the testament to Imam Ali (PBUH) as his highness's request. But, Imam Ali (PBUH) again trusted it in Omma Salma's hands for he was setting off towards Kufa; she gave it to Imam Ali (PBUH)'s son, Imam Hasan Mojtaba (PBUH), after his martyrdom. Imam Hussein (PBUH) also trusted it in Omma Salma's hands before starting off towards Karbala and Omma Salama gave it to Imam Sajjad (PBUH) after the martyrdom of Aba Abdullah (PBUH). This leaf was left with the immaculate imams till the time it was ordered by Imam Sadeq (PBUH) and it announced that he has it².

Some of the other sessions, four gatherings, in which Imam Ali (PBUH) has been elected were held in Omma Salama's house but it has not been mentioned in history whether Omma Salama has been herself present in them or not³.

² For more information in this regard, please refer to the following resources: Majlesi, 1983: 24/126; Fazl Ibn Shazan Azdi, 1944, footnote: 461; Kolaini, 1985: 1/304 and Fatal Naishaburi, 210.

³ For more information about these cases, please refer to the following texts: Khazar Qomi, 1981: 147-149; Helli, Hasan Ibn Solaiman, 2004; Shazan Ibn Jebra'eil, 2003: 29-30 and Khasibi, 1991: 102-103).



2. Defending Guardianship:

Omama Salama not only defended the guardianship family by tongue and enumerated their virtues but also her actions and behaviors were expressive of the same characteristic. She was assigned to responsibilities that were not given to everyone and not all the persons deserved being commissioned to them. The existential capacity of Omama Salama and her submission to the last of the prophets and his highness's rightful guardian had made her qualified for shouldering such responsibilities.

Omama Salama assisted the successor of the God's apostle (may Allah bestow him and his sacred progeny the best of His regards) and fought his enemies (Mortaza Ameli, 1995, 5/245-248). She spoke with the loudest of the voices in defending Imam Ali (PBUH) (Jondi, 1978, 36). Her response to the God's apostle (may Allah bestow him and his sacred progeny the best of His regards) that 'O, the messenger of Allah! Ali neither falls behind nor overtakes you' is an evident proof of Omama Salama's robustness of faith in the truth of prophecy and guardianship (Kujuri, 1961, 2/154-160). Omreh Bente Af'ei states that "I met Omama Salama while she was reminding of the excellence of Imam Ali (PBUH) and I heard it from her the things that had been changed or left unchanged by Imam Ali (PBUH)" (Ibn Oqdeh, 130-131).

Omama Salama even advised the functionaries of Imam Ali (PBUH) and reproached Qais Ibn Sa'ad, a functionary of Imam Ali (PBUH), who had stepped into Medina by sending an envoy to him and said that "you have been separated from your lord!" (Ibn Asaker, 1995, 49/428)

Omama Salama informed Imam Ali (PBUH) about the society's affairs and, after Aisha, Talheh and Zobair rose up. Omama Salama wrote a letter from Mecca to Imam Ali (PBUH) with the following content: "Talheh and Zobair and their deviant followers want to move towards Basra along with Aisha and Abdullah Ibn Amer Ibn Kariz also accompanies them and they claim that Othman has been killed innocently and that they are marching to revenge his blood" (Majlesi, 1983, 32/167-168).

Omama Salama not only defended guardianship herself but she also requested assistance from her relatives for doing so. She stated that "I dispatched my son, Omar, and my brother, Abdullah Ibn Abi Omayyeh, to Imam Ali (PBUH) and told them to fight at the side of Imam Ali (PBUH) and if the prophet (may Allah bestow him and his sacred progeny the best of His regards) had not ordered his wives to remain in their homes, I would have exited my house to stand in Imam Ali (PBUH)'s line (Mahouzi, 1997, 110-111).

Omama Salama also provoked people to defend Imam Ali (PBUH); when Talheh and Zobair rose up, she wrote a letter to the people of Iraq (Kufa) and asked them to assist Imam Ali (PBUH) in the following words: "O, the people of Iraq! The God and the messenger are clean of whatever the rumors they spread, so do not get segregated. May Allah hail on you and have mercy on your souls" (Ibn Rahaviyeh, 4/162).

3. Omama Salama as a Mother at the Side of Her Highness Fatimah (may Allah hail on her):

As soon as entering the house of the prophet (may Allah bestow him and his sacred progeny the best of His regards), Omama Salama became responsible for taking care of the rest of all the world's ladies. Omama Salama stated it herself that "when I married to



the prophet, his highness assigned me to her highness Fatimah Zahra's affairs. So, I guided her, fostered her and I swore to the God that she was more polite than me" (Tabari, Saqir, 1993: 81-82).

Omnia Salama kept pace with her highness Fatimah (may Allah hail on her) until she reached her puberty and Omnia Salama witnessed the ceremony of Imam Ali (PBUH)'s marriage proposition to her (Saduq, 1984, *Oyun Akhbar Al-Reza*, 2/201). This blessed and auspicious bond happened by the efforts and the recommendations of the angels from heaven (Saduq, 1997, Amali, 653-654). The prophet (may Allah bestow him and his sacred progeny the best of His regards) assigned Omnia Salama to the financial affairs of Fatimah (may Allah hail on her)'s wedding ceremony (Majlesi, 1983, 43/130-131). The prophet (may Allah bestow him and his sacred progeny the best of His regards) called on Omnia Salama for preparing her dowry and ordered her "buy my daughter a carpet of Egyptian rugs and also procure an outfit and a cloak and nothing more for it is lavishness" (Tabari Saqir, 1993, 87-88). The prophet also assigned Omnia Salama to the cooking of food for the wedding ceremony. He also recited a poem during it (Ibn Shahr Ashoub, 3/129-130).

During Fatimah (PBUH)'s wedding night, Omnia Salama was ordered by the prophet (may Allah bestow him and his sacred progeny the best of His regards) to prepare and decorate her room for her highness Fatimah (PBUH) and Imam Ali (PBUH). Then, again by the order of the prophet (may Allah bestow him and his sacred progeny the best of His regards), she brought her highness Fatimah (PBUH) to him while she was sweating out of decency and the prophet put her hand into Imam Ali (PBUH)'s hand (Tusi, 1994, 41-42). Majlesi stated the following words in this regard in Bihar: "Omnia Salama who was present in the wedding ceremony of her Highness Fatimah (PBUH) was not the same Omnia Salama who was the prophet's wife rather she was Asma'a Bent Yazid Ibn Sokn Ibn Rafe'e whose epithet was Omnia Salama, as well (Majlesi, 1983, 43, footnote on page 134). But, Mortaza Ameli criticized Allameh's words by stating that "Omnia Salama came to the house of the prophet (may Allah bestow him and his sacred progeny the best of His regards) during the second hegira year, in Shavval, after Badr War and Her Highness Fatimah (PBUH)'s marriage was in the same year, in Zaihajeh; so, Omnia Salama could have attended the wedding ceremony of her highness Fatimah (PBUH) (Mortaza Ameli, 1995, 5/245). As it was mentioned, Omnia Salama played the role of a mother in its full sense for her Highness Fatimah (PBUH) and she perfectly performed all of the duties fulfilled by a mother in the wedding ceremony of her daughter.

Omnia Salama was also a sympathetic friend at the side of the dear daughter of the prophet (may Allah bestow him and his sacred progeny the best of His regards) during the catastrophes. On the day after the demise of the prophet (may Allah bestow him and his sacred progeny the best of His regards) and the people's pledging of allegiance to Abu Bakr, she came to her highness Fatimah (PBUH) and asked "how did you spend the night?" Her Highness ordered "in sorrow and grief; in the sadness of losing my father and the grief of the tyranny against his guardian and successor" (Ibn Shahr Ashoub, 2/49).

From this time on, wherever Fatimah (PBUH) stood up to defend her own and her husband's rights, Omnia Salama proved a courageous presence and supported her. In a



gathering in mosque about the legacy of the prophet (may Allah bestow him and his sacred progeny the best of His regards) Omma Salama gave Abu Bakr an ultimatum and started defending her highness Fatimah (PBUH) and said: “are you telling these to a woman like Fatimah? She is an angel amongst the human beings; she has been fostered in the house of the prophet. She has been accompanied and treated by the angels. She has grown up in clean rooms and she has been born of the best source and she has been raised by the best instructor. Do you think that the God’s apostle has deprived his daughter of his legacy and do you not know that she is the best of the women and the mother of the young descendants of the prophet? She finished her God’s missions alongside with her father. Woe on you. Know that you will meet the God’s messenger (may Allah bestow him and his sacred progeny the best of His regards). What would be your answer to him?” (Tabari Saqiri, 1993, 124)

When Abu Bakr asked her Highness Fatimah (PBUH) to present witnesses for proving her ownership of Fadak, Omma Salama attended the meeting and testified but her testimony was rejected for she was a lover of her Highness Fatimah (PBUH), while the people were sure of her piousness and knowledge (Ibn Abi Al-Hadid, 16/269).

During the sickness of her highness Fatimah (PBUH), Omma Salama continuously visited her (Namazi Shahroudi, 1998, Mostadrak Safinah Al-Bihar, 8/307). In the ending years of her life, Her Highness Fatimah (PBUH) was worried about the size of her body during funeral and she consulted with Omma Salama and she suggested that she should make a coffin (Ibn Shabah Namiri, 1990, 1/108).

Her Highness Fatimah (PBUH) told Omma Salama in the last day of her life that “Mother! Help me wash myself and Omma Salama accepted it wholeheartedly (Tabari, Ahmad, 1937, 53). Kind behavior of Omma Salama towards her Highness Fatimah (PBUH) and Imam Ali (PBUH) rendered the excuse by some of the prophet’s wives unjustifiable who stated that the enmity of a wife with her husband’s daughter and, more than that, with her husband’s son-in-law is natural (Amin, 1983, 1/380).

4. Sharing the Upbringing and Taking Care of His Highness Imam Ali (PBUH)’s Children:

It was after a while in the marital life of her highness Fatimah (PBUH) that Imam Hasan and Imam Hussein (peace be upon them) were born. Omma Salama did not let her Highness Fatimah (PBUH) feel the loss of her mother even in this situation. The narration presented below brings testimony to this claim:

Her Highness Fatimah (PBUH) told the God’s apostle (may Allah bestow him and his sacred progeny the best of His regards) that “O, the messenger of Allah! Omma Salama is very kind towards Imam Hasan and Imam Hussein (peace be upon them). They do not get away from her and I cannot tolerate her absence”. The prophet (may Allah bestow him and his sacred progeny the best of His regards) told Omma Salama about it. Omma Salama said: “I love them very much”. His Highness ordered: “I swear to the one who commissioned me to prophecy that they are the two lords residing the paradise” (Maqrebi, 1994, 3/113).

When Imam Hussein (PBUH) was born, Omma Salama shouldered his proctorship (Kolaini, 1944, 1/235-236; Majlesi, 1983, 43/287) the same way that she took care of Imam Hasan (PBUH) previously (Ibn Shahr Ashoub, 3/159). Omma Salama witnessed



the growth of Imam Hussein (PBUH) day in day out till the time that the prophet (may Allah bestow him and his sacred progeny the best of His regards) gave the Turbah (tomb's soil) of Imam Hussein (PBUH) in a sealed jar and ordered her that "keep this jar before your eyes when my son, Imam Hussein (PBUH) started off towards Iraq, know that my son has been murdered when the soil in the jar is turned into blood.

5. Mourning for His Highness Imam Hussein (PBUH):

When Imam Hussein (PBUH) decided to move towards Damascus, Omma Salama who loved him more than anybody else and was the kindest person towards him, went to Imam Hussein (PBUH) and told him "should I remind you of what your grandfather has said about your departure from Iraq?" Omma Salama said: "I heard the God's apostle (may Allah bestow him and his sacred progeny the best of His regards) ordering that they will kill my son, Hussein, in Iraq". She continued with the following words: "my son! I have the soil of your tomb in a sealed jar". She requested Imam (PBUH) not to go on this journey but Imam (PBUH) did not accept (Khasibi, 1991, 202-203).

Omma Salama says: "Imam Hussein (PBUH) went out of Mecca and started off towards Iraq. When it was the tenth day of Muharram (Ashoura Day), the soil turned into blood. Then, I shouted inside the house and cried but I swallowed my anger lest his enemies in Medina hear it and begin reprimanding and scorning; I was constantly careful until a harbinger cried out that he has been martyred" (Fatal Naishaburi, 193).

Upon hearing the news of Imam Hussein (PBUH)'s martyrdom, Omma Salama set up a tent in the mosque of the God's apostle (may Allah bestow him and his sacred progeny the best of His regards) and sat therein and put on mourning clothes (Maqrebi, 1994, 3/171). She also took part in the mourning ceremony held by Omm Al-Banin; she cried and said that may God fill the graves of Imam Hussein (PBUH)'s murderer with fire (Maqrebi, 1994, 3/footnote to the page 186). Omma Salama cursed the people of Iraq for murdering Imam Hussein (PBUH) and said "they killed him, may Allah kill them; they humiliated him, may Allah curse them" (Maqrebi, 1994, 3/545). Ya'aqoubi wrote: "Omma Salama was the first person who shouted the sadness of Imam Hussein (PBUH)'s loss and she was the first one who sang a dirge for Imam Hussein (PBUH) (Ya'aqoubi, 2/245).

6. Suffering Difficulties for Defending Ahl Al-Bayt:

Defense of the guardianship was followed by dangers to Omma Salama, including the followings: "her share of the public treasury house was cut for a year for defending her highness Fatimah (PBUH) (Tabari Saqir, 1993, 124). In addition, upon becoming the caliph, Omar selected a special method and considered such women like Aisha, Hafaseh and Omma Habibeh as being superior to her highness Fatimah (PBUH) and Omma Salama for no intellectual and narrative reason and presented them with 12 thousand Dirhams (Najjah Ta'ei, 1/103).

7. Using Poetry in Defending Guardianship:

To have all her objectives accomplished, Omma Salama applied all her talents in such a way that she used her poetical taste in defending guardianship and recited poetries in



various ceremonies. In the wedding celebration of her Highness Fatimah (PBUH), Omma Salama recited poetry (Ibn Shahr Ashoub, 3/130). She also used to sing lyrics for Imam Hussein (PBUH) when taking care of him during his childhood:

“*Bi Abi Yā Ibn Ali; Anta Bi Al-Khair Mali; Kon Ka Asnān Khalli⁴*” (Ibn Shahr Ashoub, 3/159)

She also had a poem about Aisha’s mutiny (Namazi Shahrودي, 1998, Mostadrak Safineh Al-Bihar, 5/451&471). She had an elegy about Imam Hussein (PBUH)’s martyrdom (Ibn Asakar, 1994, 14/140).

8. Defending the Proponents of Guardianship:

Omma Salama not only preempted others in supporting the guardianship family but she also assisted their assistors with all her strength and guided them. One of the cases has been presented below⁵:

“Ammar Yaser⁶ was brought to Omma Salama’s house after he had been hit and anesthetized by Othman’s agents. Othman was informed that Ammar is in Omma Salama’s house. Othman sent an envoy to Omma Salama and said: “drive this debauchee population out of your house”. Omma Salama said: “I swear to the God that there is nobody with Ammar except his daughters. O Othman, stay away from us and be careful what you are asking from us! This person is an assistor of the God’s messenger and he has become tired of your violent behaviors” (Mofid, 1994, Amali, 69-72).

9. Wrangling with the Enemies of Guardianship:

Omma Salama had an expressive and eloquent tongue and she used this gift of God on its right place and time and repeatedly quarreled with the enemies of guardianship.

A) Wrangling with Abu Bakr: This case was mentioned in the section on her highness Fatimah Zahra (PBUH).

B) Quarrel with Omar: When Omar forbid temporary marriage, it was only Omma Salama, amongst the prophet’s wives, who rejected him (Khalili, 2000, 57).

It has also been written by Kolaini that an old woman was searching for the house of His Highness Muhammad (may Allah bestow him and his sacred progeny the best of His regards)’s family to renew allegiance with them. Omar told her that the family of Muhammad (may Allah bestow him and his sacred progeny the best of His regards) do not have a right over me and you today. The old woman went to Omma Salama and spoke of what had happened. Omma Salama said: “he has lied to you. The right of His Highness Muhammad’s family is always on the shoulder of the Muslims till the judgment day (Kolaini, 1944, 8/156).

C) Arguing with Othman: Omma Salama told Othman not to impose on the people what they do not like. She told him: “O my son! Why have you caused the vanishing

⁴ “O, son of Imam Ali (PBUH), may my father be sacrificed for you; you are full of goodness and benevolence; be brilliant as the beads of the necklace”.

⁵ Please find the other cases of the like in the following resources: Thaqafi, 2/600-606; Thamer Hashem, 124-127; Amin, 10/272; and, Thaqafi, 2/796-797)

⁶ One of the great assistors of His Highness the God’s apostle (may Allah bestow him and his sacred progeny the best of His regards) and Imam Ali (PBUH)



and disappearance of the way that had been opened by the prophet (may Allah bestow him and his sacred progeny the best of His regards? Do not become tired of the way that was liked by the God's apostle (may Allah bestow him and his sacred progeny the best of His regards). Do not restart the fire his highness had put out and, at least, step on the path that your two friends went (Ibn Taifur, 7).

- D) Quarrel with Mo'aviyeh: Omma Salama wrote a letter to Mo'aviyeh and warned him against insulting Imam Ali (PBUH). Some expressions of the letter have been given below: "your cursing of Ali Ibn Abi Taleb (PBUH) and his lovers is like you are damning the God and his apostle on your rostrum and I can testify to it that the God and his messenger like Imam Ali (Majlesi, 1983, 33/footnote 176)⁷.
- E) Arguing with Talheh, Zobair, Abdullah Ibn Zobair⁸ and Aisha: Talheh and Zobair came to Omma Salama and asked her to accompany them for revenging the blood of Othman. Omma Salama said it in response that "I swear to the God that neither me nor Aisha have been ordered to do so rather we are commanded to take residence in our houses and not to go out for war and fight. We are not Othman's next of kin and the God has not allowed us to enter peace pact, amnesty and retaliation" (Mofid, Jamal, 124-125). Omma Salama continued: "you are looking for conspiracy" and she warned them about the consequences of any rebellion (Bahrani, 1994, Heliyah Al-Abrar, 2/350).

Abdullah Ibn Zobair said: "O, Omma Salama! I knew about your hatred and prejudice for Zobair's clan. You do not like us" (Majlesi, 1983, 32/127-168). Omma Salama answered in a reply that "are you that much greedy to think that the migrators and assistors would agree to your father's caliphate while Ali Ibn Abi Taleb (PBUH) is alive and the guardian of every believer man and woman" (Ibn A'atham Kufi, 1991, 2/454). She added: "migrators and assistors know that the God's apostle (may Allah bestow him and his sacred progeny the best of His regards) has appointed him as the guardian to this nation". Abdullah said: "I have not heard such a thing from the God's apostle (may Allah bestow him and his sacred progeny the best of His regards)". Omma Salama said: "if you haven't, then, your aunt, Aisha has surely heard it. Ask her. She will tell you and I heard the God's apostle (may Allah bestow him and his sacred progeny the best of His regards) ordering Imam Ali (PBUH) that 'you are my successor when I am alive or dead; he who disobeys you has disobeyed me'. Is it not true, Aisha?" Aisha said: "yes, I have heard it from the God's apostle (may Allah bestow him and his sacred progeny the best of His regards)". Omma Salama said: "so, be afraid of the God, O Aisha and beware of what you have heard from the God's messenger about sitting with desert dogs. Do not be proud of



⁷ For more information in this regard, please refer to the following source: Kufi, Muhammad Ibn Solaiman, 1/422-424&508

⁸ Two assistors of his highness the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) who engaged in opposition to Imam Ali (PBUH).

Talheh and Zobair's accompaniment for they cannot satisfy your need of the God" (Majlesi, 1983, 32/167-168)⁹.

10. Omma Salama's Prohibition of Insulting Imam Ali (PBUH):

Omma Salama was informed that the women have gathered around and were insulting Imam Ali (PBUH) as they were ordered in a letter sent to them from Aisha. Omma Salama cried and said "give me my chador to go to them and reveal the truth to them"¹⁰ (Mofid, 1994, Al-Kafe'ah, 16-17).

11. Fostering of Guardianship-Oriented Children and Servants:

Omma Salama had three children from her previous husband, Abu Salmeh, namely Salameh, Amr and Zainab (Salehi Shami, 1994: 11/187-190) and, of course, Allameh Askari said that she has had four children, named Zainab, Salameh, Amr, Dorreh (Askari, 1997, Ahadith Al-Aisha: 1/footnote to the p.59). Omma Salama fostered her children on guardianship line in such a manner that each of them served guardianship in a way or another.

Amr was a narrator of Hadith and an assistor of His Highness Imam Ali (PBUH) (Salehi Shami, 1994, 11/187-190). Amr was Imam Ali (PBUH)'s functionary in Bahrain (Ya'qoubi, 2/201). He was Imam Ali (PBUH)'s functionary in Fars, as well (Askari, 1990, Ma'alem Al-Modrasetin, 1/footnote to the p.199). Imam Ali (PBUH)'s letter to Amr during his ruling of Bahrain has been recorded in Nahj Al-Balaqa, as "you are amongst the ones supporting Ali in Jihad and holding up the pillar of the religion" (Jawaheri, 2003: 423). It is stated that he accompanied Imam Ali (PBUH) during Jamal War (Ibn Athir, 4/79 and Ibn Hajar, 7/456).

Amr was amongst the persons who had explicitly heard the imamate of the twelve imams from the prophet (may Allah bestow him and his sacred progeny the best of His regards) and Abdullah Ibn Ja'afar brought testimony before Mo'aviyeh to Amr's statement regarding the Hadith he had heard from the prophet (may Allah bestow him and his sacred progeny the best of His regards) indicating the imamate of twelve Imams from His Highness's descendants. He was also amongst the persons who had witnessed Imam Hasan (PBUH)'s peace treaty (Jawaheri, 2003: 423). It is stated that Amr was martyred in Seffein, but it is said by Sunnis that "he died during the caliphate of Abd Al-Malek Ibn Marwan" (Namazi Shahroudi, 1992, Mostadrakat Elm Al-Rijal, 6/73). Salim Ibn Qais said: "Amr had also spent times at the service of Imam Sajjad (PBUH)" (Salim Ibn Qais, 28).

Salameh was one assistor and narrator of the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) (Khou'ei, 1993, 9/210). Sons of Omma Salama were supporters of Imam Ali (PBUH). Omma Salama brought both of them to Imam Ali (PBUH) and said: "these two are truthful with you" (Maqrebi, 1994, 2/19).

⁹ For more information, please refer to the following books: "Mofid Al-Ikhtisas", 1994: 116-122; Saduq, 1960: 375-376; Tabarsi, 1966, 1/241-244; Khasibi, 1991: 197-199; Majlesi, 32/152&167-168; Amin, 1983: 1/133; Mofid Al-Jamal: 126-128 and Qazi No'man, 1994: 396-397

¹⁰ For more information about the other cases of the like, please refer to the following sources: Khazar Qomi, 1981: 180-181; Ibn Abi Al-Fath Arili, 1985: 1/146; Majlesi, 1983: 22/221-226; Qazi No'man, 1994: 1/167-168; Tusi, 1994: 85-86

Zainab, Omma Salama's daughter, was a prominent jurispudent in Medina (Bokhari, 5/281). Upon hearing the news of Imam Ali (PBUH)'s martyrdom, Aisha started ascribing bad words to Imam Ali (PBUH) and Zainab started opposing her and said "are you speaking about Imam Ali like this?" (Esfahani, 1965, 26)

Dinvari has the following words about Omma Salama's grandchild: "Moslem Ibn Aqabah was asking for the people's allegiance upon becoming the governor. The first person who was brought by force for pledging allegiance to Yazid Ibn Abdullah Ibn Rabi'eh was Omma Salama's grandchild who told Moslem "I pledge allegiance to you but based on the book of the God and the Sunna of the prophet". However, Moslem said "pledge allegiance based on this that you would be the sacrifice for the caliphate and he can do whatever he wants with your properties and children. He refrained from doing so and they beheaded him" (Dinvari, 1967, 2/8).

Sabih, the bondsman of Omma Salama, as well, narrated the Hadith "Ana Harbon Li Man Harrabtom ..." ¹¹ that had been ordered by the prophet in favor of Imam Ali, Her Highness Fatimah, Imam Hasan and Imam Hussein (peace be upon them)" (Kharazmi, 1994, 149-150).

12. Quoting the Narrations and Hadiths and Her Position in this Regard:

She was enumerated amongst the close assistors of the prophet and a jurispudent. In regard of her knowledge and exegesis, it suffices to say that Jaber, the great assistor of the God's messenger, refers to her and acts based on her decree.

There are 29 hadiths quoted from Omma Salama in Sahihain and consensus has been reached over the authenticity of 13 hadiths from her and Bokhari alone substantiates his discussions on three hadiths narrated from her; it is 13 hadiths in case of Moslem (Ibn Sabbaq, 2001, 1/41-43).

Hadiths quoted by her reach a total number of 277 in Ahmad's Mosnad and the total number of the Hadiths narrated by her is 378 as stated in Jawame'e Al_Sair. There are many differences between Hadiths narrated by Aisha and those quoted from Omma Salama (Askari, 1997, Ahadith Al-Aisha, 2/32-35).

Amongst the prophet's wives, Omma Salama has been quoted more in such a way that the number of the narrations quoted from her are 378 and only 110 narrations are attributed to Aisha. 76, 60 and 10 Hadiths have been quoted from Maimuneh, daughter of Harith, Hafaseh and the other of the prophet's wives, respectively (Ahmad Mortaza, 1/introduction, p.40). Omma Salama is also enumerated amongst the narrators of Hadith; Barqi, Sheikh Tusi, Ibn Abd Al-Barr, Ibn Mandeeh and Ibn Abu Na'eim considered her as one of the prophet's narrators. Additionally, Omma Salama has also narrations from her Highness Fatimah Zahra (PBUH) and Abi Salmeh (her ex-husband) (Ibn Hajar, 8/344; Ibn Sabbaq, 2001, 1/41-43). She is a narrator of the following Hadiths: "Man Konto Mowlah Fa Haza Alion Mowlah", the hadith related to purification AYA, Thaqaalain Hadith and some others (Ibn Sabbaq, 2001, 1/41-43). Besides her children, Amr and Zainab, her brother, nephew and bondswomen, a group of the close



¹¹ I fight against he who fights with you.

assistors and the subsequent followers of the prophet have quoted her¹². It can be also deduced from the news that she wrote things (Zarkeli, 1980, 8/97-98).

There are many Hadiths praising and admiring the good virtues of Omma Salama; she has been introduced as a credible person in many Hadiths (Horr Ameli, 1994, 30-322). In proving the credibility and trustworthiness of Omma Salameh, it suffices to say that some people said ‘we bring testimony that Omma Salama exactly expressed what has been ordered by the prophet (may Allah bestow him and his sacred progeny the best of His regards) because we have also asked the prophet (may Allah bestow him and his sacred progeny the best of His regards) and he confirmed it’ (No’mani, 2001, 77).

Omma Salama was also respected by Sunnis and was considered as a woman of a high rank plus her being venerated as a prestigious woman by Imamiyeh Followers (Kujuri, 1961, 2-154-160).

12.1. Her Narrations on the Virtues of the Immaculate Imams (Peace Be Upon Them):

In an atmosphere that terror and dread rendered tongues dumb and blinded eyes to the excellent characteristics of Imam Ali (PBUH), it was Omma Salama who spoke of his good virtues. She has quoted many narrations from the prophet regarding the good manners of His Highness Imam Ali (PBUH) and also on the necessity for following Imam Ali (PBUH) and denouncing the dissidents (Namazi Shahroudi, Mostadrak Safineh Al-Bihar, 1998, 5/139-140). The followings are narrations about the guardianship family. They have been divided into three groups:

A) Narrations about Imam Ali (PBUH):

Narrations quoted by Omma Salama about His Highness Imam Ali (PBUH): these have been classified into four groups here:

- 1) Narrations in which His Highness Imam Ali (PBUH) has been addressed by the prophet (may Allah bestow him and his sacred progeny the best of His regards) and Omma Salama also happens to hear them. These are eight Hadiths, one of which has been briefly pointed out beneath: for more information about the other Hadiths, please refer to the following sources (Saduq, 1965; Kufi, 1992; Qazi No’mān, 1994, 3/452; Amin, 1983; Amro Ibn Abi Asem, 1993; Ameli, 2001):

Omma Salama says she has heard the God’s messenger ordering Imam Ali (PBUH) that “O Ali! Are you not satisfied with that your relationship to me is like that of Aron to Moses (PBUH) except that there will come no other prophet after me?” (Kufi, 1992, 1/516-517).

- 2) Narration has been ordered by the prophet (may Allah bestow him and his sacred progeny the best of His regard) in the absence of Imam Ali (PBUH)

¹² Please see the other persons who have narrated from Omma Salama in Al-Isabah, 8/344&405-406; history of Islam, 2/282; Ibn Sabbaq, 2001: 1/41-43; Sair A’alam Al-Nebla’a, 2/201-203 and Jame’e Al-Ahadith Al-Shi’ah by Borujerdi, 1/211.

and Omma Salama has heard it. This group is also comprised of eight Hadiths, one of which has been briefly presented underneath¹³:

Omma Salama said she has heard the God's apostle (may Allah bestow him and his sacred progeny the best of His regards) ordering that "he who loves Imam Ali (PBUH) likes me and he who likes me likes the God and he who insults Imam Ali (PBUH) insults me and he who insults me insults the God" (Qazi No'man, 1994: 1/167).

- 3) Omma Salama has heard narrations following the occurrence of an incident from the God's messenger. Six Hadiths have been mentioned in this regard and the following is a summary of one of them¹⁴:

Omma Salama said that the God's messenger had made a bond between every two persons: between Meqdad and Ammar, between Aisha and Hafaseh, between me and Safiyeh; then his highness ordered Imam Ali (PBUH): "you are my brother and I am yours, O Ali" (Ibn Shahr Ashoub, 1997: 2/32).

- 4) Narrations that Omma Salama does not quote from His Highness the Messenger (may Allah bestow him and his sacred progeny the best of His regards) but she has herself come to these concepts and results. Omma Salama and a group of others believed that the prophet (may Allah bestow him and his sacred progeny the best of His regards) had specified the love for Imam Ali (PBUH) as a sign distinguishing the believers from the hypocrites (Askari, 1997, Ahadith Al-Aisha, 2/29-30). She also stated that "amongst the people, only His Highness Imam Ali (PBUH) kept all his promises to the God's apostle (may Allah bestow him and his sacred progeny the best of His regards)"¹⁵ (Kufi, 1992, 1/456).

- B) Six narrations have been mentioned from Omma Salama about Ahl Al-Bayt and only one of them has been pointed out below¹⁶:

Omma Salama says that the ĀYA "Ennamā Yorid Allah Li Yozheba ..." ¹⁷ was revealed in my house: there were seven persons in the house: Gabriel, Michael, the God's messenger (may Allah bestow him and his sacred progeny the best of His regards), Imam Ali (PBUH), her highness Fatimah (PBUH), Imam Hasan (PBUH) and Imam Hussein (PBUH). I was in the gate of the house that I asked "O the God's messenger! Am I not one of the Ahl Al-Bayt?" His Highness ordered: "you are one of the prophet's wives" (Saduq, 1996, Amali, 559).

¹³ For the other Hadiths in this regard, please refer to the following texts: Fazl Ibn Shazan Azdi, 1944: 476; Kufi, 1992: 2/287; Kufi, 1992: 2/footnote to page 476; Kufi, 1992: 2/616; Qazi No'man, 1994: 1/153 and Amali Tusi, 479.

¹⁴ For more information about the other Hadiths, the following sources are recommended: Tusi, 1994: 461; Majlesi, 1983: 43/96; Ibn Marduyeh Esfahani, 2003: 140; Mirza Nouri, 1988, 12/392-393 and Mirza Nouri, 1988: 18/173.

¹⁵ Find the other Hadiths mentioned by Omma Salama about His Highness Imam Ali (PBUH) in the following books: "Kufi, 1992: 1/456; Sadr, 1996: 66; Amini, 1977: 3/23 and Ameli, 1964: 1/236

¹⁶ For more information on the other hadiths, the following sources are introduced: Kufi, 1992: 2/132-133; Kufi, 1992:2/169; Qazi No'man, 1994: 3/85-86; Saduq, 1983: footnote to pp.550-551; Qazi No'man, 1994: 3/59-60

¹⁷ Ahzāb, ĀYA 33: "verily, the God wants to keep filthiness away from you and keep you clean the way it deserves"



Aisha, as well, confessed to the revelation of Purification ĀYA in Omma Salama's house (Sharif Mortaza, 1994, 53&54).

- C) There are eight narrations mentioned by Omma Salama regarding the Imams; the following is a brief summary of one of them¹⁸:

Omma Salama said she has asked from the God's messenger (may Allah bestow him and his sacred progeny the best of His regards) about the ĀYA "OLĀ'eka Al-Lazina An'ama Allah Alayhem Min Al-Nabi'ein wa Al-Seddiqina wa Al-Shohadā'a wa Al-Salehin wa Hasona OLĀ'eka Rafiqa"¹⁹ and that she has heard the following words in response: "Al-Lazina An'ama Allah" means me; "Seddiqina" means Imam Ali Ibn Abi Taleb (PBUH) and "Shohadā'a" means Imam Hasan, Imam Hussein and Hamzeh (peace be upon them) and "Hasona OLĀ'eka Rafiqa" means the twelve Imams (peace be upon them) after me" (Khazar Qomi, 1981, 183).

The number of Omma Salama's narrations on the virtues of the immaculate imams (peace be upon them) is about 57 and only a few cases have been mentioned.

12.2. Her Narrations in Shiite's Jurisprudential Discussions:

Jurisprudential source	Volume and page number	Hadith number	Subject
Purification	1/381	1183	Excessive menstruation
	3/189	431	Saying prayers to the body of a recently dead person
	3/192	436	Saying prayers to the body of a recently dead person
	6/358	1027	Business entities
	10/124	497	Hadd punishment for robbery
The person who has no access to a jurisprudent	2/132	1944	Disease that causes breaking of the fast
	2/213	2191	Sacrificing an animal
	2/489	3045	Sacrificing an animal (the same hadith)
Kafi	1/235	7&8	The sealed leaf in possession of the immaculate Imams
	1/287	1	God's explicit text about the immaculate imams
	1/298	3&4	The God's explicit text about Imam Hasan Ibn Ali (PBUH)
	1/304	3	The God's text about Imam Ali Ibn Hussein (PBUH)
	1/355	15	Claim by a person possessing a right of a type
	3/83	1	Woman in her menstruation
	3/181	3	Saying prayers to the body of a recently dead person
	4/119	H7	Disease that causes breaking of the fast
5/117	H2	Business entities	

¹⁸ For more information about the other Hadiths quoted by Omma Salama about the Imams, reference to the following books is suggested: Bahrani, Madinah Al-Mo'ajej, 1994: 3/517; Khazar Qomi, 1981: 185-186; Saduq, 1996: 203; Helli, Ibn Nama, 1950: 86-87; Salim Ibn Qais: 200; Qazi No'man Maqrebi, 3/395 and Haithami, 1988: 7-314.

¹⁹ Nisā'a, ĀYA: 69; "those to whom the God has perfected His blessings of the prophets, truthful persons, martyrs and right-doers and they are good friends".

	5/391	H7	Marriage
	5/494	H1	Aversion of monasticism
	5/496	H4	Aversion of monasticism
	5/565	H41	Rare cases: Abu Bakr and Omar's questions about the prophet's privacy
	6/329	H1	Vinegar
	6/545	H8	Putting stigma on the animals
	7/254	H2	Hadd punishment
	8/156	145	Interpretation of the holy Quran

CONCLUSION:

- Amongst the prophet's nine wives who were present during the farewell haj pilgrimage and also alive after the demise of the prophet, only two, i.e. Omma Salama (Amini, 1977, 1/17) and Aisha (Amini, 1977, 1/48) narrated Qadir-e-Khom event and the rest have adopted a silent position.
- Omma Salama has discerned the truthfulness of Imam Ali (PBUH) for several reasons and persistently defended him:
 - 1) She has repeatedly witnessed Imam Ali (PBU)'s election by the prophet (may Allah bestow him and his sacred progeny the best of His regards).
 - 2) She was constantly hearing Imam Ali (PBUH)'s virtues from the great Islam's apostle (may Allah bestow him and his sacred progeny the best of His regards).
 - 3) Participating in the battlefield, she had seen and heard about the chivalries and sacrifices of Imam Ali (PBUH) on the path of reviving the religion.
- As the best of the prophet's wives, Omma Salama played a particular role in defending the guardianship and expanding Shiism. The most important of her Shiism activities were:
 - A) She mentioned the prophet (may Allah bestow him and his sacred progeny the best of His regards)'s statements about the excellent virtues and successorship of Imam Ali (PBUH) as well as about the other immaculate Imams (peace be upon them).
 - B) She defended Imam Ali (PBUH), her highness Fatimah Zahra (PBUH) and the immaculate Imams of guidance (peace be upon them) by tongue and in practice.
 - C) She defended the supporters of guardianship.
 - D) She wrangled with the enemies of guardianship.
 - E) She played an effective role in the Shiite jurisprudence in such a way that hadiths have been narrated from her in jurisprudential resources.



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