

HADRAT ZAINAB BINT KHUZAIMAH

May Allah be pleased with her



CHILDREN
SERIES
#1/10

Department of Ishā`at, Lajna Imā'illah Canada

2015



Stories of Şahābiyāt

Ḥaḍrat Ummul-Masākīn Ḥaḍrat Zainab bint Khuzaimah^{ra}

Other book in this series:

1. ḤAḌRAT UMMI HĀNĪ^{RA}
2. ḤAḌRAT UMMI ḤARĀM BINT MILḤĀN^{RA}
3. ḤAḌRAT SUMAIYYAH BINT KHABĀṬ^{RA}
4. ḤAḌRAT MAIMŪNAHRA- THE LAST WIFE OF
THE HOLY PROPHET^{SA}
5. ḤAḌRAT UMMUL-FAḌL LUBĀBATUL-KUBRĀ^{RA}
6. ḤAḌRAT FĀṬIMAH BINT AL-KHAṬṬĀB^{RA}
7. ḤAḌRAT ZAINAB BINT JAHASH^{RA}
8. ḤAḌRAT ḤAFŞAH^{RA}
9. ḤAḌRAT FĀṬIMAH-UL ZUHRA^{RA}





Author

Rasheda Sial

Editorial Team

Dr Amtul Qudoos Farhat

Mansoor Rauf

Graphics

Faiza Ahmed Malik

Taiba Ali



Message from the National President Lajna Imā'illah Canada

In the name of Allah the Gracious, the Merciful

It is with great joy, I am writing these lines that Allah Almighty has enabled Lajna Imā'illah Canada to publish the series of these books for children. The objective of publishing these books is to provide children with a basic knowledge and understanding of revered personalities from our religious history and to develop a desire in their hearts to imitate them.

During several *tarbiyyati workshops* that I had with girls, they expressed their desire that they would like to know about the life of Ṣahābīyāt, of Holy Prophet (Peace be upon him). I hope these books can provide them valuable insight about these personalities *inshaAllah!* Moreover, these may be able to help and motivate readers to develop their bond with Allah Almighty – the Lord of all the worlds.

I am thankful to National Secretary Ishā`at Lajna Imā'illah Canada Dr. Amtul Qudoos Farhat Sahiba for gladly taking up this project and working hard until its completion. I pray that may Allah accept her humble efforts and reward her abundantly *Ameen!* Along with her there is a team who has helped in adapting the translation of these books in English. I am thankful to Rasheda Sial Sahiba, Nasim Sahi Sahiba, Ansa Talat Sahiba, Mansoorah Rauf Sahiba, Munazza Khan Sahiba and all other members of the team. May Allah reward them abundantly *Ameen!*

I hope and pray that these books will be beneficial for children *inshaAllah* and they will be able to gain knowledge about the revered personalities from the history of Islam after reading these.

May Allah accept this humble effort of Lajna Imā'illah Canada and enable us to further excel in our abilities *Ameen!*

Wassalam,

Amtul Noor Daud

Sadr Lajna Imā'illah Canada

August 19, 2015

FOREWORD

It has long been felt by Lajna Imā'illah Canada that there is scarcity of books for English speaking Ahmadi children. As a humble effort to meet the needs of our children Lajna Imā'illah Canada has planned for a series of Islamic books for children in English language. The first in this series is entitled *Ṣaḥābiyāt* (the she- Companions of the Holy Holy Prophet (may peace and blessings of Allah be upon him). It includes stories of selective Ṣaḥābiyāt and some noble wives of the Holy Holy Prophet^{sa}.

Most of these stories have been translated and adapted from Urdu books previously published by Lajna Imā'illah. A team of dedicated members have worked on this project under continued inspiration, guidance and advice by our National President Respected Amtul Noor Daud Sahiba. I am grateful to all of them from the bottom of my heart. Jazakum Allah wa Ahsanal Jaza!

Dear children we hope that you enjoy reading these stories of noble women in Islam and derive knowledge and maximum benefit out of their lives and character. Inshā Allah!

Happy Reading! And kindly keep praying for successful completion of future series on other topics. Inshā Allah!

Amtul Qudoos Farhat
National Secretary Ishā`at
Lajna Imā'illah Canada

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Gracious, the Merciful

UMMUL-MASĀKĪN - ḤADĪRAT ZAINAB BINT KHUZAIMAH^{ra}

Dear Children!

Thirteen years before the advent of the prophet-hood of the Holy Prophet^{sa}, a beautiful little girl was born to a young couple in the holy city of Makkah. She was called Zainab bint Khuzaimah^{ra} (Zainab, daughter of Khuzaimah^{ra}).



Family and Early Life

Her mother's name was Hind bint 'Auf, and father's name, with the association of his family, was Khuzaimah Al-Hārith bin 'Abdullāh, Al-Hilālī. They belonged to the tribe of Banū Hilāliyyah (1), which was a famous and wealthy tribe in Arabia. Zainab bint Khuzaimah^{ra} was the direct descendant of Ilyās, the great-great grandson of a great prophet, Ḥaḍrat Ismā'īl^{as}. Our Holy Prophet^{sa} was also a descendant of the same Ḥaḍrat Ismā'īl^{as}, but from a different clan known as the Quraish. Although the Banū Al-Hilāliyyah were quite wealthy, they did not hold the same spiritual and political significance as the Quraish.

Baby Zainab was lucky that her birth did not take place in one of those tribes in Arabia who used to practice the cruel custom of killing their baby girls and saving their sons because they valued boys more than girls.

Women, in general, did not have any rights in that society. In most cases, to be born a girl was to be born to a life of suffering. While she was still very young, her parents' marriage ended in a divorce. Her mother, Hind bint 'Auf, remarried and had many more daughters. The famous Lubābatul-Kubrā^{ra} (a paternal aunt of our Holy Prophet^{sa}) was Zainab's half-sister. Later, another half-sister, Ḥaḍrat Maimūnah^{ra} bint Al-Hārith bin Huzn married the Holy Prophet^{sa} seven years after Hijrah (2). Most of her half-sisters married very influential leaders, relatives and companions of the Holy Prophet^{sa}.

First and second Marriage

Ḥaḍrat Zainab bint Khuzaimah^{ra} at a very young age was married to Ṭufail bin Ḥārith, who was a first cousin of the Holy Prophet^{sa}. Historians do not agree whether he divorced her or passed away after a short while. She must have been very much appreciated for her gentle ways because her in-laws wanted her to continue living with them. Her second marriage was thus arranged with Ṭufail's brother, 'Ubaidah bin Al-Ḥārith^{ra}.

Generous, Kind and Courageous

She was known for her kind heart and generous spirit. That trait won her the title of **Ummul-Masākīn**, the mother of the poor. People recognized her more by her title than her given name. She was sought after for help because everyone knew she would always be ready to assist a needy person. At that time, there was no support system available in society to help the needy and poor.

Ḥaḍrat Zainab bint Khuzaimah^{ra} was not only gentle and generous, she was also very courageous, and steadfast in her faith. In the first thirteen years after the advent of the Holy Prophet^{sa}, Muslims were persecuted mercilessly. Anyone who accepted Islām was victimized. Only people of great courage, bravery, and conviction could declare their faith openly. This brave lady and her husband were among the early converts to Islām, and suffered at the hands of Disbelievers of Makkah.

The powerful Quraish tribes socially boycotted Hāshimites (a clan of Quraish to whom the Holy Prophet^{sa} belonged) and made them captive in a barren valley called Shi'b-e-Abī Ṭālib. There they remained isolated from the rest of the world for three hard years. Ḥaḍrat Zainab bint Khuzaimah^{ra} was one of the captives of Shi'b-e-Abī Ṭālib.

Migration to Madīnah (Hijrah)

When the hostilities in Makkah became unbearable for Muslims, the Holy Prophet^{sa} advised Muslims to leave Makkah and migrate to Madīnah, where people were not so prejudiced. Therefore, Ḥaḍrat Zainab bint Khuzaimah^{ra} and her husband ‘Ubaidah bin Al-Ḥārith^{ra} decided to leave their beloved city of Makkah for Madīnah.

Although Madīnah provided a safer environment, the Muslim migrants suffered financially. Muslims were prohibited from leaving the city of Makkah with their wealth and possessions. Many of them left in secrecy and could not afford to attract attention by taking their belongings with them. If some one did manage to leave, their belongings left behind were plundered. It was very difficult for people who had a comfortable living in Makkah to become destitute and dependent on others. However, the love and the Anṣār (Helpers) eased their burden. Muslims from Madīnah opened their hearts and homes for the refugee families. Most refugee families boarded with Muslims living in Madīnah until they could look after themselves.

For Ḥaḍrat Zainab bint Khuzaimah^{ra}, it must have been especially difficult for she was used to giving and helping others rather than asking and receiving from others.

2nd Husband martyred in Battle of Badr

Non-believers in Makkah still would not let Muslims live in peace in Madīnah. They were hoping to eradicate Islām altogether, but to their dismay, it was gaining popularity in Madīnah. There were always little skirmishes breaking out, but in the second year of Hijrah a major attack was mounted against Muslims. Approximately 1000 strong, well equipped army of Makkans fought a battle at Badr. There were only 313 dedicated soldiers of Muslim army. When the Makkan army came face to face with the Muslim army, three of the most prominent chiefs of Makkah proudly came forward and asked for three soldiers from the Muslim army; equal in valor and worthy of one to one combat with them.

The Holy Prophet's uncle, Ḥamzah^{ra}, his cousin, 'Alī^{ra}, and 'Ubaidah bin Al-Ḥārith^{ra} (Zainab bint Khuzaimah^{ra}'s husband) came forward as the top ranking Muslim fighters. They vanquished the three Makkans; however 'Ubaidah bin Al-Ḥārith^{ra} suffered serious injuries in that fight and did not survive.

Miraculously, Allāh gave victory to Muslims. Muslims soldiers fought fearlessly, not caring for their lives. Many disbelieving chiefs of Makkah died in the battle.

Orphans and Widows of war

The Holy Prophet^{sa} was very mindful of hardships of others, especially women and children. He urged his followers to not let the widows and orphans become helpless and homeless. In tribal societies it was quite common to have more than one wife. There were many reasons for that practice. Sometimes it was to strengthen the bonds of friendship between tribes; at times it was to abolish hostilities among the tribes, and sometimes to give protection to women and children. The Holy Prophet^{sa} asked all those who could afford, to marry war widows and extend protection to their children so they would not be left abandoned. Ḥaḍrat ‘Abdullāh^{ra} bin Jaḥash, who was another cousin of the Holy Prophet^{sa}, married Ḥaḍrat Zainab bint Khuzaimah^{ra}, and they made their permanent home in Madīnah.

Widowed again in the Battle of Uḥud

After defeat of Badr, Quraish again started brewing nasty schemes against Muslims. They were enraged that a handful of ill equipped poor Muslims could finish off the proud and valiant fighters of Makkah. In the Battle of Badr, many leading chiefs of Quraish had lost their lives, practically including a near relative of every prominent family in Makkah. Avenging the killing of a relative was considered a matter of honour among Arabs. So, they all stood united in their grief and rage and began planning another attack on Muslims with brutal force and full preparations. They intended to eradicate Islām from Arabia for good. Their main target was the Holy Prophet^{sa}.

Three years after Hijrah, the Makkans attacked the Muslims again. In history, it is called battle of Uḥud. The Holy Prophet^{sa} had appointed a number of Muslim soldiers to guard the Hind Valley, telling them not to leave their post at any time, ensuring the Muslim would be safe from an attack from the back. As the battle raged on, Muslims started winning.

The group that was appointed at the hind valley, not realizing the consequences of going against the instructions of the Holy Prophet^{sa}, abandoned their position in the excitement of anticipated victory of the battle. A nephew of Ḥaḍrat Zainab bint Khuzaimah^{ra}, Khālīd bin Walīd, who had not accepted Islām yet, and was a commander in the Makkan army, saw the empty post and attacked from their back, causing great losses to Muslim army. The Holy Prophet^{sa} was badly injured, and many brave soldiers died in the battlefield trying to fight back and protect the Holy Prophet^{sa}. ‘Abdullāh^{ra} bin Jaḥash was one of them. He kept fighting bravely until his sword broke into pieces; he then held a branch-stem of a date palm, given to him by the Holy Prophet^{sa}, and continued fighting until he lost his life in that battle.

The Battle of Uḥud was a very tragic event in the history of Islām. A lot of young Muslim men lost their lives. Madīnah was filled with the widows of the martyrs. It is mentioned that seventy soldiers were martyred in this battle, leaving thirty widows. Ḥaḍrat Zainab bint Khuzaimah^{ra} was one of them.

She was 35, and had already been widowed thrice in a short period of time. Heartbroken and destitute, the lady known as Ummul-Masākīn (the mother of the poor) became poor and needy herself now.

Marriage to the Holy Prophet^{sa}

After the Battle of Uhud the issue of welfare and care for the widows and orphans was raised once again. There were not many eligible men left in Madīnah. Ḥaḍrat Zainab bint Khuzaimah^{ra} was past her youth, and she had already been married three times. The prospect of someone asking for her hand was dim. However, Allāh bestowed a great favour on her. The chief of all chiefs, the one who was the best in kindness to his family, and a blessing for the worlds, the Holy Prophet^{sa} himself set the example of compassion and mercy for the downtrodden and needy, by asking her hand in marriage. She accepted the proposal, and the marriage took place in 3 Hijrah. She was the first wife of the Holy Prophet^{sa} who was from outside of Quraish, the ancestral tribe of the Holy Prophet^{sa}.

The dower (*Mahr*) of Ḥaḍrat Zainab bint Khuzaimah^{ra} was 400 dirham. *Mahr* is a set amount of money or any other asset, which is gifted from a husband to his wife at the time of marriage. It becomes her personal property to spend according to her own wishes, thus ensuring a degree of economic independence. Ummul-Masākīn, the mother of the Poor, thus became *Ummul-Mu'minīn*, the spiritual mother of the Believers. That was a great honor and a lofty status indeed!

It is mentioned that Ḥaḍrat Zainab bint Khuzaimah^{ra} was very obliging towards other members of the household of the Holy Prophet^{sa}. The other wives of the Holy Prophet^{sa} also treated her with utmost kindness. Ḥaḍrat Zainab bint Khuzaimah^{ra} did not forget the poor in her new home. She was always there for the needy who sought for help. One day a poor man came to the house begging for some flour. Ḥaḍrat Zainab^{ra} gave him the last portion of her own share, and went without food that night. The Holy Prophet^{sa} was moved by her compassion, and told his other wives about it, and preached that, *“if you have faith in Allāh, He would provide for your sustenance, even as He doeth for the birds, who leave their nest hungry in the morning, but return full at night.”* (Tirmidhī)

Death:

The duration of Ḥaḍrat Zainab^{ra}'s companionship with the Holy Prophet^{sa} was very short. After only three months of married life with the Holy Prophet^{sa}, she passed away.

Innā lillāhi wa innā ilaihi rāji 'ūn.

She was the second wife to die in the life time of the Holy Prophet^{sa}, Ḥaḍrat Khadījatul-Kubrā^{ra} being the first. Ḥaḍrat Zainab bint Khuzaimah^{ra} had the honor of being the only wife of the Holy Prophet^{sa} whose funeral prayers were led by the Holy Prophet^{sa} himself. The funeral prayer for Ḥaḍrat Khadījah^{ra} was not offered since the commandment regarding funeral prayer for the departed people had not yet been revealed.

She was the first wife of the Holy Prophet^{sa} to be buried in the cemetery of *Jannat-ul-Bāqī'* [i.e. "the Eternal Heaven"] (4). Her body was lowered in the grave by the Holy Prophet^{sa}. May Allāh give her the best reward for all her good deeds, and for her compassion toward the poor and needy! Āmīn.

References:

1. Tārīkh Ṭibrī, Ṭabqāt, Vol. 8
2. Sīrat Khātamun-Nabiyyīn, Hadi Ali Chaudhry, pg. 171
3. Muṭāhhir ‘Ā’ilī Zindagī, Amtul Rafīq Zafar, pg. 57
4. Sīrat Khātamun-Nabiyyīn, Hadi Ali Chaudhry, pg. 164

Acronyms for salutation used in this book:

bin (son)

bint (daughter)

Name of association: A name showing the parental, family, or tribal ties. For example, *Khuzaimah Al-Ḥārith bin ‘Abdullāh, Al- Hilālī* means Khuzaimah of Ḥārith son of ‘Abdullāh of the Hilālī tribe.

sa: Ṣallallāhu ‘alaihi wa sallam (peace and blessings of Allāh be upon him) for the Holy Prophet Muhammad^{sa}

as: ‘Alaihis-salām (peace be on him) for the Prophets of Allāh.

ra: Raḍiyallāhu ‘anhu/‘anha/‘anhum (May Allāh be pleased with him/her/them) for the companions of Holy Prophet^{sa} and of the Promised Messiah^{as}



Department of Ishā`at, Lajna Imā'illah Canada

2014-2015

An auxiliary organization of The Aḥmadiyya Muslim Jamā'at, Canada

10610 Jane Street, Maple, Ontario, L4N 3A3 Canada