



JUMU'AH LECTURE:

SAYYIDAH RUQAYYAH

AND

SAYYIDAH UMM KULTHŪM

رَضِيَ اللَّهُ عَنْهُمَا



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SAYYIDAH RUQAYYAH AND SAYYIDAH UMM KULTHŪM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ 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 أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

السلام عليكم ورحمة الله وبركاته

Introduction

All praise belongs to Allah. 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 beloved—the coolness of our eyes—Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his pure Ahl al-Bayt, and all his Companions.

The Banū Hāshim and the Banū al-Muṭṭalib, those of them who embraced Islam, coupled with the wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are referred to as the *Ahl al-Bayt* (Household of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This includes the children of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Allah سبحانه وتعالى blessed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with seven children. Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا mothered two sons—Qāsim and ‘Abd Allāh—and four daughters—Zaynab, Ruqayyah, Umm Kulthūm, and Fāṭimah—while his concubine, Sayyidah Māriyah Qibṭiyyah رَضِيَ اللَّهُ عَنْهَا, mothered a son Ibrāhīm رَضِيَ اللَّهُ عَنْهُ. The sons of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away in infancy whereas all the daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ embraced Islam, pledged allegiance to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and made Hijrah.

Today, we wish to shed a little light on the life of two daughters of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا.

Sayyidah Ruqayyah: Birth and Islam

Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا was born to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Umm al-Mu’minīn Sayyidah Khadījah bint Khuwaylid رَضِيَ اللَّهُ عَنْهَا three years after her eldest sister, Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا, when the age of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was close to 33.¹ She was nurtured and reached maturity together with her sisters in the care of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا.

The first woman to accept Islam was Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا. Her daughters followed suite. They embraced Islam with their mother and had the honour of pledging allegiance at the hands of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.²

Marriage

According to the prevalent custom of the day, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ got two of his daughters, viz. Sayyidah Ruqayyah and Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا, married to the sons of his uncle, Abū Lahab, viz. ‘Utbah and ‘Utaybah respectively. The marriages were only contracted and were not consummated.

The era of Islam then began. Revelation descended upon Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the verses of Tawhīd were revealed. Sūrah al-Lahab was later revealed, after Abū Lahab insulted and cursed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Due to this, the animosity of Abū Lahab towards Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ intensified and his anger and rage surpassed all limits of human decency. He warned his son, ‘Utbah, “If you do not divorce the daughter of Muḥammad, I will not show you my face nor will I look

1 Tārīkh al-Khamīs, vol. 1 pg. 274.

2 Ṭabaqāt Ibn Sa’d, vol. 8 pg. 24; al-Iṣābah, vol. 4 pg. 297; Tafsīr Aḥkām al-Qur’ān, vol. 14 pg. 242.

at you.” ‘Utbah, thus, divorced her prior to consummation of the marriage.¹ This relationship was severed only due to animosity and hatred for Islam.

There was no error or mistake on the part of Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا. Only due to her being the daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was she treated in this harsh way. She bore all the pain and heartache for the sake of dīn. Nonetheless, in this divorce was hidden her honour and physical protection from being handed over to the disbelievers.

After she was divorced, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married her to Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ in Makkah Mukarramah, in accordance with Allah’s command. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allah Ta‘ālā revealed to me that I should marry my beloved daughter Ruqayyah to ‘Uthmān ibn ‘Affān.”²

Allah Ta‘ālā favoured Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا with exceptional beauty. The author of *Tārīkh al-Khamīs* and al-Muḥibb al-Ṭabarī articulated it in the following words:

وكانت ذات جمال رائع

She was a woman of exceptional beauty.³

Sayyidunā Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ, the son of Sayyidunā Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُ, said, “Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once sent me with a plate of meat to ‘Uthmān. When I entered his place, he was sitting with Ruqayyah. I have never seen a couple more beautiful than them.”⁴ The women of the Quraysh expressed the couple’s beauty in the following words:

أحسن شخصين رأى إنسان رقية وبعلاها عثمان

The most beautiful couple ever seen by man,

Is Ruqayyah with her husband, ‘Uthmān.⁵

Hijrah

In the initial stages of Islam, the Muslims were being oppressed in different forms and had to face various types of difficulties. During this period, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised the oppressed Muslims that it was better for them to emigrate to Abyssinia, for the king of Abyssinia is a noble man who does not oppress his subordinates, and people live with peace and comfort there.⁶ A few Ṣaḥābah left to Abyssinia to protect themselves from the persecutions of the Makkans and to save Allah’s dīn. This was the first emigration for the Muslims.

In the Glorious Qur’ān, many verses express the great virtue of the emigrants. One verse reads:

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنبُوْتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ

And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good

1 Ṭabaqāt ibn Sa’d, vol. 8 pg. 24; Tafsīr al-Qurṭubī, vol. 14 pg. 242; al-Isābah, vol. 4 pg. 297; Tārīkh al-Khamīs, vol. 1 pg. 274.

2 Kanz al-‘Ummāl, vol. 6 pg. 375; Dhakhā’ir al-‘Uqbā, pg. 162, 163; Tārīkh al-Khamīs, vol. 1 pg. 274; al-Ṭabarānī narrated it in his al-Mu’jam.

3 Tārīkh al-Khamīs, vol. 1 pg. 274; Dhakhā’ir al-‘Uqbā, pg. 162.

4 Dhakhā’ir al-‘Uqbā, pg. 162; Kanz al-‘Ummāl, vol. 6 pg. 380.

5 Tafsīr al-Qurṭubī, vol. 14 pg. 242.

6 Al-Bidāyah wa al-Nihāyah, vol. 3 pg. 66; Tafsīr al-Qurṭubī, vol. 14 pg. 242.

place; but the reward of the Hereafter is greater, if only they could know.¹

This verse of the Qur'ān encompasses all those emigrations which take place for the sake of dīn, thus making the emigrants to Abyssinia rightful addressees thereof. Among those who emigrated from Makkah were 'Uthmān ibn 'Affān coupled with his wife, Ruqayyah bint Rasūlillāh ﷺ. This was the first group to emigrate in the path of Allah, which took place in the fifth year after Nubuwwah. Sayyidah Ruqayyah ﷺ enjoys the fortune of being the first daughter of Rasūlullāh ﷺ to emigrate in Allah's path.

After emigrating to Abyssinia, the condition of the emigrants was not known for some time. Rasūlullāh ﷺ was concerned about them. Meanwhile, a woman from the Quraysh returned to Makkah from Abyssinia. Rasūlullāh ﷺ asked her regarding the condition of the emigrants. She responded: "O Muḥammad! I saw your son-in-law and your daughter. 'Uthmān was taking his wife on a conveyance and goading the conveyance from behind." Rasūlullāh ﷺ commented, "May Allah be their companion. 'Uthmān is the first man to emigrate with his wife after Lūṭ عليه السلام."²

After returning from Abyssinia, the couple emigrated to Madīnah Munawwarah.³ Allah Ta'ālā favoured Sayyidunā 'Uthmān ibn 'Affān ﷺ and his wife with emigrating twice in the path of Allah for the sake of dīn, once to Abyssinia and then to Madīnah.⁴

Rasūlullāh ﷺ would visit his daughter at her home and enquire about her condition. Once, Rasūlullāh ﷺ went to her house while she was washing the head of Sayyidunā 'Uthmān ﷺ. He advised her, "O my daughter! Treat Abū 'Abd Allāh ('Uthmān) well, for he resembles me in character the most."⁵ The couple was blessed with a son, 'Abd Allāh, while they were in Abyssinia. Subsequently, 'Uthmān ﷺ was awarded the teknonym Abū 'Abd Allāh.

Demise

The Battle of Badr took place in the second year of Hijrah where Rasūlullāh ﷺ participated in person. Meanwhile, Sayyidah Ruqayyah ﷺ suddenly fell ill with measles. Rasūlullāh ﷺ ordered Sayyidunā 'Uthmān ﷺ to remain in Madīnah to take care of her. Rasūlullāh ﷺ also commanded Sayyidunā Usāmah ibn Zayd ﷺ to remain behind in Madīnah to assist.

While the Battle of Badr raged on the battlefield, the sickness of Sayyidah Ruqayyah intensified and she passed away in the absence of Rasūlullāh ﷺ. To Allah do we belong and unto Him shall we return. Sayyidunā 'Uthmān supervised her shrouding and burial. When Sayyidunā Zayd ibn Ḥārithah and Sayyidunā 'Abd Allāh ibn Rawāḥah ﷺ reached Madīnah with the glad tidings of the victory at Badr, people were returning from the burial of Sayyidah Ruqayyah ﷺ.

After a few days, Rasūlullāh ﷺ reached Madīnah Munawwarah and visited the grave of Sayyidah Ruqayyah ﷺ in Jannat al-Baqī'. Sayyidah Fāṭimah ﷺ accompanied her father to the grave of her sister. Sayyidah Fāṭimah ﷺ began crying at the side of Sayyidah Ruqayyah's grave. Rasūlullāh ﷺ wiped the tears from her face, before consoling her and advising her to be patient.⁶ Rasūlullāh ﷺ then said, "[O Ruqayyah!] Join our pious forerunner, 'Uthmān ibn Maz'ūn."⁷

1 Sūrah al-Nahl: 41.

2 Al-Bidāyah, vol. 3 pg. 66, 67; Usd al-Ghābah, vol. 5 pg. 457; Dhakhā'ir al-'Uqbā, pg. 63; Sharḥ Mawāhib al-Laduniyyah, vol. 3 pg. 198; Tārīkh al-Khamīs, vol. 1 pg. 275; Kanz al-'Ummāl, vol. 6 pg. 381, Ḥadīth: 5885.

3 Al-Iṣābah, vol. 4 pg. 298; Majma' al-Zawā'id, vol. 9 pg. 217; Dhakhā'ir al-'Uqbā, pg. 162.

4 Ṣaḥīḥ Muslim, vol. 2 pg. 304.

5 Kanz al-'Ummāl, vol. 6 pg. 149, Ḥadīth: 2442.

6 Manḥat al-Ma'būd fi Tartīb Musnad al-Ṭayālīsī Abī Dawūd, vol. 1 pg. 159; al-Sunan al-Kubrā, vol. 4 pg. 71; Ṭabaqāt Ibn Sa'd, vol. 8 pg. 24; Wafā' al-Wafā', vol. 3 pg. 895.

7 Ṭabaqāt Ibn Sa'd vol. 8 pg. 24; al-Iṣābah, vol. 4 pg. 297; Sharḥ Mawāhib al-Laduniyyah, vol. 3 pg. 199; Wafā' al-Wafā', vol. 3 pg. 894.

Sayyidah Umm Kulthūm: Islam and Early Life

Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا is the third daughter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidah Khadījah رَضِيَ اللَّهُ عَنْهَا. The majority of scholars are of the opinion that she is elder than Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا and younger than Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا.¹

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ announced his Nubuwwah, she embraced Islam along with her sisters and mother and pledged allegiance to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the other women. She remained in Makkah Mukarramah until the Hijrah.²

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا to ‘Utaybah, the son of Abū Lahab. ‘Utaybah divorced her prior to consummation of the marriage due to his hatred for Islam and to hurt Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, after Sūrah al-Lahab was revealed in condemnation of his father. Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا bore this hardship with much perseverance for the sake of Islam. She is deserving of the greatest reward for this sacrifice. She remained at the service of her father with steadfastness and patience. She and her sister Ruqayyah enjoy a lofty rank in the Sight of Allah. May Allah Ta‘ālā be pleased with her, her sisters, and their mother!

Hijrah

In the initial days of Madīnah, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ lived at the place of Sayyidunā Abū Ayyūb al-Anṣārī. Meanwhile, the family of both Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā Abū Bakr were still in Makkah. After some time, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dispatched Sayyidunā Abū Rāfi‘ and Sayyidunā Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُمَا to Makkah with instructions to bring his family to Madīnah. He gave them an extra two camels and five hundred silver coins for the journey. The silver coins were gifted to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ.

Meanwhile, Sayyidunā Abū Bakr sent ‘Abd Allāh ibn Urayqīṭ al-Dī‘alī with two camels. He also wrote to his son, ‘Abd Allāh ibn Abī Bakr رَضِيَ اللَّهُ عَنْهُ, that he should send his family with them, so that both families may emigrate together to Madīnah Munawwarah.

Sayyidunā Abū Rāfi‘ and Sayyidunā Zayd ibn Ḥārithah رَضِيَ اللَّهُ عَنْهُمَا reached Makkah and prepared to emigrate with the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, viz. Umm al-Mu‘minīn Sawdah bint Zam‘ah, Umm Kulthūm, and Fāṭimah. Sayyidunā Zayd brought his wife, Umm Ayman, and his son, Usāmah ibn Zayd, who would live with the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ‘Abd Allāh ibn Abī Bakr undertook the journey of Hijrah with the wife of Sayyidunā Abū Bakr, Umm Rūmān, and his daughters, ‘Ā’ishah and Asmā’. They joined with the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and travelled to Madīnah.

Marriage

After Ruqayyah bint Rasūlullāh passed away; ‘Umar رَضِيَ اللَّهُ عَنْهُ offered his daughter (Ḥafṣah) to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, but ‘Uthmān responded, “I do not wish to marry now.” ‘Umar رَضِيَ اللَّهُ عَنْهُ mentioned this to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said, “Someone superior to ‘Uthmān will marry Ḥafṣah while ‘Uthmān will marry someone superior to Ḥafṣah.”³

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهَا who was then counted among the pure, chaste wives of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wed his daughter Sayyidah Umm Kulthūm to Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ. In this manner, Sayyidunā ‘Uthmān was blessed yet again with being the son-in-law of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. It is on this basis that the Ummah coined a befitting title for Sayyidunā ‘Uthmān, Dhū al-Nūrayn (The Possessor of Two Lights), who is most befitting for this privilege—a privilege solely enjoyed by him; no Ṣaḥābī being partner to him. The same dowry stipulated for Sayyidah Ruqayyah was stipulated for Sayyidah Umm Kulthūm رَضِيَ اللَّهُ عَنْهَا.

1 Usd al-Ghābah, vol. 5 pg. 612; Tārīkh al-Khamīs, vol. 1 pg. 275.

2 Tafṣīr Aḥkām al-Qur‘ān, vol. 14 pg. 242 (Sūrah al-Aḥzāb); Ṭabaqāt Ibn Sa‘d, vol. 8 pg. 24.

3 Al-Iṣābah, vol. 4 pg. 264; Sharḥ Mawāhib al-Laduniyyah, vol. 3 pg. 200; Tārīkh al-Khamīs, vol. 1 pg. 276; Nasab Quraysh, pg. 352.

Sayyidunā ‘Alī عليه السلام mentioned regarding Sayyidunā ‘Uthmān عليه السلام:

وزوجه رسول الله صلى الله عليه وسلم واحدة بعد واحدة

Rasūlullāh صلى الله عليه وسلم married one daughter after another to him.¹

Rasūlullāh صلى الله عليه وسلم marrying his daughters to Sayyidunā ‘Uthmān عليه السلام is wonderful fate and remarkable fortune for him. Admirable enough is that Sayyidunā ‘Uthmān’s عليه السلام connection with Rasūlullāh صلى الله عليه وسلم remained blissful his whole life with no altercations whatsoever.

Demise

The divine judgement from the Supreme Court of Allah Ta‘ālā was that the third daughter of Rasūlullāh صلى الله عليه وسلم pass away in his lifetime. She undertook her journey to the Hereafter in the month of Sha‘bān, 9 AH.² May Allah be pleased with her.

At the demise of Sayyidah Umm Kulthūm عليها السلام, Sayyidunā ‘Uthmān عليه السلام was grief-stricken at the termination of the relationship he enjoyed with Rasūlullāh صلى الله عليه وسلم. Rasūlullāh صلى الله عليه وسلم consoled him, “If I had ten daughters, I would have married them one after the other to ‘Uthmān.”³

Arrangements for the ghusl and burial of Sayyidah Umm Kulthūm عليها السلام were made by Rasūlullāh صلى الله عليه وسلم. Šafiyyah bint ‘Abd al-Muṭṭalib, Asmā’ bint ‘Umays, Laylā bint Qānif al-Thaqafiyah, and Umm ‘Aṭiyyah all participated in the ghusl and shrouding.⁴

A great virtue for Sayyidah Umm Kulthūm is that Rasūlullāh صلى الله عليه وسلم performed her Ṣalāt al-Janāzah and sought forgiveness for her. The illustrious Ṣaḥābah رضي الله عنهم participated in the supplication. These are all signs of acceptance which indicate to a blessed end.

After the completion of her Ṣalāt al-Janāzah, Sayyidah Umm Kulthūm عليها السلام was brought to Jannat al-Baqī for burial. Sayyidunā Abū Ṭalḥah al-Anṣārī عليه السلام descended into the grave to bury her along with ‘Alī, al-Faḍl ibn ‘Abbās, and Usāmah ibn Zayd رضي الله عنهم. Anas رضي الله عنه narrates that he saw Rasūlullāh صلى الله عليه وسلم crying profusely at her graveside.⁵

May Allah Ta‘ālā be pleased with these two blessed daughters of the Prophet صلى الله عليه وسلم, the wives of Sayyidunā ‘Uthmān عليه السلام, and may Allah grant us their company in the everlasting abodes of Jannah. Āmīn.

1 Kanz al-Ummāl, vol. 6 pg. 379.

2 Tafsīr al-Qurṭubī, vol. 14 pg. 242, 243 (Sūrah al-Aḥzāb); Kitāb al-Thiqāt, vol. 2 pg. 105; al-Bidāyah, vol. 5 pg. 39; Ṭabaqāt Ibn Sa’d, vol. 8 pg. 25.

3 Ṭabaqāt Ibn Sa’d, vol. 8 pg. 25; Majma’ al-Zawā’id, vol. 9 pg. 217.

4 Musnad Aḥmad, vol. 6 pg. 380; al-Sunan al-Kubrā, vol. 4 pg. 6, 7; Sharḥ al-Sunnah, vol. 5 pg. 313, 314; al-Bidāyah, vol. 5 pg. 39; Usd al-Ghābah, vol. 5 pg. 612; Dhakhā’ir al-Uqbā, pg. 166, 167.

5 Al-Mishkāṭ, pg. 149, chapter on burying the deceased, section 3; Sharḥ al-Sunnah, vol. 5 pg. 394, chapter on a male descending into a woman’s grave; Ṭabaqāt Ibn Sa’d, vol. 8 pg. 26, Umm Kulthūm; Tafsīr al-Qurṭubī, vol. 14 pg. 242-243, Sūrah al-Aḥzāb.