

The Ultimate Defence of *Sayyida Narjis(pbu)*

by Mujtaba ibne Dhulfiqar

Introduction

All praise belongs to Allah, Lord of the worlds—praise whose true reality lies beyond the reach of creation. Abundant blessings and salutations be upon those sacred personalities for whose sake the very act of sending blessings was ordained.

It is from the grace and generosity of Allah, the Self-Sufficient, that He enabled this humble servant to respond to the questions and objections raised regarding the noble and revered mother of Sāhib al-Zamān (may Allah hasten his reappearance), Sayyida Narjis (peace be upon her). In the present age—an age dominated by social media—false and disrespectful claims concerning her origin and status are increasingly circulated on platforms such as Instagram and Facebook. These allegations rely primarily on a single narration that portrays her as a slave-girl purchased from the market, despite the serious weaknesses found both in its chain of transmission and its content.

This research seeks to examine that narration critically, demonstrate its unreliability through rijāl analysis and historical inconsistency, and present the stronger and earlier reports concerning Sayyida Narjis (peace be upon her). By Allah's permission, this study aims to clarify the truth, defend the sanctity of the Household of the Prophet (peace be upon them), and refute claims that conflict with both sound scholarship and reverence for the Ahl al-Bayt.

Author's note

I dedicate this humble work first to the noble lady **Syeda Narjis (peace be upon her)** — the pure mother of our living Imam, the Master of the Age — and to **our mother, Syeda Fāṭimah al-Zahrā' (peace be upon her)**, the sole means for the continuation of the Seal's existence in this world — the Human Ḥūrī, Fāṭimah bint Muḥammad.

If supreme infallibility means that the Perfect Human reaches a station where he is pleased with what pleases Allah and angered at what angers Him, then Fāṭimah al-Zahrā' (peace be upon her) reached a degree where Allah is pleased by her pleasure and angered by her anger — absolutely. This is a مقام (station) that leaves even the perfected ones bewildered. She is the dawn of the lights of the stars of the heaven of Wilāyah, and the repository of the secrets within the depths of the Book of Guidance.

She is the wife and mother of the twelve chiefs from the descendants of Ismā'īl, promised to Ibrāhīm al-Khalīl. She is the great sign in the heaven described in the Apocalypse — the woman clothed with the sun, the moon beneath her feet, and upon her head a crown of twelve stars.

She is the inner meaning of the “Blessed Night” in which *every wise command is made distinct*.

She is the “our women” of the verse of Mubāhalah — a plural confined in reality to a single soul.

She and her husband are the two seas of Prophethood and Knowledge that meet.

She is the unique one crowned with the verse of pure sincerity: “*We feed you only for the sake of Allah's Face.*”

She is the one whose name is inscribed on the Gate of Paradise as “**The Elect of Allah.**”

And from her light continues the Divine Trust. From her نور flows the existence of the Living Proof. From her روح استمرار flows the of Wilāyah.

And thus, this work is also dedicated to **the Imam of our time**, the living حجّة of Allah upon His creation.

Only his Zuhoor carries the meaning of salvation. Only his justice carries the meaning of balance. Only his presence carries the meaning of tranquility. Only his Qiyām carries the meaning of divine order. Only his Nūr carries the meaning of guidance. Only his 'Adl carries the meaning of mercy in structure. Only his existence carries the meaning of hope in reality.

This work is offered in Intizar, In love, in loyalty, and in certainty that the promise of Allah is true.

I acknowledge openly that I am not a scholar, and that human error is inevitable. If there is any mistake in this research, it is from my own shortcomings. If any truth is found within it, it is by the grace of Allah alone. If any light shines from this work, it is only a reflection of Imam Husayn (peace be upon him), not from me. For all that I am, and all that I do, is in service of Imam Husayn (peace be upon him).

Mujtaba ibne Dhulfiqar (Muhammad ibne muslim)

this news, Muhammad bin Bahr Shaybani, does not know him either. He also received some information about him at the same time. When he introduced himself and confirmed the writings he had received from Muhammad ibn Bahr. Therefore, we know only what he himself has told about himself to this narrator.

Let's take a look at each narrator.

This narration is weak because there are many Jarah/arguments against its narrators, the first being ***Muhammad bin Bahr Shaybani***.

1. Here you can see the book of **ikhtiyaar marifatul rijal p 147,148**:

Muhammad bin Bahr, **this man was Ghali.**

This hadith has been fabricated and its truth has been altered.

2. Muhammad bin Ali bin Muhammad bin Hatim an-Nawfali.

We read in [al-Mufid min Mu'jam rijal al-Hadith, p. 556](#):

محمد بن علي بن محمد بن حاتم التوفلي من مشايخ الصدوق، كمال الدين - وصفه بالنوفلي و كناه .. بأبي بكر في مورد و وصفه في مورد آخر بالنوفلي المعروف بالكرماني - مجهول

Muhammad ibn 'Alī ibn Muhammad ibn Hātim al-Nawfalī, one of Shaykh al-Šadūq's teachers. In Kamal al-Din, he described him as al-Nawfalī and gave him the kunya Abū Bakr in one instance, and in another instance described him as al-Nawfalī known as al-Kirmanī. He is unknown (majhūl).

أن محمد بن أبي القاسم هو محمد بن علي الذي يروي عنه الصدوق، ولكن تقدم في ترجمة علي بن أبي القاسم	١١٣٦
عبد الله بن عمران ١١٣٧ أبو القاسم هو محمد بن علي ماجيلوه فراجع	١١٣٧
محمد بن علي بن محمد بن الأخرج: المسمى داخل على القادر، قال الشيخ المبر، ثم قال «وقد أتى علي الأخرج» - أقول: أشار بذلك إلى الأحاديث في علمه.	١١٣٨
محمد بن علي بن محمد بن علي، فاضل قال الشيخ المبر، قال «قد أتى بهم» - أقول: أشار بذلك إلى الأحاديث مع محمد بن علي، المقدم ١١٣٩	١١٣٩
محمد بن علي بن محمد بن حاتم: الوظيف من شياح الصدوق، كمال الدين - وصيده بالقول وكذا أبي يكرب في سورة ووصله في موروثه على المولى المقرب بالكتاب، مهور.	١١٤٠
محمد بن علي بن محمد بن الحسين: المبر المعلى (١) عم موات هذا الكتاب كان فاضلاً عالياً، مأموراً، مفتياً... قاله الشيخ المبر.	١١٤١
محمد بن علي بن محمد بن الرضا: فاضل، قال الشيخ منتبث الدين.	١١٤٢
محمد بن علي بن محمد بن علي: من علم أبي عبد الله، فاضل، ماجيلوه، ذكره، الماجيسي - مهور.	١١٤٣
محمد بن علي بن محمد بن علي على بن عم أبي عبد الله، فاضل، ماجيلوه، ذكره، الماجيسي - مهور.	١١٤٤
محمد بن علي بن محمد بن علي الطبراني: ذكره في محمد بن أبي القاسم عن محمد بن عبد الله.	١١٤٥
محمد بن علي بن محمد بن الطهور: قال الشيخ منتبث الدين أنه «أشف فقيه» رواية قرأت عليه كتبه جنة في الأحاديث.	١١٤٦
محمد بن علي بن مكي: المعلم، فاضل، صالح، ماجيلوه، قال الشيخ المبر.	١١٤٧
محمد بن علي بن محمد الطهور: الماجيسي صالح واسط، قال الشيخ منتبث الدين.	١١٤٨
محمد بن علي بن محمد الطهور: ذكره في علم الشيخ الميد عباس حان الشيرازي، قاله الشيخ منتبث الدين.	١١٤٩
محمد بن علي بن عبي الدين: الوسيط المعلم كان عالياً، مأموراً، أديرياً... عازفاً بينون السرية والفن وغيرةها، من المحسنين... قاله الشيخ المبر.	١١٥٠
محمد بن علي بن مروان: أبى مدين ابن الميمان له كتاب، قال ابن سهر اشترى - تقدم محمد بن عباس بن علي بن مروان	١١٥١
محمد بن علي بن مطر: من شياح الصدوق، ذكره المحدث التبردي في المستدرج - مهور.	١١٥٢
محمد بن علي بن المطهور: المعلم كان من فضلاء صبره... قاله الشيخ المبر.	١١٥٣
محمد بن علي بن معشر: ذكره عدة روايات متعددة من محمد المطهور.	١١٥٤
محمد بن علي بن معشر الكوفي: يذكر أن المتن اصحابه المسمى من منه الشوكري... ولهم إجازة، رجال الدين - مهور.	١١٥٥
محمد بن علي بن معشر الكوفي: هو عذار ابن المطهور كتاب الماجيسي... ذكره الماجيسي في ترجمة عذار المطهور - مهور.	١١٥٦
محمد بن علي بن مهروه: من شياح الصدوق، المعلم - مهور.	١١٥٧
محمد بن علي بن مهريز: قاله من أصحاب المداري (ع) - وقع في مضمون رواية في كمال الدين للصدوق ونبية للشيخ روى في الحديث رواية في الاتصاف والتالي والباقي والرجال على مهريز والثقة المقدم ٨٥٤ وهو الصحيح.	١١٥٨

المفهوم

مثن

مُحَمَّد رَجَائِكَ الْحَدِيث

بِقَامِ

مُحَمَّد أَجْوَاهِرِي

مُوَرَّثَةَ مَهْرَبَةِ الْمَسَارِعِ الْأَرَبِيِّ

بِدِرُوتِ لِبَنَانِ

3. Abu al-'Abbas Ahmad bin 'Isa al-Washsha' al-Baghdadi:

We read in [Mustadrak 'Ilm al-Hadith, vol. 1, p. 397](#):

أحمد بن عيسى الوضاء البغدادي أبو العباس : لم يذكروه ، روى الصدوق في كمال الدين ج ١٣٣٣
 ٢ باب ٤٣ ص ٤٥٤ ، عن محمد بن علي بن حاتم التوفلي الكرماني ، عنه ، عن أحمد بن طاهر القمي حديث سعد بن عبد الله ومسائله المفصلة ، عن الحجة المنتظر (صلوات الله عليه) ، وتقديم في أحمد بن طاهر مواضع الحديث

1333. Ahmad ibn 'Isā al-Washshā' al-Baghdādī, Abū al-'Abbās: He has not been mentioned [by the biographers]. Al-Šadūq narrated in Kamal

al-Din, vol. 2, chapter 43, p. 454, from Muḥammad ibn ‘Alī ibn Muḥammad ibn Ḥātim al-Nawfalī al-Kirmanī, from him, from Aḥmad ibn Ṭāhir al-Qummī, the narration of Sa‘d ibn ‘Abd Allāh and his detailed questions to the Awaited Ḥujjah (peace be upon him). The locations of this narration have been mentioned earlier under Aḥmad ibn Ṭāhir.

٢٩٧ أَحْمَدُ بْنُ غَيَاثٍ ..

مَعَانِي حَمْلِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) ١٣٣٢
أَحْمَدُ بْنُ عَيْسَى بْنِ هَارُونَ: لَمْ يُذَكَّرُوهُ، رُوِيَ فِرَاتُ فِي
تَفْسِيرِهِ عَنْهُ. كِبَاج٩ صِ ٦٧ وَ ١١٨، وَجَدَج٣٥ صِ ٣٤٥ وَ ٣٦، وَجَدَج٣٦ صِ ١٨١.



١١٣١
مُسْتَدْرَكُ الْكَافِي
عَلَى حِجَّةِ الْحَجَّ

١٣٣٣ - أَحْمَدُ بْنُ عَيْسَى الْوَشَاءُ الْبَغْدَادِيُّ أَبُو الْعَيَّاسِ: لَمْ يُذَكَّرُوهُ،
رُوِيَ الصَّدُوقُ فِي كِمالِ الدِّينِ جِ ٢ بَابِ ٤٣ مِنْ ٤٠٤، عَنْ مُحَمَّدِ بْنِ عَلَيِّ بْنِ
مُحَمَّدِ بْنِ حَاجِنِ الرَّوْقَلِ الْكَرْمَانِيِّ، عَنْهُ، عَنْ أَحْمَدِ بْنِ طَاهِرِ الْقَمِيِّ حَدِيثِ
سَعْدِ بْنِ عَبْدِ اللَّهِ وَمَسَائِلِهِ الْمُفْقَلَةِ، عَنِ الْحَجَّةِ الْمُسْتَنْظَرِ (صَلَوَاتُ اللَّهِ
عَلَيْهِ)، وَقَدْمَهُ فِي أَحْمَدِ بْنِ طَاهِرِ مَوَاضِعِ الْحَدِيثِ.

١٣٣٤ - أَحْمَدُ بْنُ عَيْسَى بْنِ يَحْيَى بْنِ أَنْجَلِ الْحَسَنِ بْنِ يَحْيَى: رُوِيَ
أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَهْلِهِ عَنْهُ. الْغَارَاتِ صِ ٨٦٢، وَكِبَاج٢٢ صِ ٣٨،
وَجَدَج٢٢ صِ ٢٢٨ وَجَدَج١٠٠ صِ ٢٢٨.

نَابِيَّنَ

الْفَالَّهُمَّ أَخْبِرْنِيَ الْمُسْتَقِنْ
الْمُسْتَقِنْ عَلَى الْمَازَرِيِّ الشَّاهِمِ بُرْوَى

١٣٣٥ - أَحْمَدُ بْنُ الْعَبْصِ: لَمْ يُذَكَّرُوهُ، رُوِيَ الصَّدُوقُ فِي أَخْرِ كِتَابِ
فَضَالِّ الشِّعْبَةِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمَطَارِ، عَنْهُ حَدِيثًا شَرِيفًا فَرَاجَعَهُ
وَرُوِيَ طَبِ الْأَئِمَّةِ صِ ١٣٩ عَنْهُ، عَنِ النَّضْرِ بْنِ سَوِيدٍ، وَنَقْلَهُ فِي كِبَاج١٤ صِ ٥٣٠، وَجَدَج٦٢ صِ ١٩١ حِ ١.

لِلْمُسْتَدْرَكِ

١٣٣٦ - أَحْمَدُ بْنُ غَسَانَ: لَمْ يُذَكَّرُوهُ، وَقَعَ فِي طَرِيقِ الْكَلِّيْنِيِّ فِي
الْكَافِيِّ جِ ٢ صِ ٣٢٦ بَابِ الْبَدَاءِ عَنِ الْمَعْلَىِ، عَنْهُ، عَنْ سَمَاعَةِ.

١٣٣٧ - أَحْمَدُ بْنُ غَمَّ بْنِ حَكِيمٍ: لَمْ يُذَكَّرُوهُ، وَقَعَ فِي طَرِيقِ
الْصَّدُوقِ فِي أَمَالِيِّ مَجْلِسٍ ٧٢ صِ ٢٨٧، عَنْ مُحَمَّدِ بْنِ الْحَسِينِ، عَنْهُ، عَنْ
شَرِيعِ بْنِ مُسْلِمَةِ حَدِيثِ نَزُولِ قَوْلَهُ تَعَالَى: «وَتَرِيدُ أَنْ تُمْنَنَ عَلَى الْأَدِينِ
أَسْتَعْفِفُوْنِي الْأَرْضُ» نَفِيْهِمْ (صَلَوَاتُ اللَّهِ عَلَيْهِمْ). [٢٨/٥].

لِلْمُسْتَدْرَكِ
لِلْمُسْتَدْرَكِ الْكَافِيِّ

١٣٣٨ - أَحْمَدُ بْنُ غَيَاثٍ: لَمْ يُذَكَّرُوهُ، رُوِيَ الطَّبِ صِ ٨٨ عَنْهُ، عَنْ

4. Ahmad bin Tahir al-Qummi.

We read in [Mustadrak 'Ilm al-Hadith, vol. 1, p. 331:](#)

١٠٥٧ - أَحْمَدُ بْنُ طَاهِرِ الْقَمِيِّ: لَمْ يُذَكَّرُوهُ. وَقَعَ فِي طَرِيقِ الصَّدُوقِ فِي كِمالِ الدِّينِ جِ ٢ بَابِ ٤١
صِ ٤١٧ حِ ١ عَنْ أَحْمَدِ بْنِ عَيْسَى الْوَشَاءِ، عَنْهُ، عَنْ أَبِي الْحَسِينِ مُحَمَّدِ بْنِ بَحْرِ الشَّبِيْبَانِيِّ،
رَوْاْيَةِ مِيلَادِ الْحَجَّةِ (صَلَوَاتُ اللَّهِ عَلَيْهِ)، جَدَج٥١ صِ ١٠، وَفِيهِ مُحَمَّدِ بْنِ يَحْيَى الشَّبِيْبَانِيِّ وَمُثْلِهِ
كِبَاج١٣ صِ ١.

1057 – Aḥmad ibn Ṭāhir al-Qummī: He has not been mentioned [by the biographers]. He appears in the transmission chain of al-Ṣadūq in Kamal al-Din, vol. 2, chapter 41, p. 417, ḥadīth no. 1 — from Aḥmad ibn ‘Isā

al-Washshā', from him, from Abū al-Husayn Muḥammad ibn Baḥr al-Shaybānī — in the narration of the birth of the Ḥujjah (peace be upon him). [It also appears] in Jalā' al-'Uyūn, vol. 5, p. 10, and there it includes Muḥammad ibn Yaḥyā al-Shaybānī; similarly in Kamal al-Bajā', vol. 13, p. 1.

٣٣١ احمد بن طاهر

وروى الشیخ فی أمالیه ج ١ ص ٢٤١ عن الحفید ، عن علی بن خالد العراغی ، عن محمد بن أحمد البزار الفلسطینی ، عنه ، عن صالح بن أبي النجم ، روایة اخیری .



١٠٥٥ - أَمْدُ الصُّنْعَانِيِّ: هُوَ أَحْمَدُ بْنُ الْجَنْسِ بْنُ إِسْحَاقِ الْمَذْكُورِ .

١٠٥٦ - أَمْدُ بْنُ طَالِبِ الْمَدْنَانِ: لَمْ يَذْكُرْهُ . رَوَى الْطَّبْ ص ٨٦ عَنْهُ ، عَنْ عُمَرَ بْنِ إِسْحَاقَ .

١٠٥٧ - أَحْمَدُ بْنُ طَاهِرِ الْقَمِيِّ: لَمْ يَذْكُرْهُ . وَقَعَ فِي طَرِيقِ الْمَدْرُوقِ فِي كَمَالِ الدِّينِ ج ٢ بَابٌ ٤١ ص ٤١٧ ح ١ عن أَحْمَدِ بْنِ عَبْدِ الرَّوْشَةِ ، عَنْهُ ، عَنْ أَبِي الْحَسِينِ مُحَمَّدِ بْنِ بَحْرِ الشَّيْبَانِيِّ ، رَوَايَةِ مِلَادِ الْحَجَّةِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) ، جَدْجَ ٥١ ص ١٠ ، وَقَبِيَّةِ مُحَمَّدِ بْنِ يَحْيَى الشَّيْبَانِيِّ . وَمِثْلَهِ كِبَابٌ ج ١٣ ص ١ .



وروی الصدوق فی بابٍ ٤٣ ص ٤٥٤ ح ٢١ بیاستاده عن أَحْمَدِ بْنِ عَبْدِ الرَّوْشَةِ ، عَنْهُ ، عَنْ مُحَمَّدِ بْنِ بَحْرِ بْنِ سَهْلِ الشَّيْبَانِيِّ ، عَنْ أَحْمَدِ بْنِ سَهْلِ الرَّوْشَةِ ، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْقَمِيِّ ، حَدَّيْشَهُ الْمَفْصِلُ وَمَسَائِلُهُ الْمَفْصِلُهُ مِنْ مَوْلَانَ الْحَجَّةِ بْنِ الْحَسِينِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) ، وَنَفْلَهُ كِبَابٌ ج ١٢ ص ١١٥ ، وَيُضَعَهُ بِهَذَا الْإِسْنَادِ فِي ج ٩ ص ٢٨٠ ، وَج ٥ ص ٩١ وَج ٩١ وَج ١١ ص ٣٢٩ ، وَج ١٣ ص ٤٧ ، وَج ٥٢ ص ٧٨ . مُشَلَّهُ سَوَاء . وَج ٣٨ ص ٨٨ .

أَلَيْهِمْ

الْفَارِقَةُ لِكَبَابِ الْحَجَّةِ
الْأَعْمَيْعُ عَلَى الْكَازِيِّ الشَّاهِرِ وَرَبِّي

لِلْمُبَرِّعِ الْأَكْبَرِ

لِلْمُبَرِّعِ الْأَكْبَرِ
لِلْمُبَرِّعِ الْأَكْبَرِ

5. Muhammad bin Bahr al-Ruhani.

We read in [al-Mufid min Mu'jam rijal al-Hadith, p. 504:](#)

محمد بن بحر الرهنی : « الدھنی » أبو الحسین الشیبانی من الغلة - مجھول - روی فی الفقیھ بعنوان محمد بن بحر - طریق الشیخ الیه ضعیف - عنونه الشیخ محمد بن بحر الرهنی » - لم یعهد روایة أبي العباس عنه بلا واسطة ..

Muhammad ibn Baḥr al-Ruhānī (‘al-Duhānī’), Abū al-Ḥusayn al-Shaybānī: One of the ghulāt, unknown (majhūl). He was narrated from in al-Fiqh (Man lā yaḥdūruhu al-Faqīh) under the name Muḥammad ibn Baḥr; the Shaykh’s chain of transmission to him is weak. The Shaykh listed him as Muḥammad ibn Baḥr al-Ruhānī. It is not known (lam yu‘had) that Abū al-‘Abbās ever narrated from him without an intermediary.

الْفَيْدَ

متن

مِعْجمُ رِجَالِ الْحَدِيثِ

١٢٦

محمد الجواهري

مُوسَى سَلَّمَ لِتَلَاقِ الْعَيْنِي

6. Bishr bin Sulayman an-Nakhas.

We read in [al-Mufid min Mu'jam rijal al-Hadith](#), p. 86:

بشر بن سلمان : النخاس ، من ولد أبي أيوب الانصاري - مجهول - روى عن أبي الحسن العسكري (ع) ، كمال الدين و هي دالة على وثاقته الا انها ضعيفة ، و هو راويها.

Bishr ibn Sulaymān: The *nakhhās* (slave trader), a descendant of Abū Ayyūb al-Anṣārī unknown (majhūl). He narrated from Abū al-Hasan al-‘Askarī (peace be upon him). The narration appears in *Kamal al-Din* and indicates his trustworthiness, yet the report itself is weak, and he is its sole transmitter.

الفصل الثاني

متن

مِعَمَّ رَجَالُ الْحَدِيثِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مُوسَى سِلَاتِلْخُ الْعَرَبِيُّ

Literally all the narrators of this hadith are majahil. So, alhamdulillah, it has been proven that the false allegations made about Sayyidah Narjis sa , that she came from such and such place, etc., are all false.

And you people will be very surprised to know, because there are not only problems with the chain of transmission of the narration, but also with its text. Which is considered an insult to the inviolability of the Ahl al-Bayt and cannot be accepted.

The first objection in this narration is that Lady Sayyida Narjis (peace be upon her) herself introduced herself as Malika bint Yusha' ibn Qaysar of Rome, meaning that she stated she was the granddaughter of the Roman emperor of that time. At that time, her blessed age was thirteen years. If we connect the links of this lineage, then the identification of her noble grandfather becomes possible from the Roman Emperor.

These events appear in the life of Imam 'Ali al-Naqi (peace be upon him) before the year 254 AH. If this Hijri date is examined in the light of the

same calendar, then the mentioned events correspond to the year 868 CE. Then, when we turn to the history of the Byzantine state and its emperors, we come to know that the intended person here is Michael III, who remained in power from the year 842 to 867.

However, this emperor cannot be that person, because his father, named Theophilos, died in the year 842. At that time, he was very young and was not capable of running the affairs of the state. Therefore, in his stead, his mother assumed the seat of power as regent.

Refrence:- Al bidaya walnihaya vol 10 page 326

The second objection is that, if setting aside the lack of evidence we temporarily assume that such an emperor actually existed, then another difficulty arises. According to the narration, a war took place between the Muslims and the Roman government. The words of the narration are that one night Abu Muhammad, Imam Hasan al-'Askari (peace be upon him), informed me in a dream that on such-and-such a day your grandfather would dispatch an army to fight the Muslims, and that he himself would also go forth behind them to engage in combat with the Muslims. However, when we study the historical books, we do not find even a mention of any war between the Muslims and the Romans during that period. Rather, history shows that at that time an agreement for the ransom and exchange of prisoners was concluded between the Muslims and the Romans.

Tarikh e mukhtasir al dawal 142

The third objection:

This narration states that she was from Rome, that Imam 'Ali al-Naqi (peace be upon him) purchased her for his heir, Imam Hasan al-'Askari (peace be upon him), and also gave glad tidings that she would become the mother of Imam al-Mahdi (may Allah hasten his noble reappearance). All of these details contradict other narrations that exist in numerous sources. Among the narrations we possess, some indicate that she was Nubian; some state that she was born in the alawi household; some say that she was

a maid servant of Lady Hakima (peace be upon her); while other narrations indicate that Lady Hakima gifted her to Imam Hasan al-‘Askari (peace be upon him). Is it acceptable to reason that, for the sake of a single narration, all those narrations whose sources are numerous and whose chains and routes of transmission are many should be rejected, while that single narration itself contains several flaws?

So let's continue our research and see where was Syeda Narjis sa came from then?

Now this narration has effectively fallen silent despite containing a detailed account of her arrival along with the captives the question still remains as to how this noble lady (peace be upon her) entered the household of our imam.

When we turn to somewhat earlier sources, another reality comes in our eyes, namely that Lady Narjis (peace be upon her) was herself a member of the Household of Infallibility, and that her birth took place within that sacred family. It has even been reported to the extent that her birth occurred in the house of Lady Hakima (peace be upon her), and that she was not purchased from the markets of slave traders. The evidence for this is the narration transmitted by Abu al-Hasan ‘Ali ibn Husayn al-Hamdani in *Ithbāt al-Waṣiyya*. He writes that our trustworthy elders/Mashaikh narrated that Imam ‘Ali al-Naqi (peace be upon him) had a niece who was born in his house and whom he raised; her name was Narjis.

Ithbāt al-Waṣiyya:- Page 276

قال المؤلف لهذا الكتاب (روى) لنا الثقات من مشايخنا أن بعض
الإخوات أبي الحسن (ع) على بن محمد (ع) كانت لها جارية ولدت في
 بيها وربتها تسمى سريس، فلما كبرت وعيالت دخل أبو محمد (ع) فنظر
 إليها فاعجبته، فقالت عمه أراك تنظر إليها فقال صلى الله عليه إني ما
 نظرت إليها إلا عجبت أنها مولودة الكريمة على الله جل وعلا يكون
 منها، ثم أمرها أن تتساذن أبي الحسن في ذمها إليه فعملت فامرها بذلك.
 (روى) جماعة من الشيوخ العلماء، منهم علام الكلابي وسوسن بن
 محمد النازري وأحمد بن جعفر بن محمد بآبائهم أن حكيمه بنت أبي
 جعفر (ع) عمة أبي محمد (ع) كانت تدخل إلى أبي محمد فتصupo له أن
 يرزقه الله ولداً ولهما قالت دخلت عليه يوماً فدعوت له كما كانت أدعوه،
 فقال لي يا عمة أما أنه يولد في هذه الليلة وكانت ليلة النصف من
 شعبان سنة خمس وخمسين وستين الميلاد الذي كان تنوشه فاجمعي
 إنطليك عننتنا، وكانت ليلة الجمعة فللت له من يكون هذا المولود يا
 سيدني فقال من جاريتك نرجس قالت ولم يكن في الجواري أحب إلى
 منها ولا أخف على قابي، وكانت إذا دخلت الدار تلقاني وتقبل يدي
 وتزرع خفي بيها، لما دخلت إليها فعملت بي كما كانت تفعل فلما كبرت
 على يديها فقبلتها ومنعتها مما تفعله، فخاطبني بالسيدة فخاطبها بعلمه
 فلما كبرت ذلك قلت لها لا تكري ما فعلته فإن الله سيهبك لك في ليلتنا
 هذه خلاصاً سيداً في الدنيا والآخرة قالت فاستحيت، قالت حكيمه
 فتعجبت وقلت لأبي محمد أباً لست أرى بها أثر حمل فتبرس على الله
 عليه وقال لي إنها معاشر الأوصياء لا تحمل في البطريرك لكن تحمل في
 الجنوب، وفي هذه الليلة مع الفجر يولد المولود لكن تحمل على الله إن شاء
 الله، فلما فتحت بالقرب من الجارية وبات أبو محمد عليه السلام في
 صفة في تلك الدار، فلما كان وقت صلاة الليل فتحت والجارية نائمة ما
 بها أثر الولادة، وأخذت في صلابي ثم أورثت، فيينا أنا في الورث حتى
 وقع في نفسي أن الفجر قد طلع ودخل في قلبي شيء، فصالح أبو

أثباك الوضيحة
 على بن أبي طالب عليه السلام
 للأمام
 شافية

الشيخ والشائخة إلى الحسن عليهما السلام
 المعمورى المدى
 متحف تاريخ التقى
 المنى ٣٦٣



So this proves that the first incident narrated by Sheikh Saduq r.a in Kamal u ddin is a weak/Da'ef narration. And we have also proven that the tradition you can see above shows that Sayyida Narjis (peace be upon her) was born into the Alawai family. And we can find this same report this Kamal u din by shiekh sadooq r.a page 426

Conclusion

The earliest Imamite scholar to give an account of the Twelfth Imam's mother is al-Mas'udi. He reports that she was a slave-girl called Narjis [ithbat, 248. For the later authors who named her as Narjis see al-Irshad, 390; T. al-Ghayba, 153, 158; 'Uyun, 32-3.]. Al-Shahid (d. 786/1384) states that her name was Maryam b. Zayd al-'Alawiyya [Bihar, LI, 28, quoted from al-Dirus.], and other reports give her name as Rayhana, Saqil and Sawsan. It is possible that her name was in fact Narjis and the other names, except Saqil, were given to her by her owner Hakima bint Muhammad al-Jawad. People at that time used to call their slave-girls by different names as a form of flattery, and Narjis, Rayhana and Sawsan are all names of flowers.

The earliest report concerning the nationality of the Twelfth Imam's mother goes back to the year 286/899. This was written down for the first time by al-Saduq, on the authority of Muhammad b. Bahr al-Shaybani, who attributed his narration to Bishr b. Sulayman al-Nakhkhas. According to this report she was a Christian from Byzantium who had been captured by Islamic troops [Kama'l, 431-2].

She was sold as a slave and bought by al-Nakhkhas in the slave-market in Baghdad. Al-Nakhkhas sent her to the tenth Imam, 'Ali al-Hadi, in Samarra. After this, however, the narration begins` to lose much of its credibility and becomes hagiographical. It is related that she was Malika b. Yashshu', the granddaughter of the Emperor of Byzantium, whose mother was a descendant of Simon (Sham' un) the disciple of Jesus. When Malika was in her grandfather's palace, she dreamt that she saw Jesus's mother, Mary, and Muhammad's daughter, Fatima. In this dream Fattima converts her to Islam and persuades her to allow herself to be captured by Islamic troops [Kama'l, 317-23.].

 The authenticity of this narration is questionable in many aspects, the most doubtful points being found in the last part.

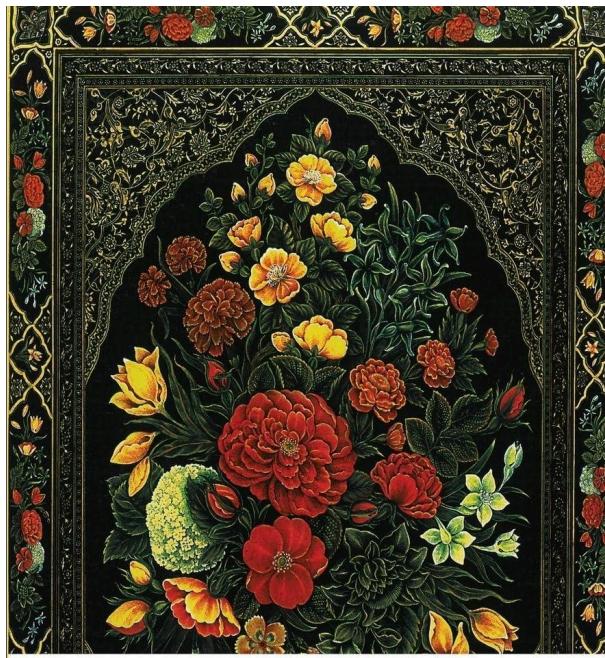
Firstly there was no major battle between the 'Abbasids and the Byzantines after 242/856 [Tabari, III, 1434] and there is no indication in the sources that the Emperor of Byzantium appealed to the 'Abbasids to liberate his granddaughter.

Secondly, the early Imamite authors, particularly al-Qummi, al-Nawbakhti, al-Kulayni and al-Mas'udi, who were contemporaries of al-Shaybani, the narrator of this report, do not refer to it in their works. In addition, al-Kashshi, who was a companion of al-Shaybani, and the later scholars al-Najashi and Ibn Dawud claim that he was an extremist [ikhtiyar, 147-8; al-Najashi, 298; Ibn Dawud, al-Rijal, 541].

Thirdly, al-Kulayni states that al-Qa'im's mother was a slave-girl from al-Nawba, the northern province of Sudan [al-Kafi, I, 323]. Moreover al-Nu'mani and al-Saduq related other narrations which indicate that al-Qa'im's mother was to be a black slave-girl [N. al-Ghayba, 84, 85, 120; Kama'l, 329]. It may be that the later Imamites ignored these transmissions and considered the narration of al-Shaybani as authentic because the latter makes al-Qa'im's mother of noble ancestry and high social status.

In the light of these three points the narration of Muhammad b. Bahr al-Shaybani can be rejected despite the fact that al-Tusi and Ibn Rustam al-Tabari consider it reliable [T. al-Ghayba, 134-9; Dala'il, 262-4]. Possibly the correct account of the origin of al-Qa'im's mother is given by al-Mufid, who states that she was a slave-girl brought up in the house of Hakima, the sister of the tenth Imam. According to his report the Imam saw her one day and predicted that she would give birth to someone with special Divine blessing [al-Irshad, 390-1].

Insha Allah, there is still much to discuss about her life. If you want to read about her life in detail, you can read **Ahmad Salman's book the life Syeda Narjis (peace be upon her)**. it's in english/urdu/and originally in Arabic.



THE MOTHER OF IMĀM AL-MAHDI سيدة الإمام قراءة جديدة في هويتها وسيرتها

An Exposition Into Her Identity



THE MOTHER OF IMĀM AL-MAHDI سيدة الإمام قراءة جديدة في هويتها وسيرتها

Undoubtedly, research on the mothers of the infallible Imāms عليهم السلام is necessary and closely linked to Ahl al-Bayt's biography عليهم السلام. Not only did their enemies seek to smear and distort the biography of the Holy Imāms عليهم السلام, but they also worked to do the same to their mothers, whose biographies have been subject to many distortions, alterations, and manipulations.

Perhaps the biography of Lady Narjis رض, the mother of Imām Muhammād al-Mahdi عليه السلام, is surrounded by significant ambiguity and confusion, as contradictions and differences are ingrained in all the matters related to her such that even the truth of her name is muddled. This led some transgressors to link her with different figures, and some even crossed the lines of decency and attributed to her that which a believer must not mention due to some things narrated about her life.

Therefore, this small book is my attempt to gather all that is narrated about this virtuous lady رض from the books of ḥadīth, history, and biographies and thus eliminate the ambiguity that has surrounded her so that the reader can acquire an image of her رض life and, more importantly, her role in the al-Mahdi movement, particularly in the minor occultation of the Imām of the Time رض.



Shaykh Ahmad Salmān is a distinguished Saudi-Tunisian scholar. From a young age, he was drawn to the teachings of Shī'ah Islam, prompting him to pursue advanced religious studies. He traveled to Iraq to study at the religious seminary in Nīṣāf. His commitment to spreading knowledge and fostering understanding is evident in his various roles and initiatives. Renowned for his oratory skills, he has significantly influenced religious thought and interfaith dialogue through his teachings and public engagements, which continue to resonate within the Islamic community and beyond.



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“This is a humble and insignificant offering from this lowly servant, presented in the sacred presence of my Master, my Leader, my Guardian, and my Guide, Imam al-Zamana (peace be upon him), may Allah hasten his noble reappearance, and in the service of his revered mother ص. I supplicate in the Divine court that He may grant acceptance to this humble offering.”

“یہ بندہ حقیر کا ایک ناچیز ہدیہ ہے، اپنے آقا، اپنے مولا، اپنے سردار، اپنے ولی اور اپنے رہبر، امام زمانہ عجل اللہ تعالیٰ فرجہ الشریف کی بارگاہ اقدس میں، اور ان کی والدہ ماجدہ کی خدمت میں۔ بارگاہ خداوندی میں دعاگو ہوں کہ وہ اس حقیر کے اس تحفے کو شرفِ قبولیت عطا فرمائے۔”