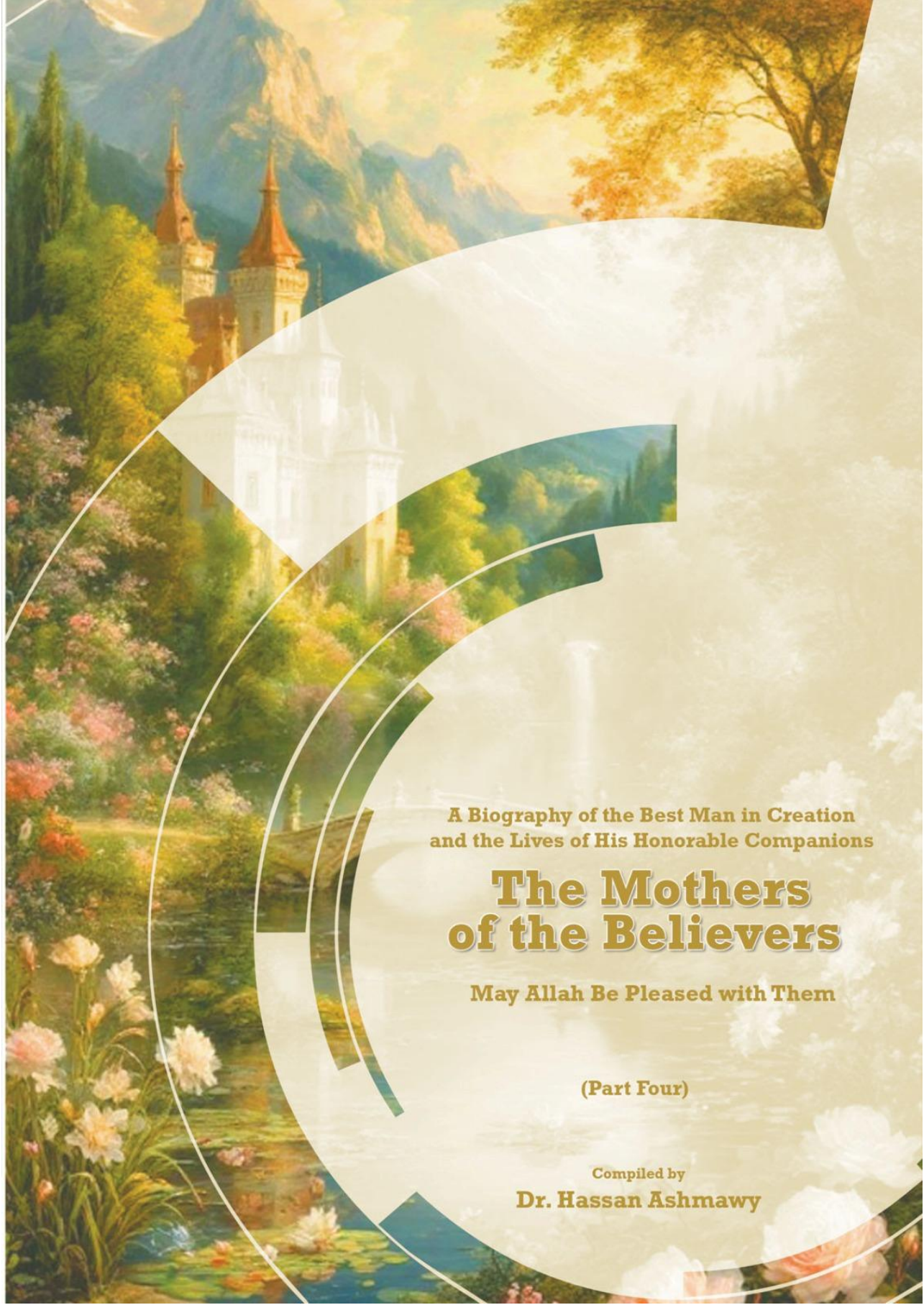




**A Biography of the Best Man in Creation
and the Lives of His Honorable Companions**

The Mothers of the Believers

May Allah Be Pleased with Them

(Part Four)

Compiled by
Dr. Hassan Ashmawy

The Mothers of the Believers



A Biography of the Mothers of the Believers

May Allah Be Pleased with Them



By Dr. Hassan Ashmawy

Translated by Haya Muhammad Eid

Edited by Um Abdullah

The Mothers of the Believers

DEDICATION

I dedicate this work to my father, the one who taught me the love of giving and placing others before myself, even when I have only a little. May Allah's Mercy be upon his soul.

Next, this work is dedicated to my mother, who taught me the pillars of my faith and the way to fulfil my religious obligations sincerely to Allah alone, encouraging me to love being His slave. May Allah's Mercy be upon her soul.

﴿ My Lord, have mercy upon them as they raised me up when I was little ﴾ (translated meaning of Al-Isra' 24:17).

Finally, I dedicate this effort to my dear wife, who has been a constant support in all my endeavors to serve my religion and to accomplish this modest piece of work.

Dr. Hassan Ashmawy

The Mothers of the Believers

*In the Name of Allah, the Most Merciful,
the Ever-Merciful*

Introduction by His Eminence, the Mufti of the Republic of Zimbabwe

All praise be to Allah, and peace and blessings be upon the best of Allah's creation, our Prophet Muhammad (BBBUH), and upon his noble family and Companions.

It is a source of pleasure and happiness for me to see the fruits of the efforts exerted by our dear friend and elder brother, Dr. Hassan Ashmawy, now published in the form of a book: *The Best Man in Creation and His Honorable Companions*. The final text comes after decades of sincere and diligent work to introduce Islamic history, starting with the fragrant biography of Prophet Muhammad (PBBUH).

Dr. Hassan Ashmawy has given many lectures in different mosques across the country, which he recorded and distributed at his own expense. These recordings have been met with great interest and approval from Muslims in Zimbabwe and the surrounding countries of Zambia, Botswana, South Africa, and others, and they continue to attract great interest.

Today, as we see these laborious efforts culminating in this book, we feel it is a blessing and a favor from Almighty Allah and, by His will, a sign of acceptance of his effort.

Side by side with his profession as a doctor and surgeon, Dr. Hassan Ashmawy has made consistent efforts, sacrifices, and commendable contributions to help our people in Zimbabwe. In this regard, he founded the Islamic Medical Association of Zimbabwe, which assists the poor and needy and treats them free of charge. All thanks and praise be to Allah, the association expanded and now has branches in most of the country's provinces.

The Mothers of the Believers

We ask Allah Almighty to protect our brother, Dr. Hassan Ashmawy, and to reward him abundantly for the dedicated efforts and zealous work he has carried out to serve Islam and Muslims. I am certain that this book will be of great benefit and use to us all.

May Allah, the Most Exalted, accept this effort and make it a continuous success. Amen.

Sheikh Isma`il Musa Menk

Mufti of the Republic of Zimbabwe

Friday 26 Sha`ban 1434 A.H., 5 July 2013 A.C.

*In the Name of Allah, the Most Merciful,
the Ever-Merciful*

Introduction to Part Four

All praise is due to Allah, Almighty, Who has bestowed upon us the blessing of Islam and honored us by guiding us to follow Prophet Muhammad (PBBUH), the best of all creation and the one sent as a mercy to all humankind. May Allah's Peace and Blessings be upon him and upon his family and all his Companions.

To continue...

By Allah's Grace and success through His Help, three parts of this blessed series, '*The Best Man in Creation and His Honorable Companions*', have been published:

Part One: *A Biography of the Best Man in Creation* (PBBUH).

Part Two: *A Biography of the Ten Given Glad Tidings of Paradise*.

Part Three: *A Biography of the Honorable Companions*.

These three parts have been translated into English and published in Zimbabwe and other English-speaking countries. They are also available on my own website¹ and several other websites. We are currently working—with Allah's Help—to complete the translation of the remaining parts of this series, fulfilling the objective that has been established since the inception of this project: to spread benefit and extend its reach to a wider audience of readers worldwide.

This series—in both its Arabic and English versions—has been well-received by readers, due to its plain language, smooth style, and emotionally resonant and thought-provoking narrative.

¹ www.hassanashmawy.com

The Mothers of the Believers

Now that I have set myself to the honorable task of narrating the lives of the noble female Companions, I feel it very appropriate to dedicate an entire part of this blessed series to the Mothers of the Believers (the Prophet's wives) because of their lofty status, immense virtue, and exemplary role as models for our sisters and daughters. They were honored to live in the Prophet's household—what a privilege! Their proximity to Prophet Muhammad (PBBUH), the teacher of humanity, allowed them to obtain direct guidance and knowledge and to align their actions and behavior with his standards, making them beacons of guidance and torches of piety that shine brightly as an example for others.

Allah (Exalted be He) made the Mother of the Believers instrumental in transmitting a significant portion of the Prophet's ways (encompassing acts of worship, daily habits, and character), all serving as an excellent pattern for the Muslim community. They played a profound role in preserving *Shari'ah* (Islamic law) and ensuring the continuity of its principles and teachings. Moreover, the story of their own lives contains profound lessons and illuminating examples that light the path for those who seek guidance and strengthen the hearts of believers.

The Mothers of the Believers hold a uniquely elevated status, unmatched by other Muslim women. Allah (Glorified be He) has honored them with an eternal distinction in His Noble Book, where He says: [*﴿The Prophet is closer to the believers than their own selves, and his wives are their \(the believers'\) mothers.﴾*](#) (translated meaning of Al-Ahzab 33:6). By calling them 'Mothers,' the Qur'an (33:6) establishes a bond of respect and sanctity that transcends blood, making them eternal role models for both men and women. They are truly the Mothers of the Believers, embodying all the meanings of mercy, care, and exemplary behavior that motherhood entails. Each of them acts as a model worthy of imitation.

The Mothers of the Believers

So come, dear readers, let us delve into the biographies of the Mothers of the Believers in the following pages, seeking guidance from their example and drawing inspiration from the light of their lives.

I ask Allah Almighty to accept this humble effort. May He make it purely for His Sake and of benefit to His servants. Indeed, He is the Supporter and the One Capable of everything.

Dr. Hassan Ashmawy

Table of Contents

DEDICATION.....	4
Introduction by His Eminence, the Mufti of the Republic of Zimbabwe.....	5
Introduction to Part Four.....	7
Who Is a Female Companion?.....	24
The Objectives of Narrating the Biography of the Companions.....	25
1. Admiring the Companions and Following Them as Role Models	25
2. Inspiring Love for the Companions.....	26
Virtues of the Companions.....	27
First: The Special Honor That Allah Bestowed Upon the Companions	27
Second: The Special Honor That the Prophet (PBBUH) Bestowed Upon His Companions	30
Third: The Statement That Ibn Mas`ud Made Regarding the Companions	31
Fourth: The Characteristics of the Companions	32
1. Lady Khadijah bint Khuwaylid	40
Lady Khadijah's Lineage and Upbringing	40
Lady Khadijah's Marriage	41
Offspring of the Pure Lady	42
In the Company of the Messenger of Allah (PBBUH)	43
A Sun Descending into Lady Khadijah's House	43
Lady Khadijah Rejects the High-Ranking Chiefs of Quraysh.....	43
The Light Draws Near the Pure Lady.....	44
The First Signs of Prophethood Begin	44

The Mothers of the Believers

Connecting the Past with the Present and the Future	46
Nafisah bint Munabbih Takes the Initiative to Speak with the Prophet (PBBUH)	47
The Blessed Marriage	48
Inside the Prophet's House	50
A Loving, Supportive Wife and a Tender Mother	50
The Best of Husbands	50
A Household Defined by Generosity and Loyalty	51
1. Halimah Al-Sa`diyyah	51
2. Barakah, Known as Umm Ayman	52
Lady Khadijah's Children	53
The Prophet's Children from Lady Khadijah	54
Al-Qasim	54
Zaynab	54
Ruqaiyah	55
Umm Kulthum	55
`Abdullah (Al-Tahir [the Pure One])	55
Fatimah	55
Joys Following Sorrows	56
The Beginning of Receiving Divine Revelation	57
Precursors to Divine Revelation	57
Lady Khadijah Never Grows Tired of the Prophet's Solitudes	58
The Beginning of the Descent of Mercy Upon the Prophet's Heart	58
"Allah Would Never Disgrace You"	59
The First to Apply the Principle of Analogy in Islam	60
A Message from the Mother of the Believers to Believing Women	60

The Mothers of the Believers

The Crucial Testimony of Waraqah ibn Nawfal	61
The First Believer	62
The Beginning of the Call to Islam	63
The Role that Lady Khadijah Played and the Endurance She Exhibited Along the Way	63
The Blessed Home	63
Lady Khadijah, a Bedrock of Comfort and Support for the Prophet (PBBUH)	66
“And Warn, (O Muhammad), Your Closest Kindred”	66
“Proclaim That Which You Are Commanded”	66
Lady Khadijah: Refuge and Haven	67
Harming Lady Khadijah by Targeting Her Daughters	68
Ruqaiyah Emigrates to Abyssinia and Says a Permanent Goodbye to Her Mother	69
A Severe Three-Year Social and Economic Boycott	69
Lady Khadijah Joins the Ravine of Abu Talib	70
Surpassing Excellence	71
A Reward Proportional to Her Deeds: A Pearl Palace in Paradise	72
The Final Chapter of Lady Khadijah’s Life	74
Separation From the Beloved Wife	74
The Year of Sorrow	76
A Ray of Light that Soothes the Calamity of Loss	76
Did Lady Khadijah Truly Die?	78
Lady Khadijah’s Influence Kept Inspiring Strength in the Prophet (PBBUH)	78
No Other Wife Could Take Lady Khadijah’s Unique Place in the Prophet’s Heart	78

The Mothers of the Believers

The Prophet's Love for Lady Khadijah Was a Divinely Granted Gift .	79
"Honoring Past Relationships Is a Part of Faith"	79
The Prophet (PBBUH) Strongly Defends Lady Khadijah's Unmatched Status	80
The Prophet (PBBUH) Comes Across a Necklace that Belonged to Lady Khadijah.....	81
On the Day of the Victorious Entry into Makkah... Khadijah's Strong Impact Persists	82
Notable First Accomplishments Attributed to Lady Khadijah	83
2. Lady Sawdah bint Zam`ah	86
Lady Sawdah's Lineage	86
Among the First of the First to Embrace Islam	86
Facing Persecution in Makkah and Emigrating to Abyssinia.....	87
The Death of Lady Sawdah's Husband	87
In the Company of the Messenger of Allah (PBBUH)	89
A Void That Only Lady Khadijah Could Fill	89
The Companions and Their Concern for the Messenger of Allah (PBBUH)	89
Khawlah bint Hakim Takes the Initiative to Speak with the Prophet (PBBUH)	90
Lady Khawlah Proposes to Lady Sawdah on Behalf of the Messenger of Allah (PBBUH).....	91
Inside the Prophet's House.....	93
Emigration to Madinah	94
The Outstanding Deeds and Virtues of Lady Sawdah	95
Purity of Inner Being.....	95
Lady Sawdah's Relationship with the Prophet's Other Wives	95

The Mothers of the Believers

“Prioritizing the Needs of Others Even When They Themselves Are in Need”	96
Lady `Aishah Praises Lady Sawdah	96
Lady Sawdah’s Lightheartedness	97
Lady Sawdah’s Generosity and Renunciation of Material Possessions	97
Lady Sawdah’s Eagerness to Obey Allah and His Messenger (PBBUH)	98
Lady Sawdah’s Role as a Hadith Narrator	99
The Final Chapter of Lady Sawdah’s Life	100
3. Lady `Aishah bint Abu Bakr	102
Lady `Aishah’s Lineage and Upbringing	102
In the Care of Two Honorable Parents	104
In the Company of the Messenger of Allah (PBBUH)	106
Lady `Aishah’s Marriage to the Messenger of Allah (PBBUH)	106
“You Are My Brother in Islam”	106
Abu Bakr’s Commitment to His Word	107
Lady `Aishah Becomes the Prophet’s Wife	108
The Prophet’s Perilous Emigration Journey to Madinah	109
The Prophet (PBBUH) Brings His Household Members to Madinah	110
The Marriage Concluded	111
The Wedding Day	111
Lady `Aishah Strongly Favors and Recommends Marrying in Shawwal	112
“This Is Your Wife in This World and the Hereafter”	113
Lady `Aishah’s Transition to the Prophet’s Household	113

The Mothers of the Believers

Lady `Aishah Feels Jealous of Lady Khadijah's Unparalleled Standing in the Prophet's Heart.....	114
The Mother of `Abdullah	115
The Incident of the Slander	117
Lady `Aishah Accompanies the Prophet (PBBUH) on the Expedition of Banu Al-Mustaliq	117
Lady `Aishah Was Delayed and Misses the Caravan.....	118
Lady `Aishah Is Found by Safwan and Brought Back to Madinah ...	119
The Slandorous Talk Begins	119
The Slandorous Talk Reaches the Messenger of Allah (PBBUH)	120
Lady `Aishah Falls Ill.....	121
The Prophet (PBBUH) Is Deeply Hurt for His Wife's Sake	121
Lady `Aishah Learns of the Slandorous Rumors Related to Her	122
The Prophet (PBBUH) Consults His Companions	123
The Prophet (PBBUH) Asks Lady `Aishah Directly	124
Lady `Aishah Shows Unwavering Trust in Allah and Beautiful Patience	125
Lady `Aishah Turning to Allah for the Revelation of Her Innocence	125
Divine Revelation Comes Down Confirming the Innocence of Lady `Aishah.....	126
Applying the Prescribed Penalty for Launching False Charges of <i>Zina</i> Against Lady `Aishah	128
Lady `Aishah's Cherished Status in the Prophet's Heart	130
"Who Is the Most Beloved of the People to You?"	130
"I Leave Out Nothing but Your Name"	130
"Do Not Hold Me Accountable for What Is beyond My Control"	131

The Mothers of the Believers

Parting from the Beloved	132
Prelude to Saying Farewell to This Life	132
“I Have Chosen to Meet My Lord”	133
The Beginning of the Prophet’s Final Illness	134
The Prophet’s Illness Worsens and He Asks His Wives to Allow Him to Be Nursed in `Aishah’s House	135
“Tell Abu Bakr to Lead the People in Prayer”	135
Lady `Aishah Performs <i>Ruqyah</i> on the Prophet (PBBUH)	136
The Prophet (PBBUH) Gives Away Everything He Possesses to Charity	136
The Prophet Dies (PBBUH) with His Head Resting against Lady `Aishah’s Chest and Neck	137
The Prophet (PBBUH) Is Buried in Lady `Aishah’s Room, Directly Beneath the Exact Spot Where He (PBBUH) Died	138
The Outstanding Morals and Virtues of Lady `Aishah	139
1. Lady `Aishah’s Immense Knowledge and Peerless Comprehension of Religious Laws and Issues of Worship	139
2. Lady `Aishah Epitomizes Renunciation and Generosity	140
3. Lady `Aishah’s Extreme Selflessness and Empathy	142
4. Lady `Aishah’s Deeply-Rooted Sense of Dignity and Modesty	142
5. Lady `Aishah’s Intense, Steadfast Manner of Worship	143
6. Lady `Aishah’s Extraordinary Eloquence and Rhetorical Mastery	144
7. Lady `Aishah’s Encyclopedic Knowledge of Arab Genealogy	145
The Final Chapter of Lady `Aishah’s Life	146
Ibn `Abbas Praises Lady `Aishah	146
“I Wish I Were a Thing Forgotten and Out of Sight”	146

The Mothers of the Believers

Lady `Aishah Is buried in Al-Baqi` Alongside the Wives of the Prophet (PBBUH)	147
4. Lady Hafsa bint `Umar	149
Lady Hafsa's Lineage and Upbringing	149
Lady Hafsa's Marriage and Conversion to Islam	150
The Young Widow	150
`Umar Offers Hafsa's Hand in Marriage	151
In the Company of the Messenger of Allah (PBBUH)	152
Lady Hafsa Becomes Mother of the Believers.....	152
Inside the Prophet's House	153
`Umar Corrects His Daughter Hafsa	153
The Outstanding Morals and Virtues of Lady Hafsa	155
1. The Lady Who Often Fasted and Worshiped a lot.....	155
2. Lady Hafsa's Profound Knowledge and Deep Religious Comprehension	155
3. Lady Hafsa's Vital Role in Preserving the Noble Qur'an	156
The Final Chapter of Lady Hafsa's Life	158
5. Lady Zaynab Bint Khuzaymah	160
Lady Zaynab's Lineage and Upbringing	160
Lady Zaynab, One of the Very First Believers	160
Lady Zaynab's First Husband	161
Lady Zaynab Becomes Mother of the Believers	161
Mother of the Poor	162
The Final Chapter of Lady Zaynab's Life	164
6. Lady Umm Salamah	166
Lady Umm Salamah's Lineage and Upbringing	166

The Mothers of the Believers

Lady Umm Salamah's Marriage	167
Lady Umm Salamah, One of the Forerunners to Embrace Islam	168
The Emigration to Abyssinia	168
Emigration to Madinah	169
The Family Is Scattered	170
Sorrow Over Separation from the Beloved Family	171
With Hardship Comes Ease	171
The Journey to Reunion	171
“I Have Never Met a Nobler Arab”	172
Reunion in Madinah After the Long Separation	174
The <i>Jihad</i> and Heroism of Abu Salamah	174
The Expedition of Dhill-`Ushairah	174
The Battle of Badr	175
In the Battle of Uhud	175
The Squadron Led by Abu Salamah	175
The Martyrdom of Abu Salamah	176
In the Company of the Messenger of Allah (PBBUH)	178
Lady Umm Salamah's Loss Is Beautifully Compensated	178
Inside the Prophet's House	180
The Outstanding Morals and Virtues of Lady Umm Salamah	181
1. Lady Umm Salamah's Sound Judgment and Practical Wisdom	181
2. Lady Umm Salamah's Deep Compassion and Promptness	183
Lady Umm Salamah Bears the Good News to Abu Lubabah	183
The Prophet (PBBUH) Accepts Umm Salamah's Intercession and Forgives Former Enemies	184
Lady Umm Salamah Bears the Good News to Ka`b ibn Malik	185

The Mothers of the Believers

3. Lady Umm Salamah's Reliable Knowledge and Astute Comprehension	185
The Final Chapter of Lady Umm Salamah's Life	187
7. Lady Zaynab Bint Jahsh	189
Lady Zaynab's Lineage and Upbringing	189
Lady Zaynab Embraces Islam Early	190
Lady Zaynab Marries Zayd ibn Harithah	191
People Are Equal Like the Teeth of a Comb	191
The Messenger of Allah (PBBUH) Proposes to Lady Zaynab on Behalf of His Adopted Son Zayd	192
Zayd Complains to the Messenger of Allah (PBBUH) About Zaynab	192
The Disparity and Emotional Rift Deepens, and Zayd Divorces Zaynab	193
A Marriage from Above the Seven Heavens	194
The Outstanding Morals and Virtues of Lady Zaynab Bint Jahsh	196
1. Lady Zaynab's Profound Humility and Piety	196
2. Lady Zaynab's Exceptional Generosity and Benevolence	197
"The First to Join Me [in the Afterlife] From Among You Will Be the One with the Longest Hand"	197
3. Lady Zaynab's Legendary Detachment from Material Wealth	198
4. Lady Zaynab's Extreme Piety and God-Consciousness	199
5. Glorious Ayahs Revealed Concerning Lady Zaynab Bint Jahsh	200
The Glorious Ayahs Abolishing Adoption	200
The Glorious Ayah Prescribing <i>Hijab</i>	200
6. Lady Zaynab's Knowledge and Good Comprehension of Religious Issues	201

The Mothers of the Believers

A Summary of Lady Zaynab's Virtues and Remarkable Deeds.....	202
The Final Chapter of Lady Zaynab's Life.....	203
"Give My Shroud in Charity"	203
8. Lady Umm Habibah	205
Lady Umm Habibah's Lineage and Upbringing.....	206
Lady Umm Habibah Challenges All Obstacles and Embraces Islam	206
Emigration to Abyssinia.....	207
Alienation Becomes Twofold for Umm Habibah.....	207
Umm Habibah Becomes an Honored Mother of the Believers.....	209
Good Tidings from the Messenger of Allah (PBBUH)	209
Completing Marriage Ceremonies	210
The King Offers Generous Wedding Gifts.....	210
In the Company of the Messenger of Allah (PBBUH)	212
Healing and Moving from Grief to Happiness	212
Lady Umm Habibah Returns to Madinah.....	212
"This Stallion's Nose Cannot Be Hit"	213
Inside the Prophet's House	213
Lady Umm Habibah Experiences Emotional Struggles Because of Her Father	214
An Unforgettable Stance by Lady Umm Habibah.....	214
Could Abu Sufyan Possibly Embrace Islam?.....	216
The Final Chapter of Lady Umm Habibah's Life	218
9. Lady Juwayriyah bint Al-Harith	221
Lady Juwayriyah's Lineage and Upbringing	221
The Expedition of Banu Al-Mustaliq (Also Known as Al-Muraysi')	223
Reasons for the Expedition	223

The Mothers of the Believers

The Prophet's Departure	223
The Beginning of the Attack	224
In the Company of the Messenger of Allah (PBBUH)	225
The Noble Proposal.....	225
"I Have Chosen Allah and His Messenger"	226
The Bride's Blessing Upon Her People.....	227
Al-Harith and Banu Al-Mustaliq Embrace Islam	227
Lady Juwayriyah Zealously Draws from the Inexhaustible Light of Guidance.....	228
Inside the Prophet's House	228
Lady Juwayriyah Learns Directly from the Prophet (PBBUH)	228
The Final Chapter of Lady Juwayriyah's Life.....	230
10. Lady Safiyyah bint Huyay	232
Lady Safiyyah's Lineage and Upbringing	232
"I Will Be His Enemy as Long as I Live"	233
Lady Safiyyah Married Twice Before Her Marriage to the Prophet (PBBUH)	234
Allah Gives Good Tidings to Lady Safiyyah.....	235
The Jews in Madinah	236
Downfall of the Formidable Fortified City of Khaybar	238
"Khaybar Is Destroyed!"	238
A Mercy from Allah to All Humankind	239
Lady Safiyyah Becomes an Honorable Mother of the Believers.....	241
Allah Opens Lady Safiyyah's Heart to Islam	241
Abu Ayyub Al-Ansari Stands Watch Over the Prophet (PBBUH).....	242
The Outstanding Morals and Virtues of Lady Safiyyah.....	244
1. Lady Safiyyah's Superb Generosity and Tact.....	244

The Mothers of the Believers

2. The Prophet's Compassion and Mercy Toward Lady Safiyyah.....	245
“What Is This Green Tint Near Your Eyes?”	245
“Your Father Is a Prophet! Your Uncle Is a Prophet, and Your Husband Is a Prophet!”	245
“A Bowl Similar to Her Bowl and Food Similar to Her Food”	246
3. Lady Safiyyah's Sincere Faith	247
Lady Safiyyah's Vast Capacity to Endure Offense and Forgive.....	247
5. Lady Safiyyah's Courage and Loyalty	249
6. Lady Safiyyah's Profound Worship, Piety, and Knowledge	249
The Final Chapter of Lady Safiyyah's Life.....	251
Lady Maymunah bint Al-Harith.....	253
Lady Maymunah's Lineage and Upbringing.....	253
Lady Maymunah Is One of the Very First to Believe.....	254
Lady Maymunah Marries Twice Before Her Marriage to the Prophet (PBBUH)	254
In the Company of the Messenger of Allah (PBBUH)	256
A Wish that Lies Closest to Lady Maymunah's Heart	256
From Barrah to Maymunah.....	256
Lady Maymunah Becomes an Honored Mother of the Believers	257
A Blessed Marriage	258
In the Prophet's Household	258
The Final Chapter of Lady Maymunah's Life.....	260
Lady Maymunah Is Buried in the Place That Brought Her and the Prophet (PBBUH) Together	260
References.....	262
Contact Information	264

The Mothers of the Believers

Who Is a Female Companion?

Scholars unanimously define a Companion of the Prophet (PBBUH) as ‘anyone who personally met the Messenger of Allah (PBBUH) during his lifetime, was a Muslim [at that time], and lived and died as a Muslim.’

Many men and women saw the Messenger of Allah (PBBUH) during his lifetime but did not embrace Islam. Some even embraced Islam but later apostatized. Such individuals are not considered Companions.

This definition applies not only to male Companions but also to female Companions. Therefore, a female Companion is any woman who personally met the Messenger of Allah (PBBUH) during his lifetime, was a Muslim [at that time], and lived and died as a Muslim.

The Objectives of Narrating the Biography of the Companions

This book has not been written as a collection of stories to entertain. Important objectives have been set for this work, including the following:

1. Admiring the Companions and Following Them as Role Models

In this day and age, the *Ummah* (worldwide Muslim community) is living in a state of confusion and dispersion. How we need a role model and a good example to follow! If you want to learn swimming, medicine, engineering, drawing, or any aspect of life, you always search for the best in this or that field to be your teacher and guide. Who can be better teachers and guides for us than those who were raised and taught by our beloved Prophet Muhammad (PBBUH) himself and became the graduates of his noble school? Indeed, the Prophet's school is the highest and most advanced academic institution ever known to history and humanity.

Our beloved Prophet (PBBUH) described the Companions, saying: **“The best people are those from my generation (the *Sahabah*, i.e., Companions), then those who follow them (the generation succeeding the Companions), then those who follow them. After that there will come people whose witness will precede their oath and whose oath will precede their witness”¹** (meaning, a time when people would readily give testimony, even if it was not truthful, before being required to swear an oath to validate their claims).

¹ Reported by Al-Bukhari, hadith no. 2652.

The Mothers of the Believers

There is also the hadith on the authority of Abu Sa'id Al-Khudri, in which he narrated that the Prophet (PBBUH) said: **“A time will come when groups of people will set out fighting in Allah’s Cause, and it will be said to them: ‘Is there anyone among you who has enjoyed the company of the Prophet (PBBUH)?’ The answer will be: ‘Yes.’ Then they will be granted victory [by Allah]. Then a time will come when it will be asked: ‘Is there anyone among you who has enjoyed the company of the Companions of the Prophet (PBBUH)?’ It will be said: ‘Yes,’ and they will be granted victory [by Allah]. After that a time will come when it will be asked: ‘Is there anyone among you who has enjoyed the company of the companions of the Companions of the Prophet (PBBUH)?’ It will be said: ‘Yes,’ and they will be granted victory [by Allah].”**¹

The Companions are the role models that we must follow and emulate in all aspects of life. This is the only way to achieve prosperity and advancement for this *Ummah* and to spread the true Islam.

2. Inspiring Love for the Companions

This work aims to create a state of love and admiration for all Companions, with the hope that Allah (Exalted be He) may gather us with them in the Gardens of Paradise. Our beloved Prophet (PBBUH) said: **“A person will be with those he loves.”**²

I ask Allah Almighty to put love in our hearts for all Companions and for those who love them, to make us follow in their footsteps, and to gather us with them, by Allah’s Will.

¹ Reported by Al-Bukhari, hadith no. 2897.

² Reported by Abu Dawud, hadith no. 5127.

Virtues of the Companions

The virtues of the Companions of the Messenger of Allah (PBBUH) are countless. They can be summarized, to the best of my ability, as follows:

First: The Special Honor That Allah Bestowed Upon the Companions

Allah (Glorified and Exalted be He) mentioned the Companions and praised them in many places in the Noble Qur'an. Reference to them takes three forms:

1. Ayahs that refer to all the Companions and highlight their outstanding status, as in the Almighty's Saying:

﴿Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and falling down prostrate [in prayer], seeking bounty from Allah and [His] Good Pleasure. The mark of them (i.e., of their faith) is on their faces (foreheads) from the traces of [their] prostration [during prayers]. This is their description in the *Tawrah* (Torah). But their description in the *Injil* (Gospel) is like a [sown] seed which sends forth its shoot and then makes it strong. It then becomes thick, and it stands straight on its stem, delighting the sowers, so that He (Allah) may enrage the disbelievers with them. Allah has promised those among them who believe and do righteous good deeds forgiveness and a mighty reward (i.e., Paradise)﴾ (translated meaning of Al-Fath 48:29).

﴿But the Messenger (Muhammad) and those who believed with him strove hard and fought with their wealth and their lives [in Allah's Cause]. They are

The Mothers of the Believers

the ones who will have all [kinds of] good, and they are the ones who will be successful. Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the supreme success ﴿﴾ (translated meaning of Al-Tawbah 9:88-89).

Numerous ayahs praise the Companions and recognize their superb merit and distinguished achievements, but the scope of this book does not allow mentioning them all.

2. Ayahs that refer to a specific group of the Companions, as in the Almighty's Saying:

﴿Indeed, Allah was pleased with the believers when they gave their pledge to you (O Muhammad) under the tree. He knew what was in their hearts, and He sent down tranquility upon them, and He rewarded them with a near victory﴾ (translated meaning of Al-Fath 48:18).

The previous ayah refers to the sincere Companions who took the Ridwan Pledge¹.

﴿And when the believers saw the Confederates, they said: "This is what Allah and His Messenger (Muhammad) had promised us, and Allah and His Messenger (Muhammad) have spoken the truth," and it only added to their faith and to their submissiveness [to Allah]. Among the believers are men who have been true to their covenant with Allah. Of them, some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but

¹ A pledge that was sworn under a tree to the Messenger of Allah (PBBUH) by his Companions after the rumored death of `Uthman. All the Companions pledged that they would not flee the battlefield, if a battle broke out with Quraysh, and they would keep on fighting firmly and steadfastly to the last man.

The Mothers of the Believers

they have never changed [their commitment] in the least ﴿﴾ (translated meaning of Al-Ahzab 33:22-23).

The previous ayahs refer to the Companions who fought in the Battle of the Trench, also known as the Battle of the Confederates. There are other ayahs that refer to the Companions who fought in the Battles of Badr, Hunayn, and other major events.

3. Ayahs that refer to a specific Companion:

a. Without mentioning the Companion's name, as in the Almighty's Saying:

﴿[It does not matter] if you do not help him (Muhammad), for Allah did indeed help him when the disbelievers drove him out, [only] one of two. When they (Prophet Muhammad and Abu Bakr) were in the cave, and he said to his companion (Abu Bakr): "Be not sad [or afraid], surely Allah is with us." Then Allah sent down upon him His tranquility and strengthened him with forces (angels) which you could not see. And He made the word of those who disbelieved the lowermost while it is the Word of Allah that is the uppermost, and Allah is All-Mighty, All-Wise﴾ (translated meaning of Al-Tawbah 9:40).

The previous ayah refers to Abu Bakr (may Allah be pleased with him).

b. Mentioning the Companion's name. This occurred once in the Almighty's Saying:

﴿And [remember, O Muhammad] when you said to the one on whom Allah had bestowed favor and you had bestowed favor: "Keep your wife and fear Allah," while you concealed within yourself that which Allah was to disclose. And you feared the people, while Allah has more right that you fear Him. When

The Mothers of the Believers

Zaid had no longer any need for her, We (Allah) married her to you in order that there should not be any blame upon the believers concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished ﴿﴾ (translated meaning of Al-Ahzab 33:37).

The previous ayah refers to Zaid ibn Harithah (may Allah be pleased with him).

Which words can be truer than those of Allah (Exalted be He)? What honor is higher than having one's name in a Holy Book that is recited and turned to as a means of worship and will continue to be recited like this until the Day of Judgment?

Second: The Special Honor That the Prophet (PBBUH) Bestowed Upon His Companions

In several hadiths, the Messenger of Allah (PBBUH) emphasized the special honorable place that his Companions held and will continue to hold for all Muslims. These hadiths include, but are not limited to, the following:

- The Messenger of Allah (PBBUH) said: **“The best of my followers are those of my generation, then those who will come after them (the next generation), and then those who will come after them (the next generation).”**¹
- The Messenger of Allah (PBBUH) said: **“Do not revile my Companions. For by the One in Whose Hand is my soul, if any one of you were to spend the equivalent of Mount Uhud in gold, it**

¹ Reported by Al-Bukhari, hadith no. 6429.

would not equal a *mudd* spent by anyone of them nor even half a *mudd*.”¹

A *mudd* is a type of dry measure of half a bushel (543 grams approx.); it is a quarter of a *sa`* (1 *sa`* = 3 kg. approx.).

This previous hadith signifies that spending [in charity] the equivalent of Uhud in gold will not bring a Muslim [nowadays] the same reward and merit as that attained by one of the Companions spending [in charity] a *mudd* of food or half of it.

- The Messenger of Allah (PBBUH) said: **“Fear Allah! Fear Allah regarding my Companions! Do not make them targets (of criticism, slander, insults, false allegations, and so on) after me. Whoever loves them, it is out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them.”**²

These hadiths are some among many others that show the superb merit of all the Companions, in general. These are in addition to numerous hadiths in which the Messenger of Allah (PBBUH) praised many specific Companions. They shall be cited when shedding light on the life of each Companion.

Third: The Statement That Ibn Mas`ud Made Regarding the Companions

`Abdullah ibn Mas`ud (may Allah be pleased with him) said: “Verily, Allah looked into the hearts of His slaves and found the heart of Muhammad (PBBUH) to be the best among His slaves’ hearts. He chose him for Himself and sent him with His Message. Then He looked into the hearts of His slaves, after

¹ Reported by Ibn Majah, hadith no. 161.

² Reported by Al-Tirmidhi, hadith no. 3862.

The Mothers of the Believers

the heart of Muhammad (PBBUH), and found the hearts of his Companions to be the best among the slaves' hearts after him. He made them the supporters of His Prophet, fighting for His religion. Therefore, whatever the Muslims see as good is good in Allah's sight, and whatever the Muslims see as bad is bad in Allah's sight."¹

Fourth: The Characteristics of the Companions

The question that arises in this context is: Why is this immense honor bestowed upon the Companions in the Glorious Qur'an and Sunnah?

Briefly, the answer is as follows:

The Companions were distinguished by many more noble characteristics than the followers of previous Messengers and than the Muslims who came after them as well. They rose to the highest heights in these characteristics, which mainly included the following aspects:

1. Piety

The Companions were connected to Allah (Exalted be He), their hearts were attached to Him alone. Allah loved them, and they loved Him. They longed for Him, and He longed for them. They called upon Him with words coming from their hearts. When He was mentioned before them, they felt humble and peaceful. And when they stood before Him in prayer, they stood submissive and fearful of Him.

2. Ideal Devotion

¹ Reported by Ahmad, hadith no. 3600.

The Mothers of the Believers

The Companions reached the zenith in their performance of worship, in their dealings with people, and in the morals with which they lived.

a. They showed humility to the point of excellence and reached the pinnacle of sincerity; they were truly as Allah the Almighty described them: ﴿And when they listen to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord, we believe! So write us down among the witnesses"﴾ (translated meaning of Al-Ma'idah 5:83).

b. Their hearts softened, their skins shivered in awe, and their eyes shed tears when they recited the Noble Qur'an. Here are some examples:

- The man of the nation who adhered to the truth most, Abu Bakr (may Allah be pleased with him), wept often. When he wept, you could hardly hear his recitation because of his deep, emotional weeping.
- When `Umar Al-Faruq read Allah's Saying: ﴿Verily, the torment of your Lord will surely come to pass. There is none that can avert it﴾ (translated meaning of Al-Tur 52:7-8), he kept weeping and was overcome by fear for twenty days.
- When this ayah was revealed: ﴿Then at this statement do you wonder? And you laugh and do not weep?﴾ (translated meaning of Al-Najm 53:59-60), the People of the *Suffah*¹ wept until their tears ran down their cheeks. The Messenger of Allah (PBBUH) wept too upon hearing their weeping.

¹ *Al-Suffah*: Literally, the shaded place. It was a roofed section in the back portion of the Prophet's Mosque in which the poor homeless Emigrants could find shelter and live. The inhabitants of it became known as the People of the *Suffah*. All needy emigrants stayed there and were kindly provided for by the Muslim community.

The Mothers of the Believers

c. As soon as an ayah was revealed, the Companions would act upon it and start applying its law on their lives. The examples of this are plentiful. They will be presented in detail in this book, Allah willing.

3. Striking the Perfect Balance Between Life and Religion

The Companions achieved this balance, without exceeding or falling short of it.

This is something that we need now more than ever. Some people are so immersed in religious matters that they forget their share of worldly life. The opposite is true as well. Many people are so immersed in worldly matters that they forget their share of the Afterlife.

As for the Companions, they achieved the perfect balance between what the body needs for replenishment and what the soul needs.

There are abundant examples of this, including the following:

- The eagerness of the Companions to learn what would benefit them and help them accomplish a better life for themselves and others. Ibn Al-Zubair spoke more than one language (it was said a hundred languages). Also, Zaid ibn Thabit was dispatched by the Messenger of Allah (PBBUH) to learn Hebrew and Syriac.
- The Companions were concerned with both obtaining knowledge (learning their religious matters) and earning their livelihood.
- `Umar ibn Al-Khattab said: “My neighbor from the Ansar and I used to take turns in visiting the Messenger of Allah (PBBUH). He would go one day, and I would go another day. When I went, I would bring him

The Mothers of the Believers

the news of that day regarding divine revelation and other issues. When he went, he would do the same for me.”¹

That is, one of them would go to the Messenger of Allah (PBBUH) to listen to him and learn from him, and the other would go to work to earn a living and so on.

- Al-Bara’ (may Allah be pleased with him) said: “Not all of us heard the Messenger of Allah (PBBUH) personally. We had properties and jobs to look after, but people did not lie at that time; those present would convey knowledge to those who were absent.”²
- Many Companions, such as `Abdul-Rahman ibn `Awf and `Uthman ibn `Affan, achieved great success in their trading business and gained great wealth. However, they made this world a means and not an end. They took from it what would benefit their physical wellbeing and made the Hereafter their top concern and goal.

4. Bravery

The Companions were distinguished by sacrificing their lives and wealth to an amazing level. Their biographies testify to their unparalleled bravery, which always manifested itself at times of hardship and need. The abundant examples of the Companions’ bravery will be explained in detail when narrating the biography of each Companion.

5. Fairness

Fairness was an essential part of the makeup of the Companions’ character. They were known for their fairness, which was acknowledged by foes before

¹ Reported by Al-Bukhari, hadith no. 89.

² Reported by Ahmad, hadith no. 18493.

The Mothers of the Believers

friends. That is why they attained supremacy and sovereignty. ‘Justice is the foundation of kingship,’ as people say. There are many examples of this, which will be explored in detail in the biography of each Companion.

6. Openhandedness and Generosity with What the Lord Had Given Them

The Companions loved lofty manners and noble morals; they gave away the best of what they had and spent the best of what they could find on others. They spent on others from those things which they loved the most to attain righteousness, in accordance with the Almighty’s Saying: ﴿You will never attain righteousness until you spend [in charity] from what you love. And whatever you spend [of good], Allah knows it well﴾ (translated meaning of Al ‘Imran 3:92). One of them might give away everything he had without fear of poverty or need, knowing that the Lord of the Throne would never forsake him.

Examples of their generous nature will be provided in detail with the discussion of each Companion.

7. Selflessness

History has not recorded anyone dying of hunger during the time of the Companions. How could it be otherwise when Allah, the Almighty, praised them, saying: ﴿And those who, before them, had homes (in Madinah) and had adopted the faith love those who emigrate to them, and they have no jealousy in their breasts for that which they (the emigrants) have been given, and [they] give them (the emigrants) preference over themselves, even though they were in need of that. And whoever is protected from the stinginess of his soul—it is those who will be the successful﴾ (translated meaning of Al-Hashr 59:9).

The Mothers of the Believers

The Companions' lives are rich with valuable examples and instances of compassionate acts of selfless giving, which will be explored in detail, Allah willing.

8. Genuine Love for the Messenger of Allah (PBBUH)

Above and beyond all that has just been mentioned was the Companions' love for the Messenger of Allah (PBBUH). Their love for him (PBUH) was immense, exceeding their love for their children, their property, and themselves. They did not hesitate to sacrifice their most precious possessions for the sake of the Messenger of Allah (PBBUH).

Examples of the overwhelming love and concern of the Companions toward the Messenger of Allah (PBBUH) were included in part one: '*A Biography of the Best Man in Creation*,' in confirmation of the Almighty's Saying: ﴿The Prophet is closer to the believers than their own selves...﴾ (translated meaning of Al-Ahzab 33:6).

More examples will be given while presenting the life of each Companion, Allah willing.

This, my dear ones, was a small part of the many qualities and characteristics of the Companions. Entire books and volumes have been devoted to them; it is difficult to list all these qualities here.

The Companions were truly worthy of Allah's praise and worthy of the praise of the Messenger of Allah (PBBUH). They were worthy of being chosen by Allah to become the Prophet's Companions and to attain the great honor of enjoying the company of the best man of Allah's creation, our Prophet Muhammad (PBBUH).

The Mothers of the Believers

A question may come to mind at this point: Can we reach this lofty level of nobleness and closeness to Allah (Exalted be He)? Or is it not only difficult but impossible to catch up with the Companions, who lived at the time of the Messenger of Allah (PBBUH) and learned Islam directly from him (PBBUH)?

The answer to that is found in the Prophet's (PBBUH) words: **“The likeness of my *Ummah* is that of rain, knowing not whether the beginning of it is better or the end.”**¹ Hope is always there. The path to Allah has been made clear. The guidance and good examples that illuminate the path for us are near and available. We must sincerely seek Allah's Help and beg Him, the Almighty, to enlighten our vision and insights to be able to follow the guidance and light that Allah has bestowed upon us and enjoy the company of *The Best Man in Creation and His Honorable Companions*.

Now let us, my dear readers, within the following pages of this book, enjoy the company of this group of ‘Noble Female Companions’

¹ Reported by Al-Tirmidhi, hadith no. 2869.

1. Lady Khadijah bint Khuwaylid

May Allah Be Pleased with Her

1. Lady Khadijah bint Khuwaylid

Let us begin introducing this splendid cluster of stars with the purest of women, the first in the world to embrace Islam, the first to be given glad tidings of Paradise, and the first whose palace in Paradise was described to her in detail. She is the first of the Mothers of the Believers, the most exalted in status, and the closest to the heart of the beloved Prophet Muhammad (PBBUH). She is Lady Khadijah bint Khuwaylid (may Allah be pleased with her).

Lady Khadijah's Lineage and Upbringing

Her full name was Khadijah bint Khuwaylid ibn Asad ibn `Abdul-`Uzza (brother of `Abd Manaf) ibn Qusay ibn Kilab. Her lineage converges with that of the Messenger of Allah (PBBUH) at their fourth great-grandfather, Qusay ibn Kilab.

Her mother was: Fatimah bint Za'idah Al-Amiriyyah.

Her father, Khuwaylid ibn Asad, was the leader of his people. He was a smart wealthy man, committed to virtuous morals, and known for his truthfulness, trustworthiness, and loyalty.

Her paternal cousin, Waraqah ibn Nawfal ibn Asad, was one of the four wisest men of the Arabs during their time, the ones who rejected paganism and idolatry. They abhorred their people's worship of idols, which they carved with their own hands and then prostrated before. These four men traveled throughout the lands in search of the true religion, the original monotheism of Prophet Ibrahim (Abraham, PBBUH).

After a long search, Waraqah ibn Nawfal embraced Christianity and learned noble morals from its scriptures. He neither drank wine nor gambled, nor did he prostrate to idols.

Waraqah ibn Nawfal was merciful to infant girls whose pagan fathers wanted to bury them alive [due to fear of poverty or dishonor]. Whenever he heard of a father who intended to bury his daughter alive, he would take her in as his own, look after her, and raise her under his care. Even when she grew up and her father refused to take her back, he would keep her with him, honored and protected.

Thus, we learn that Lady Khadijah (may Allah be pleased with her) came from one of the noblest and most distinguished Arab families, renowned for their righteousness and their avoidance of worldly pleasures.

Lady Khadijah was born fifteen years before the Year of the Elephant¹, inheriting from this household a noble character, a beautiful appearance, and virtuous manners.

Lady Khadijah's Marriage

When Lady Khadijah reached marriageable age, she married Abu Halah Al-Nabbash ibn Zurarah Al-Tamimi and bore him two sons: Hind and Halah. These are feminine names, but the pre-Islamic Arabs sometimes named boys with feminine names!

¹ The year Prophet Muhammad (PBBUH) was born, when the Ethiopian ruler Abraha attempted to destroy the Ka'bah in Makkah with an army that included elephants. According to the Qur'an, Allah protected the Ka'bah by sending a flock of birds to pelt the invaders with stones of baked clay, leaving Abraha and his army destroyed and scattered like chewed-up straw. The year was named in commemoration of that event.

However, this marriage did not last long as her husband passed away, leaving her, her two sons, and a huge fortune.

After him, Lady Khadijah married `Atiq ibn A'idh Al-Makhzumi and bore him a daughter also named Hind. Khadijah's marriage to `Atiq did not last long either.

Offspring of the Pure Lady

Lady Khadijah's children were called the 'Children of the Pure Lady' because their mother, Khadijah, was known with the title of *Al-Tahirah* (the Pure Lady) due to her fragrant reputation, virtuous standing, and excellent character.

1. Her son, Hind ibn Abu Halah: He lived with his mother under the care of the Messenger of Allah (PBBUH). He was a Companion of the Messenger of Allah (PBBUH) and narrated hadiths, for he was eloquent and articulate.
2. Her second son, Halah ibn Abu Halah: He embraced Islam, and he too was a Companion of the Messenger of Allah (PBBUH) and narrated hadiths.
3. Her daughter, Hind bint `Atiq: She grew up and bloomed into a young lady. She then married her paternal cousin and bore him a son named Muhammad. This son lived and had descendants who settled in Madinah after the *Hijrah* (the Prophet's emigration to Madinah).

In the Company of the Messenger of Allah (PBBUH)

A Sun Descending into Lady Khadijah's House

One night, Lady Khadijah dreamt that a magnificent sun in all its glory, bright with utmost beauty and majesty, descended from the sky of Makkah to settle in her house. Its light was so powerful that it filled her house with radiance and splendor. That light overflowed from her house, immersing everything around it in dazzling brilliance.

When morning came, Lady Khadijah hurried to her paternal cousin, Waraqah ibn Nawfal, to tell him about her vision. As mentioned earlier, Waraqah immersed himself in reading the scriptures of the ancient Jewish and Christian faiths. As soon as she finished speaking, his face lit up and he exclaimed: "Rejoice, O my cousin! This radiant sun is a sign of the coming of the Prophet whose time has approached. This sun entering your house is a sign that the light of prophethood will enter your house. You will marry the Last of the Prophets, and his light will spread from your home."

Lady Khadijah Rejects the High-Ranking Chiefs of Quraysh

The interpretation of this vision brought joy to Lady Khadijah, profoundly affecting her heart and soul. She continued to remember this vision and longed for its fulfillment. Whenever a notable chief of Quraysh proposed marriage, she would measure him against the standards of the vision she had seen and the interpretation she had heard from her paternal cousin. Since the qualities of the

Last of the Prophets did not apply to any of those who sought her hand, she would politely decline.

She had a strange feeling that fate had in store for her something wonderful, though she did not know what it was. It contained what brought peace to her heart.

The Light Draws Near the Pure Lady

Little by little, this sparkling light began to draw near the pure lady of Makkah. Lady Khadijah was a wealthy businesswoman. She worked in trade using trustworthy young men from Makkah who traveled on her behalf. When she heard about the exceptional honesty, integrity, and noble character of the Messenger of Allah (PBBUH), she invited him to come in order to ask him to lead her trade caravan to Syria.

When Lady Khadijah encountered him, she found him very worthy of this task. She observed even more admirable qualities in him than she had previously heard about, which instilled in her a sense of trust and reassurance. She said to him: “Your honesty, great trustworthiness, and noble character are what prompted me to request you to work with me. I will give you double the fee that I give to any trader from my people.”

The Messenger of Allah (PBBUH) accepted her offer after consulting his paternal uncle, Abu Talib, who saw this work proposal as a blessing, saying to him: “This is a provision that Allah has sent to you.”

The First Signs of Prophethood Begin

The caravan, laden with Lady Khadijah's merchandise, prepared to depart. *Al-Sadiq Al-Amin* (the Truthful and Trustworthy)¹ set out with them, accompanied by Lady Khadijah's servant, Maysarah, whom she had instructed never to disobey the Prophet's commands.

The caravan continued its journey to Syria. Along the way, signs and good portents of prophethood appeared.

- Maysarah saw a cloud moving above the Prophet (PBBUH) from the moment he left Makkah, keeping him in the shade while others were exposed to the sun's heat.
- On the way, the Prophet (PBBUH) rested in the shade of a tree near a monk's hermitage. The monk, who recognized Maysarah, asked him: "Who is this man resting under this tree?" Maysarah replied: "He is a man from Quraysh, from the people of the sanctuary." The monk said: "No one has ever rested under this tree except a prophet."
- On the way, two of the camels that Maysarah was tending became weak, and he tried in vain to get them to keep up with the caravan. He reported their condition to the Messenger of Allah (PBBUH), who approached them, stroked their hooves with his hand, then took hold of their harnesses and led them. They walked swiftly and energetically, as if nothing had happened to them.

The caravan proceeded under the leadership of the Messenger of Allah (PBBUH), who bought and sold goods, and the trade flourished under his guidance, yielding many times its usual profit. This was solely due to his sublime character, which captivated Maysarah and his travel companions.

¹ The Prophet's (PBBUH) impeccable honesty and trustworthy nature earned him this title, leading people to seek his counsel and put their complete trust in him.

Connecting the Past with the Present and the Future

The caravan moved on, returning to Makkah laden with good fortune and abundant profit. When they reached the valley of Marr Al-Zahran, near Makkah, Maysarah wanted to go ahead of the caravan to give Lady Khadijah the good news of the substantial profit that had come to her. He suggested this to the Messenger of Allah (PBBUH).

Soon after, Maysarah arrived at Lady Khadijah's house and narrated to her what he had seen and heard during the trade journey. He told her about the monk's words concerning the Messenger of Allah (PBBUH), the cloud that shaded only him, his truthfulness, trustworthiness and eloquence, and the abundant profit and great good that the caravan brought back through him.

A short time later, the Messenger of Allah (PBBUH) entered, after having circumambulated the Ka`bah. He (PBBUH) proceeded to tell Lady Khadijah about his journey, the profits of the trade business he accomplished for her, and the good things he (PBBUH) had brought back from Syria. She listened, delighted and captivated.

The Messenger of Allah (PBBUH) left her house to meet his paternal uncles, but he (PBBUH) did not leave Lady Khadijah's mind and heart. She was a resolute, honorable, and intelligent woman, so she withdrew to ponder the situation and began to connect the past with the present and look with insight into the future.

She pondered her past vision in which she saw the sun descending into her house and recalled the interpretation of her cousin, Waraqah ibn Nawfal, that this was the light of prophethood that would shine throughout her house as she would marry the Last of the Prophets. She also pondered the present—the remarkable accounts she had heard from Maysarah about the Messenger of

Allah (PBBUH) and the signs and virtues she herself had seen in him, confirming that he (PBBUH) was the awaited Prophet and the sun that would descend into her house.

She recognized him as the awaited Prophet after all the signs, omens and prophecies confirmed that Muhammad (PBBUH) was the chosen one with whom the long line of prophets would be sealed. Her heart fluttered with love for him.

She then began to look to the future, aspiring to be his wife. But how could she achieve this?

Nafisah bint Munabbih Takes the Initiative to Speak with the Prophet (PBBUH)

Lady Khadijah sat in silence, feeling multiple emotions, but most of all, anxious and perplexed. While in this state of mind, her friend Nafisah bint Munabbih entered. Lady Khadijah loved and trusted Nafisah and confided in her some of her secrets. Lady Khadijah told her about the love she had for the Messenger of Allah (PBBUH) and her desire to marry him.

Lady Khadijah also shared her feelings of shyness at her advanced age compared to the Prophet's youth and her concerns about her tribe, as she had turned away several suitors from among the prominent chiefs of Quraysh.

Nafisah calmed Lady Khadijah's fears and reassured her, saying: "You are of the noblest lineage among the Quraysh, the most honorable, the wealthiest, and the prettiest. Every one of your people would be eager to marry you if they could."

After Nafisah left Khadijah's house, she went to the Messenger of Allah (PBBUH). Once she saw him, she asked him: "What prevents you from marrying, when others your age have married and each has children?"

He (PBBUH) replied: **"I do not possess the means to marry."**

Nafisah said: "If you are spared this [obstacle] and you are invited to a woman of beauty, wealth, honor, and worth, would you accept?"

He (PBBUH) asked: **"Who is she?"**

Nafisah replied: "Khadijah bint Khuwaylid."

He (PBBUH) said: **"If she agrees, I accept."**

Nafisah hurried to deliver the good news to Lady Khadijah... and thus Nafisah bint Munabbih succeeded in her mission.

After both parties—the Messenger of Allah (PBBUH) and Lady Khadijah—accepted the marriage, the Messenger of Allah (PBBUH) went to his paternal uncle Abu Talib and informed him of his desire to marry Lady Khadijah.

The Blessed Marriage

Abu Talib was overjoyed and welcomed this marriage. He went with a delegation from Banu Hashim to Khadijah's paternal uncle, 'Amr ibn Asad, to formally ask for his niece's hand in marriage for their nephew. They brought the dowry (twenty camels), and there they found her people from Banu Asad waiting. Everything was prepared for the marriage.

Abu Talib rose to deliver the marriage sermon, saying, among other things: "All praise be to Allah Who made us the descendants of Ibrahim (Abraham,

PBBUH) and the offspring of Isma`il (Ishmael, PBBUH).” He continued: “When this nephew of mine, Muhammad ibn `Abdullah, is compared to others, he outweighs any man in righteousness, virtue, honor, intellect, and nobleness. If he is not wealthy, wealth is a fleeting, temporary matter. It is just a loan (rather than a permanent possession) that must be given back. Muhammad, whose kinship you know well, has proposed to Khadijah bint Khuwaylid, offering her a dowry of twenty young camels, both immediate and deferred.” Then Abu Talib added: “And by Allah, after this, he will be of great importance.”

When Abu Talib finished speaking, `Amr ibn Asad, Khadijah’s paternal uncle, stood up and responded to Abu Talib with a kind reply, praising the Messenger of Allah (PBBUH). He announced his marriage to his niece Khadijah. Thus, the blessed marriage ceremony was completed.

This occurred two months and fifteen days after the Messenger of Allah (PBBUH) returned from his business trip in Syria. He (PBBUH) was twenty-five years old at the time, and Lady Khadijah was forty.

After the marriage contract was concluded, sacrificial animals were slaughtered and distributed to the poor. Lady Khadijah’s house was opened to receive family and friends.

Inside the Prophet's House

A Loving, Supportive Wife and a Tender Mother

Lady Khadijah began a new chapter in her life with the Messenger of Allah (PBBUH), acting as both a loyal, loving wife and a compassionate, tender mother, creating an exceptionally affectionate and supportive environment for her honorable husband.

The Messenger of Allah (PBBUH) found in his loving wife a substitute for the mother he had lost when he was six years old. Lady Khadijah was the gentle, kind hand that soothed that old wound with overwhelming tenderness and beautiful compensation for the long deprivation the Messenger (PBBUH) had endured.

The Best of Husbands

Happiness fluttered its wings over the house of the pure one, Lady Khadijah, who found in the Messenger of Allah (PBBUH) everything a wife would want from her husband. The Messenger (PBBUH) was a devoted husband, a generous brother, and a loyal friend. She loved him from the depths of her heart and reciprocated his loyalty with unending love and faithfulness. He was truly a perfect husband, supportive, kind, respectful, and loving. Day by day, she witnessed firsthand the sublimity and beauty of his character.

The couple rejoiced in the affection and mercy that existed between them, which lasted for twenty-five years. During this time the Messenger of Allah (PBBUH) did not marry any other woman, contrary to the Arab custom of

polygyny. For him, Lady Khadijah was like his hearing, his sight, and his heart. She was a lady in whom Allah had placed all the virtues of a gracious woman.

The Messenger of Allah (PBBUH) said: **“The best women of the world are four: Maryam (Mary), daughter of `Imran (Amram); Khadijah, daughter of Khuwaylid; Fatimah, daughter of Muhammad; and Asiya, the wife of Pharaoh.”**¹

And now, dear readers, let us spend a few moments inside this blessed home that was surrounded by affection, love, and loyalty.

A Household Defined by Generosity and Loyalty

Generosity and loyalty were among the most prominent characteristics of the people of this blessed household. Here are some examples of this:

1. Halimah Al-Sa`diyyah

As soon as the Prophet's wet nurse and foster mother, Halimah Al-Sa`diyyah, learned of her son's marriage, she came from the desert to share in the joy. Upon seeing her, the Prophet (PBBUH) welcomed her warmly and spread his cloak for her to sit on, his eyes shining with joy and happiness.

Lady Khadijah was delighted to meet her husband's wet nurse, whom she loved even before seeing her. The Prophet (PBBUH) had often spoken of her with love, appreciation, and warmth.

The Prophet (PBBUH) asked Halimah about how she was, and she complained to him about the harsh life conditions she was facing and the

¹ Reported in *Al-Jami` Al-Saghir* by Al-Suyuti, hadith no. 4072.

drought that had befallen the desert of Banu Sa`d. The Prophet (PBBUH) treated her very generously and compassionately. When he (PBBUH) told his wife about the hardship his wet nurse was going through, she gave her forty sheep and a camel to carry water, and provided her with everything she needed.

2. Barakah, Known as Umm Ayman

Barakah was an Abyssinian slave woman originally owned by the Prophet's parents, `Abdullah and Aminah bint Wahb. After Aminah passed away, Barakah helped raise the Prophet (PBBUH). She served as his caretaker from birth until his death, acting like a mother to him after his own mother died. On marrying Khadijah, the Messenger of Allah (PBBUH) freed Barakah and helped her to marry. Khadijah treated her with great kindness at her wedding.

Barakah gave birth to her son, Ayman, after whom she was nicknamed. She and her son lived under the care of the Messenger of Allah (PBBUH) and his wife, the pure one.

3. Zayd ibn Harithah

Zayd had been sold as a slave in the market of `Ukaz, as slavery was a prevalent practice in pre-Islamic Makkah. Hakim ibn Hizam bought him and gave him to his paternal aunt, Lady Khadijah. Zayd became attached to the Messenger of Allah (PBBUH) and loved him. The Messenger of Allah (PBBUH) became equally attached to Zayd and loved him. Khadijah admired this paternal love, so she gave Zayd to her husband, who freed him. The Messenger (PBBUH) not only freed him but also adopted him, honoring him by

attributing him to himself. As a result, he was commonly known as Zayd ibn Muhammad (Zayd, son of Muhammad) and was regarded as his son and heir.¹

4. `Ali ibn Abu Talib

Lady Khadijah loved everything the Messenger of Allah (PBBUH) loved. The Messenger of Allah (PBBUH) took his paternal cousin, `Ali ibn Abu Talib, under his care, and the boy moved to live in this virtuous household. `Ali found in the home of the pure and merciful Lady Khadijah a sincere heart and a compassionate mother, who made him feel as if he were with his own mother. She treated him with the utmost kindness.

Lady Khadijah's Children

Lady Khadijah's children from her previous marriage lived with her after her marriage to the Messenger of Allah (PBBUH). His magnanimous heart overflowed with love for his wife's children, who were previously mentioned in detail. They lived as a close-knit family in an atmosphere of love and happiness under the care of the best of humankind (PBBUH).

¹ For more on the life of Zayd ibn Harithah, please refer to part three: *A Biography of the Honorable Companions* by the author.

The Prophet's Children from Lady Khadijah

Allah Almighty blessed Prophet Muhammad (PBBUH) and Khadijah with sons and daughters, who were as follows:

Al-Qasim

Lady Khadijah longed to have children from the Prophet (PBBUH) to deepen and strengthen the bond of love and mercy between them. She beseeched Allah to grant her a child, and Allah answered her supplication.

Two years after their marriage, Lady Khadijah bore her first child to the Prophet (PBBUH). She and the Prophet (PBBUH) felt great joy regarding this pregnancy. Allah blessed them with Al-Qasim, and from that time onward, the Messenger of Allah (PBBUH) was nicknamed Abul-Qasim (the father of Al-Qasim). He (PBBUH) was twenty-eight years old at the time.

On the seventh day after Al-Qasim's birth, two sheep were slaughtered in celebration of his arrival. However, Allah Almighty willed that Al-Qasim should die before being weaned. Lady Khadijah grieved deeply for him. The Messenger of Allah (PBBUH) consoled her despite his own profound sorrow for the loss of his son.

Zaynab

A year after Al-Qasim's birth, Lady Khadijah became pregnant with Zaynab, the Prophet's eldest daughter. The birth of his daughter brought him great happiness, and he (PBBUH) thanked Allah for this blessing. The Prophet (PBBUH) was nearly thirty years old at that time.

Ruqaiyah

Two years after Zaynab's birth, Lady Khadijah became pregnant with Ruqaiyah. The Messenger of Allah (PBBUH) was nearly thirty-three years old when she was born.

Umm Kulthum

Umm Kulthum was born after Ruqaiyah and was the Prophet's third daughter.

`Abdullah (Al-Tahir [the Pure One])

After Umm Kulthum, Allah blessed them—according to some accounts—with a son named `Abdullah, who was nicknamed 'Al-Tayyib (the Good)' and 'Al-Tahir (the Pure One)'. But this child did not live long, for he died before being weaned. Lady Khadijah grieved deeply for his death, as she had hoped to have a son from the Messenger of Allah (PBBUH) who would perpetuate his legacy. However, Allah decreed otherwise, for a wisdom known only to Him.

Fatimah

Fatimah was Lady Khadijah's last child. The Messenger of Allah (PBBUH) was thirty-seven years old at the time. Lady Khadijah saw that Fatimah bore a great resemblance to her father, and this resemblance increased her joy and happiness.

Joys Following Sorrows

All the daughters of the Messenger of Allah (PBBUH) embraced Islam and emigrated.

Just as sorrow filled the household of Muhammad (PBBUH) following the loss of their two sons, Al-Qasim and `Abdullah, this blessed household also had its joys. Their eldest daughter, Lady Zaynab, married her maternal cousin, Abu Al-`Aas ibn Al-Rabi`, when Lady Khadijah was alive.

Lady Ruqaiyah and Lady Umm Kulthum married `Uthman ibn `Affan, in succession¹. This occurred after they were divorced by Abu Lahab's two sons, `Utbah and `Utaybah, before the marriages were consummated—an important detail which will be discussed later.

Lady Fatimah married `Ali ibn Abu Talib.

These three daughters married after Lady Khadijah's death. All the Prophet's daughters passed away during his lifetime, except for his daughter Fatimah, who died six months after him.

¹ `Uthman ibn `Affan first married Lady Ruqaiyah, with whom he migrated to Abyssinia. After her death, he married her sister, Lady Umm Kulthum.

The Beginning of Receiving Divine Revelation

Fifteen years after this blessed marriage, the earth was illuminated by the gracious light of its Lord. Mercy and blessings descended upon the one sent as mercy to all humankind, bringing everybody peace and goodness. It marked the start of divine revelation.

Precursors to Divine Revelation

The Messenger of Allah (PBBUH) was often silent, deeply contemplating his community and their false acts of worship. He (PBBUH) interacted with people with full awareness of his own upright beliefs and standards and their values. Whatever he (PBBUH) found good, he (PBBUH) participated in. However, whatever he (PBBUH) found bad, he avoided. He (PBBUH) neither drank alcohol nor ate meat sacrificed to idols. Moreover, he (PBBUH) did not attend any festivals or celebrations for the idols.

The Messenger of Allah (PBBUH) craved to delve deeper into his contemplations, away from the noise and distractions of daily life, and so he withdrew from people to a secluded place to engage in profound reflection and calm deliberation

He (PBBUH) found a cave at the top of Mount Hira', two miles from Makkah, which was called the Cave of Hira'. He (PBBUH) would go there throughout the month of Ramadan every year. Inside this cave, the Messenger of Allah (PBBUH) found what he was seeking, a place to worship, purify his heart, draw closer to the truth, and distance himself from falsehood. He (PBBUH) grew accustomed to solitude in the Cave of Hira' and found solace in the spiritual exercises he (PBBUH) performed there, through which he

(PBBUH) felt he was approaching the ultimate truth and unveiling the greatest secret.

Lady Khadijah Never Grows Tired of the Prophet's Solitudes

Lady Khadijah, with her dignified age, quiet grace and motherly affection, never grew tired of these solitudes that sometimes kept the Prophet (PBBUH) away from her. She never disturbed the Prophet's contemplations through usual female curiosity. Rather, she tried her utmost to surround him with care and tranquility while he (PBBUH) was at home and to provide him with supplies and support when he (PBBUH) went to the Cave of Hira'. She would keep a watchful eye on him from afar, sometimes even sending someone to guard and watch over him.

The Beginning of the Descent of Mercy Upon the Prophet's Heart

The Messenger of Allah (PBBUH) reached forty years of age, the pinnacle of perfection, the age at which prophets are sent. Then, while he (PBBUH) was in the Cave of Hira' during the month of Ramadan, as was his custom, Jibril (Angel Gabriel, PBUH) came to him and embraced him, holding him so tightly that he (PBBUH) was exhausted. Jibril then released him, saying: "Read!" He (PBBUH) replied: "I cannot read." Jibril took him and embraced him a second time, again saying: "Read!" He (PBBUH) replied: "I cannot read." Jibril took him and embraced him a third time, then he released him and said: ﴿Read in the name of your Lord Who created—created man from a clinging substance. Read, and your Lord is the Most Generous, Who taught by the pen. He taught man that which he did not know﴾ (translated meaning of Al-'Alaq 96:1-5).

This was the beginning of the divine revelation and the descent of mercy upon the heart of the Messenger of Allah (PBBUH).

“Allah Would Never Disgrace You”

The Messenger of Allah (PBBUH) left the cave terrified after what he (PBBUH) had heard and seen. The first person he (PBBUH) met upon entering his home was his beloved wife, Khadijah. He (PBBUH) said to her: **“Cover me...cover me! Wrap me up and pour cool water on me.”** She received him with compassion and tenderness and made room for him to rest, quickly providing him with relief and comfort and covering him as he (PBBUH) shivered as though feverish. She did not ask him what had happened; wise and sagacious as she was, she knew that every situation requires a suitable word and action. She recognized what was required at the time and delivered it appropriately and kindly.

Only when the Messenger of Allah (PBBUH) had rested and his fear had subsided did she ask him what had befallen him. He (PBBUH) told her what had happened and confided in her his fears that he (PBBUH) might be possessed.

Lady Khadijah showed no fear or suspicion but looked at the Messenger of Allah (PBBUH) with reverence. She embraced him with motherly tenderness while assuring him and calming his anxieties. She said with a tranquil and steadfast tone: “May Allah protect us, O Abul-Qasim. Receive glad tidings, O cousin, and be steadfast. Allah would never disgrace you. You maintain ties of kinship, you speak the truth, you provide for weak people who cannot earn a living (orphans, the elderly, and the disabled), you are hospitable to guests, and assist calamity-afflicted people.” Her words brought immense peace and comfort

to the Messenger of Allah (PBBUH). He (PBBUH) felt calm and tranquil as she soothed him with her gentle, comforting voice and encouraging words.

The First to Apply the Principle of Analogy in Islam

The Messenger of Allah (PBBUH) was a great man, and his mission was the most significant in history; therefore, Allah (Glorified and Exalted be He) chose for him a great wife to be his support and companion during this critical stage at the beginning of his mission. She was the ‘Lady of the Women of the Worlds,’ the first Mother of the Believers, Lady Khadijah (may Allah be pleased with her).

With her wise words, which calmed the Prophet’s fears, she measured matters with a sound standard, returning everything to its origin and judging matters based on a sound criterion that sound human nature finds agreeable and upright minds accept; Allah Almighty does not disgrace a man of this character, for He is the Just Judge, rewarding the righteous for their good deeds.

Sheikh Al-Sha`rawi (may Allah be merciful to him) said regarding Lady Khadijah’s words to the Messenger of Allah (PBBUH): “Lady Khadijah reached the conclusion from the premises. She was truly the first to apply the principle of analogy in Islam.”

A Message from the Mother of the Believers to Believing Women

What a great wife Lady Khadijah was, a true support and help to her husband! If only our sisters and daughters would learn from their mother, Khadijah, how a wife can be a support to her husband in difficult times. If only they would learn how a wife should not be a heavy burden to her husband that

adds to his worries but rather one who helps, perseveres, and endures, turning adversity into mercy and distress into relief.

The Crucial Testimony of Waraqah ibn Nawfal¹

After hearing Lady Khadijah's uplifting words, the Messenger of Allah (PBBUH) felt tired and in need of rest, so he (PBBUH) fell into a deep sleep. Lady Khadijah watched her husband, her eyes resting on him for a while as she gazed at him intently, her heart filled with compassion and hope because of what she had heard.

When Lady Khadijah saw him fast asleep, peaceful and serene, she went to consult her paternal cousin, Waraqah ibn Nawfal. When she told him what the Messenger of Allah (PBBUH) had seen and heard, he exclaimed: "Holy...Holy! By Him in Whose Hand is the soul of Waraqah, if you have told me the truth, Khadijah, then the greatest angel (Gabriel), the 'Keeper of Secrets' (i.e., who brings divine revelation) who came to Musa (Moses PBBUH), has come to him, and he is the Prophet of this nation. Tell him to be steadfast."

Lady Khadijah did not wait for her cousin to say more. She hurried to her beloved husband to bring him the good news only to find him still asleep as she had left him. It was difficult for her to wake him, so she sat near him, waiting eagerly, lovingly, and tenderly, until he (PBBUH) awoke and she gave him the good news.

In the account given by Lady `Aishah regarding the beginning of divine revelation, she said: "Khadijah took him to her paternal cousin, Waraqah ibn

¹ Waraqah ibn Nawfal was an elderly, blind and devout scholar of the scriptures (Gospels) who lived a chaste life in Makkah, having rejected paganism for Christianity. His statement is considered crucial as it provided immediate affirmation of Muhammad's prophethood from a recognized authority of the previous scriptures.

Nawfal, who had converted to Christianity in the pre-Islamic era and could write from the Gospel in Hebrew. He was an old man who had gone blind. She said to him: ‘O cousin, listen to your nephew¹! So the Messenger of Allah (PBBUH) told him what he (PBBUH) had seen and heard. Waraqah said to him: ‘This is the same angel, the Keeper of Secrets (Gabriel), who came to Musa (Moses PBBUH). I wish I were young and strong! I wish I were alive when your people drive you out!’ The Messenger of Allah (PBBUH) asked: **‘Will they drive me out?’** Waraqah replied: ‘Yes. No man has ever brought what you have brought without being opposed. If I live to see that day, I will support you strongly.’”

The First Believer

Allah (Exalted be He) commanded His Prophet (PBBUH) to rise immediately to deliver His Command. When Lady Khadijah saw him looking at his bed, her concern for him increased and she asked him to return to his bed to sleep and rest. He (PBBUH) said to her: **“The time for sleep and rest has passed. My Lord has commanded me to warn the people and to call them to worship Him alone. Whom shall I call, and who will respond?”**

Lady Khadijah was the first person the Prophet (PBBUH) invited to Islam; she said enthusiastically and without hesitation: “I respond and believe in you and in what has been revealed to you.” She uttered the declaration of faith [recited the *Shahadah* which is the fundamental statement of belief in Islam], even though she had believed in Allah with her heart before the Prophet (PBBUH) invited her to Islam. This gave the Messenger of Allah (PBBUH) tranquility, comfort, and confidence.

¹ A term of endearment, closeness, or respect, indicating that the Prophet (PBBUH) was akin to a nephew to Waraqah due to their close familial ties and age gap, rather than a direct biological uncle-nephew relationship.

Thus Lady Khadijah became the first person to accept Islam.

The early Islamic historian Ibn Ishaq said: “Khadijah was the first person in the world to believe in Allah and His Messenger. She confirmed the truthfulness of what he (PBBUH) brought [from Allah]. Allah comforted His Prophet by this.”

The Beginning of the Call to Islam

The Role that Lady Khadijah Played and the Endurance She Exhibited Along the Way

Despite what Lady Khadijah heard from her paternal cousin, Waraqah ibn Nawfal, that the Messenger of Allah (PBBUH) would face enmity, afflictions, and expulsion, she (may Allah be pleased with her) resolved to stand firm against the expected storm. She remained unwavering and steadfast while supporting the Messenger of Allah (PBBUH), accepting to endure harm and hardship to stand by her husband (PBBUH).

Here are some instances of her role and suffering in the cause of the call to Islam:

The Blessed Home

Let us begin with this home, this dwelling place where Allah’s favor and kindness were present, guiding and shielding the residents; the Messenger of Allah (PBBUH) found there all forms of support and love.

- It was within this house that Lady Khadijah embraced Islam; she became the first person to believe—as was mentioned earlier. Also,

when Jibril (Gabriel PBUH) taught the Messenger of Allah (PBBUH) how to pray, Lady Khadijah was the first to pray behind him.

- In this house, `Ali ibn Abu Talib embraced Islam. He was the first to accept Islam among the young boys. He played a significant role in supporting the call to Islam and was one of the ‘Ten Given Glad Tidings of Paradise’.
- In this house, Zayd ibn Harithah embraced Islam. He was the first to accept Islam among the freed slaves.
- In this house, all the daughters of the Messenger of Allah (PBBUH) embraced Islam. Thus, the entire household became Muslims.
- In this house, Lady Khadijah spread the message of belief in One God until her home was filled with women asking about news about Islam. She calmly and discreetly told them the message and confirmed its truth.
- In this house, Lady Khadijah bore the responsibility of a large family. She took on the duty of caring for her household, managing all its concerns and needs, all with happiness and contentment and without burdening her husband with any of these responsibilities. She took charge of raising her children and managing all the household needs, so that the Messenger of Allah (PBBUH) could devote himself to the mission of spreading the faith.
- In this house, oppressed and persecuted Muslims who fled the cruelty and injustice of the disbelievers found refuge and shelter. Lady Khadijah provided them with relief and financial aid after the disbelievers expelled them and deprived them of work and livelihood.

Lady Khadijah helped persecuted Muslims; she freed slaves, comforted the oppressed, and fed the hungry. Her home was a sanctuary for terrified and distressed Muslims, providing food for the hungry and shelter for the homeless.

- Regarding this blessed house, Al-Muhibb Al-Tabari said: “Khadijah’s house was the best place in Makkah after the Sacred Mosque, perhaps due to the Prophet’s long residence there and the revelation of the Qur’an to him inside its walls.”

Lady Khadijah, a Bedrock of Comfort and Support for the Prophet (PBBUH)

“And Warn, (O Muhammad), Your Closest Kindred”

Immediately following the descent of the first divine revelation in the Cave of Hira, the Messenger of Allah (PBBUH) began to discharge his duty of *Da`wah* (calling people to Allah) and bear the burdens and challenges of this enormous task. He (PBBUH) kept preaching Islam in secret for three years, then Allah commanded him to warn his closest relatives: ﴿And warn (O Muhammad) your closest kindred﴾ (translated meaning of Al-Shu`ara' 26:214).

The Messenger of Allah (PBBUH) complied and invited his clan, Banu Hashim, who numbered about forty-five men, to Lady Khadijah's house. She prepared food for them and treated them with great hospitality. When they finished their meal, the Messenger of Allah (PBBUH) spoke to them, inviting them to Allah's true religion—Islam. However, all the guests left without any of them showing any interest and embracing Islam, which caused profound sadness and pain to the Messenger of Allah (PBBUH). Lady Khadijah kept by his side, comforting him and easing his sadness.

“Proclaim That Which You Are Commanded”

Following the preaching of Islam to kindred (family and close relatives) came Allah's Command to openly proclaim the message of Islam (to his entire community): ﴿Proclaim openly all (Allah's Message) that you have been commanded [to say], and turn away from the *Mushrikin* (those who associate others with Allah in His divinity or worship)﴾ (translated meaning of Al-Hijr 15:94). The call to abandon idolatry and worship only one God resounded

loudly in the ears of the polytheists of Quraysh, leading to a fierce war against the Messenger of Allah (PBBUH) and his followers.

The message of Islam fundamentally challenged the polytheistic traditions, social order, and economic status of Quraysh, who controlled the Ka`bah and the three-hundred-and-sixty idols (representing the various tribal deities) arranged around it. The Messenger of Allah (PBBUH) and his noble Companions endured immense and unprecedented levels of both physical and psychological harm designed to make them abandon their faith.¹

Lady Khadijah: Refuge and Haven

Amidst these momentous events and the suffering endured by the Messenger of Allah (PBBUH) and his Companions, the Mother of the Believers, Lady Khadijah, acted as a refuge and haven.

Whenever the Messenger of Allah (PBBUH) was contradicted, denied or harmed by his people, Allah would relieve him through Lady Khadijah. When he (PBBUH) returned to her, she would reassure him, ease his burden, and make the people's actions seem less bothersome.

Divine revelation ceased for a temporary period shortly after the first revelation was received in the Cave of Hira', causing Prophet Muhammad (PBBUH) great anxiety. During this difficult experience, Lady Khadijah stood steadfastly by the Prophet's side. She kept encouraging him and strengthening his heart, as if saying to him: "Do not grieve, O Messenger of Allah, for every hardship passes, and every difficulty is followed by relief..."

¹ The persecution of the Muslims for their faith was mentioned in detail in part one of this series: *A Biography of the Best Man of Creation (PBBUH)*.

Lady Khadijah remained thus until the divine revelation resumed and Allah sent down these glorious, reassuring ayahs: ﴿By the morning brightness. And by the night when it covers with darkness. Your Lord has not forsaken you (Prophet) nor is He displeased with you. And indeed, the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you so amply that you shall be well-pleased﴾ (translated meaning of Al-Duha 93:1-5).

Harming Lady Khadijah by Targeting Her Daughters

The Messenger of Allah (PBBUH) had married his eldest daughter, Zaynab, to her maternal cousin, Abu Al-`Aas ibn Al-Rabi` – as was mentioned earlier. He (PBBUH) had also married his two daughters Ruqaiyah and Umm Kulthum to `Utbah and `Utaybah respectively, Abu Lahab's two sons.

The chiefs of Quraysh believed that the most painful thing for the Messenger of Allah (PBBUH) would be for his daughters to be returned to him—divorced. They approached Abu Al-`Aas and pressured him to divorce his wife Zaynab, but he refused. As for Abu Lahab's two sons, they agreed to divorce Ruqaiyah and Umm Kulthum before consummating the marriages.

`Utbah divorced Ruqaiyah but did not inflict further harm. However, `Utaybah made the situation worse by inflicting more harm; he went to the Messenger of Allah (PBBUH) and reviled him.

Instead of reacting with anger or despair, Lady Khadijah (may Allah be pleased with her) remained steadfast and composed. She provided a steadying hand for her daughters throughout the crisis, speaking words of comfort to ease her daughters through the hardship. She continued to provide a stable emotional environment for the Messenger of Allah (PBBUH) and her daughters.

Ruqaiyah Emigrates to Abyssinia and Says a Permanent Goodbye to Her Mother

`Uthman ibn `Affan proposed to Lady Ruqaiyah and married her. As adversities faced by the Companions intensified significantly as the Message became public, the Messenger of Allah (PBBUH) permitted his Companions to emigrate to Abyssinia. `Uthman and his wife were among those Muslims who decided to emigrate. The compassionate mother, Lady Khadijah, stood bidding farewell to her daughter Ruqaiyah and her husband, tears streaming down her cheeks, yet she remained patient and resigned to Allah's Will, trusting that there was goodness behind it. Lady Khadijah sincerely longed with all her heart to sacrifice everything for the sake of this religion.

Ruqaiyah's farewell to her mother was a final one, for Lady Khadijah passed away before her daughter's return from Abyssinia.

This, dear readers, was but a small part of the hardships and challenges faced by the Mother of the Believers, Lady Khadijah (may Allah be pleased with her). She endured the challenges with patience and perseverance to support her husband and spread the true religion.

Then a new, deeper hardship emerged: the boycott.

A Severe Three-Year Social and Economic Boycott

The frustration and confusion of the polytheists of Makkah increased due to the rise of Islam and the failure of their own systems to withstand it. All their schemes failed. They realized that all Banu Hashim and Banu `Abdul-Muttalib, except for Abu Lahab, were determined to protect their clansman, the Messenger of Allah (PBBUH). To force both clans to withdraw their protection

from Prophet Muhammad (PBBUH) and hand him over to be killed, they decided to impose a siege on Banu Hashim and Banu `Abdul-Muttalib. They would not marry their women nor give their female relatives in marriage to them, nor sell them anything nor buy anything from them. They would also not sit with them, associate with them, or show them any mercy until they would hand over the Messenger of Allah (PBBUH) to be killed. They wrote this down on a formal document and hung it inside the Ka`bah to ensure it was binding.

Abu Talib viewed that boycott agreement as a declaration of war against his clan, so he gathered Banu Hashim and Banu `Abdul-Muttalib and ordered them to resort to his ravine, the Shi`b of Abu Talib¹. All members of Banu Hashim and Banu `Abdul-Muttalib, Muslims and non-Muslims alike, except for Abu Lahab, joined the ravine. Many other Muslims also joined them willingly to participate in protecting the Messenger of Allah (PBBUH), even though they were not from the Banu Hashim or Banu `Abdul-Muttalib clans.

Lady Khadijah Joins the Ravine of Abu Talib

Lady Khadijah (may Allah be pleased with her) did not hesitate to leave with her husband (PBBUH), abandoning her beloved home, the warm place of her history, memories, and affectionate ties. She followed her husband and companion, despite the double burden of old age and persecution.

Lady Khadijah remained in the Ravine of Abu Talib for three years, enduring starvation and deprivation of comforts until she was utterly exhausted. Yet, despite her physical weakness, failing health, and the loss of her accustomed leisurely life, good food and comfortable home, she kept steadfast.

¹ A secluded, narrow gorge or ravine near Makkah that provided a natural, defensible, but harsh, location for the clans to live in exile.

She paid no heed to these worldly hardships in the pursuit of the truth and faith. Not only that, but she secretly used her own money to purchase food for those under siege until most of it was depleted. The Messenger of Allah (PBBUH) admired her kindness and generosity. He (PBBUH) rewarded her accordingly; he thanked her for her efforts and supplicated fervently and persistently for her until Allah granted him his request.

Surpassing Excellence

The first Mother of the Believers, Lady Khadijah (may Allah be pleased with her), lived under the care of her beloved husband for a quarter of a century, a period filled with abundant goodness, blessings and mercy. She witnessed the dawn of Islam emerging from the Cave of Hira, radiant with Allah's light. She welcomed the arrival of divine guidance into her life with a joyful and eager heart.

She lived through the sweet and bitter experiences of the call to Islam; she felt happy when she saw people entering Allah's religion one after another and deeply saddened when she saw the polytheists plotting against the Messenger of Allah (PBBUH) and his Companions.

Lady Khadijah was a perfect match for the Messenger of Allah (PBBUH), showing splendid harmony with his character and disposition. She was his constant companion. Therefore, he (PBBUH) did not marry another woman while she was alive, even though polygyny was a common practice in the Arabian Peninsula at the time.

Lady Khadijah's perfection, generosity, and purity shined through her words and actions. She was, with her unique spirit, truly the lady who excelled

all women of the world. She was a woman of immense virtue who could not be replaced or diminished by being paired with or compared to anyone else.

Anas ibn Malik narrated that the Messenger of Allah (PBBUH) said: **“Four women are sufficient for you among the women of the world¹: Mary, daughter of `Imran; Khadijah, daughter of Khuwaylid; Fatimah, daughter of Muhammad; and Asiya, the wife of Pharaoh.”²**

A Reward Proportional to Her Deeds: A Pearl Palace in Paradise

Allah (Exalted be He) answered the Prophet’s supplication for Lady Khadijah, and she was recompensed with a reward of similar magnitude to her glorious deeds. Lady Khadijah received the great glad tidings of entering Paradise with a splendid depiction of the bliss that awaited her there.

Abu Hurairah narrated: “Jibril (Gabriel PBUH) came to the Messenger of Allah (PBBUH) and said: ‘O Messenger of Allah, here is Khadijah coming to you with a vessel containing food or drink. When she reaches you, convey to her greetings from her Lord and from me, and give her glad tidings of a house in Paradise made of a spacious and precious hollow pearl, wherein there will be neither noise nor fatigue.’”³

What great news conveyed to the Mother of the Believers, Lady Khadijah (may Allah be pleased with her), exclusively for her! This is a house that Allah Almighty prepared for her, made of a hollow pearl—so it is peerless and of an exceptional style, which Allah describes in a way that creates a magnificent image for that dwelling in the mind.

¹ The hadith indicates the superiority of these four women in virtues and excellence.

² Reported by Al-Tirmidhi, hadith no. 3878.

³ Reported by Al-Bukhari, hadith no. 3820.

As for the statement: “...wherein there will be neither any noise nor any fatigue,” meaning: no shouting or arguing with raised voices nor experiencing fatigue, Al-Suhayli commented saying: “The reason that the place (prepared for Lady Khadijah) will be free of these two qualities—noise and fatigue—is that when the Messenger of Allah (PBBUH) invited Lady Khadijah to Islam, she responded willingly. He (PBBUH) did not need to argue with her or raise his voice, nor did she cause him any fatigue. Rather, she removed all fatigue from him, comforted him in his loneliness, and made every difficulty easy for him.”

So, it is truly a recompense of the same kind as the deed itself.

The Final Chapter of Lady Khadijah's Life

After three long years of a combination of hardship, starvation, isolation, and economic blockade in the Ravine of Abu Talib, enforced by Quraysh to coerce Muslims to weaken their resolve, this unjust siege ended. The Messenger of Allah (PBBUH), his family, and his Companions left the ravine and returned to Makkah, extremely exhausted.

Among those most deeply affected by this boycott were his paternal uncle, Abu Talib, who was nearly eighty years old, and his wife, Lady Khadijah, who was nearly sixty-five. Six months after the siege was lifted, Abu Talib passed away. He had been the Prophet's caretaker and protector, using his strong position and social standing to firmly confront Quraysh in order to shield his nephew from the oppression and tyranny of the polytheists.

Separation From the Beloved Wife

Not long after Abu Talib's death, the first Mother of the Believers lay on her deathbed, bidding farewell to this world. She had been weakened by the hardships she had faced, especially what she had endured in the ravine, after having stepped away from her previous life of ease and comfort. Her husband (PBBUH) was by her side, caring for her, comforting her in her final hours, and giving her glad tidings of the house Allah had prepared for her in Paradise—a spacious and precious hollow pearl, wherein there will be neither noise nor fatigue

During these last hours, the Prophet (PBBUH) also sought comfort from his pillar of strength and safe place in this world, his beloved wife, loyal

supporter and closest companion, before a permanent parting after which there would be no reunion again in this world.

Lady Khadijah's daughters stayed by her bedside, keeping vigil to ensure she was comfortable and cared for. They exerted every effort in her service, just as she had always been awake and present by their sides.

After three days, Lady Khadijah's soul returned to her Creator, while she was resting in the arms of the Messenger of Allah (PBBUH). She died with her head lying on the chest of her husband, whom she had sincerely loved since the moment she met him. She was the first believer in his message of Islam, and she had striven with him until her last breath. She was the one who provided him with comfort and calm in difficult times.

The pain of separation was deep and caused profuse tears to flow from the eyes of Messenger of Allah (PBBUH) and his daughters. The believers carried her to Al-Hajun cemetery, where the Messenger of Allah (PBBUH) laid her to rest in her grave.

Lady Khadijah's death occurred one month and five days after the death of Abu Talib, and three years before the event of *Hijrah* (the Prophet's emigration to Madinah). She was sixty-five years old.

The Year of Sorrow

The Messenger of Allah (PBBUH) returned home only to find it desolate. The lamp that had illuminated it and filled it with life and warmth through the darkest nights had been extinguished.

The Messenger of Allah (PBBUH) lost the man under whose protection he (PBBUH) was conveying his Lord's message—namely, his uncle Abu Talib. A few days later, the Messenger of Allah (PBBUH) lost the woman who was the first person to believe in him, who had eased his hardships, removed his burdens, and strengthened his resolve in times of distress.

The Messenger of Allah (PBBUH) stayed home and reduced his outings. During that difficult period, Quraysh escalated their persecution of Prophet Muhammad (PBBUH) to unprecedented levels, inflicting direct, severe physical and psychological harm they had never dared to or even aspired to before.

Because of the compounding of sorrow and griefs—first the death of Abu Talib, then Lady Khadijah, and the subsequent intensification of the Prophet's anguish—this year was called the 'Year of Sorrow.' The Prophet (PBBUH) demonstrated exceptional strength, endurance and calm in this difficult time.

A Ray of Light that Soothes the Calamity of Loss

Amidst these clouds of successive trials, a ray of light appeared on the horizon that extinguished the hopes of the enemies who thought that victory over the Messenger of Allah (PBBUH) was imminent.

Morning and evening, Angel Jibril (Gabriel PBUH), the trustworthy messenger of revelation, was watching over the Messenger of Allah (PBBUH),

protecting him from hardship and offering him relief. The early believers surrounded their Prophet (PBBUH), steadfastly supporting him.

Following Lady Khadijah's death, the call to Islam gained significant momentum and spread beyond its birthplace in Makkah to the borders of the Hijaz region, and then beyond to the further lands of Arabia.

The Hajj season arrived in Makkah, bringing with it a group of young men from Yathrib (the ancient name for Madinah), who soon pledged allegiance to the Messenger of Allah (PBBUH) and became the nucleus of support and the destination of the Muslims' emigration. Then followed the victorious entry into Makkah.

Did Lady Khadijah Truly Die?

The true end of a person is only when they are no longer remembered. Lady Khadijah passed away, but she never left the heart and mind of Prophet Muhammad (PBBUH). She did not die in his emotions or memory; rather, she continued to live on through the love, memories, and profound impact she left behind. Her kindness and influence stayed active with the Prophet (PBBUH), who continued to love and honor her for as long as he (PBBUH) lived.

Here are some instances of the endurance of their love.

Lady Khadijah's Influence Kept Inspiring Strength in the Prophet (PBBUH)

Whenever the Messenger of Allah (PBBUH) encountered rejection or aversion from the *Mushrikin* (those who associate others with Allah in His divinity or worship), he (PBBUH) would visit Lady Khadijah's house and feel as if she were with him, giving him renewed strength and encouragement to convey the message of his Lord. This led to the conversion of several people who were true to their covenant with Allah.

No Other Wife Could Take Lady Khadijah's Unique Place in the Prophet's Heart

The Messenger of Allah (PBBUH) married other wives, some possessing youth, beauty, and high status, but none of them could replace Lady Khadijah in the heart and mind of the Messenger of Allah (PBBUH). She held a permanent place in his affections and thoughts, which could never be replaced

or diminished by anyone else. She was his life partner for a quarter of a century, during which he (PBBUH) had no other wife.

The Prophet's Love for Lady Khadijah Was a Divinely Granted Gift

The Prophet explicitly stated that his love for Lady Khadijah was placed in his heart by Allah (Exalted be He), often expressing this love through both words and actions throughout his life.

Lady `Aishah (may Allah be pleased with her) narrated: "I never felt jealous of any of the Prophet's (PBBUH) wives except for Khadijah, despite never meeting her. Whenever the Messenger of Allah (PBBUH) slaughtered a sheep, he (PBBUH) would say: **'Send it (as gifts of meat) to the friends of Khadijah.'** I angered him one day and said: '(It is only) Khadijah (i.e., whom you constantly praise and remember)!' The Messenger of Allah (PBBUH) replied: **'Allah granted me love for her** (i.e., it is a divinely granted gift).'¹²

Prophet Muhammad (PBBUH) honored his late wife, Khadijah bint Khuwaylid, by sending gifts of meat to her close friends after she had passed away. This act embodies his enduring love, loyalty, and gratitude toward her.

"Honoring Past Relationships Is a Part of Faith"

Prophet Muhammad (PBBUH) cherished the memory of Lady Khadijah so deeply that he (PBBUH) continued to show kindness and send gifts after she passed away to her friends and those who used to associate with her.

¹ True love and connection are not just the result of human efforts, but gifts destined and granted by Allah.

² Reported by Muslim, hadith no. 2435.

Umm Zufar was one of the individuals who received this regular kindness and consideration from the Prophet (PBBUH), simply because she was a hairdresser who used to attend to Lady Khadijah. When Umm Zufar, Lady Khadijah's hairdresser, came to Madinah, the Messenger of Allah (PBBUH) received her warmly and showed her great hospitality. He (PBBUH) said: **"This woman used to visit us when Khadijah was alive, and honoring past relationships is a part of faith."**¹

The Prophet (PBBUH) Strongly Defends Lady Khadijah's Unmatched Status

Halah bint Khuwaylid's voice and demeanor was very similar to her sister Khadijah. One day, years after Lady Khadijah's death, she sought permission from the Messenger of Allah (PBBUH) to see him. Instantly, he (PBBUH) was reminded of Lady Khadijah's manner of asking permission to enter and was overwhelmed with emotions thereby. He (PBBUH) said: **"O Allah, it is Halah! O Allah, it is Halah!"** which ignited feelings of jealousy in his wife, Lady `Aishah. She narrated this particular incident, saying: "I felt jealous and said: 'Why do you remember one of those old women of Quraysh with [a toothless mouth of] red gums and who is long dead when Allah has replaced her for you with a better one (referring to herself).'"²

The Messenger of Allah (PBBUH) was angry as never before and replied: **"By Allah (no), He has not replaced her for me with a better one. She believed in me when people disbelieved. She held me truthful when people called me a liar. She supported me with her wealth when people**

¹ Reported by Al-Bayhaqi, hadith no. 6/3022.

² Reported by Muslim, hadith no. 2437.

withheld theirs. And Allah granted me children by her while depriving me of children by other women.”¹

Lady `Aishah continued: “I said: ‘O Messenger of Allah, please forgive me, and you will never hear me mention Khadijah in a way that you dislike after this day.’”²

The Prophet (PBBUH) Comes Across a Necklace that Belonged to Lady Khadijah

Among the captives who bought their freedom following the victory that the Muslims achieved at Badr was Abu Al-`As ibn Al-Rabi`³, the Prophet’s son-in-law and husband of his eldest daughter, Zaynab, the daughter of his faithful wife Khadijah.

Zaynab sent a ransom from Makkah to Madinah to secure the release of her husband. Among the items she sent was a necklace that originally belonged to her mother, Khadijah. Her mother had given it to her as a wedding gift.

The Messenger of Allah (PBBUH) was tenderly affected when he (PBBUH) saw that necklace and remembered his faithful wife, Khadijah. He (PBBUH) said to his Companions: **“If you deem it appropriate to release her captive and return her property to her, [do so].”⁴**

¹ *Al-Bidayah wal-Nihayah* by Ibn Kathir, hadith no. 3/126.

² *Majma’ Al-Zawa’id* by Al-Haythami, hadith no. 9/227.

³ Abu Al-`As fought on the side of Quraysh against the Muslims and was taken as a prisoner of war.

⁴ Reported by Abu Dawud, hadith no. 2692.

The Companions promptly agreed, and the necklace was returned, reflecting the Prophet's high regard for the memory of Lady Khadijah and her kindness, support, and sacrifice.

On the Day of the Victorious Entry into Makkah... Khadijah's Strong Impact Persists

The long-awaited day for liberating Makkah finally came. More than ten years had passed since Lady Khadijah's death, a time filled with momentous events. The Messenger of Allah (PBBUH) gave the standard (flag) to Al-Zubayr ibn Al-`Awwam¹ and ordered him to plant it at Al-Hajun (cemetery), near the burial place of Lady Khadijah.

There, a tent was pitched for the Messenger of Allah (PBBUH) so that he (PBBUH) could oversee the victorious entry of the Muslims into Makkah. Although Lady Khadijah was no longer with him physically, her impact persisted. She, indeed, played a significant role in transforming the challenges faced into victories.

The memories of Lady Khadijah comforted him and accompanied him after entering Makkah, as he (PBBUH) circumambulated the Ka`bah and destroyed the idols; he kept looking back occasionally at her beloved home, where he (PBBUH) was sustained with essential "love and tenderness" that gave him strength for the long, arduous struggle.

¹ Al-Zubayr ibn Al-`Awwam (may Allah be pleased with him) was one of the key commanders in the Liberation of Makkah in 8 A.H. The Prophet (PBBUH) entrusted him with the command of one of the army's four flanks (the left flank) from the north of Makkah, specifically from the direction of Al-Hajun.

Notable First Accomplishments Attributed to Lady Khadijah

Lady Khadijah bint Khuwaylid (may Allah be pleased with her) holds a foundational place in Islamic history as the very first person—male or female—to embrace Islam. Her immediate, unwavering belief in Prophet Muhammad (PBBUH) after the first revelation provided the crucial support needed during the inception of the faith.

Bint Al-Shati'¹ commented on this point, saying: “Millions of women would embrace Islam after Lady Khadijah, but she would forever retain the special title of ‘the first Muslim woman,’ whom Allah (Glorified be He) singled out for the most exalted role in the life of the Messenger of Allah (PBBUH).”

Here are some of the notable accomplishments first attributed to the Mother of the Believers, Lady Khadijah.

- She was the first woman the Messenger of Allah (PBBUH) married.
- She was the first person to apply the principle of analogy in Islam—as Sheikh Al-Sha`rawi (may Allah have mercy on him) stated.
- She was the first person in the entire world to believe in Allah and His Messenger (PBBUH).
- She was the first person to pray behind the Messenger of Allah (PBBUH).

¹ `Aishah `Abdul-Rahman was an Egyptian author, editor, and professor of literature who published under the pen name Bint Al-Shaṭi'.

- She was the first wife of the Messenger of Allah (PBBUH) to bear him children.
- She was the first to whom Allah gave glad tidings of Paradise and described her house in Paradise for her.
- She was the first to whom Allah conveyed His greetings of peace.
- Her grave in Makkah was the first grave the Messenger of Allah (PBBUH) went down into [during her burial].

And so, my dear readers, this was a presentation of the life of our honorable mother, Lady Khadijah bint Khuwaylid, the first Mother of all the Believers. Indeed, every Muslim is indebted to her for her life of service to Islam.

May Allah's Mercy and Blessings be upon you, O you who believed in the Messenger of Allah (PBBUH) when people disbelieved and who affirmed his truth when people denied it,

O first Mother of the Believers,

May Allah be pleased with you and please you, O Lady Khadijah bint Khuwaylid.

2. Lady Sawdah bint Zam`ah

May Allah Be Pleased with Her

2. Lady Sawdah bint Zam`ah

Now, dear readers, we are about to meet a new flower whose fragrance has spread throughout the universe, bringing hope, rebirth, and new beginnings.

She was the one who performed two emigrations for the sake of Islam—the first was to Abyssinia and the second to Madinah.

She was the first woman the Messenger of Allah (PBBUH) married after Lady Khadijah passed away, and the woman who provided crucial companionship and care for the Prophet's family during a time of intense grief.

She was the meticulous follower of the teachings of Prophet Muhammad (PBBUH), the Mother of the Believers, Sawdah bint Zam`ah.

Lady Sawdah's Lineage

Her full name was Sawdah bint Zam`ah ibn Qays ibn `Abd Shams ibn `Abd Wadd Al-Qurashiyah, Al-Amiriyah.

Her mother was Al-Shamus bint Qays ibn Zayd ibn `Amr ibn `Adi.

Among the First of the First to Embrace Islam

As soon as the light of Islam appeared dispelling darkness, ignorance, and error and making everything visible and clear, the hearts of the forerunners to faith embraced it with joy, conviction, and a deep sense of responsibility.

Among these early believers whose hearts were quickly won by the truth, character, and serenity of the Islamic message was Al-Sakran ibn `Amr, the

brother of the venerable Companion Suhayl ibn `Amr, and his wife and paternal cousin, Lady Sawdah bint Zam`ah.

Facing Persecution in Makkah and Emigrating to Abyssinia

News of the conversion of Al-Sakran ibn `Amr and his wife spread. The disbelievers of Quraysh, particularly the leadership elite, were enraged and inflicted various forms of torture upon them. As persecution worsened, the Messenger of Allah (PBBUH) ordered his Companions to emigrate to Abyssinia to preserve their faith and their lives, as a way out of the intense persecution and intimidation they were facing. Al-Sakran ibn `Amr and his wife, Sawdah bint Zam`ah, emigrated with a group of Muslims, including Ruqaiyah, the Prophet's daughter, and her husband, `Uthman ibn `Affan.

The Muslim emigrants lived in Abyssinia under the protection of the just and righteous Christian king, the Negus, who allowed them to practice their faith freely without oppression. Going through hardships and challenges together united the emigrants, strengthening their relationship through acts of care and mutual aid. Thus, a bond of friendship and love grew between Sawdah bint Zam`ah and Ruqaiyah, the Prophet's daughter.

The Death of Lady Sawdah's Husband

Al-Sakran ibn `Amr and his wife, Lady Sawdah bint Zam`ah, returned to Makkah to join the blessed company of the Messenger of Allah (PBBUH): witnessing the revelation of the Qur'an, observing the Prophet's manners, and learning the laws of Islam firsthand. Days passed as they experienced together the sweetness of faith, despite the suffering they endured, until the inevitable moment came when Al-Sakran lay on his deathbed and his pure soul departed to its Creator.

Lady Sawdah grieved for her husband deeply. She was sixty-six years old at the time and was left alone in this world, but she bore her fate with beautiful patience. She accepted Allah's Decree, certain that He is more merciful to His servants than a mother to her infant.

However, it never crossed her mind that one day she would be a Mother of the Believers and the wife of the greatest of all Messengers¹, Prophet Muhammad (PBBUH).

¹ The ultimate role model for virtue, morality, and spiritual guidance.

In the Company of the Messenger of Allah (PBBUH)

A Void That Only Lady Khadijah Could Fill

Lady Khadijah (may Allah be pleased with her) left a massive void in the Prophet's heart. The Prophet's home also missed the lady that perfectly managed it, oversaw its affairs, and cared for its members, especially the little daughters, Umm Kulthum and Fatimah, who needed a mother's love and care.

For approximately two years after Lady Khadijah had passed away, the Messenger of Allah (PBBUH) managed his household affairs himself. During these difficult times, he (PBBUH) kept the place she occupied empty. Who could possibly fill Lady Khadijah's place? Only Lady Khadijah could fill it.

The Companions and Their Concern for the Messenger of Allah (PBBUH)

The Companions remained around the Messenger of Allah (PBBUH), fulfilling their duty toward him to the best of their ability, offering him some of the help and comfort he (PBBUH) needed. However, none of them dared suggest remarriage to him, for they knew Lady Khadijah's high standing with the Messenger of Allah (PBBUH). They hoped that Allah (Exalted be He) would provide him with someone who would ease his pain and support his household.

Khawlah bint Hakim Takes the Initiative to Speak with the Prophet (PBBUH)

When the matter reached a point where patience was no longer an option, Allah willed that one of the virtuous female Companions should take the initiative. She was Khawlah bint Hakim Al-Sulamiyyah, the wife of `Uthman ibn Maz`un Al-Jumahi.

Lady Khawlah came to the Messenger of Allah (PBBUH) and brought up the subject directly, saying: “O Messenger of Allah, will you not remarry?”

Her words sparked memories of a time when Lady Nafisah bint Munabbih approached him and suggested his marriage to Lady Khadijah, describing her numerous virtues to him. History was repeating itself, but in a different form.

The Messenger of Allah (PBBUH) asked Lady Khawlah: **“Who is she, O Khawlah?”**

Lady Khawlah replied: “If you wish, a virgin; and if you wish, a widow.”

He (PBBUH) asked her: **“Who is the virgin and who is the widow?”**

Lady Khawlah replied: “The virgin is the daughter of the most beloved man to you among Allah’s creation, `Aishah bint Abu Bakr.” Lady `Aishah was six or seven years old at the time, therefore young and unable to take on household responsibilities.

The Messenger of Allah (PBBUH) said to Khawlah: **“She is still young.”** Khawlah knew this, but inwardly she had something she wanted to say, which was her second choice, Sawdah bint Zam`ah.

Lady Khawlah presented `Aishah first, knowing that the Messenger of Allah (PBBUH) would not refuse her proposal because of the solid friendship between him and her father. If he (PBBUH) accepted this offer, she would present the second, so that he (PBBUH) would have two wives: a virgin and a widow.

Lady Khawlah said to him: “The widow is Sawdah bint Zam`ah. She has believed in you and follows you in what you are upon.”

So the Messenger of Allah (PBBUH) gave her permission to propose to them on his behalf, saying: **“Go and mention them on my behalf.”**

Lady Khawlah did so perfectly.

The Prophet’s proposal to Lady `Aishah will be postponed to the section in which her story is fully presented, Allah willing.

Lady Khawlah Proposes to Lady Sawdah on Behalf of the Messenger of Allah (PBBUH)

Lady Sawdah was sixty-six years old, as was mentioned earlier; the same age at which Lady Khadijah died. The Messenger of Allah (PBBUH) accepted her as his wife because of her righteousness and piety. He (PBBUH) aimed to alleviate her grief over her husband’s death and to support her; her father was too old to work and earn a living.

Lady Khawlah went to meet Lady Sawdah and her father, Zam`ah. She entered upon Sawdah, saying: “What immense goodness and blessing has Allah bestowed upon you, O Sawdah!” Lady Sawdah asked in astonishment: “What is it, O Khawlah?” She replied: “The Messenger of Allah (PBBUH) has sent me to you to propose to you on his behalf.”

Lady Sawdah tried to compose herself, but overwhelmed with wonder and amazement, tears of joy began wetting her face and refreshing her weary soul. In a trembling voice, she said: "Go to my father and tell him."

Lady Khawlah entered and greeted her father with the pre-Islamic greeting: "Good morning." Then she said: "Muhammad ibn `Abdullah ibn `Abdul-Muttalib has sent me to ask for your daughter Sawdah's hand in marriage."

The old man exclaimed joyfully: "Muhammad is a worthy and noble man! But what does your friend Sawdah say?"

Lady Khawlah replied: "She would like it."

He said: "Tell her to come."

When Lady Sawdah came in, her father said to her: "O Sawdah, this woman claims that Muhammad ibn `Abdullah ibn `Abdul-Muttalib has sent her to ask for your hand in marriage. He is a worthy and noble man. Would you like me to give you to him in marriage?"

Lady Sawdah said: "Yes."

At this point, Zam`ah turned to Lady Khawlah and said to her: "Tell Muhammad to come to us."

The Messenger of Allah (PBBUH) came and concluded the marriage contract. Her father married her to him after he (PBBUH) gave her a dowry of four hundred dirhams.

Inside the Prophet's House

Lady Sawdah bint Zam`ah moved into the house of the Messenger of Allah (PBBUH), becoming the first woman he (PBBUH) married after the death of Lady Khadijah. She took care of the Prophet's daughters and household for about three years as his sole wife before he (PBBUH) married Lady `Aishah.

Lady Sawdah remained a close Companion to the Prophet (PBBUH), learning from his guidance, character, forbearance, and compassion and cultivating spiritual, emotional, and moral excellence in her daily life. She attained thereby a deeply rooted connection with Allah that gave her a profound, glorious purpose where every action became an act of devotion.

It was very satisfactory for Lady Sawdah that the Messenger of Allah (PBBUH) elevated her to such a position and proximity, transforming her from a widow to one of the Mother of the Believers. She was completely content to take this close, advantageous, and influential place in the Prophet's household and to wholeheartedly look after his daughters.

She always sought anything that would bring joy and happiness to the Prophet (PBBUH) and his daughters.

When Ruqaiyah, the Prophet's daughter, returned from Abyssinia with her husband, `Uthman ibn `Affan, Lady Sawdah came to welcome them. Lady Sawdah was overcome with memories of her own emigration to Abyssinia, as she had spent much of her time there with Ruqaiyah, Khawlah bint Hakim, and other women, sharing information about Islam and the teachings of the Messenger of Allah (PBBUH).

Emigration to Madinah

The persecution of the Companions by the disbelievers in Makkah intensified. This escalation made Prophet Muhammad (PBBUH) permit his followers to emigrate to Madinah. They settled among the Ansar (the Supporters; the local inhabitants of Madinah), who sheltered and supported them.

Afterward, the Messenger of Allah (PBBUH) emigrated to Madinah. His emigration, accompanied by Abu Bakr, marked a pivotal turning point in Islamic history, enabling the establishment of a state for Islam.

Once the Messenger of Allah (PBBUH) was settled in Madinah, he (PBBUH) sent Zayd ibn Harithah and Abu Rafi` back to Makkah to bring his family to him. He (PBBUH) supplied them with two camels and five hundred dirhams to pay for expenses, provisions, and to ensure the safe travel of the family. The group brought from Makkah included his daughter Lady Fatimah, his daughter Lady Umm Kulthum, his wife Lady Sawdah bint Zam`ah, Umm Ayman, and her son Usamah ibn Zayd.

Lady Sawdah settled in the Prophet's house in Madinah; this honorable house whose inhabitants Allah completely purified and from whom He removed all impurity [spiritual, intellectual, and physical].

The Outstanding Deeds and Virtues of Lady Sawdah

Purity of Inner Being¹

Lady Sawdah bint Zam`ah possessed numerous noble qualities, high moral standards, and praiseworthy characteristics, which can be concisely summarized as “purity of inner being”. She harbored no ill will toward anyone; it was never recorded that she wronged or harmed anyone throughout her life.

Lady Sawdah’s Relationship with the Prophet’s Other Wives

Lady Sawdah lived with the Messenger of Allah (PBBUH) for about three years as his sole wife who managed the Prophet’s household until Lady `Aishah, daughter of Abu Bakr, arrived. Lady Sawdah then willingly gave her first place in the house and was very careful to ensure the young bride’s contentment and comfort. She did not hesitate to cherish Lady `Aishah, immediately and completely.

Then other wives came to the house, including Lady Hafsa bint `Umar, Lady Zaynab bint Jahsh, and Lady Umm Salamah bint Abu Umayyah Al-Makhzumi. Lady Sawdah never showed any resentment toward the other wives. She treated them all kindly, spared no effort in helping them, and shared their joys and sorrows. She guided them, advised them well, and shared her experiences, which benefited them in their religious and worldly affairs.

¹ A clean, untainted heart and mind, characterized by selfless love, compassion, and the elimination of selfish desires, anger, and ego.

For their part, they reciprocated her love and affection. She was like a compassionate mother or an older sister to them.

“Prioritizing the Needs of Others Even When They Themselves Are in Need”¹

Lady Sawdah (may Allah be pleased with her) did everything in her power to please the Messenger of Allah (PBBUH). She did not wish to be separated from him, and she was keen to have the honor of remaining his wife in this world and in Paradise with the Mothers of the Believers. Consequently, when she grew old and feared that the Messenger of Allah (PBBUH) might divorce her, she gave her allotted day to Lady `Aishah, knowing that she was his most beloved wife. The Messenger of Allah (PBBUH) accepted this arrangement. Lady Sawdah was truly selfless and altruistic to those around her.

Lady `Aishah Praises Lady Sawdah

This remarkable act of altruism, so rare among women, profoundly impressed Lady `Aishah, who praised Lady Sawdah’s wise and selfless decision. Lady `Aishah said: “I never saw a woman whom I would like to be in her skin (i.e., exactly emulate her character and righteousness) more than Sawdah bint Zam`ah. She was a woman of strong character and sharp intellect. When she grew old, she gave her [designated] day with the Messenger of Allah (PBBUH) to `Aishah [as she feared the Prophet would divorce her].”

¹ It refers to the concept of *lithar* (altruism) in Islam, specifically mentioned in the Noble Qur’an (59:9), where believers are praised for prioritizing the needs of others even when they are in need themselves. This action, characterized by sacrificing one’s own comfort for another, is described as a high standard of faith, true love, and an indication of overcoming avarice.

Lady Sawdah's Lightheartedness

Allah Almighty bestowed upon Lady Sawdah a beautiful spirit. She was lighthearted, sensitive, cheerful, approachable, and pleasant in conversation. She used to be delighted to see the Messenger of Allah (PBBUH) enjoying her lightheartedness or appreciating one of her remarks.

Once, Lady Sawdah said to the Messenger of Allah (PBBUH): "I prayed behind you last night, O Messenger of Allah, and you bowed for such a long time that I had to hold my nose for fear it would bleed."¹ The Messenger of Allah (PBBUH) smiled, amused by her words. This highlights the affectionate, comfortable relationship Lady Sawdah had with him.

Moreover, the Prophet's wives would often joke with Lady Sawdah, out of love for her and a desire for her humor, thus creating a joyful and friendly space between them.

Lady Sawdah's Generosity and Renunciation of Material Possessions

Lady Sawdah bint Zam`ah, like most of the Companions of the Messenger of Allah (PBBUH), males and females, was disinterested in worldly attachments; she gave generously and abundantly of everything she had for Allah's Sake and always hastened towards doing good deeds.

Here, dear readers, is an incident that perfectly illuminates this aspect of her personality. Ibn Sirin reported that Caliph `Umar sent a sack full of dirhams to Lady Sawdah. She asked: "What is this?" They replied: "Dirhams." She exclaimed: "A sack as full as a sack of dates!" Then she said: "Bring me a plate!"

¹ Reported in *Al-Tabaqat* by Ibn Sa'd.

She distributed them all to the needy, leaving nothing behind, as though they really were dates.

Lady Sawdah's Eagerness to Obey Allah and His Messenger (PBBUH)

Lady Sawdah bint Zam`ah (may Allah be pleased with her) always showed prompt and unwavering obedience to Allah and His Messenger (PBBUH).

Here are some instances of her submission:

- Lady Sawdah demonstrated exceptional zeal, obedience, and dedication when she went out with the Messenger of Allah (PBBUH) on Hajj (pilgrimage to Makkah).

Lady `Aishah narrated: "When we arrived at Muzdalifah¹, Sawdah asked permission from the Prophet (PBBUH) to leave early before the rush of the people; she was a slow (bulky) woman. The Prophet (PBBUH) gave her permission, and she departed [from Muzdalifah to Mina] before the rush of the people. But we stayed there (Muzdalifah) until it was dawn, and we moved on when the Prophet (PBBUH) moved on. [However, I suffered so much that] I wished I had obtained the permission of the Messenger of Allah (PBBUH) as Sawdah had done, and that would have been a source of joy to me more than anything else."²

This was how Lady `Aishah admired Lady Sawdah for being quick and active in obeying Allah.

¹ A valley between Mina and Mount `Arafat in which pilgrims on Hajj spend the night in the open.

² Reported by Al-Bukhari, hadith no. 1681.

- Lady Sawdah (may Allah be pleased with her) was keen and careful to follow the Messenger of Allah (PBBUH) during his life and after his death.

Abu Hurairah narrated that the Messenger of Allah (PBBUH) said to his wives during the Farewell Pilgrimage¹: **“This (Hajj) is the one [for you]; after it, you should remain on your reed mats** (i.e. a directive for them to stay at home).” He added: “All of them continued to perform Hajj (after the Prophet’s death), except for Zaynab bint Jahsh and Sawdah bint Zam`ah. They used to say: “By Allah, no mount will move us after we heard that from the Prophet (PBBUH).”² This statement reflects their profound dedication to the commands and teachings of Prophet Muhammad (PBBUH).

Lady Sawdah’s Role as a Hadith Narrator

In addition to all the aforementioned glorious deeds and virtues, Lady Sawdah was also a hadith narrator. She narrated many hadiths.

¹ The Farewell Pilgrimage (10 A.H.) was the first and last Hajj pilgrimage performed by Prophet Muhammad (PBBUH), marking the culmination of his mission. Over 100,000 believers joined him, where he (PBBUH) delivered his final sermon, outlining core Islamic principles and emphasizing unity, equality, and the sanctity of life and property.

² While other wives like Lady `Aishah and Umm Salamah viewed Hajj as an exception to the general rule of staying at home, Lady Zaynab and Sawdah interpreted the Prophet’s statement as a strict instruction not to travel for Hajj again.

The Final Chapter of Lady Sawdah's Life

Lady Sawdah bint Zam`ah continued to live under the care of the Messenger of Allah (PBBUH), drawing knowledge, energy, and support from his guidance until he (PBBUH) died while being pleased with her.

Caliphs Abu Bakr and `Umar, as well as all the Companions, knew Lady Sawdah's worth and status and treated her with the utmost respect and kindness.

During the final years of `Umar's caliphate, the Mother of the Believers, Sawdah bint Zam`ah, lay on her deathbed. Her pure soul peacefully departed to its Creator, to join the blessed company of the Messenger of Allah (PBBUH) in Paradise, just as she had been his wife and companion in this world.

May Allah's Mercy and Blessings be upon you, O Mother of the Believers,

O you who had a pure heart and a generous hand.¹

May Allah be pleased with you and please you, O Lady Sawdah bint Zam`ah.

¹ She possessed both sincere, good intentions (a pure heart) and the willingness to act on these intentions by being charitable, showing kindness, and helping others (a generous hand).

3. Lady `Aishah bint Abu Bakr

May Allah Be Pleased with Her

3. Lady `Aishah bint Abu Bakr

Our next flower, my dear readers, in this magnificent gathering of beautiful blooms is unique and unlike any other.

She possesses a special fragrance whose subtle sweetness and powerful influence spread across the whole earth, filling it with enduring knowledge, deep understanding, profound piety, and transcendence above the material.

Her husband was the greatest man to ever walk on this earth, and her father was the most beloved of Allah's creation to the Messenger of Allah (PBBUH). Our heroine is the truthful daughter of Al-Siddiq, `Aishah bint Abu Bakr (may Allah be pleased with her).

Lady `Aishah's Lineage and Upbringing

Her full name was `Aishah bint Abu Bakr (`Abdullah) ibn Abu Quhafah ibn `Amr ibn Sa`d ibn Taym ibn Murrah.

Banu Taym, the tribe to which Lady `Aishah belonged, were known for their generosity, courage, trustworthiness, and sound judgment. They were also exemplary in their kindness, gentleness, and good treatment of their wives.

In addition to this noble legacy of good qualities, `Aishah's father, Abu Bakr, was known for his refined character, pleasant company, and gentle nature. He was acknowledged as the premier genealogist among the Arabs of his time, specifically regarding the Quraysh tribe.

Abu Bakr was an honest merchant with a renowned reputation of integrity, trustworthiness, and ethical business practices. He was sought out by the men of his tribe for his knowledge, experience, and agreeable company.

When Prophet Muhammad (PBBUH) was sent as the final Messenger of Allah, Abu Bakr added to his merits the honor of being the first to confirm Muhammad's prophethood and embrace Islam. Abu Bakr thus became the first adult male to accept Islam. Many of the senior and prominent Companions embraced Islam through him, such as `Uthman ibn `Affan, Al-Zubayr ibn Al-`Awwam, and `Abdul-Rahman ibn `Awf. All of them were among the Ten Given Glad Tidings of Paradise.

Abu Bakr is revered for his immediate belief, contrasting with others who might have paused to contemplate or seek certainty. The Messenger of Allah (PBBUH) said: **"I did not invite anyone to Islam who did not pause, hesitate, and think deeply [before believing], except for Abu Bakr. He was not slow to respond nor did he waver in his acceptance."**¹

Abu Bakr was the "second of the two when they were in the cave"² where he hid with Prophet Muhammad (PBBUH) from their pursuers during the monumental event of *Hijrah* (the Prophet's emigration from Makkah to Madinah). The *Hijrah* transformed a small, oppressed community into a

¹ Reported in *Al-Sirah Al-Nabawiyah* by Ibn Hisham.

² Quoted from the Noble Qur'an, Surat Al-Tawbah (9:40), which describes the hiding of the Prophet (PBBUH) and Abu Bakr in the Cave of Thawr during the *Hijrah*. Abu Bakr was the only person with the Prophet (PBBUH) during this journey. Quraysh kept actively searching for them, and the two stayed in the cave for three nights. When Abu Bakr expressed fear for the Prophet's safety, the Prophet (PBBUH) reassured him with the famous phrase: "What do you think of two, the third of whom is Allah?"

flourishing, united society, establishing the first Muslim state. The above is besides other numerous virtues of Abu Bakr that cannot be mentioned here.¹

Lady `Aishah's mother, Umm Ruman bint `Amir ibn `Umayr Al-Kinaniyyah, was one of the honorable female Companions. She had been married to `Abdullah ibn Al-Harith Al-Asadi in the pre-Islamic era. When her husband died, Abu Bakr married her, and she bore him `Aishah and `Abdul-Rahman. Umm Ruman embraced Islam in Makkah and emigrated to Madinah with the family of the Messenger of Allah (PBBUH) and the family of Abu Bakr.

The Messenger of Allah (PBBUH) was pleased with Umm Ruman for her exemplary faith, character, and the immense sacrifices she made alongside her husband Abu Bakr. She showed patience, good treatment of others, and devotion and loyalty to her husband. When she died in Madinah in the sixth year of the *Hijrah*, the Messenger of Allah (PBBUH) went down into her grave and asked Allah to forgive her, saying: **“O Allah, You know well what Umm Ruman endured for Your Sake and for the sake of Your Messenger.”** Upon lowering Umm Ruman into her grave, the Messenger of Allah (PBBUH) said: **“Whoever wishes to see a houri of Paradise, let him look at Umm Ruman.”**²

In the Care of Two Honorable Parents

Lady `Aishah was born into Islam in Makkah, four years after the beginning of the Prophet's mission, and embraced Islam in her childhood. Lady `Aishah said: “I never knew my parents to be anything but Muslims.”

¹ For more on the life of Abu Bakr Al-Siddiq and his virtues, please refer to part two: *A Biography of the Ten Given Glad Tidings of Paradise*, by the same author.

² Reported in *Al-Isti'ab fi Ma`rifat Al-Ashab* by Ibn `Abd Al-Barr.

Thus, Lady `Aishah was raised by these two righteous parents in an Islamic environment, where their knowledge, wisdom, and insight were the foundational bedrock of her character and where faith was the foundation of her upbringing. They shaped her daily routines, traditions, and understanding of the world from a very young age.

Her intellectual capabilities, especially, were beyond her age. Allah (Exalted be He) blessed her with exceptional intelligence that enabled her to grasp much that was difficult for others her age to understand.

In the Company of the Messenger of Allah (PBBUH)

Lady `Aishah's Marriage to the Messenger of Allah (PBBUH)

As previously mentioned, Lady Khawlah bint Hakim, the wife of `Uthman ibn Maz'un, came to the Messenger of Allah (PBBUH) and approached him with the subject of remarriage, saying: "O Messenger of Allah, will you not remarry?" She suggested his marriage to a virgin or a widow, as he (PBBUH) wished. The virgin was `Aishah bint Abu Bakr, and the widow was Sawdah bint Zam'ah. The Messenger of Allah (PBBUH) agreed and asked her to proceed with the procedures and propose to them both on his behalf.

"You Are My Brother in Islam"¹

Lady Khawlah bint Hakim went to Abu Bakr's house and found his wife, Umm Ruman. She said: "O Umm Ruman, what immense goodness and blessing has Allah bestowed upon you! The Messenger of Allah (PBBUH) has sent me to ask for `Aishah's hand in marriage on his behalf."

Umm Ruman was overjoyed and said: "Wait for Abu Bakr, for he is coming." When Abu Bakr arrived, Lady Khawlah said to him: "O Abu Bakr, what immense goodness and blessing has Allah bestowed upon you! The Messenger of Allah (PBBUH) has sent me to ask for `Aishah's hand in marriage

¹ Brotherhood in Islam refers to the deep bond of faith, mutual love, and responsibility shared between Muslims, transcending blood relations and all physical barriers like race, language, or geography. It requires believers to protect, support, and advise one another, with the Prophet (PBBUH) stating that one must love for their brother what they love for themselves.

on his behalf.” Abu Bakr asked: “Is she suitable for him? She is his niece [due to the close, brotherly relationship between them].”

Lady Khawlah returned to the Messenger of Allah (PBBUH) and informed him of Abu Bakr’s statement. He (PBBUH) said: **“Go back to him and tell him: ‘You are my brother in Islam and I am your brother [in Islam], and your daughter is suitable for me.’”** In this way the Messenger (PBBUH) marked the distinction between their brotherhood in faith and brotherhood due to kinship and lineage.¹

Abu Bakr’s Commitment to His Word

Abu Bakr was pleased when he heard the Prophet’s assurance when he (PBBUH) said: “She is suitable for me.” However, Al-Mut`im ibn `Adi had already asked for Lady `Aishah’s hand in marriage for his son. Abu Bakr said to himself: “By Allah, the Messenger of Allah (PBBUH) is dearer to me than him and all the people of the earth, but I can never break a promise.”

So Abu Bakr went to Al-Mut`im while his wife was there, and he asked him: “What do you say regarding this girl?” He meant his daughter Lady `Aishah. Al-Mut`im turned to his wife and asked her: “What do you say?” She turned to Abu Bakr and said: “Perhaps if we marry this boy to you (i.e., your daughter), you will make him apostatize and convert him to your religion.”

Abu Bakr turned to Al-Mut`im to have his final decision and asked him: “What do you say?” He replied: “She is saying what you hear.” Abu Bakr was pleased with this response and left, no longer feeling committed to this past promise.

¹ While Islam honors both, it establishes faith as a superior and more enduring bond than kinship alone. It should take precedence if blood relations conflict with religious values.

Abu Bakr returned home to find Lady Khawlah still there. He said to her: "Tell the Messenger of Allah (PBBUH) to come." The Messenger of Allah (PBBUH) came, and Abu Bakr gave his daughter to him in marriage.

Along with being the closest Companion and confidant of the Prophet (PBBUH), Abu Bakr was also blessed with a profound connection through marriage, which significantly strengthened the bond between them. This new affinity made him feel truly content and happy.

Lady `Aishah Becomes the Prophet's Wife

Lady `Aishah, aged six at the time, became the Prophet's wife. However, the Prophet (PBBUH), protective of her well-being, left her where she was in her father's house, playing with her friends and peers, carefree and untroubled. He (PBBUH) did not want to take her away from her youthful environment or prematurely burden her with the serious responsibilities of the deeper commitment of marriage.

Despite her young age, Lady `Aishah knew the meaning of marriage and understood its rights and obligations. Many of her peers were engaged at that age. Their mothers taught them, while they were still young, what their rights and duties were as wives.

The Messenger of Allah (PBBUH) would come visiting. He (PBBUH) would talk to Lady `Aishah and she would talk to him; and he (PBBUH) would joke with her, and she would joke with him, reciprocating his love and attention with love and attention.

Lady `Aishah was delighted to see the great and dignified Messenger of Allah (PBBUH) feeling comfortable with her, enjoying her company, and finding in her cheerful world something that relieved him. This brought about

the wonderful shift from formality to comfort and familiarity, gradually building a strong, secure bond between them.

The Prophet's Perilous Emigration Journey to Madinah

The Messenger of Allah (PBBUH) chose Abu Bakr as his companion when he (PBBUH) received divine permission to emigrate to Madinah. He (PBBUH) went to Abu Bakr to inform him of the news. `Aishah felt a pang of sadness and anxiety at the impending separation. She looked toward the beloved Prophet (PBBUH), then toward her father, and was astonished to see him weeping with joy. She had never before, at her age, witnessed anyone weeping with joy until she saw her father overwhelmed by tears of joy after the long-awaited good news arrived.

The two noble emigrants made their way to the Cave of Thawr, while Lady `Aishah remained with her sister Asma' at home, anxious about the safety of the two dearest people to her heart—her husband (PBBUH) and her father.

The two noble emigrants stayed in the cave for three nights, during which `Abdullah ibn Abu Bakr (the son of Abu Bakr Al-Siddiq) and his sister Asma' visited them there every night. `Abdullah would report to them everything he gathered and observed about Quraysh throughout the day, while Asma' would prepare food for them and bring it to them every night.

Lady `Aishah's entire concern became their well-being. Every night, she would entrust her sister Asma' with her heartfelt greetings and supplications for the two dear emigrants. She would eagerly wait for her sister's return to hear what she had seen of their circumstances. On the third night, Lady `Aishah stood anxiously waiting for her sister's return, her heart filled with longing and worry. Finally, Asma' approached, walking quickly, her steps faltering and her

breath coming in short gasps, to announce to `Aishah the news: the Prophet (PBBUH) and Abu Bakr had departed the cave for Yathrib, completing the safe escape.

Days and nights passed, and the primary talk in Makkah was the pursuit of the two emigrants. Quraysh was dominated by intense anxiety, anger, and a desperate, widespread search to locate and intercept the two emigrants. Conflicting reports circulated about their whereabouts, until certain news arrived from Yathrib that the Messenger of Allah (PBBUH) and his Companion had reached there. The people had gone out, rejoicing and cheering, to welcome them. Lady `Aishah finally knew the whereabouts of the beloved Prophet (PBBUH) and her heart was at peace.

The Prophet (PBBUH) Brings His Household Members to Madinah

After safely reaching Madinah and settling there, the Prophet (PBBUH) commissioned Zayd ibn Harithah and his freed slave Abu Rafi` to bring his family to him. Abu Bakr also sent a message with them to his son `Abdullah, asking him to join him in Madinah, along with his wife Umm Ruman and his two daughters Asma' and `Aishah.

The group set out together: Lady Sawdah bint Zam`ah, the Prophet's two daughters Umm Kulthum and Fatimah, and Abu Bakr's family: Umm Ruman and his daughters Asma' and `Aishah. Days passed, and `Aishah was joyful and happy. Then, while they were partway there, her camel bolted. Her mother, Umm Ruman, cried out in alarm: "O my daughter! O my bride!" Quickly, `Abdullah ibn Abu Bakr, Zayd ibn Harithah, and Abu Rafi` came and brought the bolting camel back. Lady `Aishah then rode securely on her camel, her eyes sparkling with joy at the prospect of reuniting with her loved ones.

The Marriage Concluded

Lady `Aishah settled in her father's house in Madinah; the Messenger of Allah (PBBUH) became even closer to her than he (PBBUH) had been when she was in Makkah, and their bond strengthened. Then came the Battle of Badr, in which Allah granted victory to the believers. The month of Ramadan¹ passed, and the month of Shawwal² of the second year of the *Hijrah* arrived. Abu Bakr spoke to the Messenger of Allah (PBBUH) about finalizing the marriage contract that had been concluded in Makkah three years prior. The Messenger of Allah (PBBUH) agreed. Lady `Aishah was nine years old at the time.

The Wedding Day

It was a truly momentous day. The Messenger of Allah (PBBUH) went to Abu Bakr's house. There, men and women from the Ansar (the Supporters; the local inhabitants of Madinah) had gathered, their faces beaming with joy and their hearts overflowing with happiness.

Lady `Aishah described her marriage preparation, saying: "The Messenger of Allah (PBBUH) came to our house, and men and women from the Ansar gathered around him. (My mother) Umm Ruman came to me while I was on a swing hanging between two date palms. She helped me down, smoothed my hair, and wiped my face with some water. Then she led me toward the door, where she stopped me until I recovered my breath. Next, she took me inside the house. Some women from the Ansar were there. The women said: 'With goodness and blessings (from Allah),' and she (my mother) handed me over to them. They prepared me [for the marriage]. Then she brought me to the

¹ The ninth and holiest month of the Islamic calendar.

² The tenth month of the Islamic calendar, occurring immediately after Ramadan.

Messenger of Allah (PBBUH) and said: ‘This is your family; may Allah shower blessings upon her for you and upon you for her.’ The men and women immediately got up and left, and the Messenger of Allah (PBBUH) consummated the marriage with me in my house. No camel was slaughtered for me, nor was a sheep sacrificed.¹ I was nine years old at the time. However, Sa’d ibn `Ubadah sent us a large bowl of food, as he usually did [for the Prophet, PBBUH]. He also brought us a cup of milk from which the Messenger of Allah (PBBUH) drank. Then I took it and drank from it shyly.”

Lady `Aishah Strongly Favors and Recommends Marrying in Shawwal

The month of Shawwal held a special place for Lady `Aishah. Because their marriage was blessed, she used to encourage the women of her family and friends to get married or have their marriages consummated in Shawwal, to follow the example of her own marriage to the Prophet (PBBUH). She said: “The Prophet (PBBUH) married me in Shawwal, and he (PBBUH) consummated the marriage with me in Shawwal, and which of his wives was more favored by him than I.”²

`Urwah ibn Al-Zubayr said: “`Aishah liked that the marriages of the women of her tribe be consummated in Shawwal.”³

¹ No special sacrifice (camel or sheep) was initially made to celebrate the occasion, emphasizing a simple, non-lavish event.

² Reported by Ibn Majah, hadith no. 1990.

³ Reported by Ibn Majah, hadith no. 1990.

“This Is Your Wife in This World and the Hereafter”

The marriage of the Prophet (PBBUH) to Lady `Aishah was inspired by divine revelation, specifically through dreams, and is considered a divinely ordained union. The Prophet (PBBUH) stated that he (PBBUH) was shown Lady `Aishah in his dreams three times before marrying her. Angel Jibril (Gabriel, PBUH) would bring her image to him in a piece of silk cloth, saying: “This is your wife in this world and the Hereafter.”

Lady `Aishah narrated that the Messenger of Allah (PBBUH) said: **“You were shown to me in a dream for three nights [before I married you]. An angel brought you to me in a piece of silk and said to me: ‘This is your wife? I uncovered your face, and it was you. I said: ‘If this is from Allah, He will bring it to pass.’”**¹

According to another narration, Lady `Aishah said: “Jibril brought an image of me in a piece of green silk to the Prophet (PBBUH) and said: ‘This is your wife in this world and the Hereafter.’”²

Lady `Aishah’s Transition to the Prophet’s Household

Lady `Aishah moved from her father’s house to her husband’s house, which was one of the simple single-room dwellings adjacent to the Prophet’s Mosque. It was constructed with adobe bricks and palm fronds for the roof. A leather mattress stuffed with palm fibers was placed inside, with nothing between it and the ground but a reed mat. A heavy fabric curtain hung over the doorway.

¹ Reported by Al-Bukhari, hadith no. 7012.

² Reported by Al-Tirmidhi, hadith no. 3880.

In this humble dwelling, Lady `Aishah began a rich married life that will remain a subject of historical discussion to this day and until the Day of Judgment. In this house, Lady's Aishah growth was completed, her personality matured, and she progressed in the eyes of the Messenger of Allah (PBBUH) from a young girl, whom her husband would bring her friends to play with, to a mature and experienced young woman, and then to an important authority and a crucial reference in Islamic jurisprudence and hadith.

Despite their extreme simplicity and humility and despite the austere life that the Messenger of Allah (PBBUH) and his family lived [where months would pass without a cooking fire being lit, their diet consisting solely of dates and water], the Prophet's dwellings were filled with love, contentment, and happiness.

Lady `Aishah Feels Jealous of Lady Khadijah's Unparalleled Standing in the Prophet's Heart

Lady `Aishah held a profoundly special and dear place in the Prophet's heart. However, his marriage to her did not make him forget his first wife, Lady Khadijah bint Khuwaylid, who continued to hold a uniquely beloved position in his heart, even after she had passed away.

Years after Lady Khadijah had passed away, the most loyal of all husbands (PBBUH) remained deeply devoted to her memory throughout his life. He (PBBUH) frequently mentioned her with love, gratitude, and high regard, showed kindness to her family and friends, and became emotional upon remembering her.

The enduring love the Prophet (PBBUH) had for his first wife, Lady Khadijah, significantly impacted Lady `Aishah, often resulting in feelings of jealousy, despite Lady `Aishah never having met her.

Lady `Aishah tried in vain to boast about her youth and to take pride in being the only virgin the Prophet (PBBUH) married, unlike his other wives [who were widows or divorcees]. In a moment of jealousy from her, due to the Prophet's immense love and constant remembrance of his first wife, she referred to her (Lady Khadijah) as an 'old woman' whom Allah replaced with a better one. The Prophet (PBBUH) immediately and angrily rejected this assertion, saying to her: **"By Allah (no), He has not replaced her for me with a better one. She believed in me when people disbelieved. She held me truthful when people called me a liar. She supported me with her wealth when people withheld theirs. And Allah granted me children from her while depriving me of children from other women."**¹

Lady `Aishah thus recognized that she could not compete with Lady Khadijah's standing in the Prophet's heart and learned to respect the high status Khadijah held. Following that reprimand, she spoke only kindly of her and was content to occupy the second place in the Prophet's heart.

The Mother of `Abdullah

The situation grew difficult for Lady `Aishah due to the fact that months and years passed and she did not bear her husband a child. She loved the Prophet (PBBUH) dearly and she hoped that they would have a child.

But rather than focusing on what was missing, Lady `Aishah moved on to other alternatives and looked among her nephews for someone to whom she

¹ Reported in *Al-Bidayah wal-Nihayah* by Ibn Kathir, hadith no. 3/126.

could extend her maternal love and affection. She treated `Abdullah ibn Al-Zubayr, the son of her sister Asma, as her own son.

Lady `Aishah was nicknamed by the Prophet (PBBUH) as Umm `Abdullah after her nephew, `Abdullah ibn Al-Zubayr. He (PBBUH) said to her: **“Use your nephew’s name, `Abdullah, as your nickname.”**¹ Thus, her nickname became ‘Umm `Abdullah’ (Mother of `Abdullah).

Also, when her brother `Abdul-Rahman ibn Abu Bakr died, she took in his son Al-Qasim and his infant daughter. Al-Qasim ibn `Abdul-Rahman said: “I have never seen a more dutiful mother than her.”

¹ Reported in Al-Adab Al-Mufrad, hadith no. 850.

The Incident of the Slander

Days passed, and Lady `Aishah lived contentedly in the light and guidance of the beloved Chosen Prophet (PBBUH). For nine years together, her life was one of quiet happiness. It was modest by most standards, but she found her true joy in his company, his mentorship, and their conversations.

Nothing troubled the serenity of her life until the Messenger of Allah (PBBUH) passed away, except for one incident—the slander, or the ‘ordeal of the slander’ as some scholars prefer to call it. This painful incident shook Lady `Aishah to her core, disturbed her peace, and was a near-fatal blow. Had it not been for Allah’s Mercy, she would have perished from grief and sorrow.

So what exactly happened? What were the motives and consequences behind this difficult incident? This is what we will learn, dear readers, through the following pages.

Lady `Aishah Accompanies the Prophet (PBBUH) on the Expedition of Banu Al-Mustaliq

It was the custom of the Messenger of Allah (PBBUH), when embarking on an expedition expected to be lengthy, to draw lots among his wives and take with him the one on whom the lot fell.

In the expedition of Banu Al-Mustaliq, the lot fell on his wife Lady `Aishah, and she set out in his company.

Lady `Aishah was slender and light. Every time they brought the howdah¹ to the entrance of her tent, she would go out and sit in it. Then the men would

¹ An enclosed carriage carried on the back of a camel.

come and lift it and place it onto the camel's back, hardly noticing her presence due to her light weight. They would take hold of the camel's reins and proceed on their course. They did the same every time they stopped to rest.

Following the long and exhaustive expedition of Banu Al-Mustaliq, the Messenger of Allah (PBBUH) and his Companions set out back to Madinah. When they were close to the city, the Messenger of Allah (PBBUH) stopped at a place where he (PBBUH) spent part of the night. He (PBBUH) then gave the order for the people to depart. Lady `Aishah had left the Prophet's (PBUH) tent to attend to some need, and the howdah had been placed for her in front of the tent, ready for her to ride therein.

Lady `Aishah Was Delayed and Misses the Caravan

During this journey, Lady `Aishah was wearing a precious necklace which she had borrowed. It slipped from her neck while she was attending to her need. When she returned to her place where the howdah was, she felt for the necklace but did not find it. She quickly retraced her steps and looked for the necklace until she found it.

Meanwhile, the men responsible for her howdah had carried it, assuming she was inside. They did not notice any difference in the howdah's weight while putting it on the camel's back due to Lady `Aishah's light physique. They just placed the howdah on the camel's back and departed, without noticing her absence.

When Lady `Aishah came back to the campsite, she found that everybody had gone. She calmly wrapped herself in her mantle and lay down in the spot where her tent had been pitched, not doubting that her people would come back for her as soon as they discovered her absence. She preferred to remain

where she was, rather than venture into the desert without a knowledgeable guide.

Lady `Aishah Is Found by Safwan and Brought Back to Madinah

Lady `Aishah was lying down asleep when Safwan ibn Al Mu`attal passed by her. He had come behind the rest of the army to collect abandoned items¹. When he noticed a sleeping figure, he stopped. Upon approaching, he recognized the figure as the Prophet's wife, and he exclaimed: *"Inna lillahi wa inna ilaihi raj`iun!* (Truly, to Allah we belong and truly, to Him we shall return!) The wife of the Messenger of Allah (PBBUH)! What has caused you to stay behind? May Allah have mercy on you." However, out of modesty, the Mother of the Believers did not reply to him. Safwan brought his camel near and stepped away until she had mounted it. He led the camel by its halter as fast as he could to catch up with the army proceeding to Madinah.

A few hours after the army's arrival in Madinah, Safwan arrived, leading his camel with Lady `Aishah riding on it.

All this happened in broad daylight, in full view of everyone. Lady `Aishah simply came back to her house that was among the houses of the Prophet's wives without anyone thinking bad or raising any suspicion about her delay, nor did anyone doubt the sincerity and integrity of Safwan's faith.

The Slandorous Talk Begins

The early Muslim community in Madinah faced a complex, multi-layered threat on multiple fronts. These threats were categorized into an external

¹ Safwan was tasked with the specific duty of scouring the area after the army had moved, collecting items that had been dropped, lost, or left behind by the troops.

opposition (non-Muslims/Quraysh), internal disruption (Jews), and threats from within their own ranks (hypocrites).

The hypocrites and other enemies of Islam realized that direct, open warfare was incapable of destroying the growing power of Islam. They felt that their military grip and armed confrontations with the Muslims on the battlefields proved futile, and their resolve had crumbled; so, they resorted to a desperate new tactic: psychological warfare and rumor-mongering.

When Lady `Aishah arrived back, escorted by Safwan who was leading the camel upon which she rode, the head of the hypocrites, `Abdullah ibn Ubai ibn Salul, found an outlet to vent his hypocrisy and envy. He immediately exploited this sight of them arriving together and initiated the malicious slander targeting the honor of Lady `Aishah. He disseminated it as far as he could until some Muslims were swayed by the fabricated story.

The Slandorous Talk Reaches the Messenger of Allah (PBBUH)

Besides `Abdullah ibn Ubai ibn Salul, the mastermind and instigator of the slander campaign, some Companions became involved in spreading the rumors which the hypocrites had fabricated against Lady `Aishah. Namely, they were Mistah ibn Uthathah, a maternal cousin of Abu Bakr Al-Siddiq; Hassan ibn Thabit; and Hamnah bint Jahsh, the sister of Zaynab bint Jahsh, the Prophet's wife. As for Zaynab herself, she only said good things about Lady `Aishah. After hearing the slander and rumors being spread around, the initial reaction of the Messenger of Allah (PBBUH) was to keep silent, though deeply perplexed.

Lady `Aishah Falls Ill

No one dared inform Lady `Aishah of the slander, especially because she fell ill soon after her return to Madinah and was confined at home for a month. During this time, she remained unaware of the rumors circulating about her. However, she felt that during this illness she was not receiving the same level of kindness and compassion from the Messenger of Allah (PBBUH) that she usually received when she was sick. When he (PBBUH) came to see her while her mother was with her looking after her, he (PBBUH) would say no more than: "How are you?"

Finally, troubled by this less affectionate attitude toward her, Lady `Aishah asked the Prophet's leave to go to her family's home to be nursed by her mother, and he (PBBUH) allowed her to go.

Lady `Aishah moved to her mother's house, filled with bewilderment that pained and distressed her, for she knew nothing of the rumors surrounding her.

The Prophet (PBBUH) Is Deeply Hurt for His Wife's Sake

The slander and defamation directed toward Lady `Aishah was immensely distressing to the Messenger of Allah (PBBUH). The vicious rumors accusing his honorable wife spread across the city. Although the Messenger of Allah (PBBUH) maintained some degree of distance while investigating the issue, he (PBBUH) never had any doubt about the innocence of his wife. He (PBBUH) publicly announced this to a gathering of his Companions in the mosque.

From the pulpit, the Messenger of Allah (PBBUH) denounced the accusations being leveled at his wife and his Companion, Safwan, saying: **"O people, why are some men hurting me regarding my family (i.e., a polite**

way of saying my wife) and saying false things about them? By Allah, I know only good of them. And they speak such things about a man of whom, by Allah, I know only good and who never enters any of my houses except in my company?"

Once the Messenger of Allah (PBBUH) had finished his speech, Usayd ibn Hudayr, the chief of Al-Aws, said: "O Messenger of Allah, if they (i.e., the slanderers) belong to Al-Aws, we will take care of them for you. If they belong to our brothers, Al-Khazraj, give us your command. By Allah, they deserve to have their heads struck off!" Driven by tribal partisanship, Sa'd ibn `Ubadah, the chief of Al-Khazraj, objected to his statement, saying that Usayd had only spoken thus because he knew that the slanderers were from Al-Khazraj. Had they been his tribesmen, he would not have said this. The Messenger of Allah (PBBUH) quickly interposed and prevented the escalation of words from evolving into a fight.

Lady `Aishah Learns of the Slanderous Rumors Related to Her

Lady `Aishah stayed at her mother's house to continue her healing, knowing nothing of either the gossip being spread about her or the Prophet's public defense of her. Finally, the matter was disclosed to her at the end of some twenty days of convalescence and recovery.

One evening, Lady `Aishah went out to answer the call of nature¹. Umm Mistah, the maternal aunt of Abu Bakr Al-Siddiq, was accompanying her. While walking, Umm Mistah tripped over her garment and invoked against her son

¹ This was according to the custom of Arab people at the time, as they did not have water closets inside their houses. Their practice was to go out to relieve themselves in the open space outside Madinah.

Mistah¹ [because of his role in spreading slanderous rumors about Lady `Aishah]. Lady `Aishah criticized her for this. At this point, Umm Mistah divulged to her what the slanderers had been saying about her.

Incredulous, Lady `Aishah almost fainted from the shock. She burst into tears and hurried to her mother, saying, with her voice choking with sobs: “May Allah forgive you, O mother! People have been saying this, and you have not told me anything!”

Umm Ruman, her mother, saw her distress and tried to comfort her, saying: “O my daughter, take it easy. By Allah, there is scarcely one beautiful woman loved by her husband and who has other wives without them becoming jealous of her and people gossiping about her...”

However, Lady `Aishah paid no heed to these words, and her pain was not eased. Her pain was compounded by the change in the Prophet’s attitude toward her—the relative coldness or distance compared to his usual kindness and warmth. This raised in her fear that this talk might have affected him or stirred suspicion in his heart. But what could she do?

The Prophet (PBBUH) Consults His Companions

The Messenger of Allah (PBBUH) was in a difficult situation. While he (PBBUH) did not believe the rumors, he (PBBUH) was waiting for divine revelation to confirm `Aishah’s innocence. During this waiting period, which lasted nearly a month, the Messenger of Allah (PBBUH) did not treat her with

¹ Mistah was a poor relative of Abu Bakr and was financially supported by him, but he took part in the malicious gossip against Lady `Aishah. After the incident, the Quranic ayah (24:22) was revealed, urging Abu Bakr to forgive in order for Allah to forgive him and continue supporting Mistah, to which Abu Bakr replied: “Yes, by Allah, I love that Allah should forgive me.” Abu Bakr immediately reversed his decision, prioritizing divine forgiveness over his own hurt ego. He resumed supporting Mistah.

the warmth he (PBBUH) previously did, and he (PBBUH) inquired of others about their opinion about her.

Time was passing and people were talking still, no divine revelation was sent down to refute the slander. Therefore the Messenger of Allah (PBBUH) summoned `Ali and Usamah ibn Zayd to consult them about divorcing Lady `Aishah. Usamah praised Lady `Aishah and denied all the accusations against her, saying: "She is your family (wife), and we know nothing but good of her. It is all lies and falsehood."

As for `Ali, he said: "Allah has not put restrictions on you, and there are many women other than her (i.e., you can replace her with another wife)." `Ali further advised that Barirah, `Aishah's freed slave, be questioned to clarify the situation.

Barirah was questioned by the Messenger of Allah (PBBUH), and she testified to `Aishah's innocence, mentioning only that she was young and would sometimes fall asleep and let the sheep eat the dough.¹

The Prophet (PBBUH) Asks Lady `Aishah Directly

Left with no other choice, the Messenger of Allah (PBBUH) went to see his honorable wife, Lady `Aishah, and have the matter clarified by her directly. She had been crying ceaselessly for two nights and a day without sleep. Both of her parents were with her, along with an Ansari woman who sat at her side weeping with her. After sitting down, the Messenger of Allah (PBBUH) thanked and praised Allah and then said: **"To proceed. O `Aishah, I have been informed of such-and-such about you; if you are innocent, Allah will soon reveal your innocence. And if you have committed a sin, ask Allah for forgiveness**

¹ Reported by Al-Bukhari, hadiths no. 7369 and 2637.

and repent to Him, for when a servant (of Allah) confesses his sin and then repents to Allah, Allah accepts his repentance.”

Lady `Aishah Shows Unwavering Trust in Allah and Beautiful Patience

When the Messenger of Allah (PBBUH) had finished what he (PBBUH) had to say, Lady `Aishah's tears stopped completely. She expected her parents to answer the Messenger of Allah (PBBUH) on her behalf, but neither of them spoke. She asked them: “Will you not answer the Messenger of Allah (PBBUH)?” They both replied: “By Allah, we do not know what to say to the Messenger of Allah (PBBUH).”

When Lady `Aishah saw that her parents remained silent, tears welled up in her eyes again, and she said, directing her speech to the Messenger of Allah (PBBUH): “By Allah, I will never repent to Allah of what you made mention of. By Allah, I know that if I were to admit to what people say, while Allah knows that I am innocent of it, I would be affirming something that did not happen. And if I were to refute what people say, you would not believe me. Rather, I will say as the father of Yusuf (Prophet Joseph, PBBUH) did: ﴿So beautiful patience (i.e., one without complaint or disquietude) is most fitting [for me]. And it is Allah [alone] Whose Help is sought against that [lie] which you describe﴾ (translated meaning of Yusuf 12:18).”

Lady `Aishah Turning to Allah for the Revelation of Her Innocence

Throughout this ordeal, Lady `Aishah maintained unwavering trust that Allah, knowing her innocence, would reveal the truth. Lady `Aishah continued to narrate her feelings of profound trust in Allah in the following words: “Then

I turned away and lay down on my bed, certain that I was innocent and that Allah would reveal my innocence. But by Allah, I never thought that Allah [to confirm my innocence] would send down concerning me a divine revelation that would be recited forever, as I considered myself too unworthy to be talked of by Allah with something that was to be recited (Qur'an). But I hoped that the Messenger of Allah (PBBUH) would see a vision in which Allah would declare my innocence.”¹

Divine Revelation Comes Down Confirming the Innocence of Lady `Aishah

Soon after Lady `Aishah finished her words, and before the Messenger of Allah (PBBUH) left his sitting place, the divine revelation came to him. He (PBBUH) started perspiring and his body felt heavy, as always befell him whenever he was being divinely inspired. He (PBBUH) was covered with his garment, and a leather cushion was placed beneath his head. When the state of receiving the divine revelation was over, the Messenger of Allah (PBBUH) was smiling. He (PBBUH) sat upright. Drops of sweat were falling from him like silver beads, though it was a (cold) wintry day. He wiped the sweat off his forehead and said: **“Rejoice, O `Aishah! Allah has revealed your innocence.”**

Lady `Aishah's mother said to her: “Get up and go to him.” `Aishah replied: “By Allah, I will not go to him, and I will not thank anyone except Allah.”

Then the Messenger of Allah (PBBUH) went out to the mosque, where he (PBBUH) recited to the assembled Muslims the ayahs just revealed, directly

¹ Reported by Al-Bukhari, hadith no.4750.

declaring the innocence of Lady `Aishah and calling the slander a ‘manifest lie’. The ayahs affirming the innocence of Lady `Aishah are as follows:

﴿Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.﴾

Why, then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: ‘This (charge) is an obvious lie?’

Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses, then with Allah they are the liars!

Had it not been for the grace of Allah and His mercy unto you in this world and in the Hereafter, a great torment would have touched you because of what you had indulged in (said).

When you were propagating it [this lie] with your tongues, and uttering with your mouths that of which you had no knowledge, you counted it a little thing, while with Allah it was very great.

And why did you not, when you heard it, say: ‘It is not right for us to speak of this. Glory be to You (O Allah); this is a great lie.’

Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers. And Allah makes the *Ayat* (proofs, evidence, verses, lessons, signs, revelations) plain to you, and Allah is All-Knowing, All-Wise.

Verily, those who like that [the crime of] illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in

this world and in the Hereafter. And Allah knows and you know not. And had it not been for the grace of Allah and His mercy on you, and that Allah is full of kindness, Most Merciful [Allah would have hastened the punishment upon you] ﴿﴾ (translated meaning of Al-Nur 24:11-20).

Lady `Aishah's patience was thus immensely rewarded by Allah revealing these glorious ayahs declaring her innocence—an honor that will remain until the Day of Judgment.

Applying the Prescribed Penalty for Launching False Charges of *Zina* Against Lady `Aishah

On this occasion the ordained punishment was also revealed for falsely accusing a chaste person of involvement in *Zina* (sexual intercourse outside marriage). The glorious ayah in this respect states: ﴿And those who accuse chaste women, and produce not four witnesses, flog them with eighty lashes, and reject their testimony forever; they indeed are the defiantly disobedient (to Allah)﴾ ﴿﴾ (translated meaning of Al Nur 24:4).

In implementation of the punishment prescribed by the Noble Qur'an, the Messenger of Allah (PBBUH) ordered that Mistah ibn Uthathah, Hassan ibn Thabit, and Hamnah bint Jahsh should receive the legal penalty of eighty lashes for committing slander.

This divine intervention overjoyed the Prophet (PBBUH) and elevated Lady `Aishah's rank even further. Allah (Exalted be He) cleared her name from above the seven heavens, highlighting her high status and purity.

The Prophet (PBBUH) could not simply exonerate Lady `Aishah and Safwan based on his own authority. Because the accusations were severe,

personal pardon would not have erased the doubts or rumors lingering among some believers, let alone the hypocrites and polytheists. Complete resolution required direct divine intervention.

Therefore, the Prophet (PBBUH) waited for roughly a month for Allah's exoneration, knowing that his wife was innocent and that Safwan was innocent, but he (PBBUH) wanted the exoneration to come directly from Allah (Exalted be He), in a Qur'anic ayah to be recited forever. This was to definitively clear their names, so that no doubt about it would remain for anyone, at any time or in any place.

Lady `Aishah's Cherished Status in the Prophet's Heart

Divine vindication of Lady `Aishah in the Qur'an along with establishing strict laws against accusing chaste women, which permanently protected the honor and privacy of the Muslim community, gained Lady `Aishah an even deeper significance. It cemented her legacy as an exemplar of patience, piety, and resilience.

Lady `Aishah returned to the Prophet's household to assume her rightful place among the Prophet's wives and her deeply cherished place in his heart.

Lady `Aishah (may Allah be pleased with her) held a lofty position in the Prophet's heart. Here are some instances of this love and high standing.

“Who Is the Most Beloved of the People to You?”

The Prophet's love for Lady `Aishah was widely known and openly acknowledged. When `Amr ibn Al-`As asked him: “O Messenger of Allah, who is the most beloved of people to you?” He (PBBUH) unhesitatingly replied: “**`Aishah.**” `Amr ibn Al-`As further asked: “And among men?” He (PBBUH) replied: “**Her father.**”¹

“I Leave Out Nothing but Your Name”

The deeply affectionate nature of their marriage is beautifully highlighted by the following hadith on the authority of Lady `Aishah who narrated that the Messenger of Allah (PBBUH) said to her: “**I know when you are pleased with**

¹ Reported by Al-Tirmidhi, hadith no. 3886.

me or angry with me.” `Aishah asked: “How do you know that?” He (PBBUH) replied: **“When you are pleased with me, you say: ‘No, by the Lord of Muhammad; but when you are angry with me, you say: ‘No, by the Lord of Ibrahim (Abraham).’”** `Aishah said: “Yes (you are right), but by Allah, O Messenger of Allah, I leave out nothing but your name.”¹

The Prophet (PBBUH) knew his wife so well that he (PBBUH) could detect subtle shifts in the way she spoke to him. Lady `Aishah explained that even when she was upset with him, her love for him in her heart never changed. Her anger was simply expressed by omitting his name from her oaths (saying: “Lord of Abraham” instead of “Lord of Muhammad”).

“Do Not Hold Me Accountable for What Is beyond My Control”

The Messenger of Allah (PBBUH) favored Lady `Aishah over all his other wives in terms of love, while treating them equally in all other matters, including overnight stays, fair treatment, and financial support. He (PBBUH) used to divide anything [material or behavioral within his control] among them equally, and he (PBBUH) would say: **“O Allah, this is my division concerning what I possess², so do not blame me concerning what You possess and I do not [possess]³”⁴**

¹ Reported by Al-Bukhari, hadith no. 5228.

² This refers to external, tangible matters that a husband has complete control over. This includes treating wives with equal fairness regarding housing, financial provisions, and rotating the nights spent with each of them.

³ This refers to matters of the heart, such as natural affection, emotional inclination, and deep love. Since emotions are beyond human control and are solely in Allah’s Hands, the Prophet (PBBUH) supplicated Allah that he would not be held accountable or blamed for naturally having more love for one wife than another.

⁴ Reported by Abu Dawud, hadith no. 2134.

Parting from the Beloved

The years following the slander incident passed as a profound period of healing, growth, and renewal for Lady `Aishah, who remained close to the beloved Prophet (PBBUH). She witnessed his victories and saw his message spreading and extending like the light of dawn, conquering the darkness.

Prelude to Saying Farewell to This Life

Then the time came for the noble body to rest after Allah Almighty had granted His Messenger (PBBUH) a manifest victory and clear triumph and people had entered Allah's religion in multitudes. The successful completion of the call, the spread of Islam throughout the Arabian Peninsula, and the ultimate unification of the Arabian Peninsula under Islam marked the completion of the Prophet's mission on earth. As his mission reached completion, subtle, profound signs of his impending departure from this world began to manifest in his teachings, actions, and emotions. Indeed, monumental events are always preceded by portents and signs that indicate their imminent occurrence, including the following:

- When the Messenger of Allah (PBBUH) sent Mu`adh ibn Jabal to Yemen, he (PBBUH) went out with him to advise him and bid him farewell. He (PBBUH) concluded his instructions to him saying: **“O Mu`adh, perhaps you will not meet me after this year of mine. Perhaps (when you return), you will pass by this mosque of mine and my grave.”** Mu`adh wept bitterly, broken by the thought of permanent separation.

- The Messenger of Allah (PBBUH) used to observe *I`tikaf* (seclusion for worship in a mosque) for ten days each Ramadan, but in his last year he (PBBUH) observed it for twenty nights. Jibril (Angel Gabriel, PBUH) used to review the Qur'an with him once during Ramadan, but in his last year he reviewed it with him twice.
- During his Farewell Pilgrimage, the Messenger of Allah (PBBUH) set the example for all pilgrims by demonstrating every step, and he (PBBUH) said: **“Let my followers learn their rituals [of Hajj from me by seeing me performing them], for I do not know, perhaps I will not meet them again after this year of mine.”**¹
- While at Mount `Arafat during the Farewell Pilgrimage, this ayah was revealed to the Messenger of Allah (PBBUH): ﴿This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion﴾ (translated meaning of Al-Ma'idah 5:3). Hearing this ayah, `Umar wept. The Prophet (PBBUH) asked him what caused him to weep. `Umar replied: “I cried because our religion was being perfected. Now it is perfect; and nothing is perfect but it begins to decline.” The Prophet (PBBUH) said to him: **“You speak the truth.”**²

“I Have Chosen to Meet My Lord”

At the end of Safar in the year 11 A.H., the Messenger of Allah (PBBUH) went to Al-Baqi` cemetery, accompanied only by his freed slave, Abu Muwayhibah. When he (PBBUH) stood among the graves and sought forgiveness for their inhabitants, he (PBBUH) turned to Abu Muwayhibah and

¹ Reported by Ibn Majah, hadith no. 2023.

² Reported by Ibn Kathir in his book of *Tafsir*.

said: **“I have been given the keys to the treasures of this world and eternal life therein, and then Paradise. I have been given the choice between that and meeting my Lord.”** Abu Muwayhibah said: “May my father and mother be sacrificed for you, O Messenger of Allah! Take the keys to the treasures of this world and eternal life therein, and then Paradise.” The Messenger of Allah (PBBUH) said: **“No, by Allah, O Abu Muwayhibah, I have chosen to meet my Lord.”**¹

The Beginning of the Prophet's Final Illness

The Messenger of Allah (PBBUH) returned from Al-Baqi` cemetery with a severe headache and an intense fever. When he (PBBUH) entered Lady `Aishah's house, he found her complaining of a headache and saying: “Oh, my head!” He (PBBUH) said to her: **“Rather, I should say: ‘Oh my head,’ O `Aishah!!”** When Lady `Aishah repeated her complaint about her headache, the Messenger of Allah (PBBUH) responded to her with compassion and lightheartedness, saying: **“What harm would be upon you if you were to die before me and [then] I took care of you, shrouded you, prayed [the funeral prayer] over you, and buried you?”** `Aishah playfully responded to this with her own quick wit and humor, saying: “By Allah, it seems to me that having done that you would return to my house to spend the evening with one of your wives.”

The Messenger of Allah (PBBUH) just smiled at what she said. His pain and fever then intensified.

¹ Reported by Al-Darimi, hadith no. 78.

The Prophet's Illness Worsens and He Asks His Wives to Allow Him to Be Nursed in `Aishah's House

Once the pain had calmed down a little, the Messenger of Allah (PBBUH) went to visit his wives one by one, as he (PBBUH) always used to do. It was as if he (PBBUH) was bidding them all a farewell.

The Messenger of Allah (PBBUH) was in pain. He became overwhelmed by the pain while he (PBBUH) was visiting the house of his wife Lady Maymunah. The Prophet (PBBUH) summoned all his wives to him there and asked their permission to be nursed in Lady `Aishah's house, and they agreed. He (PBBUH) stepped out, his head wrapped (because of the pain in his head). Barely able to walk, he (PBBUH) was supported on one side by his paternal cousin `Ali ibn Abu Talib and on the other by his paternal cousin Al-Fadl ibn Al-`Abbas until he (PBBUH) entered the house of Lady `Aishah to spend his last days there.

“Tell Abu Bakr to Lead the People in Prayer”

As his sickness grew serious and prevented him from going out to the mosque to lead the prayers, the Messenger of Allah (PBBUH) said: **“Tell Abu Bakr to lead the people in prayer.”** Lady `Aishah feared that people might regard her father, Abu Bakr, as a bad omen. She was also keen for the Prophet (PBBUH) to continue to lead the prayers as a sign of his health and strength. Therefore Lady `Aishah replied: “Abu Bakr is a tenderhearted man (i.e., he might not bear the idea of taking your place). He would be overpowered by weeping if he recited the Qur'an.” Yet the Prophet (PBBUH) repeated his command regarding Abu Bakr, and when Lady `Aishah repeated the same reply, he (PBBUH) (became impatient and) said: **“Verily, you are like the**

female companions of Yusuf (Prophet Joseph, PBBUH). Tell Abu Bakr to lead the people in prayer.”¹

Abu Bakr led the people during those last remaining days, seventeen prayers in all.

Lady `Aishah Performs *Ruqyah*² on the Prophet (PBBUH)

During these last days of his life, the Prophet’s health deteriorated and his family members kept nursing him and taking care of him. Lady `Aishah would recite the Qur’an (specifically, the last three chapters of the Qur’an: the Chapter of Al-Ikhlās, the Chapter of Al-Falaq, and the Chapter of Al-Nas) in his palm and rub the Prophet’s own hands over his body, rather than her own, because his hands held greater blessings.

The Prophet (PBBUH) Gives Away Everything He Possesses to Charity

The Prophet (PBBUH) had seven dinars in his house at the beginning of the worsening of his illness. He (PBBUH) did not want to die while still having them in his possession. He (PBBUH) commanded his family to give them away in charity to the poor. His family remained preoccupied with nursing him and constantly looking after him and forgot about fulfilling his order regarding these seven dinars. When the Prophet (PBBUH) regained consciousness on the Sunday that preceded his death, he (PBBUH) asked Lady `Aishah about the seven dinars and whether she had disturbed them as he (PBBUH) had asked of

¹ Reported by Al-Bukhari, hadith no. 682.

² *Ruqyah* is an Islamic healing practice, rooted entirely in reliance on Allah, involving the recitation of the Qur’an and supplications prescribed by the Prophet (PBBUH) to seek protection and healing from afflictions like illnesses or the evil eye.

her. Lady `Aishah replied that the money was still with her. He (PBBUH) asked her to bring them and, holding them in his hand, said: **“What would Muhammad think (expect) of his Lord if he were to meet Allah with these in his possession?”**¹ On that same day, he (PBBUH) gave the seven dinars as charity to the poor and needy and gifted his weapons to the Muslims.

The Prophet Dies (PBBUH) with His Head Resting against Lady `Aishah's Chest and Neck

The final moment arrived when Lady `Aishah, and indeed the entire Muslim community, was struck with grief at the death of the Messenger of Allah (PBBUH).

Lady `Aishah depicted this last scene of his life, saying: “The Messenger of Allah (PBBUH) died on my day (i.e., on my usual turn), while his head was resting between my chest and my neck. [My brother] `Abdul-Rahman ibn Abu Bakr entered upon him carrying a fresh tooth-stick. He (PBBUH) looked at it, and I understood that he (PBBUH) wanted to use it (to clean his teeth). I took it, chewed on it [to soften it so it would be gentle enough for the Prophet to clean his teeth], perfumed it, and gave to the Prophet (PBBUH), who rubbed his teeth with it as excellently as he could.”

Lady `Aishah continued: “Then he (PBBUH) raised his gaze to the sky and said: **‘The Highest Companion, the Highest Companion,’** and his soul departed. May Allah bless him and grant him peace. All thanks be to Allah Who made my saliva mix with his on his last day on earth.”²

¹ Reported in Sahih Ibn Hibban, hadith no. 715.

² Reported in Sahih Ibn Hibban, hadith no. 7116, and Sahih Al-Bukhari, hadith no. 4451.

Lady `Aishah regarded it as one of Allah's greatest blessings upon her that the Prophet (PBUH) died while leaning against her body and that his saliva mixed with hers right before his soul departed, thus showing the deep, affectionate bond between Prophet Muhammad (PBBUH) and his beloved wife, Lady `Aishah, during his final moments.

The Prophet (PBBUH) Is Buried in Lady `Aishah's Room, Directly Beneath the Exact Spot Where He (PBBUH) Died

The Companions debated where to bury Prophet Muhammad (PBBUH), but Abu Bakr resolved the matter by stating that he heard the Messenger of Allah (PBBUH) say: **"No prophet was ever buried except in the place where he died."**¹ So his grave was dug directly beneath the floor of Lady Aishah's room, right where his bed was situated.

From that moment on, Lady `Aishah remained inseparable from this sacred place, which was originally her living quarters with Prophet Muhammad (PBBUH). She made her dwelling in the room adjacent to his grave.

Lady `Aishah was eighteen years old at the time. She lived for fifty years afterward, cherishing his memory, becoming the foremost female Muslim scholar and jurist, and being the greatest authority on Hadith and Sunnah in Islamic history.

¹ Reported in Muwatta' Malik, hadith no. 27.

The Outstanding Morals and Virtues of Lady `Aishah

Now, dear readers, before we turn over this glorious chapter and appreciate the lessons learned from the life of our honorable Mother, Lady `Aishah (may Allah be pleased with her), we need to briefly explore her remarkable morals and virtues.

1. Lady `Aishah's Immense Knowledge and Peerless Comprehension of Religious Laws and Issues of Worship

Lady `Aishah (may Allah be pleased with her) possessed an unmatched breadth of knowledge. She lived in the Prophet's house for nine years, during which she acquired a level of insight and understanding that no other woman or man had attained. She lived for approximately fifty years after the Messenger of Allah (PBBUH), filling the world with Islamic knowledge and jurisprudence until she became an essential reference point in understanding the Noble Qur'an and Sunnah.

- She narrated more than two thousand hadiths on various matters. Al-Hakim Abu `Abdullah said: "A quarter of the *Shari`ah* (Islamic law) was transmitted through her."
- Abu Musa Al-Ash`ari said: "Whenever the Companions of the Messenger of Allah (PBBUH) were uncertain about a hadith, we would ask `Aishah, and we would always find knowledge of it with her."
- `Urwah ibn Al-Zubayr said: "I have not seen anyone more knowledgeable in jurisprudence, medicine, or poetry than `Aishah."

- Masruq ibn Al-Ajda`, a *Tabi`i* (follower)¹ and a jurist, said: “I saw the elderly senior Companions of Muhammad (PBBUH) asking her about the (complex) laws of inheritance.”

When Masruq narrated hadiths on her authority, he would say: “The truthful daughter of the truthful one told me...”

2. Lady `Aishah Epitomizes Renunciation and Generosity

These two intertwined qualities—*Zuhd* (renunciation or detachment from worldly excess) and generosity—were inherent in most of the Companions. True renunciation frees the heart from materialism, making it second nature to give and prioritize the needs of others over one’s own. The Companions learned this from the ultimate teacher, Prophet Muhammad (PBBUH).

The generosity of Lady `Aishah (may Allah be pleased with her) remains unmatched. These two traits reached unparalleled heights under the Prophet’s guidance, as she lived directly under his care in his house. Here are some examples of the peerless renunciation and generosity of our mother, Lady `Aishah.

- Lady `Aishah narrated: “A lady along with her two daughters came to me asking [for some charity], but she found nothing with me except one date. I gave the date to her and she divided it between her two daughters, eating none of it herself. Then she got up and left. When the Prophet (PBBUH) came in, I informed him about her. He (PBBUH) said: **‘Whoever is put to the trial of bringing up daughters² and he**

¹ The second generation of Muslims who followed the Companions.

² Being ‘put to trial’ by bringing up daughters refers to the immense responsibility, financial effort, and patience required to raise them.

treats them kindly (with love and benevolence), they will act as a shield for him from the Hellfire.”¹

- Lady `Aishah said: “I never ate my fill after the Prophet’s death, nor did the family of Muhammad (PBBUH) eat their fill until he (PBBUH) passed away.”
- `Urwa ibn Al-Zubayr said: “I saw (my aunt) `Aishah giving seventy thousand dirhams in charity, and the side of her garment was patched”— Lady `Aishah gave away this vast sum of wealth in charity while wearing a patched garment. Rather than using her wealth to adorn herself, she prioritized the needs of the poor and the pleasure of Allah.
- Her female servant, Umm Dhurrah, narrated: “Ibn Al-Zubayr sent [his aunt] `Aishah money in two [large] sacks. I think it was one hundred and eighty thousand dirhams. She was fasting that day. Instantly after receiving the money, `Aishah called for a tray and sat down to distribute it among the people. By evening, she did not have a single dirham left. When evening came, she said: ‘O girl, bring me my *Ifiar* meal.’ So she brought her some bread and oil.”

Umm Dhurrah continued: “I said to her: ‘Could you not have bought us some meat for a dirham from what you distributed today, so we could break our fast?’ She replied: ‘Do not be harsh with me. If you had reminded me, I would have done so.’”

- `Abdullah ibn Al-Zubayr said: “I have never seen two women more generous than [my aunt] `Aishah and [my mother] Asma’. However, their generosity was different. `Aishah would gather things until she

¹ Reported by Al-Bukhari, hadith no. 1418.

had a substantial amount and then would distribute everything at one time. Asma', on the other hand, would not keep anything for the next day¹."

3. Lady `Aishah's Extreme Selflessness and Empathy

Lady `Aishah was a selfless, noble individual, always prioritizing the needs of others, which is perfectly illustrated by the following event.

In the final moments that separated `Umar ibn Al-Khattab from death, he said to his son: "O `Abdullah ibn `Umar, go to the Mother of the Believers, `Aishah, and tell her: '`Umar sends his greetings to you.' Do not say: 'Commander of the Believers,' for I am no longer the Commander of the Believers today. Tell her: '`Umar ibn Al-Khattab asks your permission to be buried near his two companions.'"

When `Abdullah ibn `Umar entered upon Lady `Aishah, he found her weeping because `Umar was fatally stabbed and was nearing death. He said to her: "`Umar ibn Al-Khattab sends you his greetings and asks your permission to be buried next to his two companions." She replied: "By Allah, I wanted this place [of burial] for myself, but today I will prefer him over myself."²

4. Lady `Aishah's Deeply-Rooted Sense of Dignity and Modesty

A pious, believing woman is naturally modest in the presence of any man who is not her *Mahram* (an individual whom one is permanently prohibited from marrying). Modesty in Lady `Aishah was a reflection of inner dignity,

¹ Asma' immediately gave away what she had, never saving or holding onto anything until the following day.

² Reported by Al-Bukhari, hadith no. 1392.

driven by intrinsic values—such as grace and self-respect. She was someone who was not only modest and respectful before the living but also before the dead. Before `Umar ibn Al-Khattab was buried, Lady `Aishah would enter the room where her husband (Prophet Muhammad, PBBUH) and her father (Abu Bakr) were buried without wearing her full hijab, as they were her immediate family.

However, after `Umar was buried there, she began wearing her clothing tightly wrapped around her body and observing full hijab out of profound modesty and shyness, extending the exact same grace and deep reverence to the departed as she did to the people currently around her.

5. Lady `Aishah's Intense, Steadfast Manner of Worship

The Mother of the Believers, Lady `Aishah, stands as a pinnacle of piety, profound devotion, and sincere worship. She would spend her days fasting and her nights in prayer.

Al-Qasim ibn Muhammad ibn Abu Bakr said: “`Aishah used to fast continuously, only breaking her fast on the day of Eid Al-Adha (the Festival of Sacrifice; celebrated from the 10th to 13th of Dhu Al-Hijjah) or the day of Eid Al-Fitr (the Festival of Breaking the Fast; celebrated on the 1st of Shawwal).”

He also said: “Whenever I went out in the morning, I would begin by going to `Aishah's house to greet her. One morning, I went out and found her standing, glorifying Allah and reciting: ﴿But Allah has been gracious to us, and has saved us from the torment of the scorching Fire﴾ (translated meaning of Al-Tur 52:27), supplicating, weeping, and repeating it. I went to the market for my needs, then returned and found her still standing, praying, and weeping.”

6. Lady `Aishah's Extraordinary Eloquence and Rhetorical Mastery

Just as the Mother of the Believers, Lady `Aishah, soared in the realms of knowledge, jurisprudence, asceticism, and piety, she also soared in the realms of eloquence and fluency. She possessed an extraordinary, persuasive command of the language and articulation. Her words shone with eloquence, fluency, stylistic beauty, refined expression, and powerful articulation.

Her eloquence was firmly established in the household of Abu Bakr, who was renowned for his eloquence and knowledge of genealogy. She then moved from her father's home to the care of the Messenger of Allah (PBBUH), where she absorbed the highest virtues of character and drew upon the wellsprings of Qur'anic eloquence. Her profound understanding of the Qur'an shaped her actions, language, rhetoric, and daily life.

- Musa ibn Talhah said: "I have never seen anyone more eloquent than `Aishah."
- Abu Al-Zinad said: "I have never seen anyone more knowledgeable in poetry than `Urwah ibn Al-Zubayr." When Abu Al-Zinad praised `Urwah for his poetic mastery, `Urwah credited his aunt Lady `Aishah, stating: "My fluency in poetry is nothing compared to that of `Aishah; nothing has ever occurred to her except that she cited a poem or a verse that was relevant to it."
- Mu`awiyah asked his son Ziyad: "Who is the most eloquent of people, O Ziyad?" He replied: "`Aishah bint Abu Bakr, the Mother of the Believers." Mu`awiyah agreed, saying: "Indeed, by Allah, I never opened a door which she wanted to close without closing it, nor did I close a door which she wanted to open without opening it."

This was because Lady `Aishah (may Allah be pleased with her) was a woman of letters who knew how to recite Arabic poetry beautifully. She would sometimes use it to express a desire, favor an idea, or voice an opinion, and so on, whenever she saw something appropriate and worthy of being quoted and used as an example.

7. Lady `Aishah's Encyclopedic Knowledge of Arab Genealogy

Lady `Aishah (may Allah be pleased with her) followed in her father's footsteps in seeking out news and learning about the genealogies and customs of the Arabs. She also studied their poetry, wisdom, and proverbs.

In short, Lady `Aishah (may Allah be pleased with her) was a walking encyclopedia; wherever she went, she gave knowledge to people, leaving a lasting impact.

May Allah reward you with the best, O Mother of the Believers, Lady `Aishah.

The Final Chapter of Lady `Aishah's Life

After a long life filled with giving, knowledge, and sacrifice, the Mother of the Believers, the truthful daughter of the truthful man, lay on her deathbed. She wrote down the final lines in the pages of her life and peacefully waited to begin her journey to eternal bliss.

Ibn `Abbas Praises Lady `Aishah

Ibn `Abbas asked permission to visit `Aishah before her death. At that time, she was in a state of agony. She said: "I am afraid that he will praise me too much." It was said to her: "He is the paternal cousin of the Messenger of Allah (PBBUH) and one of the prominent Muslims." She said: "Allow him to enter." (When he entered) he asked: "How are you?" She replied: "I am alright if I am one of those who fear Allah." Ibn `Abbas said: "Allah willing, you are alright. You are the wife of the Messenger of Allah (PBBUH), he (PBBUH) did not marry any virgin except you, and your innocence was revealed from the heaven."¹

"I Wish I Were a Thing Forgotten and Out of Sight"

Ibn Al-Zubair entered after him and Lady `Aishah said to him: "Ibn `Abbas came to me and praised me greatly, but I wish that I was a thing forgotten and out of sight."

¹ Reported by Al-Bukhari, hadith no. 4753.

Lady `Aishah Is buried in Al-Baqi` Alongside the Wives of the Prophet (PBBUH)

Lady `Aishah's pure soul departed on the night of Tuesday, the seventeenth of Ramadan, in the year 58 A.H. She was about seventy years old.

Lady `Aishah' had instructed her nephew, `Abdullah ibn Al-Zubayr, to bury her with the other wives of the Prophet (PBBUH) in Al-Baqi`.

Abu Hurairah led the funeral prayer, and a large crowd of Muslims attended her funeral.

The funeral procession proceeded in the darkness of night to Al-Baqi` cemetery as she had instructed, by the light of torches made of palm fronds dipped in oil. The massive crowds followed behind, weeping. Never was a night seen with a larger procession.

Five members of her family descended into her grave to lay her to rest; namely, the two sons of her sister Asma', `Abdullah and `Urwah ibn Al-Zubayr; Al-Qasim and `Abdullah, the two sons of her brother Muhammad; and `Abdullah, the son of her brother `Abdul-Rahman.

May Allah's Mercy and Blessings be upon you, O Mother of the Believers,

O you whom Allah exonerated from above the seven heavens.

May Allah be pleased with you and please you, O truthful daughter of the truthful man, O `Aishah bint Abu Bakr.

4. Lady Hafsah bint `Umar ibn Al-Khattab

May Allah Be Pleased with Her

4. Lady Hafsah bint `Umar

Discovering a new fragrant flower is always an exciting moment that brings fresh color, vibrant aroma, and unique beauty to our life.

Our next luxuriant flower is the Mother of the Believers, the wife of the best man ever to walk the earth (PBBUH), and the daughter of the man through whom Allah honored Islam—a man who was great in his simplicity, simple in his strength, and powerful in his mercy.

Our heroine is the lady who often fasted and worshiped a lot... Hafsah bint `Umar ibn Al-Khattab (may Allah be pleased with her).

Lady Hafsah's Lineage and Upbringing

Her full name was Hafsah bint `Umar ibn Al-Khattab ibn Nufayl ibn `Abd Al-`Uzza Al-`Adawi Al-Qurashi.

Her father was `Umar ibn Al-Khattab, the Commander of the Believers, whose conversion to Islam was the pivotal turning point that gave early Muslims the strength to practice their faith openly in Makkah. Through him, Allah liberated the lands of Persia and Byzantium, and he was one of the 'Ten Given Glad Tidings of Paradise'.¹

Her mother was Zaynab bint Maz`un, the sister of the noble companion `Uthman ibn Maz`un.

Lady Hafsah was born five years before the Prophet's mission began.

¹ For more on the life of `Umar ibn Al-Khattab, please refer to Part Two: *A Biography of the Ten Given Glad Tidings of Paradise*, by the same author.

Lady Hafsah's Marriage and Conversion to Islam

When she reached marriageable age, Lady Hafsah married Khunais ibn Hudhafah ibn Qais ibn `Adi Al-Sahmi Al-Qurashi. Once the Islamic call to light and truth was brought by the Messenger of Allah (PBBUH), Khunais and his wife Hafsah were among the very first to believe in it. They embraced Islam even before the Messenger of Allah (PBBUH) began preaching at Dar Al-Arqam¹. Thus, Hafsah and her husband Khunais were truly among the very first to accept Islam.

Khunais and his wife were distinguished participants in both emigrations: first to Abyssinia with the early emigrants, and then to Madinah.

The Young Widow

In Madinah, Khunais and his wife Hafsah lived happily among the Ansar (the Supporters of the Prophet, PBBUH, from the local inhabitants of Madinah), and their joy increased with the arrival of the Messenger of Allah (PBBUH) in Madinah.

Khunais participated in the Battle of Badr; he was the only member of the Banu Sahm tribe to fight alongside the Muslims in the crucial Battle of Badr. He fought fearlessly with the fervor of one seeking martyrdom. Then Khunais witnessed the Battle of Uhud. However, he returned wounded to Madinah, where he died from his wounds. He left behind his wife, Hafsah bint `Umar, who was widowed at the young age of eighteen.

¹ A secret gathering place for early Muslims in Makkah, serving as a sanctuary for prayer, education, and the strengthening of faith during a period of intense persecution.

`Umar was deeply saddened by his young daughter's widowhood at such an early age. He felt profound sorrow whenever he entered the house and saw his daughter in her grief and pain.

`Umar Offers Hafsah's Hand in Marriage

After her *`Iddah* (widow's waiting period of four months and ten days) was over, `Umar considered choosing a suitable husband for his daughter with whom she might find comfort and companionship. His choice fell upon Abu Bakr Al-Siddiq—the man most beloved to the Messenger of Allah (PBBUH). He approached Abu Bakr and spoke to him about Hafsah, then offered her to him in marriage, certain that Abu Bakr would agree without hesitation. But Abu Bakr remained silent, signifying refusal.

`Umar left, hardly believing that Abu Bakr had rejected his daughter Hafsah after he had offered her to him. `Umar then hurried to `Uthman ibn `Affan, who had recently lost his wife Ruqayyah, the Prophet's daughter. He spoke to him, offering him Hafsah in marriage. `Uthman asked for a few days to consider the proposal and then declined, stating that he had no immediate intention of marrying. This increased Umar's sorrow and made the situation more difficult for him.

In the Company of the Messenger of Allah (PBBUH)

Lady Hafsah Becomes Mother of the Believers

When it became overwhelming, `Umar went to the Messenger of Allah (PBBUH), complaining to him about the attitude of his two Companions: how Abu Bakr had remained silent and how `Uthman had responded to his proposal. After the Prophet (PBBUH) heard him, he (PBBUH) smiled and said to him: **“Hafsah will marry someone better than `Uthman, and `Uthman will marry someone better than Hafsah.”**¹ Umar could hardly believe what he had heard, and his heart overflowed with joy and happiness. So the Messenger of Allah (PBBUH) married Lady Hafsah, and `Uthman married Lady Umm Kulthum, the Prophet’s daughter.

After the marriages were completed, Abu Bakr said to `Umar: “Perhaps you felt upset with me when you offered Hafsah to me in marriage and I did not give you any response.” `Umar replied: “Yes.” Abu Bakr said: “Nothing prevented me from giving you an answer when you offered her to me in marriage except that I heard the Messenger of Allah (PBBUH) mention her, and I did not want to disclose the secret of the Messenger of Allah (PBBUH). If he (PBBUH) had not married her, I would have married her.”²

Thus, Lady Hafsah married someone better than `Uthman and became a Mother of the Believers. The Messenger of Allah (PBBUH) gave her a dowry of

¹ Reported in *Al-Isabah fi Tamyiz Al-Sahabah* by Ibn Hajar Al-`Asqalani, vol. 4, p.

² Reported by Al-Bukhari, hadith no. 5129 and Ahmad, hadith no. 74.

four hundred dirhams, which was a gesture of profound honor and kindness toward Lady Hafsah and her father.

Inside the Prophet's House

The Prophet's house was prepared to receive Lady Hafsah, and the bride was escorted to her husband's home. Ladies Sawdah bint Zam`ah and `Aishah bint Abu Bakr were also present, and each welcomed her warmly.

Lady Hafsah lived as a friend to Lady `Aishah, for they were deeply alike in lineage, temperament, and character, making them highly compatible, and they had similar views on life. However, their friendship was not without some human emotions, including jealousy and rivalry.

`Umar Corrects His Daughter Hafsah

`Umar ibn Al-Khattab used to observe his daughter's interaction with the Prophet (PBBUH) and with his other wives, so that he could correct her if she erred.

One day, `Umar heard from his wife that his daughter used to argue and retort to the Messenger of Allah (PBBUH). He immediately went to her and asked her if what he had heard was true. She confirmed it was, so he rebuked her, saying: "O my daughter, you retort to the Messenger of Allah (PBBUH) until he (PBBUH) spends the day angry (with you)!" Lady Hafsah said: "By Allah, we (his wives) retort to him." `Umar said: "You must bear in mind that I am warning you of the punishment of Allah and the anger of His Messenger (PBBUH). O my daughter, do not be misled due to this woman who has been

impressed by her beauty and the love of the Messenger of Allah (PBBUH) for her (i.e., Lady `Aishah).”¹

Thus, `Umar warned his daughter against imitating beloved Lady `Aishah because she was the youngest of them in age, the most favored, and held the closest to the heart of the Prophet (PBBUH).

Lady Hafsah heeded her father’s advice and successfully applied his wisdom to her life. She remained living under the care and guidance of the Messenger of Allah (PBBUH), drawing from his light and affection, never neglecting any of his rights.

Lady Hafsah curbed her jealousy and never harmed any of the other Mothers of the Believers. Signs of righteousness, piety, and renunciation increasingly appeared on her and defined her character, until the Messenger of Allah (PBBUH) died while he was pleased with her.

¹ Reported by Muslim, hadith no. 1479.

The Outstanding Morals and Virtues of Lady Hafsah

Now, dear readers, let us explore some of the remarkable virtues and deeds of the Mother of the Believers, Lady Hafsah, the daughter of `Umar (may Allah be pleased with her).

1. The Lady Who Often Fasted and Worshiped a lot

The Prophet (PBBUH) briefly separated from (divorced) Lady Hafsah after she disclosed a confidential matter. Soon after, Angel Jibril (Gabriel PBUH) came to the Prophet (PBBUH) with a divine instruction and reassurance regarding her, stating: “Take Hafsah back, for she is a woman who fasts much and prays much at night, and she is your wife in Paradise.”¹

2. Lady Hafsah’s Profound Knowledge and Deep Religious Comprehension

Lady Hafsah remained true to her commitments after the death of the Messenger of Allah (PBBUH) and during the era of the Rightly Guided Caliphs.

Lady Hafsah was a devout and pious woman, who was not involved in political affairs. However, she stood as a strong reference point in Islamic jurisprudence for the Companions, especially in the areas of hadith and worship. Her brother, `Abdullah ibn `Umar, learned from her what she had observed in the Prophet’s household of daily habits, religious practices, and domestic life. She narrated many hadiths directly from the Messenger of Allah (PBBUH) and from her father, `Umar ibn Al-Khattab.

¹ Reported in *Mustadrak Al-Hakim*, hadith no. 6789.

Lady Hafsah was one of the rare Companions who was literate. Therefore, she was truly a distinguished student of the Prophet (PBBUH), who conveyed many of the Prophet's teachings and laws to the people.

3. Lady Hafsah's Vital Role in Preserving the Noble Qur'an

Then came the most glorious deed in the life of the Mother of the Believers, Lady Hafsah: she was chosen, from among all the Mothers of the Believers, for the honor of preserving the first written manuscript of the Noble Qur'an.

The need for this became apparent when the casualties among the Companions intensified, especially among the reciters and memorizers of the Qur'an, during the Wars of Apostasy at the Battle of Yamamah. At that time, `Umar advised Caliph Abu Bakr Al-Siddiq to hasten to collect the Qur'an from all the written fragments and individual memories before too long a time would elapse since its revelation and before many of the memorizers died.

Abu Bakr responded and sent for Zayd ibn Thabit, tasking him with the compilation of the Qur'an. The Qur'an had been written down during the time of the Messenger of Allah (PBBUH), but it was scattered on parchments, animal shoulder blades, and palm leaves. Abu Bakr ordered it to be compiled into a single volume, with the ayahs and chapters arranged. Zayd ibn Thabit undertook this arduous task and compiled it into a single volume. This single master copy of the Qur'an remained with Abu Bakr until his death, then with `Umar for the rest of his life. When `Umar was on his deathbed, he entrusted the copy to the safekeeping of Lady Hafsah, since she was a highly educated Companion who could read and write. It remained with her until she passed away.

During the reign of `Uthman ibn `Affan, as the Islamic lands expanded, `Uthman feared that disagreements would arise regarding the recitation modes of the Qur'an, especially after the Arabs had mixed with non-Arabs. He sent word to Lady Hafsah to retrieve the original manuscripts from her. He then instructed Zayd ibn Thabit, `Abdullah ibn Al-Zubayr, Sa`id ibn Al-`As, and `Abdul-Rahman ibn Al-Harith ibn Hisham to create several identical copies from the original manuscripts of the Qur'an. He then returned the original manuscripts to Lady Hafsah and sent copies of this standard version to the various regions of the expanding Muslim empire, ordering that all other versions be burned.

Thus, Lady Hafsah bint `Umar, the Mother of the Believers, remained entrusted with safeguarding the very first written master copy of the Qur'an, and she kept it with her until her death.

The Final Chapter of Lady Hafsah's Life

After a life filled with worship, devotion, and sacrifice, our mother Lady Hafsah bint `Umar (may Allah be pleased with her) lay on her deathbed, waiting to meet her Lord. Only a few days had passed in the month of Sha`ban¹ of the year 41 A.H. when Lady Hafsah departed this world at the age of sixty-three. This occurred during the reign of Mu`awiyah ibn Abu Sufyan.

Her funeral procession and burial were attended by prominent Companions, including Abu Hurairah and Abu Sa`id Al-Khudri.

The governor of Madinah at the time, Marwan ibn Al-Hakam, led the funeral prayer, and she was buried in Al-Baqi` cemetery alongside her revered sisters, the Mothers of the Believers.

The following members of her family descended into her grave to lay her to rest: namely, her brothers, `Abdullah and `Asim, the two sons of `Umar; as well as Salim, `Abdullah, and Hamzah, the sons of her brother `Abdullah ibn `Umar.

May Allah's Mercy and Blessings be upon you, O Mother of the Believers,

O you, who often fasted and worshiped a lot,

O you, trusted guardian of Allah's Book.

May Allah be pleased with you and please you, O Hafsah bint `Umar.

¹ The eighth month of the Islamic lunar calendar.

5. Lady Zaynab bint Khuzaymah

May Allah Be Pleased with Her

5. Lady Zaynab Bint Khuzaymah

And now, my dear readers, let us bring more flowers into our journey and welcome this exceptional flower with large, full and lush petals. It is one of those flowers that bloom continuously and diffuse its fragrance generously.

She was one of the Mothers of the Believers, especially the poor among them. Our heroine is the pious and pure Mother of the Poor, Lady Zaynab bint Khuzaymah (may Allah be pleased with her).

Lady Zaynab's Lineage and Upbringing

Her full name was Zaynab bint Khuzaymah ibn Al-Harith ibn `Abdullah ibn `Amr ibn `Abd Manaf, Al-Hilaliyyah.

Her mother was Hind bint `Awf ibn Al-Harith.

Her sisters were: Maymunah bint Al-Harith, the Prophet's final wife; Umm Al-Fadl 'Lubabah Al-Kubra,' the wife of Al-'Abbas ibn `Abdul-Muttalib, the Prophet's paternal uncle; and Lubabah Al-Sughra, the mother of Khalid ibn Al-Walid. These were her maternal half-sisters. Thus, she was a woman of noble lineage and character.

Zaynab bint Khuzaymah was born in Makkah thirteen years before the prophetic mission.

Lady Zaynab, One of the Very First Believers

Just when the world was illuminated by the light of Islam, Lady Zaynab bint Khuzaymah was among the first to embrace the faith and enter Allah's religion wholeheartedly.

Lady Zaynab's First Husband

Historians differ on the man Lady Zaynab bint Khuzaymah was married to before the Prophet (PBBUH). It was said that she was married to Tufayl ibn Al-Harith ibn `Abdul-Muttalib. When he died, his brother `Ubayd ibn Al-Harith, who was martyred at Badr, succeeded him as her husband, and the Messenger of Allah (PBBUH) then married her.

Another historical account stated that she was married to `Abdullah ibn Jahsh, who was martyred at Uhud, and the Messenger of Allah (PBBUH) then married her.

Lady Zaynab Becomes Mother of the Believers

Following the martyrdom of her husband, Lady Zaynab accepted Allah's Will and was content with His Decree, certain that whatever He chooses for her was ultimately for her good, even when she could not see the wisdom behind it. Allah compensated her for the loss of her husband by making her the wife of the best of Allah's creation (PBBUH).

The Messenger of Allah (PBBUH) married Lady Zaynab bint Khuzaymah out of respect for her status, to protect her dignity, to shield her from difficult situations, and to honor the kinship that bound him to her martyred husband. The Messenger of Allah (PBBUH) gave her a dowry of four hundred dirhams and built her a room next to the rooms of his wives, Ladies `Aishah and Hafsa.

Thus, Lady Zaynab bint Khuzaymah earned the honorable title of ‘Mother of the Believers’.

Mother of the Poor

Lady Zaynab bint Khuzaymah lived under the care of the Messenger of Allah (PBBUH), absorbing his teachings and impeccable manners. Her relationship with the Prophet’s other wives was excellent; neither Lady `Aishah nor Lady Hafsa felt any jealousy toward the newcomer.

Lady Zaynab herself had no desire to compete with Lady `Aishah and Lady Hafsa. Rather, her greatest joy and occupation lay in caring for the poor and giving them charity. She was merciful toward the poor even before the Prophet’s mission. When she embraced Islam, her mercy toward them increased. This was especially the case after she became the Prophet’s wife and experienced the flow of mercy and compassion from his heart toward everyone as well as how he (PBBUH) urged Muslims to spend on the poor and needy.

Abu Hurairah narrated that the Prophet (PBBUH) said: **“Every day two angels descend, and one of them says: ‘O Allah, grant the one who spends a replacement;’ and the other says: ‘O Allah, bring destruction upon the one who withholds.’”**¹

Abu Malik Al-Ash`ari narrated that the Messenger of Allah (PBBUH) said: **“Indeed, in Paradise there are chambers whose exteriors can be seen from their interiors, and their interiors from their exteriors. Allah has prepared**

¹ Reported by Al-Bukhari, hadith no. 1442.

them for those who feed the hungry, spread peace, and pray at night while people are asleep.”¹

Our mother, Lady Zaynab bint Khuzaymah, would hear these words, feel her soul uplifted, and yearn increasingly for the eternal bliss of Paradise. She would not hoard a single dirham or dinar. The poor loved her and gathered around her, and she found as much happiness in the company of the poor as they found in her.

People recognized Lady Zaynab’s immense virtue and boundless generosity, so they bestowed upon her the revered title: ‘Mother of the Poor,’ a title that only increased her honor and esteem in people’s hearts. Her extraordinary generosity and kind contributions made a lasting difference in her community and were indeed worthy of high appreciation.

¹ Reported in Sahih Ibn Hibban, hadith no. 509.

The Final Chapter of Lady Zaynab's Life

Lady Zaynab bint Khuzaymah did not stay in the Prophet's household for long; some historians say two, three or eight months. After a notably brief marriage, our mother Zaynab lay on her deathbed to meet her Lord at the age of thirty.

Lady Zaynab died in peace, just as she had lived in peace. The Messenger of Allah (PBBUH) prayed the funeral prayer over her and buried her in Al-Baqi` cemetery. She was the first of the Mothers of the Believers to be buried there.

Of all his wives, only Lady Khadijah, buried in Al-Hajun in Makkah, and Lady Zaynab bint Khuzaymah, known as the 'Mother of the Poor', passed away during the Prophet's lifetime.

May Allah's Mercy and Blessings be upon you, O Mother of the Believers,

O Mother of the Poor!

May Allah be pleased with you and please you, O Zaynab bint Khuzaymah!

6. Lady Umm Salamah

May Allah Be Pleased with Her

6. Lady Umm Salamah

To you, dear readers, I present this splendid flower from this exceptional garden overflowing with fragrant blossoms whose fresh, invigorating scent fills the horizons of the world.

Our iconic flower is the woman who patiently endured her loss, and Allah compensated her with something far better than what she lost. She possessed sound judgment and wise counsel. Our heroine is Umm Salamah, the ‘Widow of the Arabs’¹, who was not only the mother of Salamah but became a mother to all believers.

Lady Umm Salamah’s Lineage and Upbringing

Her full name was Hind bint Abu Umayyah ibn Al-Mughirah ibn `Abdullah ibn `Amr ibn Makhzum, from the Makhzum clan of the Quraysh tribe.

Her mother was `Atikah bint `Amir ibn Rabi`ah ibn Malik ibn Judhaymah ibn `Alqamah.

Hind grew up in a noble and distinguished household, renowned for its generosity and bravery. Thus, distinction, strong values, and bravery were instilled in her by her family, which worked together with her circumstances to place her as a woman of significant impact and lasting legacy.

¹ Umm Salamah received this title after her first husband, Abu Salamah, passed away from wounds sustained at the Battle of Uhud. Left alone in Madinah with several young children and without close relatives, she was deeply distressed. Her situation earned her the sympathetic and respected title of ‘The Widow of the Arabs’ among the community.

Her father, Abu Umayyah ibn Al-Mughirah, was a highly respected and influential chieftain of Quraysh. He was renowned for his exceptional generosity and hospitality. He was even called ‘the Traveler’s Provision’ because those who went on a journey with him would not take any personal provisions with them, nor light a fire, since he would single-handedly provide for all the travelers for the entire journey. He would arrange all the provisions and bear the financial burden so no one in his traveling party had to spend anything or bring any provisions.

Her paternal cousin was Khalid ibn Al-Walid, Allah’s drawn sword.

Hind bint Abu Umayyah was deeply influenced by this noble environment in which she lived during her early life and by the honor, generosity, and courage she witnessed among her people. She was herself generous and pure of heart.

Lady Umm Salamah’s Marriage

When Hind reached marriageable age, one of the most distinguished young men of Quraysh, and one of its bravest heroes, proposed to her: `Abdullah ibn `Abd Al-Asad ibn Hilal ibn `Abdullah ibn `Umar ibn Makhzum. His mother was the Prophet’s aunt, Barrah bint `Abdul-Muttalib. Therefore, he was the Prophet’s paternal cousin and his foster brother (through milk kinship), as they were both breastfed by Thuwaybah, the freed slave of Abu Lahab.

Hind bint Abu Umayyah lived a life of luxury and comfort with her husband.

Lady Umm Salamah, One of the Forerunners to Embrace Islam

The light of truth shone forth, breaking through ignorance; the Messenger of Allah (PBBUH) brought the call of Islam to the world. The Message invites every human being to the worship of the One True God, with no idols or any form of idolatry, dedicating all acts of worship exclusively to the one true God. `Abdullah ibn `Abd Al-Asad and his wife were among the very first to embrace Islam. As soon as news of their conversion spread, Quraysh raged against them and they suffered various forms of torture.

Abu Talib tried to protect his nephew, `Abdullah ibn `Abd Al-Asad, which provoked the indignation of the polytheists of Banu Makhzum. They came to Abu Talib, objecting to this protection and saying: “You protected your nephew (meaning Prophet Muhammad, PBBUH), so why are you protecting our man (meaning `Abdullah ibn `Abd Al-Asad)?”

Abu Talib replied: “He sought my protection, and he is my nephew as well.”

Abu Talib firmly held onto to his moral obligation and tribal custom of protecting relatives and people seeking refuge; but despite the protection extended by Abu Talib, `Abdullah ibn `Abd Al-Asad and his wife were not spared the harm inflicted by the disbelievers and polytheists of Quraysh.

The Emigration to Abyssinia

As persecution intensified and oppression crossed into severe violence, the Prophet (PBBUH) granted his Companions permission to emigrate to Abyssinia. `Abdullah ibn `Abd Al-Asad and his wife were among the first Muslim emigrants to Abyssinia.

There, Hind gave birth to her son, Salamah. `Abdullah ibn `Abd Al-Asad became known as 'Abu Salamah' and Hind bint Abu Umayyah as 'Umm Salamah'.

Despite the safety and hospitality afforded to Umm Salamah and her husband by the Negus in Abyssinia, the spiritual void left by separation from the Prophet (PBBUH) and the holy city of Makkah remained. Their longing for Makkah and their yearning for the Prophet (PBBUH) grew stronger each day until they decided to return to their homeland to enjoy his noble company.

Emigration to Madinah

Every difficulty carries with it a way out or a solution. When believers face a seemingly impossible situation, Allah (Exalted be He) provides relief and makes a way out for them.

The Muslims faced severe boycott, violence, and torture from Quraysh. When the persecution became unbearable, Allah gave His Prophet (PBBUH) the divine command to emigrate to Madinah (formerly known as Yathrib).

Abu Salamah and his wife were among the first to emigrate to Madinah, just as they were among the first to embrace Islam and the first to emigrate to Abyssinia.

However, the emigration of Umm Salamah and her husband was not as easy and smooth as they had planned. Rather, it was arduous and painful. This believing family had no choice but to show patience and seek reward from Allah for the difficulties they experienced.

Now, dear readers, let us listen attentively with open hearts to Umm Salamah as she recounts the story of her emigration with her husband and son

and the pain, hardship, and separation they endured. It was an exhausting and emotionally draining ordeal that only truly patient people can bear.

The Family Is Scattered

Umm Salamah narrated: “When Abu Salamah (my husband) decided to leave for Madinah, he prepared a camel for me, hoisted me on it, and placed our son Salamah on my lap. He set out, leading the camel.”

“Before we had left Makkah, however, some men from my clan (Banu Al-Mughirah) intercepted us and said to my husband: ‘You may have overpowered us regarding yourself, but concerning our clanswoman (Umm Salamah), how can we let you take her across the land?’ They then snatched the camel’s reins from his hand and took me and my child.”

“My husband’s clan (Banu `Abd Al-Asad) became angry at that and said: ‘By Allah, we will not leave our son with her since you have taken her away from our man.’ And they then began pulling my son (Salamah) between them until they dislocated his arm.¹ His father’s clan took him away, while Banu Al-Mughirah kept me with them.”

“In a few moments, the family was scattered: my husband headed to Madinah, fleeing for his faith; my son was kidnapped by Banu `Abd Al-Asad, while my own people (Banu Al-Mughirah) seized me and took me into their custody.”

¹ Her husband’s clan (Banu `Abd Al-Asad) fought with her tribe (Banu Al-Mughirah) over custody of her son, Salamah, dislocating the boy’s arm in the struggle.

Sorrow Over Separation from the Beloved Family

Umm Salamah continued: “From the day when my husband and my son were separated from me, I would go out at morning every day to Al-Abtah valley [located between Makkah and Mina]. I would sit at the same spot where this calamity had occurred, weeping bitterly until it was evening. I continued like this for a year or so.”

With Hardship Comes Ease

Umm Salamah continued: “While I was in this condition, a man from my paternal cousins, one of Banu Al-Mughirah, passed by. He saw my plight and took pity on me. He went to Banu Al-Mughirah and said to them: ‘Why do you not release this poor woman? You have separated her from her husband and her son!’ He continued to soften their hearts until they said to me: ‘Go and join your husband if you wish.’

“Some people saw my anguish and their hearts softened toward me. They spoke to Banu `Abd Al-Asad (my husband’s clan) about my hard situation, and they returned my son Salamah to me.”

The Journey to Reunion

Umm Salamah continued: “I prepared my camel, placed my son on my lap, and set out for Madinah, to reunite with my husband. I had no one with me. When I reached Al-Tan`im (about five miles after leaving Makkah), I met `Uthman ibn Talhah¹. He asked: ‘Where are you going, O daughter of Abu

¹ He was the keeper of the key to the Ka`bah in pre-Islamic times and was not yet a Muslim.

Umayyah?’ I replied: ‘I am going to my husband in Madinah.’ `Uthman asked: ‘Is there anyone with you?’ I replied: ‘No, by Allah, I have no one with me except Allah and this son of mine.’ `Uthman said: ‘By Allah, I will not leave you until you reach Madinah.’ He then took hold of my camel’s reins and led me along.”

“I Have Never Met a Nobler Arab”

Umm Salamah continued: “By Allah, I have never met a nobler Arab (referring to `Uthman ibn Talhah). Whenever we reached a resting place, he would make my camel kneel, wait until I had dismounted, and then lead the camel to a tree to tether it. Then he would go and rest in the shade of a different tree. When the time came to depart, he would go to my camel, prepare it, and bring it forward to me. Then he would step back and say: ‘Mount.’ Once I was mounted and settled on the camel, he would come, take hold of its reins, and lead it.”

“He continued doing this until he reached [the outskirts of] Madinah. When he saw a village near Quba’ (about two miles away from Madinah) belonging to Banu `Amr ibn `Awf, he said: ‘Your husband is in this village. Enter it with Allah’s blessing.’ He then departed, heading back to Makkah.”

Thus, Umm Salamah was the very first Muslim woman who entered Madinah alone as an emigrant, just as her husband, Abu Salamah, was the first of the Companions to emigrate to Madinah.

Umm Salamah concluded her story of reunion after the long separation, saying: “I do not know of any household in Islam that suffered as much as the family of Abu Salamah.”¹

¹ *Al-Sirah Al-Nabawiyyah* by Ibn Hisham.

Reunion in Madinah After the Long Separation

The family of Abu Salamah was finally reunited after more than a year of separation and dispersal. It was a year filled with painful memories and agonizing waiting. Umm Salamah was overjoyed to see her husband again, and he also was equally thrilled to be reunited with his wife and son. It was a precious moment in their life together when the weight of separation vanished and was replaced by the warmth of companionship.

In the blessed city of Madinah, the married couple lived happily worshipping Allah Almighty and drawing strength from the light and guidance of the beloved Prophet (PBBUH).

Not only did Allah heal their broken hearts, but Allah blessed them with more children besides Salamah: `Umar, Zaynab, and Durrah. Umm Salamah devoted herself to caring for her husband and children, raising them in the love of Allah and His Messenger until they became among the best of the Companions.

The *Jihad* and Heroism of Abu Salamah

Despite being fully occupied with worshipping her Lord and raising her children, Umm Salamah encouraged her husband to strive in Allah's Cause. Abu Salamah was one of the foremost steadfast fighters in Allah's Way.

The Expedition of Dhill-`Ushairah

In the month of Jumada Al-Awwal in the year 2 A.H., the Messenger of Allah (PBBUH) set out with one hundred and fifty men from the Muhajirun

(Emigrants from Makkah) to intercept a caravan of Quraysh that was heading for the Levant, after receiving news of its departure from Makkah. But, when the Prophet (PBBUH) reached Dhil-`Ushairah (in the vicinity of Yanbu`), the caravan had already passed. No conflict ensued.

During this expedition, the Prophet (PBBUH) concluded a non-aggression treaty with Banu Mudlij and their allies, Banu Damrah. During his absence, the Messenger of Allah (PBBUH) chose Abu Salamah from among his Companions to appoint him as governor of Madinah.

The Battle of Badr

Abu Salamah was one of three hundred and thirteen Muslim men who achieved victory over three times their number of *Mushrikin* (those who associate others with Allah in His divinity or worship). He fought valiantly, and Allah granted victory to the believers.

In the Battle of Uhud

Abu Salamah participated and displayed remarkable bravery, sustaining an arrow wound to his upper arm. Upon returning to Madinah, he spent a month recovering from his injury, cared for by his devoted wife, Umm Salamah, until he was healed.

The Squadron Led by Abu Salamah

Following the Battle of Uhud, some nomadic Arab tribes perceived the Muslim community in Madinah as vulnerable. Emboldened, they began to plot attacks against the Muslims. The first news of these potential attacks that reached the Prophet (PBBUH) was associated with Tulaihah and Salamah, the

two sons of Khuwailid, who were two chieftains of the Banu Asad tribe. They were inciting their people to attack Madinah and wage war against the Messenger of Allah (PBBUH). This occurred two months after the Battle of Uhud (Muharram, 4 A.H.). Upon learning of this, the Messenger of Allah (PBBUH) immediately summoned Abu Salamah and appointed him commander of a squadron consisting of one hundred and fifty men, including eminent Companions such as Abu `Ubaydah ibn Al-Jarrah and Sa`d ibn Abu Waqqas.

Abu Salamah carefully carried out the Prophet's command to catch the enemy off guard. He showed up by surprise in the Banu Asad's territory during the darkness of predawn and encircled their forces. Banu Asad were entirely scattered and fled, leaving behind their cattle, which the Muslims took as spoils. The Muslims returned to Madinah safe and victorious, without any fighting.

In this way they restored some of the Muslims' prestige and image in the region that had been lost at Uhud.

The Martyrdom of Abu Salamah

Abu Salamah returned to Madinah eager to resume fighting in Allah's cause. However, the wound he had sustained at Uhud worsened, and he lay on his deathbed.

While being treated for his wound, Abu Salamah said to his wife that he had heard the Messenger of Allah (PBBUH) say: **“There is no Muslim who suffers a calamity and says what Allah has commanded: ‘Indeed, we belong to Allah, and indeed, to Him we will return. O Allah, reward me for [my**

patience over] my calamity and replace it with something better,' except that Allah will replace it with something better."¹

Abu Salamah's illness worsened and the pain of his wound intensified. He felt he was nearing death, so he supplicated Allah for his wife, saying: "O Allah, grant Umm Salamah a husband after me who is better than me, one who will not grieve her or harm her."²

According to another narration, Abu Salamah said: "O Allah, grant my wife a better husband than me."³

Abu Salamah remained on his deathbed. One morning, the Messenger of Allah (PBBUH) came to visit him and stayed by his side, supplicating Allah for him until he passed away. He (PBBUH) then lowered his blessed hands and prepared to pray over him. He (PBBUH) recited nine utterances of *Takbir* (saying: '*Allahu Akbar*' [Allah is Greater than everything]) during the funeral prayer.⁴ Someone asked him: "O Messenger of Allah, did you forget or were you distracted?" He (PBBUH) replied: **"I neither forgot nor was I distracted. Even if I had recited a thousand utterances of *Takbir* over Abu Salamah, he would have been worthy of it."**⁵

Thus, the first of the Companions to emigrate for the sake of Islam departed this world, leaving behind his faithful wife and his four sons.

¹ Reported by Muslim, hadith no. 918.

² Reported in *Siyar A'lam Al-Nubala'* by Al-Dhahabi.

³ Reported by Al-Tirmidhi, hadith no. 3511.

⁴ The standard established number for the funeral prayer is four utterances of *Takbir*.

⁵ Reported in *Tarikh Al-Tabari*, vol. 3., p. 164.

In the Company of the Messenger of Allah (PBBUH)

Lady Umm Salamah met the calamity of her husband's death with profound patience and reliance on Allah. Soon deep tranquility settled over her heart as she recited the specific supplication for calamity taught to her by Abu Salamah during his illness: **"Indeed, we belong to Allah, and indeed, to Him we will return. O Allah, reward me for (my patience over) my calamity and replace it with something better."**

Yet Lady Umm Salamah wondered, saying to herself: "Who among the Muslims can possibly be better than Abu Salamah, whose household was the first to emigrate to the Messenger of Allah (PBBUH) [i.e. to Madinah]."¹

Lady Umm Salamah's Loss Is Beautifully Compensated

Lady Umm Salamah was a stranger in Madinah and had no relatives there. With the death of her husband, she was left alone with young children and no provider. The Muslim community deeply grieved the loss of her supporter, leading to her being known as '*Ayyim Al-Arab*' ('Widow of the Arabs' or the woman who had lost her husband).

The Muhajirun and the Ansar alike felt a sense of obligation toward Umm Salamah. As soon as her '*Iddah*' (widow's waiting period of four months and ten days) was over, Abu Bakr Al-Siddiq proposed marriage to her, but she politely and graciously declined. Next 'Umar ibn Al-Khattab proposed to her, and she also kindly declined his proposal.

¹ Reported by Muslim, hadith no. 918.

Then came the greatest divine blessing upon Lady Umm Salamah, when the Messenger of Allah (PBBUH) sent a proposal of marriage to her. She longed for this great honor, but she was concerned for him and gave three specific reasons why she might not be the right match for the Messenger (PBBUH), saying:

- “I am a woman who is intensely jealous, and I fear that you might see something in me (that displeases you), for which Allah would punish me.”
- “I am an elderly woman (past the age of marriage).”
- “And I am a woman with children.”

The Messenger of Allah (PBBUH) replied: **“As for what you mentioned about jealousy, Allah (Glorified and Exalted be He) will remove it from you. As for what you mentioned about age, I have experienced the same as you. As for what you mentioned about children, your children are my children too.”**¹

Lady Umm Salamah rejoiced at what she heard, and the blessed marriage took place in Shawwal of the year 4 A.H.

Allah (Exalted be He) answered Umm Salamah by blessing her with the marriage to Prophet Muhammad (PBUH) himself, who became a loving father to her children and elevated her status to a Mother of the Believers.

¹ Reported by Ahmad in his Musnad, hadith no. 15909.

Inside the Prophet's House

Lady Umm Salamah became a member of the Prophet's household. He (PBBUH) consummated the marriage with her in the dwelling that belonged to Lady Zaynab bint Khuzaymah, who had already passed away at that time.

From the very first moment Lady Umm Salamah entered the Prophet's house, she took on the household duties and managed its affairs in the best possible way. Al-Muttalib ibn `Abdullah ibn Hantab narrated: "The 'Widow of the Arabs'—meaning Lady Umm Salamah—entered upon the Messenger of Allah (PBBUH) at the beginning of the evening as a bride, and she rose at the end of the night to grind grain."¹

Lady Umm Salamah always sought to bring joy and peace to the Messenger of Allah (PBBUH) and lived contentedly without complaints, satisfied with basic sustenance and clothing.

¹ Reported in *Mustadrak Al-Hakim* by Al-Naysaburi, hadith no. 6798.

The Outstanding Morals and Virtues of Lady Umm Salamah

Now, dear readers, let us pause for a few moments to contemplate the virtues of the Mother of the Believers, Lady Umm Salamah (may Allah be pleased with her). She was renowned to be a woman with a compassionate heart, profound intellect, and sound judgment.

Here are some of her remarkable virtues and admirable deeds.

1. Lady Umm Salamah's Sound Judgment and Practical Wisdom

Lady Umm Salamah demonstrated her sound judgment and practical wisdom in numerous situations. Therefore, the Messenger of Allah (PBBUH) sought her counsel and valued her opinion. Among these situations was her significant role and wise counsel on the day of Al-Hudaybiyah Treaty.¹

In the sixth year of Hijrah, Lady Umm Salamah accompanied the Messenger of Allah (PBBUH) on his journey to Makkah for performing `Umrah (minor pilgrimage). This was the journey during which Quraysh barred the Messenger of Allah (PBBUH) and his Companions from entering the Sacred House (the Ka`bah). The tension ended with the signing of Al-Hudaybiyah Treaty.

¹ A ten-year peace agreement signed in 6 A.H. between Prophet Muhammad (PBBUH) and the Quraysh tribe, in the area of Hdaybiyah near Makkah. The agreement mandated a ten-year peace period and allowed Muslims to return for `Umrah the following year.

The terms of this treaty greatly distressed the Companions. It included that the Muslims must return to Madinah immediately and not perform `Umrah that year. It was incredibly frustrating and agonizing for the Companions to be denied entry into Makkah for `Umrah. They had already donned their pilgrim garments (*Ihram*) and brought sacrificial animals only to be turned away just miles from their destination.

Despite appearing unfavorable and sparking initial disappointment among many Companions, the Messenger of Allah (PBBUH) recognized that the temporary concessions secured immense long-term advantages for the Muslim community. So after the peace treaty was concluded and written, he (PBBUH) ordered his Companions to slaughter their sacrificial animals, shave their heads, and prepare to return to Madinah. But the Companions were too distressed to exit their state of *Ihram*, and none of them moved to comply. The Messenger of Allah (PBBUH) repeated the order three times, but the Companions remained seated. When no one rose, the Messenger of Allah (PBBUH) entered his tent and told his wife, Lady Umm Salamah, about the non-compliant attitude that his Companions showed.

Lady Umm Salamah advised the Messenger of Allah (PBBUH) not to repeat the verbal command but to take action himself. She said: "O Prophet of Allah! Do you want your order to be carried out? Go out and do not say a word to anybody till you have slaughtered your sacrifice and summoned your barber to shave your head."¹

Taking her wise advice, the Prophet (PBBUH) emerged and did not talk to anyone of them till he (PBBUH) had performed these actions. He (PBBUH) slaughtered the sacrifice and summoned his barber, who shaved his head. Seeing that, the Companions immediately followed suit. They got up,

¹ Reported by Al-Bukhari, hadith no. 2731, 2732.

slaughtered their sacrifices, and started shaving the heads of one another. Some of them almost killed each other due to the intense crowding and eagerness to perform the rituals and comply with the Prophet's orders.

Thus, the advice of the Mother of the Believers, Lady Umm Salamah, saved the noble Companions from disobeying the Messenger of Allah (PBBUH) and incurring Allah's Wrath. It also relieved the Messenger of Allah (PBBUH) from his distress and eased this difficult situation.

2. Lady Umm Salamah's Deep Compassion and Promptness

Lady Umm Salamah poured love and kindness to everyone around her. She loved to bring good news, warmth, and happiness to people.

Lady Umm Salamah Bears the Good News to Abu Lubabah

Lady Umm Salamah was the one who bore the good news to Abu Lubabah that Allah (Exalted be He) had accepted his repentance.

Abu Lubabah was the Companion who tied himself to a pillar in the Prophet's Mosque, determined to stay like that until he was forgiven by Allah. He committed a grave error by indicating to the besieged tribe of Banu Qurayzah that they would be executed for their treason if they submitted to the Prophet's verdict, thereby inadvertently betraying the Prophet's strategy. Filled with remorse, he took an oath not to untie himself or let anyone else untie him until Allah forgave him. He remained tied to the pillar for several days, neither eating nor drinking. Finally, the Prophet (PBBUH) received a divine revelation—Surah Al-Tawbah, Ayah 102—confirming that Allah (Exalted be He) had accepted his repentance.

Ibn Ishaq narrated that the news of Abu Lubabah's repentance was revealed to the Messenger of Allah (PBBUH) at dawn while he (PBBUH) was in Umm Salamah's house. She heard the Messenger of Allah (PBBUH) laughing and asked: "Why are you laughing, O Messenger of Allah? May Allah always keep you smiling!" He (PBBUH) replied: **"Abu Lubabah's repentance has been accepted."** She asked: "Should I give him the good news, O Messenger of Allah?" He (PBBUH) replied: **"Yes, if you wish."**

So Lady Umm Salamah stood at the door of her room—this was before the Mothers of the Believers were commanded to observe the *Hijab* (veil)—and said: "O Abu Lubabah, rejoice! Allah has accepted your repentance." The people rushed to release him, but he refused, saying: "No, by Allah, not until the Messenger of Allah (PBBUH) releases me himself." When the Messenger of Allah (PBBUH) passed by on his way out to the morning prayer, he (PBBUH) released Abu Lubabah.

The Prophet (PBBUH) Accepts Umm Salamah's Intercession and Forgives Former Enemies

Umm Salamah (may Allah be pleased with her) was the reason why the Messenger of Allah (PBBUH) forgave his paternal cousin, Abu Sufyan ibn Al-Harith, and his maternal cousin, `Abdullah ibn Abu Umayyah (Umm Salamah's half-brother). This occurred when these two cousins met the Messenger of Allah (PBBUH) at Al-Abwa' while he (PBBUH) was on his way to liberate Makkah. They sought to enter his presence, but he (PBBUH) turned away from them because of the severe harm and vicious defamation they had inflicted upon him.

At this point, Umm Salamah intervened and spoke to the Messenger of Allah (PBBUH), urging him to forgive them and pardon their transgression.

She said: “O Messenger of Allah, do not let your paternal cousin and your maternal cousin be the most wretched of people because of you.” They continued to seek forgiveness from the Messenger of Allah (PBBUH) until he forgave them.

Lady Umm Salamah Bears the Good News to Ka`b ibn Malik

Ka`b ibn Malik (one of the three men who missed the Battle of Tabuk without a valid excuse and whose repentance was accepted) narrated: “Allah revealed our repentance to His Prophet (PBBUH) when the last third of the night remained. The Messenger of Allah (PBBUH) was at Umm Salamah’s house. Umm Salamah was kind to me and was concerned about my difficult situation. The Messenger of Allah (PBBUH) said: **‘O Umm Salamah, Ka`b’s repentance has been accepted!’** She said: ‘Should I send someone to him and give him the good news?’”¹

The Messenger of Allah (PBBUH) agreed, and Umm Salamah sent someone to give Ka`b and his two companions the good news.

Thus, Lady Umm Salamah (may Allah be pleased with her) was a source of joy for everyone around her. She was a deeply compassionate soul who loved goodness and happiness for all.

3. Lady Umm Salamah’s Reliable Knowledge and Astute Comprehension

Umm Salamah accompanied the Messenger of Allah (PBBUH) in the Battle of Khaybar, the Liberation of Makkah, the Battle of Hunayn, the Siege of Ta`if,

¹ Reported by Al-Bukhari, hadith no. 4677.

and finally the Farewell Pilgrimage. She remained close to beloved Prophet Muhammad (PBBUH), drawing from his guidance and learning from his shining example until he (PBBUH) passed away while being pleased with her.

After the Prophet's death, Lady Umm Salamah remained an essential reference for Islamic jurisprudence, to the point that she was known as one of the prominent female jurists among the Companions. She was among those to whom people referred for rulings and legal opinions, especially those concerning the Islamic jurisprudence on female issues. Even the great scholar of the *Ummah* (worldwide Muslim community), `Abdullah ibn `Abbas, would send someone to ask her about certain rulings.

Lady Umm Salamah was a prolific hadith narrator, as she memorized more than three hundred hadiths. Her sons Salamah and `Umar and her daughter Zaynab, as well as others, narrated hadiths on her authority.

The Final Chapter of Lady Umm Salamah's Life

After the Prophet (PBBUH) had passed away, Lady Umm Salamah remained in her private mihrab (prayer niche) for extensive periods, devoting herself solely to prayer, fasting, and teaching people about their religion when they came to her seeking legal opinions.

Lady Umm Salamah lived the longest and was the final survivor of the Mother of the Believers. She lived for approximately ninety years. Her life spanned the entirety of the Rightly Guided Caliphate until the reign of Yazid ibn Mu`awiyah, long enough to learn about the tragic martyrdom of Al-Husayn ibn `Ali. She was deeply saddened and fainted upon hearing about his death, grieving greatly for him. She did not live long after that incident as she passed away in the year 61 A.H. to join the Messenger of Allah (PBBUH). She was the last of the Mothers of the Believers to die.

Abu Hurairah led the funeral prayer over her, and the Muslims buried her in Al-Baqi` Cemetery.

May Allah's Mercy and Blessings be upon you, O Mother of the Believers,

O you who were patient and persevered, and Allah compensated you with something better than what you lost.

May Allah be pleased with you and please you, O Lady Umm Salamah.

7. Lady Zaynab bint Jahsh

May Allah Be Pleased with Her

7. Lady Zaynab Bint Jahsh

Our next flower, dear readers, is a massive bloom that catches the eye from far away and naturally dominates any visual landscape.

She was a woman exceptionally pious, righteous, generous, and benevolent. She was the woman whom Allah Almighty commanded His Messenger (PBBUH) to marry in a glorious ayah that will continue to be recited until the Day of Resurrection.

She is the Mother of the Believers, Zaynab bint Jahsh (may Allah be pleased with her).

Lady Zaynab's Lineage and Upbringing

Her full name was Zaynab bint Jahsh ibn Ri'ab ibn Ya'mar ibn Asad ibn Khuzaymah Al-Asadiyyah.

She was the granddaughter of `Abdul-Muttalib ibn Hashim (the Prophet's grandfather). Her mother was Umaymah bint `Abdul-Muttalib, the paternal cousin of the Messenger of Allah (PBBUH).

Her brother was the noble Companion `Abdullah ibn Jahsh.

Lady Zaynab was born in Makkah thirty-three years before *Hijrah* (the Prophet's emigration to Madinah). She grew up in a house of noble origin and virtue.

Lady Zaynab Embraces Islam Early

Lady Zaynab bint Jahsh rejected the idols her people worshipped and the polytheism they practiced. Therefore, she was very receptive to the gentle, sweet breezes of Islam once they began to waft through Makkah. Her brother, `Abdullah ibn Jahsh, was among the first to embrace Islam—even before the Messenger of Allah (PBBUH) began preaching at the House of Al-Arqam ibn Abu Al-Arqam<sup>1</sup>. No sooner had `Abdullah converted than he invited his family to Islam. None of them hesitated or faltered. His two sisters, Zaynab and Hamnah, and his brother, Abu Ahmad ibn Jahsh, embraced Islam.

Thus, the entire family became Muslim and entered Allah's religion wholeheartedly.

Like all the early believers, Lady Zaynab and her people suffered persecution at the hands of Quraysh.

When the Messenger of Allah (PBBUH) received the divine command to leave Makkah and emigrate to Madinah, Banu Jahsh, led by `Abdullah ibn Jahsh, emigrated to Madinah to live in peace and security among their brothers and sisters in faith, the Ansar (the Supporters of the Prophet, PBBUH; the local inhabitants of Madinah who embraced Islam).

¹ A secret gathering place for early Muslims in Makkah, serving as a sanctuary for prayer, education, and the strengthening of faith during a period of intense persecution.

Lady Zaynab Marries Zayd ibn Harithah

People Are Equal Like the Teeth of a Comb¹

One of the main aims of Islam was to eliminate the differences between people, such as those based on race, tribal background, or social class², so that no person would be superior to another except through piety and righteousness. The Messenger of Allah (PBBUH) wanted to practically implement this foundational Islamic principle of fundamental human equality.

He (PBBUH) wanted to dismantle the inherited class distinctions among Muslims, for people to be equal like the teeth of a comb.

Since freed slaves were considered a lower class than the masters, and Zayd ibn Harithah was a freed slave of the Messenger of Allah (PBBUH) and his adopted son, the Messenger of Allah (PBBUH) wanted to achieve complete equality by marrying him to the noblewoman of Banu Hashim—his cousin, Lady Zaynab bint Jahsh. He (PBBUH) did this to eliminate those class distinctions himself and within his own family.

These distinctions were so entrenched and deeply rooted that they could only be dismantled by a practical and tangible action from the Messenger of Allah (PBBUH), from which the Muslim community would take an example and which all of humanity would follow.

¹ In Allah's sight, no individual, ethnicity, or social class is inherently better than another. The only true distinction is a person's character and piety.

² Islam teaches that all people share a common origin and possess equal inherent dignity, making no one inherently superior based on superficial traits.

The Messenger of Allah (PBBUH) Proposes to Lady Zaynab on Behalf of His Adopted Son Zayd

The Messenger of Allah (PBBUH) went personally to Zaynab bint Jahsh to propose marriage on behalf of Zayd ibn Harithah.

But when the proposal was made to Zaynab, she disliked it, and her brother, `Abdullah ibn Jahsh, also disliked the idea of a noblewoman of high lineage and noble birth being given in marriage to a former slave. She said to the Messenger of Allah (PBBUH): “I will not marry him.” The Messenger of Allah (PBBUH) said: “**Yes, marry him, for I have approved him for you.**” While they were speaking, Allah revealed His Saying: ﴿It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error﴾ (translated meaning of Al-Ahzab 33:36).

At this point, Zaynab could not disobey the command of Allah and His Messenger, so she submitted and accepted Zayd’s proposal. Zayd then sent to Banu Jahsh ten dinars, sixty dirhams, an armor, a cloak, a loincloth, fifty measures of food, and ten measures of dates. The Messenger of Allah (PBBUH) gave him all these items to present as dowry, and the marriage took place.

Zayd Complains to the Messenger of Allah (PBBUH) About Zaynab

This marriage lasted for about a year, but the disagreement and disharmony between the couple worsened day by day. Zaynab never forgot that she was a high-born noblewoman and the granddaughter of `Abdul-Muttalib, who had never been enslaved. She could not bear to be under the authority of a former slave. Life between them became difficult and hard, and Zayd suffered from her

rejection and proud attitude. This led him to complain to the Messenger of Allah (PBBUH) more than once, and he wanted to divorce her. The Messenger of Allah (PBBUH) would tell him: **“Keep your wife and fear Allah.”** He (PBBUH) advised Zayd to be more patient and forbearing.

The Disparity and Emotional Rift Deepens, and Zayd Divorces Zaynab

Allah (Exalted be He) had informed His Prophet that Zaynab bint Jahsh would be his wife. The Prophet (PBBUH) feared how the hypocrites and those with insincere hearts would react to this. He (PBBUH) felt uneasy about ordering Zayd to divorce Zaynab and then marrying her himself. Rumors and gossip would spread that Muhammad had married the wife of his adopted son. This is because, according to the customs of the time, people considered it forbidden [incestuous] to marry the wife of an adopted son, who was treated the same as a biological son. Zayd was the Prophet’s adopted son, known among people as ‘Zayd ibn Muhammad’. Consequently, the Prophet (PBBUH) kept this news to himself and concealed what Allah had revealed to him.

Divine rebuke was sent down to the Messenger of Allah (PBBUH); Allah Almighty revealed His Saying: **﴿And (remember) when you said to him (Zayd ibn Harithah) on whom Allah had bestowed grace and you (O Muhammad too) had favored: “Keep your wife and fear Allah.” But you hid in yourself that which Allah will make manifest. You feared the people whereas Allah had a better right that you should fear Him﴾** (translated meaning of Al-Ahzab 33:37). Following this, when the emotional rift between Zaynab and Zayd widened until their life together reached a dead end, Zayd came to the Messenger of Allah (PBBUH) complaining about Zaynab. Therefore the Messenger (PBBUH) permitted him to divorce her.

A Marriage from Above the Seven Heavens¹

After Zayd divorced Zaynab and her *`Iddah* (divorcee's waiting period of three menstrual cycles) was completed, the Messenger of Allah (PBBUH) married her by Allah's Command, as stated in the glorious ayah: ﴿So when Zayd had no longer any need of her, We (Allah) gave her in marriage to you﴾ (translated meaning of Al-Ahzab 33:37). Thus, the marriage of the Messenger of Allah (PBBUH) to Lady Zaynab was ordained by Allah from above the seven heavens, without her having a guardian or witnesses. Allah Himself was the Guardian and Witness.

Allah (Glorified be He) clarified the reason behind this marriage, which is profound legislative wisdom: the abolition of adoption. This marriage served the vital legislative purpose of abolishing the pre-Islamic practice where adopted sons were treated identically to biological heirs regarding marriage and lineage.

The first to apply this legislation was the Messenger of Allah (PBBUH) regarding his adopted son Zayd, who had taken his name and was treated the same as blood relatives. Allah abolished this pre-Islamic Arab custom stating: ﴿In order that there would not be on the believers any discomfort concerning the wives of their adopted sons when they (the adopted sons) no longer have need of them. And ever is the command of Allah accomplished﴾ (translated meaning of Al-Ahzab 33: 37).

Then came the ayah explicitly and clearly abolishing adoption in Allah's Saying: ﴿Call them (adopted sons) by the names of their fathers, that is more

¹ Unlike other unions, the marriage of the Prophet (PBBUH) to Lady Zaynab bint Jahsh was ordained directly by Allah in the Qur'an.

just with Allah. But if you do not know their father's names, call them your brothers in faith and your freed slaves. And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful ﴿٥٣﴾ (translated meaning of Al-Ahzab 33: 5). Consequently, Zayd reverted to his biological father's name, Zayd ibn Harithah.

And thus, Lady Zaynab bint Jahsh became the wife of the best of Allah's creation and a Mother of the Believers. Because her marriage was enacted via divine revelation rather than through earthly families or a standard earthly marriage contract, Lady Zaynab considered this a great privilege. She used to proudly say to the other wives of the Prophet (PBBUH): "You were given in marriage by your families, while I was married (to the Prophet, PBBUH) by Allah from above the seven heavens."¹

¹ Reported by Al-Bukhari, hadith no. 7420.

The Outstanding Morals and Virtues of Lady Zaynab Bint Jahsh

Lady Zaynab bint Jahsh (may Allah be pleased with her) perfectly combined outer grace with inner beauty. She was one of the most nobly mannered and fundamentally good, generous, and boundlessly charitable people. She possessed rare moral purity and gave generously to others with an honest, unselfish, and compassionate heart.

Here are some of her remarkable virtues and admirable deeds.

1. Lady Zaynab's Profound Humility and Piety

Lady Zaynab bint Jahsh lived in the Prophet's house, under his protection and care, enjoying his closeness and benefiting from his immense knowledge and noble character as Allah willed.

Lady Zaynab accompanied the Messenger of Allah (PBBUH) on the expeditions of Khaybar and Al-Ta'if, and then on the Farewell Pilgrimage.

Lady Zaynab prayed frequently, had a humble heart, and was deeply connected to Allah. The Messenger of Allah (PBBUH) cherished these qualities in her and gave her special attention. He (PBBUH) conferred upon her a great honor and elevated her status by describing her humility and devoutness to `Umar ibn Al-Khattab, saying: **"Indeed, Zaynab bint Jahsh is *Awwah*."** A man asked: "O Messenger of Allah, what does '*Awwah*' mean?" He (PBBUH) replied: **"Someone who is highly devoted and invokes Allah with immense humility."** Then he recited Allah's Saying: ﴿Verily, Ibrahim (Abraham) was, without doubt, forbearing, *Awwah* (i.e., he used to invoke Allah with humility,

glorify Him, and remember Him much), and was repentant (to Allah all the time, again and again) ﴿﴾ (translated meaning of Hud 11:75).¹

2. Lady Zaynab's Exceptional Generosity and Benevolence

Lady Zaynab bint Jahsh was always quick to do good and perform acts of kindness. She actively engaged in handcraft and was skilled at tanning, piercing and sewing leather, and leather-crafting. She dedicated the money she earned from her handiwork entirely to charity. She was a refuge for orphans and widows in Madinah. Some even called her 'Mother of the Poor,' a title also given to the Mother of the Believers, Lady Zaynab bint Khuzaymah, as mentioned earlier.

“The First to Join Me [in the Afterlife] From Among You Will Be the One with the Longest Hand”²

Lady Zaynab's reputation for charity was unparalleled. Before he passed away, Prophet Muhammad (PBBUH) told his wives that the first [of them] to join him in the afterlife would be the one with the 'longest hand.' When the Prophet's wives initially heard this, they took it literally and measured their hands against one another using a reed. However, following Lady Zaynab's death, they realized his words carried a metaphorical meaning and that it referred to Lady Zaynab's great generosity in giving charity.³

Lady Zaynab was a woman skilled with her hands—that is, she worked with her hands. She tanned animal hides and sewed them into items (cutting,

¹ Reported in *Siyar A'lam Al-Nubala'* by Al-Dhahabi.

² Reported by Muslim, hadith no. 2452.

³ Reported by Al-Bukhari, hadith no. 1420; Muslim, hadith no. 2452; and Sahih ibn Hibban, hadith no. 3314.

piercing, and stitching the material) and gave all the profit in charity for Allah's Sake.

3. Lady Zaynab's Legendary Detachment from Material Wealth

Zuhd (voluntary detachment or renunciation of worldly wealth) and generosity are inseparable qualities of charitable and benevolent people. These qualities are cultivated by surrounding oneself with the most virtuous, noble, and inspiring figures. Indeed, the most generous and benevolent of all people were the Companions, who enjoyed the company of the best of humankind (PBBUH), witnessing firsthand his benevolent and generous nature.

Observing the Prophet's noble traits in action created an abundance of goodwill that naturally flowed outward to the people around him (PBBUH) and inspired them to extend that same grace and kindness to others. Our mother, Zaynab bint Jahsh, exemplifies *Zuhd* despite her elevated status and access to substantial resources. She did not care about wealth or any of the adornments of worldly life.

When Caliph `Umar ibn Al-Khattab sent Lady Zaynab bint Jahsh her annual grant of twelve thousand dirhams, she kept saying: "O Allah, do not let me live to see this stipend again next year, for it (wealth) is a trial." Then she immediately distributed the entire sum among her relatives and those in need. After being informed of what she did, Caliph `Umar stood at her door and sent her greetings, saying: "I have heard what you have distributed. I will send you a thousand dirhams to keep [for yourself]." He sent the additional thousand dirhams, which she also gave away in charity, keeping not a single dirham for herself.

Such was the life of Lady Zaynab bint Jahsh, to the point that it was said: “Zaynab bint Jahsh did not leave behind a single dirham or dinar. She gave away everything she could and was a refuge for the poor.” Finally, her wish was granted, as she passed away before the following year’s stipends were distributed.

4. Lady Zaynab’s Extreme Piety and God-Consciousness

Lady Zaynab bint Jahsh was extremely pious and God-fearing. This was clear in the Incident of the Slander against Lady `Aishah. Her competing with Lady `Aishah for the Prophet’s affection did not prevent her from defending Lady `Aishah’s honor. She spoke only the truth to protect her hearing and sight, thus safeguarding her faith out of fear of Allah Almighty.

Lady `Aishah (may Allah be pleased with her) narrated: “The Messenger of Allah (PBBUH) asked Zaynab bint Jahsh about my situation. He (PBBUH) said: **‘O Zaynab, what do you know or what did you see?’** She replied: ‘O Messenger of Allah, I protect my hearing and sight (by refraining from telling lies). I know nothing but good (about `Aishah).’” Lady `Aishah further said about Lady Zaynab: “Of all the wives of the Messenger of Allah (PBBUH), she is the one who matches me and is my equal in status, prestige, and favor; Allah protected her (from being malicious) through her piety.”¹

Thus, Allah (Glorified be He) protected Lady Zaynab through her strong faith. She was profoundly pure, truly pious, had a chaste tongue, and spoke only good.

¹ Reported by Al-Bukhari, hadith no. 4750.

5. Glorious Ayahs Revealed Concerning Lady Zaynab Bint Jahsh

Allah (Exalted be He) revealed glorious ayahs associated with Lady Zaynab bint Jahsh, including the following:

The Glorious Ayahs Abolishing Adoption

Allah (Glorified and Exalted be He) revealed clear ayahs abolishing the custom of adoption, which was a common practice in pre-Islamic Arabia (as previously mentioned in detail). Anas ibn Malik said: “These ayahs were revealed concerning Zaynab bint Jahsh and Zayd ibn Harithah.”

The Glorious Ayah Prescribing *Hijab*

One of the genuine blessings of Lady Zaynab bint Jahsh toward the entire Muslim community was the revelation of the ayah of *Hijab* (veil), or screen for the privacy of the Prophet’s family, because of her.

Anas ibn Malik narrated: “When the Prophet (PBBUH) married Zaynab, the people came and were offered a meal, and then they sat down (after finishing their meals) and started chatting. The Prophet (PBBUH) showed as if he wanted to get up, but they did not get up. When he (PBBUH) noticed this, he (PBBUH) got up to leave and some of the people also got up and went away, while some others stayed sitting. When the Prophet (PBBUH) returned to enter [his home], he found the people still sitting. They then got up and left. I told the Prophet (PBBUH) they had left, and he (PBBUH) entered [his home]. I intended to enter but the Prophet (PBBUH) put a screen between me and him [to ensure privacy for his family], for Allah had revealed: ﴿O you who believe!

Do not enter the Prophet's houses except when permission has been given to you [and when invited] for a meal... ﴿٥٣﴾ (translated meaning of Al-Ahzab 33:53).”¹

The previous ayah establishes certain rules of etiquette for entering homes. These etiquettes were unknown in pre-Islamic times; people used to enter homes without the permission of the inhabitants. Some would eat food without being invited, and others would sit after the meal, chatting and conversing, oblivious to the disturbance this caused.

The Messenger of Allah (PBBUH) was extremely considerate and modest and would be ashamed to discuss such matters with people in his own home. This ayah was revealed to teach Muslims about their religion and worldly affairs.

From that day forward, the commandment of *Hijab* (talking from behind a screen) was prescribed for the Prophet's wives, and they were given the special status befitting their position.

6. Lady Zaynab's Knowledge and Good Comprehension of Religious Issues

The Mother of the Believers, Lady Zaynab bint Jahsh, was a learned scholar and hadith transmitter. She narrated eleven hadiths from the Messenger of Allah (PBBUH). Notable people who narrated hadiths on her authority included: her nephew, Muhammad ibn `Abdullah ibn Jahsh; his freed slave, Madkur; the Mother of the Believers, Umm Habibah; the Prophet's stepdaughter, Zaynab bint Abu Salamah; and a number of prominent male and female Followers (the generation succeeding the Companions).

¹ Reported by Al-Bukhari, hadith no. 6239.

A Summary of Lady Zaynab's Virtues and Remarkable Deeds

A brief yet comprehensive statement in praise of Lady Zaynab bint Jahsh was beautifully given by Lady `Aishah (may Allah be pleased with her), who said: "I have never seen a woman better in religious commitment than Zaynab, more God-fearing, more truthful in speech, more devoted to kinship ties, more generous in charity, and more self-sacrificing in her work from which she gave charity and drew closer to Allah Almighty."¹

¹ Reported by Muslim, hadith no. 2442.

The Final Chapter of Lady Zaynab's Life

After a long life filled with giving, love of good deeds, and devotion to Allah, the Mother of the Believers, Lady Zaynab bint Jahsh, lay on her deathbed. This occurred in the year 20 A.H., during the reign of `Umar ibn Al-Khattab, when she was fifty-three years old.

“Give My Shroud in Charity”

When death approached, Lady Zaynab bint Jahsh said: “I have prepared my own shroud, and `Umar, the Commander of the Believers, will send me one. Give one of them in charity.” If you can give my waist-wrapper in charity, do so.”

Then the Mother of the Believers, Lady Zaynab bint Jahsh, closed her eyes to ascend to the highest realm, becoming the first of the Mothers of the Believers to join the Messenger of Allah (PBBUH), as he (PBBUH) had foretold, saying: **“The first to join me [in the afterlife] from among you [my wives] will be the one with the longest hand.”** The Commander of the Believers, `Umar ibn Al-Khattab, led the funeral prayer for her, and the people of Madinah accompanied her to Al-Baqi` Cemetery. Usamah ibn Zayd, Muhammad ibn `Abdullah ibn Jahsh, and `Abdullah ibn Abu Ahmad ibn Jahsh descended into her grave to lay her to rest.

May Allah's Mercy and Blessings be upon you, O Mother of the Believers.

O you for whom Allah was a Guardian and Witness, decreeing your marriage to the Messenger of Allah (PBBUH) from above the seven heavens.

May Allah be pleased with you and please you, O Zaynab bint Jahsh.

8. Lady Umm Habibah

May Allah Be Pleased with Her

8. Lady Umm Habibah

And now, my dear readers, let us move forward and step deeper into the fragrant garden of the honorable female Companions, to explore another exquisite flower, one whose sweet perfume is remarkably powerful. It can drift across entire neighborhoods, forming an enduring impression and passing down profound principles and valuable life lessons.

Our fragrant flower was among the first to steadfastly believe in the One True God. She submitted to Allah's Will and became a Muslim despite the difficult challenges of fierce rejection from her people and close relatives and their intense enmity toward Allah and His Messenger (PBBUH).

She was afflicted by her husband's apostasy from Islam while she was in Abyssinia, thus doubling her alienation by facing separation from both her immediate family and her homeland¹. Yet she persevered and sought reward from Allah, ultimately attaining the greatest divine gift and becoming a Mother of the Believers.

Our heroine is the highborn and sagacious lady, Umm Habibah (may Allah be pleased with her).

¹ In a tragic turn, her husband converted to Christianity and pressured her to do the same. She steadfastly refused, preferring to remain a solitary divorcee in a foreign land rather than abandon her faith.

Lady Umm Habibah's Lineage and Upbringing

Her full name was Ramlah bint Abu Sufyan¹, Sakhr, ibn Harb ibn Umayyah.

Her mother was Safiyyah bint Al-`As, Al-Umawiyah.

She was born in Makkah, and her father, Abu Sufyan, was the formidable chieftain of Makkah and the commander of its army.

When Lady Ramlah reached marriageable age, she married `Ubaydullah ibn Jahsh, the cousin of Prophet Muhammad (PBBUH), the brother of the noble Companion `Abdullah ibn Jahsh, and the brother of Lady Zaynab bint Jahsh, one of the Mothers of the Believers.

Lady Umm Habibah Challenges All Obstacles and Embraces Islam

It never occurred to Abu Sufyan ibn Harb, a powerful chieftain of Quraysh, that anyone from Quraysh, especially members of his own family, could defy his authority or disagree with him. However, his daughter Ramlah, in defiance of her father and her people, responded to the call of truth. She and her husband, `Ubaydullah ibn Jahsh, were among the first whose hearts Allah opened to Islam.

Abu Sufyan was deeply humiliated that his own daughter defied his authority and openly embraced the religion of his greatest adversary. He used all the influence and force at his disposal to try and bring her back to the polytheistic religion of the forefathers, but his attempts failed completely, for

¹ A formidable chieftain of Makkah and fierce opponent of the Muslims who later converted to Islam.

faith had taken root in Ramlah's heart. Abu Sufyan became resentful of his daughter, and grief overwhelmed him after he failed to bend her to his will.

Emigration to Abyssinia

Quraysh noticed that Abu Sufyan was extremely furious with Ramlah and her husband, so they became emboldened against them and began to tighten the noose around them until their life in Makkah became unbearable. Escalating persecution of early Muslims by Quraysh led Prophet Muhammad (PBUH) to permit his Companions to emigrate to Abyssinia. Ramlah and her husband were among those who emigrated, leaving her father in Makkah, who was consumed with rage that his daughter defied his authority, embraced Islam, remained steadfast, and now emigrated for her faith. He had absolutely no authority or control over her.

There in Abyssinia, Ramlah gave birth to her daughter, Habibah bint `Ubaydullah, after whom she was known, and she became called 'Umm Habibah'.

Alienation Becomes Twofold for Umm Habibah

Lady Umm Habibah, her husband, and her daughter settled in Abyssinia, under the protection of the Negus, who treated the Muslims well and refused all attempts made by Quraysh to bring back these emigrants who had fled for their faith. Umm Habibah thought her days were finally bright, unaware of what fate held in store for her.

One night, she dreamed that her husband, `Ubaydullah ibn Jahsh, was floundering in darkness, in the worst and most wretched state. She awoke in terror to find her dream had come true: her husband had apostatized from

Islam and embraced Christianity. When he told her, she said: “By Allah, this is not good for you,” and recounted her dream. He paid no heed and gave her a choice between two bitter options: either to follow him and become Christian or be divorced. She chose to remain steadfast in her faith, for which she had left her entire family and homeland.

Ubaydullah heavily indulged in wine, drinking it day and night, and left Lady Umm Habibah alone, destitute, and divorced in a foreign land. But she stood incredibly steadfast in her faith. She locked herself and her newborn daughter in the house, unwilling to see anyone and remaining in her exile with no way of returning to her father, who was still a stronghold of polytheism. In this way, she remained imprisoned in her home, with her alienation being twofold: alienation from her homeland and alienation from her family. In her husband, she had found solace for the family and tribe she had left behind, but now that he was gone, she had neither family nor homeland.

Umm Habibah Becomes an Honored Mother of the Believers

Good Tidings from the Messenger of Allah (PBBUH)

Lady Umm Habibah remained in her solitude, having entrusted all her affairs to Allah. As for `Ubaydullah ibn Jahsh, he remained immersed in wine consumption until he died.

However, suffering, loneliness, and grief were finally drawing to an end for Lady Umm Habibah, and happiness and divine compensation were coming her way. One day, after her *`Iddah* (waiting period) was over, there was a knock at her door. When she opened it, she found Abraha, the Negus's handmaiden, who said to her: "Appoint someone to marry you to Muhammad, the Messenger of Allah (PBBUH). He (PBBUH) has sent a letter to the King authorizing him to marry you to the Prophet (PBBUH)."

Thus, to honor her steadfastness and support her, Prophet Muhammad (PBBUH) sent a marriage proposal to Abyssinia, with King Negus acting as his representative, arranging the marriage on his behalf.

Overjoyed by this good news, Lady Umm Habibah began to remove her jewelry. She took off two silver bracelets, her anklet, and then her earring, giving them all to Abraha, the Negus's handmaiden, as a reward for this good news. She told her: "I have appointed Khalid ibn Sa'id ibn Al-`As as my guardian." He was the closest person to her and the most senior of the emigrants from her tribe, Banu Umayyah.

Completing Marriage Ceremonies

In the evening, the Negus summoned the Muslims who were in Abyssinia. They came, led by Ja`far ibn Abu Talib and Khalid ibn Sa`id ibn Al-`As, Lady Umm Habibah's guardian.

When all the people assembled, the Negus spoke, saying: "Muhammad ibn `Abdullah has written to me asking me to marry Umm Habibah bint Abu Sufyan to him. Who among you most deserves the right to be her guardian?" The people replied: "Khalid ibn Sa`id, for she has appointed him as her guardian." The Negus turned to him and said: "O Khalid, give Umm Habibah in marriage to your Prophet. I have paid her dowry of four hundred dinars on his behalf." Khalid stood up and said: "I have accepted the request of the Messenger of Allah (PBBUH), and I give Umm Habibah to him in marriage." Khalid then received the dowry.

The Negus had prepared a wedding banquet. When the people were about to leave, he said to them: "Sit down, for it is the custom of the prophets, when they marry, to offer a meal." The people sat down; they ate and then dispersed.

Khalid gave Lady Umm Habibah her dowry, and she spent the night as a Mother of the Believers.

The King Offers Generous Wedding Gifts

In the morning, Abraha, the Negus's handmaiden, came to Lady Umm Habibah bearing gifts from the King's wives: aloeswood, ambergris, and perfume. Lady Umm Habibah offered her fifty dinars of her dowry, saying: "I gave that [jewelry] which I gave you yesterday as I had no money [then]. But Allah Almighty has provided me with this." Abraha refused to touch the dinars

and returned the gifts she had given her the day before, saying: “The king has been very generous to me and has ordered me not to take anything from the Mother of the Believers. He also ordered his wives to send all the perfume they possess.” Lady Umm Habibah accepted the gifts gratefully and kept them until she took them with her to the Prophet’s house.

In the Company of the Messenger of Allah (PBBUH)

Healing and Moving from Grief to Happiness

Lady Umm Habibah stayed in Abyssinia for several years after her marriage to the Messenger of Allah (PBBUH) during which her condition improved immensely. The sadness and isolation caused by her former husband, `Ubaydullah ibn Jahsh, had vanished. She embraced life with joy and longing to return to Madinah and be united with the Beloved Prophet (PBBUH), whom she regarded as a guide, a bearer of glad tidings, and a warner, one who called people to Allah by His permission and a lamp spreading light. He was also her husband, whom Allah had appointed to protect and care for her based on a sacred bond taken as a solemn covenant before Allah. What greater happiness could there be than to live under the Prophet's protection, find solace in his company, and be resurrected on the Day of Judgment with the other Mothers of the Believers?

Lady Umm Habibah Returns to Madinah

When the Muslims had settled in Madinah and the Messenger of Allah (PBBUH) found it pleasant and deeply hospitable to live in, he (PBBUH) dispatched `Amr ibn Umayyah Al-Damri to the Negus, requesting that the Muslim emigrants be sent to him. He complied and sent them all on two ships, including Lady Umm Habibah.

The arrival of the Muslim emigrants from Abyssinia coincided with the Victory over Khaybar, making it a double occasion of joy. The Messenger of Allah (PBBUH) received them in Madinah with joy and delight.

“This Stallion’s Nose Cannot Be Hit”¹

Madinah celebrated the return of the Muslim emigrants, and there was another celebration specifically for the marriage of the Messenger of Allah (PBBUH) to Lady Umm Habibah. Her maternal uncle, `Uthman ibn `Affan, held a lavish wedding banquet for her, where sacrificial animals were slaughtered and all those present were fed.

Meanwhile, Makkah remained sleepless and restless, repeating the words of its chief, Abu Sufyan, Umm Habibah’s father, when he heard the news of her marriage to the Messenger of Allah (PBBUH): “This stallion’s nose cannot be hit.”² He meant that the Messenger (PBBUH) was a worthy and noble match, who could not be rejected.

Inside the Prophet’s House

The Mother of the Believers, Lady Umm Habibah, entered the Prophet’s house and was warmly received by the Prophet’s wives. They honored her and treated her with great respect, for they knew how much she had suffered and persevered for Allah’s Sake.

¹ This famous Arabic proverb is used to describe a man of great stature: a capable man whose requests are never refused and who cannot be defeated.

² Reported in Mustadrak Al-Hakim, hadith no. 6813.

Lady Umm Habibah was a devout and pious woman of noble character and a pure heart. She continued to draw from the pure spring of the Messenger of Allah (PBBUH), emulating his noble character and drawing upon his guidance.

Lady Umm Habibah Experiences Emotional Struggles Because of Her Father

Lady Umm Habibah suffered greatly because of her father's intense hostility toward Islam and stubborn attachment to idolatry, despite him being an exceptionally wise and clever man and a prominent leader among his people. She knew that the Messenger of Allah (PBBUH) did not want anyone to remain in disbelief. It hurt her that her father was deeply committed to denying the truth about Allah's Oneness; the war between her husband and her father thus continued, claiming the lives of people dear to her. Every slain man was from her father's followers and relatives, and every martyr was from her husband's Companions and her believing children.

An Unforgettable Stance by Lady Umm Habibah

By choosing to embrace Islam in its early years, Lady Umm Habibah endured major hardships and emerged victorious over immense adversity. History will never forget the several situations in which Umm Habibah triumphed over herself, standing with truth against falsehood and prioritizing truth over personal attachments, even those as basic as that with a parent.

News reached Lady Umm Habibah, the Mother of the Believers, that Quraysh had breached Al-Hudaybiyah Treaty. She realized with keen insight that the Messenger of Allah (PBBUH) would not remain silent in the face of injustice, nor would he (PBBUH) accept to be betrayed, or his treaty be

violated. Would he (PBBUH) then decide to march toward Makkah in a final move against the idolaters?

Signs of the imminent downfall of the pagan authority in Makkah appeared, so the ruling Quraysh leaders gathered to consult about the Messenger of Allah (PBBUH), who was about to march against them and against whom they were powerless. He (PBBUH) had become the supreme authority in the entire Arabian Peninsula. Realizing their critical error, they decided to send an envoy from among themselves to Madinah to desperately plead with the Messenger of Allah (PBBUH) to renew the peace treaty. But who would their envoy be? It was no one else but Abu Sufyan ibn Harb, Makkah's prominent leader.

Abu Sufyan reluctantly set out for Madinah. Upon arriving, he was apprehensive about encountering the Messenger of Allah (PBBUH). He went to the house of his daughter, Lady Umm Habibah, seeking her assistance in his mission. Just as Abu Sufyan was going to sit down on the Prophet's (PBBUH) mat, Lady Umm Habibah quickly folded it and put it away. His pride hurt, he said: "O my daughter, I hardly know whether you think I am too good for this mat or you think it is unworthy of me." Her straightforward reply was: "This mat belongs to the Messenger of Allah (PBBUH), and you are an impure polytheist. I dislike that you should sit on the mat that belongs to the Messenger of Allah (PBBUH)." Abu Sufyan became angry and said to his daughter: "By Allah, evil has befallen you since you left me," and he left the house defeated.¹

Thus, Umm Habibah, with unwavering resolve, chose truth over falsehood, putting faith above all else, in a stance that history will never forget.

¹ *Al-Sirah Al-Nabawiyah* by Ibn Hisham.

Could Abu Sufyan Possibly Embrace Islam?

Lady Umm Habibah held back her tears after her father left, trusting in Allah and holding on to hope. Then the Messenger of Allah (PBBUH) arrived, and she learned from him that her father totally failed in his mission after meeting the Messenger of Allah (PBBUH), then Abu Bakr, then `Umar, and then `Ali ibn Abu Talib, and he returned to Makkah disappointed.

Lady Umm Habibah resigned herself to Allah's Will and supplicated Allah for her husband's victory, as she saw him preparing for the Liberation of Makkah.

The situation was difficult for Lady Umm Habibah, for the victory of the Messenger of Allah (PBBUH) meant the downfall of her father and her tribe. Yet, in her bewilderment, she remained hopeful. Abu Sufyan could embrace Islam, just as `Umar ibn Al-Khattab, her brother Mu`awiyah, Khalid ibn Al-Walid, and others. She clung to this hope and turned to her Lord with a humble heart, supplicating that He would guide her father to Islam.

Her Lord answered her supplication, and her father embraced Islam during the Liberation of Makkah. Many of her people also converted, and she rejoiced greatly.

During the peaceful Liberation of Makkah, Prophet Muhammad (PBBUH) offered a general amnesty to the people of the city, previously his fiercest enemies. Moreover, recognizing Abu Sufyan's status and influence among Quraysh, when declaring this pardon, he (PBBUH) proclaimed: **"Whoever**

enters the house of Abu Sufyan is safe. Whoever locks his door is safe. And whoever enters the mosque is safe.”¹

How generous, forbearing, noble, and compassionate her husband, the Messenger, was! Lady Umm Habibah praised Allah Almighty and prostrated in gratitude.

¹ Reported by Abu Dawud, hadith no. 3022.

The Final Chapter of Lady Umm Habibah's Life

Lady Umm Habibah lived content and at peace, preoccupied with her husband when he was alive, engrossed in the worship of her Lord, and doing only what was best for the Muslim community. She thus maintained a balance between family devotion, deep spirituality, and active community service.

When she felt her death approaching, she asked to meet Lady `Aishah bint Abu Bakr and said to her, as she lay dying: "There may have been some disagreements between us, as is common between co-wives. May Allah forgive me and you for whatever may have happened." Lady `Aishah forgave her and asked Allah to forgive her. Hearing this, her face lit up, and she whispered to Lady `Aishah, saying: "You have pleased me, may Allah please you!"

She did the same with Lady Umm Salamah.

Lady Umm Habibah closed her eyes and rested in peace as her pure soul ascended to her Creator. Her pure body was laid to rest in Al-Baqi' Cemetery.

This occurred in 44 A.H., during the caliphate of her brother, Mu`awiyah ibn Abu Sufyan.

Thus, our mother Umm Habibah departed this world, leaving behind her a praiseworthy reputation and an honorable legacy. She narrated sixty-five hadiths which were transmitted by her daughter Habibah, the Prophet's stepdaughter; her nephew, `Abdullah ibn `Utbah ibn Abu Sufyan; her nephew, Abu Sufyan ibn Sa`id ibn Al-Mughirah; `Urwah ibn Hisham ibn Al-Mughirah; Zaynab bint Abu Salamah, the Prophet's stepdaughter, and others.

May Allah's Mercy and Blessings be upon you, O Mother of the Believers.

You who chose truth over falsehood, and persevered and sought reward from Allah, so Allah's favor upon you was immense¹.

May Allah be pleased with you and please you, O Lady Umm Habibah.

¹ Allah bestowed upon her limitless grace, protection, and boundless blessings throughout her life.

9. Lady Juwayriyah bint Al-Harith

May Allah Be Pleased with Her

9. Lady Juwayriyah bint Al-Harith

Dear readers, our next flower possesses a magical way of captivating feelings and renewing energy with its color, scent, and form. It truly excels in all aspects.

She was a noble female Companion whose conversion to Islam was a blessing for her family as well as her entire tribe, to the point that it was said: “No woman has ever brought greater blessings to her people than she.”

She is the Mother of the Believers, Juwayriyah bint Al-Harith (may Allah be pleased with her).

Lady Juwayriyah's Lineage and Upbringing

Her full name was Barraah bint Al-Harith ibn Abu Dirar ibn Habib. The Messenger of Allah (PBBUH) named her Juwayriyah, and she became known as Juwayriyah bint Al-Harith.

Lady Juwayriyah was born fourteen years before *Hijrah* (the Prophet's emigration to Madinah). She spent her childhood wrapped in comfort and luxury, being the daughter of Al-Harith ibn Abu Dirar, the chief of Banu Al-Mustaliq. She grew up among the people of Banu Al-Mustaliq, a sub-clan of the Khuza`ah tribe, who were primarily nomadic, residing around a vital water spring and well named Al-Muraysi`.

Upon reaching maturity, Lady Juwayriyah became renowned for her beauty, good character, and refined manners. The noblemen of her tribe desired to marry her. One of the young men of Khuza`ah, named Musafi` ibn Safwan, proposed to her and married her.

Lady Juwayriyah continued to live a life of consistent privilege, luxury and ease, first in her father's house and then in her husband's house.

The Expedition of Banu Al-Mustaliq (Also Known as Al-Muraysi`)

Reasons for the Expedition

In Sha`ban 6 A.H, the Messenger of Allah (PBBUH) received news that Al Harith ibn Abu Dirar, the chief of Banu Al-Mustaliq and Lady Juwayriyah's father, was amassing his people and any other Arab tribesmen he could persuade with the aim of waging war against the Messenger of Allah (PBBUH) and killing him in the process. Immediately, Buraydah ibn Al-Husaib was tasked with investigating the veracity of the news and came back to the Messenger of Allah (PBBUH) confirming the report—the tribesmen of Banu Al-Mustaliq were mobilizing their forces to attack him. After consultations with his Companions, it was decided to set out quickly in a preemptive move against the upcoming planned attack. As a key strategic element, the Prophet (PBBUH) would strike first before the enemy could prepare to fight, to secure decisive victories with minimum casualties.

The Prophet's Departure

The Prophet (PBBUH) departed Madinah, having entrusted the banner of the Muhajirun (Emigrants from Makkah) to Abu Bakr and the banner of the Ansar (the Supporters of the Prophet PBBUH; the local inhabitants of Madinah) to Sa`d ibn `Ubadah. Al-Harith ibn Abu Dirar had dispatched a spy to gather intelligence on the Muslim army, but the Muslims captured and killed him.

Then, with urgency, the Messenger of Allah (PBBUH) proceeded with his army until they surprised the enemy with their arrival and encampment at Al-Muraysi`, the watering place close to Banu Al-Mustaliq.

The Beginning of the Attack

Al-Harith ibn Abu Dirar was panic-stricken when he heard of the death of his spy and the sudden arrival of the Muslims at Al-Muraysi`. The situation was made even worse for Banu Al-Mustaliq after the Arab tribesmen, who had allied with them in this raid, ran away upon hearing the news of the advancing Muslim army.

On the other side, the Muslims were aligning themselves and preparing for the battle. Archers from both sides exchanged arrows for an hour, and then the Messenger of Allah (PBBUH) gave the order to move forward and engage with the enemy. In the short confrontation that followed, most of Banu Al-Mustaliq fighters fled the field. There was virtually no resistance, and the battle ended in a decisive victory for the Muslims.

Ten fighters from Banu Al-Mustaliq were killed in the fighting, including Musafi` ibn Safwan, Lady Juwayriyah's husband. Only one Muslim man was killed, by mistake. An Ansari fellow Muslim killed him, thinking he was one of the enemy.

The women and children of Banu Al-Mustaliq were taken as captives, and their property and cattle were taken as booty. Among the captives was Lady Juwayriyah, the daughter of Al-Harith ibn Abu Dirar, the chief of Banu Al-Mustaliq.

In the Company of the Messenger of Allah (PBBUH)

The Noble Proposal

When the Messenger of Allah (PBBUH) divided the captives, Lady Juwayriyah was assigned to the share of the Companion Thabit ibn Qays. Seeking her freedom, she entered into a contract of emancipation with Thabit. But she had nothing with her to pay her ransom.

Her sound judgment guided her to go herself to the most noble of creation (PBBUH) to seek his help and assistance in paying the sum, because he (PBBUH) had a widespread reputation for being kind, honorable, and trustworthy.

Lady Juwayriyah came to the Messenger of Allah (PBBUH) and stood at his door, asking permission to enter. When she entered, she said to him with a humility tinged with pride and dignity: “O Messenger of Allah, I am Juwayriyah, the daughter of Al-Harith ibn Abu Dirar, the chief of his people. I have suffered a calamity that is not hidden from you. I fell to the lot of Thabit ibn Qays. I have entered into an agreement with him to purchase my freedom. I have come to you to seek assistance with the purchase of my freedom.”

Moved by her situation and seeing a way to bring peace and eliminate hostility between the tribes, the Messenger of Allah (PBBUH) replied: **“Would you like something better than that?”** She asked: “What is it, O Messenger of Allah?” He (PBBUH) said: **“I will pay your ransom on your behalf and marry**

you.” Overjoyed, she replied: “Yes, O Messenger of Allah.” He (PBBUH) said: **“I have done so.”**¹

“I Have Chosen Allah and His Messenger”

Al-Harith ibn Abu Dirar learned that his daughter had been taken captive. Consequently, he came to the Messenger of Allah (PBBUH) and said: “O Muhammad, you have captured my daughter, and this is her ransom. My daughter is not one to be taken captive, so release her.”

The Messenger of Allah (PBBUH) said to him: **“If you give her the choice, would that be good on my part?”** He replied: “Yes.” Her father went to her and gave her the choice [to either have her ransom paid and be set free to return to her people, or to marry the Prophet PBBUH], but she said: “I have chosen Allah and His Messenger.” Her father was astonished, unaware that Allah (Exalted be He) had opened her heart to Islam. Indeed, anyone who had lived with or been in the company of the Prophet (PBBUH) would never have preferred anyone else in the world to him.

Perhaps this incident reminds us of what happened with Zayd ibn Harithah when the Prophet (PBBUH) gave him the choice between returning to his father or staying with him. He chose the Prophet (PBBUH), without hesitation.²

¹ Reported by Ahmad, hadith no. 26365.

² Please refer to the biography of Zayd ibn Harithah in part three: *A Biography of the Honorable Companions*, by the same author.

The Bride's Blessing Upon Her People

Out of profound respect for the woman whom their Prophet (PBBUH) had honored by marrying, the Companions of the Prophet (PBBUH) subsequently released all captives from her tribe, stating that they were now the in-laws of the Messenger of Allah (PBBUH). This bridged animosity, brought peace, and led to the emancipation of around one hundred families from her tribe, Banu Al-Mustaliq.

Lady `Aishah commented on this incident saying: "I know of no woman who was more of a blessing to her people than her (meaning Lady Juwayriyah)."¹

Al-Harith and Banu Al-Mustaliq Embrace Islam

Al-Harith ibn Abu Dirar embraced Islam after witnessing the mercy and compassion of the Messenger of Allah (PBBUH) and the conversion of his daughter. With his conversion, many of his people, Banu Al-Mustaliq, also embraced Islam.

Such was the Prophet of Mercy (PBBUH) in all his actions; he desired only good for all people. His marriage to Lady Juwayriyah led to a massive wave of emancipation and conversion, which ultimately resulted in her entire tribe embracing Islam.

¹ Reported by Ahmad, hadith no. 26365.

Lady Juwayriyah Zealously Draws from the Inexhaustible Light of Guidance

Inside the Prophet's House

Lady Juwayriyah lived in the most honorable of homes, enjoying the best of this world and learning the best for her Hereafter. After living in her father's highly affluent house and then with her previous wealthy husband, she moved to this humble dwelling, leaving all former wealth and ease behind. Despite this, she lived the most beautiful days of her life in this humble home where divine revelation was being revealed and practiced, allowing her to directly receive guidance, wisdom, and instructions on faith and worship.

Lady Juwayriyah lived peacefully and never harmed her co-wives with a single word that might upset any of them; rather, she consistently maintained a pure heart, choosing to overlook slights and always extending grace to those around her.

Lady Juwayriyah Learns Directly from the Prophet (PBBUH)

Lady Juwayriyah was a devout worshiper who fasted and prayed regularly. She loved seclusion in her praying place and frequently remembered Allah. She cherished the companionship of the Beloved Prophet (PBBUH) and drew from his light. Whenever the Messenger of Allah (PBBUH) saw her, he (PBBUH) would teach her something new so that she might increase in knowledge and faith.

Lady Juwayriyah bint Al-Harith narrated that the Prophet (PBBUH) entered upon her one Friday while she was fasting and asked her: **“Did you fast yesterday?”** She replied: “No.” He (PBBUH) asked: **“Do you intend to fast tomorrow?”** She replied: “No.” He (PBBUH) said: **“Then break your fast.”**¹

Lady Juwayriyah bint Al-Harith also said that the Messenger of Allah (PBBUH) came to her one morning while she was engaged in [continuous] glorification of Allah, then he (PBBUH) went away to fulfill some errand. He (PBBUH) returned close to midday and asked: **“Are you still sitting [exactly where I had left you at dawn]?”** She replied: “Yes.” He (PBBUH) said: **“Shall I teach you words that, if they were weighed against them [what you have said], would outweigh them—[meaning, they would be heavier in the scales than all the glorifications you have recited since the beginning of the day]: ‘Glory be to Allah, as many times as the number of His creation,’ three times; ‘Glory be to Allah, as much as the weight of His Throne,’ three times; ‘Glory be to Allah, as much as pleases Him,’ three times; ‘Glory be to Allah, as much as the ink of His Words,’ three times.”**²

This is how the Messenger of Allah (PBBUH) taught Lady Juwayriyah comprehensive expressions of glorification and beneficial words to recite in her daily period dedicated to praise and glorification, which she consistently observed after Dawn Prayer. Lady Juwayriyah continued to draw from and benefit herself and others from this inexhaustible light of guidance until the Messenger of Allah (PBBUH) passed away while being pleased with her.

¹ Reported by Al-Bukhari, hadith no. 1986.

² Reported in Sahih Ibn Hibban, hadith no. 828.

The Final Chapter of Lady Juwayriyah's Life

Lady Juwayriyah bint Al-Harith, the Mother of the Believers, remained true to her covenant with Allah. She was profoundly devout, deepening her spiritual connection with Allah through fasting frequently, living righteously, and maintaining a heart and life of integrity. She would steadfastly pray at night and fast during the day, glorifying Allah often throughout the day.

Lady Juwayriyah transmitted whatever knowledge she had seen or heard from the Messenger of Allah (PBBUH) concerning matters beneficial to people in their religious and worldly affairs. She was a destination for seekers of Islamic knowledge from its original sources. Certainly, who could be more reliable and important as teachers than the pure wives of the Messenger of Allah (PBBUH), who were the closest Companions to him (PBBUH) in both public and private life? Indeed, they serve as the ultimate source of knowledge, faith, and moral guidance for Muslims.

During the caliphate of Mu`awiyah ibn Abu Sufyan, in the year 56 A.H., aged seventy, Lady Juwayriyah bint Al-Harith lay on her deathbed. Her pure soul ascended to her Creator, and her blessed body was carried to Al-Baqi` Cemetery. Marwan ibn Al-Hakam, who was the governor of Madinah at that time, led the funeral prayer over her.

May Allah's Mercy and Blessings be upon you, O Mother of the Believers,

O you who brought immense good to your people.

May Allah be pleased with you and please you, O Lady Juwayriyah bint Al-Harith.

10. Lady Safiyyah bint Huyay

May Allah Be Pleased with Her

10. Lady Safiyyah bint Huyay

Our next flower, dear readers, stands out beautifully with its bright vibrant hue against the green foliage, with soft morning light shining through its delicate petals, adding more energy and liveliness to its natural charm.

She was raised among a people who harbored intense hatred and enmity toward Islam, but Allah instilled in her heart love for Islam and the Messenger of Islam. She was a descendant of Prophet Harun (Aaron, PBBUH). She is the Mother of the Believers, Lady Safiyyah bint Huyay (may Allah be pleased with her).

Lady Safiyyah's Lineage and Upbringing

Her full name was Safiyyah bint Huyay ibn Akhtab ibn Sa'yah, from the Jewish tribe of Banu Nadir. Her lineage traces back to Harun ibn `Imran, the brother of Prophet Musa (Moses), peace and blessings of Allah be upon them both and upon our Prophet Muhammad.

Her mother was Barrah bint Samawal, from the Jewish tribe of Banu Qurayzah.

Safiyyah bint Huyay was raised in the Jewish tribe of Banu Nadir. Her father, Huyay ibn Akhtab, was their leader and chieftain. Her people harbored bitter enmity and malice toward Islam and the Prophet of Islam (PBBUH).

“I Will Be His Enemy as Long as I Live”

This bitter enmity became clear on the day Yathrib welcomed Prophet Muhammad (PBBUH) on its land. The Jewish people of Madinah eagerly anticipated the coming of a Messenger based on various prophecies found in their scriptures. They had hoped this long-awaited final Messenger would emerge from their own lineage (the Israelites), something they could boast about to the Arabs. But when the final Prophet (PBBUH) was instead sent from the Arab lineage of Isma`il (Ishmael PBBUH), it fueled deep-seated resentment and envy at Islam and its Messenger (PBBUH).

Both her father Huyayy and her uncle Abu Yasir were learned leaders of the Banu Nadir Jewish tribe. After Prophet Muhammad (PBBUH) arrived in Madinah, they went to investigate him and came to the exact conclusion that he was indeed the prophesied Messenger they had been reading about in their scriptures.

Lady Safiyyah bint Huyay narrated this important incident, saying:

“I was the most beloved of my father’s children to him and to my uncle, Abu Yasir. They would never see me with a child of theirs without picking me up in preference to the other child.”

“When the Messenger of Allah (PBBUH) arrived in Madinah and stayed in Quba’ with Banu `Amr ibn `Awf, my father and uncle went to him in the darkness of the night. They did not return until sunset. They came looking weary and exhausted, walking slowly and weakly. I greeted them with a cheerful face, as was my custom, but by Allah, neither of them even looked at me because they were obviously very depressed. I heard my uncle, Abu Yasir, say to my father, Huyay: ‘Is it truly him?’ My father replied: ‘Yes, indeed. By Allah, it is him.’ My uncle said: ‘Do you recognize him perfectly?’

My father replied in the affirmative. Then my uncle asked: ‘How do you feel toward him?’ My father replied: ‘By Allah, I will be his enemy as long as I live.’”¹

Despite recognizing the Prophet’s truthfulness, Lady Safiyyah’s father and uncle rejected his prophethood. Her father, consumed by tribal pride and the fact that the prophet was not of Jewish descent, became a bitter enemy throughout his life, as will be mentioned later.

Lady Safiyyah, who narrated this event years later, was deeply affected by their reaction. She recognized the truth in the words of her father and uncle, which quietly paved the way for her own eventual journey to accepting Islam.

Thus Lady Safiyyah grew up in an environment characterized by strong animosity toward Muhammad (PBBUH), the Prophet of Islam.

Lady Safiyyah Married Twice Before Her Marriage to the Prophet (PBBUH)

Lady Safiyyah bint Huyay lived a life of luxury, and as she grew older, the noblemen of her tribe sought to marry her. Despite her young age, she married twice before the Prophet (PBBUH).

Her first husband was Salam ibn Mishkam Al-Qurazi, a renowned knight and poet from Banu Qurayzah—her mother’s tribe.

Her second husband was Kinanah ibn Al-Rabi` ibn Abu Al-Huqayq Al-Nadri, the owner of Al-Qamus—the largest and most impregnable fortress at Khaybar.

¹ *Al-Sirah Al-Nabawiyah* by Ibn Hisham.

Allah Gives Good Tidings to Lady Safiyyah

Despite all this enmity and hatred toward Islam and its Messenger that surrounded Lady Safiyyah bint Huyay from all the Jews around her, Allah Almighty willed to send her good tidings. On the night of her wedding to Kinanah ibn Al-Rabi`, she dreamed that the moon fell into her lap. When morning came, she recounted her dream to her husband, and he angrily said to her: “This means you wish to be the wife of Muhammad, the king of Yathrib!” He then slapped her hard across the face, leaving a green mark around her eyes that remained for a long time.

Her husband understood the meaning of her dream and reacted with intense jealousy and violence. It was, indeed, a glad tiding from Allah Almighty to Lady Safiyyah that she would be the wife of the Messenger of Allah (PBBUH), but she did not know how or when. At that time her heart, and the hearts of her people, were filled with prejudice and intolerance toward the Messenger of Allah (PBBUH).

The Jews in Madinah

Before we continue narrating the life of Lady Safiyyah bint Huyay and how she became the wife of Prophet Muhammad (PBBUH), let us take a brief look back at the situation of the Jews in Madinah when the Prophet (PBBUH) arrived there.

The Jews in Madinah consisted of three well-known prominent tribes: Banu Qaynuqa`, Banu Nadir, and Banu Qurayzah. The Prophet (PBBUH) had made a covenant with them to live peacefully in Madinah, and they wrote a document to that effect (the Charter of Madinah). However, they broke their pledge and violated the covenant. They waged both declared and undeclared wars against the Muslims. Banu Qaynuqa` declared war on the Prophet (PBBUH), so he expelled them from Madinah. Banu Nadir—the tribe of Lady Safiyyah bint Huyay—broke their covenant with the Prophet (PBBUH) and attempted to kill him, so they too were expelled from Madinah, just as Banu Qaynuqa` had been expelled before them. Some fled to Adhri`at in Syria and others to Khaybar.

As for Banu Qurayzah, they remained true to their covenant and pledge until the Battle of the Trench (or the Battle of the Confederates). Huyay ibn Akhtab, Lady Safiyyah's father, was the mastermind behind inciting the confederate tribes to attack Madinah and eradicate the Muslim community. He persuaded Banu Qurayzah to break their covenant with the Prophet (PBBUH) and ally with his enemies. They allied themselves with the confederate tribes against the Muslims in a grave act of treason (because it exposed the vulnerable civilian population of Madinah to slaughter from the south while they were under siege from the north). For this enormous betrayal, all the adult male warriors of Banu Qurayzah were executed; Huyay ibn Akhtab, the chief

instigator of the coalition against the Muslims, was executed with them as punishment for his crime.¹

¹ For more information on the Jews of Madinah, please refer to part one: *A Biography of the Best Man in Creation*, by the same author.

Downfall of the Formidable Fortified City of Khaybar

The Prophet (PBBUH) concluded Al-Hudaybiyah Treaty, neutralizing thereby the immediate military threat from Quraysh and the southern tribes. However, the north, where the Jews of Khaybar resided, harboring malicious enmity and hatred toward the Prophet (PBBUH) and the Muslims, was still insecure and vulnerable. When the Muslims returned from Al-Hudaybiyah Treaty without entering the Sacred Mosque or circumambulating the Ka`bah, the Jews interpreted this as a sign of weakness. They actively conspired to exact revenge for themselves and their brethren who had been expelled from Madinah and prepared themselves accordingly.

Located eighty miles north of Madinah, Khaybar was a massive city with multiple interconnecting strongholds, each protecting the others. Set atop natural basalt rock peaks and hills, each fortress provided elevated vantage points, stored its own provisions, and acted as a line of defense for the surrounding date palm groves.

This heavily fortified oasis of Khaybar was the last Jewish stronghold in the Arabian Peninsula.

“Khaybar Is Destroyed!”

Faced with this imminent threat from the north, Prophet Muhammad (PBBUH) prepared an army to fight the Jews of Khaybar in late Muharram of the seventh year of the *Hijrah*. When the Messenger of Allah (PBBUH) approached Khaybar, he (PBBUH) proclaimed: “*Allahu Akbar* [Allah is Greater than everything]! Khaybar is Destroyed! Indeed, when we descend into the

courtyard of a people (i.e. near to the enemy's territory), evil will be the morning for those who had been warned!"¹

Khaybar was destroyed, its formidable fortresses conquered one by one, its adult male warriors were executed, and its women taken captive, including Lady Safiyyah bint Huyay.

A Mercy from Allah to All Humankind

Lady Safiyyah was not yet seventeen years old when Khaybar was conquered. Her husband, Kinanah ibn Al-Rabi`, was killed in this battle. The women were taken captive, with Safiyyah bint Huyay and her cousin at the forefront, led by Bilal, the muezzin of the Messenger of Allah (PBBUH). They passed through a field filled with the bodies of the slain Jewish warriors. When Lady Safiyyah's cousin saw them, she screamed and wailed loudly, striking her face, throwing dust upon her head, and tearing her clothes. As for Lady Safiyyah, she was distinguished by her composure. She did not act as her companion had, but she swallowed the cry and suppressed her anger.

They were brought to the Messenger of Allah (PBBUH); Lady Safiyyah carried her deep grief with silent dignity, while her cousin kept wailing and lamenting. He (PBBUH) said: **"Keep this she-devil (the cousin) away from me."** Then he (PBBUH) placed his cloak over Lady Safiyyah, thus signifying that he (PBBUH) had chosen her for himself.²

¹ Reported by Al-Bukhari, hadith no. 2945. It is derived from the Qur'an, Surat Al-Saffat: 37:117. The statement means that when a conflict reaches the enemy's doorstep, the morning brings a devastating and inescapable punishment for those who had previously ignored warnings and continued their aggression.

² This act signifies a traditional practice of the era to publicly and respectfully claim a noble captive as a future wife.

The Messenger of Allah (PBBUH) then reproached Bilal, saying: **“Has mercy been stripped away from you, O Bilal, to bring two women past the (fallen bodies of) their killed men!”**¹

Indeed, Allah Almighty spoke the truth when He described His Prophet as ‘a mercy to the worlds.’ May my father and mother be sacrificed for you, O Messenger of Allah! Thus, the Messenger of Mercy (PBBUH) chose Lady Safiyyah for himself as an honor to her, for she was the lady of her people and the daughter of their leader. He (PBBUH) saw in her face a serenity that indicated the purity of her heart. The gesture of claiming her as a future wife was a protection for her from being taken captive by a man who would not value her social standing, familial reputation, or virtue. Furthermore, the bond of marriage between him (PBBUH) and the Jews might mitigate their hostility toward Islam and encourage them to embrace it.

¹ *Al-Sirah Al-Nabawiyah* by Ibn Hisham.

Lady Safiyyah Becomes an Honorable Mother of the Believers

Allah Opens Lady Safiyyah's Heart to Islam

As was the custom of the victorious during that era, the Messenger of Allah (PBBUH) stayed for some time in Khaybar. Meanwhile, Lady Safiyyah bint Huyay was being treated with the respect and honor befitting her standing. The Messenger of Allah (PBBUH) knew, by divine inspiration, that Lady Safiyyah embraced Islam out of genuine faith, and that she developed a deep love for him and profoundly appreciated his profound kindness, respect, and compassion toward her.

Once her *'Iddah* (waiting period) after the death of Kinanah ibn Al-Rabi' was over, the Messenger of Allah (PBBUH) proposed marriage to her. She accepted immediately and without hesitation, thanking him for his kindness and saying: "O Messenger of Allah, I used to wish for this while I was a *Mushrik* (one who associates partners with Allah), so how much more so now that Allah has granted me my wish while I am a Muslim?"¹ The Messenger of Allah (PBBUH) emancipated Lady Safiyyah and then married her, with her emancipation serving as her dowry.

Indeed, guidance is a gift from Allah, Who, when He wills to guide anyone, expands the person's heart to Islam, bringing inner peace and clarity. The Almighty made Lady Safiyyah's soul completely open and receptive to the truth, beauty, and tranquility of Islam and to the love of the Messenger of Allah

¹ Reported in *Al-Fawa'id* by Tammam ibn Muhammad Al-Razi, based on a hadith on the authority of Anas.

(PBBUH). Lady Safiyyah said: “I went to the Messenger of Allah (PBBUH), and there was no one I hated more than him. He had killed my father, my husband, and many of my people. He (PBBUH) said: **‘O Safiyyah, your father incited the Arabs against me, and your people said such and such.’** He (PBBUH) continued speaking to me until that feeling left me. Hardly before I rose from my seat, there was no one more beloved to me than him.”

Abu Ayyub Al-Ansari Stands Watch Over the Prophet (PBBUH)

The Messenger of Allah (PBBUH) started back with his Companions toward Madinah. They stopped to rest at Al-Sahba’ where a tent was erected for him. He (PBBUH) consummated his marriage with Lady Safiyyah there. Fearing for the Prophet’s safety, Abu Ayyub Al-Ansari stayed awake all night, pacing outside the tent with his sword drawn, without the knowledge of the Messenger of Allah (PBBUH).

Early in the morning, the Messenger of Allah (PBBUH) came out. Abu Ayyub uttered *Takbir* (saying: *Allahu Akbar*) upon seeing him. Surprised, the Messenger of Allah (PBBUH) asked him: **“What is the matter, O Abu Ayyub?”** He replied: “I could not sleep all night, O Messenger of Allah, for I feared for you because of this woman. You executed her father, her husband, and many of her people. She renounced disbelief and became a Muslim just recently (i.e., a new convert). So I feared for your safety.”

The Messenger of Allah (PBBUH) smiled and supplicated Allah for Abu Ayyub, saying: **“O Allah, protect Abu Ayyub as he stayed the night watching over me.”**¹

¹ *Al-Sirah Al-Nabawiyah* by Ibn Hisham.

Such was the love and fear the Companions had for the Messenger of Allah (PBBUH). They did not trust the Jews after their treachery and their attempts to kill the Messenger of Allah (PBBUH) on more than one occasion.

Lady Safiyyah bint Huyay returned in the company of Messenger of Allah (PBBUH), overjoyed by the grace she had attained from Allah and His Messenger. It never crossed her mind that she would one day be a Muslim woman, and even better than that, an honored Mother of the Believers.

The Outstanding Morals and Virtues of Lady Safiyyah

Lady Safiyyah bint Huyay arrived at the Prophet's household, and the Mothers of the Believers welcomed her. But they did not forget that she was of Jewish descent. However, through her intelligence and tact, along with the protection and affection of the Messenger of Allah (PBBUH), Lady Safiyyah was able to integrate into their community and live kindly among them.

Here are some of her remarkable virtues and admirable deeds.

1. Lady Safiyyah's Superb Generosity and Tact

Lady Safiyyah brought goodness with her to her sisters, the Mothers of the Believers, when she moved into the Prophet's household. As a manifestation of her generosity and tactful nature, she began giving her new family gifts. She started with the Prophet's beloved daughter, Fatimah Al-Zahra', to whom she presented a gold ornament as a symbol of her affection. She did the same with the other Mothers of the Believers.

Lady Safiyyah combined intelligence, generosity, and grace, and navigated the situation through her wise and discerning nature. Lady Safiyyah understood that a gift has a profound impact on people, as they carry meaning, dissolve negative emotions, and strengthen human connections. The Messenger of Allah (PBBUH) said: **"Exchange gifts; this will create love between you."**¹

¹ Reported in Al-Adab Al-Mufrad, hadith no. 594.

2. The Prophet's Compassion and Mercy Toward Lady Safiyyah

The Prophet (PBBUH) consistently sympathized with Lady Safiyyah's alienation among his wives as she came from a prominent Jewish background. He (PBBUH) actively defended her whenever he (PBBUH) had the opportunity.

Here are some examples of the Prophet's compassion and mercy toward her.

“What Is This Green Tint Near Your Eyes?”

The Prophet of Mercy (PBBUH) noticed a green mark near Lady Safiyyah's eyes and asked her: **“What is this green tint near your eyes?”** Lady Safiyyah explained that when she was the wife of Kinanah ibn Al-Rabi`, she had a vivid dream where a full moon descended into her lap. She mentioned this dream to her husband, who was angered, accused her of desiring the ‘King of Yathrib,’ and struck her hard in the face. This blow left a visible, persistent green mark which the Prophet (PBBUH) considerably noticed.

“Your Father Is a Prophet! Your Uncle Is a Prophet, and Your Husband Is a Prophet!”

One day, Prophet Muhammad (PBBUH) entered upon his wife Lady Safiyyah bint Huyay and found her weeping because she had been taunted by one of his other wives for her Jewish ancestry. He (PBBUH) comforted her, soothed her pain, and reminded her of her noble prophetic lineage. The Messenger of Allah (PBBUH) said to her: **“Why did you not say to them: ‘How can you be better than me when my father is Harun (Aaron), my**

uncle is Musa (Moses), and my husband is Muhammad?”¹ According to another narration, he (PBBUH) said to her: **“You are the daughter of a prophet, and your uncle is a prophet, and you are married to a prophet; what is there for her to boast about over you?”** Then he (PBBUH) said: **“Fear Allah, O Hafsah.”**²

“A Bowl Similar to Her Bowl and Food Similar to Her Food”

Lady Safiyyah was skilled in cooking. One day she prepared a delicious meal for the Messenger of Allah (PBBUH) and sent it over to him while he was in Lady `Aishah's house. Overcome by jealousy, Lady `Aishah struck the bowl, causing it to shatter and spill the food.

Rather than getting angry or reprimanding Lady `Aishah, the Prophet (PBBUH) showed compassion and excused her jealousy; he (PBBUH) had the most complete, noble, and forbearing character, unmatched by any other individual.

When Lady `Aishah saw the wrong she had done and the Prophet's forbearing and compassionate reaction, she regretted her action and apologized to the Prophet (PBBUH) and to Lady Safiyyah, saying: “O Messenger of Allah, what is the atonement for what I have done?” He (PBBUH) replied: **“A vessel similar to her vessel (that was broken) and food similar to her food (that was spilled).”**³

These and other incidents show how the Messenger of Allah (PBBUH) offered Lady Safiyyah protection and affection to alleviate her loneliness and dispel her feelings of isolation.

¹ Reported in *Mustadrak Al-Hakim*, hadith no. 6840.

² Reported by Al-Tirmidhi, hadith no. 3894.

³ Reported by Abu Dawud, hadith no. 3568.

3. Lady Safiyyah's Sincere Faith

The truthful and trustworthy Prophet (PBBUH), who does not speak from personal desire, testified to the sincerity of Lady Safiyyah's faith and love for him, even swearing by Allah to it. What a great honor bestowed upon the Mother of the Believers, Lady Safiyyah bint Huyay!

It was narrated that the Mothers of the Believers were gathered around the bed of the Messenger of Allah (PBBUH) during his final illness, when Lady Safiyyah expressed her deep love and devotion by wishing to bear his suffering herself, saying: "By Allah, O Prophet of Allah, I wish that what afflicts you were afflicting me." His wives winked at one another [expressing doubt or jealousy over her statement or mocking what she had said]. The Messenger of Allah (PBBUH) noticed them and said to them: **"Rinse your mouths** [because of backbiting her, emphasizing the heavy weight of speaking ill of others]." They asked in astonishment: "Because of what?" He (PBBUH) replied: **"Because of winking at her. By Allah, she is truthful (in what she said)."**¹

Lady Safiyyah's Vast Capacity to Endure Offense and Forgive

The Messenger of Allah (PBBUH) passed away while being pleased with Lady Safiyyah. Despite people's love for Lady Safiyyah and their admiration for her noble character and virtues, some individuals did not forget that she was of Jewish descent. They continued to bring up things she disliked, even after she became committed to Islam and after her marriage to the Messenger of Allah (PBBUH).

¹ Reported in *Al-Tabaqat Al-Kubra* by Ibn Sa'd.

Despite this, Lady Safiyyah radiated grace and compassion to all people, being merciful and harboring goodness in her heart to everyone, which was a mark of her righteous character and immense inner strength.

Abu `Umar ibn `Abdul-Barr narrated: “A slave woman of Lady Safiyyah bint Huyay once came to the Commander of the Believers, `Umar ibn Al-Khattab, and said: ‘O Commander of the Believers, Safiyyah loves (observes) the Sabbath and maintains ties with the Jews.’ Therefore `Umar sent for Safiyyah to ask her about this (accusation). She replied: ‘As for the Sabbath, I have not loved it since Allah replaced it with Friday for me. As for the Jews, I have kinship ties with them, so I maintain those ties.’ Then she asked the slave woman: ‘What made you do [say] this?’ She replied: ‘It was Satan.’ Safiyyah responded: ‘Go, you are free.’”

Rather than punishing the slave woman for accusing her of still observing the Jewish Sabbath and maintaining close ties with the Jews, Lady Safiyyah chose to respond with grace and emancipated her.

Lady Safiyyah followed the Prophet’s example in showing forgiveness, pardon and tolerance. She chose to hasten toward forgiveness from her Lord and a Paradise as vast as the heavens and the earth by acting with the qualities of the doers of good, of whom the Almighty says: *﴿And hasten to forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for the righteous, who spend [in Allah’s Cause] during ease and hardship and who restrain anger and who pardon people—and Allah loves the doers of good﴾* (translated meaning of Al `Imran 3:133-134).

5. Lady Safiyyah's Courage and Loyalty

During the reign of Caliph `Uthman ibn `Affan, Lady Safiyyah bint Huyay demonstrated exceptional virtue, courage, and unwavering support of Caliph Uthman's position and stature after the rebels cut off his access to food and water.

Kinanah, the freed slave of Lady Safiyyah, narrated: "Safiyyah came, veiled and riding a mule, to defend `Uthman. We were intercepted by Al-Ashtar—Malik ibn Harith Al-Nakha`i, the leader of the people of Kufa who instigated the sedition—who struck her mule's face [forcefully], not recognizing its rider. Safiyyah said: 'Turn me back! Do not disgrace me.' Then she placed a [long, elevated] wooden plank between her house and Uthman's, along which she supplied him with food and water during the ordeal of the siege."

This noble act demonstrated Lady Safiyyah's broad-mindedness and perfect intellect, with which she weighed matters.

6. Lady Safiyyah's Profound Worship, Piety, and Knowledge

The Mother of the Believers, Lady Safiyyah bint Huyay, remained steadfast in her faith, fasting and worshiping Allah. She strived to maintain consistency in obedience to Allah and to make up for what she had missed in her life; she wished she had embraced Islam at the very first moment the Prophet (PBBUH) was sent. Therefore, she did not let a single moment pass except in obedience and closeness to Allah.

Lady Safiyyah contributed to spreading the knowledge she received from the Messenger of Allah (PBBUH). Several hadiths were narrated by her; it was said that they totaled ten hadiths. Her freed slave, Kinanah, Imam Zayn Al-

`Abidin ibn Al-Husayn, Salim ibn Safwan, and others narrated hadiths on her authority.

It was narrated that a group of people gathered in the room of Lady Safiyyah bint Huyay, the Prophet's wife. They glorified Allah, recited the Qur'an, and prostrated to Him. Safiyyah called out to them, saying: "This is prostration and recitation of the Qur'an, but where is the weeping [during your recitation of the Qur'an and prostration as a response to the divine words and the Majesty of Allah]?"

Lady Safiyyah used to urge people to demonstrate an active connection to the Creator through contemplation and humility. She did not forget the virtue of charity and the good it brings to its giver, so she would encourage people to give and spend in Allah's Way.

Ibn Abu Nu`aym, therefore, described her in his biography, saying: "The pious, pure and tearful Safiyyah, the pure wife of the Prophet (PBBUH)."

Ibn Kathir said about her: "She was among the most excellent women in terms of worship, piety, renunciation, righteousness, and charity."

The Final Chapter of Lady Safiyyah's Life

Lady Safiyyah bint Huyay lived for approximately forty years after the Messenger of Allah (PBBUH), during which she strived to live a life entirely dedicated to pleasing Allah, elevating every thought and action into an act of obedience and worship. Finally, in the year 50 A.H., during the caliphate of Mu`awiyah ibn Abu Sufyan, the Mother of the Believers, Lady Safiyyah, lay on her deathbed. Her soul returned to its Lord, well-pleased and well-pleasing to Him. She was buried with the Mothers of the Believers in Al-Baqi` Cemetery.

May Allah's Mercy and Blessings be upon you, O Mother of the Believers,

O you whom the Prophet (PBBUH) described as truthful.

May Allah be pleased with you and please you, O Lady Safiyyah bint Huyay.

11. Lady Maymunah bint Al-Harith

May Allah Be Pleased with Her

Lady Maymunah bint Al-Harith

Our next brilliant flower, dear readers, grabs attention instantly, despite being placed in a colorful and highly competitive environment. It retains an individual identity through its bold color, unique shape, and fragrant scent that can easily be spotted from a distance.

She is the pious and pure lady and one of the righteous sisters who shared an immense legacy of faith. About them, the Messenger of Allah (PBBUH) said: **“The sisters are (all) believers.”**¹ Moreover, Lady `Aishah said about our heroine: “By Allah, she was the most pious of us and the most devoted to maintaining ties of kinship.” She is the Mother of the Believers, Lady Maymunah bint Al-Harith (may Allah be pleased with her).

Lady Maymunah’s Lineage and Upbringing

Her full name was Barrah bint Al-Harith ibn Hazn ibn Bujayr, Al-`Amiriyyah Al-Hilaliyyah.

She is one of the righteous sisters about whom the Messenger of Allah (PBBUH) said: **“The sisters are (all) believers.”**

- Her sister, Umm Al-Fadl: ‘Lubabah Al-Kubra bint Al-Harith’, was the wife of Al-`Abbas and the mother of his sons, and the first woman to embrace Islam following Lady Khadijah.

¹ Reported in Mustadrak Al-Hakim, hadith no. 6851.

- Her other sister: Lubabah Al-Sughra bint Al-Harith' was the mother of Khalid ibn Al-Walid.
- **Her maternal half-sisters were:**
- Zaynab bint Khuzaymah: 'Mother of the Poor', the Prophet's wife.
- Asma' bint `Umayy: The wife of Ja`far ibn Abu Talib; after whom she married Abu Bakr Al-Siddiq. When he died, she married `Ali ibn Abu Talib.
- Salmah bint `Umayy: The wife of Hamzah ibn `Abdul-Muttalib.

These were the half-sisters whom the Messenger of Allah (PBBUH) testified to their faith.

Their mother was Hind bint `Awf, renowned in the Arabian Peninsula as the grandest mother-in-law. Through the noble marriages of her daughters, she became the mother-in-law to Prophet Muhammad (PBBUH) and several of the most prominent Companions: namely, Abu Bakr Al-Siddiq; Hamzah and Al-`Abbas, the two sons of `Abdul-Muttalib; and Ja`far and `Ali, the two sons of Abu Talib.

Lady Maymunah Is One of the Very First to Believe

Barrah was among the first whose hearts Allah opened to Islam; she was truly one of the first to embrace it.

Lady Maymunah Marries Twice Before Her Marriage to the Prophet (PBBUH)

When she reached maturity and marriageable age, Barrah was first married to Mas`ud ibn `Amr Al-Thaqafi during the pre-Islamic era, but he divorced her

The Mothers of the Believers

Maymunah bint Al-Harith

after she embraced Islam. Then she married Abu Ruhm ibn `Abdul-`Uzza, who died and left her widowed.

In the Company of the Messenger of Allah (PBBUH)

A Wish that Lies Closest to Lady Maymunah's Heart

After the death of her husband, Barrah was certain that Allah (Exalted be He) would compensate her with someone better. She hoped that Allah would bless her with a righteous husband who would strengthen her faith and lead her to the paradises of this world and the Hereafter. She inwardly wished that this husband would be the Messenger of Allah (PBBUH) and confided this sincere wish to her sister, Umm Al-Fadl, the wife of Al-`Abbas, the Prophet's paternal uncle. Al-`Abbas, on his part, encouraged his nephew to marry her, believing that this marriage would bring abundant benefits.

From Barrah to Maymunah

When the time of the Compensatory `Umrah agreed upon in Al-Hudaybiyah Treaty arrived, and before the Messenger of Allah (PBBUH) entered Makkah, he (PBBUH) sent Ja`far ibn Abu Talib to propose to Lady Maymunah on his behalf. She accepted, hardly believing that her wish had come true. She entrusted the necessary arrangements to her sister, Umm Al-Fadl, who then spoke to her husband, Al-`Abbas, and gave him the authority to conclude the marriage.

After the Messenger of Allah (PBBUH) finished performing the Compensatory `Umrah, Al-`Abbas gave him Barrah in marriage. He paid her dowry of four hundred dirhams on the Prophet's behalf.

The Messenger of Allah (PBBUH) named her ‘Maymunah’ [which means blessed, auspicious, or good tidings; it signifies a woman who is prosperous and brings good fortune] because his marriage to her took place on this blessed occasion when the Muslims entered their hometown Makkah safely for the first time in seven years. Moreover, Barrah, which literally means pious or righteous, implies a sense of self-righteousness. The Messenger of Allah (PBBUH) disliked names that imply self-praise, exaggeration of piety, or moral superiority, as only Allah truly knows a person’s inner purity or righteousness.

The Messenger of Allah (PBBUH) remained in Makkah for three days, hoping that Quraysh would grant him a delay until his marriage was completed. He (PBBUH) hoped this delay would give him more time to spread Islam among those who were still stubbornly and enviously rejecting it.

Lady Maymunah Becomes an Honored Mother of the Believers

The envoys of Quraysh came to the Messenger of Allah (PBBUH) asking him to leave Makkah, as the deadline stipulated in Al-Hudaybiyah Treaty had passed. He (PBBUH) said to them: **“What would it harm you if you were to let me consummate my marriage here, and I make a banquet for you to attend?”** They replied rudely: “We have no need of your food. Leave us!”¹

The Messenger of Allah (PBBUH) agreed, fulfilling his promise, and ordered the Muslims to depart, leaving his freed slave, Abu Rafi`, in Makkah. He (PBBUH) entrusted him with the task of bringing Lady Maymunah from Makkah to Sarif (a place outside Makkah near Al-Tan`im) where the marriage was consummated in a tent prepared for them. The Messenger of Allah returned to Madinah with his wife, Lady Maymunah bint Al-Harith, who had become a Mother of the Believers.

¹ Reported in Mustadrak Al-Hakim, hadith no. 6846.

A Blessed Marriage

Through this blessed marriage, the Messenger of Allah (PBBUH) strengthened relations with Banu Hilal, the esteemed tribe to which Lady Maymunah belonged. They greatly admired his chivalry, zeal and courage, so they supported and aided him, and they began to embrace Allah's religion in multitudes.

Lady Maymunah, twenty-six years old, was the last woman the Messenger of Allah (PBBUH) married.

In the Prophet's Household

Lady Maymunah bint Al-Harith moved into the Prophet's household peacefully, content with the blessing of Islam and the honor of marrying the Messenger of Allah (PBBUH). Lady Maymunah was a very pious and pure woman who maintained family ties and never spoke ill of any of her co-wives.

She lived with the Messenger of Allah (PBBUH) in utter contentment and devotion for three years until he passed away, dedicating her time to learning, worshiping, and transmitting his teachings. In this simple, humble home, Lady Maymunah lived the most beautiful days of her life, happy, content, and at peace.

Lady Maymunah's dwelling was the last that the Messenger of Allah (PBBUH) visited before his death [before he sought permission from his wives to be moved to Lady `Aishah's dwelling]. His illness worsened while he was staying in his rotational turn at Lady Maymunah's house, and there he asked his wives to allow him to be cared for in Lady `Aishah's dwelling. They agreed, and

Lady Maymunah consented willingly. Shortly after, the Messenger of Allah (PBBUH) passed away while being pleased with her.

The Final Chapter of Lady Maymunah's Life

After the death of the Messenger of Allah (PBBUH), Lady Maymunah remained devoted to worship, prayer and fasting, and kept teaching people what the Messenger of Allah (PBBUH) had taught her. She narrated many hadiths. Ibn `Abbas, Yazid ibn Al-Asamm, and others narrated hadiths on her authority.

Lady Maymunah Is Buried in the Place That Brought Her and the Prophet (PBBUH) Together

In the year 51 A.H., in Makkah, during the caliphate of Mu`awiyah ibn Abu Sufyan, Lady Maymunah bint Al-Harith, at the age of seventy and after completing the Hajj rituals, fell seriously ill and lay on her deathbed.

When Lady Maymunah felt her end approaching, she remembered what the Messenger of Allah (PBBUH) had told her: that she would not die in Makkah. She said: "Take me out of Makkah, for I will not die here; the Messenger of Allah (PBBUH) told me this." They carried her until they brought her to Sarif, to exactly the same tree under which the Messenger of Allah (PBBUH) had set up their first marital home. She died there.

Her nephew, Ibn `Abbas, led the funeral prayer for her and said: "When you lift her bier, do not shake or disturb it." According to another narration, he said: "Be gentle with her, for she is your mother." Lady Maymunah was buried in the blessed place that brought her together with the best of Allah's creation (PBBUH).

When news of Lady Maymunah's death reached Lady `Aishah, she said: "By Allah, Maymunah is gone! Indeed, she was the most God-fearing of us and the most devoted to maintaining ties of kinship."

May Allah's Mercy and Blessings be upon you, O Mother of the Believers,

You who were the most pious and devoted to maintaining ties of kinship among the Mothers of the Believers.

May Allah be pleased with you and please you, O Lady Maymunah bint Al-Harith.

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The Mothers of the Believers

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The noble Companions of Prophet Muhammad (PBBUH) are bright stars of guidance who help souls find their way to Allah Almighty, acting like full moons who attained complete spiritual illumination and fulfilled their highest spiritual potential. They were monks of the night and knights of the day, dedicating their nights to worship and their days to action. Allah (Exalted be He) praised them in the Glorious Qur'an, testifying to their full submission to Him by aligning their lives with His Will, which ultimately led them to peace, success, and blessings. Allah gave them glad tidings of having their sins forgiven, their endeavors accepted, and various types of bliss in Paradise.

The Prophet (PBBUH) emphasized the Companions' superiority over all other generations of Muslims. He (PBBUH) informed us that they are the best community and showed their merit, loftiness, and exceptional status. They were the first believers in Allah and His Messenger, forsaking their homes and possessions to emigrate in support of Islam, to call people to Allah, and to strive in Allah's Cause. They opposed the people on the earth to remain loyal to Messenger Muhammad (PBBUH), believing in him and obeying him before the proofs of his prophethood had spread, before his call to Islam had gained momentum, and before his supporters and helpers had become strong.

Despite their small number, the Companions stood firm against the large number of disbelievers and deniers. They spent their wealth and sacrificed their lives, seeking Allah's Good Pleasure. No one among the Muslims after them could achieve any of the heights they succeeded in reaching, nor could they attain a reward equal to theirs. They are the ones who took over the flag of Islam after the Messenger of Allah (PBBUH) passed away, and they kept it high and fluttering throughout the world. Through them, Allah elevated Islam and its followers from a position of weakness and obscurity to one of success and prominence. We shall forever remain indebted to them and committed to follow their path, tread in their footsteps, and shape our lives according to their character and example.