

ROLE MODELS
FOR THE
muslimah

A Series on the Lives of the Sahaabiyyaat (radhiyallahu ‘anhunna) #01

SAYYIDAH
SAFIYYAH
(radhiyallahu ‘anha)

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Sayyidah Safiyyah

(radhiyallahu ‘anha)

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A humble appeal is made to the readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah Ta'ala reward you for this.

The writers, editors and typesetters humbly request your du'aas for them, their parents, families, Mashaayikh and Asaatizah.

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Preface

People commonly adopt role models in life, either consciously or subconsciously. A person's choice of a role model will show in his preferences, likes and dislikes, conduct, attitude, behaviour, dressing, appearance, etc.

Only that person is worthy of being taken as a role model who possesses true values and inspires others towards those values, which ultimately will be of real benefit and lead to true success. However, unfortunately, in many cases nowadays the reality is totally different – that such a person is taken as a role model who even lacks imaan, let alone other values and qualities, such as modesty, respect, humility, etc.

Allah Ta'ala has declared the Sahaabah (radhiyallahu 'anhum) as those who are worthy of being followed and taken as role models in the following verse,

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

“As for the first and foremost of the emigrants (The Muhaajireen) and the supporters (The Ansaar) and those who followed them in goodness, Allah Ta'ala is pleased with them and they are pleased with Him.” (Surah Taubah v100)

In order to acquaint the Muslim women of this age with the lives of the Sahaabiyyaat (radhiyallahu ‘anhunna) so that they may take guidance from their exemplary lives and choose these illustrious and pure women as their role models, Uswatul Muslimah (Role Models for the Muslimah) regularly conducts programmes on the lives of the Sahaabiyyaat (radhiyallahu ‘anhunna), highlighting pertinent lessons that are applicable to our daily lives.^a

These lectures are being transcribed and prepared in book form to increase the benefit. While minor changes have been made, the manner and flow of the talk has been retained. This will insha-Allah make it a lighter read. However, since it is a transcript of a lecture, the translation of the Arabic texts would often be paraphrased and not direct at times.

May Allah Ta‘ala accept this effort and make it a means of great benefit for the Ummah, aameen.

^a Recordings of these programmes are available for download from www.uswatulmuslimah.co.za.

Introduction

Transformation

Very often, a woman will marvel over the beauty of a rare and exquisite pearl. Little does she realize that it was once a worthless speck of dust or grain of sand that entered the oyster, irritating it, until the oyster transformed it into a valuable pearl!

Similarly, we marvel over a sparkling, fiery diamond, not realizing that all diamonds were once carbon – like the carbon in a bag of charcoal. It was the heat near the earth's core and the pressure of the soil above that caused it to transform into a valuable diamond.

Just as worthless substances, to which people don't give a second thought, are often transformed into priceless treasures, there are often people who outwardly seem ordinary or are even apparently sinners, yet Allah Ta'ala directs His divine gaze of mercy towards them, and in just moments, they are transformed into the saints of the time.

One such example is that of Sayyidah Safiyyah (radhiyallahu 'anha). She was the daughter of a Jewish leader who intensely hated and opposed Islam, doing his utmost to eradicate Deen and exterminate Rasulullah (sallallahu 'alaihi wasallam) and the

Muslims. However, Allah Ta‘ala blessed her not only with imaan, but with the honour of being the respected wife of Rasulullah (sallallahu ‘alaihi wasallam) and the mother of all the believers.

No ‘Write Offs’

This teaches us an important lesson – no person is a ‘write off’, neither ourselves nor anybody else. Rather, as long as there is life, there is hope. Thus, we should never despair of repenting and changing our lives.

Conversely, we should never look down at any person or despise him, as we do not know what our end will be. If we pass away on imaan, we will be fortunate, and if we meet our end on disbelief, we will be eternally unfortunate.

Lineage

Sayyidah Safiyyah (radhiyallahu ‘anha) was born into a Jewish family and was descended from the Banu Israaeel, from the progeny of Nabi Haaroona (‘alaihi salaam).

It is for this reason that when she was once crying, after someone taunted her for being the daughter of a Jew, Rasulullah (sallallahu ‘alaihi wasallam) comforted her saying,

« وَإِنَّكَ لَابْنَةُ نَبِيٍّ ، وَإِنَّ عَمَّكَ لَنَبِيٍّ ، وَإِنَّكَ لَتَحْتَ نَبِيٍّ ، فَفِيمَ تَفْخَرُ عَلَيْكَ »

“You are the daughter of a Nabi (Nabi Haaroona [‘alaihi salaam]), your uncle is a Nabi (Nabi Moosa [‘alaihi salaam]), and you are in the marriage of a Nabi (Rasulullah [sallallahu ‘alaihi wasallam]). How can

anyone then consider himself more privileged than you?” (Sunan Tirmizi #3894)¹

This incident demonstrates to us the unique, beautiful manner in which Rasulullah (sallallahu ‘alaihi wasallam) picked up her spirits and made her focus on the positives instead of the negatives.

After Nabi Haaron (‘alaihi salaam), her lineage continues further to Laawi, the son of Nabi Ya’qoob (‘alaihi salaam). Nabi Ya’qoob (‘alaihi salaam) was the son of Nabi Ishaaq (‘alaihi salaam), who was the son Nabi Ebrahim (‘alaihi salaam). She was thus a descendant of multiple Ambiyaa (‘alaihimus salaam).

Qualities

Sayyidah Safiyyah (radhiyallahu ‘anha) possessed outstanding beauty, together with intelligence, tolerance, piety and nobility. (Siyaru Aa’laamin Nubalaa vol. 2, pg. 232 & 235)²

She was such an expert in cooking that her co-wife, Sayyidah ‘Aaishah (radhiyallahu ‘anha) mentioned: “I did not see anyone cooking food like her.” (Sunan Abi Dawood #3568)³

Before Islam

Childhood

As a young child, the father of Sayyidah Safiyyah (radhiyallahu ‘anha) loved her more than all his other children. Similarly, her father’s brother, Abu Yaasir, loved her the most. On account of this love for her, if she ever met them while their other children were present, they would show her attention instead of the other children.

The Final Nabi

When Rasulullah (sallallahu ‘alaihi wasallam) performed hijrah and came to Madeenah Munawwarah, Rasulullah (sallallahu ‘alaihi wasallam) first stayed in Qubaa with the Banu ‘Amr bin ‘Auf tribe. While Rasulullah (sallallahu ‘alaihi wasallam) was in Qubaa, the father of Sayyidah Safiyyah (radhiyallahu ‘anha), Huyayy bin Akhtab, and her uncle, Abu Yaasir, went to Rasulullah (sallallahu ‘alaihi wasallam) at the final portion of the night (just after subh saadiq), and only returned at sunset. On their return, they were noted to be weary and dejected, and they were thus walking quite slowly.

Sayyidah Safiyyah (radhiyallahu ‘anha) went to meet them cheerfully, as she would always do, but they were so depressed that they did not even turn towards her or acknowledge her. She then heard her uncle, Abu Yaasir, ask her father, Huyayy, “Is it him? (i.e. is Muhammad [sallallahu ‘alaihi wasallam] the final Nabi?)” Her father replied, “By Allah! Yes!” Abu Yaasir then asked, “Are you sure about it and do you recognize him?” When Huyayy replied in the affirmative, Abu Yaasir finally asked, “What do you feel about him? (i.e. are you going to accept him?)” Huyayy replied, “By Allah! As long as I live, I will harbour enmity for him!” (*Seerah Ibni Hishaam* vol. 2, pg. 518)⁴

Blinded by Jealousy

This was the sad plight of the Jews – they allowed their jealousy and enmity to blind them and deprive them of the wealth of Islam and the ticket to Jannah. The Quraan Majeed also makes mention of this very point – that the Jews recognized Rasulullah (sallallahu ‘alaihi wasallam) to be the final messenger of Allah Ta‘ala, but did not accept him, and instead opposed him, out of their enmity and hatred.^b (*Surah Baqarah* v109)⁵

^b The reason for their jealousy was that all the Ambiyaa (‘alaihimus salaam) since Nabi Ya’qoob (‘alaihis salaam) came from the children of Nabi Ishaq (‘alaihis salaam), who was their ancestor. They thus expected the final Nabi to come from their family as well. However, when Rasulullah (sallallahu ‘alaihi wasallam) came from the progeny of Nabi Ismaa’eel (‘alaihis salaam), they became extremely jealous of him. This jealousy then prevented them from accepting the truth despite knowing it.

When a person is blinded by jealousy and enmity, even his intelligence is silenced, and to vent his jealousy, he is willing to put everything at risk – even his life.^c

Marriages

Before accepting Islam, Sayyidah Safiyyah (radhiyallahu ‘anha) was married to Sallaam bin Abil Huqaiq. After him, she married his brother, Kinaanah bin Abil Huqaiq. Both brothers were from the poets of the Jews. (*Siyaru Aa’laamin Nubalaa* vol. 2, pg. 231)⁶

Moon in Her Lap

Before the Battle of Khaibar took place, Sayyidah Safiyyah (radhiyallahu ‘anha) saw a dream in which the moon came from Yathrib (Madenah Munawwarah) and fell into her lap. When she narrated this dream to her husband, Kinaanah, he slapped her and remarked, “It seems as if you wish to be married to this king who is coming from Madenah Munawwarah (referring to Rasulullah [sallallahu ‘alaihi wasallam]).”

After Sayyidah Safiyyah (radhiyallahu ‘anha) married Rasulullah (sallallahu ‘alaihi wasallam), he (sallallahu ‘alaihi

^c One of the reasons for jealousy being such a serious sin is that it amounts to a person being displeased with the decision of Allah Ta‘ala. So when a woman is jealous of another woman, because her children are more talented, beautiful, intelligent or popular, or her husband is more affluent, etc., she is actually objecting to the decision and distribution of Allah Ta‘ala.

wasallam) saw a blue bruise near her eye and asked her regarding the cause of it. She then narrated this incident to Rasulullah (sallallahu ‘alaihi wasallam). (*Tabaqaat Ibni Sa’d* vol. 8, pg. 121)⁷

Battle of Khaibar

Background

The Battle of Khaibar occurred in the year 7 A.H. shortly after the treaty of Hudaibiyyah. Rasulullah (sallallahu ‘alaihi wasallam) was instructed to launch an attack against the Jews in Khaibar due to them breaking their peace treaty with the Muslims and instigating the disbelievers of Makkah Mukarramah and the tribe of Ghatfaan to fight against the Muslims, causing the Battle of Khandaq (the Battle of the Trench).

The main conspirators behind this plot was Huyayy bin Akhtab, the father of Sayyidah Safiyyah (radhiyallahu ‘anha), who had already been killed, and Kinaanah, the husband of Sayyidah Safiyyah (radhiyallahu ‘anha). (*Fat-hul Baari* vol. 7, pg. 499)⁸

Women and Children

When Rasulullah (sallallahu ‘alaihi wasallam) entered Khaibar, it was in the early morning. The Jews of Khaibar were taken by surprise as they were proceeding to work. Some of them were carrying shovels and implements of farming. The Muslims attacked, killing only the men who could fight and resist. As per

the teaching of Islam, the women, children and elderly were not killed. (*Saheeh Bukhaari* #4197 & #4200)⁹

In stark contrast to this beautiful, merciful teaching of Islam is the brutality and cruelty of the West who engage in indiscriminate bombing, or even deliberately bomb civilian structures such as hospitals and schools.

Bag of Huyayy bin Akhtab

After the Jews were defeated, they surrendered to Rasulullah (sallallahu ‘alaihi wasallam) on the condition that they would hand over all their wealth to the Muslims. Furthermore, an important part of the agreement was that they would not conceal or hide any wealth from the Muslims. Additionally, they even agreed and acknowledged that if they were caught violating this agreement, by concealing wealth, they would lose the protection afforded to them by the agreement and would thus be executed.

However, even now, they persisted in mischief, as they took the leather bag of Huyayy bin Akhtab, which contained the jewellery of the Jews, valued at 10 000 dinaars (gold coins), and hid it. When Rasulullah (sallallahu ‘alaihi wasallam) asked them regarding the bag, they insisted that they had spent all the wealth in the bag for expenses incurred during wars and other needs. However, Rasulullah (sallallahu ‘alaihi wasallam) knew that this was not the truth (as the wealth was a very large amount and insufficient time had passed for all the wealth to have been spent).

Rasulullah (sallallahu ‘alaihi wasallam) then asked Kinaanah, the husband of Sayyidah Safiyyah (radhiyallahu ‘anha) where the bag was (as he was responsible for the bag). He replied that he did not know where the bag was. Thereafter, one of the Jews came to Rasulullah (sallallahu ‘alaihi wasallam) and mentioned that he would observe Kinaanah walking around a certain ruin every morning.

Rasulullah (sallallahu ‘alaihi wasallam) went to Kinaanah and asked him, “If we find the wealth, do you accept that we will kill you (for violating the agreement and losing the protection)?” Kinaanah agreed and still insisted that he did not know where the bag was. Rasulullah (sallallahu ‘alaihi wasallam) thereafter instructed for the area of the ruins to be excavated. After it was dug, the wealth was found. As punishment for violating the agreement, Kinaanah was executed. (*Sunan Abi Dawood #3006 and Seerah Ibni Hishaam vol. 3, pg. 336*)¹⁰

Captured

Among the prisoners captured in Khaibar was Sayyidah Safiyyah (radhiyallahu ‘anha). Sayyiduna Dihyah Kalbi (radhiyallahu ‘anhu) had asked Rasulullah (sallallahu ‘alaihi wasallam) for a captive and Rasulullah (sallallahu ‘alaihi wasallam) had allowed him to choose one for himself. Sayyiduna Dihyah (radhiyallahu ‘anhu) chose Safiyyah (radhiyallahu ‘anha).

Thereafter, the Sahaabah (radhiyallahu ‘anhum) came to Rasulullah (sallallahu ‘alaihi wasallam) and mentioned that since

Sayyidah Safiyyah (radhiyallahu ‘anha) was the daughter of Huyayy bin Akhtab, who was a senior leader of the Jews and held in high esteem by them, it was only appropriate that Rasulullah (sallallahu ‘alaihi wasallam) himself take her. Hence, Rasulullah (sallallahu ‘alaihi wasallam) gave Sayyiduna Dihyah (radhiyallahu ‘anhu) other slaves in exchange and took Sayyidah Safiyyah (radhiyallahu ‘anha) for himself. (Saheeh Bukhaari #371 and Fat-hul Baari vol. 7, pg. 597)¹¹

Change of Heart

When Sayyidah Safiyyah (radhiyallahu ‘anha) was captured and had not yet accepted Islam, she initially had intense hatred for Rasulullah (sallallahu ‘alaihi wasallam), as the Muslims had killed her father and husband. Therefore, Rasulullah (sallallahu ‘alaihi wasallam) said to her,

« يا صفية ، إن أباك ألّب علي العرب وفعل وفعل »

“O Safiyyah! Your father had instigated the Arabs against me, and he did this and he did that”

Rasulullah (sallallahu ‘alaihi wasallam) thus explained to her that due to her father harbouring enmity against him and Islam, and always labouring to destroy Islam and harm the Muslims, he had paved the path to his own destruction.

In this manner, Sayyidah Safiyyah (radhiyallahu ‘anha) was pleased and understood. She herself explains that when she first met Rasulullah (sallallahu ‘alaihi wasallam), Muhammad (sallallahu ‘alaihi wasallam) was the most hated of people to her,

and after he explained the crimes of her father to her, Rasulullah (sallallahu ‘alaihi wasallam) was the most beloved of people to her, even before that sitting had terminated. (*Majma‘uz Zawaa'id* #15363 & #15369)¹²

Affection and Communication

This was the loving personality of Rasulullah (sallallahu ‘alaihi wasallam). A person who harboured the greatest enmity for him just moments before, was absolutely swept off his feet and captivated by his character, gentleness and loving nature, so that he involuntarily became the ardent lover of Rasulullah (sallallahu ‘alaihi wasallam). There are multiple examples of this.

We should thus show love and affection (within the limits of the sharee‘ah) to people, although they may be hostile towards us. This will change their attitude towards us and win them over.

Another lesson derived from this incident is the importance of effective communication. Many problems within our relationships arise as a result of non-communication or miscommunication. Hence merely communicating effectively can alleviate many misunderstandings and disputes.

Choice

Rasulullah (sallallahu ‘alaihi wasallam) thereafter invited her to accept Islam, in which case he would keep her. He (sallallahu ‘alaihi wasallam) also allowed her to remain a Jew if she chose to

do so, and even told her that he would free her, allowing her to reunite with her people. However, her reply was, “O Rasulullah (sallallahu ‘alaihi wasallam)! I have fallen in love with Islam and I have accepted you as the true Nabi of Allah. I do not have any desire to be a Jew. You have given me the option to choose between disbelief and Islam. Allah and His Rasul (sallallahu ‘alaihi wasallam) are more beloved to me than freedom and returning to my people.” (*Tabaqaat Ibni Sa’d* vol. 8, pg. 123)¹³

Slavery over Freedom

Sayyidah Safiyyah (radhiyallahu ‘anha) was given the choice between freedom with disbelief and slavery with Islam. Normally, a person would choose freedom over slavery. However, Allah Ta‘ala and His Rasul (sallallahu ‘alaihi wasallam) meant more to her than even freedom and returning to her own people.

At times in life, we face a similar situation, where we have to choose between the ‘constraints’ of Deen with the pleasure of Allah Ta‘ala and the ‘freedom’ of the kuffaar lifestyle. As believers, we need to realize that the ‘constraints’ of Deen bring freedom in the Hereafter, whereas the ‘freedom’ of the kuffaar brings misery in this world and the next. We thus need to choose Allah Ta‘ala and His Rasul (sallallahu ‘alaihi wasallam) over everything else.

Marriage to Rasulullah (sallallahu ‘alaihi wasallam)

Cash Rewards

When a person makes a sacrifice and gives preference to the happiness of Allah Ta‘ala and His Rasul (sallallahu ‘alaihi wasallam), then apart from the rewards in the Aakhirah, Allah Ta‘ala blesses the person in this world as well. Thus, in her situation, Allah Ta‘ala blessed her with one of the greatest bounties that a woman can enjoy, Rasulullah (sallallahu ‘alaihi wasallam) freed her and took her as his wife. (*Saheeh Bukhaari* #371)¹⁴

She was seventeen years old at the time. (*Tabaqaat Ibni Sa’d* vol. 8, pg. 129)¹⁵

Mounting the Camel

Rasulullah (sallallahu ‘alaihi wasallam) then departed from Khaibar without the nikaah being consummated.

When departing, the camel of Rasulullah (sallallahu ‘alaihi wasallam) was brought. Rasulullah (sallallahu ‘alaihi wasallam)

placed his blessed foot on the ground and offered Sayyidah Safiyyah (radhiyallahu ‘anha) his thigh (so that she could place her foot on his thigh and mount the camel). However, she refused to place the bottom of her foot on his thigh (out of respect) and instead placed her knee on his blessed thigh, thus mounting the camel. (*Tabaqaat Ibni Sa’d* vol. 8, pg. 121)¹⁶

Consideration and Respect

This incident highlights the consideration that Rasulullah (sallallahu ‘alaihi wasallam) showed for his respected wife as well as the exemplary respect that Sayyidah Safiyyah (radhiyallahu ‘anha) displayed for Rasulullah (sallallahu ‘alaihi wasallam).

Although there was a need for her to step on the blessed thigh of Rasulullah (sallallahu ‘alaihi wasallam) in order to mount the camel, especially due to her short height, she did so without compromising on the respect of Rasulullah (sallallahu ‘alaihi wasallam).

Respect (adab) is an integral part of our Deen, which is unfortunately becoming extinct. A dedicated effort needs to be made to acquire this respect and instil it in our children.

Hijaab and Niqaab

She was seated behind Rasulullah (sallallahu ‘alaihi wasallam) on the same camel, and he covered her body and face with his

shawl, concealing her as he would with all his pure wives. (*Tabaqaat Ibni Sa'd* vol. 8, pg. 121)¹⁷

Initially, some Sahaabah (radhiyallahu ‘anhum), who did not witness the nikaah, were not sure regarding whether Rasulullah (sallallahu ‘alaihi wasallam) had kept Sayyidah Safiyyah (radhiyallahu ‘anha) as a slave girl or taken her as his wife. As *hijaab* and *nikaab* is necessary on free women and is not maintained by slave women, these Sahaabah (radhiyallahu ‘anhum) said, “If he conceals her, she is his wife. If not, she is a slave.”

When she mounted the camel, seated behind Rasulullah (sallallahu ‘alaihi wasallam), she was covered. These Sahaabah (radhiyallahu ‘anhum) realized that she was the respected wife of Rasulullah (sallallahu ‘alaihi wasallam) and not his slave girl. (*Saheeh Muslim* #3500)¹⁸

This clearly shows that covering the body and face is the hallmark of a free woman, whereas exposing the body, face, hair, etc. is the trademark of women who are enslaved. *Hijaab* and *nikaab* thus give a woman value and true freedom, whereas being bare cheapens a woman and enslaves her to the world around her.

Spending the Night

When Rasulullah (sallallahu ‘alaihi wasallam) arrived in a place named Thibaar, approximately six miles from Khaibar, he

wished to spend the night with Sayyidah Safiyyah (radhiyallahu ‘anha). However, she desisted.

Thereafter, on reaching a place named Sahbaa, slightly further from Khaibar, Rasulullah (sallallahu ‘alaihi wasallam) said to Sayyidah Ummu Sulaim (radhiyallahu ‘anha), “Attend to her (Sayyidah Safiyyah [radhiyallahu ‘anhu]) and comb her hair (i.e. adorn her).” Sayyidah Ummu Sulaim and some other Sahaabiyyaat (radhiyallahu ‘anhunna) thus adorned her, combed her hair and perfumed her with some very exclusive perfume. Rasulullah (sallallahu ‘alaihi wasallam) thereafter spent the night with her.

Concern for Rasulullah (sallallahu ‘alaihi wasallam)

During the night, Rasulullah (sallallahu ‘alaihi wasallam) asked her why she had initially desisted when he had intended to spend the night with her.

Sayyidah Safiyyah (radhiyallahu ‘anha) replied, “We were still close to the area of the Jews and I feared for your life.” This response pleased Rasulullah (sallallahu ‘alaihi wasallam). (*Saheeh Muslim #3500 and Tabaqaat Ibni Sa’d vol. 8, pg. 121*)¹⁹

Beautification

Islam does not prohibit us from beautifying and adorning ourselves, provided it is done within the limits of sharee’ah.

However, a major problem that comes about is when the laws of sharee'ah are broken for this purpose, to the extent that a Muslim woman does not perceive any problem whatsoever in going to a male beautician or make-up artist. Even worse is when she thereafter allows him to take her picture and upload it onto his Facebook or Instagram.

Simple Waleemah

The following morning, Rasulullah (sallallahu 'alaihi wasallam) held the waleemah. He (sallallahu 'alaihi wasallam) announced to the Sahaabah (radhiyallahu 'anhum), "Whoever has anything (to eat) should bring it." Some Sahaabah (radhiyallahu 'anhum) brought ghee, some brought dates, some brought cheese and others brought saweeq (a dish of powdered wheat or barley). These ingredients were mixed into a sweet dish known as hais which was eaten for the waleemah. (*Saheeh Bukhaari* #371)²⁰

This was the extent of the simplicity of the waleemah of Rasulullah (sallallahu 'alaihi wasallam). Not only was the food simple, but Rasulullah (sallallahu 'alaihi wasallam) even asked the Sahaabah (radhiyallahu 'anhum) to bring whatever they had available.

Waleemah is an emphasised sunnah. However, in order to fulfil this sunnah, we do not have to break the laws of Allah Ta'ala. We should fulfil this sunnah according to our means and in a way that is manageable. If a person has the ability to feed ten people, he will fulfil the sunnah of waleemah in that way. If

he can feed fifty, then he will fulfil the sunnah in this way. We do not need to put ourselves through difficulty or problems in order to fulfil this sunnah of Rasulullah (sallallahu ‘alaihi wasallam).

This is the beauty of Islam. Islam is not only for the wealthy, rather it is for everyone. Hence, Islam teaches us simplicity. Rasulullah (sallallahu ‘alaihi wasallam) has said: “Indeed, the nikaah with the greatest amount of blessings is the one with the least amount of expenses.” (*Musnad Ahmad #24529*)²¹

Extravagant Weddings

In stark contrast to this, the extravagance in our functions – especially weddings – is only escalating. The desire is to outdo others and impress people by doing something that no one has done.

Apart from the exorbitant amount of money that is wasted, these functions are often filled with sin. From intermingling of males and females to music and photography, ‘anything goes’ in the spirit of entertainment and having a good time. This is a recipe for destruction and a means of attracting the wrath of Allah Ta‘ala.^d

^d Alhamdulillah, Uswatul Muslimah has prepared a detailed book “Avoiding Divine Wrath” on this topic which can be downloaded from http://uswatulmuslimah.co.za/books/Avoiding_Divine_Wrath.pdf.

Important Incidents

Possessiveness and Rivalry

Being possessive over the husband is something which is natural in women. When a woman is so possessive over her ordinary husband, imagine the possessiveness that the honourable wives of Rasulullah (sallallahu ‘alaihi wasallam) had over the greatest of all mankind and the person whose love is not only compulsory but an act of great ‘ibaadah.

Hence, their feelings of love and possessiveness were not only natural (being wives) but were also praiseworthy and commendable as it was driven by love for Nabi (sallallahu ‘alaihi wasallam). They would thus compete to win his attention. In these circumstances, it would have been unnatural for them not to have shown some rivalry.

Sometimes, however, in the spirit of love, possessiveness and rivalry, a person can become carried away and err. Occasionally, when these kind of incidents had taken place among the honourable wives of Rasulullah (sallallahu ‘alaihi wasallam), he cautioned them and corrected them.

The important lesson is that while a wife may be possessive over her husband, she should not conduct herself in such a way

that she does not even allow him to spend any time or do anything for his mother and other family members.

Because of the outstanding beauty of Sayyidah Safiyyah (radhiyallahu ‘anha) and her praiseworthy qualities, she experienced this rivalry on a few occasions.

Toxic Statement

On one occasion, Sayyidah ‘Aishah (radhiyallahu ‘anha) made a remark to Rasulullah (sallallahu ‘alaihi wasallam) saying, “There is no need to mention anything more about Safiyyah (radhiyallahu ‘anha) than this,” indicating to the fact that Sayyidah Safiyyah (radhiyallahu ‘anha) was short. Rasulullah (sallallahu ‘alaihi wasallam) said,

« لقد قلت كلمة لو مزج بها البحر لمزجته »

“You have uttered such a statement that if it were to be mixed with the water of the ocean, it would overpower it.” (Sunan Abi Dawood

#4875)²²

The ocean is so vast that it covers more than 70% of the earth’s surface. It is so vast that people dump waste and sewerage into it, yet we find scant trace of it, as it simply ‘swallows’ it. However, in this hadeeth, Rasulullah (sallallahu ‘alaihi wasallam) told Sayyidah ‘Aishah (radhiyallahu ‘anha) that gheebah (backbiting) is so ‘toxic’ that if a statement of gheebah were mixed into the ocean, it would overcome it and poison the entire ocean.

“Your Jewess”

Another example of this rivalry is an incident that had taken place during the Farewell Hajj of Rasulullah (sallallahu ‘alaihi wasallam). While travelling to Makkah Mukarramah, the camel of Sayyidah Safiyyah (radhiyallahu ‘anha), which was one of the best camels, kneeled due to sickness (and could not travel). She thus began to cry.

When Rasulullah (sallallahu ‘alaihi wasallam) was informed of her plight and that she was crying, he immediately came and began to wipe her tears with his blessed hand. However, her crying increased and despite Rasulullah (sallallahu ‘alaihi wasallam) telling her not to cry, she was unable to stop.

Rasulullah (sallallahu ‘alaihi wasallam) thus instructed the Sahaabah (radhiyallahu ‘anhum) to halt, although he initially had no intention of halting at that point. After halting, the tent of Rasulullah (sallallahu ‘alaihi wasallam) was erected. Rasulullah (sallallahu ‘alaihi wasallam) then entered his tent.

That day was the turn of Sayyidah Safiyyah (radhiyallahu ‘anha). Sayyidah Safiyyah (radhiyallahu ‘anha) was worried, as she did not know whether her crying had caused Rasulullah (sallallahu ‘alaihi wasallam) to become upset with her.

She thus went to Sayyidah ‘Aaishah (radhiyallahu ‘anha) and said, “You know that I would never trade my day with Rasulullah (sallallahu ‘alaihi wasallam) for anything in the world. However, I have given my day to you so that you can make Rasulullah (sallallahu ‘alaihi wasallam) happy with me.” Sayyidah ‘Aaishah

(radhiyallahu ‘anha) agreed and thus spent the day with Rasulullah (sallallahu ‘alaihi wasallam) thus pleasing him (as she was the most beloved wife).

When it was time to depart, Rasulullah (sallallahu ‘alaihi wasallam) asked his respected wife, Sayyidah Zainab bintu Jahsh (radhiyallahu ‘anha), to lend a spare camel of hers to Sayyidah Safiyyah (radhiyallahu ‘anha). However, (out of possessiveness and the natural rivalry which exists between co-wives) she said, “Should I give a camel to your Jewess?” Rasulullah (sallallahu ‘alaihi wasallam) was extremely upset at this and thus abandoned speaking to her and spending time with her for more than two months. (*Sunan Abi Dawood #4602 Musnad Ahmad #26866*)²³

This incident also teaches us the importance of guarding the tongue and the seriousness of not being careful in our speech.

Anger for Deen

Another lesson learnt is that of becoming angry for the sake of Allah Ta‘ala and Deen, and appropriately correcting the family members thereafter.

Today, we become angry with our family for numerous worldly reasons. However, do we become angry when they miss their salaah? When they speak a lie, behave dishonestly or break any command of Deen?

“This is Safiyyah”

Once, during the final ten days of Ramadhaan, while Rasulullah (sallallahu ‘alaihi wasallam) was in i’tikaaf, Sayyidah Safiyyah (radhiyallahu ‘anha) went to visit him. After speaking to Rasulullah (sallallahu ‘alaihi wasallam) for some time, she turned to leave, and Rasulullah (sallallahu ‘alaihi wasallam) went with her to her door (which was adjacent to the masjid).

As they reached her door, two Sahaabah (radhiyallahu ‘anhuma) from the Ansaar passed by and made salaam to Rasulullah (sallallahu ‘alaihi wasallam). When they saw Rasulullah (sallallahu ‘alaihi wasallam) with a woman (they did not know who the woman was), they quickly moved away, due to hayaa (modesty).

Rasulullah (sallallahu ‘alaihi wasallam) stopped them and informed them that the woman to whom he was speaking was Sayyidah Safiyyah (radhiyallahu ‘anha). The Sahaabah (radhiyallahu ‘anhuma) said, “Subhaanallah!” and were surprised that Rasulullah (sallallahu ‘alaihi wasallam) informed them, as it was inconceivable for them to ever suspect that Rasulullah (sallallahu ‘alaihi wasallam) could have been speaking to a non-mahram.

Rasulullah (sallallahu ‘alaihi wasallam) said, “I did not say this to you thinking that you suspected me of evil. Shaitaan can reach a person as his blood reaches him, and I feared that he would place some feeling or suspicion in your hearts.” (*Saheeh Bukhaari #2035 Fat-hul Baari vol. 4, pg. 351*)²⁴

Avoiding Areas of Suspicion

We should always try to harbour a good opinion of the next person, make an excuse for the person and give them the benefit of the doubt, instead of harbouring an ill opinion of them.

However, on our part, we should make an effort to avoid places and situations of suspicion. This includes a person being suspicious in their cellphone-usage behaviour. Many a spouse keeps their phone locked with a passcode, fingerprint scanner or even retina scanner, and do not even allow their near and dear, most beloved husband to “invade their privacy and personal space”. This secrecy naturally causes one to wonder, “What are they trying to hide?”

A Demand of Hayaa

The fact that the two Sahaabah (radhiyallahu ‘anhuma) moved away quickly explains an important point – if a man has to take his wife out of the home for some need, then while they are out together, the demand of modesty is that another man should not to go up to him to speak to him, while his wife is with him. Similarly, another woman should not come to speak to his wife, while the husband is in close proximity.

Love for Rasulullah (sallallahu ‘alaihi wasallam)

When Rasulullah (sallallahu ‘alaihi wasallam) was in his final illness, shortly before departing from this world, noticing his pain and difficulty, Sayyidah Safiyyah (radhiyallahu ‘anha) told him, “If only I were sick instead of you!” Certain other women began to look at her strangely when she said this. Noticing the strange looks which they were giving her, Rasulullah (sallallahu ‘alaihi wasallam) told them that when Sayyidah Safiyyah (radhiyallahu ‘anhu) had said that, she had sincerely meant it. (*Siyaru Aa’laamin Nubalaa* vol. 2, pg. 235)²⁵

Don’t Be Judgemental

Only Allah Ta‘ala knows what is in a person’s heart. It is thus impermissible for us to judge a person negatively by thinking, “He or she is only performing salaah or reciting Quraan Majeed to impress people.” Instead, we should harbour a good opinion of people as far as possible.

Even worse is when we confront a person who is sincerely trying to change their ways and reform for the better and say to them, “Who are you trying to fool? Since when are you so pious?” These statements completely demoralize a person and make them feel depressed.

Serious Complaint

A slave girl belonging to Sayyidah Safiyyah (radhiyallahu ‘anha) once came to Sayyiduna ‘Umar (radhiyallahu ‘anhu) during his rule and told him that Sayyidah Safiyyah (radhiyallahu ‘anha) loved the day of Saturday (the day of the Jews) and that she had ties with the Jews.

On receiving this information, which was serious, as a Muslim should honour the day of Friday and not have close ties with the disbelievers, Sayyiduna ‘Umar (radhiyallahu ‘anhu) called for Sayyidah Safiyyah (radhiyallahu ‘anha) in order to investigate the information.

Sayyidah Safiyyah (radhiyallahu ‘anha) explained that the accusation of her loving the day of Saturday was false, as since she accepted Islam, she only loved the day of Jumu‘ah and had no love for Saturday. As for her ties with the Jews, then they were her family, and she maintained these family ties as maintaining ties is a basic teaching of Islam.

Sayyidah Safiyyah (radhiyallahu ‘anha) thereafter asked her slave girl what had caused her to carry these false allegations to Sayyiduna ‘Umar (radhiyallahu ‘anhu). The slave girl replied, “Shaitaan.” Sayyidah Safiyyah (radhiyallahu ‘anha) immediately freed her. (*Al-Istee‘aab* vol. 4, pg. 427)²⁶

There are numerous lessons learnt from this incident.

Confirmation of Information

Firstly, it is vital to verify information before acting on it or transmitting it to others, especially as there are many people who deliberately sow the seeds of misinformation in an effort to spread mischief and create fights, quarrels and disunity. Hence, not verifying information leads to many misunderstandings and problems.

Proudly Muslim

Secondly, for a Muslim, the greatest day of the week is the day of Jumu'ah. A Muslim should love and honour this day more than any other day.

Similarly, being Muslims, we should not show any love or honour to the sacred days and occasions of the disbelievers. We need to be proud of what we have, and not suffer from an inferiority complex.

Family Ties

Thirdly, maintaining family ties is so important that even if one's relatives are disbelievers, he should maintain ties with them, hoping to attract them to Islam.

Befriending and Emulating the Disbelievers

Fourthly, it should be understood that a Muslim will show kindness and good character to disbelievers, but will not become their friend and have love for them. The false rumour seemed to portray that Sayyidah Safiyyah (radhiyallahu ‘anha) was friends with these Jews, and thus Sayyiduna ‘Umar (radhiyallahu ‘anhū) felt the need to investigate the rumour and address it if necessary.

When being friends and having love for the Jews and other disbelievers was such a serious matter for the Sahaabah (radhiyallahu ‘anhum), then would they have ever allowed us to emulate these disbelievers and mimic their every action, fashion and way?

Good Character

Fifthly, the highest level of good character is where a person is prepared to show good character to those who wrong and harm him. Sayyidah Safiyyah (radhiyallahu ‘anha) displayed this high level of character by freeing the slave girl who had spread false rumours regarding her.

Demise

Details

Sayyidah Safiyyah (radhiyallahu ‘anha) passed away in Ramadhaan in the year 50 A.H. during the rule of Sayyiduna Mu’aawiyah (radhiyallahu ‘anhu). (*Al-Isee‘aab* vol. 4, pg. 427)²⁷

She is buried in Jannatul Baqee’ in Madeenah Munawwarah. (*Siyaru Aa’laamin Nubalaa* vol. 2, pg. 238)²⁸

Falling into Sajdah

On receiving the news of her demise, Sayyiduna ‘Abdullah bin ‘Abbaas (radhiyallahu ‘anhuma) immediately fell into sajdah. When asked why he had done this, he narrated the hadeeth wherein Rasulullah (sallallahu ‘alaihi wasallam) taught the Ummah to fall into sajdah on seeing a sign that could signal the onset of punishment. (*Sunan Tirmizi #3891 and Mirqaat* vol. 3, pg. 598)²⁹

Source of Mercy

The respected wives of Rasulullah (sallallahu ‘alaihi wasallam) were a great source of mercy for the Ummah. On account of their piety and position in the court of Allah Ta‘ala, their presence was a cause of mercy descending on the Ummah and punishment being withheld.

With their demise, there is fear that the punishment that was withheld will now fall, and so Sayyiduna ‘Abdullah bin ‘Abbaas (radhiyallahu ‘anhuma) immediately fell into sajdah, as the zikr of Allah Ta‘ala can also repel the punishment of Allah Ta‘ala.³⁰

The same applies with all the pious friends of Allah Ta‘ala i.e. the Mashaayikh, the ‘Ulama and all the seniors of Deen. Their presence is a source of Allah Ta‘ala’s mercy and on account of them, Allah Ta‘ala sometimes withholds His punishment.

May Allah Ta‘ala reward Sayyidah Safiyyah (radhiyallahu ‘anha) the best of rewards, allow us to follow in her noble footsteps and raise us in her company on the Day of Qiyaamah, aameen.

^١ عن أنس رضي الله عنه قال : بلغ صفية أن حفصة ، قالت : بنت يهودي ، فبكت ، فدخل عليها النبي ﷺ وهي تبكي ، فقال : « ما يبكيك ؟ » فقالت : قالت لي حفصة : إني بنت يهودي ، فقال النبي ﷺ : « وإنك لابنة نبي ، وإن عمك لني ، وإنك لتحت نبي ، فقيم تفخر عليك » ؟ ثم قال : « اتقي الله يا حفصة » . (« سنن الترمذي » رقم : ٣٨٩٤)

^٢ وكانت شريفة ، عاقلة ، ذات حسب ، وجمال ، ودين ﷺ . (« سير أعلام النبلاء » ٢/٢٣٢)
وكانت صفية ذات حلم ، ووقار . (« سير أعلام النبلاء » ٢/٢٣٥)

^٣ قالت عائشة رضي الله عنها : ما رأيت صانعا طعاما مثل صفية ... (« سنن أبي داود » رقم : ٣٥٦٨)

^٤ عن صفية بنت حيي بن أخطب رضي الله عنها أنها قالت : كنت أحب ولد أبي إليه ، وإلى عمي أبي ياسر ، لم ألقهما قط مع ولد لهما إلا أحناني دونه . قالت : فلما قدم رسول الله ﷺ المدينة ، ونزل قباء في بني عمرو بن عوف ، غدا عليه أبي حيي بن أخطب ، وعمي أبو ياسر بن أخطب ، مغلسين . قالت : فلم يرجعا حتى كانا مع غروب الشمس . قالت : فأتيا كالين كسلانين ساقطين بمشيان الهويني . قالت : فهششت إليهما كما كنت أصنع ، فوالله ما التفت إلي واحد منهما مع ما بهما من الغم . قالت : وسمعت عمي أبا ياسر ، وهو يقول لأبي حيي بن أخطب : أهو هو ؟ قال : نعم والله . قال : أتعرفه وتبينه ؟ قال : نعم . قال : فما في نفسك منه ؟ قال : عداوته والله ما بقيت . (« السيرة النبوية لابن هشام » ٢/٥١٨)

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُّوْكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ۖ حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ

^٦ تزوجها قبل إسلامها : سلام بن أبي الحقيق ، ثم خلف عليها : كنانة بن أبي الحقيق ، وكانا من شعراء اليهود . (« سير أعلام النبلاء » ٢/٢٣١)

^٧ ... ورأى بوجهها أثر خضرة قريبا من عينها ، فقال : « ما هذا ؟ » قالت : يا رسول الله ﷺ ، رأيت في المنام قمرا أقبل من يثرب حتى وقع في حجري ، فذكرت ذلك لزوجي كنانة ، فقال : تحبين أن تكوني تحت هذا الملك الذي يأتي من المدينة ؟ فضرب وجهي ... (« الطبقات الكبرى » ٨/١٢١)

^٨ خرج حيي بن أخطب بعد قتل بني النضير إلى مكة ، يحرض قريشا على حرب رسول الله ﷺ ، وخرج كنانة بن الربيع بن أبي الحقيق يسعى في بني غطفان ويحرضهم على قتال رسول الله ﷺ ... (« فتح الباري » ٧/٤٩٩)

^٩ عن أنس رضي الله عنه أن رسول الله ﷺ أتى خيبر ليلا ، وكان إذا أتى قوما بليل لم يغر بهم حتى يصبح ، فلما أصبح خرجت اليهود بمساحيهم ، ومكاثلهم ، فلما رآوه قالوا : محمد والله ، محمد والخميس ، فقال النبي ﷺ : « خربت خيبر ، إنا إذا نزلنا بساحة قوم فساء صباح المنذرين » . (« صحيح البخاري » رقم : ٤١٩٧)

فقتل النبي ﷺ المقاتلة ، وسبى الذرية ... (« صحيح البخاري » رقم : ٤٢٠٠)

^{١٠} عن ابن عمر رضي الله عنهما أن النبي ﷺ قاتل أهل خيبر ، فغلب على الأرض والنخل ، وأجأهم إلى قصرهم ، فصالحوه على أن لرسول الله ﷺ الصفراء والبيضاء والحلقة ، ولهم ما حملت ركابهم على أن لا يكتموا ولا يغيبوا شيئا ، فإن فعلوا فلا ذمة لهم ولا عهد ،

فغيبوا مَسْكَا لحيي بن أخطب ، وقد كان قتل قبل خيبر ، كان احتمله معه يوم بني النضير حين أُجليت النضير فيه عليهم ، و قال : قال النبي ﷺ « أين مَسْكَ حبي بن أخطب » ؟ قال : أذهبته الحروب والنفتات . فوجدوا المسك ، فقتل ابن أبي الحقيق ... (« سنن أبي داود » رقم : ٣٠٠٦)

وأُتي رسول الله ﷺ بكنانة بن الربيع وكان عنده كنز بني النضير ، فسأله عنه فوجد أن يكون يعرف مكانه . فأُتي رسول الله ﷺ رجل من يهود فقال لرسول الله ﷺ : إني رأيت كنانة يطيف بمذه الخربة كل غداة ، فقال رسول الله ﷺ لكنانة : « أرايت إن وجدناه عندك أأقتلك ؟ » قال : نعم ، فأمر رسول الله ﷺ بالخربة ، فحفرت ، فأخرج منها بعض كنزهم ، ثم سأله عما بقي ، فأبى أن يؤديه ، فأمر به رسول الله ﷺ الزبير بن العوام فقال : عذبه حتى تستأصل ما عنده ، فكان الزبير يقدح بزند في صدره حتى أشرف على نفسه ، ثم دفعه رسول الله ﷺ إلى محمد بن مسلمة ، فضرب عنقه بأخيه محمود بن مسلمة . (« السيرة النبوية لابن هشام » ٣/٣٣٦)

١١ فجمع السي ، فجاء دحية فقال : يا نبي الله ، أعطني جارية من السي . قال : « اذهب فخذ جارية » . فأخذ صفية بنت حبي . فجاء رجل إلى النبي ﷺ فقال : يا نبي الله ، أعطيت دحية صفية بنت حبي سيدة قريظة والنضير ، لا تصلح إلا لك . قال : « ادعوه بما » فجاء بما . فلما نظر إليها النبي ﷺ قال : « خذ جارية من السي غيرها » قال : فأعتقها النبي ﷺ وتزوجها . (« صحيح البخاري » رقم : ٣٧١) فأعطاه من جملة السي زيادة على ذلك . (« فتح الباري » ٧/٥٩٧)

١٢ عن صفية رضي الله عنها قالت : انتهت إلى رسول الله ﷺ ، وما من الناس أحد أكره إلي منه ، فقال : « إن قومك صنعوا كذا وكذا » ، قالت : فما قمت من مقعدي ومن الناس أحد أحب إلي منه . (« مجمع الزوائد » رقم : ١٥٣٦٩)
قالت : وما كان أبغض إلي من رسول الله ﷺ قتل أبي زوجي ، فما زال يعتذر إلي ، وقال : « يا صفية ، إن أباك ألب علي العرب وفعل وفعل » حتى ذهب ذاك من نفسي . رواه الطبراني ، ورجاله رجال الصحيح . (« مجمع الزوائد » رقم : ١٥٣٦٣)

١٣ لما دخلت صفية رضي الله عنها على النبي ﷺ ... فقال لها رسول الله ﷺ : « اختاري ، فإن اخترت الإسلام أمسكتك لنفسي ، وإن اخترت اليهودية فعسى أن أعتقك فتلحقني بقومك » ، فقالت : يا رسول الله ، لقد هويت الإسلام ، وصدقت بك قبل أن تدعوني حيث صرت إلى رحلك ، وما لي في اليهودية أرب وما لي فيها والد ولا أخ ، وخيرتني الكفر والإسلام ، فالله ورسوله أحب إلي من العتق وأن أرجع إلى قومي . (« الطبقات الكبرى » ٨/١٢٣)

١٤ فأعتقها النبي ﷺ وتزوجها . (« صحيح البخاري » رقم : ٣٧١)

١٥ ما بلغت سبع عشرة سنة يوم دخلت على رسول الله ﷺ . (« الطبقات الكبرى » ٨/١٢٩)

١٦ فخرج رسول الله ﷺ من خيبر ولم يعرس بها ، فلما قرب البعير لرسول الله ﷺ ليخرج وضع رسول الله ﷺ رجله لصفية لتضع قدمها على فخذه ، فأبت ووضعت ركبته على فخذه . (« الطبقات الكبرى » ٨/١٢١)

١٧ واسترها رسول الله ﷺ وحملها وراءه ، وجعل رداءه على ظهرها ووجهها ثم شده من تحت رجلها ، وتحمل بها وجعلها بمنزلة نسائه . (« الطبقات الكبرى » ٨/١٢١)

^{١٨} وقال الناس : لا ندري أتزوجها أم اتخذها أم ولد ، قالوا : إن حببها فهي امرأته ، وإن لم يحببها فهي أم ولد ، فلما أراد أن يركب حببها ، ففعلت على عجز البعير ، فغرفوا أنه قد تزوجها . (« صحيح مسلم » رقم : ٣٥٠٠)

^{١٩} ثم دفعها إلى أم سليم تصنعها له وتهيئها . (« صحيح مسلم » رقم : ٣٥٠٠)
فلما صار إلى منزل يقال له تبار (وفي « معجم البلدان » تبار) على ستة أميال من خير ، مال يريد أن يعرس بها ، فأبت عليه ، فوجد النبي ﷺ في نفسه من ذلك ، فلما كان بالصهراء ، وهي على بريد من خير ، قال رسول الله ﷺ لأم سليم : « عليكن صاحبتكن فامشطنها » ، قالت أم سليم : وليس معنا فسطاط ولا سرادقات ، فأخذت كسائين أو عباءتين فسترت بينهما إلى شجرة ، فمشطتها وعطرها . قالت أم سنان الأسلمية : وكنت فيمن حضر عرس رسول الله ﷺ بصفية ، مشطناها وعطرناها ، وكانت جارية تأخذ الزينة ، من أوضيا ما يكون من النساء ، وما وجدت رائحة طيب كان أطيب من ليلتند ... وأقبل رسول الله ﷺ بمشي إليها فقامت إليه ، وبذلك أمرناها . (« الطبقات الكبرى » ١٢١/٨)

^{٢٠} فقال : « من كان عنده شيء فليحيي به » . وبسط نطعا ، فجعل الرجل يحيي بالتمر ، وجعل الرجل يحيي بالسمن ، قال : وأحسبه قد ذكر السويق . قال : فحاسوا حيسا ، فكانت وليمة رسول الله ﷺ . (« صحيح البخاري » رقم : ٣٧١)

^{٢١} عن عائشة رضي الله عنها أن رسول الله ﷺ قال : « إن أعظم النكاح بركة ، أسره مؤونة » . (« مسند أحمد » رقم : ٢٤٥٢٩)

^{٢٢} عن عائشة رضي الله عنها قالت : قلت للنبي ﷺ : حبسبك من صفة كذا وكذا قال غير مسدد : تعني قصيرة . فقال : « لقد قلت كلمة لو مزج بها البحر لمزجته » . (« سنن أبي داود » رقم : ٤٨٧٥)

^{٢٣} عن عائشة رضي الله عنها أنه اعتل بعير لصفية بنت حيي وعند زينب فضل ظهر ، فقال رسول الله ﷺ لزنب : « أعطيهما بعيرا » فقالت : أنا أعطي تلك اليهودية ؟ فغضب رسول الله ﷺ ، فهجرها ذا الحجة والحرم وبعض صفر . (« سنن أبي داود » رقم : ٤٦٠٢)
عن صافية بنت حيي رضي الله عنها أن النبي ﷺ حج بنسائه ، فلما كان في بعض الطريق ، نزل رجل فساق بمن فأسرع ، فقال النبي ﷺ : « كذاك سوقك بالقوارير » يعني النساء . فبينما هم يسيرون ، يرك بصافية بنت حيي حملها ، وكانت من أحسنهن ظهرا ، فبكت ، وجاء رسول الله ﷺ حين أخبر بذلك ، فجعل يمسح دموعها بيده ، وجعلت تزداد بكاء وهو ينهاها ، فلما أكثرت زبرها وانتهرها ، وأمر الناس بالنزول فنزلوا ، ولم يكن يريد أن ينزل . قالت : فنزلوا ، وكان يومي ، فلما نزلوا ، ضرب خباء النبي ﷺ ودخل فيه ، قالت : فلم أدر علام أحجم من رسول الله ﷺ ؟ وخشيت أن يكون في نفسه شيء مني ، فانطلقت إلى عائشة ، فقلت لها : تعلمين أي لم أكن أبيع يومي من رسول الله ﷺ بشيء أبدا ، وإن قد وهبت يومي لك على أن ترضي رسول الله ﷺ عني ، قالت : نعم ، قال : فأخذت عائشة خمارا لها قد ثردته بزعفران ، فرشته بالماء ليلكي ربحه ، ثم لبست ثيابها ، ثم انطلقت إلى رسول الله ﷺ ، فرفعت طرف الخياء ، فقال لها : « ما لك يا عائشة ؟ إن هذا ليس بيومك » . قالت : ذلك فضل الله يؤتيه من يشاء ، فقال مع أهله ، فلما كان عند الرواح ، قال لزنب بنت جحش : « يا زينب ، أفقرتي أختك صافية جملا » ، وكانت من أكثرهن ظهرا ، فقالت : أنا أفقر يهوديتك ، فغضب النبي ﷺ حين سمع ذلك منها ، فهجرها ، فلم يكلمها حتى قدم مكة وأيام منى في سفره ، حتى رجع إلى المدينة ، والحرم وصفر ، فلم يأتها ولم يقسم لها ، ويست منه ، فلما كان شهر ربيع الأول ، دخل عليها ، فرأت ظله ، فقالت : إن هذا لظل رجل ، وما يدخل علي النبي ﷺ ، فمن هذا ؟ فدخل النبي ﷺ ، فلما رأته قالت : يا رسول الله ، ما أدري ما أصنع حين دخلت علي ؟ قالت : وكانت لها جارية ، وكان تجبؤها من

النبي ﷺ ، فقالت : فلانة لك ، فمضى النبي ﷺ إلى سرير زينب ، وكان قد رفع ، فوضعه بيده ، ثم أصاب أهله ، ورضي عنهم . (« مسند أحمد » رقم : ٢٦٨٦٦)

^{٢٤} عن علي بن الحسين رضي الله عنه أن صفية رضي الله عنها - زوج النبي ﷺ - أخبرته أنها جاءت إلى رسول الله ﷺ تزوره في اعتكافه في المسجد في العشر الأواخر من رمضان ، فتحدثت عنده ساعة ، ثم قامت تنقلب ، فقام النبي ﷺ معها يقلبها ، حتى إذا بلغت باب المسجد عند باب أم سلمة ، مر رجلا من الأنصار ، فسلما على رسول الله ﷺ ، فقال لهما النبي ﷺ : « على رسلكما ، إنما هي صفية بنت حيي » ، فقالا : سبحان الله ، يا رسول الله ، وكبر عليهما ، فقال النبي ﷺ : « إن الشيطان يبلغ من ابن آدم مبلغ الدم ، وإني خشيت أن يقذف في قلوبكما شيئا » . (« صحيح البخاري » رقم : ٢٠٣٥)

قوله (فسلما على رسول الله ﷺ) : في رواية معمر فظفرا إلى النبي ﷺ ثم أجازا ... وفي رواية معمر فلما رأيا النبي ﷺ أسرعوا أي في المشي ، وعند « ابن حبان » فلما رأياه استحيا فرجعا ... قوله (إن الشيطان يبلغ من ابن آدم مبلغ الدم) : ... زاد عبد الأعلى فقال : « إني خفت أن تظننا ظنا ، إن الشيطان يجري » إلخ . وفي رواية عبد الرحمن بن إسحاق « ما أقول لكما هذا أن تكونا تظنان شرا ، ولكن قد علمت أن الشيطان يجري من ابن آدم مجرى الدم » . (« فتح الباري » ٣٥١/٤)

^{٢٥} عن زيد بن أسلم رضي الله عنه : أن نبي الله ﷺ في وجهه الذي توفي فيه ، قالت صفية بنت حيي رضي الله عنها : والله يا نبي الله ، لوددت أن الذي بك بي . فغمزها أزواجه ، فأبصرهن ، فقال : « مضمضن » . قلن : من أي شيء ؟ قال : « من تغامزكن بما ، والله إنما لصداقة » . (« سير أعلام النبلاء » ٢٣٥/٢)

^{٢٦} إن جارية لها أتت عمر بن الخطاب رضي الله عنه فقالت : إن صفية تحب السبت ، وتصل اليهود . فبعث إليها عمر رضي الله عنه فسألها ، فقالت : أما السبت فإني لم أحبه منذ أبدلي الله به يوم الجمعة . وأما اليهود فإن لي فيهم رحما ، وأنا أصلها . قال : ثم قالت للجارية : ما حملك على ما صنعت ؟ قالت : الشيطان . قالت : اذهبي فأنت حرة . (« الإستيعاب » ٤٢٧/٤)

^{٢٧} وتوفيت صفية رضي الله عنها في شهر رمضان ، في زمن معاوية رضي الله عنه سنة خمسين . (« الإستيعاب » ٤٢٧/٤)

^{٢٨} وقرنها بالبقيع . (« سير أعلام النبلاء » ٢٣٨/٢)

^{٢٩} عن عكرمة رضي الله عنه قال : قيل لابن عباس رضي الله عنهما بعد صلاة الصبح : ماتت فلانة - لبعض أزواج النبي ﷺ - فمسجد ، قيل له : أتسجد هذه الساعة ؟ فقال : أليس قد قال رسول الله ﷺ : « إذا رأيتم آية فاسجدوا » فأى آية أعظم من ذهاب أزواج النبي ﷺ . (« سنن الترمذي » رقم : ٣٨٩١)

قوله : (ماتت فلانة لبعض أزواج النبي ﷺ) هي صفية بنت حيي كما في رواية البيهقي . (« المنهل » ٤٧/٧)

^{٣٠} (وأي آية أعظم من ذهاب أزواج النبي ﷺ) لأنهن ذوات البركة ، فيحياتهن يدفع العذاب عن الناس ، ويخاف العذاب بذهابهن ، فينبغي الالتجاء إلى ذكر الله ، والسجود عند انقطاع بركتهن ليندفع العذاب ببركة الذكر والصلاة . (« مرآة المفاتيح » ٥٩٨/٣)