

ROLE MODELS  
FOR THE  
muslimah

A Series on the Lives of the Sahaabiyyaat (radhiyallahu ‘anhunna) #03 & 04

# ***Sayyidah Ruqayyah & Sayyidah Ummu Kulthoom*** (radhiyallahu ‘anhuma)

*The Second and Third Daughters of Rasulullah  
(sallallahu ‘alaihi wasallam)*



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**MUSLIMAH**  
ROLE MODELS FOR THE MUSLIMAH



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Sayyidah Ummu Kulthoom  
(radhiyallahu ‘anhuma)*

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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 الْأَوَّلُونَ 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.<sup>a</sup>

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.

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<sup>a</sup> Recordings of these programmes are available for download from [www.uswatulmuslimah.co.za](http://www.uswatulmuslimah.co.za).

# *Sayyidah Ruqayyah* *(radhiyallahu ‘anha)*

*The Second Daughter of Rasulullah*  
*(sallallahu ‘alaihi wasallam)*



# Introduction

## Second Daughter

Sayyidah Ruqayyah (radhiyallahu ‘anha) was the second eldest daughter born to Nabi (sallallahu ‘alaihi wasallam) from his blessed wife, Sayyidah Khadeejah (radhiyallahu ‘anha). (*Tabaqaat Ibni Sa’d* vol. 8, pg. 217)<sup>1</sup>

## Birth

She was born when Nabi (sallallahu ‘alaihi wasallam) was thirty-three years old (i.e. seven years before nubuwwah). (*Mustadrak Haakim* #6848)<sup>2</sup>

## Beauty

Allah Ta‘ala had blessed Sayyidah Ruqayyah (radhiyallahu ‘anha) with outstanding beauty. (*Al-Isaabah* vol. 8, pg. 177)<sup>3</sup>

## Islam

When Nabi (sallallahu ‘alaihi wasallam) was blessed with nubuwwah, his respected wife, Sayyidah Khadeejah (radhiyallahu ‘anha), and her four daughters, including Sayyidah Ruqayyah (radhiyallahu ‘anha), were the first to bring imaan in him. (*Tabaqaat Ibni Sa’d vol. 8, pg. 36*)<sup>4</sup>

# First Marriage

## ‘Utbah bin Abi Lahab

Prior to Islam, the paternal uncle of Nabi (sallallahu ‘alaihi wasallam), Abu Lahab, had proposed for the hand of Sayyidah Ruqayyah (radhiyallahu ‘anha) in marriage to his son ‘Utbah (radhiyallahu ‘anhu).<sup>b</sup> Nabi (sallallahu ‘alaihi wasallam) accepted the proposal and married her to ‘Utbah (radhiyallahu ‘anhu). However, the marriage was not consummated. (*Tabraani - Majma‘uz Zawaaid #9890*)<sup>5</sup>

## Announcing Islam

When Nabi (sallallahu ‘alaihi wasallam) received nubuwwah and was thereafter instructed by Allah Ta‘ala to openly invite the people and his family to Islam, he (sallallahu ‘alaihi wasallam) climbed Mount Safa and called out the names of certain tribes and individuals.

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<sup>b</sup> ‘Utbah (radhiyallahu ‘anhu) was blessed with Islam on the occasion of the Conquest of Makkah Mukarramah. (*Al-Isaabah* vol. 4, pg. 365)

When they had gathered, Nabi (sallallahu ‘alaihi wasallam) invited them to Islam and warned them of punishment if they refused to accept.

## Abu Lahab

It was on this occasion that Abu Lahab, the father-in-law of Sayyidah Ruqayyah (radhiyallahu ‘anha), became furious and angered with Nabi (sallallahu ‘alaihi wasallam).

He addressed Nabi (sallallahu ‘alaihi wasallam) in the most insolent manner saying,

تبا لك سائر اليوم ، ألهذا جمعتنا ؟

*“Woe be to you the entire day! Have you gathered us for this? (i.e. You have wasted our time!)”*

## Surah Lahab

Allah Ta‘ala came to the defence of His Nabi (sallallahu ‘alaihi wasallam) and revealed Surah Lahab. Allah Ta‘ala says,

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝

*May the two hands of Abu Lahab perish, and may he perish.*

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝

*Neither his wealth nor what he earned shall benefit him.*

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝

*He will soon enter a fire, full of flames,*



وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٦﴾

*and his wife as well, the carrier of firewood.*

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٧﴾

*Around her neck, shall be a well-twisted rope.*

*(Saheeh Bukhaari #4770 and Saheeh Muslim #501)<sup>6</sup>*

In this surah, the door of Abu Lahab’s imaan was perpetually closed because of the disrespect he showed to Rasulullah (sallallahu ‘alaihi wasallam).

## Divorce

When this surah was revealed, Abu Lahab and his wife, Ummu Jameel, summoned their sons ‘Utbah (radhiyallahu ‘anhu) and ‘Utaibah. ‘Utbah (radhiyallahu ‘anhu) was married to Sayyidah Ruqayyah (radhiyallahu ‘anha) and ‘Utaibah was married to the third daughter of Nabi (sallallahu ‘alaihi wasallam), Sayyidah Ummu Kulthoom (radhiyallahu ‘anha).

Abu Lahab said to them, “My face is forbidden upon your faces (i.e. I do not want to see your faces) until you divorce the daughters of Muhammad (sallallahu ‘alaihi wasallam).” Their mother, Ummu Jameel said to them, “Your wives have left the religion of our forefathers, so divorce them!”

Hence, both brothers divorced the daughters of Nabi (sallallahu ‘alaihi wasallam).

## Great Test

What must have been the condition of Sayyidah Ruqayyah (radhiyallahu ‘anha) who was a young girl at that time. Before her life could even commence, this great test came before her in the name of Islam.

# Marriage to ‘Uthmaan (radhiyallahu ‘anhu)

## Much Better

Sayyidah Ruqayyah (radhiyallahu ‘anha) was divorced, but Allah Ta‘ala had planned something much more magnificent for her. Shortly thereafter, she was married to Sayyiduna ‘Uthmaan bin ‘Affaan (radhiyallahu ‘anhu), the third khaleefah of Islam and the beloved Sahaabi of Nabi (sallallahu ‘alaihi wasallam). (*Tabraani – Majma‘uz Zawaaid #9890*)<sup>7</sup>

This is exactly the case when a person gives up something for the sake of Allah Ta‘ala, Allah Ta‘ala will definitely reward him with something better, since He appreciates the sacrifice that his servant makes for His pleasure.

## Amazing Incident

There is a very amazing incident regarding the marriage of Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) to Sayyidah Ruqayyah (radhiyallahu ‘anha).

Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) says,

“One day (prior to Islam), I was sitting near the Ka’bah when a person came and said, ‘Muhammad (sallallahu ‘alaihi wasallam) has married his daughter Ruqayyah (radhiyallahu ‘anha) to ‘Utbah bin Abi Lahab.’

When I heard this news, I felt saddened at the fact that (I missed this opportunity and) ‘Utbah bin Abi Lahab had preceded me in getting the hand of Sayyidah Ruqayyah (radhiyallahu ‘anha) in marriage.

Shortly thereafter, I went home and found that my aunt, Su’daa bintu Kuraz (radhiyallahu ‘anha) had come to visit.”

She was a woman who was frequented by jinn, and at times she would be informed of events that were going to happen in the future.

## Glad tidings

Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) then says, “When my aunt saw me, she began reciting these couplets,

أبشر وحييت ثلاثا وترا      ثم ثلاثا وثلاثا أخرى

*‘Glad tidings and congratulations to you thrice (O ‘Uthmaan). Then another three times and yet another three times.*

ثم بأخرى كي تتم عشرة      لقيت خيرا ووقيت شرا

*Then one more to complete ten. You are going to receive much good and be saved from a lot of evil.*

نكحت والله حصانا      زهرا وأنت بكر ولقيت بكرا

*You will get married to a chaste, beautiful woman; you are a virgin and she is also a virgin.’*

I was astonished by what she said and asked, ‘O my aunt! What are you saying?’ She said to me,

عثمان يا عثمان يا عثمان      لك الجمال ولك الشان

*‘O ‘Uthmaan, O ‘Uthmaan, O ‘Uthmaan! You have (been blessed with) beauty, honour and position.*

هذا نبي معه البرهان      أرسله بحقه الديان

*Here is a Nabi with clear proofs and signs. The Rabb of recompense has deputed him with His truth.*

وجاء التنزيل والفرقان      فاتّبعه لا تغيا بك الأوثان

*The Quraan and the Furqaan (distinguishing book) has come. Follow it; do not let the idols misguide you.”*

She further explained that Muhammad bin ‘Abdillah (sallallahu ‘alaihi wasallam) is the messenger of Allah Ta‘ala and she also gave certain details about him. Saying this she left and went away.

Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) says, “These statements of my aunt had affected me and I continued to ponder over them. Sometime later, I went to my dear friend, Abu Bakr (radhiyallahu ‘anhu) whilst he was sitting all by himself. When I entered, he perceived that I was in some thought and enquired regarding the matter (that was worrying me)? So I narrated to him the incident of my aunt and what she had told me.”

## Islam of ‘Uthmaan (radhiyallahu ‘anhu)

Sayyiduna Abu Bakr (radhiyallahu ‘anhu), seizing this opportunity, invited Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) to Islam and requested him to personally hear what Nabi (sallallahu ‘alaihi wasallam) had to say. He agreed and shortly thereafter Nabi (sallallahu ‘alaihi wasallam) passed by. Sayyiduna Abu Bakr (radhiyallahu ‘anhu) spoke to him confidentially.

Thereafter, Nabi (sallallahu ‘alaihi wasallam) sat beside him and invited him to the Deen of Allah Ta‘ala. There and then, Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) recited the kalimah and accepted Islam.

## Marriage and Poetry

Not long thereafter, Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) married Sayyidah Ruqayyah (radhiyallahu ‘anha).

Regarding the Islam of Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) and his marriage to Sayyidah Ruqayyah (radhiyallahu ‘anha), the same aunt of Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu), Sayyidah Su‘daa bintu Kuraz (radhiyallahu ‘anha) said the following couplets,

هدى الله عثمان الصفي بقوله      فأرشده والله يهدي إلى الحق

*“Allah Ta‘ala has guided His chosen servant ‘Uthmaan (radhiyallahu ‘anhu) through His word. He guided him and Allah Ta‘ala is the One who guides towards the truth.*

فتابع بالرأي السديد محمّداً وكان ابن أروى لا يصد عن الحق

*He followed Muhammad (sallallahu ‘alaihi wasallam) through his correct reasoning. After all, the son of Arwaa (i.e. his mother) cannot be blocked from the path of truth.*

وأنكحه المبعوث إحدى بناته فكان كبدّر مازج الشمس في الأفق

*And the Messenger (sallallahu ‘alaihi wasallam) handed one of his daughters to him in marriage. (This union is such that) it resembles the sun and the full moon combining on the horizon.*

فأنت أمين الله أرسلت في الخلق فداؤك يا ابن الهاشميين مهجتي

*May my life be sacrificed for you, O son of the Banu Haashim (sallallahu ‘alaihi wasallam)! You are the trustee of Allah Ta‘ala who has been sent for (the guidance of) the entire creation.”*

*(Al-Isaabah vol. 8, pgs. 176 - 178)<sup>8</sup>*

## Most Beautiful Couple

Sayyiduna Usaamah bin Zaid (radhiyallahu ‘anhuma) says,

“Once Nabi (sallallahu ‘alaihi wasallam) sent me to (the home of) Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) with a plate of meat. I entered and Sayyidah Ruqayyah (radhiyallahu ‘anha) was sitting (there as well).<sup>c</sup>

“When I returned, Nabi (sallallahu ‘alaihi wasallam) asked me, ‘Did you go in?’ When I said, ‘Yes’, Nabi (sallallahu ‘alaihi

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<sup>c</sup> After quoting this narration, Imaam Tabraani (rahimahullah) says, “This incident was before the laws of hijab were revealed.” (Al- Mu’jamul Kabeer #97)

wasallam) asked, ‘Have you seen a more beautiful couple than the two of them?’ I replied, ‘No.’” (*Tabraani - Majma‘uz Zawaa'id* #14496)<sup>9</sup>

Therefore, people would say, “The most beautiful couple that a person could ever see, was Sayyidah Ruqayyah (radhiyallahu ‘anha) and her husband Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu). (*Al-Isaabah* vol. 8, pg. 178)<sup>10</sup>

## Serving her Husband

One day Nabi (sallallahu ‘alaihi wasallam) entered the house of his daughter, Sayyidah Ruqayyah (radhiyallahu ‘anha), while she was busy washing the hair of Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu).

Nabi (sallallahu ‘alaihi wasallam) asked Sayyidah Ruqayyah (radhiyallahu ‘anha), “How do you find Abu ‘Abdillah (i.e. your husband, ‘Uthmaan [radhiyallahu ‘anhu])? Sayyidah Ruqayyah (radhiyallahu ‘anha) replied, “(I find him to be) excellent.”

Nabi (sallallahu ‘alaihi wasallam) then advised her with these beautiful words,

« فَأَكْرَمِيه ، فَإِنَّهُ مِنْ أَشْبَه أَصْحَابِي بِي خَلْقًا »

“Honour him (and take good care of him), for indeed, from among my companions, he is among those who resemble me the most with regards to character.”

(*Mustadrak Haakim* #6854 and *Tabraani - Majma‘uz Zawaa'id* #14506)<sup>11</sup>



## Great Lessons

This incident contains great lessons:

Firstly, despite Sayyidah Ruqayyah (radhiyallahu ‘anha) being the respected daughter of Nabi (sallallahu ‘alaihi wasallam), she did not feel it below her dignity to serve her husband in the above manner.

Secondly, Nabi (sallallahu ‘alaihi wasallam) himself encouraged her to honour and serve her husband. Thus, parents need to give correct guidance to their children in their marital issues and not just take their side.

Thirdly, Nabi (sallallahu ‘alaihi wasallam) very clearly explained a great quality and virtue of Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu).

## Three Migrations

A great virtue of Sayyidah Ruqayyah (radhiyallahu ‘anha) and her husband Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) was that they acquired the virtue and reward of hijrah (migration) thrice. (*Usdul Ghaabah* vol. 3, pg. 216)<sup>12</sup>

## Extreme Persecution

When the Quraish intensified their oppression against the Sahaabah (radhiyallahu ‘anhum), to such a point that it became extremely difficult for the Sahaabah (radhiyallahu ‘anhum) to live a normal life in Makkah Mukarramah, perceiving their difficulty, Nabi (sallallahu ‘alaihi wasallam) allowed them to migrate to Abyssinia in the fifth year after nubuwwah.

## First Migration

Among the very first Sahaabah (radhiyallahu ‘anhum) who had migrated to Abyssinia, was Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) with his respected wife, Sayyidah Ruqayyah (radhiyallahu ‘anha). (*Usdul Ghaabah* vol. 5, pg. 286 and *Al-Bidaayah wan Nihayah* vol. 6, pg. 32)<sup>13</sup>

## Severe Difficulty

Once again, Sayyidah Ruqayyah (radhiyallahu ‘anha) had to undergo great difficulty for the sake of Deen. She had to forsake her hometown, the blessed city of Makkah Mukarramah and leave her beloved father, Nabi (sallallahu ‘alaihi wasallam) her mother, Sayyidah Khadeejah (radhiyallahu ‘anha) and her sisters.

When a girl gets married and moves to a different town, together with the sadness, there is a sense of happiness as well, since she is settling down in life. However, here, it was a totally different situation.

## Beautiful Example

Sayyidah Ruqayyah (radhiyallahu ‘anha) made this sacrifice for the sake of her Deen and the preservation of imaan, thereby presenting a beautiful example for every Muslimah till the Day of Qiyaamah; that for the sake of Deen and preserving one’s imaan, no challenge is too great, even if it means sacrificing everything and every comfort.

## Concern for His Daughter

When Sayyiduna ‘Uthmaan and Sayyidah Ruqayyah (radhiyallahu ‘anhuma) left for Abyssinia, Nabi (sallallahu ‘alaihi wasallam) would eagerly anticipate some news regarding them.

This continued until one day a woman came and informed Nabi (sallallahu ‘alaihi wasallam) that she had seen Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) leading Sayyidah Ruqayyah (radhiyallahu ‘anha) on a donkey moving towards the coast.

## First Family to Migrate

Hearing this, Nabi (sallallahu ‘alaihi wasallam) made du‘aa for them in the following words:

« صحبهما الله ، إن عثمان أول من هاجر بأهله بعد لوط عليه السلام »

*“May Allah Ta‘ala be with them. ‘Uthmaan (radhiyallahu ‘anhu) is indeed the first person to migrate (for the sake of Allah Ta‘ala) with his family after Nabi Loot (‘alaihi salaam).”*

*(Usdul Ghaabah vol. 5, pg. 286, Al-Bidaayah wan Nihaayah vol. 3, pg. 73 and Mustadrak Haakim #6849)<sup>14</sup>*

## Second Migration

After spending a short while in Abyssinia, a rumour reached the Sahaabah (radhiyallahu ‘anhum) that were in Abyssinia, that the disbelievers of Makkah Mukarramah have accepted Islam. Hence, they returned to Makkah Mukarramah. It was only when they came close to Makkah Mukarramah did they come to know that the information was false.

After their return, since the disbelievers began to harass them even more, Nabi (sallallahu ‘alaihi wasallam) once again permitted them to migrate to Abyssinia. Thus, Sayyiduna

‘Uthmaan and Sayyidah Ruqayyah (radhiyallahu ‘anhuma) also went back.

## Third Migration

Finally, the news reached them in Abyssinia that Nabi (sallallahu ‘alaihi wasallam) and the Sahaabah (radhiyallahu ‘anhum) are migrating to Madeenah Munawwarah.

Sayyiduna ‘Uthmaan and Sayyidah Ruqayyah (radhiyallahu ‘anhuma) returned to Makkah Mukarramah and then migrated for a third time to Madeenah Munawwarah.

## Blessed with a Son

While Sayyidah Ruqayyah (radhiyallahu ‘anha) lived in Abyssinia, she was blessed with a son by the name of ‘Abdullah (radhiyallahu ‘anhu).

After the demise of his mother, when he reached the age of six, a rooster pecked his eye, due to which his face swelled up and he became sick. This then resulted in his demise in Jumaadal Oola 4 A.H. Nabi (sallallahu ‘alaihi wasallam) performed his janaazah salaah. (*Usdul Ghaabah* vol. 5, pg. 286)<sup>15</sup>

# Demise

## Falling Ill

Whilst in Madeenah Munawwarah, in the second year after hijrah, Sayyidah Ruqayyah (radhiyallahu ‘anha) was affected by measles and became very ill.

This coincided with the Battle of Badr. Hence, Nabi (sallallahu ‘alaihi wasallam) had to leave Madeenah Munawwarah to participate in the battle.

## Remaining Behind

Nabi (sallallahu ‘alaihi wasallam), however, instructed Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) not to join the army but to remain behind in Madeenah Munawwarah and take care of his ailing wife.

Despite the great virtue of participating in the Battle of Badr, Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) complied with the instruction of Nabi (sallallahu ‘alaihi wasallam) and remained in Madeenah Munawwarah to take care of Sayyidah Ruqayyah (radhiyallahu ‘anha).

## Balance

This explains the great balance that Deen teaches. On the one hand, Nabi (sallallahu ‘alaihi wasallam) made the sacrifice of going out to battle whilst his beloved daughter was ill, since it was extremely necessary. However, on the other hand, he did not allow Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) to join this great expedition and instructed him to take care of his wife, since that was more important for him at that time.

## Not Present

When Nabi (sallallahu ‘alaihi wasallam) was still out in Badr, his beloved daughter, Sayyidah Ruqayyah (radhiyallahu ‘anha), breathed her last in Madeenah Munawwarah.

Such were the sacrifices that were made for this beautiful Deen to be completed and passed down to the Ummah!

## News of Victory

When Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) had just completed her burial, he heard the shouts of the takbeer of Sayyiduna Zaid bin Haarithah (radhiyallahu ‘anhu) who had arrived from Badr with the glad tidings of victory. (*Usdul Ghaabah* vol. 5, pg. 286)<sup>16</sup>

## Counted Among Them

Although Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) did not participate in the battle, Nabi (sallallahu ‘alaihi wasallam) counted him among the participants and even gave him a share of the booty.

Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) asked, “(Will I also receive) my reward O Rasul of Allah (sallallahu ‘alaihi wasallam)?” Nabi (sallallahu ‘alaihi wasallam) replied, “(You will receive) your reward (as well). (*Tabraani - Majma‘uz Zawaa'id* #14522)<sup>17</sup>

This was because his non-participation was due to a genuine reason and as per the instruction of Nabi (sallallahu ‘alaihi wasallam).

Hence, if a person had a firm resolve to do a good action, but could not carry it out due to a genuine excuse, he will insha-Allah receive the reward of that good action.

## Forerunner

When Nabi (sallallahu ‘alaihi wasallam) returned from Badr and stood at the grave of his beloved daughter, Sayyidah Ruqayyah (radhiyallahu ‘anha), he (sallallahu ‘alaihi wasallam) said, “Join up with our good forerunner, ‘Uthmaan bin Maz‘oon (radhiyallahu ‘anhu).”

The reason for Nabi (sallallahu ‘alaihi wasallam) saying this was that he was the first Muhaajir to pass away in Madeenah



Munawwarah in the second year after hijrah and Sayyidah Ruqayyah (radhiyallahu ‘anha) passed away shortly after him.

## Crying

When the women were crying over the loss of Sayyidah Ruqayyah (radhiyallahu ‘anha) and Sayyiduna ‘Umar (radhiyallahu ‘anhu) tried to stop them with his whip, Nabi (sallallahu ‘alaihi wasallam) held his hand and said, “O ‘Umar! Allow them to cry.”

Then Nabi (sallallahu ‘alaihi wasallam) addressed the women and said, “You may cry (if you wish). However, beware of the screaming of Shaitaan (i.e. do not scream and cry)! That which is in the heart and from the eyes (i.e. feeling pain and shedding tears) is from Allah Ta‘ala and a result of compassion, and that which is from the hands and tongue (i.e. hitting one’s cheeks and complaining about Allah Ta‘ala) is from Shaitaan.”

Sayyidah Faatimah (radhiyallahu ‘anha) sat next to Nabi (sallallahu ‘alaihi wasallam) crying (over the loss of her sister) and Nabi (sallallahu ‘alaihi wasallam) wiped her tears with the corner of his shawl. (*Tabaqaat Ibni Sa’d* vol. 8, pg. 37 and *Musnad Ahmad* #3031)<sup>18</sup>

It is natural for a person to feel pain, or even cry at the time of some difficulty, and Deen does allow for this. However, expressing grief must be kept within the limits of Deen and should not result in a person behaving in an impermissible manner or uttering wrong statements.



*Sayyidah Ummu Kulthoom*  
*(radhiyallahu ‘anha)*

*The Third Daughter of Rasulullah*  
*(sallallahu ‘alaihi wasallam)*



# Introduction

## Third Daughter

Sayyidah Ummu Kulthoom (radhiyallahu ‘anha) was the third daughter born to Nabi (sallallahu ‘alaihi wasallam) from his blessed wife, Sayyidah Khadeejah (radhiyallahu ‘anha). (*Usdul Ghaabah* vol. 5, pg. 486)<sup>19</sup>

## Birth

Sayyidah Ummu Kulthoom was born when Nabi (sallallahu ‘alaihi wasallam) was approximately 34 years of age (i.e. six years before nubuwwah). (*Mustadrak Haakim* # 6848, *Al-Isaabah* vol. 8, pg. 263 and *Tabaqaat Ibni Sa’d* vol. 8, pg. 16)<sup>20</sup>

## Islam

When Nabi (sallallahu ‘alaihi wasallam) was blessed with nubuwwah, his respected wife, Sayyidah Khadeejah (radhiyallahu ‘anha), and her four daughters, including Sayyidah Ummu Kulthoom (radhiyallahu ‘anha), were the first to bring imaan in him. (*Tabaqaat Ibni Sa’d* vol. 8, pg. 37)<sup>21</sup>

# First Marriage

## ‘Utaibah bin Abi Lahab

Nabi (sallallahu ‘alaihi wasallam) had given the hand of Sayyidah Ummu Kulthoom (radhiyallahu ‘anha) in marriage to ‘Utaibah, the son of his paternal uncle, Abu Lahab, just as her sister, Sayyidah Ruqayyah (radhiyallahu ‘anha) was given in marriage to ‘Utbah, the other son of Abu Lahab.

However, the marriage of both, Sayyidah Ummu Kulthoom and Sayyidah Ruqayyah (radhiyallahu ‘anhuma) was not consummated and they were not living with their husbands, as they were still very young in age.

## Divorce

When Allah Ta‘ala revealed Surah Lahab (the details of which have passed under Sayyidah Ruqayyah [radhiyallahu ‘anha]), Abu Lahab said to his sons, ‘Utbah and ‘Utaibah, “My face is forbidden upon your faces (i.e. I do not want to see your faces) until you divorce the daughters of Muhammad (sallallahu ‘alaihi wasallam).” Their mother, Ummu Jameel said to them, “Your wives have left the religion of our forefathers, so divorce them!”

Hence, both brothers divorced the daughters of Nabi (sallallahu ‘alaihi wasallam).

## Major Challenge

This was definitely a major challenge in the life of Sayyidah Ummu Kulthoom (radhiyallahu ‘anha), who was a young girl at that time.

Her marriage was terminated before it was even consummated, despite her being completely innocent. She was divorced simply because of the Deen of Islam and on account of her father being the Nabi.

Imagine the mental trauma she must have experienced and the difficulty she must have undergone.

## Curse of Nabi (sallallahu ‘alaihi wasallam)

‘Utaibah went even further in his hatred and animosity for Nabi (sallallahu ‘alaihi wasallam).

Despite him being the cousin of Nabi (sallallahu ‘alaihi wasallam), he went up to Nabi (sallallahu ‘alaihi wasallam) and said, “I have rejected your religion and I have divorced your daughter. You do not love me nor do I have any love for you.” He also spat on the blessed face of Nabi (sallallahu ‘alaihi wasallam) and attacked him tearing his kurta (upper garment).

Nabi (sallallahu ‘alaihi wasallam) must have obviously been affected by this behaviour, and thus a du‘aa came out from his blessed lips,

« اللهم سلط عليه كلبا من كلابك »

*“O Allah! Let loose one of your beasts upon him.”*

Not long thereafter, ‘Utaibah was travelling with a caravan of the Quraish towards Syria. When they stopped at a place called Zarqaa for the night, a lion walked nearby. ‘Utaibah became perturbed and shouted out, “By Allah! This lion is going to eat me as Muhammad (sallallahu ‘alaihi wasallam) had said.”

This was the level of confidence that even a disbeliever had in the words of Nabi (sallallahu ‘alaihi wasallam), because of his truthfulness.

In order to protect ‘Utaibah, his people placed all their belongings in the centre, and made ‘Utaibah sleep on top of it while they slept around it. When they went to sleep, the lion walked pass the rest of the group while smelling them, jumped up and pounced on ‘Utaibah, biting his head and killing him. (Tabraani - Majma‘uz Zawaa'id #9890 and Dalaa-ilun Nubuwwah - Abu Nu‘aim pg. 342)<sup>22</sup>

When Allah Ta‘ala decides to punish someone, especially when he shows disrespect to Nabi (sallallahu ‘alaihi wasallam), the Sahaabah (radhiyallahu ‘anhum) or to the pious servants of Allah Ta‘ala, nothing or no one can save that person from His punishment.



## Undergoing Difficulties

Sayyidah Ummu Kulthoom (radhiyallahu ‘anha) had to also endure the same hardships and difficulties that Nabi (sallallahu ‘alaihi wasallam) and the Sahaabah (radhiyallahu ‘anhum) had to undergo in those early days.

## Boycott

In the seventh year after Nubuwwah, the Quraish decided to intensify their oppression and boycott Nabi (sallallahu ‘alaihi wasallam), his entire family and followers.

Sayyidah Ummu Kulthoom (radhiyallahu ‘anha) had to also suffer this inhumane boycott together with her father, mother and sister, Sayyidah Faatimah (radhiyallahu ‘anha) for three long years.

When the beloved daughter of Nabi (sallallahu ‘alaihi wasallam) had to undergo such severe difficulties in her young days wherein every girl is filled with enthusiasm and aspirations, how can we complain about a few small problems that we may encounter in our lives.

## Losing her Mother

As a result of the difficulties and hardships of those three years, the mother of Sayyidah Ummu Kulthoom (radhiyallahu ‘anha), Sayyidah Khadeejah (radhiyallahu ‘anha), fell ill and left this world. (*Al-Isaabah* vol. 8, pg. 103)<sup>23</sup>

Another great difficulty for Sayyidah Ummu Kulthoom (radhiyallahu ‘anha)! She was now without a mother – the greatest challenge for a young girl.

It was only her and her younger sister, Sayyidah Faatimah (radhiyallahu ‘anha), that were left with their father, Nabi (sallallahu ‘alaihi wasallam). Her eldest sister, Sayyidah Zainab (radhiyallahu ‘anha) was already married and her second sister, Sayyidah Ruqayyah (radhiyallahu ‘anha) had migrated to Abyssinia with her husband, Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu). These two young girls were now the support for their father and were taking care of the house of Nabi (sallallahu ‘alaihi wasallam).

What great difficulties were undergone by the royal household for the sake of Deen! May Allah Ta‘ala reward them with the best of rewards, aameen.

## Migration to Madeenah Munawwarah

The day came when Allah Ta‘ala gave permission to Nabi (sallallahu ‘alaihi wasallam) to migrate to Madeenah Munawwarah with Sayyiduna Abu Bakr (radhiyallahu ‘anhu).

Now these two young girls, Sayyidah Ummu Kulthoom and Sayyidah Faatimah (radhiyallahu ‘anhuma), were left behind in Makkah Mukarramah without a father and a mother. Imagine their level of imaan and maturity!

After reaching Madeenah Munawwarah, Nabi (sallallahu ‘alaihi wasallam) sent his two freed slaves, Sayyiduna Abu Raafi’ and Sayyiduna Zaid bin Haarithah (radhiyallahu ‘anhuma), to Makkah Mukarramah. He sent them with two camels and five hundred dirhams (silver coins) to bring his daughters and his respected wife, Sayyidah Saudah (radhiyallahu ‘anha), to Madeenah Munawwarah. They migrated from Makkah Mukarramah together with the family of Sayyiduna Abu Bakr (radhiyallahu ‘anhu). (*Tabaqaat Ibni Sa’d vol. 8, pg. 62*)<sup>24</sup>

# Marriage to ‘Uthmaan (radhiyallahu ‘anhu)

## Extremely Sad

After the demise of Sayyidah Ruqayyah (radhiyallahu ‘anha), in the second year after hijrah, Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) was extremely distressed and saddened by her separation and even more saddened by the fact that his relationship as the son-in-law of Nabi (sallallahu ‘alaihi wasallam) had come to an end.

Seeing him in this condition, Nabi (sallallahu ‘alaihi wasallam) said to him,

« ما لي أراك مهموما »

*“(O ‘Uthmaan!) Why is it that I see you so concerned and worried?”*

## Greatest Difficulty

Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) replied, “O Nabi of Allah (sallallahu ‘alaihi wasallam)! Has anyone experienced a calamity greater than my calamity? The daughter of Nabi (sallallahu ‘alaihi wasallam), who was my wife has left this world.

My back has been broken and my relationship with you has terminated (i.e. I am no longer your son-in-law).”

## A Match Made in Heaven

Whilst this discussion was still taking place, Nabi (sallallahu ‘alaihi wasallam) said,

« يا عثمان ! هذا جبريل ﷺ يأمرني عن الله ﷻ أن أزوجه أختها ، أم كلثوم على مثل صداقها ، وعلى مثل عشرتها »

*“O ‘Uthmaan! Jibreel (‘alaihis salaam) has come to me with the command from Allah Ta‘ala that I should get you married to her sister, Ummu Kulthoom (radhiyallahu ‘anha), for the same dowry and the same relationship which you had with Ruqayyah (radhiyallahu ‘anha).”*  
(Usdul Ghaabah vol. 5, pg. 487)<sup>25</sup>

Allahu Akbar! Literally a match made in heaven. Allah Ta‘ala is commanding that this nikaah should take place.

## Hafsah (radhiyallahu ‘anha)

Certain narrations explain the sequence of events as follows:

Sayyidah Hafsah (radhiyallahu ‘anha) had also become widowed, so her father, Sayyiduna ‘Umar (radhiyallahu ‘anhu), approached Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) and offered his daughter in marriage to him.

Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) replied, “Give me some time to think about it!” After some time, he came back and

said to Sayyiduna ‘Umar (radhiyallahu ‘anhu) “I do not intend to get married right now.” (Saheeh Bukhaari #5122)<sup>26</sup>

When this news reached Nabi (sallallahu ‘alaihi wasallam), he said,

« ألا أدل عثمان على من هو خير له منها ، وأدلها على من هو خير لها من عثمان »

*“Shall I not show ‘Uthmaan (radhiyallahu ‘anhu) a woman who is better for him than Hafsa (radhiyallahu ‘anha) and shall I not show Hafsa (radhiyallahu ‘anha) a man who is better for her than ‘Uthmaan (radhiyallahu ‘anhu)?”*

Then Nabi (sallallahu ‘alaihi wasallam) himself married Sayyidah Hafsa (radhiyallahu ‘anha) and got Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) married to Sayyidah Ummu Kulthoom (radhiyallahu ‘anha).

## Date

Sayyidah Ummu Kulthoom’s (radhiyallahu ‘anha) nikaah to Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) took place in the third year after hijrah, in the month of Rabee‘ul Awwal. (Al-Istee‘aab vol. 4, pg. 507)<sup>27</sup>

## Zun Noorain

Since Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) was married to two daughters of Nabi (sallallahu ‘alaihi wasallam); Sayyidah Ruqayyah and Sayyidah Ummu Kulthoom (radhiyallahu

‘anhuma), he was known as “Zun Noorain – The possessor of two lights.” (*Al-Isaabah* vol. 7, pg. 349)<sup>28</sup>

## No Children

Sayyidah Ummu Kulthoom (radhiyallahu ‘anha) spent the next few years of her life happily in the marriage of Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu).

However, it was the decree of Allah Ta‘ala that they were not blessed with any children. (*Usdul Ghaabah* vol. 5, pg. 486)<sup>29</sup>

Another great lesson for the women of this Ummah! If Allah Ta‘ala does not bless a woman with children, then she should be happy with His decision and not allow this to result in depression or even causing a problem in her relationship with her husband. Even the beloved daughter of Nabi (sallallahu ‘alaihi wasallam), Sayyidah Ummu Kulthoom (radhiyallahu ‘anha), was not blessed with children.

# Demise

## Date

Sayyidah Ummu Kulthoom (radhiyallahu ‘anha) passed away in the ninth year after hijrah, in the month of Sha’baan. (*Tabaqaat Ibni Sa’d* vol. 8, pg. 38)<sup>30</sup>

## Crying

Sayyiduna Anas bin Maalik (radhiyallahu ‘anhu) narrates:

“We were present at the burial of Sayyidah Ummu Kulthoom (radhiyallahu ‘anha). Nabi (sallallahu ‘alaihi wasallam) was seated beside her grave and I saw tears flowing from the blessed eyes of Nabi (sallallahu ‘alaihi wasallam).” (*Saheeh Bukhaari* #1285 & *Fat-hul Baari* vol. 3, pg. 203)<sup>31</sup>

This was the third daughter of Nabi (sallallahu ‘alaihi wasallam) to pass away and now the only surviving daughter was Sayyidah Faatimah (radhiyallahu ‘anha).



## Ten Daughters

While standing at her grave, Nabi (sallallahu ‘alaihi wasallam) said,

« أَلَا أَبَا أَيْمٍ أَلَا أَخَا أَيْمٍ يَزُوجُهَا عَثْمَانُ ؟ »

*“Is there any father of an unmarried daughter or any brother of an unmarried sister that he may get her married to ‘Uthmaan (radhiyallahu ‘anhu)?”*

Nabi (sallallahu ‘alaihi wasallam) then said,

« فَلَوْ كُنْ عَشْرًا لَزَوَّجْتَهُنَّ عَثْمَانُ »

*“If I had ten daughters, I would have got them married to ‘Uthmaan (radhiyallahu ‘anhu), (one after the other).”*

« وَمَا زَوَّجْتَهُ إِلَّا بِوَحْيٍ مِنَ السَّمَاءِ »

*“I only married him (to both my daughters) with the command of Allah Ta‘ala.” (Tabraani - Majma‘uz Zawaa'id #14515)<sup>32</sup>*

Subhaanallah! What great virtue for Sayyiduna ‘Uthmaan (radhiyallahu ‘anhu) and how pleased Nabi (sallallahu ‘alaihi wasallam) must have been with the manner in which he treated his blessed daughters!

*May Allah Ta‘ala bestow Sayyidah Ruqayyah and Sayyidah Ummu Kulthoom (radhiyallahu ‘anhuma) with the best of rewards, allow us to follow in their noble footsteps and raise us in their company on the Day of Qiyaamah, aameen.*

<sup>١</sup> وولدت له من النساء زينب ... وكانت أكبر بنات النبي ، ثم رقية ... ثم ولدت له أم كلثوم ... ثم ولدت فاطمة .  
( « الطبقات الكبرى » لابن سعد ٢١٧/٨ )

<sup>٢</sup> ولدت رقية بنت رسول الله ﷺ سنة ثلاث وثلاثين من مولد النبي ﷺ . ( « المستدرک للحاکم » رقم : ٦٨٤٨ )

<sup>٣</sup> ... وكانت ذات جمال بارع . ( « الإصابة » ١٧٦/٨ )

<sup>٤</sup> وأسلمت ( رقية ﷺ ) حين أسلمت أمها خديجة بنت خويلد ، وبايعت رسول الله ﷺ هي وأخواتها حين بايعه النساء .  
( « الطبقات الكبرى » ٣٦/٨ )

<sup>٥</sup> عن قتادة بن دعامه ﷺ قال : تزوج أم كلثوم بنت رسول الله ﷺ عتيبة بن أبي لهب ، وكانت رقية عند أخيه عتبة بن أبي لهب ، فلم يبن بها حتى بعث النبي ﷺ ... ( « مجمع الزوائد » رقم : ٩٨٩٠ )

<sup>٦</sup> عن ابن عباس ﷺ قال : لما نزلت : وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ، صعد النبي ﷺ على الصفا ، فجعل ينادي : « يا بني فهر ، يا بني عدي » - لبطون قريش - حتى اجتمعوا فجعل الرجل إذا لم يستطع أن يخرج أرسل رسولاً لينظر ما هو ، فجاء أبو لهب وقريش ، فقال : « أرايتكم لو أخبرتكم أن خيلاً بالوادي تريد أن تغير عليكم ، أكنتم مصدقي ؟ » قالوا : نعم ، ما جربنا عليك إلا صدقا ، قال : « فإني نذير لكم بين يدي عذاب شديد » فقال أبو لهب : تباً لك سائر اليوم ، ألهذا جمعنا ؟ فنزلت : تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ . مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ . ( « صحيح البخاري » رقم : ٤٧٧٠ )  
عن أبي هريرة ﷺ ، قال : لما نزلت هذه الآية وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ، دعا رسول الله ﷺ قريشاً ، فاجتمعوا ، فعم وخص ، فقال : « يا بني كعب بن لؤي ! أنقذوا أنفسكم من النار ، يا بني مرة بن كعب ! أنقذوا أنفسكم من النار ، يا بني عبد شمس ! أنقذوا أنفسكم من النار ! يا بني عبد مناف ، أنقذوا أنفسكم من النار ، يا بني هاشم ! أنقذوا أنفسكم من النار ، يا بني عبد المطلب ! أنقذوا أنفسكم من النار ، يا فاطمة ! أنقذي نفسك من النار ، فإني لا أملك لكم من الله شيئاً ، غير أن لكم رحماً سأبلها ببلالها » . ( « صحيح مسلم » رقم : ٥٠١ )

<sup>٧</sup> عن قتادة بن دعامه ﷺ قال : تزوج أم كلثوم ﷺ بنت رسول الله ﷺ عتيبة بن أبي لهب ، وكانت رقية ﷺ عند أخيه عتبة بن أبي لهب ، فلم يبن بها حتى بعث النبي ﷺ ، فلما نزل قوله تعالى : تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ . قال أبو لهب لابنائه عتبة وعتيبة : رأسي في رؤوسكما حرام إن لم تطلقا ابنتي محمد . وقالت أمهما بنت حرب بن أمية ، وهي حمالة الحطب : طلقاها يا بني فإتخما صباثاً . فطلقاها ... وخلف عثمان بن عفان ﷺ بعد رقية على أم كلثوم رضوان الله عليهما . رواه الطبراني هكذا مرسلًا ، وفيه زهير بن العلاء وهو ضعيف . ( « مجمع الزوائد » رقم : ٩٨٩٠ )

<sup>٨</sup> سعدى بنت كرز بن ربيعة بن عبد شمس العبشمية ﷺ ، خالة عثمان بن عفان ﷺ أمير المؤمنين .

ذكر أبو سعد التيسابوري في كتاب « شرف المصطفى » ، من طريق محمد بن عبد الله ابن عمرو بن عثمان ، وهو الملقب بالديباج ، عن أبيه ، عن جده ، قال : كان لإسلام عثمان ﷺ أنه قال : كنت بفناء الكعبة إذ أتينا فقبل لنا : إن محمداً ﷺ قد أنكح عتبة بن أبي لهب رقية ﷺ ابنته ﷺ ، وكانت ذات جمال بارع ، وكان عثمان ﷺ مشتهراً بالنساء ، وكان وضيفاً حسناً

جميلا ، أبيض مشربا صفرة ، جعد الشعر ، له جمة أسفل من أذنيه ، جذل الساقين ، طويل الذراعين ، أفتى بين القنا . قال عثمان رضي الله عنه : فلما سمعت ذلك دخلتني حسرة ألا أكون سبقت إليها ، فلم ألبث أن انصرفت إلى منزلي ، فأصببت خالتي قاعدة مع أهلي ( قال : وأمه أروى بنت كريب ، وأمها البيضاء بنت عبد المطلب ، وخالته التي أصابها عند أهله سعدى بنت كرز ) ، وكانت قد طرقت وتكهنت لقومها ، قال : فلما رأيته قالت :

أبشر وحييت ثلاثا وترا ... ثم ثلاثا وثلاثا أخرى  
ثم بأخرى كي تتم عشرة ... لقيت خيرا ووقيت شرا  
نكحت والله حصانا زهرا ... وأنت بكر ولقيت بكرا

قال : فعجبت من قولها ، وقلت : يا خالة ما تقولين ؟ فقالت :

عثمان يا عثمان يا عثمان ... لك الجمال ولك الشان  
هذا نبي مع البرهان ... أرسله بحقه الديان  
وجاءه التنزيل والفرقان ... فاتبعه لا تغيا بك الأوثان

فقالت : إن محمد بن عبد الله رسول الله ، جاء إليه جبرئيل يدعوه إلى الله ، مصباحه مصباح ، وقوله صلاح ، ودينه فلاح ، وأمره نجاح ، لقرنه نطاح ، ذلت له البطاح ، ما ينفع الصباح ، لو وقع الرماح ، وسلت الصفاح ، ومدت الرماح . ثم انصرفت ، ووقع كلامها في قلبي ، وبقيت مفكرا فيه ، وكان لي مجلس من أبي بكر الصديق رضي الله عنه ، فأتيته بعد يوم الاثنين ، فأصبته في مجلسه ، ولا أحد عنده ، فجلست إليه ، فرآني متفكرا ، فسألني عن أمري ، وكان رجلا رقيقا ، فأخبرته بما سمعت من خالتي ، فقال لي : ويحك يا عثمان ! والله إنك لرجل حازم ما يخفى عليك الحق من الباطل ، هذه الأوثان التي يعبدها قومك أليست حجارة صماء لا تسمع ولا تبصر ، ولا تضر ولا تنفع ؟ قلت : بلى ، والله إنما لكذلك . قال : والله لقد صدقتك خالتك ، هذا محمد بن عبد الله قد بعثه الله برسالاته إلى جميع خلقه ، فهل لك أن تأتيه وتسمع معه ؟ فقلت : نعم ، فو الله ما كان بأسرع من أن مر رسول الله ﷺ ، ومعه علي بن أبي طالب رضي الله عنه يحمل ثوبا لرسول الله ﷺ ، فلما رآه أبو بكر رضي الله عنه قام إليه فساّره في أذنه ، فجاء رسول الله ﷺ فقعده ، ثم أقبل عليّ فقال : « يا عثمان ، أحب الله إلى جنته ، فإني رسول الله إليك وإلى جميع خلقه » قال : فو الله ما تماكنت حين سمعت قوله أن أسلمت وشهدت أن لا إله إلا الله وحده لا شريك له ، وأن محمدا عبده ورسوله . ثم لم ألبث أن تزوّجت رقية رضي الله عنها ، وكان يقال : أحسن زوجين رأهما إنسان : رقية وزوجها عثمان . وفي إسلام عثمان تقول خالته سعدى :

هدى الله عثمان الصّفيّ بقوله ... فأرشده والله يهدي إلى الحق  
فتابع بالزّأي السديد محمّدا ... وكان ابن أروى لا يصدّ عن الحق  
وأنكحه المبعوث إحدى بناته ... فكان كيدر مازج الشّمس في الأفق  
فداؤك يا ابن الهاشميين مهجتي ... فأنت أمين الله أرسلت في الخلق

( « الإصابة » ١٧٦/٨ )

<sup>٩</sup> عن أسامة بن زيد رضي الله عنه : قال : بعثني رسول الله ﷺ إلى عثمان بصحفة فيها لحم ، فدخلت عليه ورقية جالسة ، فما رأيت اثنين أحسن منهما ، فجعلت مرة أنظر إلى رقية ، ومرة أنظر إلى عثمان ، فلما رجعت قال لي النبي ﷺ : « أدخلت عليهما ؟ » قلت : نعم . قال : « فهل رأيت زوجا أحسن منهما ؟ » قلت : لا يا رسول الله ، لقد جعلت مرة أنظر إلى رقية ومرة أنظر إلى

عثمان . رواه الطبراني ، وقال : كان هذا قبل نزول آية الحجاب ، وفيه راو لم يسم ، وثيقة رجاله رجال الصحيح . ( « مجمع الزوائد » رقم : ١٤٤٩٦ )

<sup>١١</sup> وكان يقال : أحسن زوجين رأهما إنسان : رقية وزوجها عثمان . ( « الإصابة » ١٧٨/٨ )

<sup>١١</sup> عن أبي هريرة رضي الله عنه قال : دخلت على رقية بنت رسول الله ﷺ امرأة عثمان ، ويدها مشط فقالت : خرج رسول الله ﷺ من عندي أنفا رجلت رأسه ، فقال لي : « كيف تجددين أبا عبد الله ؟ » قلت : بخير قال : « أكرميه فإنه من أشبه أصحابي بي خلقا » . ( « المستدرک للحاكم » رقم : ٦٨٥٤ )

عن عبد الرحمن بن عثمان القرشي : أن رسول الله ﷺ دخل على ابنته وهي تغسل رأس عثمان رضي الله عنه ، فقال : « يا بنية ، أحسني إلى أبي عبد الله ، فإنه أشبه أصحابي بي خلقا » . رواه الطبراني ، ورجاله ثقات . ( « مجمع الزوائد » رقم : ١٤٥٠٦ )

<sup>١٢</sup> وهاجرا كلاهما إلى أرض الحبشة المجرتين ، ثم عاد إلى مكة وهاجر إلى المدينة . ( « أسد الغابة » ٢١٦/٣ )

<sup>١٣</sup> عن أنس رضي الله عنه ، قال : خرج عثمان رضي الله عنه مهاجرا إلى أرض الحبشة ، ومعه زوجه رقية رضي الله عنها بنت رسول الله ﷺ . ( « أسد الغابة » ٢٨٦/٥ ) ويقال إنه أول من هاجر إليها . ( « البداية والنهاية » ٣٢/٦ )

<sup>١٤</sup> عن أنس رضي الله عنه ، قال : خرج عثمان رضي الله عنه مهاجرا إلى أرض الحبشة ، ومعه زوجه رقية رضي الله عنها بنت رسول الله ﷺ ، فاحتبس خبرهم عن النبي ﷺ ، فكان يخرج فيسأل عن أخبارهما ، فجاءته امرأة ، فأخبرته أنها رأتهما ، فقال النبي ﷺ : « صحبهما الله ، إن عثمان أول من هاجر بأهله بعد لوط عليه السلام » . ( « أسد الغابة » ٢٨٦/٥ )

النضر بن أنس يقول سمعت أبا حمزة - يعني أنس بن مالك - يقول : خرج عثمان بن عفان ومعه امرأته رقية بنت رسول الله ﷺ إلى أرض الحبشة ، فأبطأ على رسول الله ﷺ خبرهما ، فقدمت امرأة من قريش فقالت : يا محمد ، قد رأيت خنتك ومعه امرأته . قال : « على أي حال رأيتهما ؟ » قالت رأيته قد حمل امرأته على حمار من هذه الدبابة ، وهو يسوقها ، فقال رسول الله ﷺ : « صحبهما الله ، إن عثمان أول من هاجر بأهله بعد لوط عليه السلام » . ( « البداية والنهاية » ٧٣/٣ )

ثم أرسل النبي ﷺ أسماء بنت أبي بكر رضي الله عنها فقال : « اتني بخبرهما » فرجعت أسماء إلى النبي ﷺ وعنده أبو بكر رضي الله عنه فقالت : يا رسول الله ، أخرج حمارا موكفا ، فحملها عليه وأخذ بها نحو البحر ، فقال رسول الله ﷺ : « يا أبا بكر ، إنهما لأول من هاجر بعد لوط وإبراهيم عليهما السلام » . ( « المستدرک للحاكم » رقم : ٦٨٤٩ )

<sup>١٥</sup> فتزوج عثمان بن عفان رضي الله عنه رقية رضي الله عنها بمكة ، وهاجرت معه إلى الحبشة ، وولدت له هناك ولدا ، فسماه عبد الله . وكان عثمان رضي الله عنه يكنى به ، فبلغ الغلام ست سنين ، فقر عينه ديك ، فورم وجهه ومرض ومات ، وكان موته في جمادى الأولى سنة أربع ، وصلى عليه رسول الله ﷺ ، ونزل أبوه عثمان رضي الله عنه في حفرته . ( « أسد الغابة » ٢٨٦/٥ )

<sup>١٦</sup> ولما سار رسول الله ﷺ إلى بدر كانت ابنته رقية رضي الله عنها مريضة ، فتخلف عليها عثمان رضي الله عنه بأمر رسول الله ﷺ له بذلك ، فتوفيت يوم وصول زيد بن حارثة رضي الله عنه مبشرا بظفر رسول الله ﷺ بالمشركين ، وكانت قد أصابها الحصبة ، فماتت بها ، وقيل : ماتت قبل وصول زيد رضي الله عنه ودفنت عند ورود زيد رضي الله عنه ، فبينما هم يدفنونها سمع الناس التكبير ،

فقال عثمان رضي الله عنه : ما هذا التكبير ؟ فنظروا فإذا زيد رضي الله عنه على ناقه رسول الله صلى الله عليه وسلم الجداء بشيرا يقتلى بدر والغنيمة ، وضرب رسول الله صلى الله عليه وسلم لعثمان رضي الله عنه بسهمه وأجره ، لا خلاف بين أهل السير في ذلك . ( « أسد الغابة » ٢٨٦/٥ )  
<sup>١٧</sup> وعن عروة قال : عثمان بن عفان تخلف بالمدينة على امرأته بنت رسول الله صلى الله عليه وسلم وكانت معزة وجعة ، فضرب له رسول الله صلى الله عليه وسلم بسهمه قال : وأجري يا رسول الله ؟ قال : « وأجرك » . رواه الطبراني ، وهو مرسل حسن الإسناد . ( « مجمع الزوائد » رقم : ١٤٥٢٢ )

<sup>١٨</sup> عن ابن عباس رضي الله عنه قال : لما ماتت رقية بنت النبي صلى الله عليه وسلم قال النبي صلى الله عليه وسلم : « الحق بسلفنا عثمان بن مظعون » فبكت النساء على رقية ، فجاء عمر بن الخطاب رضي الله عنه ، فجعل يضربهن بسوطه . فأخذ النبي صلى الله عليه وسلم بيده ثم قال : « دعهن يا عمر يكنن » ثم قال صلى الله عليه وسلم : « ابكين وإياكن ونعيق الشيطان ، فإنه مهما يكن من القلب والعين فمن الله والرحمة ، ومهما يكن من اليد واللسان فمن الشيطان » فقعدت فاطمة رضي الله عنها على شفير القبر إلى جنب النبي صلى الله عليه وسلم ، فجعلت تبكي فجعل رسول الله صلى الله عليه وسلم يمسح الدمع عن عينها بطرف ثوبه . قال محمد بن سعد : فذكرت هذا الحديث لمحمد بن عمر فقال : ثبت عندنا من جميع الرواية أن رقية توفيت ورسول الله صلى الله عليه وسلم يبدر ولم يشهد دفنها . ولعل هذا الحديث في غيرها من بنات النبي صلى الله عليه وسلم اللاتي شهد دفنهن . فإن كان في رقية وكان ثبتا فلعله أتى قبرها بعد قدومه المدينة . وبكاء النساء عليها بعد ذلك . ( « الطبقات الكبرى » ٣٧/٨ )  
عن ابن عباس رضي الله عنه قال : ... حتى ماتت رقية ابنة رسول الله صلى الله عليه وسلم ، فقال : « الحق بسلفنا الخير عثمان بن مظعون » قال : وبكت النساء ، فجعل عمر يضربهن بسوطه ، فقال النبي صلى الله عليه وسلم لعمر : « دعهن يكنن ، وإياكن ونعيق الشيطان » ثم قال رسول الله صلى الله عليه وسلم : « مهما كان من القلب والعين ، فمن الله والرحمة ، ومهما كان من اليد واللسان ، فمن الشيطان » وقعد رسول الله صلى الله عليه وسلم على شفير القبر ، وفاطمة إلى جنبه تبكي ، فجعل النبي صلى الله عليه وسلم يمسح عين فاطمة بثوبه ، رحمة لها . ( « مسند أحمد » رقم : ٣٠١٣ )

<sup>١٩</sup> قال الزبير : أم كلثوم رضي الله عنها أسن من رقية رضي الله عنها ومن فاطمة رضي الله عنها . وخالفه غيره ، والصحيح أنها أصغر من رقية رضي الله عنها ، لأن رسول الله صلى الله عليه وسلم زوج رقية رضي الله عنها من عثمان رضي الله عنه ، فلما توفيت زوجه أم كلثوم رضي الله عنها ، وما كان ليزوج الصغرى ويترك الكبرى ، والله أعلم . ( « أسد الغابة » ٤٨٦/٥ )

<sup>٢٠</sup> ولدت رقية بنت رسول الله صلى الله عليه وسلم سنة ثلاث وثلاثين من مولد النبي صلى الله عليه وسلم . ( « المستدرک للحاكم » رقم : ٦٨٤٨ )  
اختلف في سنة مولدها ، فروى الواقدي عن طريق أبي جعفر الباقر قال : قال العباس رضي الله عنه : ولدت فاطمة والكعبة تبنى والنبي صلى الله عليه وسلم ابن خمس وثلاثين سنة . ( « الإصابة » ٢٦٣ / ٨ )  
وزينب ورقية وأم كلثوم وفاطمة . وكانت سلمى مولدة عقبه قبلها . وكان بين كل ولدين سنة . وكانت تسترضع لهم وتعد ذلك قبل ولادها . ( « الطبقات الكبرى » ١٦/٨ )

<sup>٢١</sup> فلم تزل بمكة مع رسول الله صلى الله عليه وسلم وأسلمت ( أم كلثوم رضي الله عنها ) حين أسلمت أمها ، وبايعت رسول الله صلى الله عليه وسلم مع أخواتها حين بايعه النساء ، وهاجرت إلى المدينة حين هاجر رسول الله صلى الله عليه وسلم . ( « الطبقات الكبرى » ٣٧/٨ )

<sup>٢٢</sup> عن قتادة بن دعامة رضي الله عنه قال : تزوج أم كلثوم بنت رسول الله صلى الله عليه وسلم عتية بن أبي هب ، وكانت رقية عند أخيه عتية بن أبي هب ، فلم يبن بها حتى بعث النبي صلى الله عليه وسلم ، فلما نزل قوله تعالى : تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ . قال أبو هب لابنائه عتية

وعتبية : رأسي في رؤوسكما حرام إن لم تطلقا ابنتي محمد . وقالت أمهما بنت حرب بن أمية ، وهي حمالة الحطب : طلقاها يا بني فأخما صبأنا . فطلقاها . ولما طلق عتبية أم كلثوم ﷺ جاء إلى النبي ﷺ حين فارقتها . فقال : كفرت بدينك أو فارقت ابنتك لا تحبني ولا أحبك ثم سطا عليه . فشق قميص النبي ﷺ وهو خارج نحو الشام تاجرا فقال النبي ﷺ : « أما إني أسأل الله أن يسلط عليك كلبه » ، فخرج في بحر من قريش حتى نزلوا بمكان ، يقال له : الزرقاء ، ليلا فأطاف بهم الأسد تلك الليلة ، فجعل عتبية يقول : ويل أمي ، هذا والله أكلي كما قال محمد ، قاتلي ابن أبي كبشة ، وهو بمكة وأنا بالشام ، فعدا عليه الأسد من بين القوم ( فأخذ برأسه ) فضغمه ضغمة ، فقتله . قال زهير بن العلاء : فحدثنا هشام بن عروة عن أبيه : أن الأسد لما أطاف بهم تلك الليلة ، انصرف ، فناموا ، وجعل عتبية وسطهم ، فأقبل السبع يتخطاهم حتى أخذ برأس عتبية ، ففدغه . وخلف عثمان بن عفان ﷺ بعد رقية على أم كلثوم رضوان الله عليهما . رواه الطبراني هكذا مرسلًا وفيه زهير بن العلاء وهو ضعيف . ( « مجمع الزوائد » رقم : ٩٨٩٠ )

عن عثمان بن عروة بن الزبير عن رجال من أهل بيته ، قالوا : كانت بنت رسول الله ﷺ عند عتبية بن أبي لبب فطلقها فلما أراد الخروج إلى الشام ، قال : لأتيني محمدًا فأودينه في ربه ، قال : فأتني . فقال : يا محمد هو يكفر بالذي دنا فتدلى فكان قاب قوسين أو أدنى . ثم ثقل في وجهه ثم رد عليه ابنته ، فقال رسول الله ﷺ : اللهم سلط عليه كلبا من كلابك ، قال : وأبو طالب حاضر فوجم عنها وقال : ما أغناك عن دعوة ابن أخي فرجع ، فأخبره بذلك وخرجوا إلى الشام فنزلوا منزلا فأشرف عليهم الراهب من الدير ، فقال لهم : هذه أرض مسبعة ، فقال أبو لبب : يا معشر قريش أعينونا هذه الليلة فإني أخاف عليه دعوة محمد . فجمعوا أحلامهم ، ففرشوا لعتبية عليها ، وناموا حوله فجاء الأسد . فجعل يتشمم وجوههم ، ثم ثنى ذنبه فوثب فضربه بيديه ضربة فأخذه فخدشه ، فقال : قتلتني ومات مكانه . ( « دلائل النبوة » لأبي نعيم الأصبهاني ص ٣٤٢ )

<sup>٢٣</sup> توفيت ( خديجة ﷺ ) لعشر خلون من رمضان ، وهي بنت خمس وستين سنة ، ثم أسند من حديث حكيم بن حزام أنها توفيت سنة عشر من البعثة بعد خروج بني هاشم من الشعب ، ودفنت بالحجون ، ونزل النبي ﷺ في حفرتها . ( « الإصابات » ١٠٣/٨ )

<sup>٢٤</sup> عن عائشة ﷺ أنها قالت : لما هاجر رسول الله ﷺ ، خلفنا وخلف بناته ، فلما قدم المدينة بعث إلينا زيد بن حارثة ﷺ وبعث معه أبا رافع ﷺ مولاه ، وأعطاها بعيرين وخمسائة درهم أخذها رسول الله ﷺ من أبي بكر ﷺ يشتريان بها ما يحتاجان إليه من الظهر ، وبعث أبو بكر ﷺ معهما عبد الله بن أريقط الديلي ﷺ ببعيرين أو ثلاثة ، وكتب إلى عبد الله بن أبي بكر ﷺ يأمره أن يحمل أهله ، أمي أم رومان وأنا وأختي أسماء امرأة الزبير ﷺ ، فخرجوا مصطحبين ، فلما انتهوا إلى قديد اشترى زيد بن حارثة ﷺ بتلك الخمسمائة ثلاثة أبعة ، ثم رحلوا من مكة جميعا ، وصادفوا طلحة بن عبيد الله ﷺ يريد الهجرة بال أبي بكر ﷺ فخرجنا جميعا وخرج زيد بن حارثة وأبو رافع ﷺ بفاطمة وأم كلثوم وسودة بنت زمعة ﷺ ، وحمل زيد ﷺ أم أكن وأسامة بن زيد ، وخرج عبد الله بن أبي بكر ﷺ بأم رومان وأختيه ، وخرج طلحة بن عبيد الله ﷺ واصطحبنا جميعا . ( « الطبقات الكبرى » ٦٢/٨ )

<sup>٢٥</sup> روى سعيد بن المسيب ﷺ : أن النبي ﷺ رأى عثمان ﷺ بعد وفاة رقية ﷺ مهموما لهفان ، فقال له : « ما لي أراك مهموما ؟ » فقال : يا رسول الله ﷺ ، وهل دخل على أحد ما دخل علي ، ماتت ابنة رسول الله ﷺ التي كانت عندي ، وانقطع ظهري ، وانقطع الصهر بيني وبينك . فبينما هو يحاوره إذ قال النبي ﷺ : « يا عثمان ، هذا جبريل ﷺ يأمرني عن الله ﷻ أن أزوجه أختها ، أم كلثوم على مثل صداقتها ، وعلى مثل عشرتها » ، فزوجه إياها . ( « أسد الغابة » ٤٨٧/٥ )

٢٦ عن عبد الله بن عمر رضي الله عنه أن عمر بن الخطاب رضي الله عنه حين تأملت حفصة بنت عمر رضي الله عنه من خنيس بن حذافة السهمي رضي الله عنه ، وكان من أصحاب رسول الله ﷺ ، فتوفي بالمدينة ، فقال عمر بن الخطاب رضي الله عنه : أتيت عثمان بن عفان ، فعرضت عليه حفصة ، فقال : سأنظر في أمري ، فلبثت ليالي ثم لقيني ، فقال : قد بدا لي أن لا أتزوج يومي هذا ... ( « صحيح البخاري » رقم : ٥١٢٢ )

٢٧ ثم تزوجها عثمان رضي الله عنه بعد موت أختها رقية رضي الله عنها ، وكان نكاحه إياها في سنة ثلاث من الهجرة بعد موت رقية رضي الله عنها ، وكان عثمان إذ توفيت رقية رضي الله عنها قد عرض عليه عمر بن الخطاب رضي الله عنه حفصة رضي الله عنها ابنته ليتزوجها ، فسكت عثمان رضي الله عنه عنه لأنه قد كان سمع رسول الله ﷺ يذكرها ، فلما بلغ ذلك رسول الله ﷺ قال : « ألا أدل عثمان على من هو خير له منها ، وأدله على من هو خير لها من عثمان ؟ » فتزوج رسول الله ﷺ حفصة ، وزوج عثمان أم كلثوم ، فتوفيت عنده ولم تلد منه ، وكان نكاحه لها في ربيع الأول ، وبني عليها في جمادى الآخرة من السنة الثالثة من الهجرة . ( « الإستيعاب » ٥٠٧/٤ )

٢٨ ذو النورين : عثمان بن عفان : مشهور بها ، والمشهور أن ذلك لكونه تزوج ببنتي النبي ﷺ واحدة بعد أخرى . ( « الإصابة » ٣٤٩/٧ )

٢٩ فزوج النبي ﷺ رقية من عثمان رضي الله عنه ، فلما توفيت زوجته أم كلثوم رضي الله عنها ... ولم تلد منه ولدا . ( « أسد الغابة » ٤٨٦/٥ )

٣٠ وماتت في شعبان سنة تسع من الهجرة . ( « الطبقات الكبرى » ٣٨/٨ )

٣١ عن أنس بن مالك رضي الله عنه قال : شهدنا بنتا لرسول الله ﷺ ، قال : ورسول الله ﷺ جالس على القبر ، قال : فرأيت عينيه تدمعان ... ( « صحيح البخاري » رقم : ١٢٨٥ )

هي أم كلثوم زوج عثمان . رواه الواقدي عن فليح بن سليمان بهذا الإسناد ... ( « فتح الباري » ٢٠٣/٣ )

٣٢ عن أبي هريرة رضي الله عنه قال : وقف رسول الله ﷺ على قبر ابنته الثانية التي كانت عند عثمان ، فقال : « ألا أبا أيم ؟ ألا أبا أيم ؟ ألا أبا أيم ؟ فلما كن عشرين لزوجته عثمان ، وما زوجته إلا بوحي من السماء » . رواه الطبراني في حديث طويل ، وفيه عبد الرحمن بن أبي الزناد ، وهو لين ، وبقيته رجاله ثقات . ( « مجمع الزوائد » رقم : ١٤٥١٥ )