

Stories and Lessons from the Lives of Women In Islam: Part I

A Review of the Book

“The Illustrious Women of Islam From the First Generation”



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Glory is due to the Creator, Sustainer, Allah (subana wa ta'alah). **There is none worthy of worship except Allah.** We believe in Him (The most High), glorify Him, and we give thanks for His provisions, His bestowed knowledge, and His Grace.

We believe in his books, his angels, and his Prophets from Adam (peace be upon him) to Muhammed (may the peace and blessings of Allah be upon him). **We seek His refuge, His forgiveness, His protection, and we seek His guidance.** We bear witness that there is no deity, but Allah and we bear witness that Muhammad is His servant and messenger.

The Purpose of Prayer - Part 1:

The obligation of the five daily prayers was revealed between the tenth and and eleventh year of the mission of Prophet Muhammed (saw). If one studies the life of Prophet Muhammed (saw) there were steps or rather stages of development that Allah (swt) took the Prophet (saw) through before he received revelation and before he was given the command for salah.

The purpose and benefits of prayer are many. However, I want to focus on two of the purposes here; 1) **Fulfill our obligation of Allah's command** and 2) **Expiate our sins.**

- 1) **Fulfill our obligation to Allah** (swt). Allah (swt) prescribed to the Prophet Muhammed on the night of Isra (miraculous journey) from Mecca to Jerusalem and the miraj (ascension) to the jannah. He met Adam on the first level of jannah. He met Prophets Yahya and Isa in the second heaven. He met Prophet Yusuf in the third heaven. He met Prophet Idris in the fourth heaven. He met Prophet Haroon in the fifth heaven. In the sixth heaven he met Prophet Musa and then in the seventh heaven he met Prophet Abraham. Then Gabriel ascended with the Prophet to a place where the creaking of the pen was heard. (Referenced from the book *Stories of the Prophets* by Imam Ibn Kathir)

In Surah-tul-Isra Allah (swt) commands his servants,

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ
إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ
نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

Quran 17:78-79

Translation of Surah-tul-Isra, Surah 17, Ayaat 78-79 (from Abdullah Yusuf Ali)

“Establish regular prayers at the sun’s decline till the darkness of the night, and pray and read Quran in the morning, for prayer and reading Quran in the morning carry their testimony.” – 78

And pray in the small watches of the morning: an additional prayer for you: soon will thy Lord raise thee to a station of praise and glory”. – 79

Translation of Surah-tul-Isra, Surah 17, Ayaat 78-79 (from quran.com-Sahih International)

“Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of at dawn is ever witnessed.” -78

“And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.” -79

In Surah Al-Ra’ad Allah (swt) says,

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ
بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

Translation of Surah-Al Ra’ad, Surah 13, Ayat 15 (from Abdullah Yusuf Ali)

“Whatever beings there are in the heavens and the earth do prostrate themselves to Allah with good will or in spite of themselves: so do their shadows in the mornings and evenings.”

Translation of Surah-Al Ra'ad, Surah 13, Ayat 15 (from quran.com-Sahih International)

“And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.”

Additional references to the purpose of salaah **fulfilling our obligation to Allah** include:

1. Surah Qaf, 50:39-40
2. Surah Tur; 52:48-49
3. Surah Muzzamil, 73:1-8 and 73:20

- 2) **To expiate our sins.** In Surah Hud, 11:114, it states “Verily good deeds remove the evil deeds.

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ
الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ ﴿١١٤﴾

Quran 11:114

Translation of Surah-tul-Hud, Surah 11, Ayat 114 (from Abdullah Yusuf Ali)

“And establish regular prayers at the ends of the day and at the approaches of the night: for **those things that are good remove those that are evil**: be that the work of remembrance to those who remember (their Lord).”

Translation of Surah-tul-Hud, Surah 11, Ayat 114 (from quran.com-Sahih International)

“And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.”

In Hadith Qudsi Hadith #7, it states

“Your Lord delights at a shepherd who, on the peak of a mountain crag, gives the call to prayer and prays. Then Allah, glorified and exalted, says, “Look at this servant of Mine, he gives the call to prayer and performs the prayers; he is in awe of Me. I have forgiven My servant and admitted him to paradise.”

– Related by an-Nasa’ii with a good chain of authorities.

There are aspects of the importance and benefit of salah (prayer) that the human has been allowed by Allah (swt) to know and understand. However, there are aspects of the salah that humans will benefit from, but we will not fully comprehend.

STORIES AND LESSONS FROM THE LIVES OF WOMEN IN ISLAM

The significance and importance of our roles as women in the society does not receive proper emphasis in the world or even more importantly in the Islamic community. In some societies throughout various eras of planet earth, women were excluded in the running and operation of community affairs, were excluded from being part of business operations, excluded from Board of Directors, or even more significantly in Islamic communities women have often been excluded from Masjid Councils and/or Majlis as-Shura. We know from the history of our Prophet Muhammad (saw) that his sunnah was to consult with his wives and women on issues that affected him and the community.

Insha Allah examples will be provided on November 9.

Allah (swt) has provided us knowledge on the significance and importance of the roles of women in society in the revelation of the Quran. Allah (swt) has revealed surah tul Nisaa (The Women) and surah Al Mumtahirah (The Woman who Pleads). Surah-tul-Nisaa delineates the structure of family, who is legal for marriage to whom, and proper treatment of women in financial affairs. These surahs are significant parts of the Quran as there is not a similar part of the revelation related specifically to males. Allah (swt) has revealed Surah tul Maryam in Al-Quran ul Kareem, concerning the Prophet Maryam (alayha salaam)¹. Allah (swt) has revealed ayaat related directly to the wives of Prophet (saw) and righteous women in Islam. For example there are verses in Quran concerning Ayesha (wife of the Prophet)², Asia (wife of Pharaoh)³, and Zaynab bint Jahsh bin Riyab (wife of the Prophet)⁴, Umm Khulthum bint ‘Uqbah bin Abi Mu’ayt (muhajir from Mecca to Medinah)⁵ radiyallahu‘anhum (may Allah be pleased with them).

The Quran is such a beautiful, comprehensive text that there are gems of wisdom included in it that we are only able to comprehend from studying the life of the Prophet and his interaction with his family; his uncles, his aunts, his wives, and children. However, there are important items related to the treatment of women that are clear. An example is in Surah-tul-Baqarah, ayat 240.

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1. Surah Maryam, 19 and Surah Al Tahirim, 66:12
 2. Surah Al-Nur, 24:11-20
 3. Surah Al Tahirim, 66:11
 4. Surah Al Ahzab, 33:11
 5. Surah Al Mumtahirah, 60:10-12

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً
لِأَزْوَاجِهِمْ مَّتَّعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ
عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ
حَكِيمٌ

Quran 2:240

Translation of Surah-tul-Baqarah, Surah 2, Ayat 240 (from Abdullah Yusuf Ali)

“Those of you who die and leave widows should bequeath for their widows one year maintenance and residence; but if they leave (the residence) there is no blame on you for what they do, provided it is reasonable and Allah is exalted in power, wise.”

Translation of Surah-tul-Baqarah, Surah 2, Ayat 240 (from quran.com-Sahih International)

“And those who are taken in death among you and leave wives behind - for their wives is a bequest: maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way. And Allah is Exalted in Might and Wise.”

Importance of women learning and teaching Islam to their children both male and female. This knowledge, insha Allah, will forge better relationships between husbands and wives.

As I studied the lives of the Women in Islam from Quran, seerah, and hadith, I began to see the notable distinctions that should be made about the first generation of righteous women during the era of the Prophet Muhammed (saw) and the khalifat. The distinctions are clearly delineated in the text of the book “**The Illustrious Women of Islam From the First Generation**”. The book grouped these women into distinctive categories, including:

- 1) The Wives of the Prophet,
- 2) The Maidservants of the Prophet,
- 3) The Caretakers of the Prophet,
- 4) The Daughters of the Prophet,
- 5) The Granddaughters of the Prophet,
- 6) The Muhajirun from the Female Companions, and
- 7) The Ansar from the Female Companions.

As I read the stories of these women, the one reoccurring part, was there was not one who lived a life of ease. The life of each muslimah included a test, a trial, a heartache, or hardship that distinguished her in the community in which she lived and her place in the history of Islam.

In the November and December presentations of the Quran Study, I will briefly present stories of the distinguished women of Islam from the categories stated above. I will first present lessons and stories from the wives of the Prophet (saw), or better described as **Mothers of the Believers**. May Allah (swt) allow me to present their stories in a manner that is stated well, easily understood, and does justice to the significance of their place in Islamic history. –**Ameen-**

Women in Islam: Mothers of the Believers

Safiyyah bint-Huyayy

Safiyyah bint-Huyayy, was from the tribe of Levi (Jewish tribe), which are descendents of Prophet Ya'qub (Isra'il). She is also one of the offspring of Prophet Harun.

Safiyyah bint-Huyayy is described in the text as a women of noble lineage, intellect, generosity, beauty, and strong belief (religious). The story of Saffiyah bint-Huyayy is mostly told from the point of her life when she was taken as a prisoner of war from the Battle of Khaybar.

It is related in Sahih Al Bukhari, by Anas bin Malik, that a man named Dihya al-Kalbi was allowed by the Prophet to take a slave girl from the captives from the Battle of Khaybar. Dihya chose Safiyyah bint-Huyayy. However, a man went to the Prophet and advised him that Safiyyah was the chief lady of Qurayzah and An-Nadir and that Safiyyah would be better matched with the Prophet. Anas then states that the Prophet manumitted her and married her. Anas was asked by a companion, “Abu Hamza, What did the Prophet pay her as a mahr? Anas replied, “Her-self was her mahr, for he (Prophet) manumitted her and then married her.”

It is important to note that the Quran clearly states in Surah Nisaa, Allah (swt) states that if a man cannot afford to marry an available (free) believing women then marry a believing woman from amongst those who are captive or slaves under you.

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ
فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
وَأَتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرٍ مُسَفِّحَاتٍ وَلَا
مُتَّخِذَاتِ أَخْدَانٍ

Quran 4:25

Translation of Surah-tul-Nisaa', Surah 4, Ayat 25 (from quran.com-Sahih International)

“And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers....”

The commentary from the translation of Abdullah Yusuf Ali on those whom your right hand possesses is this,

Footnote # 540: That is, captives taken in Jihad. Your *right hand* does not mean necessarily that she has been assigned to you or is your property. All captures in war belong to the community; they are “yours” in that sense. If you seek such a person in marriage, do it from no base motives. Safeguard your faith, and see that she too does believe. In that case, after all, she is of the human brotherhood, and her condition is accidental and redeemable. If the slave bore a child to her master, she would become free.

It is clearly explained through hadith and through tafseer that the woman whom your right hand possesses must have a dowry, even if the dowry is for the woman to be provided her freedom.

I want to also emphasize this part of ayat 25 of Surah Nisaa,

وَأَتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ

“And give them their due in a good manner.” – from Tafseer Ibn Kathir

The tafseer provides this explanation, Allah’s statement is that the man (husband), “...pay them their dowry with a good heart, and do not keep any of it, belittling the matter due to the fact that they are owned slaves.”

Sayyid Qutb states, “The dowry such a slave woman receives **is not** given to her master; she has full claim to it. This means that the dowry is not included in the rule that all earnings by a slave belong to the master. ... **it is a right** that accrues to the woman as a result of her becoming lawful to a certain man.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Quran 4:1

Translation of Surah-tul-Nisa, Surah 4, Ayat 1 (Sayyid Qutb – In the Shade of the Quran)

“O mankind! Fear your Lord, who has created you from a single soul and from it created her mate. From the two of them spread abroad so many men and women. Fear God, in whose name you appeal to one another, and be mindful of your ties of kinship. Indeed, God is ever watching over you.”

Your Notes:

Zaynab bint Jahsh bin Riyab

Zaynab bint Jahsh was known as a noble woman for her piety and knowledge. She is the sister of two siblings, Hamnah bint Jahsh and Abu Ahmad bin Jahsh, who took part in the first migration. Zaynab was also known for her generosity. Umar ibn Khattab would send her a pension during his tenure as a khalifah. Zaynab would take the money from her pension and divide it amongst those who were more in need than herself. Part of Zaynab bint Jahsh's story is related in the Quran in Surah al-Ahzab 33:37.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ
عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ
وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا
زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

Quran 33:37

Translation of Surah-al-Ahzab, Surah 33, Ayat 33 (from quran.com-Sahih International)

“And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd ended the marriage from her with the necessary formalities, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.”

This is interpreted as Allah (swt) married Zaynab bint Jahsh to the Prophet with this revelation. Zaynab bin Jahsh would boast to the other wives of the Prophet (saw), ‘You were given in marriage by your families, while I was married by Allah ...’

In the story of Zaynab bin Jahsh, it is also related that she is a cousin of the Prophet (saw). Her mother being the Prophet's aunt, Umaymah bint ‘Abdul-Muttalib bin Hashim. Zaynab was first married to the freed slave of the Prophet, Zayd. Zaynab and Zayd divorced.

The Prophet (saw) asked Zayd to speak to Zaynab about marriage on his behalf. Her response was ‘I will not do anything until I consult my Lord.’

In Sahih al-Bukhari, 2581, Aisha (raa) relates that ‘I have never seen a woman who was better in religious commitment than Zaynab, more fearing of Allah, more truthful in speech, more keen to uphold family ties, more generous in giving charity.

Juwayriyah bint Al Harith

Juwayriyah bin al-Harith was from the pagan tribe Banul-Mustaliq. Her name was Barraah before her name was changed to Juwayriyah after acceptance of Islam. She was distinguished for her position as the daughter of her tribes leader and for her beauty. Her father, al-Harith was the leader of Banul-Mustaliq. Al-Harith was respected and obeyed by the people of his tribe. The leader al-Harith attacked the Muslims in 5 AH, in what will be known as the Battle of al-Muraysi. The Banul-Mustaliq tribe was defeated in the Battle of al-Muraysi and Juwayriyah was taken captive.

Aisha relates that following story of Juwayriyah,

Juwayriyah was taken as a prisoner of war to Thabit bin Qays bin Shammās. Juwayriyah worked out an agreement to purchase her freedom. Then Juwayriyah asked the Prophet to assist her to secure the money to purchase her freedom. Aisha relates that when Juwayriyah approached the Prophet that she felt jealousy towards her due to her beauty and that the Prophet would see this same beauty.

The Prophet’s reply to Juwayriyah ‘Are you inclined to that which is better?’ She asked, ‘What is that, Messenger of Allah?’ He replied, ‘I shall pay the price of your freedom on your behalf, and I shall marry you.’ She said, ‘I shall do this.’

When the people heard that the Prophet would marry Juwayriyah, they released the captives from the Battle of al-Muraysi in their possession. The people stated that ‘They are the in-laws of the Messenger of Allah.’ It is related that 100 families of the Banul-Mustaliq were set free.

After Juwayriyah married the Prophet (saw) her father went to Madinah to seek her release. He brought with him camels to be used in the exchange. However, two camels that al-Harith considered to be the best from his herd, were tied up and left in the desert area outside of Madinah. When al-Harith approached the Prophet (saw) he stated ‘O Muhammad this is payment for release of my daughter.’ The Prophet (saw) responded ‘Where are the other two camels you hid in Aqiq?’ Al-Harith said ‘I bear witness that nothing has the right to be worshipped except Allah and you are the Messenger of Allah. I swear by Allah, no one saw me hide them except Allah.’ The story is further related that al-Harith’s two sons and a large contingent from his people accepted Islam.

Your Notes:

Mariyah the Coptic

There is a question that was brought to my attention from reading the book *“The Illustrious Women of Islam From the First Generation”*. The question is, **Did the Prophet (saw) take as a wife Mariyah the Coptic?** The story is that the Prophet (saw) sent Hatib bin Abi Balta’ah to invite the King of Alexandria and Egypt to Islam, his name was al Muqawqis. The king spoke kind words on the invitation but did not accept Islam. Instead he sent the Prophet (saw) a gift. The gift being Mariyah the Coptic and her sister Sirin. This book states that the Prophet housed the sisters with Umm Sulaym bin Milhan. Both of these women became Muslim. The Prophet had a male child Ibrahim with Mariyah.

It is related in Sahih Muslim that the Prophet advised that the people of Egypt should be treated well. The Prophet said,

“You will soon conquer Egypt, and that is a land known as the land of al-Qirat. So when you conquer it, treat its inhabitants well. This responsibility lies upon you because of blood ties or relationships of marriage (with them).”

The explanation of blood ties is that the mother of the Arabs, Hajar, the mother of Isma’il, was from Egypt. As for the relationship of marriage, this is because Mariyah the Coptic, the mother of Ibrahim and son of the Prophet (saw), was from Egypt.

So to answer the question **Did the Prophet (saw) marry Mariyah the Coptic?** The answer clear to me is ‘Yes’. The story of Safiyyah bint-Huyayy is that the Prophet freed her (her dowry) then married her. We must know that the Prophet (saw) would treat all women fairly and justly and that he would obey the command to Allah. Let us return to a portion of the ayat referenced earlier in Surah-tul-Nisaa’. In Surah-tul-Nissaa’, Quran 4:25, where Allah states that a man can marry from the believing women whom your right hands possess. However, it is a clear command from Allah (swt),

فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ

Quran 4:25

Translation of Surah-tul-Nisaa’, Surah 4, Ayat 25 (from quran.com-Sahih International)

“So marry them with the permission of their people and give them their bridal due in a fair manner....”

Your Notes:

Conclusion

The wives of the Prophet (saw) were all noble, pious, intellectual, generous women who were steadfast, and persevered in their belief of Islam as they progressed through various adversities. It is my hope that my attempt to convey the essence of their characters and the significance of their existence in Islamic history has been received. The task of learning and relating these stories was monumental. As I learned of their commitment to Islam through their pious and generous actions, I made the intention and took the action to work to solidify my ibadaat (worship of Allah).

Dua'

The importance of the prescribed prayers (salaat) is so significant to our well-being in this life and the hereafter, that it cannot be over emphasized. Each prayer that we say throughout the day is for our own benefit. Allah states that Muhammed (saw) was a messenger and there were many before him, their message was to deliver the teaching that Allah is **One**, to worship Allah only, to be steadfast in one's belief, to be grateful to Allah for His provisions, and to avoid sin. These same messages are what one should receive by reading and learning from the stories of the **Women in Islam**.

I want to conclude with the dua' related in the **story of the believers**, referenced in Surah Ali Imran ayaat 144-148. In ayaat 147 of Ali Imran, Allah reminds us of the prayer of those who stood steadfast with the Prophet (saw), through physical and spiritual battles.

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا
ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

Translation of Surah-Ali Imran, Surah 3, Ayat 147 (from Abdullah Yusuf Ali)

“All that they said was “Our Lord! Forgive us our sins and anything we may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist faith.” -**Ameen**-

Various Categories and Names of Distinguished Women in Islam

Wives of the Prophet (saw):

1. Khadijah bint-Khuwaylid
2. Sawdah bint-Zam'ah
3. A'isha bint-Abu Bakr as-Saadiq
4. Hafsa bint-'Umar bin al-Khattib
5. Zaynab bint-Khuzaymah
6. Umm Salaamah Hind bint-Abi Umayyah bin al-Mughirah
7. Zaynab bint Jahsh bin Riyab
8. Juwayriyah bint-Al-Harith bin Abi Dirar al-Mustaliqiyyah
9. Umm Habibah Ramlan bint Abi-Sufyan
10. Safiyyah bint-Huyayy
11. Maymunah bint-al-Harith al-Hilaliyyah
12. Umm Ibrahim, Mariyyah the Coptic (mother of the son of Prophet Muhammad, **Ibrahim**)

Muhajirun from the Female Companions:

1. Fatima bint Asad bin Hashim bin 'Abd Manaf bin Qusayy Al Haashimi
2. Asmaa bint 'Umays bin Ma'bad bin al-Harith al-Kath'amiyyah
3. Asmaa bint Abu Bakr
4. Umm Kulthum bint 'Uqbah bin Abi Mu'ayt
5. Fatima bint Qays
6. Zaynab bint Abi Salamah (step daughter of the Prophet (saw))
7. Umm Khalid bint Khalid (the last female companion to die)
8. Umm al-Fadl (the mother of six noble companions)

Daughters of the Prophet (saw):

1. Zaynab (her daughter is Umaamah bint Abil-As bin ar-Rabi)
2. Ruqayyah
3. Umm Kulthum
4. Fatima

Granddaughters of the Prophet (saw):

1. Umaamah bint Abil-As bin ar-Rabi
2. Zaynab bint Ali bin Abi Talib (she was born in 5AH and died in 62AH, the full sister of al-Hasan and al-Husayn)
3. Umm Kulthum bint Ali bin Abi Talib (born in 6 AH she is the full sister of al-Hasan and al-Husayn)

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Siyar A’lam an-Nubalaa’ by Imam adh-Dhahabi is described as an encyclopedia of biographies of the noble companions of the Messenger of Allah (saw) and the scholars from the generations that followed them, up until the era of the author who died in 748 AH. The book provided memoirs of noble women closest to the Prophet (saw).

Al-Isabah fi Tamyiz as-Sahaabah, by Ibn Hajar-al-‘Asqalaani, is a comprehensive book on the companions of the Messenger of Allah (saw). It is arranged in alphabetical order illustrating the noble women from mankind and jinn. The book includes biographies that are extensive and some that are brief; ‘all of them are extraordinary’.

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