

The Fragrance of Jasmine

in the virtues of the Ummahāt al-Mu'minīn

By:

Mabarrat al-Āl wa al-Aṣḥāb

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Transliteration key

أ - 'ā	د - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'a
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, his progeny, his 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 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.”¹ In light of this, we dissociate ourselves from those who exaggerate with regards to 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 the *Ahl al-Sunnah* in specific, 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.

Mabarrat al-Āl wa al-Aṣḥāb is pleased to present to you this discourse, from its foremost publications, which will enrich the literary works already prepared on the legacy of the pure *Ahl al-Bayt* and noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, instill 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.

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 2408.

The Fragrance of Jasmine

In as much as these pages highlight the distinguished status and merit of the blessed wives of the Prophet ﷺ being *Ummahāt al-Mu'minīn* (Mothers of the Believers) as mentioned in the Glorious Qur'ān 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.¹

In essence, a believer's mothers are the wives of the Prophet ﷺ, while his father is the Prophet ﷺ.² 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 ءَامَنُوا 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.³*

This is the *Ahl al-Bayt* (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

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." (*Sunan Abī Dāwūd*, Ḥadīth: 8.)

3 Sūrah al-Ḥaṣhr: 10.

believer in the true sense of the word, 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 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 تَبَدِّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ
أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ
شَيْءٍ رَقِيبًا

Not lawful to you, [O Muḥammad], 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.¹

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

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

1 Sūrah al-Aḥzāb: 52.

The Status of the Ummahāt al-Mu'minīn

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 [i.e. guilt] concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.¹

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

يُنِسَاءُ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ

O wives of the Prophet ﷺ, you are not like anyone among women, if you fear Allah.²

Such is their distinctiveness that Allah ﷻ 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 تَنْكِحُوا
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.³

The Prophet ﷺ is harmed by any word or action that would hurt his wives, to such an extent that Allah ﷻ even

1 Sūrah al-Aḥzāb: 37.

2 Sūrah al-Aḥzāb: 32.

3 Sūrah al-Aḥzāb: 53.

instructed the believers to only address them from behind a veil. Allah ﷻ says:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ 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.¹

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 لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِبْنَ
عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَٰلِكَ أَذْنَىٰ أَنْ يُعْرِفْنَ فَلَا يُؤْذِينَ^٢ وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا

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.²

1 Sūrah al-Aḥzāb: 53.

2 Sūrah al-Aḥzāb: 59.

Then Allah issues a stern warning:

لَئِنْ لَّمْ يَنْهَ الْمُتَنَفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا
يُحَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

If the hypocrites and those in whose hearts is disease and those who spread rumours in Madīnah do not cease, We will surely incite you against them; then they will not remain your neighbours therein except for a little.¹

This refers 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 against imitating them.

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

1 Sūrah al-Aḥzāb: 60.

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا
الرَّسُولَ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا فَأَضَلُّونَا
السَّبِيلَ

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.”¹

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 a moment—while you curse ‘Ā’ishah and Ḥafṣah رَضِيَ اللَّهُ عَنْهُمَا—that you are standing in front of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he is looking at you and listening to your words... How does it feel now? Imagine what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would be thinking of you?

1 Sūrah al-Aḥzāb: 66-67.

The Wives of the Prophet are the Most Superior of all Women

يُنِسَاءُ النَّبِيِّ لَسْتُ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ

O wives of the Prophet ﷺ, you are not like anyone among women, if you fear Allah.¹

In other words, there are undeniably no women in this world superior to the wives of the Prophet ﷺ, on condition that they (the wives) fear Allah. Thus, if their fear of Allah is established, it would establish their superiority over all women throughout time, without exception. This is not something unfathomable when one considers that they are, after all, the wives of that Prophet ﷺ 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 ﷺ over all other women in this world.

As for them fearing Allah سُبحَانَهُ وَتَعَالَى and possessing the quality of taqwā, this too is proven from the Glorious Book of Allah. Allah سُبحَانَهُ وَتَعَالَى says:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَّ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا وَإِن
كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْدارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

¹ Sūrah al-Aḥzāb: 32.

The Wives of the Prophet are the Most Superior of all Women

*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.”*¹

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 fear of Allah. Since their decision to remain with the Prophet ﷺ was motivated by taqwā, they were honoured by Allah:

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

*Not lawful to you, [O Muḥammad], 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.*²

They were honoured in two ways in this verse:

1. The Prophet ﷺ was prohibited from taking another wife after them.

1 Sūrah al-Aḥzāb: 28-29.

2 Sūrah al-Aḥzāb: 52.

The Wives of the Prophet are the Most Superior of all Women

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

The reason for this was 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 تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا
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.¹

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.²

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

1 Sūrah al-Aḥzāb: 53.

2 Sūrah al-Aḥzāb: 6.

The Wisdom Behind the Prophet ﷺ Having Multiple Wives

The life of the Prophet ﷺ provides the perfect pattern for the believers as stated in the Glorious Qur'ān:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

There has certainly been for you in the Messenger of Allah an excellent pattern.¹

Moreover, his Sunnah is one of the significant sources of the Sharī'ah.

The presence of individuals inside the pure home of Nubuwwah who will transmit his Sunnah was essential. This is one of the wisdoms behind the Prophet ﷺ having multiple wives; so that they may transmit the domestic, marital rulings and etiquettes, as well as laws exclusive to the believing women.

Moreover, the Prophet ﷺ nurturing and refining them made them the ideal, excellent examples for the believing women of every era. And this is exactly what was obtained; and to Allah ﷻ belongs all praise and grace. They became the perfect models for every believing female. This is another wisdom behind him having multiple wives. Have a look at Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا; one of the distinguished transmitters of Ḥadīth from the Prophet ﷺ.

Furthermore, since Islam was in its early stages, there was a definite need to strengthen ties with the various Arab tribes

1 Sūrah al-Aḥzāb: 21.

and families, to pave the way for the Islamic Call. For instance, his marriage to Sayyidah Juwayriyah رَضِيَ اللَّهُ عَنْهَا led to the Islam of the entire Banū al-Muṣṭaliq tribe رَضِيَ اللَّهُ عَنْهُمْ.

Another reason was to strengthen his connection with his esteemed Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ and confer upon them dignity and reputation. He married the daughters of Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُمَا, viz. Sayyidah ‘Ā’ishah and Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهُمَا respectively. Likewise, he honoured Sayyidunā ‘Uthmān and Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُمَا by marrying his daughters to them.

His marriage to some of them was the reason behind establishing a Shar‘ī law. For example, his marriage to Sayyidah Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا was to reject the man-made laws of adoption.

For others, there was a specific need and social obligation. Sayyidah Sawdah bint Zam‘ah رَضِيَ اللَّهُ عَنْهَا was bereaved of her husband; the husband of Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا was martyred and left behind orphans; and the husband of Sayyidah Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا passed away in Abyssinia and she was left single in a strange land. His marriage to them was a means of consolation and comfort.

Had these marriages been for the gratification of lust, as claimed by the Orientalists and their followers, his wives would all have been virgins or young in age. Yet, there is only one virgin among them, Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا, while the rest are either divorced or widowed with children. This is in absolute polarity with lust and passion.

Common Merits of the Ummahāt al-Mu'minīn

1. Purification of the Ahl al-Bayt from impurity: shirk, Shayṭān, immoral actions, and wicked character. The Mothers of the Believers are from the Ahl al-Bayt. Allah ﷻ declares:

يٰۤاَيُّهَا النِّسَاءُ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِؕ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ۚ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۚ وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِّنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men] lest he in whose heart is disease should covet, but speak with appropriate speech. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish Ṣalāh and give Zakāh and obey Allah and His Messenger. **Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.** And remember what is recited in

your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].¹

The context of the verses makes it absolutely clear that the Verse of Purification encompasses the Prophet's ﷺ wives.

2. Allah ﷻ elevated them to the pedestal of Mothers of the Believers, making them mothers in esteem, veneration, and reverence:

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.²

3. Their selection of Allah, His Messenger, and the Abode of the Hereafter over the worldly life and its adornments. Their recompense is a great reward prepared by Allah ﷻ for them.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا وَلَئِن
كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ 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

1 Sūrah al-Aḥzāb: 32–34.

2 Sūrah al-Aḥzāb: 6.

*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.*¹

It is an established fact that they chose Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, owing to which the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not separate from them.

4. Multiplied rewards for them for their obedience and virtuous deeds:

وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعَمَلَ صَالِحًا تُوْتِيهَا أَجْرَهَا
مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا

*And whoever of you devotedly obeys Allah and His Messenger and does righteousness – We will give her, her reward twice; and We have prepared for her a noble provision.*²

5. The Mothers of the Believers are unlike ordinary women in esteem, virtue, and noble rank:

يُنِسَاءَ النَّبِيِّ لَسَنُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا
تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا
مَعْرُوفًا

O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to

1 Sūrah al-Aḥzāb: 28–29.

2 Sūrah al-Aḥzāb: 31.

men] lest he in whose heart is disease should covet but speak with appropriate speech.¹

6. Allah favoured them with the distinction of the Qur'ān and wisdom being recited in their homes, which indicates their lofty rank and position:

وَأَذْكُرْتَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ
وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].²

7. They are the wives of the Messenger of Allah ﷺ in the world and the Hereafter.

1 Sūrah al-Aḥzāb: 32.

2 Sūrah al-Aḥzāb: 34.

Sayyidah Khadījah bint Khuwaylid

Name and lineage

Khadījah bint Khuwaylid ibn Asad ibn ‘Abd al-‘Uzzā ibn Quṣayy. Quṣayy is the forefather of the Prophet ﷺ. Khadījah رَضِيَ اللَّهُ عَنْهَا, from the wives, has the second closest ancestry to the Prophet ﷺ through his father. The Prophet ﷺ did not marry any other woman from the progeny of Quṣayy except Sayyidah Umm Ḥabībah bint Abī Sufyān رَضِيَ اللَّهُ عَنْهَا.¹

Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا was renowned as the noblest in ancestry, the highest in nobility, and the wealthiest woman from the Quraysh. The Prophet ﷺ married her when he was twenty-five years old, after Abū Hālāh Nabbāsh ibn Zurārah al-Tamīmī², the ally of the Banū ‘Abd al-Dār.

Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا believed in the Prophet ﷺ and assisted him in his mission. The Prophet ﷺ affirmed that she is the most virtuous of all the women of the world.³

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 that of the Prophet ﷺ at Quṣayy. As for the other Ummahāt al-Mu’minīn, their ancestry meets with that of the Prophet ﷺ after Quṣayy: at Murrah, Ka’b, Lu’ayy, Khuzaymah, Ilyās, and Muḍar.

2 Some historians says that his name was Mālik, some say Hind, others say Zurārah ibn Nabbāsh, while others say Nabbāsh ibn Zurārah; and Allah knows best. [Translator’s note.]

3 She is the most virtuous of all women of her time. She is from the four most superior women, namely: Āsiyah bint Muzāḥim—the wife of Fir‘awn,

She bore all the Prophet's ﷺ children except Ibrāhīm رضي الله عنه, whose mother was Sayyidah Māriyah رضي الله عنها. The Prophet ﷺ did not take any other wife during her lifetime. She passed away three years before the Hijrah.

Merits and Status

1. She is from the forerunners to embrace Islam: she is the very first person to bring faith in what Allah revealed. She thus receives her reward and the reward of all those who embraced Islam after her.¹
2. The Prophet ﷺ did not take any other wife during her lifetime. She thus remained the only wife of the Prophet ﷺ for twenty-five years.
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.²

Maryam bint 'Imrān, Khadījah, and Fāṭimah رضي الله عنهن.

1 This is owing to the fact that she is the first woman to accept Islam. Whoever initiates a good practice will receive his reward coupled with the reward of all those who practice upon it. The one who points out a good action is like the one who carries it out, with regards to reward. Whoever calls towards guidance will receive a reward equal to the reward of all those who followed it, without their reward being diminished in the least. Study further details of this issue in *Faṭḥ al-Bārī*, chapter on the virtues of Khadījah; al-Ṭaḥṭāwī: *Nihāyat al-Ijāz fī Sīrat Sākin al-Hijāz*; and *Sharḥ al-Nawawī li Ṣaḥīḥ Muslim*.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 2435. In the ḥadīth, the Prophet ﷺ says, “Her love was nurtured in my heart by Allah Himself.” Contemplate over how Allah nurtured her love in His Messenger's ﷺ heart.

4. The Prophet ﷺ would talk of her often, praise her, enumerate her virtues, and maintain ties with her friends. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا states:

ما غرت للنبي صلى الله عليه وسلم على امرأة من نسائه ما
غرت على خديجة لكثرة ذكره إياها وما رأيته قط

I never became envious of any of the Prophet’s ﷺ wives as I was envious of Khadijah, on account of how frequently he would talk about her; and I never saw her.¹

5. She was the best of all the women of the Ummah of the Prophet ﷺ. Al-Bukhārī reported with his chain of narration from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ that he heard the Prophet ﷺ saying:

خير نسائها مريم وخير نسائها خديجة

The best woman of her time was Maryam and the best woman of her time was Khadijah.²

6. Allah ﷻ sent greetings to her and gave her glad tidings of a Palace in Jannah, where she will neither hear any noise nor experience any fatigue. Al-Bukhārī and Muslim narrate with their respective chains from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ:

أتى جبريل النبي صلى الله عليه وسلم فقال يا رسول الله
هذه خديجة قد أتت معها إناء فيه إدام أو طعام أو شراب فإذا

1 Ṣaḥīḥ Muslim, Ḥadīth: 2435.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3815.

هي أتك فاقراً عليها السلام من ربها ومني وبشرها بيت في
الجنة من قصب لا صخب فيه ولا نصب

Jibrīl came to the Prophet ﷺ and said, “O Messenger of Allah! This is Khadījah coming to you with a dish containing gravy, food, or drink. When she reaches you, convey to her greetings (of peace) from her Exalted and Glorified Rabb and from me, and also give her glad tidings of a house in Jannah made from a gigantic hollowed pearl, in which there will neither be noise nor toil.”¹

7. Allah ﷻ blessed the Prophet ﷺ with children from her, and he was not granted any children from his other wives. The Prophet ﷺ said:

ورزقني الله منها الولد ولم يرزقني من غيرها

Allah granted me children from her and He did not grant me children from others beside her.²

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3820.

2 Al-Ṭabarānī: *Al-Muʿjam al-Kabīr*, vol. 23 pg. 13.

Sayyidah Sawdah bint Zam‘ah

Name and lineage

Sawdah bint Zam‘ah ibn Qays ibn ‘Abd Shams ibn ‘Abd Wudd ibn Naṣr ibn Mālik ibn Ḥisl bin ‘Āmir ibn Lu‘ayy ibn Ghālib ibn Fihr. Her mother was Shamūs bint Zayd ibn ‘Amr al-Anṣāriyyah.

Before her marriage to the Prophet ﷺ, she was married to Sakrān ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ.

She narrated from the Prophet ﷺ and Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ and Yaḥyā ibn ‘Abd Allāh ibn ‘Abd al-Raḥmān ibn Sa‘d ibn Zurārah narrated from her.

She embraced Islam early on and along with her husband emigrated to Abyssinia in the second emigration. It was here where her husband passed away.¹ She is the first woman to marry the Prophet ﷺ after Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا, which was before the Hijrah while still in Makkah. She was exclusively with him for approximately four years. She passed away during the final years of Sayyidunā ‘Umar’s رَضِيَ اللَّهُ عَنْهُ Khilāfah.

Merits and Status

1. She strongly desired to remain in the wedlock of the Prophet ﷺ. She sacrificed her day with the Prophet ﷺ, to gain proximity to him and out

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

of love for him, to remain his wife in Jannah. Ibn Sa‘d mentions in *al-Ṭabaqāt* that Sayyidah Sawdah رَضِيَ اللَّهُ عَنْهَا said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

أُنشِدُكَ بِاللَّهِ أَمَا رَاجَعْتَنِي وَقَدْ كَبُرْتَ وَلَا حَاجَةَ لِي فِي الرِّجَالِ
وَلَكِنِّي أَحِبُّ أَنْ أُبْعَثَ فِي نِسَائِكَ يَوْمَ الْقِيَامَةِ فَرَاغِعُهَا النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“I implore you by Allah to keep me in your wedlock. I have grown old and have no desire for men but I long to be resurrected among your wives on the Day of Resurrection.”

So, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kept her in his wedlock.¹

Al-Bukhārī reported with his chain from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَلَيْهِ وَسَلَّمَ يَقْسِمُ لِعَائِشَةَ بِيَوْمِهَا وَيَوْمَ سَوْدَةَ

Sawdah bint Zam‘ah gifted her day to ‘Ā’ishah. So, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would spend with ‘Ā’ishah her day and Sawdah’s day.²

2. Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا desired to have the same temperament and personality as Sayyidah Sawdah رَضِيَ اللَّهُ عَنْهَا. Muslim reported with his chain to Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا who said:

1 *Ṭabaqāt ibn Sa‘d*, vol. 8 pg. 45, with slight variation.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5212.

Sayyidah Sawdah bint Zam‘ah

ما رأيت امرأة أحب إلي أن أكون في مسلاخها من سودة بنت
زمنة

I have not seen a woman whose temperament I would
like to resemble more than Sawdah bint Zam‘ah.¹

¹ *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-Qurashī. Her mother was Umm Rūmān bint ‘Uwaymir al-Kināniyyah.

Her teknonym is Umm ‘Abd Allāh. She asked the Prophet ﷺ to give her a teknonym as well and he instructed her to take the teknonym: Umm ‘Abd Allāh, who is ‘Abd Allāh ibn al-Zubayr ibn ‘Awwām رَضِيَ اللَّهُ عَنْهُ, her nephew through her sister, Asmā’ bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا.

She was born four years after Nubuwwah. 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. She was the most beloved of the Prophet’s ﷺ wives to him after Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا. She is renowned for being the most knowledgeable of all women; many senior Ṣaḥābah would benefit from her knowledge.¹

She was eighteen years old when the Prophet ﷺ passed away. She passed away on 17 Ramaḍān 58 AH. Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ performed her Ṣalāt al-Janāzah and she was buried in al-Baqī’. May Allah be pleased with her.

1 Study Badr al-Dīn al-Zarkashī: *Al-Ijābah li Īrād Mā Istadrakathu ‘Ā’ishah ‘alā al-Ṣaḥābah*.

Merits and Status

1. She was the most beloved to the Prophet ﷺ of all his wives after Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا. Al-Bukhārī reports with his chain from ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ:

أن النبي صلى الله عليه وسلم بعثه على جيش ذات السلاسل
قال فأتيته فقلت أي الناس أحب إليك قال عائشة فقلت فمن
الرجال قال أبوها

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?”

He said, “‘Ā’ishah.”

I asked, “From the men?”

He said, “Her father.”¹

2. Sayyidunā Jibrīl عَلَيْهِ السَّلَام came to the Prophet ﷺ with her image on a silken cloth before they got married. Al-Bukhārī and Muslim report with their chains from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ said to her:

أريتك في المنام ثلاث ليال جاءني بك الملك في سرقة من
حرير فيقول هذه امرأتك فأكشف عن وجهك فإذا أنت هي
فأقول إن يك هذا من عند الله يمضه

I saw you in a dream for three nights. An angel brought you to me in a silk cloth and said, “Here is your wife.”

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4358.

When I removed (the cloth) from your face, it was you.
I said, “If this is from Allah, He will make it a reality.”¹

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:

قال رسول الله صلى الله عليه وسلم يوما يا عائش هذا جبريل
يقرئك السلام فقلت وعليه السلام ورحمة الله وبركاته ترى
ما لا أرى تريد رسول الله صلى الله عليه وسلم

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to me one day, “O ‘Ā’ish, this is Jibrīl conveying his greetings to you.”

I replied, “May peace, Allah’s mercy, and His blessings be upon him as well. (O Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) you see what I do not see.”²

4. *Wahī* (revelation) descended upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he lay beside Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا under one sheet; the same did not occur with the other Ummahāt al-Mu’minīn.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Umm Salamah رَضِيَ اللَّهُ عَنْهَا:

يا أم سلمة لا تؤذيني في عائشة فإنه والله ما نزل علي الوحي
في لحاف امرأة منكن غيرها

O Umm Salamah! Do not cause me pain with regard to ‘Ā’ishah, for verily, I take an oath by Allah, revelation

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 2438.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3768.

did not descend upon me while I lay under the sheet with any of you except ‘Ā’ishah.¹

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

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا
وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا
وَلِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ 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.”*²

The Prophet ﷺ first asked Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and advised her to first discuss the matter with her parents before making her decision; but she chose the Prophet ﷺ without 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 her parents:

ففي أي هذا أستأمر أبوي فإني أريد الله ورسوله والدار

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3775.

2 Sūrah al-Aḥzāb: 28-29.

الآخرة قالت ثم فعل أزواج رسول الله صلى الله عليه وسلم
مثل ما فعلت

“What need is there to consult my parents in this regard? Verily, I seek Allah, His Messenger, 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 لَّكُمْ بَلْ
هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي
تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ
وَالْمُؤْمِنَاتُ بَأْنَفُسِهِنَّ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ لَّوْلَا جَاءُوا
عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ
اللَّهِ هُمُ الْكَاذِبُونَ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا
وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ إِذْ تَلَقَّوْنَهُ
بِالسِّنِّاتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 4786.

هَيِّنَا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ
لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا بُهْتَنٌ عَظِيمٌ يَعِظُكُمُ اللَّهُ
أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ وَيَسِّرُ اللَّهُ لَكُمْ الْأَيَّاتِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ إِبْرَاهِيمَ الَّذِي يَحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي
الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ يَتَأَيَّاهُ الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوتِ
الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوتَ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ
وَالْمُنكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ
أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ وَلَا يَأْتِلِ
أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا يُحِبُّونَ أَنْ
يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ
الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا
يَعْمَلُونَ يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ
الْحَقُّ الْمُبِينُ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا
يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

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. 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”? 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. And if it had not been for the favour 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. 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. 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”? Allah warns you against returning to the likes of this [conduct], ever, if you should be believers. And Allah makes clear to you the verses, and Allah is Knowing and Wise. Indeed, those who like that immorality should be spread [or publicised] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know. And if it had not been for the favour of Allah upon you and His mercy... and because Allah is Kind and Merciful. O you who

have believed, do not follow the footsteps of Shaytan. And whoever follows the footsteps of Shaytan - 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. 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. 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. On a Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do. 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. Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.¹

- As for the verse which was revealed on her account and benefited the entire Ummah: The verse of Tayammum.

وَأِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَايِبِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا

1 Sūrah al-Nūr: 11-26.

*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.*¹

Al-Bukhārī and Muslim report from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا that she borrowed from her sister Asmā’ رَضِيَ اللَّهُ عَنْهَا 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 Ṣalāh, they offered Ṣalāh 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 verse pertaining to Tayammum was revealed. Upon this, Usayd ibn Ḥuḍayr رَضِيَ اللَّهُ عَنْهُ said to ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

جزاك الله خيرا فوالله ما نزل بك أمر تكرهينه إلا جعل الله لك منه مخرجا وجعل للمسلمين فيه بركة

May Allah grant you a good reward! Never has there been an occasion when you were beset with difficulty except that Allah made you come out of it and made it an occasion of blessings for the Muslims.²

7. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ desired to be nursed in her home 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 of this world and his first of the Hereafter. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

1 Sūrah al-Nisā’: 43.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3773.

was then buried in her house. Al-Bukhārī reports from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

دخل عبد الرحمن بن أبي بكر على النبي صلى الله عليه وسلم وأنا مسندته إلى صدري ومع عبد الرحمن سواك رطب يستن به فأبده رسول الله صلى الله عليه وسلم بصره فأخذت السواك فقضمته ونفضته وطيبته ثم دفعته إلى النبي صلى الله عليه وسلم فاستن به

‘Abd al-Raḥmān ibn Abī Bakr entered upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while I was supporting the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on my chest. ‘Abd al-Raḥmān had a fresh miswāk with which he was cleaning his teeth. Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ looked at it, so I took the miswāk, chewed it, shook it, and softened it, before giving it to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who cleaned his teeth with it.¹

8. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave her the glad tidings that she is from the People of Jannah. Al-Bukhārī reported from Qāsim ibn Muḥammad:

أن عائشة اشتكت فجاء ابن عباس فقال يا أم المؤمنين تقدمين على فرط صدق على رسول الله صلى الله عليه وسلم وعلى أبي بكر

Once ‘Ā’ishah fell ill. 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Abū Bakr.”²

1 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4438.

2 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3771.

The glad tidings from Ibn ‘Abbās رضي الله عنه could only have come from the guarantee of the Prophet صلى الله عليه وسلم, as has been reported by al-Tirmidhī—which he ruled to be ṣaḥīḥ—from ‘Abd Allāh ibn Ziyād al-Asadī, who said that he heard ‘Ammār ibn Yāsir رضي الله عنه saying:

هي زوجته في الدنيا والآخرة

She (‘Ā’ishah) is his wife in this world and the Hereafter.¹

9. She is the most knowledgeable of the women of this Ummah. She has narrated a prolific number of aḥādīth from the Prophet صلى الله عليه وسلم, exceeding 2000² in addition to the fact that many of the senior Ṣaḥābah رضي الله عنهم would refer to her and seek her ruling on matters.

1 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3772; Jāmi‘ al-Tirmidhī, Ḥadīth: 3889, he graded it ḥasan ṣaḥīḥ.

2 Sayyidah ‘Ā’ishah رضي الله عنها narrated 2210 aḥādīth and is the fourth most prolific narrator of Ḥadīth; after Abū Hurayrah, ‘Abd Allāh ibn ‘Umar, and Anas ibn Mālīk رضي الله عنه. Refer to Ibn Ḥazm: *Asmā’ al-Ṣaḥābah al-Ruwāt*, pg. 39, and Ibn al-Jawzī: *Talqīḥ Fuhūm Ahl al-Athar*, pg. 363.

Sayyidah Ḥaḥṣah bint ‘Umar

Name and lineage

Ḥaḥṣah bint ‘Umar ibn al-Khaṭṭāb ibn Nufayl ibn ‘Abd al-‘Uzzā. Her mother is Zaynab bint Maḥ‘ūn, the sister of ‘Uthmān ibn Maḥ‘ūn ibn Ḥabīb ibn Wahb ibn Ḥudhāfah رَضِيَ اللَّهُ عَنْهُ.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married her in the third year after Hijrah after her husband Khunays ibn Ḥudhāfah al-Badrī رَضِيَ اللَّهُ عَنْهُ passed away on account of the wounds he sustained during the Battle of Uḥud.

She fasted often and would perform Ṣalāh diligently, hence she was known as Ṣawwāmah Qawwāmah (lit. one who fasts regularly 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.

Merits and Status

1. She performed Hijrah with her husband. Ibn Sa‘d reports from Abū Ḥuwayrith:

تزوج خنيس بن حذافة من حفصة بنت عمر فكانت عنده
وهاجرت معه إلى المدينة

Khunays ibn Ḥudhāfah¹ married Ḥaḥṣah bint ‘Umar. She

1 Khunays ibn Ḥudhāfah رَضِيَ اللَّهُ عَنْهُ is among the early Muhājirīn. He emigrated to Abyssinia and Madīnah. He participated in the Battle of Badr and the Battle of Uḥud, where he sustained a fatal injury and passed away shortly thereafter in Madīnah. (*Al-Istī‘āb*, vol. 1 pg. 134, *al-Iṣābah*, vol. 2 pg. 345.)

remained with him and they emigrated to Madīnah.¹

2. She fasted often and performed abundant Ṣalāh, and will be the wife of the Prophet ﷺ in Jannah. Al-Ṭabarānī reports the narration from Qays ibn Zayd:

أن رسول الله صلى الله عليه وسلم طلق حفصة طليقة ...
فجاء النبي صلى الله عليه وسلم فدخل فتجلبت فقال النبي
صلى الله عليه وسلم أتاني جبريل عليه السلام فقال راجع
حفصة فإنها صوامة قوامه وإنها زوجتك في الجنة

The Prophet ﷺ gave Ḥaḥṣah a single divorce... The Prophet ﷺ then came to her. When he entered, she covered herself. The Prophet ﷺ then said to her, “Jibrīl came to me and instructed, ‘Take Ḥaḥṣah back as she fasts often and performs Ṣalāh abundantly, and she will be your wife in Jannah.’”²

3. When the Muṣḥaf 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 passed on to Sayyidah Ḥaḥṣah رَضِيَ اللَّهُ عَنْهَا. It was borrowed from her when Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ compiled it during his Khilāfah and was subsequently returned to her. It then remained with her until she passed away.³

1 Al-Ṭabaqāt al-Kubrā, vol. 8 pg. 81.

2 Al-Mu‘jam al-Kabīr, vol. 18 pg. 365, Ḥadīth: 934; Mustadrak al-Ḥākim, vol.

4 pg. 16, Ḥadīth: 6753; al-Silsilah al-Ṣaḥīḥah, Ḥadīth: 2007; Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ, Ḥadīth: 4351, al-Albānī graded it ḥasan.

3 Ṣaḥīḥ Ibn Ḥibbān, Ḥadīth: 4506, Shu‘ayb al-Arnā‘ūṭ graded it ṣaḥīḥ.

Sayyidah Zaynab bint Khuzaymah

Name and lineage

Zaynab bint Khuzaymah ibn ‘Abd Allāh ibn ‘Amr ibn ‘Abd Manāf ibn Hilāl ibn ‘Āmir ibn Ṣaṣa’ah al-Hilālīyyah. 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; the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married her thereafter. He married her shortly after he married Sayyidah Ḥaḥṣah رَضِيَ اللَّهُ عَنْهَا. She only remained in the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for two or three months and passed away in 4 AH.

Despite their being no specific narrations regarding her merits, the common merits mentioned for the blessed spouses of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ apply to her. A unique virtue in her favour is that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ performed Ṣalāt al-Janāzah upon her after her demise. This is exclusive to her from all the Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ later wives as none of them passed away during his lifetime except Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا and Sayyidah Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا. The prayers of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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-Qurashiyyah. Her father was nicknamed *Zād al-Rākib* (Provision for the Rider) on account of his generosity 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 al-Kināniyyah, from the family of the Banū Firās.

The Prophet ﷺ married her after her husband, Abū Salamah ibn ‘Abd al-Asad رَضِيَ اللَّهُ عَنْهُ—her paternal cousin¹—passed away. Abū Salamah and Umm Salamah رَضِيَ اللَّهُ عَنْهَا emigrated together to Abyssinia and thereafter to Madīnah. A weak report suggests 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.

Merits and Status

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

أرسل رسول الله صلى الله عليه وسلم حاطب بن أبي بلتعة
يخطبني له فقلت إن لي بنتا وأنا غيور فقال أما ابنتها فندعو
الله أن يغنيها عنها وأدعو الله أن يذهب بالغيرة

1 He is also the cousin of the Prophet ﷺ; his mother is Umaymah bint ‘Abd al-Muṭṭalib, the Prophet’s ﷺ paternal aunt.

Sayyidah Umm Salamah bint Abī Umayyah

The Prophet ﷺ sent Ḥaṭīb 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 I will ask Allah to remove her possessiveness.”¹

2. The Prophet ﷺ gave her the glad tidings of Jannah. Aḥmad reports from Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا:

أغدف رسول الله صلى الله عليه وسلم على علي وفاطمة
والحسن والحسين رضي الله تعالى عنهم خميصة سوداء ثم
قال اللهم إليك لا إلى النار أنا وأهل بيتي قلت وأنا يا
رسول الله قال وأنت

The Prophet ﷺ wrapped ‘Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn in a black shawl. He then supplicated, “O Allah, take my Ahl al-Bayt and me towards You; not towards the Fire.”

I entreated, “And me, O Messengers of Allah?”

The Prophet ﷺ said, “And you.”²

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 918.

2 *Musnad Aḥmad*, vol. 6 pg. 296, 304, Ḥadīth: 26582, Shu‘ayb al-Arnā‘ūṭī graded the chain weak. In another narration reported by ‘Umar ibn Abī Salamah رَضِيَ اللَّهُ عَنْهَا, the step-son of the Prophet ﷺ, Umm Salamah رَضِيَ اللَّهُ عَنْهَا asked, “Am I with them, O Messenger of Allah?” The Prophet ﷺ replied, “You are upon your station and you are upon goodness.” (*Jāmi‘ al-Tirmidhī*, Ḥadīth: 3205, 3787, al-Albānī graded it ṣaḥīḥ.) This narration contains a clear virtue for Sayyidah Umm Salamah رَضِيَ اللَّهُ عَنْهَا.

3. Her wisdom and foresight were displayed on the Day of al-Hudaybiyyah when the Prophet ﷺ instructed his Ṣaḥābah to slaughter their animals and shave their heads. The Prophet ﷺ issued this instruction three times but the Ṣaḥābah, still clinging on to the hope that they may enter Makkah, did not carry out this instruction immediately. The Prophet ﷺ returned to Umm Salamah رَضِيَ اللَّهُ عَنْهَا and said, “O Umm Salamah, what is the matter with the people?”

قالت يا رسول الله قد دخلهم ما رأيت فلا تكلمن منهم إنسانا
واعمد إلى هديك حيث كان فانحره واحلق فلو قد فعلت
ذلك فعل الناس ذلك

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 left and, without speaking to anyone, slaughtered his animal and shaved his head. As soon as the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ saw this, they too slaughtered their animals and shaved their heads. Sūrah al-Fatḥ was revealed a short while later on their return journey; halfway between Makkah and Madinah.¹ The advice she offered to the Prophet ﷺ on this occasion indicates to the intelligence and wisdom she was blessed with.

1 *Musnad Aḥmad*, vol. 4 pg. 323, Shu‘ayb al-Arnā‘ūṭ graded the chain ḥasan.

Sayyidah Zaynab bint Jaḥsh

Name and lineage

Zaynab bint Jaḥsh ibn Rubāb ibn Ya‘mar al-Asadiyyah, an ally of the Banū ‘Abd Shams. Her mother was Umaymah bint ‘Abd al-Muṭṭalib ibn Hāshim, the paternal aunt of the Messenger of Allah ﷺ.

She was from amongst the first group of Ṣaḥābah who emigrated. The Prophet ﷺ married her in 3 AH. She was previously in the wedlock of Zayd ibn Hārithah 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 Hārithah and Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا that the verses permitting marriage to the wives of one’s adopted son were revealed; as the Messenger of Allah ﷺ adopted Zayd ibn Hārithah رَضِيَ اللَّهُ عَنْهُ before receiving Nubuwwah, due to which he was 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.¹

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:

1 Sūrah al-Aḥzāb: 5.

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ 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 for them.¹

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 Ummahāt al-Mu'minīn to pass away after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; she passed away in 20 AH.

Merits and Status

1. Allah سُبْحَانَهُ وَتَعَالَى performed her nikāḥ (marriage ceremony) to the Prophet صَلَّى اللَّهُ 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 مِّنْهَا 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.

1 Sūrah al-Aḥzāb: 37.

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 cowives saying:

زوجكن أهاليكن وزوجني الله تعالى من فوق سبع سموات

Your families performed your marriage ceremonies while Allah performed my marriage ceremony above the seven heavens.²

2. Her marriage was the reason behind the revelation of the Verse of *Ḥijāb* (woman's veil). Al-Bukhārī reported with his chain from Sayyidunā Anas bin Mālīk رَضِيَ اللَّهُ عَنْهُ:

لما أهديت زينب إلى رسول الله صلى الله عليه وسلم كانت معه في البيت صنع طعاما ودعا القوم فقعدوا يتحدثون فجعل النبي صلى الله عليه وسلم يخرج ثم يرجع وهم قعود يتحدثون فأنزل الله تعالى يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَعِينِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ

1 Sūrah al-Aḥzāb: 37.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 7420.

وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا فُضِرَ الْحِجَابُ وَقَامَ الْقَوْمُ

When Zaynab was brought to the Messenger of Allah ﷺ, 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. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behaviour] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. **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 or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.”¹ So the veil was raised and the people stood to leave.²

3. The Prophet ﷺ would frequently praise her from amongst his wives for her generosity and liberal spending in the Path of Allah ﷻ. Muslim reports from Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا:

1 Sūrah al-Aḥzāb: 53.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth 4792.

قال رسول الله صلى الله عليه وسلم أسرعكن لحاقا بي أطولكن يدا قالت فكن يتناولن أيتهن أطول يدا قالت فكانت أطولنا يدا زينب لأنها كانت تعمل بيدها و تصدق

The Messenger of Allah ﷺ said, “The first of you to meet me [i.e. the first to pass away] will be the one with the longest hands amongst you.”

They (the wives) would measure their hands to see whose was the longest. [But] Zaynab had the longest hand among us; as she used to work with her hands and spend in charity.¹

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

لم أر امرأة قط خيرا في الدين من زينب و أتقى لله و أصدق حديثا و أوصل للرحم و أعظم صدقة و أشد ابتذالا لنفسها في العمل الذي تصدق به و تقرب به إلى الله تعالى

I have never seen a woman more superior in dīn, more Allah-fearing, more truthful, more conscious of maintaining family ties, more generous, having a greater sense of self-sacrifice in practical life and a more charitable disposition that draws one closer to Allah ﷻ than Zaynab.²

1 Ṣaḥīḥ Muslim, Ḥadīth 2452.

2 Ṣaḥīḥ Muslim, Ḥadīth 2442.

Sayyidah Juwayriyah bint al-Ḥārith

Name and lineage

Juwayriyah bint al-Ḥārith ibn Abī Ḍirār ibn Ḥabīb al-Khuzā‘iyyah al-Muṣṭaliqiyyah. She fell captive in the Battle of Banū al-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 of the booty. He made an agreement with her for her to pay a certain amount of money in exchange for her freedom. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ assisted her in fulfilling this payment and married her thereafter. She was the widow of Musāfi‘ ibn Ṣafwān, who fought against the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the Battle of al-Muraysī and was killed therein. On account of her marriage to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Muslims set free a hundred households of her family who had been taken as captives. Thus, she was a source of great blessings for her people. She passed away in 50 AH.

Merits and Status

1. She would perform abundant ‘ibādah (worship) and would remember Allah excessively. Muslim reports from ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ:

أن النبي صلى الله عليه وسلم خرج من عندها بكرة حين
صلى الصبح و هي في مسجدھا ثم رجع بعد أن أضحى
و هي جالسة فقال ما زلت على الحال التي فارقتك عليها
قالت نعم قال النبي صلى الله عليه وسلم لقد قلت بعدك
أربع كلمات ثلاث مرات لو وزنت بما قلت منذ اليوم

لَوَزْنَتْهُنَّ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزْنَ
عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

The Prophet ﷺ left her dwelling early in the morning when he performed Ṣalāt al-Fajr while she was [praying] in her prayer room. He returned after performing Ṣalāt al-Ḍuḥā (mid-morning optional Ṣalāh) and she was sitting at her place.

The Prophet ﷺ asked, “You remained at the same place since I left you?”

She replied in the affirmative, whereupon the Prophet ﷺ stated, “After departing from you, I recited four phrases three times; had they been weighed against what you recited till now, they would be heavier: Glory 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).”¹

2. The Prophet ﷺ named her Juwayriyah; her previous name was Barrah.

1 Ṣaḥīḥ Muslim, Ḥadīth: 2726.

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. Her mother was Ṣafiyyah 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 accepted Islam with her husband, ‘Ubayd Allāh ibn Jaḥsh al-Asadī. They both emigrated to Abyssinia, where she gave birth to a daughter named Ḥabībah. ‘Ubayd Allāh passed away in Abyssinia. 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.

Merits and Status

1. Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا honoured the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by not allowing her father, who was an idolator at the time, to sit upon his bedding, when he came to extend the truce between the Muslims and the Quraysh.
2. She participated in the second emigration to Abyssinia.¹

1 The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praised those who emigrated to Abyssinia and then later to Madīnah, saying that for them is the reward of two emigrations. (Ṣaḥīḥ Muslim, Ḥadīth: 2502.)

Sayyidah Ṣafiyyah bint Ḥuyayy

Name and lineage

Ṣafiyyah bint Ḥuyayy ibn Akhtab ibn Sa'yah of the Banū al-Naḍīr. Al-Naḍīr is from the descendants of Lāwī ibn Ya'qūb ibn Ishāq ibn Ibrāhīm عَلَيْهِ السَّلَامُ, and then from the descendant of Hārūn ibn 'Imrān عَلَيْهِ السَّلَامُ.

She was first married to Sallām ibn Mishkam and after him to Kinānah ibn Abī al-Ḥuqayq, who was killed in the Battle of Khaybar. Sayyidah Ṣafiyyah رَضِيَ اللَّهُ عَنْهَا was taken captive and given to Dīḥyah al-Kalbī رَضِيَ اللَّهُ عَنْهُ as his share from the spoils of war. He made an agreement with her that she will pay for her freedom, 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 52 AH.

Merits 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. Al-Tirmidhī narrates from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ:

بلغ صفة أن حفصة قالت بنت يهودي فبكت فدخل عليها النبي صلى الله عليه وسلم وهي تبكي فقال ما يبكيك فقالت قالت لي حفصة إني بنت يهودي فقال النبي صلى الله عليه وسلم إنك لابنة نبي وإن عمك لنبي وإنك لتحت نبي ففيم تفخر عليك ثم قال اتقي الله يا حفصة

It reached Ṣafiyyah that Ḥaḥṣah said, “The daughter of a Jew,” so she wept.

The Prophet ﷺ entered upon her while she was crying and asked her what made her cry. She explained, “Ḥafṣah said to me that I am the daughter of a Jew.”

The Prophet ﷺ said, “You are certainly the daughter of a Prophet, your uncle is a Prophet, and you are married to a Prophet!; so what is she boasting over you about?”

He then told Ḥafṣah to fear Allah.²

2. The Prophet ﷺ praised her truthfulness when she said to him in his final sickness:

أما والله يا نبي الله لوددت أن الذي بك بي

Harken, by the oath of Allah, O Prophet of Allah, I wish to suffer your pain [instead].³

1 Your father is Hārūn, your uncle is Mūsā, and I am your husband. In one narration, the Prophet ﷺ told her:

ألا قلت وكيف تكونان خير مني وزوجي محمد وأبي هارون وعمي موسى

Why did you not say, “And how are you two better than me, while my husband is Muḥammad, my father is Hārūn, and my uncle is Mūsā?” (*Jāmi‘ al-Tirmidhī*, Ḥadīth: 3892.)

2 *Jāmi‘ al-Tirmidhī*, Ḥadīth: 3894.

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

Sayyidah Maymūnah bint al-Ḥārith

Name and lineage

Maymūnah bint al-Ḥārith ibn Ḥazn [ibn Bujayr ibn al-Huzam ibn Ruwaybah ibn ‘Abd Allāh ibn Hilāl ibn] ‘Āmir ibn Ṣaṣa‘ah al-Hilāliyyah. Her mother was Hind bint ‘Awf. She married Mas‘ūd ibn ‘Amr al-Thaqafī, who separated from her. She then married Abū Ruhm ibn ‘Abd al-‘Uzzā but he passed away shortly thereafter. Al-‘Abbās رَضِيَ اللَّهُ عَنْهُ¹—her representative—married her to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consummated the marriage at Sarif, near Makkah. She was the last woman whom the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married. This marriage took place in the year 7 AH, during the ‘Umrat al-Qaḍā’ journey.

Merits and Status

1. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ testified to her īmān. Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا reports:

قال رسول الله صلى الله عليه وسلم الأخوات مؤمنات
ميمونة زوج النبي صلى الله عليه وسلم وأختها أم الفضل
بنت الحارث وأختها سلمى بنت الحارث امرأة حمزة
وأسماء بنت عميس أختهن لأمهن

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The sisters who are believers are: Maymūnah—the wife of the Prophet

1 Al-‘Abbās ibn ‘Abd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ is the husband of her sister, Umm al-Faḍl bint al-Ḥārith رَضِيَ اللَّهُ عَنْهُ. Accordingly, Sayyidah Maymūnah رَضِيَ اللَّهُ عَنْهَا is the maternal aunt of ‘Abd Allāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا.

Sayyidah Maymūnah bint al-Ḥārith

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, her sister Umm al-Faḍl bint al-Ḥārith, her sister Salmā bint al-Ḥārith—the wife of Ḥamzah, and Asmā' bint 'Umayy—their uterine sister.”¹

2. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ named her Maymūnah. Al-Ḥākim reports with his chain from Ibn 'Abbās رَضِيَ اللّٰهُ عَنْهُمَا:

كان اسم خالتي ميمونة برة فسمّاها رسول الله صلى الله عليه وسلم ميمونة

The name of my aunt, Maymūnah, was Barraḥ. The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ named her Maymūnah.²

1 *Mustadrak al-Ḥākim*, vol. 4 pg. 32-33, al-Ḥākim graded it ṣaḥīḥ and al-Dhahabī approved; *Ṣaḥīḥ al-Jāmi' al-Ṣaḡhīr*, Ḥadīth 2763; *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, Ḥadīth: 1764, al-Albānī graded it ṣaḥīḥ.

2 *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 they heard except that they taught it to others in accordance with the Prophetic injunction:

نضر الله امرءا سمع منا شيئا فبلغه كما سمعه فرب مبلغ
أوعى من سامع

May Allah delight 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. The jurists of that time learnt from them the laws beneficial to all people. The books on History have narrated to us a beneficial number of reports of the Ummahāt al-Mu'minīn giving advice, commanding good, and prohibiting evil.

It would not be incorrect to conclude that the early success of the call to Allah ﷻ was through Khadījah رَضِيَ اللَّهُ عَنْهَا. She was the first to believe in the Prophet ﷺ and to assist him with her wealth and life. She is the best of the wives who connected with the heart of the Prophet ﷺ. When the hardships of revelation intensified, the Messenger of Allah ﷺ would say regarding her—in remembrance of her:

1 *Ṣaḥīḥ al-Jāmi' al-Ṣaḡhīr*, Ḥadīth: 6764.

لقد آمنت بي حين كفر بي الناس وصدقتني حين كذبنني الناس
وأشركتني في مالها حين حرمني الناس

Verily, she accepted me when the people rejected me, she believed me when the people belied me, and she shared her wealth with me when the people deprived me of theirs.¹

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

Sayyidah ‘Ā’ishah al-Ṣiddīqah bint al-Ṣiddīq رَضِيَ اللَّهُ عَنْهَا memorised numerous aḥādīth from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to disseminate among the people. The jurists and scholars learnt from her. People learnt from her and transmitted a large number of rulings and etiquette from her to the extent that it was affirmed:

إن ربع الأحكام الشرعية منقول عنها

Verily, a quarter of the rulings of the Sharī’ah is narrated from her.

The scholars from the Ṣaḥābah and Tābi‘īn praised Sayyidah ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا and her knowledge. Masrūq رَضِيَ اللَّهُ عَنْهُ said:

رأيت مشيخة من أصحاب رسول الله صلى الله عليه وسلم
الأكابر يسألون عائشة عن الفرائض

I saw the senior scholars from the Ṣaḥābah asking ‘Ā’ishah about inheritance.

1 Al-Istī‘āb, vol. 1 pg. 589.

When narrating from her, he would say:

حدثتني الصديقة بنت الصديق حبيبة حبيب الله المبرأة من
فوق سبع سموات فلم أكذبها

The truthful, daughter of the truthful, beloved of the beloved of Allah, the one whose innocence was declared from above the heavens, narrated to me. Thus, I will not belie her.¹

‘Aṭā’ ibn Abī Rabāḥ رَحِمَهُ اللَّهُ said:

كانت عائشة أفقه الناس وأعلم الناس وأحسن الناس رأيا في
العامة

‘Ā’ishah was the most knowledgeable of people in fiqh, the most learned among them, and the most sound in judgement in matters of public concern.

Hishām ibn ‘Urwah narrates from his father:

ما رأيت أحدا أعلم بفقه ولا بطب ولا بشعر من عائشة

I have not seen anyone more knowledgeable in fiqh, medicine, and poetry than ‘Ā’ishah.²

‘Abd Allāh ibn ‘Ubayd ibn ‘Umayr said:

أما إنه لا يحزن عليها إلا من كانت أمه

Only the one who regards her as his mother will grieve for her.³

1 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 181.

2 ‘Āṭif Ṣābir Shāhīn: *Nisā’ Ḥawl al-Rasūl*, pg. 66.

3 *Siyar A’lām al-Nubalā’*, vol. 2 pg. 185.

Ḥaṣṣah bint 'Abd al-Raḥmān ibn Abī Bakr came to her wearing a thin scarf, leaving her forehead uncovered. 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا tore it and asked her, “Do you not know what Allah سُبْحَانَهُ وَتَعَالَى revealed in Sūrah al-Nūr?” She then got another scarf and gave it to her.

'Ā'ishah رَضِيَ اللَّهُ عَنْهَا would preach to the women saying:

يا معشر النساء اتقين الله ربكن وبالغن في والوضوء وأقمن
صلاتكن وآتين زكاتكن طيبة بها أنفسكن وأطعن أزواجكن
في ما أحببتن أو كرهتن

O gathering of women, fear Allah—your Lord, perfect your wuḍū', establish your Ṣalāh, discharge your Zakāh with happiness, and obey your spouses in that which you like or dislike.

She would say:

خليفة الله تعالى على المرأة زوجها فإذا رضي عنها زوجها
رضي الله عنها وإذا سخط عليها زوجها سخط الله عليها
وملائكته لأنها تحمل زوجها على ما يحل لها

The deputy of Allah over a woman is her husband. If her husband is pleased with her, then Allah is pleased with her. And if her husband is upset with her, then Allah and His angels are upset with her because she abides by what pleases her husband.

She would say:

من حق الزوج على المرأة أن تلزم فراشه وتتجنب سخطه

وتتبع مرضاته وتوفر كسبه ولا تعص له أمرا وتحفظه في
نفسها

From the rights of a husband upon his wife is that she fulfils his conjugal rights, avoids his anger, pursues his pleasure, increases his earnings (does not waste his wealth), does not disobey his command, and protects his honour in respect of her being.¹

Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا assumed the rank of a female scholar, practicing believer, warner, and 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 protected her hearing and her sight from acquiring the anger of Allah سُبْحَانَهُ وَتَعَالَى. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her regarding Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا on the occasion of Ifk², she said:

أحمي سمعي وبصري ما علمت عليها إلا خيرا

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

Umm al-Mu'minīn Sayyidah Maymūnah رَضِيَ اللَّهُ عَنْهَا narrated to the Ummah the laws concerning fiqh. For example, on the Day of 'Arafah when the people were in doubt as to whether the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was fasting or not, she sent milk to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he stopped at his destination, which

1 *Siyar A'lām al-Nubalā'*, vol. 2 pg. 185.

2 The occasion of Ifk is when Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا was falsely accused by the hypocrites of committing adultery.

he drank while people were watching.¹ She also explained the ghusl of the Prophet ﷺ after marital relations.² Certainly, she was from the advisors and well-wishers of this Ummah. May Allah be pleased with her and the rest of the Ummahāt al-Mu'minīn.

1 *Ṣaḥīḥ Muslim*, Ḥadīth: 1124.

2 *Ṣaḥīḥ Muslim*, Ḥadīth: 317.

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; both passed away during the blessed life of the Prophet ﷺ.
- All of them are buried in Jannat al-Baqī' (the cemetery in Madīnah) except Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا who is buried in al-Ḥajūn in Makkah, and Sayyidah Maymūnah رَضِيَ اللَّهُ عَنْهَا who is buried at Sarif, a place near Tan'īm, as per her will, at the place where the Prophet ﷺ consummated his marriage with her.
- The lineage of ten of his wives links up with that of the Prophet ﷺ, through their fathers, namely: Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا, Khadījah رَضِيَ اللَّهُ عَنْهَا, Umm Salamah رَضِيَ اللَّهُ عَنْهَا, 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا, Ḥafṣah رَضِيَ اللَّهُ عَنْهَا, Sawdah رَضِيَ اللَّهُ عَنْهَا, Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا, Juwayriyah رَضِيَ اللَّهُ عَنْهَا, Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا, and Maymūnah رَضِيَ اللَّهُ عَنْهَا.
- Sayyidah Zaynab bint Jaḥsh's رَضِيَ اللَّهُ عَنْهَا lineage links up with that of the Prophet ﷺ both paternally and maternally. Her mother was Umaymah bint 'Abd al-Muṭṭalib, the paternal aunt of the Prophet ﷺ, and her lineage links up at Khuzaymah ibn Mudrikah ibn Ilyās from her father's side.

A Brief Overview of the Lives of the Ummahāt al-Mu'minīn

- The Prophet ﷺ changed the names of two of his wives: both from Barrah to Maymūnah and Juwayriyah.¹
- Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا, Ṣafiyyah رَضِيَ اللَّهُ عَنْهَا, Khadījah رَضِيَ اللَّهُ عَنْهَا, and Maymūnah رَضِيَ اللَّهُ عَنْهَا were all previously married twice before marrying the Prophet ﷺ. 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا was the only virgin that the Prophet ﷺ married.

¹ It appears in *Ṣaḥīḥ Muslim* that the Prophet ﷺ also changed the name of Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا from Barrah to Zaynab. (*Ṣaḥīḥ Muslim*, Ḥadīth: 2141.) [Translator's note]

The Sequence of the Ummahāt al-Mu'minīn in Accordance to the Aḥādīth They Narrated¹

1. Sayyidah 'Ā'ishah bint Abī Bakr رَضِيَ اللَّهُ عَنْهَا

She narrated a total of 2210 aḥādīth. 174 aḥādīth are agreed upon by al-Bukhārī and Muslim. A further 54 aḥādīth are recorded solely by al-Bukhārī and a further 9 aḥādīth are recorded solely by Muslim. Aḥmad narrates more than 2000 of her aḥādīth in his *al-Musnad*.

2. Sayyidah Umm Salamah bint Abī Umayyah رَضِيَ اللَّهُ عَنْهَا

Al-Dhahabī confirmed that 378 aḥādīth have been narrated from her. 13 of her aḥādīth are agreed upon by al-Bukhārī and Muslim. A further 3 are recorded solely by al-Bukhārī and a further 13 are recorded solely by Muslim.

3. Sayyidah Maymūnah bint al-Ḥārith رَضِيَ اللَّهُ عَنْهَا

Al-Dhahabī affirms that 7 of her aḥādīth are agreed upon by al-Bukhārī and Muslim. A further 1 is reported solely by al-Bukhārī and a further 5 are recorded solely by Muslim. He suggests that she narrated 13 aḥādīth in total.

According to al-Shaykh al-Muḥaqqiq 'Irfān al-'Ishā, she narrated more than that because Aḥmad narrated aḥādīth

1 The narrations of the Ummahāt al-Mu'minīn mentioned hereunder are derived from the following sources: Ibn Ḥazm: *Asmā' al-Ṣaḥābah al-Ruwāt*, Ibn al-Jawzī: *Talqīḥ Fuhūm Ahl al-Athar*, al-Dhahabī: *Siyar A'lām al-Nubalā'*, a transcript by Baqī ibn Makhlad which contains a list of the narrations of all the Ṣaḥābah, al-Shaykh 'Irfān al-'Ishā Ḥusūnah al-Dimashqī: *Nisā' fī Ḍill Rasūl Allāh*.

from her in his *al-Musnad*, beginning from 26858 until 26961 in volume ten. In *Asmā' al-Ṣaḥābah al-Ruwāt*, 76 aḥādīth are reported from her. Al-Muḥaqqiq quoted, in the footnotes of his book mentioned above, the statement of Kaḥḥālāh recorded in *A'lām al-Nisā'*, “In *Maṭālī' al-Anwār*, it is recorded that she narrated 77 aḥādīth. In *al-Kamāl fī Ma'rifat al-Rijāl*, 46 narrations are declared. In the compilation of letters of Dār al-Kutub al-Zāhiriyyah (letter: 32), it is mentioned that she narrated 79 aḥādīth.”¹

4. Sayyidah Umm Ḥabībah bint Abī Sufyān رَضِيَ اللَّهُ عَنْهَا

In *Asmā' al-Ṣaḥābah al-Ruwāt*, it is mentioned that she narrated 65 aḥādīth. Ibn al-Jawzī mentioned the same regarding her. Al-Dhahabī concurs. Al-Bukhārī and Muslim agreed upon 2 of her aḥādīth and Muslim narrated another 2.²

5. Sayyidah Ḥafṣah bint 'Umar رَضِيَ اللَّهُ عَنْهَا

Ibn Ḥazm declared that she narrated a total of 60 aḥādīth. The same was stated by Ibn al-Jawzī. Al-Dhahabī agrees that her narrations in *Musnad Baqī ibn Makhlad* amount to 60. Al-Bukhārī and Muslim agreed upon 4 of her narrations. Muslim has another 7 to the exclusion of al-Bukhārī. Al-Shaykh 'Irfān said, “Aḥmad reported 44 of her aḥādīth in *al-Musnad*, from 26485 until 26529.”³

1 *Asmā' al-Ṣaḥābah al-Ruwāt*, pg. 68.

2 *Asmā' al-Ṣaḥābah al-Ruwāt*, pg. 72; *Talqīḥ Fuhūm Ahl al-Athar*, pg. 365; *Nisā' fī Zill Rasūl Allāh*, pg. 208.

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

6. Sayyidah Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا

Ibn Ḥazm and Ibn al-Jawzī said that she narrated a total of 11 aḥādīth.¹ Al-Shaykh 'Irfān states, “Her narrations in *Musnad Aḥmad* are from 26813 until 26816 and from 27483 until 27486.”²

7. Sayyidah Ṣafiyyah bint Ḥuyayy رَضِيَ اللَّهُ عَنْهَا

Ibn Ḥazm and Ibn al-Jawzī said that she narrated a total of 10 aḥādīth. Al-Dhahabī concurs and elaborates that 1 ḥadīth is agreed upon by al-Bukhārī and Muslim.³

8. Sayyidah Juwayriyah bint Ḥārith رَضِيَ اللَّهُ عَنْهَا

Ibn Ḥazm and Ibn al-Jawzī stated that she narrated a total of 7 aḥādīth. Al-Dhahabī stated the same and elaborated further that 1 is reported by al-Bukhārī and 2 by Muslim.⁴ 'Irfān al-'Ishā added, “The aḥādīth narrated by her in *Musnad Aḥmad*

A'lām al-Nubalā', vol. 2 pg. 228; Nisā' fī Zill Rasūl Allāh, pg. 124.

1 Asmā' al-Ṣaḥābah al-Ruwāt, pg. 153; Talqīh Fuhūm Ahl al-Athar, pg. 369.

2 Nisā' fī Zill Rasūl Allāh, pg. 182. Al-Shaykh 'Irfān lists them: Jāmi' al-Tirmidhī, Ḥadīth: 2187; Muṣannaf Ibn Abī Shaybah, Ḥadīth: 19061, Ṣaḥīḥ Ibn Ḥibbān, Ḥadīth: 867, al-Bayhaqī: Al-Sunan al-Kubrā, 10/93; al-Baghawī: Sharḥ al-Sunnah, Ḥadīth: 4201; Mālik: Al-Muwaṭṭa', Ḥadīth: 1268; Sunan al-Nasā'ī, Ḥadīth: 3500.

3 Asmā' al-Ṣaḥābah al-Ruwāt, pg. 155; Talqīh Fuhūm Ahl al-Athar, pg. 369; Siyar A'lām al-Nubalā', vol. 2 pg. 238. Her aḥādīth can be found in: Ṣaḥīḥ al-Bukhārī, Ḥadīth: 2035; Ṣaḥīḥ Muslim, Ḥadīth: 2175; and Musnad Aḥmad, Ḥadīth: 26927, 26929. (Nisā' fī Zill Rasūl Allāh, pg. 239.)

4 Asmā' al-Ṣaḥābah al-Ruwāt, pg. 371; Talqīh Fuhūm Ahl al-Athar, pg. 371; Siyar A'lām al-Nubalā', vol. 2 pg. 263.

are from 26817 until 26820 and contain others that have not been mentioned.”¹

9. Sayyidah Sawdah bint Zam‘ah رَضِيَ اللَّهُ عَنْهَا

Ibn Ḥazm and Ibn al-Jawzī confirmed that she narrated a total of 5 aḥādīth.²

10. Sayyidah Khadījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا

No narrations have been reported from her.

11. Sayyidah Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهَا

No narrations have been reported from her.

This is what could be gathered regarding the narrations of the Ummahāt al-Mu'minīn, to highlight their efforts in propagating the words of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

1 Nisā' fī Ḍill Rasūl Allāh, pg. 200.

2 Asmā' al-Ṣaḥābah al-Ruwāt, pg. 222; Talqīh Fuhūm Ahl al-Athar, pg. 372. Here is a list of her narrations: Ṣaḥīḥ al-Bukhārī, Ḥadīth: 6686, 6749; Ṣaḥīḥ Muslim, Ḥadīth: 1457; Musnad Aḥmad, Ḥadīth: 27487, 27488, 27489, 6127; and Sunan al-Nasā'ī, Ḥadīth: 3485.

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 about 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 ﷺ means honouring his wives as well.