

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 71

وَيَتَوَلَّوْنَ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ أُمَّهَاتِ الْمُؤْمِنِينَ وَيُؤْمِنُونَ بِأَنَّهنَّ أَزْوَاجُهُ فِي الْآخِرَةِ. خُصُوصًا خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا أُمُّ أَكْثَرِ أَوْلَادِهِ، وَأَوَّلَ مَنْ آمَنَ بِهِ وَعَاصِدَهُ عَلَى أَمْرِهِ، وَكَانَ لَهَا مِنْهُ الْمَنْزِلَةُ الْعَالِيَةُ. وَالصِّدِّيقَةَ بِنْتَ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهَا، الَّتِي قَالَ فِيهَا النَّبِيُّ ﷺ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

They show loyalty to the wives of the Messenger of Allah ﷺ, the Mothers of the Believers, and they believe that they will be his wives in the Hereafter, especially Khadijah, may Allah be pleased with her, the mother of most of his children, and the first person to believe in him and to give him support in his mission. She held a high status with him.

And al-Siddiqah, the daughter of al-Siddiq, may Allah be pleased with her, about whom the Prophet ﷺ said: The superiority of A'ishah over other women is like the superiority of tharid over all other foods.

وَيَتَوَلَّوْنَ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ أُمَّهَاتِ الْمُؤْمِنِينَ

They show loyalty to the wives of the Messenger of Allah ﷺ, the Mothers of the Believers.

- Since the wives of the Prophet ﷺ are from *Ahlul Bayt*, the Sheikh continues and mentions the creed of *Ahlus Sunnah wal-Jama'ah* regarding them. *Ahlus Sunnah wal-Jama'ah* love and revere the wives of the Prophet ﷺ because they are the Mothers of the Believers. Allah says:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾

The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. [al-Ahzab: 6]

- (أُمَّهَاتِ الْمُؤْمِنِينَ) – ‘*The Mothers of the Believers.*’ They are our mothers regarding respect and reverence, and the fact that they are forbidden to be married after the Prophet ﷺ. As for the other rulings regarding the wives of the Prophet ﷺ, then they are like any other non-mahram women, whereby it is forbidden to stay in seclusion or to gaze at them. Allah says in this regard:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ﴾

And when you ask [his wives] for something, ask them from behind a partition. [al-Ahzab: 53]

﴿وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾

And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity. [al-Ahzab: 53]

- Therefore, we are loyal to the wives of the Prophet ﷺ by loving them and revering them, aiding and defending them, and believing that they are the most virtuous of all wives because they were the wives of the best of Messengers.

﴿وَيُؤْمِنُونَ بِأَنَّهُنَّ أَرْوَاجُهُ فِي الْآخِرَةِ﴾

And they believe that they will be his wives in the Hereafter.

- This is because Allah says in Surat Ghafir:

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَرْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

Our Lord, admit them to gardens of eternal residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. [Ghafir: 8]

- In this *ayah*, Allah established their wifeness for them after their entrance into Paradise. This proves that a person's wife in this world will be their wife in the Hereafter, if it is decreed that she is from the people of Paradise.

﴿خُصُوصًا خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا أُمَّ أَكْثَرِ أَوْلَادِهِ﴾

Especially Khadijah, may Allah be pleased with her, the mother of most of his children.

- (خُصُوصًا خَدِيجَةَ) – ‘**Especially Khadijah.**’ She is Khadijah bint Khuwaylid. She was the first wife the Prophet ﷺ married. He was twenty-five years old when he married her, and she was forty years old. She was an extremely intelligent woman, and he benefited from her greatly because of her brilliance and intelligence. He did not marry another wife alongside her. He only had multiple wives after she passed away.
- (أُمَّ أَكْثَرِ أَوْلَادِهِ) – ‘**The mother of most of his children.**’ This is the first of the distinguishing and praiseworthy traits of Khadijah which the Sheikh mentions. She was the mother of most of his sons and daughters. The Sheikh did not say ‘the mother of all his children’ because his son Ibrahim was born to Mariyah al-Qibtiyyah.
- His children from Khadijah were two sons and four daughters. His sons were al-Qasim and Abdullah (al-Tayyib, al-Tahir). His daughters were Zainab, Umm Khulthum, Fatimah and Ruqayyah. The eldest of his sons was al-Qasim and the eldest of his daughters was Zainab.

﴿وَأَوَّلَ مَنْ آمَنَ بِهِ وَعَاصِدَهُ عَلَىٰ أَمْرِهِ﴾

And the first person to believe in him and to give him support in his mission.

- (وَأَوَّلَ مَنْ آمَنَ بِهِ) – ‘**And the first person to believe in him.**’ This is the second of the distinguishing and praiseworthy traits of Khadijah. There is no doubt that she was the first (among the men and women) to believe in him because when the Prophet ﷺ came and informed her of what he experienced in the cave of Hira, she said:

كَلَّا وَاللَّهِ! لَا يُخْزِيكَ اللَّهُ أَبَدًا. إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ.

No. By Allah, Allah will never disgrace you. You keep good relations with your kin, help the poor and the destitute, serve your guests generously, and assist those who are in genuine need.

[Bukhari, Muslim]

- Therefore, she believed in him and went with him to Waraqah Ibn Nawfal (her cousin) and narrated the story of what he experienced in the cave of Hira to him. Waraqah affirmed that it was Jibreel who had come to him just as he had come to Musa before. That is why we say that first of all women to believe in him was Khadijah, while the first of all men to believe in him was Waraqah Ibn Nawfal.
- (وَعَاظِدَهُ عَلَى أَمْرِهِ) – **‘And to give him support in his mission.’** This is the third of the distinguishing and praiseworthy traits of Khadijah. She was the first to support him at the beginning of his *risalaah* (mission). Her support for him came at the greatest time of need. Whoever examines the *seerah* will find that Khadijah offered the Prophet ﷺ such support that was not given to him by any other of his wives afterwards.

وَكَانَ لَهَا مِنْهُ الْمَنْزَلَةُ الْعَالِيَةُ

She held a high status with him.

- (وَكَانَ لَهَا مِنْهُ الْمَنْزَلَةُ الْعَالِيَةُ) – **‘She held a high status with him.’** This is the fourth of the distinguishing and praiseworthy traits of Khadijah. She held a high status with the Prophet ﷺ even after her death. He used to mention her often and would send gifts to some of her friends. A’ishah narrates:

مَا غَزْتُ عَلَى امْرَأَةٍ لِلنَّبِيِّ ﷺ مَا غَزْتُ عَلَى خَدِيجَةَ، مِنْ كَثْرَةِ ذِكْرِ النَّبِيِّ ﷺ لَهَا، وَإِنَّهُ كَانَ لَيَذْبَحُ الشَّاةَ فِيْهِدِي فِي خَلَائِلِهَا، فَعُلْتُ لَهُ: كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلَّا خَدِيجَةُ؟ فَقَالَ: «إِنَّمَا كَانَتْ وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ»

I was not jealous of any of the wives of the Prophet ﷺ as much as I was jealous of Khadijah, such was the extent that the Prophet ﷺ used to mention her. Whenever he slaughtered a sheep, he would send some of it to the friends of Khadijah. I said to him: 'It is as if there was no woman on earth except Khadijah!' He would then say: 'Khadijah was such-and-such, and I had children from her.' [Bukhari]

- His praise for her proves the tremendous status he held her in.

وَالصِّدِّيقَةَ بِنْتَ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهَا

And al-Siddiqah, the daughter of al-Siddiq, may Allah be pleased with her.

- Meaning A’ishah, the daughter of Abu Bakr ؓ. She was a *Siddiqah* (truthful one) because of her complete trust in the Prophet ﷺ, and complete truthfulness in her relationship with him. Also, in her patience with the harm that resulted from the incident of *al-Ifk*. Her *sidq* (truthfulness) and *Imaan* in Allah was shown, such that when her innocence was revealed in the Quran she said: *‘Indeed, I praise none other than Allah.’*
- As for her being the daughter of the *Siddiq*, for there is no doubt that Abu Bakr ؓ is the *Siddiq* of this *Ummah*. In fact, he is the *Siddiq* of all the previous nations because this *Ummah* is the best of all nations. If he is the *Siddiq* of the best *Ummah*, then he is also the *Siddiq* of all other nations.

الَّتِي قَالَ فِيهَا النَّبِيُّ ﷺ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

About whom the Prophet ﷺ said: The superiority of A’ishah over other women is like the superiority of tharid over all other foods.

- The apparent meaning of the *hadith* (and it is the correct meaning) is that her superiority is over all other women. However, some scholars have mentioned that her superiority is among his wives who were alive, therefore Khadijah is not included. Though the generality of the *hadith* suggest that she is the best of all women, especially since the Prophet ﷺ said:

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا أَسِيَةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ»

Many men reached the level of perfection, but among women, none achieved perfection except Asiyah, the wife of Fir'awn, and Maryam, the daughter of Imran. And the superiority of A'ishah over other women is like the superiority of Tharid over all other foods. [Bukhari, Muslim]

- The scholars differed regarding who is more virtuous between Khadijah and A'ishah. Some scholars mentioned that Khadijah is more virtuous because of her lofty attributes that A'ishah did not have. Other scholars mentioned that A'isha is more virtuous because of the aforementioned *hadith*, and because she also has lofty attributes which Khadijah did not have. However, the correct stance is to not consider one of them to be un-restrictively more virtuous than the other.

In his explanation, Sheikh Ibn Uthaymeen says: *'Some scholars have elaborated, saying: Each of them (Khadijah and A'ishah) had unique virtues not matched by the other. At the beginning of the Prophethood, the virtues Khadijah possessed were unmatched by A'ishah and could not be equalled. However, after the Prophet ﷺ's death, A'ishah contributed to spreading knowledge, the Sunnah, and guiding the Ummah in ways Khadijah did not.*

Therefore, it is not correct to give absolute preference to one over the other. Instead, we say: 'This one is superior in one way, and that one is superior in another.' This approach maintains fairness, honouring the unique virtues of both.

Ultimately, both of them, along with the other wives of the Prophet ﷺ, are in Paradise with him.'

- (كَفَضْلِ الثَّرِيدِ) – **'Is like the superiority of Tharid.'** *al-Tharid* was considered to be the best food amongst the Arabs because it combined between bread and meat.
- The other virtue of A'ishah includes:
 - She was the most beloved among his wives to him.
 - He did not marry any virgin other than her.
 - The revelation would descend upon him while under her coverings.
 - Allah himself exonerated her from the incident of *al-lfk*.
 - She was the most knowledgeable of his wives whereby the *sahabah* would consult her after his death.
 - The Prophet ﷺ passed away in her house (between her neck and abdomen) and was buried in her house.

Review questions

1. In what way are the wives of the Prophet ﷺ our Mothers? What does this exclude?
2. Who were the children of the Prophet ﷺ from Khadijah?
3. How did the Prophet's ﷺ high status of Khadijah manifest itself even after her death?
4. What is the correct and fair stance we take when comparing the virtues of Khadijah and A'ishah?
5. What did the Prophet ﷺ compare A'ishah to? What does this prove? What other virtues does A'ishah have?