

Lesson Four

Umm Salamahh, may Allah be pleased with her

This lesson teaches me to:

1. Deduce the virtues of Umm Salamahh, may Allah be pleased with her, from the positions she had taken as related in her biography.
2. Appreciate the status of women in Islam.
3. Make sure of emulating Umm Salamahh

I take the initiative to learn

- Allah, glory be to Him, says:

﴿وَأَزْوَاجَهُمْ أَهْلَهُنَّ﴾ . (الأحزاب 6)

Wa 'Azwājuhu~ 'Ummahātuhum

* "...and his wives are their mothers..." (Sūrat Al-'Aḥzāb: 6)

﴿وَمَنْ يَقْنُتْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يٰۤاَيُّهَا الَّذِيْنَ لَسُنُّ كَاٰحِدٍ مِّنَ النِّسَاءِ اِنْ اَتَقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾﴾ . (الأحزاب).

31. Wa Man Yaqnut Minkunna Lillāh Wa Rasūlihi Wa Ta`malṢāliḥāan Nu`utihā 'Ajarahā Marratayni Wa 'A`tadnā LahāRizqāan Karīmāan
32. Yā Nisā'a An-Nabīyi Lastunna Ka'aḥadin Mina An-Nisā' 'Ini Attaqaytunna Falā Takhḍa`na Bil-Qawli Fayaṭma`a Al-Ladhī Fī Qalbihi Maraḍun Wa Qulna Qawlāan Ma`rūfāan (Sūrat Al-'Aḥzāb)

◊ Which women are meant in the above three verses?

The wives of Prophet Muhammad (peace be upon him)

◊ How do the Mothers of the Believers differ from other women as mentioned in the holy verses?

*They differ in that 'they should not be soft' to men while talking to them.

* The wives of Prophet Muhammad (peace be upon him) are to Muslim men like 'their mothers'.



I use my skills to learn

I read and answer:

Umm Salamahh is Hind bint Abi Umayya, may Allah be pleased with her. Her father Zad ar-Rakib, Abu Umayya Al-Qurashi, was one of the most generous Arabs. Abu Salamah and Umm Salamah had a made history in Islam as they were among the earliest to embrace Islam. They migrated to Abyssinia, where their son Salamah was born. They returned to Makkah after the parchment of the boycott was torn when the Quraysh persecution of Muslims was at a peak. When Allah's Messenger, peace be upon him, gave Muslims permission to migrate Al Madinah Al Munawarah, Abu Salamah decided to migrate to Al-Madinah with his family.

Saidah Umm Salamah described the incident of their departure saying: "When the Banū Makhzūm men saw us, they came to him and said: 'You are free to do what you like with yourself; but do you see this is our daughter. Why should I allow you to take her away from us?' They snatched the rein of the camels from his hand and took me away from him. This enraged Banu 'Abd al-Asad who caught up with Salamah, may Allah be pleased with her, and said: 'No! By Allah', 'we shall not leave the boy to her if you take her away from our kinsman.' They pounced at them and snatched the boy from their hands, whose arm was dislocated in this act. Banu 'Abd al-Asad, the clan of Abu Salamah, took the boy away, I was locked in by Banu al-Mughirah and my husband Abu Salamah continued his journey until he reached Al-Madinah. Thus, I was separated from my husband and my son.

Umm Salamah, may Allah be pleased with her, said after that painful incident she used to go out every day in the early morning and sit at Al-Abtah (الأبتح) and weep till sunset for nearly a year. One day one of my cousins- Banu al-Mughirah- passed by and saw me in that condition. He was moved by my state and said to Banu al-Mughirah: "Won't you let this poor woman go her way? You have separated her from her husband and son." So they said to me go and join your husband and Banu 'Abd al-Asad followed suit and returned my son to me.

I suggest a title for the above passage:

..... The plight and patience of Ummu Salamah

I infer the significance of the following situations:

- ★ The participation of Umm Salamah, may Allah be pleased with her, and her husband in the process of converting to Islam, their migration and the intimate relationship and intellectual harmony between them.

..... It shows their forbearance and sacrifice of their time and resources for the sake of Allah alone.

- ★ The fact that Umm Salamah left being comfortable life and chose migration and hardships associated with it. .

..... It shows that she had the highest level of Imaan, and her love for Allah and His Messenger.

I arrange matters according to my point of view:

The hardships faced by Umm Salamah, may Allah be pleased with her (I begin by the most trying)

1. Her separation from her son and husband at the time of her hijrah to Madinah.
2. Her migration to Madinah all alone.
3. Her migration to Abyssinia with her husband.

I express my feelings:

Towards Umm Salamah, may Allah be pleased with her, because of what she faced when she wanted to migrate to **Al Madinah Al Munawarah (Give three statements).**

1. She bore all hardships with steadfastness so she was the women with strong determination.
2. Imaan is a power that motivated this great Muslim woman to adopt patience in the face of all opposition.
3. Ummu Salamah is an example of honour and glory for all Muslims to draw lessons from her story: That you stand by your faith come what may!

Chastity and generosity:

Umm Salamah Umm Salamah, may Allah be pleased with her, said: So I promptly got my camel ready, placed my son on my lap and left in the direction of Madinah to join my husband. I was alone; not a soul was in sight. I said I would ask any one on the road until I reach my husband. I had just about reached at-Tan'im when I met Uthmaan ibn Talhah of Banū 'Abd ad-Dār. 'Where are you going, bint Abi Umayya?' he asked. I said, 'I am going to my husband in Madinah.' He said 'And there isn't anyone with you?' I said, 'No by Allah, except Allah and my little boy here.' 'By Allah, I shall never abandon you until you reach Madinah', he vowed. He then took the reins of my camel and led us on. By Allah, I had, never met an Arab more generous and noble than he. When we reached a resting place, he would make my camel kneel down, wait until I dismounted, lead the camel to a tree and tether it. He would then go to the shade of another tree and lie under it. When we had rested he would get the camel ready, make it kneel down, draw back and say 'Ride'. When I had ridden and settled on the back of the camel, he would take the reins and lead us on until we reach another resting place. This he did every day until we reached Madinah. When we got to a village near Quba belonging to Banu Amr ibn Awf, he said, 'Your husband is in this village; Abu Salamah has settled here. Enter it with the blessings of Allah.' He turned back and headed for Makkah." He said she use to say "By Allah I do not of a family in Islam who suffered an affliction more than that suffered by the family of Abu Salamah and I never saw a companion more generous than Uthmaan ibn Talhah..

I analyze the story and find:

Characters mentioned in the narrative pointing out the quality you have liked in each:

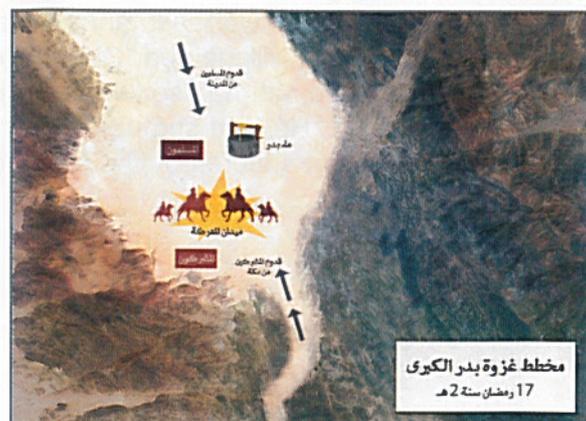
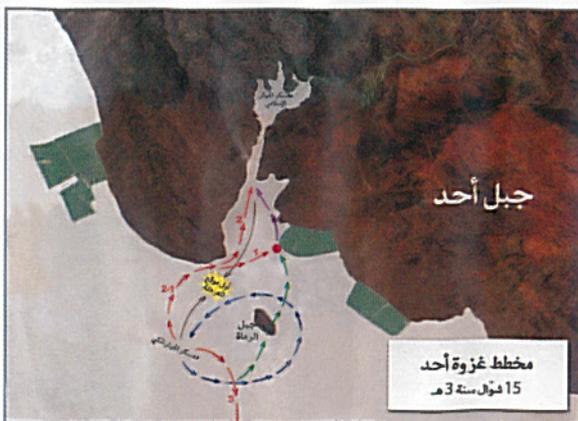
Character	The qualities I liked in the character
Uthman bin Talhah	Lowering of gaze, helping nature, courage to stand by the weak
Ummu Salamah	Courage and firmness of Imaan
Abu Salamah	Patience

We read the text and cooperate:

Umm Salamah was reunited with her husband and son after a long separation. Days passed by and her husband fought in the Battle of Badr (غزوة بدر) and was enraptured by the victory Allah gave to the believers. He took initiative to engage in Jihad with Allah's Messenger, peace be upon him, in the Battle of Uhud in which he sustained a gaping wound, He kept on treating it until it appeared to have healed. However, the wound was actually festering and died a martyr because of this wound. Umm Salamah was patient and said 'O Lord, with you I leave this my plight for consideration. O Lord give me something good from it. But in her heart she would say 'Who could be better than Abu Salamah?'

Abu Salamah died a martyr and left behind a wife and for children with no one to support them. The people of Madinah sympathized with her and called her 'Ayyim' (أييم) al-Arab. When she had completed the 'Iddah (the waiting period of three months and ten days), the Messenger, peace be upon him, made an approached to engage her. But she apologized and said "I am a woman who is extremely jealous and I am afraid that you will see in me something that will anger. I am a woman who is already advanced in age and I am a woman who has a young family."

The Messenger, peace be upon him, replied, "Regarding the jealousy you mention, I pray to Allah, Exalted and Sublime be He, to let it go away from you. Regarding the question of age you have mentioned, I am afflicted with the same problem as you. Regarding the dependent family you have mentioned, your family is my family." She consented, they married and she became the Mother of the Believers.



I explain:

The significance of Umm Salamah's apology to the Messenger, peace be upon him, when he proposed to her.

..... Her respect and regard toward the status of the Messenger of Allah

I infer:

* An aspect of social solidarity mentioned in the narrative.

.... Sympathy of the people of Madinah towards Ummu Salamah, the widow, after Abu Salamah's martyrdom.

* One factors of the factors behind the stability of a Muslim family.

The statement of Ummu Salamah, 'I am a woman of jealousy' and the response of the Prophet, 'I pray to Allah to let it go away from you'. Frankness of expression and wishing well for others are positive factors for the stability of a Muslim family.

We search:

In a dictionary, we look up the meaning of 'aiyym'.

..... Ayyim means 'a widow'

We compare:

Benign jealousy to malicious jealous according to the table below:

Aspect of comparison	Benign jealousy	malicious jealousy
Similar in	Both can bring a change in attitude for good or bad reasons...	
Different in	care & concern for right things carelessness
findings cause of love & harmony cause of conflict and hatred

We find a link:

Between what is related in the passage above and the fact that before dying Abu Salamah, may Allah be pleased with him, taught his wife Umm Salamah, may Allah be pleased with her, the hadith of Allah's Messenger, peace be upon him: "When a person suffers from a calamity and utters 'O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it' then Allah surely compensates him with reward and better substitute" (Narrated by Ahmed).

..... Allah gave Ummu Salamah Prophet Muhammad as a better husband than Abu Salamah.

I analyze the text and find evidence of:

- ** Islam respects a woman right to express consent when proposed to.

Prophet's honouring the opinion of Ummu Salamah when he proposed her, and his kind response to her opinion.

- ** The importance of clarity and candidness between engaged couples in order to establish a coherent family.

Indulging in frank discussion before marriage leads to finding of solutions to the anticipated problems so that a successful beginning is made for a happy married life.

Suspicion and refutation:

The marriage of the Messenger, peace be upon him, was not based on personal interests as alleged by some. There were multiple causes for the fact that Allah's Messenger, peace be upon him, had married more than four women.

- Give examples of this using the table below:

The Mother of the Believers, may Allah be pleased with her	The specific goal of marrying her
Zaynab bint Jahsh	To prohibited the practice of changing the parental identity of adopted persons
Saudah, Ummu Salamah, Ummu Habeebah	To honour the widows
Juwairiyah bint al Haris	To motivate the entire clan of Banu al Mustaliq embrace Islam
Ayesha, Hafsa	To strengthen the bonds between the companions

illuminating remarks on the marriages of the Messenger, peace be upon him

The first marriage of the Messenger, peace be upon him, was to Khadijah, may Allah be pleased with her. The Messenger's age was 25 years whereas the Khadijah's age was 40 years.

1. All the Messenger's wives were ex-wives except Aisha.
2. Every Messenger has certain characteristics that set him apart from his followers. Our Master Muhammad, peace be upon him, had multiple wives and at the same time he had certain particular tasks such as the obligation of 'qiyam al-layl'- voluntary night prayers. In recompense, he was permitted to marry more than 4 wives.
3. There were some religious and social reasons that prompted the Messenger, peace be upon him, to marry.

Intelligence and wisdom:

After the Messenger, peace be upon him, agreed the conditions attached to the Treaty of Hudaibiyyah (صلح الحديبية), the Companions were dumbfounded. They could not realize the good in this treaty for Muslims. When the Messenger, peace be upon him, called them to return to Medinah, shave their hair and slaughter their sacrifices, but return the following year assuming 'Umrah (عمرة). He felt tardiness in their response to his call because they were psychologically and physically prepared for performing 'Umrah.

The Messenger, peace be upon him, entered his tent to find a solution to the reaction of his Companions. Thereupon, the Mother of the Believers Umm Salamah advised him saying: "O Prophet of Allah, go out. Do not utter a single word to anyone of them until you have slaughtered your camel and called your barber to cut your hair". She, as it were, realized that tardiness on the Companions part was

caused by the fact that he had not done so in front of them. Truly, as soon as the Messenger, peace be upon him, acted according to her advice, the Companions slaughtered their sacrifices.

I explain:

The significance of the response of the Messenger's, peace be upon him, when he slaughtered his sacrifice.

The love and obedience of the Sahabah toward the command of the Messenger of Allah.....

I refute:

Referring to Umm Salamah's, may Allah be pleased with her, role after the Treaty of Hdaybiyyah, some formed the view that Islam denies women the right to participate in the different aspects of life.

Prophet Muhammad (peace be upon him) use to consult his wives,.....
respect their opinions and heeded to their advice.

When Ummu Salamah suggested him to go out and slaughter the animal
and shave his head without saying anything to the companions, the Prophet
did likewise, and lo! all the sahabas followed suit.

This incident clearly provides evidence that Women in Islam enjoy the right to participate for
the welfare of the society.

I give examples:

of the role of the Mother of the Emirates, Sheikha Fatima bint Mubarak, may Allah protect her, in the renaissance and the development of the Emirati society

Sheikha Fatima is a supporter of women's rights in the UAE.

She is the supreme chairperson of the family development foundation, and significantly contributed to the foundation of the first women's organization in 1976, the Abu Dhabi Society for the Awakening of Women. She was also instrumental in a nationwide campaign advocating for girls' education and heads the United Arab Emirates' Women Federation, which she founded in 1975. She is also the President of the Motherhood and Childhood Supreme Council. At the end of the 1990s, she publicly announced that women should be members of the Federal National

Council of the Emirates.

I read and infer:

what the following statements indicate of the characteristics and status of Umm Salamah, may Allah be pleased with her.

SN	Statement	Characteristic
1	The Mothers of the Believers, may Allah be pleased with them, used to adjudicate Umm Salamah, may Allah be pleased with her.	Wisdom and forbearance

2	Zahab, the daughter of Umm Salamah, was of the most learned women in fiqh (jurisprudence).	Woman of jurisprudence
3	When having finished the 'Asr prayer, the Prophet, peace be upon him, used to visit his wives beginning by Umm Salamah, may Allah be pleased with her.	She was the oldest among his wives
4	Umm Salamah, may Allah be pleased with her, narrated the different styles of reciting surat Al Fatiha.	One who memorized the hadeeth and had deep knowledge of the Qur'an.

I summarize:

the way society views marrying a widow giving my personal view.

Society's view	My personal view
A kind of dislike toward marrying a widow	It is a great idea especially when the motive is to rehabilitate someone for a cause
Considered below one's status	

I plan and innovate:

I plan to organize a debate on 'The Wisdom behind the Multiple Marriages of the Messenger, peace be upon him'.



I organize my concepts

Umm Salamah is:	Hind bint Abi Umayyah (Radhiyallaahu anha).....
She migrated twice:	1) Abyssinia 2) Madinah Munawwarah.....
Her husband dies as a martyr after:	The Battle of (Ghazwah) Battle of Uhud (Ghazwah Uhud)
The reason behind the Messenger's, peace be upon him, marriage to her:	Honouring the widow and thereby setting an example for the followers
She was characterized by:	1) Strong belief 2) Wisdom and presence of mind..... 3) An embodiment of patience..... 4) Candid and frank in expression.....

Student Activity

I answer by myself:

◆ **First:** I find evidence in the biography of Umm Salamah, may Allah be pleased with her, supporting the following values:

1. Patience and strong belief.

Her patience when she was separated from both, her son and husband.

Her patience at the martyrdom of Abu Salamah

2. Building the spousal relationship on clarity, trueness and candidness.

Her candid talk with the Prophet (peace be upon him) when he later proposed marriage to her.

3. Wisdom and sound action.

Her opinion and advice during the Treaty of Hudaibiyyah

4. According attention to orphans and taking care of them.

Her care and dedication in bringing up children especially after the Battle of Uhud.

◆ **Second:** Umm Salamah was nicknamed 'Ayyim Al Arab':

An example of the kind of love and sympathy she gained from the people of Madinah after the death of her husband, Abu Salamah

◆ **Third:** Umm Salamah is regarded as a role model for Muslim women through the ages. Mention three of Salamah's, may Allah be pleased with her, characteristics that you advise contemporary Muslim women to emulate.

1. Her exceptional courage during times of distress and hardship.

2. Her patience and steadfastness

3. Her wisdom and broadmindedness



Enriching my experience

I search for the reason of revealing the following verse and present it to my fellow students:

﴿وَلَا تَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِن فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾ (النساء)

32. Wa Lā Tatamannaw Mā Fadḍala Allāhu Bihi Baḍakum `Alā Baḍīn Lilrijāli Naṣībun Mimmā Aktasabū Wa Lilnisā'i Naṣībun Mimmā Aktasabna Wa As'alū Allaha Min Fadlihi~ 'Inna Allāha Kāna Bikulli Shay'in `Alīmāan
 "And in no wise covet those things in which Allah Hath bestowed His gifts more freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things." (Sūrat An-Nisā': 32)



I assess myself

I put a tick (√) in the cell that describes my abiding by the specific mode of conduct.

SN	Mode of conduct	Always	Occasionally	Rarely
1	I resort to patience in the hardships I face in life.			
2	I make sure of emulating Umm Salamah, may Allah be pleased with her			

2. I put a tick (√) in the cell that describes the extent to which I have learned this lesson.

SN	Aspect of Learning	Degree of achievement		
		Average	Good	excellent
1	Identifying the lineage of Umm Salamah, may Allah be pleased with her.			
2	Inferring the most important characteristics that had excellent Umm Salamah, may Allah be pleased with her.			
3	Demonstrating the status of women in Islam.			
4	Deducing lessons and commendable examples from the biography of Umm Salamah, may Allah be pleased with her.			