



Supplementary Notes:

THE WIVES OF THE

PROPHET ﷺ



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Sayyidah Khadījah bint Khuwaylid

Name and lineage

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

Quṣayy 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 Quṣayy except Sayyidah Umm Ḥabībah bint Abī Sufyān رَضِيَ اللَّهُ عَنْهَا.¹

Sayyidah Khadījah رَضِيَ اللَّهُ 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 Nabbāsh ibn Zurārah al-Tamīmī.

Sayyidah Khadījah رَضِيَ اللَّهُ 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.² All the Prophet’s ﷺ children were from her except Ibrahīm رَضِيَ اللَّهُ عَنْهُ, whose mother was Sayyidah Māriyyah رَضِيَ اللَّهُ 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 person to bring faith in what Allah revealed. She thus received 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.³
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 رَضِيَ اللَّهُ عَنْهَا said:

I never became envious of any of the Prophet’s wives as I was envious of Khadījah; on account of how he would constantly talk about her, and I never saw her.⁴

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

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

2 In other words, the most virtuous of all women in her time. She is amongst four women whom 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 اللَّهُ عَنْهَا.

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

4 *Ṣaḥīḥ Muslim*, Kitāb Faḍā’il al-Ṣaḥābah, Bāb Min Faḍā’il Khadījah, Ḥadīth: 5342.

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

I heard the Prophet صلى الله عليه وسلم saying, “The best of women was Maryam and the best of women was Khadījah.”¹

6. Allah سبحانه وتعالى 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 بيت 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! 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).”²

7. Allah سبحانه وتعالى 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.³

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‘ayy ibn Ghālib ibn Fahar.

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

Before her marriage to the Prophet صلى الله عليه وسلم, Sayyidah Sawdah رضي الله عنها was married to al-Sakrān ibn ‘Amr رضي الله عنه.

She narrated from the Prophet صلى الله عليه وسلم and amongst those who reported from her was Ibn ‘Abbās رضي الله عنه and Yaḥyā ibn ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn 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.⁴ She is the first women to marry the Prophet صلى الله عليه وسلم after Sayyidah Khadījah رضي الله عنها, which was before the hijrah while still in Makkah. She passed away during the final years of Sayyidunā ‘Umar’s رضي الله عنه Khilāfah.

Virtues and Status

1 *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, Bāb Tazwīj al-Nabī صلى الله عليه وسلم, Ḥadīth: 3815.

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

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

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

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 اللَّهُ 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 amongst your wives on the Day of Resurrection." So, the Prophet ﷺ kept her in his wedlock.¹

Al-Bukhārī has reported with his chain of narration from Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا that Sawdah bint Zam'āh gave her day to Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا and so the Prophet ﷺ would spend two days with Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا.²

2. Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا desired to have the same temperament and personality as Sayyidah Sawdah رَضِيَ اللَّهُ عَنْهَا.

Muslim has reported with his chain of narration to Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا that she said, "I have not seen a woman whose temperament I would like to resemble more than Sawdah."³

Sayyidah 'Ā'ishah bint Abī Bakr

Name and lineage

'Ā'ishah bint 'Abd Allāh (Abū Bakr al-Ṣiddīq) ibn 'Uthmān (Abū Quḥāfah) al-Taymī al-Qurashī

Sayyidah 'Ā'ishah's mother was Umm Rūmān bint 'Uwaymir al-Kināniyyah.

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, after 'Abd Allāh ibn Zubayr ibn al-'Awwām رَضِيَ اللَّهُ عَنْهُ her nephew through her sister, Asmā' bint Abī Bakr رَضِيَ اللَّهُ 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 اللَّهُ 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 اللَّهُ 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 AH. Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ 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 اللَّهُ عَنْهَا.

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

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

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

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5212.

3 *Ṣaḥīḥ Muslim*, Ḥadīth: 1463.

He said, “‘Ā’ishah.”

I asked, “Among the men?”

He said, “Her father.”¹

2. Sayyidunā Jibrīl عَلَيْهِ السَّلَام came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.”²

3. Sayyidunā Jibrīl عَلَيْهِ السَّلَام conveyed greetings to her through the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) you see what I do not see.”³

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

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.⁴

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

يَا أَيُّهَا النَّبِيُّ قُلْ لَأُزَوِّجَكِ إِنْ كُنْتِ تُرِيدِينَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنِ أُمَتِّعْكُنَّ وَأَسَرِّحْكُنَّ سَرَاحًا جَمِيلًا وَإِنْ كُنْتِ تَرِيدِينَ 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.”⁵

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ without even consulting her parents, which was then followed by the other Ummahāt al-Mu’mīnīn.

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

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4358.

2 Ṣaḥīḥ Muslim, Ḥadīth: 2438.

3 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3768

4 Ṣaḥīḥ al-Bukhārī Ḥadīth: 3775

5 Sūrah al-Aḥzāb: 28, 29

“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.¹

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 اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

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 بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

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 بِالشَّهَدَاءِ قُلُوا لَكَ عِنْدَ اللَّهِ هُمْ الْكَاذِبُونَ

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

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 لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

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

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 مُّؤْمِنِينَ

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

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

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

1 Ṣaḥīḥ al-Bukhārī Ḥadīth: 4786

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

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 زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

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 وَلْيُغْفِرُوا وَلْيَصْفَحُوا ۗ أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

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 يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

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 أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

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

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.

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ ۖ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۚ أُولَٰئِكَ 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 مَرْضَىٰ 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 رضي الله عنها that she had borrowed from Asmā’ (her sister) a

necklace and it got lost. The Messenger of Allah ﷺ 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 ﷺ, 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.”¹

7. The Prophet ﷺ 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 ﷺ during his final moment in this world and his first in the Hereafter. The Prophet ﷺ was then buried in her house. Al-Bukhārī reports from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

‘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...²

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).”³

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.”⁴

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 2000⁵, in addition to the fact that many of the senior Companions would refer to her and seek her ruling on matters.

Sayyidah Ḥaḥṣah bint ‘Umar

Name and lineage

Ḥaḥṣah 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.

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3773.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4438.

3 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3771.

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

5 Sayyidah ‘Ā’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 عَنْهُمْ. Refer to Ibn Ḥazm: *Asmā’ al-Ṣaḥābah al-Ruwāt* p. 39, Ibn al-Jawzī: *Talqīḥ Fuhūm Ahl al-Athar* p. 363.

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 AH, 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 Ḥudhāfah¹ married Ḥaḥṣah bint 'Umar. She remained with him and migrated with him to Madīnah.²

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

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.'"³

3. When the Qur'ān was compiled during the Khilāfah of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ it remained with him until his demise. It then remained with Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ during his Khilāfah. After he passed away, it went to Sayyidah Ḥaḥṣah رَضِيَ اللَّهُ عَنْهَا. It was then borrowed from her when Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ re-compiled it during his Khilāfah. It was then returned to her and it remained with her until she passed away.⁴

Sayyidah Zaynab bint Khuzaymah

Name and lineage

Zaynab bint Khuzaymah ibn 'Abd Allāh ibn 'Amr ibn 'Abd Manāf ibn Hilāl ibn 'Āmir ibn Ṣa'sa'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 رَضِيَ اللَّهُ عَنْهُ, was martyred in the Battle of Uḥud and the Prophet ﷺ married her thereafter. The Prophet ﷺ married her shortly after he married Sayyidah Ḥaḥṣah رَضِيَ اللَّهُ 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 Khadijah رَضِيَ اللَّهُ عَنْهَا and Sayyidah Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا. The prayers of the Prophet ﷺ is an undeniable mercy upon the believers.

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 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.

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

4 *Ṣaḥīḥ ibn Hibbān*, Ḥadīth: 4506.

Sayyidah Umm Salamah bint Abī Umayyah

Name and lineage

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

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 رضى الله عنه—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 رضى الله عنها:

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.”¹

2. The Prophet ﷺ gave her the glad tidings that she will be in Jannah. Aḥmad reports from Sayyidah Umm Salamah رضى الله عنها:

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

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

The Prophet ﷺ said, “And you.”²

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 رضى الله عنها and said, “O Umm Salamah, What is the matter with the people?”

1 Ṣaḥīḥ Muslim, Ḥadīth: 918.

2 *Musnad Aḥmad*, vol. 6 p. 296, vol. 6 p. 304, Ḥadīth: 26582, categorised as weak by Shaykh Shu‘āyb Arnā‘ūṭ. 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 رضى الله عنها.

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.

Sūrah al-Fatḥ was revealed a short while later on the return journey; halfway between Makkah and Madīnah.¹

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

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 Umaymah 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 ibn al-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 al-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 al-Ḥārithah رَضِيَ اللَّهُ عَنْهُ before receiving Nubuwwah and he 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.*²

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 قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاهَا لَكَ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا

*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.*³

Thus, Zaynab رَضِيَ اللَّهُ 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 ﷺ. At the time of her death she was twenty years old.

Virtues and Status

¹ Musnad Aḥmad, vol. 4 p. 323.

² Sūrah al-Aḥzāb: 5

³ Sūrah al-Aḥzāb: 37

1. Allah ﷻ performed her *nikāḥ* (marriage ceremony) to the Prophet ﷺ 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.¹

She would boast to her co-wives from the Prophet ﷺ saying:

It was your families who performed your marriage to the Prophet ﷺ and Allah married me to the Prophet ﷺ above the seven heavens.²

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 Mālīk رَضِيَ اللَّهُ عَنْهُ:

When Allah's Messenger ﷺ married Zaynab bint Jahsh 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 ﷺ left and returned several times while they continued with their conversations. Allah ﷻ 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."³ So a veil was erected and the people stood to leave.⁴

3. The Prophet ﷺ would frequently praise her from amongst his wives for her generosity and liberal spending in the Path of Allah ﷻ.

Al-Muslim reports from Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا:

The Messenger of Allah ﷺ 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 ﷺ 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."⁵

4. 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا once said when recounting her virtues:

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

1 Sūrah al-Aḥzāb: 33-37.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth 7420.

3 Sūrah al-Aḥzāb: 53.

4 Ṣaḥīḥ al-Bukhārī, Ḥadīth 4792.

5 Ṣaḥīḥ al-Muslim, Ḥadīth 2452.

that draws one closer to Allah ﷻ than Zaynab.¹

Sayyidah Juwayriyah bint al-Ḥārith

Name and lineage

Juwayriyah bint al-Ḥārith ibn Ḍirār ibn Ḥabīb ibn Khuzaymah al-Khazā'iyah 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 اللَّهُ عَنْهُ as part of his share in the spoils of war. He then made an agreement of *Kitābah*² with her. The Prophet ﷺ assisted her in fulfilling this agreement and married her thereafter. She was the widow of Musāfi' ibn Ṣafwān, who fought against the Prophet ﷺ in the Battle of al-Muraysi' and was killed therein. On account of her marriage to the Prophet ﷺ 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 AH.

Virtues and Status

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

Imām Muslim reports from 'Abd Allāh ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ:

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

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 وَزِينَةَ عَرْشِهِ وَمِدَادَ 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).³

2. The Prophet ﷺ himself gave her the name Juwayriyah, her previous name was Barrah.

Sayyidah Umm Ḥabībah bint Abī Sufyān

Name and lineage

Umm Ḥabībah Ramlah bint Abī Sufyān Ṣakhr ibn Ḥarb ibn Umayyah ibn 'Abd Shams al-Umawiyyah.

1 Ṣaḥīḥ al-Muslim, Ḥadīth 2422.

2 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.

3 Ṣaḥīḥ Muslim, Ḥadīth: 2726.

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

Sayyidah Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا was born seventeen years before the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received Nubuwwah. She then accepted Islam with her husband, ‘Ubayd Allāh ibn Jaḥsh al-Asadī. They both migrated to Abyssinia, where she gave birth to a daughter named Ḥabībah. He passed away while they were there, and Allah سُبحانه وتعالى granted her a much better husband, who was none other than the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. From His wives she was the most closely related to Him in lineage, her lineage linked up to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at ‘Abd Manāf.

She passed away in 44 AH.

Virtues and Status

1. Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا honoured the Prophet صَلَّى اللَّهُ 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.¹

Sayyidah Şafiyyah bint Ḥuyayy

Name and lineage

Şafiyyah bint Ḥuyayy ibn Akhtab ibn Sa‘yah.

Ḥuyayy 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 Ishāq ibn Ibrāhīm عَلَيْهِ السَّلَام, and then later on again from the Prophet of Allah Hārūn عَلَيْهِ السَّلَام.

Prior to embracing Islam, Sayyidah Şafiyyah رَضِيَ اللَّهُ عَنْهَا was first married to Salām ibn Mishkam and after him to Kinānah ibn Abī al-Ḥaḳīq, who was killed in the Battle of Khaybar. Sayyidah Şafiyyah رَضِيَ اللَّهُ عَنْهَا was taken as a captive and given to Dihyah al-Kalbī 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 Şafiyyah that Ḥaḍḥah 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, “Ḥaḍḥah said to me that I am the daughter of a Jew.”

So, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Certainly you are the daughter of a Prophet, your uncle is a Prophet, and you are married

¹ The Prophet صَلَّى اللَّهُ 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. *Şaḥīḥ Muslim*, Ḥadīth: 2502.

to a Prophet; so what is she boasting to you about?”¹

Then the Prophet ﷺ said, “Fear Allah, O Ḥafṣah.”²

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).³

Sayyidah Maymūnah bint al-Ḥārith

Name and lineage

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

Her mother’s name was Hind ibn ‘Awf.

Sayyidah Maymūnah رَضِيَ اللَّهُ عَنْهَا 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 Ruhm ibn ‘Abd al-‘Ūzza but he passed away shortly thereafter. ‘Abbās رَضِيَ اللَّهُ عَنْهُ—who was her *wakīl* (guardian)—married her to the Prophet ﷺ. The Prophet ﷺ married her at a place called Sarif which is near Makkah. She was the last woman whom the Messenger of Allah ﷺ married. This marriage took place in the year 7 AH, during the ‘Umrat al-Qaḍā’.

Virtues and Status

1. The Messenger of Allah ﷺ testified to her īmān.

It is reported from Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ:

The Messenger of Allah ﷺ said, “The sisters who are (all) believers are: Maymūnah- the wife of the Prophet ﷺ, her sister Umm al-Faḍl bint al-Ḥārith [wife of ‘Abbās], her sister Asmā’ bint al-Ḥārith [wife of Ḥamzah], and Asmā’ bint ‘Umays [wife of Ja‘far]; they are all uterine sisters.”⁴

2. The Prophet ﷺ himself named her.

Al-Ḥākim has reported with his chain of narration from Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ:

Certainly the name of my aunt, Maymūnah, was Barraḥ, and the Messenger of Allah ﷺ renamed her Maymūnah.⁵

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.

4 *Mustadrak al-Ḥākim*, vol. 4 pg. 32-33; *Jāmi‘ al-Ṣaghūr*, Ḥadīth 2763; *Silsilah al-Aḥādīth al-Ṣaḥīḥah*, Ḥadīth: 1764.

5 *Ṣaḥīḥ al-Muslim*, 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.¹

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 ﷺ. 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 ﷺ would say regarding her—in remembrance of her:

Verily she (Khadījah ﷺ) 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.²

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

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 ﷺ and learnt from her.

Masrūq رَحِمَهُ اللَّهُ 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.³

'Aṭā' ibn Abī Rabāḥ رَحِمَهُ اللَّهُ has said:

'Ā'ishah was the most understanding, the most knowledgeable, and the best of people that I have seen.⁴

Hishām ibn 'Urwah رَحِمَهُ اللَّهُ has narrated from his father who said:

I have not seen anyone more knowledgeable in fiqh, in medicine, and in poetry than 'Ā'ishah.⁵

1 Ṣaḥīḥ Jāmi' al-Ṣaḥīḥ, Ḥadīth 2724.

2 Al-Istī'āb 1/ 589.

3 Siyar A'lām al-Nubalā' 2/181.

4 Nisā' Ḥawl al-Rasūl pg. 66.

5 Ibid.

‘Abd Allāh ibn ‘Ubayd ibn ‘Umayr رضي الله عنه said:

Only the one who regards as her as his mother will grieve for her.¹

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 رضي الله عنها asked her, “Do you not know what Allah سُبْحَانَهُ وَتَعَالَى revealed in Ṣūrah al-Nūr?” ‘Ā’ishah رضي الله عنها then got another scarf and gave it her.²

‘Ā’ishah رضي الله عنها would also preach to the people saying:

O people, fear Allah—your Lord, perfect your wuḍū’, be steadfast on your ṣalāh, purify yourselves by discharging your zakāh, and obey your spouses in that which you love or dislike.³

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.⁴

She would also say:

From amongst the rights of a husband upon his wife are that she fulfils marital relations, avoids his anger, pursues his pleasure, increases his earnings (does not waste his wealth), she does not become stubborn at his command, and she protects his honour.⁵

Zaynab bint Jaḥsh رضي الله عنها attained the rank of the female scholars, the practicing believers, warners, and advisors for every believing male and female due to her practice upon the sunnah of the Prophet صلى الله عليه وسلم, during his life as well as after his passing. She had protected her hearing and her sight from acquiring the anger of Allah سُبْحَانَهُ وَتَعَالَى. It is reported that when the Prophet صلى الله عليه وسلم asked her regarding Sayyidah ‘Ā’ishah رضي الله عنها on the occasion of Ifk⁶ she said:

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

Umm al-Mu’minīn Sayyidah Maymūnah رضي الله عنها 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 صلى الله عليه وسلم was fasting or not, she had sent milk to the Prophet صلى الله عليه وسلم when he had stopped at his destination, which he drank from it whilst the people were watching.⁷

She also explained the *ghusl* (bathing) of the Prophet صلى الله عليه وسلم 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 Ummahāt al-Mu’minīn.

1 *Siyar A’lām al-Nubalā’* 2/185.

2 Ibid.

3 Ibid.

4 Ibid.

5 Ibid.

6 The occasion of Ifk is when Sayyidah ‘Ā’ishah رضي الله عنها was falsely accused by the hypocrites of committing zinā.

7 *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 اللَّهُ 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 اللَّهُ عَنْهَا who was buried in *al-Ḥajūn* in Makkah, and Sayyidah Maymūnah رَضِيَ اللَّهُ 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 اللَّهُ عَنْهَا
 2. Khadījah رَضِيَ اللَّهُ عَنْهَا
 3. Umm Salamah رَضِيَ اللَّهُ عَنْهَا
 4. 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا
 5. Ḥafṣah رَضِيَ اللَّهُ عَنْهَا
 6. Sawdah رَضِيَ اللَّهُ عَنْهَا
 7. Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا
 8. Juwayriyah رَضِيَ اللَّهُ عَنْهَا
 9. Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا
 10. Maymūnah رَضِيَ اللَّهُ عَنْهَا

It is narrated that the lineage of Sayyidah Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا links up to the Prophet ﷺ both paternally and maternally, as her mother was Umaymah bint 'Abd al-Muṭṭalib, the paternal aunt of the Prophet ﷺ, and from her father's side her lineage links up at Khuzaymah ibn Mudrikah ibn Ilyās.

- The Prophet ﷺ changed the names of two of his wives: both from Barrah to Maymūnah and Juwayriyah respectively.
- 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 ﷺ, and from all of his wives 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا was the only virgin that the Prophet ﷺ married.

The Ummahāt al-Mu'minīn in accordance to the aḥādīth they narrated¹

1. Sayyidah 'Ā'ishah bint Abī Bakr

She narrated a total of 2210 aḥādīth.

174 are agreed upon by al-Bukhārī and Muslim.

54 ḥādīth are recorded solely by al-Bukhārī.

9 ḥādīth are recorded solely by Muslim.

Imām Aḥmad narrates in his *Musnad* more than 1000 aḥādīth.

2. Sayyidah Umm Salamah bint Abī Umayyah

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

13 of the ḥādīth 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 al-Ḥārith

Imām al-Dhahabī said:

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

1 is reported solely by al-Bukhārī.

5 are recorded solely by Muslim.

In total she narrated 13 aḥādīth.

According to Shaykh al-Muḥaqqiq 'Irfān al-'Ashā:

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

In *Asmā' al-Ṣaḥābah al-Ruwāḥ*, 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.²

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. *Talqīḥ Fuhūm Ahl al-Athar* by Ibn Jawzī,
- iii. *Siyar A'lām al-Nubalā'* by al-Dhahabī,
- iv. A transcript by Baqī ibn Makhlad which contains a section enumerating the narrations of all the Ṣaḥābah,
- v. *Nisā' fī Zīl Rasūl Allāh* by Shaykh 'Irfān al-'Ashā Ḥussūnah al-Dimishqiyyah.

2 *Asmā' al-Ṣaḥābah wa al-Ruwāt* pg. 68.

4. Sayyidah Umm Ḥabābah 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 *Talqīḥ Fuhūm Ahl al-Athar*.¹

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

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*.³ Al-Dhahabī has said that her narrations in *Musnad* of Baqī ibn Makhlad amount to 60.⁴

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 26 529.⁵

6. Sayyidah Zaynab bint Jaḥsh

Ibn Ḥazm⁶ and Ibn al-Jawzī⁷ have said that she has narrated total of 11 aḥādīth. Shaykh 'Irfān 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 Hibbān* 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.⁸

Just as Imām Mālik has reported in his *Muwatta'* (1268) and *al-Nasā'ī* (3500).⁹

7. Sayyidah Ṣafiyyah bint Ḥuyayy

Ibn Ḥazm¹⁰ and Ibn al-Jawzī¹¹ have said that she has narrated total of 10 aḥādīth. Al-Dhahabī has said that she has narrated 10 aḥādīth, of which one is agreed upon by al-Bukhārī and Muslim.¹²

Her ḥadīth can be found in *Ṣaḥīḥ al-Bukhārī*, ḥadīth: 2035, in *Ṣaḥīḥ Muslim*, ḥadīth: 2 175, and in *Musnad Aḥmad*, ḥadīth: 26 927, 26 920.¹³

1 *Asmā' al-Ṣaḥābah wa al-Ruwāt*, pg. 72; *Talqīḥ Fuhūm Ahl al-Athar*, pg. 365.

2 *Nisā' fī Zīl Rasūl Allāh*, pg. 208.

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

4 *Siyar A'lām al-Nubalā'*, 2/228.

5 *Nisā' fī Zīl Rasūl Allāh*, pg. 124.

6 *Asmā' al-Ṣaḥābah wa al-Ruwāt*, pg. 153.

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

8 *Nisā' fī Zīl Rasūl Allāh*, pg. 182.

9 *Nisā' fī Zīl Rasūl Allāh*, pg. 182.

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

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

12 *Siyar A'lām al-Nubalā'*, 2/238.

13 *Nisā' fī Zīl Rasūl Allāh*, pg. 239.

8. Sayyidah Juwayriyah bint al-Ḥārith

Ibn Ḥazm¹ and Ibn al-Jawzī² have said that she has narrated a total of 7 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.³

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.⁴

9. Sayyidah Sawdah bint Zamʿah

Ibn Ḥazam⁵ and Ibn al-Jawzī⁶ have said that she has narrated a total of 5 aḥādīth. 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-Nasāʾī*, ḥadīth: 3 485.

10. As for Sayyidah Khadījah bint Khuwaylid and Sayyidah Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهُمَا no narrations have been reported from them.

This is what could be gathered regarding the narrations of the Ummahāt al-Muʾminīn, to highlight their efforts in propagating the words of the Messenger of Allah ﷺ.

Conclusion

We have presented a small sketch of the noble traits of the Ummahāt al-Muʾminīn, 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-Muʾminīn with regards to their reverence, honour, dignity, and greatness. And to honour the Prophet ﷺ means honouring his wives as well.

1 *Asmāʾ al-Ṣaḥābah wa al-Ruwāt*, pg. 371.

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

3 *Siyar Aʿlām al-Nubalāʾ*, 2/263.

4 *Nisāʾ fī Ẓil Rasūl Allāh*, pg. 200.

5 *Asmāʾ al-Ṣaḥābah wa al-Ruwāt*, pg. 222.

6 *Talqīḥ Fuhūm Ahl al-Athar*, pg. 372.