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# The Wives and the Children of the Prophet Muhammad

Hız. Peygamber'in Eşleri ve Çocukları

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**Abstract**

The wives of the Prophet Muḥammad were in the status of the mothers of the believers. Therefore, their life stories and the position they occupy in the sirah of the Prophet are of great importance to Muslims. Because they were close to the Prophet during most of their daily lives, they had a chance to listen to his words and observe his behaviors. Thus, they played an important role in transmitting these words and actions, considered as the sunnah of the Prophet to the next generations. In some cases, these ladies who were the household of the Prophet, caused the verses of the Qur'an to be revealed. They contributed to Islamic knowledge in many ways. This means that their recognition is necessary for the correct understanding of the Prophet's sunnah and sirah. Except for 'Ā'isha, all other wives of the Prophet were widows and some of them had children from their previous husbands. But the Prophet's children were born from only two wives, Khadija and Māriya. In this article, the Prophet's wives and children are introduced in general terms; the Prophet's family life, the relations of his wives with each other and the reflections of these relations in the verses are briefly mentioned.

**Keywords:** Sirah, Mothers of the Believers, The Pure Wives, The Prophet's Children, Taḥrīm

**Öz**

Hiz. Muhammed'in eşleri müminlerin anneleri konumundadır. Bu nedenle onların hayatı ve Hiz. Peygamber'in siretindeki yeri Müslümanlar için büyük önem taşır. Onlar, gündelik hayatlarının büyük bir bölümünde Hiz. Peygamber'e yakın olmuşlar, onun sözlerini dinlemişler ve davranışlarını gözlemlemişlerdir. Ayrıca onlar Hiz. Peygamber'in sünneti olan bu söz ve davranışları sonraki nesillere aktarmada önemli roller üstlenmişlerdir. Hiz. Peygamber'in ev ahalisi olan bu hanımlar, bazı durumlarda ayetlerin nazil olmasına sebep olmuşlardır. Onlar birçok şekilde İslamî birikime katkıda bulunmuşlardır. Bu husus onların tanınmasının, Hiz. Peygamber'in sünneti ve siretinin doğru anlaşılması için gerekli olduğu anlamına gelir. Hiz. Peygamber'in bu hanımları Hiz. Aişe haricinde dul hanımlardır ve bazıları önceki eşlerinden çocuk sahibi olmuşlardır. Fakat Hiz. Peygamber'in sadece iki hanımdan, Hiz. Hatice ve Hiz. Mariye'den çocukları dünyaya gelmiştir. Bu makalede, Hiz. Peygamber'in eşleri ve çocukları genel hatlarıyla tanıtılmış; Hiz. Peygamber'in aile hayatı, hanımların birbirleri ile münasebetleri ve bu münasebetlerin ayetlerdeki yansımalarına kısaca değinilmiştir.

**Anahtar Kelimeler:** Siyer, Ümmehâtü'l-Mü'minîn, Ezvâc-ı Tâhirât, Hiz. Peygamber'in Çocukları, Taḥrim

## Introduction

The term “ummahāt al-mu’minīn” used for the Prophet’s wives means “mothers of the believers” and is based on the verse “The Prophet is closer to the believers than their own selves, and his wives are their mothers.”<sup>[1]</sup> Muḥammad (pbuh) lived happily and peacefully with his wives, who differed from each other in many aspects, such as age, character, culture, family view and level of understanding. The punishment of the sin committed by the mothers of the believers was twice compared to ordinary people because they were close to the prophet. And for their obedience, double reward was given to them as well. In addition, they were ordered to be more careful compared to other women because they were closely witnessing the process of revelation, knew the Messenger of Allah more closely, and were referred to as the mothers of the believers.<sup>[2]</sup> It was because of this special position that the Prophet’s wives lived an extremely modest and humble life paying utmost attention not to violate the divine consent. Each one of them stood out with their own special virtues.

According to popular opinion, the Prophet married eleven women. Nine of them were alive when he passed away. Some sources also contain the information that he had concubines besides his wives. We will introduce them all based on the order of their marriage with the Prophet.

### A. The Prophet’s Wives

#### 1. Khadīja bint Khuwaylid

The first wife of the Prophet was Khadīja bint Khuwaylid. Sources say that Khadija was born in Mecca some 68 years before the Hijra.<sup>[3]</sup> Her father was Khuwaylid b. Asad from the clan of Asad, the subclan of Quraysh. Fāṭima bint Zāida from the clan of ‘Āmir b. Lu’ayy was her mother. Before her marriage to Muḥammad she had been married twice. From her first marriage with Abū Hāla Hind b. Nabbāsh, she had two children named Hind and Hāla.<sup>[4]</sup> From her second marriage with ‘Atīq b. ‘Ā’idh, she had a daughter named Hind.<sup>[5]</sup> After

[1] al-Aḥzāb 33/6.

[2] al-Aḥzāb 33/30-31.

[3] M. Yaşar Kandemir, “Hatice”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, (Ankara: TDV Yayınları, 1997) 16/465.

[4] Muhammed b. Yesar Ibn Ishâk, *Kitâbü’s-Siyer Ve’l-Meğazî- Hz. Peygamber’in Hayatı ve Gazveleri*, critical ed. Süheyl Zekkâr, trans. Ali Bakka (İstanbul: İlk Harf Yayınevi, 2013), 118; Muḥammad b. Sa’d b. Manī el-Hāshimī el-Basrī, *Kitâb at-Ṭabaqât al-Kabîr*, critical ed. Dr. ‘Alī Muḥammad ‘Umar (Cairo, 2001), 10/15.

[5] Ibn Ishâk, *Kitâbü’s-Siyer*, 337; Umar b. al-Hasan Ibn Zebâle, *Ezväcü’n-Nebî*, nar. Zübeyr b. Bekkâr (Ankara: Ankara Okulu Yayınları, 2018), 35; Ebû Cafer Muhammed Ibn Habîb, *el-Muḥabber-Arap Kültürü*, trans. Adem Apak-İsmail Güler (Ankara: Ankara Okulu Yayınları, 2018), 70.

her second husband's death, some of the notables of Quraysh asked for her hand in marriage because she was rich, beautiful, and noble. But she did not accept these proposals.

Mecca was an unsuitable place for agriculture due to its hot climate, rocky terrain, and lack of water. For this reason, people of the Quraysh were trading in order to earn their living. Having inherited a relatively great deal of wealth from her deceased husbands, Khadija was also a part of the Meccan business elite. She would either hire men to work for her or would enter into partnerships with people she trusted. She made a partnership agreement with Muḥammad, a reliable person and put her slave Maysara into his service. The trade caravan led by Muḥammad went to Damascus and returned with a great profit. Khadija learned about Muḥammad's work ethics, reliability and honesty from her slave Maysara and then proposed to Muḥammad because she admired him.<sup>[6]</sup> Muḥammad accepted the offer. He was barely twenty-five when they tied the knot. Khadija on the other hand was forty years old, according to the majority of scholars. Nevertheless, some rumors would downgrade her age to thirty-seven or even to twenty-eight,<sup>[7]</sup> a reasonable number in our opinion as well. Their marriage had lasted for about twenty-five years. They had two sons named Qāsim and 'Abd Allāh and four daughters named Zaynab, Ruqayya, Umm Kulthūm and Fāṭima.

The marriage of the Prophet and Khadija, founded on love, respect, and devotion, has been seen as an exemplary marriage throughout the history of Islam.<sup>[8]</sup> Khadija supported her husband in all sorts of difficulties and troubles. She took care of Muḥammad and met his needs during his periodic contemplating sessions in the Cave of Ḥirā' before the Prophethood came. When Jibrīl (Gabriel) brought the first revelation to him, he took refuge in her house struck by a great deal of fear. Khadija comforted him with the following words: "I swear that Allah will never embarrass or upset you. Because you take care of your relatives and speak the truth, help the incapable, support poors, entertain guests and assist oppresseds." Khadija then took the Prophet to her cousin Waraqa b. Nawfal, a rare scholar of both Bible and the Torah (The New and the Old Testaments). Waraqa heralded that the angel appeared to Muḥammad was none other than the angel of revelation, and that he was also appointed as the last awaited Prophet.<sup>[9]</sup> It was Khadija who believed in

[6] Ibn Ishāk, *Kitābū's-Siyer*, 116-118; Ibn Habīb, *el-Muhabber*, 70.

[7] Ibn Sa'd, *at-Ṭabaqāt*, 10/18.

[8] Aişe bintü'ş-Şâti' Abdurrahman, *Rasulullah'ın Annesi ve Hanımları*, trans. İsmail Kaya (Konya: Uysal Kitabevi, 1994), 205.

[9] Ibn Ishāk, *Kitābū's-Siyer*, 176-177; Ibn Sa'd, *at-Ṭabaqāt*, 1/165; Muḥammad b. Ismā'il al-Bukhārī, *al-Cāmi u'ş-şahih*, (s.n., 1315 H.), "Bad'al-vahy", 3; Abu 'l-Ḥusayn b. al-Ḥajjāj al-Muslim, *el-Cāmi u'ş-şahih*, critical ed. Muḥammad Fuad Abdulbāqī (Egypt, 1955), "Imān", 252.

Muḥammad before anyone else and threw her weight behind him. She had never left the Prophet alone in the face of the ruthless persecution of the polytheist population of Mecca. During the years of boycott when Muslims were groaned under the cruel pagan embargo she stood firmly by Muslims and did not hesitate to spend her wealth assisting them.

Khadija died three years before the Hijra.<sup>[10]</sup> Since his uncle Abū Ṭālib passed away three days before Khadija's death, the Prophet lost two important supports. The Prophet had not married another woman until she died. Although he married many women after Khadija, he had never forgot her. He commemorated her sacrifice and sincerity at every opportunity. 'Ā'isha, the young wife of Muhammad, admitted that she was most jealous of Khadija in her life.<sup>[11]</sup>

## 2. Sawda bint Zam'ā

Sawda whose father was Zam'ā b. Qayyis from the clan of 'Āmir b. Lu'ayy, the subclan of Quraysh and her mother was Shamūs bint Qayyis from Banū Najjār of Medina<sup>[12]</sup> was one of the early converts to Islam. She first married Sakrān b. 'Amr, her uncle's son, who was one of the first Muslims like herself. Both were subjected to the torture at the hands of Meccan polytheists and forced to emigrate to Abyssinia with the second caravan. Sakrān passed away as a Muslim after the couple returned to Mecca.<sup>[13]</sup> Sawda, who was over fifty years old at the time, was left alone with her five children.<sup>[14]</sup>

Meanwhile, the Prophet had lost his beloved wife Khadija, with whom he was happily married for many years. He needed some one to look after his children and take care of the household. Upon the advice of a female companion, he proposed to Sawda. They got married in Mecca, three years before the Hijra, in the tenth year of his prophetic mission.<sup>[15]</sup> Sawda had been the Prophet's only wife for three years until he married 'Ā'isha. During this time, she had been also a mother to Umm Kulthūm and Fāṭima, who were very young when their mother died.

The Prophet married several other women in the following years. Sawda, who was kind-hearted enough to be almost naive,<sup>[16]</sup> got on well with these ladies, especially 'Ā'isha. 'Ā'isha loved her too. She even said about her: "The woman

[10] Ibn Ishāk, *Kitābū's-Siyer*, 347; Ibn Sa'd, *at-Ṭabaqāt*, 10/19.

[11] Ibn Ishāk, *Kitābū's-Siyer*, 336; Bukhārī, "Manāqib al-Ansār", 20; "Nikāḥ", 108; Muslim, "Faḍāil as-Sahāba", 12.

[12] Ibn Sa'd, *at-Ṭabaqāt*, 10/52.

[13] Ibn Ishāk, *Kitābū's-Siyer*, 347; Ibn Sa'd, *at-Ṭabaqāt*, 10/53.

[14] Aynur Uraler, "Sevde", *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Ankara: TDV Yayınları, 2009) 36/584.

[15] Ibn Sa'd, *at-Ṭabaqāt*, 10/53.

[16] Aişe Abdurrahman, *Rasulullah'ın Annesi ve Hanımları*, 229.

I most want to be like is Sawda, because she has anger (imperishableness).”<sup>[17]</sup> From these expressions, it is possible to deduce that ‘Ā’isha loved Sawda, as well as that Sawda was a woman who expressed her feelings, thoughts and demands without hesitation.<sup>[18]</sup> In the case of honey syrup, causing the revelation of the first verses of Sūrat al-Taḥrīm, Sawda implemented what ‘Ā’isha told her, but later regretted it.<sup>[19]</sup>

In the later periods, the Prophet wanted to divorce Sawda. But she said that she wanted to be resurrected as the Prophet’s wife in the hereafter, otherwise she granted the alignment spending the night with the Prophet to ‘Ā’isha. In this way, she remained as the Propet’s wife.<sup>[20]</sup> In this regard, the following verse was revealed: “ *If a wife is worried about her husband’s disagreement or turning away from her, there is no blame on them to make peace between them...*”<sup>[21]</sup> The benevolent Sawda died in Medina in 23/644. Despite of her being a member of the household and intimate relationship with the Prophet, she narrated only five hadiths.<sup>[22]</sup>

### 3. ‘Ā’isha bint Abī Bakr

‘Ā’isha was born in Mecca in the fourth year of prophethood according to sources. Nevertheless, some sources indicate a prior date claiming that she was either fourteen or eighteen years old when she married the Prophet.<sup>[23]</sup> Her father, Abū Bakr ‘Abd Allāh b. Abī Quḥāfa of the clan of Taym of the tribe of Quraysh, was a close confidant of the Prophet and his first successor. Her mother Umm Rūmān was of the tribe of Kināna.<sup>[24]</sup> The Prophet and ‘Ā’isha were married in the month of Shawwal in the first or second year of the Hijra.<sup>[25]</sup>

‘Ā’isha participated in quite a few expeditions such as the Uḥūd, Ḥudaybiyya, the Farewell Ḥajj and the Conquest of Mecca. But one of the most important expeditions she participated in was the Banū Mustalik Campaign, which took place in the fifth year of the Hijra. While returning to Medina after the war, ‘Ā’isha got off her camel to meet her needs and went away from the camp in a place where the army was encamped. When she returned to camp, she

[17] Muslim, “Raḍ’ ā”, 14, 47.

[18] Ziya Kazıcı, *Hz. Muhammed’in Aile Hayatı ve Eşleri* (İstanbul: Çamlıca Yayınları, 2019), 126.

[19] Muslim, “Ṭalāq”, 21.

[20] Ibn Sa’d, *at-Ṭabaqāt*, 10/54; Ibn Habīb, *el-Muḥabber*, 72; Bukhārī, “Hiba”, 15.

[21] al-Nisā’ 4/128.

[22] Uraler, “Sevde”, 36/ 584.

[23] Mustafa Fayda, “Āiše”, *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Ankara: TDV Yayınları, 1989), 2/201; Kazıcı, *Hz. Muhammed’in Aile Hayatı ve Eşleri*, 141-142.

[24] Ibn Sa’d, *at-Ṭabaqāt*, 10/57-58.

[25] Ibn Zebāle, *Ezvācū’n-Nebī*, 39; Ibn Sa’d, *at-Ṭabaqāt*, 10/58; Fayda, “Āiše”, 2/ 201.

realized that she had dropped her necklace and went out to look for it. At this time, the army was ordered to move, considering that ‘Ā’isha was in the palanquin on her camel. When ‘Ā’isha found her necklace and returned to the camp, she found out that the army was gone, and no one was left. She began to wait, hoping that they would notice her absence and come for her. Ṣafwān b. al-Mu‘aṭṭal, a member of the army coming from behind, saw her and brought her back to the next camp. Hypocrites in the army, however, began to slander and tattle to which some unfortunate Muslims also succumbed. The Prophet was very upset because of this gossip. ‘Ā’isha, who fell ill after returning from the expedition and could not recover for a month, cried for days after hearing this slander. Finally, verses 11-21 of Sūrat al-Nūr were revealed and she was declared innocent by Allah.<sup>[26]</sup> ‘Ā’isha lost her necklace again on another expedition and the army lost time in a waterless place. Since the time for the fajr prayer was approaching and there was no water for ablution in sight, Muslims got upset. Then the verse of tayammum was revealed. Thereupon, those who had got initially mad at her started to express their gratitude and appreciation.<sup>[27]</sup>

The Prophet died with his head resting in ‘Ā’isha’s lap and was buried in her room.<sup>[28]</sup> She lived another forty-seven years after him and died in Medina in 58/678.<sup>[29]</sup> She was the Prophet’s favorite among his wives, except for Khadīja. He answered “‘Ā’isha” to ‘Amr b. al-‘Āṣ who was asked who he loved most in his life.<sup>[30]</sup> The Prophet enjoyed talking to her and answering her questions. ‘Ā’isha gained an exceptional place in his heart thanks to her outstanding qualities such as her sharp intelligence, comprehensive understanding, strong memory, powerful rhetoric and oratory skills, and her zeal for the correct perception of the Qur’ān and the sunnah of the Prophet. Among his wives, it was ‘Ā’isha who was most jealous of the Prophet and made a lot of effort to win his affection decisively. As a result of this jealousy, ‘Ā’isha led the other wives of the Prophet in the event that caused the Prophet to swear not to drink honey syrup and the first verses of Sūrat al-Taḥrīm to be revealed.<sup>[31]</sup>

‘Ā’isha, a pious woman, prayed at night and fasted most of her days.<sup>[32]</sup> It is said that she freed many slaves and concubines. Despite her young age, she

[26] Muḥammad b. ‘Umar al-Wāqidī, *Kitāb al-Maghāzī*, critical ed. Marsden Jones (Bayrūt: Ālem al-Kutub, 1984/1404), 2/ 427-434.

[27] Wāqidī, *al-Maghāzī*, 2/426-427.

[28] Ibn Sa’d, *at-Ṭabaqāt*, 2/228-229.

[29] Ibn Sa’d, *at-Ṭabaqāt*, 10/76-77.

[30] Ibn Sa’d, *at-Ṭabaqāt*, 10/67.

[31] Bukhārī, “Ṭalāq”, 7; Muslim, “Ṭalāq”, 20.

[32] Ibn Sa’d, *at-Ṭabaqāt*, 10/67-68.

was one of the companions known, for their accurate understanding and rigorous preservation of the Qur'ān and the sunnah of the Prophet. She was also one of the seven companions who were famous for issuing many fatwas.<sup>[33]</sup> Thanks to her strong memory, the number of hadiths she had narrated is 2210. She had no children.

#### 4. Ḥafṣa bint 'Umar

Ḥafṣa, who was born in Mecca five years before Muḥammad's reception of Prophetic mission, was the daughter of 'Umar, a close friend of the Prophet and who would become later on the second caliph of Islam. She was from the clan of Adī, the subclan of Quraysh. Her mother was Zaynab bint Maẓ'ūn.<sup>[34]</sup> Ḥafṣa's first husband was Khunays b. Ḥudhāfa, one of the first Muslims to migrate to Abyssinia escaping the persecution of the Meccan Polytheist. Their marriage took place after his return from Abyssina. Ḥafṣa migrated to Medina with her husband. Khunays participated in Badr but fell ill on the way back and died in Medina. In order to marry his widowed daughter to a virtuous person, 'Umar first made an offer to 'Uthmān and then to Abū Bakr. But he did not get a positive response from either of them. Offended 'Umar complained about this situation to the Prophet. The Prophet said that Ḥafṣa would marry someone better than 'Uthmān and 'Uthmān would marry someone better than Ḥafṣa, and he married Ḥafṣa in the third year of Hijra. Later 'Uthmān married Prophet's own daughter, Umm Kulthūm.<sup>[35]</sup>

Ḥafṣa mostly agreed with 'Ā'isha in the Prophet's house. In fact, there were times when both of them collaborated against the other ladies. Ḥafṣa was also mentioned among those who cooperated with 'Ā'isha in the honey syrup incident mentioned above. In another incident related to Ḥafṣa, the Prophet told her a secret, but she did not keep this secret and informed 'Ā'isha. Therewith, Allah informed the Prophet about this situation.<sup>[36]</sup> Different events are told in the sources about what this secret was. Probably because of her failure to keep secrets, the Prophet divorced her. When 'Umar heard about the incident he fell to a deep state of mourning and sadness. The Prophet returned to Ḥafṣa after Jibrīl told him that: "Ḥafṣa is a woman who fasts and prays a lot, and she is your wife in paradise."<sup>[37]</sup>

[33] Ibn Sa'd, *at-Ṭabaqāt*, 2/322-323.

[34] Ibn Sa'd, *at-Ṭabaqāt*, 10/80.

[35] Ibn Ishāk, *Kitābū's-Siyer*, 349; Ibn Sa'd, *at-Ṭabaqāt*, 10/80-81; Bukhārī, "Maghāzī", 12.

[36] al-Taḥrīm 66/3.

[37] Ibn Sa'd, *at-Ṭabaqāt*, 10/82; Abū 'Abd al-Rahmān Ahmad b. Shuayb al-Nasā'ī, *as-Sunan* (Egypt, 1964), "Ṭalāq", 76.



Ḥafṣa could read and write. Shifā bint ‘Abd Allāh, one of the female companions, taught him to read.<sup>[38]</sup> The copy of the Qur’ān collected during the reign of Abū Bakr was passed on to ‘Umar and then to his daughter Ḥafṣa. Thus, she had the honor of preserving the muṣḥaf.<sup>[39]</sup> She died in Medina in 45/665.<sup>[40]</sup> Sixty hadiths were narrated from her. Sources claim that Ḥafṣa was an unpliant person like her father. It is known that she had some impulsive outbursts against the Prophet in some cases. For this reason, she was warned frequently by her father ‘Umar.

### 5. Zaynab bint Khuzayma

Zaynab was born to the tribe of ‘Āmīr b. Ṣaṣa’a located in the region of Najd. Due to her charitable activities, Zaynab earned the nickname of “Umm al-masākīn” (mother of the needy). Her father was Khuzayma b. al-Ḥārith and her mother was Hind bint Avf. One of her maternal sisters was Maymūne, one of the Prophet’s wives. She first married Tufayl b. al-Ḥārith and then his brother ‘Ubayda b. al-Ḥārith. When Ubayda was martyred in the Battle of Badr, the Prophet asked for her hand in marriage in the third year of Hijra

Among the marriages of the Prophet, the shortest was with Zaynab. Zaynab passed away either eight or three months after the wedding. It was reported that she was thirty years old when she died.<sup>[41]</sup> She was the first of Muḥammad’s wives to demise after Khadija. All others passed away subsequent to his decease.

### 6. Umm Salama

Although her name was Hind, she was tagged with the name of her eldest child, Salama, and was known as Umm Salama. She was from the Makhzūm clan of the noble tribe of Quraysh. Her father was Abū Umayya Hudhayfa b. Mughira and her mother was Ātike bint Āmir.<sup>[42]</sup> Umm Salama first married her cousin, Abū Salama ‘Abd Allāh b. ‘Abd al-Asad. Abū Salama, who was the son of the Prophet’s aunt, was among the first to convert to Islam. Umm Salama and her husband accompanied emigrations of Muslims to Abyssinia.<sup>[43]</sup> Later, she set out with her husband to migrate to Medina, but her family did not allow her to do so. Thereupon, Abū Salama migrated alone leaving her behind. She received another blow when family of her husband separated her from

[38] Ibn Sa’d, *at-Ṭabaqāt*, 10/83; Ahmad Ibn Hanbal, *al-Musned* (Bayrūt, 1398/1978), 4/286.

[39] Bukhārī, “Faḍāil al-Qur’ān”, 3.

[40] Ibn Sa’d, *at-Ṭabaqāt*, 10/85; Ibn Ḥabīb, *el-Muḥabber*, 73.

[41] Ibn Zebāle, *Ezváci’n-Nebi*, 48-49; Ibn Sa’d, *at-Ṭabaqāt*, 10/112.

[42] Ibn Sa’d, *at-Ṭabaqāt*, 10/85.

[43] Ibn Ishāk, *Kitābū’s-Siyer*, 245; Ibn Sa’d, *at-Ṭabaqāt*, 10/85.

her son Salama. For the year to follow she cried and mourned the separation of her husband and child. Banū Makhzūm could not stand her condition any longer and they allowed her to emigrate with her son.<sup>[44]</sup>

Abū Salama became ill after the wound he received at Uḥūd later relapsed. He prayed for Umm Salama to marry someone better than himself.<sup>[45]</sup> When Abū Salama passed away, Umm Salama had cried for days. When her iddah (the period to be waited by a woman after divorce or the death of her husband) was over, she received marriage proposal from Abū Bakr and ‘Umar respectively and she turned down both. Afterwards, The Prophet proposed to her. Umm Salama alleged that she was a jealous woman and had many children. Only after the Prophet told her that he would pray to Allah to remove her jealousy and that he would take care of her children, she accepted the proposal.<sup>[46]</sup>

Umm Salama was an intelligent and a rational woman. Therefore, the Prophet asked her opinion in some of the issues. For example, when the Muslims felt disappointed in Ḥudaybiyya, they demonstrated reluctance to slaughter the animals they brought with them for sacrificing. They thought that the Meccans were given great concessions because of the treaty. Umm Salama advised the Prophet to sacrifice his own animal first. Following her advice, he did so and the believers followed suit.<sup>[47]</sup>

Umm Salama was the lastest passed away among the Prophet’s wives. She died in Medina in 62/681 at the age of eighty-four.<sup>[48]</sup> She had narrated 378 hadiths. Umm Salama’s name was also mentioned among the Qur’ān memorizers. Umm Salama was a very beautiful woman, so ‘Ā’isha was very jealous of her.<sup>[49]</sup> She was also a calm, understanding and experienced lady. Umm Salama, because of her interest in science, asked the Prophet many questions and conduced to revelation of some verses.<sup>[50]</sup> Umm Salama had four children from Abu Salama,<sup>[51]</sup> but none from the Prophet.

## 7. Zaynab bint Jaḥsh

Her father, Jaḥsh, was from the tribe of Asad, a client of the clan of ‘Abd Shams. Her mother was maternal aunt of the Prophet, Umayma bint ‘Abd

[44] M. Yaşar Kandemir, “Ümmü Seleme”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 2012), 42/ 329.

[45] Ibn Sa’d, *at-Ṭabaqāt*, 10/86; Ibn Habīb, *el-Muḥabber*, 75.

[46] Ibn Ishāk, *Kitābū’s-Siyer*, 352; Ibn Sa’d, *at-Ṭabaqāt*, 10/87-88; Ibn Hanbal, *Musned*, 4/ 27-28; Muslim, “Canāiz”, 3.

[47] Wāqidi, *Kitāb al-Maghāzī*, 2/ 613; Bukhārī, “Shurūt”, 15.

[48] Kandemir, “Ümmü Seleme”, 42/ 329.

[49] Ibn Sa’d, *at-Ṭabaqāt*, 10/92.

[50] Āl ‘Imrān 3/195; al-Nisā’ 4/32; al-Aḥzāb 33/35.

[51] Ibn Ishāk, *Kitābū’s-Siyer*, 351; Ibn Habīb, *el-Muḥabber*, 74.

al-Muṭṭalib. While her real name was Barra, the Prophet changed her name to Zaynab. Muḥammad gave her in marriage to his freedman and adopted son Zayd b. Ḥāritha. With this marriage, the Prophet wanted to show that there was no harm in the marriage of free and slaves in Islam, to establish the idea of equality among believers, and to make people adopt the fact that superiority was based on piety, not lineage. However, Zaynab was peevish and there was no love between the spouses. The marriage did not bring happiness to either party. Zaynab had been breaking her husband's heart with hurtful words. Zayd complained about this to the Prophet. Although the Prophet advised him to be patient, Zayd divorced his wife. After a while, the Prophet decided to marry Zaynab. This situation is confirmed by the 37th verse of Sūrat al-Aḥzāb.<sup>[52]</sup> With this marriage, the jahiliyyah custom forbade to marry the divorcee of an adopted son was eliminated. The Prophet and Zaynab got married in the fifth year of Hijra.<sup>[53]</sup>

Zaynab boasted to the other wives of Muḥammad, saying, "Allah arranged my marriage in heaven".<sup>[54]</sup> The Prophet loved her because she was very fond of worship. For this reason, his other wives, especially 'Ā'isha, were very jealous of her. She was jealous of them too. When Ṣafiyya's camel fell ill while they were on pilgrimage, the Prophet asked Zaynab to give her spare camel to Ṣafiyya. However, Zaynab said that he did not want to give her camel to a Jewish girl. This condescending reply offended the Prophet so much that he abstained to visit Zaynab for about three months.<sup>[55]</sup> When 'Ā'isha was slandered, the Prophet asked Zaynab what she knew about this subject, and she replied: "I do not know anything but goodness about 'Ā'isha."<sup>[56]</sup> 'Ā'isha said about Zaynab "I've never seen a better woman of pious qualities than Zaynab."<sup>[57]</sup>

Zaynab was a master of handicrafts such leather tanning, sewing, and beading. Moreover, she was by far a generous woman giving away most of the money she earned from handwork.<sup>[58]</sup> Zaynab was the first wife of the Prophet to die after his death. She died in Medina in 20/641 at the age of 53.<sup>[59]</sup> She narrated twenty hadiths.

[52] Ibn Sa'd, *at-Ṭabaqāt*, 10/98-99.

[53] Ibn Sa'd, *at-Ṭabaqāt*, 10/110.

[54] Ibn Sa'd, *at-Ṭabaqāt*, 10/100-101; Bukhārī, "Tavhīd", 22.

[55] Ibn Sa'd, *at-Ṭabaqāt*, 10/123; Ibn Hanbal, *Musned*, 4/337-338.

[56] Bukhārī, "Shahadat", 15.

[57] Muslim, "Faḍāil as-Sahāba", 13.

[58] Muhammed Hamidullah, "Zeyneb bint Cahş", *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Ankara: TDV Yayınları, 2013), 44/358.

[59] Ibn Sa'd, *at-Ṭabaqāt*, 10/110-111; Ibn Habīb, *el-Muḥabber*, 77.

### 8. Juwayriya bint al-Ḥārith

Juwayriya was the daughter of Ḥārith b. Abī Dīrār, the chief of the Banū Mustalik tribe. She first married her cousin Musāfi' b. Ṣafwān. Hundreds of captives from this tribe were captured during the Banū Mustalik Campaign and brought to Medina. Juwayriya, whose husband died in the war, was among these captives. She applied to the Prophet for help to pay her ransom. The Prophet did so and proposed marriage to her. She married the Prophet at the age of twenty in the fifth year of Hijra. Immediately after the marriage, Muslims released their captives because they became relatives of the Prophet. Not much later, Banū Mustalik converted to Islam collectively.<sup>[60]</sup>

Juwayriya had narrated seven hadiths from the Prophet. She passed away in Medina at the age of sixty-five in 56/676.<sup>[61]</sup> Juwayriya, a very charitable woman, had no children.

### 9. Umm Habiba bint Abū Sufyān

The name of Umm Habiba, who was reported to be born seventeen years before the advent of Islam, was Ramla. Her father was Abū Sufyān b. Ḥarb, one of the notables of Quraysh and her mother was Ṣafiyya bint Abū al-Āṣ. Both his mother and father were of the clan of 'Abd Shams of Quraysh. Umm Habiba was initially married to 'Ubayd Allāh b. Jaḥsh, the son of the Prophet's aunt. Umm Habiba and her husband, who were among the first Muslims, migrated to Abyssinia with the second caravan. Umm Habiba, who was pregnant during this journey, gave birth to her daughter, Habiba, in Abyssinia. After a while, her husband converted to Christianity and died as a Christian in Abyssinia.<sup>[62]</sup>

Because Prophet knew Umm Habiba's troubles, he decided to marry her. He sent 'Amr b. Umayya to Abyssinia to both invite Najāshī to Islam and to propose marriage to Umm Habiba. She was overjoyed when she received the offer. The wedding of the Prophet and Umm Habiba was performed in absentia in Abyssinia. Afterwards, she was sent to Medina, to the Prophet's side. She was thirty-five years old when she came to the Prophet.<sup>[63]</sup> This marriage of the Prophet made it easier for Banū Umayya to sympathize with Islam. It is stated that the verse "*Allah may establish friendship between you and those you are enemies of*"<sup>[64]</sup> was revealed on this marriage.<sup>[65]</sup>

[60] Ibn Ishāk, *Kitābū's-Siyer*, 355; Wāqidi, *al-Maghāzī*, 1/411; Ibn Sa'd, *at-Ṭabaqāt*, 10/113; Ibn Habīb, *el-Muḥabber*, 78-79.

[61] Rıza Savaş, "Cüveyriye bint Haris", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 1993), 8/ 146.

[62] Ibn Ishāk, *Kitābū's-Siyer*, 350; Ibn Sa'd, *at-Ṭabaqāt*, 10/94.

[63] Ibn Sa'd, *at-Ṭabaqāt*, 10/94-97.

[64] al-Mumtaḥina 60/7.

[65] Aynur Uraler, "Ümmü Habibe", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 2012), 42/ 318.

Umm Habiba, who narrated sixty-five hadiths, died in Medina at the age of seventy in 44/664.<sup>[66]</sup> Umm Habiba, who had a daughter named Habiba from ‘Ubayd Allāh, had no children from the Prophet.

#### 10. Şafiyya bint Hıyayy

She was daughter of Hıyayy the chief of Banū Nađır, a Jewish tribe. Şafiyya, whose lineage was based on Hārūn, was born in Medina. Her mother was Barra bint Samaw’al who she was of the Banū Qurayza. She married first to Sallām b. Mishkam, one of the leaders of Banū Nađır, and then to Kināna b. al-Rabī’ after divorcing him.<sup>[67]</sup> After the Banū Nađır Jews were exiled from Medina, they settled in Khaybar. Şafiyya, whose husband was killed during the conquest of Khaybar by the Muslims, was taken prisoner. Şafiyya, whose real name was Zaynab, was called Şafiyya when she fell to the Prophet’s share from the spoils of war.<sup>[68]</sup> She was given the choice of returning to her tribe or converting to Islam and marrying the Prophet. She opted for the second one. Thus, the Prophet married her in a stopover while returning from Khaybar to Medina.<sup>[69]</sup>

Şafiyya was influenced decisively by the rivalry between the Prophet’s wives. They were constantly using her Jewish origin against her. Şafiyya was very upset when ‘Ā’isha and Hāfşa took pride in their pedigree stating that they share the same lineage with the Prophet. The Prophet advised Şafiyya to say: “How can you be better than me, my spouse is Muḥammad, my father is Hārūn, and my uncle is Mūsā.” Şafiyya, who narrated ten hadiths from the Prophet, died in Medina in 50/670 at the age of sixty.<sup>[70]</sup> Şafiyya, a beautiful, intelligent, virtuous, mild-tempered, and pious woman, had no children.<sup>[71]</sup>

#### 11. Maymūna bint al-Ḥārith

Maymūna, whose name was changed by the Prophet from Barra to Maymuna,<sup>[72]</sup> was the daughter of al-Ḥārith b. Hazn and Hind bint Avf from the Hawāzin tribe of ‘Āmir b. Şa’şa’a. Among her maternal sisters was the Prophet’s decadent wife, Zaynab bint Khuzayma. Maymūna first married Mas’ūd b. Amr Thaḳafi and after he divorced her, she married Abū Rukm b. ‘Abd al-Uzza. After her husband’s death, she told her sister, the wife of ‘Abbās b. ‘Abd al-Muṭṭalib,

[66] Ibn Sa’d, *at-Ṭabaqāt*, 10/98.

[67] Ibn Sa’d, *at-Ṭabaqāt*, 10/116-117; Ibn Habīb, *el-Muhabber*, 79.

[68] What the tribal chiefs chose for herself from the booty was called “saffi”.

[69] Wāqidī, *al-Maghāzī*, 2/707-708; Ibn Sa’d, *at-Ṭabaqāt*, 10/117-119.

[70] Ibn Sa’d, *at-Ṭabaqāt*, 10/123-124.

[71] Aynur Uraler, “Şafiyye”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 2008), 35/475.

[72] Ibn Sa’d, *at-Ṭabaqāt*, 10/132.

that she wanted to marry the Prophet. ‘Abbās conveyed this offer to the Prophet. The Prophet and Maymūna got married in the seventh year of the Hijra, on the way from Mecca to Medina, returning from the ‘Umra al-Qaḍā’.<sup>[73]</sup>

Maymūna, who narrated seventy-six hadiths from the Prophet, died in Mecca in 51/671.<sup>[74]</sup> ‘Ā’isha honored her posthumously with the following statement: “ Maymūna was the most pious of us and the most looking out for the ties of kinship”.<sup>[75]</sup>

## 12. The Prophet’s Concubines: Māriya and al-Rayḥāna

Māriya bint Sham‘ūn, whose father was a native of Egypt called Coptic, and whose mother was a Christian Greek, was one of the Prophet’ concubines.<sup>[76]</sup> In the seventh year of Hijra, within the framework of inviting the rulers of neighboring countries to Islam, the Prophet sent Khaṭīb b. Abī Balta’a with an invitation letter to Muqawqis, ruling Egypt as the Byzantine governor. In response, Muqawqis reciprocated with a letter sending his concubines Māriya and her sister Sīrīn along many other precious gifts to the Prophet. The Prophet annexed Māriya to his household and gave Sīrīn to his poet Ḥassān b. Thābit. A year later, Māriya gave birth to a son. Thus, she moved up to the status of umm walad and gained her freedom.<sup>[77]</sup> The fact that Māriya was a very beautiful woman and the Prophet’s interest in her caused the jealousy of her other wives, especially ‘Ā’isha. She died in Medina in the sixteenth year of the Hijra. She had a son named Ibrāhīm from the Prophet.<sup>[78]</sup>

Another concubine of the Prophet was Rayḥāna bint Sham‘ūn, a Jew from Banū Naḍīr. She was married to a member of the Banū Qurayza. Her husband was killed, and she was taken prisoner in the Banū Qurayza siege. The Prophet chose Rayḥāna as “safī”. He said that he would marry her if she became a Muslim, and Rayḥāna agreed. She died in Medina in the tenth year of the Hijra, after the Prophet returned from the Farewell Pilgrimage.<sup>[79]</sup>

[73] Ibn Sa’d, *at-Ṭabaqāt*, 10/128; Bukhārī, “Maghāzī”, 43; Muslim, “Nikāḥ”, 48.

[74] M. Yaşar Kandemir, “Meymūne”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 2004), 29/506.

[75] Ibn Sa’d, *at-Ṭabaqāt*, 10/134.

[76] Aynur Uraler, “Māriye”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 2003), 28/63.

[77] Ibn Sa’d, *at-Ṭabaqāt*, 1/113.

[78] Ibn Sa’d, *at-Ṭabaqāt*, 10/201-205.

[79] Ibn Zebāle, *Ezvacū’n-Nebī*, 55-56; Wāqidī, *al-Maghāzī*, 2/520-521; Ibn Sa’d, *at-Ṭabaqāt*, 10/125-126.

## B. Family Life of the Prophet

While Muḥammad (pbuh) was building the basic principles of social reform and male-female relations, he provided to be taken as example of the relationship between themselves and their spouses. Moreover, his exemplary relations with his wives were taking place before the eyes of all Muslims. The family, which is a blessed institution, should be founded on principles such as love, respect, kindness, trust, loyalty, respect for rights, sincerity, fidelity and chastity. These are the principle championed by the Prophet. At this point, there are very valuable examples in the family life of the Prophet. The Prophet didn't act any verbal or actual behavior that would hurt his wives. Sometimes, some incidents arose with the striving of femininity and jealousy among his wives. However, the Prophet solved the problems and strengthened family ties by taking a fair and tolerant attitude without taking any sides or hurting anyone.

We can cite the following incident as an example of how the Prophet took the sensitive nature of women into account: Once, some of his wives went on an expedition with him. When the cameleer started to make the camels carrying the mothers of the believers move swiftly, the Prophet interfered saying: "Careful, they're like crystal glasses."<sup>[80]</sup>

The Prophet had a peaceful family life. Those who examine his family life can not come across an argument or a scolding of any of his wives. Muḥammad lived happily and peacefully with his wives of different ages, temperaments, cultures, family views and levels of understanding. Although he had a wide variety of responsibilities, he would visit his wives every day, sit with them, chat and listen to their problems. However, in some cases, there were some incidents due to jealousy among the ladies. Most of them were petty jealousies and arguments. However, we also know that the serious events that led to the revelation of the verse, even if just a tad took place. For example, the event that caused the revelation of this verse was one of them: "*O Prophet! Why do you forbid what Allah has made lawful to you, so that you may please your wives?*"<sup>[81]</sup> This event is explained differently in the sources. According to some narrations, Ḥafṣa or Zaynab bint Jaḥsh offered a drink of honey syrup to the Prophet. Other wives charged by 'Ā'isha said that they smelled maghafir<sup>[82]</sup> from the Prophet. So, they strived until the Prophet forbade himself honey syrup.<sup>[83]</sup> According to another narration, the Prophet made Māriya unlawful for himself. One day the Prophet came to Ḥafṣa's room and could not find her.

[80] Bukhārī, "Adab", 90.

[81] al-Taḥrīm 66/1.

[82] Foul-smelling gum running from oak trees.

[83] Ibn Sa'd, *at-Tabaqāt*, 10/83-84, 104; Bukhārī, "Ṭalāq", 7; Muslim, "Ṭalāq", 20.

Then Māriya came to the Messenger of Allah, and they had stayed together in Ḥafṣa's room for a while. Ḥafṣa got offended by the matter and confronted the Prophet in anger. Thereupon, the Prophet promised that he would never touch Māriya again to please her.<sup>[84]</sup> In addition it is mentioned that this was the secret which the Prophet gave to Ḥafṣa and she could not keep and shared with 'Ā'isha.<sup>[85]</sup>

At this point, we should also mention the following verse: *"Behold, the Prophet gave a secret to one of his wives. However, she shared it (with one of the other women), and Allah informed the Prophet about this situation. Then the Prophet told part thereof to his wife and did not tell a part. When he told her this, she said; 'Who told you about this?'. He said, 'My Lord, who knows everything and is aware of everything, informed me about this.'"*<sup>[86]</sup> The event that caused this verse to be revealed was that the Prophet gave a secret to Ḥafṣa and she could not keep this secret. There are various rumors in the sources about what this secret was given to Ḥafṣa. According to some, this secret was that the Prophet took an oath that he would never drink honey syrup again. According to some, it was that he promised to approach Māriya. There are also those who say that this secret was information that the state administration will be left to Abū Bakr and 'Umar after the Prophet.<sup>[87]</sup>

In addition to all these events, the Prophet's wives asked for more worldly goods and property and than the Prophet took an oath to be separated from his wives for a month. After a month of separation, the verse "Takhyīr" was revealed: *"O Prophet! Say to your wives: 'If you want the life of this world and its adornment, let me pay you your divorce costs and leave you in good shape. If you want Allah, His Messenger, and the abode of the Hereafter, know that Allah has prepared a great reward for those who do good among you.'"*<sup>[88]</sup> As a result, all his wives choosed to stay married to the Prophet.<sup>[89]</sup> Thus, the problem had been permanently resolved. Ummahat al-mu'minīn were neither angels nor superhumans. This position was given to them because they were brought up under the education of the Messenger of Allah and were in the position of an example. For this reason, in the time of the Prophet, they were clearly warned by revelation when a wrong behavior arose from them.

Another issue that should be evaluated when it comes to the family life of the Prophet is why he married many women. Some of the orientalist historians

[84] Ibn Sa'd, *at-Ṭabaqāt*, 10/202-203.

[85] Ibn Sa'd, *at-Ṭabaqāt*, 10/177-178.

[86] *al-Taḥrīm* 66/3.

[87] M. Yaşar Kandemir, "Hafsa", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 1997), 15/120.

[88] *al-Aḥzāb* 33/28-29.

[89] Ibn Sa'd, *at-Ṭabaqāt*, 10/68, 176.



criticize Muḥammad (pbuh) on this issue. However, such an accusation means not knowing the socio-cultural characteristics of that period and approaching the subject with prejudice. Polygamy was commonplace during his lifetime. Nevertheless, the Prophet married Khadīja at the age of twenty-five and had not married another woman for twenty-five years until she passed away. He married Sawda after Khadīja's death, and she was the only wife of the Prophet for three years. After the age of 53, Muhammad married many times. In addition, all the wives he married were widows, except for 'Ā'isha.<sup>[90]</sup> These marriages were happened for a number of legal, political and social reasons.

First, the Prophet's wives were of great importance in the training of Islamic society. The teaching of certain provisions, especially those related to women, was possible only through them. As a matter of fact, they, especially 'Ā'isha, Ḥafṣa and Umm Salama, became legal advisers for Muslims. Another reason why the Prophet married many times was to protect lonesome and long-suffering Muslim women and honor them and to care for their children, if any. Sawda, Zaynab bint Khuzayma, Umm Salama and Umm Habiba all fall into this category. Another reason was to warm the tribe of the woman he married towards Islam. For instance, after marrying Juwayriya, her tribe Banū Mustalik converted to Islam. Some of the Prophet's marriages took place in order to bring an Islamic provision to society. His marriage to Zaynab bint Jaḥsh was Jaḥsh was one such an instance. Others took place in order to establish relationship by affinity with his close environment and friends. The marriage of Abū Bakr's daughter 'Ā'isha and 'Umar's daughter Ḥafṣa were prime examples of this category.<sup>[91]</sup>

It was the mothers of the believers who conveyed the characteristics of the Prophet's family life to us. Thus, the Prophet's wives played a major role in determining the sunnah on a large scale. Because family life is one of the most important parts of a person's daily life. This part of the Prophet's life contains a very important part of his sunnah. In addition, many issues related to women were also conveyed by the Prophet's wives.

The Prophet was married to more than four women when the verse that restricted polygamy to four came down. As a unique situation for the Prophet, his existing marriages were allowed to continue, nonetheless without adding a new one to them.<sup>[92]</sup> These women, who were the mothers of the believers, were forbidden to marry other people after the Prophet.

[90] Ibn Ishāk, *Kitābū's-Siyer*, 348.

[91] See: Mehmet Soysaldı, "Peygamber Efendimizin Evliliklerinin Sebep ve Hikmetleri", *Diyanet İlmî Dergi*, 5 (October 2009), 127-142; Aynur Uraler, "Ümmehâtü'l-Mü'minîn", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 2012), 42/306-308.

[92] al-Aḥzāb 33/50-52.

### C. The Prophet's Children

All the children of the Prophet, except Ibrāhīm, were from Khadija. His first son was Qāsım. Hence he was referred to as “Aba al-Qāsım”. There are different narrations about when and how old Qāsım passed away. Although it is claimed that he passed after the Prophet embarked on his divine mission and that his decease constituted the reason for the revelation of the Sūrat al-Kawthar, historical accounts that emphasize his death at the age of suckling before much prior the Muhammad's reception of Prophethood are credited as reliable and true.<sup>[93]</sup>

Zaynab, the eldest among the Prophet's daughters, was born twenty-three years before the Hijra.<sup>[94]</sup> She married Abu'l-Āş b. al-Rabī, her cousin. Two children, 'Alī and Umama, were born from this marriage. She was one of the first to convert to Islam, but her husband converted to Islam in the seventh year of the Hijra and migrated. As for Zaynab, she migrated after Badr. Zaynab died at the age of thirty-one in Medina in the eighth year of Hijra.<sup>[95]</sup> Her son 'Alī died when he was a child, and her daughter Umame married 'Alī b. Abī Ṭālib after Fāṭima's death.<sup>[96]</sup>

The Prophet's second daughter, Ruqayya, was born twenty years before the Hijra.<sup>[97]</sup> She was engaged to 'Utba b. Abū Lahab prior to the advent of Islam. But this engagement did not last longer. Afterwards she married 'Uthmān. 'Uthmān and Ruqayya migrated to Abyssinia with the first convoy and later to Medina. Ruqayya died in Medina while the Prophet and the believers were at Badr. She had a son named 'Abd Allāh from 'Uthmān, but he died at a young age.<sup>[98]</sup>

Umm Kulthūm was the third daughter of the Prophet. Her real name was Umayya, but it is not known why she was called Umm Kulthūm even though she had no children.<sup>[99]</sup> She was engaged to 'Utayba b. Abū Lahab, before prophecy, but the engagement was abandoned. She married 'Uthmān after her sister Ruqayya's death. Umm Kulthūm died in the ninth year of Hijra.<sup>[100]</sup>

The youngest daughter of the Prophet, Fāṭima, was born a year prior to the of Islam. She was nicknamed “Zahra”, meaning “white, bright-faced woman”.<sup>[101]</sup>

[93] Ibn Ishāk, *Kitābū's-Siyer*, 337; Ibn Sa'd, *at-Ṭabaqāt*, 1/111.

[94] Aynur Uraler, “Zeyneb”, *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Ankara: TDV Yayınları, 2013), 44/355.

[95] Ibn Sa'd, *at-Ṭabaqāt*, 10/31-36.

[96] Ibn Sa'd, *at-Ṭabaqāt*, 10/31; Ibn Habīb, *el-Muhabber*, 55.

[97] Aynur Uraler, “Rukiyye”, *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Ankara: TDV Yayınları, 2008), 35/219.

[98] Ibn Ishāk, *Kitābū's-Siyer*, 338; Ibn Sa'd, *at-Ṭabaqāt*, 10/36-37; Ibn Habīb, *el-Muhabber*, 55.

[99] Aynur Uraler, “Ümmü Külsüm”, *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Ankara: TDV Yayınları, 2012), 42/323.

[100] Ibn Sa'd, *at-Ṭabaqāt*, 10/37-38.

[101] M. Yaşar Kandemir, “Fāṭima”, *Türkiye Diyanet Vakfı İslām Ansiklopedisi* (Ankara: TDV Yayınları, 1995), 12/219.

She married 'Alī b. Abī Ṭālib in the second year of Hijra. She had children from 'Alī named Ḥasan, Ḥusayn, Muḥsin, Umm Kulthūm and Zaynab.<sup>[102]</sup> Rumors have it that she had another daughter named Ruqayya.<sup>[103]</sup> The only child of the Prophet to continue his bloodline was Fāṭima. She died five and a half months after the Prophet's death.<sup>[104]</sup> Eighteen hadiths were narrated from Fāṭima.

The second son of the Prophet, 'Abd Allāh, was born after the emergence of Islam. He was also called Ṭayyib and Ṭāhir. Historical accounts claim that he died before he was old enough to walk.<sup>[105]</sup>

The youngest child of the Prophet was Ibrāhīm, born to the Egyptian concubine Māriya. He was born in the eighth year of Hijra. With his birth, his mother regained her freedom. He did not live longer and passed away in Medina when he was seventeen or eighteen months old. Upon his death, the Prophet was very sad and even cried.<sup>[106]</sup>

## Conclusion

Muḥammad's (pbuh) wives were the mothers of the believers. It is because of their special status that their life stories were full of scenes that should be taken as an example. The wives of the Messenger of Allah had social relations in daily life due to their living together. In this regard, they treated each other with the utmost respect. Apart from some simple discussions arising from the rivalry between them because of their human nature and their excessive love for the Prophet, they painted a very harmonious picture. They were women with different cultures and characters under the same roof. There was also occasional unpleasantness between them. It is normal for such things to happen in places where people live together. The Prophet's wives caused some negative situations to occur with jealousy and envy. In such cases, they were warned by revelation, and as a result, they regretted and turned away from their mistakes.

The Prophet had eleven wives in total. Six of them belonged to the Quraysh tribe: Khadija, Sawda, 'Ā'isha, Ḥafṣa, Umm Salama and Umm Habiba. Zaynab bint Khuzayma, Zaynab bint Jaḥsh, Juwayriya and Maymūna were Arabs but not from the Quraysh. As for Ṣafiyya, she was from Banū Isrā'īl. Apart from these women, the Prophet also had concubines named Māriya, who was a Coptic, and Rayḥāna, who was from Banū Isrā'īl. Māriya, who gave birth

[102] Ibn Ishāk, *Kitābū's-Siyer*, 340; Ibn Habīb, *el-Muhabber*, 56.

[103] Ibn Zebāle, *Ezvácü'n-Nebi*, 32.

[104] Ibn Sa'd, *at-Ṭabaqāt*, 10/29.

[105] Ibn Ishāk, *Kitābū's-Siyer*, 337; Ibn Sa'd, *at-Ṭabaqāt*, 1/111.

[106] Ibn Ishāk, *Kitābū's-Siyer*, 362-363; Ibn Sa'd, *at-Ṭabaqāt*, 1/112-120.

to a child named Ibrāhīm, rose to the status of umm walad and gained her freedom. Of his wives, only Khadija and Zaynab bint Khuzayma died while the Prophet was alive.

The Prophet had seven children, according to the common conventional view. Of these, Qāsım and ‘Abd Allāh died at an extremely young age. His daughters Zaynab, Ruqayya and Umm Kulthūm passed away before the Prophet. As for Fāṭıma, she lived for another five and a half months after the Prophet’s death. All of the Prophet’s daughters had the privilege of accepting Islam. Khadija, his first ever wife, gave birth to these six children. His youngest child, Ibrāhīm’s mother was Māriya. Ibrāhīm passed away while he was still in the suckling period. The Prophet had no children from his other wives.

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