

of Felicity [Constantinople] collected on loose sheets many accounts of acts of excellence and virtue, which he extracted and arranged from the books of Traditions, Biographies of the Prophet, Histories of the Companions, and Names of the Narrators existing in its libraries, and while still purposing to compile from these another greatly profitable volume, according to the saying "Death is a cup, and man the drinker," he drank of the cup of death, and delivered up his victorious soul. The mercy of God be upon him, mercy in abundance.

And now through the grace of the Lord of the worlds, and the inspiration of the aunt of the prince of the apostles, and the favour of the precious saints, having (in accordance with the interpretation preferred by the commentators on the sacred traditions, and with the tenor of the legends and histories) translated the sacred sayings copied and collected by the said deceased, and having arranged and written them down in three chapters and an epilogue, under the title "The End of Devotion to Umm Harám," I present the same as a precious gift to the present Muḥaṣṣil of Cyprus, Seyyid Ḥasan Ághá, a helper of the faith and despiser of the infidels. May it be that on condescending to peruse it, His Excellency, by reason of his perfect love to the honoured intercessor (may God be pleased with her), live free from cares and sorrows. And God is He who gives prosperity and guidance.

*Chapter I explains what differences exist in the holy name of this exalted lady (may God be pleased with her, and turn her intercession to our profit), and what was her relationship to the lord of the sons of Adam (may the favour and blessing of God be upon him).*

According to the distinct statement of al-Ḥáfídh al-Dhahabí, in his book called *The Names of Traditionists*, her holy name is Rumeysa. In the *Jími' as-Ṣaghír* it is expressly called Raula; according to others it is Sahla. But most of the guardians of traditions say distinctly "no name of hers is known," but that her holy title is famous as Umm Harám. This statement al-Ḥáfídh ibn 'l-Ḥajar sets forth precisely in his book, called *Iqába*, on the names of the companions, and with this the statement of 'Alí al-Qárí in his comment on the holy *Mishkát* is in full agreement. Umm Harám is the same as Umm Muḥtarama, the honoured mother. The lord of men (may the favour and blessing of God be upon him) showed her perfect love in saying to her, "O my mother," and thence she is entitled "the honoured mother." The noble name of her father, one of the Anṣárs of the Banú Najjár, is Miḥán. Men still visit her house in Qubá, saying, "it is the fortunate house of Umm Harám": so it is a place of pilgrimage. Her august husband was 'Ubáda ibn as-Ṣámit, whose surname was Abn'-'l-Walí. 'Ubáda was the first governor of the province of Palestine. He died at the age of seventy-two years, and was buried in Jerusalem. And this exalted lady was the sister of Umm Suleym, the venerable mother of Anas ibn Málík. In certain histories it is said that Umm Suleym gave suck to the most honoured Prophet (may God be pleased with them both); and as to the kinship it is alleged by Abú Moḥammad ibn Qutb ibn Yahyá ibn Ibráhím that verily our Prophet (may the favour and blessing of God be upon him) gave leave to the honoured mother to search on his holy head for lice, for being his maternal aunt he might be intimate with her, for her ancestors were of his tribe. According to a story derived from Ibn Wahb, she is called his aunt because she gave him the breast; and most of the guardians of traditions give preference to this tradition, and do not concern themselves with any other. And Umm Suleym was the foster-sister of Amína, as say sundry among the guardians of traditions. And in one of the traditions of al-Bukhárí it is said, "and she was his maternal aunt," making this kinship clear; and Umm Harám, together with Umm Suleym, at most times tightened their belts and girded their loins for the service of the Prophet, showing perfect love. May God be pleased with them both.