



JUMU'AH LECTURE: SAYYIDAH ZAYNAB BINT

RASŪLILLĀH رَضِيَ اللَّهُ عَنْهَا



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SAYYIDAH ZAYNAB BINT RASŪLILLĀH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ النَّبِيُّ أَوْلىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

السلام عليكم ورحمة الله وبركاته

All praise belongs to Allah, the purest and most blessed of praise. We praise Him until He is pleased, and we praise Him after He is pleased. May the choicest mercies and blessings descend upon the best of the children of Ādam عَلَيْهِ السَّلَام, our master and our beloved—the coolness of our eyes—Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his Ahl al-Bayt, and all his Companions.

Introduction

The Ahl al-Bayt of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are all those whose ancestry meets with that of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at their common grandfather, Hāshim; they are the progenies of ‘Abbās, ‘Alī, Ja‘far, and ‘Aqīl. This includes the daughters of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In addition, the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are all part of the Ahl al-Bayt on account of them being married to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

We love and revere every member of the Ahl al-Bayt of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, on account of their relationship to the Prophet and our love for him صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Those of the Ahl al-Bayt who were renowned for their knowledge, piety, and eminence; we love them for two reasons: on account of their piety and secondly due to their relationship to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Today, we wish to shed light on the life of the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا.

Islam and Early Life

Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was the eldest daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She was born five years after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Khadījah رَضِيَ اللَّهُ عَنْهَا, when Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was approximately thirty years old. The natural attachment one has with one’s eldest child is well-known and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would display special love to his eldest daughter.¹

When the light of Islam dawned, Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was 10 years old. After the proclamation of Nubuwwah, firstly Khadījah رَضِيَ اللَّهُ عَنْهَا was honoured with Islam coupled with her children from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Naturally, the mother has an effect on the thoughts and preferences of her children.

Assisting her father

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began inviting the people to believe in the oneness of Allah and abandon idolatry, the Quraysh were extremely angered. They were not at all prepared to listen to the call of Islam and were at the forefront in harming Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Al-Ḥārith ibn al-Ḥārith narrates:

My father and I once reached Makkah. People were surrounding a man who they were calling a *ṣābī* (one who has renounced his faith). This man was Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who was inviting the people to the oneness of Allah. The people were belying Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and were trying to harm him. This continued until noon, when the people dispersed from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Then a young girl came, who (out of concern and worry) threw her scarf behind her. She was carrying a large bowl of water and a cloth. She presented these to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ drank the water and wiped his face. He then lifted his gaze and said, “My beloved daughter! Place your scarf over your chest and do not fear destruction for your father in these circumstances. (Allah Ta‘ālā is the protector and helper.)” We asked, “Who is

1 *al-Istī‘āb*, vol. 4 pg. 305; *Tārīkh al-Khamīs*, vol. 1 pg. 273.

this girl?” to which the people replied, “This is the daughter of Rasūlullāh ﷺ, Zaynab.”¹

Sayyidah Zaynab رضي الله عنها helped her beloved father during the hardships and difficulties of the initial stages of Islam and lent her full service according to her capacity. At that stage, to help Rasūlullāh ﷺ even a little was a mammoth task. In fact, it was synonymous with throwing oneself into destruction. In those most challenging stages, Rasūlullāh ﷺ lovingly consoles his beloved daughter against the fears of his destruction that she should not dread or fear, for Allah is our protector and helper. The enemies of dīn cannot harm us in anyway.

Just as that era was the most arduous for the last Messenger of Allah ﷺ, it was just as tough for his children and beloved daughters. Those innocent, pure souls remaining diligent in supporting the truth in trying situations and aiding in the problematic stage of Islam is a lofty paragon of their religious status, something of great envy for the Muslim women of the Ummah, and an example to follow.

Marriage

Sayyidah Zaynab رضي الله عنها was married to Abū al-‘Āṣ ibn al-Rabī², an affluent businessman of Makkah and the nephew of Sayyidah Khadījah رضي الله عنها. In fact, it was she who requested Rasūlullāh ﷺ to marry Sayyidah Zaynab to Abū al-‘Āṣ. This marriage was contracted prior to Nubuwwah. When Allah Ta‘ālā commanded Rasūlullāh ﷺ to proclaim his Nubuwwah, Sayyidah Khadījah رضي الله عنها accepted īmān coupled with her daughters.³

When the family of Rasūlullāh ﷺ was boycotted and forced to live in the Gorge of Abū Ṭālib, Abū al-‘Āṣ رضي الله عنه, who at that time had not yet embraced Islam, supplied the Muslims with food, which was essential to their survival. He would bring camel-loads of wheat and dates to help them. He would call out and leave the supplies at the entrance of the valley so that it could enter the valley, and he would return from there. In this manner, Abū al-‘Āṣ helped the ostracised people. For this very reason, Rasūlullāh ﷺ remarked, “Abū al-‘Āṣ has duly considered his relationship to us and has fulfilled its right.” This has been attested to by Shī‘ī scholars as well.⁴

The Mushrikīn tried to persuade Abū al-‘Āṣ into divorcing Zaynab رضي الله عنها and promised to marry him to whichever woman of the Quraysh he desired. Abū al-‘Āṣ رضي الله عنه replied that he will not separate from Zaynab and divorce her, and that he neither likes nor desires any woman from the Quraysh in lieu of her.⁵ Sayyidunā Abū al-‘Āṣ رضي الله عنه is worthy of being congratulated a thousand times, more so when this was his attitude despite having not yet embraced Islam. When the people forced the issue of divorce and separation from his wife, he considered the relationship he enjoyed with Rasūlullāh ﷺ and flatly refused.

After the Muslims were victorious in the Battle of Badr, it was decided that the prisoners be released after a fair ransom is paid. Sayyidunā Abū al-‘Āṣ ibn al-Rabī رضي الله عنه was among the captives. It should be remembered that Sayyidunā Abū al-‘Āṣ ibn al-Rabī رضي الله عنه, although not a Muslim at the time, was forced to come with the disbelievers. He did not kill any of the Muslims, however. Nevertheless, he was counted among the enemy. The people of Makkah sent ransoms to Madīnah to free their captives. Sayyidah Zaynab رضي الله عنها sent her necklace (which was gifted to her by her mother Sayyidah Khadījah رضي الله عنها) as ransom to free her husband, Abū al-‘Āṣ. The ransom of Sayyidunā Abū al-‘Āṣ was presented in the form of a necklace. As soon as Rasūlullāh’s ﷺ gaze fell upon the necklace, he was overcome with emotion, for the necklace refreshed the memories of Sayyidah Khadījah رضي الله عنها. Rasūlullāh ﷺ requested the Ṣaḥābah to free Abū al-‘Āṣ and

1 *Majma’ al-Zawā’id*, vol. 6 pg. 21, the book on battles, narrated by al-Ṭabarānī with reliable narrators.

2 Abū al-‘Āṣ رضي الله عنه is the nephew of Khadījah رضي الله عنها. His mother is Hālah bint Khuwaylid ibn Asad, the sister of Khadījah رضي الله عنها.

3 *Dhakhā’ir al-‘Uqbā*, pg. 157; *al-Bidāyah*, vol. 3 pg. 311; *Sīrah Ibn Hishām*, vol. 1 pg. 651, 652.

4 *Ḥayāt al-Qulūb*, vol. 2 pg. 337, section. 26.

5 *Dhakhā’ir al-‘Uqbā*, pg. 157; *al-Bidāyah*, vol. 3 pg. 311; *Tārīkh al-Khamīs*, vol. 1 pg. 273.

return the necklace of Sayyidah Zaynab. The Ṣaḥābah acceded to the proposition of Rasūlullāh ﷺ and decided to free Abū al-ʿĀṣ without any ransom and return the necklace of Sayyidah Zaynab. Rasūlullāh ﷺ then took a vow from Abū al-ʿĀṣ that as soon as he reaches Makkah, he will permit Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا to come to him. Abū al-ʿĀṣ made this vow. Abū al-ʿĀṣ was released without ransom and the necklace of Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا was returned to Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا.

Hijrah

When Sayyidunā Abū al-ʿĀṣ ibn al-Rabī رَضِيَ اللَّهُ عَنْهُ reached Makkah, he informed Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا about what happened. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا began preparations for the emigration and Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ left her in the protection of his brother, Kinānah ibn al-Rabī.¹ When the people of Makkah learnt that Sayyidah Zaynab was emigrating, they set out to capture her and prevent her from emigrating. Habbār ibn al-Aswad² plunged his spear into her camel. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا fell off the camel hitting her head on a rock. Blood began to ooze out and she was injured very badly. At this, Kinānah pulled out his quiver and began firing arrows at the opponents shouting, “Whoever comes close will be ripped to pieces with arrows!” The enemy then fell back.³

Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was forced to return. When the chatter of this incident simmered down, Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا left Makkah with her brother-in-law at night. She was delivered to Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ and his comrade who were sent to accompany her to Madīnah.⁴

Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا patiently endured all these difficulties. When she finally reached the court of Rasūlullāh ﷺ, he exclaimed in favour of his beloved daughter:

هي خير بناتي أصيبت فيّ

She is the best of my daughters who suffered the most due to her relationship to me.⁵

In regard to Islam, conviction, and īmān, Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا enjoys a lofty rank, the glad tidings of which have been proclaimed from the station of Nubuwwah.

The Islam of Abū al-ʿĀṣ

Abū al-ʿĀṣ remained in Makkah and did not enter the fold of Islam, while Sayyidah Zaynab remained with her father in Madīnah. The people of Makkah would travel to Syria for business. A business caravan left for Syria which Abū al-ʿĀṣ ibn

1 Rasūlullāh ﷺ would say:

Indeed, I married (my daughter) to Abū al-ʿĀṣ ibn al-Rabī. He promised me and was true to his promise.

In the narration of Ibn Hishām, it appears that Musawwar said:

I heard Rasūlullāh ﷺ speaking about his son-in-law from the Banū ʿAbd al-Shams. He praised him for upholding this relationship and appreciated his kindness. He said, “He promised me and was true to his promise and vowed to me and fulfilled his vow.”

In short, Rasūlullāh ﷺ praised Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ for being his son-in-law and appreciated his fulfilment of promises. This is a great attestation in favour of Abū al-ʿĀṣ's رَضِيَ اللَّهُ عَنْهُ noble practice and an appreciation of his relationship. The attestation and confirmation of someone on the blessed tongue of Rasūlullāh ﷺ is no ordinary thing. It is a grand accolade which speaks volumes of his noble traits. [Al-Bidāyah, vol. 6 pg. 345]

2 Regarding Habbār ibn al-Aswad, al-Ḥāfiẓ Ibn Ḥajar has recorded in al-Isābah that Habbār came into the presence of Rasūlullāh ﷺ and embraced Islam. He then sincerely apologised for his previous crimes and sins, acknowledged his ignorance, and sought forgiveness. Rasūlullāh ﷺ told him, “I have forgiven you. Indeed, Allah has been extremely kind to you that He guided you to Islam. Islam wipes out all previous sins. [Al-Isābah, vol. 3 pg. 566]

3 Al-Bidāyah wa al-Nihāyah, vol. 3 pg. 330; Majmaʿ al-Zawāʿid, vol. 9 pg. 215, 216; Nasab Quraysh.

4 Ṣaḥīḥ al-Bukhārī, vol. 1 pg. 438; Ṣaḥīḥ al-Bukhārī, vol. 1 pg. 528; Musnad Aḥmad, vol. 4 pg. 326.

5 Majmaʿ al-Zawāʿid, vol. 9 pg. 213.

al-Rabī led. The wealth of the Quraysh was with him. When this caravan returned from Syria after conducting business, the Muslims came to know of their arrival. They detained this caravan in Jumādā al-Ūlā 6 AH and took possession of the wealth.

Abū al-ʿĀṣ slipped away from the caravan and reached Madīnah Munawwarah and sought protection from Sayyidah Zaynab, who awarded him the same. The rest of the caravan reached Madīnah thereafter. The general Muslims came to know of this after Rasūlullāh ﷺ led the Ṣaḥābah in Ṣalāt al-Fajr. After making salām, Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا called out from the rows of the women, “O Muslims! Abū al-ʿĀṣ is under my protection.” When Rasūlullāh ﷺ heard this, he turned to the congregation and asked them if they had heard what he just heard. They replied in the affirmative. Rasūlullāh ﷺ swore on oath that he had no knowledge of this before. And even if the lowest-ranking Muslim gives protection to someone, his protection is accepted and upheld. Therefore, the protection of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا for Abū al-ʿĀṣ is correct which should be respected by the Muslims.

Thereafter, Rasūlullāh ﷺ went to the house of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا and addressed her, “O my beloved daughter! Treat him well and serve him with honour. However, avoid matrimonial relations with him.” Rasūlullāh ﷺ then sent a messenger to those Ṣaḥābah who had captured the wealth of Abū al-ʿĀṣ. Rasūlullāh’s ﷺ command was to return all of Abū al-ʿĀṣ’s wealth to him without hoarding even a cent. Therefore, Abū al-ʿĀṣ was returned all of his wealth after which he proceeded to Makkah.

After reaching Makkah Mukarramah, he called all the people whose wealth he had and gave them the same. He then asked them, “O people of the Quraysh! Do I still have any outstanding wealth or have you all received your wealth?” They all replied that he had none of their wealth. “May Allah Taʿālā reward you well. We found you to be very noble and loyal,” they said. Subsequently, Abū al-ʿĀṣ announced in front of the gathering of the Quraysh, “I bear witness that there is no deity except Allah and that Muḥammad is the servant and messenger of Allah. By Allah! Only this prevented me from accepting Islam in Madīnah that it should not happen that you think that I had the intention to usurp your wealth. After Allah Taʿālā returned your wealth to you and the job is completed, I now embrace Islam.”

Sayyidunā Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ then left Makkah and came into the presence of Rasūlullāh ﷺ. Rasūlullāh ﷺ returned Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا to Sayyidunā Abū al-ʿĀṣ ibn al-Rabī رَضِيَ اللَّهُ عَنْهُ.¹

All these points are a display of kind consideration from Rasūlullāh ﷺ to Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا and Sayyidunā Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ. To deny these virtues and considerations can only be out of hatred for the noble offspring of Rasūlullāh ﷺ.

Children

Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا bore two children for Abū al-ʿĀṣ رَضِيَ اللَّهُ عَنْهُ, ‘Alī and Umāmah. ‘Alī passed away during the lifetime of Rasūlullāh ﷺ.² It is he whom Rasūlullāh ﷺ seated at the back of his conveyance after the Conquest of Makkah. As for Umāmah, Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا bequeathed to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ to marry Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا after her demise. In compliance with this bequest, he married Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا in 12 AH. He had no children from her.

Once, when she was very young, Umāmah رَضِيَ اللَّهُ عَنْهَا fell very ill and was on the verge of death. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا sent a message to Rasūlullāh ﷺ requesting him to come to her home. Rasūlullāh ﷺ sent a message back encouraging her to adopt patience and hope for reward. Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا took an oath that Rasūlullāh ﷺ would definitely come to her. He honoured the oath and came to her home in the company of a few Companions رَضِيَ اللَّهُ عَنْهُمْ. Seeing the pitiable

1 *Siyar Aʿlām al-Nubalāʾ*, vol. 2 pg. 176.

2 *Uṣd al-Ghābah*, vol. 4 pg. 41; *al-Iṣābah*, vol. 2 pg. 503; *Nasab Quraysh*, pg. 22.

condition of the child, tears began to flow from the eyes of Rasūlullāh ﷺ. Allah, out of His kindness upon His Messenger, spared her life and healed her.¹ She is the very one to whom Rasūlullāh ﷺ gave an expensive necklace which was gifted to him. In this narration, he termed her his most beloved family member.²

Demise

After emigrating from Makkah Mukarramah, she stayed in Madīnah Munawwarah. She bore the difficulties of Hijrah with great perseverance. In that incident, she was severely wounded at the hands of the enemy. The historians write that this very wound of hers was healing at one stage but then resurfaced and proved fatal. She is thus regarded as a martyr. She passed away in Madīnah Munawwarah in 8 AH.

Rasūlullāh ﷺ was deeply grieved by her demise. In fact, all the Muslims at that time were deeply saddened by her demise. The Muslim women gathered at the demise of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا and began to cry uncontrollably until they began to wail and scream. Seeing this, Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ began to harshly reprimand the women. Rasūlullāh ﷺ said to Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, “O ‘Umar! Do not adopt such harshness.” Rasūlullāh ﷺ then addressed the women, “Refrain from making satanic sounds.” He then said, “The tears that flow from the eyes and the grief-stricken heart are from Allah and due to mercy. And whatever wrong is done by the hands or uttered by the tongue [i.e. striking the chest with the hands and complaining with the tongue] is from Shayṭān.”³

In short, even at the death of his daughter, Rasūlullāh ﷺ taught the Ummah that to display impatience by the actions of the hand and statements of the tongue is never permissible for a Muslim. These are the customs of the era of ignorance which they would do at the death of their friends and close ones. Islam encouraged patience and perseverance which are found in this statement of Rasūlullāh ﷺ.

Ghusl and Burial

Preparations for the ghusl of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا took place under the supervision of Rasūlullāh ﷺ. Umm al-Mu'minīn Sayyidah Sawdah bint Zam'ah, Umm al-Mu'minīn Umm Salamah, and the pious Umm Ayman رَضِيَ اللَّهُ عَنْهَا carried out the ghusl of this chaste woman in a dignified manner.⁴ In some Ḥadīth books, it is recorded that Umm ‘Aṭiyyah al-Anṣāriyyah رَضِيَ اللَّهُ عَنْهَا also participated in this ghusl. She relates, “When Zaynab passed away, Rasūlullāh ﷺ came to us and said, 'Arrange for the ghusl of Zaynab. Prepare water and lotus tree leaves. Bath her in the boiled water thereof three or five times and apply camphor at the end. When you are complete, inform me.' When we were complete, we informed him and Rasūlullāh ﷺ gave us (one of) his lower garments with orders to place it in her *kafn* (shroud).”⁵ When the bier of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was ready, Rasūlullāh ﷺ himself performed her Ṣalāt al-Janāzah.⁶

Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ narrates, “When the daughter of Rasūlullāh ﷺ Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا passed away, we were present with Rasūlullāh ﷺ at her burial. We reached the grave and Rasūlullāh ﷺ was extremely sorrowful. None of us had the courage to utter a word in front of Rasūlullāh ﷺ. The niche in the grave was still being dug. Rasūlullāh ﷺ sat down by the grave and we sat around him. We were all struck with a type of bewilderment. Rasūlullāh ﷺ was informed that the grave was now ready. Rasūlullāh ﷺ himself descended into the grave

1 Study *Faṭḥ al-Bārī*, commentary of *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 1284 for details.

2 *Majma‘ al-Zawā'id*, vol. 9 pg. 254; *al-Faṭḥ al-Rabbānī Tartīb Musnad Aḥmad*, vol. 22 pg. 420; *al-Iṣābah*, vol. 4 pg. 230.

3 *Al-Mishkāt*, pg. 152.

4 *Ansāb al-Ashrāf*, vol. 1 pg. 400.

5 *Ṣaḥīḥ al-Bukhārī*, vol. 1 pg. 167; *Ṣaḥīḥ Muslim*, vol. 1 pg. 304; *Ṭabaqāt Ibn Sa'd*, vol. 8 pg. 334; *Ṭabaqāt Ibn Sa'd*, vol. 8 pg. 22; *Muṣannaf Ibn Abī Shaybah*, vol. 3 pg. 243.

6 *Ansāb al-Ashrāf*, vol. 1 pg. 400.

and after a short while came out of the grave. The radiant face of Rasūlullāh ﷺ was shining; the effects of grief had disappeared and he was delighted.

We submitted, “O Rasūlullāh ﷺ! We saw that you were stricken with grief and sorrow, hence we did not have the courage to speak to you. We now see that you are happy. What is the reason for this?” Rasūlullāh ﷺ answered, “The narrowness and terror of the grave were in front of me and I knew well the weakness and feebleness of Zaynab. This was troubling me. I, thus, supplicated to Allah to make it easy for her. Allah accepted (and removed the terror from Zaynab).”¹

This is a great accolade in favour of Sayyidah Zaynab (رضي الله عنها) from the station of Nubuwwah and a reason for the Muslim women to reflect. The reason being that the stage of the grave is no playground. To contemplate about it and prepare for it is an important part of dīn.

Conclusion

This was a brief biography of Zaynab (رضي الله عنها), the eldest daughter of the Messenger ﷺ. May Allah fill our hearts with love and honour for all of his family members. May He grant us the ability to emulate them in all their praiseworthy qualities and actions. May He grant us their intercession on the Day of Qiyāmah and their company in Jannat al-Firdaws.

¹ *Majma' al-Zawā'id*, vol. 3 pg. 47; *Kanz al-'Ummāl*, vol. 8 pg. 120; *Usd al-Ghābah*, vol. 5 pg. 468; *Dhakhā'ir al-'Uqbā*, pg. 160.