

## An Investigative Study of Earning Means of the Prophet Muhammad's Wives

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### **Abstract:**

The honorable wives of the Prophet (peace and blessings of Allah be upon him) are of high status. The life of the honorable wives of the Prophet (PBUH), who are called mothers of the believers as well, provides guidance to the women of all communities in all aspects. The economic activities of their life provide guidance in economic problems those occur in the life of women. It is a matter of finding out how they had been lived after the Holy Prophet. How were they meeting their expenses or in other words what were their sources of income? So for this purpose we will discuss their sources in some specific areas. The purpose of this article is to present a research study on the means of livelihood of the honorable wives of the Prophet (PBUH), in order to find out what means women of today can adopt to earn a living. Through this research study it is important to define the lines and boundaries for today's working women.

**Keywords:** *Wives of Prophet, income sources, means of livelihood, earning means*

The financial sources and activities of sacred wives of Holy Prophet ﷺ are very important in the system of life. In this regard, the manner in which the Messenger of Allah (PBUH) trained his wives is in front of us and is a role model for women for the rest of the world.

### **Main Sources:**

In this article, the study of the following most important means of livelihood of the mothers of the believers will be discussed:

1. Dowry (*Haq Mahr*)
2. Maintenance (*Nān Nafaqah*)
3. Donations and Gifts
4. Personal Business

### **1. Dowry (Haq Mahr)**

When we talk about the means of livelihood of the honorable wives of the Prophet (PBUH), first of all we consider it necessary to mention their right to Haq Mahr, because the Mahr paid to the wives of the Prophet (PBUH) after the marriage, was such an income, that which they owned without any partnership. Let us examine that how much Mahr the Messenger of

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Allah ﷺ married his wives for. The Hadith of the Prophet ﷺ is clear about this. Hazrat Abu Salma narrated that I asked Syeda Ayesha Siddiqah how much did the Messenger of Allah ﷺ keep for married couples? So he said:

“اثنتى عشرة اوقية ونشاً.”

(*Twelve Oqiyās and one Nish.*)

Hazrat Aisha made it more clear saying:

“Half an Oqiyah is a total of five hundred dirhams, which was the dowry of the Prophet (peace be upon him) for his wives.”<sup>1</sup>

Prophet of Allah (PBUH) did not allocate the amount of Mahr in a regular manner but provided the facility to pay it according to status. The following is the description of how much Mahr he paid to some of his wives.

#### **1.1. Sayyedah Khadija Bint Khuwaylid:**

Sayyidah Khadija's Mahr was set at twelve and a half ounces. Some historians have mentioned 400 Mithqāl Mahr. And some have mentioned 20 camels.<sup>2</sup>

#### **1.2. Sayyedah Soudah Bint Zam'ah:** Her Mahr was set at 400 dirhams.<sup>3</sup>

**1.3. Sayyedah Ayesha Siddiqah:** Sayyidah Ayesha says that the mahr of married women was commonly five hundred dirhams. Mine was the same, as well.<sup>4</sup>

**1.4. Sayyedah Umm-e-Salama Bint Abi Umayyah:** The Prophet gave her two mills, a pitcher and a leather pillow filled with date bark.<sup>5</sup>

Hazrat Umm-e-Kulthum bint Abu Salama narrates that when the Messenger of Allah (peace and blessings of Allah be upon him) married Sayyidah Umm-e-Salamah, he said to her, "I have sent a gift of a robe and several tons of musk to the king of Abyssinia 'Najāshī', but it has been learned that he has passed away. If that gift is returned, I will give it to you. That gift was returned and the Prophet (peace and blessings of Allah be upon him) distributed one ounce (twelve tolā, eight mashā) of musk among all the married couples and gave the rest of the musk and jubbah to Sayyidah Umm-e-Salma as was promised.<sup>6</sup>

<sup>1</sup>. Muslim bin Hajjāj, *Al-Jāmi' al-Sahīh*, Riyadh, Dār al-Salām for Dissemination and Distribution, 2<sup>nd</sup> ed. 1421 AH/2000AD, p.599, Hadith: 3490.

<sup>2</sup>. Al-Balāzari, Ahmad bin Yahyā, *Ansab al-Ashraf*, Beirut, Dār al-Fikr Printing and Distribution, 107/1

<sup>3</sup>. Tawakli, Abdul Khaliq, *Ummahāt Al-Mominīn*, Lahore, Zāwiyah Publishers, 2011AD, p.66.

<sup>4</sup>. Ahmad bin Hanbal, *Al-Musnad*, Beirut, Musisah al-Risālah, 1421AH, Hadith: 24626, 173/41

<sup>5</sup>. *ibid*, Hadith: 26529, 150/44

<sup>6</sup>. Suleimān bin Ahmad, *Al-Mo'jam Al-Kabīr* (Dār Ihiyyā Al-Turāth Al-Arabī Printing and Publishing, 1422 AH) Hadith: 205, 81/25

**1.5. Sayyedah Hafsah Bint Umar Bin Khattāb:** The Prophet (peace be upon him) married Sayyidah Hafsah in exchange for a Mahr of 400 dirhams in 2H.<sup>1</sup>

**1.6. Sayyedah Zainab Bint Khuzaimah:** In Ramadān 3H, the Prophet (PBUH) married her in exchange for 12 ounces and one nash.<sup>2</sup>

**1.7. Sayyedah Zainab Bint Juhsh:** The Messenger of Allah ﷺ married Sayyidah Zaynab Bint Juhsh for 400 dirhams.<sup>3</sup>

**1.8. Sayyedah Juwairiyah Bint Hārith:** Sayyidah Juwayriyyah's father came to the Prophet ﷺ and said that I am the chief of the Arabs and my honor is greater than that my daughter remains as a slave girl. Please free her. The Prophet ﷺ said that it would be better if we leave this matter to her. Hārith bin Abi Dharr went to Juwayriyyah and said that the Messenger of Allah (peace and blessings of Allah be upon him) has left the matter to your will. See, don't embarrass us. Sayyidah Juwairiyah replied:

انى قداخترت رسول الله ﷺ -<sup>4</sup>

*(I choose to live with the Messenger of Allah, may God bless him and grant him peace.)*

So, after freeing her, the Prophet ﷺ included her among the pure wives. At that time, she was 20 years old.<sup>5</sup>

Ibn Shahab Zuhri states that Sayyidah Juwairiyah was in the country of the Messenger of Allah, peace be upon him, he freed her and declared her freedom as her Mahr.<sup>6</sup>

**1.9. Sayyedah Safiyah Bint Huyī:** When the prisoners of the Khyber raid were gathered in 7 AH, Dahiyah Kalbī asked the Prophet ﷺ for a concubine. The Prophet ﷺ allowed him to choose. He chose Hazrat Safiyah. A Companion came to the Prophet ﷺ and said that you gave leading woman of Banu Nazīr and Quraizah to Dahiyah, who is only worthy of your glory. The Prophet (peace and blessings of Allah be upon him) gave another slave and freed Sayyidah Safiyah and married her.<sup>7</sup> On his way back to Madinah from Khyber, he stayed at

<sup>1</sup>. Abd-ul-Mā'būd, *Sīrat Ummahāt-ul-Mo'minīn*, Lahore, Maktabah Rahmaniyyah, 2011AD, p. 538.

<sup>2</sup>. Ibn Sa'd, Muhammad bin Sā'd, *Al-Tabaqāt al-Kubrā*, Beirut, Dār Sādar, 1405AH 115/8

<sup>3</sup>. Muftā Waseem al-Qādri, *Ummahāt-ul-Mominīn*, Lahore, Mushtāq Book Corner, 2012, p. 230.

<sup>4</sup>. Ibn Sā'd, *Al-Tabaqāt al-Kubrā*, 118/8.

<sup>5</sup>. Hākim Nishāpurī, Imām, *Al-Mustadrik Alā Al-Sahīhain*, Summary: Imām Dhahbi, Beirut, School of Islamic Publications, 27/4

<sup>6</sup>. Tabrāni, *Al-Mou'jam al-Kabār*, 59/24

<sup>7</sup>. Bukhari, Muhammad bin Ismā'īl, *Al-Jāme Al-Sahīh*, Riyadh, Dār āl-Salām for publication and distribution, 2<sup>nd</sup> ed. 1419 AH 1999) p.713, Hadith: 4200.

Al-Sahbā. The Messenger of Allah (peace and blessings of Allah be upon him) declared the freedom of Sayyidah Safiyah as his Mahr.<sup>1</sup>

**1.10. Sayyidah Umm-e-Habībah Bint Abū Sufyān:** Hazrat Urwah bin Zubair narrates:

“Prophet ﷺ married Umm Habibah while she was in Abyssinia. Najashi married her to Prophet ﷺ and paid her a Mahr of four thousand. Then he prepared the equipment to send her to the Messenger of Allah (PBUH) along with Hazrat Shahrabīl (R.A.) Bin Hasnah. All the goods were given by Najāshī on his ﷺ behalf, the Messenger of Allah (peace and blessings of Allah be upon him) did not send anything to him. The Mahr of the rest of the wives of the Prophet (peace be upon him) was 400 dirhams.”<sup>2</sup>

Therefore, it is proved that the most amount of Mahr was paid to Sayyidah Umm Habībah.

**1.11. Sayyidah Maimoonah bint Hārith:** The Prophet ﷺ paid Sayyedah Maimoonah a Mahr of 500 dirhams and Hazrat Abbas was the guardian of this marriage.<sup>3</sup>

**1.12. Sayyidah Rehānah Bint Sham’ūn:** The Prophet (peace and blessings of Allah be upon him) fixed the Mahr of Sayyidah Rehanah as 12 ounces of gold.<sup>4</sup>

## 2. Maintenance (Nān Nafaqah):

The second major source of income for the Prophet’s wives during the blessed life of the Messenger of Allah (May God bless him and grant him peace) was the means of running their households on his behalf. This can be called maintenance. The means by which the Prophet ﷺ used to provide for the bread and sustenance of his wives were as follows:

2.1. Shepherding

2.2. Booty

2.3. Property in the Form of Land

**2.1. Shepherding:** The most important source of permanent resources for the Prophet’s wives was probably the herding of animal husbandry, in the presence of which it was possible to meet the kitchen expenses to some extent. Ibn Mas’ūd RA says that during the 20 years of companionship of the Prophet ﷺ, most of his food was water and sattū, while Hazrat Umm Salamah RA says that most of our food consisted of milk.<sup>5</sup> Ibn Hishām says:

<sup>1</sup>. Abu Dawud, Sulaiman bin Ash'ath, *Al-Sunan* (Riyadh, Dār al-Salām for Publishing and Distribution, 2009) Hadith: 1217, p.251

<sup>2</sup>. Ahmad bin Hanbal, *Al-Musnad*, 427/6.

<sup>3</sup>. Ibn Sā'd, *Al-Tabaqāt al-Kubrā*, 137/8.

<sup>4</sup>. Waseem al-Qadri, Mufti, *Ummahāt Al-Mominīn*, p.296.

<sup>5</sup>. Shibli Nomani, *Sīrat Al-Nabī*, Lahore, Maktabah Islamiyah, 2012) page: 471-473.

"In the Battle of Zokurd in 6 A.H., Uyainah bin Hussain Farazi attacked and took away the camels of the Prophet (PBUH) living in the Ghaba and killed their shepherd, who was the son of Hazrat Abu Zar Ghifari, and also took away his wife. The bravery of Hazrat Salmah bin Al-Akwā and his timely pursuit provided an opportunity to take back some of the camels. The Ghifārī woman had also escaped. Other traditions also have knowledge of using your dairy cattle and their milk as a permanent food."<sup>1</sup>

The mention of Prophet's conception (of camels) has been mentioned on many times.<sup>2</sup> In another place, the camel of the Messenger of Allah, named 'Laqāh' has also been mentioned:

فامرهم النبي ﷺ بلقاح وان يشربوا من ابوالها.<sup>3</sup>

### 2.1. Property of Booty:

Items of booty had also been an important source of income of the Prophet Muhammad ﷺ.

Allah says:

”وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ

السَّبِيلِ-“<sup>4</sup>

*(Behold that whatever kind of booty you get, one-fifth of it belongs to Allah, the Messenger ﷺ, the relatives, the orphans, the poor, and the travelers.)*

The same thing Allamah Qurtubī describes that the fifth of the fifth of the booty is for the Messenger of Allah ﷺ. He used it to meet the needs of his children and his wives and used it to store food for the whole year.<sup>5</sup>

The booty property that was the exclusive property of the Messenger of Allah ﷺ. He ﷺ used to take a year's sustenance for himself and his family from that income, and used to spend the rest of it on Jihad in the cause of Allah and the poor emigrants. This is the saying of Hazrat Umar:

“All three properties (gardens etc.) of Banū Nazir, Khyber and Fidak were reserved for the Messenger ﷺ. Therefore, the income from the property of Banū Nazir was reserved for the personal needs and emergencies (sudden needs) of the Prophet, and the income from Fidak was reserved for travelers, while the income from Khyber was divided into three parts by the

<sup>1</sup>. Ibn Hishām, Abū Muhammad Abd-ul-Mālik, *Al-Sīrah Al-Nabawiyah*, Beirut, Dār Ibn Hazm, 1<sup>st</sup> ed. 1996, 681/2

<sup>2</sup>. Bukhari, *Al-Jāmi Al-Sahīh*, Hadith: 3041, p. 502

<sup>3</sup>. *ibid*, Hadith: 2332. p. 43

<sup>4</sup>. Al-Anfāl, 8:41.

<sup>5</sup>. Qurtabī, *Tafsīr Al-Qurtubi*, 479/4.

Prophet ﷺ, and two parts were distributed among the Muslims. And one part was kept for the maintenance of his family. The remaining was also distributed among the poor refugees.”<sup>1</sup>

Moreover, Hazrat Umar RA described:

*“The Prophet (peace be upon him) used to sell the dates of Banū Nazīr and would buy enough bread and sustenance for the family for a year.”*<sup>2</sup>

In this context, Allamah Ibn Hazm writes:

“The Prophet (peace be upon him) kept 20 wasaqs of barley and 20 wasaqs of dates for his wives every year as kitchen expenses and sustenance. This amount was for each of his wives. The wives of the Prophet (peace be upon him) also had slaves and concubines, out of which they used to spend on them as well.”<sup>3</sup>

It should be remembered that Wasaq is 5 mann, two and a half seers and 80 tolās.<sup>4</sup>

From the above narrations, it is revealed that the property obtained from wars, the spoils and movable items include food and drink equipment, daily necessities, clothes to put on and wear, money in the form of gold, silver and various commercial items, in terms of Islamic principles of division, as a head of Islamic state, the Prophet ﷺ had the right to choose. Khums was divided into three parts. One part was for the needs of his family, the second part was for the family of Banu Abdul Muttalib and Banū Hāshim, and the third part was used for general Muslims and the residents of the Islamic state.

## **2.2. Property in the Form of Land:**

After the Prophet's arrival in Madinah, the Ansār handed over all the lands to him. Except for his wives and daughters, the Prophet (PBUH) distributed those among all the emigrants, who had built their houses or had started to produce crops. Some of them had set legal factories and handicrafts.<sup>5</sup> In addition to the lands, some Ansari companions of the Prophet (PBUH) also donated built houses as well. Hazrat Umm Anas presented the property to the Holy Prophet. He transferred it to Hazrat Umm Aiman. Hazrat Haritha bin Nu'man Ansāri (may Allah be pleased with him) offered many houses to him ﷺ. Later, he donated a house to Hazrat Fatimah Zahra (may Allah be pleased with her) to live in, after her marriage.<sup>6</sup>

<sup>1</sup>. Abū Dawūd, *Al-Sunan*, Hadith: 2967, p. 407,

<sup>2</sup>. Bukhari, *Al-Jāmi al-Sahīh*, Hadith: 5357, p. 956

<sup>3</sup>. Ibn-i-Hazm, Allamah, *Jawāme Al-Sīrah*, Beirut, Dār al-Kitāb al-Ilmiyyah, p.38.

<sup>4</sup>. Waseem al-Qadri, *Ummahāt Al-Mominīn*, p. 296.

<sup>5</sup>. Shibli Nomani, *Sīrat Al-Nabī*, p. 285-288

<sup>6</sup>. *ibid*, p. 255

In 3AH, the land of Banū Nazir was acquired, from that the Holy Prophet (SAW) and family would get sustenance for the entire year. Apart from that, grain, vegetables, etc., were also produced for the Holy Prophet.<sup>1</sup>

Even though the land in the property of Banū Nazir was the land of the Prophet, and the same was the case with the land of Banū Quraizah. However, their ownership was limited to the Messenger of Allah (peace be upon him) and his family members and other sections had the right to profit from these lands, but they did not have ownership rights over them. Perhaps for this reason, Hazrat Ayesha and other senior companions gave the impression that the family of Muhammad ﷺ did not eat well until the victory of Khyber. There may be another reason for this, and that is that until the conquest of Khyber, the production of land in Madinah was more spent on the needs of the general Muslim and less on the Ahl al-Bait of the Prophet ﷺ. However, after the conquest of Khyber, just as the Muslim Mujahideen had acquired the ownership rights of their own share in the lands of Fidak, Wādi al-Qurā and Tayma, in the same way, those who were given from Khums and Safi of Rasool from them also had ownership rights were granted.

Therefore, it is known that the Messenger of Allah ﷺ had fixed 80 wasq of dates and 20 wasq of barley annually for each of the married couples. And with this, they were provided food and other resources. Ownership rights of those who received these Prophetic gifts were not only on the produce but also on the land. Therefore, after the death of the Prophet (PBUH), many married couples, including Sayyidah Ayesha (RA), acquired ownership of their share of land or sold it and acquired land elsewhere.<sup>2</sup>

After the conquest of Khyber, it seems that all the lands of Madinah were donated or waqf to the Muslims and probably the family of the Holy Prophet did not get any share from their production. However, the land, property and houses were owned by the Prophet as mentioned above, and they provided a constant supply of cash and grain for the expenses of the Holy Prophet and his spouses and other dependents, such as slaves and concubines, etc.

### 3. Donations and Gifts:

In this context, the donations and scholarships used to be given to the wives of the Holy Prophet (PBUH) by the Companions is being discussed. Umar Farooq RA used to organize it regularly. When Umar Farooq RA was posted as Caliph, he fixed additional stipends for the wives of the Prophet, in addition to their previous stipends. He himself stated that Sayyida

<sup>1</sup>. Wāqidī, Muhammad bin Umar, *Kitāb al-Maghāzī*, Beirut, Al-Ālmi Publishing House) pp. 377-380.

<sup>2</sup>. Bukhari, *Al-Jāmi al-Sahīh*, p. 374, Hadith: 2328

Aisha was more beloved to the Messenger of Allah. Hazrat Umar used to distribute gifts to the Mothers of the Believers so much that he prepared nine bowls according to the number of the Mothers of the Believers. Whenever something was received, he would put an equal amount in each bowl and serve it to all the Mothers of the Believers.<sup>1</sup> Umar Farooq RA had set the annual stipend of Sayyidah Zainab bint Juhsh at twelve thousand dirhams.<sup>2</sup>

After the conquest of Khyber, the Messenger of Allah (peace and blessings be upon him) fixed the stipends for the annual expenses of the mothers of the believers, 80 wasq of Chhowhārah and 20 wasq of Barley.<sup>3</sup> But in spite of this, due to selflessness and generosity, this stock was never lasted till the year end.

The Companions of the Prophet used to offer gifts to the Prophet ﷺ due their devotion, but while staying with Sayyedah Ayesha, people used to send gifts deliberately.<sup>4</sup> Umar Farooq RA, during his caliphate, gave Sayyedah Ayesha the choice to take grain or keep land, Sayyedah Ayesha RA opted the choice of land.<sup>5</sup>

The same method remained during the reign of other Caliphs. Hazrat Abdullah bin Zubair was responsible for all the expenses of Sayyedah Aisha during his tenure. But on the day when the stipend came from the treasury, there would be famine in the house.<sup>6</sup> This can also be a good estimate of her generosity.

The mothers of the believers continued to be paid financial rights from the left property of the Prophet (peace and blessings be upon him). It is narrated on the authority of Abu Huraira that the Prophet (peace be upon him) said:

*“My heirs, if I leave an Ashrafī, they cannot divide it, but from the property I leave, after deducting the expenses of my wives and staff, all the children are charity.”*<sup>7</sup>

Therefore, the donations offered to the Prophet (peace be upon him) were also spent for the maintenance of his family. Moreover, the Companions of Madinah were associated with the profession of agriculture. The wealthy among them had marked each tree in their gardens that its fruit would be for the Messenger of Allah. Therefore, every year, when the dates were

<sup>1</sup>. Abdul Khaliq, *Ummahāt Al-Mominīn*, Lahore, Zāwiya Publishers, 1<sup>st</sup> ed., 2006, p.100.

<sup>2</sup>. *ibid*, p: 161

<sup>3</sup>. Abū Dāwūd, *Al-Sunan*, Hadith: 3008, p.614

<sup>4</sup>. Bukhārī, *Al-Jāmi al-Sahīh*, Hadith: 3775, p.634

<sup>5</sup>. *ibid*, Hadith: 2328, p.374

<sup>6</sup>. *ibid*, Hadith: 3505, p.589

<sup>7</sup>. *ibid*, Hadith: 4583, p.781



harvested, all the dates that were obtained from this tree were brought to the house of the Messenger of Allah (ﷺ).<sup>1</sup>

Moreover, in the distribution of gifts, Sayyidnā Umar bin Al-Khattāb RA used to arrange so much that Sayyidah Ayesha Siddīqah RA says that he used to send even the heads and tails of slaughtered animals to the mothers of the believers.<sup>2</sup> His wives also brought many gifts with them. For example, Hazrat Māriyah brought many gifts and gifts in the form of cash and kind from Qopticia Muqoqs of Egypt.<sup>3</sup>

Sayyedah Umm-e-Salamah used to deliver the produce from her family property which consisted of gardens in Taif during the stay in Madinah. The most favorite item in it was honey, which was very desirable to the Holy Prophet and Umm-e-Salmah used to save it for him.<sup>4</sup>

#### 4. Business Activities:

The business activities of some pure wives of Holy Prophetﷺ also proved to be a source of their livelihood.

##### 4.1.Sayyedah Khadijah Al-Kubrā

The most important figure among them, Sayyidah Khadijah al-Kubrā, was an independent business owner and engaged in extensive commercial and business activities.

Business Strategy of Sayyida Khadijah: Sayyida Khadijah Al-Kubra's business acumen increased day by day and quadrupled. It is even proved by the traditions that the wealth and trade of all the nobles of Quraysh should be kept on one side and her personal wealth and trade on the other side.

Whatever she got from her parents' inheritance, Sayyeda Khadija invested it in trade. At first, she used to trade goods beyond the market of Makkah to the markets and fairs of Zul-Majnab, Zul-Majāz and Aqāz, which were located in the outskirts of Makkah, then gradually the business of trade expanded. Even her wealth began to be known in the great commercial markets of that time, due to her great mind, good thinking, God-given understanding and wisdom, determination and caution, and thoughtfulness, Sayyedah Khadija was the richest woman in Makkah. And then no one from Makkah was able to compete with him in wealth.

<sup>1</sup>. Dr. Muhammad Hamidullah, *Khutbāt Bahawalpur*, Islamabad, Institute of Islamic Research, 1985, p.325.

<sup>2</sup>. Nadvi, Syed Sulaiman, *Sīrat Āysha*, Lahore, Al-Meezan, 2004, p: 100

<sup>3</sup>. Al-Sālihī, Imām Muhammad bin Yousuf al-Dimashqi, *Azwā Al-Nabī*, Madinah, Maktabah Dār Al-Turāth, 1<sup>st</sup> ed. 1413 AH/1992AD, p.230.

<sup>4</sup>. Al-Balāzari, *Ansāb al-Ashrāf*, 427/1

In the same way, there was no second to her in grace and honor.<sup>1</sup>

Sayyedah Khadijah was the sole owner of a vast business. Her goods were traded in various trading markets, as mentioned above, and other Arab traders struggled to be the supervisors of her trade caravan as they had the opportunity to make more profit from the trade caravan. Sayyedah Khadijah RA used to send one of her slaves with each of her caravans to observe the situation. On his return, she used to listen carefully to all the situations and events of the way and planned for the next year in the context of all these situations.

During the blessed life of the Messenger of Allah (peace be upon him), the expenses of the houses of his wives continued to be among the sources of income of the Prophet ﷺ. Apart from this, there were also personal business activities of a few wives of the Prophet ﷺ, the details of which are given below.

**4.2.Sayyida Soudah:** She used to make skins, and used to spend the income from it very generously in good deeds.<sup>2</sup>

**4.3.Sayyida Ayesha Siddiqah:** Sayyeda Ayesha herself narrated:

“When the Messenger of Allah (peace and blessings of Allah be upon him) passed away, there was nothing in my house that could be used as food for any living being, except for half a bowl of barley, which was kept in a niche. I continued to eat from it and many days passed. Then I began to measure out of it, and they soon ran out.”<sup>3</sup>

Sayyeda Aisha's statement shows that after the death of the Prophet, she did not have any such business or any notable permanent source of income. She used to get enough in donations and charity and she often used to distribute it among the needy.

**4.4.Sayyeda Zainab Bint Juhsh:** Umm al-Mu'minin Hazrat Ayesha said about Zainab bint Juhsh, the wife of the Prophet:

*“She used to earn by her hard work and give charity in the way of Allah.”*<sup>4</sup>

Sayyeda Ayesha narrates more about her:

*“Zainab was a craftswoman. She used to do dyeing and sewing.”*<sup>5</sup>

This is also said that Sayyida Zainab Bint Juhsh used to do handicrafts on leather and cloth and obtained money by baking leather and spent it in the way of God.<sup>1</sup>

<sup>1</sup>. Karar Hussain, *Malikah al-Arab*, Lahore, Maktabah Adab, 1995, p.19

<sup>2</sup>. Ibn-e-Hajr, Ahmad bin Ali, *Al-Asābah fī Tamyīz Al-Sahābah*, Beirut, Dār Al-Kutab al-Ilmiyah, 65/8

<sup>3</sup>. Bukhari, *Al-Jāmi al-Sahīh*, Hadith: 3097, p.513

<sup>4</sup>. Muslim, *Al-Jāmi al-Sahīh*, Hadith: 6316, p.1079

<sup>5</sup>. Ibn Sā'd, *Al-Tabaqāt al-Kubrā*, 108/8

**4.5.Sayyeda Safiya:** Sayyeda Safiya left one hundred thousand dirhams while dying.<sup>2</sup>

Therefore, it can be seen that their conditions remained quite stable even after the Prophet ﷺ. Ibn Sa'd has stated about the above-mentioned inheritance that the value of Sayyeda Safia's inheritance in the form of land and other equipment is 100,000 dirhams.<sup>3</sup>

This shows that they lived off the income from the land. And that she will had been farming.

### **Conclusion:**

The following forms of guidance for the Pakistani woman emerge from the economic activities of the wives of the Prophet ﷺ.

1. The issues that arise regarding dowry and the guidance that Pakistani women get are as follows:

A. At the time of marriage, the parties should take care of each other's convenience.

B. Girls should not be insisted on setting a dowry more than the status or naming the property etc. because it may affect the happiness of the future life.

C. The bridegroom should ensure the payment of right dowry and not resort to traditional delaying tactics.

2. The wife can demand food and maintenance from her husband's sources of income, but patience is also learned in the case of a tight hand.

3. From the business activities of the pure wives of Holy Prophet, the form of guidance for today's woman comes out that in extreme and unavoidable situations, a woman can arrange a livelihood for herself while living in veil, whether it is in the form of trade or in the form of employment or in the case of farming.

4. Because of the economic activities of the Prophet's wives, the contemporary Pakistani woman gets enough awareness about her rights. Therefore, it is necessary that in order to lead a successful life free from worldly worries, the women of Pakistan and the whole world should arrange their fasts and nights in the light of the economic and other activities of the Mothers of the Believers.

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<sup>1</sup>. Ibn Athīr, Ali Ibn Muhammad Al-Jazarī, *Usd-ul-Ghābah fī M'ārifah Al-Sahābah*, Beirut, Dār al-Kutub Al-Ilmiyah, 1424 AH, Hadith: 6955, 127/7

<sup>2</sup>. Ahmad Khalīl Jum'ah, *Women of Ahl al-Bayt*, Translator: Mahmūd Ahmad Ghazanfar, Lahore, Dār Al-Balāgh, 1<sup>st</sup> ed. 2005, p.431.

<sup>3</sup>. Ibn Sā'd, *Al-Tabqāt Al-Kubrā*, 8/128/8