

The *Mothers* — of the — NATION

Their Personalities,
Challenges & Controversies





The
Mothers
— of the —
N A T I O N
Their Personalities,
Challenges & Controversies

Taught by

Sheikh Muhammad West

Name: _____

Email: _____

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Name	Born (CE)/(H)	Married (CE)/(H)	His age at marriage	Her age at marriage	Death	Duration of marriage	Reasons for marriage
Prophet Muhammad (ﷺ)	570/-53				632/11		
Khadija bint Kuwaylid (ﷺ)	555/-68	595/-15	25	40	619/-3	25	She was the love of his life. Up until the age of 50, he never knew another woman other than her.
Sawdah bint Zama'a (ﷺ)	568/-55	619/-3	53	55*	644/22	13	Senior woman whose husband had died. Married to maintain household of the Prophet (ﷺ) after Khadija's (ﷺ) death.
'Aa'ishah bin Abu Bakr (ﷺ)	615*/-7	624/2	54	9	678/56	8	Following the command from Allah. To further strengthen the bond with Abu Bakr (ﷺ). Allah selected her to preserve the deen.
Hafsa bint Umar Al Khataab (ﷺ)	605/-17	625/3	55	20	665/33	7	A pious woman, whose husband was martyred and her father (Umar (ﷺ)) looked for a husband. To strengthen the bond with Umar (ﷺ).
Zaynab bint Khuzaymah (ﷺ)	595/-27	625/3	55	30	627/5	2	Most generous woman of Madinah. Widow when her husband was martyred at Badr, she offered herself in marriage to the Prophet (Sallallahu Alaihi Wa Sallam).
Umm Salamah Hind bint Abi Umayyah (ﷺ)	595/-27	625/3	55	30	680/58	7	Husband died after Uhud. Had 4 small children. She refused the proposal of Umar (ﷺ) and Abu Bakr (ﷺ) and then accepted the proposal of the Prophet (ﷺ).
Zaynab bint Jahsh (ﷺ)	590/-32	627/5	57	37	641/19	5	Married under the instruction of Allah to make clear the laws with regards to adopted sons.
Juwayriyya bint Al-Harith (ﷺ)	608/-14	628/6	58	20	673/51	4	Daughter of the chief. Taken as prisoner of war. Prophet (ﷺ) freed her and offered to marry her, so as to bring her tribe to Islam.
Umm Habiba Ramla bint Abu Sufyan (ﷺ)	594/-27	628/6	58	34	665/43	4	Daughter of Abu Sufyan (ﷺ). Marriage to her while she was a widowed refugee in Abyssinia. Attempt to soften Abu Sufyan's heart.
Safiyyah bint Huyayh (ﷺ)	610/-12	628/6	58	18	670/48	4	Daughter of chief. Taken prisoner of war. Freed her and married her hoping to bring a closer relationship with the Jewish community.
Maria al-Qibriyya (ﷺ)		628/6	58	20s*	637/15	4	Gifted to him (ﷺ) by the rulers of Egypt.
Maymunah bint Al-Harith al-Hilalyah (ﷺ)	594/-27	629/7	59	35	680/58	3	She proposed to the Prophet (Sallallahu Alaihi Wa Sallam) after her husband died. Tried to use her marriage as a means to soften the heart of the Quraish.

*Disputed

#1 Hijrah = 622 AD

1. Course objectives

1. To know the biographies of these blessed women (ﷺ), who are the best of all women and our mothers;
2. To learn from their example and follow them as role models;
3. To dispel some of the misconceptions surrounding the Prophet's (ﷺ) marriages to his wives; and
4. To learn from the Prophetic example on how to be the best of husbands and wives.

2. Mothers of the Believers

- Khadija bint Kuwayalid (ﷺ)
- Sawdah bint Zama'a (ﷺ)
- 'Aa'ishah bint Abu Bakr (ﷺ)
- Hafsa bint Umar Al Khataab (ﷺ)
- Zaynab bint Khuzaymah (RA)
- Umm Salamah Hind bint Abi Umayyah (ﷺ)
- Zaynab bint Jahsh (ﷺ)
- Juwayriyya bint Al-Harith (ﷺ)
- Umm Habiba Ramla bint Abu Sufyan (ﷺ)
- Safiyyah bint Huyayh (ﷺ)
- Maria al-Qibtiyya (ﷺ)
- Maymunah bint Al-Harith al-Hilalyah (ﷺ)

3. The blessed status of the wives of Prophet (ﷺ)

The mothers of the believers	<p>النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ</p> <p>“The Prophet is closer to the believers than their own selves, and his wives are their (believers’) mothers (as regards respect and marriage)”</p> <p>[Surah Al-Ahzab 33: 6]</p>
The best of all women and purified from impurities	<p>يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا</p> <p>“O wives of the Prophet (ﷺ)! You are not like any other women. If you keep your duty (to Allah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.”</p> <p>[Surah Al Ahzab 33: 32]</p>
Ahlul Bayt: Blessed family of the Prophet (ﷺ)	<p>It has been narrated that Zayd ibn Arqam (رضي الله عنه) said: “The Messenger of Allah (ﷺ) stood and addressed us at a watering place called Khumm, between Makkah and Madinah. He (ﷺ) praised and glorified Allah, and he (ﷺ) exhorted and reminded us, then he (ﷺ) said:</p> <p><i>“O people, I am only human, and soon the messenger of my Lord will come to me and I will respond. I am leaving among you two weighty things, the first of which is the Book of Allah in which is guidance and light. Follow the Book of Allah and hold fast to it.”</i></p> <p><i>And he (ﷺ) encouraged us to adhere to the Book of Allah, then he (ﷺ) said: “And the people of my household, I remind you of Allah with regard to the people of my household, I remind you of Allah with regard to the people of my household, I remind you of Allah with regard to the people of my household.”</i></p> <p>[Muslim (2408)]</p> <p>It has been narrated that Abu Bakr (رضي الله عنه) said to ‘Ali (رضي الله عنه): “By the One in Whose hand is my soul, kinship with the Messenger of Allah (ﷺ) is dearer to me than kinship with my own people.” [Bukhari (3508) and Muslim (1759)]</p>

	<p>It has also been narrated that Abu Bakr (ؓ) said: “Pay attention to the rights of the household of Muhammad (ﷺ).” [Bukhari (3509)]</p>
<p>Are the wives of the Prophet (ﷺ) part of the Ahlul Bayt?</p>	<p>قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهَ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ</p> <p>And the angels said to Saarah the wife of Ibrahim (Peace be upon him), (interpretation of the meaning): <i>“The Mercy of Allah and His Blessings be on you, O the family [of Ibrahim (Abraham)]”</i> [Surah Hud 11: 73]</p> <p>إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ إِلَّا امْرَأَتَهُ قَدَرْنَا لَهَا لَمِنَ الْغَابِرِينَ</p> <p><i>And because Allah excluded the wife of Loot (Peace be upon him) from the family of Loot (Peace be upon him) with regard to survival, when He said, (interpretation of the meaning): “(All) except the family of Loot. Them all we are surely going to save (from destruction). Except his wife...”</i> [Surah Al-Hijr 15: 59-60]</p> <p>The family of the Prophet (ﷺ) are: his wives, his children, his fellow clansmen from Banu Haashim, Banu ‘Abd al-Muttalib and their freed slaves.</p>

	<p>وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَاتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا</p> <p><i>“And stay in your houses, and do not display yourselves like that of the times of ignorance, And perform As-Salaah (Iqaamat-as-Salaah), and give Zakaah and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family, and to purify you with a thorough purification”</i></p> <p>[Surah Al Ahzab 33: 33]</p>
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4. Khadija Bint Kuwayalid (رضي الله عنها)

Lineage	<p>Khadija bint Khuwaylid bin Asad ibn ‘Abdul-‘Uzza, (555-620 CE).</p> <p>Khadija's grandfather, Asad ibn ‘Abdul-‘Uzza, was the progenitor of the Asad clan. Khadija’s father, who died around 585 AD, was a chief and belonged to the Abd al-‘Uzza clan. Like many other Quraishis, he was a merchant, a successful businessman, whose vast wealth and business talents were inherited by Khadija.</p> <p>Khadija's mother, who died around 575 AD, was Fatima, daughter of Za'ida ibn al-Asam of Banu ‘Amir ibn Lu’ayy ibn Ghalib, also a distant relative of Prophet Muhammad (ﷺ).</p>
Of her virtues	<p><i>"Khadija, here is (Angel) Gabriel. He commanded me to say salaam (peace) to you and to give you the glad of tiding of a home of pearl in Paradise in which there will be no toil or hardship." She replied, "Allah is the Giver of salaam. Peace be upon Gabriel and peace and mercy of Allah be upon you." [Muslim]</i></p> <p><i>"Sufficient for you, from the women of the worlds are, Maryam bint Ibrahim [the mother of Jesus], Khadija bint Khuwaylid, Fatimah bint Muhammad (ﷺ) and 'Asiyah, the wife of Fir'awn (Pharaoh)." [Sahih: Reported by Anas in Ahmad, At-Tirmidhi. Declared authentic by al- Albani]</i></p> <p>Regarding the marriage of the Prophet (ﷺ) to Khadija (رضي الله عنها), and her virtues, Bukhari has narrated a hadith from ‘Aa’ishah (رضي الله عنها), who said: “I never felt jealous of any of the wives of the Prophet (ﷺ) as I did of Khadija (رضي الله عنها), although she died before he (ﷺ) married me, because of what I heard him say about her.” [Bukhari (3815)]</p>
Life before marriage to the Prophet (ﷺ)	<p>She married young, to a merchant named Abu Hallah, she remained happy with him and gave birth to 2 children. A few years later Abu Hallah became ill and died, Khadija was overcome with grief at the loss of her husband. Later she married Ateeq ibn Aziz a rich merchant, they lived happily together but he too passed away during his business trip to Syria, leaving her a widow once</p>

	<p>more. Several respected and influential men of the Quraish tried to seek her hand in marriage, but after the loss of her second husband she resolved that she would not marry again and decided to live an independent life. Shortly after the death of her husband, her father passed away. This was a great loss to Khadija, and she now took it upon herself to run the business herself.</p> <p>She was free, conducting the affairs of her life and shouldering her huge responsibilities all by herself. She was a wealthy woman who had wide commercial holdings. It is said that when the Quraysh's trade caravans gathered to embark upon their summer journey to Syria or winter journey to Yemen, Khadija's caravan equalled the caravans of all other traders of the Quraysh put together. She was accustomed to feeding and clothing the poor, assisting her relatives financially and providing marriage portions for poor relations.</p> <p>This is in addition to her being elegantly beautiful, intelligent, confident, famous, having a high lineage and pure-mannered, a quality that made her the most sort after woman in Makkah.</p> <p>She was known by the by-names Ameerat-Quraysh ("Princess of Quraysh"), al-Tahira ("The Pure One") and Khadija Al-Kubra (Khadija "the Great").</p>
The first Khadija would hear of the Prophet (ﷺ)	<p>The Prophet (ﷺ) was employed by a sister of Khadija's to graze her flock along with another young man. When the day had ended, the Prophet (ﷺ) said to his friend that he was too shy to demand his wages from the lady and refused to ask. At hearing this, Khadija's older sister said "I have not seen any man who is shy, honourable, noble and chaste in his interactions than Muhammad (ﷺ)". And it is narrated this is the first time Khadija (رضي الله عنها) heard of the prophet (ﷺ) in such a manner and something entered her heart for him.</p>
The Prophet (ﷺ) employed by Khadija	<p>The Prophet (ﷺ), now in his twenties, had a reputation amongst the people of Quraish for being trustworthy and a competently skilled worker.</p> <p>Khadija, who owned a caravan business employed the Prophet (ﷺ) to take her caravan into Syria and</p>

	<p>placed with him a slave of hers named Maysarah to be an observer of his conduct.</p> <p>Maysarah reported back regarding Muhammad's (ﷺ) excellent manners and great skill and intelligence in buying and selling which reaped the largest profit Khadija had seen.</p> <p>This created in her a great interest in him and she found herself desiring to get to know him more intimately.</p>
Marriage to Khadija (رضي الله عنها)	<p>Eventually, Khadija's heart inclined to her young manager Muhammad (ﷺ) and she confided her feelings to her best friend, Nafeesah. She entrusted Nafeesah to approach the Prophet (ﷺ) and gauge his response at the idea of marrying her.</p> <p>Nafeesah said "Oh Muhammad (ﷺ), why don't you get married?" But the Prophet (ﷺ) said: "Who will marry me? I am an orphan". Then Nafeesah said: "What if Khadija wanted to marry you?" The Prophet (ﷺ) was quiet and then said: "Why would she want me?" In spite of the Prophet's (ﷺ) protests, Nafeesah assured him that Khadija was very keen to marry him and the Prophet (ﷺ) agreed on condition of receiving the blessing from his uncle.</p> <p>After the Prophet's (ﷺ) uncle, Abu Talib had given the proposed marriage his blessing, Muhammad (ﷺ) and Khadija were married. At the time of the marriage, the Prophet (ﷺ) was twenty-five years old, while Khadija was forty years old or twenty eight years according to a different narration [according to Ibn Abbas].</p>
The happiest of years spent in Khadija's household	<p>For the next fifteen years they lived happily together, and Khadija bore seven children. Their first child, a son whom they named Qasim, died when he was only two years old. Two more sons, called Tayyib and Tahir were also born, but they too died in their infancy. They also had four daughters who survived: Zaynab, Ruqayya, Umm Kulthum and Fatima (May Allah be pleased with all of them).</p>

	<p>The children of Khadija from her prior marriage as well as two special young men Ali ibn Abi Talib and Zaid ibn Haaritha (May Allah be pleased with them) also lived in the home of Khadija.</p>
The advent of prophet hood	<p>It became Muhammad's (ﷺ) custom each year to spend the month of Ramadan in seclusion and reflection in a cave on the mountain of Hira, which is on the outskirts of Makkah. Khadija would always make sure that he was provided with food and drink during his retreat. Towards the end of one Ramadan, when he was forty and Khadija fifty-five, Muhammad (ﷺ) suddenly appeared at their house trembling with fear and saying, "Cover me up, cover me up!"</p> <p>Khadija was very alarmed to see him in such a state. Quickly she wrapped a blanket around his shoulders and, when he had calmed down, she asked him to describe exactly what had happened. He told her how a being whom he had never seen before – in fact it was the angel Jibril – had suddenly appeared to him while he was asleep and had said, "Read!" "But I cannot read," he had replied, for he was unlettered and could neither read nor write. "Read!" the angel had repeated, clasping Muhammad (ﷺ) close to his chest. "I cannot read," he had repeated. "Read!" the angel had repeated, firmly embracing him yet again. "What shall I read?" he had asked in desperation, and the angel had replied:</p> <p style="text-align: center;"> اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ </p> <p style="text-align: center;"> <i>Read, in the Name of your Lord who created, created man from a clot, Read, and your Lord is the Most Gracious, Who taught with the pen, taught man what he did not know.</i> </p> <p style="text-align: right;">[Surah Al Alaq 96:1-5]</p>

	<p>The Prophet (ﷺ) feared some madness or evil had overcome him. "Do not worry," she said, "for by Him who has dominion over Khadija's soul, I hope that you are the Prophet (ﷺ) of this nation. Allah would never humiliate you, for you are good to your relatives, you are true to your word, you help those who are in need, you support the weak, you feed the guest and you answer the call of those who are in distress."</p>
Her service to the Deen	<p>It comes as the greatest honour that Khadija was the first believer in the message of the Prophet (ﷺ). She would spend the remaining 10 years of her life in support of the prophetic mission.</p> <p>All her wealth and energy was spent in the way of Allah, helping to spread the message of her husband, helping to free slaves who had embraced Islam, and helping to feed and shelter the community of Muslims that slowly but surely began to grow in numbers and strength. She was the greatest asset to the Prophet (ﷺ), his primary adviser and source of comfort.</p>
Her patience during the persecution	<p>In the years that followed, the leadership of Quraish severely oppressed the fledgling Muslim community. The situation became so bad that the Prophet (ﷺ) told some of his followers to go to Abyssinia, where their ruler, the Negus, who was a sincere Christian, gave them shelter and protection. Amongst those who were forced out was Ruqqayah (رضي الله عنها), his daughter.</p> <p>The Prophet (ﷺ) and his followers were driven out of the city of Makkah and forced to camp out in a small ravine in the mountains nearby. Their wealth was confiscated and none were allowed to buy, sell, marry or even talk with them. For three years the tiny Muslim community lived exposed to harsh elements of the desert where at times the only source of food was the little grass of the desert floor.</p>

Her death	<p>Finally the boycott was lifted and the Muslims were allowed to re-enter the city; but the three years of hardship had taken their toll. First of all the Prophet's (ﷺ) uncle, Abu Talib, who was by then more than eighty years old, died; and then a few months later, during the month of Ramadan, Khadija also died, at the age of sixty-five (ﷺ). The Prophet (ﷺ) mourned her deeply. They had shared twenty-five years of marriage together and she had given birth to all of his children.</p>
Prophet (ﷺ) loyalty to her even after her death	<p>For 25 years, the Prophet (ﷺ) never joined in marriage with Khadija any other woman and even after her death his heart belonged to her. He was 50 when she died and had given him the happiest years of his life.</p> <p>The Prophet (ﷺ) would mention her very often, and whenever he slaughtered a sheep, he would cut it into parts and send a part to the female friends of Khadija (May Allah be pleased with her).</p> <p>‘Aa’ishah (رضي الله عنها) once complained at his constant mention of her that, “It is as if there was no woman on earth except Khadija!” He (ﷺ) would say: <i>“She believed in me when no one else did; she accepted Islam when people rejected me; and she helped and comforted me when there was no one else to lend me a helping hand. And I had my children with Khadija.”</i> [Bukhari]</p> <p>Also, the Prophet (ﷺ) would be delighted when a sister of Khadija (رضي الله عنها), asked for permission to enter into his presence, as she reminded him of Khadija. It is narrated on the authority of ‘Aa’ishah (رضي الله عنها) that she said, “Haalah bint Khuwaylid once came and sought permission from the Messenger (ﷺ) to see him, and he was reminded of Khadija’s [manner of] asking for permission to enter and was delighted at that, and thus said: <i>“O Allah, let it be Haalah bint Khuwaylid!”</i> I therefore felt jealous and said, “Why do you remember an old woman of the Quraysh with red gums who has been dead for a long time, when Allah has given you a better one?” The Prophet (ﷺ) responded that by Allah he never received better than Khadija.” [Muslim]</p> <p>His heart was so devoted to her that many years after her death when a piece of her old jewellery was offered as ransom money for Abul ‘As, the</p>

	<p>Prophet's (ﷺ) non believing son-in-law, who was taken prisoner in Badr, his heart broke and requested that this necklace not be given away. The loss of Khadija was a wound that the heart of the Prophet (ﷺ) never fully recovered. The year that she died would be called the “year of sorrow”.</p> <p>For the next year the Prophet (ﷺ) struggled alone in his mission not finding any partner that could fill the void that Khadija had left ,until an elderly relative of his, called Khawla, went to him and pointed out that his house was sadly neglected and that it was time that he re-married. But who could possibly replace Khadija?</p>
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5. Sawdah Bint Zama'a (رضي الله عنها)

Khawla's suggestion	She suggested marriage to the Messenger of Allah (ﷺ) telling him: "If you like, you can marry a matron and if you like you can marry a virgin, Messenger of Allah (ﷺ)." So he asked her of the matron and the virgin and she replied that the matron was Sawdah bint Zama'a and the virgin was 'Aa'ishah daughter of Abi Bakr, who was the Prophet's (ﷺ) most beloved of all men. The Prophet (ﷺ) agreed to the marriage with Sawdah.
Sawdah bint Zama'a	Sawdah bint Zama'a (رضي الله عنها) had been the first woman to immigrate to Abyssinia in the way of Allah. Her husband Sakran, brother of Suhayl bin Amr, had died and she was now living with her aged father as a widow. She was a middle aged woman in her fifties. She was rather plump, with a jolly, kindly disposition. She was soft-hearted, humorous and filled with warmth and love, just the right person to take care of the Prophet's (ﷺ) household and family and remove the cloud that had enveloped his family after Khadija.
Marriage	Khawla went straight to Sawdah and said, "Would you like Allah to give you great blessing, Sawdah?" Sawdah asked, "And what is that, Khawla?" She said, "The Messenger of Allah (ﷺ) has sent me to you with a proposal of marriage!" Sawdah tried to contain herself in spite of her utter astonishment and then replied in a trembling voice, "I would like that! Go to my father and tell him that." Zama'a agreed to the marriage and they were married in the 10th year of the Call in Ramadan.
Her jolly disposition	It was reported that one day she saw on the face of the Prophet (ﷺ) paleness and distress and she told him jokingly, "O Messenger of Allah (ﷺ), I prayed behind you yesterday and you prolonged the prostration so long that I felt like having a nose-bleed." The Prophet (ﷺ) then laughed into a laughter that his molars were visible and his gloomy look disappeared.

Her Hijrah	<p>After the Prophet (ﷺ) and Abu Bakr (رضي الله عنه) narrowly escaped Makkah, the family of the Prophet (ﷺ) remained behind. Sawdah and the daughters of the Prophet (ﷺ) were taken to Madinah by Zaid (رضي الله عنه) and Ali (رضي الله عنه); this journey was very strenuous on Sawdah and she needed many stops to rest.</p>
Fiqh rulings	<p>‘Aa’ishah (رضي الله عنها) reported: Sawdah, who was bulky, sought the permission of Allah's Messenger (ﷺ) on the night of Muzdalifa to move from (that place) ahead of him and before the multitude (set forth). He (ﷺ) gave her the permission. So she set forth before his departure.</p> <p>But we stayed there until it was dawn and we moved on, when he departed. And if I were to seek the permission of Allah's Messenger (ﷺ) as Sawdah had sought permission, I could have also gone with his permission and it would have been better for me than that for which I was happy. [Muslim (2958)]</p>
Hijab	<p>It was narrated from ‘Aa’ishah that the wives of the Prophet (ﷺ) used to go out at night to al-Manaasi’ (well-known places in the direction of al-Baqee’) to relieve themselves and ‘Umar used to say to the Prophet (ﷺ): “Let your wives be veiled.” But the Messenger of Allah (ﷺ) did not do that. Then one night Sawdah bint Zama’a, the wife of the Prophet (ﷺ) went out at ‘Isha’ time and she was a tall woman. ‘Umar called out to her: “We have recognized you, O Sawdah!” hoping that hijab would be revealed, then Allah revealed the verse of hijab. [Bukhari (146); Muslim (2170)]</p> <p>Narrated by Aisha (رضي الله عنها): Sawdah (the wife of the Prophet (ﷺ)) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a large lady, and everybody who knew her before could recognize her. So ‘Umar bin Al-Khattab (رضي الله عنه) saw her and said, "O Sawdah! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out. Sawdah returned while the Prophet (ﷺ) was in my house taking his supper and a bone covered with meat was in his hand. She entered and said: "O Allah’s Apostle (ﷺ)! I went out to answer the call of nature and 'Umar (رضي الله عنه) said to me so-and-so." Then</p>

	<p>Allah inspired him (the Prophet ﷺ) and when the state of inspiration was over and the bone was still in his hand as he had not put it down, he said (to Sawdah), <i>"You (women) have been allowed to go out for your needs."</i> [Bukhari]</p>
<p>Her relationship with 'Aa'ishah (رضي الله عنها)</p>	<p>There were no two wives of the Prophet (ﷺ) more dissimilar than 'Aa'ishah and Sawdah (رضي الله عنها), yet there existed between them a deep love and friendship. Their relationship was not one of rival co-wives but rather 'Aa'ishah saw Sawdah as a motherly figure who supported her into womanhood and loved her as a daughter. Sawdah admired 'Aa'ishah's intelligence and enjoyed her company and sense of humour.</p>
<p>Having a food fight with the Prophet (ﷺ)</p>	<p>Abu Ya'la narrated in his Musnad (4476) that 'Aa'ishah (رضي الله عنها) said: "I came to the Prophet (ﷺ) with some khazeerah (a dish made with meat and flour) that I had cooked for him, and I said to Sawdah, when the Prophet (ﷺ) was sitting between me and her: "Eat, but she refused. I said to her: Either you eat or I shall surely throw some in your face. But she refused, so I put my hand in the khazeerah and smeared her face with it.</p> <p>The Prophet (ﷺ) smiled and gave her some with his hand, and said to her: "Smear her face." And the Prophet (ﷺ) laughed at her. 'Umar passed by and said: O slave of Allah (ﷺ), O slave of Allah, and he thought that he was going to come in, so he said: "Get up and wash your faces."</p>
<p>Telling scary stories</p>	<p>Once the Prophet (ﷺ) came home to find Sawdah hiding in the corner. When he asked what was the matter she claimed that 'Aa'ishah had scared her with stories of the Dajjal. At this the Prophet (ﷺ) laughed and reassured her that there was nothing to fear.</p>

<p>Giving her day to 'Aa'ishah (ﷺ)</p>	<p>وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا</p> <p><i>“And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them – and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah – then indeed Allah is ever, with what you do, Acquainted.”</i></p> <p>[Surah Nisa 4:128]</p> <p>Narrated 'Aa'ishah: “Whenever Allah's Apostle (ﷺ) wanted to go on a journey, he would draw lots as to which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. But Sawdah bint Zama'a gave up her (turn) day and night to 'Aa'ishah, the wife of the Prophet (ﷺ) in order to seek the pleasure of Allah's Apostle (ﷺ) (by that action). [Bukhari]</p> <p>'Aa'ishah (رضي الله عنها) reported: “Never did I find any woman more loving to me than Sawdah bint Zama'a. I wished I could be exactly like her who was affectionate. As she became old, she had made over her day (which she had to spend) with Allah's Messenger (ﷺ) to 'Aa'ishah. She said: “I have made over my day with you to 'Aa'ishah. So Allah's Messenger (ﷺ) allotted two days to 'Aa'ishah her own day (when it was her turn) and that of Sawdah. [Muslim (3451)]</p>
<p>Her death</p>	<p>Narrated 'Aa'ishah: “Some of the wives of the Prophet (ﷺ) asked him: "Who amongst us will be the first to follow you (i.e. die after you)?" He said: "Whoever has the longest hand." So they started measuring their hands with a stick and Sawdah's hand turned out to be the longest.</p> <p>(When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet (ﷺ) and she used to love to practice charity. (Sawdah died later in the caliphate of Umar (RA)). [Bukhari (501)]</p>

	Sawdah was a pious worshipper and a generous giver of charity, as 'Aa'ishah has described her. She was blessed with longevity that she lived into the caliphate of 'Umar when she died and joined the High Companionship.
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