

ROLE MODELS
FOR THE
muslimah

A Series on the Lives of the Sahaabiyyaat (radhiyallahu 'anhunna) #02

Sayyidah Zainab

(radhiyallahu 'anha)

*The Eldest Daughter of Rasulullah
(sallallahu 'alaihi wasallam)*

uswatul
MUSLIMAH
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A humble appeal is made to the readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah Ta'ala reward you for this.

The writers, editors and typesetters humbly request your du'aas for them, their parents, families, Mashaayikh and Asaatizah.

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Preface

People commonly adopt role models in life, either consciously or subconsciously. A person's choice of a role model will show in his preferences, likes and dislikes, conduct, attitude, behaviour, dressing, appearance, etc.

Only that person is worthy of being taken as a role model who possesses true values and inspires others towards those values, which ultimately will be of real benefit and lead to true success. However, unfortunately, in many cases nowadays the reality is totally different – that such a person is taken as a role model who even lacks imaan, let alone other values and qualities, such as modesty, respect, humility, etc.

Allah Ta'ala has declared the Sahaabah (radhiyallahu 'anhum) as those who are worthy of being followed and taken as role models in the following verse,

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ

“As for the first and foremost of the emigrants (The Muhaajireen) and the supporters (The Ansaar) and those who followed them in goodness, Allah Ta'ala is pleased with them and they are pleased with Him.” (Surah Taubah v100)

In order to acquaint the Muslim women of this age with the lives of the Sahaabiyyaat (radhiyallahu ‘anhunna) so that they may take guidance from their exemplary lives and choose these illustrious and pure women as their role models, Uswatul Muslimah (Role Models for the Muslimah) regularly conducts programmes on the lives of the Sahaabiyyaat (radhiyallahu ‘anhunna), highlighting pertinent lessons that are applicable to our daily lives.^a

These lectures are being transcribed and prepared in book form to increase the benefit. While minor changes have been made, the manner and flow of the talk has been retained. This will insha-Allah make it a lighter read. However, since it is a transcript of a lecture, the translation of the Arabic texts would often be paraphrased and not direct at times.

May Allah Ta‘ala accept this effort and make it a means of great benefit for the Ummah, aameen.

^a Recordings of these programmes are available for download from www.uswatulmuslimah.co.za.

Introduction

Daughters of Rasulallah (sallallahu ‘alaihi wasallam)

When the phrase “daughter of Nabi (sallallahu ‘alaihi wasallam)” is mentioned, the first and sometimes the only name that comes to the mind of many is that of Sayyidah Faatimah (radhiyallahu ‘anha).

While her greatness and position cannot be denied, it is important to realise that she was not the only daughter of Nabi (sallallahu ‘alaihi wasallam). Rather, Nabi (sallallahu ‘alaihi wasallam) was blessed with three other daughters, who shared his blessed flesh and blood, even before Sayyidah Faatimah (radhiyallahu ‘anha).

Plot

This is perhaps a plot of the enemies of the Sahaabah (radhiyallahu ‘anhum) – the Shia, to disregard the other honourable daughters of Nabi (sallallahu ‘alaihi wasallam) and only promote the one that they accept.

By learning more about the lives of the Sahaabah and Sahaabiyyaat (radhiyallahu ‘anhum), we and our children will insha-Allah, be saved from their propaganda.

Birth

Sayyidah Zainab (radhiyallahu ‘anha) was born when Nabi (sallallahu ‘alaihi wasallam) was approximately 30 years old and was the eldest of Nabi’s (sallallahu ‘alaihi wasallam) daughters. (*Al-Istee‘aab vol. 4, pg. 409 and Al-Isaabah vol. 8, pg. 151*)¹

Turbulent Teens

Age of Understanding

Sayyidah Zainab (radhiyallahu ‘anha) was 10 years old when Nabi (sallallahu ‘alaihi wasallam) received nubuwwah. She had thus already reached the age where she could understand and comprehend the reality of the difficulties and persecution that her father (sallallahu ‘alaihi wasallam) was undergoing for Deen.

Being the daughter of the Nabi, she too suffered social persecution by the enemies of Islam. Her childhood and teens would have thus been a very challenging period as can be gauged by the following incident:

Assisting Her Father

Sayyiduna Haarith bin Haarith (radhiyallahu ‘anhuma) narrates that they saw Nabi (sallallahu ‘alaihi wasallam) inviting a group of people around him to bring imaan in the oneness of Allah Ta‘ala, whilst they persisted in rejecting and harming him. Their ill treatment continued until midday when they eventually dispersed.

At that point, a girl came to Nabi (sallallahu ‘alaihi wasallam) carrying a bowl of water and a cloth, while the area below her neck had become exposed. He took the bowl from her, drank some of the water and then made wudhu. He thereafter raised his blessed head and said to her, “O my beloved daughter! Cover your neck and do not fear for your father!”

When they enquired as to who the girl was, they were told, “This is Zainab (radhiyallahu ‘anha), his daughter.” (*Tabraani - Majma‘uz Zawaaid #9897*)²

Inspiration

Sayyidah Zainab’s (radhiyallahu ‘anha) patience and perseverance through all these difficulties serves as a great inspiration for those young girls and teenagers, who want to lead their lives according to Deen and the dictates of modesty, but are opposed and pressurised by their peers, family or society.

Cover Up

Another great lesson is that despite the fact that the people had been, just moments before, relentlessly harming and rejecting him, the priority of Nabi (sallallahu ‘alaihi wasallam) was to make his beloved daughter, Sayyidah Zainab (radhiyallahu ‘anha), aware that the area beneath her neck was exposed so that she may cover it.

Even under these circumstances, Nabi (sallallahu ‘alaihi wasallam) could not tolerate the body of a woman being exposed.

Marriage

Abul ‘Aas bin Rabee’ (radhiyallahu ‘anhu)

Sayyiduna Abul ‘Aas bin Rabee’ (radhiyallahu ‘anhu) was among those men in Makkah Mukarramah who were known for their wealth, trustworthiness, and business skills.

He was the son of Sayyidah Haalah bintu Khuwailid (radhiyallahu ‘anha), the sister of Sayyidah Khadeejah (radhiyallahu ‘anha). Sayyidah Khadeejah (radhiyallahu ‘anha) loved him as her own son. She thus asked Nabi (sallallahu ‘alaihi wasallam) if he would marry their daughter, Sayyidah Zainab (radhiyallahu ‘anha), to him.

Nabi (sallallahu ‘alaihi wasallam) agreed and married Sayyidah Zainab (radhiyallahu ‘anha) to Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu). (*Seerah Ibni Hishaam vol. 2, pg. 651*)³

In-Laws Side

Despite the fact that Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu) was the nephew of Sayyidah Khadeejah (radhiyallahu ‘anha), and not from Nabi’s (sallallahu ‘alaihi wasallam) side of the family,

Nabi (sallallahu ‘alaihi wasallam) agreed to the proposal because of the noble qualities that he possessed.

Thus, if a suitable match is found for our child, we should not object on the mere basis of the match being from the in-laws and not from our own family.

DIY Kit

Furthermore, there is no such thing as a ‘DIY kit’ for matchmaking as happens so commonly nowadays. The juniors should always allow their parents or seniors to find a match for them. Sayyidah Zainab (radhiyallahu ‘anha) allowed her mother, Sayyidah Khadeejah (radhiyallahu ‘anha), to select her husband.

Pressure from Quraish

When Nabi (sallallahu ‘alaihi wasallam) became the Nabi, his respected wife and beloved daughters all accepted Islam. The husband of Sayyidah Zainab (radhiyallahu ‘anha), Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu), however, remained on his religion.

One of the methods that the Quraish used to cause harm to Nabi (sallallahu ‘alaihi wasallam) was that they went to his sons-in-law and persuaded them to divorce his noble daughters. They even offered them, in exchange, their pick of any woman of the Quraish. They wanted to cause emotional and mental anguish

and distress to Nabi (sallallahu ‘alaihi wasallam) in order to hamper his da’wah and mission.

Two daughters of Nabi (sallallahu ‘alaihi wasallam) were married to the sons of Abu Lahab; Sayyidah Ruqayyah (radhiyallahu ‘anha) to ‘Utbah and Sayyidah Ummu Kulthoom (radhiyallahu ‘anha) to ‘Utaibah. The Quraish approached them and asked them to divorce the daughters of Nabi (sallallahu ‘alaihi wasallam). The sons of Abu Lahab complied. However, when the Quraish approached Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu), he blankly refused to divorce Sayyidah Zainab (radhiyallahu ‘anha) and said that he would not choose any woman of the Quraish in place of Sayyidah Zainab (radhiyallahu ‘anha). (*Seerah Ibni Hishaam vol. 2, pg. 652*)⁴

This incident contains valuable lessons relating to marriage.

Outside Influences

Firstly, the husband and wife are often happy with one another and enjoy a blissful marriage. However, as soon as they pay attention to outside influences, they find their marriage taking a turn and landing on the rocks.

Instead of letting their marriage succumb to the slightest pressure, they should stand together and support one another. Marriage is not a landmine that blows up at the slightest touch; it’s an unshakeable boulder that simply gains beauty and character by weathering the storms. Sayyiduna Abul ‘Aas

(radhiyallahu ‘anhu), despite the social pressure and the carrot dangled by the Quraish, did not abandon his wife.

Not Interfering

Secondly, on a similar note, it is sometimes the parents or other relatives interfering in the affairs of the married couple that causes a problem. They should first think of the consequence their statement or action could have and how it could be construed when speaking or acting – even if their intentions are good.

Loyalty

Thirdly, when a wife serves her husband well, entertains him, adorns herself for him and reserves her charm and beauty for him alone, he will appreciate and value her to the point where, if offered any woman in the world in exchange, he will still say no. He will only have eyes for his own wife.

Helping Him to Change

Fourthly, if the husband is not changing his ways and abandoning his bad habits, the wife should not be disheartened. Rather, she should make du‘aa for him and utilise her unique position, as the woman he loves, to help him try and make the change. Insha-Allah he will one day be blessed with guidance, as

Sayyiduna 'Abul 'Aas (radhiyallahu 'anhu) was blessed with imaan later on.

Separation from Family

When Nabi (sallallahu 'alaihi wasallam) finally migrated to Madeenah Munawwarah with his entire family, Sayyidah Zainab (radhiyallahu 'anha) was left all alone in Makkah Mukarramah.

Being the early years of Islam, it was still permissible for a Muslim woman to be in the marriage of a non-Muslim man. Hence, Sayyidah Zainab (radhiyallahu 'anha) was now not only separated from her entire family, but also living in the thick of the disbelievers.

Taking Solace

It often happens that after getting married, a woman has to leave her family and settle down in a distant place with her husband. This becomes quite challenging, despite her being in constant contact with them. Let us take solace from the plight of Sayyidah Zainab (radhiyallahu 'anha) who was separated from her entire family without any means of communication.

Muslim Identity

Despite living among disbelievers, Sayyidah Zainab (radhiyallahu 'anha) remained firm on her Deen, retained her Muslim identity

and did not allow the society to influence her negatively. She did not behave according to “When in Rome, do as the Romans do”.

Husband Captured

Not long thereafter, was the famous Battle of Badr. Her husband Abul ‘Aas (radhiyallahu ‘anhu) was among the disbelievers who came to fight the Muslims and was also among those taken prisoner. Sayyidah Zainab (radhiyallahu ‘anha) sent some money with a necklace that her mother, Sayyidah Khadeejah (radhiyallahu ‘anha), had given to her when she got married as ransom for her husband.

When Nabi (sallallahu ‘alaihi wasallam) saw the necklace, he remembered his beloved wife, Sayyidah Khadeejah (radhiyallahu ‘anha), and felt extreme sympathy for the plight of Sayyidah Zainab (radhiyallahu ‘anha). He asked the Sahaabah (radhiyallahu ‘anhum) if they would be willing to release Abul ‘Aas as well as return the ransom to Sayyidah Zainab (radhiyallahu ‘anha). They immediately agreed and Nabi (sallallahu ‘alaihi wasallam) released him with the promise that on reaching Makkah Mukarramah, he would send Sayyidah Zainab (radhiyallahu ‘anha) to Madeenah Munawwarah. (*Seerah Ibn Hishaam vol. 2, pg. 652 and Sunan Abi Dawood #2692*)⁵

“I Told You”

It may happen that a woman’s husband falls into some problem, which she perhaps even forewarned him about. However, a true

wife will stand by her husband and support him. She will help him to dig his way out of the mess. She will neither have the attitude of “he must help himself now” nor will she continue blaming him and singing “I told you so!”

Sayyidah Zainab (radhiyallahu ‘anha) did not tell him, “Who asked you to join the army against my father?”, but was instead prepared to pay his ransom using what was perhaps one of the only links she still had to her late mother. This was not at all a small sacrifice.

Being Proactive

When struck by calamity and disaster, instead of feeling sorry for ourselves and endlessly complaining about our problems to all around us, we should think as to how we can be proactive and fix the problem. Moaning and groaning will not achieve anything.

Migration

Keeping to His Word

When Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu) arrived back in Makkah Mukarramah, then despite the intense love that he had for Sayyidah Zainab (radhiyallahu ‘anha)^b, he fulfilled his promise to Nabi (sallallahu ‘alaihi wasallam) and told her to migrate to her father.

^b Some historians specifically make mention of his love for her when discussing this incident. (*Al-Istee‘aab* vol. 4, pg. 410 and *Taareekhul Islam - Al-Maghaazi* pg. 76)

Furthermore, his love for her could also be gauged from the following couplets of his which he composed during one of his travels to Syria:

ذكرت زينب لما وركت إراما فقلت سقياً لشخص يسكن الحرم

“I remembered Zainab when I passed by Iram. I said, ‘Her memory satiates the thirst of a man who lives in the Haram.’

بنت الأمين جزاها الله صالحة وكل بعل سيثني بالذي علما

She is the daughter of Al-Ameen (sallallahu ‘alaihi wasallam), may Allah Ta‘ala reward her well. And every husband will praise for what he knows.”

(*Al-Istee‘aab* vol. 4, pg. 410)

Praise of the In-Laws

This honesty of Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu) and his fulfilling his promise, won him great respect in the eyes of his father-in-law, Nabi (sallallahu ‘alaihi wasallam). Hence, Nabi (sallallahu ‘alaihi wasallam) spoke highly of Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu) as a son-in-law and said the following regarding him,

« حدثني فصدقني ، ووعدني فوفى لي »

“He was truthful in what he told me and fulfilled the promise he made to me.” (Saheeh Bukhaari #3729)⁶

Nabi (sallallahu ‘alaihi wasallam) would also say regarding him,

« ما ذمنا صهر أبي العاص »

“We have not faulted Abul ‘Aas (radhiyallahu ‘anhu) as a son-in-law.” (Al-Isaabah vol. 7, pg. 209)⁷

What lofty praise from such a great father-in-law, Nabi (sallallahu ‘alaihi wasallam)!

In the similar manner, we can earn the respect of our in-laws when we conduct ourselves correctly and treat them in a good manner.

Hind (radhiyallahu ‘anha)

While Sayyidah Zainab (radhiyallahu ‘anha) was preparing to migrate, Sayyidah Hind bintu ‘Utbah (radhiyallahu ‘anha), the

wife of Sayyiduna Abu Sufyaan (radhiyallahu ‘anhu), both of whom were not yet Muslims, approached her and asked her if she was travelling to join her father in Madeenah Munawwarah. Fearing the Quraish, Sayyidah Zainab (radhiyallahu ‘anha) replied in the negative.

Sayyidah Hind (radhiyallahu ‘anha) then told her, “You do not have to behave like this with me. If you need money or goods to help you reach Madeenah Munawwarah then come to me, for I have whatever you need. Do not feel shy to ask. We women do not have all the issues (and formalities) that men have.” (*Seerah Ibni Hishaam vol. 2, pg. 654*)⁸

Men’s Problems

This is the same Hind (radhiyallahu ‘anha) whose father, brother and uncle were just killed in Badr at the hands of Sayyidah Zainab’s (radhiyallahu ‘anha) father’s army a short while before this, yet she was prepared to assist her. What level of clean heartedness despite her not even being a Muslim at that time!

The important lesson to learn from this is that if men have some problem among themselves, the women should not make it their problem. They should maintain good relations with the other women and should not sever ties due to the men’s issues. When women get involved, they may spur their husbands on and make things even worse.

Attack and Miscarriage

When the preparations were made, Sayyidah Zainab (radhiyallahu ‘anha) left Makkah Mukarramah during the day, seated in a carriage strapped to a camel led by her brother-in-law, Kinaanah bin Rabee’.

Word of her departure spread and soon a group of Quraish set out in pursuit, catching up with them at Zu-Tuwaa. In the forefront of this group was Habbaar bin Aswad who continued to prod the camel with his spear, causing it to buck and jump, until Sayyidah Zainab (radhiyallahu ‘anha) eventually fell out of the carriage. She fell onto a rock and was injured due to which she miscarried her unborn child and bled profusely.

Her brother-in-law, Kinaanah, although not a Muslim, drew an arrow from his quiver and threatened to fire at anyone who came close. This threat caused them to instantly retreat. Abu Sufyaan (radhiyallahu ‘anhu) then approached him and asked him to stow his arrow so that they could speak.

“What Will People Say?”

When he did so, Abu Sufyaan (radhiyallahu ‘anhu) said to him, “You did not do things the right way. You took this woman out of Makkah Mukarramah in broad daylight with everyone watching, whereas you know we suffered a great defeat at the hands of her father (sallallahu ‘alaihi wasallam). By taking her out under our noses in broad daylight, you will make people

think that the Quraish is allowing this to happen due to their weakness and disgrace after Badr. By my life! We have absolutely no need to keep her back from joining her father and we will not hold her back in revenge. However, take her back to Makkah Mukarramah now, and once all has quietened and the people say that we stopped her from going, you may leave with her secretly.”

(Seerah Ibni Hishaam vol. 2, pg. 654, Mustadrak Haakim #2812 and Al-Istee‘aab vol. 4, pg. 410)⁹

Concern for Image

The primary concern of the Quraish was that of their image. It was because of this concern that they behaved in such an unreasonable and illogical manner that they attacked an innocent woman and caused the death of her unborn child, who would have been the grandchild of the master of both the worlds (sallallahu ‘alaihi wasallam).

People who are overly concerned of their image in society will similarly behave irrationally and cause a problem for themselves and others. This constantly plays out in many things that we do, including our extravagant marriages.

Sayyidah Zainab (radhiyallahu ‘anha) thus returned to Makkah Mukarramah.

Barbaric Donkeys

When the party of Quraish returned to Makkah Mukarramah, Sayyidah Hind (radhiyallahu ‘anha) met them and recited the following couplet mocking them:

أفي السلم أعيارٌ جفاءً وغلظةً وفي الحرب أشباه النساء العوارك

When we are at peace (as in this situation) you behave like uncivilized barbaric donkeys, yet when we are at war (in Badr) you were as cowardly as menstruating women.

(Seerah Ibni Hishaam vol. 2, pg. 656)¹⁰

Accompanying Her

Nabi (sallallahu ‘alaihi wasallam) had sent Sayyiduna Zaid bin Haarithah and another Ansaari Sahaabi (radhiyallahu ‘anhuma) to await the arrival of Sayyidah Zainab (radhiyallahu ‘anha) at a place named Batnu Ya-jaj and had instructed them to accompany her to Madeenah Munawwarah. (*Sunan Abi Dawood #2692*)¹¹

Sayyiduna Zaid (radhiyallahu ‘anhu) had come very secretly and found the shepherd of Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu). Nabi (sallallahu ‘alaihi wasallam) had given Sayyiduna Zaid (radhiyallahu ‘anhu) his ring as a sign for Sayyidah Zainab (radhiyallahu ‘anha) that he had been sent by her father. He therefore asked the shepherd if he would give something to Sayyidah Zainab (radhiyallahu ‘anha) without informing anyone and when the shepherd agreed, he sent the ring with him.

When Sayyidah Zainab (radhiyallahu ‘anha) saw it, she realized that her father (sallallahu ‘alaihi wasallam) had sent somebody to take her to Madeenah Munawwarah. She therefore got Kinaanah to accompany her to Sayyiduna Zaid (radhiyallahu ‘anhu) one night after which she joined him and the Ansaari Sahaabi (radhiyallahu ‘anhu) and went to Madeenah Munawwarah. (*Mustadrak Haakim #2812 and Seerah Ibni Hishaam vol. 2, pg. 655*)¹²

Travelling Alone

Even though this was a journey of absolute necessity (i.e. a journey to escape the land of kufr and settle in the land of Islam), Nabi (sallallahu ‘alaihi wasallam) did not want his daughter to travel alone.

If she had to be accompanied – even in these dire circumstances – would Nabi (sallallahu ‘alaihi wasallam) allow a woman to travel alone for the mere sake of a holiday?

Kinaanah’s Poetry

When Kinaanah finally handed her over to them, he recited the following:

يُرِيدُونَ إِخْفَارِي بِنْتِ مُحَمَّدٍ

عَجِبْتُ لَهَا وَأُوْبَاشِ قَوْمِهِ

I am amazed at Habbaar and the hooligans of his people; they intend that I should break my promise to the daughter of Muhammad (sallallahu ‘alaihi wasallam).

ولستُ أبا لي ما حَيَّيتُ عديدهم وما استَجَمَعَتْ قَبْضا يَدِي بِالْمُهَنْدِ

*As long as I have life in my body and can wield my sword, I have no
concern for their numbers.*

(Seerah Ibni Hishaam vol. 2, pg. 657)¹³

Re-Uniting with Her Husband

When Sayyidah Zainab (radhiyallahu ‘anha) migrated to Madeenah Munawwarah, she was separated from her husband, Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu).

Trade Caravan

In Jumaadal Oola 6 A.H., Nabi (sallallahu ‘alaihi wasallam) dispatched a contingent of 170 Sahaabah (radhiyallahu ‘anhum) under the command of Sayyiduna Zaid bin Haarithah (radhiyallahu ‘anhu). They managed to intercept a trade caravan of the Quraish which was under Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu). The contingent took all the goods as booty and also captured the members of the caravan as prisoners of war.

Abul ‘Aas (radhiyallahu ‘anhu) in Madeenah

Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu), however, managed to escape. He secretly came to Madeenah Munawwarah and entered the home of Sayyidah Zainab (radhiyallahu ‘anha) at night asking her for asylum.

She thus waited for Nabi (sallallahu ‘alaihi wasallam) to commence performing the Fajr Salaah after which she extended her head from the door of her room and announced, “O people! I am Zainab, the daughter of Rasulullah (sallallahu ‘alaihi wasallam), and I have granted asylum to Abul ‘Aas.”

When Nabi (sallallahu ‘alaihi wasallam) completed the salaah, he enquired from the Sahaabah (radhiyallahu ‘anhum) whether they had heard the announcement. When they replied in the affirmative, he took an oath in the name of Allah Ta‘ala and told them that he had no prior knowledge regarding this. However, the asylum granted was valid since the law in Islam is that even the least-prominent person is able to grant asylum.

Nabi (sallallahu ‘alaihi wasallam) then instructed Sayyidah Zainab (radhiyallahu ‘anha) to take good care of her husband, but not to allow him to come near her as he was not a Muslim, hence not permissible for her.

Returning the Goods

Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu) then asked Nabi (sallallahu ‘alaihi wasallam) via Sayyidah Zainab (radhiyallahu ‘anha) if all the goods taken as booty could be returned to him so that he could return it all to the respective owners in Makkah Mukarramah.

Nabi (sallallahu ‘alaihi wasallam) addressed the Sahaabah (radhiyallahu ‘anhum) that had participated in the expedition and taken the goods as booty in the following words, “You

understand the relationship that this man (referring to Sayyiduna Abul ‘Aas [radhiyallahu ‘anhu]) has with us and you have acquired wealth from him. If you will be kind and return it to him then we will be pleased. If you do not wish to return it then it is your prerogative as Allah Ta‘ala granted it to you as booty.”

The Sahaabah (radhiyallahu ‘anhum) immediately responded that they would return the wealth to him. They then returned all the wealth to him to the extent that even seemingly insignificant items, such as water skins and rope, were returned and absolutely nothing was missing.

Mere Recommendation

Despite the Sahaabah (radhiyallahu ‘anhum) being prepared to sacrifice everything of theirs for Nabi (sallallahu ‘alaihi wasallam), on his part, he did not force them and rather chose to merely make a recommendation. Thus, we should not abuse the position and authority that we may have.

A Faithful Man

Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu) then took the wealth to Makkah Mukarramah and returned it to the owners. He thereafter asked them, “O people of Quraish! Is there any wealth outstanding which somebody has yet to take from me?” They replied, “No! May Allah reward you! We have found you to be a noble man who fulfils his promise.”

Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu) then announced, “I bear testimony that there is none worthy of worship but Allah and Muhammad (sallallahu ‘alaihi wasallam) is His servant and messenger. The only reason I did not accept Islam in Madeenah is that you would say I only accepted Islam to steal your money. Now that I have returned your money, I can accept Islam (without this accusation).” He then left Makkah Mukarramah and joined Nabi (sallallahu ‘alaihi wasallam) in Madeenah Munawwarah. (*Mustadrak Haakim #5037*)¹⁴

This is another glaring example of the loyalty and faithfulness of Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu).

Life of Patience

The quality of sabr (patience) is one that stands out in every sphere of the life of Sayyidah Zainab (radhiyallahu ‘anha).

Firstly, she accepted Islam despite her husband’s refusal to do so. Then, she was separated from her family for a few years, and had to then undergo great difficulties when she finally migrated.

Love of Her Father

It was perhaps the exemplary level of patience which she displayed through all these trials that caused Nabi (sallallahu ‘alaihi wasallam) to have great love for her. (*Al-Istee‘aab vol. 4, pg. 410 and Siyaru Aa’laamin Nubalaa vol. 1, pg. 335*)¹⁵

Most Virtuous

Nabi (sallallahu ‘alaihi wasallam) had said regarding her,

« هي أفضل بناتي أُصِيبت فيّ »

“She is the most virtuous of my daughters. She suffered for me (i.e. for my Deen)”. (*Mustadrak Haakim #2812*)¹⁶

Sayyidah Zainab (radhiyallahu ‘anha) was the most virtuous of the daughters in respect to the great sacrifices that she

underwent for the sake of Deen. However, Sayyidah Faatimah (radhiyallahu ‘anha) was still superior and THE most beloved daughter of Nabi (sallallahu ‘alaihi wasallam).

On the Verge of Death

Added to all the instances of patience mentioned before, is another incident which also has great lesson.

Once her daughter, Sayyidah Umaamah (radhiyallahu ‘anha), while still a child, became so ill that she was literally on the verge of death. Sayyidah Zainab (radhiyallahu ‘anha) sent a message to Nabi (sallallahu ‘alaihi wasallam) requesting him to come. Nabi (sallallahu ‘alaihi wasallam) initially sent the messenger back instructing him to convey salaams to her and give her the following message, “Verily to Allah Ta‘ala alone belongs all that He gives and takes, and everything has a prescribed time to remain. She should therefore be patient and hope for reward (upon this calamity).”

Shortly thereafter, on the insistence of Sayyidah Zainab (radhiyallahu ‘anhu), Nabi (sallallahu ‘alaihi wasallam) arrived with a few Sahaabah (radhiyallahu ‘anhum). On arriving, he was handed the child whose breath was laboured and was making a gurgling sound similar to that of water being poured into an old water skin.

Nabi (sallallahu ‘alaihi wasallam) was affected and thus began to shed tears. Sayyiduna Sa’d bin ‘Ubaadah (radhiyallahu ‘anhu)

enquired from Nabi (sallallahu ‘alaihi wasallam) regarding his crying, to which he (sallallahu ‘alaihi wasallam) replied,

« هذه رحمة جعلها الله في قلوب عباده ، وإنما يرحم الله من عباده الرحماء »

“This is due to mercy which Allah Ta‘ala places in the hearts of His servants, and Allah Ta‘ala only showers His mercy on those servants of His who show mercy to others.”

Allah Ta‘ala then granted the child, Sayyidah Umaamah (radhiyallahu ‘anha), complete cure and she survived. It was perhaps on account of Nabi’s (sallallahu ‘alaihi wasallam) submission as well as the patience of Sayyidah Zainab (radhiyallahu ‘anha) that the life of the child was spared. (*Saheeh Bukhaari #1284 and Fat-hul Baari vol. 3, pg. 200*)¹⁷

Lessons Regarding Difficulties

This incident explains many points with regards to the manner in which a person should behave in the face of trials and difficulties. Some of them are:

1. One should have full conviction in Allah Ta‘ala being the controller and in Him having the complete right to do as He pleases.
2. When a person loans a person something which belongs to him, he cannot complain when the owner wishes to take it back. Similarly, a person does not have the right to complain when Allah Ta‘ala wishes to take away from him that which He had himself loaned to him.

3. One should always be patient and turn his focus to the great rewards that have been promised for being patient.

4. It is not only permissible but also perfectly natural that one cries in expression of grief. Wailing and complaining against Allah Ta'ala, however, are under no circumstances permissible.

5. At times a person enjoys the fruits of his patience in this very world. Hence, due to the patience of Sayyidah Zainab (radhiyallahu 'anha), Allah Ta'ala restored the health of her daughter who was on the verge of death.

Demise

Martyr

Sayyidah Zainab (radhiyallahu ‘anha) passed away in the 8th year after hijrah. The ill-effects of the injury she sustained at the hands of Habbaar bin Aswad at the time of hijrah persisted until it led to her eventual demise. (*Al-Istee‘aab vol. 4, pg. 410*)¹⁸

Hence, Sayyidah Zainab (radhiyallahu ‘anha) passed away as a shaheedah (martyr) and thus attained the great reward and lofty position of martyrdom. (*Tabraani - Majma‘uz Zawaaid #15227*)¹⁹

Ghusl

Sayyidah Ummu ‘Atiyyah, Sayyidah Ummu Aiman, Sayyidah Saudah and Sayyidah Ummu Salamah (radhiyallahu ‘anhunna) carried out her ghusl.

Nabi (sallallahu ‘alaihi wasallam) instructed them saying, “Wash her three times or five times, or more than that if you feel the need, using water in which lotus leaves have been mixed. Mix some camphor into the water for the last wash and inform me when you are done.”

Blessed Garment

When they completed the ghusl, they informed Nabi (sallallahu ‘alaihi wasallam) who handed his own blessed lower garment to them saying, “Wrap her in this”. (*Saheeh Bukhaari #1253 and Tabaqaat Ibni Sa’d vol. 8, pg. 34*)²⁰

Haafiz Ibnu Hajar (rahimahullah) mentioned, “The possible reason Nabi (sallallahu ‘alaihi wasallam) did not immediately hand his garment to the women giving ghusl and only gave it to them after they had completed the ghusl, is that he wanted the garment to remain on his body for a longer period (in order to derive even more blessings from his blessed body) and so that there would be no delay in the transfer of the garment from his blessed body to her blessed body.” (*Fat-hul Baari vol. 3, pg. 167*)²¹

Burial

Sayyiduna Anas (radhiyallahu ‘anhu) mentions,

When Sayyidah Zainab (radhiyallahu ‘anha) passed away, we emerged with Nabi (sallallahu ‘alaihi wasallam) (to attend to her burial) and saw that he (sallallahu ‘alaihi wasallam) was extremely grieved and sad. (Such was his grief) that we did not speak to him until we arrived at the grave. When we reached the grave, we found that it was still being dug.

Nabi (sallallahu ‘alaihi wasallam) therefore sat for some time, speaking to himself and glancing at the sky, while we sat around him. When the grave was ready, Nabi (sallallahu ‘alaihi

wasallam) descended into it and I saw his grief intensify. When he had completed burying her and emerged from the grave, his blessed face was radiating relief and happiness.

We therefore asked, “O Rasulallah (sallallahu ‘alaihi wasallam)! We saw the extent of your grief and so were unable to even speak to you. We thereafter saw that you were suddenly very happy. What was the matter?”

He (sallallahu ‘alaihi wasallam) said, “I had remembered the narrowness and grief of the grave and Zainab (radhiyallahu ‘anha) and her weakness, and the thought grieved me. I therefore made du‘aa to Allah Ta‘ala to grant her ease from the constraints and grief of the grave. Allah Ta‘ala accepted my du‘aa and granted her ease.” (*Tabraani - Majma‘uz Zawaa'id #4308*)²²

Fear of the Grave

Despite the lofty position of Sayyidah Zainab (radhiyallahu ‘anha), Nabi (sallallahu ‘alaihi wasallam) still had the concern of the constraints and grief of the grave for her.

Unfortunately, many people live their lives in such a way as if they will either not die, or they have a guarantee that everything would be fine for them in the grave and in the Hereafter.

Sayyidah Umaamah (radhiyallahu ‘anha)

Sayyidah Zainab (radhiyallahu ‘anha) was blessed with two children; a son, Sayyiduna ‘Ali bin Abil ‘Aas (radhiyallahu ‘anhuma) and a daughter, Sayyidah Umaamah bintu Abil ‘Aas (radhiyallahu ‘anhuma).

Below are a few incidents regarding Sayyidah Umaamah (radhiyallahu ‘anha).

Love of Her Grandfather

Just as Sayyidah Zainab (radhiyallahu ‘anha) was the beloved of Nabi (sallallahu ‘alaihi wasallam), her daughter Sayyidah Umaamah (radhiyallahu ‘anha) was also very dear to Nabi (sallallahu ‘alaihi wasallam).

Sayyiduna Abu Qataadah Ansaari (radhiyallahu ‘anhu) says, “I saw Nabi (sallallahu ‘alaihi wasallam) leading the people in salaah while Sayyidah Umaamah (radhiyallahu ‘anha) was (carried) on his shoulder. When going into rukoo’, he would place her down and would return her to his shoulder when getting up from sajdah.” (*Saheeh Muslim #1213*)²³

Note: This was done with very little movement which does not nullify the salaah.

Beautiful Necklace

Once, a necklace made from gold-plated onyx was gifted to Nabi (sallallahu ‘alaihi wasallam) while he was in a home with all his wives (radhiyallahu ‘anhunna). Sayyidah Umaamah (radhiyallahu ‘anha) was a small girl at that time, playing with sand next to the home.

Nabi (sallallahu ‘alaihi wasallam) gave the necklace to his respected wives to inspect, and then asked them what they thought of it. They all exclaimed that they had not seen a necklace more beautiful than it before.

Nabi (sallallahu ‘alaihi wasallam) then took it back from them and announced that he would hang it around the neck of that woman from the Ahlul Bayt who is most beloved to him. When Nabi (sallallahu ‘alaihi wasallam) said this, all the wives hoped that they would be given the necklace, although they felt that it would probably be given to Sayyidah ‘Aaishah (radhiyallahu ‘anha). They were all silent in anticipation. Nabi (sallallahu ‘alaihi wasallam) then stepped forward and hung it around the neck of Sayyidah Umaamah (radhiyallahu ‘anha). (*Musnad Ahmad #26249 and Tabraani - Majma‘uz Zawaaid #15380*)²⁴

Ahlul Bayt

Nabi (sallallahu ‘alaihi wasallam) had referred to all his wives as well as his granddaughter, Sayyidah Umaamah (radhiyallahu ‘anha), using the term “Ahlul Bayt”.

This explains an important point – the term Ahlul Bayt is not exclusively restricted to five people from the family of Nabi (sallallahu ‘alaihi wasallam) as claimed by some. Rather it refers to all the wives of Nabi (sallallahu ‘alaihi wasallam) and the entire Banu Haashim.

Marriages

Before Sayyidah Faatimah (radhiyallahu ‘anha) passed away, she made a bequest that Sayyiduna ‘Ali (radhiyallahu ‘anhu) should marry her niece, Sayyidah Umaamah (radhiyallahu ‘anha), after her demise.

On the other hand, Sayyiduna Abul ‘Aas (radhiyallahu ‘anhu), the father of Umaamah (radhiyallahu ‘anha), had appointed Sayyiduna Zubair (radhiyallahu ‘anhu) to be her guardian after his demise.

Therefore, after Sayyidah Faatimah (radhiyallahu ‘anha) passed away, Sayyiduna Zubair (radhiyallahu ‘anhu) got Sayyidah Umaamah (radhiyallahu ‘anha) married to Sayyiduna ‘Ali (radhiyallahu ‘anhu). (*Usdul Ghaabah vol. 5, pg. 218*)²⁵

Sayyidah Umaamah (radhiyallahu ‘anha) lived with Sayyiduna ‘Ali (radhiyallahu ‘anhu) for a long time and bore a few children for him as well. (*Siyaru Aa’laamin Nubalaa vol. 1, pg.335*)²⁶

Before Sayyiduna ‘Ali (radhiyallahu ‘anhu) passed away, he addressed her saying, “If you wish to marry after my demise, then entrust your affair to Mugheerah bin Naufal (radhiyallahu ‘anhu) and do as he tells you.”

When her ‘iddat was over, despite receiving a proposal worth 100 000 gold coins, she went to Sayyiduna Mugheerah (radhiyallahu ‘anhu) and asked him what to do. He advised her to marry him instead, as he felt that he would look after her well. She agreed to do as he suggested and married him. (*Tabraani - Majma’uz Zawaaid #15382 and Al-Istee’aab vol. 4, pg. 352*)²⁷

Safer Route

Sayyidah Umaamah (radhiyallahu ‘anha) did not take the matter of marriage into her own hands, despite the fact that her father, mother and grandfather had all passed away.

In the first case, she left it to the discretion and judgement of a person who was merely her guardian - Sayyiduna Zubair (radhiyallahu ‘anhu).

In the second case, despite her being a mother of a few children and previously married, she still consulted the person whom her previous husband, Sayyiduna ‘Ali (radhiyallahu ‘anhu) asked her to consult - Sayyiduna Mugheerah bin Naufal

(radhiyallahu ‘anhu). She was not at all obligated to consult with him; however, she still felt this to be the safer route.

Unfortunately, today the father, mother and grandparents are all living, yet a young girl insists on making her own choice!

Demise

Sayyidah Umaamah (radhiyallahu ‘anha) bore a son for Sayyiduna Mugheerah bin Naufal (radhiyallahu ‘anhu), Yahya (rahimahullah), and finally passed away during the era of Sayyiduna Mu‘aawiyah (radhiyallahu ‘anhu). (*Siyaru Aa’laamin Nubalaa vol. 1, pg. 335*)²⁸

^١ ولدت زينب بنت رسول الله ﷺ في سنة ثلاثين من مولد النبي ﷺ وماتت في سنة ثمان من الهجرة . (« الإستيعاب » ٤٠٩/٤)
هي أكبر بناته ، وأول من تزوج منهن . (« الإصابة » ١٥١/٨)

^٢ عن الحارث بن الحارث ﷺ قال : قلت لأبي : ما هذه الجماعة ؟ قال : هؤلاء القوم الذين اجتمعوا على صابغ لهم . قال :
فزينلنا فإذا رسول الله ﷺ يدعو الناس إلى توحيد الله عز وجل والإيمان به ، وهم يردون عليه ، ويؤذونه حتى انتصف النهار ،
وانصدع الناس عنه ، أقبلت امرأة قد بدا نحرها تحمل قدحا ومندبلا ، فتناوله منها فشرب وتوضأ ، ثم رفع رأسه فقال :
« يا بنية ، خيري عليك نحر ، ولا تخافي على أبيك » قلنا : من هذه ؟ قالوا : هذه زينب بنته . رواه الطبراني ورجاله
ثقات . (« مجمع الزوائد » رقم : ٩٨٩٧)

^٣ وكان أبو العاص من رجال مكة المعدودين مالا وأمانة وتجارة و ، كان هالة بنت خويلد ، وكانت خديجة خالته ، فسألت
خديجة رسول الله ﷺ أن يزوجه ، وكان رسول الله ﷺ لا يخالفها ، وذلك قبل أن ينزل عليه الوحي ، فزوجه ، وكانت تعدّه
بمنزلة ولدها . (« ابن هشام » ٦٥١/٢)

^٤ فلما أكرم الله رسوله ﷺ بنبوته ، أمنت به خديجة وبناته ، فصدقته وشهدن أن ما جاء به الحق ، وذن بدينه ، وثبت أبو
العاص على شركه . وكان رسول الله ﷺ قد زوج عتبة بن أبي لهب رقية أو أم كلثوم ، فلما بادى قريشا بأمر الله تعالى وبالعداوة
قالوا : إنكم قد فرغتم محمدا من همه فردوا عليه بناته ، فاشغلوهم بمن ، فمشوا إلى أبي العاص فقالوا له : فارق صاحبك ونحن
نزوجك أي امرأة من قريش شفت ، قال : لا والله ، إني لا أفارق صاحبتني ، وما أحب أن لي بامرأتي امرأة من قريش ، وكان
رسول الله ﷺ يثني عليه في صهره خيرا فيما بلغني . ثم مشوا إلى عتبة بن أبي لهب فقالوا له : طلق بنت محمد ونحن ننكحك
أي امرأة من قريش شفت ، فقال : إن زوجتموني بنت أبان بن سعيد بن العاص أو بنت سعيد بن العاص فارتقتها ، فزوجوه
بنت سعيد بن العاص وفارقها ولم يكن دخل بها ، فأخرجها الله من يده كرامة لها وهوانا له ، وخلف عليها عثمان بن عفان
بعده . (« ابن هشام » ٦٥٢/٢)

^٥ فلما صارت قريش إلى بدر ، صار فيهم أبو العاص بن الربيع فأصيب في الأسارى يوم بدر ، فكان بالمدينة عند رسول
الله ﷺ . (« ابن هشام » ٦٥٢/٢)

عن عائشة ﷺ قالت : لما بعث أهل مكة في فداء أسراهم ، بعثت زينب في فداء أبي العاص بمال ، وبعثت فيه بقلادة لها
كانت عند خديجة ، أدخلتها بها على أبي العاص ، قالت : فلما رآها رسول الله ﷺ رق لها رقة شديدة وقال : « إن رأيتم
أن تطلقوا لها أسيرها وتردوا عليها الذي لها ؟ » قالوا : نعم ، وكان رسول الله ﷺ أخذ عليه أو وعده أن يخلي سبيل زينب
إليه ... (« سنن أبي داود » رقم : ٢٦٩٢)

^٦ قال المسور بن مخرمة ﷺ : سمعت النبي ﷺ وذكر صهرا له من بني عبد شمس ، فأثني عليه في مصاهرته إياه ، فأحسن ، قال :
« حدثني فضدقي ، ووعدي فوفى لي » . (« صحيح البخاري » رقم : ٣٧٢٩)

^٧ قال الواقدي ﷺ : كان رسول الله ﷺ يقول : « ما ذمنا صهر أبي العاص » . (« الإصابة » ٢٠٩/٧)

^٨ عن زينب رضي الله عنها أنها قالت : بينا أنا أتجهز بمكة للحوق بأبي ، لقيتني هند بنت عتبة فقالت : يا بنت محمد ، ألم يبلغني أنك تريدن اللوق بأبيك ؟ قالت : ما أردت ذلك ، فقالت : أي ابنة عمي لا تفعلني ، إن كانت لك حاجة بمناع مما يرفق بك في سفرك أو بمال تتبلغن به إلى أبيك ، فإن عندي حاجتك فلا تضطني مني ، فإنه لا يدخل بين النساء ما بين الرجال ، قالت : والله ما أراها قالت ذلك إلا لتفعل ، قالت : ولكي خفتها ، فأنكرت أن أكون أريد ذلك وتجهزت . (« ابن هشام » ٦٥٤/٢)

^٩ فلما فرغت بنت رسول الله صلى الله عليه وسلم من جهازها ، قدم لها حموها كنانة بن الربيع أخو زوجها بعيرا فركبته ، وأخذ قوسه وكنانته ، ثم خرج بها نهارا يقود بها وهي في هودج لها ، وتحدث بذلك رجال من قريش ، فخرجوا في طلبها حتى أدركوها بذى طوى ، فكان أول من سبق إليها هَبَّار بن الأسود ابن المطلب بن أسد بن عبد العزى والفهري ، فرَوَّعها هبار بالرمح وهي في هودجها ، وكانت المرأة حاملا فيما يزعمون ، فلما رُبعت طرحت ذا بطنها ، وبرك حموها كنانة ونفر كنانته ثم قال : والله لا يدنو مني رجل إلا وضعت فيه سهما ، فتكركر الناس عنه . وأتى أبو سفيان في جملة من قريش فقال : أيها الرجل ، كف عنا نبلك حتى نكلمك ، فكف ، فأقبل أبو سفيان حتى وقف عليه فقال : إنك لم تصب ، خرجت بالمرأة على رؤوس الناس علانية ، وقد عرفت مصيبتنا ونكبتنا ، وما دخل علينا من محمد فيظن الناس إذا خرجت بابتته إليه علانية على رؤوس الناس من بين أظهرنا أن ذلك عن ذل أصابنا عن مصيبتنا التي كانت ، وأن ذلك منا ضعف ووهن ، ولعمري ، ما لنا بحبسها عن أبيها من حاجة ، وما لنا في ذلك من ثورة ، ولكن ارجع بالمرأة حتى هدأت الأصوات وتحدثت الناس أن قد رددناها ، فسلسها سرا وألحقها بأبيها . (« ابن هشام » ٦٥٤/٢) وفي « المستدرک للحاكم » (رقم : ٢٨١٢) : فخرجوا في أثرها فأدركها هبار بن الأسود ، فلم يزل يطعن بعيرها برمح حتى صرعها وألقت ما في بطنها وأهرقت دما . وفي « الإستيعاب » (٤١٠/٤) فسقطت على صخرة فأسقطت وأهراقت الدماء .

^{١٠} ولما انصرف الذين خرجوا إلى زينب لقيتهم هند بنت عتبة فقالت لهم :

أي السلم أعيار جفاء وغلظة ... وفي الحرب أشباه النساء العوارك

(« ابن هشام » ٦٥٦/٢)

^{١١} عن عائشة رضي الله عنها قالت : ... وبعث رسول الله صلى الله عليه وسلم زيد بن حارثة ، ورجلا من الأنصار ، فقال : « كونا بطنن يأجج حتى تمر بكما زينب فتصحبها حتى تأتيا بها » . (« سنن أبي داود » رقم : ٢٦٩٢)

^{١٢} عن عائشة زوج النبي صلى الله عليه وسلم : ... قال رسول الله صلى الله عليه وسلم لزيد بن حارثة : « ألا تنطلق تجيبي زينب » قال : بلى يا رسول الله ، قال : « فخذ خاتمي » فأعطاه إياه ، فانطلق زيد وبرك بعيره ، فلم يزل يتلطف حتى لقي راعيا فقال : لمن ترعى ؟ فقال : لأبي العاص ، قال : فلمن هذه الأغنام ؟ قال : لزينب بنت محمد ، فسار معه شيئا ثم قال له : هل لك أن أعطيك شيئا تعطيه إياها ولا تذكره لأحد ، قال : نعم ، فأعطاه الخاتم ، فانطلق الراعي فأدخل غنمه وأعطاها الخاتم ، ففرقه فقالت : من أعطاك هذا ؟ قال : رجل ، قالت : فأين تركته ؟ قال : بمكان كذا وكذا ، قال : فسكنت حتى إذا كان الليل خرجت إليه ، فلما جاءته قال لها : اركبي بين يدي على بعيره ! قالت : لا ، ولكن اركب أنت بين يدي ، فركب وركبت وراءه حتى أتت ، فكان رسول الله صلى الله عليه وسلم يقول : « هي أفضل بناتي أصيبت في » . (« المستدرک للحاكم » رقم : ٢٨١٢) وفي « ابن هشام » (٦٥٥/٢) : فأقامت ليالي حتى إذا هدأت الأصوات خرج (أي كنانة) بما ليلا حتى أسلمها إلى زيد بن حارثة وصاحبه .

^{١٣} وقال كنانة بن الربيع في أمر زينب حين دفعها إلى الرجلين :

عجبت لخبار وأوباق قومه ... يريدون إخفاري بنت محمد
ولست أبالي ما حبيت عديدهم ... وما استجمعت قبضا يدي بالمهند
(« ابن هشام » ٦٥٦/٢)

^{١٤} عن عائشة رضي الله عنها زوج النبي صلى الله عليه وسلم قالت : ... ولم يزل أبو العاص مقيماً على شركه حتى إذا كان قبيل فتح مكة ، خرج بتجارة إلى الشام بأموال من أموال قريش أضعفوها معه ، فلما فرغ من تجارته وأقبل قافلة لقيته سرية لرسول الله صلى الله عليه وسلم ، وقيل إن رسول الله صلى الله عليه وسلم كان هو الذي وجه السرية للعرير التي فيها أبو العاص قافلة من الشام ، وكانوا سبعين ومائة راكب أميرهم زيد بن حارثة ، وذلك في جمادى الأولى في سنة ست من الهجرة ، فأخذوا ما في تلك العير من الأثقال وأسروا أناساً من العير ، فأعجزهم أبو العاص هرباً ، فلما قدمت السرية بما أصابوا ، أقبل أبو العاص من الليل في طلب ماله حتى دخل على زينب ابنة رسول الله صلى الله عليه وسلم ، فاستجار بما فاجرتاه ، فلما خرج رسول الله صلى الله عليه وسلم إلى صلاة الصبح فكبر وكبر الناس معه . قال ابن إسحاق : فحدثني يزيد بن رومان عن عروة عن عائشة رضي الله عنها قال : صرخت زينب رضي الله عنها : أيها الناس (إني زينب بنت رسول الله صلى الله عليه وسلم) [مجمع الزوائد] رقم : ٩٧٦٢] (إني قد أجزت أبا العاص بن الربيع ، قال : فلما سلم رسول الله صلى الله عليه وسلم من صلواته أقبل على الناس فقال : « أيها الناس ! هل سمعتم ما سمعت » قالوا : نعم ، قال : « أما والذي نفس محمد بيده ، ما علمت بشيء كان حتى سمعت منه ما سمعتم ، إنه يجير على المسلمين أديانهم » ثم انصرف رسول الله صلى الله عليه وسلم فدخل على ابنته زينب ، فقال : « أي بنية ، أكرمي مثواه ولا يخلص إليك فإنك لا تحلين له » قال ابن إسحاق : وحدثني عبد الله بن أبي بكر بن محمد بن عمرو بن حزم عن عمره عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وسلم بعث إلى السرية الذين أصابوا مال أبي العاص (وسأل [أبو العاص زينب] أن تطلب له من رسول الله صلى الله عليه وسلم رد ماله عليه [سير أعلام النبلاء » ٢٥/٢٧]) وقال صلى الله عليه وسلم لهم : « إن هذا الرجل منا حيث قد علمتم ، وقد أصبتم له مالا ، فإن تحسنوا تردوا عليه الذي له فإننا نجب ذلك ، وإن أبيتتم ذلك فهو فيء الله الذي أفاءه عليكم فأنتم أحق به » قالوا : يا رسول الله ، بل زده عليه ، قال : فردوا عليه ماله ، حتى إن الرجل ليأتي بالحبيل ويأتي الرجل بالشنة والإداوة حتى أن أحدهم ليأتي بالشطاط حتى ردوا عليه ماله بأسره لا يفقد منه شيئاً ، ثم احتمل إلى مكة ، فأدى إلى كل ذي مال من قريش ماله ممن كان أضع منه ، ثم قال : يا معشر قريش ! هل بقي لأحد منكم عندي مال لم يأخذه ؟ قالوا : لا ، فجزاك الله خيراً فقد وجدناك وفيما كرىما ، قال : فإني أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله ، وما منعتني من الإسلام عنده إلا تخوفاً أن تظنوا أنني إنما أردت أخذ أموالكم ، فلما أداها الله عز وجل إليكم وفرغت منها أسلمت ، ثم خرج حتى قدم على رسول الله صلى الله عليه وسلم . (« المستدرک للحاکم » رقم : ٥٠٣٧)

وفي « سير أعلام النبلاء » (٢٦/٢٧) : عن أم سلمة رضي الله عنها أن زينب بنت رسول الله صلى الله عليه وسلم أرسل إليها زوجها أبو العاص أن خذي لي أماناً من أبيك ، فأطلعت رأسها من باب حجرتها .

^{١٥} كان رسول الله صلى الله عليه وسلم محباً فيها ، أسلمت وهاجرت حين أبي زوجها أبو العاص بن الربيع أن يسلم . (« الإستيعاب » ٤١٠/٤)
وكان النبي صلى الله عليه وسلم يحبها ، ويثني عليها . (« سير أعلام النبلاء » ٣٣٥/١)

^{١٦} عن عائشة زوج النبي صلى الله عليه وسلم : ... فكان رسول الله صلى الله عليه وسلم يقول : « هي أفضل بناتي أُصيبت فيَّ » . (« المستدرک للحاکم » رقم : ٢٨١٢)

١٧ عن أسامة بن زيد رضي الله عنه قال : أرسلت بنت النبي ﷺ إليه : إن ابنا لي قبض فأتنا ، فأرسل يقرئ السلام ويقول : « إن الله ما أخذ وله ما أعطى ، وكل عنده بأجل مسمى ، فلنصبر ولتحتسب » فأرسلت إليه تقسم عليه لياتينها ، فقام ، ومعه سعد بن عبادة ومعاذ بن جبل وأبي بن كعب وزيد بن ثابت ورجال ، فرفع إلى رسول الله ﷺ الصبي ، ونفسه تتفقع ، قال : حسبته أنه قال : كأنها شن ففاضت عيناه ، فقال سعد : يا رسول الله ، ما هذا ؟ فقال : « هذه رحمة جعلها الله في قلوب عباده ، وإنما يرحم الله من عباده الرحماء » . (« صحيح البخاري » رقم : ١٢٨٤)

الصواب في حديث الباب أن المرسله زينب ، وأن الولد صبية ، كما ثبت في مسند أحمد عن أبي معاوية بالسند المذكور ... ووقع في رواية بعضهم أميمة بالتصغير ، وهي أمامة المذكورة ، فقد اتفق أهل العلم بالنسب أن زينب لم تلد لأبي العاص إلا عليا وأمامة فقط ، وقد استشكل ذلك من حيث إن أهل العلم بالأخبار اتفقوا على أن أمامة بنت أبي العاص من زينب بنت النبي ﷺ عاشت بعد النبي ﷺ حتى تزوجها علي بن أبي طالب بعد وفاة فاطمة ، ثم عاشت عند علي حتى قتل عنها ، ويجب أن المراد بقوله في حديث الباب إن ابنا لي قبض أي قارب أن يقبض ... وقد قدمنا أن الصواب قول من قال ابنتي لا ابني ، ويؤيده ما رواه الطبراني في ترجمة عبد الرحمن بن عوف في المعجم الكبير من طريق ... قال استعز بأمامة بنت أبي العاص فبعثت زينب بنت رسول الله ﷺ إليه تقول له ، فذكر نحو حديث أسامة ... وقوله في هذه الرواية استعز بضم المثناة وكسر المهملة وتشديد الزاي ، أي اشتد بما المرض وأشرفت على الموت ، والذي يظهر أن الله تعالى أكرم نبيه ﷺ لما سلم لأمر ربه وصبر ابنته ولم يملك مع ذلك عينيه من الرحمة والشفقة بأن عافى الله ابنة ابنته في ذلك الوقت ، فخلصت من تلك الشدة وعاشت تلك المدة ، وهذا ينبغي أن يذكر في دلائل النبوة ، والله المستعان . (« فتح الباري » ٣/٢٠٠)

١٨ فلم يزل بها مرضها ذلك حتى ماتت سنة ثمان من الهجرة . (« الإستهيعاب » ٤/٤١٠)

١٩ فلم تزل وجعة حتى ماتت من ذلك الوجع ، فكانوا يرون أنها شهيدة . رواه الطبراني وهو مرسل ورجاله رجال الصحيح . (« مجمع الزوائد » رقم : ١٥٢٢٧)

٢٠ عن أم عطية الأنصارية رضي الله عنها قالت : دخل علينا رسول الله ﷺ حين توفيت ابنته فقال : « اغسلنها ثلاثا أو خمسا أو أكثر من ذلك إن رأيتن ذلك ، بماء وسدر ، واجعلن في الآخرة كافورا أو شيئا من كافور ، فإذا فرغتن فأذني » فلما فرغنا آذناه ، فأعطانا حقوه : فقال : « أشعرها إياه » تعني إزاره . (« صحيح البخاري » رقم : ١٢٥٣)
كانت أم أيمن ممن غسل زينب بنت رسول الله ﷺ وسودة بنت زمعة وأم سلمة زوج النبي ﷺ . (« الطبقات الكبرى » ٨/٣٤)

٢١ قيل : الحكمة في تأخير الإزار معه إلى أن يفرغن من الغسل ولم يناوئن إياه أولا ليكون قريب العهد من جسده الكريم حتى لا يكون بين انتقاله من جسده إلى جسدها فاصل ، وهو أصل في التبرك بآثار الصالحين . (« فتح الباري » ٣/١٦٧)

٢٢ عن أنس رضي الله عنه قال : توفيت زينب بنت رسول الله ﷺ فخرجنا معه ، فأرأينا رسول الله ﷺ مهتما شديدا حزينا ، فجعلنا لا نكلمه حتى انتهينا إلى القبر ، فإذا هو لم يفرغ من لحده ، فقعد رسول الله ﷺ وقعدنا حوله ، فحدثت نفسه هنية ، وجعل ينظر إلى السماء ، ثم فرغ من القبر ، فنزل رسول الله ﷺ فيه ، فأرأيت يزداد حزنه ، ثم إنه فرغ ، فخرج ، فأرأيت سري عنه وتبسم ﷺ فقلنا : يا رسول الله ، رأيناك مهتما حزينا ، فلم نستطع أن نكلمك ، ثم رأيناك سري عنك فلم ذلك ؟ قال : « كنت أذكر ضيق القبر وغمه ، وضعف زينب ، فكان ذلك يشق علي ، فدعوت الله ﷻ أن يخفف عنها ففعل ... » . رواه الطبراني في الكبير والأوسط وإسناده ضعيف . (« مجمع الزوائد » رقم : ٤٣٠٨)

٢٣ عن أبي قتادة الأنصاري رضي الله عنه قال : رأيت النبي صلى الله عليه وآله يوم الناس وأمامة بنت أبي العاص ، وهي ابنة زينب بنت رسول الله صلى الله عليه وآله على عاتقه ، فإذا ركع وضعها ، وإذا رفع من السجود أعادها . (« صحيح مسلم » رقم : ١٢١٣)

٢٤ عن عائشة رضي الله عنها أن رسول الله صلى الله عليه وآله أهديت له قلادة جزع ، فقال : « لأدفعنها إلى أحب أهلي إلي » ، فقالت النساء : ذهبت بما ابنة أبي حفافة ، فعلقها في عنق أمامة بنت زينب بنت رسول الله صلى الله عليه وآله . (« مسند أحمد » رقم : ٢٦٢٤٩)
 عن عائشة رضي الله عنها قالت : أهدى لرسول الله صلى الله عليه وآله قلادة من جزع ملمعة بالذهب ، ونساؤه مجتمعات في بيت كلهن ، و أمامة بنت أبي العاص بن الربيع جارية تلعب في جانب البيت بالتراب ، فقال رسول الله صلى الله عليه وآله : « كيف ترين هذه ؟ فنظرنا إليها ، فقلنا : يا رسول الله ، ما رأينا أحسن من هذه قط ، ولا أعجب ، فقال : « أرددتها إلي » فلما أخذها قال : « والله لأضعنها في رقبة أحب أهل البيت إلي » قالت عائشة رضي الله عنها : فأظلمت علي الأرض بيني وبينه ، خشية أن يضعها في رقبة غيري منهن ، ولا أراهن إلا أصابهن مثل الذي أصابني ، ووجهنا جميعا سكوت ، فأقبل بما حتى وضعها في رقبة أمامة بنت أبي العاص ، فسري عنا . رواه الطبراني واللفظ له ، وأحمد باختصار وأبو يعلى ، وإسناد أحمد وأبي يعلى حسن . (« مجمع الزوائد » رقم : ١٥٣٨٠)

٢٥ ولما كبرت أمامة رضي الله عنها تزوجها علي بن أبي طالب رضي الله عنه بعد موت فاطمة رضي الله عنها وكانت فاطمة وصت عليا أن يتزوجها ، فلما توفيت فاطمة تزوجها ، زوجها منه الزبير بن العوام رضي الله عنه لأن أباهما قد أوصاه بها . (« أسد الغابة » ٢١٨/٥)

٢٦ تزوج بها علي بن أبي طالب في خلافة عمر ، وبقيت عنده مدة ، وجاءته الأولاد منها . وعاشت بعده . (« سير أعلام النبلاء » ٣٣٥/١)

٢٧ وعن محمد بن عبد الرحمن قال : كانت أمامة بنت أبي العاص أمها زينب بنت رسول الله صلى الله عليه وآله عند علي بن أبي طالب رضي الله عنه ، فلما توفي عنها قال لها : لا تزوجي ، فإن أردت الزواج ، فلا تخرجي من رأي المغيرة بن نوفل ، فخطبها معاوية بن أبي سفيان ، (فلما انقضت عدتها كتب معاوية إلى مروان يأمره أن يخطبها عليه ، ويبدل لها مائة ألف دينار ... [« الإستيعاب » ٣٥٢/٤]) فجاءت إلى المغيرة تستأمره ، فقال لها : أنا خير لك منه ، فاجعلي أمرك إلي ، ففعلت فدعا رجالا فتزوجها ... رواه الطبراني بإسناد منقطع ، وفيه : محمد بن الحسن بن زباله ، وهو ضعيف . (« مجمع الزوائد » رقم : ١٥٣٨٢)

٢٨ ... حتى تزوج بها المغيرة بن نوفل بن الحارث بن عبد المطلب الهاشمي ، فتوفيت عنده بعد أن ولدت له يحيى بن المغيرة . ماتت في دولة معاوية بن أبي سفيان . (« سير أعلام النبلاء » ٣٣٥/١)