

# **Brief Biographies and Status of the Ummahāt al-Mu'minīn**

*(Mothers of the Believers)*

## Transliteration key

أ-'	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - ʿ
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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## Introduction

All praise belongs to Allah, the Almighty. Peace and Salutations be upon the Seal of the Prophets, upon his progeny, Companions, and those who follow his path until the Day of Reckoning.

The *Ahl al-Bayt* (Family of the Prophet ﷺ) have been granted a lofty rank and elevated status in the eyes of the *Ahl al-Sunnah wa l-Jamā'ah* in accordance with what Allah has decreed of loving them and honouring them. This is in keeping with the bequest of the Prophet ﷺ, when he said, “*I remind you (to be kind) to the members of my family.*” In light of this, we dissociate ourselves from those who exaggerate with regards to only specific members of the *Ahl al-Bayt* (ignoring the rest) and also from the *Nawāṣib*, who cause harm to them and harbour malice for the pure members of the *Ahl al-Bayt*.

The Muslims in general, and in specific the *Ahl al-Sunnah*, love the pure members of the *Ahl al-Bayt* and consider it strictly forbidden to disparage, belittle, or harm them in any way, whether this be directed to the progeny of the Prophet ﷺ or his blessed wives.

We (*Mabarrat al-Āl wa l-Aṣḥāb*) is pleased to present to you this discourse, from amongst its foremost publications, which will enrich the literary works already prepared on the legacy of the Pure *Ahl al-Bayt* and noble Companions, instil love for them in the hearts of the Believers, and clarify a few of the misconceptions which may be lurking in the minds of some Muslims.

In as much as these pages highlight the distinguished status and virtue of the blessed wives of the Prophet ﷺ being the *Ummahāt al-Mu'minīn* (Mothers of the Believers) as mentioned in the Noble Qur'an and Blessed Sunnah, it also makes mention of those verses and aḥādīth commending them and honouring them as part of the *Ahl al-Bayt* of the Prophet ﷺ; thus awarding them a unique virtue.

## The status of the Ummahāt al-Mu'minīn

Allah ﷻ says:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.<sup>1</sup>

In essence the mothers of a believer are the wives of the Prophet ﷺ, and the Prophet ﷺ is his father<sup>2</sup>. The Muhājirīn and the Anṣār are his brothers and those implied in the Qur'ānic supplication:

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.<sup>3</sup>

This is the Household of the Prophet ﷺ. Anyone who disparages even one of the wives of the Prophet ﷺ will be said to be void of īmān because if he were a believer in the true sense of the word then he would never have disparaged the Mothers of the Believers; a son does not speak ill of his mother.

This motherhood is the same as biological motherhood as far as the rights of respect and honour are concerned, and also as a means of being proud of one's

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1 Sūrah al-Aḥzāb: 6

2 This parentage is allegorical on account of the ḥadīth of the Prophet ﷺ, "I am to you (the believers) like a father." Reported by *Abū Dāwūd*, *Kitāb al-Ṭahārah*, *Bāb Karāhiyat Istiqbāl al-Qiblah 'inda Qaḍā' al-Ḥājah*, Ḥadīth: 8.

3 Sūrah al-Ḥaṣhr: 10

ancestry. Can anyone boast of having a nobler mother than those whom the Messenger of Allah ﷺ chose to be his spouses? In fact, they were selected by Allah ﷻ Himself, as Allah says:

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ  
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَاقِبًا

Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah , over all things, an Observer.<sup>1</sup>

Allah ﷻ stated regarding Sayyidah Zaynab bint Jahsh رَضِيَ اللَّهُ عَنْهَا:

فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.<sup>2</sup>

Allah ﷻ said regarding their superiority over the women of the world:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنَّ اتَّقِيْنَ

O wives of the Prophet ﷺ, you are not like anyone among women, if you fear Allah.<sup>3</sup>

1 Sūrah al-Aḥzāb: 52

2 Sūrah al-Aḥzāb: 37

3 Sūrah al-Aḥzāb: 32

Such is their distinctiveness that Allah ﷻ has forbade any of the believers from ever marrying them just as it is prohibited for a son to marry his biological mother. Allah ﷻ says:

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.<sup>1</sup>

The Prophet ﷺ is harmed by any word or action that would hurt his wives, to such an extent that Allah ﷻ even instructed the believers to only address them from behind a veil. Allah ﷻ says:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ

And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah.<sup>2</sup>

When this is the level of honour that has been accorded to the Ummahāt al-Mu'minīn, what can be said about those who disparage them, curse them, and attribute to them that which does not befit their noble status? Shortly after the above mentioned verses, Allah ﷻ says:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

1 Sūrah al-Aḥzāb: 53

2 Sūrah al-Aḥzāb: 53

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.<sup>1</sup>

Then Allah issues a stern warning:

لَئِن لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَتُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

If the hypocrites and those in whose hearts is disease and those who spread rumours in al-Madīnah do not cease, We will surely incite you against them; then they will not remain your neighbours therein except for a little.<sup>2</sup>

Referring to the rumours these hypocrites were spreading concerning the marriage of the Prophet ﷺ to Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا. She was previously the wife of his adopted son, Zayd رَضِيَ اللَّهُ عَنْهُ, whose mention was made in the verses cited previously. This verse indicates that criticism of the wives of the Prophet ﷺ is amongst the traits of the hypocrites, and the Believers have been sternly warned from imitating them.

Allah ﷻ has clarified in this sūrah that He will not accept any justification for slandering the wives of the Prophet ﷺ. The one who does so abandons the Qur’ān and Sunnah and instead follows the path of the whimsical and foolish, who they take as their masters and dignitaries. If he does not repent and dies in this condition:

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَصَلْنَا السَّبِيلَا

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1 Sūrah al-Aḥzāb: 59

2 Sūrah al-Aḥzāb: 60

The Day their faces will be turned about in the Fire, they will say, “How we wish we had obeyed Allah and obeyed the Messenger.” And they will say, “Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.”<sup>1</sup>

Is attributing to them that which does not befit their noble status a meritorious deed? Or is it one of the most heinous crimes? Just imagine for moment—while you curse ‘Ā’ishah and Ḥafṣah رَضِيَ اللهُ عَنْهُمَا—that you are standing in front of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he is looking at you and listening to your words... how does it feel now? Imagine what the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be thinking of you?

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ

O wives of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, you are not like anyone among women, if you fear Allah.<sup>2</sup>

In other words there are undeniably no women in this world superior to the wives of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This is not something unfathomable when one considers that they are after all the wives of that Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who is the most superior of all the Prophets and Messengers—in fact the best of all creation—and they were preferred by Allah and the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ over all other women in this world.

As for them fearing Allah سُبْحَانَهُ وَتَعَالَى and possessing the quality of Taqwā, this too is proven from the Noble Book of Allah. Allah سُبْحَانَهُ وَتَعَالَى says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكِ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأَسْرَحْكُنَّ سَرَاحًا جَمِيلًا وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

O Prophet, say to your wives, “If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious

1 Sūrah al-Aḥzāb: 66, 67

2 Sūrah al-Aḥzāb: 32

release. But if you should desire Allah and His Messenger and the home of the Hereafter—then indeed, Allah has prepared for the doers of good among you a great reward.”<sup>1</sup>

They chose Allah and his Prophet ﷺ and abandoned the life of this world and its adornments. There is no other reason for them choosing Allah and His Messenger ﷺ—which meant patiently enduring the hardship and difficulty which accompanied the office of Nubuwwah—except firmness of faith and their fear of Allah. Since their decision to remain with the Prophet ﷺ was motivated by Taqwā they were honoured by Allah:

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ

Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you.<sup>2</sup>

They were honoured in two ways in this verse:

1. The Prophet ﷺ was prohibited from taking another wife after them.
2. The Prophet ﷺ was prohibited from divorcing any one of them, in order to marry another.

The reason for this was so that they would be his wives for eternity; not only in this world but in the hereafter as well. This is also the reason why the Believers were prohibited from marrying them after his demise:

وَمَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

1 Sūrah al-Aḥzāb: 28, 29

2 Sūrah al-Aḥzāb: 52

And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.<sup>1</sup>

And they were awarded the position of mothers to every believer:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.<sup>2</sup>

Every person should ponder deeply over these points and recognise the noble status awarded to the Ummahāt al-Mu'minīn.

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1 Sūrah al-Aḥzāb: 53

2 Sūrah al-Aḥzāb: 6

## Sayyidah Khadījah bint Khuwaylid

### Name and lineage

Khadījah bint Khuwaylid ibn Asad ibn ‘Abd al-‘Uzzā ibn Quṣay.

Quṣay is the grandfather of the Prophet ﷺ. In terms of lineage, she is second from the Ummahāt al-Mu‘minīn who has the closest ancestry to the Prophet ﷺ through his father. The Prophet ﷺ did not marry any other from the progeny of Quṣay except Sayyidah Umm Ḥabībah bint Abī Sufyān رَضِيَ اللهُ عَنْهَا.<sup>1</sup>

Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا was highly regarded in society with noble ancestry, amazing qualities, and the richest from all the women of the Quraysh. The Prophet ﷺ married her when he was twenty-five years old, after Abū Hālah ibn Nabāsh ibn Zurārah al-Tamīmī.

Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا believed in the Prophet ﷺ and assisted him in his mission. The Prophet ﷺ would say that she is the most virtuous of all women of the world.<sup>2</sup> All the Prophet’s ﷺ children were from her except Ibrahīm رَضِيَ اللهُ عَنْهُ, whose mother was Sayyidah Māriyyah رَضِيَ اللهُ عَنْهَا. The Prophet ﷺ did not take any other wife during her lifetime. She passed away three years before hijrah.

### Virtues and Status

1. She is amongst the forerunners to embrace Islam and in fact the very first

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1 The ancestry of Sayyidah Umm Ḥabībah رَضِيَ اللهُ عَنْهَا meets with that of the Prophet ﷺ at ‘Abd Manāf ibn Quṣay, while the ancestry of Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا meets with the Prophet ﷺ at Quṣay. As for the other Ummahāt al-Mu‘minīn their ancestry meets with the Prophet ﷺ after Quṣay: Murah, Ka‘b, Lu‘ay, Khuzaymah, Ilyās, and Muḍar.

2 In other words the most virtuous of all women in her time. She is amongst four women who the Prophet ﷺ mentioned to be the most superior of all women of their time. They are: Āsiyyah bint Muzāḥim—the wife of Fir‘awn, Maryam bint Imrān, Khadījah, and Fāṭimah رَضِيَ اللهُ عَنْهَا.

person to bring faith in what Allah revealed. She thus receives the reward for her īmān and of all those who embraced Islam through her efforts after her.

2. The Prophet ﷺ did not take any other wife during her lifetime. Thus for twenty-five years she remained the only wife of the Prophet ﷺ.
3. The love which the Prophet ﷺ had for her was a special gift from Allah, which Allah bestowed upon His Messenger ﷺ. Thus loving her is a virtue.<sup>1</sup>
4. The Prophet ﷺ would talk of her often, praise her, enumerate her virtues, and maintain ties with her family members and friends.

Sayyidah ‘A’ishah رضي الله عنها said:

I never became envious of any of the Prophet’s wives as I was envious of Khadijah; on account of how he would constantly talk about her, and I never saw her.<sup>2</sup>

5. She was the best of all the women from the ummah of the Prophet ﷺ.

Al-Bukhārī has reported with his chain of narration from Sayyidunā ‘Alī رضي الله عنه:

I heard the Prophet ﷺ saying, “The best of women was Maryam and the best of women was Khadijah.”<sup>3</sup>

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1 *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, Bāb Min Faḍā’il Khadijah رضي الله عنها, Ḥadīth: 5342, in the ḥadīth the Prophet ﷺ says, “Verily I have been bestowed with love for her.” Thus having love for Sayyidah Khadijah رضي الله عنها is a gift from Allah.

2 *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, Bāb Min Faḍā’il Khadijah رضي الله عنها, Ḥadīth: 5342.

3 *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, Bāb Tawwīj al-Nabī رضي الله عنه, Ḥadīth: 3815.

6. Allah ﷻ sent greetings to her and gave her the glad tidings of a Palace in Jannah, where she will hear no noise or experience any fatigue.

Al-Bukhārī and Muslim both narrate with their respective chains of transmission from Sayyidunā Abū Hurayrah رضي الله عنه:

أتى جبريل النبي صلى الله عليه وسلم فقال يا رسول الله هذه خديجة قد أتت معها إناء فيه إدام أو طعام أو شراب فإذا هي أتتك فاقرأ عليها السلام من ربها ومني وبشرها ببيت في الجنة من قصب لا صخب فيه ولا نصب.

Jibrīl عليه السلام came to the Prophet صلى الله عليه وسلم and said, “O Allah’s Messenger صلى الله عليه وسلم! This is Khadījah coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Rabb and on my behalf, and give her the glad tidings of having a Qasab (gold and silver) palace in Paradise wherein there will be neither any noise nor any fatigue (trouble).”<sup>1</sup>

7. Allah ﷻ blessed the Prophet صلى الله عليه وسلم with children from her, and he was not granted any children from his other wives.

The Prophet صلى الله عليه وسلم said:

Allah granted me children from her and He did not grant me children from others beside her.<sup>2</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, Bāb Tazwīj al-Nabī صلى الله عليه وسلم, Ḥadīth: 3820.

2 Ṭabarānī: *Muʿjam al-Kabīr*, no.22, Bāb Dhikr Azwāj Rasūl Allāh صلى الله عليه وسلم wa minhun Khadījah bint Khuwaylid, vol. 23 p.13.



## Sayyidah Sawdah bint Zam‘ah

### Name and lineage

Sawdah bint Zam‘ah ibn Qays ibn ‘Abd al-Shams ibn ‘Abd Wudd ibn Naḍar ibn Mālik ibn Ḥisl bin ‘Āmir ibn Lu‘ay ibn Ghālib ibn Fahar.

Her mother was Shamūa bint Zayd ibn ‘Amr al-Anṣāriyyah.

Before her marriage to the Prophet ﷺ, Sayyidah Sawdah رَضِيَ اللهُ عَنْهَا was married to Sakrān ibn ‘Amr.

She narrated from the Prophet ﷺ and amongst those who reported from her was Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ and Yaḥyā ibn ‘Abd Allāh ibn ‘Abd al-Raḥmān bin Sa‘d ibn Zurārah.

She embraced Islam early on and along with her husband migrated to Abyssinia the second time. It was here where her husband passed away.<sup>1</sup> She is the first women to marry the Prophet ﷺ after Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا, which was before the hijrah while still in Makkah. She passed away during the final years of Sayyidunā ‘Umar’s رَضِيَ اللهُ عَنْهُ Khilāfah.

### Virtues and Status

1. She desired deeply to remain in the wedlock of the Prophet ﷺ and sacrificed her day with the Prophet ﷺ out of love for him and to please him, so as to remain as his wife in Jannah.

Ibn Sa‘d mentions in his *Ṭabaqāt* that Sayyidah Sawdah رَضِيَ اللهُ عَنْهَا said to the Prophet ﷺ, “I implore you by Allah to keep me in your wedlock. I have grown old and have no desires for men but I long to be resurrected

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1 *Tahdhīb al-Tahdhīb*, vol. 12 p. 455.

amongst your wives on the Day of Resurrection.” So the Prophet ﷺ kept her in his wedlock.<sup>1</sup>

Al-Bukhārī has reported with his chain of narration from Sayyidah ‘Ā’ishah رضي الله عنها that Sawdah bint Zam’āh gave her day to Sayyidah ‘Ā’ishah رضي الله عنها and so the Prophet ﷺ would spend the two days with Sayyidah ‘Ā’ishah رضي الله عنها.<sup>2</sup>

2. Sayyidah ‘Ā’ishah رضي الله عنها desired to have the same temperament and personality as Sayyidah Sawdah رضي الله عنها.

Muslim has reported with his chain of narration to Sayyidah ‘Ā’ishah رضي الله عنها that she said, “I have not seen a woman whose temperament I would like to resemble more than Sawdah.”<sup>3</sup>

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1 *Ṭabaqāt ibn Sa’d*, vol. 8 p. 45, with slight variation.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5212.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 1463.

## Sayyidah ‘Ā’ishah bint Abī Bakr

### Name and lineage

‘Ā’ishah bint ‘Abd Allāh (Abū Bakr al-Ṣiddīq) ibn ‘Uthmān (Abū Quhāfah) al-Taymī al-Qurshī

Sayyidah ‘Ā’ishah’s mother was Umm Rūmān bint Uwaymir al-Kanāniyyah.

Her agnomen is Umm ‘Abd Allāh. She had asked the Prophet ﷺ to give her an agnomen as well and he instructed her to take the agnomen of Umm ‘Abd Allāh, who is ‘Abd Allāh bin Zubayr ibn ‘Awwām رَضِيَ اللهُ عَنْهُ her nephew through her sister, Asmā’ bint Abī Bakr رَضِيَ اللهُ عَنْهُ.

She was born four years after Nubuwwah and the Prophet ﷺ married her when she was six years old. She came to live with the Prophet ﷺ when she was nine years old. The Prophet ﷺ did not marry any other virgin besides Sayyidah ‘Ā’ishah رَضِيَ اللهُ عَنْهَا. Her exoneration from the false accusations against her was announced from the Heavens, and she was the most beloved of the Prophet’s ﷺ wives to him after Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا. She is also renowned for being the most knowledgeable of all the women and many of the senior Ṣaḥābah would benefit from her knowledge.

She was eighteen years old when the Prophet ﷺ passed away and she passed away on 17 Ramaḍān 58 A.H. Sayyidunā Abū Hurayrah رَضِيَ اللهُ عَنْهُ performed her Janāzah Ṣalāh and she was buried in al-Baqī, *May Allah be pleased with her.*

### Virtues and Status

1. She was the most beloved to the Prophet ﷺ of all his wives after Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا.

Al-Bukhārī رَضِيَ اللهُ عَنْهُ reports with his chain of narration from ‘Amr ibn al-‘Āṣ رَضِيَ اللهُ عَنْهُ:

The Prophet ﷺ deputed me to lead the army of Dhāt al-Salāsīl. I came to him and said, “Who is the most beloved person to you?”

He said, “‘Ā’ishah.”

I asked, “Among the men?”

He said, “Her father.”<sup>1</sup>

2. Sayyidunā Jibrīl عَلَيْهِ السَّلَام came to the Prophet ﷺ with her picture on a silken cloth before they were married.

Al-Bukhārī and Muslim both report with their chains of narration from Sayyidunā ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ said to her:

I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said, “Here is your wife,” and when I removed (the cloth) from your face, lo, it was yourself, so I said, “If this is from Allah, let Him carry it out.”<sup>2</sup>

3. Sayyidunā Jibrīl عَلَيْهِ السَّلَام conveyed greetings to her through the Prophet ﷺ.

Al-Bukhārī reports from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

The Prophet ﷺ said to me one day, “O ‘Ā’ish, this is Jibrīl conveying his greetings upon you.” So I replied, “May Peace, Mercy and Blessings be upon him as well, (O Prophet ﷺ) you see what I do not see.”<sup>3</sup>

4. *Waḥī* (revelation) descended upon the Prophet ﷺ while he lay beside Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and the same did not occur with the other Ummahāt al-Mu’minīn.

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4358.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2438.

3 *Ṣaḥīḥ al-Bukhārī* Ḥadīth: 3768

The Prophet ﷺ said to Umm Salamah رَضِيَ اللَّهُ عَنْهَا:

O Umm Salamah! Do not cause me pain with regard to ‘Ā’ishah for verily I take an oath by Allah revelation did not descend upon me while I lay besides any of you except ‘Ā’ishah.<sup>1</sup>

5. When the verse of Takhyīr was revealed, which is:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأُزَوِّجَكِ إِنْ كُنْتِ تُرِيدِينَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنِ أُمَتَّعَنَّكَ وَأُسْرِحُكَ نَسْرَاحًا جَمِيلًا وَإِنْ كُنْتِ تُرِيدِينَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

O Prophet, say to your wives, “If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter—then indeed, Allah has prepared for the doers of good among you a great reward.”<sup>2</sup>

The Prophet ﷺ first asked Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and advised her to discuss the matter with her parents first before making her decision but she chose the Prophet ﷺ without even consulting her parents, which was then followed by the other Ummahāt al-Mu’minīn.

Al-Bukhārī and Muslim report that Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said when advised to consult with her parents:

“What need is there to consult my parents in this regard? Verily, I seek Allah, His Apostle and the Home of the Hereafter.” Then all the other wives of the Prophet ﷺ did the same as I did.<sup>3</sup>

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1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3775

2 Sūrah al-Aḥzāb: 28, 29

3 Ṣaḥīḥ al-Bukhārī Ḥadīth: 4786

6. Verses of the Qur'ān were revealed on account of her, either elevating her status or for the benefit of the Ummah at large. A few of these verses are:
- Allah revealed her innocence when she was falsely accused and slandered.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا  
 أَكْتَسَبَ مِنَ الْإِثْمِ ۗ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (١١)

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأَنفُسِهِنَّ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ (١٢)

Why, when you heard it, did not the believing men and believing women think good of one another and say, “This is an obvious falsehood”?

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ (١٣)

Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah , who are the liars.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (١٤)

And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment.

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (١٥)

When you received it with your tongues and said with your mouths that of

which you had no knowledge and thought it was insignificant while it was, in the sight of Allah , tremendous.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ (١٦)

And why, when you heard it, did you not say, “It is not for us to speak of this. Exalted are You, [O Allah ]; this is a great slander”?

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ (١٧)

Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٨)

And Allah makes clear to you the verses, and Allah is Knowing and Wise.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (١٩)

Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ (٢٠)

And if it had not been for the favor of Allah upon you and His mercy... and because Allah is Kind and Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَايَ مِنْكُمْ مَنْ أَحَدٌ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢١)

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ<sup>٢٢</sup>  
وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ (٢٢)

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah , and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ (٢٣)

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ (٢٤)

On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ (٢٥)

That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice.

الْحَبِيبَاتُ لِلْحَبِيبِينَ وَالْحَبِيبُونَ لِلْحَبِيبَاتِ ۗ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۗ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۗ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words.

Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.

- As for the verses which benefited the entire Ummah:

The verses of Tayammum.

وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.

Al-Bukhārī and Muslim report from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا that she had borrowed from Asmā’ (her sister) a necklace and it got lost. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent men to search for it. As it was the time for prayer, they offered prayer without ablution (as water was not available there). When they came to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, they made a complaint about it, and the verses pertaining to Tayammum were revealed. Upon this Usayd ibn Ḥuḍayr said (to ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا), “May Allah grant you a good reward! Never has there been an occasion when you were beset with difficulty and Allah did not make you come out of that and made it an occasion of blessing for the Muslims.”<sup>1</sup>

7. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ desired to spend the last days during his illness in her house and he passed away in her home, while in her lap, on her day. Allah caused her saliva to be mixed with that of the Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during his final moment in this world and his first in the Hereafter. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was then buried in her house. Al-Bukhārī reports from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

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1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3773.

‘Abd al-Raḥmān ibn Abī Bakr entered upon the Prophet ﷺ while I was supporting the Prophet ﷺ on my chest. ‘Abd al-Raḥmān had a fresh miswāk then and he was cleaning his teeth with it. Allah’s Messenger ﷺ looked at it, so I took the miswāk, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet ﷺ who cleaned his teeth with it...<sup>1</sup>

8. The Prophet ﷺ gave her the glad tidings that she is amongst the People of Jannah.

Al-Bukhārī reported from Qāsim ibn Muḥammad:

Once ‘Ā’ishah became sick and Ibn ‘Abbās went to see her and said, “O mother of the believers! You are leaving to meet the truthful forerunners (i.e. Allah’s Messenger ﷺ and Abū Bakr).”<sup>2</sup>

The glad tidings from Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ could only have come from the guarantee of the Prophet ﷺ. As has been reported by al-Tirmidhī—which he ruled to be Ṣaḥīḥ—from ‘Abd Allāh ibn Ziyād al-Asadī, who said:

I heard ‘Ammār ibn Yāsir saying, “She (‘Ā’ishah) is his wife in this world and the Hereafter.”<sup>3</sup>

9. She is the most knowledgeable of the women of this Ummah. She has narrated a prolific number of aḥādīth from the Prophet ﷺ exceeding 2000<sup>4</sup> in addition to the fact that many of the senior Companions would refer to her and seek her ruling on matters.

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4438.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3771.

3 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3772; Tirmidhī, Ḥadīth: 3889, and al-Tirmidhī said, “This ḥadīth is Ḥasan Ṣaḥīḥ.”

4 Sayyidah ‘A’ishah رَضِيَ اللَّهُ عَنْهَا has narrated 2210 aḥādīth and is the fourth most prolific narrator of ḥadīth; after Abū Hurayrah, ‘Abd Allāh ibn ‘Umar, and Anas ibn Mālik رَضِيَ اللَّهُ عَنْهُ. Refer to Ibn Ḥazm: *Asmā’ al-Ṣaḥābah al-Ruwāt* p. 39, Ibn al-Jawzī: *Talqīh Fuhūm Ahl al-Athar* p. 363.

## Sayyidah Ḥafṣah bint ‘Umar

### Name and lineage

Ḥafṣah bint ‘Umar ibn al-Khaṭṭāb ibn Nufayl ibn ‘Abd al-‘Uzzā.

Her mother is Zaynab bint Maẓ‘ūn, the sister of ‘Uthmān ibn Maẓ‘ūn ibn Ḥabīb ibn Wahab ibn Ḥudhāfah.

The Prophet ﷺ married her in the third year after hijrah after her husband Khunays ibn Ḥudhāfah al-Badrī passed away on account of the wounds he had sustained during the Battle of Uḥud.

She fasted often and would perform ṣalāh diligently, hence she was known as *Sawwāmah Qawwāmah* (One who fasts and performs ṣalāh abundantly).

She was born five years before Nubuwwah and passed away in Sha‘bān 45 A.H, may Allah be pleased with her.

### Virtues and Status

1. She performed hijrah with her husband.

Ibn Sa‘d reports from Abū Ḥuwayrith:

Khunays ibn Ḥudhāfah<sup>1</sup> married Ḥafṣah bint ‘Umar. She remained with him and migrated with him to Madīnah.<sup>2</sup>

2. She would fast often and performed abundant ṣalāh and she will be the wife of the Prophet ﷺ in Jannah.

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1 Khunays ibn Ḥudhāfah is amongst the early Muhājirīn and participated in the Battle of Badr after returning from Abyssinia. He then participated in the Battle of Uḥud where he was sustained a fatal injury and passed away shortly thereafter in Madīnah. *Al-Istī‘āb* vol. 1 p. 134, *al-Iṣābah* vol. 2 p. 345.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 8 p. 81.

Al-Ṭabarānī reports the narration from Qays ibn Zayd:

The Prophet ﷺ gave Ḥaḥṣah a single divorce... The Prophet ﷺ then came to her and when the Prophet ﷺ entered, she covered herself. The Prophet ﷺ then said to her, “Jibrīl came to me and said, “Take Ḥaḥṣah back as she fasts often and performs ṣalāh abundantly, and she will be your wife in Jannah.”<sup>1</sup>

3. When the Qur’ān was compiled during the Khilāfah of Sayyidunā Abū Bakr ᷺ it remained with him until his demise. It then remained with Sayyidunā ‘Umar ᷺ during his Khilāfah. After he passed away, it went to Sayyidah Ḥaḥṣah ᷺. It was then borrowed from her when Sayyidunā ‘Uthmān ᷺ re-compiled it during his Khilāfah. It was then returned to her and it remained with her until she passed away.<sup>2</sup>

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1 *Al-Mu’jam al-Kabīr*, vol. 18 p. 365, Ḥadīth: 934; *Mustadrak al-Ḥākim*, vol. 4 p. 16, Ḥadīth: 6753.

2 *Ṣaḥīḥ ibn Ḥibbān*, Ḥadīth: 4506.

## Sayyidah Zaynab bint Khuzaymah

### Name and lineage

Zaynab bint Khuzaymah ibn ‘Abd Allāh ibn ‘Amr ibn ‘Abd Manāf ibn Hilāl ibn ‘Āmir ibn Ṣa‘ṣa‘ah al-Hilāliyyah.

She was known as *Umm al-Masākīn* (Mother of the destitute) on account of her charity towards them.

Her husband, ‘Abd Allāh ibn Jaḥsh, was martyred in the Battle of Uḥud and the Prophet ﷺ married her thereafter. The Prophet ﷺ married her shortly after he married Sayyidah Ḥafṣah رَضِيَ اللهُ عَنْهَا but she only remained in the company of the Prophet ﷺ for two or three months thereafter and passed away in the fourth year after hijrah.

Despite their being no specific narrations regarding her merits, the virtues mentioned for the blessed spouses of the Prophet ﷺ in general apply to her as well. A unique virtue in her favour is the Prophet ﷺ performing the funeral prayer upon her after her demise. This is exclusive to her only from all the Prophet’s ﷺ later wives as none of them passed away during his lifetime except Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا and Sayyidah Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا. The prayers of the Prophet ﷺ is an undeniable mercy upon the believers.



## Sayyidah Umm Salamah bint Abī Umayyah

### Name and lineage

Umm Salamah Hind bint Abī Umayyah (Ḥudhayfah) al-Makhzūmiyyah al-Qurshiyah.

Her father on account of his generosity was nicknamed *Zād al-Rākib* (provision of the rider) as he would take care of those who travelled with him leaving them with no need to carry any provisions.

Her mother is ‘Ātikah bint ‘Āmir, from the family of Banū Firās of the Kināniyyah tribe.

The Prophet ﷺ married her after her husband, Abū Salamah ibn ‘Abd al-Asad—her paternal cousin—passed away. Abū Salamah and Umm Salamah migrated together to Abyssinia and thereafter to Madīnah.

It has been said that she was the first woman to enter Madīnah in a camel carriage. She was one of the most beautiful women, having the noblest of lineages.

### Virtues and Status

1. The Prophet ﷺ married her and supplicated for her. Muslim reports from Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا:

The Prophet ﷺ sent Ḥāṭib ibn Abī Balta‘ah to ask for my hand in marriage. I said to him, “I have a daughter and I am very possessive.”

The Prophet ﷺ replied, “As for her daughter we will ask Allah to make her independent of her mother and for her we will ask Allah to remove her possessiveness.”<sup>1</sup>

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1 *Ṣaḥīḥ Muslim*, Ḥadīth: 918.

2. The Prophet ﷺ gave her the glad tidings that she will be in Jannah. Aḥmad reports from Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا:

The Prophet ﷺ wrapped ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn in a black shawl. The Prophet ﷺ then said, “O Allah, Take them towards to not towards the Fire. My Ahl al-Bayt and I.”

I said, “And me, O Messengers of Allah.”

The Prophet ﷺ said, “And you.”<sup>1</sup>

3. Her wisdom and foresight was displayed on the Day of Ḥudaybiyyah when the Prophet ﷺ instructed his Companions to slaughter their animals and shave their heads. The Prophet ﷺ issued this instruction three times but the Companions still clinging on to the hope that they may yet enter Makkah did not carry out this instruction immediately.

The Prophet ﷺ returned to Umm Salamah رَضِيَ اللهُ عَنْهَا and said, “O Umm Salamah, What is the matter with the people?”

She replied, “O Messenger of Allah, the conditions you have witnessed have come upon them. Do not speak to any of them but proceed to your animal and sacrifice it, thereafter shave your head. When they see that you have done so , they will follow suit.”

The Prophet ﷺ then left and without speaking to anyone slaughtered his animal and shaved his head. As soon as the Companions saw this they too slaughtered their animals and shaved their heads.

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1 *Musnad Aḥmad*, vol. 6 p. 296, vol. 6 p. 304, Ḥadīth: 26582, categorised as weak by Shaykh Shu‘ayb Arnā‘ūt. In another narration reported by ‘Umar ibn Abī Salamah, the step-son of the Prophet ﷺ, it is narrated, “Umm Salamah said, ‘Am I with them, O Messenger of Allah?’ The Prophet ﷺ replied, “You are upon your station, you are upon goodness.” This narration is Ṣaḥīḥ as reported by al-Tirmidhī (Ḥadīth: 3812) and contains a clear virtue for Sayyidah Umm Salamah رَضِيَ اللهُ عَنْهَا.

Sūrah al-Fatḥ was revealed a short while later on the return journey; halfway between Makkah and Madinah.<sup>1</sup>

The advice which she offered to the Prophet ﷺ on this occasion indicates the intelligence and wisdom she was blessed with.

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1 *Musnad Aḥmad*, vol. 4 p. 323.



## Sayyidah Zaynab bint Jaḥsh

### Name and lineage

Zaynab bint Jaḥsh ibn Rubāb ibn Ya‘mar al-Asadī.

Her father was the leader of the Banū ‘Abd al-Shams. She was from amongst the first group of Ṣaḥābah who migrated. Her mother was Umayyah bint ‘Abd al-Muṭṭalib ibn Hāshim, who was the paternal aunt of the Messenger of Allah ﷺ.

The Prophet ﷺ married her three or five years after her marriage to Zayd bin Ḥārithah رَضِيَ اللَّهُ عَنْهُ—the freed slave of Allah’s Messenger ﷺ—the Ṣaḥābī who was commonly referred to as *Ibn Muḥammad* (the son of Muḥammad). It was concerning Zayd ibn Ḥārithah and Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا that the verses permitting marriage to the wives of one’s adopted sons was revealed; as the Messenger of Allah ﷺ had adopted Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ before receiving Nubuwwah and was thus called Zayd ibn Muḥammad. Allah ﷻ abrogated this association with His words:

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ

Call them by [the names of] their fathers; it is more just in the sight of Allah.<sup>1</sup>

Then Allah ﷻ further clarified and emphasised this by instructing the Messenger of Allah ﷺ to marry Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا with the following verse:

فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطْرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطْرًا

1 Sūrah al-Aḥzāb: 5

So when Zayd had no longer any need for her, we married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them.<sup>1</sup>

Thus Zaynab رَضِيَ اللهُ عَنْهَا was amongst the leading women of her time with regards to religion, piety, and generosity. She is the first of the *Ummhāt al-Mu'minīn* (Mother of the Believers) to pass away after the demise of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. At the time of her death she was twenty years old.

## Virtues and Status

1. Allah سُبحَانَهُ وَتَعَالَى performed her *nikāh* (marriage ceremony) to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ above the seven heavens:

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

And [remember, O Muḥammad], when you said to the one on whom Allah bestowed favour and you bestowed favour, “Keep your wife and fear Allah,” while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.<sup>2</sup>

She would boast to her co-wives from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying:

It was your families who performed your marriage to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Allah married me to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ above the seven heavens.<sup>3</sup>

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1 Sūrah al-Aḥzāb: 37

2 Sūrah al-Aḥzāb: 33-37

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth 7420.

2. It was on account of her that the verses of Ḥijāb (veiling oneself) were revealed.

Al-Bukhārī reported with his chain of transmission from Sayyidunā Anas bin Mālik رضي الله عنه:

When Allah’s Messenger صلى الله عليه وسلم married Zaynab bint Jaḥsh she was with him in the house, he prepared a meal, and invited the people (to partake of the meal). (After finishing their meal) They sat down and engaged in conversation. So the Prophet صلى الله عليه وسلم left and returned several times while they continued with their conversations. Allah سبحانه وتعالى then revealed the verse, “O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness...” until the verse, ask them from behind a screen.”<sup>1</sup> So a veil was erected and the people stood to leave.<sup>2</sup>

3. The Prophet صلى الله عليه وسلم would frequently praise her from amongst his wives for her generosity and liberal spending in the Path of Allah سبحانه وتعالى.

Al-Muslim reports from Sayyidah ‘Ā’ishah رضي الله عنها:

The Messenger of Allah صلى الله عليه وسلم said, “The one who has the longest hands amongst you will be the first to meet me (in Jannah).”

She then said, “The wives of Allah’s Messenger صلى الله عليه وسلم used to measure their hands to see whose was the longest, and it was the hand of Zaynab that was the longest amongst them; as she used to work with her hands and spend (that income) on charity.”<sup>3</sup>

4. ‘Ā’ishah رضي الله عنها once said when recounting her virtues:

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1 Sūrah al-Aḥzāb: 53

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth 4792.

3 *Ṣaḥīḥ al-Muslim*, Ḥadīth 2452.

I have never seen a woman more superior in dīn, more Allah fearing, more truthful, more conscious of maintaining family relations, more generous, having a greater sense of self-sacrifice in practical life, and a charitable disposition that draws one closer to Allah ﷺ than Zaynab.<sup>1</sup>

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1 *Ṣaḥīḥ al-Muslim*, Ḥadīth 2422.

## Sayyidah Juwayriyyah bint Ḥārith

### Name and lineage

Juwayriyyah bint al-Ḥārith ibn Ḍirār ibn Ḥabīb ibn Khuzaymah al-Khazā‘iyyah al-Muṣṭaliqiyyah.

She was a captive in the Battle of Banū Muṣṭaliq, also known as the Battle of al-Muraysī, in the fifth or sixth year after hijrah. She was given to Thābit ibn Qays رَضِيَ اللهُ عَنْهُ as part of his share in the spoils of war. He then made an agreement of *Kitābah*<sup>1</sup> with her. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ assisted her in fulfilling this agreement and married her thereafter. She was the widow of Musāfi‘ ibn Ṣafwān, who fought against the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the Battle of Muraysi‘ and was killed therein. On account of her marriage to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ the Muslims set free a hundred of her family members who had been taken as captives. Thus she was a source of great blessings for her people.

She passed away in the year 50 A.H.

### Virtues and Status

1. She would perform abundant *‘ibādah* (acts of devotion) and would remember Allah excessively.

Imām Muslim رَضِيَ اللهُ عَنْهُ reports from ‘Abd Allāh ibn ‘Abbās رَضِيَ اللهُ عَنْهُ:

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left the home of Juwayriyyah رَضِيَ اللهُ عَنْهَا, after having performed the Ṣalāt al-Fajr. She remained sitting in the place where she had performed ṣalāh until the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to her much later that morning.

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1 An agreement of *Kitābah* is one where a master makes a deal with his/her slave to pay a certain amount in exchange for his/her freedom.

The Messenger of Allah ﷺ said to her, “Have you remained in the same position since I left?”

She replied, “Yes”

The Prophet ﷺ then said, “Verily I recited an incantation three times after I left you, if it were to be weighed it would outweigh all that you have read since the morning. (Those words are:)

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمَدَادَ كَلِمَاتِهِ

Praise be to Allah and praise is due to Him, according to the number of His creation and according to His pleasure and according to the weight of His Throne, and according to the ink (used in recording) words (for His Praise).<sup>1</sup>

2. The Prophet ﷺ himself gave her the name Juwayriyyah, her previous name was Barraah.

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1 Şahîh Muslim, Ḥadīth: 2726.

## Sayyidah Umm Ḥabībah bint Abī Sufyān

### Name and lineage

Umm Ḥabībah Ramlah bint Abī Sufyān Ṣakhar ibn Ḥarb ibn Umayyah ibn ‘Abd Shams al-Umawiyah.

Her mother was Ṣafiyah bint Abī al-‘Āṣ ibn Umayyah.

Sayyidah Umm Ḥabībah رَضِيَ اللهُ عَنْهَا was born seventeen years before the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received Nubuwwah. She then accepted Islam with her husband, ‘Abd Allāh ibn Jaḥsh al-Asadī. They both migrated to Abyssinia, where she gave birth to a daughter named Ḥabībah. She remained steadfast on her religion, but her husband became Christian while in Abyssinia. In return Allah سُبحانه وتعالى gave her a much better husband than him, who was none other than the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. From His wives she was the most closely related to Him in lineage, her lineage linked up to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at ‘Abd Manāf.

She passed away in 44 A.H.

### Virtues and Status

1. Umm Ḥabībah رَضِيَ اللهُ عَنْهَا honoured the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by not allowing her father to sit upon his mat, as he was still an idolater when he came to extend the truce between the Muslims and Quraysh.
2. She participated in the second migration towards Abyssinia.<sup>1</sup>

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1 The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ praised those who migrated to Abyssinia and then later to Madīnah as well, saying that for them is the reward of two emigrations. *Ṣaḥīḥ Muslim*, Ḥadīth: 2502.



## Sayyidah Şafiyah bint Ḥuyay

### Name and lineage

Şafiyah bint Ḥuyay ibn Akhtab ibn Sa'yah.

Ḥuyay ibn Akhtab was the chief of the Banū al-Naḍīr. Her lineage links up with Lāwī, the son of Allah's Prophet Ya'qūb ibn Işhāq ibn Ibrāhīm عَلَيْهِ السَّلَامُ, and then later on again from the Prophet of Allah Hārūn عَلَيْهِ السَّلَامُ.

Prior to embracing Islam, Sayyidah Şafiyah رَضِيَ اللَّهُ عَنْهَا was first married to Salām ibn Mişkam and after him to Kinānah ibn Abī al-Ḥaḡīq, who was killed in the Battle of Khaybar. Sayyidah Şafiyah رَضِيَ اللَّهُ عَنْهَا was taken as a captive and given to Diḡyah al-Qalbī رَضِيَ اللَّهُ عَنْهُ as his share from the spoils of war. He made an agreement of kitābah with her, which was paid by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then freed her and married her, her freedom being her *Mahr* (dowry).

She passed away in the fifty second year after hijrah.

### Virtues and Status

1. She married a Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she was the daughter of a Prophet, and her paternal uncle was a Prophet.

Imām al-Tirmidhī narrates from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ:

It reached Şafiyah that Ḥaḡḡah said about her, “The daughter of a Jew,” so she began to weep.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then entered upon her while she was crying, and asked her, “What makes you cry?”

She said, “Ḥaḡḡah said to me that I am the daughter of a Jew.”

So the Prophet ﷺ said, “Certainly you are the daughter of a Prophet, your uncle is a Prophet, and you are married to a Prophet; so what is she boasting to you about?”<sup>1</sup>

Then the Prophet ﷺ said, “Fear Allah, O Ḥafṣah.”<sup>2</sup>

2. The Prophet ﷺ praised her truthfulness when she said to the Messenger of Allah ﷺ in his final sickness:

Verily by the oath of Allah, O Prophet of Allah, I wish for myself to be in your place and for you to be in mine (i.e. in good health).<sup>3</sup>

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1 Al-Tirmidhī has reported that the Prophet ﷺ said to her, “Certainly your father is Hārūn, your uncle is Mūsa, and I am your Husband.” *Jāmi‘ al-Tirmidhī*, Ḥadīth” 3892.

2 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 3892

3 *Muṣannaf‘ Abd al-Razzāq*, vol. 11 pg. 431, Ḥadīth: 20922; *Ṭabaqāt Ibn Sa‘d*, vol. 8 pg. 128.

## Sayyidah Maymūnah bint Ḥārith

### Name and lineage

Maymūnah bint Ḥārith ibn Ḥazn ibn Bujayr ibn Huzam ibn Ruwaybah al-Hilāliyyah.

Her mother's name was Hind ibn 'Auf.

Sayyidah Maymūnah رضي الله عنها was first married to Mas'ūd ibn 'Amr ibn 'Umayr al-Thaqafī during the days of ignorance, who separated from her. She then married Abū Raham ibn 'Abd al-'Ūzza but he passed away shortly thereafter. 'Abbās رضي الله عنه—who was her *wakīl* (guardian)—married her to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم married her at a place called Sarif which is near Makkah. She was the last woman who the Messenger of Allah صلى الله عليه وسلم married. This marriage took place in the year 7 A.H, during the 'Umrat al-Qaḍā'.

### Virtues and Status

1. The Messenger of Allah صلى الله عليه وسلم testified to her imān.

It is reported from Ibn 'Abbās رضي الله عنه:

The Messenger of Allah صلى الله عليه وسلم said, “The sisters who are (all) believers are: Maymūnah- the wife of the Prophet صلى الله عليه وسلم, her sister Umm al-Faḍal bint al-Ḥārith, her sister Asmā bint al-Ḥārith– wife of Ḥamzah, and Asmā' bint 'Umays; they are all uterine sisters.<sup>1</sup>

2. The Prophet صلى الله عليه وسلم himself named her.

Al-Ḥākīm has reported with his chain of narration from Ibn 'Abbās رضي الله عنه:

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1 *Mustadrak al-Ḥākīm*, vol. 4 pg. 32-33; *Jāmi' al-Ṣaḡhūr*, Ḥadīth 2763; *Silsilah al-Aḥādīth al-Ṣaḥīḥah*, Ḥadīth: 1764.

Certainly the name of my aunt, Maymūnah, was Barraḥ, and the Messenger of Allah ﷺ renamed her Maymūnah.<sup>1</sup>

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1 *Ṣaḥīḥ al-Muṣlim*, Ḥadīth: 2141, *Mustadrak al-Ḥākim*, vol. 4 pg. 30.

## Preaching in the lives of the Ummahāt al-Mu'minīn

Certainly preaching the religion was of great importance to the Ummahāt al-Mu'minīn, there was no ḥadīth that they heard except that they taught it to others in accordance with the Prophetic injunction:

May Allah gladden the one who hears something from us and conveys it as he heard it. Perhaps the one it is conveyed to is more understanding than the one who heard it.<sup>1</sup>

The Ummahāt al-Mu'minīn accomplished this through their vast knowledge and excellence in dīn, so much so that they would teach the jurists of that time the laws beneficial for the people. It has been explained to us in books of history regarding the Ummahāt al-Mu'minīn, that their humbleness in giving advice, in commanding with good and prohibiting from evil was completely balanced. It will not be wrong if we say that they succeeded in their call towards to Allah ﷻ in the beginning of time through the means of Khadījah رضي الله عنها. She was the first to believe in the message of the Prophet ﷺ and to assist him with her wealth and soul. She is the best of the wives who connected with the heart of the Prophet ﷺ. When the hardships of revelation would become difficult, the Messenger of Allah ﷻ would say regarding her—in remembrance of her:

Verily she (Khadījah رضي الله عنها) believed in me when the people disbelieved, she regarded me as truthful when the people attributed lies to me, and she shared her wealth with me when the people prohibited me from theirs.<sup>2</sup>

She stood firmly in establishing the dīn of Allah ﷻ thus Allah ﷻ was pleased with her and in exchange Allah ﷻ made will ensure she is pleased in the hereafter.

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1 *Ṣaḥīḥ Jāmi' al-Ṣaḡhīr*, Ḥadīth 2724.

2 *Al-Istī'āb* 1/ 589.

It was ‘Ā’ishah al-Ṣiddīqah bint al-Ṣiddīq (the truthful daughter of the truthful) who memorised numerous aḥādīth from the Messenger of Allah ﷺ so that she may spread it amongst the people. From that knowledge she would teach the jurists and scholars of Islam. Most of the people would narrate from her and emulate her in practicing the laws of Islam as well as in her character, until it was said:

Verily a quarter of the rulings in the Sharī‘ah has been narrated from her.

The scholars from amongst the Ṣaḥābah and Tābi‘īn praised Sayyidah ‘Ā’ishah رضي الله عنها and learnt from her.

Masrōq رضي الله عنه has said:

I saw the great scholars from the Ṣaḥābah asking ‘Ā’ishah about inheritance and when they would narrate from her they would say, “The truthful daughter of the truthful, beloved of the beloved Allah, the one whose innocence was declared from above the heavens; has narrated to me.” Thus I will not attribute falsehood to her.<sup>1</sup>

‘Aṭā’ ibn Abī Rabāḥ has said:

‘Ā’ishah was the most understanding, the most knowledgeable, and the best of people that I have seen.<sup>2</sup>

Hishām ibn ‘Urwah has narrated from his father who said:

I have not seen anyone more knowledgeable in fiqh, in medicine, and in poetry than ‘Ā’ishah.<sup>3</sup>

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1 *Siyar A’lām al-Nubalā’* 2/181.

2 *Nisā’ Ḥawl al-Rasūl* pg. 66.

3 *Siyar A’lām al-Nubalā’* 2/185.

‘Abd Allāh ibn ‘Ubayd ibn ‘Umayr said:

Only the one who regards as her as his mother will grieve for her.<sup>1</sup>

She would teach others about Islam. It is stated that Ḥafṣah bint ‘Abd al-Raḥmān ibn Abī Bakr came to her and she only had a thin scarf that was not covering her forehead. On seeing this ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا asked her, “Do you not know what Allah سُبْحَانَهُ وَتَعَالَى revealed in Ṣūrah al-Nūr?” ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا then got another scarf and gave it her.

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا would also preach to the people saying:

O people, fear Allah—your Lord, perfect your wudhu, be steadfast on your ṣalāh, purify yourselves by discharging your zakāh, and obey your spouses in that which you love or dislike.

And she would say:

The deputy of Allah upon a woman is her husband, if her husband is pleased with her than Allah is pleased with her, and if her husband is upset with her than Allah and His angels are upset with her, because her husband carries the burden of that which is discharged upon her.

She would also say, from amongst the rights of a husband upon his wife are that she fulfils marital relations, avoids his anger, pursuits his pleasure, increases his earnings (does not waist his wealth), she does not become stubborn at his command, and she protects his honour.

Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا held the rank of the females scholars, the practicing believer, the warner, and the advisor for every believing male and female due to her practice upon the sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during his life as well as after his passing. She had protected her hearing and her sight from acquiring the

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1 Ibid

anger of Allah ﷻ. It is reported that when the Prophet ﷺ asked her regarding Sayyidah ‘Ā’ishah ﷺ on the occasion of Ifk<sup>1</sup> she said:

I protect my hearing and my sight, I do not regard her except good.

Umm al-Mu’minīn Sayyidah Maymūnah ﷺ narrated to the Ummah the laws concerning fiqh, for example on the Day of ‘Arafāh when the people were in doubt as to whether the Prophet ﷺ was fasting or not, she had sent milk to the Prophet ﷺ when he had stopped at his destination, which he drank from it whilst the people were watching.<sup>2</sup>

She also explained the *ghusl* (bathing) of the Prophet ﷺ after marital relations. Certainly she was from the warners and advisors of this nation. May Allah be pleased with her as well as the rest of the Ummhāt al- Mu’minīn.

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1 The occasion of Ifk is when Sayyidah ‘Ā’ishah ﷺ was falsely accused by the hypocrites of committing zinā.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 1989.

## A brief overview of the lives of the Ummahāt al-Mu'minīn

- Every wife of the Prophet ﷺ passed away after him, except Sayyidah Khadījah and Sayyidah Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا, as they both passed away during the blessed life of the Prophet ﷺ.
- All of them are buried in *Jannat al-Baqī'* (a cemetery in Madīnah) except Sayyidah Khadījah رَضِيَ اللهُ عَنْهَا who was buried in *al-Ḥajūn* in Makkah, and Sayyidah Maymūnah رَضِيَ اللهُ عَنْهَا who was buried at a place near Banū Tamīm. The most preferred opinion amongst the scholars is that she is buried at the place where she married the Prophet ﷺ.
- The lineage of ten of his wives link up to that of the Prophet ﷺ, through their fathers those are:
  1. Umm Ḥabībah رَضِيَ اللهُ عَنْهَا
  2. Khadījah رَضِيَ اللهُ عَنْهَا
  3. Umm Salamah رَضِيَ اللهُ عَنْهَا
  4. 'Ā'ishah رَضِيَ اللهُ عَنْهَا
  5. Ḥafṣah رَضِيَ اللهُ عَنْهَا
  6. Sawdah رَضِيَ اللهُ عَنْهَا
  7. Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا
  8. Juwayriyyah رَضِيَ اللهُ عَنْهَا
  9. Zaynab bint Khuzaymah رَضِيَ اللهُ عَنْهَا
  10. Maymūnah رَضِيَ اللهُ عَنْهَا

It is narrated that the lineage of Sayyidah Zaynab bint Jaḥsh رَضِيَ اللهُ عَنْهَا links up to the Prophet ﷺ both paternally and maternally, as her mother was Umayyah bint 'Abd al-Muṭṭalib, the paternal aunt of the Prophet

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and from her father's side her lineage links up at Khuzaymah ibn Mudrikah ibn Ilyās.

- The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ changed the names of two of his wives: both from Barrah to Maymūnah and Juwayriyyah.
- Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا, Ṣafīyyah رَضِيَ اللَّهُ عَنْهَا, Khadījah رَضِيَ اللَّهُ عَنْهَا and Maymūnah رَضِيَ اللَّهُ عَنْهَا were all previously married twice before marrying the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and from all of his wives 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا was the only virgin that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married.

## The Ummahāt al-Mu'minīn in accordance to the ḥadīth they narrated<sup>1</sup>

### 1. Sayyidah 'Ā'ishah bint Abī Bakr

She narrated a total of 2210 ḥadīth.

174 are agreed upon by al-Bukhārī and Muslim.

54 ḥadīth are recorded solely by al-Bukhārī.

9 ḥadīth are recorded solely by Muslim.

Imām Aḥmad narrates in his Musnad more than 1000 ḥadīth.

### 2. Sayyidah Umm Salamah bint Abī Umayyah

Imām al-Dhahabī narrates 378 ḥadīth from her in his Musnad.

13 of the ḥadīth which she narrated are agreed upon by al-Bukhārī and Muslim.

3 are recorded solely by al-Bukhārī.

13 are recorded solely by Muslim.

### 3. Sayyidah Maymūnah bint Ḥārith

Imām Dhahabī said:

Seven ḥadīth have been narrated from her in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

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1 The narrations of the Ummahāt al-Mu'minīn mentioned hereunder has been derived from the following sources:

- i. *Asmā' al-Ṣaḥābah wa al-Ruwāt* by Ibn Ḥazm,
- ii. *Talqīh Fuhūm Ahl al-Athar* by Ibn Jawzī,
- iii. *Siyar A'lām al-Nubalā'* by al-Dhahabī,
- iv. A transcript by Baqī ibn Mukhallad which contains a section enumerating the narrations of all the Ṣaḥābah,
- v. *Nisā' fī Zil Rasūl Allāh* by Shaykh 'Irfān al-'Ishā Ḥusūnah al-Dimishqiyyah.

1 is reported solely by al-Bukhārī.

5 are recorded solely by Muslim.

In total she narrated 13 Ḥadīth.

According to Shaykh al-Muḥaqqiq ‘Irfān al-‘Ishā:

She narrated more than that because Imām Aḥmad has narrated aḥādīth from her in his *Musnad*, beginning on page 10, ḥadīth: 26858 and ends at page 10, ḥadīth: 26961.

In *Asmā’ al-Ṣaḥābah al-Ruwāh* 76 aḥādīth are reported to be narrated from her. Imām al-Muḥaqqiq has written in the footnotes of his book mentioned above the same as is recorded in *A’lām al-Nisā’*:

In *Maṭāli’ al-Anwār* it is recorded that she narrated 77 narrations.

In *al-Kamāl fī Ma’rifat al-Rijāl* 46 narrations are mentioned.

In the compilation of letters of *Dār al-Kutub al-Zāhiriyyah* (letter: 32) it is mentioned that she narrated 79 aḥādīth.<sup>1</sup>

#### 4. Sayyidah Umm Ḥabībah bint Abī Sufyān

In *Asmā’ al-Ṣaḥābah wa al-Ruwāt* it is mentioned that she narrated 65 aḥādīth. Ibn al-Jawzī has mentioned the same regarding her in *Talqīh Fuhūm Ahl al-Athar*.<sup>2</sup>

This is also similar to what Imām al-Dhahabī said, namely that 65 aḥādīth have been narrated from her.<sup>3</sup> Al-Bukhārī and Muslim agreed upon 2 aḥādīth and Muslim has solely narrated another <sup>2</sup>.

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1 *Asmā’ al-Ṣaḥābah wa al-Ruwāt* pg. 68.

2 *Asmā’ al-Ṣaḥābah wa al-Ruwāt*, pg. 72; *Talqīh Fuhūm Ahl al-Athar*, pg. 365.

3 *Nisā’ fī Ḍil Rasūl Allāh*, pg. 208.

## 5. Sayyidah Ḥafṣah bint ‘Umar

Ibn Ḥazm has mentioned in *Asmā’ al-Ṣaḥābah al-Ruwāt* that she has narrated a total of 60 aḥādīth and the same was stated by Ibn al-Jawzī in *Talqīḥ Fuhūm Ahl al-Athar*.<sup>1</sup> Al-Dhahabī has said that her narrations in *Musnad* of Baqī ibn Mukhallad amount to 60.<sup>2</sup>

Al-Bukhārī and Muslim have agreed upon 4 of her narrations

Al-Muslim has 7 solely to the exclusion of al-Bukhārī.

Shaykh ‘Irfān has said:

Imām Aḥmad has reported 44 aḥādīth narrated by her in his *Musnad*, from ḥadīth 26 485 until ḥadīth 26 529.<sup>3</sup>

## 6. Sayyidah Zaynab bint Jaḥsh

Ibn Ḥazm<sup>4</sup> and Ibn al-Jawzī<sup>5</sup> have said that she has narrated total of eleven aḥādīth. Shaykh ‘Irfān al- states:

Her narrations in *Musnad Aḥmad* are from ḥadīth: 26 813 until ḥadīth: 26 816 and ḥadīth: 27 483 until ḥadīth: 27 486. In *al-Tirmidhi* ḥadīth: 2187, in *Ibn Abī Shaybah* ḥadīth: 19 061, in *Ibn Ḥibbān* ḥadīth: 867, al-Bayhaqī has reported it in *al-Sunan al-Kubrā* (10/93), and al-Baghawī in *Sharḥ al-Sunan* ḥadīth: 4201, and in others as well.<sup>6</sup>

Just as Imām Mālik has reported in his *Muwatṭā’* (1268) and *al-Nasā’ī* (3500).<sup>7</sup>

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1 *Asmā’ al-Ṣaḥābah wa al-Ruwāt*, pg. 75; *Talqīḥ Fuhūm Ahl al-Athar*, pg. 365.

2 *Siyar A’lām al-Nubalā’*, 2/228.

3 *Nisā’ fī Ḍil Rasūl Allāh*, pg. 124.

4 *Asmā’ al-Ṣaḥābah wa al-Ruwāt*, pg. 153.

5 *Talqīḥ Fuhūm Ahl al-Athar*, pg. 369.

6 *Nisā’ fī Ḍil Rasūl Allāh*, pg. 182.

7 *Nisā’ fī Ḍil Rasūl Allāh*, pg. 182.

## 7. Sayyidah Ṣafiyyah bint Ḥuyay

Ibn Ḥazm<sup>1</sup> and Ibn al-Jawzī<sup>2</sup> have said that she has narrated total of ten Ḥadīth. Al-Dhahabī has said that she has narrated ten aḥādīth, of which one is agreed upon by al-Bukhārī and Muslim.<sup>3</sup>

Her ḥadīth can be found in *Ṣaḥīḥ al-Bukhārī*, ḥadīth: 2035, in *Ṣaḥīḥ Muslim*, ḥadīth: 2 175, and in *Musnad Aḥmad*, ḥadīth: 26 927, 26 920.<sup>4</sup>

## 8. Sayyidah Juwayriyyah bint Ḥārith

Ibn Ḥazm<sup>5</sup> and Ibn al-Jawzī<sup>6</sup> have said that she has narrated a total of seven aḥādīth. Al-Dhahabī has also stated the same and elaborated further:

7 aḥādīth have been narrated by her; one of which has been reported by al-Bukhārī and two by Muslim.<sup>7</sup>

ʿIrfān al-ʿAshā has added:

The aḥādīth narrated by her by Aḥmad in his *Musnad* appear from ḥadīth: 26 817 until ḥadīth: 26 820. Among them are those that have not been mentioned.<sup>8</sup>

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1 *Asmā' al-Ṣaḥābah wa al-Ruwāt*, pg. 155.

2 *Talqīḥ Fuhūm Ahl al-Athar*, pg. 369.

3 *Siyar A'lām al-Nubalā'*, 2/238.

4 *Nisā' fī Ḍīl Rasūl Allāh*, pg. 239.

5 *Asmā' al-Ṣaḥābah wa al-Ruwāt*, pg. 371.

6 *Talqīḥ Fuhūm Ahl al-Athar*, pg. 371.

7 *Siyar A'lām al-Nubalā'*, 2/263.

8 *Nisā' fī Ḍīl Rasūl Allāh*, pg. 200.

## 9. Sayyidah Sawdah bint Zam‘ah

Ibn Ḥazam<sup>1</sup> and Ibn al-Jawzī<sup>2</sup> have said that she has narrated a total of five Ḥadīth. Her narrations are mentioned in: *Ṣaḥīḥ al-Bukhārī*, ḥadīth: 6686, 6749; in *Ṣaḥīḥ Muslim*, ḥadīth: 1 457, in *Musnad Aḥmad*, ḥadīth: 27 488, 27 487, 27 489, and 6 127; and in *Sunān al-Nasā’ī*, ḥadīth: 3 485.

## 10. As for Sayyidah Khadījah bint Khuwaylid and Sayyidah Zaynab bint Khuzaymah رضي الله عنهما no narrations have been reported from them.

This is what could be gathered regarding the narrations of the Ummhāt al-Mu‘minīn, to highlight their efforts in propagating the words of the Messenger of Allah صلى الله عليه وسلم.

## Conclusion

We have presented a small sketch of the noble traits of the Ummahāt al-Mu‘minīn, which we will hold onto as a generous provision to keep us afloat amidst the tides of derision raised against them.

It is incumbent upon our daughters and wives to learn them, propagate it, adorn themselves with those same virtues, and follow in their footsteps. This will make them of those who have the best of character and exemplary strength. In so doing we will uphold the right of the Ummahāt al-Mu‘minīn with regards to their reverence, honour, dignity, and greatness. And to honour the Prophet صلى الله عليه وسلم means honouring his wives as well.

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1 *Asmā’ al-Ṣaḥābah wa al-Ruwāt*, pg. 222.

2 *Talqīh Fuhūm Ahl al-Athar*, pg. 372.