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## **Timeless Voices: Women Chroniclers of the Prophet's Life Historical Background of Women's Seerah Writing**

**Robina Rashid**

*PhD Scholar, Institute of Arabic and Islamic Studies,  
Govt. College Women University Sialkot*

**Dr. Waleed Khan**

*Lecturer, Institute of Arabic and Islamic Studies,  
Govt. College Women University Sialkot  
Email: waleedkhan764110.wk@gmail.com*

### **Abstract**

The tradition of women's Seerah writing represents a profound intellectual and spiritual engagement with the prophetic biography throughout Islamic history. From the earliest expressions of devotion by Hazrat Aminah bint Wahb رضي الله عنها to the scholarly expositions produced by later female writers, women have actively participated in the preservation and interpretation of the Prophet Muhammad صلى الله عليه وسلم's life and teachings. Their writings reveal not only emotional attachment and reverence but also critical thought, literary creativity, and deep theological reflection. Across centuries, female scholars and writers have transformed Seerah writing from simple narrative accounts into a dynamic form of analytical and reformative discourse. This intellectual evolution demonstrates the gradual yet decisive integration of women's voices within the broader framework of Islamic scholarship. Moreover, it underscores how women contributed to shaping moral, ethical, and educational perspectives through their portrayals of the Prophet صلى الله عليه وسلم's exemplary character. By examining this historical trajectory, the study highlights the pivotal role of women in expanding the interpretive horizons of Seerah literature and fostering a more inclusive understanding of Islamic intellectual heritage.

**Keywords:** Women's Seerah Writing; Islamic Intellectual History; Female Scholarship; Prophetic Biography; Evolution of Seerah Literature; Women in Islamic Studies; Analytical and Reformative Discourse

### **Preface**

The study of Seerah (biographical writing about the life of the Prophet Muhammad صلى الله عليه وسلم) holds a central position in Islamic scholarship. From the earliest centuries of Islam, Muslims—both men and women—have

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shown deep devotion in preserving and narrating the noble life of the Prophet ﷺ. While male scholars have been widely recognized for their contributions to Seerah literature, the role of women in this intellectual and spiritual endeavor has often been underrepresented in historical accounts. However, recent scholarly attention reveals that women have been active participants in Seerah transmission and writing since the earliest period of Islam.

The roots of women's contribution to Seerah writing can be traced back to the earliest Islamic period, beginning with **Hazrat Aminah bint Wahb** رضى الله عنها, the mother of the Prophet ﷺ, whose poetic expressions described the miraculous birth and noble qualities of her son.<sup>(1)</sup> Similarly, **Hazrat Ayishah** رضى الله عنها, one of the most distinguished narrators of Hadith, preserved and transmitted many vital details of the Prophet ﷺ's domestic and ethical life, which later became essential sources for Seerah compilation.<sup>(2)</sup> During the Umayyad and Abbasid periods, women continued to play a role in the narration, preservation, and interpretation of Seerah. Many women scholars, such as **Fatimah bint Saad**, **Karimah al-Marwaziyyah**, and **Zaynab bint al-Kamal**, were respected Hadith transmitters, whose narrations indirectly contributed to the shaping of Seerah literature.<sup>(3)</sup>

In the later centuries, especially during the revivalist movements of the 19th and 20th centuries, educated Muslim women began to write independently on the life and character of the Prophet ﷺ, reflecting not only religious devotion but also intellectual awareness and reformist zeal. In South Asia, this trend reached its maturity in the 20th century when women scholars such as **Amatul Rahman Omar**<sup>(4)</sup>, **Dr. Farhat Hashmi**<sup>(5)</sup>, **Prof. Zubaida Tariq**, and **Dr. Samia Raheel Qazi**<sup>(6)</sup> began authoring books, lectures, and research papers on Seerah, blending traditional Islamic knowledge with modern academic approaches. Their works represent a significant evolution in Seerah writing from oral transmission to analytical and interpretive scholarship by women.

Thus, the historical background of women's Seerah writing is not confined to a single era; rather, it represents a continuous intellectual tradition that mirrors the spiritual insight, literary talent, and religious commitment of Muslim women throughout history.

In the context of Seerah writing, the Prophet Muhammad ﷺ's revered mother, **Hazrat Aaminah bint Wahb** رضى الله عنها, holds a unique and sacred distinction. She is regarded as the first woman in history to have expressed

the noble attributes and greatness of the Prophet ﷺ. From the very moment of his blessed birth, the women of that era alongside men played a significant role in describing and preserving the events surrounding the early life of the Messenger of Allah. Indeed, women contributed immensely to the earliest accounts of the Prophet ﷺ's Seerah.

### **Hazrat Aaminah** رضى الله عنها

Hazrat Aaminah bint Wahb رضى الله عنها belonged to the Banu Zuhrah tribe, a branch of the

Quraysh. She was the only child of her parents and was held in high esteem among the women of Quraysh for her noble lineage and status. She was also known as "Hakimah" (the wise one) due to her intelligence and wisdom.<sup>(7)</sup> Among her praiseworthy qualities were simplicity and detachment from worldly luxuries.

It is narrated from Abu Masoud رضى الله عنه that: A man once came to the Prophet ﷺ and began trembling out of awe. The Messenger of Allah ﷺ said to him:

"Do not be afraid, for I am not a king. I am only the son of a Qurayshi woman who used to eat dried meat."<sup>(8)</sup>

At the time of marriage, 'Abdullah ibn 'Abdul-Muttalib رضى الله عنه was about twenty-five or thirty years old. After his marriage to Hazrat Aaminah رضى الله عنها, he stayed with her for only three days and it was the custom of those people that after marriage, when the husband went to his wife, he would stay in her house for three days. Hazrat Abdullah رضى الله عنه was married only once in his entire life, to Hazrat Aaminah رضى الله عنها. He passed away soon after.<sup>(9)</sup> Throughout her life, Hazrat Aaminah رضى الله عنها remained faithful to her husband and never married again after his demise. The blessed union bore one child the Seal of the Prophets Muhammad Mustafa ﷺ.<sup>(10)</sup>

When the Prophet ﷺ was about six years old, Hazrat Aaminah رضى الله عنها traveled with him and their maid Umm Ayman رضى الله عنها to Madinah to visit the relatives of her late husband, as 'Abd al-Muttalib's mother belonged to the clan of Banu 'Adi ibn al-Najjar.<sup>(11)</sup>

According to al-Balazari, she used to visit Madinah regularly to pay her respects at her husband's grave. Some historians mention that 'Abd al-

Muttalib accompanied her on that journey to visit his relatives, while others believe that her primary purpose was to visit her husband's resting place.

Allama Shibli Nomani writes:

“Some historians claim that Hazrat Aaminah رضي الله عنها visited Madinah

because of her maternal kinship there. However, that relationship was distant, and it seems more reasonable to accept the account that she went to visit the grave of her deceased husband buried in Madinah.”<sup>(12)</sup>

On their return journey, while passing through Abwa, Hazrat Aaminah رضي الله عنها fell ill and passed away there. She was buried in the same place, leaving behind her beloved son, the future Messenger of Allah صلى الله عليه وسلم.<sup>(13)</sup>

### **Chronicles of the Prophet صلى الله عليه وسلم's Life:**

As a mother, Hazrat Aaminah رضي الله عنها narrated details of the Prophet صلى الله عليه وسلم's noble qualities that only a mother could describe especially the miraculous experiences she witnessed during pregnancy and birth. Her narrations are among the earliest testimonies of the Seerah.

#### **Miraculous Signs During Pregnancy:**

Hazrat Aaminah رضي الله عنها said:

“When Muhammad صلى الله عليه وسلم was in my womb, someone came to me and said, ‘You are carrying the leader of this nation. When he is born, say:

‘I seek protection for him from every evil of the envier, in the name of the One and Only God, and name him Muhammad.’

When he was born, I saw a light emanate from me that illuminated the palaces of Busrā in Syria.”<sup>(14)</sup>

#### **Conversation with Hazrat Halimah Sadiyyah رضي الله عنها:**

After the incident of the splitting of the Prophet صلى الله عليه وسلم's chest (Shaqq al-Sadr), when his wet nurse Hazrat Halimah Sadiyyah رضي الله عنها returned him to his mother with concern, Sayyidah Hazrat Aaminah رضي الله عنها asked:

“Were you afraid that some evil had touched him?”

Hazrat Halimah رضي الله عنها replied, “Yes.”

Hazrat Aaminah رضي الله عنها said, “That is impossible. By Allah, no evil spirit can touch him! My child is of extraordinary nature. Shall I tell you

something about him?”

Hazrat Halimah رضي الله عنها said, “Yes, please.”

Hazrat Aaminah رضي الله عنها replied,

“When I conceived him, I saw a radiant light shining from me that lit up the palaces of Busra in Syria. My pregnancy was the easiest I had ever experienced. When he was born, his hands touched the ground while his head was raised toward the sky.”<sup>(15)</sup>

These Hadiths show that Hazrat Aaminah bint Wahb رضي الله عنها was not only the mother of the Prophet صلى الله عليه وسلم but also the first female narrator of his Seerah, whose personal experiences laid the foundation for later biographical works on the life of the Messenger of Allah صلى الله عليه وسلم.

### **Hazrat Halimah Sayyidah رضي الله عنها**

One of the women who narrated the early days of the Prophet صلى الله عليه وسلم's life was his foster mother, **Hazrat Halimah رضي الله عنها**, who nursed and raised him. She belonged to the tribe of **Banu Saad**, which lived near **Taif**. According to narrations, during the period of foster care, Hazrat Halimah رضي الله عنها brought the Prophet صلى الله عليه وسلم to **Makkah** at least three times for visits.<sup>(16)</sup> According to **Qadi Muhammad Sulaiman Mansoorpuri**, Hazrat Halimah رضي الله عنها used to take the Prophet صلى الله عليه وسلم to Makkah every six months to meet his relatives and elders.<sup>(17)</sup> The Prophet صلى الله عليه وسلم remained with her for about **five years**. Her husband and the Prophet صلى الله عليه وسلم's foster father **Harith ibn 'Abdul Uzza** also embraced Islam.<sup>(18)</sup>

### **Chronicles of the Prophet صلى الله عليه وسلم's Life:**

Hazrat Halimah رضي الله عنها provided valuable information about the early years of the Prophet صلى الله عليه وسلم's life. According to her, meeting the Prophet صلى الله عليه وسلم opened the doors of **blessings and good fortune** for her family.

#### **The First Blessing:**

“When she came to Makkah in search of a child to nurse, she rode a weak and slow donkey. The animal was so frail that the entire caravan grew frustrated with its pace. However, after she took baby Muhammad صلى الله عليه وسلم into her care, that same donkey became so fast on the return journey that it outpaced all the others, leaving them far behind.”

**The Second Blessing:**

“She had brought along her own infant, who was constantly crying from hunger because, due to famine, she herself had no milk to nurse him. The family spent sleepless nights because of the baby’s crying. But when she took the Prophet ﷺ in her arms and nursed him, he drank to his fill, and her own child also nursed and slept peacefully for the first time. From that night onward, peace entered their home.”

**The Third Blessing:**

“On their journey, they also had a she-camel that had stopped producing milk. But when they returned home with the Prophet ﷺ, Hazrat Halimah رضي الله عنها’s husband went to milk the camel and found her udders full of milk. They both drank to their satisfaction and spent the night in great comfort.”

**The Fourth Blessing:**

“When they reached their drought-stricken village, their goats would go out to graze and return full and heavy with milk, while the animals of others remained dry and weak. Hazrat Halimah رضي الله عنها and her husband would milk their goats and drink fresh milk every day, while others had none.”

**The Fifth Blessing:**

“Hazrat Halimah رضي الله عنها said that they continued to witness continuous increase and blessings from Allah. The Prophet ﷺ grew stronger and healthier than other children, and by the time he reached two years of age, he was sturdy and well-built. She then weaned him and took him back to his mother. However, because of the blessings she had experienced, she earnestly requested that the child remain with her a little longer, expressing concern about the epidemic in Makkah. Upon her persistent request, the Prophet ﷺ’s mother agreed and let him stay with Hazrat Halimah رضي الله عنها once more.”

**Return After the Incident of Shaqq-e-Sadr**

“Later, when the **incident of the splitting of the Prophet ﷺ’s chest** occurred, Hazrat Halimah رضي الله عنها returned him to his mother.”<sup>(19)</sup>

**Hazrat Umm Ayman رضي الله عنها**

Hazrat Umm Ayman رضي الله عنها had the honor of serving the Holy Prophet ﷺ from his birth until his passing. Her real name was Barakah, and her title was Umm Ayman. She had originally come to Makkah with the army of

Abraha, and when Quraysh captured them, she was taken as part of the spoils of war. During the distribution, she came into the possession of 'Abdullah Ibn 'Abdul-Muttalib, the father of the Prophet ﷺ.

According to Ibn Saad, Umm Ayman later came into the Prophet ﷺ's possession as an inheritance from his father. She was among the earliest believers in Islam. She first migrated to Abyssinia and later migrated on foot from Makkah to Madinah. After the Prophet ﷺ married Hazrat Khadijah رضي الله عنها, he set Umm Ayman رضي الله عنها free. She then married 'Ubayd ibn Zayd from the tribe of Banu Harith ibn Khazraj.<sup>(20)</sup>

From this marriage, Ayman Ibn 'Ubayd was born, who was a companion of the Prophet ﷺ and was martyred in the Battle of Hunayn. Later, Umm Ayman married the Prophet ﷺ's freed slave, Zayd ibn Harithah رضي الله عنه. From this marriage, Usama Ibn Zayd was born whom the Prophet ﷺ dearly loved and often referred to as "the beloved son of the beloved."<sup>(21)</sup>

Hazrat Umm Ayman رضي الله عنها shared in the joys and sorrows of the Prophet ﷺ throughout his life. When the Prophet ﷺ married Hazrat Aiysha, it was Hazrat Umm Ayman رضي الله عنها who prepared her for the wedding.<sup>(22)</sup> Since she had assisted the Prophet ﷺ's mother, Aminah bint Wahb رضي الله عنها, in raising him, she always showed him motherly affection. The Prophet ﷺ used to say,

"She is a remnant from my household," and also said, "Hazrat Umm Ayman رضي الله عنها is my mother after my own mother."<sup>(23)</sup>

She participated in the Battle of Uhud by providing water to the soldiers and tending to the wounded. She was also present at the Battle of Khaybar and at Hunayn, where her son Ayman Ibn Ubayd رضي الله عنها was martyred.<sup>(24)</sup>

### **Chronicles of the Prophet ﷺ's Life:**

Because Hazrat Umm Ayman رضي الله عنها was with the Prophet ﷺ from birth to death, the accounts she narrated hold great value in the study of his life (Seerah). Some of them are as follows:

#### **Care after Hazrat Aminah's death:**

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Hazrat Umm Ayman رضي الله عنها said:

“After the death of Hazrat Aminah رضي الله عنها, I used to take care of the Messenger of Allah صلى الله عليه وسلم. One day, when I lost sight of him for a while, ‘Abdul-

Muttalib came to me and said:

‘Barakah!’ I replied, ‘Yes, I am here.’

He said, ‘Do you know where my son is?’ I said, ‘No, I don’t.’

He said, ‘I found him playing with other children near a berry tree. Do not be careless! Take care of my son, for the People of the Book believe that he will be a prophet of this nation. I do not feel secure from their mischief.’

Hazrat Umm Ayman رضي الله عنها further said: “‘Abdul-Muttalib would never eat until he seated the Prophet صلى الله عليه وسلم beside him.’”(25)

#### **Visit of the Jewish men:**

She said:

“When I came to Madinah with Hazrat Aminah رضي الله عنها carrying the Prophet صلى الله عليه وسلم, two Jews came to me and said:

‘Bring Ahmad صلى الله عليه وسلم to us; we want to see him.’

When I brought him, they looked him over from head to toe, and one said to the other:

‘He is indeed the Prophet صلى الله عليه وسلم of this nation, and this city (Madinah) will be his place of migration. Soon great battles, bloodshed, and imprisonment will take place here’.(26)

#### **At the death of ‘Abdul-Muttalib:**

Hazrat Umm Ayman رضي الله عنها said:

“When ‘Abdul-Muttalib passed away, the Prophet صلى الله عليه وسلم was eight years old. I saw him weeping near his grandfather’s bier.’”(27)

#### **On the Prophet صلى الله عليه وسلم’s contentment:**

She said:

“At no age did I ever hear the Prophet صلى الله عليه وسلم complain of hunger or thirst. He used to drink Zamzam water. When I brought him food, he would say: ‘I have no need of it; I am already satisfied’.”(28)

#### **Hazrat Khadijah رضي الله عنها**

Hazrat Khadijah رضي الله عنها was the first wife of the Holy Prophet صلى الله عليه وسلم. Due to her noble lineage and high status, the people of Makkah used to call her “سيدة نساء قريش” the Lady of the Women of Quraysh.(29) After her marriage to

the Prophet ﷺ, she was honored with the title “ام المؤمنین” (Mother of the Believers)<sup>(30)</sup>, and the Prophet ﷺ himself referred to her as “افضل نساء أهل الجنة” “the best of the women of Paradise”<sup>(31)</sup>

When she learned of the Prophet ﷺ's trustworthiness and honesty, she entrusted him with her trade goods. The Prophet ﷺ took the goods to **Busra** a city in Syria. Her servant **Maysarah** accompanied him on this journey. During the trip, Maysarah observed the Prophet ﷺ's noble character and virtuous conduct and later narrated everything to his mistress. This greatly increased her admiration and affection for the Prophet ﷺ.<sup>(32)</sup>

At the time of their marriage, **Hazrat Khadijah** رضي الله عنها was **forty years old**, and the Prophet ﷺ was **twenty-five years old**. Their marriage was blessed with **six children** four daughters and two sons. The daughters were **Hazrat Zaynab** رضي الله عنها, **Hazrat Ruqayyah** رضي الله عنها, **Hazrat Umm Kulthum** رضي الله عنها, and **Hazrat Fatimah** رضي الله عنها; the sons were **Hazrat Qasim** رضي الله عنه and **Hazrat Abdullah** رضي الله عنه, the latter also known by the titles **Tayyib** and **Tahir**. Both sons passed away in childhood, while the daughters reached the age of marriage. Three of them passed away during the Prophet ﷺ's lifetime, whereas the youngest, **Fatimah** رضي الله عنها, passed away **six months after** the Prophet ﷺ's demise. During the lifetime of **Hazrat Khadijah** رضي الله عنها, the Prophet ﷺ did not marry any other woman. She passed away in the **10th year of Prophethood**, at the age of **65**. In that same year, the Prophet ﷺ's affectionate uncle **Abu Talib** also passed away. Because of these two great losses, that year became known in history as “عام الحزن” (The Year of Sorrow)<sup>(33)</sup>.

Among her many virtues is that she received **greetings of peace (salaam)** and **glad tidings of Paradise** directly from **Allah** and **Angel Jibreel (AS)**.<sup>(34)</sup>

### Chronicles of the Prophet ﷺ's Life

A husband and wife are like garments for one another they know each other's strengths and weaknesses. When revelation first descended upon the Prophet ﷺ and he returned home frightened, **Hazrat Khadijah** رضي الله عنها reassured him with the following words, highlighting his moral excellence:

“اكلا، أبشِرْ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، فَوَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَغْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ”<sup>(35)</sup>

“Rejoice! By Allah, He will never disgrace you. You uphold the ties of kinship, speak the truth, bear the burdens of the weak, help the poor and needy, honor the guest, and assist others in times of adversity for the sake of truth.”

Since **Hazrat Khadijah** رضي الله عنها passed away before the **Hijrah (Migration to Madinah)**, only this one narration is reported from her.

### **Hazrat Ayishah** رضي الله عنها

Hazrat Ayishah رضي الله عنها was the most beloved wife of the Messenger of Allah صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم loved her dearly and expressed his affection openly. Because of her youth, Hazrat Ayishah رضي الله عنها had the opportunity to closely observe the Prophet صلى الله عليه وسلم's personal and public affairs and narrate them in detail. She was more familiar with the Prophet صلى الله عليه وسلم's domestic and missionary life than any other Companion. Many important aspects of his life reached the Ummah only through her narrations.

She was the daughter of the Prophet صلى الله عليه وسلم's close friend and companion, Hazrat Abu Bakr Siddiq رضي الله عنه. Hazrat Ayishah رضي الله عنها was born in the 5th year of Prophethood.<sup>(36)</sup> Her parents were Muslims; therefore, she was raised in a Muslim household. Later, she married the Messenger of Allah صلى الله عليه وسلم, thus becoming part of the blessed household of Prophethood, where she spent the rest of her life. She was the only wife of the Prophet صلى الله عليه وسلم who was a virgin at the time of marriage. Many of her virtues and merits have been narrated in the books of Hadith among them, the incident of Ufk (the false accusation) which led to the revelation of verses of the Qur'an in her honor, verses that will be recited until the Day of Judgment. She passed away in the month of Ramadan, in either 57 AH or 58 AH.<sup>(37)</sup> Among all the wives of the Prophet صلى الله عليه وسلم, Hazrat Ayishah رضي الله عنها narrated the most traditions about his life. The reason for this is that she spent the longest time with the Prophet صلى الله عليه وسلم after Hazrat Khadijah رضي الله عنها and Hazrat Sawdah رضي الله عنها. Moreover, after the Prophet صلى الله عليه وسلم's passing, she lived for many years, during which she conveyed and explained many narrations to the Ummah. As the Prophet صلى الله عليه وسلم's confidante, she was aware of sayings and actions that others did not witness, which is why her narrations regarding the Prophet صلى الله عليه وسلم's biography are

abundant. The narrations reported by Hazrat Ayishah رضي الله عنها related to the Prophet صلى الله عليه وسلم's life (Seerah) can be divided into two categories: Events of Seerah, and Narrations concerning the personality and attributes of the Prophet صلى الله عليه وسلم. Selected Narrations of Seerah by Hazrat Ayishah رضي الله عنها:

### **Chronicles of the Prophet صلى الله عليه وسلم's Life**

#### **Beginning of Revelation:**

Hazrat Ayishah رضي الله عنها reported that revelation to the Prophet صلى الله عليه وسلم began with true dreams. Then, Angel Gibrael عليه السلام brought the first revelation in the Cave of Hira. The Prophet صلى الله عليه وسلم returned home trembling and told his wife Hazrat Khadijah رضي الله عنها what had happened. She comforted him with kind words and took him to her cousin, Waraqah bin Nawfal, who confirmed his Prophethood.<sup>(38)</sup>

#### **State During Revelation:**

Hazrat Ayishah رضي الله عنها said, "I myself saw that when revelation came upon the Prophet صلى الله عليه وسلم, even on the coldest day, sweat would drip from his forehead."<sup>(39)</sup>

#### **Public Call to Islam:**

She narrated that when the verse

"وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ" <sup>(40)</sup>

And warn your closest relatives

was revealed, the Prophet صلى الله عليه وسلم gathered his relatives at Mount Safa and said: "O Fatimah bint Muhammad, O Safiyyah bint Abdul Muttalib, O people of Banu Abdul Muttalib! I cannot save you from Allah's punishment. Take from my wealth as you wish, but for your Hereafter, you must strive yourselves."<sup>(41)</sup>

#### **Protection During Abu Talib's Life:**

Hazrat Ayishah رضي الله عنها narrated that the Prophet صلى الله عليه وسلم said, "As long as Abu Talib lived, the Quraysh could not harm me severely."<sup>(42)</sup>

#### **Incident of Surah 'Abasa:**

She narrated that once the Prophet صلى الله عليه وسلم was speaking to the Quraysh leaders, hoping they would embrace Islam. During this, the blind Companion Hazrat Abdullah Ibn Umm Maktum رضي الله عنه came with a question. The Prophet صلى الله عليه وسلم frowned slightly, and then Allah revealed Surah 'Abasa, reminding him of the importance of every seeker of truth.<sup>(43)</sup>

**Journey to Taif:** Hazrat Ayishah رضي الله عنها reported that after the death of Hazrat Khadijah رضي الله عنها and Abu Talib, the Prophet صلى الله عليه وسلم went to Taif to invite its leaders to Islam. They rejected his message and sent street boys to throw stones at him until his feet bled. This was one of the most painful days of his life, as he himself narrated to Hazrat Ayishah رضي الله عنها.<sup>(44)</sup>

**Battle of Badr:**

She narrated that after the Battle of Badr, the Prophet صلى الله عليه وسلم spoke to the bodies of the slain disbelievers thrown into the well of Badr and said, "Have you found the promise of your Lord to be true? I have found my Lord's promise fulfilled." When the Companions expressed surprise, he explained that they could now realize the truth.<sup>(45)</sup>

**Battle of Uhud:**

Hazrat Ayishah رضي الله عنها narrated the chaos during Uhud when Muslims mistakenly attacked one of their own, Huzayfah ibn Yaman's father, thinking he was an enemy. Hazrat Huzayfah رضي الله عنه only said, "May Allah forgive my people."<sup>(46)</sup>

**The Event of Ifk: A Test of Faith and Truth:**

In Shaban, 5 AH (or according to some reports, 6 AH), the Messenger of Allah صلى الله عليه وسلم learned that the tribe of Banu al-Mustaliq was gathering forces to attack Madinah. Upon receiving this news, the Prophet صلى الله عليه وسلم set out to confront them. The two forces met near a spring called Muraysi', where a battle took place, resulting in the defeat of Banu al-Mustaliq. On the return journey from this expedition, the Muslims camped at a certain place. During the stay, Hazrat Ayishah رضي الله عنها went out from her howdah (carriage) to relieve herself at some distance from the camp. Upon returning, she realized that her necklace was missing. It was not her own necklace but one she had borrowed from her sister Hazrat Asma رضي الله عنها. Therefore, she went back to the spot where she had been earlier to search for it. The search took some time, and when she returned to the camp, the caravan had already departed. Since Hazrat Ayishah رضي الله عنها was of light build and delicate frame, those who lifted the howdah assumed that she was still inside and did not notice her absence. She then sat down at the same place, thinking that when the caravan realized she was missing, they would come back to find her. Waiting there, she eventually fell asleep. The Messenger of Allah صلى الله عليه وسلم had assigned a Companion named Hazrat Safwan bin Muattal رضي الله عنه the duty of traveling behind the caravan to

pick up anything that might have been left behind. When Safwan reached the place where the Muslims had camped, he saw a person lying on the ground. As he came closer, he recognized that it was Hazrat Ayishah رضي الله عنها.

Since he had seen her before the command of hijab was revealed, he recognized her and said, "إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ." Hearing this, Hazrat Ayishah رضي الله عنها woke up and immediately covered her face. No words were exchanged between them. Safwan brought his camel to its knees, Hazrat Ayishah رضي الله عنها mounted it, and he led the camel on foot until they rejoined the caravan. When the hypocrites (munafiqeen) saw them arriving together, they seized the opportunity to spread malicious rumors about the honor of the Messenger of Allah صلى الله عليه وسلم. This caused great distress among the Muslims, and the Prophet صلى الله عليه وسلم himself faced a painful trial. Finally, Allah Almighty revealed verses declaring Hazrat Ayishah رضي الله عنها's innocence, exposing the lies of the hypocrites.<sup>(47)</sup>

This incident is known as the Incident of Ifk (the Slander). The entire account was narrated by Hazrat Ayishah رضي الله عنها herself.

#### **Incident of the Lost Necklace and Revelation of Tayammum:**

During one journey, Hazrat Ayishah رضي الله عنها lost her necklace. The Prophet صلى الله عليه وسلم stopped the caravan to search for it, and when the time for prayer came, there was no water for ablution. Allah then revealed the ruling of Tayammum (dry ablution). Hazrat Usayd bin Hudaiyr رضي الله عنه said, "O family of Abu Bakr رضي الله عنه! This is not your first blessing upon the Ummah."<sup>(48)</sup>

#### **Final Illness and Passing of the Prophet صلى الله عليه وسلم:**

Just as Hazrat Ayishah رضي الله عنها was a direct eyewitness to the entire life of the Prophet صلى الله عليه وسلم, she was also a just and truthful witness to every moment of his blessed passing. This was because the Prophet صلى الله عليه وسلم spent the last ten days of his life in her chamber, with the permission of the other Mothers of the Believers. Regarding the beginning of the Prophet صلى الله عليه وسلم's final illness, it is reported that it started with a headache. This narration is found in Sahih al-Bukhari, and therefore it is authentic. In Sunan Ibn Majah, the incident is further clarified: when the Prophet صلى الله عليه وسلم returned from al-Baqi', Hazrat Ayishah رضي الله عنها had a headache, and the Prophet صلى الله عليه وسلم said, "My head also aches."<sup>(49)</sup> According to Sunan al-Kubra by al-Bayhaqi, the Prophet صلى الله عليه وسلم had

gone to al-Baqi' to attend a funeral. Upon returning, he began to experience a headache, which developed into his fatal illness.<sup>(50)</sup>

Gradually, the illness intensified, increasing his weakness until the inevitable moment arrived the one that no human being can escape. One narration mentions that during his final illness, the Prophet ﷺ wished to spend his days of sickness in the house of Hazrat Ayishah رضى الله عنها. However, since the turns (allocated days) among the wives were fixed, he did not wish to do so without their consent. By Allah's will, the day of Hazrat Ayishah رضى الله عنها's turn coincided with the day of his passing. At that time, the Prophet ﷺ rested his blessed head between her chest and neck.<sup>(51)</sup>

Another narration states that even during his illness, the Prophet ﷺ was deeply concerned about the prayer (ṣalāh). When he was no longer able to walk to the mosque, he instructed that Hazrat Abu Bakr رضى الله عنه should lead the prayer in his place. Thus, during the final days of his blessed life, Hazrat Abu Bakr رضى الله عنه stood as the Imam. One day, feeling slightly better, the Prophet ﷺ went to the mosque supported by two men his feet dragging on the ground due to weakness. Yet, out of the importance he gave to prayer, he did not choose to remain at home. Upon entering the mosque, he sat beside Hazrat Abu Bakr رضى الله عنه, who then followed the Prophet ﷺ in prayer, while the congregation followed Hazrat Abu Bakr رضى الله عنه.<sup>(52)</sup>

According to another narration, all the Mothers of the Believers were present at the time of the Prophet ﷺ's passing. Among his children, only Hazrat Faṭimah رضى الله عنها was alive, and she came to visit him. Her manner of walking closely resembled that of her father ﷺ. The Prophet ﷺ whispered something to her, telling her that in previous years Hazrat Gibrail عليه السلام would review the Qur'an with him once during Ramadan, but that year he had reviewed it twice. "So I feel," he said, "that my time is near and I will not recover from this illness." Hazrat Faṭimah رضى الله عنها began to weep at the thought of parting from her beloved father. Then the Prophet ﷺ told her, "You will be the leader of the women of Paradise," upon which she smiled. Another narration adds that the Prophet ﷺ informed her, "Among my family, you will be the first to join me."<sup>(53)</sup> It was narrated by Hazrat Ayishah رضى الله عنها.

### Physical Description of the Prophet ﷺ:

Hazrat Ayishah رضي الله عنها narrated that the blessed hair of the Prophet ﷺ was longer than **farah** but shorter than **jummah**, meaning it was of **medium length (limmah)**.<sup>(54)</sup>

Hazrat Ayishah رضي الله عنها said, “When I wished to part the Prophet ﷺ’s hair, I would part it from the middle of his head, and I would let the hair of his forehead hang down half to one side and half to the other between his eyes.”<sup>(55)</sup> Thus, **parting the hair is a Sunnah** of the Messenger of Allah ﷺ. Regarding the **stature and complexion** of the Prophet ﷺ, a narration is reported by **Imam al-Bayhaqi** in his book *Dalā'il al-Nubuwwah*. In this narration, Hazrat Ayishah رضي الله عنها described the **blessed appearance** of the Prophet ﷺ, saying: “The Messenger of Allah ﷺ was neither very tall nor short in height; rather, his stature was **moderate**. When he walked alone, he appeared of **medium height**, but when he walked among two or more people, he appeared **taller** than them. His complexion was **purely fair**, without any dusky tone.”<sup>(56)</sup>

### The Prophet ﷺ's Morals:

When asked about the Prophet ﷺ's character, Hazrat Ayishah رضي الله عنها said, “His character was the Qur'an.” She then recited:

“إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ”<sup>(57)</sup>

“And indeed, you are of a great moral character”

In this narration, when **Hazrat Ayishah** رضي الله عنها was asked by **Saad bin Hisham Ibn Amir** رضي الله عنه about the **character of the Prophet** ﷺ, she replied: “Do you not recite the Qur'an? The character of the Messenger of Allah ﷺ was the Qur'an itself.<sup>(58)</sup> By this, she meant that the **Prophet** ﷺ's **morals and conduct** were exactly as the Qur'an describes the qualities of a true believer for he ﷺ was the **living Qur'an**. According to another narration, **Hazrat Ayishah** رضي الله عنها recited the following verse from **Surah al-Qalam** as **Qur'anic evidence** of the Prophet ﷺ's exalted character:

“وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ”<sup>(59)</sup>

“And indeed, you are of a great moral character.”<sup>(60)</sup>

In another narration, **Abu Abdullah (Abad bin Abad) Jadaali** asked **Hazrat Ayishah** رضي الله عنها about the **conduct of the Messenger of Allah** ﷺ

**toward his family.** She said: She further said, “He never spoke harshly, never shouted in the marketplace, and never returned evil for evil; instead, he forgave and pardoned.”<sup>(61)</sup>

### **Justice and Equality:**

One of the beautiful qualities of the Prophet ﷺ was that in every matter he preferred justice and fairness. The Holy Qur'an likewise commands Muslims to adopt the path of justice in all affairs, even if the other party are enemies. Allah says:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى  
وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ<sup>(62)</sup>

"Do not let the hatred of a people prevent you from being just. Be just; that is nearer to piety. And fear Allah; surely Allah is fully Aware of what you do."

The Imam of the prophets ﷺ did not accept anyone's intercession in matters of justice, nor did he show partiality between his own people and others. In this connection Hazrat Ayishah رضي الله عنها relates:

"A woman from the tribe of Makhzūm committed theft, and the Quraysh were greatly troubled about her case. They consulted among themselves who should speak to the Messenger of Allah ﷺ on her behalf. It was decided that only Hazrat Usamah Ibn Zayd رضي الله عنه who was beloved to the Messenger ﷺ could dare to intercede. So Hazrat Usamah رضي الله عنه spoke to the Prophet ﷺ on her behalf, asking for clemency. The Messenger ﷺ said: 'O Usāmah! Do you wish to intercede in one of Allah's prescribed limits?' Then he stood up and delivered a sermon, saying: 'What destroyed the people before you was this: when a wealthy or noble person of theirs stole, they let him go, but when a weak person stole, they would apply the penalty to him. By Allah! If (my beloved) Fatimah bint Muhammad (رضي الله عنها) were to steal, I would cut off her hand.'"<sup>(63)</sup>

### **The Prophet ﷺ's Patience and Forbearance:**

She once asked the Prophet ﷺ, “Was there a day more difficult for you than Uhud?” He replied, “The day of Taif was harder.” Yet he prayed for the people of Taif and hoped that their descendants would become Muslims.<sup>(64)</sup>

### **His Speech:**

Hazrat Ayishah رضي الله عنها said,

“The Prophet ﷺ’s speech was clear and deliberate so distinct that anyone who wished could count his words.”<sup>(65)</sup>  
This reflected Allah’s command:

“وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغَاتٍ”<sup>(66)</sup>

“And speak to them an effective word that reaches their hearts.”

#### **Gift-Giving and Kindness:**

She narrated,

“The Prophet ﷺ accepted gifts and would give something in return.”<sup>(67)</sup>

He encouraged love and harmony by saying,

“تَهَادُوا تَحَابُّوا”<sup>(68)</sup>

“Exchange gifts, and you will love one another”

As stated in the Holy Qur’an:

“وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا”<sup>(69)</sup>

“When you are greeted with a greeting, respond with one better than it, or at least return it (in like manner).”

#### **Domestic Life and Fairness:**

Hazrat Ayishah رَضِيَ اللَّهُ عَنْهَا said, “The Prophet ﷺ used to help with household chores, and when the time for prayer came, he would go out to pray.”<sup>(70)</sup>  
He would visit all his wives daily to inquire about them but would spend the night with the one whose turn it was. He maintained perfect justice among them.<sup>(71)</sup>

**Hazrat Umm Salmah رَضِيَ اللَّهُ عَنْهَا** Among the blessed wives of the Holy Prophet ﷺ, Hazrat Umm Salmah رَضِيَ اللَّهُ عَنْهَا ranks after Hazrat Ayishah رَضِيَ اللَّهُ عَنْهَا in the narration of Hadith. Her real name was **Hind**, and her title was **Umm Salmah**. After Hazrat Ayishah رَضِيَ اللَّهُ عَنْهَا, she was considered the most intelligent, wise, and knowledgeable among the Mothers of the Believers.

After the Treaty of Hudaibiyyah, when the Prophet ﷺ instructed the Companions to slaughter their sacrificial animals, none of them moved to comply. The Prophet ﷺ, distressed by this, went to Hazrat Umm Salmah رَضِيَ اللَّهُ عَنْهَا and shared the situation with her. She wisely advised him to go out and slaughter his animal without saying anything to anyone. When the Companions saw him doing so, they followed his example and slaughtered their animals. Her advice resolved a moment of great difficulty.<sup>(72)</sup> She lived to be about **90 years old**.<sup>(73)</sup>

## Chronicles of the Prophet ﷺ's Life

Hazrat Umm Salmah رضى الله عنها joined the Prophet ﷺ's household in the **4th year after Hijrah**, and the Prophet ﷺ passed away in the **11th year**, meaning she lived with him for **seven years**. During this period, she observed his life closely and often gave insightful opinions on important matters. She was the **last of all the Prophet ﷺ's wives to pass away**, and after Hazrat Ayishah رضى الله عنها, she narrated the most traditions. Below are her narrations related to the Prophet ﷺ's blessed life describing his events, acts of worship, and moral character.

### 1. The Battle of the Trench (Ghazwah al-Ahzab)

One of the most significant events of early Islam was the **Battle of the Trench (5 A.H.)**, after which the polytheists never dared to attack Madinah again. The Muslims had dug a trench around the city for defense. According to Hazrat Umm Salmah رضى الله عنها, the Prophet ﷺ himself participated in the digging and was handing out bricks to the Companions. His chest was covered with dust, and he ﷺ was reciting:

"O Allah! True goodness is the goodness of the Hereafter, so forgive the Ansar and the Muhajirun."

When he saw **Ammar ibn Yasir**, he said:

"Alas! The rebellious group will kill the son of Sumayyah."<sup>(74)</sup>

This narration is authentic. Hazrat Umm Salmah رضى الله عنها personally witnessed this event, and the words about Ammar remained memorable to her because **Ammar was her half-brother**.<sup>(75)</sup>

### 2. The Weeping Palm Trunk

When the Friday congregational prayer was established, the Prophet used to deliver sermons while leaning on the trunk of a date palm. Later, a Companion (man or woman) offered to build a wooden pulpit (minbar) for him, which he accepted. Once the pulpit was installed, the Prophet ﷺ ascended it to deliver the sermon. Hazrat Umm Salmah رضى الله عنها narrates that when the Prophet ﷺ left the old trunk, it began to weep like a child. The Prophet ﷺ descended from the pulpit, embraced it, and it quieted down.<sup>(76)</sup> This shows that even **inanimate objects found peace in the Prophet ﷺ's presence**, and separation from him caused them grief.

**3. The Farewell Pilgrimage :** The Prophet ﷺ was sent as a messenger for **all humanity**, and he conveyed the Divine message through every possible medium from his call on Mount Safa to letters sent to kings and rulers. During the **Farewell Pilgrimage**, the Prophet ﷺ took all his wives with him, including Hazrat Umm Salmah رضي الله عنها. During the journey, she fell ill, making it difficult for her to perform the **Farewell Tawaf** on foot. The Prophet ﷺ granted her permission to perform the **Tawaf on a mount**. While she was performing it, the Prophet ﷺ was offering **Fajr prayer** near the Ka'bah, reciting **Surah al-Tur**.<sup>(77)</sup>

#### **4. The Prophet ﷺ's Passing (Wafat al-Nabi ﷺ)**

Hazrat Umm Salmah رضي الله عنها narrated two reports about the Prophet ﷺ's final illness. She said:

"In his illness of death, the Messenger of Allah ﷺ repeatedly said: '(Take care of) the prayer, and (be kind to) your slaves.' He continued to advise this until he passed away."<sup>(78)</sup>

This authentic narration shows the Prophet ﷺ's emphasis on both **the rights of Allah** (prayer) and **the rights of people** (good treatment of subordinates). Prayer was the hallmark distinguishing believers from disbelievers.<sup>(79)</sup>

#### **5. The Prophet ﷺ's Prayers**

Hazrat Umm Salmah رضي الله عنها narrated **five traditions** related to the Prophet ﷺ's manner of prayer.

In his later years, the Prophet ﷺ offered most **voluntary (nafl) prayers while sitting**, though he performed **obligatory (fard) prayers standing**.<sup>(80)</sup> This was due to weakness, and it teaches that those unable to stand may pray sitting without losing reward.

"عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِخَمْسِي  
وَيَسْبِعُ لَا يَفْصِلُ بَيْنَهُمَا بِسَلَامٍ وَلَا بِكَلَامٍ"<sup>(81)</sup>

The Prophet ﷺ used to offer **five or seven rak'ahs of Witr** continuously, without separating them with taslim (salutation) or speech."

"عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ بِثَلَاثِ عَشْرَةَ،  
فَلَمَّا كَبُرَ وَضَعُفَ أَوْتَرَ بِسَبْعٍ"<sup>(82)</sup>

“When the Prophet ﷺ grew older and weaker, he reduced his Witr to **seven rak‘ahs** after previously praying **thirteen.**”

عَنْ أُمِّ سَلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الْوُتْرِ رُكْعَتَيْنِ (83)

“The Prophet ﷺ used to pray **two rak‘ahs after Witr.**”

These three narrations are related to Witr (the odd-numbered prayer). The term Witr is also used for the night prayer (Qiyam al-Layl), and it specifically refers to the odd-numbered rak‘ahs offered at the end of that prayer. All three narrations are authentic in terms of their chains of transmission.

According to the first narration, the Messenger of Allah ﷺ would offer five or seven Witr rak‘ahs continuously, without saying salaam (salutation) after every two or four rak‘ahs. He would only say salaam at the end of the final rak‘ah. Other narrations indicate that when he offered five Witr rak‘ahs, he would sit for tashahhud only in the fifth rak‘ah and then conclude the prayer with salaam. (84)

She also narrated that after the congregational prayer, the Prophet ﷺ would remain seated for a while, allowing women to leave the mosque first to avoid **mixing of men and women** in pathways. (85)

## 6. Recitation of the Qur’an

Hazrat Umm Salmah رضي الله عنها said:

“The Prophet ﷺ used to recite every verse separately, without joining one verse to another.” (86)

This simple, clear style of recitation is the one preferred in the Shariah. It reflects humility, contemplation, and clarity the very essence of preserving the Qur’an through prayer.

## 7. The Prophet ﷺ's Supplications

She narrated that after **Fajr prayer**, the Prophet ﷺ would recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا (87)

“O Allah! I ask You for beneficial knowledge, pure sustenance, and accepted deeds.”

When a follower asked what prayer the Prophet ﷺ most frequently recited at home, she replied that he often said:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

“O Turner of hearts! Keep my heart steadfast upon Your religion.”

When she asked him why he said it so often, he replied:

“O Umm Salmah! There is no heart that is not between two fingers of the Merciful. He turns them as He wills — keeping some firm and letting others deviate.”<sup>(88)</sup>

## 8. The Prophet ﷺ's Voluntary Fasts

Hazrat Umm Salmah رضي الله عنها narrated several authentic Hadiths about the Prophet ﷺ's voluntary fasting:

1- "عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ تِسْعَ ذِي الْحِجَّةِ، وَيَوْمَ عَاشُورَاءَ، وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَالْحَمِيسَ"<sup>(89)</sup>

“The Prophet ﷺ used to fast the **first nine days of Dhul-Hijjah**, the **day of Ashura (10th Muharram)**, and **three days each month** the first Monday and Thursday, and the following Monday.”

2- "عَنْ أُمِّ سَلَمَةَ، قَالَتْ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ: الْإِثْنَيْنِ وَالْحَمِيسَ مِنْ هَذِهِ الْجُمُعَةِ، وَالْإِثْنَيْنِ مِنَ الْمُقْبِلَةِ"<sup>(90)</sup>

“He would fast **three days each month**: Monday and Thursday of this week, and Monday of the next.”

3- "عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، «أَنَّهُ لَمْ يَكُنْ يَصُومُ مِنْ السَّنَةِ شَهْرًا تَامًا إِلَّا شَعْبَانَ يَصِلُهُ بِرَمَضَانَ"<sup>(91)</sup>

“The Prophet ﷺ never fasted an entire month except **Sha‘ban**, which he would connect with **Ramadan**.”

These narrations highlight that the Prophet ﷺ loved fasting in specific blessed days especially Dhul-Hijjah, Ashura, and Sha‘ban to purify actions and prepare spiritually. Fasting on **Mondays and Thursdays** was special because deeds are presented before Allah on these days.<sup>(92)</sup>

According to the third narration, the Messenger of Allah ﷺ used to fast most frequently in the month of Sha‘ban apart from Ramadan, and the reason for this was also stated that in Sha‘ban, the yearly record of deeds is presented before Allah.<sup>(93)</sup> Fasting has been a part of every divine law. The narration of Hazrat Umm Salmah رضي الله عنها regarding the Prophet ﷺ's practice of fasting encompasses many aspects of the Prophet ﷺ's Seerah. These narrations provide clear evidence of the virtues and rulings of fasting. Beyond the obligatory fasts, they also indicate the recommended days for fasting, their virtues, and the incidents established from the Prophet ﷺ

making these narrations an important source of Seerah that highlights its practical dimension.

### 9. The Prophet ﷺ's Clothing

Hazrat Umm Salmah رضى الله عنها reported that the Prophet ﷺ's most preferred garment was the shirt (**qamis**), as it covered the body well and allowed ease of movement.<sup>(94)</sup>

### 10. The Prophet ﷺ's Use of Dye (Khidab)

She also narrated that the Prophet ﷺ dyed his hair, and that his hair appeared reddish due to this.<sup>(95)</sup> Another narration (Ibn Majah) mentions that he used **henna and katam (a reddish plant)** for dyeing. Thus, coloring the hair with non-black dyes is considered **Sunnah**.<sup>(96)</sup>

### Hazrat Hafsah رضى الله عنها

Hazrat Hafsah رضى الله عنها was **seven years older than her brother Hazrat Abdullah Ibn Umar رضى الله عنهما**. Her first husband was Hazrat **Khunays Ibn Hudhafah al-Sahmi رضى الله عنه**, both among the early Muslims. They migrated to Abyssinia, returned to Makkah upon hearing a false rumor of Quraysh's conversion, and later migrated to **Madinah**. Hazrat Khunays رضى الله عنه fought bravely in **Badr** and **Uhud**, where he was wounded and later martyred. After her waiting period ended, the Prophet ﷺ expressed a desire to marry her, and in the **3rd year after Hijrah**, she joined the blessed household of the Prophet ﷺ.<sup>(97)</sup>

She was known as **قائمة الليل صائمه النهار** one who **stood in prayer at night and fasted during the day**. Gabriel عليه السلام himself testified to her devotion.<sup>(98)</sup>

She was also **literate** and among the few early Muslim women who **could read and write**. Scholars counted her among the **jurists (Ahl al-Fatwā)** among the Companions.<sup>(99)</sup> She passed away in **Madinah** during the caliphate of **Muawiyah (45 A.H.)**<sup>(100)</sup>, though another report from Ibn Saad places her death in **37 A.H. during Ali's caliphate**. Her funeral prayer was led by **Marwan Ibn al-Hakam**, and she was buried by her brothers and nephews.<sup>(101)</sup>

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Hazrat Hafsah رضى الله عنها also narrated Hadiths related to **purity, prayer, fasting, Hajj, and night worship**. Most of these narrations overlap with those transmitted by **Hazrat Ayishah** and **Hazrat Umm Salmah رضى الله عنها**. For detailed

study, these can be found in **Musnad Ahmad Ibn Hanbal**, under the section **Musnad al-Nisā'**.

Due to the extensive length of the content, only a limited number of Hadiths have been included. Adding more would have made the article too lengthy and could have distracted from the main focus of the topic

### Conclusion

The historical background of women's Seerah writing reveals a continuous and dynamic intellectual journey that began in the earliest days of Islam and evolved through successive centuries. From the heartfelt expressions of Hazrat Aminah bint Wahb رضي الله عنها, to the scholarly narrations of Hazrat Ayishah رضي الله عنها, and the later academic contributions of Muslim women scholars in various parts of the world, each era bears testimony to women's unwavering devotion to the Prophet صلى الله عليه وسلم and their active engagement in preserving his noble legacy.

In the early Islamic period, women's participation in Seerah transmission was primarily oral, rooted in direct observation, companionship, and the narration of Hadith. Over time, as Islamic civilization advanced, women's intellectual roles expanded to include teaching, compilation, and literary writing. Their works not only conveyed spiritual love and reverence for the Prophet صلى الله عليه وسلم but also reflected social consciousness, moral insight, and educational reform.

The modern period, particularly from the nineteenth century onward, marked a new phase in Seerah writing by women. With greater access to education and publishing opportunities, women began authoring independent and analytical works on the life and character of the Prophet صلى الله عليه وسلم. These writings combined traditional religious devotion with scholarly inquiry, thereby enriching Seerah literature with new perspectives and interpretations.

Today, women's Seerah writing stands as a vital dimension of Islamic scholarship bridging the classical and contemporary worlds. It not only highlights the Prophet صلى الله عليه وسلم's universal message of compassion, justice, and morality but also demonstrates the intellectual strength, literary capability, and spiritual depth of Muslim women throughout history. Therefore, the study of women's Seerah writing is not merely a historical exploration it is an acknowledgment of their lasting contribution to Islamic thought, an affirmation of their scholarly authority, and a call to continue this legacy with renewed passion and understanding in the modern age.

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