

CLASS 4  
STORIES OF SABR

## UMM SALAMAH

*Mother of the Faithful*

Hind the daughter of Zad ar-Rakib, Hudhayfah ibn al Mugheerah al-Makhzoomi. She is of the noble clan of Makhzoom; and of the gracious tribe of Quraysh.

*Zad ar-Rakib* is a nickname by which her father, Abu Umayyah, Hudhayfah ibn al-Mugheerah was known because of his generosity. He was one of the most famous generous men of the pre-Islamic era who lived in the Arabian Peninsula.

But why was Hudhayfah, Umm Salamah's father called 'provision of the traveller'? It was said that whenever he travelled, no one who travelled in his company would be allowed to bring their provision with them. He would rather be responsible for that however much their number was and however long the journey would be.

It was therefore in this firm-rooted home where there was gallantry and generosity that Hind was born and raised.

She and her husband, 'Abdullah ibn 'Abdul-Asad are among the earliest Muslims, and performed together the first migration to Abyssinia. She was also said to be the first woman to migrate. She remained in Abyssinia until the news that Hamzah ibn 'Abdul-MuJ+alib and 'Umar ibn al-Khattab had embraced Islam reached them. Some of the emigrants then strongly yearned to return to their homeland and meet the Messenger of Allah, believing that Islam had being strengthened by the conversion of the two unique men, Hamzah and 'Umar.

Umm Salamah returned to Madeenah along with those who returned.

And she had already given birth to her first child, Salamah the son of Abu Salamah. But the Qurayshi persecution did not stop nor abated, and it was not concealed.

After the conclusion of Pledge of 'Aqabah between the Messenger of Allah ﷺ and the Ansar of Madeenah, the Messenger of Allah gave permission to his Companions to migrate to Madeenah. That was the beginning of the great transformation in the course of the Prophet's mission. As usual, Umm Salamah was one of the first emigrants.

In this migration she was separated from her husband and son by Quraysh, she waited patiently and prayed, eventually she was let go of and she moved to Madinah with her son to reunite with her Husband **Abu** Salamah

Abu Salamah was among the favorite Companions of the Prophet (ﷺ), because of his early acceptance of Islam and his endurance of immigration and striving in the way of Allah; and his firm *Eeman*, bravery, worship and righteousness.

He took part in Badr & Uhud, He therefore occupied a place in the eyes of the Messenger of Allah (ﷺ). He had appointed him a leader of some contingents. He sent him to Banu Asad in the month of Safar, 4 A.H. and he succeeded in his mission and fulfilled the trust.

In the battle of Uhud, he was among those who remained firm. He suffered a serious injury in that battle from which he was healed but not totally. For, after some time, the wound decayed and deteriorated until it claimed his life.

Abu Salamah then told his wife, "If I die you should remarry." He then said, "O Allah! Provide for Umm Salamah after me a man who is better than me and who will not disgrace her or harm her." Umm Salamah said, "When he died I said, 'Who is that man that will be better than Abu Salamah?' Then after a while, the Messenger of Allah (ﷺ) married me."

### The Dua of Umm Salamah

Umm Salamah (May Allah be pleased with her) reported: I heard the Messenger of Allah (ﷺ) saying, *"When a person suffers from a calamity and utters (the below Dua) then Allah surely compensates him with reward and better substitute."*

*'Inna lillahi wa inna ilaihi raji'un. Allahumma ujurni fi musibati, wakhlu'fi li khairan minha*

(We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it),

Umm Salamah (May Allah be pleased with her) said: When Abu Salamah (May Allah be pleased with him) died, I repeated the same supplication as the Messenger of Allah (ﷺ) had commanded me (to do). So Allah bestowed upon me a better substitute than him (I was married to Muhammad, the Messenger of Allah (ﷺ)). [Sahih Muslim].

### Her Marriage to the Messenger of Allah (ﷺ)

An-Nasa'i narrated this story in detail. According to him:

"When Umm Salamah finished her period of waiting after the death of her husband, Abu Bakr proposed marriage to her but she did not accept the proposal. So the Prophet (ﷺ) sent to her proposing marriage to her. She told the person who was sent to her, 'Tell the Messenger of Allah (ﷺ) that I am a jealous woman, I have children and none of my guardians is present.' He sent back to me, *'Tell her that as for your jealousy, I will ask Allah to remove it; as for your being with children, I will take care of them; and as for the fact that none of your guardians is present, none of them, present or absent, will oppose your marriage to me.'*

She then asked her son, 'Get up and marry (me) to the Messenger of Allah ﷺ.' And he married her to him."

The Messenger of Allah ﷺ was encouraged to marry Umm Salamah by two things:

1. The Arab custom of supporting the wife of a friend by marrying her after the death of her husband.
2. It has to do with the prayer of Abu Salamah that Allah should provide his wife with a husband who would be better than him after his death.

With her entrance into the house of the Prophet ﷺ as one of the mothers of the faithful, she started another phase and role that had their own significance and impacts, especially since she was highly intelligent and had good sense of judgment.

It is true that 'A'ishah was the dearest wife to the Prophet ﷺ, but Umm Salamah's entrance as one of the mothers of the faithful had created for her a new place and a grounded status. She was the mediator among the Prophet's wives. All of them honoured her and respected her status.

One of the memorable actions and advice to the Prophet ﷺ was on the day of Hudaibiyah. It was her turn to go with him on that day.

After the truce of Hudaibiyah, many Companions of the Prophet ﷺ felt frustrated and disappointed. The Messenger of Allah ﷺ had brought the sacrificial animals with him. But having made the truce, he decided to terminate his ihram and commanded the people to do the same. The people however failed to comply. This was a dangerous phenomenon!!

When the Messenger of Allah ﷺ went to Umm Salamah she saw that he was distressed and gloomy. She gently asked him of the reason for his gloominess and he narrated what happened to her. In the best of manners she advised him to go out, invite his barber and have his head shaven publicly. He did so and suddenly people started shaving or cutting their hair.

The Messenger of Allah ﷺ was very happy and he laughed that his molar teeth were seen. The problem was then solved and the Satan who wanted to cause dissension was defeated. All this is due to Allah's grace through what He taught Umm Salamah!

After the death of the Prophet ﷺ, Umm Salamah lived for many more decades until she was the last to die of the Prophet's wives.

Thus did Umm Salamah witness some of the crucial events that the Muslims experienced. There is no doubt that the crisis that emanated from the martyrdom of 'Uthman ibn 'Affan was the most dangerous and had the farthest impact. But Umm Salamah remained neutral throughout. She rather – according to many reports called to harmony and mutual love among the Muslims.

The love for Allah and His Messenger, and the love for the Prophet's household had occupied the big heart of Umm Salamah.

May Allah be pleased with her and please her! May He honour her abode and made her a model for our women! He is the All-Hearing, the Responding.

## UMM KHALLAD R.A.

Umm Khallad was the wife of the noble Companion Amr bin Al-Jamuh. Umm Khallad R.A., witnessed the battle of Uhud with her husband, son and brother. When all the three were martyred, the noble female Companion carried them on her camel and headed back (with them) toward Madinah. 'A'ishah R.A. met her at a point on the way and she said to Umm Khallad: "You have a camel, what is there behind you?" Umm Khallad said: "***As for the Prophet, he is safe. Every affliction beside his is inconsequential and Allah chose some of the believers as martyrs.***" 'A'ishah said: "Who are these?" She replied: "My brother, my son, Khallad and my husband Amr bin Al-Jamuh."

"Where are you going with them?" 'A'ishah asked. "I am going to Madinah to bury them there." Then she drove her camel to make it follow her but she could not. But whenever she drove it toward the spot of their killing, it moved swiftly.

The Prophet waited until they were buried then he said: "***Amr bin Al-Jamuh, your- son khallad and your brother, 'Abdullah will be together in Paradise.***" Umm Khallad said: Allah's Messenger, pray that I am joined with them." and he prayed for her.

With this measure i.e. the measure of responsibility the struggling woman expectant of reward bears this critical situation with all its complications. Consequently, she became a symbol of strength when she overcame the insinuations of weakness in her existence like a woman. She was equal to the measure i.e. the measure of *Iman* from which a weapon from the weapons of fate is fashioned. With her patience and declaration, she became a picture of Islamic challenge which turns out to be a thorn in the throat of the enemy. With the momentary victory at the battle of Uhud, it was thought that the matter had been decided against the Muslims. Then there came a spark from Umm Khallad and other source that was not expected.

Let's ponder on the power of the determination and the soundness of the logic, i.e. the logic of Umm Khallad.

"As for the Messenger of Allah, he is a pious person." With him is his believing heart and his keen desire. Is there any goodness for the *Ummah* except in a strong and trustworthy leader and an *Ummah* standing behind him at the time of difficulty in this unique manner?

When the pious Messenger was giving her the tidings that her martyrs are in Paradise, her longing for their companionship in Paradise welled up just as she had accompanied them on the Battle of *Uhud*.

Certainly, the *Ummah* that is capable of this *Iman* and this plan shall never die.

## ASMA BINT ABI BAKR R.A.

*The One with the Two Belts*

She was Asma bint Abi Bakr As-Siddiq. The mother of 1 Abdullah bin Az-Zubair. She is the mother of Al-Khalifah Abdullah bin Az-Zubayr and a sister to the Mother of Believers, A'ishah and the last of the emigrants to die. She was older than Aishah by about ten years. She made the *hijrah* while she was pregnant with Abdullah. She witnessed the campaign of Yarmuk along with her husband Az-Zubair. She along with her father, her grandfather, her son Ibn Az-Zubair – all four - were Companions (of the Prophet).

### The Day of the Hijrah

Among the days that she witnessed in her life was the "Day of the *Hijrah*." She narrates to us regarding that herself: "I prepared the food for the journey of the Prophet in Abu Bakr's house when he intended to emigrate (to Madinah). I did not find anything with which to tie the food container and the water skin. So, I said to my father: 'I cannot find anything to tie (these things) with except my waist belt.' He said, 'Cut it into two pieces and tie the water-skin with one piece and the food-container with the other. He (the sub-narrator) added It is for that reason she was named Dhatun-Nitaqain (i.e. The woman with the two belts).

She also said R.A.: "When the Prophet went out of Makkah Abu Bakr took along his entire wealth worth five or seven thousand. Then my grandfather Abu Quhafah came to me and at that time he had gone blind. He said: This one (i.e. Abu Bakr) has deprived you of his wealth and of himself. So I said to him: 'Rather, he has left for us a good sum (of money).' Then I proceed to gather stones in a port hole in the house and I covered it with a cloth then I held his hand and placed it on the cloth. I said: "Here is what he left for *us*. He said: 'If he has left this for you, then he has done well."

### Bearing the Burden of Marital Life

Asma R.A. provides us a lesson with her good spousal relationship with her husband and attending to his concerns. She narrates: When Az-Zubayr married me, he had nothing other than his horse. I used to tend it and feed it (with fodder). I used to grind date stones for his camel. I used to draw water and prepare the dough. I used to carry the date stones on my head from Az-Zubair's land allotted to him by Allah's Messenger and this land was two third Farsakh (about two miles) from my house.

One day, I met Allah's Messenger along with some people. He called me and then said: "Ikh! Ikh!" (directing his camel to kneel down) so that I might ride behind him (on his camel). I felt shy (to ride with the men) and I also remembered Az Zubair and his sense of *gheerah* (Jealousy). Allah's Messenger noticed that I felt shy, so he proceeded. When I got home, I informed Az Zubair (of the incident) and he said: "By Allah, you carrying the date stones (and you being seen by the Prophet in such a state) is more shameful to me than your riding with him."

She continued: "(I continued serving in this way) till Abu Bakr sent me a servant to look after the horse. It was as if he had set me free."

Observe dear readers, this text and look with deep insight, tending a horse, carrying date stones on her head, the Prophet seeing her, pitied her but he did not disapprove of her actions. In spite of her fatigue she did not forget the affairs of her home. She said: "I draw water and I prepare dough!" What else is desired from the women of our time?

### Connecting the Ties of Kinship

Ibn Az-Zubayr narrated: This verse was revealed about Asma. Her mother, called Qutaylah, came to her hoping (for a favor) and she did not accede to her request until she asked the Prophet. Then Allah revealed: "*Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.*" (Mumtahanah:8) In the *Sahih*, Asma said: "O Messenger of Allah, my mother is seeking for a favor, may I treat her kindly?" He replied, "*Yes. Treat your mother well.*"

### Unwavering Determination

When the war broke out between the forces of 'Abdullah bin Az-Zubayr and the forces of Hajjaj ath-Thaqafi ... after the killing of Ibn Az-Zubayr, Al-Hajjaj crucified his corpse in the Sacred Mosque Al-Hajjaj.

Mansur bin Safiy reported from his mother who said: "Ibn 'Umar was informed that Asma was at the side of the mosque. That was when Ibn Az-Zubayr was crucified. So he went toward her and *said* to her: 'This is a mere corpse, it is nothing. The *soul* is already with Allah, so fear Allah and be patient.' She responded: 'What will prevent me him exercising patience when the head of Yahya bin Zakariyyah, Allah be pleased with them both was presented as a gift to an adulteress from among the prostitutes of the Children of Israel.'"

Ibn Abi Mulaykah narrated: I visited Asma after the killing of Ibn Az-Zubayr and she said: "It has reached me that he has crucified 'Abdullah: O Allah, do not take my life until he is brought to me." So I embalmed and shrouded him and brought him to her thereafter. She began to embalm him with her hands and enshroud him and that was after her sight had gone. "She prayed over him and another Jumu'ah did not meet her alive after that."

Ibn Sa'd said: She died a few nights after her son's death. His killing occurred on the 17th of Jumada Al-Uula in the year 73 AH. Adh-Dhahabi said: She is the last of the Muhajirun and the Muhajirat (male and female emigrants). May Allah be pleased with her.