

**Virtues of the Female Companions
&
The Importance of Educating Women**

An excerpt from our publication

My Advice to the Women

By

Umm 'Abdillaah al-Waadi'iyyah

All Rights Reserved®

No part of this Publication from Tarbiyyah Publishing Online may be reproduced in any form, whether it is through electronic means, mechanical means or other than that. Again, no part of this publication may be changed by any means possible without the explicit written approval of Tarbiyyah Bookstore Publishing & Distribution and/or Tarbiyyah Publishing Online.

First Edition: May 2008

Published by: Tarbiyyah Bookstore

PO Box 398075

Dallas, Texas 75339

United States of America

E-mail: orders@tarbiyyahpublishingonline.com

Please visit our site for free on-line publications:

www.TarbiyyahPublishingOnline.com



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Muhammad told me that ‘Abdah told us upon the authority of Hishaam ibn ‘Urwah from his father who said that he heard ‘Abdullaah ibn Ja’far say that he heard ‘Alee ؑ say that he heard the Messenger of Allaah ﷺ say:

« خَيْرُ نَسَائِهَا مَرْيَمُ وَخَيْرُ نَسَائِهَا خَدِيجَةُ. »

“The best of the women of her time was Maryam and the best of the women of her time was Khadeejah.”¹

Ismaa’eel ibn Khaleel said that ‘Alee ibn Mushir informed us upon the authority of Hishaam from his father from ‘Aa’ishah ؓ who said, “Haalah bint Khuwaylid (the sister of Khadeejah) sought permission to enter from the Messenger of Allaah ﷺ. He would thereafter recall the way Khadeejah used to seek his permission and then become upset and then he would say, ‘O Allaah... Haalah.’ This would make me jealous. I would then say, ‘Why do you remember an old woman from the old women of Quraysh whose gums are red, while Allaah has replaced her with one who is better?’”²

It certainly deserves of our attention, O noble women, that we emulate this noble woman. Similarly, other noble women like ‘Aa’ishah ؓ also possessed many honorable characteristics to the extent that some scholars give precedence to ‘Aa’ishah over Khadeejah. This is because of the many evidences that have been transmitted regarding her noble status and because she aided in the spread of knowledge, and was included in the people who have relayed the most prophetic narrations as the poet said:

سبع الصحب فوق الألف قد نقلوا من الحديث عن المختار خير مضر
أبو هريرة سعد جابر أنس صديقة وابن عباس كذا ابن عمر

There are seven companions who have narrated more than a thousand prophetic narrations from the chosen one from the tribe of Muadhar, Aboo Hurayrah, Sa’id, Jaabir, Anas, Siddeeqah,³ Ibn ‘Abbaas as well as Ibn ‘Umar.”

In addition, As-Suyootee mentioned her in another segment of poetry wherein he says:

¹ Saheeh al-Bukhaaree [133/7], Saheeh Muslim [2430/4]

² Saheeh al-Bukhaaree [134/7] Muslim also recorded this prophetic narration [1889/4] which contains a chain of narration that is connected to the Prophet ﷺ. Then he said, “Suwayd ibn Sa’eed told us that ‘Alee ibn Mushir told us (this narration),” with the remainder of the chain remaining the same.

³ **Translator’s Note:** This is a reference to the Mother of the Believers ‘Aa’ishah bint Abee Bakr as-Siddeeq.

المكثرون في رواية الأثر أبو هريرة يليه ابن عمر
وأنس والحسير كالخديري وجابر وزوجة النبي

The ones who have narrated the most prophetic narrations consist of Aboo Hurayrah, then after him Ibn ‘Umar, and Anas, Ibn ‘Abbaas (Al-Habir), as well as Al-Khudree, and Jaabir as well as the wife of the Prophet ﷺ.

Humayd ibn Mas’adah told us that Ziyaad ibn ar-Rabee’ told us that Khaalid ibn Salamah al-Makhzoomee told us upon the authority of Aboo Burdah from Aboo Moosaa who said, “We (the companions of the Messenger of Allaah ﷺ) did not used to encounter difficulties with any of the narrations of the Prophet ﷺ that we used to consult ‘Aa’ishah about except that we would find with her some knowledge concerning it.”⁴

Similarly were the remainder of the wives of the Prophet ﷺ, and Umm Sulaym was the righteous woman whose dowry (*Mahr*) was Islaam.

Umm ad-Dardaa’ used to sit as the men would sit in the prayer and she was knowledgeable in the affairs of *Fiqh*. Some of the female companions came to the Messenger ﷺ and said, “O Messenger of Allaah, the men have preceded us to you so please assign for us a day when you might teach us from that which Allaah has taught you.” So he said to them:

« اجتمعن في يوم كذا وكذا. »

“Gather together on such and such a day.”

So they gathered themselves and he came to them. He admonished them and commanded them (with good); and from that which he told them was the following:

« مَا مِنْكُمْ امْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةً إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ. »

“There is not a woman amongst you who has lost three of her children except that this will be a protection for her from the Fire.”

So a woman asked, “And two (children)?” To which he replied, “And two.”⁵

The Messenger of Allaah ﷺ was very conscientious about exposing the women to good, so much so that he would specifically address them with reminders.

Upon the authority of Ibn Jurayj from ‘Ataa’ from Jaabir ibn ‘Abdullaah who said, “The Prophet ﷺ stood on the day of *Fitr* then he prayed. So he began with the prayer and then delivered a sermon. Once he had finished he descended and approached the women. He then advised them

⁴ *Sunan at-Tirmidhee* [3883], The chain of this narration is sound (*Hasan*) as mentioned in *Fadhaa’il as-Sahaabah* [554] by Shaykh Mustafa.

⁵ Imaam al-Bukhaaree mentions with the mention of part of or all of its chain omitted in his *Saheeh*

while leaning on the arm of Bilaal for support. Bilaal held his garment outstretched such that the women might offer charity.”

In another narration, upon the authority of Ibn ‘Abbaas, “So then he thought that the women could not hear him, so he admonished them, and ordered them to give charity.”

Ibn Jurayj said to ‘Ataa’, “Do you see it as an obligation upon the Imaam to advise them (meaning the women)?” So he replied, “Indeed, it is most certainly an obligation upon them and I do not know why they do not do so?”

Therefore, this affair was not specific to the Messenger of Allaah ﷺ, so it is imperative that the scholars and leaders attend to the women just as the Messenger of Allaah ﷺ and the pious predecessors did. Such that they might seek knowledge and narrations, and they take this upon themselves just as the men do; so that they might become leaders, rightly guided, upon that which is correct; open to good and opposed to evil.

Hence, there is not an act of obedience implemented correctly except by way of knowledge, and knowledge is from the best of the acts of obedience without exception. This is what a woman of great knowledge, who is well grounded in Islaamic Jurisprudence, and diligent in her worship, so explicitly stated. She is none other than Umm ad-Dardaa’ and she said, “I have certainly sought worship in everything, but I have not been affected by anything more fulfilling than the sittings of the scholars and their review.” So how much are the women of this day in need of the likes of Umm ad-Dardaa’ specifically as educators, women of knowledge, noble examples, and diligent worshippers. ⁶ [End of cited passage]



⁶ Taken from the book, *‘Inaayah an-Nisaa’ bi al-Hadeeth an-Nabawee* (page 13) by Mashoor Hasan.