

WOMEN WHO SERVED THE PROPHET MUHAMMAD (PEACE AND BLESSINGS BE UPON HIM).

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INTRODUCTION

A pivotal figure in the historical upheaval of the Arabian Peninsula's political, social, religious, and economic spheres was the personality of the Prophet Muhammad (peace and blessings be upon him). A group of men and women who supported him in his personal and public life welcomed him, and they were there to see the most momentous events of his time—at Mecca, where perseverance and hardship were front and center, or in Medina, where the groundwork was laid. Their lives and the information passed down from them in the flowery biographies and hadith of the Prophet make all this clear. [1] But this group, the servants of the Prophet Muhammad (peace and blessings be upon him), has not been studied independently to the extent that it should have been. This study should have shed light on their varied roles and biographies throughout the life of the Prophet (peace and blessings be upon him), as they were present every day and transmitted all of the sayings and actions of our noble Prophet (peace and blessings be upon him), as well as many of the legal events and positions of the Prophet, as well as everything that happened with his pure family, his noble companions, and the public. Studying the lives of these servants—who were eyewitnesses to the Prophet's (peace and blessings be upon him) life and affairs—and the circumstances in which he lived each day is crucial to understanding the significance of this research. Because of this, it is a great resource for learning about the Prophet's (peace be upon him) humanity and for illuminating their place in the prophetic community and the part they played in advancing Islam via their service to the Noble Messenger (peace be upon him). Therefore, it became our duty to make a mark by selecting this subject, which, no matter how much we speak about it, would not be enough to satisfy the Messenger's (peace be upon him) needs. Nevertheless, we will delve into a small portion of his fragrant prophetic biography by studying the lives of his servants (peace be upon him) during the Meccan and Medinan periods, researching their names, roles, relationship with the Prophet (peace be upon him), and their place in early Islamic society. We will use primary sources and approved secondary historical references to shed light on one aspect of his fragrant prophetic biography, with the goal of satisfying readers and academics. [2] in Our discussion will focus on the ladies who helped the Messenger, peace and blessings be upon him. We will arrange them according to the role they had in his service, since there is a lot of scientific information and there are a lot of women. To begin, Rayhana bint Sham'un; may she be blessed by God. The Messenger of God, Rayhana, was his concubine; may God reward him and keep him safe. She belonged to the Banu Qurayzah tribe and was named Rayhana bint Sham'un ibn Zayd ibn Qunafay. She may have been from Banu Nadir, according to some. Occasionally, the Messenger of God—may God bless and give him peace—would go to her home to slumber. According to Ibn Abd al-Barr, she passed away in the year 10 AH/632 AD, upon the Prophet's return from the Farewell Pilgrimage. May God bless and give him peace. According to Muhammad bin Omar, Abdullah bin Jaafar informed him about this via Yazid bin Al-Haad, who in turn received it from Tha'laba bin Abi Malik. According to Tha'laba, Rayhana bint Zaid bin Amr bin Khunafah was a member of the Banu Qurayzah tribe and was wed to a guy named Al-Hakam. She was the Messenger of God's (peace be upon him) portion when the Banu Qurayzah were captured. They were married when he set her free. May God bless and keep the Messenger of God, Safiyyah, safe. She rejected her faith in favor of Islam when he offered her the option between the two. He set her free, wed her, and bestowed twelve ounces as a dowry. After she had her period and was veiled, he wed her in the Sacred Sanctuary in the year 6 AH/628 AD, at Salma bint Qais Al-Najjariyah's residence. When she got very envious of him, he filed for a divorce. Because she was in such a distressed situation, he returned to her when she was sobbing. Upon his return on the Farewell Pilgrimage in the year 10 AH/632 AD, she stayed at his side till the day she passed away. Ibn Al-Tabari corroborated this report, saying: ((During the Battle of Banu Nadir, the Prophet, may God bless him and grant him peace, had an affair with their master, Rayhana bint Amr ibn Khanaqah)). Rayhana stayed with the Messenger of God until she passed away when he returned from his Farewell Pilgrimage, and he laid her to rest in Al-Baqi'. [3]

Second, may God have mercy on Umm Ayman Al-Habashiyyah. She is the descendant of Barakah bint Tha'labah, who was in turn descended from Amr, Hisn, Malik, Salamah, Amr, and Al-Nu'man. The most popular way to refer to her is as Umm Ayman. Her son Ayman ibn Ubayd gave her the name, and her daughter Usama ibn Zayd was born to her. [4] She bore Zayd ibn Haritha a son, Usama, after they were married after Ubayd al-Habashi. Along with being referred to as the servant of the Messenger of God (peace and blessings be upon him), she was also termed the slave of God who was released by him. The mother of gazelles, or Umm al-Dhiba, made two migrations to Medina and Abyssinia. As I said before, the Prophet (peace and blessings be upon him) inherited Umm Ayman from Abdullah ibn Abdul Muttalib. According to Ahmad ibn Abi Khaythama, who was informed by Sulayman ibn Abi Shaykh, the Messenger of God's mother was named Umm Ayman Barakah. The Messenger of God would often declare, "Umm Ayman is my mother after my mother." Umm Ayman is Usama ibn Zayd's mother, he stated, quoting Mus'ab ibn Abdullah. From Anas ibn Malik, we learn that "Abu Bakr al-Siddiq said to Umar after the death of the Messenger of God (peace and blessings be upon him): Let us go to Umm Ayman and visit her as the Messenger of God (peace and blessings be upon him) used to visit her." This information is found in the Sahih books. She started crying when we got to her, he said. They asked her, "What's the matter? Are you upset?" What does Allah have in store for His Messenger that is better? I know that Allah's will is best for His Messenger, but the fact that revelation from on high has ceased to bring me to tears, she cried out. They started sobbing along with her once she roused them to the emotion. Umm Ayman (may Allah have mercy on her) said Ibn Majah, "She scooped some flour and made a loaf of bread out of it for the Prophet, peace and blessings be upon him". "What on earth is this?" that I hear. The bread she had planned to bake for him was "food that we make in our land," she said. "Return it and work it again," he instructed. According to Ibn Kathir, Umm Ayman passed away in 11 AH/632 AD, five months after the death of the Messenger of Allah (peace and blessings be upon him). Some say she died six months after his death. She passed away five months after the passing of the Prophet Muhammad (peace and blessings be upon him), according to Sahih Muslim. Alhamdulillah, the third: Sirin bint Shimon. Maria the Copt, who was married to the Prophet Muhammad (peace be upon him), had a son named Abd al-Rahman ibn Hassan via her marriage to Hassan ibn Thabit; Sirin bint Shimon is her sister. As a child of the Prophet (peace and blessings be upon him), Abd al-Rahman took great pride in his relationship to Ibrahim, the latter's maternal cousin. He saw a flaw in his son Ibrahim's tomb and repaired it, as Sirin related in a hadith from him (peace and blessings be upon him): ((Allah appreciates it when a servant does anything to mend it)) . Her Copt faith and the fact that she was a gift from the Prophet Muhammad (peace and blessings be upon him) were both brought to light by Ibn Kathir. Al-Sakhawi verified that she was Mariyah the Copt's sister and Ibrahim's aunt; he also said that al-Muqawqis had given her to him, thus he had given her to Hassan. Some went on to assert that she was originally from Jafni in Upper Egypt's region of Ansna. She and her sister Mariyah were given to the Messenger of Allah (peace and blessings be upon him) by al-Muqawqis. Al-Nawawi said that Qinsar and Mariyah were also sisters, and that all three were given to the Messenger by al-Muqawqis. Bishr ibn Muhajir said in his hadith that the Coptic ruler presented the Messenger of God (may God bless him and give him peace) with two female slaves and two sisters, according to Abdullah ibn Buraydah and his father. He fathered Ibrahim by one of them, whom he retained as a concubine. He then presented Hassan ibn Thabit with the other. Sirin, Abd al-Rahman ibn Thabit's mother, told him, "Ibrahim, the son of the Prophet, may God bless him and grant him peace, was dying." This information was passed down to his son by word of mouth from Sirin. May God bless and give peace to the Messenger of God, who forbade my sister and me from crying out every time we did so. On a bed, the Messenger of God and al-Fadl ibn al-Abbas were bathed [6]. After that, someone brought him to the graveside, and I saw him seated there. Upon reaching his grave, al-Fadl, al-Abbas, and Usama lowered themselves. People on that day stated, "It was eclipsed for the death of Ibrahim" because the sun became dark. 'Do not eclipse for the death or life of anybody,' the Messenger of God said. May God bless and give him peace. The Prophet Muhammad (peace be upon him) said, "It neither harms nor benefits, but pleases the eye of the living," when asked to repair a hole in Ibrahim's tomb after seeing it. God is pleased when his servant accomplishes a good job. " There are no specifics on her demise, but it is known that she remained in Medina even after the Prophet's (peace and blessings be upon him) death, thus it is safe to assume that she passed away there.

Fourthly, Aisha's once enslaved daughter Barira; may God have mercy on her. There is a woman named Barira bint Safwan. She had been enslaved by certain Banu Hilal until being released by Aisha, daughter of Abu Bakr al-Siddiq. They sold her to Lady Aisha (may she be blessed) after drafting a contract with her. Her captivity was ended by the Prophet, may peace and blessings be upon him. Before Aisha purchased her, she served her. According to a hadith about her position, "Loyalty belongs to the one who frees." From Abdullah ibn Barira, we learn that "Whenever the Messenger of God, peace and blessings be upon him, woke up at night, he would call for a slave girl of his, named Barira, to use the siwak." This information was passed down to us by Waki', according to Ibn Abi Shaybah, who in turn received it from al-Mundhir ibn Tha'labah. [8]

Her husband's name was Mughith, and Barira was set free while they were married. others think her spouse was free and others think he was a slave. That he was enslaved is the accurate interpretation. She persisted till Yazid

ibn Mu'awiyah's reign. Nevertheless, the precise hour of her death remains a mystery according to historical records. May God have mercy on Maymunah, the fifth.

An account was passed down from the Prophet Muhammad (peace be upon him) by Maymunah bint Sa'd, who was a woman who served him. According to Muhammad ibn Hilal, who was informed by his father, who heard Maymunah bint Sa'd say: "Whoever intends to fast at night, let him fast; and whoever does not intend to fast in the morning, let him not," the hadith was passed down through Ayyub ibn Khalid and Hilal ibn Abi Hilal. May God bless and grant peace to the Messenger of God. [9]

The story that Bakr ibn Sahl told us is: We were informed by Abdullah ibn Salih: Maymunah—not the Prophet's wife, may God bless and grant her peace—said to Mu'awiyah ibn Salih, "O Messenger of God, give us your opinion about Jerusalem." This story was passed down to him by Ziyad ibn Abi Sawdah, who in turn was told it by Maymunah. Here you will find gathering places and places of resurrection, according to the Prophet Muhammad (peace be upon him). Pray there as often as you would pray at home; doing so is the same as praying a thousand times. To someone who couldn't handle it or even visit the place, she said, "What do you think, O Messenger of God?" "Let him give a gift of lamp oil if he can't do that," he remarked. If you give it a present, it will be like praying to it. [10]

Her fidelity to the Messenger of God, may God bless and keep him, has been confirmed by reliable sources. She was one of the female slaves of the Messenger of God, may God bless him and give him peace, according to al-Sakhawi. She was described by Ibn Abd al-Barr as "a female slave of the Prophet, may God bless him and grant him peace." The next statement from Ibn Sayyid al-Nas corroborated this: "She was a female slave of the Prophet, may God bless him and grant him peace." "Maymuna offered herself to the Prophet, may God bless him and grant him peace," Al-Dhahabi said, confirming this, citing Ikrimah as an authority. The Messenger of God renamed her Maymuna from Barra.

After reviewing all of the relevant information, we still don't know when or where she passed away. [11]

Maymuna bint Abi Usayb, may God have mercy on her, comes in at number six.

May God bless and bring peace to Maymunah bint Abi Usayb, the slave whom the prophet liberated. According to subsequent accounts, her name might have been Bint Anbasa or Bint Abi Usayb, although this is thought to be a transmission error or misspelling. "Muslimah al-Qura'iyah informed us that she overheard Maymunah bint Abi Usayb saying: 'Abu Usayb used to fast continuously for three days.'" This information was relayed by Musa bin Ismail. When he first started doing the Duha prayer, he did it while sitting since he couldn't stand. During the white days, he would fast. "Until he called her by it, his voice would grow weak," she added, describing a rattle that she found in his bed. She would appear whenever he shifted it. "I didn't recognize her," the Muslimah said. Among the prophet's slaves, according to Ibn al-Qayyim al-Jawziyyah (may God bless and keep him), was her. It was Ibn Kathir and the Prophet (peace be upon him) who described her as one of their slaves, according to Ibn Sayyid al-Nas. In his narration, Al-Musja' bin Mus'ab Abu Abdullah al-Abdi cites Rabi'ah bint Marthad as saying, "She used to stay with Banu Quray"; this is based on the testimony of Munabbih and Maymunah bint Abi Usayb. The Prophet's (peace and blessings be upon him) former slave, Bint Abi Usayb: O Aisha, I need a prayer from the Messenger of Allah (peace and blessings be upon him) to help me relax and feel better, so I came to the Prophet (peace and blessings be upon him) at Jerash. He then instructed her to wipe her right palm over her heart and pray in the name of Allah, asking that Allah would cure her, bless her with Your medicine, and set her free from all human dependence. According to Rabia, she prayed with it and thought it was beneficial. Maymunah bint Abi Usayb's exact date of death remains unknown, despite extensive research into relevant biography, translation, and general history sources. [12]

No. 7: Razinah, may God be pleased with her. Razinah was the slave who was emancipated by the Prophet, peace and blessings be upon him. According to the most accurate account, she was a servant of the Prophet (peace and blessings be upon him) and was a member of Safiyyah bint Huyayy's family. Rumor has it that the Prophet Muhammad (peace and blessings be upon him) captured Safiyyah on the day of Qurayzah and Nadir, when God awarded him victory, according to Razinah, who was a former slave of the Prophet Muhammad (peace and blessings be upon him). He led her like a hostage when he brought her. You are the Messenger of God, and I testify that there is none other than God, she told the ladies as they saw her. Consequently, he murdered her while holding her arm. He set her free, made her a marriage proposal, and provided her with a dowry as Razinah. The wife of the Prophet (peace and blessings be upon him), Razinah was a friend, and Abu Abdullah Ibn Mandah reported that she was the liberated slave of Safiyyah. in [13] This was corroborated by Al-Sakhawi when he said: ((Razanah - or by presenting Zay - The freed slave of the mother of the believers Safiyyah)). Ibn Saad confirmed her service to the Messenger, peace and blessings be upon him, by saying: ((Razinah, the servant of the Messenger of God, peace and blessings be upon him, converted to Islam, and narrated from the Messenger)),). Legend has it that he bestowed a dowry upon her upon her release. Both she and her daughter relayed the story from the Prophet, may peace and blessings be upon him. Some scholars who were associated with the Prophet Muhammad (peace and blessings be upon him) brought this up as well. One of them was Ibn Kathir, who said: ((The right opinion is

that she belonged to Safiyyah bint Huyy, and she served the Prophet;))) He replied by explaining that Safiyyah bint Huyy's mother was Razina, and therefore she was descended from him (peace and blessings be upon him). According to al-Sakhawi, she was the once enslaved mother of the Safiyyah believers. Legend has it that he bestowed a dowry upon her upon her release. She related the story from both her own daughter and the Prophet, may peace and blessings be upon him. She was referenced by Ibn Saad as ((The faithful companion of the Prophet Muhammad, peace and blessings be upon him, who became a Muslim and related hadiths from the Prophet, peace and blessings be upon him.))). The Prophet Muhammad (peace and blessings be upon him) had a servant named Razina whom he instructed to treat Safiyyah with kindness after they were married, according to Ibn Hajar Al-Asqalani. Ibn Al-Athir made note of Razina, who was a former slave who became an obedient servant of the Prophet Muhammad (peace and blessings be upon him). Umm Allah, the daughter of Safiyyah and a companion of the Prophet (peace and blessings be upon him), related the story of her mother. On Ashura, the Antichrist, and other subjects, she related hadiths from him (peace and blessings be upon him). Notwithstanding what is known about her, a comprehensive biography of her life—including her birth and death dates as well as her burial location—has not been located despite extensive investigation in historical sources. Khadra, may she be blessed by God, is the eighth. [14]

Khadra, the Prophet's (peace be upon him) once enslaved slave, is her name. This was stated by Abu Bakr al-Fardhi in accordance with the following chain of command: Abu Muhammad al-Jawhari, Abu Umar ibn Hayyah, Ahmad ibn Maruf, Harith, Muhammad ibn Saad, Muhammad ibn Umar, Fa'id, Abdullah's freed slave, Ubayd Allah ibn Ali, Abu Rafi', and Salma, his grandma. The Messenger of God (peace be upon him) had four companions: Khadra, Radwa, and Maymunah bint Saad. With God's blessing, the Messenger of God set them all free. She was devoted to the Prophet Muhammad (peace be upon him), according to historical accounts as well. [15] "Muhammad ibn Abdullah al-Asadi informed us, Sufyan al-Thawri informed us, on the authority of Ja'far ibn Muhammad, on the authority of his father, who said: The slave girl of the Prophet (peace be upon him) was called Khadra," Ibn Saad recorded, quoting the holy scholar. There was a woman named Khadra who was a servant of the Prophet Muhammad (peace and blessings be upon him), according to Ibn al-Qayyim al-Jawziyya (peace be upon him). Ibn Kathir (peace be upon him) also mentioned her. She was reportedly one of the slaves that the Prophet Muhammad (peace and blessings be upon him) released, according to Ibn Sayyid al-Nas (may Allah be pleased with him). [16]

"According to Ja'far ibn Muhammad, who was himself instructed by the Prophet Muhammad (peace and blessings be upon him), there was a servant named Khadra," Ibn Hajar al-Asqalani (may Allah be pleased with him) said, citing Ja'far ibn Muhammad as an authority. Our investigation turned up no narrative that would provide her birth, death, or burial details. [17]

My ninth recommendation is Umm Ayyash, may Allah bless her.

She was a former slave who served the family of Prophet Muhammad (peace and blessings be upon him) and goes by the names Umm Ayyash or Umm Ayyad. She was one among the many who served the Prophet, peace and blessings be upon him, and his family in Medina when they moved there from Mecca. [18]

As someone who helped out around the home and provided for the Prophet's (peace be upon him) and his family's needs, Umm Ayyash was a devoted follower of the prophet. She was instrumental in ensuring the Prophet's family, may peace and blessings be upon him, had the assistance and services they needed on a daily basis. She served the Prophet's family and was very close to them, showing her love and dedication to the prophethood. As a devoted follower of the Prophet—peace and blessings be upon him—and his family, she was likewise held in high regard by them. The precise date of her death has been disputed among historians, although all stories point to it being after the Prophet's death (may God bless him and give him peace). The year 19

I pray that God is delighted with Khawlah, the tenth.

Among the women who worked as servants to the Prophet Muhammad and his family was Khawlah bint Hakim, also known as Khawlah. She became one of the closest associates of the Prophet, peace and blessings be upon him, after migrating from Mecca to Medina upon his journey. She was there to help out around the home and provide a helping hand. Several biographers and historical accounts include her as one of the servants of the Prophet, peace and blessings be upon him. For example, Ibn Abd al-Barr called Khawlah "the servant of the Messenger of God," and Ibn Kathir () Her mother, Khawlah, was a servant of the Prophet Muhammad (peace and blessings be upon him), and al-Hafiz Abu Nu'aym related her hadith based on the narrations of Hafs ibn Sa'id al-Qurashi, who in turn narrated them from his mother. Because they failed to discover the death of his dog beneath his bed, he brought up a hadith on the delay of revelation. May peace and blessings be upon him. Then revelation occurred as he took it out, and the words of the Almighty God were revealed: In the morning and at night when there is silence. Strange, because the reason it was revealed is well-known to be different. Ibn Abd al-Barr cited Khawlah, who had a weak hadith with Abu Bakr ibn Abi Shaybah and al-Tabarani; she is the grandmother of Hafs ibn Sa'd; and God knows best.)) and al-Sakhawi. She was well-known for her generosity and care for the Prophet's

(peace be upon him) family and concerns. She toiled tirelessly to provide for their basic necessities and look after them. She was the epitome of a loyal and honest servant. In [20],

Khawlah remained a prominent position in Islamic culture and kept serving his family after the death of the Prophet (peace and blessings be upon him). While the exact date of her passing is unknown, she lived in the time immediately after the Prophet's (peace and blessings be upon him) death. Eleventh: May God has mercy on Rawdah. [21]

In Medina, she became a Muslim. Upon the arrival of the Prophet, may God bless him and give him peace, in Medina, she and another slave women from that city converted to Islam. This information was passed down by Shaybah bint al-Aswad, who was informed by Rawdah that she was a slave to a lady from Medina. According to Yahya ibn Mahmud, who cited Ibn Abi Asim, Abdul Jalil ibn al-Harith ibn Abdullah ibn Ubayd al-Ansari Abu Salih transmitted this to us. During the time when the Prophet Muhammad (peace be upon him) was migrating to Medina, my slave woman instructed me to remain at the entrance of the house and to notify me if the Messenger of God (peace be upon him) happened to pass by. Thus, I waited at the front entrance of the home till he and his friends came. As I grasped a stray hem of his coat, a grin spread over his face. [22] is a Quite maybe. After he brushed his hand over my head, I addressed my slave woman as follows: "O woman, this man has come," referring to the Prophet. I prayed that God would bless him and give him peace. Consequently, my enslaved lady and her companions emerged from the home, and he extended the invitation to Islam; they accepted it. History and biographies both list her as an aide to the Messenger of God, may God bless him and give him peace. A number of people have made reference to her, including Muhammad ibn Habib, who stated: He (peace be upon him) had a slave boy named Anjasha and a slave girl named Rawdah. Salma, Khadra, and Radwa were slave girls who were emancipated by the Messenger of God, according to Al-Baladhuri. May God bless and give him peace. He set free Rawdah and Rabiha as well. "The Prophet, may God bless him and grant him peace, had a slave girl named Rawdah," Ibn Hajar Al-Asqalani said in his Musnad, citing sources such as Sufyan Al-Thawri, a man, Kurayb, and Ibn Abbas. Afterwards, he brought up a lengthy hadith. [23] Extensive investigation into historical sources did not provide specific data about her demise; nonetheless, it is certain that she resided in Medina until the Prophet's (may God bless and give him peace) passing. Thirteenth: Anqoodah May God have mercy on Umm Subaih al-Habashiyyah. Oh, Um Subaih al-Habashiyyah, the slave girl who belonged to Aisha. Her true name was supposedly Hadiyyah, but the Messenger of God (peace be upon him) changed it to Anqoodah. Abu Nu'aym related this story. Legend has it that she went by the name Ghafirah, which means "little waf" in Arabic. She was referenced in al-Mawali by Ibn Kathir. [25] The

She told her son, Subaih ibn Sa'id al-Najashi, "My name was 'Anba, but the Messenger of God, may God bless him and grant him peace, named me 'Anqoodah." According to Ibn Makula, this is true. "'Anqoodah,'" Ibn Kathir wrote in his chapter on the Prophet's female slaves (may God bless him and give him peace). The slave girl who belonged to Aisha, Umm Subaih al-Habashiyyah. Although she was originally called "Anba," the Messenger of God (peace be upon him) changed her name to "Anqoodah."

While we were unable to determine a certain date of her death from our research, we do know that she resided in Medina till after the Prophet's (peace be upon him) passing away. [26]

Thirteenth: Salma, may God have mercy on her; she was a slave of Safiyya bint Abdul Muttalib. She was the Messenger of God's servant; may God reward him and keep him safe. She was referred to as the emancipated slave of the Messenger of God, may God bless him and give him peace, and she was once a slave of Safiyya bint Abdul Muttalib. She was the mother of Abu Rafi's kids and the wife of the Messenger of God's former slave, Abu Rafi', may God bless him and give him peace. [27] Abd al-Rahman ibn Abi Rafi' and her grandson, Ubayd Allah ibn Ali, have passed down hadiths to her. According to Ibn Abd al-Barr, she was there at the invasion of Khaybar in 7 AH/628 AD. According to Ibn al-Athir, Salma was enslaved by Safiyya bint Abdul Muttalib before becoming a servant of the Prophet (peace and blessings be upon him). Legend has it that she was the Prophet's (peace and blessings be upon him) slave. [28] in Along with that, he said that she had been the midwife to the offspring of the Prophet Muhammad's daughter Fatima and son Ibrahim. Together with her husband Ali—may God bless him—and Asma bint Umayy, she cleaned Fatima. She also saw Khaybar with the Messenger of God—peace and blessings be upon him—on 7 AH/629 AD. According to historical accounts and biographies, she washed Fatima al-Zahra with Asma bint Umayy. According to Ibn Saad, Salma, who was a servant of the Messenger of God (peace be upon him), was the one who kissed Khadija bint Khuwaylid ibn Asad when she gave birth to the Messenger of God. Salma also kissed Ibrahim's mother, Maria, with the son of the Messenger of God. After that, she informed her husband, Abu Rafi', that Maria had given birth to a boy. Abu Rafi' came and gave the Messenger of God good news about him, so he received a son. [30] in "If you had seen what Abu Jahl did to your nephew," the lady told Hamza upon his return from hunting; this infuriated Hamza, who then went to Abu Jahl and whacked him in the head with a bow, as recounted by Ibn Hajar al-Asqalani in the literary collection under the handwriting of Abu Ya'qub al-Buhturi. Hamza became a Muslim as a result of this. Additionally, it was brought up by Fa'id, who was formerly enslaved by Abu Rafi', via Ali ibn Ubayd Allah ibn Abu Rafi', who in turn gained this information from

his grandmother, who had the honor of serving the Prophet (peace and blessings be upon him). According to Fa'id, "There was never a sore on the Messenger of God (peace and blessings be upon him) except that he ordered me to apply henna to it." [31] in

We were unable to determine the exact year of her passing and burial location since no comprehensive biography of her was located in the sources we reviewed..

CONCLUSION

Through our study of these figures, we learned a number of important points, the most important of which are:

1. The role of serving the Prophet was not limited to men alone, but women also played a significant role in striving to serve him (peace and blessings be upon him).
2. All of the women who served the Prophet (peace and blessings be upon him) were slave women.
3. The Prophet (peace and blessings be upon him) married some of them after they were freed.
4. Some of them played a role in transmitting and narrating hadiths from the Prophet (peace and blessings be upon him).
5. Some of them had a known year of death and place of burial, while others were not mentioned in the sources.
6. They played a role in the call to Islam during the Meccan and Medinan periods, and some of them also played a role in the conversion of some of the Companions (may Allah be pleased with them) to Islam.

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