Mabarrat al-Āl wa al Aṣḥāb

Brief Biographies and Status of the Ummahāt al-Mu'minīn

(Mothers of the Believers)

ترجمة كتاب (شذى الياسمين في فضائل أمهات المؤمنين)

إلى اللغة الإنجليزية



By:

The Research & Studies Centre

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Translated by:

The Mahajjah Research Institute

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In the Name of Allāh,
the Most Beneficent,
the Most Merciful

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Transliteration key

أ إ - ’	ض - ḍ Ḍ
آ – ā Ā	ط - ṭ Ṭ
ب - b	ظ - ẓ
ت - t	ع - ʿ
ث - th	غ - gh
ج - j	ف - f
ح - ḥ Ḥ	ق - q
خ - kh	ک - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ی - y, ī
ص - ṣ	

Introduction

All praise belongs to Allah, the Almighty. Peace and Salutations be upon the Seal of the Prophets, upon his progeny, Companions, and those who follow his path until the Day of Reckoning.

The *Ahl al-Bayt* (Family of the Prophet ﷺ) have been granted a lofty rank and elevated status in the eyes of the Ahl al-Sunnah wa al-Jamāʿah in accordance with what Allah has decreed of loving them and honouring them. This is in keeping with the bequest of the Prophet ﷺ, when he said, "*I remind you (to be kind) to the members of my family.*" In light of this, we dissociate ourselves from those who exaggerate with regards to only specific members of the Ahl al-Bayt (ignoring the rest) and also from the Nawāṣib, who cause harm to them and harbour malice for the pure members of the Ahl al-Bayt.

The Muslims in general, and in specific the Ahl al-Sunnah, love the pure members of the Ahl al-Bayt and consider it strictly forbidden to disparage, belittle, or harm them in any way, whether this be directed to the progeny of the Prophet ﷺ or his blessed wives.

We (*Mabarrat al-Āl wa al-Aṣḥāb*) are pleased to present to you this discourse, from amongst its foremost publications, which will enrich the literary works already prepared on the legacy of the Pure Ahl al-Bayt and noble Companions, instill love for them in the hearts of the Believers, and clarify a few of the misconceptions which may be lurking in the minds of some Muslims.

In as much as these pages highlight the distinguished status and virtue of the blessed wives of the Prophet ﷺ being the *Ummahāt al-Mu'minīn* (Mothers of the Believers) as mentioned in the Noble Qur'an and Blessed Sunnah, it also makes mention of those verses and aḥādīth commending them and honouring them as part of the Ahl al-Bayt of the Prophet ﷺ; thus, awarding them a unique virtue.

The status of the Ummahāt al-Mu’minīn

Allah سُبْحَانَهُوَتَعَالَىٰ says:

﴿ٱلنَّبِيُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ۗ﴾

The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. (1)

In essence the mothers of a believer are the wives of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, and the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is his father(2). The Muhājirīn and the Anṣār are his brothers and those implied in the Qur’ānic supplication:

﴿رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful. (3)

This is the Household of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Anyone who disparages even one of the wives of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ will be said to be void of īmān because if he were a believer in the true sense of

(1) Sūrah al-Aḥzāb: 6
(2) This parentage is allegorical on account of the ḥadīth of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, “I am to you (the believers) like a father.” Reported by *Abū Dāwūd*, Kitāb al-Ṭahārah, Bāb Karāhiyat Istiqbāl al-Qiblah ʿinda Qaḍā’ al-Ḥājah, Ḥadīth: 8.
(3) Sūrah al-Ḥashr: 10

the word then he would never have disparaged the Mothers of the Believers; a son does not speak ill of his mother.

This motherhood is the same as biological motherhood as far as the rights of respect and honour are concerned, and also as a means of being proud of one's ancestry. Can anyone boast of having a nobler mother than those whom the Messenger of Allah ﷺ chose to be his spouses? In fact, they were selected by Allah سُبْحَانَهُ وَتَعَالَىٰ Himself, as Allah says:

﴿لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعۡدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنۡ أَزۡوَٰجٖ وَلَوۡ أَعۡجَبَكَ حُسۡنُهُنَّ إِلَّا مَا مَلَكَتۡ يَمِينُكَۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ رَّقِيبٗا﴾

Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah, over all things, an Observer.[4]

Allah سُبْحَانَهُ وَتَعَالَىٰ stated regarding Sayyidah Zaynab bint Jaḥsh رَضِيَ ٱللَّهُ عَنْهَا:

﴿فَلَمَّا قَضَىٰ زَيۡدٞ مِّنۡهَا وَطَرٗا زَوَّجۡنَٰكَهَا لِكَيۡ لَا يَكُونَ عَلَى ٱلۡمُؤۡمِنِينَ حَرَجٞ فِيٓ أَزۡوَٰجِ أَدۡعِيَآئِهِمۡ إِذَا قَضَوۡاْ مِنۡهُنَّ وَطَرٗاۚ وَكَانَ أَمۡرُ ٱللَّهِ مَفۡعُولٗا﴾

So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished. [5]

Allah سُبْحَانَهُ وَتَعَالَىٰ said regarding there superiority over the women of the world:

[4] Sūrah al-Aḥzāb: 52
[5] Sūrah al-Aḥzāb: 37

﴿يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيۡتُنَّۚ﴾

O wives of the Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, you are not like anyone among women, if you fear Allah. [6]

Such is their distinctiveness that Allah سُبۡحَانَهُوَتَعَالَىٰ has forbade any of the believers from ever marrying them just as it is prohibited for a son to marry his biological mother. Allah سُبۡحَانَهُوَتَعَالَىٰ says:

﴿وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴾

And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity. [7]

The Prophet صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ is harmed by any word or action that would hurt his wives, to such an extent that Allah سُبۡحَانَهُوَتَعَالَىٰ even instructed the believers to only address them from behind a veil. Allah سُبۡحَانَهُوَتَعَالَىٰ says:

﴿وَإِذَا سَأَلۡتُمُوهُنَّ مَتَٰعٗا فَسۡـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٖۚ ذَٰلِكُمۡ أَطۡهَرُ لِقُلُوبِكُمۡ وَقُلُوبِهِنَّۚ وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ﴾

And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah. [8]

When this is the level of honour that has been accorded to the Ummahāt al-Mu'minīn, what can be said about those who disparage

[6] Sūrah al-Aḥzāb: 32
[7] Sūrah al-Aḥzāb: 53
[8] Sūrah al-Aḥzāb: 53

them, curse them, and attribute to them that which does not befit their noble status? Shortly after the above-mentioned verses, Allah سُبْحَانَهُوَتَعَالَىٰ says:

﴿يَـٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَـٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. [9]

Then Allah issues a stern warning:

﴿لَّئِن لَّمْ يَنتَهِ ٱلْمُنَـٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا﴾

If the hypocrites and those in whose hearts is disease and those who spread rumours in al-Madīnah do not cease, We will surely incite you against them; then they will not remain your neighbours therein except for a little. [10]

Referring to the rumours these hypocrites were spreading concerning the marriage of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ to Sayyidah Zaynab رَضِيَٱللَّهُعَنْهَا. She was previously the wife of his adopted son, Zayd رَضِيَٱللَّهُعَنْهُ, whose mention was made in the verses cited previously. This verse indicates that criticism of the wives of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is amongst the traits of the hypocrites, and the Believers have been sternly warned from imitating them.

Allah سُبْحَانَهُوَتَعَالَىٰ has clarified in this sūrah that He will not accept any justification for slandering the wives of the Prophet صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. The

[9] Sūrah al-Aḥzāb: 59
[10] Sūrah al-Aḥzāb: 60

one who does so, abandons the Qur'ān and Sunnah and instead follows the path of the whimsical and foolish, who they take as their masters and dignitaries. If he does not repent and dies in this condition:

﴿يَوۡمَ تُقَلَّبُ وُجُوهُهُمۡ فِي ٱلنَّارِ يَقُولُونَ يَٰلَيۡتَنَآ أَطَعۡنَا ٱللَّهَ وَأَطَعۡنَا ٱلرَّسُولَاْ ٦٦ وَقَالُواْ رَبَّنَآ إِنَّآ أَطَعۡنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَاْ﴾

The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger." And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way." [11]

Is attributing to them that which does not befit their noble status a meritorious deed? Or is it one of the most heinous crimes? Just imagine for moment—while you curse ʿĀ'ishah and Ḥafṣah رَضِيَ اللَّهُ عَنْهُمَا—that you are standing in front of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he is looking at you and listening to your words... how does it feel now? Imagine what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would be thinking of you?

[11] Sūrah al-Aḥzāb: 66, 67

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

﴿يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيۡتُنَّۚ﴾

O wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, you are not like anyone among women, if you fear Allah. [12]

In other words, there are undeniably no women in this world superior to the wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on condition that they fear Allah. Thus, if it is established that they feared Allah then it would establish their superiority over all women throughout time, without exception. This is not something unfathomable when one considers that they are after all the wives of that Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who is the most superior of all the Prophets and Messengers—in fact the best of all creation—and they were preferred by Allah and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ over all other women in this world.

As for them fearing Allah سُبْحَانَهُ وَتَعَالَى and possessing the quality of Taqwā, this too is proven from the Noble Book of Allah. Allah سُبْحَانَهُ وَتَعَالَى says:

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ إِن كُنتُنَّ تُرِدۡنَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا فَتَعَالَيۡنَ أُمَتِّعۡكُنَّ وَأُسَرِّحۡكُنَّ سَرَاحٗا جَمِيلٗا ٢٨ وَإِن كُنتُنَّ تُرِدۡنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلۡأٓخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلۡمُحۡسِنَٰتِ مِنكُنَّ أَجۡرًا عَظِيمٗا﴾

O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you

[12] Sūrah al-Aḥzāb: 32

a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter—then indeed, Allah has prepared for the doers of good among you a great reward." [13]

They chose Allah and His Prophet ﷺ and abandoned the life of this world and its adornments. There is no other reason for them choosing Allah and His Messenger ﷺ —which meant patiently enduring the hardship and difficulty which accompanied the office of Nubuwwah—except firmness of faith and their fear of Allah. Since their decision to remain with the Prophet ﷺ was motivated by Taqwā they were honoured by Allah:

﴿لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعۡدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنۡ أَزۡوَٰجٖ وَلَوۡ أَعۡجَبَكَ حُسۡنُهُنَّ﴾

Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you.[14]

They were honoured in two ways in this verse:

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

The reason for this was so that they would be his wives for eternity; not only in this world but in the hereafter as well. This is also the reason why the Believers were prohibited from marrying them after his demise:

﴿وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ عَظِيمًا﴾

[13] Sūrah al-Aḥzāb: 28, 29
[14] Sūrah al-Aḥzāb: 52

> *And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.* [15]

And they were awarded the position of mothers to every believer:

﴿ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ وَأَزۡوَٰجُهُۥٓ أُمَّهَٰتُهُمۡۗ﴾

> *The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers.* [16]

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

[15] Sūrah al-Aḥzāb: 53
[16] Sūrah al-Aḥzāb: 6

The Wisdom behind the Prophet ﷺ having Multiple Wives

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

﴿لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٌ﴾

> *There has certainly been for you in the Messenger of Allah an excellent pattern.* [17]

Moreover, his Sunnah is one of the significant sources of the Sharīʿah.

The presence of individuals inside the pure home of Nubuwwah who will transmit his Sunnah was essential. This is one of the wisdoms behind the Prophet ﷺ having multiple wives so that they may transmit the domestic, marital rulings, and etiquette as well as laws exclusive to the believing women of their era رضي الله عنهن and after their era till the Day of Qiyāmah.

Moreover, the Prophet ﷺ nurturing and refining them made them ideal to be excellent examples for the believing women of every era. And this is exactly what was obtained, and to Allah سبحانه وتعالى belongs all praise and grace. They became the perfect models for every believing female. This is another wisdom behind him having many wives. Have a look at one of them, Sayyidah ʿĀ'ishah رضي الله عنها; one of the distinguished transmitters of ḥadīth from the Prophet ﷺ.

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

[17] Sūrah al-Aḥzāb: 21

pave the way for the Islamic Call. For instance, his marriage to Sayyidah Juwayriyah رَضِيَ اللَّهُ عَنْهَا led to the Islam of the entire Banū al-Muṣṭaliq tribe—may Allah be pleased with them.

Another reason was to strengthen his connection with his esteemed Companions رَضِيَ اللَّهُ عَنْهُمْ and confer upon them dignity and reputation. He married the daughters of Sayyidunā Abū Bakr and Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُمَا, viz. Sayyidah ʿĀ'ishah and Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهُمَا respectively. Likewise, he honoured Sayyidunā ʿUthmān and Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُمَا by marrying his daughters to them—may Allah سُبْحَانَهُ وَتَعَالَى be pleased with them all.

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

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

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

General Virtues of Ummahāt al-Mu'minīn

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

﴿يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾ وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ ۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾ [الأحزاب: 32-34]

O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men] lest he in whose heart is disease should covet but speak with appropriate speech. And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things]. [18]

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

[18] Sūrah al-Aḥzāb: 32-34

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

﴿ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ وَأَزۡوَٰجُهُۥٓ أُمَّهَٰتُهُمۡۗ﴾

The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. (19)

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

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ إِن كُنتُنَّ تُرِدۡنَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا فَتَعَالَيۡنَ أُمَتِّعۡكُنَّ وَأُسَرِّحۡكُنَّ سَرَاحٗا جَمِيلٗا ٢٨ وَإِن كُنتُنَّ تُرِدۡنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلۡأٓخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلۡمُحۡسِنَٰتِ مِنكُنَّ أَجۡرًا عَظِيمٗا﴾

O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter, then indeed, Allah has prepared for the doers of good among you a great reward. (20)

It is an established fact that they chose Allah سُبْحَانَهُوَتَعَالَىٰ and His Messenger صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, owing to which the Messenger of Allah صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ did not separate from them.

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

(19) Sūrah al-Aḥzāb: 6
(20) Sūrah al-Aḥzāb: 28-29

﴿وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا﴾

And whoever of you devotedly obeys Allah and His Messenger and does righteousness – We will give her, her reward twice; and We have prepared for her a noble provision. (21)

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

﴿يَٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا﴾

O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men] lest he in whose heart is disease should covet but speak with appropriate speech. (22)

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

﴿وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ ۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things]. (23)

7. They are the wives of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in the world and the Hereafter.

(21) Sūrah al-Aḥzāb: 31
(22) Sūrah al-Aḥzāb: 32
(23) Sūrah al-Aḥzāb: 34

Sayyidah Khadījah bint Khuwaylid

Name and lineage

Khadījah bint Khuwaylid ibn Asad ibn ʿAbd al-ʿUzzā ibn Quṣay.

Quṣay is the grandfather of the Prophet ﷺ. In terms of lineage, she is second from the Ummahāt al-Mu'minīn who has the closest ancestry to the Prophet ﷺ through his father. The Prophet ﷺ did not marry any other from the progeny of Quṣay except Sayyidah Umm Ḥabībah bint Abī Sufyān رضي الله عنها.[24]

Sayyidah Khadījah رضي الله عنها was highly regarded in society with noble ancestry, amazing qualities, and the richest from all the women of the Quraysh. The Prophet ﷺ married her when he was twenty-five years old, after Abū Hālah ibn Nabāsh ibn Zurārah al-Tamīmī.

Sayyidah Khadījah رضي الله عنها believed in the Prophet ﷺ and assisted him in his mission. The Prophet ﷺ would say that she is the most virtuous of all women of the world.[25] All the Prophet's ﷺ children were from her except Ibrahīm رضي الله عنه, whose mother was Sayyidah Māriyyah رضي الله عنها. The Prophet ﷺ did not take any other wife during her lifetime. She passed away three years before hijrah.

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[24] The ancestry of Sayyidah Umm Ḥabībah رضي الله عنها meets with that of the Prophet ﷺ at ʿAbd Manāf ibn Quṣay, while the ancestry of Sayyidah Khadījah رضي الله عنها meets with the Prophet ﷺ at Quṣay. As for the other Ummahāt al-Mu'minīn their ancestry meets with the Prophet ﷺ after Quṣay: Murah, Kaʿb, Lu'ay, Khuzaymah, Ilyās, and Muḍar.

[25] In other words, the most virtuous of all women in her time. She is amongst four women who the Prophet ﷺ mentioned to be the most superior of all women of their time. They are: Āsiyyah bint Muzāḥim—the wife of Firʿawn, Maryam bint Imrān, Khadījah, and Fāṭimah رضي الله عنهن.

Virtues and Status

1. She is amongst the forerunners to embrace Islam and in fact the very first person to bring faith in what Allah revealed. She thus receives the reward for her īmān and of all those who embraced Islam through her efforts after her. [26]
2. The Prophet ﷺ did not take any other wife during her lifetime. Thus, for twenty-five years she remained the only wife of the Prophet ﷺ.
3. The love which the Prophet ﷺ had for her was a special gift from Allah, which Allah bestowed upon His Messenger ﷺ. Thus, loving her is a virtue.[27]
4. The Prophet ﷺ would talk of her often, praise her, enumerate her virtues, and maintain ties with her family members and friends.

Sayyidah ʿA'ishah رضي الله عنها said:

> *I never became envious of any of the Prophet's wives as I was envious of Khadījah; on account of how he would constantly talk about her, and I never saw her.* [28]

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[26] This is owing to the fact that she is the first woman to accept Islam. Whoever initiates a good practice will receive its reward coupled with the reward of all those who practice upon it. The one who points out a good action is like one who carries it out, with regards to reward. Whoever calls towards guidance will receive a reward equal to the reward of all those who followed it, without their reward being diminished in the least. Study further details of this issue in Fatḥ al Bārī, chapter on the virtues of Khadījah; al Taḥtāwi: Nihāyat al 'Ījāz fī Sīrat Sākin al Ḥijāz; and Sharḥ al Nawawī li Saḥīḥ Muslim.

[27] *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Min Faḍā'il Khadījah رضي الله عنها, Ḥadīth: 5342, in the ḥadīth the Prophet ﷺ says, "Verily I have been bestowed with love for her." Thus, having love for Sayyidah Khadījah رضي الله عنها is a gift from Allah.

[28] *Ṣaḥīḥ Muslim*, Kitāb Faḍā'il al-Ṣaḥābah, Bāb Min Faḍā'il Khadījah رضي الله عنها, Ḥadīth: 5342.

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

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

> *I heard the Prophet ﷺ saying, "The best of women was Maryam and the best of women was Khadījah."* [29]

6. Allah سبحانه وتعالى sent greetings to her and gave her the glad tidings of a Palace in Jannah, where she will hear no noise or experience any fatigue.

Al-Bukhārī and Muslim both narrate with their respective chains of transmission from Sayyidunā Abū Hurayrah رضي الله عنه:

> أتى جبريل النبي صلى الله عليه وسلم فقال: يا رسول الله، هذه خديجة قد أتت، معها إناء فيه إدام أو طعام أو شراب، فإذا هي أتتك فاقرأ عليها السلام من ربها ومني، وبشرها ببيت في الجنة من قصب لا صخب فيه ولا نصب
>
> *Jibrīl عليه السلام came to the Prophet ﷺ and said, "O Allah's Messenger ﷺ! This is Khadījah coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Rabb and on my behalf, and give her the glad tidings of having a Qasab (gold and silver) palace in Paradise wherein there will be neither any noise nor any fatigue (trouble)."* [30]

[29] *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, Bāb Tazwīj al-Nabī ﷺ, Ḥadīth: 3815.
[30] *Ṣaḥīḥ al-Bukhārī*, Kitāb Manāqib al-Anṣār, Bāb Tazwīj al-Nabī ﷺ, Ḥadīth: 3820.

7. Allah سُبْحَانَهُ وَتَعَالَىٰ blessed the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with children from her, and he was not granted any children from his other wives.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

> *Allah granted me children from her and He did not grant me children from others beside her.* [31]

[31] Ṭabarānī: *Muʿjam al-Kabīr*, no.22, Bāb Dhikr Azwāj Rasūl Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wa minhun Khadījah bint Khuwaylid, vol. 23 p.13.

Sayyidah Sawdah bint Zamʿah

Name and lineage

Sawdah bint Zamʿah ibn Qays ibn ʿAbd al-Shams ibn ʿAbd Wudd ibn Naḍar ibn Mālik ibn Ḥisl bin ʿĀmir ibn Lu'ay ibn Ghālib ibn Fahar.

Her mother was Shamūs bint Zayd ibn ʿAmr al-Anṣāriyyah.

Before her marriage to the Prophet ﷺ, Sayyidah Sawdah رضي الله عنها was married to Sakrān ibn ʿAmr.

She narrated from the Prophet ﷺ and amongst those who reported from her was Ibn ʿAbbās رضي الله عنه and Yaḥyā ibn ʿAbd Allāh ibn ʿAbd al-Raḥmān bin Saʿd ibn Zurārah.

She embraced Islam early on and along with her husband migrated to Abyssinia the second time. It was here where her husband passed away.[32] She is the first women to marry the Prophet ﷺ after Sayyidah Khadījah رضي الله عنها, which was before the hijrah while still in Makkah. She passed away during the final years of Sayyidunā ʿUmar's رضي الله عنه Khilāfah.

Virtues and Status

1. She desired deeply to remain in the wedlock of the Prophet ﷺ and sacrificed her day with the Prophet ﷺ out of love for him and to please him, so as to remain as his wife in Jannah.

Ibn Saʿd mentions in his *Ṭabaqāt* that Sayyidah Sawdah رضي الله عنها said to the Prophet ﷺ, "I implore you by Allah to keep me in your wedlock. I have grown old and have no desires for men but I long to

[32] *Tahdhīb al-Tahdhīb*, vol. 12 p. 455.

be resurrected amongst your wives on the Day of Resurrection." So, the Prophet ﷺ kept her in his wedlock.[33]

Al-Bukhārī has reported with his chain of narration from Sayyidah ʿĀ'ishah رضي الله عنها that Sawdah bint Zam'āh gave her day to Sayyidah ʿĀ'ishah رضي الله عنها and so the Prophet ﷺ would spend the two days with Sayyidah ʿĀ'ishah رضي الله عنها.[34]

2. Sayyidah ʿĀ'ishah رضي الله عنها desired to have the same temperament and personality as Sayyidah Sawdah رضي الله عنها.

Muslim has reported with his chain of narration to Sayyidah ʿĀ'ishah رضي الله عنها that she said, "I have not seen a woman whose temperament I would like to resemble more than Sawdah." [35]

[33] *Ṭabaqāt ibn Saʿd*, vol. 8 p. 45, with slight variation.
[34] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5212.
[35] *Ṣaḥīḥ Muslim*, Ḥadīth: 1463.

Sayyidah ʿĀ’ishah bint Abī Bakr

Name and lineage

ʿĀ’ishah bint ʿAbd Allāh (Abū Bakr al-Ṣiddīq) ibn ʿUthmān (Abū Quhāfah) al-Taymī al-Qurshī

Sayyidah ʿĀ’ishah’s mother was Umm Rūmān bint Uwaymir al-Kanāniyyah.

Her agnomen is Umm ʿAbd Allāh. She had asked the Prophet ﷺ to give her an agnomen as well and he instructed her to take the agnomen of Umm ʿAbd Allāh, who is ʿAbd Allāh bin Zubayr ibn ʿAwwām رضي الله عنه her nephew through her sister, Asmā’ bint Abī Bakr رضي الله عنها.

She was born four years after Nubuwwah and the Prophet ﷺ married her when she was six years old. She came to live with the Prophet ﷺ when she was nine years old. The Prophet ﷺ did not marry any other virgin besides Sayyidah ʿĀ’ishah رضي الله عنها. Her exoneration from the false accusations against her was announced from the Heavens, and she was the most beloved of the Prophet’s ﷺ wives to him after Sayyidah Khadījah رضي الله عنها. She is also renowned for being the most knowledgeable of all the women and many of the senior Ṣaḥābah would benefit from her knowledge.

She was eighteen years old when the Prophet ﷺ passed away and she passed away on 17 Ramaḍān 58 A.H. Sayyidunā Abū Hurayrah رضي الله عنه performed her Janāzah Ṣalāh and she was buried in al-Baqīʿ, *May Allah be pleased with her.*

Virtues and Status

1. She was the most beloved to the Prophet ﷺ of all his wives after Sayyidah Khadījah رضي الله عنها.

Al-Bukhārī رضي الله عنها reports with his chain of narration from ʿAmr ibn al-ʿĀṣ رضي الله عنه:

> *The Prophet ﷺ deputed me to lead the army of Dhāt al-Salāsil. I came to him and said, "Who is the most beloved person to you?"*
>
> *He said, "ʿĀ'ishah."*
>
> *I asked, "Among the men?"*
>
> *He said, "Her father."* [36]

2. Sayyidunā Jibrīl عليه السلام came to the Prophet ﷺ with her picture on a silken cloth before they were married.

Al-Bukhārī and Muslim both report with their chains of narration from Sayyidunā ʿĀ'ishah رضي الله عنها that the Prophet ﷺ said to her:

> *I saw you in a dream for three nights when an angel brought you to me in a silk cloth and he said, "Here is your wife," and when I removed (the cloth) from your face, lo, it was yourself, so I said, "If this is from Allah, let Him carry it out."* [37]

3. Sayyidunā Jibrīl عليه السلام conveyed greetings to her through the Prophet ﷺ.

Al-Bukhārī reports from Sayyidah ʿĀ'ishah رضي الله عنها:

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[36] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4358.
[37] *Ṣaḥīḥ Muslim*, Ḥadīth: 2438.

The Prophet ﷺ said to me one day, "O ʿĀ'ish, this is Jibrīl conveying his greetings upon you." So I replied, "May Peace, Mercy and Blessings be upon him as well, (O Prophet ﷺ) you see what I do not see." [38]

4. *Waḥī* (revelation) descended upon the Prophet ﷺ while he lay beside Sayyidah ʿĀ'ishah رضي الله عنها and the same did not occur with the other Ummahāt al-Mu'minīn.

The Prophet ﷺ said to Umm Salamah رضي الله عنها:

O Umm Salamah! Do not cause me pain with regard to ʿĀ'ishah for verily I take an oath by Allah revelation did not descend upon me while I lay besides any of you except ʿĀ'ishah. [39]

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

﴿يَـٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْـَٔاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَـٰتِ مِنكُنَّ أَجْرًا عَظِيمًا﴾

O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter—then indeed, Allah has prepared for the doers of good among you a great reward." [40]

The Prophet ﷺ first asked Sayyidah ʿĀ'ishah رضي الله عنها and advised her to discuss the matter with her parents first before making her decision but she chose the Prophet ﷺ without even

[38] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3768.
[39] Sūrah al-Aḥzāb: 28, 29
[40] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3768.

consulting her parents, which was then followed by the other Ummahāt al-Mu'minīn.

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

> *"What need is there to consult my parents in this regard? Verily, I seek Allah, His Apostle and the Home of the Hereafter." Then all the other wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did the same as I did.* (41)

6. Verses of the Qur'ān were revealed on account of her, either elevating her status or for the benefit of the Ummah at large. A few of these verses are:

Allah revealed her innocence when she was falsely accused and slandered.

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ﴾ [النور: 11]

> *Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.*

﴿لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ﴾ [النور: 12]

(41) *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4786.

Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?

﴿لَّوۡلَا جَآءُو عَلَيۡهِ بِأَرۡبَعَةِ شُهَدَآءَۚ فَإِذۡ لَمۡ يَأۡتُواْ بِٱلشُّهَدَآءِ فَأُوْلَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلۡكَٰذِبُونَ﴾ [النور: 13]

Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars.

﴿وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ لَمَسَّكُمۡ فِي مَآ أَفَضۡتُمۡ فِيهِ عَذَابٌ عَظِيمٌ﴾ [النور: 14]

And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment.

﴿إِذۡ تَلَقَّوۡنَهُۥ بِأَلۡسِنَتِكُمۡ وَتَقُولُونَ بِأَفۡوَٰهِكُم مَّا لَيۡسَ لَكُم بِهِۦ عِلۡمٞ وَتَحۡسَبُونَهُۥ هَيِّنٗا وَهُوَ عِندَ ٱللَّهِ عَظِيمٞ﴾ [النور: 15]

When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.

﴿وَلَوۡلَآ إِذۡ سَمِعۡتُمُوهُ قُلۡتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبۡحَٰنَكَ هَٰذَا بُهۡتَٰنٌ عَظِيمٞ﴾ [النور: 16]

And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"?

﴿يَعِظُكُمُ ٱللَّهُ أَن تَعُودُواْ لِمِثۡلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤۡمِنِينَ﴾ [النور: 17]

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

﴿وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ﴾ [النور: 18]

And Allah makes clear to you the verses, and Allah is Knowing and Wise.

﴿إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلۡفَٰحِشَةُ فِي ٱلَّذِينَ ءَامَنُواْ لَهُمۡ عَذَابٌ أَلِيمٞ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ﴾ [النور: 19]

Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.

﴿وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٞ رَّحِيمٞ﴾ [النور: 20]

And if it had not been for the favor of Allah upon you and His mercy... and because Allah is Kind and Merciful.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ وَمَن يَتَّبِعۡ خُطُوَٰتِ ٱلشَّيۡطَٰنِ فَإِنَّهُۥ يَأۡمُرُ بِٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِۚ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنۡ أَحَدٍ أَبَدٗا وَلَٰكِنَّ ٱللَّهَ يُزَكِّي مَن يَشَآءُۗ وَٱللَّهُ سَمِيعٌ عَلِيمٞ﴾ [النور: 21]

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favour of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

﴿وَلَا يَأۡتَلِ أُوْلُواْ ٱلۡفَضۡلِ مِنكُمۡ وَٱلسَّعَةِ أَن يُؤۡتُوٓاْ أُوْلِي ٱلۡقُرۡبَىٰ وَٱلۡمَسَٰكِينَ وَٱلۡمُهَٰجِرِينَ فِي سَبِيلِ ٱللَّهِۖ وَلۡيَعۡفُواْ وَلۡيَصۡفَحُوٓاْۗ أَلَا تُحِبُّونَ أَن يَغۡفِرَ ٱللَّهُ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ﴾ [النور: 22]

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.

﴿إِنَّ ٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ٱلۡغَٰفِلَٰتِ ٱلۡمُؤۡمِنَٰتِ لُعِنُواْ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَلَهُمۡ عَذَابٌ عَظِيمٞ﴾ [النور: 23]

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.

﴿يَوۡمَ تَشۡهَدُ عَلَيۡهِمۡ أَلۡسِنَتُهُمۡ وَأَيۡدِيهِمۡ وَأَرۡجُلُهُم بِمَا كَانُواْ يَعۡمَلُونَ﴾ [النور: 24]

On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.

﴿يَوۡمَئِذٖ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلۡحَقَّ وَيَعۡلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ ٱلۡمُبِينُ﴾ [النور: 25]

That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice.

﴿ٱلۡخَبِيثَٰتُ لِلۡخَبِيثِينَ وَٱلۡخَبِيثُونَ لِلۡخَبِيثَٰتِۖ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِۚ أُوْلَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَۖ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ﴾ [النور: 26]

Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words.

Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.

- As for the verses which benefited the entire Ummah:

  The verses of Tayammum.

﴿وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُمۡۗ إِنَّ ٱللَّهَ كَانَ عَفُوّٗا غَفُورٗا﴾ [النساء: 43]

And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.

Al-Bukhārī and Muslim report from Sayyidah ʿĀ'ishah رَضِيَ ٱللَّهُ عَنۡهَا that she had borrowed from Asmā' (her sister) a necklace and it got lost. The Messenger of Allah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ sent men to search for it. As it was the time for prayer, they offered prayer without ablution (as water was not available there). When they came to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, they made a complaint about it, and the verses pertaining to Tayammum were revealed. Upon this Usayd ibn Ḥuḍayr said (to ʿĀ'ishah رَضِيَ ٱللَّهُ عَنۡهَا), "May Allah grant you a good reward! Never has there been an occasion when you were beset with difficulty and Allah did not make you come out of that and made it an occasion of blessing for the Muslims." [42]

7. The Prophet صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ desired to spend the last days during his illness in her house and he passed away in her home, while in her lap, on her day. Allah caused her saliva to be mixed with that of the Prophet's صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ during his final moment in this

[42] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3773.

world and his first in the Hereafter. The Prophet ﷺ was then buried in her house. Al-Bukhārī reports from Sayyidah ʿĀ'ishah رضي الله عنها:

> *ʿAbd al-Raḥmān ibn Abī Bakr entered upon the Prophet ﷺ while I was supporting the Prophet ﷺ on my chest. ʿAbd al-Raḥmān had a fresh miswāk then and he was cleaning his teeth with it. Allah's Messenger ﷺ looked at it, so I took the miswāk, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet ﷺ who cleaned his teeth with it...*[43]

8. The Prophet ﷺ gave her the glad tidings that she is amongst the People of Jannah.

Al-Bukhārī reported from Qāsim ibn Muḥammad:

> *Once ʿĀ'ishah became sick and Ibn ʿAbbās went to see her and said, "O mother of the believers! You are leaving to meet the truthful forerunners (i.e. Allah's Messenger ﷺ and Abū Bakr)."*[44]

The glad tidings from Ibn ʿAbbās رضي الله عنه could only have come from the guarantee of the Prophet ﷺ. As has been reported by al-Tirmidhī—which he ruled to be Ṣaḥīḥ—from ʿAbd Allāh ibn Ziyād al-Asadī, who said:

> *I heard ʿAmmār ibn Yāsir saying, "She (ʿĀ'ishah) is his wife in this world and the Hereafter."*[45]

9. She is the most knowledgeable of the women of this Ummah. She has narrated a prolific number of aḥādīth from the Prophet

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[43] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 4438.
[44] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3771.
[45] *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3772; *Tirmidhī*, Ḥadīth: 3889, and al-Tirmidhī said, "This ḥadīth is Ḥasan Ṣaḥīḥ."

ﷺ exceeding 2000[46] in addition to the fact that many of the senior Companions would refer to her and seek her ruling on matters.

[46] Sayyidah ʿA'ishah رضي الله عنها has narrated 2210 aḥādīth and is the fourth most prolific narrator of ḥadīth; after Abū Hurayrah, ʿAbd Allāh ibn ʿUmar, and Anas ibn Mālik رضي الله عنهم. Refer to Ibn Ḥazm: *Asmā' al-Ṣaḥābah al-Ruwāt* p. 39, Ibn al-Jawzī: *Talqīḥ Fuhūm Ahl al-Athar* p. 363.

Sayyidah Ḥafṣah bint ʿUmar

Name and lineage

Ḥafṣah bint ʿUmar ibn al-Khaṭṭāb ibn Nufayl ibn ʿAbd al-ʿUzzā.

Her mother is Zaynab bint Maẓʿūn, the sister of ʿUthmān ibn Maẓʿūn ibn Ḥabīb ibn Wahab ibn Ḥudhāfah.

The Prophet ﷺ married her in the third year after hijrah after her husband Khunays ibn Ḥudhāfah al-Badrī passed away on account of the wounds he had sustained during the Battle of Uḥud.

She fasted often and would perform ṣalāh diligently, hence she was known as *Sawwāmah Qawwāmah* (One who fasts and performs ṣalāh abundantly).

She was born five years before Nubuwwah and passed away in Shaʿbān 45 A.H, may Allah be pleased with her.

Virtues and Status

1. She performed hijrah with her husband.

Ibn Saʿd reports from Abū Ḥuwayrith:

> *Khunays ibn Ḥudhāfah*[47] *married Ḥafṣah bint ʿUmar. She remained with him and migrated with him to Madīnah.* [48]

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

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[47] Khunays ibn Ḥudhāfah is amongst the early Muhājirīn and participated in the Battle of Badr after returning from Abyssinia. He then participated in the Battle of Uḥud where he was sustained a fatal injury and passed away shortly thereafter in Madīnah. *Al-Istīʿāb* vol. 1 p. 134, *al-Iṣābah* vol. 2 p. 345.

[48] *Al-Ṭabaqāt al-Kubrā*, vol. 8 p. 81.

Al-Ṭabarānī reports the narration from Qays ibn Zayd:

> *The Prophet ﷺ gave Ḥafṣah a single divorce... The Prophet ﷺ then came to her and when the Prophet ﷺ entered, she covered herself. The Prophet ﷺ then said to her, "Jibrīl came to me and said, 'Take Ḥafṣah back as she fasts often and performs ṣalāh abundantly, and she will be your wife in Jannah."* [49]

3. When the Qur'ān was compiled during the Khilāfah of Sayyidunā Abū Bakr رضي الله عنه it remained with him until his demise. It then remained with Sayyidunā ʿUmar رضي الله عنه during his Khilāfah. After he passed away, it went to Sayyidah Ḥafṣah رضي الله عنها. It was then borrowed from her when Sayyidunā ʿUthmān رضي الله عنه re-compiled it during his Khilāfah.it was then returned to her and it remained with her until she passed away.[50]

[49] *Al-Muʿjam al-Kabīr*, vol. 18 p. 365, Ḥadīth: 934; *Mustadrak al-Ḥākim*, vol. 4 p. 16, Ḥadīth: 6753.
[50] *Ṣaḥīḥ ibn Ḥibbān*, Ḥadīth: 4506.

Sayyidah Zaynab bint Khuzaymah

Name and lineage

Zaynab bint Khuzaymah ibn ʿAbd Allāh ibn ʿAmr ibn ʿAbd Manāf ibn Hilāl ibn ʿĀmir ibn Ṣaʿṣaʿah al-Hilāliyyah.

She was known as *Umm al-Masākīn* (Mother of the destitute) on account of her charity towards them.

Her husband, ʿAbd Allāh ibn Jaḥsh, was martyred in the Battle of Uḥud and the Prophet ﷺ married her thereafter. The Prophet ﷺ married her shortly after he married Sayyidah Ḥafṣah رضي الله عنها but she only remained in the company of the Prophet ﷺ for two or three months thereafter and passed away in the fourth year after hijrah.

Despite their being no specific narrations regarding her merits, the virtues mentioned for the blessed spouses of the Prophet ﷺ in general apply to her as well. A unique virtue in her favour is the Prophet ﷺ performing the funeral prayer upon her after her demise. This is exclusive to her only from all the Prophet's ﷺ later wives as none of them passed away during his lifetime except Sayyidah Khadījah رضي الله عنها and Sayyidah Zaynab bint Khuzaymah رضي الله عنها. The prayers of the Prophet ﷺ is an undeniable mercy upon the believers.

Sayyidah Umm Salamah bint Abī Umayyah

Name and lineage

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

Her father on account of his generosity was nicknamed *Zād al-Rākib* (provision of the rider) as he would take care of those who travelled with him leaving them with no need to carry any provisions.

Her mother is ʿĀtikah bint ʿĀmir, from the family of Banū Firās of the Kināniyyah tribe.

The Prophet ﷺ married her after her husband, Abū Salamah ibn ʿAbd al-Asad—her paternal cousin—passed away. Abū Salamah and Umm Salamah migrated together to Abyssinia and thereafter to Madīnah.

It has been said that she was the first woman to enter Madīnah in a camel carriage. She was one of the most beautiful women, having the noblest of lineages.

Virtues and Status

1. The Prophet ﷺ married her and supplicated for her. Muslim reports from Sayyidah Umm Salamah رضي الله عنها:

The Prophet ﷺ sent Ḥāṭib ibn Abī Baltaʿah to ask for my hand in marriage. I said to him, "I have a daughter and I am very possessive."

The Prophet ﷺ replied, "As for her daughter we will ask Allah to make her independent of her mother and for her we will ask Allah to remove her possessiveness." [51]

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

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

   I said, "And me, O Messengers of Allah."

   The Prophet ﷺ said, "And you." [52]

3. Her wisdom and foresight was displayed on the Day of Ḥudaybiyyah when the Prophet ﷺ instructed his Companions to slaughter their animals and shave their heads. The Prophet ﷺ issued this instruction three times but the Companions still clinging on to the hope that they may yet enter Makkah did not carry out this instruction immediately.

The Prophet ﷺ returned to Umm Salamah رضي الله عنها and said, "O Umm Salamah, What is the matter with the people?"

She replied, "O Messenger of Allah, the conditions you have witnessed have come upon them. Do not speak to any of them but proceed to

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[51] *Ṣaḥīḥ Muslim*, Ḥadīth: 918.

[52] *Musnad Aḥmad*, vol. 6 p. 296, vol. 6 p. 304, Ḥadīth: 26582, categorised as weak by Shaykh Shuʿāyb Arnā'ūṭ. In another narration reported by ʿUmar ibn Abī Salamah, the step-son of the Prophet ﷺ, it is narrated, "Umm Salamah said, 'Am I with them, O Messenger of Allah?' The Prophet ﷺ replied, "You are upon your station, you are upon goodness." This narration is Ṣaḥīḥ as reported by al-Tirmidhī (Ḥadīth: 3812) and contains a clear virtue for Sayyidah Umm Salamah رضي الله عنها.

your animal and sacrifice it, thereafter shave your head. When they see that you have done so, they will follow suit."

The Prophet ﷺ then left and without speaking to anyone slaughtered his animal and shaved his head. As soon as the Companions saw this, they too slaughtered their animals and shaved their heads.

Sūrah al-Fatḥ was revealed a short while later on the return journey; halfway between Makkah and Madinah. [53]

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

[53] *Musnad Aḥmad*, vol. 4 p. 323.

Sayyidah Zaynab bint Jaḥsh

Name and lineage

Zaynab bint Jaḥsh ibn Rubāb ibn Yaʿmar al-Asadī.

An ally of the Banū ʿAbd al-Shams. She was from amongst the first group of Ṣaḥābah who migrated. Her mother was Umayah bint ʿAbd al-Muṭṭalib ibn Hāshim, who was the paternal aunt of the Messenger of Allah ﷺ.

The Prophet ﷺ married her her in the third or fifth year after hijrah, she was before that in the wedlock of Zayd bin Ḥārithah رضي الله عنه—the freed slave of Allah's Messenger ﷺ —the Ṣaḥābī who was commonly referred to as *Ibn Muḥammad* (the son of Muḥammad). It was concerning Zayd ibn Ḥārithah and Zaynab bint Jaḥsh رضي الله عنهما that the verses permitting marriage to the wives of one's adopted sons was revealed; as the Messenger of Allah ﷺ had adopted Zayd ibn Ḥārithah رضي الله عنه before receiving Nubuwwah and was thus called Zayd ibn Muḥammad. Allah سبحانه وتعالى abrogated this association with His words:

﴿ٱدۡعُوهُمۡ لِأٓبَآئِهِمۡ هُوَ أَقۡسَطُ عِندَ ٱللَّهِۚ﴾

> *Call them by [the names of] their fathers; it is more just in the sight of Allah.* [54]

Then Allah سبحانه وتعالى further clarified and emphasised this by instructing the Messenger of Allah ﷺ to marry Zaynab bint Jaḥsh رضي الله عنها with the following verse:

[54] Sūrah al-Aḥzāb: 5

﴿فَلَمَّا قَضَىٰ زَيۡدٞ مِّنۡهَا وَطَرٗا زَوَّجۡنَٰكَهَا لِكَيۡ لَا يَكُونَ عَلَى ٱلۡمُؤۡمِنِينَ حَرَجٞ فِيٓ أَزۡوَٰجِ أَدۡعِيَآئِهِمۡ إِذَا قَضَوۡاْ مِنۡهُنَّ وَطَرٗاۚ﴾

So when Zayd had no longer any need for her, we married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. [55]

Thus Zaynab رَضِيَ ٱللَّهُ عَنۡهَا was amongst the leading women of her time with regards to religion, piety, and generosity. She is the first of the *Ummhāt al-Mu'minīn* (Mother of the Believers) to pass away after the demise of the Prophet صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ. As she passed away in the year 20 A.H.

Virtues and Status

1. Allah سُبۡحَانَهُ وَتَعَالَىٰ performed her *nikāḥ* (marriage ceremony) to the Prophet صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ above the seven heavens:

﴿وَإِذۡ تَقُولُ لِلَّذِيٓ أَنۡعَمَ ٱللَّهُ عَلَيۡهِ وَأَنۡعَمۡتَ عَلَيۡهِ أَمۡسِكۡ عَلَيۡكَ زَوۡجَكَ وَٱتَّقِ ٱللَّهَ وَتُخۡفِي فِي نَفۡسِكَ مَا ٱللَّهُ مُبۡدِيهِ وَتَخۡشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخۡشَىٰهُۖ فَلَمَّا قَضَىٰ زَيۡدٞ مِّنۡهَا وَطَرٗا زَوَّجۡنَٰكَهَا لِكَيۡ لَا يَكُونَ عَلَى ٱلۡمُؤۡمِنِينَ حَرَجٞ فِيٓ أَزۡوَٰجِ أَدۡعِيَآئِهِمۡ إِذَا قَضَوۡاْ مِنۡهُنَّ وَطَرٗاۚ وَكَانَ أَمۡرُ ٱللَّهِ مَفۡعُولٗا﴾

And [remember, O Muḥammad], when you said to the one on whom Allah bestowed favour and you bestowed favour, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So, when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of

[55] Sūrah al-Aḥzāb: 37

their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished. [56]

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

It was your families who performed your marriage to the Prophet ﷺ and Allah married me to the Prophet ﷺ above the seven heavens. [57]

2. It was on account of her that the verses of Ḥijāb (veiling oneself) were revealed.

Al-Bukhārī reported with his chain of transmission from Sayyidunā Anas bin Mālik رضي الله عنه:

When Allah's Messenger ﷺ married Zaynab bint Jaḥsh she was with him in the house, he prepared a meal, and invited the people (to partake of the meal). (After finishing their meal) They sat down and engaged in conversation. So the Prophet ﷺ left and returned several times while they continued with their conversations. Allah سبحانه وتعالى then revealed the verse, "O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness..." until the verse, ask them from behind a screen." [58] *So a veil was erected and the people stood to leave.* [59]

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

Al-Muslim reports from Sayyidah ʿĀ'ishah رضي الله عنها:

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[56] Sūrah al-Aḥzāb: 33-37
[57] *Ṣaḥiḥ al-Bukhārī*, Ḥadīth 7420.
[58] Sūrah al-Aḥzāb: 53
[59] *Ṣaḥiḥ al-Bukhārī*, Ḥadīth 4792.

The Messenger of Allah ﷺ said, "The one who has the longest hands amongst you will be the first to meet me (in Jannah)."

She then said, "The wives of Allah's Messenger ﷺ used to measure their hands to see whose was the longest, and it was the hand of Zaynab that was the longest amongst them; as she used to work with her hands and spend (that income) on charity." [60]

4. ʿĀ'ishah رضي الله عنها once said when recounting her virtues:

I have never seen a woman more superior in dīn, more Allah fearing, more truthful, more conscious of maintaining family relations, more generous, having a greater sense of self-sacrifice in practical life, and a charitable disposition that draws one closer to Allah سبحانه وتعالى than Zaynab. [61]

[60] *Ṣaḥiḥ al-Muslim*, Ḥadīth 2452.
[61] *Ṣaḥiḥ al-Muslim*, Ḥadīth 2422.

Sayyidah Juwayriyyah bint Ḥārith

Name and lineage

Juwayriyyah bint al-Ḥārith ibn Ḍirār ibn Ḥabīb ibn Khuzaymah al-Khazāʿiyyah al-Muṣṭaliqiyyah.

She was a captive in the Battle of Banū Muṣṭaliq, also known as the Battle of al-Muraysīʿ, in the fifth or sixth year after hijrah. She was given to Thābit ibn Qays رَضِيَ اللَّهُ عَنْهُ as part of his share in the spoils of war. He then made an agreement of *Kitābah*[62] with her. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ assisted her in fulfilling this agreement and married her thereafter. She was the widow of Musāfiʿ ibn Ṣafwān, who fought against the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the Battle of Muraysiʿ and was killed therein. On account of her marriage to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the Muslims set free a hundred of her family members who had been taken as captives. Thus she was a source of great blessings for her people.

She passed away in the year 50 A.H.

Virtues and Status

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

Imām Muslim رَحِمَهُ اللَّهُ reports from ʿAbd Allāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُمْ:

> *The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left the home of Juwayriyyah رَضِيَ اللَّهُ عَنْهَا, after having performed the Ṣalāt al-Fajr. She remained sitting in*

[62] An agreement of Kitābah is one where a master makes a deal with his/her slave to pay a certain amount in exchange for his/her freedom.

the place where she had performed ṣalāh until the Prophet ﷺ returned to her much later that morning.

The Messenger of Allah ﷺ said to her, "Have you remained in the same position since I left?"

She replied, "Yes"

The Prophet ﷺ then said, "Verily I recited an incantation three times after I left you, if it were to be weighed it would outweigh all that you have read since the morning. (Those words are:)

سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ

glory be to Allah and praise is due to Him, according to the number of His creation and according to His pleasure and according to the weight of His Throne, and according to the ink (used in recording) words (for His Praise). [63]

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

[63] *Ṣaḥiḥ al-Muslim*, Ḥadīth 2726.

Sayyidah Umm Ḥabībah bint Abī Sufyān

Name and lineage

Umm Ḥabībah Ramlah bint Abī Sufyān Ṣakhar ibn Ḥarb ibn Umayyah ibn ʿAbd Shams al-Umawiyyah.

Her mother was Ṣafiyyah bint Abī al-ʿĀṣ ibn Umayyah.

Sayyidah Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا was born seventeen years before the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received Nubuwwah. She then accepted Islam with her husband, ʿAbd Allāh ibn Jaḥsh al-Asadī. They both migrated to Abyssinia, where she gave birth to a daughter named Ḥabībah. She remained steadfast on her religion, but her husband became Christian while in Abyssinia. In return Allah سُبْحَانَهُ وَتَعَالَى gave her a much better husband than him, who was none other than the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. From His wives she was the most closely related to Him in lineage, her lineage linked up to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at ʿAbd Manāf.

She passed away in 44 A.H.

Virtues and Status

1. Umm Ḥabībah رَضِيَ اللَّهُ عَنْهَا honoured the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by not allowing her father to sit upon his mat, as he was still an idolater when he came to extend the truce between the Muslims and Quraysh.

2. She participated in the second migration towards Abyssinia.[64]

[64] The Prophet ﷺ praised those who migrated to Abyssinia and then later to Madīnah as well, saying that for them is the reward of two emigrations. *Ṣaḥīḥ Muslim*, Ḥadīth: 2502.

Sayyidah Ṣafiyyah bint Ḥuyay

Name and lineage

Ṣafiyyah bint Ḥuyay ibn Akhtab ibn Saʿyah.

Ḥuyay ibn Akhtab was the chief of the Banū al-Naḍīr. Her lineage links up with Lāwī, the son of Allah's Prophet Yaʿqūb ibn Isḥāq ibn Ibrāhīm عَلَيْهِمُ السَّلَامُ, and then later on again from the Prophet of Allah Hārūn عَلَيْهِ السَّلَامُ.

Prior to embracing Islam, Sayyidah Ṣafiyyah رَضِيَ اللَّهُ عَنْهَا was first married to Salām ibn Mishkam and after him to Kinānah ibn Abī al-Ḥaqīq, who was killed in the Battle of Khaybar. Sayyidah Ṣafiyyah رَضِيَ اللَّهُ عَنْهَا was taken as a captive and given to Diḥyah al-Kalbī رَضِيَ اللَّهُ عَنْهُ as his share from the spoils of war. He made an agreement of kitābah with her, which was paid by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then freed her and married her, her freedom being her *Mahr* (dowry).

She passed away in the fifty second year after hijrah.

Virtues and Status

1. She married a Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she was the daughter of a Prophet, and her paternal uncle was a Prophet.

Imām al-Tirmidhī narrates from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ:

> *It reached Ṣafiyyah that Ḥafṣah said about her, "The daughter of a Jew," so she began to weep.*
>
> *The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then entered upon her while she was crying, and asked her, "What makes you cry?"*
>
> *She said, "Ḥafṣah said to me that I am the daughter of a Jew."*

So, the Prophet ﷺ said, "Certainly you are the daughter of a Prophet, your uncle is a Prophet, and you are married to a Prophet; so what is she boasting to you about?"[65]

Then the Prophet ﷺ said, "Fear Allah, O Ḥafṣah."[66]

2. The Prophet ﷺ praised her truthfulness when she said to the Messenger of Allah ﷺ in his final sickness:

Verily by the oath of Allah, O Prophet of Allah, I wish for myself to be in your place and for you to be in mine (i.e. in good health). [67]

[65] Al-Tirmidhī has reported that the Prophet ﷺ said to her, "Certainly your father is Hārūn, your uncle is Mūsa, and I am your Husband." *Jāmiʿ al-Tirmidhī*, Ḥadīth" 3892.

[66] *Jāmiʿ al-Tirmidhī*, Ḥadīth: 3892

[67] *Muṣannaf ʿAbd al-Razzāq*, vol. 11 pg. 431, Ḥadīth: 20922; *Ṭabaqāt Ibn Saʿd*, vol. 8 pg. 128.

Sayyidah Maymūnah bint Ḥārith

Name and lineage

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

Her mother's name was Hind bint ʿAuf.

Sayyidah Maymūnah رَضِيَ اللَّهُ عَنْهَا was first married to Masʿūd ibn ʿAmr ibn ʿUmayr al-Thaqafī during the days of ignorance, who separated from her. She then married Abū Raham ibn ʿAbd al-ʿŪzza but he passed away shortly thereafter. ʿAbbās رَضِيَ اللَّهُ عَنْهُ —who was her *wakīl* (guardian)—married her to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married her at a place called Sarif which is near Makkah. She was the last woman who the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ married. This marriage took place in the year 7 A.H, during the ʿUmrat al-Qaḍā'.

Virtues and Status

1. The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ testified to her īmān.

It is reported from Ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ:

> *The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The sisters who are (all) believers are: Maymūnah- the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, her sister Umm al-Faḍal bint al-Ḥārith, her sister Salmā bint al-Ḥārith– wife of Ḥamzah, and Asmā' bint ʿUmays, she is the uterine sister of them.*[68]

2. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself named her.

[68] *Mustadrak al-Ḥākim*, vol. 4 pg. 32-33; *Jāmiʿ al-Ṣaghīr*, Ḥadīth 2763; *Silsilah al-Aḥādīth al-Ṣaḥīḥah*, Ḥadīth: 1764.

Al-Ḥākim has reported with his chain of narration from Ibn ʿAbbāsرَضِيَٱللَّهُعَنْهُ:

> *Certainly, the name of my aunt, Maymūnah, was Barrah, and the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ renamed her Maymūnah.*[69]

[69] *Ṣaḥīḥ al-Muslim*, Ḥadīth: 2141, *Mustadrak al-Ḥākim*, vol. 4 pg. 30.

Preaching in the lives of the Ummahāt al-Mu'minīn

Certainly, preaching the religion was of great importance to the Ummahāt al-Mu'minīn, there was no ḥadīth that they heard except that they taught it to others in accordance with the Prophetic injunction:

> *May Allah gladden the one who hears something from us and conveys it as he heard it. Perhaps the one it is conveyed to is more understanding than the one who heard it.* [70]

The Ummahāt al-Mu'minīn accomplished this through their vast knowledge and excellence in dīn, so much so that they would teach the jurists of that time the laws beneficial for the people. It has been explained to us in books of history regarding the Ummahāt al-Mu'minīn, that their humbleness in giving advice, in commanding with good and prohibiting from evil was completely balanced. It will not be wrong if we say that they succeeded in their call towards to Allah سُبْحَانَهُ وَتَعَالَىٰ in the beginning of time through the means of Khadījah رَضِيَ اللَّهُ عَنْهَا. She was the first to believe in the message of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and to assist him with her wealth and soul. She is the best of the wives who connected with the heart of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When the hardships of revelation would become difficult, the Messenger of Allah سُبْحَانَهُ وَتَعَالَىٰ would say regarding her—in remembrance of her:

> *Verily she (Khadījah رَضِيَ اللَّهُ عَنْهَا) believed in me when the people disbelieved, she regarded me as truthful when the people*

[70] *Ṣaḥīḥ Jāmiʿ al-Ṣaghīr*, Ḥadīth 2724.

> *attributed lies to me, and she shared her wealth with me when the people prohibited me from theirs.* [71]

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

It was ʿĀ'ishah al-Ṣiddīqah bint al-Ṣiddīq (the truthful daughter of the truthful) who memorised numerous aḥadīth from the Messenger of Allah صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ so that she may spread it amongst the people. From that knowledge she would teach the jurists and scholars of Islam. Most of the people would narrate from her and emulate her in practicing the laws of Islam as well as in her character, until it was said:

> *Verily a quarter of the rulings in the Sharīʿah has been narrated from her.*

The scholars from amongst the Ṣaḥābah and Tābiʿīn praised Sayyidah ʿĀ'ishah رَضِيَٱللَّهُعَنْهَا and learnt from her.

Masrōq رَحِمَهُٱللَّهُ has said:

> *I saw the great scholars from the Ṣaḥābah asking ʿĀ'ishah about inheritance and when they would narrate from her they would say, "The truthful daughter of the truthful, beloved of the beloved Allah, the one whose innocence was declared from above the heavens; has narrated to me." Thus I will not attribute falsehood to her.* [72]

ʿAṭā' ibn Abī Rabāḥ has said:

> *ʿĀ'ishah was the most understanding, the most knowledgeable, and the best of people that I have seen.*[73]

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[71] *Al-Istīʿāb* 1/ 589.
[72] *Siyar Aʿlām al-Nubalā'* 2/181.
[73] *Nisā' Ḥawl al-Rasūl* pg. 66.

Hishām ibn ʿUrwah has narrated from his father who said:

> *I have not seen anyone more knowledgeable in fiqh, in medicine, and in poetry than ʿĀ'ishah.*[74]

ʿAbd Allāh ibn ʿUbayd ibn ʿUmayr said:

> *Only the one who regards as her as his mother will grieve for her.*[75]

She would teach others about Islam. It is stated that Ḥafṣah bint ʿAbd al-Raḥmān ibn Abī Bakr came to her and she only had a thin scarf that was not covering her forehead. On seeing this ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا asked her, "Do you not know what Allah سُبْحَانَهُ وَتَعَالَى revealed in Ṣūrah al-Nūr?" ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا then got another scarf and gave it her.

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا would also preach to the people saying:

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

And she would say:

> *The deputy of Allah upon a woman is her husband, if her husband is pleased with her than Allah is pleased with her, and if her husband is upset with her than Allah and His angels are upset with her, because her husband carries the burden of that which is discharged upon her.*

She would also say, from amongst the rights of a husband upon his wife are that she fulfils marital relations, avoids his anger, pursuits his pleasure, increases his earnings (does not waist his wealth), she does not become stubborn at his command, and she protects his honour.

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[74] *Siyar Aʿlām al-Nubalā'* 2/185.
[75] Ibid

Zaynab bint Jaḥsh رَضِيَ اللَّهُ عَنْهَا held the rank of the female scholars, the practicing believer, the warner, and the advisor for every believing male and female due to her practice upon the sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ during his life as well as after his passing. She had protected her hearing and her sight from acquiring the anger of Allah سُبْحَانَهُ وَتَعَالَى. It is reported that when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her regarding Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا on the occasion of Ifk[76] she said:

> *I protect my hearing and my sight, I do not regard her except good.*

Umm al-Mu'minīn Sayyidah Maymūnah رَضِيَ اللَّهُ عَنْهَا narrated to the Ummah the laws concerning fiqh, for example on the Day of ʿArafāh when the people were in doubt as to whether the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was fasting or not, she had sent milk to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he had stopped at his destination, which he drank from it whilst the people were watching. [77]

She also explained the *ghusl* (bathing) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ after marital relations. Certainly, she was from the warners and advisors of this nation. May Allah be pleased with her as well as the rest of the Ummhāt al- Mu'minīn.

[76] The occasion of Ifk is when Sayyidah ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا was falsely accused by the hypocrites of committing zinā.
[77] *Ṣaḥīḥ Muslim*, Ḥadīth: 1989.

A brief overview of the lives of the Ummahāt al-Mu'minīn

- Every wife of the Prophet ﷺ passed away after him, except Sayyidah Khadījah and Sayyidah Zaynab bint Khuzaymah رضي الله عنهما, as they both passed away during the blessed life of the Prophet ﷺ.
- All of them are buried in *Jannat al-Baqīʿ* (a cemetery in Madīnah) except Sayyidah Khadījah رضي الله عنها who was buried in *al-Ḥajūn* in Makkah, and Sayyidah Maymūnah رضي الله عنها who was buried at a place near Tanʿīm. As per her will to be buried at the place where she married the Prophet ﷺ.
- The lineage of ten of his wives link up to that of the Prophet ﷺ, through their fathers those are:
    1. Umm Ḥabībah رضي الله عنها
    2. Khadījah رضي الله عنها
    3. Umm Salamah رضي الله عنها
    4. ʿĀ'ishah رضي الله عنها
    5. Ḥafṣah رضي الله عنها
    6. Sawdah رضي الله عنها
    7. Zaynab bint Jaḥsh رضي الله عنها
    8. Juwayriyyah رضي الله عنها
    9. Zaynab bint Khuzaymah رضي الله عنها
    10. Maymūnah رضي الله عنها

It is narrated that the lineage of Sayyidah Zaynab bint Jaḥsh رضي الله عنها links up to the Prophet ﷺ both paternally and maternally, as her mother was Umayyah bint ʿAbd al-Muṭṭalib, the paternal aunt of

the Prophet ﷺ, and from her father's side her lineage links up at Khuzaymah ibn Mudrikah ibn Ilyās.

- The Prophet ﷺ changed the names of two of his wives: both from Barrah to Maymūnah and Juwayriyyah.
- Zaynab bint Khuzaymah رضي الله عنها, Ṣafīyyah رضي الله عنها, Khadījah رضي الله عنها and Maymūnah رضي الله عنها were all previously married twice before marring the Prophet ﷺ, and from all of his wives ʿĀ'ishah رضي الله عنها was the only virgin that the Prophet ﷺ married.

The Ummahāt al-Mu'minīn in accordance to the aḥadīth they narrated[78]

1. Sayyidah ʿĀ'ishah bint Abī Bakr

She narrated a total of (2210) aḥadīth.

(174) are agreed upon by al-Bukhārī and Muslim.

(54) ḥadīth are recorded solely by al-Bukhārī.

(9) ḥadīth are recorded solely by Muslim.

Imām Aḥmad narrates in his Musnad more than (2000) aḥadīth.

2. Sayyidah Umm Salamah bint Abī Umayyah

Imām al-Dhahabī said that (378) aḥādīth have been narrated from her.

(13) of the ḥadīth which she narrated are agreed upon by al-Bukhārī and Muslim.

(3) are recorded solely by al-Bukhārī.

(13) are recorded solely by Muslim.

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[78] The narrations of the Ummahāt al-Mu'minīn mentioned hereunder has been derived from the following sources:

i. *Asā' al-Ṣaḥābah wa al-Ruwāt* by Ibn Ḥazm,
ii. *Talqīḥ Fuhūm Ahl al-Athar* by Ibn Jawzī,
iii. *Siyar A'lām al-Nubalā'* by al-Dhahabī,
iv. A transcript by Baqī ibn Mukhallad which contains a section enumerating the narrations of all the Ṣaḥābah,
v. *Nisā' fī Ẓil Rasūl Allāh* by Shaykh ʿIrfān al-ʿIshā Ḥusūnah al-Dimishqiyyah.

3. Sayyidah Maymūnah bint Ḥārith

Imām Dhahabī said:

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

(1) is reported solely by al-Bukhārī.

(5) are recorded solely by Muslim.

In total she narrated (13) Ḥadīth.

According to Shaykh al-Muḥaqqiq ʿIrfān al-ʿIshā:

> She narrated more than that because Imām Aḥmad has narrated aḥādīth from her in his *Musnad*, beginning from ḥadīth: 26858 until ḥadīth: 26961 in vol 10.

In *Asmā' al-Ṣaḥābah al-Ruwāh* (76) aḥādīth are reported to be narrated from her. Imām al-Muḥaqqiq has written in the footnotes of his book mentioned above the same as is recorded in *Aʿlām al-Nisā'*:

> In *Maṭāliʿ al-Anwār* it is recorded that she narrated (77) narrations.
>
> In *al-Kamāl fī Maʿrifat al-Rijāl* (46) narrations are mentioned.
>
> In the compilation of letters of *Dār al-Kutub al-Ẓāhiriyyah* (letter: 32) it is mentioned that she narrated (79) aḥādīth. [79]

[79] *Asmā' al-Ṣaḥābah wa al-Ruwāt* pg. 68.

4. Sayyidah Umm Ḥabībah bint Abī Sufyān

In *Asmā' al-Ṣaḥābah wa al-Ruwāt* it is mentioned that she narrated **(65)** aḥādīth. Ibn al-Jawzī has mentioned the same regarding her in *Talqīḥ Fuhūm Ahl al-Athar*.[80]

This is also similar to what Imām al-Dhahabī said, namely that (65) aḥādīth have been narrated from her.[81] Al-Bukhārī and Muslim agreed upon 2 aḥādīth and Muslim has solely narrated another 2.

5. Sayyidah Ḥafṣah bint ʿUmar

Ibn Ḥazm has mentioned in *Asmā' al-Ṣaḥābah al-Ruwāt* that she has narrated a total of **(60)** aḥādīth and the same was stated by Ibn al-Jawzī in *Talqīḥ Fuhum Ahl al-Athar*.[82] Al-Dhahabī has said that her narrations in *Musnad* of Baqī ibn Mukhallad amount to **(60)**.[83]

Al-Bukhārī and Muslim have agreed upon **(4)** of her narrations

Al-Muslim has **(7)** solely to the exclusion of al-Bukhārī.

Shaykh ʿIrfān has said:

> Imām Aḥmad has reported **(44)** aḥādīth narrated by her in his *Musnad*, from ḥadīth 26485 until ḥadīth 26529.[84]

6. Sayyidah Zaynab bint Jaḥsh

Ibn Ḥazm[85] and Ibn al-Jawzī[86] have said that she has narrated total of eleven aḥādīth. Shaykh ʿIrfān al-ʿAshā states:

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[80] *Asmā' al-Ṣaḥābah wa al-Ruwāt*, pg. 72; *Talqīḥ Fuhūm Ahl al-Athar*, pg. 365.
[81] *Nisā' fī Ẓil Rasūl Allāh*, pg. 208.
[82] *Asmā' al-Ṣaḥābah wa al-Ruwāt*, pg. 75; *Talqīḥ Fuhūm Ahl al-Athar*, pg. 365.
[83] *Siyar A'lām al-Nubalā'*, 2/228.
[84] *Nisā' fī Ẓil Rasūl Allāh*, pg. 124.
[85] *Asmā' al-Ṣaḥābah wa al-Ruwāt*, pg. 153.
[86] *Talqīḥ Fuhūm Ahl al-Athar*, pg. 369.

> Her narrations in *Musnad Aḥmad* are from ḥadīth: 26813 until ḥadīth: 26816 and ḥadīth: 27483 until ḥadīth: 27486. In *al-Tirmidhi* ḥadīth: 2187, in *Ibn Abī Shaybah* ḥadīth: 19061, in *Ibn Ḥibbān* ḥadīth: 867, al-Bayhaqī has reported it in *al-Sunan al-Kubrā* (10/93), and al-Baghawī in *Sharḥ al-Sunan* ḥadīth: 4201, and in others as well. [87]

Just as Imām Mālik has reported in his *Muwaṭṭā'* (1268) and *al-Nasā'ī* (3500).[88]

7. Sayyidah Ṣafiyyah bint Ḥuyay

Ibn Ḥazm[89] and Ibn al-Jawzī[90] have said that she has narrated total of ten Ḥadīth. Al-Dhahabī has said that she has narrated ten aḥādīth, of which one is agreed upon by al-Bukhārī and Muslim.[91]

Her ḥadīth can be found in *Ṣaḥīḥ al-Bukhārī*, ḥadīth: 2035, in *Ṣaḥīḥ Muslim*, ḥadīth: 2175, and in *Musnad Aḥmad*, ḥadīth: 26927, 26929.[92]

8. Sayyidah Juwayriyyah bint Ḥārith

Ibn Ḥazm[93] and Ibn al-Jawzī[94] have said that she has narrated a total of seven aḥādīth. Al-Dhahabī has also stated the same and elaborated further:

> (7) aḥādīth have been narrated by her; one of which has been reported by al-Bukhārī and two by Muslim. [95]

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[87] *Nisā' fī Ẓil Rasūl Allāh*, pg. 182.
[88] *Nisā' fī Ẓil Rasūl Allāh*, pg. 182.
[89] *Asmā' al-Ṣaḥābah wa al-Ruwāt*, pg. 155.
[90] *Talqīḥ Fuhūm Ahl al-Athar*, pg. 369.
[91] *Siyar A'lām al-Nubalā'*, 2/238.
[92] *Nisā' fī Ẓil Rasūl Allāh*, pg. 239.
[93] *Asmā' al-Ṣaḥābah wa al-Ruwāt*, pg. 371.
[94] *Talqīḥ Fuhūm Ahl al-Athar*, pg. 371.
[95] *Siyar A'lām al-Nubalā'*, 2/263.

ʿIrfān al-ʿAshā has added:

> The aḥādīth narrated by her by Aḥmad in his *Musnad* appear from ḥadīth: 26817 until ḥadīth: 26820. Among them are those that have not been mentioned.[96]

9. Sayyidah Sawdah bint Zamʿah

Ibn Ḥazam[97] and Ibn al-Jawzī[98] have said that she has narrated a total of five Ḥadīth. Her narrations are mentioned in: *Ṣaḥīḥ al-Bukhārī*, ḥadīth: 6686, 6749; in *Ṣaḥīḥ Muslim*, ḥadīth: 1457, in *Musnad Aḥmad*, ḥadīth: 27488, 27487, 27489, and 6127; and in *Sunān al-Nasā'ī*, ḥadīth: 3485.

10.As for Sayyidah Khadījah bint Khuwaylid and Sayyidah Zaynab bint Khuzaymah رَضِيَ اللَّهُ عَنْهُمَا

no narrations have been reported from them.

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

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[96] *Nisā' fī Ẓil Rasūl Allāh*, pg. 200.
[97] *Asmā' al-Ṣaḥābah wa al-Ruwāt*, pg. 222.
[98] *Talqīḥ Fuhūm Ahl al-Athar*, pg. 372.

Conclusion

We have presented a small sketch of the noble traits of the Ummahāt al-Mu'minīn, which we will hold onto as a generous provision to keep us afloat amidst the tides of derision raised against them.

It is incumbent upon our daughters and wives to learn them, propagate it, adorn themselves with those same virtues, and follow in their footsteps. This will make them of those who have the best of character and exemplary strength. In so doing we will uphold the right of the Ummahāt al-Mu'minīn with regards to their reverence, honour, dignity, and greatness. And to honour the Prophet ﷺ means honouring his wives as well.

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