

## AHLE BAIT – AZWAJ E MUTAHARAT

- Hardhat Khadijah-tul-Kubrah ﷺ
- Hadhrat Sawdah ﷺ
- Hadhrat Aisha Siddiquah ﷺ
- Hadhrat Hafsa bint Umar ﷺ
- Hadhrat Zainab bint Khuzayama ﷺ
- Hadhrat Umm- Salmah ﷺ
- Hadhrat Zainab bint Jahsh ﷺ
- Hadhrat Juwairiyah bint Ai-Harith ﷺ
- Hadhrat Habibah bint Abu Sufyan ﷺ
- Hadhrat Safiyah bint Huyai Khatab ﷺ
- Hadhrat Maimoonah bint Harith al-Hilalia ﷺ
- Hadhrat Mariya bint Sham'un ﷺ

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*Ahle Byet wa Azwaz e  
Mutaharat*



# 6

## Ahle Byet - Ajwaj Mutah Haraat ﷺ

(اہل بیت - ازواج مطہرات)

### 1-Meaning of Ahle Byet Athaar (اہل بیت)

**Q1- Exemplify the meaning and excellence of Rasoolallah's ﷺ Ahle Byet (اہل بیت)?**

**Ans- Meaning of Ahle Byet (اہل بیت);** According to a word, the meaning of Ahle Byet (اہل بیت) is "Sahib-e-Khaanah" (صاحبِ خانہ) and "Ghar ke Log" (گھر کے لوگ) and it means traditionally, as the household wife (بیوی). In Quran, the word "Ahle Byet" is generally used for "people of the household" (گھروالوں) and particularly for "spouse" (زوجہ).

**Meaning of Ahle Byet (اہل بیت);** In the Hadith (حدیث) the word "Aal" (آل) has come in a broad meaning. The word "Aal" (آل) and the word "Ahel" (اہل) are the same and Azwaj Mutahharaat (ازواج مطہرات), offspring of Rasoolallah ﷺ and Syedna Ali ﷺ are included in these words i.e. (آل), (اہل).

**Hadith Sharif;** It is reported that once Rasoolallah ﷺ called Hadhrat Bibi Fatima ﷺ and Hasnain ﷺ and covered them with a sheet (چادر) and said,

“اللَّهُمَّ هَؤُلَاءِ أَهْلَ بَيْتِي فَادْهَبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا”

Meaning; (O Allah ﷻ, these are my "Ahle Byet" (اہل بیت). Remove impurity from them and make them pure and cleanse). Hadhrat Ali ﷺ also was standing close to the back of Rasoolallah ﷺ and he was also under the cover of the Sheet (چادر). From some Hadiths, it is proved Aal-Abbas (آل عباس) and ibn Hashim and as well Salman Farsi ﷺ are included in the house of the Prophet ﷺ (Ahle Byet).

**Note:** Salman Farsi ﷺ was Persian (ایرانی), resident of Asfahan (اصفہان). He came out in search of the true religion. After analyzing various religions, he accepted Islam and become Muslim. He was counted amongst prominent companions. He has loved Rasoolallah ﷺ very much and Rasoolallah ﷺ loved him as well.

### 2-Superiority of Ahle Byet (فضیلتِ اہل بیت)

**Q2- Elucidate the Superiority concerning Ahle Byet in the light of the Quran and Hadith?**

**Ans- Superiority of Ahle Byet (فضیلتِ اہل بیت);** Almighty Allah mentioned a verse of purgation (آیتِ تطہیر) in the honour of Spouses of Prophet ﷺ. And reminded excellence of them.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Meaning; And remain in your houses with calm and peace and do not display adornment like that of the days of ignorance and establish Prayer and pay Zakat (the Alms-due) and keep obeying Allah and His Messenger (blessings and peace be upon him). Allah intends only to remove all impurity of sins from you, O People of the



House (of the Prophet, [even doubt or trace of the shortfall,]) and make you pure and clean by blessing you with (perfect) purity and wholesomeness. (Al Ahzab- 33)

In the above-mentioned verse, from the beginning to the end, the entire dialog is addressed towards spouses (ازواج) of the Prophet ﷺ and therefore addressing “O People of the House of the Prophet” (اهل بيت) is also for them such as the addressing (بئوتكن) as well is for sake of them (spouses). What great excellence (فضيلت) is this that Allah ﷻ settled the house of the spouses (ازواج) of the Prophet ﷺ as the place of descending of revelation (وحى). And declared their houses as the equilibrium (توازن) of divine wisdom (حکمت ربانى کا).

It is also mentioned in a Hadith Sharif that Rasoolullah ﷺ says, “Keep loving Allah ﷻ because He bestowed upon you divine blessings and for the sake of Allah’s love, keep me loving and for the sake of my love, keep loving my kinfolk (اهل بيت).” Syedna Abu Baker Siddique ؓ said, “Honour (تعظيم) the Ahl-Byet.”

## Mother of Believers Hadhrat Khadijah-tul-Kubrah ؓ

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### 1-Mother of Believers Hadhrat Khadijah-tul-Kubrah ؓ

(ام المومنين حضرت خديجته الكبرى ؓ)

#### 1-Name and Lineage (نام و نسب)

#### Q1- Describe the Name and Lineage of Hadhrat Khadijah-tul-Kubrah ؓ?

**Ans- Name and Lineage (نام و نسب);** Name – Khadijah (خديجه), Kuniyat before Prophet’s mission – Um Hind (ام ہند), Her Title (لقب) before the period of Islam due to her purified morals was Tahirah (طابره). Father’s name – Khuwailid (خويلد), he was very respectable in Quraysh (قریش) and an affluent business man and his lineage also meets with that of the lineage of Rasoolallah ﷺ. She was first married to Abu Halah and had two sons, Hind (ہند) and Harith (ہارث). After Abu Halah’s demise, she entered into Aqd –e-Nikah (عقدنکاه) of Atique. After some time Atique also expired.

#### 2-Haram-e-Nabawi ؓ (حرم نبوی)

#### Q2- Write briefly about Hadhrat Syeda Khadija’s ؓ entering the bond of marriage with Rasoolullah ﷺ?

**Ans-Haram-e-Nabawi ؓ (حرم نبوی);** Hadhrat Syeda Khadija’s ؓ wealth and glory (دولت و ثروت), morals and grand lineage (عالی نسبی) had made the entire Quresh community interested in her. Everybody was interested to marry her. But Hadhrat Syeda Khadija ؓ herself had sent the marriage proposal to Rasoolullah ﷺ for which Huzoor Anwar ؓ had

approved and she entered into a bond of marriage (عقد نكاح) with Rasoolullah ﷺ at 500 dirham marriage money (مهر). When Rasoolullah ﷺ was 25 years old and Hadhrat Syeda Khadija ﷺ 40 Years old, she became Haram-e-Nabawi ﷺ (حرم نبوی) and was distinctly honoured with the title of Mother of Believers (ام المومنین). This was the first spouse of Rasoolullah ﷺ.

### 3-Pre-eminence of Islam (اولیة اسلام)

**Q3- Exemplify the event of the first revelation on the Prophet ﷺ and the response of Syeda Khadijah ﷺ?**

**Ans- Pre-eminence of Islam (اولیة اسلام);** Fifteen years after entering into the bond of marriage (عقد نكاح), the Prophet Hood (نبوت) of Rasoolullah ﷺ was declared. And the refulgence from Almighty Allah was manifested in the form of revelation (وحی) though Hadhrat Gabriel ﷺ (جبرئیل) the first time on Rasoolullah ﷺ in the cave-Hirah (غار حرا), Rasoolullah ﷺ then returned home in an alarmed state (ہیبیت میں سہمے) thinking over the hardship of Prophet Hood (نبوت). He informed about the event of revelation to his blessed spouse Hadhrat Khadijah ﷺ and said, “لَقَدْ خَشَيْتَ عَلَى نَفْسِي” (I feel destructive anxiety (بلاکت کا اندیشہ) from that incident).

Hadhrat Khadijah ﷺ replied to him saying,

“كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا إِنَّكَ تَصِلُ الرَّحِمَ وَتَحْمِلُ الْكُلَّ وَتَكْسِبُ الْمَغْدُومَ وَتَقْرَى الضَّيْفَ وَتَعِينُ عَلَى نَوَائِبِ الْحَقِّ”

(Nay, for what do you fear? Almighty Allah would save you from every evil thing. I am sure you well behave with relatives and provide, assistance to the helpless, entertain the guest, and provide support to the poor.)

Whatever is stated by Hadhrat Khadija ﷺ in reply to Hadhrat Muhammad ﷺ is a good analysis (تبصرہ) of the life of Rasoolullah ﷺ before Islam and an inclusive (جامع) talk about the elementary (بنیادی) dispositions (مزاج) on Huzoor Anwar ﷺ. These are those qualities of behavior and nature of Hadhrat Muhammad ﷺ that Hadhrat Khadijah ﷺ had been seeing fifteen years before the declaration of Rasoolullah ﷺ Prophet Hood (نبوت).

### 4-Post-eminence of Islam (بعد ازان اسلام)

**Q4-Describe briefly the role of Syedata Khadija ﷺ after accepting Islam?**

**Ans- Post-eminence of Islam (بعد ازان اسلام);** Syedata Khadija ﷺ is foremost among the women to believe in the message of Prophet-hood (نبوت) by Rasoolullah ﷺ and not only accepted Islam but also sacrificed her life, effects (جان و مال) and everything. As long as she ﷺ was alive, she ﷺ remained a strong supporter, helper, and the best advisor to Rasoolullah ﷺ. Therefore Rasoolullah ﷺ said that Hadhrat Khadija ﷺ is one of the four best (برگزیدہ) women of this world and the hereafter (دنیا و آخرت). (Bukhari)

It was the influence of Syedata Khadija ﷺ to an extent that the disbelievers of Makkah remained undecided about giving trouble to Rasoolullah ﷺ for a few years. Whatever shock (صدمه) the Prophet ﷺ used to get due to the polytheists (مشرکین) accusing him of falsifying (تکذیب) and contradicting (تردید), would get vanished by coming near Hadhrat Khadija ﷺ.

**Syeda Khadija's ﷺ love** (بی بی خدیجہ کی محبت); Syedata Khadija ﷺ used to love Rasoolullah ﷺ to such a degree that despite being rich and wealthy, she used to attend and serve Rasoolullah ﷺ. Narrated Abu Hurairah that one day Hadhrat Gabriel ﷺ came to Rasoolullah ﷺ and said, "greet or Say Salam (سلام) to Khadija ﷺ on behalf of Allah ﷻ and my behalf. And give her the glad tidings of having a Qasab palace (ایوانِ جنت) in Paradise made of pure pearls (خالص مرواید) wherein there will be neither noise nor any fatigue (رنج و الم). (Bukhari)

### 5-Rasoolullah's ﷺ love (رسول اللہ کی محبت)

**Q5- In what words did Rasoolullah ﷺ praise his beloved spouse Khadija ﷺ?**

**Ans- Rasoolullah's ﷺ love** (رسول اللہ کی محبت); Rasoolullah ﷺ also used to extremely love Hadhrat Khadijah ﷺ. He ﷺ hadn't performed a second marriage during the life of Syedata Khadija ﷺ. He used to always remember her after her demise and praise her. It was his routine to send gifts to the girl friends of Bibi Khadija ﷺ. Hadhrat Aisha Siddiquah ﷺ narrated, "Once Rasoolullah ﷺ praised Hadhrat Khadijah ﷺ in these words!

1. She had believed (ایمان) in me when no one else did. (کافر).
2. She embraced Islam (تصدیق کی) when others disbelieved me (جھٹلایا).
3. She helped and comfort me (مدد کی) with her person and wealth when there was no one else to lend me a helping hand. (معین و مددگار)
4. I had offspring (اولادان) from her only." (Musnad Ahmad)

**Blessed offspring** (اولاد مبارک); Rasoolullah's ﷺ had five offspring born from Syedata Khadija ﷺ, two sons and three daughters, Hadhrat Qasim ﷺ, Hadhrat Abdullah ﷺ, and Hadhrat Roqayya ﷺ, Ume Kulsum ﷺ, Hadhrat Fatima ﷺ.

### 7- Demise in Al-Hizn

**Q6- Describe briefly the incident of Syedata Khadija's ﷺ demise in al-Hizn?**

**Ans- Demise in Al-Hizn;** Syedata Khadija ﷺ was alive for 25 years after marriage to Rasoolullah ﷺ and passed away on 11 Ramadan 3 years before Hijrat at the age of 66 years. She ﷺ was laid to rest in the "Jannat-ul-Mala" graveyard at Makkah. Rasoolullah ﷺ himself got down in the grave of his sympathizing life partner (غمگسار رفیقِ حیات) and laid her down to rest. The demise (رحلت) of Syedata Khadija ﷺ caused such a shock (صدمه) to Rasoolullah ﷺ that the year was known as "Aam al-hizn" or year of grief (غم کا سال).

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَإِخْرَجْنَا نَا أَن لِحْمَدُ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

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*Mother of Believers Hadhrat Sawdah* ﷺ**2-Mother of Believers Hadhrat Sawdah** ﷺ

(أم المومنین حضرت سوده ﷺ)

**1-Name and Lineage** (نام و نسب)**Q1- Describe the Name and Lineage of Hadhrat Sawdah** ﷺ?

**Ans- Name and Lineage** (نام و نسب); Name: Sawdah (سوده), Father's name: Zama'a ibn Qays. He was from the Amir ibn Luayy clan of the Quraysh tribe in Macca. Mother's name: Al-Shamus bint Qays, was from the Najjar tribe. Died: 23AH Medina.

Hadhrat Sawdah ﷺ was born-589 AD in Mecca. She was first married to her paternal cousin, As-Sakran ibn Amr and had one son Abdul Rahman ibn Sakran who also accepted Islam and was killed in the battle of Julala in 636 AD. Hadhrat Sawdah ﷺ accepted Islam at an early age of prophethood and with her guidance, her husband As-Sakran ﷺ also embraced Islam. Sawdah and As-Sakran emigrated to Habshah (Abyssinia) as directed by Muhammad ﷺ. As-Sakran left Abyssinia by the sea with Waqqas. They returned to Macca, on the way As-Sakran expired.

**Q2 – Describe the marriage of Rasoolullah** ﷺ **and Sayyida Sawdah** ﷺ?

**Ans - Rasoolullah** ﷺ **married Sawdah** ﷺ in the month of Shawwal (شوال) in the tenth year after his Prophet Hood (i.e. in April/ May 620 CE) a few months after the demise of Khadija ﷺ. Sawdah's ﷺ father delivered the marriage sermon and 400 Dirham as bridal money (مهر) had been decided. Sawdah ﷺ the mother of believers (أم المومنین) is the second blessed spouse of Rasoolullah ﷺ. She ﷺ and Rasoolullah ﷺ both were 50 years old at the time of marriage.

**Q3 – Describe the excellence of obedience of Hadhrat Sawdah** ﷺ?

**Ans - The excellence of obedience** (کمال اطاعت); Hadhrat Sawdah ﷺ had excellent qualities of obedience and generosity (سخاوت). She ﷺ spent what she had on the poor and needy persons. For instance! Once Khalifah Omer Farooq ﷺ sent a bag full of Dirhams to Hadhrat Sawdah ﷺ. A slave (غلام) presented the bag to Hadhrat Sawdah ﷺ. She ﷺ asked, "Did Omer Farooq ﷺ send these dates (کھجور)?" Replied, "No, only Dirhams." She ﷺ said, if the dates were sent, that would have served as food, what do I do of these Dirhams?" Then ordered her maid-servant to distribute all these Dirhams to the needy persons.

**Q4 – Elucidate on the blessed demise of Hadhrat Sawdah** ﷺ?



**Ans - Blessed demise;** Mother of believers (ام المومنين) Hadhrat Sawdah ؓ passed away in 23 AH (674 AD) in Medina, year 23 after Hijra during the period of Khilafat of Syedna Umar ؓ , and was laid to rest in the Jannat-ul-Baqi graveyard, Medina Munnawwa.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَآخِرُ دَعْوَانَا أَنِ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَيَّ خَيْرَ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

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### *Mother of Believers Hadhrat Ayesha Siddiqua ؓ*

#### 3-Mother of Believers Hadhrat Aishah Siddiqui ؓ

(ام المومنين حضرت عائشه صديقه)

##### 1 - Foreword (پيش لفظ)

**Q1- What do you know about Hazrat Aisha Siddiqah ؓ?**

**Ans -** Aisha bint Abu Bakr ؓ was Rasoolullah's ؐ third, youngest, and most beloved spouse. She was that lady amid Rasoolullah's ؐ spouses who was born a Muslim, as she was brought up by the Islamic upbringing. As Syedna Ali ؓ amongst men had been from his childhood, under the training of the Prophet ﷺ, in the same way, Syedah Bibi Aisha ؓ amongst women, had been right from her childhood, under the training of the Prophet ﷺ.

**Q2 – Describe her excellent qualities concerning herself and co-wives of Rasoolullah ؐ?**

**Ans -** Aisha's ؓ achievements in Perfection (كمالات) and excellence (فضائل) in learning (علمي) and practicing (عملي), can be related to progress (تغييرات), revolutions (انقلابات), sufferings (مصائب), Nuptial (شادي), Admitting to her husband's house (رخصتي), in-law's family (سسرال), husband (شوهر), co-wives (سوتن), lady (بيوگي), poverty (غربت), domiciliary (خانه داري), envy and malice (رشك و حسد). For every aspect (موقع) and every situation (حالت), models worth following and adapting exist (موجود) in the life (سيرت) of Aisha ؓ for every human being in general and every woman in particular. Rather, the Biography of Syedah Bibi Aisha ؓ is a mirror, in which the real picture (حقيقي تصوير) of the life of every Muslim woman should be seen as visible.

**Q3- Describe the Name and Lineage of Hadhrat Syedah Bibi Aisha ؓ?**

**Ans- Name and Lineage** (نام و نسب); Name Aisha ؓ, Title (لقب): Siddiquah and Humairah, Nick-name (كنيت): Um Abdullah. She is the blessed daughter of Syedna Abu Bakr Siddique ؓ who was a close companion of the Holy Prophet and first Khalifah. Mother's name: Umm Rooman

Zainab. Born: 614 AD in Makah in the 4<sup>th</sup> year of the Prophet-Hood. Spouse of Rasoolullah ﷺ: (619 AD-632 AD). Another name: Mother of Believers (ام المومنين). Aisha ﷺ was a respected figure and prolific scholar who narrated more than 2000 Hadiths. She was intelligent, brilliant and well-informed on religious and historical matters. She had a strong memory. At the time of migration (حجرت) to Medina, she was barely 8 years old. Yet she remembered years later even minute details of that historic momentous move when the first Islamic state was on the rise.

## 2-Entering bond of Marriage (عقد نكاح)

### Q4- Enlighten the process of the marriage of Aisha ﷺ with Rasoolullah ﷺ?

**Ans- Entering bond of Marriage (عقد نكاح);** Hadhrat Abu Bakr Siddique ﷺ married Hadhrat Aisha ﷺ with Rasoolullah ﷺ in 624 CE, after Hijrah to Medina and the battle of Badr. Sahih Al-Bukhari's Hadith says, "Prophet ﷺ married Aisha ﷺ when she was six years old and he consummated his marriage (رخصتي) when she was nine years old."

The marriage of Prophet Muhammad ﷺ to young lady Aisha ﷺ was based on divine command as narrated by Aisha ﷺ that Rasoolullah ﷺ said (to me), "you were shown to me twice in my dream. Behold, a man (angel) was carrying you in a silk piece of cloth and said to me, "She is your wife, so uncover her and behold, it was you. I would then say (to myself), if this is from Allah, then it must happen." (Sahih Bukhari)

Aisha herself also reported, "Rasoolullah ﷺ married me when I was six years old, I WAS admitted to his house when I was nine years old." (Sahih Muslim)

Only Syedah Bibi Aisha ﷺ had the honor of not being previously married at the time of marriage with Rasoolullah ﷺ. She was married in the lunar month of Shawwal (شوال) and consummated her marriage in Shawwal (شوال) and was born in Shawwal (شوال).

**Blessing of Allah** which distinguished her from all women in the world except Maryam bint Imran, the mother of ESA ﷺ

1. The angel showed Aisha's ﷺ image wrapped in green silk to Prophet and told him that this was the picture of the lady chosen by Allah to be his consort both in this world and the next.
2. Aisha ﷺ was the only wife of the Prophet ﷺ who had not been previously married.
3. Rasoolullah ﷺ passed away in her house/room on her day, in her arms and he was laid to rest in her room.
4. She was the daughter of a true and loyal friend of the Prophet ﷺ, Abu Bakr Siddique ﷺ.
5. She was born a Muslim and had been brought up in a pure environment and spent her formative years in the pursuit of Allah and learned from the best of all creatures i.e. Rasoolullah ﷺ.

6. Among her unique characteristics is that the Prophet ﷺ did not receive "Revelation" in the bed of any of his wives apart from Aisha ﷺ bint Abu Bakr Siddique ﷺ.

**An ideal wife;** as a wife of the Prophet ﷺ, Aisha ﷺ adopted a great position. She became a model for all women anywhere and anytime, she was an ideal wife. She relieved the Prophet's ﷺ grief when he was suffering from the hardships of life and whenever he faced opposition in spreading the message of Allah ﷻ. She endured poverty and hunger with the Prophet ﷺ.

### 3-Learning and training (تعلیم و تربیت)

**Q5- Illuminate the educational and training talents of Umm ul Mominin Aisha ﷺ?**

**Ans- Learning and training (تعلیم و تربیت);** Hadhrat Abu Bakr Siddique ﷺ was strict in bringing up his offspring (اولاد). He was an expert in knowledge of genealogies (علم انساب) and poetry (شعر). Familiarity with the knowledge of genealogies and poetry was the legacy of the family of Aisha ﷺ. She ﷺ acquired the knowledge of History (علم تاریخ) and literature (ادب) from her magnificent father (پدر بزرگوار) and she ﷺ had excellence in these fields of knowledge (علوم).

The actual period of learning and training of Hadhrat Aisha ﷺ began after she consummated her marriage (رخصتی). During this period, she learned to read and used to recite the Quran. Perception of humanity (انسانیت کی تکمیل), refinement of morals (تزکیہ اخلاق), Vision of essentials of Deen Islam (ضروریات دین), thoughtfulness of the secrets of Islamic sharia (اسرار شریعت), Recognition of the Holy Quran (معرفت کلام الہی), knowledge of guidelines of Sunnah-e-Rasool ﷺ (علم احکام نبوی) is only due to her topmost education (اعلیٰ ترین تعلیم). Hadhrat Aisha ﷺ had been perfectly acquiring (بہرہ اندوز) all the aforementioned education. She ﷺ learned the Science of Medicine (فین طب) from those delegations of Arab who sometimes used to visit the Prophet ﷺ from the surrounding region. She ﷺ used to remember by heart the Medical treatment ( ) that the physicians (أطباء) of Arab used to recommend.

Hadhrat Aisha Siddiquah's ﷺ Obedience (سعادت) and Good fortune (خوش بختی) had secluded her from all banks (گوشے) and brought her into the abode of Prophet-hood (کاشانہ نبوت) where there was no particular time fixed for religious teaching (دینی تعلیم). The Holy Company of the Prophet ﷺ was available day and night which was full of (سراپا) knowledgeable and Gnostic knowledge (*esoteric mystical knowledge*) or (عرفان). The Prophet's ﷺ meetings relating to teaching and guidance used to be held daily in Masjid-e-Nabvi adjacent to the room of Aisha ﷺ. For that matter, Huzoor Nabi Karim ﷺ also used to conduct teaching classes outside the house/room and Syedah Aisha ﷺ used to be present there. If there was something she couldn't understand due to being a little distant, she used to get satisfied by clarifying when Rasoolullah ﷺ came back home. In addition,

Rasoolullah ﷺ used to arrange teaching of women (تعلم نسوان) weekly on their request on a particular day.

#### 4-Quranic verse relating to Tayyamum (تيمم)

**Q6- Describe the event of revealing the Quranic verse relating to Tayyamum?**

**Ans- Quranic verse relating to Tayyamum (تيمم);** during the battle of Mustalaq\* (غزوه) Hadhrat Aisha ؓ was with Rasoolullah ﷺ. While returning from the battle, the necklace (پار) of Aisha ؓ (which was taken from her sister) had fallen somewhere on the way. Rasoolullah ﷺ sent a few companions (صحابه) to look for the necklace and the entire caravan (قافله) alighted. The companions (صحابه) were worried because the time for Salah (نماز) approached and the water was not available for ablution (وضو). At that moment, Quranic verse for Tayyamum (تيمم) **was** revealed and everybody was happy to know the permission of dry-ablution i.e. purification by sand and dust (تيمم). Aseed bin Hadhir ؓ addressed Aisha ؓ and said, “May Allah ﷻ bless you with rewards. Every time you came across any problem, Allah ﷻ Himself used to make it easy for you and the Muslims also benefitted with it.”

**Note:** Mustalaq (مصطلق) is the name of a tribe. Muslims had to fight with the leader of the tribe Haris and his folk.

#### 5- Excellence and Praise (فضائل و مناقب)

**Q7- Exemplify the Excellence and Praise of Umm Mominin Aisha Siddiquah ؓ?**

**Ans- Beloved Spouse (محبوب بی بی);** Hadhrat Umm Mominin Aisha Siddiquah ؓ was an extremely beloved Spouse of Huzoor Nabi Karim ﷺ. He used to bear Aisha’s ؓ whims and caprices (نازيرداری) quite a lot. As Aisha ؓ was a youngster (childlike), she used to be playing with her girl-friend (سهييليوں), instead of getting unhappy, Huzoor Anwar ﷺ used to send that girlfriend to Aisha ؓ. Similarly,

1. Once Rasoolullah ﷺ was enquired as to whom he ﷺ liked among women. He ﷺ replied, “Aisha.” And when asked to whom among men. He ﷺ said, “The father of Aisha i.e. Abu Bakr.” Rasoolullah ﷺ also said, “Most men could attain their ranks (مراتب) But among women, only Maryam bint Imran ؑ and Asiya (آسيه) wife Pharaoh (فرون) could get this rank and Aisha Siddiquah ؓ were such excellent overall woman like Thrid (ثريد) overall diets .”
2. **Reciprocal pleasure (بابمی مسرت);** One day Rasoolullah ﷺ was repairing his shoes and Aisha ؓ was drawing thread from cotton on a spinning wheel (چرخه). She observed sweating over the blessed forehead of Rasoolullah ﷺ and from that sweating a leading light (نور) was rising and growing prominently. Aisha ؓ became astonished absolutely and was staring carefully at Huzoor ﷺ. When Aisha ؓ came into the view of Rasoolullah ﷺ, he said, “why you be amazed? “She replied, “Ya Rasoolullah ﷺ, I am amazed (حيران) by viewing your excellent elegance (جمال). Huzoor ﷺ said, “Aisha you

seem overjoyed so much by looking at me, I am also happier looking at you than that of you.

3. **Rasoolullah's ﷺ last days in Aisha's ﷺ room;** based on her extreme love of Aisha ﷺ, spent his last couple of days in her room with the permission of all his spouses (تمام ازواج مطہرات). Just before his demise, Huzoor ﷺ intended to brush (مسواک) his teeth. Then Hadhrat Aisha ﷺ made the *Miswak* soft by chewing in her mouth and presented it to Rasoolullah ﷺ who used it as a tooth-brush (مسواک) as a healthy person does. Hadhrat Aisha ﷺ used to express proudly, "I only had this honor (شرف) among all spouses that Huzoor Anwar ﷺ in his last day, has put my chewed-piece (جھوٹا) in his blessed mouth." And just at the moment of the passing way, Rasoolullah's ﷺ blessed head kept on the laps (آغوش) of Aisha ﷺ. It is a matter of excellence (فضیلت) for Hadhrat Aisha ﷺ that Rasoolullah ﷺ passed away on her lap and was laid to rest in her room. Later on, Hadhrat Abu Bakr Siddique ؓ and Hadhrat Omar Farooq ؓ were also laid to rest one after other at their demises by the side of Rasoolullah ﷺ in the same room with the consent of Bibi Aisha ؓ and afterward Gumbad-e- Khizrah (Green Tomb) built over the blessed graves of the Prophet ﷺ and his two Khulfah Rashidin in the Masjid-e-Nabvi.

### 6-Scholarly services and perfection (علمی خدمات و کمالات)

#### Q8- Elucidate the Hadhrat Aisha's ﷺ Scholarly services and perfection?

**Ans- Scholarly services and perfection (علمی خدمات و کمالات);** the age of Hadhrat Bibi Aisha ؓ

was 18 years at the time of Rasoolullah's ﷺ demise. Since Allah ﷻ has forbidden second marriage (نکاح) for blessed spouses (ازواج مطہرات) and also declared them as Mothers of Believers (ام المومنین), Aisha ؓ lived 48 years as a widow after Rasoolullah's ﷺ demise.

During this Hadhrat, Bibi Aisha ؓ had spent only teaching the Quran and Hadith. For instance!

1. The influence that chaste Aisha Siddiquah's ﷺ had on the growth of Islam (ترقی اسلام).
2. The excellence that she ﷺ attained in the knowledge of Deen-e-Islam (علم دین).
3. The preaching of Islam that She ﷺ extended unto the community (امت).
4. The struggle that she ﷺ strived in spreading of knowledge of Prophet-hood (علم نبوت).
5. The learning benefits that she ﷺ drawn-out to the youngsters of the community (فرزان امت)

These are such qualities that no other spouse (زوجه) could display. According to scholarly prestige (علمی حیثیت), only Hadhrat Aisha ؓ enjoyed supremacy over all women and not only supremacy over mothers of believers (ام المومنین) but also above all companions (صحابہ) except



few exceptions (استثناءً). The great companions used to enquire about issues with Hadhrat Aisha رضي الله عنها and get satisfied replies. Hadhrat Urwa رضي الله عنها despite being a great scholar (عالم) and Jurist (فقيه) says, "I haven't found greater than Hadhrat Aisha رضي الله عنها the knowledge of Quran and rules of commission and omission or Halal and Haram, Arab-poetry (اشعار عرب) and knowledge of genealogies (علم انساب)."

### 7-Ijtihad of Aisha رضي الله عنها (اجتهاد عائشة)

**Q9- Elucidate that Aisha رضي الله عنها is reckoned in the Jurist's companion (مجتهدين صحابه)?**

**Ans- Ijtihad of Aisha رضي الله عنها (اجتهاد عائشة);** Aisha رضي الله عنها is reckoned in the \*Jurists' companion (مجتهدين صحابه). She رضي الله عنها used to give legal verdicts (فتوى) during the time of Khilaafat of Hadhrat Abu Bakr Siddique رضي الله عنه, Umar Farooq رضي الله عنه, and Osman Ghani رضي الله عنه. She رضي الله عنها narrated 2200 Hadiths, in which maximum Hadiths are related to the mode of living (معاشرت) and relations (معاملات) of Husband and wife. The essential issues relating to women's life which are easily settled today would have remained extremely complicated (سخت پیچیده) if Hadhrat Aisha رضي الله عنها would not have paid attention to them. Therefore, the sense (مفهوم) of the view (رائے) of Rasoolullah ﷺ concerning any matter, she رضي الله عنها used to interpret very clearly. This competence (قابليت) of her was from God that in this case, she had been safe from doing mistakes.

**Note:** \*Mujtahid or Jurist is an 'Aalim (scholar) who infers Sharia's law (شریعت کا حکم) on detailed activities (تفصیلی امور) in the light of Quran and Hadith.

For instance!

1. According to the statement of scholars of Hadith (محدثین), if Mother of Believers (ام المومنین) Aisha رضي الله عنها did not live for a long time after Rasoolullah ﷺ, half the quantity (50%) of Hadiths would have gone lost. Theologians (Ulma-Deen) state that one-fourth part from the rules of Sharia (احکام شرعیہ) are reported by Hadhrat Aisha رضي الله عنها. From an academic (ادبی) point of view, Hadhrat Aisha رضي الله عنها was soft-spoken (شیریں کلام) and eloquent (فصیح). From the oratory (خطابت) point of view, no one was of the same status similar to Aisha رضي الله عنها except Hadhrat Umar رضي الله عنه and Hadhrat Ali رضي الله عنه. She رضي الله عنها was not only an expert herself in these fields of knowledge but also used to make others experts too. Therefore, whoever is trained under her blessed guidance, (about 200 out of them) are extremely high-ranking scholars of Hadith (محدثین).
2. Ehnaf bin Qais رضي الله عنه (احنف بن قیس) writes, "I haven't heard the word (بات) from the mouth of any creature (مخلوق) or good-speechmaking (حسن بیان) and soberness (متانت), better and superb than the talk from the mouth of Hadhrat Aisha رضي الله عنها. She رضي الله عنها was a loud-voiced lady. Her leading voice used to overcome the others. Hadhrat Aisha رضي الله عنها had seen the periods of all the four Khulfa-e-Rashidins and since she was very intelligent (دانشمند) and an actual stateswoman (مدبر). At that time, they used to prefer her رضي الله عنها opinion in solving complicated issues.

## 8-Teaching and propagation (تعلیم و اشاعت)

**Q10- Enlighten the arrangement for the Teaching and propagation of Hadhrat Aisha ؓ?**

**Ans- Teaching and propagation (تعلیم و اشاعت);** Hadhrat Aisha ؓ had made a vast arrangement (اہتمام) for the teaching of the Ummah. Boys, girls, and men from whom Hadhrat Aisha ؓ had not gone about in a veil (پردہ نہ تھا) used to come into the room and sit in the assembly (مجلس). Other people used to be seated in the Masjid-Nabvi in front of the room and its door is covered with a curtain. She ؓ seated herself inside the curtain. People used to ask a question and she replied them. She ؓ also used to look strictly after the language used, style of talking, and accuracy of articulation (صحیت تلفظ) of her students. She also set up the teaching and training (تربیت) of family boys and girls and orphan children of the city.

Sometimes, Aisha ؓ would take unrelated boys (غیر لڑکے) into foster-relation (رضائی رشتے) by way of feeding them with suckled milk from her sisters. And such boys/children be adopted (متبئی) and impart them training with motherly affection (مادرانہ شفقت). She ؓ endured responsibility for their expenses (مصارف), and the students also used to pay tribute to her.

It was normal for Hadhrat Aisha ؓ to go for the pilgrimage of Hajj every year where Islamic extensive sphere (دائرہ) used to gather narrowing (سمٹ کر) on a single point once a year. Hadhrat Aisha's ؓ tent was set up between hills Safa and Marwa (کوہ صفا و مروا). Folks longing for knowledge (تشنگان علم) used to come from far off regions in a large number (جوق در جوق) and attend the group a lesson (حلقہ درس) and put forth their issues to seek out for their doubts. More Ladies than men were present. Ladies used to encircle Aisha ؓ, meanwhile, the obligations of command and guidance (ارشاد و ہدایت) also are implemented. She ؓ was looking like a leader (امام). She used to stress (تاکید) the matter relating to knowledge of Deen-Islam (تعلیم دین) in a manner that people mustn't vex (اکتا). She urged on a Sahabia by the name of Haula ؓ saying, "do not wake up whole night and worship, you may only worship so much that you might live happily with it." In the controversial matters (اختلافی مسائل) she ؓ always used to adapt a way out (پہلو) in which there would be a facility (سہولت) and easiness for the women.

## 9-Moral ethics and Habits (اخلاق و عادات)

**Q11- Illuminate the qualities relating to Moral ethics and Habits of Aisha Siddiquah ؓ?**

**Ans- Moral ethics and Habits (اخلاق و عادات);** Hadhrat Aisha Siddiquah ؓ had lived from the time of her childhood (طفولیت) to her prime of life (شباب) in the company (صحبت) of Holy persona (ذات اقدس) who came to implement the moral ethics in this world. With that bountiful bringing up (فیض تربیت) the ethical status of Hadhrat Aisha ؓ was extremely high. She ؓ was extremely solemn (سنجیدہ), generous (فیاض), content (قانع), worshipping (عبادت گزار), and kind-hearted (رحم دل) lady. The nature of a woman is considered far from liking contentment (قناعت) (پسندی), but in the persona (ذات) of Hadhrat Aisha Siddiquah ؓ, this quality was personified to the mark of perfection (کمال درجہ). She ؓ passed her married life (ازواجی زندگی) in poverty and

hunger (فقر و فاقه), but she ﷺ never spoke a word of complaint. Costly clothe (بیش بها لباس), precious ornaments (گران قیمت زیور), grand building (عالیشان عمارت), graceful diet (خوان نعمت), nothing out of these be received by her from her husband the Holy Prophet ﷺ. Never had she ﷺ been tempted at any time looking at the treasures of conquests.

Because she wasn't blessed with offspring (اولاد), she ﷺ used to collect children of common Muslims, mainly orphans, provide them sustenance, and arranged for their learning and training, besides carrying out the obligations relating to their marriage, etc.

When women came to Rasoolullah ﷺ asking for some aid, as a Queen (ملکه) of the abode of Prophet Hood (کاشانه نبوت), she used to assist (اعانت) and recommend (سفارش) their needs beforehand to Huzoor ﷺ. Further day and night, she ﷺ used to make an effort (کوشاں) by obeying and paying homage to Rasoolullah ﷺ to attain his ﷺ blessed pleasure (مسرت) and favor (رضامندی). She would be anxious (بیقرار) even if a little sign of affliction (حزن) and tiredness (ملال) was seen on the blessed face of Huzur Anwar ﷺ. The regard of kinsfolks (قربانداروں) of Rasoolullah ﷺ was so much that their issue wouldn't be deluded and in the same way she also used to respect the friends of the Prophet ﷺ. She does not ever speak ill of or do wrong with anybody. The numbers of her narrations are unto thousands, but in which no single word of contempt (توپین) or abuse (بدگوئی) existed against any person. She never liked praising to the face and despite humility and lowliness (عجز و انکساری), she was extremely self-restraint (خددار).

#### Q12- Exemplify Aisha's ﷺ qualities of boldness, bravery, generosity, and worshipping?

**Ans- Boldness and bravery (دلیر و شجاع);** Hadhrat Aisha ﷺ was a great daring (دلیر) and brave (شجاع) lady. She didn't fear going to the graveyard (قبرستان) even during nights, come and stay unto the battlefield. When Muslims were apprehensive in the battle of Uhad (احد), Aisha ﷺ used to carry a water bag over her back and offered drinking water to the injured personnel. During the battle of khandaq (خندق) in 5 Hijri when Atheists (مشرکین) laid a siege (محاصره) from four sides and there was a threat of attack by the Jews (یهودیوں) in the city medina, she came out from fort (قلعه) fearlessly and inspected the pattern of the battlefield (نقشه جنگ).

**Generosity (فیاضی);** a distinctive talent (جوہر) of Hadhrat Aisha ﷺ was her natural generosity (طبعی فیاضی). While offering charity, she wouldn't have concern (لحاظ) for less/more (تھوڑا بہت), She ﷺ used to offer (نذر) whatever she had to the seeker (سائل). She used to help the poor (فقرا) and needy people (اہل حاجت) rendering to their state of affairs (حسب حیثیت). For instance!

1. Once Hadhrat Aisha ﷺ had distributed 70,000 dirhams in the way of Allah ﷻ and when this distribution was going on, she ﷺ was putting on a patched-up shirt.

2. One day Abdullah bin Zubair ﷺ sent one lakh dirhams to Hadhrat Aisha ﷺ which she had disbursed as a charity on the same day and didn't set aside anything for herself. By the way, she observes fast on that day. In the evening maid i.e. slave-girl (لوندی) put forth a dry piece of bread for breaking the fast and also said, "had few dirhams been set aside, I would have also prepared the curry (سالن) for you." Aisha ﷺ said, "I overlooked it, you should have reminded me."
3. She used to grieve looking at the class of slave society (غلام طبقه), once in connection with certain expiation (کفارہ), she had set free forty slaves.

**Worshipping (عبادت گزار);** Hadhrat Aisha ﷺ was a great worshipping woman. She ﷺ used to perform Tahajjud Salaah strictly regularly, also took special care to perform Taravi- Salah during the Ramadan month, and often used to observe Nafil-fasts (نفل روزے). She also accustomed to performing Hajj every year regularly.

### **Q13- Illuminate Aisha's ﷺ Justice and truthfulness by quoting the relevant instances?**

**Ans- Justice and truthfulness (انصاف و راستبازی);** Hadhrat Aisha's ﷺ Justice and truthfulness would be more clearly evident when she expressed her view concerning some of her co-wives (سوکن). For instance!

1. While praising Hadhrat Bibi Zainab ﷺ (who used to claim the equal dignity) Hadhrat Aisha ﷺ said, "I had not seen a religious woman (دین دار), mindful (پرہیزگار), truthful (راست), generous (فیاض) and active (سرگرم) in seeking the pleasure (رضاجوئی) of Allah ﷻ. Like Bibi Zainab ﷺ." While praising Hadhrat Bibi Sawdah ﷺ, Aisha ﷺ said, "looking at any other woman except Bibi Sawdah ﷺ I certainly not imagined that my Soul might exist in her mould (قلب)." While praising Hadhrat Bibi Sofia ﷺ, Aisha ﷺ said, "I had not seen women who knows better cooking than Bibi Sofia ﷺ."
2. Hadhrat Aisha ﷺ was among Holy spouses (ازواج مطہرات) who prepared utensils and furniture (ساز و سامان) in the marriage of Hadhrat Bibi Fatimah ﷺ. Aisha ﷺ says, "I haven't seen any wedding (بیاہ) better than the wedlock of Bibi Fatimah ﷺ. Most of the Hadiths support it that both had unanimity (یکجہتی), adoration (محبت), and understanding (ملاپ) between each other. When asked by Aisha Siddiquah ﷺ who was the most beloved (محبوب) to Rasoolullah ﷺ? Replied, "Fatimah ﷺ."
3. Hadhrat Aisha Siddiquah's ﷺ good qualities (محاسن) concerning decent morals and nobility of character (اخلاق و مکارم) had captivated (گرویدہ) Rasoolullah ﷺ and Hoor Anwar ﷺ not only had Bibi Aisha ﷺ extremely beloved (نہایت محبوب) for himself but also emphasized on his favorite (چاہنے والے) to love Bibi Aisha ﷺ. For instance, Rasoolullah ﷺ enjoined his child (لخت جگر) Bibi Fatimah az Zarah ﷺ to love Bibi Aisha ﷺ and guided in this manner, "My dear daughter! Would you not love whom I love? Bibi Fatimah ﷺ replied, "Baba Jaan, why not, I shall certainly love." "Then you ought to love Aisha Siddiquah (صدیقہ)." Said, Huzoor Nabi Karim ﷺ.

**Blessed Demise (وصال مبارک);** Hadhrat Aisha Siddiquah (عائشه صديقه) fell sick in Ramadan 58 AH (هـ) and remained ill for a few days. If anybody asked about her health (خيريت), she used to say, "I am alright (اچھی ہوں). It was the 17<sup>th</sup> Ramadan (رمضان) after vital Salah (نماز وتر) in the night Hadhrat Aisha (ﷺ) passed away (وفات پائیں) on 13 July 678 AD, 17 Ramadan 58 AH, in Medina at age 64 years. Resting place: Janat al- Baqi. There were so many people at the funeral (جنازہ) and the people stated that they hadn't seen so many gathering the night before. Umm ul Mominin Hadhrat Umm Salmah (ﷺ) on hearing the mourning (ماتم) said, "For Aisha, (ﷺ) the paradise is deserving (واجب) as she (ﷺ) was the sweetheart (محبوب ترین) spouse (زوجہ) of Rasoolullah (ﷺ).

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَإِخْرُدْ عَوَانَا إِنِ لِحَمْدُ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ



# 6

## Mother of Believers Hadhrat Hafsa Bint Umar ؓ

### 4-Mother of Believers Hafsa bint Umar ؓ

(ام المومنين حضرت حفصة)

#### 1-Name and Lineage (نام و نسب)

**Q1- - Describe the Name and Lineage of Hadhrat Syedah Bibi Hafsa ؓ?**

**Ans- Name and Lineage** (نام و نسب); Hadhrat Hafsa ؓ was the daughter of Syedna Umar bin Khattab ؓ and the fourth Spouse of Rasoolullah ﷺ. Her mother's name was Zainab bint Maz'un. Hadhrat Hafsa was first married to Hadhrat Khonais (خنيس) bin Hufaiza As-Saami ؓ. Owing to the atrocities of Quraish, he with his wife both migrated to Abyssinia (Habshah) and Medina to seek Allah's pleasure. Hadhrat Hafsa ؓ was born when Quraish were rebuilding Allah's house Kaa'bah i.e. 606 AD in Macca. She ؓ with her husband, mother, and father accepted Islam. Hadhrat Khonais ؓ participated in the battle of Babr where he was seriously injured and later succumbed to his injuries and got martyrdom (شهادت). After that, Rasoolullah ﷺ married Hadhrat Hafsa ؓ in Sha'ban in the third year of Hijah. She ؓ was 22 years old when the Prophet ﷺ married her and he ﷺ was 55 years. Hafsa bint Umar bin Khattab ؓ was a spouse of the Islamic prophet Muhammad ﷺ (from 625 AD-632) and therefore a Mother of Believers. She was raised in a family renowned for its learning and education. Like her father, she was inquisitive, sharp-witted, and a courageous woman who lived up to her name.

**Q2- Write briefly about the pious nature of Hadhrat Hafsa ؓ?**

**A Pious nature;** A devout Muslim herself, Ummul-Mominiin Hafsa ؓ grew up amidst the senior companions of Rasoolullah ﷺ and embodied their characteristics. She would often observe fasts and stay awake most of her nights offering Tahajjud. Gabriel ؑ attested to her traits before the Prophet ﷺ saying, "فَإِنَّهَا قَوَّامَةٌ وَإِنَّهَا رَوَّجَتْكَ فِي الْجَنَّةِ" (She fasts often and frequently prays at night she will be your wife in Paradise)." (Musabarak al-Hakim).

Hadhrat Hafsa learned to read and write at an early age and had memorized the Holy Quran by heart. Her knowledge of religious matters was very sound. About 60 Ahadith have been narrated by her. After Rasoolullah ﷺ, Hadhrat Bibi Hafsa ؓ secluded (گوشه نشين) herself by snapping ties (منقطع تعلقات) with all folks and been busy in invocation (ذكر) of Allah ﷻ.

**Q3- Elucidate briefly Hadhrat Hafsa's ؓ concern about being a Custodian of the Quran?**

**Ans- Custodian of the Quran;** during the khilafat of Abu Bakr ؓ, a large number of Muslims who had memorized the Quran laid down their lives in the battle of Yamama. Syedna Abu Bakr ؓ ordered Hadhrat Zaid bin Thabit to compile the Quran into a single book form.

Hadhrat Hafsaah was also consulted in the matter and the compiled copy remained with her. Hadhrat Uthman when he became Khalifah, used Hafsh's copy when he standardized the text of the Quran, and copies were made and distributed to various cities.

**Blessed Demise** (وصال مبارك); She ﷺ passed away in the month of Shaban, 45 AH (in October or November) 665 AD at the age of 59-60 years. Her funeral prayers were led by the Governor of Medina, Marwan bin Al-Hakam and were laid to rest in Jannat ul Baqi in Medina.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَإِخْرَدَعُونَآ أَنِ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

## 6

## Mother of Believers Umm ul-Masakin Umm Ul- Mominin Hadhrat Zainab ؓ

### 5-Umm ul-Masakin Umm Ul- Mominin Hadhrat Zainab ؓ

(ام المساكين ام المومنين حضرت زينب)

#### 1-Name and lineage (نام و نسب)

**Q1- Describe the name and lineage of Umm al-Masakin, and the mother of believers Hadhrat Zainab bint Khuzayama ؓ?**

**Ans- Name and lineage (نام و نسب);** Zainab bint Khuzayamah, was known as the mother of poor or Umm al-Masakin, and mother of believers, blessed spouse (زوج مطهره) of Rasoolullah ؐ. She ؓ was described as beautiful and was known for compassion and pity for the poor. She ؓ was famous by nickname (كنيت): “Umm ul-Masakin.” She ؓ was the first of the Prophet’s ؐ wives to come from outside the Quraish tribe. Born: 595 AD in Hijaz and belongs to the family of Bani Hilal bin Amir bin Sa’sa’ah. Her earlier husband Abdullah ibn al-Jahash (عبدالله بن جحش) who was martyred (شهيد) in the battle of Uhud (غزوه احد). In the same year, Hadhrat Zainab bint Khuzayama ؓ came into the marriage bond (نكاح) of Rasoolullah ؐ. She was 30 years old and Rasoolullah ؐ 55 years. After the marriage, she ؓ could remain alive for two or three months and then passed away during the month of Rabi’ al-Thani four years later the Hijra. Rasoolullah ؐ offered the funeral prayer of the mother of believers (ام المومنين) Zainab bint Khuzayamah ؓ. She ؓ was laid to rest in Jannat al- Baqi and carried into her grave by the Rasoolullah ؐ.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَإِخْرَدَعُونَ أَن لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

## 6

*Mother of Believers Hadhrat Umm- Salmah* ﷺ**6-Mother of believers Hadhrat Umm- Salmah** ﷺ

(ام المومنین حضرت ام سلمة)

**1-Name and Lineage** (نام و نسب)**Q1- Describe name and lineage relating to Mother of Believers Hadhrat Umm Salmah** ﷺ?

**Ans- Name and Lineage** (نام و نسب); **Full name: Hind bint Abi Umayyah.** Nickname (کنیت): Umm-e-Salmah. Her father Abu Umayya ibn al-Moghira was an eminent member of his tribe known for his generosity, which earned him the title” Zad Al-Rakib,” (The one who provides for travellers). Mother name: Atkha bint Amir. Early days; Umm-e-Salmah was a wise and able lady from a noble and respectable family. She was almost the first to have accepted Islam and the very first among the ladies to have migrated to Medina. Her first marriage was to Hadhrat Abdullah bin Abdul Asad (also known as Abu Salmah), who was the cousin and foster brother of the Holy Prophet ﷺ and was a great horseman (شہسوار). Umm Salmah ﷺ along with her husband accepted Islam in the beginning days of Prophet-Hood (آغاز نبوت). Umm Salmah ﷺ had with her first husband migrated two times to Ethiopia (حبشه) and the third time to Medina.

**2-Migration to Ethiopia (حبشه) and Medina****Q2- Elucidate the events of emigration to Ethiopia and Medina by Umm Salmah** ﷺ **with her first husband Abu Salma** ﷺ?

**Ans- Migration to Ethiopia (حبشه) and Medina;** As the Oppression intensified in Makkah, Umm Salmah ﷺ along with her first husband Abu Salmah ﷺ migrated two times to Ethiopia (حبشه). Later they returned to Makkah, upon hearing that Hadhrat Umar ﷺ had accepted Islam and there had been a decrease in oppression. However, it turned out to be another trick by the Quraish to lure Muslims back to their homeland and inflict further atrocities. At this, the couple along with their son decided to migrate to Medina.

She relates an incident and said that earlier we were in Makah, some men from my clan stopped us and says, “Though you are free to do what you like with yourself, you have no power over your wife. She is our daughter. Do you expect us to allow you to take her away from us? Then they pounced on him and snatched me away from him. My husband’s clan Banu Abdul Asad, saw them taking me and became infuriated. No! By Allah’ they shouted, “We shall not abandon the boy. He is our son and we have a fist claim over him”. They took him by the hand and pulled him away from me.” Abu Salmah had not stopped the journey of migration and left on the way of Allah ﷻ for Medina without his wife and son. Hadhrat Umm

Salmah ﷺ remained in Makkah. Daily in the evening, she ﷺ used to come and sit at the place where she was separated from her husband and she ﷺ was crying for about one year until her hard-hearted clan (سنگدل قبیلہ) became kind-hearted (نرم دل), gave back her son and permitted her to reunite with her husband.” At that juncture, Hadhrat Umm Salmah ﷺ left all alone in Medina. Uthman bin Talhah ﷺ the key-holder of the Holy Kaaba (بيت الحرم), did not yet embrace Islam. But, he had taken pity on the helplessness and loneliness (تنہا) of Umm Salmah ﷺ and stood by her side of her and followed lose on heels himself while she was riding over the camel (اونٹ). He used to stand at a distance, by getting over each stage (ہر منزل) of the journey on the way to Medina. When they reached outcasts of Medina from where the dates- trees (نخلستان) of city Medina were visible, he said, “The city you have to go is before you, your way go ahead, I shall return to Makka and left-back.”

Abu Salmah ﷺ participated in the battle of Bader (جنگ بدر) in 2 AH, and in the battle of Uhud in 3 AH (جنگ احد) and was severely wounded but did not immediately succumb to his injuries. Ultimately in this very illness, a faithful and pioneer companion of the Prophet ﷺ who was also his foster brother (دود بھائی), had passed away/martyred (شہید) in the month end of Jamadi Awwal 3 AH. At the end of their life, these words were on his tongue, “اللَّهُمَّ أَخْلِمْنِي فِي أَهْلِي بِخَيْرٍ” (May Allah take good care of my family) and he left back his small children to the care of the Prophet ﷺ. Rasoolullah ﷺ had sounded nine times *Takbeer* when he offered the funeral prayer to Abu Salmah ﷺ. When asked the reason to sound nine Takbeer (exaggerations), he ﷺ replied, “Abu Salmah deserved one thousand *Takbeer*.”

### 3-Marriage with Rasoolullah ﷺ

**Q3- Enlighten briefly the facts relating to the marriage of Umm Salmah ﷺ with Rasoolullah ﷺ?**

**Ans- Marriage with Rasoolullah ﷺ;** The love and closeness that Rasoolullah ﷺ had with Abu Salmah ﷺ and that he ﷺ also had shown honesty (صداقت) and firmness (استقامت) in Islam throughout his life. Also, Umm Salmah ﷺ had tolerated the tough trial (آزمائش) during the journey of migration (ہجرت) to Habshah (Ethiopia) and Medina. By considering all these aspects, Rasoolullah ﷺ had married Umm Salmah ﷺ in Shawwal 4 AH. Her children (sons) Urawao Salmah (عمرو سلمہ), Zara, Umar, and (daughters) Zainab (Barrah) Ruqayyah (Durrâh) were also brought up under the training and guidance of Hoor Nabi Karim ﷺ being related as step-children (منہ بولے اولاد) to him ﷺ. Rasoolullah ﷺ had extreme love for Umm- Salmah ﷺ and she also strived to keep him always happy. Umm Salmah ﷺ because of her beauty, knowledge, and wisdom, held a prominent role in the house of the Prophet ﷺ and the society.

### 4-Excellence and Perfect qualities (فضائل و کمالات)

**Q4- Elucidate the details concerning the excellence and perfect qualities of Umm ul-Mominin Hadhrat Umm Salmah ﷺ?**



**Ans- Excellence and Perfect qualities;** Umm ul-Mominin Hadhrat Umm Salmah ؓ was an exceptional spouse of Rasoolullah ﷺ in her faith and morals. For instance!

1. As a lady, she ؓ carried out and completed all of her religious duties. Among the Rasoolullah's ﷺ spouses, Umm- Salmah ؓ was smart, valiant, and wise. She ؓ was a scholar among scholars. She ؓ narrated 378 Hadith, out of which 3 Hadith were reported by Imam Bukhari and 13 hadith by Imam Muslim and 13 of them agreed upon both of them. Umm Salmah ؓ was so knowledgeable about Quran and how it had been interpreted by the Prophet ﷺ.
2. She ؓ was considered among those companions who had the most competent judgment on Islamic law. Even Abdullah bin Abbas ؓ one of the earliest scholars of the Quran used to seek advice from Umm Salmah ؓ on Islamic law. She ؓ was a master of language and a good poetess (شاعره) as well. Umm Salmah ؓ was an eloquent speaker, when she ؓ spoke her words and phrases were well chosen and exactly appropriate for the expression of the ideas.
3. Among mothers of believers (ام المومنین), Umm Salmah ؓ was superior to Hadhrat Aisha ؓ in narrating Hadith, quoting religious issues, and in knowledge and virtue. Umm Salmah ؓ used to recite Holy Quran in the same style as Huzoor ﷺ. She ؓ possessed the critical ability of analysis (نکتہ سنج) and was a great Islamic jurist (مجتهد). For instance!
4. When the peace treaty of Hudaibiyah had been concluded, Rasoolullah ﷺ ordered his companions to slaughter their sacrificial animals (قربانی کے جانور) and shave their heads, but they were too depressed to do that, which made Rasoolullah ﷺ sad and grieved. However, Rasoolullah ﷺ told his blessed spouse (زوجہ محترمہ) Umm Salmah ؓ about this attitude of his companions. She ؓ advised that he ﷺ should take this initiative, slaughter his animal and have his blessed head shaved. Seeing this the Muslims with rendered hearts, started to slaughter their animals and shave their heads.
5. Until her last day of life, she ؓ remained an advisor on legal issues and a devout (زاید) Muslim. Once she ؓ put on a Necklace comprising a little part of gold but removed it soon when Rasoolullah ﷺ objected. The adoration that Umm Salmah ؓ had with Rasoolullah ﷺ can be guessed that she used to arrange for the people to have the privilege of seeing the blessed hair (موئے مبارک) of Huzoor ﷺ which was kept with her as a blessing (تبرک).

### 5-Blessed Demise (وصال مبارک)

**Q5- Describe briefly the blessed demise of Mother of Believers Umm Salmah ؓ?**

**Ans- Blessed Demise (وصال مبارک);** Mother of believers (ام المومنین) Umm Salmah ؓ accompanied Rasoolullah ﷺ for seven years and outlived fifty years after Rasoolullah ﷺ and passed away 63 AH, at the age of 90 years. She ؓ had willed Sayeed bin Zaid ؓ (one of the great *Taba'ie*) to lead her funeral prayer after her demise (انتقال). She was laid to rest in Jannat ul-Baqi in Medina.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَآخِرُ دَعْوَانَا أَنِ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَيَّ خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

## 6

### *Mother of Believers Hadhrat Zainab bint Jahsh* ﷺ

#### 7-Mother of believers Hadhrat Zainab bint Jahsh ﷺ

(ام المومنين حضرت زينب)

#### 1-Name and Lineage (نام و نسب)

**Q1- Describe the name and lineage of Umm ul-Mominin Hadhrat Zainab bint Jahsh ﷺ?**

**Ans- Name and Lineage** (نام و نسب); Name: Hadhrat Zainab bint Jahsh ﷺ (زينب بنت جحش).  
Nickname (كنيت): Al-Hakeem. Father's name: Jahsh ibn Riyab ﷺ and mother's name: Umama bint Abdul Muttalib ﷺ. She ﷺ belonged to the Bani Asad bin Khuzaimah tribe and real paternal cousin (پهوپهي زاد بهن) of Rasoolullah ﷺ. She ﷺ was first married to Zaid bin Haritha ﷺ (a freed- Slave and an adopted son of Rasoolullah ﷺ) in 625 AD but their marriage turned out to be unhappy, and finally, Zaid bin Haritha ﷺ divorced her within a year in 626 AD. Zaid bin Haritha ﷺ was from a noble family (genealogy) (شريف النسب) but some robbers forcibly made him a slave (غلام) and sold him off.

#### 2- Reforms of ancient customs by Rasoolullah ﷺ

**Q2- Exemplify Rasoolullah's ﷺ reforms on a few ancient customs in Arab society?**

**Ans- Reforms and Regulations by Rasoolullah ﷺ** (اصلاح و هدايت رسول); after the declaration of Prophet-Hood, the few ancient customs on which Rasoolullah ﷺ had delivered regulations are setting right the state of affairs of Slaves (غلام). He ﷺ used to state, "O Menfolk! Why have you made them Slaves when they were born free through their mothers? Thus, to prove practically that labelling a title of "slave" to someone has no credential. Rasoolullah ﷺ said, "A person can't be declared someone's 'Slave' simply because somebody forcibly seized him and sold him as a slave while somebody else had bought him for a few dirhams."

So, Rasoolullah ﷺ intended to set the best precedent (بهترين مثال) and therefore, this proposed that his cousin sister (پهوپهي زاد بهن) Bibi Zainab's bint Jahsh ﷺ be married to Hadhrat Zaid bin Haritha ﷺ. The purpose of this suggestion (تجويز) was to eradicate once for all the mean label of Slave and no person could make deprived of anyone's legal rights of humanity just because he was bought or sold at any time.

Huzur ﷺ had set free Zaid bin Haritha ﷺ (his slave) and nourished him like his own offspring (اولاد). Looking at the love and affection of Rasoolullah ﷺ towards him, Zaid was called "Zaid bin Muhammad ﷺ". However, Zaid ﷺ still is remained famous as a 'slave' only and could

attain no respect (وقعت) in the sight of Bibi Zainab ؓ. Nonetheless, they both remained together for about a year and then differences began to increase. Eventually, Hadhrat Zaid ؓ divorced (طلاق) Bibi Zainab ؓ. Hadhrat Zainab ؓ was his paternal cousin (بهوپی زاد بہن) of Rasoolullah ﷺ and was brought up under his supervision of him ﷺ. She ؓ accepted this relationship (of marriage) on the advice of Huzur ﷺ but she ؓ regarded it below her dignity.

### 3-Bibi Zainab's ؓ marriage with Rasoolullah ﷺ

#### Q3- Elucidate the episode of Bibi Zainab's ؓ marriage with Rasoolullah ﷺ?

**Ans- Bibi Zainab's ؓ marriage with Rasoolullah ﷺ;** By divine revelation, the Prophet ﷺ knew that Hadhrat Zaid ؓ would eventually divorce Hadhrat Zainab ؓ and She would be married to him ﷺ. Because of this reason, Rasoolullah ﷺ wanted to remain unrelated to this matter and insisted Hadhrat Zaid ؓ prolong his marriage for as long as possible. Because the then society of Arab viewed the adopted son (متبني بيتا) as one's own. Therefore, by thinking of the general public view, he delayed (تامل فرمایا) his marriage, but because this was only a custom of ignorant folks, and this had to be eradicated, therefore for this purpose Allah ﷻ Himself commanded in Quran!

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَلِلَّهِ يَفُورُ الْحَقُّ وَهُوَ يَهْدِي السَّبِيلَ ط اُدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَفْسَطُ عِنْدَ اللَّهِ

*(Allah has not made your adopted person your son. These are the matters of your talks. Allah always speaks true and guides us on a straight path. Call the persons with the names of their real fathers)*

Therefore, according to the direction of Allah ﷻ, Rasoolullah ﷺ accepted Bibi Zainab ؓ as his blessed spouse (زوجہ مبارک). Bibi Zainab ؓ used to be extremely delighted and felt a kind of pride herself upon being one of the blessed spouses (زوج مبارک) of Rasoolullah ﷺ. Besides this event introduced an important social reform to eradicate the custom to have an adopted son (متبني بيتا) as one's son, particularly for the Muslims and generally for the entire human being. For instance, it is mentioned in Holy Quran in surah 33 (Al-Ahzab) verse 37!

"وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ 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"

*Meaning; And, (O Beloved, recall the time) when you said to him whom Allah had favoured and you (too) had done him a favor: 'Keep your wife (Zainab) with you in the bond of marriage and fear Allah.' And you were keeping that secret in your heart that Allah was about to reveal. And you had (for decency) the fear of (scoffs of) people (in your heart. O, Beloved! You were not required to care for people.) And Allah alone has a greater right that you should fear Him (and who is more Godfearing than you!) So when (you're adopted) Zaid fulfilled his desire to divorce her, We married her to you so that there is no blame on the believers for (marrying) the wives of their adopted sons, while they have no desire for them (after divorce). And Allah's Command had got to be carried out. (33-37)*

After this verse (آیت) was revealed, the Prophet ﷺ proceeded to reject the Arabian existing norms. Thereafter the legal status of adaption was not recognized under Islam.

#### 4-Excellences of Hadhrat Zainab bint Jahsh ؓ

##### Q4- Illuminate the Excellences of Hadhrat Zainab bint Jahsh ؓ?

**Ans- Excellences of Hadhrat Zainab bint Jahsh ؓ (فضائل);** Hadhrat Zainab ؓ was the most beloved spouse of Rasoolullah ﷺ after Hadhrat Aisha ؓ. After Huzur's ﷺ demise, Bibi Zainab ؓ never left Medina again. She ؓ was a widow for nine years, during which time she ؓ narrated eleven Hadith. Hadhrat Zainab ؓ used to be busy worshiping devotedly (خشوع و خضوع). She ؓ was a great generous (فياض) and a gracious (غريب پرور) lady. She ؓ continued to work at training and leather crafts, and she ؓ gave away all her profit spent in the way of Allah ﷻ in the nourishing orphan children and ownerless or neglected (لاوارث) women of her locality. Even when caliph Umar sent her annual maintenance (نفقه) 10,000 dirham that he allowed to the Huzur's ﷺ widows, Hadhrat Zainab ؓ gave it all away to various poor families in Medina. At her death, her hairs did not find a single coin in her house.

Because of possessing such habits and qualities by Bibi Zainab ؓ, Rasoolullah ﷺ said to all his blessed spouses (ازواج مطهرات) just before his demise (وفات), "whoever from you had long hands would soon meet me." After Huzur's ﷺ passing away (رحلت), all the mothers of believers (امهات المومنین) used to measure their hands, "to know whose hand was longest." But, Rasoolullah's ﷺ expressing 'who have a long hand' means "generousness (سخاوت)." Therefore Huzur's ﷺ meaning proved true and Bibi Zainab ؓ had first passed away amongst mothers of believers (امهات المومنین).

#### 5-Blessed demise (وصالِ مبارک)

##### Q5- Describe briefly the blessed demise of Mother of Believers Bibi Zainab ؓ?

**Ans- Blessed demise (وصالِ مبارک);** Hadhrat Bibi Zainab bint Jahsh ؓ (زينب بنت جحش) had first passed away during the Caliphate of Umar in the summer of 641 AD-20 Hijri, being the first widow of Huzur's ﷺ to expire after him ﷺ and reached Huzur kareem ﷺ. She ؓ was 53 years old. She ؓ had arranged a burial garment (كفن) for herself and left BY Will that, "if Khalifa Umar ؓ also sent burial garment (كفن), then one Kaffan out of them be given in charity." Accordingly, her Will had been complied with and Khalifa Hadhrat Umar ؓ had offered the funeral prayer of Hadhrat Bibi Zainab ؓ. She ؓ was laid to rest in Jannat ul-Baqi (graveyard) in Medina.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَإِخْرُجُوا أَنَا لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَيَّ خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

## 6

## Mother of Believers Hadhrat Juwairiyah bint Ai-Harith ؓ

### 8-Mother of believers Hadhrat Juwairiyah bint Ai-Harith ؓ

(جویریہ بنت الحارث)

Name and Lineage (نام و نسب)

**Q1- Describe the name and lineage of Umm ul-Mominin Hadhrat Juwariyah ؓ?**

**Ans- Name and Lineage** (نام و نسب); **Name:** Hadhrat Juwairiyah bint Ai-Harith ؓ. Her previous name was Birrah. Born: 608 AD. She ؓ was the mother of believers and blessed spouse of Rasoolullah ﷺ (628 AD-632 AD) and daughter of al-Harith ibn Abi Dharar the chief of Banu Mustaliq, who was defeated with his tribe in the battle of Murlisbi'a\* (غزوه مرلیسبع). After minimal casualties, the Muslim force was victorious. Among the many captives was Hadhrat Jubariya ؓ, whose first husband Musafe bin Safwan (مسافع ابن صفوان) had been killed in the battle. Hadhrat Juwariya ؓ initially came at the time of captive distribution, in the share of Hadhrat Thabit bin Qais bin al- Shammās ؓ (the companion).

### 2-Hadhrat Juwairiyah's ؓ marriage with Rasoolullah ﷺ

**Q2- Elucidate the process of Hadhrat Juwairiyah's ؓ marriage with Rasoolullah ﷺ?**

**Ans- Hadhrat Juwairiyah's ؓ marriage with Rasoolullah ﷺ;** Hadhrat Thabit ؓ made a covenant from Hadhrat Juwariya ؓ to set Hadhrat Juwairiyah ؓ free against an amount of 'Nine ounce of gold'. She ؓ found the covenant amount was too much to pay. Troubled by this, Juwariya ؓ went to Rasoolullah ﷺ and sought a deed of redemption and as a result, he ؓ freed her from the bondage of Thabit bin Qais ؓ and consequently upgraded the condition of her captured tribe. Then Rasoolullah ﷺ asked her if she would like to leave as a free woman and be part of his household. She had never in her dreams expected this offer and Moved deeply by this unexpected elevation in her status, she exclaimed she would be more than happy to accept. Sometimes later, her father and all the men of her tribe who had been freed also accepted Islam as their religion. Consequently, she ؓ was married to the Prophet ﷺ in Sha'ban, the sixth year of Hijra when he was 58 years old and she was 20.

*Note: \* (مرلیسبع) is the name of a place which is about 9 miles from Medina.*

### 3-Spreading of Islam by the marriage of Juwairiyah ؓ

**Q3- Enlighten attaining the Spreading of Islam by the marriage of Juwairiyah ؓ?**

**Ans- Spreading of Islam by the marriage of Juwairiyah ؓ;** when the companions heard about the marriage of Rasoolullah ﷺ with Hadhrat Juwariyah ؓ, they set free all the slaves who were captured in the invasion of Banu Mustaliq. According to the narration they were

about seven hundred. Thus, by looking at this mercy and blessing of Rasoolullah ﷺ, all other slaves (قیدی) and the men of their tribe were also accepted, Islam. In this way, on account of the blessing (برکت) of Umm ul-Mominin Hadhrat Juwariyah, ﷺ a grand success in spreading (اشاعت) of Islam could be achieved.

#### 4-Devotion and worship to Allah (ذکر الہی)

**Q4- Describe briefly Hadhrat Juwariyah's ﷺ being devote and invoking Allah?**

**Ans- Devotion and worship to Allah (ذکر الہی);** Hadhrat Juwariyah ﷺ was an extremely devoted (عابد) and ascetic (زاہد) lady. She used to be often busy in the daily round of recitals (اوراد و وظائف) in addition to the regular daily Salah. One day Rasoolullah ﷺ saw her sitting on a prayer carpet (جانماز) and devoted to the worship of Allah ﷻ from morning till noon and asked her, "Do you daily perform prayer like this?" She replied, "yes, ya Rasoolallah"

**Blessed Demise (وصال مبارک);** Hadhrat Juwariyah ﷺ passed away in 50 AH. She was 65 years old and was laid to rest in Al- Baqi cemetery Medina.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَإِخْرَدَعُونَ أَن لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ



## 6

## Mother of Believers Hadhrat Umm Habibah bint Abu Sufyan ؓ

### 9-Mother of believers Hadhrat Umm Habibah bint Abu Sufyan ؓ

(ام حبيبہ بنت ابى سفیان)

Name and Lineage (نام و نسب)

#### Q1- Describe the name and lineage of Umm ul-Mominin Hadhrat Habibah ؓ?

**Ans- Name and Lineage** (نام و نسب); Name: Ramlah (رملہ). Kunniyat: Umm Habibah. She ؓ was the daughter of Abu Sufyan ؓ and was born before the 17<sup>th</sup> year of the Prophet-Hood. Her first marriage was with Obaidullah bin Jahsh. She ؓ embraced Islam with her first husband and migrated to Abyssinia (حبشہ).

#### 2-Rasoolullah's ؐ marriage with Hadhrat Habiba ؓ

#### Q2- Elucidate the situations of Habiba ؓ under which Rasoolullah ؐ had to marry her?

**Ans-** Obaidullah bin Jahsh apostatized (مرتد) from Islam and became Christian in Abyssinia (حبشہ). But Hadhrat Habiba ؓ steadfast to Islam and due to this Obaidullah had separated from her. This was a time of severe hardship and delicate as well for Hadhrat Habiba ؓ. She ؓ left off her father, bother, Kith relations (خویش) and clan (قبیلہ), and also motherland (وطن) for the sake of Islam. She ؓ had a supportive husband on foreign soil (پردیش) that had also departed due to apostasy (ارتداد) of him.

When this news was reported to Rasoolullah ؐ, he sent a message of his intention to marry Habiba ؓ therefore consoling and satisfying her, and also wrote a letter to Najjashi (نجاشی), the king of Abyssinia (حبشہ) to be a legal proxy (وکیل) and reform his marriage with Habiba ؓ. Najjashi (نجاشی) had complied with the instruction of Huzur ؐ and sent his maidservant who was a care-taker (تحویلدار) of the garments (ملبوسات) and perfumes (عطریات) of the king, to Hadhrat Habiba ؓ. But Hadhrat Habiba ؓ had already seen in her dream that some person was calling her as Mother of believers (ام المومنین). Now hearing this message of Nikah from the maid-servant, she offered her gratitude to Allah ﷻ. She then offered the entire ornaments (زیور) which she was wearing to the maid-servant (لونڈی) as a gift.

**Rasoolullah's ؐ marriage with Hadhrat Habiba ؓ;** Najjashi (نجاشی), the king of Abyssinia (حبشہ) had arranged the meeting of a bond of marriage (نکاح) in which Hadhrat Jaffar bin Abi Talib ؓ and other Muslims were invited. Najjashi delivered the sermon of marriage and performed the marriage of Hadhrat Habiba ؓ with Rasoolullah ؐ and 400 Dinars were paid as bridal money (مہر) to Hadhrat Habiba ؓ on behalf of the Prophet ؐ. After the bond of marriage (نکاح) Umm ul-Mominin Bibi Habiba ؓ returned to Rasoolullah ؐ in Medina. She ؓ was 36 years old and Huzur ؐ 58 years at the time of marriage.

### 3-Emotional Conviction (جوش ایمانی)

**Q3- Quote the instant emotional conviction of the excellent quality of Bibi Habiba ؓ?**

**Ans- Emotional conviction (جوش ایمانی);** The act of emotional conviction of Bibi Habiba ؓ is worth visualizing (قابل دید) That before the conquest of Makah (فتح مکہ), her father Abu Sufyan came to the Prophet Muhammad ﷺ in Medina in the state of fidelity (کفر) to renew the Hadibiya peace treaty, went to his daughter Bibi Habiba's ؓ house and wanted to sit down on the blessed bed of Rasoolullah ﷺ. But Bibi Habiba ؓ folded up the blessed bed and said, "Abbu, you are still an atheist (مشرك) and so, an impure (ناپاک) person. This is the blessed bed of Rasoolullah ﷺ, you cannot sit on it."

! لا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ إِكُونَ أَحَبَّ إِلَيْهِ مِنْ وَاَلِدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِيْنَ This is the model of perfect conviction (كامل الايمان) of Bibi Habiba ؓ, on account of which Allah ﷻ has blessed her with the distinction of being the mother of believers (ام المومنين). This is that love of Rasoolullah ﷺ, without which no one can be perfect faithful (كامل الايمان). Rasoolullah ﷺ says, " لا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ إِكُونَ أَحَبَّ إِلَيْهِ مِنْ وَاَلِدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِيْنَ "

*(No one amongst you can become a true believer (مومن) unless to him my love remains extremely greater than the love of his kith and kin and parents and all other persons)*

Umm Habiba ؓ used to act intently on Hadith. Once she ؓ heard from Rasoolullah ﷺ, "Whoever performs 12 rakats Nafil Salah, a dwelling will be built in the paradise." Thereafter she ؓ used to always perform daily 12 rak'ats nafil. Umm Habiba ؓ narrated sixty-five Ahadith.

### 4-Blessed Demise (وصال مبارك)

**Q4- Describe briefly the blessed demise of Mother of Believers Bibi Habibah ؓ?**

**Graceful Ending (حسن خاتمه);** Hadhrat Bibi Habiba ؓ was a great pious lady by her nature. She ؓ called Hadhrat Aisha ؓ and Hadhrat Umm Salma ؓ nearing the end of her life, and said, "I and you had been co-wives, now this is my last movement (آخرى وقت)." Hadhrat Bibi Aisha ؓ supplicated for her salvation (مغفرت), also said, "You cheer me may Allah bless upon your cheerfulness."

**Blessed Demise (وصال مبارك);** Mother of **Believers** (ام المومنين) Hadhrat Umm Habiba ؓ passed away during the time of Khilafat of her brother Hadhrat Amir Munawara ؓ in 44 AH (هـ) at the age of 73 years and was laid to rest Jannat Al-Baqi in Medina.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَإِخْرُجُوا أَنَا لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَيَّ خَيْرِ خَلْقِهِ مُحَمَّدٍ وَإِلَيْهِ وَصَحْبِهِ أَجْمَعِينَ

## 6

## *Mother of Believers Hadhrat Safiyah bint Huyayy Khatab*

### 10-Mother of believers Hadhrat Safiyah رضي الله عنها bint Huyayy Khatab (صفيه بنت حي بن اخطب)

#### Name and Lineage (نام و نسب)

#### Q1- Describe the name and lineage of Umm al-Mominin Hadhrat Sufiyah رضي الله عنها?

**Ans- Name and Lineage** (نام و نسب); Name: Safiya رضي الله عنها bint Huyayy Khatab. Her real name was Zainab, but she was famous for the name Safiyah. Titled: Um al- Momineen. Born: in Medina on 614 AD. Father's name: Huyayy Khatab the chief of the Jewish tribe Banu Nadir. Mother's name: Barra bint Samawa'l was the daughter of the head of the Banu Qurayza tribe. Safiyah رضي الله عنها both paternally and maternally (ددهيال و ننهيال) remained the chiefs of their tribes. She رضي الله عنها was a geologically descendent of Haroon عليه السلام. Safiyah رضي الله عنها first came in the bond of Nikah of Sallam bin Mishkan, a prominent poet of her tribe. Sallam divorced her. After that Kanana bin Ar-Rabie married her. Subsequently, Safiyah's رضي الله عنها father, husband, and brother were killed in the battle of Khaiber (غزوه خيبر) and she was captured in the booty (مال غنيمت) among slaves.

#### 2-Rasoolullah's صلى الله عليه وسلم marriage with Bibi Safiyah رضي الله عنها

#### Q2- Elucidate briefly about the purpose of marriage with Bibi Safiyah رضي الله عنها?

**Ans- Rasoolullah's صلى الله عليه وسلم marriage with Bibi Safiyah رضي الله عنها**; while distributing the booty, Safiyah رضي الله عنها came in the share (حصه ميں) of Wahiya Kalbi رضي الله عنه the companion. But the companions (صحابه) told Rasoolullah صلى الله عليه وسلم, "Bibi Safiah رضي الله عنها is a daughter of Heads of Banu Nadir and Banu Quraizah and so, she رضي الله عنها is not suitable to anybody except you صلى الله عليه وسلم." Therefore Rasoolullah صلى الله عليه وسلم gave another maidservant (لونڈی) to Wahia Kalbi رضي الله عنه and set free the Bibi Safiah رضي الله عنها. Rasoolullah صلى الله عليه وسلم Suggested that Safiah رضي الله عنها converts to Islam, she agreed and thus became the spouse of Rasoolullah صلى الله عليه وسلم. According to Bukhari, Rasoolullah صلى الله عليه وسلم stayed for three days between Khaiber and Medina, where he consummated his marriage to Safiah رضي الله عنها in the seventh year of Hijrah (7<sup>th</sup> AH), when Umm al-Monineen Safiah رضي الله عنها was Seventeen years old and Huzoor صلى الله عليه وسلم fifty-nine years. She رضي الله عنها remained in the company of Rasoolullah صلى الله عليه وسلم from 629 AD to 632 AD.

Hadhrat Safiah narrated, "There was a very deep yellow or green mark right above my eye. When Rasoolullah صلى الله عليه وسلم noticed and asked, "What happened to you?" I related the whole incident to him saying, "When the Prophet besieged Khaiber I saw in a dream that the moon of fourteenth night fell into my lap. When I related the dream to my husband Kanana bin Al-Huqaiq, he burst out with anger and hit a sap on my face so heavily that it left this mark and he said, "Do you wish to marry the king of Medina the Muhammad صلى الله عليه وسلم?" (Searath ibn Hashim)

### 3-Qualities of Bibi Safiah ؓ (اخلاق)

**Q3- Describe briefly concerning to qualities and manners of Bibi Safiah ؓ and the love and affection of Rasoolullah ﷺ to her?**

**Ans- Qualities of Bibi Safiah ؓ (اخلاق);** Hadhrat Bibi Safiah ؓ was extremely intelligent (عاقله) and talented (فاضله) and a great satisfying content (سيرچشم) open-handed (فياض) lady. When she ؓ arrived at Medina as the mother of believers (ام المومنين) and all blessed spouses (ازواج مطهرات) came to look at her, she presented them a gold/silver ornament each as a mark of respect. She ؓ used to cook very nice foodstuff and offer it to Huzoor ﷺ.

Hadhrat Bibi Safiah ؓ the mother of beliefs had extreme love towards Rasoolallah ﷺ. For instance! When Huzoor ﷺ fell ill, she expressed overwhelmed with grief, “would that (كاش), your disease would have been to me.”

Huzoor Nabi Kareem ﷺ also had a great love for Umm al-Mominin Bibi Safiah ؓ. For instance! Once during the journey of Hajj, the camel of Bibi Safiah's ؓ sat down and she had to lag behind the others. Rasoolallah ﷺ saw her very much crying while passing by there. He ؓ used to wipe off her tears with his blessed sheet (مبارک چادر) and she was going on weeping helplessly (بے اختیار).

Here are a few more instances of Umm al-Mominin Bibi Safiah's ؓ which speak of her excellent qualities and manners!

1. In 656 Safiah ؓ sided with Caliph Uthman ibn Affan ؓ and defended him at his last meeting with Syedna Ali ؓ, Hadhrat Aishah ؓ, and Abdullah bin Zubair ؓ. During the period when Caliph Uthman ؓ was besieged at his residence, Hadhrat Safiah ؓ made an unsuccessful attempt to reach him, and supply him with food and water via a plink placed in her welling and his.
2. Hadhrat Safiah's ؓ dream was interpreted as a miracle and her suffering and reputation for crying won her a place in Sufi work. She is mentioned in all major books of Hadith for relating a few traditions and several events in her life that serve as legal precedents. She ؓ narrated ten Hadith.
3. Hadhrat Safiah ؓ left an estate of 100000 dirhams in land and goods. Her dwelling in Medina was bought by Amir Muawiah ؓ for 180000 dirhams.
4. Hadhrat Safiah ؓ passed away in 670 or 672 AD during the reign of Amir Muawiyah ؓ and was laid to rest in the Janna al-Baqi graveyard in Medina. Her age was sixty years.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَإِخْرَدُغَوَانَا أَنْ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

# 6

## *Mother of Believers Hadhrat Maymunah bint Harith al-Hilaliyah* ﷺ

### 11-Mother of believers Hadhrat Maymunah bint Harith al-Hilaliyah ﷺ

(ميمونه بنت الحارث)

Name and Lineage (نام و نسب)

#### Q1- Describe the name and lineage of Umm al-Mominin Hadhrat Maymunah ﷺ?

**Ans- Name and Lineage** (نام و نسب); Abdullah and Abbas state that her name was “Barrat” and the Prophet ﷺ renamed her name Maymunah ﷺ after marrying her. Born: 594 AD. Her father’s name: is Harith Al-Hilaliyah bin Hazn. And her mother’s name: Hind bint Awf. Tribe: Hikal. She was the sister of Hadhrat Abbas’s ﷺ wife Umm ul- Fadhl ﷺ and aunt of Hadhrat Khalid bin Waleed ﷺ. She ﷺ was first married to Abdullah bin Masood Umroo Thaqfi and after her divorce from him, she was married to Abu Ruhm bin Abdul Uzzah who died and Bibi Maymunah ﷺ became a widow.

#### 1-Rasoolullah ﷺ marriage with Bibi Maymunah ﷺ

#### Q1- Elucidate situation under which Rasoolullah ﷺ married Bibi Maymunah ﷺ?

**Ans- Rasoolullah ﷺ marriage with Bibi Maymunah ﷺ;** In the event of the 7<sup>th</sup> Hijrah when Rasoolullah ﷺ went to perform Umrah al-Qaeda (قضا امرأ), his uncle Hadhrat Abbas bin Abdul Muttalib ﷺ proposed to the Prophet ﷺ that he may marry with Bibi Maymunah ﷺ and Rasoolullah ﷺ accepted the proposal. The marriage was consummated at a place called “Sarif” ten km from Makah. Her age was 36 years and Huzoor ﷺ was of 59 years.

Rasoolullah ﷺ married her to bring the Quraishi near to Islam and to show that he ﷺ was a genuine well-wisher of the Markets. She ﷺ was the last blessed spouse of Rasoolullah ﷺ who accompanied him for three years and three months.

### 2-Excellent Qualities and manners

#### Q2- Describe the Excellent Qualities & manners relating to Hadhrat Bibi Maymunah ﷺ?

**Ans- Excellent Qualities and manners;** Bibi Maymunah ﷺ was the most virtuous and God-fearing (متقى) and most considerate in treating her relatives well (صله رحم). She used to offer Salah in the mosque of the Prophet (مسجد نبوى) as she heard that performing Salah in Masjid-Nabvi is a Thousand times better than other Mosques except for Holy Haram in Makah. She ﷺ was fond of setting free the slaves. When she released one maid-servant (لونڈى), Rasoolullah ﷺ said, “You attained a great reward for this act.”

Bibi Maymunah ﷺ was very intelligent and had strong memory and she used to memorize the Hadith that she heard from Rasoolullah ﷺ. She narrated 76 Hadith.

### 3-Blessed demise (وصال مبارك)

**Q3- Describe the funeral process of Umm-ul-Mominin Bibi Maymunah ﷺ?**

**Ans- Blessed demise (وصال مبارك);** It is an astonishing coincidence (عجيب اتفاق) that she was married at “Sarif” (سراف) ten km from Makah and in 51 Hijri (671 CE) and at the same place i.e. “Sarif” she passed away during the time of Yazid ibn Mawiyah (يَزِيدُ بْنُ مَوِيَّةَ) at the age of 80 years. Abdullah bin Abbas (عَبْدُ اللَّهِ بْنُ عَبَّاسٍ) who was her nephew, lead her funeral prayer and was laid to rest in “Sarif” itself.

When the funeral procession of Hadhrat Maymunah ﷺ was taken out, Hadhrat ibn Abbas (عَبْدُ اللَّهِ بْنُ عَبَّاسٍ) said, “This is the blessed Spouse (زوج مطهره) of Rasoolullah ﷺ, do not let her blessed corpse be shaken. So, move slowly with due respect.”

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَإِخْرَدَعُونََا أَنْ لِحْمَدُ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ



## 6

*Mother of Believers Hadhrat Maria bint Qibtiyya* ﷺ**12-Mother of believers Hadhrat Maria bint Qibtiyya** ﷺ**Name and Lineage (نام و نسب)****Q1) What do you know about Hadhrat Maria bint Qibtiyya** ﷺ?

**Ans)** Maria bint Sham'un, better known as Maria Qibtiyya or Maria the Copt (died 637 AD), was an Egyptian who along with her sister Sirin was sent to Rasoolullah in 628 AD as a gift by Muqawqis, a Christian governor of Alexandria, Egypt during the territory's Persian occupation. She and her sister were slaves. She spends the rest of her life in Medina where she embraced Islam and lived with Rasoolullah ﷺ when she bore a son, Ibrahim. The son passed away as an infant and she ﷺ passed away almost five years later.

Born: Egypt. Title: Maria Copt. Spouse: Rasoolullah. Children: Ibrahim ibn Rasoolullah

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَإِخْرَجَنَا أَنْ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ