

أيام النبي ﷺ مع أزواجه

THE DAYS
OF
PROPHET MUHAMMAD
WITH HIS WIVES

'Abdul-Munim al-Hashimi



الدار العالمية للكتاب الإسلامي
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IN THE NAME OF

ALLAH

THE ALL-COMPASSIONATE, ALL-MERCIFUL



The Days of Prophet Muhammad
With His Wives

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PROPHET MUHAMMAD
With His Wives

أيام النبي صلى الله عليه وسلم مع أزواجه

‘Abdul-Munim al-Hashimi

Translated by
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ARABIC HONORIFIC SYMBOLS USED IN THIS BOOK

(ﷲ): *Subhânahu wa Ta'âlâ* — 'The Exalted'

(ﷺ): *Şalla-Allâhu 'Alayhi wa Sallam* — 'Blessings
and peace be upon him'

(ﷺ): *'Alayhis-Salâm* — 'Peace be upon him'

(ﷺ): *Rađiya Allâhu 'Anhu* — 'May Allah be pleased
with him'

(ﷺ): *Rađiya Allâhu 'Anhâ* — 'May Allah be pleased
with her'

PRONUNCIATION AND TRANSLITERATION CHART

Arabic script	Pronunciation	Transliterated as:
أ	short 'a', as in <i>cat</i>	a
آ - آي	longer 'a', as in <i>cab</i> (not as in <i>cake</i>)	â
ب	/b/ as in <i>bell, rubber</i> and <i>tab</i>	b
ت	/t/ as in <i>tap, mustard</i> and <i>sit</i>	t
ة	takes the sound of the preceding diacritical mark sometimes ending in h (when in pausal form): ah, ih, or ooh; or atu(n), ati(n) or ata(n) when in uninterrupted speech	h or t (when followed by another Arabic word)
ث	/th/ as in <i>thing, maths</i> and <i>wealth</i>	th
ج	/j/ as in <i>jam, ajar</i> and <i>age</i>	j
ح	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well	ḥ
خ	as in <i>Bach</i> (in German); may occur initially and medially as well	kh
د	/d/ as in <i>do, muddy</i> and <i>red</i>	d
ذ	as in <i>this, father, and with</i>	dh
ر	/r/ as in <i>raw, art</i> and <i>war</i> ; may also be a rolled r, as with Spanish words	r

8 Pronunciation and transliteration chart

Arabic script	Pronunciation	Transliterated as:
ز	/z/ as in <i>zoo</i> , <i>easy</i> and <i>gaze</i>	z
س	/s/ as in <i>so</i> , <i>messy</i> and <i>grass</i>	s
ش	as in <i>ship</i> , <i>ashes</i> and <i>rush</i>	sh
ص	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth	ṣ
ض	no close equivalent in English, but may be approximated by pronouncing /d/ farther back in the mouth	ḍ
ط	no close equivalent in English, but may be approximated by pronouncing /t/ farther back in the mouth	ṭ
ظ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth	<u>dh</u>
ع	no close equivalent in English: a guttural sound in the back of the throat	‘
غ	no close equivalent in English, but may be closely approximated by pronouncing it like the French /r/ in 'rouge'	gh
ف	/f/ as in <i>fill</i> , <i>effort</i> and <i>muff</i>	f

Arabic script	Pronunciation	Transliterated as:
ق	no close equivalent in English, but may be approximated by pronouncing /k/ farther back in the mouth	q
ك	/k/ as in <i>king</i> , <i>buckle</i> and <i>tack</i>	k
ل	/l/ as in <i>lap</i> , <i>halo</i> ; in the word <i>Allah</i> , it becomes velarized as in <i>ball</i>	l
م	/m/ as in <i>men</i> , <i>simple</i> and <i>ram</i>	m
ن	/n/ as in <i>net</i> , <i>ant</i> and <i>can</i>	n
ه - ه - ه	/h/ as in <i>hat</i> ; unlike /h/ in English, in Arabic /h/ is pronounced in medial and word-final positions as well	h
و	as in <i>wet</i> and <i>away</i>	w
و (as a vowel)	long u, as in <i>boot</i> and <i>too</i>	oo
ي	as in <i>yet</i> and <i>yard</i>	y
ي (as a vowel)	long e, as in <i>eat</i> , <i>beef</i> and <i>see</i>	ee
ء	glottal stop: may be closely approximated by pronouncing it like 't' in the Cockney English pronunciation of <i>butter</i> : <i>bu'er</i> , or the stop sound in <i>uh - oh!</i>	' (Omitted in initial position)

Diphthongs:

Arabic script	Pronunciation	Transliterated as:
أَ ، و	Long o, as in <i>owe</i> , <i>boat</i> and <i>go</i>	au, aw, ow
أَيَ ، يَ	Long 'a', as in <i>able</i> , <i>rain</i> and <i>say</i>	ay, ai, ei

Diacritical marks (*tashkeel*):

Name of mark	Pronunciation	Transliterated as:
َ fathah	very short 'a' or schwa (unstressed vowel)	a
ِ kasrah	shorter version of ee or schwa (unstressed vowel)	i
ُ Dammah	shorter version of oo	u
ّ shaddah	a doubled consonant is stressed in the word, and the length of the sound is also doubled	Double letter
◌◌◌ sukoon	no vowel sound between consonants or at the end of a word	Absence of vowel

ABOUT THE WORD 'LORD'

The word *lord* in English has several related meanings. The original meaning is 'master' or 'ruler', and in this sense it is often used to refer to human beings: 'the lord of the mansion' or 'Lord So-and-so' (in the United Kingdom, for example). The word *Lord* with a capital L is used in the lexicon of Islam to refer to the One and Only God — Allah. In Islam, there is no ambiguity about the meaning of this word. While it is true that one may occasionally use the word *lord* (whether capitalized or not) to refer to a human being, in Islamic discourse the reference of this term is always clear from the context. Whereas for Christians, Hindus and other polytheists, the word *Lord* with a capital L may refer to Allah, to Jesus or to some imagined deity, for Muslims, there can be no plurality of meaning. Allah alone is the Lord, and the Lord is Allah — not Jesus, not Rama, not any other being.

THE EDITOR

PUBLISHER'S NOTE

All praise and thanks belong to Allah alone, the One, the Almighty, and All-Merciful. Blessings and peace be upon Prophet Muhammad, the last of His Messengers and Prophets, his family, his Companions and all those who follow in his footsteps until the end of time.

Allah's Messenger (ﷺ) said: "The best of you are the best (in treatment of) their wives and I am the best (in treatment of) my wives." In his easy style, Abdul-Munim al-Hashimi presents scenes and snapshots of Prophet Muhammad's domestic life as he engaged on a daily basis with his wives, who were, despite their honoured positions, human beings, with strengths and weaknesses, noble intentions and ordinary insecurities. Using authentic hadiths and anecdotes from the classical historians, the author shows how the Messenger (ﷺ) dealt with each of the Mothers of the Believers with gentleness, wisdom and love.

In this revised edition, the clarity of the discussions has been improved. It is our hope that this revised third edition of *The Days of Prophet Muhammad (ﷺ) with His Wives* will be of even greater benefit than the first — to many Muslim husbands and wives.

May Allah bless the efforts of all who contributed to the production of this book, and may it be acceptable to Him.

MUHAMMAD ibn 'Abdul Mohsin Al-Tuwaijri
Managing Director
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Riyadh, Saudi Arabia

INTRODUCTION

*In the Name of Allah,
the All-Compassionate, All-Merciful*

The Prophet (ﷺ — *Ṣalla-Allâhu ‘alayhi wa sallam* — Blessings and peace be upon him) had a wonderful home life that was characterized by purity. This was because his noble heart was filled with compassion and empathy for others.

His marital life was an example of activity, vitality, and sympathy. His pure nature that filled his noble household with warmth and affection; a loving home that was void of any coolness, indifference or harshness.

The Prophet (ﷺ) never let the momentousness of his prophethood become a barrier between him and his wives. Through his mercy, intimacy and openness, he allowed them to forget that they were standing in front of the Messenger of Allah, and that they were talking to him and living with him in the same place.

The reader may wonder how ‘Â’ishah (رضي الله عنها — *raḍiya Allâhu ‘anhâ* — may Allah be pleased with her), talked to the Prophet in front of her father, Abu Bakr (رضي الله عنه — *raḍiya Allâhu ‘anhu* — may Allah be pleased with him) during the incident of the slander against her, where she said, “Speak, and say not but the truth...” or

how Ḥafṣah said something to him that made her father, ‘Umar ibn al-Khaṭṭâb (رضي الله عنه), angry; but when ‘Umar was going to punish her, the Prophet (ﷺ) said: «I did not invite you for this reason.»

Such were the pleasant days that the Prophet (ﷺ) spent with his wives, may Allah be pleased with them and have mercy on them.

WITH KHADĒEJAH (ﷺ)

“This man, Muhammad, cannot be compared to anyone else,” said ‘Umar ibn Asad, Khadeejah’s uncle, in a loud voice. The Prophet’s uncle Al-‘Abbâs ibn ‘Abdul-Muṭṭalib, who was also present at this meeting, appreciated this comment about his nephew. This meeting occurred after the Prophet (ﷺ) returned to Makkah from a trade journey commissioned by Khadeejah (ﷺ), and she noticed more profits and blessings in her money than she was accustomed to. Her servant, who accompanied Muhammad (ﷺ) on the journey, also told her of Muhammad’s good manners, honesty, deep thought, sincerity and faith. She realized that she wanted to marry him. She disclosed her wish to her friend Nafeesa the daughter of Mâniya, who immediately went to Muhammad (ﷺ) and broke the good news to him. He agreed and requested his uncles to go to Khadeejah’s uncle and to discuss the issue.

The meeting ended with an agreement between Banu Hâshim (the children of Hâshim) and Khadeejah’s uncle, ‘Umar ibn Asad, who represented her on behalf of her deceased parents.

The good news spread to every corner of Makkah, until someone went to Quraysh and said, “O people of Quraysh, have you not heard the news?”

They said, “What is it?”

The Prophet’s uncle then announced, “Muhammad, the son of ‘Abdullâh, who used to shepherd our sheep in the pastures, has married Khadeejah, the daughter of Khuwaylid, the son of Asad.”

A reply then came from one of them, who said, “Woe unto you, cousin!¹”

So the blessed marriage took place. Later on, the Prophet (ﷺ) began to spend long hours in seclusion in the Cave of Ḥirâ’, meditating and pondering the creation around him. Meanwhile, Khadeejah spent her time looking after him and her home in filling his life with delight and enjoyment.

One day, after a retreat in the Cave of Hirâ’, Muhammad (ﷺ) returned home trembling with fear and saying, “Cover me...!” Then he said, “I went out until I was at the mountain. I heard a voice coming from the sky saying, ‘O Muhammad, you are the Messenger of Allah and I am Gabriel.’ So I raised my head up to look, and I saw Gabriel looking in the form of a man with his feet spread across the horizon saying, ‘O Muhammad, you are the Messenger of Allah and I am Gabriel.’ Then I stopped in my place looking and never walked forward nor backward until he went away. And here I am O mother of ‘Abdullâh.”

Khadeejah responded by saying, “O father of Al-Qâsim, I sent some of my messengers to look for you until they reached Makkah and then returned.”² Then she smiled a reassuring smile spread across her noble face and she said, “Cheer up my dear husband and stand firm for I hope that you are the Prophet of this nation.”

¹ That is, “Do not speak disparagingly of this man: “He is the son of ‘Abdul-Muṭṭalib, and he is the ‘trustworthy.’ Who among Quraysh suits Khadeejah better than Muhammad? What’s more, who among Quraysh is like Muhammad?”

² That is, Khadeejah had sent people out to search for Muhammad (bpuh) as she was worried about him. (Editor)

After that, she went with the Prophet (ﷺ) to her cousin, Waraqah ibn Nawfal ibn Asad ibn 'Abdul-'Uzza, who had embraced Christianity in the pre-Islamic period, who used to write the Bible in Hebrew. He was a blind old man.

Khadeejah said, "My cousin! Listen to your nephew!"

Waraqah said, "O my nephew! What did you see?" The Messenger of Allah (ﷺ) told him what had happened to him. Waraqah replied, "This is the *Namoos* (the Angel entrusted with Divine messages) that Allah sent to Moses. I wish I were younger. I wish I could live to the time when your people will drive you out."

Muhammad (ﷺ) asked, "Will they drive me out?"

Waraqah answered in the affirmative and said, "Anyone who came with something similar to what you have brought was treated with hostility; and if I should live till that day, then I will support you strongly."

This scene ended and the Holy Message continued to grow and spread through Muhammad (ﷺ), despite the obstacles placed in its way. During that early period of Islam, when Khadeejah was one of Muhammad's few helpers and supporters, an old man came to Makkah to buy some clothes and perfume. That old man was called 'Afeef al-Kindee. He said, "I came to Makkah at the time of *jâhiliyah* (pre-Islamic period) in order to buy some clothes and perfumes for my wife. When I was there, I met 'Abbâs ibn 'Abdul-Muṭṭalib; and while I was talking to him and looking at the Kaaba, a young man came and turned his face towards the Kaaba, then a boy came and did as the man did, then after awhile a woman came and stood behind the man and the boy. Then the man bowed down and the boy and the woman bowed down too.

The man then raised his face up and so did the boy and the woman. Then the man prostrated and so did the boy and the woman.”

When the old man saw this, he looked at ‘Abbâs and said, “O ‘Abbâs, this is a remarkable thing I saw!”

‘Abbâs then said, “A remarkable thing? Do you know who that man is?”

“No, I do not know,” the old man replied.

‘Abbâs then said, “This is Muhammad the son of ‘Abdullâh, and he is my nephew. And do you know who that boy is?”

“No, I do not!” the old man replied.

‘Abbâs then said, “He is ‘Ali the son of Abu Ṭâlib, and he is also my nephew. And do you know who that woman is?”

“No, I do not!” the old man replied.

Then ‘Abbâs said, “This is Khadeejah the daughter of Khuwaylid, and she is that man’s wife. In fact, this nephew of mine claims that the Lord of heavens and earth has admitted him to this religion (that he believes in). I swear by Allah — as far as I know — that there are no people who believe in this religion except these three people, and I wish I were the fourth.”

‘Abbâs then made that wish a reality when he embraced Islam and became a reliable aid for his nephew.

As for Khadeejah, her loving and stalwart support of the Prophet (ﷺ) during these early and challenging times accorded her an elevated status in the eyes of Allah and His Messenger (ﷺ). To such an extent was his status that on one occasion Gabriel

came to earth from the seventh heaven to give Khadeejah greetings from Allah. Gabriel asked Muhammad (ﷺ) to inform her of Allah's greetings of peace (*salâm*), and she replied, "Allah is *As-Salâm*, and *salâm* verily comes from Him, and convey to Gabriel my *salâm* (greeting) also."

Moreover, Allah informed her through His Messenger (ﷺ) that she would have "a palace of hollowed pearl in paradise, wherein there will be neither noise nor fatigue."

'Ali ibn Abi Tâlib (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said, "The best of the world's women is Mary (during her lifetime), and the best of the world's women is Khadeejah (during her lifetime)."

Khadeejah lived as an honourable free woman, and died as a merciful believing woman. The Prophet (ﷺ) said after she died, «Allah has not blessed me with a woman like Khadeejah. She believed in me at a time when people called me a liar, and she comforted me with her money at a time when people prohibited me from money and from amongst all of my wives, Allah has blessed me with children from her only.»

WITH SÂUDA THE DAUGHTER OF ZUM'AH (ﷺ)

After Khadeejah's death, the Prophet (ﷺ) had to continue performing his religious duties, in addition to meeting his daily and physical needs. The Prophet (ﷺ) needed someone who could take care of him and support him in his mission. Given that his daughters were married and had children of their own, this need could only be met through marriage.

Sâuda had been married to her cousin, Al-Sakrân ibn 'Amr ibn 'Abd-Shams. She was from the people of 'Âmer (an Arabian tribe), and from Quraysh as well. She emigrated with her husband to Abyssinia along with those who emigrated the second time to escape from Quraysh and their persecution. Her husband died while in Abyssinia, leaving her without any supporter. If she returned to her people, who were still disbelievers, they would have tortured or even killed her.

The Messenger of Allah (ﷺ) heard about her situation and appreciated her adherence to her religion; so he sent someone to ask her if she would marry him. Ibn Sa'd tells us the story of their blessed marriage as follows:

After Sâuda had spent her waiting period³ in Makkah, Khawlah the daughter of Hâkim and the wife of 'Uthmân ibn Math'oon, came to the Prophet (ﷺ) and said, "O Messenger of

³ Allah's prescribed waiting period for a woman after divorce or the death of her husband, after which she can marry another man.

Allah! I suppose you feel lonely after the death of the mother of the believers, Khadeejah.”

The Prophet (ﷺ) then said sadly: “Yes, indeed. Khadeejah was my daughters’ mother and a real homemaker.”

Khawlah then said, “Do you want me to propose someone to you?”

The Prophet (ﷺ) said, “Yes, since you women are good at it.”

So Khawlah went to ask Sâuda’s permission and Sâuda said, “It is all up to the Prophet (ﷺ).” According to Martin Lings, she said, “I am at thy service, O Messenger of Allah.”

The Prophet (ﷺ) then told Sâuda to ask one of her male relations to be her guardian. She asked Ḥaṭīb ibn ‘Amr ibn ‘Abd-Shams to marry her to the Prophet (ﷺ), which he did. They were married in Ramaḍân, ten years after Muhammad’s prophethood began.

The Prophet (ﷺ) married Sâuda in Makkah and she emigrated with him to Madinah. She tried to compensate for what Khadeejah used to do. She tried by attempting to relieve his pain and helping him to forget what his people had done to him.

‘Â’ishah (رضي الله عنها) once described Sâuda as saying, “Sâuda asked the permission of the Prophet to leave earlier on the eve of a Friday, and she was a fat, slow woman, and the Prophet gave her permission.”⁴

The Messenger of Allah’s marriage to Sâuda did not take place only because he wanted to fulfill his own needs, but was

⁴ It seems that the author quotes ‘Â’ishah’s physical description of Sawdah and the subsequent hadiths about her in order to show that the Prophet did not marry out of lust. (Editor)

based on a loftier and more sacred principle; that those who are patient and persevere through hardships deserve to be compensated with kind and caring treatment.

That is why Sâuda did not want her husband to leave her and said, “It is not the marital matters that I care much for, but it is that I would like to be Muhammad’s wife on the Day of Resurrection.”

She expressed this sentiment when she offered the Prophet (ﷺ) to give up her turn in spending the nights with him to ‘Ā’ishah and the Prophet accepted; then Allah revealed this verse:

﴿وَإِنْ أَمْرَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ ...﴾ (سورة النِّسَاء: ١٢٨)

﴿And if a wife fears cruelty or desertion on her husband’s part there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best...﴾ (Qur’an 4: 128)

Sâuda adhered to the traditions of Prophet Muhammad (ﷺ) and she remained very righteous after his death. In fact, she had gone on hajj with him once, but after he died she never went to hajj again not did she leave her house, in accordance with the Qur’anic verse that says:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ ...﴾ (سورة الأحزَاب: ٣٣)

﴿And stay [quietly] in your houses...﴾ (Qur’an 33: 33)

She said, “I went on hajj and ‘umrah and now I will stay at home as my Lord says; and I will never go to hajj after the ‘Farewell Pilgrimage’, the last time and the only time the Prophet went to hajj.”

WITH 'Â'ISHAH (ﷺ)

The Prophet (ﷺ) loved Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) more than anybody else, particularly after the loss of his uncle Abu Tālib and his wife Khadeejah, who were the most powerful supporters among his people. Thus the Prophet (ﷺ) decided to marry Abu Bakr's daughter, 'Â'ishah, and to become his son-in-law.

The Prophet (ﷺ) emigrated from Makkah to Madinah accompanied by Abu Bakr (رضي الله عنه) who understood Quraysh very well, and knew both their bad qualities as well as their good. He was a well-known and honourable merchant to whom people came to seek advice and knowledge.

Such was 'Â'ishah's father. As for her mother, she was 'Umm Român bint 'Umayr ibn 'Âmer and was descended from the sons of Al-Ḥâreeth ibn Ghanâm ibn Ka'b. She was among the first group who embraced Islam, and had been married to 'Abdullâh ibn 'Abdul-Asad before she married Abu Bakr. She had a son from her first husband named Aṭ-Ṭufail, and she gave birth to 'Â'ishah and 'Abdur-Raḥmân after marrying Abu Bakr. She emigrated to Madinah after the establishment of Islam there. When she died, Abu Bakr said, "O Allah! You know best how Umm Român was hurt for the sake of You and Your Prophet."

The Prophet (ﷺ) used to entrust 'Â'ishah to Umm Român's charge and saying: "O Umm Român, be kind to 'Â'ishah and be mindful of me by this kindness."

The Prophet (ﷺ) used to love this clean, pure household of Abu Bakr (رضي الله عنه) because its head, a man who needs no introduction, was of unquestionable character and lineage.

The Messenger of Allah (ﷺ) had already thought about proposing marriage to ‘Ā’ishah when Khawlah bint Ḥâkim Aslamiyah said to him, “What do you say about marrying ‘Ā’ishah the daughter of Abu Bakr?” He nodded his head in approval. Then Khawlah went to Umm Român to tell her the news and said, “O Umm Român, you cannot imagine how Allah (ﷻ) has blessed your household!”

Umm Român said, “What is it?”

Khawlah said, “The Messenger of Allah sent me to seek ‘Ā’ishah for marriage.”

Umm Român said, “Wait for Abu Bakr; he is coming soon.”

When Abu Bakr came back, Khawlah told him the news and he said, “Is she suitable for him? She is his niece.”⁵

Khawlah then went back to the Prophet (ﷺ) to tell him what Abu Bakr had told her, and he replied: “Go back and tell Abu Bakr that he is my brother in Islam and I am his, and his daughter is good enough for me.”

Abu Bakr (رضي الله عنه) thought deeply about this and then went to Muṭ‘am ibn ‘Uday, who had proposed ‘Ā’ishah for marriage to his son Jubayr. These people were still disbelievers. When Abu Bakr (رضي الله عنه) entered their house they said, “O son of Abu Qaḥafah,

⁵ Abu Bakr meant this figuratively, not literally: He and the Prophet (bpuh) were ‘brothers in Islam’ only, and not blood brothers. (Editor)

we fear that if our son married your daughter ‘Â’ishah, then she would convince him of Islam and we do not want this to happen.”⁶

Abu Bakr (رضي الله عنه) did not reply; on the contrary, he was very pleased. For he was now free of their agreement and he could give his full agreement for the blessed marriage.

‘Â’ishah told of how she became married to the Messenger of Allah (ﷺ) and said, “The Prophet (ﷺ) came to our house, and many people gathered there to meet him. Then my mother came to me while I was playing. She took me, fixed my hair and washed my face, then took me to the door where the Prophet (ﷺ) was sitting. I was so embarrassed; I melted in shyness. Then my mother put me beside the Prophet (ﷺ) and said, ‘This is your wife; may Allah (ﷻ) bless her for you, and bless you for her.’

People then left the room, and that night nothing was slaughtered for me. I was nine years old at that time.”

People described ‘Â’ishah on her wedding day and said, “She was a nimble, wide-eyed bride, with curly hair and a shiny face.”

‘Â’ishah was the most jealous woman of all the Prophet’s wives because she loved him much more than they did. Her jealousy was demonstrated the day he got married to Asmâ’ bint an-Nu‘mân Kindiah. She became very apprehensive when she saw Asma’s beauty and worried that she would possess his heart. So Hafṣah bint ‘Umar called some of the Prophet’s wives and told them, “A strange woman is trying to possess his heart and keep us out of it.”

⁶ This seems to have been an excuse put forth by that non-Muslim family in order to get out of an agreement to marry into a Muslim family. (Editor)

In response to this, the wives planned a scheme to set Asma' up in a situation that would distance her from the Prophet (ﷺ). When the Prophet (ﷺ) learned of their trick, he said, "O Lord! Turn their plot away from me."

Moreover, 'Â'ishah once switched her turn to spend the night with the Prophet (ﷺ) with Ḥafṣah's to see what the Prophet would do when he found Ḥafṣah instead of 'Â'ishah.

'Â'ishah spent the rest of her life with the Prophet (ﷺ) until his death. The Prophet (ﷺ) died while his head was resting on 'Â'ishah's chest, as she related, "He died between my chest and my neck, then I put his head on a pillow. People became very quiet while I was mourning and suffering deep sadness."

WITH ḤAḤṢAH BINT ‘UMAR (ﷺ)

The Messenger of Allah (ﷺ) once said to ‘Umar (رضي الله عنه), “ḤaḤṣah will be married to a man who is better than ‘Uthmân and ‘Uthmân will marry a woman who is better than ḤaḤṣah.”

This was the good news that the Prophet (ﷺ) gave ‘Umar when he went to him to complain of the behaviour of his two Companions, Abu Bakr (رضي الله عنه) and ‘Uthmân (رضي الله عنه). In this story ‘Umar related, “My daughter ḤaḤṣah lost her husband, Khunays ibn Ḥudhayfa as-Sahmi, who was one of the Companions of Allah’s Messenger. Khunays had fought in the battle of Badr and died in Madinah. I met ‘Uthmân ibn ‘Affân and suggested that he marry ḤaḤṣah, saying, ‘If you wish you can marry ḤaḤṣah bint ‘Umar.’ He said, ‘I will think it over.’ I waited for a few days, then ‘Uthmân said to me, ‘I am of the opinion that I shall not marry at present.’ Then I met Abu Bakr and said, ‘If you wish I will marry you ḤaḤṣah bint ‘Umar.’ He kept quiet and did not give me any reply, and I became more angry with him than I was with ‘Uthmân. Some days later, the Messenger of Allah asked for her hand in marriage, and I married her to him. Later on Abu Bakr met me and said, ‘Perhaps you were angry with me when you offered ḤaḤṣah to me for marriage and I gave no reply to you?’ I said, ‘Yes.’ Abu Bakr said, ‘Nothing prevented me from accepting your offer except having known that the Prophet once spoke of ḤaḤṣah and I did not want to disclose the secret of the Messenger of Allah. However, had he given her up, I would surely have accepted her.’”

At that time, ‘Uthmân was still very sad over the loss of his wife Ruqayya, the daughter of the Prophet (ﷺ), and he had the desire to marry her sister, Umm Kulthoom. The Prophet (ﷺ) married Ḥafṣah in order to strengthen his relationship with her father ‘Umar, who was an Islamic hero and known as *Al-Farooq* (‘The Distinguisher’) through whom Allah (ﷻ) distinguished between right and wrong. When ‘Umar embraced Islam, the Messenger of Allah (ﷺ) said, «Gabriel came to me and said, ‘The angels are very happy because ‘Umar has embraced Islam, and ‘Umar is a light for the people in Paradise.’»

Ḥafṣah, who was now a member of the Prophet’s household, was one of the greatest Muslim women. For most of her life she fasted during the day and prayed during the night, hoping for Allah’s mercy.

Ḥafṣah died during the rule of Marwan ibn Ḥakam, during the month of Sha‘ban, forty-five years after the emigration of the Prophet (ﷺ). May Allah be pleased with Ḥafṣah, the mother of the believers.

WITH UMM HĀBĒEBĀH, RAMLAH THE DAUGHTER OF ABU SUFYĀN (ؓ)

Umm Ḥābeebah was the daughter of Abu Sufyān, one of the most tenacious enemies of Muhammad (ﷺ) and Islam. Abu Sufyān led armies against Muhammad (ﷺ) many times, and did not enter the fold of Islam until the conquest of Makkah.

Umm Ḥābeebah had embraced Islam with her husband, ‘Ubaydullah ibn Jahsh, and emigrated to Abyssinia with him. There her husband, finding the whole land Christian, abandoned Islam and converted to Christianity. She found herself in a most painful position as she could not remain with her husband nor could she return to her father. With regards to her husband, Islam decrees that a Muslim woman shall not marry a man unless he is a Muslim. As for her father, he was not only a polytheist, but one of the chiefs of resistance to the truth. Having come from the wealthy family of Banu Umayyah, Umm Ḥābeebah was accustomed to living in worldly comfort before entering Islam. In contrast, she now shut herself in with her little daughter, away from the eyes of all men. Forgotten and forsaken, she lived under very difficult circumstances, but adhered steadfastly to Islam.

She might have been forgotten by men, but Allah (ﷻ) in His mercy forgets no one. One day, as she sat alone in her room in that foreign land, a slave named Abraha knocked on her door and said that he had been sent by the King of Abyssinia to deliver a message. The message was from Prophet Muhammad (ﷺ), and he was requesting her hand in marriage. The King said that if she

accepted the proposal she was to name one of the Muslims in Abyssinia as her guardian. Umm Ḥabeebah was overjoyed; she had been not forgotten after all. Not only was this the highest honour, but Muhammad (ﷺ) had also sent her four hundred dinars as a dowry. This was considered a very large sum of money at that time, and of which she was badly in need. Although Muhammad (ﷺ) could not meet his wife in the distant Abyssinia, Umm Ḥabeebah was greatly joyed by the fact that he had thought of her, the financial support he sent to her, and the honour and protection that his name gave her.

Six years later, when the emigrant Umm Ḥabeebah could finally return from Abyssinia, she came to Madinah. Muhammad (ﷺ), who had just returned victorious from Khaybar, gave her a most cordial welcome.

One day, Abu Sufyân came to visit his daughter in Madinah thinking that he could dissuade her from Islam. When he entered her house and tried to sit on her mattress, she pulled it away and did not let him sit on it.

Abu Sufyân said, “Do you take this mattress away from me or for me?”

She said, “I am taking it away from you, because this is Muhammad’s and you are a polytheist.”

He said in anger, “You have been smitten by evil since you left me.”

She said, “On the contrary, goodness is what has befallen me.”

On the day of the conquest of Makkah, Abu Sufyân entered Islam. In response, the Prophet (ﷺ) honoured him and asked a caller to proclaim that, “Whoever shall enter the Holy House will

be safe, and whoever shall enter Abu Sufyân's house will be safe."

So he became one of the Muslims, and his daughter, the mother of the believers, was one of the Prophet's pure wives: a woman that he married and honoured to show people that Islam calls for charity to all believers, men and women.

WITH JUWAYRIYAH BINT HÂRITH (ﷺ)

‘A’ishah (ﷺ), mother of the believers, described Juwayriyah bint Hârith, “She was a pretty, kind woman, whoever saw her admired her.”

The story of her marriage to the Messenger of Allah (ﷺ) began when the Prophet knew that Hârith ibn Ẓirar, the head of the Muṣṭaliq tribe, was planning to attack the Muslims. It was in the month of Sha‘bân six years after the emigration of the Prophet (ﷺ). Hârith ibn Ẓirar was the master and leader of the Muṣṭaliq tribe, and his daughter was Barrah, who came to be known as Juwayriyah after her marriage to the Prophet (ﷺ).

The battle took place between the Muslim army and the Muṣṭaliq tribe at a spring called Murâisee’. The Muslims won that battle and many prisoners of war, men and women, were taken from the Muṣṭaliq people. One of them was Juwayriyah, who was married to her cousin Musâfi‘ ibn Şafwân. Her husband was an ardent enemy of Islam, and he was killed in the battle. Juwayriyah came to the Prophet (ﷺ) to complain of her situation. ‘Â’ishah was with the Prophet when Juwayriyah came, and she said, “By Allah I felt misgivings the moment I saw her at the door, and I knew that he would see what I saw of her beauty.”

She entered and said, “I am Juwayriyah bint Hârith, the daughter of the leader of Muṣṭaliq, and you can see what has befallen to me. I was considered as part of the share of Thâbit ibn Qays, and I have come to seek your help in paying my ransom.”

The Prophet (ﷺ) then said: “Do you prefer something better than being free?”

She said, “What is that?”

He (ﷺ) said, “I pay your ransom and marry you.” And she accepted.

The marriage of the Prophet (ﷺ) to Juwayriyah was a great lesson through which he erased the commonly held notion that war prisoners must be humiliated and treated badly. Moreover, he taught his Companions how to preserve the honour of people who were honoured among their own people, like Juwayriyah.

This marriage left a good impression upon the Muṣṭaliq people, particularly when the Prophet’s Companions responded by releasing all of their prisoners to honour the Prophet (ﷺ) now that he had become a son-in-law of the Muṣṭaliq.

Mother of the believers, ‘Â’ishah, said, “Prisoners were captured amongst the Muṣṭaliq people, so he gave up the share of the fifth⁷ and distributed the rest to the Companions. Then he married Juwayriyah after he paid her ransom to Thâbit ibn Qays. When the news reached the Companions, they said, ‘The Prophet’s marriage relatives should not be kept as prisoners’, so they released them all.”

Hârith ibn Dîrar came to the Prophet (ﷺ) and said, “My daughter should not be a war prisoner; she is the daughter of the tribe’s chief, so let her go free!” The Prophet (ﷺ) then asked him to let her choose, and her father was pleased with that. However,

⁷ A fifth of the booty was ordained by Allah to be allotted to the leader of the Muslims and the Islamic State to be distributed to orphans and other needy members of society (see Qur’an 8: 4). (Editor)

when Juwayriyah was asked to choose, she chose Allah (ﷻ) and His Messenger (ﷺ).

When Ḥârith saw that, he embraced Islam. Islam, through its mercy and forgiveness, won this man after he had been one of its ardent enemies.

Thus Juwayriyah became a member of the Prophet's household. Her marriage was an example of Islam's mercy and forgiveness by demonstrating how people should be treated honourably even when one has the power and freedom to do otherwise. May Allah be pleased with Juwayriyah bint Ḥârith.

WITH ZAYNAB BINT JAḤSH (ﷺ)

Zaynab bint Jaḥsh, who was known for her generosity to the poor, was the daughter of Umaymah bint ‘Abdul-Muṭṭalib, the Prophet’s aunt. Zaynab’s first marriage was to Zayd ibn Ḥārithah. Zayd, who used to be a slave of Khadeejah, was given to the Prophet (ﷺ) by Khadeejah when she married him.

During that time when Zayd was the Prophet’s slave, Zayd’s father, after a long search, found his son and came to the Prophet (ﷺ), along with Zayd’s uncle, to take him back. Zayd, however, preferred to stay with the Prophet as a slave rather than to go back with his father as a free man. The Prophet (ﷺ) then set him free and adopted him; he was called Zayd ibn Muhammad until Allah (ﷻ) revealed this verse:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ...﴾ (سورة الأحزاب: ٥)

﴿Call them by [the names of] their fathers, that is more just in the sight of Allah...﴾ (Qur’an 33: 5)

After the revelation of this verse, adoption was prohibited.⁸

A few years later, a divine command was revealed to the Prophet (ﷺ) that he should marry Zaynab to Zayd ibn Ḥārithah. Zaynab at first refused, but this was not accepted from her, and Allah (ﷻ) revealed:

⁸ When adoption is prohibited in Islam, the time-honoured practice of guardianship is highly encouraged. Muslims are urged to take orphan children under their care, and to raise them and educate them as they would their own children, until the orphans are mature. (Editor)

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

(سورة الأحزاب: ٣٦)

﴿It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, has indeed strayed into plain error.﴾

(Qur'an 33: 36)

Although Zaynab accepted the marriage, she did not show respect to her husband because she felt that a former slave was no match for her noble lineage.

Zayd, having become fed up with her pride, went to the Prophet (ﷺ) to complain. The Prophet (ﷺ) used to say to him, "Keep your wife and fear Allah." However, their life together could not continue and Zayd divorced Zaynab. It was then that Allah (ﷻ) revealed:

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتُخْفِي النَّاسُ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا﴾

(سورة الأحزاب: ٣٧)

﴿And remember when you said to one who had received the grace of Allah and your favour: 'Keep [in wedlock] your wife and fear Allah.' But you did hid in your heart that which Allah will make manifest. You feared the people, but it is more befitting that you should fear Allah. Then when Zayd had dissolved [his marriage] with her, We joined her

in marriage to you in order that [in future] there may be no difficulty to the believers in [the matter of] marriage with the wives of their adopted sons, when the latter have dissolved [their marriage] with them. And Allah's command must be fulfilled.﴾ (Qur'an 33: 37)

So, according to Allah's command, the Prophet (ﷺ) married Zaynab after she completed her waiting period. As was the case with the Prophet's previous wives, this marriage was not the result of his personal desires, but rather it had important implications for the Muslim Ummah (Nation or Community).

Because her marriage divinely ordained, Zaynab used to boast to Prophet's other wives by saying, "You were given in marriage by your families, while I was married to the Prophet by Allah from seven heavens above!"

Anas (رضي الله عنه) reported, "When the Prophet (ﷺ) married Zaynab bint Jahsh, he offered a feast in which the people ate their fill of meat and bread. Then he went out to the dwelling places of the mothers of the believers (his wives), as he used to do on the morning of his marriage. He would greet them and they would invoke good for him. When he returned to his house, he found two men talking to each other; when he saw them, he left his house again. When those two men saw the Prophet (ﷺ) leaving his house, they quickly got up and departed. I do not remember whether I informed him of their departure, or he was informed by somebody else. So he returned and when he entered the house he lowered the curtain between him and me. Then the verse of *hijab* (veil) was revealed, as Allah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَظِيرِهَا إِنَّهُ وَلَكِنَّ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا﴾

وَلَا مُسْتَنْسِينَ لِحَدِيثِهِ إِنَّ ذَٰلِكُمْ كَانَ يُؤَدَّى الْحَقَّ فَيَسْتَعِجِيهِ
 مِنْكُمْ وَاللَّهُ لَا يَسْتَعِجِيهِ مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ
 وَرَاءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ
 تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَٰلِكُمْ
 كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

(سورة الاحزاب: ٥٣)

﴿O you who believe! Enter not the Prophet's houses — unless permission is given to you — for a meal, [and then] not [so early as] to wait for its preparation. But when you are invited, enter; and when you have taken your meal, disperse without sitting for talk. Verily, such [behaviour] annoys the Prophet, and he is shy of asking you [to go]; but Allah is not shy of [telling you] the truth. And when you ask [his wives] for anything you want, ask them from behind a screen: that is purer for your hearts and for theirs. Nor is it right for you that you should annoy Allah's Messenger, or that you should ever marry his wives after him. Verily, such a thing is an enormity in Allah's sight.﴾ (Qur'an 33: 53)

This supported to what 'Umar (رضي الله عنه) had previously suggested when he said, "O Messenger of Allah! Good people and bad people enter your house. Would you allow the mothers of the believers to have a veil?" So Allah (ﷻ) revealed the verse of hijab (veil); and from that time the veil was obligatory for Muslim women.

The wives of the Prophet (ﷺ) felt that Zaynab was very close to him and understood the honour that Allah (ﷻ) had given her. 'Â'ishah used to have the strongest confidence regarding her status in the eyes of Allah (ﷻ) and His Messenger (ﷺ), until she said, "No woman used to compete with me except Zaynab." She

also said, indicating the status of Zaynab and Umm Salamah in the eyes of the Prophet (ﷺ), “He loved them more than his other wives, except for me, I suppose.”

‘Ā’ishah was very jealous because the Prophet (ﷺ) used to spend much time with Zaynab. So she went to her close friend, Ḥafṣah bint ‘Umar, and agreed secretly that if he comes to either of them, she would say to him, “It seems you have eaten *maghâfir* (a kind of bad smelling raisin), for I smell on you the smell of *maghâfir*.” They did so and he replied, “No, but I was drinking honey in the house of Zaynab, the daughter of Jaḥsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it.”

‘Ā’ishah said, “The wives of the Prophet (ﷺ) sent Fâtimah, the daughter of the Prophet (ﷺ), to him. She sought permission to enter as he had been lying with me in my mantle. He gave her permission and she said, ‘O Messenger of Allah, verily your wives have sent me to you in order that you observe equity for them and the daughter of Abu Qahâfah.’ I kept quiet.” Thereupon the Prophet (ﷺ) said to Fâtimah, ‘O my daughter, do not you love whom I love?’ She said, ‘Yes (I do).’ He then said, ‘So love her (that is ‘Ā’ishah).’”

After hearing this from the Messenger of Allah (ﷺ), Fâtimah (رضي الله عنها) stood up and went to his wives to inform them of what she had said to him and what he had replied. Thereupon they said to her, “We think that you have been of no avail to us. You may again go to the Prophet (ﷺ) and tell him that his wives seek equity with the daughter of Abu Qahâfah.” Fâtimah replied, “By Allah (ﷻ), I will never talk to him about this matter.” ‘Ā’ishah further reported, “The wives of Allah’s Messenger (ﷺ) then sent Zaynab bint Jaḥsh, and she was the one who was somewhat equal

in rank with me in the eyes of the Messenger of Allah (ﷺ). I have never seen a woman more advanced in religious piety than Zaynab, nor more God-conscious, more truthful, more loyal to the ties of blood, more generous, more self-sacrificing, more charitable, and thus more close to Allah the Exalted than her. She, however, sometimes lost her temper quickly, but was soon calm. The Prophet (ﷺ) permitted her to enter as I was along with him in my mantle, in the same state when Fâtimah had entered. She said, ‘O Messenger of Allah! Your wives have sent me to you seeking equity with the daughter of Abu Qahâfah.’ She then came to me and showed harshness to me. I was looking at the eyes of the Prophet (ﷺ) to see whether he would permit me. Zaynab went on until I came to know that the Prophet (ﷺ) would not disapprove if I retorted. Then I exchanged hot words until I made her quit. The Prophet (ﷺ) smiled and said, ‘She is the daughter of Abu Bakr.’”

Zaynab lived the rest of her life as generous in worship and giving in charity, and leaving no money after her death, but having prepared her shroud before she died.

The Prophet (ﷺ) once gave good news to his wives by telling them that the one amongst them with the longest hands would be the first to join him after his death. By the longest hands he meant the one who was most generous in giving charity. Zaynab was indeed the first amongst the Prophet’s wives to die after him (ﷺ). She died at the age of fifty-three years, twenty years after the Prophet’s emigration to Madinah. ‘Umar (رضي الله عنه) performed the funeral prayer for her, and she was buried in *Baqee*⁹, may Allah be pleased with her.

⁹ The Baqee‘ Cemetery is located next to the Prophet’s Mosque in Madinah. Many of the Prophet’s Companions and family members are buried here. (Editor)

WITH MAYMOONAH BINT HÂRITH (ﷺ)

The Prophet (ﷺ) once said, “These four sisters are believers: Maymoonah, Umm Faḍl, Asmâ’ and Salma. Their mother is Hind bint Zuhayr ibn Hârith, the most honoured woman in the world with regard to her sons-in-law.”

Her sons-in-law were: the Prophet (ﷺ), as the husband of Maymoonah; Abu Bakr (رضي الله عنه); Ḥamza and ‘Abbâs, the Prophet’s uncles; and Ja’far and ‘Ali, the Prophet’s cousins.

Maymoonah was known as Maymoonah al-Hilâlyyah, and she became a widow when she was twenty-six years old. Her original name was Barraḥ and the Prophet (ﷺ) renamed her Maymoonah after he married her. She also had the most honourable family amongst the Prophet’s wives.

The Messenger of Allah (ﷺ) married her after he performed ‘umrah in Makkah, seven years after his emigration. He gave her four hundred dirhams as a dowry and married her in Sarf, a place between Makkah and Madinah. This was the place where she asked to be buried. She died fifty-one years after the emigration of the Prophet (ﷺ).

Maymoonah reported several hadiths (traditions) of the Prophet (ﷺ); in fact, they were counted to be thirteen traditions in the *Ṣaḥeeḥayn* (Bukhari’s and Muslim’s books of Hadith) hadiths.

To describe the manners of the Prophet (ﷺ) with Maymoonah would be tantamount to describing his manners with

all his wives, and indeed with all people he met. When asked about the manners of the Prophet (ﷺ), ‘Â’ishah said: “He never used bad language. He used to say, ‘The best amongst you are those who have the best manners and conduct.’”

Moreover, she used to say, “The Messenger of Allah (ﷺ) never hit a servant, and never struck with his hands except in battle. He never used to seek revenge for himself except when divinely forbidden acts were committed; and even then he would seek revenge only for the sake of Allah (ﷻ). When he had a choice between two things, he used to choose the easier one if it was not forbidden; for if it were so, he would be the first to avoid it. Moreover, when he used to sit with one of his wives, he would use the softest speech and was a most generous husband, ever-smiling and at times engaging his sense of humour.”

We now return to our discussion about the Mother of the Believers, Maymoonah, for ‘Â’ishah has described in relation to the other wives by saying, “She was the most righteous amongst us (in the sense that she was) and the first to take care of kin relations.”

Some scholars reported that Umm al-Faql, Maymoonah’s sister and ‘Abbâs’s wife, talked to her husband about suggesting the marriage of her sister to the Prophet (ﷺ). This is why it was said that she offered herself to the Prophet (ﷺ); the following verse is actually talked about her:

﴿... وَأَمْرًا مُّؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ...﴾ (سورة الأحزاب: ٥٠)

﴿... And a believing woman if she offers herself to the Prophet, and if the Prophet wishes to marry her, a privilege

for you only, not for the [rest of] the believers....»

(Qur'an 33: 50)

When the Prophet (ﷺ) knew of this, he sent Aws ibn Khawlah and Abu Râfee' to his uncle, 'Abbâs, expressing his acceptance of this marriage. When Maymoonah saw the two men, she felt very happy and comforted. He married her in the month of Shawwâl, seven years after his emigration.

After many years of a blessed life, and in the time of Yazeed ibn Mu'âwiyah, Maymoonah died at the age of eighty.

WITH ŞAFIYYAH (ﷺ)

Let us begin our look at Şafiyyah with account of her life that she herself narrated. She said, “I was my father’s favourite daughter and my uncle’s favourite niece; they used to take me with them wherever and whenever they could. However, when the Prophet (ﷺ) came to Madinah and resided in the home of ‘Amr ibn ‘Awf, my father, Huyâyy ibn Akhṭab, went with his brother to meet him before sunrise, but did not come back until sunset. When I saw them coming they surprised me because they used to smile at me as I used to wait for them. But this time they returned looking very tired and frustrated, and I heard my uncle asking my father, ‘Is he the one?’ And my father replied, ‘Yes, by Allah it is him.’ Then my uncle asked, ‘Can you prove it?’ My father replied, ‘Yes, I can.’ My uncle said, ‘What do you feel about it?’ And he replied, ‘I cannot but hate him as long as I am alive.’”

Let us go back to Şafiyyah and get to know her more closely. She is Şafiyyah bint Huyâyy ibn Akhṭab, was a Jewish woman whose father was a descendent of Haroon (ﷺ), the Messenger of Allah, and whose mother was from a Jewish tribe called Quraydhah. She was married twice before she got married to the Prophet (ﷺ). Her first husband was an honoured man amongst his people, and so was she.

The story of her marriage to the Prophet (ﷺ) began when he decided to go to Khaybar and to strike some fortresses belonging to the Jews. One of these was the fortress of Qâmoos, which belonged to her husband Ibn al-Ḥaqeeq.

The Muslims won that battle and had many captives, one of them was Şafiyah, whom the Prophet (ﷺ) chose to be his.

In this battle, Şafiyah lost her father, her brother, and her husband. The Prophet (ﷺ) could have taken her as a female slave if he had been simply seeking pleasure; however, he set her free and married her. He did this as a conciliation to honour her after her humiliation, as was his practice. Imam Ahmad reported that the Prophet (ﷺ) gave her the choice between setting her free and then marrying her, or going back to her people. She chose to be his wife, and her dowry was her freedom.

After the battle was over, on the way back to Madinah, the Prophet (ﷺ) wanted to sleep with his wife Şafiyah, but she refused to do that. When they reached As-Sahbâ', he felt that she was ready for that. When he asked her about the reason she did not accept for her initial refusal, she answered, "I was afraid because Jews were close to us." She was seventeen years old at that time.

This honoured woman died after spending many years in the noble house of the Prophet (ﷺ). She died during the caliphate of Mu'âwiyah during the month of Ramađân, fifty years after the emigration, and was buried in the Baqee' Cemetery.

WITH UMM AL-MASÂKEEN (ﷺ)

*U*baydah ibn al-Ḥârith ibn ‘Abdul-Muṭṭalib was martyred in the battle of Badr and left behind him a widow, Zaynab bint Khuzaymah, who grieved his loss, yet was proud of his martyrdom. ‘Ubaydah was one of the Prophet’s cousins, so the Prophet (ﷺ) honoured him and his widow by marrying Zaynab. In his marriage to her, the Prophet (ﷺ) provided her with great care and enduring mercy.

Zaynab was very generous and merciful, and was particularly so towards the poor. Because of this, she has given the name *Umm al-Masâkeen*, which means the mother of the poor. She joined the Prophet’s household soon after Ḥafṣah did, and lived there for a few months. She died in the month of Rabee‘ al-Âkhir, four years after the emigration, and was buried then in Baqee‘ Cemetery, as all the mothers of the believers were. Because of her short stay with them, the other wives were not troubled by Zaynab’s presence. In fact, she left them with positive memories and a favourable impression. Zaynab’s absence from the noble house now left a place for the wise and righteous Umm Salamah.

WITH UMM SALAMAH (رضي الله عنها)

She had a very strong personality and was characterized by her willpower. In addition, she was known for her wisdom, which far superceded that of her female contemporaries. This comes as no surprise, given that she was the daughter of generous, honourable people. Her father was a man whom people called *Zâd ar-Rakb*, which means, ‘the supplier of the travellers’. He earned this title because when travelled, he used to take with him the needs and provisions of his accompanying travellers. In fact, he would not let any of the travellers bring any supplies with them.

Umm Salamah’s full name was Hind bint Abi Umayyah ibn al-Mugheera. She was a beautiful and intelligent woman who belonged to the Makhzoom tribe of Quraysh. If you read about the two emigrations to Abyssinia and Madinah, you will find that she is mentioned. Furthermore, if you inquire about the Battle of Uḥud and the Treaty of Ḥudaybiyah, you will hear something about her wisdom.

She and her husband, Abu Salamah ‘Abdullâh ibn al-Asad, were among the few people who embraced Islam in its early days. The oppression Quraysh against the Muslims was mounting, and many were tortured to give up their religion, but none did. A few months later, the Prophet (ﷺ) allowed those who feared Quraysh’s violence to emigrate to Abyssinia as its king was known to be a just man who never oppressed anybody. Many Muslims went there, and Umm Salamah and her husband were amongst them.

The Muslims in Abyssinia used to receive news about the state of Islam and Muslims in Makkah. At one point, they received news that the number of Muslims was increasing rapidly and that Islam was spreading all over that region. Some of the emigrants, including Umm Salamah and her husband, felt that it was time to go back to their homeland. On their way back, they realized that the news they had heard were not accurate, that Quraysh's oppression was indeed escalating, and that the violence had become unbearable. Some of them decided to go their way back, while others, including Umm Salamah and her husband, decided to go forward no matter what the consequences would be.

Abu Salamah decided to ask for the protection of his uncle Abu Ṭâlib (Prophet's uncle), also the Prophet's uncle and an unbeliever, to support him against Quraysh. However, the Makhzoom tribe condemned Abu Ṭâlib's protection of his nephew. They went to Abu Ṭâlib in an attempt to prevent him from protecting Abu Salamah and to persuade him to ask Abu Salamah to give up Islam. They said to Abu Ṭâlib, "You have protected Muhammad against us, so let us have our son Abu Salamah."

Abu Ṭâlib said, "As I have protected my nephew Muhammad, why should I not protect the son of my sister." A few months later Abu Ṭâlib died and Abu Salamah and his wife, along with the Prophet (ﷺ) and other Muslims, were exposed to oppression again.

Umm Salamah was the heroine of a sad tragedy. When Quraysh were persecuting the Muslims, she decided to emigrate with her husband and her young son to Madinah. On the way, her tribe intercepted them and prevented her husband from taking her, saying, "You own yourself and we cannot prevent you from what

you want; but this woman belongs to us and we will not let her go with you.” In retaliation, her husband’s tribe decided to take away her little son. They said, “By Allah we will not let her take the child since you took her away from her husband.” The two tribes pulled at the child’s arm, until it was dislocated. Finally, her husband’s people were able to take the child away, and her husband had to leave for Madinah without her. They separated her from her husband and her child, and each was alone. Being alone and deprived of her husband and child for more than a year, she used to sit on the outskirts of Makkah and cry from morning until evening. She would not give up Islam, nor could she forget her husband and her child.

One day a passer-by had pity on her and continued to insist with her tribe until they agreed to allow her to join her husband. Then and only then did her husband’s people return her son to her. She prepared her camel and held her child, then left to meet her husband in Madinah. When she reached an-Na‘eem (a place near Makkah), she met ‘Uthmân ibn Abi Ṭalḥah, who was at that time a disbeliever. He said, “Where are you going O daughter of Abi Umayyah?”

She said, “I am going to meet my husband in Madinah.”

He said, “Are you alone?”

She said, “Yes, except for Allah (ﷻ) and my son.”

He said, “By Allah I will not let you go by yourself.”

So he took the halter of the camel and went with her, Umm Salamah says of him, “He was the most generous man I have ever met among the Arabs. When we wanted to rest, he used to go away from me after he sit my camel down and then to go sit

beneath a tree, leaving me alone. Then when we wanted to continue on our trip, he would prepare my camel and then turn his back to me saying, ‘Ride.’”

They finally reached the village of Bani ‘Awf, a village near Madinah, where Abu Salamah was staying at the time. ‘Uthmân said to her, “Your husband is in this village, go there and may Allah bless you.” He then returned back to Makkah. Because of this incident, Umm Salamah used to remember this man by saying, “By Allah I have never seen a family that was afflicted like ours, and I have never seen a more generous travel companion than ‘Uthmân ibn Abi Ṭalḥah.”

In Madinah, she gave birth to the rest of her children: ‘Amr, Durrah and Zaynab. One day, while she was sitting with her husband, she said to him, “Let us make a deal that you will not marry after I die and I will not marry after you die.” He said, “Will you obey me?” She said, “Since you are my husband then I must obey you.” He said, “Then, if I die, get married.” Then he said, “O Allah! Grant Umm Salamah a husband after I die who is better than me.”

Abu Salamah was a brave soldier of Allah (ﷺ) who fought valiantly at Uḥud and was also given command of an operation against Bani Asad. He was able to defeat Bani Asad and prevent their raid on Madinah, but the exertion reopened a wound that he had sustained at Uḥud, and he died of that wound after returning to Madinah. The Prophet (ﷺ) sat by his deathbed until the last moment and prayed for him. He was very sad about him, so he grieved and said, ‘*Allâhu Akbar* (Allah is the Greatest)’ nine times during his funeral prayer. Some Muslims asked the Prophet (ﷺ), “Have you forgotten O Messenger of Allah?”

He (ﷺ) said: "I have not forgotten nor was made to forget at all; and even if I said Allâhu Akbar for Abu Salamah a thousand times, he would deserve that."

Some months later, to honour his name according to the custom of the Arabs, Abu Bakr (رضي الله عنه) sent to ask for the hand of Umm Salamah in marriage, but she gently refused. Next, 'Umar ibn al-Khaṭṭâb asked for her hand, but he also was refused. She was a widow, alone, with many children and without any resources. Abu Salamah left nothing to support them except Allah (ﷻ). She could not be left in this plight, so Muhammad (ﷺ) asked for her hand, and again she apologized to the emissary he had sent her, saying that she was old, of a jealous nature, and had many children. The reply of the Prophet (ﷺ) was: "As for you having a jealous nature, then Allah will cast jealousy out of your heart; as for you being old, then I am older than you; as for the children, they belong to me as they belong to you."

After the Messenger of Allah (ﷺ) made peace with Quraysh at the Treaty of Ḥudaybiyah, he informed his Companions that they would have to return to Madinah and come back the following year to perform circumambulation around the Ka'bah. He then instructed them to get up, slaughter their sacrifices and cut their hair. No one got up. The Prophet (ﷺ) repeated his instructions three times; however, because the Companions were very upset with the terms of the Treaty, they did not respond.

When none of them got up, he left them and went to Umm Salamah and told her of the people's attitude towards him. Umm Salamah said, "O Messenger of Allah! Do you want your order to be carried out? Go out and do not say a word to anybody until you have slaughtered your sacrifice and called a barber to cut your

hair.” So, the Prophet (ﷺ) went out and did not talk to anyone of them until he slaughtered the sacrifice and called a barber to give him a haircut. Seeing that, the Companions of the Prophet (ﷺ) got up, slaughtered their sacrifices, and started cutting one another’s hair. In fact, they were in such a rush to emulate the Prophet (ﷺ) that they were at risk of cutting one another’s skin.

Umm Salamah died in Madinah after the Battle of Karbalâ’ sixty-one years after the emigration, and she was buried in the Baqee‘ Cemetery.

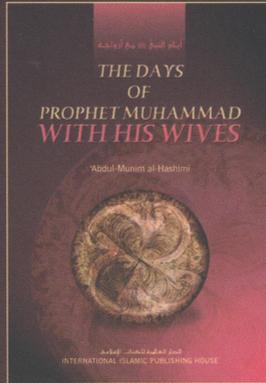
Although this reasonable minded and intelligent mother of the believers was now gone, she left behind her many lessons for other women to take as examples. May Allah have mercy on Umm Salamah and let her residence be immortal in paradise.

GLOSSARY OF ISLAMIC TERMS *

<i>Al-Baqee'</i> :	البقيع : Cemetery of the Companions in Madinah
<i>Al-Hijâb</i>	الحجاب : Veil commanded for Muslim women
<i>Allâhu Akbar</i>	الله أكبر : Allah is All-Great
<i>As-Salâm</i>	السلام : A greeting (meaning peace)
<i>Dinar</i>	دينار : Coins, units of currency
<i>Farooq</i>	فاروق : The separating sword, title given to the Companion 'Umar for his services to the cause of Islam
<i>Hajj</i>	حج : Pilgrimage to Makkah between 8th to 13th of Dhul-Ḥajj, a rite and pillar of Islam
<i>'Iddah</i>	عدة : The time that the divorced/widow woman has to spend before she can marry again
<i>Jâhiliyah</i>	جاهلية : Lit. ignorance; Time before Islam, non-Islamic

* The Arabic words are transliterated according to the conventions of the Transliteration Chart found in this book. If a word has become part of the English language (i.e., is found in a dictionary of Standard English), that spelling is used in this book and appears first in this Glossary, with the transliterated form in brackets after it.

<i>Jihâd</i>	جهاد : Lit. struggle, Islamically struggle for the supremacy of Islamic order, holy war
<i>Kaaba</i>	كعبة : The Holy House in Makkah
<i>Maghâfir</i>	مغافر : A kind of bad smelling raisin
<i>Namoos</i>	ناموس : The title, another name of the archangel Jibreel, (Gabriel), the angel entrusted with the divine message
<i>Qaşab</i>	قصب : Evacuated pearl
<i>Şaheehayn</i>	صحيحين : Name applied to the two hadith books: Bukhari and Muslim, known as the most authentic anthology of hadiths — record of the Prophet's speech, actions, and approvals



Muhammad the last Messenger of Allah was sent with the last and everlasting divine message for the mankind as a whole for all times to come. The message covers all aspects of human life and the Prophet was the perfect role model. He was the living example for the people fashioning their lives according to divine guidance. The husband-wife relationship is one of the most important aspects of human life. The Prophet set the glaring example in this field as well. Any Muslim, desirous of attaining pleasure of Allah, should follow his footsteps. This booklet provides a detailed account of the behaviour of the last Messenger with his wives. It guides the reader how to behave properly with his beloved wife.



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