THE PROPHET'S SIRAH

SERIES 32

MOTHERS OF THE BELIEVERS

Ummahat al-Mu'minin (Part 1): Khadijah, Sawdah, 'A'ishah, Hafsah and Zaynab bint Khuzaymah, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON
AK (KELANTAN)
quranscience.my

© 2026 CE / 1448 AH Hj Che Alim Hj Che Haron AK (Kelantan) • quranscience.my • @QuranDanSains
This eBook is FREE for Muslims — not for sale.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE PROPHET'S SIRAH

SERIES 32

MOTHERS OF THE BELIEVERS

Ummahat al-Mu'minin (Part 1): Khadijah, Sawdah, 'A'ishah, Hafsah and Zaynab bint Khuzaymah, According to the Qur'an and Authentic Hadith

ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ وَأَزۡوَٰجُهُۥٓ أُمَّهَٰتُهُمۡۗ وَأُوْلُواْ ٱلۡأَرۡحَامِ بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ فِي كِتَٰبِ ٱللَّهِ مِنَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُهَٰجِرِينَ إِلَّآ أَن تَفۡعَلُوٓاْ إِلَىٰٓ أَوۡلِيَآئِكُم مَّعۡرُوفٗاۚ كَانَ ذَٰلِكَ فِي ٱلۡكِتَٰبِ مَسۡطُورٗا

"The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed."

SURAH AL-AHZAB 33:6

HJ CHE ALIM HJ CHE HARON

quranscience.my | @QuranDanSains

© 2026 CE / 1448 AH quranscience.my — free eBook. Not for sale.

ACKNOWLEDGEMENT

All praise is due to Allah, who honoured the wives of His Messenger and made them mothers of the believers. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, the best of husbands to his family, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This thirty-second book of The Prophet's Sirah is the first part of the story of the Mothers of the Believers — Khadijah, Sawdah, 'A'ishah, Hafsah and Zaynab bint Khuzaymah — women who stood by the Messenger of Allah ﷺ, sacrificed for the call to Islam, and preserved his knowledge for the Ummah.

May we come to know our mothers, and follow their example.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a glowing pearl** in an open shell on **a calm shore at dawn**.

The pearl recalls the glad tidings Jibril brought for Khadijah: ***"a house in Paradise made of hollow pearl, in which there is neither noise nor fatigue"*** (Sahih al-Bukhari 3820). A pearl is also a symbol of women who are ***noble, protected and precious*** — like the Mothers of the Believers, whom Allah protected and honoured in the Qur'an.

The dark blue band at the bottom, framed by **fine gold lines**, is where the author's name appears.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

CONTENTS

MOTHERS OF THE BELIEVERS — *Introduction*

1. WHO ARE THE MOTHERS OF THE BELIEVERS? — *Al-Ahzab 33:6*

2. HONOUR AND RESPONSIBILITY — *Al-Ahzab 33:32–33*

3. THE WISDOM OF THE PROPHET'S MARRIAGES — *An-Nisa' 4:3; Books of Sirah*

4. A TIMELINE OF HIS MARRIAGES — *Figure*

5. KHADIJAH: THE PURE LADY OF QURAYSH — *Ibn Hisham; Ibn Sa'd*

6. A BLESSED MARRIAGE — *Books of Sirah*

7. THE FIRST TO BELIEVE — *Sahih al-Bukhari 3*

8. GREETINGS FROM ALLAH — *Sahih al-Bukhari 3820*

9. SACRIFICING WEALTH AND SELF — *Books of Sirah*

10. A LOVE THAT NEVER FADED — *Sahih al-Bukhari 3818, 3821*

11. THE BEST OF WOMEN — *Sahih al-Bukhari 3432*

12. SAWDAH BINT ZAM'AH: EMIGRANT TO ABYSSINIA — *Ibn Sa'd*

13. KEEPING THE PROPHET'S HOME — *Sahih Muslim 1463*

14. A GENEROUS HEART — *Sahih al-Bukhari 5212*

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

15. SAWDAH REMEMBERED — *Sahih al-Bukhari 1680, 4795*

16. 'A'ISHAH: DAUGHTER OF AS-SIDDIQ — *Sahih al-Bukhari 3895*

17. A HOME FULL OF LOVE — *Sahih al-Bukhari 5133, 5228; Sahih Muslim 300*

18. THE MOST BELOVED — *Sahih al-Bukhari 3662, 3770*

19. THE SLANDER (AL-IFK) — *Sahih al-Bukhari 4750; An-Nur 24:11*

20. GREETINGS FROM JIBRIL — *Sahih al-Bukhari 3768*

21. THE BLESSING OF ABU BAKR'S FAMILY — *Sahih al-Bukhari 334*

22. TEACHER OF THE UMMAH — *Jami' at-Tirmidhi 3883*

23. HAFSAH BINT 'UMAR — *Sahih al-Bukhari 4005*

24. GUARDIAN OF THE QUR'AN MANUSCRIPT — *Sahih al-Bukhari 4986*

25. A WOMAN OF WORSHIP — *Books of Sirah*

26. ZAYNAB BINT KHUZAYMAH: MOTHER OF THE POOR — *Ibn Hisham; Ibn Sa'd*

27. THE CHOICE OF THE PROPHET'S WIVES — *Sahih al-Bukhari 4785; Al-Ahzab 33:28–29*

28. JEALOUSY IN THE PROPHET'S HOME — *Sahih al-Bukhari 5225, 2581*

29. BLESSINGS UPON HIS WIVES — *Sahih al-Bukhari 3369; Al-Ahzab 33:56*

30. AN EXAMPLE FOR FAMILIES TODAY — *Al-Ahzab 33:21, 33:35*

31. LESSONS AND CONCLUSION — *Table*

REFERENCES

SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

MOTHERS OF THE BELIEVERS

Book 31 helped us know ***the person of the Messenger of Allah*** ﷺ. This Book 32 takes us into ***his home***, to know the women closest to him: his wives, whom Allah named ***Ummahat al-Mu'minin*** — the Mothers of the Believers.

They were not merely the wives of a man. They were ***witnesses to revelation*** that came down in their homes, ***teachers*** who preserved his Sunnah within the home, and ***examples*** for every Muslim woman and family. Much of what we know about married life, purification, night prayer and conduct at home reached us through them.

Because their story is long, this book is divided into ***two parts***. This first part tells of five: ***Khadijah, Sawdah, 'A'ishah, Hafsah and Zaynab bint Khuzaymah*** رضي الله عنهم. The second part (Book 32B) will tell of the other six.

We will use the Qur'an, ***sahih and hasan*** hadiths, and trusted books of sirah. Famous reports with weak chains, or matters disputed among historians, will be placed in "Sirah Note" boxes.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Dates of events are approximate according to the books of sirah, and some are disputed.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

WHO ARE THE MOTHERS OF THE BELIEVERS?

The title "Mothers of the Believers" comes from Allah Himself: ***"The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers"*** (Al-Ahzab 33:6) — Tafsir Ibn Kathir 33:6.

Scholars explain that the wives of the Prophet ﷺ are "mothers" in two respects: they ***must be respected and honoured*** as mothers, and ***marrying them after him is forbidden*** (Al-Ahzab 33:53). Yet they are not mahram in the sense of being alone with them or without hijab; the Companions asked them questions from behind a screen.

The wives who lived with him numbered ***eleven***. Two died in his lifetime — ***Khadijah*** and ***Zaynab bint Khuzaymah*** — and nine were alive when he died. The figure in Chapter 4 shows the order of their marriages.

When we mention their names, we pray رضى الله عنها — may Allah be pleased with her. Loving and honouring them is part of ***loving the Messenger of Allah*** ﷺ; insulting them means hurting him.

This title is also ***a reminder*** to every Muslim. Just as a child would not let his mother be insulted, a believer ***defends the honour*** of the Prophet's wives ﷺ, and mentions them only with good.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HONOUR AND RESPONSIBILITY

Allah placed them in a special position, with heavier responsibility: ***"O wives of the Prophet, you are not like anyone among women. If you fear Allah"*** (Al-Ahzab 33:32) — Tafsir Ibn Kathir 33:32.

The preceding verses explain that ***their reward is doubled*** when they obey, and so is their sin if they do wrong (Al-Ahzab 33:30–31). A high position brings ***a greater trust***, because they are an example watched by the whole Ummah.

Then Allah says: ***"Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification"*** (Al-Ahzab 33:33) — Tafsir Ibn Kathir 33:33.

The context of this verse clearly addresses ***the wives of the Prophet*** ﷺ, and in other hadiths he also included 'Ali, Fatimah, al-Hasan and al-Husayn رضي الله عنهم in the Ahl al-Bayt (Sahih Muslim 2424). So his wives are ***part of the Ahl al-Bayt*** whom Allah purified.

The word "mother" also carries the meaning of ***love and nurture***. Just as a mother raises her children, the wives of the Prophet ﷺ educated the Ummah through the knowledge they narrated. Whenever we practise the Sunnah at home, we are ***learning from our mothers***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE WISDOM OF THE PROPHET'S MARRIAGES

Many wonder why the Messenger of Allah ﷺ had several wives. The answer becomes clear when we look at ***the historical facts***: he lived with ***one wife only***, Khadijah, for about 25 years — from the age of 25 to nearly 50, in his youth when desire is strongest.

His other marriages took place ***after the age of 50***, mostly in Madinah during ten years filled with battles and da'wah. And of all his wives, ***only 'A'ishah was a virgin***; the others were widows or divorcees, some older, many having lost husbands to martyrdom or emigration.

Scholars mention several wisdoms: (1) ***educating the Ummah*** — his wives conveyed rulings of home life that men could not convey; (2) ***caring for the widows*** of martyrs and emigrants; (3) ***strengthening ties*** with leading Companions like Abu Bakr and 'Umar, and with Arab tribes, so that many embraced Islam; and (4) ***abolishing pre-Islamic customs***, such as the law of adoption (Book 32B).

For the Ummah, Allah limited the number of wives to four, on condition of justice: ***"But if you fear that you will not be just, then [marry only] one"*** (An-Nisa' 4:3) — Tafsir Ibn Kathir 4:3.

The Messenger of Allah ﷺ was given a specific exemption by Allah in this (Al-Ahzab 33:50), yet he was very ***just*** to his wives. When he intended to travel, he drew lots among them, and he allotted each one her day and night (Sahih al-Bukhari 2593).

His justice also covered ***feelings***. Every afternoon after 'Asr he visited his wives one by one, asking after them and sitting with them, then spent the night with the wife whose turn it was (Sahih al-Bukhari 5216). None was neglected.

So whoever judges the Prophet's marriages ﷺ by the measure of ***desire*** is gravely mistaken. His life with his wives was one of ***simplicity, responsibility and worship***: small rooms, little food, and nights spent in prayer.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A TIMELINE OF HIS MARRIAGES

The figure below shows the order of the Prophet's marriages ﷺ according to the books of sirah. The first five names are the focus of this book; the other six will be told in Book 32B.

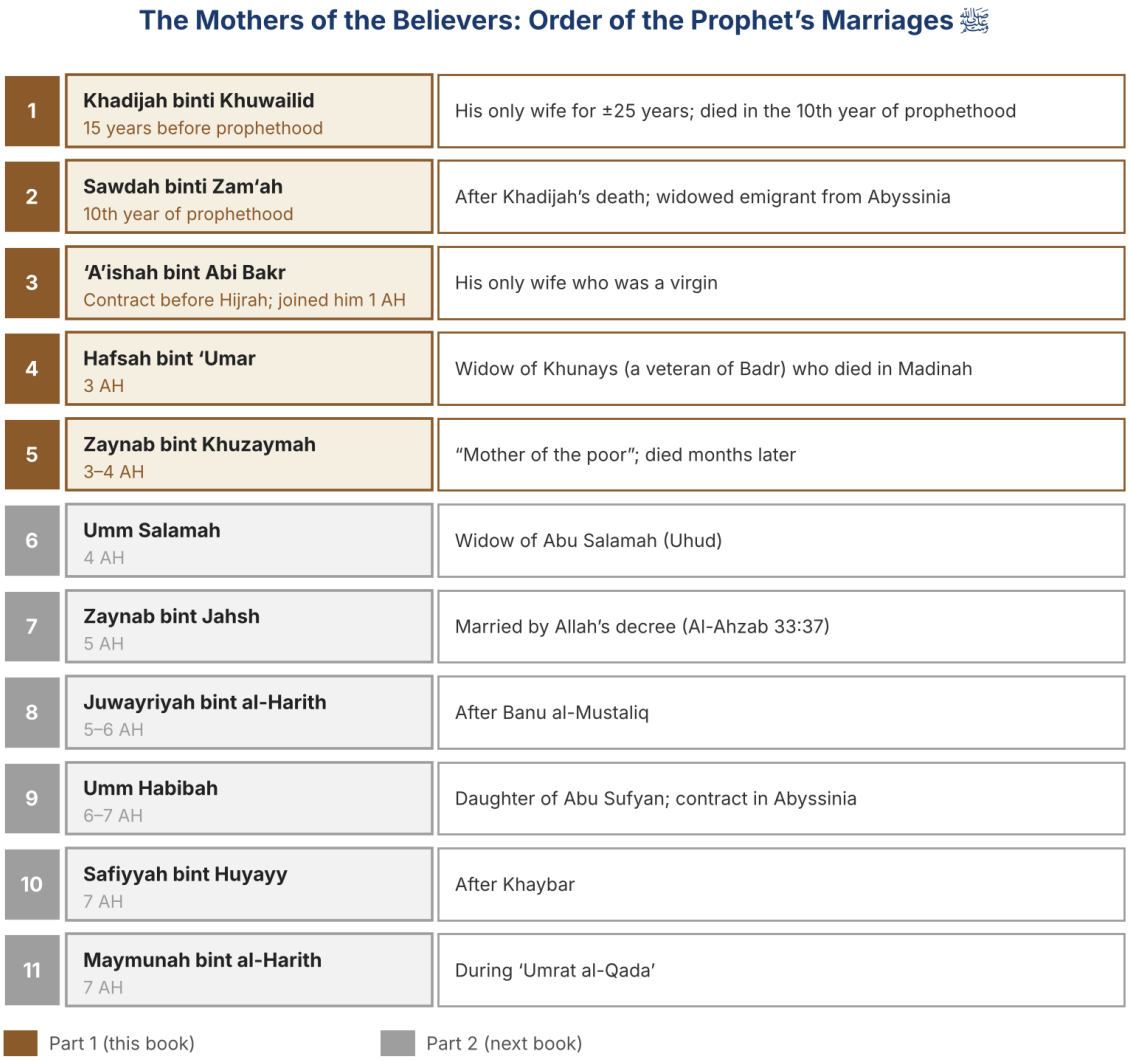


Figure 1: The Mothers of the Believers — the order of the Prophet's marriages ﷺ.

Notice that four of the five wives in this part were married in ***difficult circumstances***: Khadijah before he became a Prophet, Sawdah after the Year of Sorrow, Hafsah and Zaynab bint Khuzaymah after losing their husbands. Each marriage is ***a story of love and care***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

KHADIJAH: THE PURE LADY OF QURAYSH

Khadijah bint Khuwaylid ibn Asad رضى الله عنها came from a noble line of Quraysh. Her lineage meets that of the Messenger of Allah ﷺ at their ancestor Qusayy ibn Kilab. Even in the time of ignorance she was called ***at-Tahirah*** — the pure woman — for her noble character and honour.

She was ***a successful merchant***. She hired men to carry her goods to Syria for a wage or a share of profit. After being twice widowed, many Quraysh nobles wished to marry her, but she declined.

When she heard of ***the honesty of Muhammad*** — whom the people of Makkah called al-Amin — she offered him to take her goods to Syria with her servant ***Maysarah***, for a higher payment than others (Book 2). The trade brought great profit.

Maysarah returned with stories of ***Muhammad's character*** throughout the journey: his trustworthiness, his honesty in trade, and his noble manners. Khadijah, a woman wise in judging people, saw in that young man ***something not found in others***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A BLESSED MARRIAGE

Khadijah herself took the first step. She sent her friend ***Nafisah bint Munyah*** to ask Muhammad why he had not married, and whether he would accept if proposed to by a noble, wealthy woman of good lineage. Muhammad agreed, and ***his uncles*** went to ask for Khadijah's hand from her family.

According to Ibn Ishaq, Muhammad was then ***25*** and Khadijah ***40***, and the dowry was twenty young camels. This marriage took place ***15 years before prophethood***.

> **SIRAH NOTE: KHADIJAH'S AGE**
>
> The well-known view is that Khadijah was 40 at her marriage, according to Ibn Ishaq and Ibn Sa'd. But other reports, including one attributed to Ibn 'Abbas, give her age as 28. Scholars mention both views, and no authentic hadith settles the matter.
>
> What is certain: Khadijah bore ***six children*** to the Messenger of Allah ﷺ — al-Qasim, 'Abdullah, Zaynab, Ruqayyah, Umm Kulthum and Fatimah — all his children except Ibrahim (son of Mariyah).
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Prophet's marriages; Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Kathir, al-Bidayah wa an-Nihayah; Ibn al-Qayyim, Zad al-Ma'ad.

Their home was full of ***tranquillity and mutual respect***. Khadijah gave her wealth to support her husband, and Muhammad safeguarded his wife's honour. Their two sons died in infancy — a heavy trial they bore together with patience.

In Khadijah's home also grew up ***Zayd ibn Harithah***, the slave Khadijah gave to her husband, whom he freed and adopted. So did ***'Ali ibn Abi Talib***, his cousin who lived with them. That home became the birthplace of Islam's ***first generation***.

Khadijah's marriage was also an example of ***partnership*** between husband and wife. She gave not only wealth but ***wise counsel***; and he respected her opinion. Their relationship was built on ***trust***, not mere need.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE FIRST TO BELIEVE

When the Messenger of Allah ﷺ returned from the Cave of Hira' with a trembling heart after the first revelation, he said to Khadijah: ***"Cover me, cover me!"*** When calm, he told her what had happened and said: "I fear for myself." (Sahih al-Bukhari 3)

Khadijah's reply became one of the most beautiful sayings in history: ***"Never! By Allah, Allah will never disgrace you. You keep ties of kinship, bear the burden of the weak, give to the destitute, honour the guest, and help those struck by misfortune in the cause of right"*** (Sahih al-Bukhari 3).

Khadijah did not only comfort him. She ***took him*** to her cousin ***Waraqah ibn Nawfal***, a man learned in the earlier scriptures, who confirmed that it was ***the Namus*** (Jibril) who had come to Musa عَلَيْهِ السَّلَامُ (Book 3).

Scholars agree that ***Khadijah was the first person to believe*** in the Messenger of Allah ﷺ. See how she reasoned: she saw no miracle, but she knew ***her husband's character***. Fifteen years together were enough for her to be certain that Allah would never disgrace such a good man.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

GREETINGS FROM ALLAH

Khadijah's honour was acknowledged from the heavens. Jibril himself came bearing ***greetings from Allah*** to her:

HADITH — SAHIH AL-BUKHARI, NO. 3820

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أَتَى جِبْرِيلُ النَّبِيَّ صلى الله عليه وسلم فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلاَمَ مِنْ رَبِّهَا وَمِنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: Jibril came to the Prophet ﷺ and said: "O Messenger of Allah, here is Khadijah coming with a vessel containing stew, or food, or drink. ***When she reaches you, convey to her greetings of peace from her Lord and from me, and give her glad tidings of a house in Paradise made of hollow pearl, in which there is neither noise nor fatigue."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Muhammad ibn Fudayl, from 'Umarah ibn al-Qa'qa', from Abu Zur'ah ibn 'Amr, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter: The Prophet's marriage to Khadijah and her merit, Hadith No. 3820; also Muslim No. 2432.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3820

LESSONS FROM THIS HADITH

Imagine: ***the Lord of the worlds*** sending greetings of peace to a woman, and Jibril adding his own. Scholars note this is an honour ***rarely given*** to any human being.

Notice too the reward: ***a house with no noise and no fatigue***. Scholars explain that this suits Khadijah's deeds: she never raised her voice or troubled her husband, but relieved his fatigue with calm and support. So Allah rewarded her with ***everlasting peace***.

And she was bringing ***food for her husband*** when the glad tidings came down — a small act full of love. Small deeds at home, if sincere, ***are seen and valued by Allah***.

Scholars mention that Khadijah never ***hurt the feelings*** of the Messenger of Allah ﷺ nor argued with him throughout her life. She was where he returned after every hardship outside — ***home as a shelter***, not a place of added burden.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A lesson for every wife and husband: calming words, support in hardship, and trust in one's spouse are ***an investment*** whose reward reaches not only this world, but Paradise.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SACRIFICING WEALTH AND SELF

Khadijah gave ***all her wealth*** to the call to Islam. When Quraysh boycotted Banu Hashim and Banu al-Muttalib in ***the Valley of Abu Talib*** for about three years (Book 5), Khadijah — a woman used to comfort — was confined with her husband, enduring hunger and hardship.

Shortly after the boycott ended, in ***the 10th year of prophethood***, Khadijah died aged about 65, and was buried at ***al-Hajun***, Makkah. That same year his uncle Abu Talib also died. That year became known as ***'Am al-Huzn*** — the Year of Sorrow.

The Messenger of Allah ﷺ lost his two main supporters: Abu Talib who protected him from outside, and

Khadijah who comforted him from within. After that, Quraysh's persecution grew heavier, until he went to Ta'if (Book 5).

Khadijah did not live to see Islam's victory, the Hijrah or the opening of Makkah. She saw only ***the hardest years***. Yet that is precisely why her rank is so high: she ***believed when others disbelieved***, and sacrificed when there was no worldly reward.

Her sacrifice also teaches that ***wealth is a means, not an end***. Khadijah could have kept her fortune and lived comfortably; instead she spent it so that the message could survive its hardest years. What she gave away is what remained for her with Allah.

Many Muslim women today support their families and communities quietly — with their wealth, time and patience. Khadijah is their model: her support was ***unseen by most people, yet greeted by Allah from above the heavens***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A LOVE THAT NEVER FADED

The Prophet's love for Khadijah ***never faded***, even after her death. 'A'ishah رضى الله عنها, the wife he loved most after that, admitted:

HADITH — SAHIH AL-BUKHARI, NO. 3818

حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ حَسَنٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَفْصٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صلى الله عليه وسلم مَا غِرْتُ عَلَى خَدِيجَةَ، وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ، فَرُبَّمَا قُلْتُ لَهُ كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلاَّ خَدِيجَةُ. فَيَقُولُ إِنَّهَا كَانَتْ وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ.

TRANSLATION:

'A'ishah رضى الله عنها said: ***"I was never as jealous of any of the Prophet's wives ﷺ as I was of Khadijah, though I never saw her.*** But the Prophet ﷺ mentioned her often. Sometimes he would slaughter a sheep, cut it into portions and send them to Khadijah's friends. Sometimes I said to him: 'It is as if there were no woman in the world but Khadijah.' He would say: ***'She was such-and-such, and from her I had children.'"***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Umar ibn Muhammad ibn al-Hasan, from Muhammad ibn al-Hasan (his father), from Hafs ibn Ghiyath, from Hisham ibn 'Urwah, from 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter: The Prophet's marriage to Khadijah and her merit, Hadith No. 3818; also No. 3816, 3817 and Muslim No. 2435.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3818

LESSONS FROM THIS HADITH

He did not merely remember her. He ***honoured Khadijah's friends*** with gifts of meat — loyalty reaching beyond the grave. Scholars note that ***honouring those loved by the one we love*** is a sign of true loyalty.

One day ***Halah bint Khuwaylid***, Khadijah's sister, asked permission to enter. Her voice resembled Khadijah's, and he remembered the way Khadijah used to ask permission, and said with emotion: ***"O Allah, it is Halah!"*** (Sahih al-Bukhari 3821).

SIRAH NOTE: "ALLAH DID NOT GIVE ME BETTER THAN HER"

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

In a narration of Imam Ahmad, when 'A'ishah said jealously that Allah had given him someone better, he replied: "Allah has not given me anyone better than her. She believed in me when people disbelieved, affirmed me when people denied me, supported me with her wealth when people withheld theirs, and Allah granted me children through her."

This narration is in Musnad Ahmad (No. 24864). Its chain is discussed by hadith scholars; some grade it hasan due to supporting narrations, and its meaning is supported by the authentic hadiths above.

REFERENCES:

Musnad Ahmad 24864; Ibn Hajar, Fath al-Bari, Kitab Manaqib al-Ansar.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE BEST OF WOMEN

The Messenger of Allah ﷺ placed Khadijah among ***the best women of all time***:

HADITH — SAHIH AL-BUKHARI, NO. 3432

حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، قَالَ أَخْبَرَنِي أَبِي قَالَ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، قَالَ سَمِعْتُ عَلِيًّا ـ رضى الله عنه ـ يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ خَيْرُ نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ.

TRANSLATION:

'Abdullah ibn Ja'far said: I heard 'Ali رضى الله عنه say: I heard the Prophet ﷺ say: ***"The best of its women (in her time) was Maryam daughter of 'Imran, and the best of its women (of this Ummah) is Khadijah."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Abi Raja', from an-Nadr ibn Shumayl, from Hisham ibn 'Urwah, from 'Urwah ibn az-Zubayr, from 'Abdullah ibn Ja'far, from 'Ali ibn Abi Talib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Chapter: "And when the angels said: O Maryam", Hadith No. 3432; also No. 3815 and Muslim No. 2430.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3432

LESSONS FROM THIS HADITH

Maryam, mentioned with Khadijah in this hadith, is the woman praised by Allah: ***"indeed Allah has chosen you and purified you and chosen you above the women of the worlds"*** (Ali 'Imran 3:42) — Tafsir Ibn Kathir 3:42.

To be mentioned with Maryam is an immense honour. Both were ***pure women*** who guarded themselves, ***held firm in faith*** through heavy trials, and became mothers of a noble lineage.

From Khadijah came ***Fatimah*** رضى الله عنها, leader of the women of Paradise, and from Fatimah came al-Hasan and al-Husayn. All ***descendants of the Messenger of Allah*** ﷺ today come from Khadijah.

A lesson for us: a woman's honour lies not in her wealth or beauty, but in ***her faith, loyalty and sacrifice***. Khadijah was wealthy, but what made her noble was how she used that wealth.

Khadijah's honour was also recognised by scholars throughout the ages. Some held that Khadijah and 'A'ishah are ***the two most excellent women*** of this Ummah after Fatimah, each with her merit: Khadijah for ***early faith and sacrifice***, 'A'ishah for ***knowledge and spreading the Sunnah***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

The Prophet ﷺ also named the best women of Paradise: "The best of the women of Paradise are

Khadijah daughter of Khuwaylid, Fatimah daughter of Muhammad, Maryam daughter of 'Imran, and Asiyah daughter of Muzahim, wife of Pharaoh" (Musnad Ahmad 2668 — sahih). Khadijah is mentioned first.

These four women lived in very different circumstances — a merchant's home, a humble household, a sanctuary of worship and a tyrant's palace — yet all reached the highest rank. Their path was the same: ***faith, patience and purity***.

So whatever a woman's situation today, the door to that rank is open. Wealth or poverty, ease or hardship — ***faith and patience*** can raise her to the company of the best of women.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SAWDAH BINT ZAM'AH: EMIGRANT TO ABYSSINIA

Sawdah bint Zam'ah رضى الله عنها of Banu 'Amir ibn Lu'ayy, Quraysh, was among ***the early Muslims*** of Makkah. She and her husband, ***as-Sakran ibn 'Amr***, emigrated to Abyssinia to save their faith from Quraysh's persecution (Book 4).

After returning to Makkah, her husband died, and Sawdah became ***an unprotected widow*** among her still-idolatrous people. Her own father had not yet embraced Islam.

At the same time, the Messenger of Allah ﷺ was grieving Khadijah's death, with daughters still needing care. According to sirah reports, ***Khawlah bint Hakim*** رضى الله عنها suggested that he marry Sawdah, and he agreed. The marriage took place in Makkah in ***the 10th year of prophethood***.

This marriage was ***care for an emigrant woman*** who had sacrificed for her faith, and at the same time it gave his home a mother to look after his children. Sawdah was ***the first wife after Khadijah***, and she alone was with him for about three years.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

KEEPING THE PROPHET'S HOME

Sawdah emigrated to Madinah with the Prophet's household, and her room was among ***the first rooms*** built beside the Prophet's Mosque. She managed his household in the difficult early years in Madinah.

'A'ishah رضى الله عنها, who was usually jealous of her co-wives, said of Sawdah: ***"I never saw a woman whom I would rather be in her skin than Sawdah bint Zam'ah"***, though she had a certain sharpness (Sahih Muslim 1463).

These words show ***the good relationship*** between the two. The Prophet's home was not free of human feelings like jealousy, but it was a home where such feelings were ***governed by faith and character***.

Sawdah was also known for ***generosity***. Historians report that she worked with her hands, tanning hides, and gave the earnings in charity. When 'Umar sent her a bag of money during his caliphate, she distributed all of it to the poor.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A GENEROUS HEART

As Sawdah grew older, she feared being divorced and losing the honour of being the Prophet's wife. She made a decision that showed ***wisdom and generosity***:

HADITH — SAHIH AL-BUKHARI, NO. 5212

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلُ، حَدَّثَنَا زُهَيْرٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ، وَهَبَتْ، يَوْمَهَا لِعَائِشَةَ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم يَقْسِمُ لِعَائِشَةَ بِيَوْمِهَا وَيَوْمِ سَوْدَةَ.

TRANSLATION:

'A'ishah رضى الله عنها narrated: ***"Sawdah daughter of Zam'ah gave her day to 'A'ishah, so the Prophet ﷺ allotted to 'A'ishah her own day and the day of Sawdah."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Malik ibn Isma'il, from Zuhayr ibn Mu'awiyah, from Hisham ibn 'Urwah, from 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Marriage, Chapter: A wife giving her day to her co-wife, Hadith No. 5212; also Muslim No. 1463.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5212

LESSONS FROM THIS HADITH

Sawdah chose ***the Hereafter*** over her worldly right. According to Ibn 'Abbas, she said: ***"Do not divorce me; keep me, and give my day to 'A'ishah."*** She willingly gave up her turn so long as she remained the Prophet's wife in this world and the next.

According to a report from Ibn 'Abbas, this event relates to Allah's words in Surah An-Nisa' 4:128 about ***reconciliation between spouses***: "there is no sin upon them if they make terms of settlement between them — and settlement is best" (Jami' at-Tirmidhi 3040 — sahih). Islam allows a wife to give up part of her rights willingly to preserve the marriage.

Notice too that the Messenger of Allah ﷺ ***respected Sawdah's decision***, and kept her as his wife until the end of his life. She was not neglected; he still visited her daily like his other wives.

Sawdah's attitude also shows ***maturity***. She understood that 'A'ishah was younger and more beloved to him, so she ***pleased her husband*** by giving her turn to the one he loved. A big heart is not ruled by jealousy.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SAWDAH REMEMBERED

Several events in Sahih al-Bukhari preserve memories of Sawdah. During the Farewell Pilgrimage, Sawdah — a large woman who moved slowly — asked permission to ***leave Muzdalifah early*** before the crowds, and he permitted her (Sahih al-Bukhari 1680). From this came ***a concession*** for the weak, still practised by pilgrims today.

After the verse of hijab came down, Sawdah went out at night to relieve herself. 'Umar recognised her by her large frame and called out to her. Sawdah returned and complained to the Messenger of Allah ﷺ, and revelation came: ***"You (women) have been permitted to go out for your needs"*** (Sahih al-Bukhari 4795).

This event shows that Islam ***does not imprison women***; hijab is protection, not a prison. And it came from the complaint of a wife of the Prophet ﷺ who was bold enough to ask.

Sawdah رضى الله عنها died in Madinah — by one view at the end of 'Umar's caliphate, by another in 54 AH. She is remembered as ***a loyal, generous and cheerful wife***; historians mention she sometimes made the Messenger of Allah ﷺ smile with her humour.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'A'ISHAH: DAUGHTER OF AS-SIDDIQ

'A'ishah bint Abi Bakr as-Siddiq رضى الله عنها was born into Islam, in the home of the man who first affirmed the Messenger of Allah ﷺ. Her mother was Umm Ruman. She never knew idol worship; she said: "I never knew my parents except as followers of this religion."

The choice of 'A'ishah as the Prophet's wife came through ***Allah's guidance***:

HADITH — SAHIH AL-BUKHARI, NO. 3895

حَدَّثَنَا مُعَلَّى، حَدَّثَنَا وُهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ لَهَا أُرِيتُكِ فِي الْمَنَامِ مَرَّتَيْنِ، أَرَى أَنَّكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ وَيَقُولُ هَذِهِ امْرَأَتُكَ فَاكْشِفْ عَنْهَا فَإِذَا هِيَ أَنْتِ فَأَقُولُ إِنْ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ يُمْضِهِ.

TRANSLATION:

'A'ishah رضى الله عنها narrated that the Prophet ﷺ said to her: ***"You were shown to me in a dream twice.*** I saw you in a piece of silk, and (the angel) said: 'This is your wife; uncover her.' When I uncovered it, it was you. I said: ***'If this is from Allah, He will bring it to pass.'"***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Mu'alla ibn Asad, from Wuhayb ibn Khalid, from Hisham ibn 'Urwah, from 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter: The Prophet's marriage to 'A'ishah, Hadith No. 3895; also No. 5125 and Muslim No. 2438.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3895

LESSONS FROM THIS HADITH

The dreams of prophets are revelation. So this marriage was not merely a personal choice, but ***Allah's decree***. And notice his manners: "If this is from Allah, He will bring it to pass" — he did not hasten, but ***left it to Allah***.

The Messenger of Allah ﷺ gave her the kunyah ***Umm 'Abdillah***, after her nephew 'Abdullah ibn az-Zubayr, though she had no children (Sunan Abi Dawud 4970 — sahih). 'A'ishah was his only wife who was ***a virgin***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

'A'ishah also narrated that the Messenger of Allah ﷺ used to ***sew his clothes, mend his sandals and help with housework*** (Sahih al-Bukhari 676). Much of what we know of the Prophet's home life comes from 'A'ishah's narrations.

Scholars note that 'A'ishah combined ***knowledge of the Qur'an, hadith, fiqh, poetry and the history of the Arabs***, making her one of the most learned people of her age.

It is reported that az-Zuhri said: "If the knowledge of 'A'ishah were gathered and compared with the knowledge of all the other wives and all other women, 'A'ishah's knowledge would be greater." She was a living library of the Sunnah.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A HOME FULL OF LOVE

The marriage contract took place in Makkah before the Hijrah, and 'A'ishah began living with him in Madinah in ***Shawwal of the first or second year AH*** (Sahih al-Bukhari 5133). 'A'ishah said: "The Messenger of Allah ﷺ married me in Shawwal and began married life with me in Shawwal; so which of his wives was more fortunate with him than I?" (Sahih Muslim 1423). With this she ***rejected the pre-Islamic superstition*** that Shawwal was an unlucky month for marriage.

> **SIRAH NOTE: ON 'A'ISHAH'S AGE**
>
> Sahih al-Bukhari 5133 and Sahih Muslim 1422 state that 'A'ishah was six at the contract and nine when she began living with him. This is the authentic narration held by the majority of scholars.
>
> In seventh-century Arab society, and in many societies of the world then, ***maturity was measured by puberty***, not by age as today. Not one of Islam's enemies at the time — who searched for any fault in him — used this marriage as criticism, because it was ***normal*** in their society. The regulation of marriage today is subject to public interest and the laws of each country.
>
> **REFERENCES:**
> Ibn Hajar, Fath al-Bari, Book of Marriage; an-Nawawi, Sharh Sahih Muslim, Book of Marriage.

Their home was full of ***affection***. 'A'ishah narrated that when she drank from a vessel, he would take it and ***put his mouth where hers had been*** (Sahih Muslim 300). He also raced with her; 'A'ishah won the first time, and he won the second, saying: "This is for that one" (Sunan Abi Dawud 2578 — sahih).

He also ***understood her feelings***. He said to her: "I know when you are pleased with me and when you are angry." Asked how, he said: "When you are pleased, you say: 'No, by the Lord of Muhammad'; and when you are angry, you say: 'No, by the Lord of Ibrahim.'" 'A'ishah replied: ***"Yes, O Messenger of Allah; I only leave out your name"*** (Sahih al-Bukhari 5228).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE MOST BELOVED

'Amr ibn al-'As رضى الله عنه once asked the Messenger of Allah ﷺ: ***"Who is the most beloved person to you?"*** He said: ***"'A'ishah."*** 'Amr asked: "Among men?" He said: ***"Her father."*** (Sahih al-Bukhari 3662).

He was not shy to declare his love for his wife before a Companion. This is an important lesson for husbands: ***love for one's wife is not weakness***, but a noble Sunnah.

He also said: ***"The superiority of 'A'ishah over other women is like the superiority of tharid over other food"*** (Sahih al-Bukhari 3770). Tharid is bread soaked in meat broth — the most loved and nourishing dish of the Arabs then.

The Companions knew this standing. They deliberately sent gifts to him ***on 'A'ishah's day***, knowing he was happy on that day (Sahih al-Bukhari 2581). And in the end, the Messenger of Allah ﷺ chose to be nursed in 'A'ishah's house, and died ***with his head in her lap*** (Book 30).

When 'A'ishah played with her dolls with her friends, he did not forbid it, but ***let her friends come to play*** with her (Sahih al-Bukhari 6130). He understood the needs of a young wife.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE SLANDER (AL-IFK)

Great love is tested with great trials. After the campaign of Banu al-Mustaliq (5 or 6 AH), 'A'ishah was left behind by the caravan while searching for her lost necklace. A Companion, ***Safwan ibn al-Mu'attal***, found her and brought her back on his camel (Sahih al-Bukhari 4750).

The hypocrites, led by ***'Abdullah ibn Ubayy***, spread a vile ***slander*** against 'A'ishah's honour. For a month the slander spread, revelation did not come, and 'A'ishah fell ill without knowing what was being said. When she learned of it, she wept night and day.

When the Messenger of Allah ﷺ asked her, 'A'ishah answered with the words of the Prophet Ya'qub عَلَيْهِ السَّلَامُ: ***"Beautiful patience; and Allah is the One sought for help against what you describe"*** (Sahih al-Bukhari 4750). She did not defend herself with oaths, but ***relied entirely on Allah***.

Then Allah revealed ten verses of Surah An-Nur declaring her innocence from above the seven heavens: ***"Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you"*** (An-Nur 24:11) — Tafsir Ibn Kathir 24:11.

This event left ***a great lesson*** for the Ummah: spreading accusations without proof is forbidden, believers must think well of one another (An-Nur 24:12), and Allah defends the wronged. Scholars agree that whoever accuses 'A'ishah after these verses has ***denied the Qur'an***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

GREETINGS FROM JIBRIL

Just as Khadijah received greetings from Allah, 'A'ishah received ***greetings from Jibril***:

HADITH — SAHIH AL-BUKHARI, NO. 3768

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ أَبُو سَلَمَةَ إِنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَوْمًا يَا عَائِشُ، هَذَا جِبْرِيلُ يُقْرِئُكِ السَّلاَمَ. فَقُلْتُ وَعَلَيْهِ السَّلاَمُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، تَرَى مَا لاَ أَرَى. تُرِيدُ رَسُولَ اللَّهِ صلى الله عليه وسلم.

TRANSLATION:

Abu Salamah narrated that 'A'ishah رضى الله عنها said: One day the Messenger of Allah ﷺ said: ***"O 'A'ish, this is Jibril conveying greetings of peace to you."*** I replied: ***"Wa 'alayhis-salam wa rahmatullahi wa barakatuh."*** You (O Messenger of Allah) see what I do not see.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Bukayr, from al-Layth ibn Sa'd, from Yunus ibn Yazid, from Ibn Shihab az-Zuhri, from Abu Salamah ibn 'Abd ar-Rahman, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions, Chapter: The merit of 'A'ishah, Hadith No. 3768; also Muslim No. 2447.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3768

LESSONS FROM THIS HADITH

Notice his affectionate address: ***"Ya 'A'ish"*** — shortening her name as a sign of love. And notice 'A'ishah's manners: she returned the greeting ***more completely*** ("wa rahmatullahi wa barakatuh"), practising Allah's words: "respond with one better than it" (An-Nisa' 4:86).

'A'ishah herself mentioned that ***revelation came to the Messenger of Allah ﷺ while he was under her blanket***, a distinction not shared by his other wives (Sahih al-Bukhari 2581). Her home was ***a place where revelation descended***, and finally became his resting place.

'A'ishah herself was very ***humble***. When the verses declaring her innocence came down, her mother told her to get up and thank the Messenger of Allah ﷺ, but she said: ***"By Allah, I will not get up to him, and I praise none but Allah"*** (Sahih al-Bukhari 4750).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

This greeting from Jibril also shows ***'A'ishah's standing in the heavens***, just as the verses of An-Nur show her innocence on earth. The angels knew and honoured her, so it is unfitting for a believer to belittle her.

The honour given to 'A'ishah is also honour for every woman who seeks knowledge and guards her faith. Her story shows that ***a woman's voice in knowledge*** was respected by the greatest Companions, who came to her door to learn.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE BLESSING OF ABU BAKR'S FAMILY

On one journey, 'A'ishah's necklace was lost again. The Messenger of Allah ﷺ and the Companions stopped to search for it in a place with ***no water***. Prayer time came, and people complained to Abu Bakr, who scolded his daughter for troubling everyone (Sahih al-Bukhari 334).

Then Allah revealed ***the verse of tayammum***. Usayd ibn Hudayr رضى الله عنه said: ***"This is not the first of your blessings, O family of Abu Bakr."*** When 'A'ishah's camel was raised, the necklace was found beneath it (Sahih al-Bukhari 334).

From a small hardship came ***ease for the whole Ummah*** until the Day of Resurrection: whoever finds no water may perform tayammum. This teaches us that behind difficulty, Allah often keeps ***a mercy we did not expect***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

TEACHER OF THE UMMAH

'A'ishah رضى الله عنها became one of ***the most prolific narrators of hadith*** — over two thousand hadiths are narrated from her. She narrated things only a wife would know: his night prayer, how he bathed, his fasting, and his conduct at home.

Abu Musa al-Ash'ari رضى الله عنه said: ***"Never did we, the Companions of the Messenger of Allah ﷺ, find a hadith unclear and ask 'A'ishah about it, except that we found she had knowledge of it"*** (Jami' at-Tirmidhi 3883 — hasan).

She was also known for ***deep understanding***: she corrected some Companions' understanding of certain hadiths, taught women and men from behind a screen, and lived nearly ***50 years*** after the Messenger of Allah ﷺ, passing knowledge to the generation of the Successors.

'A'ishah died in Madinah in ***Ramadan of 57 or 58 AH***, and was buried in al-Baqi'. When she was ill, Ibn 'Abbas visited her and said: "O Mother of the Believers, you are going to truthful forerunners: the Messenger of Allah ﷺ and Abu Bakr" (Sahih al-Bukhari 3771).

Historians also report 'A'ishah's ***generosity***. Once she received a great sum and distributed it all to the poor that same day while she herself was fasting, leaving nothing for her to break her fast. Knowledge and generosity were joined in her.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

HAFSAH BINT 'UMAR

Hafsah bint 'Umar ibn al-Khattab رضى الله عنها was born about five years before prophethood. She married ***Khunays ibn Hudhafah as-Sahmi***, a Companion who emigrated and fought at Badr. Khunays died in Madinah, leaving Hafsah a young widow.

'Umar, as a caring father, sought a good husband for his daughter:

HADITH — SAHIH AL-BUKHARI, NO. 4005

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صلى الله عليه وسلم قَدْ شَهِدَ بَدْرًا تُوُفِّيَ بِالْمَدِينَةِ قَالَ عُمَرُ فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. قَالَ سَأَنْظُرُ فِي أَمْرِي. فَلَبِثْتُ لَيَالِيَ، فَقَالَ قَدْ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هَذَا. قَالَ عُمَرُ فَلَقِيتُ أَبَا بَكْرٍ فَقُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ. فَصَمَتَ أَبُو بَكْرٍ، فَلَمْ يَرْجِعْ إِلَىَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ، ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ لَعَلَّكَ وَجَدْتَ عَلَىَّ حِينَ عَرَضْتَ عَلَىَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ قُلْتُ نَعَمْ. قَالَ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلاَّ أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللَّهِ صلى الله عليه وسلم، وَلَوْ تَرَكَهَا لَقَبِلْتُهَا.

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما narrated that 'Umar ibn al-Khattab said: When Hafsah daughter of 'Umar was widowed by the death of Khunays ibn Hudhafah as-Sahmi — a Companion of the Messenger of Allah ﷺ who had fought at Badr and died in Madinah — I met 'Uthman ibn 'Affan and offered Hafsah to him. He said: "I will think about it." After some nights he said: "I have decided not to marry at present." Then I met Abu Bakr and offered Hafsah to him, but ***Abu Bakr was silent*** and gave no reply, and I was more upset with him than with 'Uthman. Some nights later, ***the Messenger of Allah ﷺ proposed to her***, and I married her to him. Then Abu Bakr met me and said: "Perhaps you were upset with me?" I said: "Yes." He said: ***"Nothing stopped me from answering your offer except that I knew the Messenger of Allah ﷺ had mentioned***

her, and I would not reveal the secret of the Messenger of Allah ﷺ. Had he left her, I would have accepted her."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman al-Hakam ibn Nafi', from Shu'ayb ibn Abi Hamzah, from Ibn Shihab az-Zuhri, from Salim ibn 'Abdullah ibn 'Umar, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Hadith No. 4005; also No. 5122.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4005

LESSONS FROM THIS HADITH

This hadith is full of lessons. A father ***may offer his daughter*** to a righteous man; this is nothing shameful. And see ***Abu Bakr's trustworthiness***: he accepted being thought badly of by his close friend to keep the secret of the Messenger of Allah ﷺ.

The Messenger of Allah ﷺ married Hafsah in ***the third year AH***. Through this marriage he became 'Umar's son-in-law, just as he was Abu Bakr's — ***binding closer ties*** with his two foremost Companions.

Abu Bakr's patience was also ***rewarded***: he did not reveal the secret, and in the end he himself explained to 'Umar. Their friendship endured, and both are buried beside the Messenger of Allah ﷺ.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

GUARDIAN OF THE QUR'AN MANUSCRIPT

Hafsah was among the few women of her time who could ***read and write***. The Messenger of Allah ﷺ once said to ash-Shifa' bint 'Abdullah: "Why do you not teach her the ruqyah for skin eruptions as you taught her writing?" (Sunan Abi Dawud 3887 — sahih).

This skill and the trust placed in her made Hafsah ***guardian of the Qur'an manuscript***. After many memorisers of the Qur'an were martyred at Yamamah, Abu Bakr ordered Zayd ibn Thabit to compile the Qur'an on sheets (suhuf). (Sahih al-Bukhari 4986)

Zayd said: ***"The sheets remained with Abu Bakr until he died, then with 'Umar during his life, then with Hafsah bint 'Umar"*** (Sahih al-Bukhari 4986). When 'Uthman copied the mushaf to send to the provinces of Islam, he borrowed the sheets from Hafsah, then returned them (Sahih al-Bukhari 4987).

Imagine this trust: ***the master copy of the Qur'an*** compiled after the Prophet's death was kept in the home of a woman. Every mushaf we read today has a link to the sheets once guarded by Hafsah رضى الله عنها.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

A WOMAN OF WORSHIP

Hafsah was known for ***abundant worship***: much fasting and much night prayer. Like 'A'ishah, she also had a firmness inherited from her father, and her married life was not free of the ordinary trials between spouses.

SIRAH NOTE: "SHE FASTS MUCH AND PRAYS MUCH AT NIGHT"

The Messenger of Allah ﷺ once divorced Hafsah with a revocable divorce, then took her back (Sunan Abi Dawud 2283 — sahih). In narrations of al-Hakim and at-Tabarani, Jibril said to him: "Take Hafsah back, for she ***fasts much and prays much at night***, and she is ***your wife in Paradise***."

This narration about Jibril is graded ***hasan*** by some scholars, including al-Albani (Sahih al-Jami' 4351), due to its supporting chains. Its meaning agrees with what is known of Hafsah's worship.

REFERENCES:

Sunan Abi Dawud 2283; al-Hakim, al-Mustadrak; al-Albani, Sahih al-Jami' as-Saghir 4351.
https://sunnah.com/abudawud:2283

From this story we learn that ***mistakes and disagreements*** at home do not cancel a person's honour. What matters is ***returning to goodness***, and Allah sees a person's worship as a whole.

Hafsah narrated about ***60 hadiths*** from the Messenger of Allah ﷺ, and lived until the time of Mu'awiyah.

She died in Madinah in ***41 or 45 AH***, and was buried in al-Baqi'.

Hafsah's story also reminds us that ***private worship*** — voluntary fasting and night prayer — is the true adornment of a believer. People do not see it, but Allah sees it and the angels mention it.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

ZAYNAB BINT KHUZAYMAH: MOTHER OF THE POOR

Zaynab bint Khuzaymah al-Hilaliyyah رضى الله عنها was known since pre-Islamic times by the title ***Umm al-Masakin*** — mother of the poor — because she fed and gave much in charity to those in need.

Her husband was ***martyred at Uhud*** (3 AH). According to the well-known view, he was 'Abdullah ibn Jahsh رضى الله عنه. The Messenger of Allah ﷺ then married her as ***care for the widow of a martyr***.

But she lived with him ***only a few months***, then died. The Messenger of Allah ﷺ himself prayed over her and buried her in al-Baqi'. Apart from Khadijah, she was ***the only wife to die in his lifetime***.

SIRAH NOTE: REPORTS ABOUT ZAYNAB BINT KHUZAYMAH

Information about Zaynab bint Khuzaymah is very scarce because she died early. Historians differ about her previous husband ('Abdullah ibn Jahsh or at-Tufayl ibn al-Harith), the year of her marriage (3 or 4 AH), and how long she was with the Messenger of Allah ﷺ (between two and eight months).

What is agreed: she was called ***Umm al-Masakin***, she was the widow of a Muslim who fell or died, and she died in the Prophet's lifetime.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (from Ibn Ishaq) — chapter on the Prophet's marriages; Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Kathir, al-Bidayah wa an-Nihayah; Ibn al-Qayyim, Zad al-Ma'ad.

Though brief, Zaynab's story teaches us that ***a good name is built by deeds***. She narrated no famous hadith and took part in no great event, yet her name endures because of ***her generosity to the poor***.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

THE CHOICE OF THE PROPHET'S WIVES

As life became easier for the Muslims, the wives of the Prophet ﷺ asked for ***more maintenance***. The Messenger of Allah ﷺ was saddened and kept away from them for a month (Sahih Muslim 1478). Then Allah revealed:

"O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release" (Al-Ahzab 33:28) — Tafsir Ibn Kathir 33:28.

"But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward" (Al-Ahzab 33:29) — Tafsir Ibn Kathir 33:29.

The Messenger of Allah ﷺ began with 'A'ishah:

HADITH — SAHIH AL-BUKHARI, NO. 4785

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ، رضى الله عنها زَوْجَ النَّبِيِّ صلى الله عليه وسلم أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَاءَهَا حِينَ أَمَرَ اللَّهُ أَنْ يُخَيِّرَ أَزْوَاجَهُ، فَبَدَأَ بِي رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلاَ عَلَيْكِ أَنْ تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ، وَقَدْ عَلِمَ أَنَّ أَبَوَىَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ ثُمَّ قَالَ إِنَّ اللَّهَ قَالَ {يَا أَيُّهَا النَّبِيُّ قُلْ لأَزْوَاجِكَ}. إِلَى تَمَامِ الآيَتَيْنِ فَقُلْتُ لَهُ فَفِي أَيِّ هَذَا أَسْتَأْمِرُ أَبَوَىَّ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ.

TRANSLATION:

'A'ishah رضى الله عنها, wife of the Prophet ﷺ, narrated: The Messenger of Allah ﷺ came to her when Allah commanded him to give his wives a choice. The Messenger of Allah ﷺ began with me and said: "I am going to mention something to you, so do not hasten (to reply) until you consult your parents." He knew that my parents would never tell me to leave him. Then he recited Allah's words: "O Prophet, say to your wives…" to the end of the two verses. I said: ***"In what of this would I consult my parents? Indeed, I want Allah, His Messenger and the Home of the Hereafter."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman al-Hakam ibn Nafi', from Shu'ayb ibn Abi Hamzah, from Ibn Shihab az-Zuhri, from Abu Salamah ibn 'Abd ar-Rahman, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Tafsir, Chapter: "O Prophet, say to your wives", Hadith No. 4785; also Muslim No. 1475.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4785

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS FROM THIS HADITH

'A'ishah did not hesitate for a moment: ***"I want Allah, His Messenger and the Home of the Hereafter."*** Then all his other wives made ***the same choice***. Not one chose this world.

This is the secret of their honour. They lived in small rooms, sometimes without fire for cooking for two months, yet they ***chose to stay***. Their honour was not from wealth, but from ***the choice of the heart***.

Their homes were very simple. 'A'ishah mentioned that two months could pass with no fire lit for cooking in the Prophet's homes ﷺ; they lived on dates and water (Sahih al-Bukhari 2567). Yet they never regretted that choice.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

JEALOUSY IN THE PROPHET'S HOME

The wives of the Prophet ﷺ were noble women, but they were still ***human***. They had feelings, including ***jealousy***. The Qur'an and hadith do not hide this; rather it is told honestly so that we learn how the Messenger of Allah ﷺ handled it.

Anas رضى الله عنه narrated: While the Prophet ﷺ was in the house of one of his wives, another wife sent a dish of food. The wife in whose house he was ***struck the servant's hand***, so the dish fell and broke. The Prophet ﷺ gathered the pieces of the dish, then collected the food onto them, saying: ***"Your mother became jealous."*** (Sahih al-Bukhari 5225).

See his ***calmness***. He did not scold, nor shame his wife in front of others, but ***made an excuse*** for her: "Your mother became jealous." Then he replaced the broken dish with a sound one, so that the right of the wife who sent the food was not lost.

His wives were once divided into ***two groups***, and they sent Umm Salamah, then Fatimah, to ask him for equality regarding people's gifts (Sahih al-Bukhari 2581). He listened patiently, explained the true situation, and was never unjust to anyone.

A lesson for us: jealousy is ***natural***, but it must be ***controlled*** so it does not lead to injustice. And a wise husband handles his wife's feelings with ***gentleness and justice***, not anger.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

BLESSINGS UPON HIS WIVES

Whenever we send blessings on the Messenger of Allah ﷺ, we are also praying for ***his wives***. The Companions asked: "O Messenger of Allah, how shall we send blessings on you?" He said: ***"Say: O Allah, send blessings on Muhammad, his wives and his offspring, as You sent blessings on the family of Ibrahim…"*** (Sahih al-Bukhari 3369).

This hadith shows that his wives are ***part of the family*** prayed for in the salawat, and it is clear evidence that they are among his ***Ahl al-Bayt***.

So our manners towards them are: ***to mention them well***, to pray for Allah's pleasure upon them, to learn their stories and narrations, and ***to defend their honour*** from any insult. Loving them is part of loving the Messenger of Allah ﷺ.

Teach our children their names too. A generation that knows ***Khadijah, Sawdah, 'A'ishah, Hafsah*** and the other mothers will grow up with ***role models of women*** far nobler than the entertainment and media figures of today.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

AN EXAMPLE FOR FAMILIES TODAY

Allah promises the same reward to believing men and women: ***"Indeed, the Muslim men and Muslim women, the believing men and believing women"*** (Al-Ahzab 33:35) — Tafsir Ibn Kathir 33:35.

This verse was revealed when believing women asked why the Qur'an mentions men much but not women — among them ***Umm 'Umarah al-Ansariyyah*** (Jami' at-Tirmidhi 3211 — hasan), and in another report ***Umm Salamah*** رضى الله عنها. The five women in this book give real examples of how believing women ***attain honour*** in various ways:

Khadijah — by ***supporting her husband*** and sacrificing her wealth for da'wah. ***Sawdah*** — by ***generosity*** and putting the Hereafter first. ***'A'ishah*** — by ***knowledge*** and teaching the Ummah. ***Hafsah*** — by ***worship*** and guarding the trust of the Qur'an. ***Zaynab bint Khuzaymah*** — by ***charity*** to the poor.

For husbands, the Messenger of Allah ﷺ is the best example: ***loyal*** to a wife who had passed away, ***just*** among his wives, ***affectionate*** and unashamed to show love, ***understanding*** of his wife's feelings, and ***helping*** with housework. He said: "The best of you are those best to their families, and I am the best of you to my family" (Jami' at-Tirmidhi 3895 — sahih).

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

LESSONS AND CONCLUSION

The five Mothers of the Believers in this part leave priceless lessons. Among the most important:

MOTHER OF THE BELIEVERS	KEY LESSON
Khadijah	Believing when others disbelieved; comforting and supporting her husband; receiving greetings from Allah
Sawdah	A patient emigrant; giving her turn for the Hereafter; generosity
'A'ishah	The most beloved wife; declared innocent by the Qur'an; teacher of the Ummah
Hafsah	A woman of worship; guardian of the Qur'an sheets; literate
Zaynab bint Khuzaymah	"Mother of the poor"; a good name built by charity
All of them	Choosing Allah, His Messenger and the Hereafter (Al-Ahzab 33:29)

A MESSAGE FOR US

These mothers of ours are not mere names in a history book. They are ***living examples*** of how faith shapes a home. May Allah be pleased with them all, and gather us with them in Paradise.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 32B — The Mothers of the Believers (Part 2)***: Umm Salamah, Zaynab bint Jahsh, Juwayriyah, Umm Habibah, Safiyyah and Maymunah رضي الله عنهن, with a note on Mariyah the Copt. And Allah knows best.

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

REFERENCES

THE QUR'AN AND TAFSIR

The Noble Qur'an, Uthmani text and Sahih International translation. https://quran.com

Ibn Kathir, Tafsir al-Qur'an al-'Azim (Ali 'Imran 3:42; An-Nisa' 4:3, 4:128; An-Nur 24:11–20; Al-Ahzab 33:6, 33:28–35). https://tafsir.app/ibn-katheer/33/6

HADITH

Sahih al-Bukhari 3, 334, 676, 1680, 2567, 2581, 2593, 3369, 3432, 3662, 3768, 3770, 3771, 3818, 3820, 3821, 3895, 4005, 4750, 4785, 4795, 4986, 4987, 5133, 5212, 5216, 5225, 5228, 6130. https://sunnah.com/bukhari

Sahih Muslim 300, 1422, 1423, 1463, 1475, 1478, 2424, 2432, 2435. https://sunnah.com/muslim

Jami' at-Tirmidhi 3040, 3211, 3883, 3895; Sunan Abi Dawud 2283, 2578, 3887, 4970; Musnad Ahmad 2668, 24864; al-Albani, Sahih al-Jami' 4351. https://sunnah.com

BOOKS OF SIRAH AND COMMENTARY

Ibn Hisham, as-Sirah an-Nabawiyyah (transmitted from Ibn Ishaq) — chapter on the Prophet's marriages and wives.

Ibn Sa'd, at-Tabaqat al-Kubra, vol. 8 (biographies of women); adh-Dhahabi, Siyar A'lam an-Nubala'.

Ibn Hajar al-'Asqalani, Fath al-Bari and al-Isabah fi Tamyiz as-Sahabah; Ibn al-Qayyim, Zad al-Ma'ad.

Safiur-Rahman al-Mubarakpuri, ar-Raheeq al-Makhtum — chapter on the Prophet's household.

GENERAL HISTORY

Wikipedia, "Mothers of the Believers". https://en.wikipedia.org/wiki/Mothers_of_the_Believers

Wikipedia, "Khadija bint Khuwaylid". https://en.wikipedia.org/wiki/Khadija_bint_Khuwaylid

Wikipedia, "Sawda bint Zam'a". https://en.wikipedia.org/wiki/Sawda_bint_Zam%27a

Wikipedia, "Aisha". https://en.wikipedia.org/wiki/Aisha

Wikipedia, "Hafsa bint Umar". https://en.wikipedia.org/wiki/Hafsa_bint_Umar

Wikipedia, "Zaynab bint Khuzayma". https://en.wikipedia.org/wiki/Zaynab_bint_Khuzayma

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims

SUPPORT & DONATIONS

This eBook is published **entirely free** for Muslims and is **never to be sold**. Donations are most welcome to help with the costs of research, hosting the website quranscience.my and publishing further eBooks — but they are **not obligatory**. May Allah accept every donation as an ongoing charity (sadaqah jariyah).

SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

JAZAKUMULLAHU KHAIRAN KATHIRA



Scan the QR code above (DuitNow, Malaysia) to donate.

DONATE

International donors: click the DONATE button or visit paypal.me/quranscience

© 2026 CE / 1448 AH All Rights Reserved Hj Che Alim Hj Che Haron — Free for Muslims